

News from Headquarters.

The new Headquarters of the Women's Indian Association has begun well its work as a women's centre in the city of Madras.

Mrs. Brijlal Nehru, of the Age of Consent Committee, was welcomed by the W. I. A. She came to us freely and happily; a meeting for women only was arranged under the beautiful Banyan tree the picture of which appears in our magazine this month. She spoke in Hindustani. We had many Muslim women, they were all thrilled by Mrs. Nehru's views on the age of consent question and the legal status of women. Another day a meeting was arranged for both men and women at which Mrs. Nehru spoke on the "Legal Status of Women".

A most enjoyable evening was spent at Headquarters when the Headquarters committee arranged a subscription dinner in honor of Mrs. Nehru. There were about thirty women present and of several nationalities and provinces, English, Turkish, Muslim, Brahmin and non-Brahmin. The dinner was of course in India style and every one enjoyed it. It was such a pleasure to be free from formality.

The regular work at Headquarters will begin from the middle of January. Classes in Hindi, English, and Music have already been arranged. The recreational activities will also begin about the same time. The offices of the W.I.A. and STRI DHARMA have been there since October. A centre that is vital and useful has to be built up gradually and carefully. Co-operation and friendliness have to be maintained as well as a high ideal.

M. A. சண்முகம்

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கொள்ளப்பட்ட 1988 *
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Italamot.

To make a name,
To merit fame,
Is woman's glory ;
Despite some who
Tell me and you :
Her hair is woman's glory.

To drive the car,
To drive the ball,
To drive the men
To work like men,
Is woman's art ;
Despite some who
Tell me and you :
To cook is woman's art.

Her chums she loves,
Her club she loves,
Herself she loves ;
Despite some who
Tell me and you :
Her babes alone a woman loves.

She worships nature,
She worships music,
She worships pictures ;
Despite some who
Tell me and you
To worship God and husband only.

She goes outdoors,
Enjoys outdoors,
Remains outdoors ;
Despite some who
Tell me and you :
Her place is home, and work indoors.

Thus modern woman—
I greet this woman,
She brings the day
For all to go their chosen way.

D. R. Dinshaw.

The Indian Women's Movement in Geneva.

BY MARGARET E. COUSINS, B. MUS.

Geneva is a city to which people from every country in the world come to exchange ideas and to help in making a unified world-consciousness and a resultant world-peace. India has a large part to play in maintaining world-peace and a knowledge of Indian conditions promotes a respect for the great Indian nation and civilisation. People generally are very misinformed about Indian womanhood and it has been my responsibility and my privilege to help during the past few months in removing misconceptions of my Indian sisters and brothers.

A short summary must suffice to tell the readers of *STRI DHARMA* of the many things concerning their interests that have been happening in Geneva.

At the Assembly of the League of Nations it was thrilling to hear Madame Heinari of Denmark announce that the Assembly requests the Governments of all countries which still retain the licensed system to abolish them. At the same session the work of Women Police was highly appreciated and recommended to countries not yet possessing these helpful officers. It was also announced that the Body of Experts who have been making such a splendid investigation into the Traffic for Immoral Purposes in women and children would also visit the East and it is expected it will include India in its enquiry. In a long and most interesting interview I had with Dame Rachel Crowdy, who is in charge of that work, I was able to give her valuable information, and placed in her hands the names of Associations and women who would give her assistance in the enquiry. I also pressed the necessity of attaching a woman advisory expert of each country to the Visiting Body.

Mr. Mallik of the Indian Delegation spoke on the health questions of India and congratulated the Health Commission on the increasing success of its far-sighted policy of collaboration with India and other extra-European countries. I had a very interesting interview with the medical expert attached to the Japanese Delegation to the League. He is very keen on Japan, China and India interesting the Health Commission of the League in the special diseases from which the Eastern children suffer, and is pressing for money to be specially allocated for research into the Eastern diseases connected with mater-

nity and babies, diseases and conditions entirely different from those of Western nations. He has become a subscriber to STRI DHARMA and will form a link between the Child Welfare movements of Japan and India.

Sir K. Venkata Reddi, Mr. Yusuf Ali and Mr. Mallik all made a very good impression on the League Delegates and the crowded audiences at all the meetings of the Assembly and its Commissions.

The Indian Press representatives, of whom I was one (for our beloved STRI DHARMA) were invited to discuss Indian questions with the members of the Indian Delegation. This gave me a remarkable opportunity of pressing home arguments about the Age of Marriage, Age of Consent, the need of Children's Hospitals, the fundamental necessity of increased funds for education of women in India and other points. Though Lord Lytton was sympathetic, still one wished that the leadership of the Indian Delegation would in future be entrusted to an Indian. The position of a Britisher at the head of an Indian Delegation seemed an anomaly in the League of Nations in these days of advanced political thought and ability of the Indian nation.

Of course, I distributed many copies of the Report of the Women's Indian Association and the Reports of the All-India Women's Conferences on Education Reform, to the Delegates of various countries with whom I had many conversations. These publications are a mine of information to all their readers.

The Secretary to H. H. the Nawab of Palanpur, (one of the Indian Delegation) was Rajkumar Fatehsinghji of Limbdi, who is the Treasurer of the Child Marriage Society which was started by the Rani of Mandi. In a long talk I had with him he told me how he has passed laws in his State preventing marriage before 14, inflicting heavy fines for violation of this law, preventing public wailing at deaths, preventing public begging by creating public funds for the relief of distress and by securing work for able-bodied people. I found him a ruler with very progressive ideas and much interested in social reform of all kinds.

To me the most inspiring event of the Assembly season was the Dinner given to all the women who had come to the League with the Government Delegations. The function was organised by the combined international women's organisations working in Geneva. Over 150 women were present and the speaking by Madames Forchammer, Vacaresco, Aas, Colin, Corbett Ashby, Apponyi, and others was of the most uplifting order. It is very wrong that none of these splendid

women is a Government delegate of the first rank. No Government has as yet nominated a woman to represent it as a first-grade voting delegate! The Governments of the world consider it sufficient to send women as Experts, or Auxiliary Delegates, or Secretaries, or Members of the Commissions, but not as equals of the 150 members of the Assembly! The women who are connected with the League of Nations are less sophisticated and pessimistic than the men. Women have a direct faith, a vision, a belief in ultimates, an experience of achieving the seemingly impossible that one does not find ordinarily in men, and it expressed itself at its highest in that picked assemblage of the world's women leaders. It was a great pleasure to have Shrimati Nullamuthu, M.A., sister of Dr. Muthulakshmi Ammal of Madras, present at that function and at the meetings in Geneva for a fortnight. The favorable impression she made showed how necessary it is that some Indian women should always be in Geneva either in the permanent Bureaus or for the periodical sessions of the Assembly or Commissions.

I felt it a great honor that I was invited to be a member and speaker of the first Women's Deputation to the President of the League of Nations. It was organised by the Women's League of Peace and Freedom with which the Women's Indian Association is affiliated, and its object was to voice the request of women for the holding of a Conference on Disarmament as the immediate next step necessary after the Kellogg Pact. I was able to bring an Indian woman friend to that Deputation though India could have no voice in formally asking the League for Disarmament because she is not a self-governing nation! Though the President's answer was non-committal and unsatisfactory the occasion was historic.

I was invited by this same League to attend, as a consultative representative, its Annual Council meeting held in Lyons in France. There I met representatives of over twenty countries and in giving greetings from the Women's Indian Association I asked them to give their support to the cause of India's freedom. I was quite touched by the eagerness with which they moved the following Resolution, proposed by an Englishwoman, seconded by a Frenchwoman and supported by women of many countries:

"That this League welcomes the support of Indian women for Peace movements as expressed by the Resolutions of Women's Day in Madras and by the Delhi Women's League, and it supports the demand of women in India for Self-Government."

I have spoken on a number of occasions for this League, also for the International Woman's Suffrage Alliance, and the Geneva

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Branch of the University Women's Federation. The interest in Indian womanhood and India generally is very pronounced and people are very sympathetic with all its problems. It seems incredible to the Swiss women that the Indian women are so far ahead of them civically and politically. In Switzerland women have neither the municipal nor Parliamentary suffrage, nor are they included in any Councils. It considers itself an advanced democratic country, but I find it male-ocratic only and quite out-of-date in its treatment of women. Some of the younger generation of women are getting restive and it has been my happy fate to fan their flame of desire for citizenship by news of their Indian sisters.

Margaret E. Cousins

The woman's power is for rule, not battle; and her intellect is not for invention or creation, but for sweet ordering, arrangement and decision.

Ruskin.

What is House-keeping?

By ANN JACKSON.

Once upon a time there was a woman. She lived in a big city, much like Calcutta. She had a very clever husband. He went away all day to attend to his work. He was a Municipal Councillor. He was full of new ideas. He had a new idea every day. His brain was like a fountain with ideas, and he could make most eloquent speeches about them.

While the husband was away his wife attended to her household. She ordered the food that was necessary for the household, and saw that it was properly cooked. She set the sweeper to his work and saw that he did it properly, so that her house was clean and spotless. She took trouble to see that her children were well and happy and well-mannered. She saw to it that there was plenty of clean water and that the clothes were washed. She saw that the cow and her calf were fed. She was a kind woman, and no animals in her compound were neglected.

One evening when her husband came home she said:

"Oh husband, I desire to go out and see this town of ours over which you take so much trouble and spend so much time."

Her husband said: "It is not suitable that ladies in your position should walk about in the streets."

She said: "Why not?"

He said: "Your sari would get very dirty and men might stare at you and the neighbors would talk."

"All the same, Oh husband, I desire to go," she said, so her husband took her. He walked in front and she walked behind him, and, as he had said, her sari and sandals got dusty and dirty and men started at her curiously. When they returned to their house she said:

"Oh husband, your brains are being wasted on this house-keeping-work for our city. Your brain is for philosophy, science, research. Pure reason cannot be yoked to drudgery. Drudgery can only be accomplished where the fire of feeling is fed by affection and love."

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It is I who should be doing this city house-keeping. Why, I saw in the road children and men and animals who has not had their proper share of food! I saw empty troughs where the animals could get no water, taps which had run dry, piles of rubbish in the streets, men, young and old, without manners, rudely starting, and spitting on the path where we must walk. How is this? If more ladies went walking I feel sure these things would be improved."

Her husband said : " It is true, my Jewel of Understanding, but what do you suggest ?"

She said : " First I will visit all my friends in this road and I will tell them how good is the sun which has been given to all mankind, and the fresh air, how exercise lends vigor to the body and freshness to the mind, how the heart is stirred to right action by sympathy with the unfortunate, and how capacity grows with courage. Then I will tell them how agreeable it would be if this our road were to become a fit place for ladies to walk, that trees could be planted for shade and that no rubbish or spitting would be endured without protest. And, after that, if you desire it, I will go to this Municipality and teach them how house-keeping should be done."

Next day that man resigned from the Municipality.

His friends said : " What is this? Where are you going?"

He said : " I am going back to sit at my mother's feet : at the feet of Mother India.

Ann Jackson.

We absolutely cannot get on without the refining influence of women : the music of the feminine voice, and the poetry of feminine manners.

Joseph Prague.

Madras Constituent Conference of Women on Education.

PRESIDENTIAL ADDRESS BY ZAMINDARNEE OF KUMARAMANGALAM.

This gathering assembled here to-day brings home to me in a very striking way the great progress women have made in our Province. I am reminded of the state of things during my student days. There is so much difference between those days and to-day. The progress made has been slow, but very sure; though, recently it has been very rapid and we have every guarantee that it will continue even more rapidly. It is a matter of real gratification that many Indian women are now so well educated and advanced that they can organise work for the good of their sisters and thus forward the advancement of our cause. The successful meetings of Conferences like this are undoubtedly sure proof that our women have advanced and are now educated, able, and clever; and what is more, are not only anxious and determined to work for their own cause, but are prepared to take an active and increasingly important part in the great work of furthering the progress and uplift of our country. I am sure, you will agree with me that many of our men, on their part, realise this fact and not only appreciate it, but welcome it in their midst to work unitedly for the good of our motherland. It is only by our men and women working hand in hand, that we can ever hope for success and for the attainment of our ultimate object and that is, the building up of a happy and healthy nation. There is much work to be done, and it is very hard work requiring all our best efforts. We are all alive to this serious fact. But I feel it my duty to say that we do not want stray travellers to come and pry into filthy nooks and obscure corners and then under the guise of giving advice point the finger of scorn at us. Evils exist in every country and let these unhelpful and merely meddlesome critics attend to their own affairs. We will work and work hard to cleanse our country of its evils and we are determined to succeed. We welcome, of course, the help of genuine philanthropists who are actuated only by the noblest sentiments towards humanity. But let inquisitive and malicious foreigners keep away from us. They do us more harm than even the evils they speak of.

In this connection, I would like to say a few words about social service, as this reminds me of the necessity for our organising a

scheme to carry on more effectively our social work. Those of us, and I know they are many, who have had the privilege of receiving education and enlightenment, and are blessed with the means to enable them to devote time and money for this work, should be more active and should not be satisfied until each one of us is doing some service for the good of humanity. I cannot express this better than by quoting a sentence from one of Mrs. Gaskell's books: "What is the use of a man being good, if he goes to bed without doing the slightest thing to help another." That is how we should all feel.

The education that our girls receive should be such that it should make them imbibe these principles of charity and service and also prepare them to put these ideals into practice when they go out into the world. Education should give our girls a broad outlook on life, removing all narrow-mindedness of bigoted orthodoxy, of caste and class prejudices, and of belief in superstitious tradition. It is only when our men and women begin to realise the dangers of many of our social customs, and the necessity for abolishing them, that our country will really advance and attain true freedom. Those weak men who now preach high-sounding nationalism, but when asked why they do not live up to their theories, cowardly put the blame on their women, and point to them as the stumbling block, will have no excuse and no argument left if our women themselves urge the reform of our social customs. The Resolutions that will be discussed at this Conference deal with some of the most important and urgent of the reforms at present necessary, and I shall not therefore speak on them now. But I feel I must mention one subject which I consider most important and that is, the removal of caste prejudices. Unfortunately, I do not find it included among the Resolutions, even though the problem of untouchability is the burning question of the day. The sooner we realise that we are all equals, children of the same Father, citizens of the same motherland, the sooner shall we attain that object which is very near to our hearts, and that is, the creation of a united nation with undivided aims. It is most inhuman to treat human beings like ourselves as "untouchables". To believe that the very touch, nay even the shadow of one fellow creature pollutes another, just because one is born in a caste which superstition has termed high caste and another in what is termed low caste, is certainly cruel, terribly cruel. It is no fault of an individual that he is born in any particular caste. Let us, we women who have had the light of education to see the fallacy of these old inhuman beliefs, boldly work to do away altogether with this caste evil.

I mentioned that most of the urgent needs of our women will be considered in the form of Resolutions and will be discussed in

detail to-day. But I would like to say a few words here on two subjects in which I am greatly interested.

Compulsory elementary education for all children and for our girls in particular is a subject which interests me very much. Whenever I have occasion to travel, I take note of the progress of elementary education in our villages, and I am glad to say that even in the most lonely and out-of-the-way villages, people are beginning to appreciate education; and girls and boys have begun to go to school. There is nevertheless plenty of scope for progress and it is clear that if education is to reach our masses, compulsion should be introduced. This is no doubt an expensive and therefore a difficult problem, and like all such problems can be solved by the State, only with the generous aid of the public. In the West, most of the educational institutions are private benefactions. In India, we are just beginning to understand the need for such secular benefactions and let us hope that our fortunate rich will think of the unfortunate poor, and help them by founding schools and scholarships. Some of our people are inclined to spend large sums of money on unnecessary ceremonials and gaieties on various occasions of happy events in their families. What a world of good they would be doing if on these occasions they endowed or founded philanthropic institutions for the benefit of the poor. I am sure that this plan will attain great success if our women take it up and encourage it in every possible way. Compulsory education, it has been said, is expensive, because if it is to be really compulsory, it must also be free. Yet, it need not be so very expensive if only all parents would realise that it is their duty to bear the cost of the education of their children to the extent they can, however little that may be. They should never grudge to contribute to the education of their children to the extent that their means permit. It is only the very poor who should rely on free education. I noticed in England that the most expensive item in the family budget is "children's education" and that the parents attach the greatest importance to this expenditure. But here we are inclined to grudge such expenditure. Even those who can easily afford to spend more than three times the required sum grumble to pay a few rupees a month as school fees for a child. Only the other day, I was surprised to hear some parents grumble that they had to pay Rs. 5 a month as school fees for a child when those parents had a monthly income of about as many thousands. Yet, at the same time, these very parents do not like the children of the poor to attend the same schools to which they send their children. We must think out this problem of compulsory education and help Local Bodies and Government to carry it out as early as possible.

Elementary education should be made more interesting and attractive. Instruction in the three R's alone will not suffice. General knowledge, kindergarten, music, drawing, painting, games and physical culture should also be taught ; and sewing as well, to girls. Women, I need hardly say, are really best fitted for teaching in Elementary Schools, especially in infant classes. Women possess the natural gift of understanding and managing little children. I am glad that a Resolution on this subject is to be discussed to-day.

As regards Secondary and University Education, these again should not be purely literary, especially for women. The objection on the part of some of the older generation to our girls receiving higher education is partly due to their disapproval of the existing type of higher education. There is certainly an urgent necessity to alter the curricula at least for women. It should be so framed as to equip them to fulfil the duties they will be called upon to perform after they finish their school and college career and these duties will for the majority of them be those of housewife and mother.

The other important point is about religious instruction. I am much interested in this question and very keen about it. Unfortunately in India, we have till now been giving no kind of religious instruction in schools on the plea that we have children of various sects in the same school. As a result, there is a grave danger of our young men and women growing up without that moral and religious background, which is so very essential for the healthy formation of character. Though it is not a pleasant thing for me to say, I think it must be admitted that this danger confronts the Hindus more than it does the other communities. Muhammadans and Christians receive religious instruction out of school or generally attend schools run by their co-religionists ; but what does a Hindu child get? He probably attends certain ceremonies and is made to worship at the temple, but he does not understand the significance of these things, and hardly ever does he pay any genuine attention to temple rites. These ceremonies are performed mainly for the sake of form or for the observance of caste rules, while genuine customs like family prayers are gradually being given up. When I was a child, parents used to talk to children of holy and religious matters and have family worship every morning and evening. Children were made to learn and recite devotional songs. But that custom, I am sorry to say, is dying out. Parents to-day hardly ever devote any attention to these matters. This, I think, is a matter more for the mother than the father. She, it is, who is in closer touch with her young ones and she has more time to give to them. It is, therefore, she, who

should see that her children have spiritual as well as physical nourishment. I shall not, I think, be straying from this subject, if I allude also to the rapid neglect of some of our good old customs and traditions. There is, I am afraid, spreading among us a kind of carelessness, to use a mild term, with regard to the respect and reverence due to our elders. We should zealously preserve our old and well-known traditions of modesty and courtesy and of respect to our elders. These are essential aspects of our Indian culture and should always be cultivated.

Age of Consent.

A public meeting was arranged in Madras by the Women's Indian Association and the League of Youth for Mrs. Brijlal Nehru of the Age of Consent Committee. Dr. Annie Besant presided. The hall was packed. *New India* reported the gist of the speeches as follows :

DR. BESANT.

The object of the meeting was really what she might put into a phrase, "the uplifting of women," the getting rid of various obstacles that were in the way, and giving them their own place in India, where the women in public as well as in private were in the past the comrades and help-mates of the men. Personally, the speaker looked on women in general as what they might call the collective incarnation of *Shakti*, the Great Power. And where the women of a country took up any cause for the good of the people, that cause was destined to triumph. Women in India had come forward very rapidly of late, and with the help of the Indian men, they were taking a very great part in public life. But they could not get Englishmen to see it from that point of view. They were so convinced that Indian men kept women in a state of subjection, that they could not believe that the men would not be angry with England, if they gave freedom to women. They left the men to deal with this matter, and the latter placed women on the same level with themselves, which had been only lately done with regard to the younger women in England.

There were some subjects which needed the special help of women—the raising of the age of consent, for instance. Those who had watched the papers, would see that this was a point on which the Indian women were practically unanimous. Great meetings that had been held in different parts of the country showed how near their hearts was this question of marriageable age as well as the age of consent. Hence, they had to look forward to very rapid progress. In order that they might be fully helpful to the country, education of the girls was one of the vital questions.

Proceeding, Dr. Besant said that women had no communal animus, though, at the same time, they were not irreligious. They had the real spirit of religion—love, brotherhood and friendliness.

MRS. BRIJLAL NEHRU.

Mrs. Brijlal Nehru said that, amongst numerous other customs prevalent in India, early marriage was one, which perhaps was the worst of all. Without going into details, she would deal mostly with the way in which efforts had been made to eradicate it. Looked at from the intellectual, physical and moral points of view, in no circumstance could child-marriage be justified. But the difficulty was that, in spite of the evils that they knew resulted from child-marriage, it was taking a deep root in India, and without doubt it existed in India at present.

Before she joined the Age of Consent Committee, she had a lingering hope in her mind that, perhaps this evil was not so prevalent in India as it was made out to be. She was glad to say that hope was not absolutely frustrated, but still, during their travels and investigations, they found that it existed in India sufficiently for them to try their best to eradicate it in all possible ways.

At present, taking the conditions of the whole of India, she knew that infant mortality was greater than anywhere else in the world; maternal mortality was very great indeed, and the deaths of women from the ages of 10 to 30 was double that of boys of the same age. She also knew the fact that the average life of an Indian was 25 years, which was half as much as that of other countries. They could not attribute all this deterioration to one single fact, but she could not help repeating that early marriage was one of the most potent and powerful contributing factors.

The speaker next traced how the marital age was gradually raised from 10 in the days of Macaulay to 12 recently. In the year 1924, Sir H. S. Gour brought an amendment to the Age of Consent Act in the Assembly so as to raise it to 15 inside marital relations and 16 outside. At that time, the whole Assembly was in favor of it and even the Government favored it. It was very nearly passed, but then, the Government thought it better to consult the people of India, and they issued a whip and the amendment was killed at that time.

As a result of agitation, in 1925, Government brought an amendment to the Bill, by which they raised the age of consent to 13 and 14. That amendment was passed, and in 1927 Sir H. S. Gour had again brought forward an amendment raising the age of consent within marital relations to 15 and 16 outside. Government promised a Committee of enquiry, and this Committee was duly constituted. There were two sections of the law, as it stood at present, one governing the relations of husband and wife, and the other relating to extra-marital

cases. In the intra-marital relations, the punishment below 12 years of age, was 10 years' rigorous imprisonment and penal servitude for life; for extra-marital cases, the punishment was the same, but the age limit was 14. As a result of their enquiry so far, they found that this law had not been known to the public sufficiently. It had remained an absolute dead-letter in the Statute-Book. Whether this was due to the wrong provisions of law or whether it was due to want of sufficient public opinion, she could not tell.

The evidence that they had got so far, was in favor of reform (applause). But there had been opposition too, and the toughest of it was from their own intellectual city (Madras). The reform was opposed, so far as she was able to find out, on five grounds. The first was a religious ground. People, especially Brahmanas, said that it was their religion to marry their daughters early. So far they had not been able to give definite proofs to show that what they said was really right. This had been a controversial topic for a very long time.

The second was a moral ground. People said that, if girls were to remain without marriage for a long time after puberty, there was the danger of their becoming immoral. The opposite party said that they could not bear to hear them. They said that the surroundings and the traditions in which Indian women were brought up were such as to make it impossible for them to go astray.

The third objection was based on customs. They said that, from time immemorial, this had been their custom, and that any breach would be disastrous to their interests. The reply to this was that custom was always changing. Besides, if people believed that early marriage was wrong, they should not adopt early marriages for fear of their neighbors, especially when this means suffering to the girls during their whole life-time.

The fourth reason was, that there should be no legislation with regard to their domestic affairs. The answer to this was that there were cases where Government had interfered in that respect. When the observance of the practice meant deterioration of the whole Nation, and huge maternal and child mortality, there could be no Government which was not responsible for the life and welfare of its own people.

Again, it was said that a foreign Government had no right to interfere in socio-religious questions. The reply was that this was not the only time when social reform was introduced by the Government. Laws like the abolition of *Sati* had already been passed.

Concluding, the speaker said that these evils could not be removed, unless men and women determined to do so, and honestly worked in that direction.

DR. BESANT'S CONCLUDING SPEECH.

Dr. Besant, in bringing the meeting to a close, said that there was one class of work which was not mentioned here, but yet was a very important one, and that was the agency of the schools. When, in Benares, which was a very much more orthodox city than Madras, they tried to work for this question, after founding the Central Hindu School and College, they found that the best way of working was to deal with the boys when they came into their hands. First, they took up the question for boys in the middle school, and took an undertaking from the parents that they would not have their boys married before they left that school. As the school became rapidly popular, they found that this method was a very good one. Then, public opinion began to sanction the late marriage. They then introduced this in the higher school, and found that the parents were very amenable to this, because they urged on them the injuries to the boys if they were to remain in the classes and have their nerves exhausted by too early marriage. By these arguments, they gradually reached the point when no boy could be married while he remained in the school at all. Still, the boys of the college were left to their parents and themselves. Before they handed over their college to the University, they asked the boys who were married to pay more fees than boys who were unmarried. The need for education being desperate in the country, the parents were willing to put off the question of marriage. In that way, they eliminated married boys in the lower College.

They had to pay attention to the health and the amusement of their younger people, if they wanted that sex should not grow and develop irrationally. This question must be taken up in the schools, and the difficulty was, that in Government and Missionary schools, they couldn't make them do this. They must appeal to public opinion, public sentiment and feeling. If they could make parents realise that very early marriage made very much more dangerous the possibility of the girl being left a widow, and if they could use arguments of health and strength, and by constant steady pressure of that kind, they could make the boys themselves to resist early marriage. When orthodox people begin to talk to them, they could turn round and say: "What about Brahmacharya?" This was a powerful argument. The girl was not fit to be a mother until she had reached a certain age of physical development, which made motherhood healthy and safe both for the parent and the child. With regard to the boys, every one knew that over-development of the sex instincts in the boys led to premature age, and undermined all the sources of health. It was the general atmosphere that they need to change, the idea that the human being

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was not the slave of sex, that he had many other powers of development as well as the power of sex, other interests, other emotions to appeal to, and if the boys and girls were trained in that natural and healthy way, if they were fed on food that was not stimulating and exciting, if other subjects were given the right place in their minds and in their emotions, then, it was just as easy for India, as it was for the people in colder climate, to live a perfectly chaste life until the time came for timely and rational marriage. Early marriage was one of the reasons for premature age of men and women in this country.

How noble are these principles! How worthy are they of respect!
And how sacred are they in the sight of all good men when women assert them in the proper way.

Rousseau.

Women and Communism.

By W. J. BROWN.

The position which women occupy in Russia is so radically different from their position in Western Europe that it deserves a separate chapter to itself. I was brought up against this difference within ten minutes of crossing the Russian border. At the border I was met by a delegation consisting of the chairman, secretary and cultural officer of the Minsk department of the Soviet Employees' Union, who had heard of my visit and came to the border to make me welcome. The cultural officer was a woman Turatuta. She was very keen about the position of women generally, and very proud and earnest about the position of women in Russia. She pointed with pride to the fact that when a woman becomes pregnant in Russia, she is given three months' leave with full pay to carry her over the period before, during and after confinement. She asked what happened in such circumstances in the English Civil Service. I replied that in England a woman had to leave the Civil Service on marriage. She looked incredulous and I had to repeat this.

I tried to explain that in England the bias of the Trade Union movement is against the employment of married women, on the ground that it tends to aggravate the unemployment problem, but she scouted this argument. "It is not the employment of women which makes your unemployment of women a problem; it is Capitalism. In a properly organised State, the more people who work, men or women, the better it is all round. Your unions should fight Capitalism—not the employment of married women." She thought for a time, and then said: "I wonder if the employment question is the sole reason for the attitude of your unions. How far is it the old sense of property in women—the idea that woman's place is to minister to the comfort of men—that is responsible?" I had to admit that this element did figure in the average man's outlook, and she retorted: "We would not put up with that here. Here we have no differences between men and women. Men and women work alike at all kinds of occupations, and as equals. Your conditions are indecent."

I could not help being at once stung and amused by this reply. Here was I, fresh from a country where Communism is represented

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as synonymous with the loosest sexual relations—the nationalisation of women and so on!—being upbraided by a Russian woman Communist, who was quite obviously very much in earnest about the matter, on the comparative moral indecency of our social arrangements in regard to women and marriage. “What is your union doing about it,” she went on accusingly. I changed the conversation to safer ground!

SEX-RELATIONS.

I reproduce the conversation with this good and earnest woman, because it strikes the keynote to the problem of sex-relations in Russia. Over and over again I met with this same attitude of astonishment and indignation amongst Russian women at the status of women in England. I have a friend who, when he wants to express unbounded contempt for something or someone, says: “I look down on him from a great height!” The phrase is a good one, and over and over again I was made to feel that in matters of sex-relations the Russians look down on Western attitude and Western social arrangement in regard to women “from a great height”.

Let there be no mistake about this. In the same way that it is true that Russia has abolished classes—in the old sense of “inferiors” and “superiors”—so that there is neither arrogance on the part of some nor servility on the part of others; so is it true that Russia has also abolished any sense of inferiority among women. There is a complete equality between men and women, and this equality expresses itself in a free comradeship which I found it delightful to witness. When I say that there is a complete equality, I do not mean a formal political equality—equal voting rights, equal rights in law and so on. Political equality is perfectly compatible with a profound inequality in ordinary relationships. Nor do I mean the kind of “equality” which is meant by many Englishwomen when they talk on the subject, which means that they want all the advantages of equality *plus* all the advantages of chivalry (which implies inequality).

REAL COMRADES.

Thus, I saw men and women working side by side as navvies on the line; as agricultural workers on the land; as manual workers in the factories; as waiters in hotels and restaurants; as clerks and accountants in offices. And in the volunteer corps, you will see women marching side by side with the men. There is nothing forced or artificial in the relationship. It is free and natural and spontaneous. And it is carried into all the relationships of life. Even the minor courtesies, such as would be freely offered by men and women, even in “emancipated” circles in England—giving one’s

COMMUNISM

seat to a woman, carrying her parcels, helping her with her coat, and so on—would be and are regarded as slightly offensive patronage in Russia, especially among the younger generation who have not to live down the complexes of the past.

A man and woman, complete strangers to each other, will occupy separate bunks in the same sleeping car.

Probably this elemental simplicity *plus* the facility with which divorce is obtainable, have something to do with the kind of grotesque stories about the “nationalisation of women,” etc., which serve the dubious purposes of the Tory party at election times.

RESTRAINED CONDUCT.

Again, the public behavior of men with women and *vice versa* is much more restrained than in England. Only once during three months in Russia did I see a man kiss a woman in the street on meeting her. Nor will you see in picture palaces or public parks the “spooning” which goes on in such places in England. In the Russian films—which, for acting, though not for photographic technique, beat any American or English film I have seen—you will see no “close-ups” of long and lingering kisses and embraces. While Chaplin, Fairbanks and others are freely shown, the American and English “sex-drama” is politely but firmly barred.

In short, the Russians combine an elemental frankness and simplicity in regard to sex, with a much greater reserve and decorum in the public relations between the sexes. One Russian friend, with whom I discussed this matter, put it thus: “In France sex is an obscene jest; in England, often enough a tragedy, here in Russia it is a simple fact.”

MARRIAGE—A PRIVATE CONCERN.

I have mentioned in passing the question of divorce. In Russia, marriage is regarded as the private concern—except as regards the children—of the two individuals concerned, and of no one else. If you like you can marry in a Church, or you can marry at a registry office. The woman keeps her own name, takes her husband’s or adopts a combination of both, just as she chooses. The marriage thus made lasts just as long as the parties wish it to last. Divorce is obtainable by either party on simple notification to the appropriate office, and payment of a nominal fee of one rouble.

This freedom of divorce is of course only possible in a country where equality exists between men and women, and where the fact of marriage is no barrier to employment. In other words, it is only possible where there is a real economic equality between the sexes

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as well as a political equality. In England many marriages are maintained for no other reason than that the woman would be stranded if divorce took place. Marriage normally involves the dropping of the woman's career, a progressive loss of efficiency as time goes on, and the practical impossibility in many professions of resuming the career after divorce. In Russia marriage is not regarded as an occupation. After marriage, both parties continue to work. Even the arrival of children does not necessarily involve dropping of work on the woman's part unless she so wishes.

Again, countless marriages are kept alive, in England, long after love has died "for the children's sake". Every one knows such marriages. In Russia even this problem is rendered less acute by reason of the economic equality of women with men, but the Government has contributed further to its solution by its own characteristic rough-and-ready methods. Where there are children of the marriage, the husband, after divorce, is bound to contribute one-third of his earnings towards their maintenance. This rule, which appears to work well as a general thing, has produced two abuses with which the Soviet is dealing. The first relates to the kind of man who remarries frequently until the "one-third" rule no longer produces enough to support the children of the last marriage. The second relates to the type of woman who deliberately marries and has a child for no other purpose than to secure subsequently, by divorce, one-third of her husband's income and her freedom as well. Neither phenomenon is unknown in England. The perfectly heartless rake figures in our newspapers pretty frequently and every J. P. who has handled affiliation order cases is familiar with a parallel type to the kind of woman referred to here. Both problems spring rather from human nature than from the particular marriage system in Russia, but the Government is seeking for remedies for both.

DIVORCE RELATIVELY SMALL.

It must not be assumed from the facility with which divorce is obtainable in Russia, that marriage is lightly entered upon and as lightly dissolved. In the beginning, when the old marriage system was abolished, a considerable amount of regrouping took place. The "arrears" as it were, worked off, stabilisation took place, and the number of divorces every year is now relatively small.

It must not be overlooked, too, that the effect of the knowledge that either party to a marriage may dissolve it at any time results in a genuine equality within marriage, and infidelity is less common, I should say, than in England.

(The Leader.)

The Spirit of the Dance.

BY ANNA PAVLOVA.

Madame Anna Pavlova, the world-renowned Russian dancer, who is arriving in Bombay shortly, interviewed by a special representative of *The Chronicle* observed :

The whole question of the art of dancing in India is intensely interesting to me. One feels that everything here is conducive to a high expression of this art : the beauty of nature, the natural in-born grace of the Hindus, their stature and the strong feminine qualities of the race, the magnificent costumes, these, one and all, lend themselves so admirably as frame-work and foundation to the art of dancing.

One looks, therefore, to seeing it highly developed as a National characteristic in such a country. For the true development of the art of dancing it is so important that its roots should go deep in the soil of the very soul of a Nation, as is exemplified for instance in the case of the Spaniards.

To my great disappointment, I did not meet with what I had hoped to find in India. Everywhere, when I asked where I could see the dances of the country, I received vague replies. I was told that there were a few temples where the old dances were still practised and a few towns were mentioned to me where, on the occasion of some festivals, dances were organised, but notwithstanding my great desire to see true Hindu dances interpreted by a company, or even by a few really good men or women dancers, I met with little success.

A Nation which has in its veins and in its very soul a love of rhythm and of the spirit of the dance, should cultivate it. Its existence and development does much for the children of that race ; it endows them with grace, it ennobles their movements and gestures, giving to the youth a keen sense of the 'joie de vivre' and at the same time, it fosters a strong National sentiment.

Now, to develop and encourage the art of dancing, so that the people may be imbued with its beauty, schools are necessary, and to help in forming such schools is, I think, a great work and a noble one, which should be undertaken by the rich who love the country and this

National art.
and cultivated
neglect, they are in
memory of the past.

National dances would be preserved
if the people. Otherwise, from sheer
disappearing and becoming merely a

CHRISTMAS DECORATIONS.

"I mean to be jolly
Today!" cried the Holly,
"And I," said the Mistletoe too ;
Quoth the Fir "I prefer
Peace to bustle and stir,"
"And I feel just like you," said the Yew!

L. M. Oyster.

HINDI

बालक

(श्री प्रकाशदेव जैतली)

इस विचित्र क्रीडाङ्गण में यदि कोई सृष्टिनियन्ता आराध्यदेव का असली स्वरूप देखना चाहता है तो उसे मन्दिरों, मस्जिदों अथवा गिर्जाओं में टोह लेने की कोई आवश्यकता नहीं ; उसे यह आवश्यकता नहीं है कि वह सारे जीवन बन पर्वतों में नाना प्रकार के कष्ट सहन कर ईश्वरावाहन में रत रहे । उस परम पिता का ज्ञान प्राप्त करने के लिए दर्शन और वेदांत में सिर मारने की कोई आवश्यकता नहीं ; उसके लिये यह भी जरूरी नहीं कि वह राम नाम की मालायें फेरे अथवा ईसाइयत के झण्डे के तले पहुंचने का प्रयत्न करे, या मुहम्मद को ईश्वरीय दूत समझ उन पर ईमान लावे । इसके लिये हमें दूर नहीं जाना है, और न इधर उधर भटकने की आवश्यकता है—ये सब तो हमारे लिये नित्य की वस्तुएँ हैं । हम उस अखिलेश्वर के नित्य ही दर्शन करते और उसकी अमृतमयी बाणी को श्रवण कर धन्य होते हैं । परम पिता हमें बालक-रूप में दर्शन दे अपनी अमृतमयी तोतली बाणी द्वारा ईश्वरीय एवं देव दुर्लभ आनन्द का अनुभव कराते हैं । वह सर्व शक्तिमान् हैं—अतः इस बालरूप में भी हम उसी शक्ति का आभास देखते हैं । भला इस संसार में ऐसी कौन सी शक्ति है जो उस अनन्त शक्ति के सामने नत मस्तक नहीं होती । हम जिस प्रकार बालक कृष्ण को देख प्रेम विह्वल हो उठते हैं उसी प्रकार हम एक धूल धूसारित बालक को देख आनन्दित हुये बिना नहीं रह सकते ।

अनेक चिन्ताओं से चिन्तित, सांसारिक श्रम से थकित एवं दुःखी मनुष्य भी मुस्कराते हुये सुन्दर बालक को खेलते देख कर अपने सब दुःखों को भूलवार, अपनी सब चिन्ताओं को थोड़ी देर के लिये छोड़ कर बालक की उस अनन्त लीला में लय हो जाता है ; और उसी ब्रह्मानन्द को अनुभव करता है जिसके लिये, ऋषि गण कठिन तपस्या के पश्चात् भी वंचित रह कर तरस जाते हैं ।

बालक की उस मुस्कराहट में ऐसी क्या वस्तु है जो मनुष्य को उसमें लीन करने में समर्थ होती है ; उसकी सारी चिन्ताओं का नाश कर उसे देवदुर्लभ सुख का भागी बनाती

है? यही है उसकी सर्वशक्तिमानता—यही है उसका ईश्वरीय अंश—इसी ने उसे ईश्वर का साक्षात् रूप कहलवाया है—और इसी में खेलती है उस परब्रह्म की अनन्त लीला।

प्रो० मैक्समूलर का कहना था कि:—“The smiles of infants are said to be the first fruits of human reason” बालकों का मन्द हास, मनुष्यत्व की समझ का आद्य फल होता है। क्यों नहीं, इस सृष्टि में मनुष्य से लेकर पशु-पक्षी तक में सन्तान के लिये कैसी विचित्र, कैसी कोमल प्रीति है—यह सब प्रकृति का खेल है। इसके लिये विचार-दर्शन में लिखा है कि “बालक का जन्म होते ही उसको अपनी प्यारी स्नेहमयी मधुर मूर्ति, देवी स्वरूपा माता का दर्शन होके उसकी पवित्र प्रेममयी सज्जति होती है। एवं कोमलतम पुष्पों की शैया से भी कोमल एवं सुखद गोद में स्वर्ग सुख भी फीका ज्ञात होता है। माता यदि सुशिक्षिता हो तो फिर बालक का कहना ही क्या है?

“It is by ladies that nature writes upon the hearts of man”
अर्थात् प्रकृति देवी स्त्री द्वारा ही मनुष्य के हृदय पर लेख लिखती है।

नाना प्रकार की क्रीड़ाएँ करता हुआ बालक भगवान् कृष्ण की भौति मृत्तिकादि भक्षण द्वारा विश्व दर्शन करा सकता है। भगवान् कृष्ण का यशोदा को विश्व रूप दर्शन कुराना क्या था? केवल मातृभक्ति एवं मातृवात्सल्य का अद्भुत उद्गम था। अतः सिद्ध है कि बालक इन गुणों से परिपूर्ण और गृहस्थी का सर्वोत्तम सुख है। यह बालक किससे, क्या नहीं करा सकता? इसी की प्राप्ति की इच्छा से महाराज दिलीप को इक्कीस दिन मुनि वशिष्ठ की कामधेनु की सेवा करके अन्त में बाईसवें दिन सिंह के सामने अपनी प्यारी देह को रखना पड़ा था। कुन्ती को सती होने से रुक कर अपने बालकों की रक्षा के लिए वैश्य जीवन व्यतीत करना पड़ा था। वसुदेव को भयानक अर्द्धरात्रि में अगम यमुना को पार करना पड़ा था।

जिन बालकों की इतनी महत्ता हो वही मातृ वात्सल्य का आनन्द अनुभव कर चुकने के बाद और पिता-प्रेम पर भी अधिकार जमा कर, जब इस योग्य हों कि मातृभूमि भी उनसे कुछ आशा करे—उस समय यदि अपनी सारी प्रवृत्तियों पर पानी फेर कर वे इस माता मही का शृण परिशोध करने में आनाकानी करें अथवा उस पर ध्यान न देकर अपने को दुर्गुणों के हवाले कर दें और सारे ईश्वरीय अंश को हवा कर आसुरी वृत्ति स्वीकार करें; तो फिर क्या सार है उनकी इस कृष्ण जैसी बाल-लीला में; और किस काम

की है उनकी यह बाल सुलभ निर्वोधता कि जिसके कारण लोक उन्हें ईश्वर का अवतार मानता है?

जिसके बालकों का एक समय यह आदर्श रहा हो कि ‘जननी जन्मभूमिश्च स्वर्गादपि गरीयसी’ आज वही बालक ब्रह्मचर्य का नाश करें एवं उनकी इस वर्तमान दशा पर मातृभूमि आठ आठ आँसू रोती है। पाश्चात्य रंगों में रंग कर अपने देश, अपनी सभ्यता और अपने पूर्वजों की कीर्ति को भी हेय समझने लगे हैं।

हमारे कुलकानन के सुन्दर सुहावने वृक्षो! हमारे भारत के समुज्ज्वल आकाश के चमकते हुये तारो! हमारे रत्नभाण्डार के देदीप्यमान मुक्ताओ! अब भारत-नैया की पतवार, भारत का अन्तिम साध्य एवं भारत का भविष्य तुम्हारे हाथ में है। उसके उद्धारक हो तो तुम, उसके संरक्षक हो तो तुम। तुम ऊषाकालीन सूर्य हो; तुम धनुष में से निकलते हुये बाण हो; और तुम्हीं इस भव्य भवन के स्तम्भ हो, चाहो तो स्वयं बाहुबल बढ़ा, बुद्धि से काम लेकर इस नौका को ठिकाने से पहुँचा दो।

हमें बहुत से बालक सभा सोसाइटियों में बोलते हुये मिलते हैं—अनेकों लेख यत्र तत्र इस विषय पर दिखाई देते हैं परन्तु—“परोपदेश बेलयां शिष्टाः सर्वे भवन्ति वै। विस्मस्तीह शिष्टत्वं स्वकार्यो समुपस्थिते”—दूसरों को उपदेश देने में सब शिष्ट सम्भावित होते हैं किन्तु अपने कार्य में उसको भूलजाते जाते हैं।

इस विषय पर एक बार स्वामी रामतीर्थ जी ने अपने व्याख्यान में कहाथा कि:—

“Let all the great lecturers of the age come; let Christ or God, Himself come and lecture; but lectures from others will be of on avail unless you are prepared to lecture yourself. He alone can raise himself or make progress who lectures to himself.”

सारी पृथ्वी के व्याख्यान दाताओं को इकड़ा करलो। ईसा और चाहे ईश्वर ही से व्याख्यान दिलाओ पर जब तक तुम स्वयम् अपने को व्याख्यान देने को तय्यार नहीं तो दूसरों के व्याख्यान कोई लाभ न करेंगे, जो स्वयम् अपने को व्याख्यान देता है केवल वही उन्नति करता है।

बालकों को आवश्यक है कि वह केवल बातें न करें वरन् अपने जीवन को किसी महान् पुरुष के आदर्श पर गठित करें। उन्हें अपने हृदय में आन्दोलन करके कर्मवीर बनना होगा। मातृभूमि की वेदियों को काटने का भार जो उनके ऊपर पड़ा है उसको उठाना होगा।
(नव-ज्योति)

TAMIL

பால்ய விவாகத்தை ஒழிக்கும் முறை

(38-ஆம் பக்கத் தொடர்ச்சி)

ஆமையால் இந்தியா சட்டசபையில் கனம் சாரதா அவர்கள் பால்ய விவாகத்தை ஒழிப்பதற்காகக் கொண்டுவந்திருக்கும் மசோதா சரியான முறையையளித்தபாணவழிபெற்று சொல்லமுடியாது. பால்யவிவாகத்தை ஒழிக்கமுயல்வது சாஸ்திர விதமென்றும் மதத்தவெஷமென்றும் சொல்லப்படுகிறது. இந்துக்கள் விவாகத்தை மதஸம்ஸ்காரமாகவே கருதுகிறார்கள் என்பது உண்மை. இந்துக்களல்லாத மற்றவர்கள் விவாகத்தை ஒரு எதிர்பெறும் அல்லது ஒப்புதல்பேரால் கருதுகிறார்கள். இந்துக்களாகிய நாம் விவாகத்தை ஒரு மதச்சட்டங்களை வைத்துக் கொண்டிருக்கிறோம். விவாகத்தைச் செய்யும் ஒரே மதவியோகத்தை எல்லாம் இந்துக்களுடைய சாஸ்திரப்படியும் மதாசாரப்படியும் செய்யப்படுகின்றன. உண்மை விவாகச் சட்டங்களுக்கான மதஸம்ஸ்காரமாகக் கருதப்படுகின்றனவே பொழிய மாப்பிள்ளை பெண்களுடைய வாழ்வு மதஸம்ஸ்காரமாகக் கருதப்படமுடியாது. வயது சம்பந்தமாய் இந்த ஸ்திரீகளிலே மற்ற நூல்களிலே என்ன சொல்லப்பட்டிருக்கிறது என்று எங்குத் தெரியாது. ஆனால் ஒருவிஷயத்திற்கு பிரமாணம் வேண்டுமானால் கருதிப் பிரமாணமட்டும் சொன்னால் போதாது. இல்லையென்று தர்க்கசாஸ்திரம் சொல்லுவதாய்ப் பெரியோர்கள் சொல்லுகிறார்கள். யுத்திப் பிரமாணமென்றும் அதாவது பிரமாணமென்றும் வேறு இரண்டு பிரமாணமும் சொல்லுவார்கள். நான் சொன்னபடி பால்யவிவாகத்தைப் பற்றி எனக்கு கருதிப் பிரமாணமில்லை என்று சொல்லுகிறார்கள். வேறு சிலர் கருதிப் பிரமாணமிருக்கிறது என்று சொல்லுகிறார்கள். கருதிப் பிரமாணம் பெறப்படாமலிருக்கட்டும், யுத்திக்கு நம்முடைய அனுபவத்திற்கும் பால்யவிவாகம் தகுதியுடையதாயில்லை. பால்யவிவாகத்தினால், யுத்திமூலமாய் பார்க்கும்பொழுது, அநேக செடுதல்கள் உண்டாகின்றன.

பால்யவிவாகத்தை விலக்குவது சாஸ்திர விதமென்பதை மேல்க்காரணமென்று எடுத்துக்காட்டுகிறேன். பால்யவிவாகத்தை பிராமணர்களுக்குள் தான் சட்டாயமாய்வைத்து அதுவுடுத்து வருகிறார்களே தவிர பிராமணரல்லாத மற்ற இந்துக்கள் பால்யவிவாகத்தைச் சட்டாயமாய்வைத்து அதுவுத்துக்களில்லை. சைவ வேளாளர்களுக்கும் இன்னும் பல ஜாதியாருக்கும் பெண்கள் புஷ்பவதிமளாய் இரண்டு மூன்று வருஷங்கள் கழிந்தபிறகுதான் விவாகம் நடந்து

வருகிறது. இவர்கள் இந்துக்களல்லவா? இவர்களுடைய விவாகங்களைப் பெரும்பாலும் சாஸ்திரிகளும் புரோகிதர்களும் கைய வைத்தப் பிராமணர்கள்தானே நடத்திவருகிறார்கள். இந்த வைத்தப் பிராமணர்கள் வயஸான பெண்களை வைத்து நடத்தும் விவாகம் சாஸ்திர விதமாதமானதென்றும், அவைகள் மதப் பிரஷ்டமான கலியாணங்கள் என்றும் சொல்லத் துணிவார்களா? சைவ வேளாளர்களும், மற்றும் பிராமணரல்லாத இந்துக்களும் இவ்வாறு வைத்தப் பிராமணர்களுடைய ஆதரவைக்கொண்டு செம்மையாய்க் கலியாணங்கள் செய்து செம்மையாய் வாழவில்லையா? இந்த கருதிகளும் சாஸ்திரங்களும் பிராமணர்களுக்கும் மட்டுந்தான் ஏற்பட்டதா? மற்றவர்கள் இந்துக்களல்லவா? இவைகளை யெல்லாம் கவனித்து வைத்தப் பிராமணர்கள் வாயடங்கவேண்டும். பால்யவிவாகத்தை அடக்க முயலுவது மதத்தைத் தாக்குவதுபோலவும், இந்துமதத்தையே செடுத்துவிடுவது போலவும் என்று சொல்வது ஒரு சிந்தனம் பொருத்தமில்லை. இந்துக்களில் பல ஜாதியாரால் கையாளப்பட்டுவரும் வழக்கத்தை ஒப்புக்கொண்டு ஒரு சிறு பகுதியாரால் மட்டும் அதுசரிக்கப்படுகிறதாய்கிய பால்யவிவாகம் ஒழியும்படியாய் சட்டமியற்றுவது சர்க்காரின் சிறந்த கடமையாகும். வைத்தர்கள், முன்னேற்றத்திற்கான எதையும் தடுப்பார்கள். புருஷனிற்கு வுடன் புருஷனுடைய பிரேதத்தோடு உயிருடனிருக்கும் பெண்காதிபுடையும் அவன் உயிர் துடிக்கத்துடிக்க தீயில்போட்டுக் கொளுத்திய வழக்கமாகிய ஸதீ என்னும் உடன் கட்டையேறுதலை சர்க்கார் ஒழிக்கமுன்வந்து சட்டம் வகுத்தகாலத்திலும் வைத்தர்கள் சர்க்கார்மேல் துவேஷங்கொண்டு அக்கிரமம் என்று கூக்குரல் போட்டார்கள். அதையும் கவனியாமல் உடன்கட்டையேறுதல் சட்டவிரோதமென்று சட்டம் வகுத்து அந்தக் கொடியவழக்கத்தை நிறுத்தினார்கள். பால்ய விவாகத்தை ஒழிக்க சர்க்கார் சட்டம் வகுக்க உத்தேசித்த இந்துக்காலத்திலும் வைத்தர்களுடைய கூக்குரலை சர்க்கார்கள் கவனியாமல் சட்டம் வகுப்பார்கள் என்று எண்ணுகிறோம். நம்முடைய நூல்களிலே "பழையன கழிதலும் புதியன புருதலும் வருவல காலவையினுலே" என்று பெரியோர்கள் கூறியிருக்கிறார்கள். இதன் தாத்தரியம் என்னவென்றால் 'காலத்துக்கேற்ற கோலம்' என்றபடி. காலப்போக்கை யுத்தேசித்து பழைய வழக்கங்களைக் கழித்து புதியவழக்கங்களை ஏற்படுத்திக் கொள்வதினால் குற்றமில்லை என்பதுதான். இந்த நியாயங்களினால் பால்ய விவாகத்தை பொழிக்கும்பொருட்டு ஏற்படுத்துகிற சட்டம் இந்தியாவிற்குப் பெரும் பயனளித்ததற்கது என்றும், தேச முன்னேற்றத்தையும் சமுதாய நல்வாழ்வுமையையும் கருத்தாகக் கொண்டவர்கள் எல்லோரும் இந்தச் சட்டத்தை அங்கீகரிக்கவேண்டியது என்றும் தெரியப்படுத்திக்கொள்கிறேன். கனம் சாரதா அவர்களின் மசோதாவை ஜன அபிப்பிராயத்திற்கு விட்டிருக்கிறபடியால், அது சம்பந்தமாய் இன்னும் சிலசங்கதிகள் சொல்லிக்கொள்வது பொருத்தமாகும். கனம் சாரதா சட்டமசோதாவில் விவாகமானது பெண்களுக்கு 14 வயதுக்கு மேற்பட்டும், பிள்ளைகளுக்கு 18 வயதுக்கு மேற்பட்டும் நடக்கவேண்டியது; அதற்குக் குறைந்த வயதுகளில் கலியாணஞ் செய்யக்கூடாதென்று சொல்லப்பட

டிருக்கிறது. நம்முடைய தாய்ச்சங்கமாகிய அடையாற்ற மாதர் இந்திய சங்கத்திலிருந்து பெண்களுக்கு 16 வயதாக இருக்கவேண்டுமென்றும் பிள்ளைகளுக்கு 21 வயதாக இருக்கவேண்டுமென்றும் தீர்மானங்கள் நிறைவேற்றி யிருக்கின்றன. அத்தீர்மானங்களுக்கு ஆதரவாய் நம்முடைய சங்கத்திலிருந்தும் தீர்மானம் அனுப்பப்பட்டிருக்கிறது. பெண்களுக்கு 16 வயதும் பிள்ளைகளுக்கு 21 வயதும் இருக்கிறதுதான் உத்தமம். அப்பொழுதுதான் ஸ்திரீ புருஷர்கள் தக்க பருவமுடையவர்களாய் இல்லற வாழ்வின் பொறுப்புக்களை உணர்ந்து இல்லற வாழ்க்கையை இன்பமுடனும் பிறருக்குப் பாாமில்லாமலும் நடத்தக்கூடிய சக்தி யுடையவர்கள் யிருப்பார்கள். ஆனால் இப்பொழுது வைதிகர்களுடைய ஆசேஷம் அதிகமாயிருப்பதால் 14 வயதும் 18 வயதும் ஆரம்பத்திற்குப் போதுமானது என்று ஒத்துக்கொண்டு சிலகாலம் சென்ற பிறகு வயதை உயர்த்த மறுபடியும் முயற்சி செய்வோம். சிலர் 14 வயதை 12 ஆக வேண்டுமென்று கூறுகிறார்கள். அதனால் ஒரு கிறித்தும் பலனில்லை. குறைந்த வயது 14. அதை ஒருபொழுதும் குறைக்கக் கூடாது. சமயம் வாய்த்தபொழுது 16 வயதுள்ள பெண்களை விவாகத்திற்கு லாயக்குள்ளவர்கள் என்று சட்டம் வகுத்துக்கொள்ளவேண்டும். சார்தா மசோதாவில் 14 வயதுக்குள் கல்யாணம் நடத்துவோர்களை யெல்லாம் கிரிமினல் கோர்ட்டு மூலமாய்த் தண்டிக்கவேண்டும் என்று சொல்லப்பட்டிருக்கிறது. சிலர் கிரிமினல் தண்டனை விதிக்கக் கூடாது என்றும், அப்படிக் குறைந்த வயதில் நடத்தும் கல்யாணம் செல்லக் கூடியதில்லை யென்றும் சட்டம் ஏற்படுத்த வேண்டுமென்கிறார்கள். பால்ய விவாகத்தை அந்வே ஒழிக்கவேண்டுமென்றால் கிரிமினல் தண்டனை என்ற பயத்தை வைத்துச் செய்யவேண்டுமென்று யல்லாமல் கல்யாணம் செல்லாது என்று சொல்லிக்கொண்டால் போதுமானதல்ல. அன்றியும் இந்துமத சாஸ்திரப்படி சடங்குகள் நடத்த மத ஸம்ஸ்காரமாய் நடத்தப்படுகிற கல்யாணம் செல்லக்கூடியதில்லையென்று சொன்னால் அது மத சம்பந்தமாய் இன்னும் பலமான ஆசேஷங்களை உண்டுபண்ண ஏதுவாயிருக்கும். ஆகையால் அது சம்பந்தமாய் ஒன்றுஞ் சொல்லாமல் பால்ய விவாகஞ் செய்பவர்கள் தண்டிக்கப்படுவார்கள் என்றுமட்டும் ஏற்படுத்திக்கொள்வது போதுமானது. சார்தா மசோதாவை செலெக்ட் கமிட்டியாருடைய அபிப்பிராயத்திற்கு அனுப்பி யிருப்பதில் அந்தக் கமிட்டி அங்கத்தினரிற் சிலர், பால்ய விவாகஞ் செய்பவர்கள் பேரில் கிரிமினல் நடவடிக்கைகள் ஆரம்பிக்க உத்தேசிப்பவர்கள் ஏதாவது தொலை ஜாமீன் கட்டிவிட்டு கேஸ் ஆரம்பிக்க வேண்டும் என்று சொல்லுகிறார்கள். இதுபொருத்தமாகாது. ஒருவரும் கேஸ் நடத்த முன்வரமாட்டார்கள். பால்யவிவாகத்தில் சம்பந்தப்பட்டவர்கள் சம்மா இருந்துவிடுவார்கள். அதில் சம்பந்தப்படாதவர்களுக்கு ஜாமீன் கட்டி கேஸ் போடவேண்டுமென்ற அக்கரை ஏன் வரவேண்டும்? ஒருநாளும் வராது. ஆகையால் அப்படி யுண்டாக்குஞ் சட்டம் வழக்கத்திற்கு வராமலிருந்துவிடும். ஆகையால் பால்யவிவாகஞ் செய்வோரை மற்ற குற்றவாளிகளைச் செய்வதுபோல சர்க்காரே போலீஸ் உத்தியோகத்தினரைக் கொண்டு கேஸ் நடத்த ஏற்பாடு செய்யவேண்டும். சாதாரணமாய் 1-வது கிளாஸ்

மாஜிஸ்ட்ரேட்டு முன்பு இந்தக் கேசுகள் நடக்கவேண்டும். பால்யவிவாகஞ் செய்வோருக்கு ஒரு வருஷக் காவலும் 50 ரூபாய் அபராதமும் விதிக்கலாம். அப்படியானால்தான் பயமேற்படும். பால்ய விவாகத்தையும் அடக்கமுடியும். பால்யவிவாகத்தில் சம்பந்தப்படுவோர் ஆடவரோ பெண்டிரோ யாராயினும் விவகாரம் தெரியக்கூடிய வயதுடைய யாரையும் தண்டிக்கவேண்டும். சார்தா மசோதாவுக்கு பொதுப்படையாக பால்ய விவாகத்தை அடக்குமுறையாகப் பேர்கொடுக்க வேண்டும். பெரும்பாலும் பால்ய விவாகம் இந்துக்களுக்குள் அதிலும் பிராமணர்களுக்குள் மட்டும் வழக்கமாய் நடைபெறுவதாயினும் சில சமயங்களில் மற்ற மதத்தினர்களும் பிராமணரைப் பின்பற்றி பால்ய விவாகம் நடத்துகிறார்கள். பால்யவிவாகத்தைத் தடுத்த எந்த மதத்தினரிடமும் சட்டமில்லை. ஆகையால் இந்தியா முழுவதற்கு மேன்மை யுண்டாகும்படியாய் இந்தியர் முழுதும் எல்லா ஜாதியாரும் எல்லா மதத்தினரும் கட்டுப்படும்படியாய் சட்டம் வகுக்க வேண்டும். இன்னும் ஒரு விஷயம் சொல்லிக்கொள்ளவேண்டியிருக்கிறது. நம்முடைய நாட்டில் பால்ய விவாகம் நடப்பது போலவே சில இடங்களில் 50, 60 வயதுடைய கிழவர்களுக்கு 10, 12 வயதுடைய பெண்களைக் கல்யாணஞ் செய்து வைத்து ஆப்ச்சி திரளுவதற்குள் அய்யர் உருளும்படியாய் ஏற்பட்டுவிடுகிறது. சிலவேளை கிழவிகள் வாலிபப் பிள்ளைகளையும் மணக்கலாம். இந்த விதமான கல்யாணங்களையும் அடக்குவதற்குச் சட்டம் வகுக்கவேண்டியது அவசியம். இவைகளை எல்லாம் கவனித்து சர்க்கார் சீக்கிரம் சட்டம் வகுத்து பிரஜைகளைக் காப்பார்கள் என்று நம்புகிறோம்.

Mrs. A. G. Gomathinathan,
W. I. A. Secretary, Veeraraghavapuram,
TINNEVELLY.

பால்யவிவாஹத்தை பற்றிய ஒரு சிறு கதை.

ஓர் ஊரில் இருதம்பதிகள் இருந்தார்கள். அவர்களுக்கு வெகுநாள் குழந்தை இல்லாமல், ஒருகுமாரி பிறந்தாள். அந்தக்குழந்தையை மாதாபிதாக்கள் அதிசெல்வமாய் வளர்த்துவந்தார்கள். அந்தக்குழந்தைக்கு மஞ்சளவல்லி என்று பெயரிட்டார்கள். தாயின்பெயர் கனகவல்லி. கனகா தன் அருமைப் புதல்வியை நாளொருமேனியும் பொழுதொரு வண்ணமுமாய் வளர்த்துவந்தாள். ஆனால் அந்தகாலத்து ஜனங்களுக்கு கல்வி வேண்டியதில்லை யாதையால், நம்முடைய கனகாவும் தன் குழந்தைக்குக் கல்வி கற்பிச்சாமலே, தனக்குள்ளே ஆசையினால், மஞ்சளவல்லிக்கு காரை காசமாலை அட்டிவை என்னும் கன்னட நகைகள் போட்டிருந்தாள். ஆனால் நம் மஞ்சளா இயற்றையிலேயே நல்ல அழகுடையவள். அழகுக்குத்தக்க புத்தியும் குடிவெண்டு இருந்தது. இப்படிச் சொஞ்சகாலம் போகவே, கனகாவுக்கு நம் மஞ்சளாவுக்கு 6 வயது நடக்கிறது. இனிமேல் ஒரு நல்ல கணவனைத்தேடி மணம்முடிந்த வேண்டியது என்று ஒரு தூர்புத்தி தோன்றிற்று. நினைத்த உடனே தன் கணவரிடம் சென்று, நம் மஞ்சளாவுக்கு ஒரு புருஷனைத் தேடி மணம் முடிக்கவேண்டுமென்றாள். காலக்கிரமப்படி நம் மஞ்சளவல்லிக்கு, வெகு விமரிசையாய் விவாஹமும் நடந்தது. இப்படி கொஞ்சநாள் போகவே நம் மஞ்சளாவுக்கு கல்விமேல் ஆசை யுண்டாயிற்று. உடனே தன் பெற்றோர்களிடம் சென்று எனக்கு பள்ளிக்கூடம் போகவேணும் என்னை அனுப்புங்கள் என்றாள். உடனே அவள் தாயும் தகப்பனும் உத்தரவு கொடுத்தார்கள். மஞ்சளா பள்ளிக் கூடம் போகும்பொழுது அவளுக்கு வயது 6. ஆனால் வெகுபுத்திசாலி யாகையால் சீக்கிரமாகவே கல்வியும்வந்தது. கல்விக்குத்தகுந்தபுத்தி புத்திக்குத்தகுந்த அழகு எல்லாம் பொருந்தியவள் நம் மஞ்சளவல்லியே. ஒருநாள் பகல் 12 மணிக்கு ஸூரிய சந்திராதிகளே தோற்கும்படியாய் நம் மஞ்சளா பள்ளிக்கூடத்தைவிட்டு வீட்டைநோக்கி வந்தவள் நேரே தன் தகப்பனார் அறைக்குள் துறைந்து அவர்மடியில் உட்கார்ந்தாள். நம் மஞ்சளவல்லியின் தகப்பனார் தன் ஏக புத்திரியை முத்தமிட்டுக்கொண்டு இருந்தார். அந்தஸமயம் வாசலில் யாரோ ஒருவன் அய்யா ஸபாபதி பிள்ளை தந்தி என்றான். உடனே மடியிலிருந்த மஞ்சளவல்லி துள்ளிக் குதித்து ஓடிச்சென்றாள். சென்றவள், அப்பா இதை அவன்கொடுத்தான் என்று சொல்லி ஒரு கவரைக் கொடுத்தாள். அதை அவர் பிரித்து பார்த்துவிட்டு அய்யோ என்று அடியற்றமரம்போல் சாய்ந்தார். உடனே உள்ளே கனகாவந்து மேஜைமேலே

பால்யவிவாஹத்தை பற்றிய ஒரு சிறு கதை

இருக்கும் தந்தியை பார்த்துவிட்டு அய்யோ, தெய்வமே! மஞ்சளாவுக்கு இவ்வளவு சிறுவயதிலேயே வைதவியம் வரவேணுமா என்று மூர்ச்சை அடைந்தாள்.

மஞ்சளா தன்பெற்றோர்கள் வீழ்ந்துகிடக்கிறதை பார்த்து அடுப்பங்கரை யிலிருக்கும் அத்நையிடம் சென்று அந்தாய் இன்று ஏன் ஏன் தாயார் தகப்பனார் அழுகிறார்கள் என்றாள். அதற்கு அதை இல்லையம்மா உன்னால்தான் உன்கணவன் இறந்துவிட்டான்; ஆகையால்தான் அழுகிறார்கள் என்றாள். அதற்கு இப்படி அழுவானேன்? என்றாள். அப்படியல்ல! இனிமேல் ஸ்கூலுக்கு போகக்கூடாது புஷ்பம் சூட்டிக்கொள்ளக்கூடாது என்றாள். அதை உடனே ஏதும் அறியாத சிறு குழந்தை என்னசெய்யும்! பாவம்! ரொம்ப அந்நாயம் என்று துக்கித்தான். மஞ்சளா இது என்ன இப்படி சொல்லுகிறார்கள்? எனக்கு ஒன்றும் விளங்கவில்லை என்று சற்றுநேரம் யோஜனை பண்ணிவிட்டு கிரமப்படி இரண்டாம்வேளை ஸ்கூலுக்கு போய்விட்டாள். திரும்பி ஆத்திலவந்து தன் தகப்பனாரிடம்சென்றாள். தகப்பனார், தன் செல்வகுமாரியை அருகில் அழைத்து என் செல்வமே உனக்கு வந்த கஷ்டத்தை நான் என்னமாய்ச் சிகிப்பேன் என்று அழுதவண்ணமாய் மஞ்சளா இனிமேல் ஸ்கூலுக்கு போகவேண்டாமென்றார் ஸபாபதிபிள்ளை. அந்த மஞ்சளா அப்பா, நீர் என்ன சொன்ன பொழுதிலும் நான் கேட்க ஆயத்தமாய் இருக்கிறேன். பள்ளிக்கூடத்தை மாத்திரம் விடமாட்டேன் என்று கண்ணில் தாரை தாரையாக ஜலத்தைவடித்தாள். உடனே தன் செல்வகுமாரியை அருகில் அழைத்து அம்மா, செல்வமே! உன் இஷ்டபிரகாரமே நீ ஸ்கூலுக்கு போகலாம் என்றார். மஞ்சளா சிலவருடங்கள் சென்றதும் F. A. பரீட்சையில் தேர்ந்தாள். அப்பொழுது மஞ்சளாவுக்கு 25வயது இருக்கும். பார்வைக்கும் வெகு ஸௌந்தரிய வதியாய் இருந்தாள்! இவள் கல்வியில் வெகு தேர்ச்சியடைந்தபடியால் பள்ளிக் கூட உபாத்தியாயர்கள் மஞ்சளவல்லிமேல் மிகப்பிரீதியுடன் இருந்தார்கள். அப்போதைக்கப்போது எங்கேயாகிலும் விவாகச்சீர்திருத்த விஷயமாய் உபன்யாஸம் செய்யும்படியாய் இருந்தால் நம் மஞ்சளவல்லியை அழைப்பார்கள். மஞ்சளா தன்னுடைய சரித்திரத்தையே உபன்யாசத்தில் சொல்லி ஜனங்கள் பால்ய விவாஹத்தை ஒழிக்கும்படி, அவர்கட்கு வற்புறுத்துவாள்.

கே. வி. லக்ஷ்மியம்மாள்.

சமாசாரக் குறிப்புக்கள்.

லஜபதிராய்

அன்னை வஸந்தையாரால்*

லஜபதிராயரவர்களின் மரணத்தால் இந்தியாவுக்கு நேர்ந்த நஷ்டத்தை விரித்துரைத்தல் முடியாது. அவர் கடைசி கடைசியாக லாகூரில் ஸைமன் கம்மிஷன்மீது அதிருப்தியை நிதரிசுசம்படுத்துதற்குக் கூடிய பெரிய கூட்டத்தைத் தமக்குப் பின்னிற்றுத்தி அடக்கிச் கூட்டத்தை மறித்துப் போடப்பட்டிருந்த இருப்புமுள்ளேலையருகே தான் போய் நின்றுகொண்டு கூட்டம் அனைத்தையும் நரையில் உட்காரச்செய்தனர். பலாத்கார வழியிலன்றி நியாயமுறையிற் செய்த கிளர்ச்சியை இவ்வாறு மறிப்பதானது போலீஸ் அதிகாரம் வரம்பு மீறிப்பதென்றே யாகிறது. சித்தத்தில் முற்றும் உண்மையும், களங்கமற்ற தைரியமுமுடைய லஜபதிராய் தம் வீர ஸ்பாவத்தை நியை நிதரிசுசம்படுத்தி இறந்தார். டில்லியில் நடந்த சென்ற அகில இந்திய காங்கிரஸ் கம்மிட்டி கூட்டத்தில், அவர் பேசிய தீவிரமான வார்த்தைகள் அவர் சரித்திரத்தில் தாம் உண்மையெனக் கொண்டவற்றை எவ்வாறு நிர்ப்பயமாய் உரைத்து வந்திருக்கின்றனரென்பதையும், உரைத்ததற்கேற்ற வாறு உழைத்து வந்திருக்கின்றனரென்பதையும் உணர்த்துகின்றன.

சட்டசபையில் விவசாயிகளும்தோது அவர் இருதிருத்திற்கும் பாசுபாத மின்றிப் பேசுவாராயினும், அவர் தம் வோட்டுக் கொடுக்கும்போது தாம் உண்மை யெனக்கொண்ட கருத்துக்கள்ன்படியே நடப்பார். கிரியாம்சத்தில் அவர் எப் போதும் சுறுசுறுப்பானவர். எதிர்க்கட்சியைத் தர்ப்பதற்குச் சாதகமான ஓர் இடைவெளி இருக்குமாயின் அதை உடனே கைப்பற்றுவார். உள்ளொன்று வைத்துப் புறம்பொன்று பேசுதலையும், வஞ்சகமான தந்திரத்தையும், வீரப்பேச் கம் கோழைச்செயலு முடையாரையும் அவர் முற்றும் அருவருத்தார். அதனால் காங்கிரஸ் கம்மிட்டி கூட்டத்தின் தோரணியையே மாற்றினர். அவர் டில்லியிற் பேசியதே கடைசி. நேரு கம்மிட்டியின் அறிக்கைப் பத்திரத்தை ஆமோதித்த அகிலகவி மகாநாடு ஒன்றிற்கு அவர் அக்கிராஸனம் வகிப்பதாக இருந்தது. அவர் உபாதிபால், அக்காரியத்தைச் செய்யுப்படி என்னைக் கேட்டுக்கொண் டார். சாமானியமர்க நானும் ஸம்மதித்தேன். ஆனால் நான் சற்றும் நிகையாத படி, அதே யவருக்குக் கடைசியாய்ச் செய்த அற்ப ஊழியமாயிற்று.

* நியூ இந்தியா டைம்ஸ் 1928 பத்திரிகையில் வெளியிட்டதன் தமிழ் மொழி பெயர்ப்பு.

சமாசாரக் குறிப்புக்கள்

ஓர் போராட்டத்தில், கம் கண்பர்கள் பின்வாங்கமாட்டார்கள் என்று நிச்சயமாயிருக்கத்தக்க நட்பு எத்தனை பெரியகாரியம்! லஜபதிராய் அவர்களுடன் இருந்து ஓர் குறிப்பிற்காகப் போராடியதில் அந்த பரமதிருப்தி எனக்கேற்பட் டது. ஜயமோ, அபஜயமோ பெரிதல்ல. அவை 'வருவனவும் போவனவு மாகும்,' நசுவரமானவை. நிர்ப்பயமாய் நம்பியிருக்கக்கூடிய ஆத்மா விசேஷமா னது. அது விலையற்றது. அதனால் கவலை யெதுவும் ஒழிகின்றது. ஒருவர் விழுந்தபோனால் மற்றவர்கள் எடுத்தேற்றிச் செய்வார்கள் என்ற நிச்சயம் உள் ளது. சத்தமான பாணங்களைக் கொண்டு, கட்டயுத்தத்தை யதற்றி தர்மயுத் தத்திற் புருந்து உழைப்பவர்களுக்கு லஜபதிராய் உதவி புரிவார். நாமும் அவருடன் சேரும்போது, அவர் கம்மை வரவேற்பார்.

உலக வழங்குப்படி சம்சயமின்றி அவருடைய ஞாபகச் சின்னமான திலை யொன்று வைக்கப்படும். அவர் இன்னும் ஊட்டக்கூடிய தைரியத்தை உய்த் துணருவதிலும், அவர் காப்பாற்றிய மாதிரியே நாமும் கணயத்தைக் கடைசி வரை காப்பாற்றுவதிலுமே நன்றி உள்ளது. ஸ்வாதீனத்தின்பொருட்டு ஜயம் பெறுவோமாயின், கடைசியாய் நின்று முடித்தவர்களுக்கெல்லாவது அஃதுரியதோ, அவ்வளவு அவர்க்கும் உரியதாகும். உலகமீது இந்தியாவானது ஸ்வாதீனம் பெற்று ஜவலிக்கும்போது, கம்மிக்மையிழுந்த உயிர் துறந்த தலைவர்களென்ன, தாக்குமோடைமேலிறந்த வங்காட்டுச் சிறுவர்களென்ன, புதுச்சேரியில் அடைக் கலம் புருத்திருக்கும் அரலிந்தகோஷிர் என்ன, பாரதியைப்போன்ற கவிர்களென்ன, கோக்கலே போன்ற கவித் தாரகங்களென்ன, சூரியோதயத்தை உற்கோஷித்த வேறு பலரென்ன அனைவருடைய பெயர்களும், அவற்றோடு லஜபதிராயின் பெய ரும் லஜபத்திற் கிடைத்த பொற்சாஸனத்தில் ஒன்றருமன்றோ? விண்ணவர்க்கிடையிலுள்ள அவர்பொருட்டு நாம் துக்கிப்பதென்? நாமும் அவர்கள் குழாத்தில் சேர உழைப்போமாக.

1928ஆம் டிஸம்பர்மீ 1௨ பார்தியன் தோட்டத்தில் ஓர் கூட்டம், மாதர் இந்திய ஸங்கத்தின் ஆதரவில் மாதர்களுக்கு மட்டும் லாலா லஜபதிராய் நிர்ப்பாண மானதைப்பற்றி அவருடைய ஞாபகார்த்தமாகவும் அவரை கௌரவிப்பதற்காக வும் ஓர் தீர்மானம் செய்வதற்காக கூட்டப்பெற்றது. தீர்மானம் பின் வருமாறு:— லாலா லஜபதிராயரவர்கள் இறந்ததனால் இந்தியாவிற்கு ஏற்பட்ட நஷ்டத்தைப்பற் றித் துக்கிப்பதோடு, இந்தியர் யாவரும் வெரும்பிச்சைவிட்டு லாலாஜீரவர்களின் வாழ்வையும் உழைப்பையும் காரியத்திற்கொண்டு, விசேஷமாய்ப் பெண் கல்லியை யும், ஜனஸமுதாய ஆசாரச் சீர் திருத்தத்தையும்பற்றி அவர் கொண்ட வலியங் களை ஈடேற்ற வேண்டுமென்பதும், இந்தியர் யாவர்க்குள்ளேயும் ஒற்றுமையை யவசியம் கிருத்திசெய்தல் வேண்டுமென்பதுமாகும்.

அந்ராஸனம் தம் பிரசங்கத்தில் காலஞ்சென்ற லாலாஜீரவர்கள் இந்தியா வுக்குச் செய்த நன்மைகளெல்லாம், விசேஷமாக மாதர் முன்னேற்றத்தின்

ஸ்திரீ தர்மம்

பொருட்டே மிக உழைத்திருக்கின்றனர் என்பதை எடுத்துரைத்தார். மிஸ்ஸஸ் லக்ஷ்மீபதி, பி. ஏ., மிஸ்ஸஸ் ஆஸ்லம், ஸ்ரீமதி பத்மாவதியம்மாள், ஸ்ரீமதி அலமேலு மங்கைத்தாயார்மார் இத்தனை பேர்களும் பேசினர். கூட்டமுழுதும் ஓர் வித ஆழ்ந்த அனுதாபமும் அமைதியு முடையதாயிருந்தது. கடவுள் வணக்கத் துடனேயே கூட்டம் தொடங்கி கடவுள் வணக்கத்தோடே முடிவும் பெற்றது.

மாட்சிமைதங்கிய அரசருடைய தேஹ அசௌக்கியத்தைப்பற்றி ஸ்ரீமதி டாக்டர் அனிபெஸண்டம்மையார் பின் வருமாறு எழுதுகிறார் :—“குடியரசைப் பார்க்கிலும் சட்டதிற்குட்பட்ட ஓர் அரசனுடைய ஆட்சி விசேஷ மென்றும், தூயதும் உபயோகமுமான வாழ்வும் அவசியமென்றும், பிதா, பர்த்தா வென்ற லக்ஷியத்திற்கு அவர் இலக்கென்றும், கருதுகிறவர்கள் எல்லோரும் ராஜசத்ரவர்த்தியவர்களின் தேஹஸ்திதி குணத்திற்கு வராதா என்று கவலையுடன் எதிர் பார்ப்பார்கள். நமது மாட்சிமையுள்ள ராஜா விண்ட்ஸர் காஸில், பக்கிங்ஹாம் பாலஸ், பால் போரல் என்ற இம்மூன்று மானிகைகளில் எங்கு இருந்தபோதிலும், அவருடைய தேஜஸானது லிம்மாஸனத்தின்மேல் மங்காது ஓளிரும். அவரை அன்புடன் பாராட்டி விசுவலித்துவரும் ஜனங்களின்பொருட்டு, கடவுள் அவருக்கு தீர்க்காயுள் அளிப்பாராக.

தீவார்தர மேற்றும்படியாய்த் தண்டனை விதிக்கப்பெற்ற மாது :—மூன்று வருஷம் பட்டினியாலும் பசியாலும் வருந்திய ஓர் பால்வந்தவை தன் குழந்தை யொன்றைக் கிணற்றில் எறிந்துவிட்டுத் தானும் இன்னொருகிணற்றில் விழுந்து உயிரை மாய்த்துக்கொள்ள முயன்றாள். ஆனால் தன்உயிர் நீங்காமல் அடிபட்டு அலறும் சமயம் அவள் சில வழிப்போக்கர்களால் கிணற்றிலிருந்து எடுத்து மீட்கப்பெற்றாள். அவளை போலீசார் கச்சேரியில் கழைத்து சென்றபோது, அவள் கண்ணீர்விட்டுத் தன் மகனைக்கொன்ற செய்தியைச் சொல்லித் துக்கித்தான். நியாயாதிபதி அவளைத் தீவார்தர மேற்றும்படி தீர்ப்புச் செய்து தண்டனையைக் கொஞ்சம் குறைத்தனர்.

ஸ்ர்வதேச ஒற்றுமைச் சங்கத்தலைவருக்கு அனுப்பப்பட்ட மஹாஜர் :—ஸ்ர்வதேசிய ஸமாதானத்திற்கும் ஒற்றுமைக்கும் உழைக்கும் மாதர்சங்கம் 45 தேசங்களிலுள்ளது. 1915-ல் அது தாமிக்கப்பெற்றகமுதல் ஸைன்யங்களை குறைப்பதன் மூலமாய்த் தான் அது இயலும் என்பது மேற்படி சங்கத்தின் நம்பிக்கை. அதன்பொருட்டே இத்தனைவருஷமாக உழைத்து வந்திருக்கிறது. இப்போதும் ஸைன்யவலத்தைக் குறைப்பதற்கென்று மகாநாடு ஒன்று கூட்டவேண்டும். அதற்குச் சாதகமாக, யுத்தத்திற்குப்போகவில்லை பென்று 14-தேசத்தார் ஏற்கெனவே ஆகஸ்டுமீ 27உ கையொப்பமிட்டிருக்கின்றனர். இன்னும் மற்ற தேசத்தார் யாவரும் சேர்ந்து யுத்தத்தை யொழிக்க வேண்டும். ஸைன்யத்தைக் குறைப்பதற்கு ஏதாவதொரு ஒப்பந்தம் செய்யாவிடில் யுத்தம் வந்தே தீரும்.

சமாசாரக் குறிப்புகள்

ஆயால் அப்படிக்காட்டப்படும் மகாநாட்டிற்கு அமெரிக்க ஐயமாகாணத்து துரைத்தனத்தார் நல்ல பிரதிநிதிகளையனுப்பி, எப்பாடுபட்டாயினும், யுத்தஸந் நத்த நிலைமையை நீக்கி ஸமாதான ஸந்நத்தார்களாக தேசங்கள் மாறுவதற்கு ஏற்பாடு செய்வார்களென் றெண்ணுகிறோம்.

ஸ்திரீபுருஷ ஸம உரிமைகள் :—அமெரிக்க ஐயமாகாணத்தில் ஸ்திரீ புருஷர்கள் சமத்துவ முடையவர்களென்ற உணர்ச்சி யிருப்பதன் பயனாக, காலி போர்னியாவில் பெண்களுக்கெப்படியோ அப்படி ஆண்மக்களுக்குத் தலைவரியை ரத்துசெய்துவிட்டனர். மிஸ்ஸஸ் லிப்பி என்ற நாட்டில், ஆண்களுக்கெப்படியோ அப்படிப் பெண்மக்களுக்கும் தலைவரி போட்டார்களாம்.

இதனால், தேச நிர்வாகமும் சட்டமும் இருதிறத்தார்க்கும் பொதுவே என்பது ருஜுவாகிறது. அமெரிக்காவில் செய்யப்படுகிறமாதிரியே ஒவ்வொரு சட்டத்தையும் இவ்ரு பரீகைச் செய்யப்படுமானால் மெத்த நலமுண்டாகும்.

TELUGU

గురు స్మరణ

I

(శ్రీమతి అవసరాల మొక్కాయమ్మగారు)

వసంత దేవి

1. ఇలనుస్వార్థత్యాగ మింపుతో నొనరించి పార్థశక్తిచే ప్రేమనించి ఈధరజనులకు హితమొసర్చి ఇబ్బింబున జనుల కష్టానంబుదీర్చెడి వసంత మాతకే వందనశతములు!
2. సుందరాంగియైయుండి స్వార్థత్యాగముజేసి స్థూల బంధసంతతి దలంచి, స్త్రీలబంధుల శీఘ్రముగద్రుంచుచున్న వసంతమాతకేవందనశతములు!
3. దేశసేవయే తన దేహంబుగానెంచి భాసురంబగు భక్తిసేమదిదలంచి, ఈసు సేవకె ఎప్పుడుదాసురాలై యుండు వసంతమాతకే వందనశతములు!
4. కరుణగల్గియు చిన్నిబిడ్డలకండ్లనైననుగానకే ప్రజలభాధలతొలగజేయగ సామర్థ్యము వీడి నదయహృదయముతోడ దేశసంచారంబుల జేసెడి వసంతమాతకు వందనశతములు!
5. భూతదయయుగల్గి భాసురంబగు ప్రేమ ప్రజలపైజూపెడి ప్రేమ మూర్తి, అజ్ఞానతిమిరంబు ఆవలదొలగించి జ్ఞానప్రదాతయై ఘనతమించి, దేశసేవకై తన దేహంబునర్పించి గురుదేవులజ్ఞానే గురిగనెంచి, ఆనీబిసెంటమ్మకాదిపుత్రుసవలె ఆనందమున బెరిగి ఆత్మతత్వమెరిగి, చెన్నమీరిన లోకైక సుందరుండు శిష్యవత్సలుడైనట్టి శిష్యవరుడా జిడ్డునంశాభి పూర్ణసోమునకు నెపుడు వందనంబుల నర్పింతు మందరమునూ!
6. సార్థకనామంబుచేత చెన్నొందిన సాత్వికమూర్తి సత్యవ్రతీబ్రహ్మ కృష్ణానంబు బాగుగనుగొన్న పూర్ణస్వరూపుడా పునవమూర్తి, స్త్రీపురుషులనెల్ల

శ్రీ భక్తి

స్థిరమతులుగజేయు జే. కృష్ణమూర్తియో జగద్గురుండు, మనుజులను జ్ఞోవనెంచిన మైత్రేయవసుదనైన జే. కృష్ణమూర్తిని మదిని నిల్పి జ్ఞానమునుగల్గునట్లుగ భ్యాసములను జేయుచుంటిమి శ్రీజగద్గురునిగూర్చి కావున మా అజ్ఞాన సంపదలబాపి కావగదవయ్యా జే. కృష్ణమూర్తినామా!

7. కన్నతల్లికి ఖ్యాతిదెచ్చిన ఘనుడవో నిన్ బొగడ మాతరముగాదు, తమోగుణంబుచే తానమొందుచునుండెడి మాపాపముల తొలగించినన్ నిను కన్నులారగ గాంచియు భయము నొందెదమయ్యవేగ జగద్గురూ మముబ్రోవుమా!

II

(శ్రీమతి-ము. కామేశ్వరమ్మగారు)

సీ. నిత్యనిరాచయ-నిర్మలానంద

సచ్చితానందమయమూర్తి శరణు శరణు

అఖలాండకోటి బ్రహ్మాండ నాయక

ఆదిమధ్యంతరహితాయ శరణు శరణు

నిర్వికార నిరంజనాయ నిష్కళంకములేక

జ్యోతి వెలుగు నీకు శరణు శరణు

సర్వలోకములలో సంతసింపుచునుండు

స్వామి శ్రీకృష్ణాజ శరణు శరణు

గీ. అఖలజీవుల కంతరార్థంబుదెల్పు

అఖలపాపనమూర్తి శ్రీకృష్ణమూర్తి

అట్టిసీసదనరోజులములకు

శరణు శరణండి శ్రీజగద్గురువరేణ్య.

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7/15/22, 14/17

14/22

మ హా రాణీ ల క్షీ బా యి

రాజ్యపరిపాలనా నిపుణుల

(శ్రీ ముదిగంటి జగన్న శాస్త్రిగారు)

శ్రీయోహినామ ఖవ్యేతాని సర్గాదేవ పండితాః

పురుషాణాంతు పండిత్యం శాస్త్రైరేవోపదిశ్యతే

మహారాణి లక్ష్మీబాయి పదిమాసములవరకు సతిచాకచక్రముతో ఝాన్సీరాజ్యమును బాలించెను ; రాజులేక నల్లాడుచున్న ప్రజలకు రక్షణ నొసంగెను ; అనేక సైన్యములను గూర్చుకొని శాంతిని కాపాడెను. ఝాన్సీ చరిత్రలో నీ సమయము రామరాజ్యముగా భావింపబడెను. రాజ్యభారము మహారాణిపై పడునంతవరకు నామె గుణగణము లేవియు సంతగా వెల్లడి కాలేదు. రాజ్యభారము మీదపడినపుడే యామె యద్భుతసద్గుణసంతతి బహిర్గత మయ్యెను. ఆమె యొక్క రాజ్యతంత్రపు ప్రవీణత, ప్రజావాత్సల్యత, న్యాయకుశలత, స్వధర్మపరాయణత, గుణగ్రహణ పాఠీణత, దయాసత్య శౌచములు; విశుద్ధజీవితము, యిక నెన్నిగుణములను జెప్పగలము.

ఇ వన్నియు నీ పదిమాసములలోను బ్రజల కపరిమితానందమును, జాపరుల కత్యాశ్చర్యమును కలుగజేయుచుండెను. ఝాన్సీలోమరల నొక్కసారి ప్రాచీనవైభవము తాండవమాడెను. ప్రజలు సంతోషసాగింపులైరి; నూతన బరిశ్రమ తెన్నియో పల్లవించెను. రాణి సార్థకరాణి యయ్యెను. బ్రాహ్మణ ధర్మమును వీడి తౌత్రధర్మమును వహించుటతోడనే యామె దినచర్యకూడ తదను గుణముగనే మారిపోయెను. “ఆమె ప్రాతఃకాలమున నయిదుగంటలకు నిద్దుర మెల్కొంచి స్నానాదికములను గావించుకొని నుండరమై, స్వచ్ఛమైన సత్ఫేదు చీరను ధరించి పార్థివపూజ నలుపును. ఆనమయమందు గాయక శిఖామణులు గానము చేయుచుందును; పౌరాణికులు పురాణములను జదివించుదురు. తరువాత

సరదారులును, ఆశ్రీతులును ప్రణామములను జేయుటకువత్తురు. మహారాణి సతి కార్యమును బ్రత్యేకదృష్టితో జూచుచునే యుండును; సరదారులలో నెవరైన నొకటి రెండురోజులు రాకపోయినచో వెంటనే ఝామె కనుగొని వానిని బ్రక్షించును. తరువాత నామె భోజనముచేయును. భోజనానంతరము కొంతసేపు విశ్రమించును; లేదా నజరానా తెచ్చిన వస్తువులలో నేదో యొక మంచినస్తువును తీసికొని తక్కినవానిని బీదలకు పంచిపెట్టును. తరువాత మూడుగంటలకు కచేరీ చేయును; అచ్చట సాయంత్రమువరకును రాజకీయవ్యవహారములను, న్యాయపరిపాలనను తానే స్వయముగా జూచుకొనును.” ఆమె దుస్తులను గురించి, దీరానీయను గ్రంథములో నొక గ్రంథకర్త యిట్లు వ్రాసియున్నాడు. “ఆమె శ్రీ వేషమును ధరించినను సామాన్యశ్రీ దుస్తులనే వేయునుగాని రాజశీవి జాపి యెరుగదు; ఆమె తల కొక యెఱ్ఱపట్టు ముఖములుటోపీ ధరించును; దానిచుట్టును ముత్యముల సరములును, జవాహరియు నలంకరింపబడియుండును; అభరణము మొక లక్షరూప్యములు విలువగల యొక చిన్న రత్నస్థగితమాల యామె కంఠసీమ నలంకరించును. వక్షస్థలశోభను తెలియజేయు నొక కంచుకము నడుమువరకు నుండును ; ఒక బంగారుపట్టుపటకా యామె నడుముకు బిగించియుండును. ఈ పటకాలో వెండి మలూమాయను, మిరుమిట్లు గొలుపు నగిషీయునుగల రెండు ఉపస్కమపిస్తోలు లమర్చి యుండును. కాని సమీపముననే యొకకై బారు ప్రేలాడుచుండును; ధగధగమని మరయు దాని ధారాగ్రము విషమున ముంచబడియుండును ; ఒక చిన్నప్రేటుతో నది ప్రాణమును నాశముచేయును. ఆమె మామూలు చీరకు బదు లొకపాయి జామీను ధరించును.” ఆమె యొక్కొకప్పుడు శ్రీవేషముతోనే కచేరీకి బోవుచుండును. ఆనమయమందామె తెల్లని దోపతియును, రవికయును ధరించును. ఆమె కంఠసీమ నొక ముత్యాలహారమును, ప్రేలికొక నజ్రపుటుంగరమును ధరించును. ఇదిలేప్ప యామె తక్కిన సర్వాభరణములను బరిత్యజించెను. దర్బారులో నామె యెవరికిని గానరాదు. ఆమెకు బ్రత్యేకముగా వేరొక నుందిర ముండును; నుందిర ద్వారమువద్ద నిద్దరు ద్వారపాలకులు బంగారు పొన్నకర్తలతో నిలచియుండురు. మహారాణి సమీపమున దివాను లక్ష్మణరావు కాగితము, కలము, సిరాబుడ్డి వగైరాలతో కూర్చొని యామె చెప్పునదంతయు వ్రాయుచుండును. లక్ష్మీబాయి బుద్ధి కుశాగ్రబుద్ధియుని యిదివర కే గ్రహించియుంటిమి. ఆమెయొద్దకువచ్చు విష

మహారాణి లక్ష్మీబాయి

యముల నామె శ్రద్ధతో బరిష్ఠించుచు తానే స్వయముగా తీర్పు చెప్పును. ఆమె తీర్పుల నతిశయింపజేయుచుండ లేకులు న్నాయజాలకపోవుచుండును. ఆమె కత్తి నెంతనునాయాసముగా ర్పులిపింపగలదో కలమునుగూడ నట్లే నవ్యసాచివలె నుపయోగించుచు నొకప్పుడు తీర్పులను తానే వ్రాయుచుండును. ఆమె న్యాయ దీక్షలేకు ప్రజలందరును బ్రసన్నులగుచుండిరి. ఈ విషయమై టైలరుదొర యిట్లు చెప్పుచున్నాడు. “మహారాష్ట్ర బ్రాహ్మణజాతి స్త్రీయైన మహారాణి లక్ష్మీ బాయి పద్మాలోనుండుట కిచ్చగించును. ఆమె ప్రతిదినమును తనభర్త సింహాసనము పై గూర్చును; రిపోర్టులను, అర్జీలను స్వయముగా వినును; ఆజ్ఞలను జారీచేయు చుండును. ఆమె తన పదవికి తగిన యోగ్యతతోను, ధైర్యశైల్యములతోను, నిశ్చయబుద్ధితోను వ్యవహరించుచుండును.”

ఆమె దానధర్మముల నతిశ్రద్ధాభక్తులతో చేయుచుండును. ఆమె యెప్పుడును దనయిలువేల్పున శ్రీ మహాలక్ష్మీదేవిని నేమింపుచుండును. ఆమె శ్రీ మహాలక్ష్మీదేవి నుండిరమునకు పోవునపుడు బారిలో గాచికొనియుండు విచ్చ గాండ్రందరికును దానధర్మములు చేయుచు వారిని సంతోషింపజేయుచుండును. ఆమె దానధర్మములనుగురించి యనేక కథలుగలవు. ఒకనాడామె శ్రీమహాలక్ష్మీని దర్శించి దక్షిణద్వారముగుండు వచ్చుచుండెను; అనుగ్రహమందు వెయ్యిచుండి విచ్చ గాండ్రు త్రోవలో నిలచి గోలపెట్టుచుండిరి. అప్పుడామె తిదాను లక్ష్మణరావును పిలచి యాగోల యేమని న్నల్పించెను. లక్ష్మణరావు వారు విచ్చగాండ్రనియు, నీ శీతకాలమందు వస్త్రహీనులగుటచే జలిబాధ కాగజాలక గోలపెట్టుచున్నారని యు, మహారాణి సహాయమును వేడుకొనుచున్నారనియు, తెన్నెను. ఈ దైన్య కథనమును వినుటతోటనే లక్ష్మీబాయి వృద్ధయము కరిగిపోయెను. ఆమె వెంటనే పట్టణములోనున్న విచ్చగాండ్ర సందర్శన బీరిపించి వస్త్రహీనతముగ భోజనము నిషిద్ధంబునానికి నొక్కొక్క దూదికోటు, టాపీ, కంబళి మొదలగువాని నిప్పించెను. ఆమె శాసనకాలమందు విచ్చగాండ్రులను టోబించి యెరుగరు. ఆశ్వారోహణ మునందును, అశ్వపరీక్షయందును, మహారాణి యసమాన ప్రజ్ఞ సంపాదించెను. ఆమె ప్రావీణ్యతనుజూచి గొప్పగొప్ప గుఱ్ఱములను బరిష్ఠింపజేసినవచ్చినపు డామె యొద్దకే తీసికొని పోవుచుండెడివారు. ఒకనాడొక గొప్పమహాకారు లెండు గుఱ్ఱములను తీసికొనివచ్చెను. ఆమె వానిని చూచుటతోడనే యొకదానివెల

శ్రీ భక్తి

వెయ్యిరూపాయలనియు, మరియొకదానివెల పాతికరూపాయలనియు జెప్పెను. ఇది విని ప్రజలందరు నాశ్చర్యఃపడి దీనికి గారణమేమని యడిగిరి. రెండవ గుఱ్ఱమునకు ఛాతీమీద మచ్చయున్నదని యామె బదులుచెప్పెను. మహాకారు మహారాణి యశ్వరీతా కాశలమునకు జాలమెచ్చుకొనెను. ఆమె యతిదయార్ద్ర హృదయు రాలు. యుద్ధములో గాయములు తగిలినవారి నామె స్వయముగా చూచుచుం డును; వారిని తన చేతులతోతట్టి బుజ్జగించుచు మందు, పట్టీలు వగైరాల నేర్పాటు చేసి జాగ్రత్తో గనిపెట్టుచుండును. ఈ కారణముచేతనే ప్రజలమె నొక మాత వలె పూజించుచుండెడివారు. మాతకొరకు పుత్రు లెట్టిత్యాగమునైనను జేయు టలో నాశ్చర్యమేమి కలదు!

కాని యానీ ప్రజలిట్లు సాఖ్యపడటకు భగవంతు డోర్వజాలక బహుకాలము పోయెను కాబోలును! యానీరాణి చేసినమేలుకు ప్రభుత్వమువా రామె రాజ్యము నామె కియ్యకపోవుటయేగాక నామెపై యుద్ధమును బ్రకటించిరి. బ్రిటిషున్యాయమండామెకుగల విశ్వాసమంతటితో సంతరించెను. ఆమె యనేక కమిషనరులకు బంపిన పిటిషనులు నిష్ఫలమయ్యెను. గవర్నరు జనరలుకు బంపిన పిటిషను బూడిదపాలయ్యెను : పేమిట్టిను ఘర్ష భారతదేశములో ననేక సంవత్సరములనుండి పాలిటికల్ యేజంటుగా నుండియు యానీరాణి హృదయము ను గ్రహింపజాయెను. మిత్రుడే శత్రువయ్యెను. లక్ష్మీబాయి తాను సంపా దించుకొనిన స్వరాజ్యము నట్టి శత్రువుకై నను జంకి విడుచునట్టి భీరువుకాదు! టాత్ర తేజము నెరుగని సామాన్యయబల కాదు! రాజనీతి నెరుగని రాణివానపు స్త్రీ కాదు! సామ, దాన, భేదములు నిరుపయోగము లయినపుడామె దండమునే బూనపలసివచ్చెను. ఆమె యింతవరకును విశ్రమింపజేసిన టాత్రమును వేల్కొ ట్టెను. బ్రిటిషు ప్రభుత్వముతోపాటు ఆమెయు రణరంగమున కురిగెను.

—మహారాణి యాన్సి లక్ష్మీ బాయి.

స్త్రీ లోకము

లాలా లజపతిరాయి నిర్మాణము

దేశబాంధవులు, స్వార్థత్యాగ మూర్ఖులు నగు లాలా లజపతిరాయిగారి మరణము వలన దేశమునకు కలిగిన నష్టమునకు లెక్కయేలేదు. ఆయన చరిత్రము నొక్కసారి మనము చూచినయెడల బాల్యమునుండియే, దేశ శ్రేయస్సునకు ఏరీతని తమ సర్వస్వమును సమర్పించి, ధన్యులై నడనియు మనముగాంచవచ్చును. దేశ స్వాతంత్ర్యస్ఫూర్ణతన్న మరీ యేదియు ఆయనకులేదు. ఇతర యుద్ధములతో పాటు, స్త్రీ యుద్ధమునకు, అందు ముఖ్యముగా, స్త్రీలకు రాజకీయ స్వాతంత్ర్యమును పురుషులతో సమానముగా నిప్పించుటకు ఈ మహానీయుడు చేసిన మహా సేవను మనము ఎన్నటికిని మరువజాలము.

వీరి మరణమువలన స్త్రీలోకమునకు కలిగిన ఆపారనష్టమును వెలిబుచ్చుటకు గతవారమున శ్రీమతి దొరారతి జీవరాజదాసగారి యాజమాన్యమున భారత స్త్రీ సంఘ భవనమున గొప్ప సభ జరిగినది. పలువురు సోదరీమణులు లాలాజీగారి సేవను ప్రశంసించుచు మాటలాడిరి. అట్టి మహానీయుని చావువలన స్త్రీ యుద్ధమునకు కలిగిన నష్టమును వెలిబుచ్చిరి.

దేశమున అనుదినము వీరి మరణమునకు విచారించుచు, జరుగుచున్న సభలనుబట్టి చూచినయెడల—అందు ముఖ్యముగా వాని పేరు అనకుండు, అన్ని రాజకీయవర్గములవారు, మత సాంఘిక, విద్యాసంఘములవారు, ఈ విచారకాలమున అయిక్యమగుటచూడ—లాలాజీగారిపట్ల దేశీయులకుగల భక్తి ప్రేమలు ఎంతవరకు గలవో చెప్పవచ్చును.

వీరి చావునకు మనము చింతించుచు కాలమ్యర్థపుచ్చిన లాభములేదు. లాలాజీగారు భారత జాత్యుద్ధరణమునకు ఇంతవరకు చేసిన సేవను మనము నిర్వి

శ్రీ ధర్మ

ఘ్నముగా కొన సాగించవలయును. అప్పుడే నాయకునిపట్ల మనకుగల నిజమగు భక్తిశ్రద్ధలు తెలియగలవు. భారతీయులందరు, లాలాజీగారి ధర్మమార్గమును, స్వాతంత్ర్య పథమును ద్రొక్కచు, తమ సర్వస్వమును భారతాంబ సేవకు సమర్పించి ధన్యులయ్యెదరుగాత. మన యీ కార్యమునకు భగవానుడు తోడ్పడుగాత.

లాలాజీగారి ఆత్మ నిరంతర శాంతిని బొందుగాత !

మన చక్రవర్తిగారు

శ్రీ శ్రీ శ్రీ బార్హి చక్రవర్తిగారు హృదయ సంబంధముగ జబ్బువలన గత నెల 8 దినములనుండి చాల బాధపడుచున్నారని వినుటకెంతయు చింతిల్లుచున్నాము. మన చక్రవర్తిగారికి తమ శ్రమలపట్ల అభిమానము వర్ణనాతీతము. నిరంతరము ప్రజల నానందముగ్నులుగ చేయుటకు శ్రీవాగు చేయుచున్న మహాసేవను మనము ఎన్నటికిని మరువజాలము. ప్రజలకు రాజుపట్ల, రాజునకు ప్రజలపట్ల ఉండవలసిన అర్థ సంద్రావములన్నియు మన చక్రవర్తిగారిలో ప్రత్యక్షమగుచున్నవని చెప్పటలో దోషమేమియులేదు.

త్వరలో సార్వభౌములవారు ఆరోగ్యవంతులగుటకు భగవానుని మనము అనుదినమును ప్రార్థించవలయును. అచిరకాలముననే శ్రీవాగు వ్యాధి వీక్షనుండి విముక్తులై యశావీరిని రాజ్య చక్రమును నడపుచు, తమ ప్రజల నందరిని నానంద మగ్నులుగా చేయఁజరుగాత.

అఖిల భారత స్త్రీసభ

అఖిలభారత స్త్రీ సభను పాటలీ పుత్రమున జరుపుటకు తగిన ఏర్పాట్లు జరుగుచున్నవి. ఈ మహాసభలో చర్చించవలసిన విషయములను నాలోచించుచు, ప్రాంతీయ సభలును సోదరీమణులను జరుపుచుండుట ఎంతయు సంతోషకరము.

తమోనాడు సభ తమనల్వెల్లి పట్టణములోను, మైసూరు రాష్ట్ర సభ బెంగళూరులోను, ఆంధ్ర సభ సర్పాపురములోను జరిగినవి. అన్ని సభలలోను,

స్త్రీలలో విద్య చక్కగా వ్యాపించి, వారిని విదూషీమణులు రాండ్రనుగా చేయుటకు కావలసిన సౌకర్యములను అచరణములో బెట్టుటకు ప్రత్యేక కలాశాలలను నిర్మించవలసినదనియు, తీర్మానములు చేయబడుచుండుట ఎంతయు సంతోషము.

నేడు స్త్రీలకు కావలసినది విద్య. అది జాతీయపద్ధతులపై నిర్వహించబడుచు, స్త్రీలను మాతృదేశ సేవారాధకు రాండ్రనుగా తయారుచేయుటకు అనుకూలించు నదియై యుండవలయును. వారిలోని స్వాభావిక తత్త్వములను వికసింపజేసి, హానినన్నిటిని, దేశభ్యుదయమునకు వినియోగింప చేయుటకు సహాయభూతముగలదై యుండవలయును. ఇదియే మనము నిర్వహించ వలసినది. తక్కిన సేవయంతయు దీనిపైని యాధారపడియుండును. ఈ సమస్యను గురించి, మన సోదరీమణులు పాటలీ పుత్రమున చక్కగా నాలోచించి, కార్యరంగమునకు వెంటనే దిగుదురుగాతయని కోరుచున్నాము.

శారదా నికేతనము

ఆంధ్రదేశమున ఆంధ్ర స్త్రీలలో జాతీయ తత్త్వమును వికసింపజేసి, వారిని మాతృదేశాభిమాను రాండ్రగు తయారు చేయుటకు శారదా నికేతనము వారు, గుంటూరులో చేయుచున్న సేవ ప్రశంసనీయము. ఇప్పటి కలాశాలలో సుమారు 90 మంది బాలికలు, స్త్రీలు విద్యనుబడయుచు, ధన్యతగాంచుచున్నారు. “విదూషీమణి” పట్టము (బి. ఏ. తో సమానము) వరకు ఇచ్చట ఆంధ్రమున, అన్ని శాస్త్రములు గరపబడుచున్నవి. ఈ విద్యాలయము కార్య నిర్వాహణమున ప్రారంభమునుండి అత్యంతాస్సహాయతో పనిచేయుచున్న శ్రీ ఉన్నవ లక్ష్మీనారాయణ పంతులుగారిని, వీరి సతి తిలకము, శ్రీమతి లక్ష్మీ బాయిచ్చుగారిని యీ సందర్భమున మేము మరచి పోజాలము. తమ సర్వస్వమును లక్ష్మీనారాయణ దంపతులు ఈ మహోద్యమమునకు సమర్పించి కృతార్థతగాంచిరి.

కలాశాలయొక్క వార్షికోత్సవము గతవారమున గుంటూరులో జయప్రదముగా జరిగినది. ఈ సందర్భముననే విద్యార్థినుల వసతులకుగాను గ్రాత్రగా

నిర్మింపబడిన కట్టకములయొక్క గృహ ప్రవేశ మహోత్సవమును జరిగినది. ఆంధ్ర ప్రాంతములోని పలు తావులనుండి స్త్రీలును, స్త్రీవిద్యార్థిమాయులును అనేకులు వచ్చి, ఉత్సవములలో పాల్గొనిరి.

కలాశాల వారిచ్చు మహాపకాశములను ఆంధ్రులందరును కైకొని కృతార్థులయ్యెదరుగాత. నిరంతరము శారదా నికేతనము మాతృదేశ సేవారాధనమున పాల్గొనుచు ధన్యతగాంచుగాత ?

స్త్రీస్వాతంత్ర్యము

నేడు అమెరికా సంయుక్తరాష్ట్రములలో స్త్రీల స్వాతంత్ర్యమునకు అడ్డువచ్చుచున్న చట్టములను మాన్పుచేసి, వారికి, పురుషులతోపాటు రాజ్యాంగ వ్యవహారములన్నిటిలో సమాన స్వాతంత్ర్యమిప్పించుటకు ప్రయత్నములు జరుగుచున్నవి. ఈ యద్యమమును అచ్చట నడపుచున్నవారు స్త్రీలు పురుషులు సైతము వీరి యద్యమముపట్ల అభిమానముచూపుచుండుట ఎంతయు సంతోషకరము. స్వాతంత్ర్యమును సంపాదించి యానందించుటలోనేగాక, ప్రపంచమంతటను చిరస్థాయిలమగు శాంతి నెలకొల్పబడవలయుననియు, ఏదేశమువారును దేశభ్యుదయమునకు, లోక కల్యాణమునకు పెనుభూతమగు యుద్ధములలో పాల్గొన కూడదనియు, మన సోదరీమణులు వాంఛించుచుండుటయు ఎంతయు ఆనందకరము. ఈ మధ్యకొందరు స్త్రీలు ఈవిషయమునుగురించి నానారాజ్య సంఘముయొక్క అధ్యక్షులకొక మహాజను పంపుచు, వారీశాంతిస్థాపనములో అన్నిరీతుల తోడ్పడిన, అంతయు చక్కపడగలదని నివేదించియుండిరి.

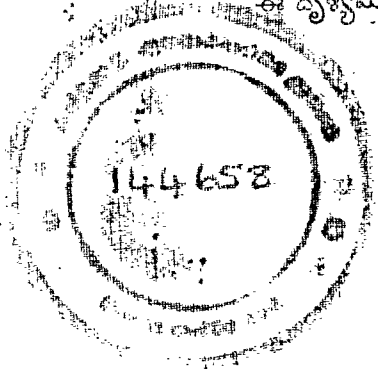
నిరంతర దారిద్ర్యబాధ

ఈమధ్య యొకసోదరీమణి నిరంతర దారిద్ర్యబాధ ననుభవించజాలక, తన బిడ్డనుచంపి, తాను సైతము ఆత్మహత్యచేసికొనుట కొకనూతిలో బడెను. ఈ

శ్రీ లోకమ

దృశ్యమునుగాంచిన మార్గస్థులు ఆమెను చావునుండి తప్పించిరి. లెరువాత ఆమె పోలీసుస్టేషనుకు తీసికొని రాబడగా. అచ్చట, అధికారులతో తానా సాహస కార్యమును చేయుటకుగల సంగతి సందర్భములను వెలిబుచ్చెను. అంతట ఆమె మీద కేసుపెట్టబడినది. న్యాయమూర్తి ఆమె దోషురాలని తీర్మానించుచు, ఆజన్మాంతర శిక్షనువిధించుచు, ప్రభుత్వమువారేమె మీద బాలిజాపుచు, శిక్షను కొంతవరకు తగ్గించ ప్రార్థించిరి.

ఈ దృశ్యముమీద వ్యాఖ్య అవసరమా ?



ప్రభుత్వ గ్రంథాలయము
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