

## Women's Indian Association

### OBJECTS:

To present to women their responsibilities as daughters of India.

To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

To secure the abolition of child marriage and to raise the Age of Consent for married girls to sixteen.

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

To help them to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

To band women into groups for the purpose of self-development and education, and for the definite service of others.

### MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association. Members are asked, but not obliged, to pay a subscription of twelve annas a year to the Headquarters of the Association.

Local Branches are self-governing and make their own arrangements.

### ORGANIZATION

The Association, which has a central organization at Adyar, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 23 Centres and over 3,800 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims and ideals and work of the Association are on a religious but non-sectarian basis.

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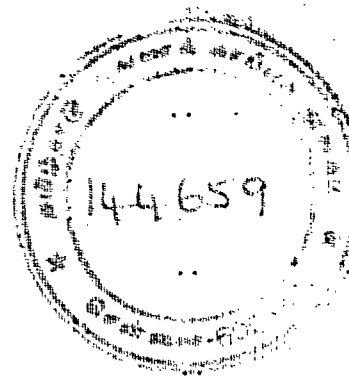
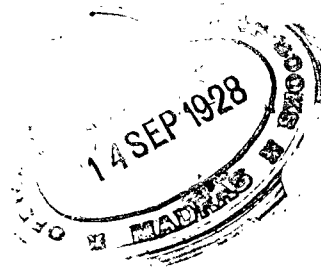
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SHIVA AS NATARAJA  
(A BRONZE STATUE IN THE MADRAS MUSEUM)

Reprinted from the Theosophist.

## Notes and Comments.

### Mrs. Pankhurst Dead.

On June 14th, one of England's greatest women suffragists passed away. Mrs. Pankhurst, with her daughters, Christabel and Sylvia, had led the agitation for women's rights vigorously at the beginning of the struggle for liberty. She was a good speaker and was greatly respected by all. These brave women had to struggle and proved so brave and courageous, often courting imprisonment to make their demand heard. The passing of the Equal Franchise Bill must have gladdened Mrs. Pankhurst's heart and given peace to her mind. She saw the success for which she had so bravely fought.

### A GREAT GENERAL.

"The death of Mrs. Pankhurst recalls the more theatrical features in the famous militant campaign for women's suffrage. It was the most brilliant piece of electioneering of our time. There was no escaping in those days the cry of Votes for Women. It tore in tatters the orator's peroration, it was proclaimed by shrill feminine voices even on the floor of the House of Commons, it was inscribed on golf greens, it found its way into pillar-boxes, it was heard above the smashing of the glass of West End shop windows. Sometimes the drama developed into tragedy, as when the joy of Derby Day was marred by a fatal accident to the woman who tried to stop the King's horse. Sometimes it degenerated into rollicking farce. But always it was played at top speed before record audiences. Whatever one might think of the piece one could never deny the great qualities of Mrs. Pankhurst who produced it. Her generalship was quite brilliant. She had a fertility of resource and a sense of the right moment to strike, unequalled in political electioneering. She had, moreover, a superb courage, and with it that white-hot enthusiasm which gave to the campaign with all its hysterical excesses a kind of wild dignity. What is more, she did not merely conduct the campaign; she brought it to a successful conclusion. Before Mrs. Pankhurst became a militant, woman's suffrage was an academic issue facetiously discussed at university debating societies. In six months it became a question for which men and women were ready to fight in the last ditch. This month the final breach was made by women in the walls of Westminster. Let them gratefully remember the name of the woman who, with all her faults, was the first to shake them."

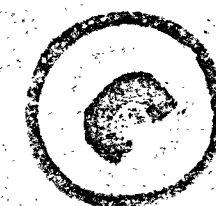
*Westminster Gazette.*

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**A Move to Abolish Purdah in Behar.**

An appeal has been addressed to the public for the abolition of the purdah system by several influential people including Babu Braja Kishore Prasad, the Hon. Babu Anugrah N. Singh, members of the Council of State, Babu Jagatnarayanlal, M.L.C., and Babu Baldeva Arnay, M.L.C. The signatories in the course of their appeal state that they have arrived at the conclusion that purdah was an undesirable institution and responsible for impeding progress. As such it should not be allowed to continue any longer. They further state that whatever might have been the justification for its introduction it was difficult to defend it now on any grounds. They consider that the system is repugnant to the genius of their culture. They wanted the women of their Province to be free like their sisters in the Karnataka, Maharashtra and Madras. It was proposed to start an institution in the Province for training women in domestic economy, hygiene, midwifery, literature, music, etc. As a preliminary step, meetings are to be held all over the Province in this month in order to launch a regular campaign for the abolition of purdah. At last the men are realising the harmfulness of this "enforced imprisonment" of women. It is for the women to take their freedom with courage and educate themselves to live a freer life with wider interests. It is often said that woman is generally opposed to change but once she has realised the necessity she does change and that very quickly.

**British Women on the Simon Commission.**

The National Union of Societies for Equal Citizenship has submitted a memorandum to the Indian Statutory Commission, asking that women should be associated with it and suggest that assuming that it is too late to have women commissioners they may be appointed as investigators or technical experts. The memorandum goes on to say that the organised women of England are anxious with regard to the well-being of Indian women and the possible changes that the Government of India might bring "upon the generally acknowledged evils of their lot, such as illiteracy, early marriage, high infantile and maternal death-rate, bad housing and sanitation, perpetual seclusion, etc. We do not wish in any way to prejudice these questions or suggest that a grant of further self-governing powers to India will retard reforms. The truth may be just the opposite but we regard it as immensely important that these special aspects of Indian life, which by their nature are difficult to investigate, should not be obscured behind political and constitutional issues which form

the Commission's immediate task." The women of India made the same demand as soon as the Commission arrived in India. The British women are rather late in the day as the Commission has already visited India once and it is not likely that the *personnel* will be changed now.

**She never "earned" any money !**

"She never 'earned' any money. She lives on a farm. She is somebody's mother, may be your own. She has earned no money. No, but in her thirty working years she has served 2,35,435 meals; she has made 3,190 garments, 35,500 loaves of bread, 5,930 cakes, 7,960 pies; 1,500 gallons of lard; she has grown 1,525 bushels of vegetables and 1,550 quarts of fruits; she has raised chickens, churned 5,469 pounds of butter, put up 3,625 jars of preserves, scrubbed 177,725 pieces of laundry, and has put in 35,640 hours of sweeping, washing and scrubbing. At accepted prices this work is worth 11,548,550 dollars. She has no bank account to show for it. She can't retire on her savings; she has to keep on. Not earnings, no. How do you define the ordinary American woman's contribution to her family's wealth and to the nation's wealth?" (*Collier's Magazine*.)

This in America with their liberty, education and wealth! What of the millions of women in India? Besides their household work they have bear children almost every year. Often one comes across such weary and desperate looks on the faces of such young women! One of the greatest vocations of woman is to be a mother, but it should not be made into a life of slavery, drudgery and unhappiness as is often the case in India to-day.

**Another Woman Lawyer.**

Miss Shamkumari Nehru, daughter of Pandit and Mrs. Shamlal Nehru, after a brilliant University career has headed the list of successful candidates at the last LL.B. examination. She has joined the Allahabad High Court Bar, under the apprenticeship of her uncle, Sir Tej Bahadur Sapru. Miss Shamkumari Nehru is the first woman in Northern India to be a practising lawyer. It is certainly a matter for congratulations that a daughter of such a well-known and cultured family as that of Sapru should brave public opinion and put her talents to use.

**Militancy Necessary for Equal Citizenship.**

We read in *Equal Rights*, "The adoption by French women of militant tactics to secure the vote for the members of their sex should

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be acclaimed by Feminists on two counts; first, because militancy has been found to be an efficacious method of instituting votes for women wherever it has been tried; and, second, because as a symptom of a vigorous Equal Rights movement militancy is conclusive. As long as women are content merely to plead, and beg, and cajole men for their rights, the movement may be said to be in its infancy, but when they demand, and support their demand by action, then the end is not far off. We predict that French women will soon be seen at the polls, ballot in hand, and we base our prediction on the happy fact that they have at last lost their patience."

How different has been our struggle in India for our liberty! We have neither had to plead or beg or cajole, nor had we to be militant. As soon as we claimed our rights we were given them and we slipped into places and now occupy seats in Councils, Municipalities, High Courts, Local Boards, and various committees, etc.

### Public Meeting of Women in Bombay.

There was a splendid meeting of women to support Rai Sahib Har Bilas Sarda's Restraint Act convened under the auspices of the Bombay Presidency Women's Council, The Women's Indian Association, The Gujerat Stri Mandal, The Arya Mahila Samaj, The Rashitiya Stri Sabha, Stri Zarhosti Mandal, The University Settlement, The Salvation Army (Social Dept.), The Indian Medical Relief League, The Shrivika Ashram, The Bhagini Samaj, The Bombay Seva Sadan, Women's Graduates Union, Pathar Parbhu Mahila Samaj, Hindu Ladies Social Club. It was presided over by Lady Cowasji Jehangir.

"That this Public Meeting of the Women of Bombay accords its cordial support to the Bill for prevention of child marriage brought by Rai Saheb Har Bilas Sarda, as amended by the Select Committee of the Indian Legislative Assembly."

In moving the above Resolution, Mrs. Sirur said that only women could speak authoritatively on the subject of how much early marriage was sapping social and physical life. The Bill was designed to protect helpless young children and demanded the Government's intervention when such marriages involved torture and inhumanity. Several other ladies also spoke. Over two thousand women have signed the Resolution.

### Calcutta Women's Views on the Purdah System.

The *Statesman* interviewed some women in Calcutta on their views regarding the purdah system. Mrs. R. S. Hossein, Superintendent of

## NOTES AND COMMENTS

the Sashawat Memorial Girls' School, said: "I cannot imagine how the people who want to keep half of their population in complete ignorance and within the purdah would be able to compete with the other nations of the world who have placed their men and women on an equal footing in the matter of education. You will find societies for the prevention of cruelty to animals which demonstrate how people feel for the lower animals. You must have observed the tears being shed for a dog run over by a car. But there is not a single man in India who weeps for the unfortunate and wretched women like us who are shut up in the Zenana. The purdah system may be rightly compared with the deadly carbon monoxide gas, because it causes a painless death."

Mrs. Indiradevi Chaudhuri said:

"Only the rich, orthodox and well-to-do middle class suffer from purdah. Of these the former are gradually, but slowly, relaxing the rigidity of their customs on account of the time-spirit. With the latter it is not so much the fear of opprobrium as the stress of economy that keeps their womenfolk in purdah. It is to the Goddess Lakshmi more than to Mrs. Grundy that we must look for a change in this direction."

Mrs. Kumudini Basu, B.A., said:

"The purdah system was one of the principal causes of the spiritual, intellectual and physical degeneration of Bengali men and women. It has made the women like dumb-driven cattle. It has taken all our strength away. Within the purdah, it is impossible to make sufficient progress in intellectual and physical culture. I trust that the complete removal of the purdah system will make us educated, strong, fearless, useful members of society and worthy daughters of the country."

### The Bardoli Struggle.

Whatever the merits of the no-tax campaign at Bardoli which has now been in progress for over three months, there is no division of opinion on its effectiveness and no questioning of the heroism of the peasants in undergoing almost incredible suffering. The movement was organised as a protest against the increase in the land revenue payable by the peasants who claim that they are not in a position to meet the new demand. All but a handful of the village officials have resigned their posts, preferring unemployment and loss of pensions to carrying out a policy in which they cannot acquiesce. Correspondents of Anglo-Indian papers, who cannot be suspected

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of sympathy with the movement, have paid a tribute to the remarkable manner in which the peasants have accepted loss of property and great hardships in consequence of their refusal to pay the enhanced revenue.

### THE PRESENT SITUATION.

The failure of the repeated efforts to bring about a peaceful settlement, honourable to both sides, is regrettable. Not only the leaders of the no-tax campaign, but independent enquirers, like the deputation of three members of the Servants of India Society, have expressed the view that a fresh enquiry into the assessment of the Bardoli Taluk is necessary. The view is fortified by the example of the neighbouring area of Viramgam, where in practically identical circumstances a re-enquiry has been conceded without a struggle. Leaders of the position of Sir Tej Bahadur Sapru and Sir Ali Imam, both of whom have been Law Members of the Government of India, support the demand for a fresh examination of the case by a committee consisting of officials and non-officials. But the strongest argument in its favour is supplied by the Government. Its settlement officer has condemned the report of the assistant who recommended the increase of revenue in strong language.

### THE WOMEN'S PART.

It is worth nothing that for much of the success of the movement the women appear to be responsible. A special correspondent on the scene writes that they have inspired their husbands and sons to face imprisonment with courage, have threatened to boycott them if they showed signs of flinching and in all ways have kept up their morale. For them, it could have been no light ordeal to shut themselves for weeks and months behind bolted doors in houses little different from dungeons. But they have borne their trials with a magnificent spirit worthy of emulation in any cause which demands sacrifice.

### The Age of Consent Committee.

The Government of India has appointed the Age of Consent Committee consisting of Sir M. V. Joshi, K. C. I. E., ex-Home Member of the C. P. Government (chairman); Rai Bahadur Pandit Kanhaiya Lal, ex-Judge of the Allahabad High Court, Khan Bahadur Mahbub Mian Imam Baksh Kadri, Chief Judicial Officer of Junagad State, Mr. A. Ramaswami Mudaliar, Editor of *Justice*, Madras, Mrs. M. Beadon, Superintendent, Victoria Government Hospital, Madras, and Mrs. Brijlal Nehru.

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The Committee could not have a worthier chairman than Sir M. V. Joshi, an ardent social reformer and a man possessing a sound judgment. But its *personnel* is open to two serious objections. From the standpoint of Indian women, who are vitally interested in the question, they are far too inadequately represented on the Committee. Secondly, it was tactically unwise to ignore the Legislative Assembly altogether, for the decision to appoint the Committee was the result of a debate in the Assembly and its report will come up before that body for consideration.

### Women in India's Service.

*Mrs. Pavithram*, a distinguished member of the Thiya community, has been nominated to the Cochin Legislative Council.

*Mrs. Leonissa Marcelline Fernandez* has been appointed a Special Magistrate for the Udipi Town. She is an Indian Catholic Christian and is the first woman to be appointed to this high position.

*Dr. Mrs. Anna Thomas* has been appointed Lady Doctor in charge of Child Welfare work of the Bangalore Municipality. She is a member of the Women's Indian Association and The Secretary of the W.I.A. Branch there. She was one of the delegates to the All-India Educational Conference at Delhi.

*Miss Chandrabai Ponkshe*, niece of the late Mr. Gokhale, is the first Maharashtra lady to practise as a lawyer in the Poona Courts by permission of the Bombay High Court.

*Mrs. S. Narasinga Rao Poorniah* has been appointed member of the Bangalore District Board.

*Mrs. K. K. Kuruvella*, B.A., of Kottayam, has been nominated a member of the Travancore Legislative Council. She was Secretary of the Y.M.C.A., and attended as a delegate, the World's Women's Conference held at China last year.

*Mrs. Anandbai Damle*, nominated to the Yeotmal Municipal Council. She is the first lady Municipal Councillor in the Central Province.

We wish our new workers a great career in their various new and responsible duties.

## The Tragedy of Women's Life in India.

N. YAGNESVARA SASTRY, B.Sc., B.L.

When I first perused Miss Mayo's book, I was aflame. Soon a greater flame consumed the lesser as I thought of the women of India—of souls received in disappointment because they had taken female bodies, of girl-wives denied the joys of sport and knowledge and growth, of women often ill-treated in their homes, and of young widows not only denied their birth-right to future children but also the simple amenities of life. I understood that it could not be pure patriotism that kept the men of India placid when their women suffered and roused them to fury when their susceptibility was touched.

If Miss Mayo is vain enough to think her civilization perfect, we need not think ours to be so; if she has told some lies, we need not suppress truths; if she has exaggerated our defects, we need not minimise them. I shall examine the condition of South Indian Brahmana women, since of them only, I can speak with personal knowledge and certainty. I set forth the shadows alone as my object is not to gratify men but awaken the social conscience.

Born to disappointed parents, a girl begins an abrupt tragedy. She is a pecuniary liability at the time of her marriage, and is not wanted. In olden days infanticide prevailed, but now she can live—only just live.

As she grows, she may be given elementary education enough to tell her of the joys of knowledge, liberty and growth, without ever a prospect of attaining them. At thirteen or fourteen, before she can know what marriage means or is capable of choosing a husband, she is married. The autonomy of a soul to decide its own destiny is denied; and this is not only tolerated, but is considered a sacrament.

Among ancient Aryans marriage was probably a sacrament; among Europeans it is a contract; among Hindus it is a breach of trust. First comes a negligent breach. Parents who choose husbands for their daughters have usually no more knowledge of them than such as can be got through casual enquiries or inspection. It took me three months, as a student of science, to study simple elements like carbon or sulphur, but a complex human personality is

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comprehended by a girl's parents in a few hours. More care would be taken by them in mortgaging properties.

Then follows a corrupt breach of trust. Bridegrooms demand exorbitant dowry. The amount of this substantially influences a girl's father in selecting his son-in-law. It is not an undue figure of speech, therefore, to describe a Hindu marriage as a bartering of a girl's liberty.

Sometimes she is married to a man far beyond her years, or to a polygamist or to the chronically ailing. The attitude of society towards these wrong-doers is, however, more significant than the number of such instances. Those who marry, or even eat out of caste, will be expunged from society; but these crimes against women seldom elicit anything more than general disapprobation in certain circles.

The marriage ceremony is an extravagant pageant, the burden of which falls on the girl's side. Ten thousand rupees is not an undue estimate of the expenses so incurred of persons earning perhaps three to four hundred rupees a month. The maximum fine that an Indian Magistrate can inflict on a felon is one thousand rupees; but a parent's penalty for begetting a daughter may be almost anything.

It has been said that the so-called "*Kalyanam*" or "marriage" of Hindus is only a betrothal, and that the real relations of husband and wife commence later with the *Shanti Muhurtam*. This is incorrect. A girl is deemed a widow, even if her husband dies before the ceremony and there can be no widowhood without a prior wedlock.

The actual road to parenthood, however, starts with *Shanti Muhurtam*, the girl being about fifteen years or even less. An effort was made by the Indian Legislative Assembly to raise the Age of Consent to sixteen. The Government thwarted the reform, but it could not have done so had the Indian members remained united; a substantial number of them found, however, nothing inconsistent with humanity, morality or religion in a husband's exercise of marital rights over a girl of fourteen or fifteen.

Then comes the girl's departure to her husband's home. Some go with neutral feelings, too young to realize what is to happen. Some go with the glad anticipation of travelling in a train, decked with jewels and with sweets in hand. Some go with grave apprehensions and sorrowful to quit friends and relatives and the scenes of early years. I was a young boy when I first witnessed this

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transportation, and I cannot forget the scene. A marriage cannot be a sacrament where a girl goes to her husband's home with fear and a broken heart.

All normally constituted persons feel sad in parting from their homes. But the girl's tragedy is unique in that she is almost a child at the time of her deportation, she goes to a place where even her husband is a stranger and to live with a mother-in-law whose cruelty is proverbial in South India. To add to this, there are quite a few brutal husbands who quarrel with their fathers-in-law and refuse to allow their wives to visit the home of their birth.

The girl's position in the new home may be inferred from numerous circumstances. A commodity acquired for a negative price, dowry, can rarely occupy the position of a wife hard won. This is pure economics and psychology, and cannot be doubted. But if confirmation be required, it may be had at any railway station. Indians can be seen there in abundance swinging their walking-sticks, while women come behind with children on their hips and loads in their arms. A musical concert or other public performance may also be attended to note the positions allotted to men and women respectively. Persons who subordinate women's interests in public are not likely to follow different principles in the home.

Our society prescribes the relationship of husband and wife as that of spiritual lord and devotee, technically called *pativrata*. But to those who cannot concede to the husband the superiority that he has assumed, the relationship appears more as one of master and servant. As a servant eats food after his master, so must a wife; as a servant stands before his master, so must a wife. Marriage that produces subordination instead of companionship between the parties is not a sacrament.

The culmination of a woman's tragedy is in her widowhood. In former times numbers of them were burnt with their husbands. An early Governor-General stopped this practice. Sir John Woodroffe objects to references to this obsolete custom in judging present-day Hindu society. He would be right if Indians themselves had stopped this practice as westerners stopped the burning of witches. But it was not Hindu humanity but British legislation that ended *Sati*. Hindus only sent petitions to Parliament protesting against interferences with their sacred usages.

But the lot of the Hindu widow continues to be the tragic spectacle it ever was. Her head is shaven; and ornaments and decent clothes

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and even normal food is denied to her. She can never marry again, though often she is only a girl of fourteen or fifteen. And her very name in Tamil is a term of abuse and contempt.

False analogies are often drawn between the widows of India and the nuns of Europe. But nuns become so of their own volition, but behind the Hindu widow there is social coercion. Nuns take their step in the maturity of their judgment, but widows in India are often mere children. It is proximation to God that draws a nun to her Savior, but it is separation from the human being that makes a widow what she is. And above all a nun is respected, but widows are not.

I am no lover of Western civilization; but no more am I of the Eastern. Between rotten apples, and rotten bananas, I refuse to choose. I plead only for that ideal of love, from which East and West are equally afar, but in which the peoples of the earth will one day meet. And this consummation will be reached only if progressive men all over the world will revolt against traditions which sleep like crocodiles in the stagnating pools of human society, waiting for their prey. A credal disarmament will end the world's battle of texts and religions, and the simple ideals of truth, beauty and love will take their place as the natural religion of man.

N. Yagnesvara Sastry.

## Women and the International Labour Conference.

M. E. COUSINS.

Geneva, the capital of Switzerland, is a unique focal point of world-consciousness. There are sixty international movements directing their operations from it. The League of Nations is of course the king of all these servers of humanity and synthesises all their activities. Its annual sitting, the Assembly, takes place in September, but Conferences of its most important Constituents take place at other times. Just now (June) the International Labour Conference is being held. Over 300 Delegates from all parts of the world are attending it. It was most interesting to contrast the group of five small Japanese with the fair, large Dutch, the vivacious French and Spanish, with the Germans and undemonstrative English. Homely Norwegians were in juxtaposition with romantic-looking Polish. One gasped at the immensity of the task of fusing the ideals and temperaments of all these diversities into one united ideal of world-citizenship and world-patriotism. But it is being accomplished and speedily, like a miracle.

Naturally, the International Labour Conference is a fundamental section of the work of the League of Nations. Peace rests on the knees and shoulders of the workers of the world. This year's Conference began on 30th May and continues into the middle of June. It is held in a large building in the middle of the city, though the permanent International Office is situated on the lake side at the extremity of the city and beside the Secretariat of the League of Nations. The work of this Conference is carried out by Committees on various Sections of the Labour Movement and by full Conference meetings which ratify the findings of these preliminary Committees.

In these meetings of Committees a great deal of time is used up by translations, every speech having to be heard in French and English. All printed information and programmes are printed in the two languages. In the General Conference Hall there are telephone tubes attached to the seat of each delegate through which he hears almost simultaneously the translation into his own language of the speech being delivered. This miracle of science and efficiency does away with the necessity for loud speakers and the tiresomeness of translation in sequence, and has enormously expedited the work. It

## WOMEN AND INTERNATIONAL LABOUR CONFERENCE

came as a great surprise to the writer that smoking is allowed in all the sittings and every kind of tobacco clouds the air and must, one feels, sometimes befog the brain also, it becomes so thick.

The Indian delegation to this year's Conference consists of Sir Atul Chatterji, Dr. Paranjpye, Mr. Narottam Morarji, Mr. Diwan Chaman Lall, and as Advisers or Substitutes Dr. Rawley, Messrs. Walton Grahame Khaitan, Shanmukham Chetty, Mahbubul Haq and Bose. For the past five years Lady Chatterji has represented Indian women labourers but this year bad health has prevented her attending. The Women's Associations in India must work to send a woman next as part of the Indian Delegation. Considering the millions of women workers in the world it is utterly inadequate that only twelve women are attending this Conference as accredited representatives of any kind as in proportion to the 300 men. To Norway and Sweden belongs the honour of having sent women as full Government Delegates. Britain, Canada, Denmark, France, Germany, Ireland, Holland, and Poland have sent women as Technical Advisers, either of the Government or of the Workers. The Polish and Swedish women are Members of their Parliaments, four are Inspectors of Labour, Miss Stenberg of Holland is a Doctor of Law and Director in the Ministry of Labour, Commerce and Industry, Miss Stafford of the Irish Free State is Superintending Officer of the Department of Industry and Commerce, Miss Wolffis, the Delegate of the Women Home-Workers' Trade Union, Berlin. Miss Margaret Bondfield is a frequent speaker and one of the most respected of the Conference Delegates. She is a delightful personality, so simple and wise, sweet in expression, compact in figure, small but great, one of the Labour Women Members of Parliament of whom all women felt proud during Labour Government's term of office. The women sit with the men members of their country so that voting may be simplified.

The subjects discussed are constantly touching on the interests of women as well as men but the writer was not impressed with the discussions she heard.

M. E. Cousins.

## Har Bilas Sarda's Child Marriage Bill.

### AS AMENDED BY THE SELECT COMMITTEE.

Whereas it is expedient to restrain the solemnisation of child marriages; it is hereby enacted as follows:—

1. (1) This Act may be called "The Child Marriage Restraint Act, 1928."  
(2) It extends to the whole of British India, including British Baluchistan and the Sonthal Parganas. (3) It shall come into force on the 1st day of April, 1930.

2. In this Act, unless there is anything repugnant in the subject or context,—(a) "child" means a person who, if a male is under eighteen years of age, and if a female, is under fourteen years of age; (b) "child marriage" means a marriage to which either of the contracting parties is a child; (c) "contracting party" to a marriage means either of the parties whose marriage is thereby solemnised; and (d) "minor" means a person of either sex who is under eighteen years of age.

3. Whoever, being a male above eighteen years of age and below twenty-one, contracts a child marriage shall be punished with fine which may extend to one thousand rupees.

4. Whoever, being a male above twenty-one years of age, contracts a child marriage shall be punished with simple imprisonment which may extend to one month, or with fine which may extend to one thousand rupees, or with both.

5. Whoever performs, conducts or directs any ceremony or part of a ceremony leading to a child marriage which is an irrevocable step in the solemnisation of marriage, shall be punished with simple imprisonment which may extend to one month, or with fine which may extend to one thousand rupees, or with both.

6. Where a minor contracts a child marriage, any person having charge of the minor whether as parent or guardian or in any other capacity, lawful or unlawful, who does any act to promote the marriage, or permits it to be solemnised, or negligently fails to prevent it from being solemnised, shall be punished with simple imprisonment which may extend to one month, or with fine which may extend to one thousand rupees, or with both. For the purposes of this section, it shall be presumed, unless and until the contrary is proved, that where a minor has contracted a child marriage the person having charge of such minor has negligently failed to prevent the marriage from being solemnised.

7. Notwithstanding anything contained in section 25 of the General Clauses Act, 1897, or section 64 of the Indian Penal Code, a Court sentencing

## HAR BILAS SARDA'S CHILD MARRIAGE BILL

an offender under section 3 shall not be competent to direct that, in default of payment of the fine imposed, he shall undergo any term of imprisonment.

8. Notwithstanding anything contained in section 190 of the Code of Criminal Procedure, 1898, no Court other than that of a Presidency Magistrate or a District Magistrate shall take cognizance of, or try, any offence under this Act.

9. No Court shall take cognizance of any offence under this Act save upon complaint made within one year of the solemnisation of the marriage in respect of which the offence is alleged to have been committed.

10. Where the Court has not dismissed a complaint under section 203 of the Code of Criminal Procedure, 1898, it shall, without recording reasons, either make an inquiry under section 202 of that Code, or direct any Magistrate of the first class subordinate to it to make such inquiry, but no other person.

11. (1) At any time after examining the complainant and before issuing process for compelling the attendance of the accused, the Court shall, except for reasons to be recorded in writing, require the complainant to execute a bond, with or without sureties, for a sum not exceeding one hundred rupees, as security for the payment of any compensation which the complainant may be directed to pay under section 250 of the Code of Criminal Procedure, 1898; and if such security is not furnished within such reasonable time as the Court may fix, the complaint shall be dismissed. (2) A bond taken under this section shall be deemed to be a bond taken under the Code of Criminal Procedure, 1898, and Chapter XLII of that Code shall apply accordingly.

[One hears so much about the Child Marriage Bill—talks about it—support it or oppose it and yet very few have had the opportunity of seeing it. We therefore print it this month so as to give an opportunity to our readers to study it and form opinions for themselves.—EDITOR].

## Har Bilas Sarda's Amended Bill.

C. V. KRISHNASWAMI AYYAR.

Even those who, being painfully aware of the evils to which child marriage leads in this country, are anxious to devise means to combat those evils, may pause to consider what the implications are of Mr. Har Bilas Sarda's Bill, *as it has emerged from the Select Committee* and to see whether it deserves support and will really assist in putting an end to such evils. The first implication is that in the case of ninety-nine girls out of a hundred, marriage before puberty would be a penal offence; for it is well known that, in South India at least, most girls attain puberty before they complete their fourteenth year. The second implication is that it is desirable to allow the legislature, composed as it is now composed in this country, to interfere and compel people who have followed a particular system of marriage for twenty centuries at least, to give up that system and follow another which they, wrongly it may be considered to be against their religion, because others, though they may be more enlightened than they, consider that the change is desirable. It would not be gainsaid that, whatever may be the reformer's view of the change, the vast majority of those who reside in villages and have not come under the influence of western civilization and thought, have long clung to this system of pre-puberty marriage as part of their religion and feel that if they get their daughters married after puberty they will be committing a sin.

It cannot also be denied that whatever might have been the true state of affairs in those halcyon days when the heroes of the Mahabaratha and the Ramayana trod this sacred soil for at least 2,000 years marriage before puberty has been the rule with the vast majority of the people who are now following that system. It may be conceded that, if the evil is of such nature as *Sati* was, the Government have a duty to put it down by legislation, whatever may be a community's disinclination to allow others to poke their noses into its social system. The question then is, are the evils which this new Bill proposes to remove so much against what humanity and civilization stand for, that a legislature consisting of members who would not be affected by that Bill should be allowed to interfere and compel people to change their laws? Few

## HAR BILAS SARDA'S AMENDED BILL

can be bold enough to make such an assertion. Can it not be that the system of pre-puberty marriage has ceased to be healthy to-day because irrevocable betrothal—for that is all that pre-puberty marriage means now—has been shorn of the necessary safeguards provided by the shastras and social habits such as re-marriage when consummation had not followed betrothal, or of the religious and shastric limitations on opportunities for sexual union of the married couple which effectually stopped sexual excess among the very young? Be that as it may, will the new Bill really and effectually achieve its object?

2. What are the objects which the advocates of legislation against child marriage try to achieve? Put briefly, they are—

(1) to end child widowhood;

(2) to give the girl what has been described very felicitously by a young lady who spoke at the last Indian Social Conference at Madras—a “care-free” childhood and an opportunity to educate herself sufficiently before she takes upon herself the duties of wifehood and motherhood; and

(3) to prevent the evil physical results of early consummation and motherhood.

As to the first, namely, prevention of early widowhood, as the Bill does not make marriage below fourteen invalid, the child widow will still be there. Perhaps, punishment by fine or imprisonment, may, to a certain extent, minimise the number of child widows by minimising the number of child marriages. It is, however, very unlikely that a person who is willing to brave the law would be deterred by the mild punishments prescribed by the Bill. The non-co-operation movement has shown how little fear of going to jail has deterred enthusiasts from doing what they foolishly consider to be right and from breaking a law which is considered oppressive. Therefore, there will be no appreciable diminution in the number of child widows. Widows of one, two, three, four and five years of age will still continue to exist.

As to the second, fourteen years is certainly not sufficient to give adequate opportunities for a care-free childhood or motherhood. Even boys who are put to school from their infancy do not reach a very high standard of education when they complete their 14 years, and it is therefore unlikely that girls would do much better. Nor are the girls very much worried by care even now till consummation which rarely takes place before fourteen. Logically, those who are against child-marriages for the purpose of ensuring a care-free

childhood and motherhood should raise the age to at least twenty-one, but nobody seems to be willing to go so far except in pious resolutions.

As to early motherhood the Bill would not really improve the position. Even as it is, according to the Penal Code, consummation cannot take place legally until the girl completes her thirteenth year, as by the recent amendments to that Code the age of consent within marriage has been raised to thirteen. A year more will not work much more benefit. Since medical opinion is clear that anything less than sixteen years would not be enough for healthy motherhood from the physical point of view, there is not much use in raising it merely to fourteen; for even then the present evils will continue to exist. It will thus be seen that while on the one hand considerable orthodox opinion will be antagonised by the Bill, it does not really help those who are in favour of beneficent reform.

3. It therefore behoves those who are anxious to promote reform to reconsider their position; and, if the present writer (who claims to be among them) may venture to say so, to see how far they can meet orthodox opinion also and carry it with them. It is a good sign of the times that even many who are exponents of the orthodox section of society like Pandit Madan Mohan Malaviya and Mr. N. Srinivasa Charya of Madras have come to realise that early motherhood is an evil which has to be combated. To that extent reasonable orthodox opinion appears to be with the reformer, and, therefore, if one can attain that object without antagonising them otherwise, it is the part of wisdom to devise means to do so. It would seem that unless one can say that all irrevocable betrothals before puberty are so inhumane that no civilised person can tolerate it, it is better not to interfere with it by legislation in a drastic manner. It would be better to leave it to public opinion to raise the age of such betrothals. Therefore, no legislation which altogether prevents them should be attempted. All, however, may agree that with a view to put an end to very early widowhood legislation may be undertaken invalidating, and not merely penalising, such betrothals before the girl completes ten years of age. This will effectively wipe out widowhood of very young girls. Even this will be an intrusion by a legislature composed partly of persons not belonging to the affected community. But in doing it the legislator would not be violating Shastric injunction. It is well known that even according to the Shastras there can be no *Vivaha* before there is a *kanyadanam*, and a girl does not become a *kanya* according to the Shastras till she completes ten years of age. There are perhaps a few texts which make the age eight years, but, even if they be true texts, as there are two contrary sets of texts, the legisla-

ture would not be doing anything violently against orthodox opinion if it preferred texts which fix the higher age. In addition to this, the age of consent within marriage should be raised to at least sixteen. Sushruta is clear that at least till sixteen years of age a girl should not be subject to motherhood. *Ayurveda* is a *Vedanga* and cannot be disposed of as anything anti-vedic or unspiritual. A recent conference of orthodox pandits and orthodox 'lonkikas' held at Triplicane seemed to be inclined to accept this raising of the age of consent to sixteen. It has been stated that this change would not really be of any use, because boys and girls, once they are married, cannot be kept away from each other, and that they are likely to transgress the rule and nobody would care to punish them, with the result that the evil will still exist. I have greater faith in our young men and young women. There may be some sporadic cases when there has been physical approach even before the nuptials are publicly celebrated. But I think that it is a very pessimistic view to take of our young men and women to say that even when there is a law prohibiting such approach they will still break it in large numbers. It is also said that this law cannot be worked. The answer is that the law making the age of consent within marriage thirteen, is being worked now, and the same method may be found equally efficacious when the age is sixteen. Perhaps an additional change in the law may be necessary, namely, one making the guardianship of the girl vest in the parents and not in the husband till she reaches the age when consummation is legally permissible. This is already the law in some parts of South India. That change will prevent the husband who may be inclined to disobey the law getting the necessary opportunity to do so.

The scheme has two obvious merits: Firstly, it will, while achieving equally effectively, if not more effectively, the object of the reformer, not antagonise orthodoxy to the extent which Mr. Har Bilas Sarada's Bill will necessarily do; secondly, it permits legislative interference only as far as is absolutely necessary for attaining the objects of the reformer. It has this additional advantage that it will slowly and gradually raise the age of betrothal itself to somewhere near sixteen (that is higher than the Bill does), for few people would care to get their girls betrothed early and wait long for consummation with the possible evils which might result in the long interval between the two.

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A NOTE :—The Editor is not responsible for views expressed by the contributors to "Stri Dharma".

# Pramila.

A STORY BY S.

The summer that year had been exceptionally severe in the village of Ram-pur. A shower, at least, from the passing clouds by the beginning of June, was customary; but this year June had nearly drawn to its close, and yet there had not been the trace of a cloud across the summer sky. The waters of the village tanks had dwindled to less than half their usual content. Near it, in summer evenings, the little children of the villagefolk made their play-ground. They would all gather there and play, with evident enjoyment, many a game handed down from past generations. Boys and girls mingled together freely in their games; and yet even in this innocent play, age-long custom exerted its unrelenting pressure and kept the children of the "lower classes" at a "safe distance". Many a longing look was exchanged between the two camps of playing children. A little beating of one child's heart, an eager desire to draw near "the other child", and a lingering memory of an inexplicable sadness; with such or similar feelings many a child would return to its home after the games. Yet custom is a formidable opponent; who dare go against it?

The rebuke from her mother had come as a great surprise to her this evening. It is true that she, Pramila, had been a little late in returning home from her games by the tank bund. "And yet", she said to herself, "I do not quite see why mother was so badly put out by such a trifle, such a tiny error". And what was the full import, Pramila wondered, of those mysterious words her mother had spoken? "She is nearly twelve, and people are already looking askance at her. She really cannot continue her studies any longer. It is high time that she undertook household duties and left behind her the irresponsible life of a school girl and turned her thoughts to something more becoming to a girl of her age and caste—a Brahmin—thoughts of matrimony. What will be said if she goes about playing with boys indiscriminately in the evenings? She has already spoken to her father, yes; and it is decided that Pramila need no longer go to school after the summer vacation."

These words of her mother came like a bolt from the blue to Pramila, and when she went to bed at night she had a curious drumming in her ears. The world swam before her eyes, and there was a heaviness in her child's breast. She had just begun to enjoy her studies. The lessons in science and geography seemed to draw her nearer to nature. The little experiments with plants, the rearing of butterflies and rabbits, the history of the different peoples of her country, even, that world of jugglery with figures, mathematics,

and many more interests that the School World offered—should all these be given up for the sake of an officious public? What interest had *they* in her or in the family? Why should her parents calculate so much on *their* comments and criticisms? Then—and then—she will no longer be allowed to go out and play with those who had been her friends ever since she could remember. They were so lovable, the boys and girls she used to meet on the tank bund, and only *she* knew how eagerly she waited for the sunset hour. He is so clever, yes, by far the cleverest boy in her class; and she confessed to herself with a slight warmth rising in her cheeks, that he was handsome too. Anand and she had grown up together from childhood; and though he belonged to a more wealthy and influential family, the boy had always been "a dear brother" to her. She rejoiced so much in his company, and Pramila felt he took real pleasure in helping her in her studies. He was as sympathetic, and helpful, as he was clever. And now, the thought that she could no longer meet Anand—it is so painful, so utterly beyond her understanding.

Marriage? No. It was something she could not understand. Her dear parents, home, school, the pleasant evening games, these filled her thoughts day and night. Where could this strange, this alien, this unwanted thing,—marriage—find place in her thoughts? She didn't want a husband, she was sure. What has she to do with a *husband*? Then—a click—like the sudden pressing of a button somewhere—and she felt the world whirling before her eyes. . . . She seemed to be witnessing a film picture on the screen. An overfed he-goat, with a shaggy mane, all impatient and very self-important was restlessly thumping the ground with his foreleg, looking fierce and menacing. At the farther end, a snow white ewe lamb with gentle eyes, the picture of bewilderment, fright and timidity, was trying to get away from this unwelcome vision that loomed before her. She would have liked to melt away into the thin air if it had been possible. The look in her eyes was so pathetic; and yet she felt, the mere dear lamb, she could not move, sheer fright, held her glued to the spot.

"Oh! run away, run with all your might," cried Pramila—and the dream vanished.

Gobind Babu had been a Sub-Magistrate of the district for twelve years, and all the villagers of the Taluq knew him. He was forty-seven according to his own account, but people often said he looked at least ten years older. "But, my dear, that adds dignity, weight to his personality, you know," said one village dame to another as they gathered round the tank in the morning to wash the vessels, and the household linen, or for bathing and the inseparable incidental gossip. It was the fourth wife, they say, that had passed away last year, and that old lady in his house is the niece of his mother's cousin. He had no children by the first three wives of his, but the fourth one was a "happy wedlock". Gobind Babu himself said, "Though the mother passed away in giving birth, she blessed me with a male

## STRI-DHARMA

child for which I was longing all these years". The joy of having a son born to him must have overpowered all sorrow at the passing away of his child wife; for, our Babu had attended to the after-death ceremonies with a detachment, a renunciation, nay, an evident cheer that became only a sage. "Besides, he must by now have become a master artist at the cremation of child wives, this being his fourth," said jokingly some of the young bloods of the place just returned from college for the summer holiday. "Our Gobind will henceforth lead a life of single-blessedness", said the old dame in his house. It was rumoured that Gobind Babu had authorised her to say this.

But, and there is often a but to many of the resolutions of us humans. Man proposes and God disposes; and Gobind Babu gave away to necessity despite his pious proposals. "You could never tell what sort of a child it would turn out to be if your babe is bottle-fed and nurse-bred. These nurses have never an interest in your child. It requires the endearing care of a mother".

So, for the sake of his child, for the sake of possessing a life-long ayah for his babe,—purchasing cheap and enslaving for life a woman in his house,—Gobind Babu decided to enter the matrimonial field barely a year after the death of his fourth wife. It is said that money makes many things; and Gobind Babu had full faith in this adage as he entered, for the fifth time, the matrimonial market. He was nearly fifty, yet, age-long custom, the unrelenting tradition of our forefathers, the Shastras which every one quotes so glibly, all ordained that Gobind Babu should seek a *child wife* in marriage for the fifth time. Nor was he long in his search; for the news soon spread amongst the villagefolk of the forthcoming marriage of Gobind Babu with Pramila of Rampur.

\* \* \* \* \*

Six years have passed and Pramila is back at her father's house. Those six years since her marriage, Pramila had spent in the joys of "happy wed-lock", to use the Babu's own words. But, to Pramila, they were filled with doubts, rebellion and unhappiness. She couldn't grasp the full import of the life she was expected to lead as the consort of an elderly Sub-Magistrate, a person old enough, she felt, to be her father. She had always looked up to her father with confiding love and affection, the only type of affection she had known for a man in her younger years. But now, here was a man whom they called her husband. Why had he come into her life? It couldn't be that she should feel for him as she did towards her father! What should be her relation to him? She didn't want another like her father to look up to. So she questioned and worried in mind, searched the inmost recesses of her heart to discover any ray of hope, the germ of any sort of feeling for this man they called her husband. But it was all in vain! She had no feelings for him. He was a curiosity, a problem—problem because she didn't know why he wanted her—and even as a curiosity he elicited but little interest. She was like a servant in his house, there to cook his food, wash his linen, make his bed and look after his baby. No, she didn't feel drawn to the child, she admitted to herself. Had she been sold as a maid-servant to this

## PRAMILA

Babu by her parents? She at once banished that thought from her mind as being too cruel to her dear parents. Didn't they talk of some dowry, the coming of some money into the household and the added dignity of having a Sub-Magistrate as a son-in-law at the time of her marriage? What did it all mean? No, she couldn't understand it.

She felt the Babu expected something of her, but what it was she did not know. She felt sad for him, and yet she had no idea as to how to help him. Thus, debating in vain, she spent most of her time.

Gobind Babu's child was, on an auspicious day, put to school during his fourth year, and Pramila gradually took less and less interest in him. She had a feeling of revolt at being made to look after somebody else's child. Why should her studies, her freedom, nay, her very right to individual existence be sacrificed to one that cared but little for her?

Anand!—ah! How the very thought of him brought comfort!—yes, that boy who was with her at school, is now going up for his B.Sc. He isn't married and is studying still. "He may go to some foreign University for higher studies," said his father. She too wanted to study; and yet, while Anand was encouraged in his ambitions and desires she was ruthlessly sacrificed for the man who did not love her. Couldn't *they* see, the people that criticise always, the wrongness of this? Is there no way out? Must she end her life a slave? She felt anger surging in her heart against her husband, her people, the whole world. In impotent rage, she inwardly cursed the society that made her a slave, but bravely managed to keep a smile on her lips and so society acclaimed with one voice, "Oh, what a dutiful wife".

The final year with her husband was one of torture to her. She knew she would have to face the ordeal one day or other; she could see no way of avoiding it. She was vehemently opposed to being merely an instrument to the brute pleasures of the man they called her husband. She hated the thought of being burdened with the consequences of the momentary carnal lust yet—yet—and yet—Oh! she couldn't help it. She could not lift up her voice and say, NAY; for she was no better than any slave and bond-woman. Every inch of her being revolted; but—. She is now confined and come to her father's house according to the custom of her country.

\* \* \* \* \*

A few days later tidings of the death of Gobind Babu from some accident reached Pramila's village. It was a terrible shock to her, and passing through a night of torture and pain Pramila delivered the next morning an ill-formed, weak, still-born male child.

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Pramila is now twenty, and living at her father's. She has a "Maintenance Allowance" from her "husband's people". These "husband's people" suddenly appeared on the scene on the passing away of Gobind Babu and laid claims to their intimate relationship with him, and taking charge of the child and property trotted off to their village. Pramila's parents were too sorrow-stricken and poor to enter into litigation and claim for her a decent

share of her husband's property. So, Pramila's father said that, Pramila should be thankful to get even that maintenance allowance.

Oh! how she hated that word 'maintenance'! Why should she be maintained by other people's charity? Hadn't she a right to live? Had she no rights, no claims, but all duties? But hers was a cry in the wilderness, a feeble stream that struggled for life in the desert sands of dead habit and custom.

Those women! bah! how she hated them! They would everyday gather round for gossip in her father's house at eventide, and would tell her that it was all her fate, her Karma. She is reaping the fruits of her past and none could help her. Karma and Fate! What do they know of these words? How could it be her doing? The child marriage, a miserable six years' sentence in confinement with a man she didn't care for, the ordeal of an abortive child-birth, a premature widowhood, the seal of lifelong sorrow and servitude with no hope of relief nor change? "Look at Anand," she would cry in agony. "He is scarcely two years older than I and has already gone up for his B.Sc., the future is all bright for him and the very people that doom me to a life of drudgery encourage and applaud him." Why should there be this curse on the daughters of India? Who are the framers of this law, the builders of this soulless tradition? What are laws and regulations worth if, instead of helping humanity, they change to fetters and bind it down? We groan under our own fetters, and like fools, look for succour elsewhere. Oh! the tragedy of it all, the ignorance of humanity.

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No, she admits, she isn't prepared for it. Unless it be voluntary, until it is a case of self-denial, widowhood has no value. An inborn disinterestedness, a self-assumed detachment, a voluntary renunciation of the world and an assuming of the life of an ascetic are the ideals of a widow's life. But what right has society to force them on those that are not prepared for them?

She hasn't tasted life; she hasn't had even a glimpse of its beauty. She longed to live in the world, grow in it, and serve it to her utmost and make it a better place to live in. She is not frightened of the world nor does she want to run away from it. She admires the world, and she admires herself. Those beautiful locks of soft jet-black hair! They are the strong points of her beauty and the source of no little pride and happiness even in these days of misery and solitude.

No, she will not part with them.—It is sure to be so ugly, so crude, such a disfigurement. It would be an insult to Nature beautiful. It is madness—it is—it is. No, she could think of no words to express her thoughts, to give shape to the agony that wrenched her heart. Like an unwilling, protesting lamb, she is forced to the bathing ghats at Holy Kasi, to sacrifice her whole being, as she felt, on the altar of stupid orthodoxy. Then suddenly she thought of Anand, and a convulsive spasm coursed through her frame. She felt dazed, bewildered by her own thoughts. The evils of child-marriage, puny, ill-formed babes, the heavy death toll of women in pregnancy, early

widowhood, social reformers, the slow awakening of the country from its agelong slumber, widow remarriage, these and similar thoughts flitted across her mind shrouded in a deepening mist of dread.

He had spoken to her of even that new 'Companionate marriage' system of America! He would soon take his degree, and then, he said, "life would be worth living for us both." As he said it there had been an unusual lustre in his eyes, she knew. Did she guess correctly? Or—or—. She was rudely shaken out of her reverie by the loud chantings of the priest beside her and heard her mother shouting to her to take the preliminary plunge in the holy river. Pramila looked back at the Ghat from the water's edge and saw the 'hair-dresser'—what an unsuitable name!—sharpening the razor on a dark stone reduced to half its original size by constant use.

The river Ganges was in full floods and as she rolled past their feet, many a foam-tipped wave danced on her bosom. The coils of dark-blue waters with their myriad ripples and foaming eddies bore a sinister resemblance to a dark serpent lashing itself into fury. It was a sight gorgeous and yet awe-inspiring. Bathers there were many; but few dared go deep into the waters this morning.

Then suddenly!—a piercing cry rang through the thinning mists of the morn! A dart of silver sheen whirling past with lightning speed into the abysmal depths of stellar space!

The next moment there floated by on the sinister blue waters a delicate snow white flower.

Ganga had folded to her breast another discarded child of Humanity—Pramila.

\* \* \* \* \*

## Women the World Over.

### AMERICA.

#### FROM THE BOTTOM UP.\*

Twelve years ago Olive E. Frank of Buffalo went to work as a stenographer for an engineering and heating concern. To-day she is the president and manager of a similar corporation of her own and has designed and patented some special engines and condensers.

Yet they say women do not stick to their jobs. Particularly do they say that married women do not stick to their jobs. But this is Mrs. Frank.

#### MEXICO'S NEW CIVIL CODE.\*

The new Civil Code being drafted in Mexico, it is reported, grants full civil rights to women, but the suffrage will still be denied them.

Under the new laws, which are expected to be promulgated soon, women will have an equal share in the education and rearing of the children, power to exercise the duties of trustee or administrator, and to engage in any function without legal impediment.

The new Code would also abolish illegitimacy, allow children to investigate and establish the identity of their fathers, and would give women jurisdiction over their children by a previous marriage.

#### WOMEN TO RUN BROKERAGE.\*

The New York Stock Exchange firm of Harris, Irby and Vose has placed its branch office at 1 East Fifty-third Street at the exclusive service of women customers. The staff is composed entirely of women. Men customers are not invited. This is the first office, so far as is known, to be operated by a stock exchange firm solely for women and by women.

#### WOMAN APPOINTED TO CUSTOMS COURT.\*

Genevieve R. Cline was nominated for membership in the United States Customs Court by President Coolidge on May 4. The Senate is expected to confirm her nomination. Miss Cline is now an appraiser of customs. The vacancy was caused by the retirement of W. C. Adamson of Georgia, who has reached the age-limit. There were many men candidates for the appointment. Miss Cline is from Cleveland, Ohio.

\* From Equal Rights.

#### FORMER GOVERNOR, NELLIE ROSS.

Being a former Governor is even more strenuous than filling the office, declared former Governor Nellie Tayloe Ross of Wyoming, who arrived in San Francisco yesterday morning to face a day of continuous activities, including three addresses, a luncheon, dinner, several calls and innumerable conferences.

Mrs. Ross, who is campaigning in the interests of Governor Al Smith, New York's candidate for the presidential nomination on which California voters will express their preferences next Tuesday, was met at the Ferry building by a host of leaders of the local Democratic party, not all of them "Smith people," but a majority of whom were women.

In the afternoon she was the guest-speaker at the annual meeting of the San Francisco Center of the California League of Women voters at the Hotel St. Francis. Mrs. Ross was scheduled to speak on "The American Woman in Public Life." She struck strictly to the subject, and those who expected her to talk on politics of the moment and particularly the Smith campaign were disappointed.

The first woman Governor of an American State made a happy impression. She was vigorously applauded by the several hundred women who gathered in the Italian room at the St. Francis.

"Women could at any time utterly crush all corruption in public life, if they would but act," she said in the course of her talk. "My most sincere advice to women voters is to refuse to deliver your votes to dishonest men or women, no matter what their politics may be."

This non-partisan advice made a strong appeal to the women of the San Francisco Center and was the hit of her address.

"Women must pay the price of their enfranchisement by accepting the heavy responsibilities offered to them," Mrs. Ross continued. "The country is looking to see what women will do to justify the belief that women can make good politically, and it is my belief that in a vast majority of the cases where responsibility has been thrust upon her the woman in politics has been most worthy of the trust."

"I am often asked if from my experience I approve of women in public life, and I can answer that, providing the woman has the capacity and the time, there is no career open to women that offers such a wide field of usefulness to the high-minded woman."

Mrs. Ross made a special appeal at the San Francisco Center meeting for women to work for world-wide permanent peace and to resist all efforts to drive the country into war.

## STRI-DHARMA

### ENGLAND.

#### POLITICAL LIBERTY OR ECONOMIC LIBERTY?

Marcelle Kraemer-Bach, author of "Legal Inequalities Between Men and Women," has returned to Paris after a visit to England, where she studied the position of women in that country and spoke before the Women's Freedom League.

Commenting in *La Francaise* upon her discovery that, although many Englishwomen are voters, "government employees, teachers, professors are pitilessly discharged in almost all cases when they enter into lawful marriage," she says: "What a premium upon free unions! This problem is, I was told, not one of principle, but of fact, the consequence of unemployment and the stiff competition of men.

"These terrible restrictions upon the independence of women leave us wondering. For women—political liberty in Great Britain, economic liberty in France. Which is preferable? I like to believe that this crisis from which our women friends across the Channel are suffering will be of short duration, as well as the effect it has on women's work, and I wish this for them most earnestly. The right to work—is it not the first and fundamental right of every human being?"

### FRANCE.

#### FRENCH CANDIDATE RUNS ON SUFFRAGE PLATFORM.

Regulations for the approaching elections in France state that, as women have no political rights, they cannot legally be candidates, and ballots cast for them will be considered blank ballots.

But, in one of the electoral districts of Paris, suffragists have a Feminist candidate for Parliament in Seymour de Ricci, who announces himself as the first candidate to run on the single issue of woman suffrage. In 1919 and again in 1924 M. de Ricci sought election on this one-plank platform without success. The *scrutin de liste* method of voting, by which the voters of an *arrondissement* vote, not for a representative from the *arrondissement*, but for all representatives from the department in which it is situated, was a chief factor in his defeat. This year, appealing to 20,000 voters in the *Quartier des Ecoles*, an electorate drawn from all the provinces of France and informed on the issue, he hopes for success in what he terms "a new kind of candidacy, the object of which is not a seat, but the triumph of an idea."

## WOMEN THE WORLD OVER

United in campaigning for M. de Ricci are the four organisations: Union pour le Suffrage, Ligue pour le Droit des Femmes, Union Fraternelle, and Amelioration de SoSrt de la Femme.

### SOUTH AFRICA.

#### GENERAL BYRON ON WOMAN SUFFRAGE:

(In an interview Mrs. Abrahamson had with General Byron he made the following statement on the position of Woman Suffrage.)

It is obvious that there can be no reversal of the present position during the life of the existing Parliament, but I can confidently say that we have experienced an exasperating delay that should never have occurred, but it does not spell final defeat.

Believing as I do that the principle of Woman Suffrage is essentially sound, just, and necessary for our country, it can be recommended as a foundation on which to build, and the sooner the better.

Parliament has failed, therefore turn to the constituencies, invoke the voice of the people to your aid at the next General Election.

The people will not fail you, when they understand and realize that the solidity of the State is enhanced by broadening the base, and that there can be no true democracy when half the people, the women, are deprived of any opportunity of influencing the laws by which their lives are governed.

I repeat there is little hope from the present Parliament, you must appeal beyond them to the people from whom they derive such power and prestige as they possess.

Colonel Croswell writes that he feels that the position which has now been reached has made it certain that by 1930 whatever party is in power, Women's Enfranchisement will be enacted.

(*The Flashlight.*)

### SCOTLAND.

#### WIVES WHO NEED NOT "OBEY".

The Episcopal Church in Scotland has decided to substitute the word "cherish" for "obey" in the marriage service, in the priest's address to the bride, at the end of which she says: "I will."

### AFGHANISTAN.

#### QUEEN SOURIYA FRAMES A BRIDE'S CHARTER.

We learn from the Press that "no Afghanistan man may now marry a woman without her consent.

"Any man who wants to marry more than one woman must get not only the consent of the bride, but also a special licence from the court.

## STRI-DHARMA

"Afghanistan men hitherto have bought their brides. They got as many as they could afford, and took them home, whether the brides wanted to go or not.

"German newspapers express the opinion that this reform is not so much the work of King Amanullah as of Queen Souriya."

We hope to hear before long that the Purdah has been abolished in Afghanistan for Queen Souriya concluded an interview to the *Hunhulu* saying, "If the prevailing views regarding 'Pardah' remain unchanged, then there is no possibility of any progress in the life of the Eastern people, particularly among Moslems. For as a matter of fact, the women have proved themselves a great factor in the civilisation of mankind and I dare say that unless and until the woman population of the East does not get proper training in accordance with modern method or methods, it is impossible for them to become useful. And they who on account of their narrow-mindedness say that the women could get proper education even inside the 'Pardah' have really misunderstood the meaning of 'Education.' It does never mean simply *reading or writing*. It has got quite a wider sense."

## Notes from Headquarters.

### OUR INTERNATIONAL REPRESENTATIVE IN GENEVA.

It has fallen to the lot of Mrs. Cousins to be in Geneva during the sittings of both the Council of the League of Nations and the International Labour Conference. She has therefore been able to feel the atmosphere of the historic work that is being done to establish a practical, living, successful centre of a Federation of the World, in connection with which one may truly feel a world-citizen in which the consciousness and pride of being a world-citizen will transcend while including one's national citizenship.

A Luncheon was given at the International Club in Geneva by Madame Stowkowski, to which, the women who came from their respective countries to attend the International Conferences, were invited to meet Mrs. Cousins. Dame Rachel Crowdy, British Delegate to the Advisory Standing Committee on Traffic in Women and Children, presided. Women of fifteen nationalities were present and were astonished to hear the facts about the advanced status of Indian women which Mrs. Cousins tellingly presented to them. We must be grateful to Mrs. Stowkowski for arranging this valuable means of combating the wrong impressions which Miss Mayo's book has made in Europe. Mrs. Stowkowski, herself an American, visited India last winter and saw at first-hand the Child Welfare work there and mixed with Indian ladies and was able to judge for herself about India, and it was her love of India which caused her to help Dr. and Mrs. Cousins to place before the public in Geneva their knowledge of India's artistic achievements, and the advance of our women.

Mrs. Cousins tells us that there are sixty women working in the Secretariat of the League of Nations, and they are chiefly Secretaries to the various Heads of Departments and Committees, who choose women in preference to men for these posts. Several of these ladies are in constant attendance during the League sittings, distributing Agenda, directing people to seats, helping the Press, and taking important messages. No woman has as yet been sent as a full Primary Delegate to the League Assembly or Council by any nation. India has sent no woman in any capacity. A number of women are Substitute Delegates or Expert Advisers. It is high

## STRI-DHARMA

time that an Indian woman came and shared in the inspiring international work being carried on in Geneva.

## OUR PRESIDENT AND VICE-PRESIDENT.

Our President, Dr. Annie Besant and Vice-President, Mrs. Dorothy Jinarajadasa, left for England from Bombay in June. They both go to place India's claims before England. Dr. Besant is going to give a series of lectures in the great Queen's Hall in London, under the title of "An Empire of Force or a Federation of Free Nations." We wish them both a successful visit and a speedy return.

## A REPLY FROM THE GOVERNMENT.

We wrote to His Excellency the Viceroy asking him to nominate at least two women to the Assembly and we have received the following disappointing reply :

"Madam, with reference to your letter dated the 24th March, 1928, addressed to the Private Secretary to His Excellency the Viceroy recommending that two women at least should be nominated forthwith to the Legislative Assembly, I am directed to state that His Excellency regrets that he is not at present in a position to exercise his power in the manner desired by the Women's Indian Association."

WOMEN'S DAY AT OOTACAMUND.

Under the auspices of the Women's Indian Association and the All-India Educational Conference a Public Meeting was held on May 25th to discuss Social and Educational Problems. H. H. the Maharani of Travancore very kindly presided. There was a very large attendance of both men and women. Among the speakers were Dr. Muthulakshmi Ammal, Miss Zimba Lazarus, Shrimati Kamaladevi Chattopadhyaya, Shrimati Malati Patwardhan, Shrimati Ammu Swaminadhan, Shrimati Srirangamma. The subjects dealt with were educational problems : Use of Indian-made goods, supporting Sardar's Child Marriage Bill and demanding that the age be raised to 16 for girls and 21 for boys, inheritance rights of women, Dr. Gour's Dissolution of Marriage Bill, etc.

"YOU ARE A GIRL!"

I, on behalf of the Women's Indian Association, as requested by the Hon. Secretary, accompanied a party of workers on behalf of the Indian Social Reform Conference, to Sriperumbuthur to address a meeting in support of Sardar's Child Marriage Bill. There was a large gathering in front of the chief temple mostly of orthodox people.

After the first two speakers had addressed the meeting in support of the Bill, one of the pandits who had come to oppose, stood up and made a rambling talk against the Bill and against all who supported

## NOTES FROM HEADQUARTERS

it. I then stood up to answer what few real arguments could be picked out from his speech. At once the pandit said : "You are a girl! We are learned men. This is not where women should come and argue. Either you should become a man or I should become a woman—for us to argue together. So sit down."

At once there was an uproar. The assembled people raising a protest against the pandits, the disputes between them thickened into a quarrel, noise and confusion, and the pandits soon disappeared from the scene. After they had left, quiet was again restored. The motion to support the Bill was then passed with enthusiasm.

A W. I. A. Member.

## Branch Reports.

### ALANDUR.

This Branch which was opened in 1923, is working satisfactorily. We hold a class for handwork, especially cane-work, every week. We have now about 20 members on the roll. The Baby Welcome started in 1924 continues to flourish and is entirely managed by our members. We give our thanks to Mrs. Ananda Rao, the President and Treasurer, and the Lady in charge of the Baby Welcome. She has opened a Badminton Court in her own house for the use of the members. Two of our members, Mrs. Ananda Rao and Mrs. Lucan, have become Bench Magistrates in the local Bench Courts.

### MANIPUR.

We sent two delegates to the All-India Educational Conference held in Delhi. We meet every fortnight to discuss all matters in which women are interested. In the month of March we organized a Baby Show. Mr. Clarke, the Commissioner of the Agra division, visited the Baby Show and was pleased with the explainers and the exhibits.

### NAGPUR.

The Bhagini Mandal sends the following report. Mrs. Anasuyabai Kale and Mrs. Shantabai Bhatawadekar attended the All-India Educational Conference at Delhi. Mrs. Anasuyabai Kale has been nominated to the C. P. Legislative Council, as she is a member of our Bhagini Mandal it is an honor to us. We also organized a series of lectures on "The Property Rights of Women" which were delivered by Mr. V. V. Kelkar, and presided over by Mr. Deshmukh, Bar.-at-Law. Since the hot weather has begun early most of the members are away and the activities of the Mandal will resume its work from July.

### MEETINGS.

Several Meetings have been held in Mangalore, Madanapalle, Nellore, Madras and Ootacamund in support of Har Bilas Sarda's Child Marriage Bill and also on the Inheritance Rights of Women.

## HINDI

## पर्दा प्रथा का विरोध

ता० २०-५-२८ को सदाकत आश्रम पटने में कुछ खास लोगों की एक सभा परदा दूर करने के प्रश्न पर विचारने को बैठी थी। माननीय सर गणेशदत्त सिंह ने इस विषय पर श्रीयुत बा० ब्रजकिशोर प्रसाद को जो पत्र लिखा था उसमेंसे कुछ अंश नीचे दिये जाते हैं:—

“मैं आपसे पहले कह चुका हूँ कि मैं इसमें और दूसरे सामाजिक विषयोंमें बहुत जबरदस्त सुधार चाहता हूँ। हमारी रायमें सबसे पहले उन सुधारों पर जोर देना चाहिये जिनमें देशके रहने वालोंके शारीरिक बल और उनकी तन्दुरुस्तीकी वृद्धि हो। शारीरिक बलमें गिरते गिरते हम अब चरम सीमा पर पहुँच गये हैं और इसके रोकनेका शीघ्र यत्न न किया गया तो अब सर्वनाश हो जानेमें कोई सन्देह नहीं। इस अवस्थाके अनेक कारण हैं, पर स्त्रियोंके स्वास्थ्यकी खराबी इसका प्रधान कारण है। बालक का स्वास्थ्य प्रधानतः मातापर अवलम्बित है। अगली पीढ़ी शरीर और बुद्धि दोनोंमें गिरती जा रही है। इसको रोकनेके लिये आज कलकी माताओं और आगे हानेवाली माताओं पर पूरा ध्यान देना होगा। इस कामके लिये हम उन्हें दो भागोंमें बाँट सकते हैं (१) धन और पदके मानके कारण जिन्होंने सभी प्रकार शारीरिक श्रम करना छोड़ दिया है और (२) जिन्हें अपनी रोजीके लिये काम करना पड़ता है। दूसरा दल बहुत काम धन्धा करनेसे और पहला कामकी कमीसे कष्ट भोगता है। मैं आज पहले दल पर ही विचार करूँगा कारण इसी श्रेणीमें देशका पढ़ा लिखा समाज है जो देशका काम चलाता है।

इस दर्दनाक अवस्थाके अनेक कारण हैं लेकिन उनमें सबसे प्रधान कारण है पुरुषों और स्त्रियोंका शारीरिक श्रम नहीं करना और अस्वास्थ्यकर वास स्थानोंमें स्त्रियोंका बन्द रहना। ऊँचे दर्जेकी स्त्रियोंकी हालत और भी बुरी है कारण वे धन और पदके मान के कारण काम नहीं करती। वे सड़ और अंधेरी कोठरियों में कैद रहती हैं। बिछावन छोड़कर वे कहीं अपने अंगों को फैला या हिला डुला नहीं सकतीं। रातमें उनकी हालत और भी बुरी हो जाती है। कोठरियोंमें मिट्टीके तेलकी रोशनी रहती है उसीसे दोनों स्त्री

## स्त्रीधर्म

पुरुषोंको काम चलाना पड़ता है। रातके समय जब स्त्रियोंको अपने स्वामीसे मिलनेका सौभाग्य प्राप्त होता है तो दरवाजा भी, जिससे थोड़ी बहुत हवा दिनको आया करती है, बन्द कर दिया जाता है। इससे हालत और भी खराब हो जाती है। इसके ऊपर यदि स्त्रियां कहीं गर्भवती हो गयीं तो और भी दुर्दशा है। बहूतों का तो इससे प्राणान्त ही हो जाता है और जो बचती हैं उनका भी स्वास्थ्य और शरीर चौपट हो जाता है। उनके स्तनोंमें दूध काफी नहीं होता और बच्चे भूखों भरते हैं। इसका कारण गरीबी नहीं है बल्कि स्वास्थ्यका खराब होना है। स्त्रियोंके स्वास्थ्यको सुधारनेके लिये इन बातों पर ध्यान देना होगा:—

(१) उन्हें शुद्ध वायु और प्रकाश बराबर मिले। इसके विषयमें सबसे पहले यह सुधार करना होगा कि बहुओंको परिवारमें वही स्थान देना होगा जो लड़कियोंका है। यहां पर मैं आपको यह कह देना चाहता हूं कि जिस अवस्थाका मैंने ऊपर वर्णन किया है वह बहुओंकी है, लड़कियोंकी नहीं। शादी होनेके बादसे ही लड़कियोंके कष्टका सिलसिला जारी हो जाता है। यह प्रायः सभी जानते हैं कि सभी स्त्रियां अपने पिताके घरमें खूब तन्दुरुस्त रहती हैं, कारण यह कि उन्हें आंगनमें आजादीसे घूमने फिरने का अवसर मिलता है और वे कुछ काम भी करती रहती हैं। पर विवाह होनेके साथ ही यह आजादी जाती रहती है। इसलिये घरकी सभी बहुओं को लड़कीका स्थान मिलजाना चाहिए। इस का कोई भी कारण नहीं है कि हम पतोहुओंके ऊपर वे रुकावटें रखें जो लड़कियों पर नहीं रखते। इस सुधारसे ऊंचे दर्जेकी स्त्रियोंमें सैकड़ें ५० स्त्रियों का स्वास्थ्य सुधर जायगा।

(२) दूसरा उपाय यह है कि सभी स्त्रियां उन कामोंको करें जिन्हें उन्होंने इस समय छोड़ दिया है, जैसे आटा पीसना, पानी भरना, बर्तन मांजना इत्यादि। इन सब घरेलू कामोंसे स्त्रियों के स्वास्थ्यके लिये हलका व्यायाम हो जाता है, जो उनके नाजुक शरीर के लिये बहुत उपयुक्त हैं। पुराने ज़मानेमें स्त्रियोंका स्वास्थ्य उतना खराब नहीं रहा करता था, कारण वे कुछ काम किया करती थीं। ऊंचे दर्जेकी स्त्रियोंमें भी गरीब घरकी स्त्रियां काम करती हैं और उनका स्वास्थ्य अच्छा रहता है।

(३) तीसरी सलाह यह है कि जमाना बदल गया है इससे अब स्त्रियोंको देशकी भलाईके सभी कामोंमें भाग लेनेको तैयार रहना पड़ेगा। उनके मार्गमें जो बाधाएं हैं उनको धीरे २ हटा देना चाहिये। परदा हटानेकी पहली सीढ़ी यह है कि स्त्रियां अपने स्वामी अथवा सम्बन्धियोंके साथ कभी कभी बाहर निकला करें, टहलें, अथवा गंगा स्नान करने जावें। दूसरे स्थानमें और पटनेमें भी मैं देखता हूं कि बंगाली स्त्रियां अपने स्वामी अथवा पुत्रके साथ अन्धेरा होने पर टहलनेको बाहर निकलती हैं। बिहारवाले भी ऐसा क्यों न करें?

## पर्दा प्रथा का विरोध

(४) चौथी बात यह है कि पर्देको एकदम दूरकर स्त्रियोंको छोटे दर्जेकी स्त्रियोंके समान स्वतन्त्रता दे दी जाय। मैं समझता हूं कि प्रान्त इसके लिये पूर्णरूपसे तैयार नहीं है पर व्यक्तिगत रूपसे मैं इसके पूर्ण पक्षमें हूं। कभी धीरे २ होनेवाले सुधारका परिणाम बहुत दिनोंमें प्रकट होता है और क्रान्ति धीरे होनेवाले सुधारसे कहीं ज्यादा लाभप्रद होती है।

सभी युवकोंको जो हमारे संसर्गमें आते हैं इस बुराईसे हाथ धोलेने की सलाह देता हूं। मैं बहुत प्रसन्न हूंगा यदि पटनेमें एक सभा हो और सभी नवयुवक अपनी २ स्त्रियोंके साथ इसमें शरीक हों। इस सभामें सभी दल, हिन्दू, मुसलमान, बंगाली, बिहारी उड़िया आदिके लोगोंको आना चाहिये। इसकी सफलताके लिये केवल सूचना देनेसे काम न चलेगा। घूम घूम कर नवयुवकोंको इसके फायदे समझाने होंगे और उन्हें कुछ ज्यादा साहसी होनेको कहना होगा। इन सामाजिक बुराइयों से भी लड़नेको यदि नवयुवक पूर्ण उत्साहसे तैयार न होंगे तो, आप उनसे कैसे कर्मोंके लिये कैसे आशा कर सकते हैं, जिनका पथ कंटकपूर्ण और खतरेसे भरा है। इसका कोई भी समुचित कारण नहीं है कि हम मद्रास और बम्बईकी प्रथाको न अपनावें। अन्तमें मैं यह कह देना चाहता हूं कि किसी भी उपायसे स्त्रियोंके स्वास्थ्य सुधारका शीघ्र प्रबन्ध होना चाहिये। ईश्वर आपको इस पवित्र काममें सफलता प्रदान करें।”

(‘देश’ से उद्धृत)

## टिप्पणी व विविध विचार

### और भी एक महिला वकील

पिछले कानून की परीक्षा (LL. B) में पंडित शामलाल नेहरू की पुत्री श्रीमती शाम कुमारी नेहरू ने सब से प्रथम स्थान प्राप्त किया है। इस के पहिले भी युनिवर्सिटी की अन्य परीक्षाओं में आप को ऐसे ही उच्च स्थान मिला किये हैं। अपने मामा सर तेज बहादुर सप्रू की मातहत में आपने प्रयाग की हाई कोर्ट में अपनी वकालत शुरू कर दी है। श्रीमती शाम कुमारी नेहरू उत्तर भारत में पहिलीही महिला हैं जो वकालत करती हैं। यह अवश्य ही बधाई की बात है कि सप्रू जैसे एक सुप्रसिद्ध परिवार की लड़की लोकमत की परवाह न करके अपने गुणों का सदुपयोग करने लगे।

### बिहार में पर्दा प्रथा की रोक

काउन्सिल ऑफ स्टेट के मेम्बर बाबू ब्रज किशोर प्रसाद व माननीय बाबू अनुग्रह नारायण सिंह, तथा बिहार लेजिस्लेटिव काउन्सिल के मेम्बर बाबू जगत नारायण लाल व बाबू बलदेव सहाय आदि कई प्रभावशाली व्यक्तियों ने हाल में जनता के नाम एक अपील प्रकाशित कराई है जिस में उन्होंने कहा है कि उन का यह निश्चित मत है कि पर्दा प्रथा अवांछनीय तथा उन्नति के मार्ग में रुकावट डालने वाली है; अतएव उसे एकदम मिटा देना ही हितकर होगा। उन का यह भी कहना है कि वह भलेही किसी समय में अभीष्ट रहा हो परन्तु आज उस का समर्थन किसी भी प्रकार से होना संभव नहीं है। उन की राय में पर्दा भारतीय संस्कृतिके ही विरुद्ध है। बिहार की महिलाओं को भी, उन के विचार में, उतना ही स्वातंत्र्य मिलना चाहिए जितना कर्नाटक, महाराष्ट्र तथा मद्रास की महिलाओं को प्राप्त है। वे चाहते हैं कि बिहार में एक ऐसी संस्था खोली जाय जिस में महिलाओं को घर के हिसाब किताब, स्वच्छता के नियम, धात्रीपन, साहित्य, संगीत कला इत्यादि की शिक्षा दी जाया करे। अभी यह निश्चित हुआ है कि भूमिका के तौर पर पर्दा निर्मूल करने के आन्दोलन को जारी करने के लिये प्रान्त भर में जहाँ तहाँ सभाएँ कराई जावें।

### पर्दा-प्रथा पर कलकत्ते की महिलाओं के विचार

स्टेट्समैन नामी कलकत्ते के गोरे अखबार ने वहाँ की महिलाओं से पर्दा-प्रथा के विषय में कुछ पूछताछ की है और उस की राय है कि बियाँ सभी इस प्रथा को तोड़ देने के

पक्ष में हैं। सख्तवत मेमोरियल गर्ल्स स्कूल की सुपरिन्टेन्डेन्ट मिसेज़ आर० एस० होसेन ने कहा कि “मेरी समझ में यह नहीं आता कि जो लोग यहाँ की आधी मनुष्यसंख्या को पर्दे में रखकर अविद्या में पड़े रहने देना पसंद करते हैं वे उन लोगों से कैसे बाजी ले सकेंगे जिन्होंने अपने पुरुष तथा स्त्री समाज दोनों को बराबरी की शिक्षा दी है। पशुओं पर होने वाले अत्याचारों को रोकने के लिये संस्थायें खोली गई हैं जिस से यह प्रगट होता है कि पशुओं के लिये लोगों के हृदय में दया है। गाड़ी में दबकर घायल हो जाने वाले एक कुत्ते के लिये लोगों को आंसू बहाते देखा ही होगा। परन्तु हम जैसी अभागी तथा दुखी, जनानखाने में बंद बियाँ-के लिये रोनेवाला भारत में आज कोई भी दिखाई नहीं देता। यदि पर्दा-प्रथा की किसी विधैली गैस से तुलना की जाय तो अत्युक्ति न होगी क्योंकि इस से भी तो क्लेश रहित मृत्यु प्राप्त हो जाती है।”

श्रीमती इंदिरा देवी चौधरी ने कहा कि, “यह जानी हुई बात है कि केवल धनी कट्टर (Orthodox) लोग अथवा मध्यम श्रेणी के लोग ही पर्दा करते हैं। इन में से धनी लोग तो काल के प्रभाव से अपनी रीति रिवाज में धीरे २ सस्ती करना छोड़ते से जा रहे हैं। मध्यम श्रेणी के लोगों को लोकमत का तो इतना भय नहीं है, केवल धनाभाव ही उन्हें पर्दा बनाये रखने में बाध्य करता है।”

श्रीमती कुमुदनी बसू, बी० ए०, ने कहा कि “बंगाली स्त्री-पुरुषों के धार्मिक, नैतिक तथा शारीरिक अधःपतन का एक कारण पर्दा-प्रथा भी है। इस के कारण बियाँ गूंगी, पालतू पशुओं के सदृश हो गई हैं। इस ने हमारी सारी शक्ति नष्ट कर दी है। पर्दे के अन्दर रहकर मानसिक तथा शारीरिक शक्तियों का विकास करना सर्वथा असंभव है। मेरा विश्वास है कि पर्दा प्रथा के एकदम मिट जाने से हमलोग सुशिक्षिता, बलवान, भयरहित तथा समाज की उपयोगी सदस्या तथा भारत माता की सुयोग्य कन्याएँ बन जायँगी।”

### बम्बई में महिलाओं की सभा

राय साहेब हरविलास सारदा के बाल-विवाह-निषेध बिल के समर्थन के लिये बम्बई में उस दिन एक खास सभा होगई। यह सभा निम्न लिखित संस्थाओं की ओर से की गई थी:

दि बॉम्बे प्रेसिडेंसी विमेन्स काउन्सिल, विमेन्स इण्डियन असोसिएशन, गुजरात स्त्री मंडल, आर्य महिला समाज, राष्ट्रीय स्त्री सभा, स्त्री ज़रदोस्ती मंडल, दि युनिवर्सिटी सेटलमेंट, मुक्ति फौज (सामाजिक विभाग), इंडियन मेडिकल रिलीफ़ लीग, श्राविका आश्रम, भगिनी

समाज, बम्बई सेवा सदन, विमेन्स ग्रेजुएट्स युनियन, पाठारे प्रभु महिला समाज, तथा हिन्दू लेडीज सोशल क्लब। सभापति का आसन लेडी कावसजी जहांगीर ने सुशोभित किया था।

मिसेज़ सिखर ने यह प्रस्ताव उपस्थित किया “कि बम्बई के स्त्रियों की यह सार्व-जनिक सभा भारतीय धारा सभा की सिलेक्ट कमेटी द्वारा संशोधित, श्रीराय साहेब हरविलास सारदा के बाल-विवाह-निषेध बिल का हृदय से समर्थन करती है।” उन्होंने ने कहा कि बाल विवाह से शरीर की तथा समाजकी कितनी हानि होती है इसके दावे के साथ कहने का अधिकार केवल स्त्रियों को ही होसकता है। बिल का उद्देश्य छोटे बच्चों के संरक्षण का है, अतएव, आपकी राय में, जब कि ऐसे विवाह से क्लेश तथा अमानुषिकता उत्पन्न होने की संभावना निश्चित है तो सरकार को अवश्य ही हस्ताक्षेप करना उचित है। और भी बहुत सी महिलाओं ने इस विषय पर अपने २ मत के अनुसार कुछ कहा। दो हजार से अधिक महिलाओं ने इस प्रस्ताव पर हस्ताक्षर किये हैं।

भारत की सेवा में महिलाएं

श्रीमती पवित्रम्, जो मलबार के थिया जाति की एक सुप्रसिद्ध महिला हैं, कोचीन के लेजिसलेटिव काउन्सिल की एक सदस्या बनाई गई हैं।

मिसेज़ लियोनिसा मारसेलिन फरनान्डेज़ उदीपी नगर में स्पेशल मजिस्ट्रेट के पद पर नियुक्त हुई हैं।

डॉक्टर मिसेज़ अना टामस बंगलोर म्युनिसिपैलिटी के शिशु-संरक्षण (Child Welfare) विभाग की लेडी डॉक्टर नियुक्त हुई हैं। आप विमेन्स इण्डियन असोसिएशन की सदस्या हैं और स्थानीय शाखा की मंत्री हैं। आप देहली में होनेवाले अखिल भारतीय शिक्षा परिषद में यहां की प्रतिनिधियों में से थीं।

कुमारी चंदा बाई पोंकशे स्व० माननीय गोखले की भानजी हैं और पहिली ही महाराष्ट्रीय महिला हैं जो बम्बई की हाई कोर्ट की अनुमति से पूने की अदालतों में वकालत करती हैं।

इन सब को अपने २ इन नवीन तथा जवाबदारी के कामों में खूब यश मिले यही हमारी प्रार्थना है।

## TAMIL

कलिका ल मुरसोली.

1. प्रोपकार सिन्तैयुल्ल मनीतने सुकवान्. अस्सिन्तैयिन् पयन्कल तर्म्ममम् अन्पुमाम्. अवनुदय व्मरुतय वृत्तिरुन्तु नन्मै येन्नुम् अह्म पयवतनुल्ल ज्जोपकारम् एन्त वयल्लकल पयस्सपुडुकिन्तन्. एमैकल कळ्दप्पुम्पुमात्तु अवन् अवर्कन्कुत्तुव्वि सेय्किरुन्. एल्ला मनीतनुम् वाळ्वु पेर्न्नु ओव्वुव्वित्तिलेय्ये अवनुक्कुस् सन्तोळम्. त्तिमै सेय्वोर्कु पत्तिल त्तिमै सेय्वत्तिले. अवनुक्कुत्त तन् सत्तु वेन्नु लुम् पकयिल्लै. नल्लेन्णत्तै व्विर्त्ति पन्नुकिरुन्. पलरुम् अवन्तु नामत्तैत्त पुक्कन्तु त्तुत्तुकिरुन्.

2. इप्पुमात्तु नाट्टाण्कु नन्मै पयक्क सिल मात्तु सिरामनी कन्नुम् सिल मल्लान्कन्नुम् अवत्तित्तु मिक मुयर्त्तियुदन् त्तेस कैक्कियम् सेय्त्तुव्वुकिरुन्. पत्तल त्तेसक्कनिल वामुम् पत्तल सप्पुक्कनिलुम् ओव्व वोरु कालत्तिल ओव्वोरु कालम्पत्ति पत्तल अस्सार्कल त्थोन्निन्. पन्डोरु कालत्तिल मक्कन्कु नन्मै पयन्तुवन्त ओरु अस्सार्म् अल्लतु ओम्पुक्कम्, पन्डोरु कालत्तिल त्तिमै पयप्पत्तक मात्तिव्विम्. अप्पुमात्तु मक्कल अत्तैमै पयक्कुम् ओम्पुक्कत्तै त्तिक्कि अत्तैमैयिन्निन् विलक्किक्कोर्न्नुत्तल वेन्नुम्. सुदुमात्तु नन्मै पयक्कुम् वेन्नु नल्ल ओम्पुक्कन्कलैक् कैक्कोर्न्नुव्वु नन्नु.

3. ओरु अस्सार्त्तै नवीनमाक् मेर्त्तुक्कोर्न्नुम्पोत्तु अन्न्वीन् अस्सार्म् मक्कन्कु एत्तकैय नन्मै पयक्कुम् एन्पत्तै योळित्त लवसियम्. त्तिमै पयक्कुम् पन्डै नां वळ्क्कन्कलै उरिम् पाराट्टि विलक्कामल्लिर्त्तु पत्तम्, नन्मैयुन्डारुम् नवीन्वळ्क्कन्कलै प्पुत्तियन् वेन्नु प्पुक्कन्नित्तुत्त तन्नुव्वुत्तम्. मक्कन्कुत्त त्तिमैयै प्पेर्न्कुत्त त्तुन्पत्तैत्त पयप्पन्वाम्. समय सन्तर्त्तपन्कन्कु केर्त्तव्वारु पळ्क्क वळ्क्कन्कलै मात्तिक्कोर्न्नुव्वत्तुत्तु स्रित्तुत्तम् एन्नु पेयर्. स्रित्तुत्तम् एन्नुम् सोल्लुक्कु अन्नाकिकम् एन्नु तव्वुक्क पोरुन् सेय्त्तु अत्तर्त्तु एत्तिराक् रिन्नु मुट्टुक्कडैयि वेर्न् नम्मेन्नैर् अन्नेक् उन्नु. इवर्कल कल्लि यत्तिव्वुम् योळिक्कुम् त्तिन्नु मल्लत्त पेन्कन्नुम् ववत्तिक्कन्नुम्. इवर्कलिन मुक्कियक्कोर्न्नुक्कैक्कोर्न्नु लाम्, तम्मात्तु मुत्तत्तैयर्. ओम्पुक्किय ओम्पुक्कत्तैक् कैक्किडक् सुदुत्तेन्पत्तै. इवर्कल नन्मै त्तिमैयै यारयवत्तिल्लै.

एन्नान् सेय्वत्तम्, व्विक्कैक्कै सत्तमाय् ववप्पत्तम्, उट्टुप्पुक्कलै वेन्नुत्तुट्टुत्तम् एन् सेय्ववेन्नुम् एन्नु व्विन्विल्लु, पेर्नियोर् ओम्पु

கிய ஆசாரமென்பார்களே யன்றி வேறு காரணம் சொல்லத் தெரியாதவர்கள். கற்றவர்களிலும் சிலர் சுயநலங்கருதிச் சீர்திருத்தத்திற்கு எதிராகப் போராடு வோரும் உளர்.

4. இனி நாம் சீர்திருத்தவேண்டிய ஒழுக்கங்கள் யாவை? ஏன் அவை சீர்திருத்தப்படவேண்டும்? இப்பொழுது 2 வருஷகாலமாய் மிகத் தீவிரத்துடன் உலகில் உலாவி வரும் கட்டாயக் கல்வி, பால்ய விவாக மசோதா, இவ்விரண்டும் சட்டதர்மமாக ஆதரித்து, ஆமோதித்து நிர்ணயிக்கவேண்டும்.

அப்பொழுதுதான் இந்தியா நாடு மேலோங்கிச் சீர்திருத்த மடையும். கொஞ்சம் யோஜனைசெய்து பார்த்தால் பால்ய விவாகத்தின் கஷ்ட நஷ்டம் புலப் படும். அதனாக புத்திரியே! உனது ஹ்ருதயத்தை நன்றாய் பாதுகாத்து மனிதனது நியாயமான தோழியாயிருக்க நீ ஏற்பட்டாயே யொழிய அவனது காமவிகாரங் களுக்கு அடிமையாக நீ சிருஷ்டிக்கப்பட வில்லை. உலகசுரமங்களில் அவனுக்குதவி புரியவும், உனது லளிதமான மொழிகளாலும் செய்கைகளாலும் அவனது கலக் கங்களை மாற்றவும், உனது அருமையான பாராட்டுதலால் அவனது கவலைகளை மாற்றவுமே உன்னைக் கடவுள் சிருஷ்டித்ததின் நோக்கமென்றறி.

5. பழக்கம் வழக்கம் சாஸ்திரம் என்று சொல்லிக்கொண்டு வழக் கத்திலிருந்து வரும் விவாகம் பணம்பறிக்கும் விவாகமே தவிர பிரியமான விவாக மில்லை. ஏழைகள் கஷ்டப்பட்டு மாப்பிள்ளைக்குக் கொட்டிக்கொட்டி நாசமாய்ப் போன குடும்பம் கணக்கில் அடங்குமா? சிறுமியின் துயர் தீருமா? ஸ்திரீகளின் கண்ணீர் கரைபுரண்டு ஓடுகிறதே! மீளாத்துயரத்தை அளிக்கக்கூடிய இவ்வழக் கத்தை மாற்றாமல் இருந்தால் இந்தியா நாடு மேன்மை யடையாது.

6. 1928 ன்ஸ் பிப்ரவரி மாசம் ஏழாம் தேதி டில்லி சட்டசபையில் ஸ்ரீமதி டாக்டர் முத்துலக்ஷ்மி அம்மாள் அவர்களாலும் மற்றும் சில லோகோப கார ஸ்கோதரர்களாலும் கொண்டுவரப்பட்ட விவாக மசோதா நிறைவேறுவண் ணம் முன்பின் யோஜியாமல் நன்மை தீமைகளைக் கவனியாமல் புராதன வழக்கம் என்னும் காரணத்தைக்கொண்டு சீர்திருத்தத்தைத் தாக்கிவர் பலர். இந்திய மஹா ஜனங்களுடைய மதவிஷயத்தில் பிரவிருத்திப்பதில்லை என்று துரைத்தனத்தார் வாக்கு செய்திருக்கிறார்களே என்றால், ஆதிகில் இந்தார்கள் புருஷனிற்கால் ஸ்திரீ களும் உடன்கட்டை யேறுவதென்னும் வழக்கத்தை ஆதரித்து வந்தார்கள். மாட்சிமைதங்கிய விக்டோரியா—ஆங்கில நாட்டார் காலத்தில் அவ்வழக்கம் மாறி இப்பொழுது தெளிவுற்றிருக்கவில்லையா? அதுபோல் பால்ய விவாக மசோதா நிறைவேறி பழக்க வழக்கத்திற்கு வந்துவிட்டால் தெளிவுற்றுவீடும். இத் தகைய சீர்திருத்த விரோதிகள் நமது தேசத்தில் இருக்கும்வரை இந்திய சமுதாயத்தில் இடையூறுகளும் துன்பங்களும் இருக்குமென்பதில் ஐயமுளதோ? நன் னெறியைக் கடைப்பிடிக்கவேண்டிய புதிய கிளர்ச்சி நாடு முழுவதும் முரசொலி ஒலிக்கின்றது. சீர்திருத்த விரோதிகள் பழைய வழக்கத்தைக் கைவிடக்கூடா தென்று சொல்லி எதிர்க்காமலிரார்களென்பது எமது எண்ணம். மேலை

நாட்டு ஐரோப்பியனும் அமெரிக்கனும் சீர்திருத்தப்படிக்களை யெல்லாம் கடந்து உன்னத நிலையில் நிற்கிறார்கள். மூலையில் பதும்சுரீருந்தவிடம் தெரியாமலிருந்த ஜப்பான் சீர்திருத்தத்தின் பயனால் இப்பொழுது காகிரிகம் வாய்ப்பு செழிப்புற் திருக்கிறது. குற்றவாளிகளாகி நாடு கடத்தப்பட்டவர்கள் ஆஸ்ட்ரேலியா தேசத் தில் கூடியேறி சந்ததிபெருக்கிச் சீர்திருத்தி சுயராஜ்யம் பெற்று சுதமாய் இருக் கின்றனர்.

7. புண்ய பூமியான இந்தியத் தாய்நாடு சீர்திருத்திச் சிறப்புறாமல் இருப்பது துக்கராமல்லவா? தீமை பயக்கும் வழக்கங்களைக் கைவிடக்கூடா தென்பது மூடத்தனமல்லவா? கண்ணப்போலொத்த தங்கள் பெண்ணைப்பறி கொடுத்துப் பரிசுவிக்கும் ஜனங்கள் இனியாவது விழித்துக் கொள்ளவேண்டும். 'பட்டால் தெரியும் பார்ப்பானுக்கு' என்றபடி உணர்ந்து நடக்காமல், எங்கு விவாக மசோதா 1929-ன்ஸ்தில் நிறைவேற்றினோம் என்று இவ்வருஷம் மிக மும்முரமாய் கல்யாணம் செய்கின்றவன் ஒருவருக்கு பயந்து மீளாத்துயருக்கு ஆளாவது என்ன மதிப்பினம்? கடவுளுக்கு பாய்ந்து கெட்ட எண்ணம், பாவச் செய்கைகளை யொழித்து ஸத்யத்தை நிலைநாட்டி. ஏழைகளை ஈடேற்றித் தன்னைப் போல் எதிரியை நினைத்து பிஷ்களசுத்தர்களாய் நாட்டின் லோகோபகார திலகங் களாய் முயற்சியுடன் உழைக்கவேண்டும்.

நம் ஸ்கோதரிகளுள் சிலர் நன்கு வாசித்து உலக நாகரிகம் சரித்திரம் சீர் திருத்தம் முதலியவைகளைக் கற்றுணர்ந்த சீமாட்டிகளிருக்கின்றனர். இவர்கள் தங்கள் ஸ்கோதரிகளுக்குக் கல்வி புரட்டியும், புரட்ட முயன்றும் பெண்மணிகளை யடிக்கடி கூட்டம் கூட்டி யவர்களுக்கு பிரஸங்க மூலமாகத் தற்காலம் நம்மவருள் இருந்துவரும் பழைய துராசாரங்களால் உண்டாகுப்கெடுதிகளையெடுத்துக்காட்டி யும் பலாறியுமாறு பதிரங்கப்படுத்தி சகல ஜனங்களுடைய சம்மதத்தையும்பெற்று உழைப்பதே ஸத்காரியமாக முயன்ருவருகிறார்கள். புருடர்களால் மட்டும் நம்மில் லின்கண் நடக்கவேண்டிய காரியங்கள் நடைபெறுதல் சாத்தியமில்லை. நம் ஸ்கோ தரர்களுக்கு உதவிபுரியும் காரண நிமித்தமாக பற்பல விஷயங்களை நாம் நன்றாய் ஆலோசித்து சாயம் வாய்த்தபோது பின்வாங்காமல் லொன்றுகூடி யாதொரு காரியமும் விவேகத்துடன் செய்யவேண்டும்.

8. நம் உதவியின்றி ஒரு காரியமும் செய்ய வியலாது. அங்கனம் செய்ய முயல்வது ஒரு சிறகை விரித்துப் பறக்க முயலும் பட்சியைப்போலாம். அச்ச மின்றி நம் ஸ்கோதரர்கள் நமக்குவேண்டிய கல்விப் பரிதிநியைக் கொடுத்து, நம் நாட்டிற்கு நன்மைதரும் நோக்கங்களையும் சீர்திருத்தங்களையும் நமக்கு பேதமற விளக்கிக் காட்டி நம்முடைய ஒத்தாசையைப் பெறக் கடைமைப்பட்டவர்களா யிருக்கின்றார்கள். நமது தேசமும் நம் ஸ்கோதரி ஸ்கோதாரும் முன்னுக்குவர வுறியைத்தேடுங்கள். இந்தியர்கள் அனைவரும் நம் ஸ்கோதர ஸ்கோதரிகளென் பதை ஞாபகப்படுத்திக்கொள்ளுங்கள். நீங்கள் இந்தியாவிற்கு பிறந்தது நமது தாயை (இந்தியாவை)ச் சிறப்பிக்க வென்பதைத் தின்னமாய் எண்ணுங்கள்.

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நேயர்களே ! பொதுவாக உலகைச் சிறப்பிக்க இந்தியாவைத் தூய்மைப்படுத்த வந்த பெரியோர்கள் தோல்வியுற்றேன், தாழ்வுபெற்றேன் என்று கலங்குகிறார்கள். அவர்கள் அஹிம்ஸா தர்மம் அழிகிறதே என்று அலறுகிறார்கள். ஸத்யம் சாய்கிறதே என்று பதறுகிறார்கள். அவர்கள் கண்ணீர்விடுவதைக் கண்டு தர்ம தேவதையும் கண்ணீர் விடுகிறது.

இந்திய மக்களே! நீங்கள் என்ன செய்யப் போகிறீர்கள் ? தர்மத்திற்குத் துணைநிற்கப்போகிறீர்களா ? அதர்மத்திற்குத் துணைநிற்கப்போகிறீர்களா ?

இந்திய மக்கள் ஒத்துழைப்புக்கு மூலகாரணபூதமான கார்த்திக்ஷி அவர்களையும், கனம் பெஸண்டம்மையாரையும், இந்திய திலகப் பெண்மணிகளையும், லோகோபகார மாது சிரோமணிகளையும், இந்தியாவைத் தூய்மைப் படுத்தவந்த பெரியார்களையும் சில விஷயிகள் குறை கூறுகின்றனர். ஆனால் தேசம் புனிதரைக் கைவிடமோ ? இந்தியாவிலே ராஜகீய வாழ்க்கையின் போக்கு மிக விசித்திரமான தே. கூடிய சீக்கிரம் தேசசேவாகைக்கரியம் பண்ணி அளிக்க பகவான் அருள் பாலிப்பார். இது ஸத்யம்.

எஸ். சேஷம்மாள்.

சமாசாரக் குறிப்புக்கள்.

பீஹார் மாகாணத்தில் பேண்களின் படுதாழ்வுட்டத்தை ஒழிக்க ஓர் ஏற்பாடு:—இது விஷயமாக, பாபு வ்ரஜகிசோர ப்ரஸாத், கனம் பாபு அதுக்ரஹ N. லிங், ஆகிய இரண்டு கவுன்ஸில் ஆப் ஸ்டேட் அங்கத்தினரும், மாகாணச் சட்டசபை அங்கத்தினர்களாகிய பாபு ஜகத் நாராயணலால், பாபு பலதேவ அயனாய், இவ்விருவரும் முதலிய பலரும் பெரும் பிரயத்தினம் செய்வதற்கு பொது ஜனங்களுக்கொரு விண்ணப்பம் செய்திருக்கின்றனர். படுதர் மூட்டத்தால் அபிவிருத்தி தடைப்படுவதால், அவ்வழக்கத்தை நாம் வெறுக்க வேண்டியிருக்கிறது. அவ்வழக்கம் இனி உதவாது. அதை ஒழிக்கவேண்டும். மேலும், அவர்கள் கூறுவது:—முன் என்ன நல்ல உத்தேசத்தைக்கொண்டு படுதா மூட்டம் என்னும் வழக்கம் ஏற்பட்டிருந்தபோதிலும், இக்காலத்தில் அது அவசியமேயில்லை. அதைச் சிலாகிக்கக் காரணமே யில்லை. நம் நாகரிகத்தின் பிராசின உயர்வுக்கு ஏற்ப, கர்னாடகம், மஹாராஷ்ட்ரம், மதராஸ் இம்மூன்று பிரதேசங்களிலும் இந்திய சோதரிகள் உள்ள மாதிரியே, தம்மாகாணத்து மாதர்கள் தாராளமாய்ப் பழகவேண்டுமென்று விரும்புகிறார்கள். குடும்பச்செட்டு, சுகாதாரம், பிரசவசிகிச்சை, மருத்துவமுறைகள், இலக்கியம், ஸங்கீதம் இவை படிப்பிக்க ஏற்பாடு செய்வதற்காகவும், படுதாமூட்டத்தை ஒழிக்கவும் முன் கூடிப்பல இடங்களிற் கூட்டங்கள் போடுவதாகத் தீர்மானித்திருக்கின்றனர்.

ஸைமன் கம்மிஷனுக்கு ஆங்கில மாதர்கள்:—அத்தேசத்து நகரவாசிகளின் சமவுரிமைச் சங்கங்களின் மஹாஸபை ஸைமன் கம்மிஷனுக்கு மறுச் செய்திருப்பதில் மாதர்களையும் மேற்படி கம்மிஷனில் சேர்க்க வேண்டுமென்றும், அப்படிச் சேர்க்கக் காலதாமத மாயிற்றென்றால் உளவறிந்து சொல்லக் கூடியவர்களாயும், ஆபீஸ்வேலைகள் பார்க்கக்கூடிய சாமர்த்தியசாலிகளாயும் பார்த்து நியமிக்கவேண்டும் என்றும் காணப்படுகிறது. இந்திய மாதர்களின் படிப்பின்மை, பால்ய விவாஹம், சிசுமரணம், தாய்மரணம், இவற்றின் ஆதிக்கம், இழிவான வசதி, சுகவீனமான வாழ்வு, எப்போதும் அடைபட்டிருத்தல் இவைகளெல்லாவற்றையும் நிவர்த்திக்கவேண்டியதனிமித்தம் ஆங்கிலமாதர்கள் இனிவாப் போகும் அரசியற் சீர்திருத்தத்தில் தம் இந்தியச் சகோதரிகளின் நன்மையைப் பயக்கத்தக்க அநேக ஏற்பாடுகளைச் செய்யக் கருதி மேற்படி ஸைமன் கம்மிஷனில் சேர விரும்புகின்றனர். ஸ்வராஜ்யத்திற்குரிய அதிகாரம் இந்தியர்க்கு அதிகம் வரும்படித்தல் சீர்திருத்தம் தடைப்படு மென்றாவது, வேறெதையாவது முற் கூடிச் சொல்லத்துணியோம். உண்மையில் எமக்கு ஸ்வராஜ்யாதிகாரம் அதிகம் கிடைப்பதற் கேற்றபடியே ஸகலவிதமான சீர்திருத்தங்களையும் செய்துகொள்

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வோம். இந்திய ஜனசமுதாய ஆசாரச்சீர்திருத்தத்தைப்பற்றி உள்ளுற ஆராய்ந்து தெரிந்துகொள்ளுதல் ஸைமன் கம்மிஷனுக்கு மிகச் சோமப்படுமெனினும், இது தங்கள் சோலியல்லவென்று கைநழுவ விடுதல் கூடாது. மேற்படி கம்மிஷன் இந்தியாவுக்கு வந்திருந்தபோது இந்திய மாதர்களும் அதையேதான் கேட்டனர். ஆங்கில மாதர்கள் தாம் கேட்பதை முன்னமே கேட்டிருக்கவேண்டும். இனி அவர்களைச் சேர்ப்பார்களோவென்பது சந்தேகந்தான்.

அவள் பணம் தனக்கோன்றும் சேகரிக்கவில்லையே! எதோ “ஒருத்தி, அற்ப நிலத்தைப் பயிரிட்டு வாழ்கிறவள். உன்னைப்போலொரு பிள்ளையைப் பெற்றவள். அவள் ஒன்றும் சம்பாதிக்கவில்லை. முப்பது வருடம் உழைத்திருக்கிறாள். 3,35,435 சரப்பாடு போட்டிருப்பாள். 3190 உடைகள் தைத்திருப்பாள். 35,500 ரொட்டி செய்திருப்பாள். 5930 பணியாரம் சுட்டிருப்பாள். 7960 பைஸ் பண்ணியிருப்பாள். 1500 காலன் கொழுப்புச் சேகரித்திருப்பாள். 1525 பறை காய்கறி பதார்த்தங்களும் 1550 குவார்ட் பழமும் பயிர் செய்திருக்கிறாள். 5469 பவுண்ட் வெண்ணெய்பும், 3625 ஜாடி ஊறுகாய்போன்ற பதார்த்தங்களும் தயார் செய்திருக்கிறாள். 1,77,725 துணிகளை வெளுத்திருக்கிறாள். சுரண்டித்தேய்த்துப் பெருக்கிச் சுழுவதில் 35,640 மணிகேசம் கழித்திருப்பாள். இவ்வேலைகளுக்கு நடப்புச்சம்பள விகிதப்படி 115,485,59. இவ்வளவுக்கும் ஏதாவது நிதியில் போடப்பட்டிருக்கிறதாவென்று பார்த்தால் ஒன்றுமில்லை. தான் சேமித்து வைத்ததைக்கொண்டு, விருத்தாபிதியத்தில் தனியே ஒதுங்கிக் காலங்கழிக்கலாமா வென்றால் முடியாது. தான் பிழைக்க எப்போதும் உழைத்தே தீரவேண்டும். ஓர் அமெரிக்க மாதா தன் குடும்பத்திற்கும் தன் தேசத்திற்கும் சேகரிக்கும் செல்வமெவ்வளவு வென்பதைக் கவனியுங்கள்” இவ்வாறு “காலியர்” பத்திரிகையில் பிரசுரிக்கப் பெற்றுள்ளது.

சுதந்திரமும் கல்வியும் செல்வமும் மிகுந்துள்ள அமெரிக்காவில் இந்த ஸ்திரீயானால், இந்தியாவிலுள்ள லக்ஷோபலக்ஷம் மாதர்களின் ஏழ்மையை என்னென்று சொல்வது? வீட்டு வேலையைத் தவிர வருடந்தோறும் குழந்தை பிரசுரிக்கவேண்டியது. அப்படிப்பட்ட சிறுமிகளின் முகங்களை நோக்குங்கால், மிகத்துயருற்றவர்களாகவும் மனவாட்டமுடையவர்களாகவும் காணப்படுகின்றனர். மாதர்கள் மக்கட்பேற்றை யடைவது பெரும் பாக்கியமே யெனினும், அவர்களுக்கு அடிமைத்தனம் போன்ற உழைப்பும், துக்கமும் பொறுக்க முடியாததே.

இன்னொரு மாதா வக்கீல் :—மிஸ்ஸஸ் சாமலால் நேருவின் மகள் சங்குமாரி சென்ற எல். எல். பி. பரீட்சையில் தேறியவர்களுள் முதன்மையாய் நிற்கின்றனர். அல்லஹபாத் ஹை கோர்ட்டு ஸர் தேஜ் பஹதூர் ஸாப்ரு அவர்களிடத்தில் வக்கீல் உத்யோகம் பயின்றுவருகிறார். ஸர் தேஜ் பஹதூர் ஸாப்ரு அவர்களைப்போன்ற ஓர் பிரமுகரின் குடும்பப்பெண் பொதுஜன அபிப்பிராயம் எப்படி

சமாதாரக் குறிப்புக்கள்

யிருப்பினும் தன் சக்தியைப் பிரயோஜனகரமாக உபயோகிப்பது மிகவும் போற்றத்தக்கதே.

சமசுதந்திரம் அடைய முடிந்ததெனம் அவசியமா?—“வோட்டுரிமை பெறுவதற்கு பிரெஞ்சு மாதர்கள் முரட்டுத்தனமாகப் பிரவர்த்திக்கத் தொடங்கியிருக்கின்றனர். இரண்டு காரணத்தால் மாதர் முன்னேற்றத்திற் பிரியங்கொண்டவர்கள் சந்தோஷிக்க இடமுள்ளது. (1) எங்கெங்கு இப்படி ஆரம்பமாயிற்றோ, அங்கெல்லாம் மாதருக்கு வோட்டுரிமை ஏற்பட்டுள்ளது. ஆகையால் அதே நல்ல உபாயம். (2) தங்கள் உரிமைக்காக ஸ்திரீகள் புருஷர்களைப் புதும்பும், கெஞ்சியும், மன்றாடியும் வருமளவும் சமசுதந்திர இயக்கம் சிசுப்பிராயத்திலுள்ளது முதிர்வில்லை யென்றத்தம். முரட்டுத்தனத்தில் ஆரம்பிக்கவும், இயக்கம் சீக்கிரம் பயனெய்தும் என்றத்தம். மாதர்கள் கேட்கும் கோரிக்கைக்கேற்ற காரியத்தினாலும் நிரூபணம் செய்தால், பயன் கைகூடுவதற்குச் சற்றும் தாமஸமேற்படாது. பிரெஞ்சு மாதர்களுக்கு சீக்கிரம் இனிவோட்டுக் கிடைக்கும். அவர்கள் பொறுமைக்கு மிஞ்சிவிட்டது.”

இந்தியாவில் நாம் வோட்டுரிமை பெற இத்தனை போராட்டம் அவசியமே யில்லை. நமக்குரிமை யுண்டு என்று வாதாடினதும் நமக்கு ஸ்தானங்கள் கொடுக்கப்பட்டன. கவுன்சில்களிலும், முனிசிபாலிட்டிகளிலும், ஹை கோர்ட்டுகளிலும், லோகல் போர்டுகளிலும் நமக்கு ஸ்தானங்கள் கிடைத்தன.

பம்பாயில் மாதர்களின் பொதுக்கூட்டம் :—பம்பாயின் 14 மாதர் சங்கங்கள் சேர்ந்து ஒரு பெருங்கூட்டம் கூடி ராய் ஸாஹிப் ஹரி விலாஸ் சாரதாவின் சட்டத்தைத் தாங்கிப்பேசினர். லேடி கவாஸஜ் ஜிஹாங்கீர் அக்ராஸனம் வகித்தனர்.

தீர்மானத்தைப் பிரேரணை செய்த மிஸ்ஸஸ் சிரூர் என்பவர் சொல்லிய தர்வது:—“இப்பொதுக் கூட்டத்தால் ராய் ஸாஹிப் ஹரிவிலாஸ் சாரதா அவர்களின் மசோதாவை இந்தியச் சட்டசபை ஸெலெக்ட் கம்மிட்டியார் திருத்தியுள்ளபடி நிறைவேற்ற பம்பாய் மாதர்கள் தாம் பூர்ணமாய் ஆதரிப்பதாய்க் கூறியதோடு, பால்ய விவாகத்தால் ஜனசமுதாயத்திற்கே அநாரோக்யமும் ஆனந்தக் குறைவும் விளைகின்றன. இந்த மசோதாவானது சிறு குழந்தைகளை ரக்ஷிக்க ஏற்பட்டபடியால், இரக்க மின்மைக்கும் க்ரௌர்பத்திற்கும் காரணமான பால்ய விவாகத்தை துரைத்தனத்தார் பிரவேசித்துத் தடுக்கவேண்டியது அவர்கள் கருணையும் கடமையுமே.”

மிஸ்ஸஸ் இந்திராதேவி சௌதுரி சொல்லியதாவது :—குருட்டு பரம்பரையான மதப்பற்றுள்ள பணக்காரர்களும் சுயஜீவிக்களாயிருக்கும் நடுத்தர அந்தஸ்திலிருப்பவர்களுமே படுதாழட்டமென்னும் வழக்கத்தை வைத்துக்கொண்டிருக்கின்றனர். இவர்களில் முன்னவர்கள் கொஞ்சங் கொஞ்சமாக காலதோர

ஸ்திரீ தர்மம்

ணியைப் பின்பற்றி படுதாமுட்டத்தைக் கைவிட்டு வருகின்றனர். ஆகையால் பின்னவர்கள் பொதுஜன அபிப்பிராயத்திற்கு பயந்து கிடக்கிறார்களென்று கூடச் சொல்வதற்கில்லை. தமக்கென்று ஸ்வாதீனமான ஐசுவரியமின்மை காரணமாகவே ஸ்திரீகளேகூட படுதாமுட்டத்திற்குக் கிடக்கிறார்கள். வழக்கத்தை மீறி வெளி வரத் தயாரானாலும் தனித்து நிற்கச் செல்வமல்லவோ வேண்டும்?

மிஸ்ஸஸ் குமுதினீவசு, B. A., சொல்லியதாவது :—வங்கதேசத்து ஆண் பெண் மக்கள் ஆத்மாவிலும், விவேகத்திலும், சரீரத்திலும் சூதயமடைந்திருப்பது இப்படுதாமுட்டத்தினாலேயேயாம். ஊமைபாக மந்தைக்குள் அடைத்து ஓட்டப்படும் பிராணிகளைப்போல, மாதர்கள் அவ்வழக்கத்தாலாகியிருக்கின்றனர். அவ்வழக்கம் எங்கள் பலத்தையெல்லாம் அபகரித்துவிட்டது. படுதாவிற்குள் னிருந்துகொண்டே சரீரப்பயிற்சியும் விவேகப்பயிற்சியும் பெறுவது அசாத்தம். படுதாமுட்டவழக்கத்தை அறவே ஒழித்துவிட்டால் யாம் கல்வியும், பலமும், தைரியமும் பொருத்தியவர்களாய், ஜனஸமுதாயத்திற்கும் இந்தியா தேசத்திற்கும் உபயோகமாய், நெளவமாய் வாழ்வோமென்பதில் தடையில்லை.

இந்தியாவில் உத்தியோகத்திலமர்க்குள்ள ஸ்திரீகள் :—தீயப் வருப்பைச் சேர்ந்த மிஸ்ஸஸ் பவித்திரம் என்னும் மாது கொச்சி மாகாணச் சட்டசபைக்கு அங்கத்தினராக நியமிக்கப்பெற்றிருக்கின்றனர்.

மிஸ்ஸஸ் லியோனிஸ்ஸா மார்க்ஸில்லைன் பெர்க்ரூன்டேஸ் என்பவர் உடுப்பி பட்டணத்திற்கு ஸ்பெஷல் மாஜிஸ்ட்ரேட் என்ற நியாய அதிகாரியாக நியமிக்கப்பட்டிருக்கிறார். அவர் ரோமன் காதலிக் கிறிஸ்தவர். இவ்வயர்ந்த அந்தஸ்துக்கு அவரே முதலாவதாக நியமிக்கப்பெற்றிருக்கிறார்.

டாக்டர் மிஸ்ஸஸ் அன்னா தாமஸ் பெங்களுர் முனிசிப்பாலிட்டியில் சிக் பரிபாலன கைங்கரியத்திற்கு அத்தியகூராய் நியமனம் பெற்றிருக்கிறார். அவர் மாதர் இந்திய சங்கத்தில் அங்கத்தினர். அங்குள்ள கிளைச்சங்கத்திற்கு அவர் காரியதரிசி. டில்லியில் கூடிய அகில இந்திய கல்வி மகாநாட்டுக்கு பிரதிநிதியாக வந்திருந்தனர்.

மிஸ் சந்திராபாய் போங்க்கேஷி என்பவர் கோக்கலையவர்களின் மறுமகள். அவர்தான் மஹாராஷ்டிரத்தில் முதன் முதலாக பம்பாய் ஹை கோர்ட்டின் அனுமதிபெற்று பூனாவில் வக்கீலாக உத்தியோகம் பார்க்கப்போகும் முதல் மாது.

இப்படிது உழைப்பாளிகள் தத்தம் உத்தரவாதங்களைச் சரிவர நிறைவேற்றி சித்திபெறுவார்களென்று நம்புகிறோம்.

## TELEUGU

### హిందూ స్త్రీల వీరత్వము

భారత జనని వీరప్రసవిని; శౌర్యశాలిని. అందు నలననే చరిత్రయం దచ్చటగాంచినను త్యాగధనులును, దివ్యజ్ఞాన సంపన్నులును, శౌర్య సాహసోపేతులగు స్త్రీ పురుషుల దివ్యమూర్తులు సేత్రవర్షం బొనర్చుచుండును. భరతేతి హాస నాటకమందు నారీమణులు ప్రకటించిన శౌర్యసాహసములు త్యాగ సాశీల్యములు నిష్ఠ నియములు నిరుపమానములు, అదియేమి సాపకర్షమోగాని భారత వర్ష య నాట్యరంగమందు ప్రతియొక్క యంకమును విషాదాంతముగ మారుచుండెను. నారీ పరాధవాసలమందు లక్షలకొలది మానవులు మ్రగ్గుచుండిరి. పరమ సాధ్వీ మతల్లులు సుశాంతముగ నగ్నిహోత్రున కాహుళియగుచుండిరి. వృద్ధుమధుర గీతాని నాదముల దివ్యజ్ఞానము నుద్బుద్ధ మొనర్చుచుండిరి. వ్యక్తి సంఘ దేశసాధనల యందు పరస్పర సామరస్యమును అణుమాత్రమైనను చెడగొట్టకుండిరి. హినువ తస్యగమునుజూలి నడీత్యమును మానవకోటికి యాపురేఖ విలాసముల ప్రకటిత మొనర్చిరి. ధన్యము హిందూ రమణీ జీవితము ధన్యము. సమగ్రమానవత్వ వికాసమును ఆర్యరమణీమణులయందుగాక నుచెచ్చటగాంచగలుగుదుము? 7-వ శతాబ్దమున బ్రారంభింపబడిన నారీ పరాధవాగ్ని హృదయ విచారకము. అది చతుర్థాంకము; అత్యంతఘోరభీ భతాంకము. ఆయంకమందు భారతీయ జ్ఞానము ధర్మము శిల్పసాహిత్యములు నీలనియమములు మొదలగు భారతీయ జనీతసత్యములు విజయ గర్వోన్మత్తులగు దురాశాపరుల సేత్రములకు గోచరింపకుండెను; చెవిదూరవాయెను. అందువలన భారతవర్షమందు సమస్తమును భస్మమాయెను; చూర్ణమై ధూళియందుగలిసిపోయెను. ఆ చూర్ణమునుండి ఆ భస్మ రాసులనుండి ఆజీవచ్ఛవమునుండియే శక్తి బుట్టుచుండెను, స్వీయ ప్రతిభను ప్రకటించుచుండెను. తిరిగి ఘోరతరాంధకారమున దగులుకొని నిరాశ్రిత మగుచుండెను.

ఈ విషదాంకమున భీభత్సాంకమున నారీమణులు చూపిన ధర్మనిష్ఠ శౌర్య నిపుణత శౌర్యసాహసములు త్యాగము మొదలగు వానిని దలంచుకొనిన

శ్రీ భక్త

కన్నీరు కార్చని భారతీయుడుండడు. ఈ భీ భక్త్యాంకము వీర రమణీమణియగు ఝాంసీ లక్ష్మీబాయి ప్రాణార్పణముతోడ అంతమొందెను. ఇది పంచమాంకము. ఇందు మిస్ మేయోకన్యక రంగస్థలమునకువచ్చి భారత రమణీమణుల దూషణకు గడంగి నది. దానికి ప్రత్యుత్తరమేమి? నారీలోకమే యామెకు ప్రత్యుత్తరమియవలయును. కల్పిత కళంకముల గల్పించు నామె వాక్కును బంధింప వలయును. ఒక్క చతుర్థాంకమందలి వీర రమణీమణుల చరిత్రను వ్రాయవలయుననిన మహా భారతమును మించిన గ్రంథమగును. అందువలన నొకటి రెండు జీవితముల దృష్టాంతముగ చూపుదుము.

అగ్బరు చక్రవర్తి దర్బారునందుగూర్చుండి సభ్యులజూచి యిట్లు బ్రశ్నించెను. “రాణీదుర్గావతీదేవి తుల్యయగు సమర నిపుణ మానవేతి హాసము దెచ్చుటనైన కలదా?”

అగ్బరు చక్రవర్తి రాజనీతి నిపుణుడు; సుచతురుడు. అందువలనే దాదాపుగ ఉత్తర దేశమునంతను మొగలు పతాకముక్రిందికి దీసికొనివచ్చెను. ఆతడు హిందువులను మహమ్మదీయులను సమముగ చూచుచుండెను. రాచకార్యముల యందున్నత పదవులను హిందువుల కొసంగెను. హిందూ మహమ్మదీయ భేద మున్నంతకాలము మొగలు పతాకము హిందూదేశమున నిర్విఘ్నముగ నెగురుటకు వీలులేదను విషయమును గ్రహించి సాంఘికముగ గూడ హిందువులను మహమ్మదీయులను సేకమొనర్చుటకు కుటిలరాజ నీతిని నుపయోగించెను. ఆకుటిలరాజ నీతికి తోడరమల్లు, మానసింహుడు మొదలగు వీరులు లోబడి స్వధర్మమును విడనాడి దానులైపోయిరి. మొగలులతోడ సంబంధ బాంధవ్యములు నల్పిరి. జేతలకు సంపూర్ణముగ ప్రాణమర్పించి భారత-వర్షమునకు తీరని కళంకమును దెచ్చిరి. అందువలన మొగలుల గౌరవ ప్రతిష్ఠలు వృద్ధినొందెను; శౌర్య సాహసములు, ఐశ్వర్యము మిన్నముట్టినకొలదిని హిందువులు పాతాళ లోకమున బడుచుండిరి. దాన మనోవృత్తి క్రమక్రమముగ ధృఢపడజొచ్చెను. మానసింహుడు సర్వపైన్యాధి పతియైననేమి? మహాదైత్యరవంతుడైననేమి? హిందువుల దీక్షాశిక్షలను, స్వాతంత్ర్య సద్విధానములను భూస్థాపితమొనర్చి, వానిపైన మొగలు పతాకము నాటుట యెగదా యతడొనర్చిన మహాకార్యము. అందువలననేచిత్తూరి రాజు మాన సింహు

హిందూ శ్రీల పితృము

నితోడ సహచం క్తిని భుజించుట కంగీకరింపకుండెను. అగ్బరు దానులగు మాన సింహుడు మొదలగు మహాయోధుల దిలకించునటుల ప్రతాపసింహునిచూడ గల్గు నా? దుఃఖమును, కష్టములను తృణప్రాయముగ చూడజాలని జాలి పరులపద తాడనమునకు దోసిగొగ్గకతీరదు. గరతళమును చవిచూడనిపాడమృతము లెట్లు బడయగల్గును?

అగ్బరు చక్రవర్తికి రాజ్య కాంక్షమిక్కుటము. అతని రాజ్యకాంక్షకు బలియైన మానవులుగదా నాతీతము. అతని కుటిలరాజనీతికి దొందరు భస్మమైరి. అందొక వీరనిత చరిత్ర మత్యద్భుతము; నిరుపమానము. నారీ జీవితమునకు పరమ లక్ష్యము. ఆమె నామధేయము ధుర్గావతి. ఈమె మేవాడు రాజ్యభీషుడగు శాలి వాహనుని మనుమరాలు. ఈమెను గఢమండలరాజగు దళపతియను వీరుడు నివాహమాడెను. ఈమెకొక పుత్రుడుగలిగెను. అతనిపేరు వీరనారాయణుడు. వీరనారాయణునకైదవ వత్సరమువచ్చునపుటికి దళపతి మరణించెను.

దుర్గావతి భర్తవియోగమునకు వగచుచుండియు స్వధర్మమును మరువ లేదు. పుత్రునిరాజ్యవీరమునకు గూర్చుండబెట్టి యాతనికిగాను తానురాజ్య పరిపాలనముచేయజొచ్చెను. రాజనీతి కోవిదుడగు అగ్బరు డిల్లీ సింహాసనము నధిష్ఠించి యుండెను. కాని యాతడి గఢమండలమును వశపరచుకొనుట కవకాశమున కెదురు చూచుచుండెను.

ఆదేశీయు లత్యంత సాహసికులు. దేశప్రేమికులు. అందువలన నెప్పుడు మహమ్మదీయులు దండెత్తి వచ్చెదరోయను దలంపున సైన్యమును బలపరుప దుర్గావతి జొచ్చెను. పుత్రునకు యుద్ధ విద్యను నేర్పించుచుండెను. గడమండల మందున్న దుర్భేద్యమగు అరణ్యములయందు దుర్గముల నిర్మింపజొచ్చెను. దుర్గావతి వేయినేత్రముల మెలంగుచు రాజ్యము శత్రుకబళముగాకుండుటకు ఆహారహములు బ్రయత్నింపజొచ్చెను.

అగ్బరు చక్రవర్తి మాళవదేశమును జయించి అచ్చటకొక తాననకర్త ను నియమించెను. అతనిపుత్రుడే బజబహద్దరు. ఆతడు దుర్భరమగు మహావీరుడు. దుర్గావతి నోడించి రాజ్యమును స్వాధీనపరుచుకొనవలయునని యాతడు పలుచోట్ల యుద్ధమొనర్చెను. కానియోమెను జయింపజాలక సిగ్గుపడిపోవుచుండెను. అందువలన దుర్గావతి నామధేయము బజ్జబహద్దరునకు కర్తవ్యమై పరితపింపజొచ్చెను.

అతడు పరమ దుర్మార్గుడు. అందువలన ప్రజలంతాని బాధలకు సహింసజాలక ఇబ్ర హీంఖా అనునాతని మాళవదేశ పీఠమునగూర్చుండబెట్టుటకు బ్రయత్నించిరి. మహావీరనితయగు దుర్గావతీదేవి ఇబ్రహీంఖానునకు సహాయముచేయుటకు సన్ను తించెను. అప్పుడు విప్లవము చెలరేగెను. బజ్ బహద్దరు సైన్యవాహినులు విప్లవము నడంచుటకు బయలుదేరెను. కాని సముఖమందలి సైన్యమును గాంచి బజ్ బహద్దరు మహావిషదను గణించెను. ఇబ్రహీంఖా సైన్యమున నుశిషితులగు గణ మండల రాజపుత్ర సైన్యవాహినులుండెను. అందువలన నాతడు ధైర్యమునువీడి చేయునదిలేక దుర్గావతీదేవిచరణతలమున మకుటమును చెట్టెయ్యుధమునుండి వెడల పొప్పునిబ్రార్థించెను. మాళవదేశమున కాలయెమునివలె పరిగణింపబడుచుండిన బజ్ బహద్దరు చిరకాల విరోధినియగు దుర్గావతీదేవిని రక్షింపుమని ప్రార్థించుటవలన, ఆమెకౌర్య సాహసములు, రాచకార్య నిపుణత మొదలగునవి జగత్ప్రసిద్ధములని వేరుగనుడునవలయునా?

అయిననేమి! రాజ్యలక్ష్మి చంచలమైనది. భగవానుని సంకల్ప మగ మ్యము. అగ్గురుచక్రవర్తికడ నొక సేవకుండెను. అతడు అగ్గురునకు మిక్కిలి ప్రీయుడు. వాడు పాన్నాయను స్వతంత్రరాజ్యమును జయించెను. అందువలన చక్రవర్తి యాతనికి అసఫ్ ఖా అను బిరుదము నొసంగి మాళవదేశమందలి 'కారా' అను ప్రదేశమును జాగీరిచ్చెను.

వాడత్యంత క్రూరుడు, దురాశాపీడితుడు. అందువలన దుర్గావతీ విపుల ప్రతిపత్తినిగాంచి యీర్ష్యా నివృత్తుడై గణమండలమును నాశనముచేయవలయునను సంకల్పమునకుండెను. గణమండలరహస్యముల దెలిసికొనజొచ్చెను. కాని దుర్గా వతీ యాతనిని గణనచేయక సామాన్యునివలె చూచుచుండెను.

అసఫ్ ఖా డిల్లీనగరమునకేగి గణకుండలమును స్వాధీనపరుచుకొనుట కనుజ్ఞనీయవలయునని కోరెను. కాని అగ్గురు చక్రవర్తి దుర్గావతీ కౌర్యసాహసముల గూర్చివినియుండుటలన ప్రథమమున నాజ్ఞనొసంగకుండెను. కాని అసఫ్ ఖానుని పోతాహమువలన రాజ్యకాంతరగులుచుండ అకారణముగ గణమండలము నాక్ర మింపుమని ఆజ్ఞయొసంగెను సైన్యమును బంపించెను.

అసఫ్ ఖా సైన్యములతోడబయలుదేరి గణమండల రాజ్యమునో కొల్ల గొట్టజొచ్చెను. సుశాంతముగ కాలముగడుపుచుండు ప్రజలను బాధింపుచున్నాడని

విని రాణీదుర్గావతీదేవి యిరునదివేల యశ్వసైన్యముతోడ యుద్ధమునకు సంసిద్ధ మాయెను. ఆమె విశ్వానపాత్రుడగునుంత్రి అధరుడనువాడు కాల్యలములకు నాయకుడయ్యెను. దుర్గావతీ సైన్యములతోడ బయలుదేరి అసఫ్ ఖానుని సైన్య ముల ముట్టడించి నురుమాడజొచ్చెను. అసఫ్ ఖానుడు శూరుడు. అయినను లాభ మేమి! ప్రమాదమును దప్పించుకొన పలయునను సంకల్పమున ప్రాణాపణముగ యుద్ధ మొనర్పించివరకు పలాయన ప్రాణముదక్కించుకొనెను. రాజపుత్ర సైన్యము చక్రవర్తి సైన్యమును వెంటాడిధ్వంస మొనర్చిరి. గణమండలమందంతటను జయజయ నినాదములు మిన్ను ముట్టెను. ప్రజలు స్వాతంత్ర్య సముద్రమున నోలలాడజచ్చిరి.

అసఫ్ ఖానుడులజ్జతుడై డిల్లీదర్బారునకేగి జరిగిన పరాభవమును వర్ణించి చెప్పెను. ఆవిషయమును విని యాశ్చర్యమునుబొందుచు అగ్గురు చక్రవర్తి మంత్రి సామంతులగాంచి యిట్లనియె. "దుర్గావతీమోడబోల్పవగిన వీరనారీనుణి భూమం డలమందెచ్చటనైనగలదా." అని శ్రద్ధింప అందొక పండితుడిట్లనియె. "వైదిక యుగమందు కొంతమంది వీరనారీమణుల చరిత్రలను చదువుచున్నాము. వేదముల యందు బేర్కొనబడిన యింద్రసేనయు, పురాణములయందు చెప్పబడిన శైవమన తియు, ఓరుగల్లు సామ్రాజ్యము నేలిన దుద్రమదేవి మొదలగువారిని మహా రాణీ దుర్గావతీదేవితోడ బోల్పవచ్చును."

అసఫ్ ఖాన్ పరాజయమువలన చక్రవర్తి ప్రతిష్ఠకుకొంత ముప్పువాటిల్లెను. అందువలన సర్వశ్రేష్ఠమగు సైన్యమును అసఫ్ ఖానును తిరిగి యుద్ధమునకు బంపించెను. సముద్రతరంగములబోలి తండోపతండములుగ వచ్చుచున్న చక్రవర్తి సైన్యవాహినులగాంచి గణమండల వాసులు భయపడజొచ్చిరి. దుర్గావతీ దేవి మాత్రమణి మాత్రమైనను భయపడక గ్రామములకేగి సైన్యమును ప్రోగుచేయ జొచ్చెను. మంత్రియగు అధరుడుకొంత సైన్యమున కాధిపత్యమును సహించెను. పదునాల్గు వత్సరముల పుత్రుడు కొంతసైన్యమునకు నాయకుడయ్యెను. ఆమె సామ్రాజ్య దుర్గనుబోలి రణరంగమున మూర్తిభవించెను. యుద్ధము బ్రారంభ మాయెను. జయూపజయములే దిక్కుననని నిర్ణయించుటకు వీలులేకండెను. సాయంతనమైనంతనే సైన్యములమూచి దుర్గావతీయిట్లనియె. "ఈ రాత్రి శత్రు

శ్రీ భక్త

పై న్యములను నూడవలయును. అటుగానిచో మనకు జయముగలుగదు." అనుమాటలను సగమునుండి పైనికులంగీకరింపకుండిరి. సగము పై న్యముమాత్రము కాని యాజ్ఞానుసారము శత్రు పై న్యములమీదబడి ఘోరయుద్ధ మొనర్చెను. కాని లాభమేమి? తెల్లవాగునప్పటికి మొగలుపై న్యములు మిక్కుటమాయెను. రాత్రియంతయు యుద్ధమొనర్చిన రాజపుత్రులు అలసిపోయిరి. అప్పుడు దుర్గావతి పై న్యవాహినుల లోనికివచ్చెను. ఆమెనుగొనిచింతనే యొకింత యుత్సాహము గలిగెను. ప్రయోజనమేమి? మరునిముసముననే చల్లారెను. పై న్యములెయు నేకముఖమునకు రాకుండెను. మంత్రి వెంటపచ్చుచుండ ప్రళయకాలరుద్రునిజోలి దుర్గావతి శత్రుపై న్యములమీదబడ నుంకింపుచుండ పుత్రుని శరీరమున నొక శరము గుచ్చుకొని యాతడు మద గజమునుంకి క్రిందబడెను. అతని లేననెత్తి చికిత్సాల యమునకు బంపించి దుర్గావతి బయలుదేరెను. కొంతదూరమేగునప్పటికి యామె సాహసమునకు శత్రువులాళ్ళర్యచడజొచ్చిరి. పై న్యములు నామవెంటనండెను. అప్పుడొక శరమామెలలాటమున గుచ్చుకొనెను. దానిని దక్షిణహస్తమున లాగకంత మున నొకటి దగులుకొనెను. శరీరమున రక్తము బ్రవహించజొచ్చెను. అప్పుడామె నాశీరమును రాజ శ్మశానముందు భస్మముచేయునునిచెప్పి స్వహస్తమున శరమును ఖండించెను. అధరు డాశీరమును దీసికొని వెనుదిరిగెను.

ఇక చెప్పనదేమి? భీభత్సము. అంతయు భీభత్సము. గఢమండల వాసులు స్వాతంత్ర్యమును గొల్పోయి దాస్యాంధకారమున జిక్కుకొనిరి. మహావీరాంగన రక్తమునలన భరిత్రిపవిత్రమాయెను. అప్పుడై నను హిందువులకు మెళుకువవచ్చెనా? మహావీరాంగనా? దుర్గావతీదేవి? నీశౌర్యసాహసములును స్వదేశప్రేమయు చిరస్థాయిగ వర్ధిలుగాత.

## సంపాదకీయములు

ఘోషాపద్ధతి నిర్మూలనము

నేడు నారీలోకోద్ధారణకు ఎంతయు కళంకము దెచ్చుచున్న ఘోషాపద్ధతిని నిర్మూలనము చేయుటకు బీహారు ప్రాంతమున నాయకులు చేయుచున్న నేవ ఎంతయు ప్రశంసనీయము. అచ్చటి నాయకులు అంతటితో తృప్తిపడుటలేదు. అప్రాంతమునందలి స్త్రీలకు గృహ నిర్వాహకత్వమున, సాహిత్యకళలలో తగినంత శిక్షణమునిచ్చి తోడ్పడుటకుగాను ప్రత్యేక విద్యాలయము నొకదానిని నెలకొల్పుటకు ఏర్పాట్లుచేయుచున్నారు. మన సోదరుల యీ ప్రయత్నములన్నియు నిర్విఘ్నముగా నేరవేరునుగాత!

పైనును కమీషను

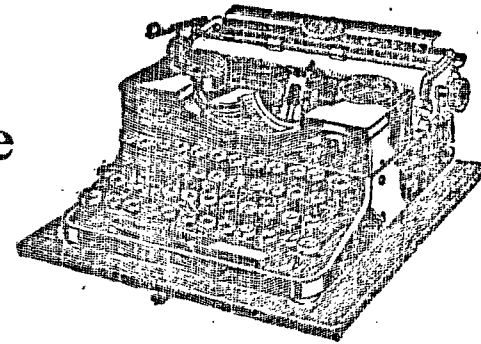
మనదేశపు రాజ్యాంగ పరిస్థితులనుగురించి విచారించుటకు పైనును కమీషనునందు, స్త్రీలకు ప్రాతినిధ్యమియనందులకు బ్రిటీషు నేషనలు యూనియనువారు తమ ఆసంతృప్తినిచూపుచు, ఇంకను ఈ విషయమున కాలమేమియు మించిపోలేదనియు, స్త్రీలను కమీషనులో సభ్యరాండ్రుగా నియమించుటకు వీలులేకపోయిన, స్త్రీలకు సంబంధించిన విషయములను గురించి విచారించి కమీషనువారికి నివేదించుటకు ప్రత్యేకాధి రాండ్రుగ నైన నియమించవలయు ననియు నలహనిచ్చుచు, నొక మహిళాని ప్రభుత్వమువారికి పంపియున్నారు.

ఫాంకుహార్టు సోదరీమణి

ఆంగ్లదేశమున స్త్రీ యుద్యమమునకు నాయకురాలుగనుండి, స్త్రీలకు రాజకీయ స్వాతంత్ర్యమును ప్రసాదింపజేయుటకు ప్రభుత్వమువారిలో పోరాడి విజయలక్ష్మిని సరించిన సోదరీ ఫాంకుహార్టుగారు గత మాసమున పరలోక గతురాలైనారని వినుటకెంతయు విచారించుచున్నాము. వారి యాత్మకు భగవానుడు శాంతిని ప్రసాదించునుగాత!

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PORTABLE **ROYAL** TYPEWRITER  
TRADE MARK

*Sole distributors for Southern India*

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## Women's Indian Association

### OBJECTS:

To present to women their responsibilities as daughters of India.

To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

To secure the abolition of child marriage and to raise the Age of Consent for married girls to sixteen.

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

To help them to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

To band women into groups for the purpose of self-development and education, and for the definite service of others.

### MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association. Members are asked, but not obliged, to pay a subscription of twelve annas a year to the Headquarters of the Association.

Local Branches are self-governing and make their own arrangements.

### ORGANIZATION

The Association, which has a central organization at Adyar, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 23 Centres and over 3,800 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims and ideals and work of the Association are on a religious but non-sectarian basis.

### STRI-DHARMA,

Official Organ of the Women's Indian Association.

Editor: Malati Patwardhan, Adyar, Madras, S.

స్త్రీ న్యాయవాదినీలు

పండిత శ్యామలాల నెహ్రూగారి కుమార్తె, శ్రీమతి శ్యామకుమారిగారు, విశ్వ విద్యాలయ బి. ఎల్. పరీక్షలలో అత్యున్నత స్థానమును పొంది కీర్తిగాంచి పండులకెంతయు సంతసించుచున్నాము. అంతయేగాదు. అలహాబాదు హైకోర్టు లో న్యాయవాదినీగా బ్రవేశించి స్త్రీలలోకమునకు సేవ చేయుటకు సంకల్పించు కొనుట ఎంతయు సంతోషము. ఉత్తరదేశమున స్త్రీలలో న్యాయవాదినీ వృత్తి లో ప్రవేశించినవారిలో వీరే. ప్రథములు. వీరు తలబెట్టిన సేవ నిర్విఘ్నముగా నెరవేరుగాత.

శ్రీమతి చంద్రాబాయి పోంకేషిగారు న్యాయ శాస్త్ర పరీక్షలో నారి తేరి పునా కోర్టులలో న్యాయవాదినీ వృత్తిలో ప్రవేశించి సేవచేయుటకు సంకల్పించుకొని యున్నారు. వీరు గోడ్డేగారి మేనకోడలు.

ఫ్రెంచి స్త్రీల పీఠత్వము

ఫ్రెంచిదేశమున స్త్రీల కింతవరకు రాజకీయ స్వాతంత్ర్య మేమాత్రము నులేదు. పురుషులతోబాటు అచ్చటి స్త్రీలు రాజకీయ స్వాతంత్ర్యమునుబడ యుటకు చేయుచున్న సేవ ప్రశంస నీయుము. మంచిగా ప్రభుత్వమువారు తమ కోరి కను నెరవేర్చుకపోయిన, దండోపాయముననైన తమ కోరికను నెరవేర్చుటకు అచ్చటి స్త్రీలు బద్ధకంకణరాండ్రగుచున్నారని వినుచున్నాము. అచ్చటి మనసోదరి మణుల కోరికలు త్వరలో నెరవేరుగాత.

శారదాగారి చట్టము

హరి నిలాస శారదాగారి బాల్యవివాహ నిషేధచట్టమునుగురించి దేశ మున అన్ని ప్రాంతములలోను అనుదినమును వందలకొలది సభలు జరుగుచున్నవి. దేశాభ్యుదయమును వాంఛించు మన నాయకులందఱును సభలలో బాల్కొనుచు మన జాతికంతకును పెనుభూతముగనున్న బాల్య వివాహములను ఖండించుచు మాటలాడుచుండుట ఎంతయు సంతోషకరము. ఎచ్చటనో కొందరు సనాతన ధర్మ పరాయణులు పూర్వాచారమును నిలుపుటకు భగీరథ ప్రయత్నములుచేయు చున్నను, దేశమంతయు శారదాగారి చట్టమును నామోదించుచుండుట ఎంతయో యానందకరము.

ఇందునుగురించి ఆంధ్ర దేశమున జరుపబడుచున్న ప్రబోధమున, స్త్రీలు ముందంజవేయుట కెంతయు సంతసించుచున్నాము. ఈ సమస్య నిజముగా స్త్రీలకు సంబంధించినది. వారికే ఇంకలి మంచిచెడ్డలు చక్కగ తెలియును. పూర్వా చార పండితులు కొందరు శారదాగారి చట్టము అశాస్త్రీయమనియు, బాల్య వివాహములే శాస్త్ర సమ్మతములనియు ఎంత వాదించినను, వారిని వినువారులేరు. కాలము మారిపోవుచున్నది, శాస్త్ర విషయములను దేశకాల పాత్రల ననుస రించి యూలోచించి నిర్ణయింపవలయునేగాని, పితండ వాదములతో పోరాడిన లాభములేదు. స్త్రీలు ఇందును గురించి తమ ఆభిప్రాయమును చక్కగా తెలుపు చు, బాల్య వివాహములను నిషేధించినగాని తమ సోదరీలోక మేమాత్రమును బాగుపడజాలదని ప్రకటించుట ఎంతయు సంతోషకరము. ఇటులనే ఇతర ప్రాం తములలో సైతము సోదరీమణులు తమ ఆభిప్రాయములను నిర్భయముగ లోకము నకు చాటుచుండుట ఆనందకరము. ఈ సందర్భమున బొంబాయిలో స్త్రీ సంస్థల యజమాన్యమున సమావేశ ముబడిన సభ జయప్రదముగా జరిగినదనియు, స్త్రీ లనేకులందు బాల్కొనిరనియు వినుటకెంతయు సంతసించుచున్నాము.

స్త్రీల సేవ

శ్రీమతి పుత్రముగారిని కొచ్చిను ప్రభుత్వమువారు స్థానిక శాసన నిర్మాణసభలో సభ్యురాలినిగా నియమించినారని వినుటకు సంతసించుచున్నాము. వీరు తియ్యోకులస్థులు. ఆజాత్యుద్ధారణకు వీరు చేయుచున్న సేవ అపారము.

శ్రీమతి లయోని సాఫెనాండజాగారు కైస్తవులు. ఉడిపివాస్తవ్యులు. వీరిని ఉడిపి నగరమునకు ప్రభుత్వమువారు స్పెషలు మేజిస్ట్రేటుగా నియమించిరి. కైస్తవులలో నీగారవస్థానమును బడయుటకు వీరే ప్రథములు.

స్త్రీ యుద్యమమున చాలకాలమునుండి సేవచేయుచున్న డాక్టరు అన్నా తామనుగారిని బెంగళూరు మునిసిపాలిటీలో శిశు పోషణశాఖా కార్యములను నిర్వహించుటకు ప్రత్యేక వైద్యురాలినిగ నియమించినారు. వీరు మొన్న డిస్ట్రిక్ట్ జరిగిన అఖిల భారత స్త్రీ విద్యాసభకు ప్రతినిధిరాలుగా వెళ్లి సభా కార్యవిషయము లలో నెంతయు తోడ్పడియున్నారు.

స్త్రీలకు అవకాశమిచ్చిన యెడల, ఎట్టి కష్టతరములకు పనులను సైత ము అతి నిపుణతతో నిర్వహించగలరని లోకమునకు చూపుటకు ముందంజవేయు చున్న మనసోదరిమణులు కృతార్థురాండ్రు. వారి సంకల్పము నిర్విఘ్నముగా నెరవేరునుగాత!

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गंगा माई  
(MOTHER GANGA)  
BY SHRIMATI SUKUMARI DEVI.

### SUKUMARI DEVI.

*Sukumari Devi is first and foremost a decorative artist. . . If the purpose of decorative art is to weave out of an ensemble of lines, masses, colors and textures, a magical pattern of a desired kind or of an infinite variety, to effect cameos of perfection, then, Sukumari's art is truly decorative. Originality of design, skilful combination of lines and a proper arrangement of colors are some of the essential features of good decorative art. Sukumari has an overabundance of imaginative feeling which expresses itself in flowing lines and intricate patterns. Her "Krishna Teaching Radha Flute" (in the collection of Mr. B. N. Treasuryvala) is an exquisite composition of color-masses of vivid yellow and green, black and gold. . . "Krishna the Charioteer" (in the collection of Chitrasala, Mysore) is a delightfully drawn tapestry-like decorative work; "Ganga Mai"\* or the Descent of the Ganges (now in possession of Dr. Johnson of Trichy) is a fine, charming piece of decorative painting, done in black and white, green and gold. . . The wavy, foaming waterfall, the figure of the Goddess on a mythological vahan, the standing figure of Bhagiratha performing penance near the foot of the chasm and the general grouping of the decorative details, reveal a remarkable originality that is rare in a young artist. Sukumari Devi will, ere long, take her place as one of the foremost artists of the modern renaissance.—(G. Venkatachalam).*

## Notes and Comments.

### Women on Bardoli Deputation.

The negotiations between the peasants and the Government have apparently failed. H. E. the Governor of Bombay discussed the situation with the deputation that waited upon him. Unfortunately the Government insists on the payment of the enhanced assessment before taking up the inquiry asked for, nor does it agree to the judicial inquiry such as is demanded by the cultivators. The compromise, to which the public was looking forward so eagerly, has thus fallen through.

In connection with this deputation it is worthy of note that three out of the six members that composed it were women. Mrs. Sharadabai Sumant Mehta, Miss M. Petit and Shrimati B. Desai. The part which women have been playing throughout the Bardoli struggle is significant of the changing times. The high-born ladies and their plebeian sisters have alike given proof of their own strength and of their influence to uplift the civic code for those around them. At the first touch of misfortune the restrictions imposed by narrow convention have dropped off, and women have stood revealed as towers of strength to the men in the hour of their trial. Such a force of sympathy and inspiration is available everywhere in India, if Indians will only learn to tap it without waiting for misfortunes.

*P.S.*—As we go to press, we are happy to learn that the Bardoli dead-lock is over. The government of Sir Leslie Wilson has shown a statesmanlike attitude at last, and has conceded most of the demands of the Satyagrahis. The whole question of re-assessment will now be investigated by a special committee. The Government as well as the peasants deserve to be congratulated on the honourable compromise arrived at.

### A Queenly Example.

Queen Souriya of Afghanistan has evidently created a consternation among the orthodox Muslims all over the world. She has discarded the veil and has allowed the sun and the public to gaze upon her countenance! Having travelled far and wide, and seen for herself the freedom enjoyed by women of other Nations, and the influence exercised by them in the world's affairs, it is not surprising that she should have decided to brush aside conventions which are

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bolstered up by an interested priestcraft. Not content with enjoying the benefits of enlightenment for herself, she is leading a social reform campaign to help her less fortunate sisters. The Hindus are often wont to point to the Muslims as the originators of the seclusion of women. Whatever the origin of the custom, a Muslim Queen has now come forward to abolish it. The anti-purdah agitation started by the women of Behar ought to be supported by all progressive Indians.

### Polygamy.

In addition to setting an example in his own life, the King of Afghanistan is enlisting law in the service of social purity and National progress. He is taking effective measures to abolish polygamy. He has sent out an order that in future any Government servant taking a second wife will have to tender his resignation. The King will shortly make another announcement about the officers who have already more than one wife. Polygamy is undoubtedly one of the chief causes of social corruption, and is bound to have a sinister effect on men's integrity in public life. Here is an instance of how a self-governing Nation can harness legislation even to socio-religious reform. When will the Law protect the women of India, Hindu and Muslim, from the tyranny of such a corrupt practice?

### Our Flag Abroad.

Our President, Dr. Annie Besant, assisted by our Vice-President Mrs. Dorothy Jinarajadasa, have been carrying our flag aloft during their sojourn abroad. Dr. Besant has been speaking to large and influential gatherings on Indian National problems, and has been conferring with Parliamentary statesmen over the present situation. She was prevented one Sunday by a severe chill from speaking at the famous Queen's Hall of London, and her place was ably filled by Mrs. Jinarajadasa who, in the course of her speech, expressed the opinion that the women of India would never become westernised, and that, while cherishing their National characteristics, they were at the same time bravely adapting themselves to the needs of the age, and were making rapid progress. She also declared that the present educational system, especially for girls, was bad and that if the marriageable age was legally raised, the parents would welcome the law.

### Awakened Behar.

Behar is fast emerging from the trammels of the past. There is a wave of fresh life sweeping over the province and expressing itself in unmistakable ways. The women, for instance, are awakening

## NOTES AND COMMENTS

to their responsibilities and are feeling conscious of the scope of their power; they have begun to assert their right of self expression, and are resolved to apply their personal influence to the service of a wider area than has been possible so long amidst the cramping barriers of outworn conventions. The Pardah and the enforced seclusion of which it is a symbol, have been the objects of their first attack, and the reports show that they are on the road to victory. An influential meeting was recently held at the Radhika Sinha Institute at Patna, which was freely attended by women who had given up pardah, and where several of them, mostly Beharis, spoke feelingly about their backwardness and the causes that led to it. It was decided to carry on an intensive anti-pardah campaign. A feature of this meeting was that only those men were admitted who were accompanied by their women.

Another proof of the earnestness of the women of Behar is their invitation to the All-India Women's Conference on Educational Reforms to hold its next session at Patna early in next January. This conference has been one of our most effective and purposeful organisations. It has done incalculable good in bringing the women of India together on a National platform, and in taking concerted action in the redress of wrongs and extension of power. The W.I.A. is proud of the women of Behar.

### An Ayah stranded.

Major D. Graham Pole, one of India's champions in England, writes as follows in the course of a letter to New India :—

"A case has come to our notice here of an *Ayah* brought from India and treated very badly by her employers in this country. There have been the greatest difficulties, because of her lack of knowledge of the language and of the laws of this country to get her to leave her situation in order that she might be repatriated. Her repatriation, fortunately, has now been effected. Had she come from Ceylon, the case would have been very different, because there no one is allowed to take an *Ayah* out of the country without making a deposit to cover the cost of her return journey. Could not some member of the Indian Legislative Assembly introduce a Bill making such a provision applicable in India also?"

Well-bred people treat servants with consideration, and take a kindly interest in their humble lives. It is much more so when the service rendered is with regard to the little ones of the family. However adequately an *Ayah* may be paid for her work, much of it, by its very nature, has to be a labour of love. None but the most depraved *Ayah* will allow provocation by the mistress to affect her tender service

to the child. It is not that she studies the ethics and refrains from such a reaction. The thing is simply inconceivable to her nature. Children are thus the most irresistible peace makers in the home, and create bonds which are beyond sordid considerations. An employer is expected to be at least as responsive to finer impulses as the servant, if not more. It is shocking, therefore, to find one who has failed to discharge even his ordinary obligations towards her, who has nursed his children. Let us hope that the case cited is a rare exception. It is desirable, all the same to prevent its recurrence with the help of suitable legislation, and we urge the matter to the notice of the Assembly.

#### Anniversary of Devi Shree Ahilyabai Holkar.

Ahilyabai Holkar of Indore is one of the greatest women that India has ever produced. The religious endowments and other charities, scattered throughout India, are everlasting monuments to her sacred name. She is regarded almost as a deity. The Ahilyotsava Committee of Indore has been celebrating her anniversary for the last several years which falls this year on the 12th September, 1926. It is also celebrated in almost every city and town in Maharashtra and in prominent cities in the North. The Ahilyotsava Committee, Indore, will gladly include in its report the programmes and accounts of celebrations sent.

The Women of India should do honour to Devi Shri Ahilyabai on the day of her anniversary. Her example is ever an inspiration to us. We are publishing a short sketch of her life in our September issue.

#### Women in India's Service.

*Shrimati Bhagirathi Sri Ram* has been nominated to the Chingleput District Educational Council. She is also the Lady-in-Charge of the Baby Welfare Centre at Adyar, where about one hundred children are attended to every day.

*Shrimati Thattakkat Janaki Amma* has been appointed as a Magistrate for Trichur.

*Shrimati Sharadabai Naidu*, who has finished her training as a fully qualified nurse in the Poona Seva Sadan, is proceeding to England with a scholarship from the League of Red Cross Societies, Paris, for her post-graduate course.

*Miss Beebi Amini* is the first Mopla Muslim girl to pass her S.S.L.C. examination. She has now joined the Queen Mary's College for her University Course.

*Miss Daw Hmee Khin*, B.A., B.L., Acting Registrar of the Burma High Court, has been appointed as a Judge of the Rangoon Court.

### The Sind Women's Conference.

*Through American Eyes.*

MRS. MICHAEL PYM.

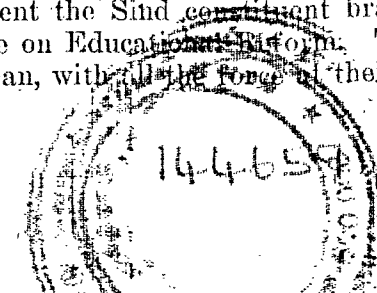
A large hall, decorated in blue and white. Inside the hall, women. Nothing but women; two hundred or so of them, in saris, in European dress, in Mussulman dress, in Parsi dress. And a troop of Girl Guides.

Outside, the wind driving, driving. On the far horizon hang black sombre clouds. And the wind shrieks tormentedly as it drives the clouds onwards step by step, until they break in welcome rain, and the land sighs once and is green again.

Inside, the wind of the spirit that is catching up the women of India, and sending them forward, not step by step, but in great surges, so that their charity, their mercy, their understanding, shall rain upon this long parched land and make it young again.

That is what is happening all over India to-day. It is not a spectacular movement. There are no drums and processions about it. Few people realise it, or if they even think of it, know what it means. There are those who come here, and seeing only the dirt of the great cities, their poverty—which in India is not hidden as it is elsewhere—their misery and their disease, look no further, lose heart and despair. They do not look into the eyes of the people. They do not feel the throbbing heart of India, beating now faint, now strong, but always beating. They do not perceive, here and there, and in every place, quiet women moving through the vast throng, saying a word to one, giving a hand to another, and gradually, slowly, as all great things gather slowly, their sister women rising to follow them.

It is, this woman's movement, very quiet, very subtle. Yet it will revolutionise India. The two hundred or so women, of all creeds, gathered together in a hall in Karachi mean more to Sind, more to India, than all the legislators who clamour in the big Talk House in Delhi. They represent the Sind constituent branch of the All-India Women's Conference on Educational Reform. They know what they want. And they mean, with all the force of their command, to get it.



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Listen to Miss Agnes Khemchand, the Provincial Organising Secretary, speaking. She stands there upon the platform, a brilliant, eager figure, her eyes flashing, her whole figure tense with earnestness. In one hand there is a sheaf of notes to which she can hardly intend to refer since every now and then she crumples them up as she emphasises a point with some swift, authoritative gesture. And she speaks in English.

"What we women can accomplish no man can. We are not out to fight for rights. Our rights are our duties; we must realise this; we must co-operate with one another and with the men for the improvement of the condition of the women of India and there can be no improvement without education—education of the right kind—not mere book-learning. Only two per cent. of India's women are literate, i.e., able to read and write in any language. Is this fact not appalling? . . . . ."

The audience murmurs, a short sigh like the wind through dry reeds. Listen again:

"At the two All-India Women's Conferences and at the conferences held in thirty of the provinces of India during the last two years women have demanded compulsory primary education and the abolition of child marriage as a first step towards the spread of education. We have made many other demands, but the one regarding child marriage has called forth the most enthusiasm, the most discussion, and there has been a general awakening among the women leading to a greater effort on the part of the men to do their duty; for what could the poor men do without our opinion, without our aid, and without our commands? The men have hitherto been afraid to coerce their women; the most highly educated and most highly placed among them hold back when there is fear of women's opposition; for the power of women is great indeed, greater behind the Eastern veil, for there it is subtle, unseen, enveloping. Hundreds of women have now realised that the men are really waiting for their lead. They have awakened from a deep sleep, and now that they are awake, they are going to sweep all before them. Since they are the cleansers of the home, this, our home—from Comorin's point to Everest's Peak, from Chittagong to Karachi—is going to be swept clean of the crying evils of the country, and women of all communities living in India are invited to join in the demand . . . . ."

Indian women do not make much noise when they cheer. They do not, like American women, jump to their feet and wave handkerchiefs in a storm of emotion. But there is something behind the quick rattle of handclapping, something in those tense faces and shining

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eyes, which is as effective as a clap of thunder. They are utterly sincere. Give them a lead and they will follow unhesitatingly.

They believe in education. It is an old, old teaching in India that knowledge is power. It is an old, old teaching that by the path of knowledge one reaches God. By ignorance is one kept from God. Hence all India has an inborn reverence for education and learning. But ideals become obscured in the mists of conflict and unrest, and all too soon are merely lip memories. Looking at these Indian women one sees, that they have come to them again almost as a revelation, as when a sudden light cast into a dark room reveals a half-forgotten treasure.

Child marriage is one of the greatest, if not the greatest barrier to the education of women. Its miseries are many but there is no misery greater than ignorance which makes of its victim a slave. Knowing this and realising too, the truth of the saying enunciated by a great American, Abraham Lincoln, "No country can exist half slave and half free," women of all communities are joining together to eradicate this evil wherever it exists. Mrs. Desai,\* supervisor of the Municipal Girls' Schools, Karachi, speaking in Gujarati, says: "Though the child marriage resolution does not concern my community, yet as an Indian, and in response to the call of my Indian sisters, I think it my duty to add my voice to theirs." She reads the resolution calling for the abolition of child marriage and supporting the bills to that effect now before the Legislative Assembly, continues: "There was a time when India was repeatedly invaded and men were lawless warriors who only delighted in marauding and looting, so that at that time it was excusable to get girls married early so as to afford them protection. But now we are going about freely under the peaceful British rule, and some of our women are freely taking part with men in political and social activities. Then why should we under the name of 'Shashtra' cling to the old customs? As we have made an advance in all our customs, then why not make an advance in this particular matter of marriages and take effective steps to abolish child marriage and put an end to this evil. . . ."

Speaker after speaker adds to the appeal. They want legislation, and they want it quickly. One wonders a little how a Government can hesitate, knowing this feeling among the women whom marriage most deeply concerns.

The next step is money. India is a poor country, in the sense that here, almost more than elsewhere, wealth is concentrated in a few

\* Mrs. Desai is a Parsi lady.

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hands and the majority of the people live on the immediate borderline of starvation. In no country are women as yet, economically as free as men, nor have they command of much money as a class. Yet in Delhi these Indian women raised thirty thousand rupees among themselves in something under fifteen minutes. They established an All-India Fund for the promotion of women's education, and province after province is adding its quota. Sind raises its voice.

"This meeting welcomes the practical resolution passed at the 2nd All-India Conference to establish an All-India Fund for the promotion of women's education and resolves that a certain amount be collected from Sind to add to the generous contributions made by other provinces. It also resolves that a small fund be collected for local use to defray the expenses of meetings and to provide an annual scholarship for a promising girl in this town to receive secondary or technical education."

This resolution, like the one on child marriage, passes unanimously supported by several speakers.

There are votes of thanks. The Girl Guides break into the National Anthem, and the audience, standing, joins them. The meeting is over.

It hasn't lasted very long. The speakers have been concise, to the point, and earnest. There have been speeches in English, speeches in Urdu, speeches in Gujarati, speeches in Sindhi. And in each of these differing languages the same appeal, the same message: "Education. We must have education. We must break the barriers that keep us from education, whether they be barriers of custom, or economic barriers, we must break them. And we must do it ourselves, for nobody will do it for us. We must do it now, for to-morrow may be too late."

It is true that there are 308 million people in India. It is true that of that 308 only a comparative handful of women seem obviously to be doing something about education. But to take the superficial view that Indian women as a whole are inert, and neither know nor care about such things, would be grossly mistaken. There is hardly a district, from Bengal to the wild frontier country, where the leaven of those few is not beginning to work. And all progress is like that—a few self-sacrificing, fore-sighted pioneers pushing, exhorting, persuading, threatening the inert mass.

And this is the great change that is coming in India. This is the factor upon which politicians are not yet reckoning—this movement among the women. These women hold the future of India in

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their hand and they are moulding it. No one can predict what that future shall be.

Outside it is fully evening. The sun is setting, and its long rays strike prismatically through the clouds. On the far horizon is a strange silvery light. Over there the rain is beginning to fall.....

I have broken all the rules of journalism. I haven't said where the meeting was, nor on what date, nor who presided. I haven't given the text of the leading speeches, nor mentioned the contributions to the All-India Fund, nor in fact, done anything a journalist should do. But I have tried to tell how somebody felt, just sitting in the audience and listening and thinking and looking.

One goes through life watching and listening. And sometimes moving as an insignificant spectator among the reputedly great; one wonders, hearing them talk, just what it is all about—just what good it all is really. Men fight over constitutions, over policies, over bits of land, over concessions for this and that and the other. All very necessary things, all part of life and living. But one has a haunting feeling that very often they like the fight so much that they quite forget what they are fighting for. They pride themselves upon being practical, and forget that all this practicality, this business of struggling to live, is sheer waste, useless effort, if one forgets the dream, the vision which is the ultimate reason for it all.

On the heights of Simla, in the stiff officialdom of Delhi, with all its insistence upon personalities and procedure, the dream fades a little. Things are, perhaps, too much the creation of men's brains, and men walk as gods, doing things on paper, working out problems by the light of reason only. At best a deceptive light.

But meetings such as this in Karachi bring back the vision. It is only a little meeting, some two-hundred women in a far off city, set down in a waste of sand and scrub. Not very much, perhaps, to be excited about. Yet all over the world, in England, in Germany, in America, in quiet villages, in small little towns hurriedly built of wood, in great noisy cities, women, just ordinary plain mothers and wives and daughters are meeting like that, thinking, and planning, and giving their few rupees here, their shillings there, their dollars elsewhere, to help each other to fit themselves a little better for their immemorial task of keeping some sort of civilisation alive. They are not thinking very much of the grandiose of fabric, of constitutions and empires, and armies marching, fleets manoeuvring, kings made and unmade. They are intent upon the things on which all these rest, without which they inevitably crash; the character, the education, the morale of the race.

And this is the vision that meetings such as this at Karachi one recalls. Women all over the world thinking about these things, working for these things. The quiet word passing from mouth to mouth ; the impulse from heart to heart—Indian and English, and American and French and German facing the same problems from the same basic standpoint.

This is said to be an age of transition. I think that saying is a little out of date. Transition is a whirlpool, where many currents meet and meeting, swirl and foam. But the trend is very definite to-day.

*Mrs. Michael Pym.*

Our Lord has deigned to explain this mystery to me. He showed me the book of nature, and I understood that every flower created by Him is beautiful, that the brilliance of the rose and the whiteness of the lily do not lessen the perfume of the violet of the sweet simplicity of the daisy. I understood that if all the lowly flowers wished to be roses, nature would lose its springtide beauty, and the fields would no longer be enamelled with lovely hues. And so it is in the world of souls. Our Lord's living garden He has been pleased to create great Saints who may be compared to the lily and the rose, but He has also created lesser ones who must be content to be daisies or simple violets flowering at His Feet, and whose mission it is to gladden His Divine Eyes when He deigns to look down on them. And the more gladly they do His Will the greater is their perfection.

SOEUR THERESE IN "THE LITTLE FLOWER".

## Beams from a Light-house.

A LIGHT-HOUSE KEEPER.

### MARRIAGE.

Some consider marriage as the legitimization of offspring, and morality as convention. Many contemplate it as a prophylactic against prostitution and allied abuses, more as a medical institution than as one having innate powers for good. To most, marriage is a system of population insurance, the ideal being the continuation of the race. There is charity in this last outlook, for it interprets as volitional what usually is not, and as merit what is often an yielding to impulse. Consistent with this view, the lower orders of creation also must be credited with the virtue of dutifulness to their race.

A few there are to whom marriage is the companionship of two souls in joy, sorrow and aspiration. The idealistic nature of the alliance is not less so because human psychology is so framed that opposite affinities blend better to enhance the degree and value of mutuality. Children may be born, but they are only the embodied expressions of that mutuality, without which the present view of marriage is not. To these Christs and Buddhas may be born; children do not merely happen. To these marriage is real sacrament and not mere ceremony. And life is enriched. Sorrow is halved when shared. Joy is doubled when divided. And aspiration flowers to nobility when nourished in this love and mutual esteem of man and woman.

### "VOLUNTARY" SATI.

A young girl of Bihar committed Sati. When the flames became intolerable, she jumped into the Ganges, but was rescued. After two days and nights of agony she died. Sufferings as these which gave a thrill of horror to all civilized sensibilities elicits the following remarks from the *Searchlight* of Bihar : "Sati represents the acme of moral perfection and its whole merit is based on its voluntariness. In course of time, however, under demoralising political conditions corruption crept in and voluntariness disappeared to a very large extent. But with all this a pure Sati—pure in the sense of voluntariness—yet invokes the profound reverence of all Hindus who have not divested themselves of their age-long culture."

## STRI-DHARMA

There is no "voluntariness" in conduct, to the extent it is wrought of deception. It is deception to tell uneducated young girls that their husbands are their gods however devoid of merit, and that to mount their funeral pyre is the surest way to Heaven.

There is no "voluntariness" in action to the extent it is induced by pressure. Public opinion is a mighty pressure, and in olden days there were millions like the write to the *Searchlight* who pointed to widows the funeral flames of their husbands as the best place for them.

There is no "voluntariness" in deeds to the extent they are inspired by fear. The fear inspiring is the suffering and humiliation that Hindu society has reserved for widows who elect to live.

One may also consider how many men have followed "the aeme of moral perfection" that they so easily preach to women, and mounted the flames of their wives. "Voluntary" self-torture seems never popular with those who have liberty to do what they please. Do women have that liberty? "No liberty for women" says the code of Manu.

Spirituality is often distinct from the practice of religion and ceremonial. The history of religion and crime have therefore many coinciding points—Sati is one. Also, religious men are often the worst criminals. When wickedness stoops to cruelty, cowardice seeks exculpation in ceremonies and religion.

## SHAME UPON YOUNG MEN.

Under this heading Mr. Gandhi writes that young men who make dowry a condition of marriage dishonor womanhood. He is apparently under the delusion that all young men care to honor womanhood.

The news reaches me of a girl student who finds difficulties in obtaining admission into the Presidency College because the Principal thinks that boy students misbehave under co-educational conditions. Normally I would have considered the action of the Principal a libel on Indian young men, but I remembered my days in the Madras Law College, when a lady student was studying. I remember how her chair, which was specially provided for her, used to be hidden, to perplex her when she came. I remember how noisy clappings and laughter often greeted her entry into the class. I specially remember the occasion when my Professor of Torts told us how a pregnant woman suffered abortion, because a negligent coach driver startled her by running his carriage against her shop. The words "pregnant" and "abortion" brought forth such vulgar laughter that I asked myself: "Have not these young men mothers at home?"

## BEAMS FROM A LIGHT-HOUSE

## PARDAH.

Mr. Gandhi indicates the remedy for these and allied abuses in Humility. He says of youth movements that they are often—"self-adulation societies" but should become "bodies representing solid reform". A more important remedy is the abolition of pardah, including semi-pardah of South India.

Artificial conditions produce unnatural reactions. Thus unnatural food, drink, and economic conditions contribute to prostitution prevailing in most countries, especially in the West. In India, the artificial segregation of the sexes and the early marital relationship of the people produces an abnormal psychology. Where girls abound, as in the co-educational institutions of Bombay, boys have scarcely the time to note them all; and adjustment takes place in their psychology, and soon women are often not even noticed. But where women are scarce, the few that come in public are like aeroplanes over rustic villages, and create excitement wherever they go.

## MOHEMMEDAN DIVORCE LAW.

Mustani Khanoo of Calcutta has applied for maintenance against her husband. The latter contends that he uttered the word "*Talak*," three times, in rapid succession and that this effects a divorce according to Mohammedan law.

This is only too true. Will the Mohammedans recognize this hardship to their women, or will they follow the example of their Hindu brethren, willing to be happy, but afraid to change?

## CIVIL MARRIAGE BILL AND MUSLIMS.

A bill of great consequences, especially for Muslims, is coming before the Assembly. Those who marry under the new Act—they need not however—will effect three changes.

(1) The religion of the Muslims permit quadragamy, but they are usually monogamous. But their wives are often in fear of supercession. This cloud will be removed from the home of those who come under the bill, for they will become compulsorily monogamous.

(2) The *talak* divorce, a second source of a wife's anxiety, will be removed.

(3) In the matter of succession, a widow will have greater rights, inheriting at least one-third of her husband's estate under all circumstances.

They are wise who exalt their women, for they exalt themselves.

## STRIDHARMA

### MR. JADHAV'S BILL.

Childless widows of Indians usually adopt sons to perform ceremonies for their deceased husbands. The boy chosen is always, except in Bombay, the nominee of the deceased husband or his kinsman, and takes the widow's properties, giving her bare maintenance. The Bill seeks to check the discretion of the widows of Bombay by vesting in her husband's kinsman a right of veto to her selection of a boy. The motive is to prevent them from adopting strangers and "depriving" her husband's kinsmen of "their property."

The husband of the widow, had he been alive, could he ~~adopted~~ whomsoever he liked, and his kinsmen could not have complained that "their property"—the contingent right of succession—is superseded. Why should they now complain, when the husband is dead and his widow exercises his rights?

Also the text of Vashista, "Let not women accept a boy without the consent of her Lord," cannot be read so as to include her Lord's kinsman. But it is not unusual in India to pervert texts to suit masculine advantages.—(*New India*.)

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Shree - Dhanu me.  
14 September 1928

## Women in Factories.

V. S. RATNASABHAPATY.

The condition of women working in factories in India is a sad story to tell. In many of the factories we find women are employed, in considerable numbers as a natural result of Industrial development in India. I do not pretend to know their conditions throughout the country. But I do know something of the lot of the women-workers in the three textile mills, in the City of Madras, who are members of the Madras Labour Union. When one sees them at the meetings of the Union, ill-clad, dirty, miserable, hunger-stricken, sickly, with their ill-nourished, anæmic and skeleton-like children about them, one cannot but be struck with the idea of investigating into the causes of their miseries, and doing something to alleviate them.

Their daily life begins with their getting up as early as 3 o'clock to prepare their morning and midday meal, before 5-20 A.M. They have to see to the comforts of their husbands and children, and attend the Mill at 6-30 A.M. They do 10 hours' hard work in the Mill, returning home in the evening at 6 P.M., to begin their household duties, and await the return of the drunken husband late at night, to receive all the ill-treatment he is capable of. Their wages on an average will not be more than Rs. 10 per month, and with that amount they have to maintain a family of 3, 4, or even 5 members. Their indebtedness is dreadful. The Labour Union held an enquiry into this question and examined about 300 cases, and found that the majority of them had a debt of Rs. 50 to Rs. 100 on an average, at an exorbitant rate of interest, ranging from 150 to 250 per cent.

Besides, a woman-worker has to work hard up to the time of her confinement and very soon after child-birth without a sufficient period of rest.

She has the duty of the wife and mother, besides her duties as a wage-earner, which seriously affects the peace of the family and the up-bringing of their children.

"The effect of women and men coming into close contact, without the influence of healthy social restraint, cannot but have the effect of loosening the bonds of sexual morality, especially where women are not generally accustomed to the free intercourse between the sexes.

#### STRI-DHARMA

The danger to morality is somewhat increased by women-workers being placed in a position subordinate to men supervisors and officers. There are cases of women-workers and men-workers living together in "irregular relation." Only the other day a widow brought her 16 days old baby (female) to the office of the Labour Union, and offered to sell the baby for Rs. 15. Since it was an illegitimate child, she said that a prostitute (Devadasi) had offered a low price of Rs. 10. On examination the child was found to be suffering from syphilis. The child is being looked after at present in a child welfare centre.

Their homes are nothing but hovels where human beings are huddled together, in most insanitary surroundings. The treatment given to them by employers may be best understood from the following fact: a woman-worker was fined 12 annas for suckling her baby for 5 or 10 minutes during working hours. They are not given in many Mills maternity benefits and just at that time the husband, (or the man responsible) often deserts her. One can imagine the suffering this would involve. The Labour Union is doing something to lessen their troubles. But a maternity home, with at least a dozen beds, a working women's Institute where women can be given temporary work where the women who have no homes could be lodged, a school and creche attached, and a strong women's branch of the Labour Union run by women themselves, are their immediate needs. Perhaps with the above their lives may be made happier, at any rate less miserable.

*V. S. Ratnasabhapaty.*

#### Ganga, The River Maid.

DR. ANNIE BESANT.

Far away, in the vast range of mountains that guards Aryavarta against invasions from the north, the great God Shiva lay asleep. Around Him rose the sky-piercing, snow-capped peaks of the mighty Himalayas; and as He slept, His tangled hair, storm-tossed, wind-driven, was played with by King Frost, and the snow-maidens and ice-maidens of His Court hung ice-drops on the hairs of head and face. And Shiva slept for many a hundred years, for He was weary; and while He slept, the sun blazed down on the vast plains and slopes and valleys of His land, and burned up cruelly the green herbs and glorious trees, for there were at that time no rivers to water the arid soil; and people cried aloud to Shiva for water,—and Shiva slept.

Now, in the mountains, there lived a great King, Himavat, with his fair wife Mena, mother of winged Mainaka, and of a lovely maiden, whom they named Ganga. As Ganga one day wandered through her father's snowy realm, she came to a beautiful ice-cavern that she had never seen before. Long icicles hung from the glittering walls; pillars of ice held up the lofty roof and as she stood at the mouth peeping in timidly, a ray of sunlight flashed past her into the cavern, and painted its seven colours on points, and arch, and shaft. Ganga clapped her white hands with delight, and ran into the cavern; and there she stayed, while they searched for her high and low, and never dreamed of looking in the tangles of Shiva's hair, wherein the exquisite ice-cavern had been formed. At last, Himavat and Mena went to look for her, and chid her gently for her mischief when they found her; but when she showed them the fairy cavern, they forgave her, and the three made their home there for many a year.

But one day, Himavat returned from a journey, and his heart was heavy and his face sad. "What ails you, King and husband?" whispered Mena quietly, and Ganga nestled on her father's knee and wound her soft arms round his neck. And the King spoke:

"The land suffers grievously for want of water; the crops are shrivelled, the cattle are wasting, men and women try in vain to still the moaning of their little ones. Shiva sleeps and heeds not the misery, and there is no help in Gods for men."

He paused and no word broke the silence; yet, hush! surely, a soft breeze whispered through the ice-cavern; from Ganga's golden hair dropped sweet water, as the ice-wreath, wherewith she had crowned herself, slowly melted round her head. Himavat looked at her and covered his face, and she whispered in his ears: "Is there no help for men?"

Then he raised his heavy eyes, tear-laden, and looked upon his child: "Aye, Ganga, there is help, but it is hard to win. If a maiden, pure as ice and white as snow, would leave her home, and go and dwell for ever in the sultry plains, then from her life freely given would flow life for the perishing people, and her name would be sacred and beloved by all in Aryavarta."

And Ganga knew that her great father bade her take this work on her fair shoulders; but she turned away and hid herself in the recesses of her ice-cavern, and would not go forth. And, ever the cry of the dying people went up to a sky like burnished brass, and their wail reached Ganga in her cavern; but still she would not move.

And her father bade her go; and her mother weeping, prayed her to give her life for men; still Ganga would not move. But one day Himavat came in, with a child dying in his arms; the soft skin was blistered with the heat, the little lips black and parched, the mouth open, the eyes fixed and glassy; and Himavat laid the child on Ganga's lap and said:

"It dies of thirst." As Ganga bent over the little face, a drop of water fell from her hair on the parched lips, and the rose-red color flashed back into them, and the babe opened its eyes and laughed for joy. Ganga sprang to her feet:

"Aye, I will go, father, mother, I go to save the perishing people, and to bring joy to the little ones who die for lack of water."

And the beauty of a great sacrifice came into her face, as she turned to the mouth of the ice-cavern, where she had dwelt in her innocent, but selfish joy. And as she left the cavern, there was a change and the fair form melted away, and the golden-bright hair and white hands vanished, and a stream of pure soft water, with white flecks of foam danced over a bed of golden-bright sand, and the water whispered as it ran: "I am Ganga, Ganga, and I go to bless the thirsty plains, and to carry life to those dying for my stream."

And wherever Ganga turned, flowers sprang up to welcome her, and stately trees bowed over her waters, and fainting cattle grew strong as they stood knee-deep in her shallows, and children romped

and played with her wavelets, and strong men bathed in her torrents, and fair women, laved their bodies in her pools. And Ganga, the Maiden became Ganga, the Mother, giver of life and joy and fertility to the broad plains of Aryavarta.

So the life that was given became the source of life throughout the great Hindu land; and as she rolls ever towards the sea, Ganga murmurs to herself: "To give oneself for others is duty; to spread happiness around one's steps, for others to gather up, is truest joy."

And to this day the Hindu, dying afar off from the sacred river, prays that his ashes may be thrown into Ganga's red-brown depths; and dying lips cry with their last breath: "Ganga, Ganga"; and dying eyes fix their last look on Ganga's broad, pure stream.

*Dr. Annie Besant.*

# BILLS TO MAKE BETTER PROVISION FOR HINDU WIDOWS

## Bills to make better provision for Hindu Widows.

[Rai Saheb Harbilas Sarda sends us two Bills he is introducing in the Assembly in september with a request to publish them in STRI DHARMA. He is also moving a resolution for forming a Committee regarding the status and rights of an Indian woman.—Editor.]

### THE MAIN POINTS OF THE BILL ARE :—

2. Where the husband of a widow was at the time of his death a member of a joint family the widow shall be entitled to such share of the joint family property as her husband would have been entitled to, had a partition taken place in his life time; and may sue for partition.
3. Where the husband of a widow was not at the time of his death a member of a joint Hindu family, the widow shall take all her property absolutely : Provided that, should a widow adopt a son to her deceased husband, the personal law of adoption applicable to the widow shall take effect but to the extent of a moiety only of the family property.
4. A widow's share under this Act shall be exclusive of her independent personal property or her "Stridhan."
5. A widow's claim to maintenance from the funds of a joint family shall cease on the partition and separation of her share as provided in this Act.

### STATEMENT OF OBJECTS AND REASONS.

The Hindu Law of inheritance so far as women are concerned is unsatisfactory and unjust, and the position of Hindu Widows under it is deplorable.

A Hindu woman does not get any share in her father's property—share in the sense of property of which she becomes absolute owner—nor does she get any in her husband's. Widow's right of inheritance is very scantily and sparingly recognised by different schools of Hindu Law. Katyayana says : "Let the widows succeed to her husband's wealth"—Mitakshra ii, 234 (Mayne's Hindu Law, p. 757) says : "Originally she (the widow) shared in the general incapacity for inheritance which affected all women . . . neither Manu, Apasthamba, Vasishta nor Narada recognise her right as heir, though they do acknowledge that of the daughter and the mother," (p. 759.)

After tracing the growth of widow's rights, Mayne says that Mitakshara arrived at the conclusion that "the widow is entitled to inherit to her husband, if he died separate and not re-united and leaving no male issue and this rule is now adopted universally except where the authority of Jimuta Vahana prevails." He adds "It is therefore equally settled in Bengal that a widow succeeds to her husband's share when he is undivided just as she would to the entire property of one who held as separated." But even in Bengal the widow of a son who predeceases his father undivided inherits nothing.

Then as a rule "a widow's right as heir does not go beyond the reason for it, viz., her claim to a personal maintenance. And this is the reason why, where a woman inherits to a male, his heirs and not hers take at her death." A widow's right is practically a right to maintenance and no more.

In practice a widow in Hindu Society is at the mercy of co-parceners. Even though her husband may have amassed the entire wealth of the family and she may, during her life-time, have lived a life of affluence and luxury, as soon as he dies, the entire property goes to the surviving male members of the family and she becomes thenceforth only entitled to maintenance which, as popularly understood, denotes bare means of living.

This state of affairs may have operated tolerably well in days when India was practically isolated from the rest of the world, and the principles and ideals underlying the joint Hindu family system were properly understood and fully acted upon by members of the family. But with the disappearance of those ideals which the originators of the joint family system had in view, the non-observance of the principles on which this system was originally based, the gradual and slowly continuing disintegration of the joint family system, the progressive loosening of caste bonds resulting in gradual disappearance of the homogeneity and the harmony of Hindu Society—all due more or less to the acceptance of new ideas of life and conduct, influence of and contact with foreign culture and various other causes—the Hindu Law of inheritance has begun to operate against women with a disastrous effect and their lives are becoming difficult and distressful ; while the condition of widows has become intolerable and in many cases appalling.

The present Bill proposes to give relief to Hindu Widows by giving them a share in family property and making them sole heirs to their deceased husbands' personal property.

## STRI-DHARMA

### A BILL FURTHER TO AMEND THE COURT FEES ACT.

Under section 7, clause (ii) of the Indian Court Fees Act, 1870, the amount of fee payable in suits for maintenance is computed according to the value of the subject-matter of the suit which is deemed to be ten times the amount claimed to be payable for one year. This operates with great hardship on poor widows, who have to sue for maintenance. A widow claiming Rs. 10 a month for maintenance has under the present law to pay court-fee on Rs.  $10 \times 12 \times 10 =$  Rs. 1200. And then Process fees to get witnesses summoned have to be paid in addition, and these fees are also computed on this large sum of Rs. 1200. Widows who claim maintenance are very poor and they can hardly afford to pay such high court-fee and process-fees. They have often, therefore, to forego their right of maintenance and have to live at the mercy of the people, who are under legal obligation to maintain them. In cases where the widows are able to raise money to pay such high fees they do so on terms which impose very heavy, often unbearable burdens on them.

Moreover, claims for maintenance by widows are distinguishable from other claims for maintenance and annuities and deserve more considerate treatment.

This Bill proposes to give facilities to widows claiming relief in this respect by reducing the value of the subject-matter of the suit from 10 times the amount claimed to be payable for one year, to the amount claimed to be payable for one year only.

### RESOLUTION TO BE MOVED DURING THE SEPTEMBER SESSION OF THE LEGISLATIVE ASSEMBLY, 1928 A.D.

This Assembly recommends to the Governor-General that he will be pleased early to appoint a Committee consisting of Members of the Legislative Assembly and others to examine the law relating to the following points regarding the status and rights of women in India and after taking evidence to recommend necessary legislation to ensure the Indian women their just rights :—

- (1) The right of a daughter to a share in paternal property.
- (2) Penalising marriage of a man over 40 years of age with a girl below a certain age in communities in which widow marriage does not obtain.
- (3) Rights of a woman deserted by her husband.
- (4) Rights of a wife whose husband during her lifetime marries another woman.

*Harbilas Sarda, M. L. A.*

## The Associate Woman.

F. J. GOULD.

The Associate Woman of 1928 surpasses the legends.

Who, then, is this Associate Woman, and what the fashion of her soul? She is the woman-spirit, uttered in a union—a thousand and one unions rather than in this or that individual 'star' or notability. Let us not talk of works of personal compassion. The first woman was the first philanthropist and messenger of mercy; and that heart of pity has endured, and will endure. Nor need we dwell on the earlier phases of the Press and stage, say in the seventeenth century, when women began to act in the theatres and to write for print. Pass the period 1878-1928, and watch, not for illustrious dames, but for the action of women in association and in public corporations. They sit as Guardians of the Poor and as Councilors of Boroughs and Counties, and at times in the Mayoral chairs; and they enter the House of Commons. They enter into circles where the discussions turn on health, sanitation and birth-control. Hundreds of British villages have been brightened since the War by women's institutions.

Women form trade unions and, in co-operative guilds, link a popular economic with juvenile classes and recreation. They contribute regiments to all political parties. They flock to international platforms in Europe and America; and recently, at a conference at Amsterdam, they demanded that more women delegates should be included in the annual Geneva Assembly of the League of Nations. They give new color to university lecture-rooms all over the world. The people's schools, primary and adolescent, they increasingly conduct. I see them gathering, though as yet tentatively and hesitatingly, in the porticoes of novel temples of religion, where man-made theologies will sound no cracked bell. These are the scenes that reveal the Associate Woman.

And here let me add, in view of certain not altogether tactful discussions, that I joyfully anticipate a noble gift from India's women to the co-operative feminine impulse round the globe, for no country is richer in wifehood and motherhood.—*The Literary Guide.*

## WOMEN THE WORLD OVER

### Women the World over.

#### IRELAND.

##### UNMARRIED MOTHERS.

The *Irish Times* reports that the Church of Ireland Synod, on the motion of the Dean of Christ Church, seconded by Canon Thompson adopted the following resolution: "That this Synod earnestly appeals to the Government of the Irish Free State to introduce legislation into the Oireachtas, with as little delay as possible, to include the following points, as recommended in the recent report of the Commission on the Relief of the Sick and Destitute Poor, with regard to unmarried mothers and sexual offences: (1) That the District Council should be given power to make an affiliation order on the application of the mother; (2) that the Board of Health should have power to apply for an order if the mother and child are in receipt of public assistance; (3) that the age of consent should 'be raised to 18, if not 19'; (4) that the plea of reasonable belief as to age should not be allowed; (5) that in the trial of these cases the juries should include women."

##### EQUAL FRANCHISE.

The Minister of Home Affairs, Sir Dawson Bates, told the Northern Ireland House of Commons that it was the Government's intention that the next general election for the Parliament of Northern Ireland should be held on the extended franchise, including women 21 years old and over.

##### DISTINCTION FOR WOMAN ENGINEER.

Iris Cummins of Ireland is the first woman to be elected an associate member of the Institute of Civil Engineers—the highest engineering distinction in her country.

#### ENGLAND.

##### VICTORY.

Last Monday evening the Government's Representation of the People (Equal Franchise) Bill received the Royal Assent, and is now the law of the land. Mrs. Despard, Dame Millicent Fawcett, Miss Garrett, and Lady Rhondda, together with other representatives of the Women's Freedom League, St. Joan's Social and Political Alliance, the National Union of Societies for Equal Citizenship, and the Six

Point Group were present in the House of Lords when the Royal Assent was given, which ended women's long struggle for equal voting rights with men. We give our heartiest thanks to the Government for introducing the Equal Franchise Bill, and to the Members of all parties in both Houses of Parliament who defeated the opposition to it by overwhelming majorities and carried it into law. While we rejoice in our great present victory, we realise that we have no time to remain inactive if we are to gather in its fruits, and our thoughts immediately turn to the future. We cannot afford to look back, for it is the future alone that really matters. In their fight for political independence, women have learned many things, among them the priceless value of independence in every department of life. In daring to be free women have realised the incalculable worth of freedom. But no one can maintain independence and freedom without ceaseless effort and constant vigilance. A fair field and no favour will not appeal to those whose ideal is a life of leisure and ease, but it is an essential to women who want to do their best work in this world and to take their place everywhere on equal terms with men. For sixty-one years women have striven to win an equal political footing with men; it is only an equal footing they have gained, not equal political power. There are many more worlds to conquer before women can win their full freedom or their complete economic independence, and they have no time to rest on their present laurels. Much prejudice remains to be overcome, and, most of all, the prejudice against giving women any real authority. All through the ages men (and women, too) have been so accustomed to see women in subordinate positions, filling places "within woman's sphere," doing "woman's work," and putting up with "a woman's wage," that it has become practically impossible for them to visualise women taking an equal stand with men in the great scheme of things. To have won equal voting rights for women and men is a great victory, but it will be an infinitely greater achievement when we have succeeded in abolishing for ever the "woman's sphere," "woman's work," and a "woman's wage," and have decided that the whole wide world and all its opportunities is just as much the sphere of woman, as of man; that all work is open freely to men and women; and that payment should be regulated by the value of the work done and not by the sex of the worker.—(*The Vote*).

##### SOME FACTS ABOUT MEDICAL WOMEN.

The Medical Women's Federation has sent the following statement to the Press:—

STRI-DHARMA

"The question of co-education in medical schools is one which has been occupying the attention of the Medical Women's Federation since the recent pronouncement in the Press that certain schools had agreed to close their doors in future to women students. In the correspondence which followed, statements were made in regard to the so-called 'wastage' among qualified medical women, and the figure of '50 per cent. or thereabouts' was given as the proportion of those who marry and presumably thereafter cease from working at their profession.

"Investigations were at once undertaken by the Medical Women's Federation to prove the truth or otherwise of these statements. A questionnaire was sent to the 1,000 members of the Federation living in the British Isles. The point of interest which emerges is the small percentage of those who have retired from their profession, especially as the figure includes a number who only retired after many years of active and successful medical practice: General practice, 40.6 per cent.; hospital or institutional work, 12.7 per cent.; consulting and specialist, 14 per cent.; research, 3.6 per cent.; public health, 15.6 per cent.; retired, 9 per cent.; not ascertained, 4.5 per cent.

"Steps were also taken to ascertain details regarding the women who had qualified at six London hospitals. From the following figures it will be seen that, instead of the '50 per cent. or thereabouts' stated to marry and so become lost to the profession, the actual number is under 10 per cent.

"The number of women qualified from the Royal Free Hospital (for the years 1923, 1924, and 1925), and from Charing Cross Hospital, the London Hospital, St. George's Hospital, St. Mary's Hospital, and University College Hospital is understood to be 644. The following is an analysis of these: Doing active medical work, 76.39 per cent.; reading for higher qualification, 1.09 per cent.; travelling abroad, .93 per cent.; temporarily unemployed at time of inquiry, 6.21 per cent.; invalid, .15 per cent.; died, .77 per cent.; not traced, 4.66 per cent.; retired, 9.78 per cent.

"The percentage of those who have married is 15.99 per cent., namely: Married and still working, 6.36 per cent.; married and retired, 9.63 per cent.

"At a recent session of the Council of the Medical Women's Federation, a resolution in the following terms was unanimously passed: 'That this Council of the Medical Women's Federation, while welcoming the public support which has been generously accorded to the efforts to retain the presence of women in co-educational

WOMEN THE WORLD OVER

schools, deprecates any attempt to put pressure on the hospitals concerned by urging subscribers to withdraw their subscriptions.'"

—(*The Vote*.)

FIRST PARTY POST TO WOMAN.

For the first time in the history of English politics a woman has been appointed to an executive position in party leadership. Marjorie Maxse, by being made deputy principal agent of the Conservative Party, has become third in command of this huge organisation.

JAPAN.

\*SUFFRAGE MOVEMENT.

Women of Japan are carrying on a campaign for the election of members of Parliament who will vote for suffrage for women. The new "universal suffrage law" of Japan does not grant the ballot to women, despite its comprehensive name. It would seem that the old question, "Are women people?" must be amended in Japan to read, "Are women in the universe?"

Under the leadership of Fusae Ichikawa, general secretary of the Women's Suffrage League, Japanese women are holding meetings and issuing pamphlets and handbills urging women to attend political meetings, campaign for the election of men favourable to women's suffrage, and to "open their eyes to the fact that they are left out of universal suffrage."

HUNGARY.

\*THE FRANCHISE IN HUNGARY.

The Government of Hungary proposes to introduce a measure which will allow women to vote in local government elections, but not to sit on the governing bodies. This proposal has aroused great protests from women of all parties. The women of Hungary already vote for Parliament and are eligible for Parliament, although under restrictions not applicable to men.

FIRST HUNGARIAN WOMAN SOLICITOR.

Madame Margit Ungar, LL.D., a Hungarian woman, has passed her final examination and has been presented with the Diploma of Solicitor. She is the first qualified Hungarian woman Solicitor.

RUSSIA.

THE FIRST WOMAN AMBASSADOR.

Madame Alexandra Kollentay has the distinction of being the first woman Ambassador in history. She has already represented

\* *Equal Rights*.

## STRI DHARMA

Russia in Norway and in Mexico, and it is now expected that she will be chosen to replace the present Soviet Ambassador at Paris.

### AMERICA.

#### \*A WOMAN'S CLIMB.

Carmen Reggio, 38-year-old opera singer, won \$3,000 with which to send her 16-year-old son to college and likewise proved that "a woman could do it" by climbing up the stairs to the fifty-eighth story of the Woolworth Building in New York on May 22.

Mme. Reggio climbed up the 1,358 steps leading to the top of the 792-foot building in 13 minutes and 4 seconds. The award was a wager made with the Italian Artists' Alliance that she could make the climb in less than half an hour.

"I started this trip because I just had an idea I could do it and wanted to prove to those who scoffed at the idea of a woman walking up the Woolworth Building that it could be done," Mme. Reggio said. "Then, too, I have a 16-year-old son who is in high school now and the \$3,000 can be used to send him to college."

#### \*SURPASSES EVEN LINDBERGH'S RECORD.

Amelia Earhart, the first woman ever to cross the Atlantic by air completed a brilliant 2000-mile hop across the northern Atlantic in less than 24 hours, landing in Wales on June 18. The monoplane Friendship with Miss Earhart, Wilmer Stultz and Louis Gordon aboard made better time than Colonel Lindbergh's Spirit of St. Louis or Clarence D. Chamberlin's Columbia.

The Friendship averaged 115 miles an hour, while the Spirit of St. Louis averaged 107 miles and the Columbia 84 miles.

Thus do women, when free, help to raise the record of human achievement.

### SYRIA.

#### WOMEN'S CONGRESS IN BEIRUT.

A Congress of women was held in Beirut attended by representatives of every city of Syria when resolutions demanding women's rights were passed. The age recommended for marriage was 20 years for men and 17 years for girls. It was also recommended that the man and girl should be given an opportunity of understanding each other. A resolution was also passed disapproving one-sided divorces without the consent of wife. Second marriage was condemned except in special cases where the case for a second wife is clearly proved.

\* Equal Rights.

## HINDI

### स्त्री-शिक्षा की प्रगति

यह बीसवीं शताब्दी स्वातंत्र्य-सूर्योदय का गङ्गल प्रभात है। कोई भी देश, जाति या समाज अपने को परतंत्रता-निशा के अन्धकार में अधिक समय तक नहीं रख सकता। भला, कौन ऐसा भाग्य-विहीन व्यक्ति होगा जो परतंत्रता में अपने को सुखी माने। इस उन्नति के युग में संसार की स्त्रियाँ भी नहीं पिछड़ी रहीं। इंग्लैण्ड, जर्मनी, अमेरिका, रूस और अभी कल ही जिस के आँगन में स्वातंत्र्य-सूर्य की किरणों की रोशनी फैली है उस टर्की आदि देशों की स्त्रियाँ तरक्की की घुड़-दौड़ में बराबर बाजी मार रही हैं। उन्होंने प्रमाणित कर दिया कि स्त्रियाँ पुरुषों से किसी बात में रंच मात्र भी कम नहीं हैं। ज्ञान विज्ञान, काव्य, कला, वाणिज्य, व्यापार, युद्ध, राजनीति, संस्था और देश के शासन में स्त्रियों ने अपना जन्म-सिद्ध अधिकार परिपूर्णता के साथ प्रगट किया है। फलतः, सावित्री-सीता, द्रौपदी, गार्गी, मैत्रेयी आदि की संतान भारतीय स्त्रियाँ भी कब तक इस विवशता की दशा में पड़ी सड़ा करतीं। समय-चक्र परिवर्तन-शील है। जहाँ पुरुषों की मस्तिष्क-शक्ति स्त्रियों को परार्थनता के पाश में बाँध रखने के लिये नित्य नये नये नियमों और धर्मशास्त्रों के सूत्रों की रचना किया करती, तहाँ अब उसी मस्तिष्क धारा में स्त्रियों के उत्थान के लिये श्रेष्ठ, पवित्र और उन्नति-पथ की ओर शीघ्र-गामी विमल उदार विचार उत्पन्न हो रहे हैं। और तदनुसार कार्य भी हो रहा है।

अब भी ऐसे कुछकट्टर महापुरुष हमारे देश में विराजमान हैं जो आकाश पाताल एक करके कहा करते हैं कि स्त्रियों को पढ़ाने लिखाने से वे किसी के वश में न रहेंगी, उच्छृंखल हो जायँगी, अपने पति को धता बता देंगी, घर के काम-काज में उनका मन न उगेगा, अपने धर्म को तिलाञ्जलि देकर वे किरस्तान बन जायँगी, और कविवर बाबा तुलसीदास की "जिमि स्वतंत्र होइ विगरहि नारी" इस चौपाई का उदाहरण बन कर भारतीय गृहस्थाश्रम पर झाड़ू फेर देंगी। परन्तु हग इस प्रकार के विकारों से बहुत दूर पहुँच गयी है और भारतीय स्त्रियों को आवश्यक और उचित शिक्षा-दान करने से

देश और समाज का कितना-कल्याण होगा, यह अब किसी समझदार देश-हितैषी व्यक्ति से छिपा नहीं है। भारतवासी शिक्षित जनों को यह अच्छी तरह समझ लेना चाहिये कि स्त्री समाज का आधा अङ्ग है। अङ्ग का एक हिस्सा सवल हो, शिक्षित हो और सम्पन्न हो और दूसरा निर्बल, अशिक्षित और हीन तो देश रसातल को न पहुंचे तो क्या हो? जब तक भारतीय स्त्रियों की पूर्ण उन्नति न होगी, तब तक न तो भारत का ही उत्थान हो सकता है और न स्वराज्य का सच्चा सुख ही हम भोग सकेंगे। जिस देश या समाज में विदुषी, पतिव्रता, शीलवती स्त्रियां होंगी उस देश में सुख शांति का साम्राज्य होगा, उस देश के बालक वीर, देश-सेवा-परायण और कर्तव्य-पालक होंगे। क्योंकि सुशिक्षित-माता ही राष्ट्र की उन्नति करने वाली है, वही राष्ट्र-निर्माता है।

## टिप्पणी व विविध विचार

### बारदोली डेप्युटेशन में महिलाएँ

बारदोली के किसानों और सरकार के बीच में इजाफे के संबंध में जो झगड़ा चल रहा था, उस के तय कराने के लिये एक डेप्युटेशन गवर्नर से मिलने गया था। उस में ध्यान देने योग्य बात यह थी कि डेप्युटेशन के छः मेम्बरों में से तीन महिलाएँ थी, अर्थात् श्रीमती शारदाबाई सुमन्त मेहता, कुमारी एम० पेटिट व श्रीमती बी० देसाई। बारदोली सत्याग्रह संग्राम के आदि से अन्त तक महिलाओं ने जो भाग उस में लिया है वह इस बदले हुए जमाने का सूचक है। उच्च कुल की महिलाओं तथा उन की गरीब बहिनों दोनों ही ने मिल कर आज यह भली प्रकार दिखा दिया कि यदि वे चाहें तो अपने सामर्थ्य तथा प्रभाव से नैतिक परिस्थिति को बहुत कुछ उच्च बना सकती हैं। विपत्ति का सामना पड़ते ही उन्हें अनुदार रूढ़ियों की रुकावटें निर्मूल करते देर न लगी और पुरुषों के संकट के समय महिलाएँ उन्हें शक्ति का गंधार प्रतीत होने लगीं। यह सहानुभूति तथा उत्तेजना का बल आज भारत में सर्वत्र प्राप्तव्य है यदि केवल भारतीय लोग विपत्ति की राह न देखकर इस बल के प्राप्त करने का उपाय मात्र सीखें।

### मलका सूरिया

जान पड़ता है अफ़ग़ानिस्तान की मलका सूरिया ने संसार भर के कड़र मुसलमानों के दिल में धड़कन उत्पन्न कर दी है। उन्होंने स्वयं मुँह पर बुरका डालना छोड़ दिया है और मुँह खोल कर लोगों के सामने निकल करती हैं। दूर २ का सफ़र करने के बाद, और यह देखने के बाद कि अन्य राष्ट्रों में किस प्रकार स्त्रियों को स्वतंत्रता प्राप्त है और इस के कारण वे दुनिया के मामलों में अपना कितना प्रभाव डाल सकती हैं, यह कोई अचंभे की बात नहीं कि उन्होंने उन रूढ़ियों को एक दम मिटा देने का निश्चय कर लिया जिन्हें मानने के लिये मुस्लिमों ने स्वार्थवश लोगों को बाध्य कर रखा था। स्वयं अपनी ही भलाई में संतोष न मान कर वे अब अपनी कम भाग्यवती बहिनों की सहाय्यार्थ सामाजिक सुधार आन्दोलन में विशेष भाग ले रही हैं। हिन्दू लोग बहुधा स्त्रियों को परदे में बंद कर रखने का दोष मुसलमानों के सिर मढ़ते हैं। चाहे इस प्रथा का आरंभ कैसे ही हुआ हो, आज तो

एक मुसलिम महिला ही इसे निर्मूल करने के लिए अफसर हुई है। बिहार में जो पर्दा प्रथा के विरुद्ध स्त्रियों का आन्दोलन चल रहा है उस में मदद देना अब सब उन्नतिशील लोगों का कर्तव्य है।

### बहु विवाह

स्वयं दृष्टान्त बनकर अफगानिस्तान के अमीर सामाजिक निष्कलंकता व राष्ट्रीय उन्नति के लिये कानून की सहायता ले रहे हैं। बहु-विवाह की प्रथा मिटाने के लिये वे अब प्रयत्न करने में लगे हैं। अभी हाल ही में उन्होंने यह हुक्म निकाला है कि जो सरकारी नौकर एक स्त्री के रहते अपना दूसरा विवाह करेगा उसे अपनी नौकरी से इस्तीफा देना होगा। जिन अफसरों की एक से अधिक स्त्रियाँ हैं उन के विषय में शीघ्र ही एक विज्ञप्ति निकलने वाली है। सामाजिक दूषणों के प्रधान कारणों में से बहु-विवाह निःसंदेह ही एक कारण है और लोगों के सार्वजनिक जीवन में उस का अनिष्ट प्रभाव पड़े बिना नहीं रह सकता। एक स्वतंत्र राष्ट्र अपनी सामाजिक तथा धार्मिक त्रुटियों को दूर करने के लिये किस प्रकार कानूनी सहायता लेने में नहीं हिचकिचाता इस का यह एक प्रज्वलित उदाहरण है। परन्तु भारत के भाग्य कब फिरेगा जब कानून भारतीय हिन्दु-मुसलिम महिलाओं की इस बुरी प्रथा से रक्षा करेगा?

### हमारा झंडा

हमारी सभानेत्री डा० ऐनो बेसेण्ट तथा उप-सभानेत्री श्रीमति डोरोथी जिनराजदास जहां २ जाती हैं वहां २ हमारा झंडा फहराते जाती हैं। विलायत में जाकर उन्होंने ने बड़ी २ प्रभावशाली तथा विशाल सभाओं में भारतीय समस्याओं पर भाषण दिये हैं तथा पार्लियामेंट के नीतिज्ञों से आधुनिक समस्याओं पर बहुत बार बातचीत भी की है। डा० बेसेण्ट सदी लगजाने के कारण एक दिन रविवार को लंदन के सुप्रसिद्ध कीन्स हॉल में भाषण न कर सकीं, उस अवसर पर उन का स्थान श्रीमती जिनराजदास ने ग्रहण किया था। अपने भाषण में उन्होंने ने कहा कि भारतीय महिलाएँ कभी विलायती दंग सर्व प्रकार से नहीं अपनायेंगी। उन्होंने ने यह भी कहा कि अपने राष्ट्रीय दंगों को बर्तेते हुए भी ये समय के अनुकूल अपनी परिस्थिति बड़े साहस के साथ बदलती जाती हैं और अपनी उन्नति भी वेग से करती जाती हैं। यह भी उन्होंने ने बतलाया कि प्रचलित शिक्षण पद्धति, विशेष कर जो लड़कियों के लिये लागू है, दोषपूर्ण है, और यह भी कि विवाह के योग्य अवस्था में कानून के द्वारा यदि कुछ बढ़ती की जावे तो लोग इस का समर्थन ही करेंगे।

### जाग्रत बिहार

माछुम होता है कि प्राचीन बंधनों से बिहार अब शीघ्र ही मुक्त होने वाला है। प्रान्त भर में एक नवीन जीवन की लहर दिखाई दे रही है और नाना प्रकार से उस के अस्तित्व के चिन्ह प्रकट होते जाते हैं। उदाहरण के लिये, आज महिलाएँ अपनी जवाबदारी भली प्रकार अनुभव करने लग गई हैं और निज शक्ति का ज्ञान प्राप्त करके वे अब उस शक्ति का विकास करना चाहती हैं और एक ऐसे विस्तृततर क्षेत्र में अपना प्रयत्न करना चाहती हैं जिस में पुरानी जीर्ण रूढ़ियों के कारण ऐसा करना कभी संभव नहीं था। उन का पहिला वार पर्दा और उस प्रथा पर हुआ जिस के कारण स्त्रियों को चहारदीवारी के अंदर बंद रहने पर बाध्य किया जाता था और समाचारों से तो यही माछुम होता है कि इस में उन को सफलता भी मिलने वाली है। उस दिन पठने के राधिका सिंह इन्सिस्ट्यूट में एक विशाल प्रभावपूर्ण सभा हुई जिस में बहुत सी महिलाएँ सम्मिलित हुई थीं जो परदा तोड़ कर बाहर आई थीं। उन में से बहुतों ने, विशेष कर बिहार-निवासिनियों ने, अपने पिछड़ेपन तथा उस के कारणों का रोना रोया। उस सभा में यह निश्चय हुआ कि पर्दा निर्मूल करने के लिये बड़ा आन्दोलन किया जावे। एक खास बात इस सभा में यह थी कि इस में उन्हीं पुरुषों को जाने दिया गया था जिन के साथ महिलाएँ थीं। बिहार के महिलाओं के उत्साह का दूसरा सबूत यह है कि शिक्षण सुधार पर जो अखिल भारतीय समिति का जलसा होने वाला है उसे आगामी जनवरी में पठने में करने के लिये निमंत्रण दिया गया है। यह समिति एक बहुत सफल तथा उपयोगी संस्था है। इसमें सब से बड़ी बात यह है कि इस के द्वारा भारतीय महिलाओं को राष्ट्रीय मंच पर एकत्रित होने का अवसर मिला और अपनी बुराइयों के दूर करने के लिये व अपना प्रभाव बढ़ाने के लिये संगठित रूपसे कार्य करना संभव होगया। हमें बिहार की महिलाओं पर अभिमान है।

### मेजर डी० ग्रेहम पोल

ये भारत के सच्चे हितैषी 'न्यू इण्डिया' में प्रकाशित अपने एक पत्र में विलायत से लिखते हैं:

“हमारे सामने यहां एक ऐसा मामला आया है जिस में एक दाई (ayah) का भारत से यहां लाया जाना और फिर उस के साथ उस के मालिक-मालकिनों का बहुत बुरा व्यवहार करना पाया जाता है। यहां की भाषा तथा यहां के कानून से अनभिज्ञ होने के कारण, उस बेचारी को यह समझाना काठिन होगया था कि वह नौकरी छोड़ दे ताकि सरकारी तौर पर उसे वापिस भिजवाने का बन्दोबस्त करवा दिया जा सके। भाग्यवश

अब यह इन्तजाम होगया है । यदि यह लंका (Ceylon) की रहने वाली होती तो बात ही दूसरी थी क्योंकि वहां तो यह कानून है कि बिना वापिसी के खर्च की रकम पेशगी जमा कराये किसी दाई को बाहर लेजाने की परवानगी ही नहीं मिलती । इस प्रकार के कानून का मसविदा कोई मेम्बर भारतीय धारा सभा में क्यों नहीं पेश करता ?

कोई भी भला आदमी हो वह अपने नौकरों के साथ भला ही बरताव करेगा और उन के जीवन की छोटी घटनाओं में दिलचस्पी दिखायगा । जब यह सेवा घर के नन्हें २ बच्चों के प्रति की जाती है, तब तो ऐसा करना और भी आवश्यक होजाता है । दाई को कितना भी अधिक से अधिक वेतन दियाजाये, उस की सेवा का अविकांश भाग हृदय के प्रेम के आवेग से ही प्रेरित होता है । ऐसी कोई बिरली ही दाई होगी जो स्वामिनी के दुर्व्यवहार के कारण बच्चों के प्रति अपने प्रेममय व्यवहार में फर्क आने दे । यह इस कारण नहीं कि वह नीतिशास्त्र में पारंगत है, बरन् केवल इसलिये कि वह ऐसा करही नहीं सकती, यह उस के स्वभाव के विरुद्ध है । इस प्रकार से बच्चे घर में सच्चे शान्तिविधायक कहे जासकते हैं और उन के साथ जो प्रेम के संबंध उत्पन्न होते हैं उन का क्या मूल्य हो सकता है ? स्वामी या स्वामिनी से इतनी आशा तो की जासकती है कि और नहीं तो उन में उत्तने ही उच्च भाव अवश्य हों जितने उन की सेविका में उत्पन्न होते हैं । इसलिये यह देखकर खेद होता है कि जिसने अपने बच्चों का पालन-पोषण किया है उस के साथही साधारण प्रकार से भी कर्तव्य पालन नहीं कियाजासकता । आशा तो है कि यह मामला अपनी तरह का अकेला ही होगा । चाहे कुछ हो, उचित कानून द्वारा इस प्रकार के दुर्व्यवहार की रोक होना हमें आवश्यक जान पड़ता है, इसीलिये धारा सभा का ध्यान हम इस ओर आकर्षित करते हैं ।”

## TAMIL

கல்வியே பூஷணம்.

எனது பிரியமுள்ள சகோதரிகளே! நான் சொல்லும் வாக்கில் ஏதாவது பிழைகள் இருக்கலாம். ஆனாலும் அவைகளை எல்லாம் மன்னித்து, சொற் குற்றம், பொருட் குற்றம் இருந்தால் அதை எல்லாம் தள்ளி சாரம் மாத்திரம் கிரகிக்க வினயமாய் வேண்டுகிறேன்.

எனது விண்ணப்பம் என்னவென்றால், நாம் இப்பொழுதுள்ள நிலைமையின் பரிதாபமே. இந்த நாட்டில் ஸ்திரீகள் கேவலம் அறிவினர்களாக இன்னது சரி, இன்னது தப்பென்று கூடத் தெரியாமல் இருக்கிறார்கள். அதற்குக் காரணம் நமது புருஷர்களே. அவர்கள், ஸ்திரீகளுக்குப் படிப்பு தேவை இல்லை என்றும், அவர்கள் அடுப்பங்கரைப் படிப்புப் படித்தாற் போதுமென்றும் வாதிக்கிறார்கள். படித்த ஸ்திரீகள் நடவடிக்கைகள் கெட்டு ஆடவர்களை மதிக்காமல் ஆய்விடுவார்கள் என்றும், குலம் கெட்டு விடுமென்றும், கற்பநிலை தவறிவிடுவார்கள் என்றும் சொல்லுகிறார்கள். இஃது எப்படிப் பெருந்தும்? மேலும் ஸ்திரீகள் ஒரு பொழுதும் தங்கள் சொந்த அபிப்பிராயப்படி நடக்கக் கூடாதென்றும் சீருதி ஸ்மிருதியில் சொல்லி இருப்பதாகவும்,

“பிதா ரக்ஷதி கௌமாரே

பர்த்தா ரக்ஷதி யௌவனே

புத்ரோ ரக்ஷதி வார்த்தக்யே

ந ஸ்திரீ ஸ்வாதந்தரியம் அர்ஹதி.”

என்னும் ச்லோகத்தை ஆதாரமாகச் சொல்லுகிறார்கள். இப்படிச் சொல்லும் இவர்களுக்கு கர்ப்பவாஸம் முதல் வார்த்தக்கியம் வரையிலும் அல்தாவது மாணகாலம் வரையிலும் ஸ்திரீகளின் போஷணமல்லவா? அதை அவர்கள் முற்றிலும் மறந்து நமக்கு நேர் தடிஎடுப்பதுபோல்லவா இருக்கிறது? ஒரு தாய்க்கு ஒரு குழந்தையை வளர்த்து எடுப்பதில் எவ்வளவு கஷ்டம் இருக்கிறது? எவ்வளவு தூக்கம் அதுபவிக்கவேண்டும்? அதை ஈடுத்துச்சொல்ல ஒருவரால் முடியுமா? பிரஸவகாலத்தில் உள்ள சங்கடம், மாணகாலத்தினும் அதிகமல்லவா? ஒருத்தி பெற்றற்பிழைப்பது, செத்துப்பிழைத்தாற்போல் அல்லவா நமக்குத் தோற்றுகிறது! இப்படி ஒவ்வொரு குழந்தைக்கும் அவள் ஜீவனையே கொடுக்க வேண்டியதாக இருக்கிறது. இப்படி அக்குழந்தை வளர்ந்து புருஷனுகிறான். அவனுக்கு வேண்டிய புத்திமதிகள் தகப்பனைப்பார்க்கத் தாய்தான் சொல்ல வேண்டியிருக்கிறது. ஏன் என்றால் தகப்பனைப்பார்க்கத் தாய்க்குத்தான் குழந்தை

ஸ்திரீ தர்மம்

கனிடம் அதிகப் பழக்கம், ஆதலால் அவன் வேண்டுமானால் ஒரு குழந்தையை நல்ல வழியிலும் பழக்கலாம்; அதுபோலே செட்ட வழியிலும் பழக்கலாம். ஆனது பற்றி இங்கு தாய் நல்ல அறிவுள்ள ஒரு ஸ்திரீ ஆனால் மட்டுந்தான் அவளுக்கு உண்டாகும் குழந்தைகளும் அவளைப்போல் நன்றாய் வரும். இங்ஙனம் ஒரு புருஷன் யௌவனம் அடைந்து தன் மனம் ஒத்த ஒருபெண்ணை விவாகம் செய்து கிருகஸ்தாகிரமம் நடத்தும்பொழுதும் அறிவுள்ள பத்தினி இல்லை யாயின் அவன் அதை நடத்தமுடியுமா? முடியாது என்றே சொல்லுவேன். ஆகையால் இங்கும் படிப்பு முக்கியமல்லவா? அஃதல்லாமலும் இவர்களுக்கு வார்த்தக்கிய காலத்திலும் மகளோ அல்லது மருமகனோ அல்லவா பணிவிடை செய்யவேண்டியிருக்கிறது. அஃதல்லாமல் மகன் செய்வது எந்தமட்டும்? இப்படிக்கு குழந்தைப்பருவம் முதல் வார்த்தக்கியம் வரையிலும் ஸ்திரீகளின் போஷணமல்லவா? ஆகையால் ஸ்திரீகளுக்கு இவர்கள் எவ்வளவு நன்றியுள்ளவர்களாயிருக்கவேண்டும்! அதற்கு மாறாக நம்விஷயத்தில் இவ்வளவு அஜாகிரதை யாயும், அகௌரவமாயும், பரிஹாஸமாயும் அல்லவா வந்து முடிந்தது! அம்மாதிரி அல்லாமல் பெண்களும் ஒரு மனுஷிய ஜீவனென்பதையும், மிருக ஜீவன் அல்ல வென்பதையும், அவர்களுக்கும் புத்திக் கூர்மை உண்டென்பதையும் விளக்கிக்காட்ட நமக்கு எல்லாவிதத்திலும் படிப்பு முக்கியம். அதற்கு விரோதமாயிருக்கும் பால்ய விவாகம் ஒழிக்கத்தக்கதே. ஏன் என்றால் அது நமக்கு ஒரு பொழுதும் அதுகூலமாகவில்லை. அதனால் எவ்வளவோ கெடுதல்தான் நாம் காண்கிறோம். ஆகையால் அதை நாம் சீக்கிரத்தில் நம் நாட்டிலிருந்து ஒழிக்க வேண்டும்.

ஓர் பாரத மாதா.

சமாசாரக் குறிப்புக்கள்.

பர்டோலி குடித்தனக்காரர் சேர்ந்து பம்பாய் சுவர்னரைப் பார்வையிட்டதைப்பற்றி மாதர்களின் அபிப்பிராயம்:—குடித்தனக்காரர்க்கும் துரைத்தனத் தார்க்கும் மத்யஸ்தமாக நிகழ்ந்த பேச்சுக்கள் பயனற்றனவாயின. பம்பாய் சுவர்னர் தம்மைப் பார்க்க வந்திருந்த குடிகளின் பிரதிநிதிகளிடத்துப் பேசியதில், விசாரணை யெடுக்குமுன் உயர்த்தியுள்ள விதிப்படியே வரியைக் கட்ட வேண்டுமென்று சுவர்னர் வற்புறுத்துகிறார். குடிகள் கேட்கும்படியான நியாய விசாரணைக்கும் கட்டுப்பட மாட்டார்கள். ஒரு சமாதானமாக முடிவு ஏற்படுமென்று பொது ஜனங்கள் எதிர்பார்த்திருந்தது வியர்த்தமாயிற்று.

இது சம்பந்தமாகச் சென்ற பிரதிநிதிகள் அறுவரில் மூன்று பேர்கள் மாதர்கள்:—மிஸ்ஸஸ் சாராதாபாய் ஸுமந்த மேத்தா, மிஸ். எம். பெடிட், ஸ்ரீமதி B. தேவை. பர்டோலி ஸத்யாக்ரஹத்தில் முழுதும் மாதர்கள் கூட விருந்து மனமொத்துப் போராட்டத்தை நடத்திவருவது நவீன காலத்தின் அறி குறியாம். உயர் குலத்து ஸ்ரீமதிகளும் சாமனியமான ஏழைச் சோதரிகளும் சேர்ந்து தம்மைச் சுற்றியுள்ள குடிகளின் உரிமையை எடுத்துரைத்து ஓர் உயர் வான நிலைமைக்குக் கொண்டுவர ஆரம்பித்துவிட்டனர். கஷ்டம்வந்த முதல் நடவடிக்கையிலேயே மாதர்கள் தம் விசேஷ தையத்தை நிரூபித்து அதுகூலிகளாய் முயலுகின்றனர். குடில் ஸம்பிரதாயத்தை ஒட்டிய வேற்றுமையுணர்வு ஒழிந்தது. இந்தியாவில் அத்தகைய அதுதாபமும் உத்ஸாஹமும் இந்தியர்க்கு எப்போதும் கிடைக்கக் கூடியது. இந்தியர்கள் இத்தகைய கஷ்டகாலத்தை எதிர் பாராமலே அலற்றை எப்போதும் அடையலாம். அவற்றிற்கு மூலஸ்தானம் மாதர்கள் என்பதுமட்டும் மறக்க வொண்ணாதது.

ஓர் ராணியின் நன்மாதிரி:—உலகமுழுதும் முஸ்லீம் மதத்தினர்களில் குருட்டு வழக்கத்தை ஆசிரயித்துவருவோர்கட்கு ஆப்கானி ஸ்தானத்து ராணி ஸௌரியாவானவர் செய்த ஓர் பிரமிக்கத்தக்க காரியமாவது:—ஸூர்யபகவானும் பொது ஜனங்களும் தம்மைப் பார்த்தால் தோஷமில்லை யென்று, அவர் முக மூட்டத்தைக் கீழாந்துவிட்டார். அவர் வெகு தொலை தேசங்கள் சென்று, ஆங்காங்கு மாதர்கள் அதுபவித்து வரும் ஸ்வேச்சையையும் மற்ற நாட்டு மாதர்களுக்கு உலக காரியங்களில் உள்ள செல்வாக்கையும் கண்ணுற்றவர். குருட்டு ஸம்பிரதாயங்களைப் பிரமாதப் படுத்துகிறவர்கள் சுயநலமுள்ள பூசாரிமார்களே யாம். ராணியவர்கள் ஞானத்தால் தாம் பெற்ற பயனைப் பிறர் எய்துமாறு, தம் எளிய சோதரிகளைக் கைதுக்கிவிடக் கருதி ஜனஸமுதாயச் சீர்திருத்தப் பிரசாரம் தொடங்கியிருக்கின்றனர். மாதர்களை அடைத்து வைத்தவர்கள் முஸ்லீம்

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கள் என்று ஹிந்துக்கள் சாக்குச் சொல்வது வழக்கம். வழக்கம் யாரால் ஆரம்பிக்கப் பெற்றபோதிலும், ஓர் முஸ்லிம் ராணியாரே அதையொழிக்க முன் வந்திருக்கின்றனர். பிறார் மாதர்கள் தொடங்கியிருக்கும் படுதா மூட்டத்தை யகற்ற எல்லா இந்தியர்களும் துணை புரிதலேவேண்டும்.

பலரை மனைவிகளாகக் கொள்ளுதல்:—ஆப்கானி ஸ்தானத்து அரசன் தம் நடத்தையில் ஏகபத்னீ விரதத்தையே கைப்பிடித்து, ஜன ஸமுதாயத்தார் களும் வியபிசாரத்தால் கேடுறாமலிருக்கும் வண்ணமும், ஸமுதாயம் மேலோங்கும் வண்ணமும் சட்டத்தை ஏற்படுத்திவருகிறார். பஹுபத்திரீ விவாகத்தை ஒழிக் கத் தீவிரமான ஏற்பாடுகளைச் செய்துவருகிறார். இரண்டாம் மனைவியை விவாகம் செய்துகொள்ளும் சர்க்கார் உத்தியோகஸ்தன் எவனும் ராஜீநாமா கொடுக்க வேண்டியதுதான். ஒருத்திக்கு மேற்பட்டவர்களை மனைவியராக ஏற்கெனவே கொண்டிருக்கும் உத்தியோகஸ்தர்களைப் பற்றி வேறொரு ஆஜை சமீபத்தில் வெளியிடுவார். சந்தேகமின்றி பஹுபத்திரீ விவாகமானது, ஜனஸமுதாயத் தின் ஊழலுக்கு முக்கிய காரணங்களில் ஒன்று. பொதுஜன வாழ்க்கையில் மனி தர்களுடைய சீலத்தைத் துன்மார்கத்தின் வழியே செலுத்துகிறது. தன்னரசு உடைய நாட்டில் சட்டத்தை ஜனஸமுதாயச் சீர்திருத்தத்திற்கேற்றபடி எவ் வாறுபயோகிக்கலா மென்பதற்கு இது நல்ல உதாரணம். இந்தியாவில் ஹிந்து மாதர்களையும் முஸ்லிம் மாதர்களையும் பஹுபத்ரீ விவாகமென்னும் துவழக்கத் தினின்று பாதுகாக்கும்படி சட்டத்தை ினப்போதுதான் துரைத்தனத்தார் கையாளப் போகிறார்களோ தெரியவில்லை.

வேளிநாகுகளில் நம் கோடி பறக்கக் காரணமானவர்கள், நம் அக் ராஸனார் டாக்டர் அன்னிபெஸன்டும், உப அக்ராஸனார் மிஸ்ஸஸ் டோரதி ஜினராஜதாஸரும் ஆவர். இந்திய தேசிய விவகாரங்களைப் பற்றி டாக்டர் பெஸண்டம்மையார் செல்வாக்குள்ள பெரிய ஸதசுகளில் பேசியிருக்கின்றனர். தற்கால நிலைமையைப் பற்றிப் பெரிய பார்லிமெண்டு ரீதி ரிபுணர்களிடத்தில் கலந்து பேசியிருக்கின்றனர். ஒரு ஞாயிற்றுக் கிழமை லண்டன் ராணி மண்டபத்தில் பேசமுடியாமல் ஜலதோஷத்தால் பாதிக்கப்பட்டபோது, உப அக்ராஸனார் மிஸ்ஸஸ் ஜினராஜதாஸர் சென்று வெகு ஸாமர்த்திய மாய் அரியதோர் பிரசங்கம் செய்து, இந்திய மாதர்கள் ஒருக்காலும் மேல்நாட்டு ஆசாரணிகளைப் பின்பற்றார் என்றும், ஆனால் தம் தேசிய ஸதஸம்பிரதாயங்களை மிகவும் போற்றிவருவதோடு காலாதுருணமாய்த் தமக்குரிய அவசியமான மாறு தல்களை எற்றுக்கொண்டு மேலோங்கி வருகின்றனர் என்றும் எடுத்துரைத்தார். தற்காலத்தில் இந்தியாவில் ரிதமும் பெண்கல்வி முறை தீயதென்றும், விவாக வயது சட்டவாயிலாக உயர்த்தப் படுமானால், பெற்றோர்கள் அச்சட்டத்தை ஏற் றுக்கொள்வொன்றும் கூறினர்.

பீஹார் மாகாணத்தார் பண்டைய நாள் குருட்டு வழக்கத்தை விட்டுச் சீக்கிரம் வெளிவரத் தயார். தடையின்றி அவர்களுள் ஓர் புதிய ப்ரோத்ஸாஹம் 234

சமாசாரக் குறிப்புக்கள்

உண்டாகியிருக்கிறது. மாதர்கள் தம் பொறுப்பை யுணர்ந்திருக்கின்றனர். தம் சக்தியையும் செல்வாக்கையும் உலகில் அதி விஸ்தாரமாய்ப் பரப்ப, இத்தனை நாளாகச் சிதைந்து போய் உபயோகமற்றிருக்கும் ஸம்பிரதாயங்களால் வளர மாட்டாமலிருந்த மாதர்கள் இப்போது சடிதீவில் விழித்த முதன்முதலாக படுதா மூட்டத்தை அகற்றப் பிரவிர்த்தித்திருக்கின்றனர். அவர்களுடைய அறிக்கைப் பத்திரத்திலிருந்து நமக்கு விளங்குவது, அவர்கள் வெற்றிபெறக் கூடுமென்பதே யாம். பாட்டுவினாள்ள ராதிகாஸிம்ஹ லிலாஸத் (Institute) தில் படுதா மூட்டத்தை ஒழித்த மாதர்கள் பலர் கூடியிருந்தனர். அநேகமாய் பீஹாரிகள் தம் கீழான நிலையைப்பற்றி மிகவும் உருக்கமாய்ப் பேசினர். இக்கூட்டத்தின் ஓர் விசேஷம் என்னவெனில், எந்தெந்த புருஷர்கள் தம்பதிகளாய் வரவில்லையோ, அவர்களுக்குக் கூட்டத்திற் புக அதுமதி இல்லை. பீஹார் மாதர்களுடைய ஊக்கத்திற்கு இன்னொரு உதாரணம்: அவர்கள் அகில இந்திய மாதர் கல்வி மகாநாடு அடுத்த ஜனவரியில் பாட்டுவில் கூட வேண்டுமென்று பிரார்த்தித்துக் கடிதம் அனுப்பியிருக்கிறார்கள். நம்முடைய தீவிரமான சங்கமுயற்சிகளில் இம் மகாநாடு மிகவும் நற்பயனுடையதாக விருக்கிறது. அகில இந்திய மாதர்களைத் தேசிய முறைமையில் ஒருங்கு சேர்த்துக் குறைபாடுகளை ஒழிக்குமாறனைவரும் ஏகோபித்துப் பொதுப்பட முயல், இஃதோர் தக்க சாதனமாயுள்ளது. பீஹார் மாதர்களால் மாதர் இந்திய சங்கத்திற்கு ஓர் பெருமையேயாம்.

ஆங்கில நாட்டில் இந்தியர் கண்கிக்குப் பரிந்துபேசும் மேஜர் கிராஹம் போல் என்பவர், நியூ இந்தியா பத்திரிகைக்குப் பின் வருமாறெழுதுகிறார்:— “இந்தியாவிலிருந்து ஓர் ஆயாளை இங்கு அழைத்துவந்து மிகவும் ஹீநமாய் நடத்திய செய்தி எம் காதுக்கெட்டியிருக்கிறது. அவளை வேலையினின்று விடு வித்துத் தன் சொந்த தேசத்துக்கு அனுப்பவுங்கூட, இத்தேசத்து பாஷையும் சட்டமும் தெரியாதபடியால் வெகுசிரமம் உள்ளது. ஏதோ நல்லவேளையாய், அப் பெண்ணை இந்தியாவிற்குத் திருப்பியனுப்பி விட்டோம். அம்மாதா இலங்கை யிலிருந்து வந்திருக்கும் பசுத்தில் வேறு மாதிரி நடக்கும். அங்கிருந்து ஒரு ஆயாளை இங்கிலாந்துக்கு அழைத்து வரவேண்டுமானால், அவளைத் திருப்பியனுப் புதற்குரிய தொகையை சர்க்காரில் டிபாசிட் கட்டிய பிறகுதான் அவ்வாறு செய்யலாம். இந்தியாவிலும் அத்தகைய ஏற்பாடுசெய்ய யாராவதொரு சட்ட சபை யங்கத்தினர் மசோதாவொன்று பிரேரணை செய்யமாட்டாரா?”

நற்பழக்கமுடையவர்கள் தம் வேலைக்காரர்களைப் பரிவாய் ஆதரிப்பார்கள். விசேஷமாய் குடும்பத்தில் குழந்தைகளைச் சாவதானமாய்ப் பார்த்துக்கொள்ளும் தாதி நன்கு பாராட்டப்படுவாள். குழந்தைகளைப் பாாமரித்துவரும் ஓர் தாதிக்கு எத்தனை சம்பளம் கொடுக்கப்பட்டாலும் அவள் தன் வேலையை அன்பு டன் செய்ய வேண்டியவள். எத்தனை ஹீனமான ஓர் தாதியும் தன் குழந்தைகளை உத்தேசித்து, யஜமானியினால் கோபிக்கப்பெறாமல் பார்த்துக்கொள்வாள். தர்மசாஸ்திரம் படிக்காமலே, இவ்விஷயங்கள் தாதிகளுக்குத் தெரியும். இவ்வாறு

ஸ்திரீ தர்மம்

குழந்தைகள், நம் அற்பபண்ணங்களை அகற்றி, சமாதானத்தை விருத்தியாக்குவதற்கு காரணமா யிருக்கின்றனர். வீட்டுக்கு யஜமான ஸ்தானத்திலுள்ளவர்கள், வேலைக்காரியின் மேன்மைக்குணத்திற்காவது சரிவர நடந்துகொள்ளத் தெரிய வேண்டும். தன் குழந்தைகளை வளர்க்க ஒரு தாய்க்குச் செய்யவேண்டிய சாதாரண கடமைகளை நிறைவேற்றாத இந்த சம்பவத்தைத் தெட்கும்போது எம் நெஞ்சம் நடுக்குறுகிறது : இஃது ஓர் அபூர்வமான பேர்வழியா யிருக்குமென்று நம்புகிறேன். இம்மாதிரி இனி நேராதபடி, இந்தியச் சட்ட சபையார் கவனித்துச் சட்டமொன்று திட்டம் செய்வது அதியவசரமென்பதை வற்புறுத்துகிறோம்.

குருவருள் சரணம்

(இராகம்—சுருட்டி.)

‘பித்தா பிறை சூடி’ என்ற தேவாரமெட்டு.

1. திருவே யரு மறையே தரு குருவே நின் தருவால்  
குகமே பெறு முறையே யிது வெனவே வழி வுணர்வோம்  
புதிதே யது தினமே மந முழுதே மிக விரைவே  
யழகே கொடு நிறமே பல கதிரே யொளிர் வகையாய்
2. சுபமே யுது வழியேகுண மிகமேலிட முயல்வோம்  
ஜயமே பெறு துணியே நனி நிறைவேறிட வியல்வோம்  
கவையே நிறை பொருளே யணிகவியே யிசை புனைவோம்  
உலகேவொரு படியே நலமுறவே வகைபுரிவோம்
3. மலையேயென விடையூறுகள் திரளாயெதிர் வருமேல்  
பனியேயென நினைவேசொரு மருமேயமை வுறுவோம்  
மதமேபெறு மதமோதுதல் இனியே தொலை தவிர்வோம்  
உளமே யுறை நடுநாயக நினைவே சரண் புகுவோம்.

B. S. ராமசுப்பையர்.

TELEUGU

స్త్రీ-ధర్మమెద్ది?

(బ. సూ.)

సుందరి తన శయనసుందరిమున వరుండి చదువు కొనుచుండ వద్ద విక  
సిత ముఖపద్మయై వెనుకనుండి నచ్చి సుందరి కనులుమూసెను.

సుందరి :—(అదరిపడితేచి తనచేతులతో వద్ద చేతులను విడదీయుచు  
చిరు నవ్వుతో) నేనెఱుగుదునులే పద్మా! మీయక్క యత్తవారింటికి వెళ్లినదా?  
పాపము మఱల దానినెన్నాళ్లకిటు బంపుదురో?

పద్మ :—ఏమో ఇస్తేండ్లకొకసారి నచ్చుట దుర్లభమైనది. కాని నాకే  
దిన మింటికడ నిలువ మనసాప్పుటలేదు. దీనికేమిగాని నీచేతిలోనున్న యా  
పాత్రము పేకేమి?

సుం :—(పాత్రము వంకచూచుచు) ఇది స్త్రీధర్మమును మానవత్రిక.

పద్మ :—సరి మఱల నిదియొక శ్రోత్ర పత్రిక బయలుదేరినదా?

సుం :—కాదు కాదు. శ్రోత్రదికాదు. ప్రాత్ర చే. మన వారెల్లరు నెఱింగి  
యాచరించినచే, మనము మాత్రమే యీ సదును మఱచిపోయితిమి. దానినే  
యంపుడు కొందరు త్రనుస్త్రీలు జ్ఞప్తికిందెచ్చుచున్నారు.

పద్మ :—అనగా దీనియందే మయిన మనమెఱుగినదిన ధర్మమున్నదా?

సుం :—అ కానవసినంతయున్నది. ఇప్పుటి విద్యావంతులందరెంద రెన్ని  
ధర్మము దేశనేన నొనరించుచుండిరో తల్లులన నెట్లుండవలయునో దాంపత్య సౌఖ్య  
మన నెద్దియో తెలియనగును. స్త్రీధర్మమునగా స్త్రీలకు విధ్యుక్తమగు ధర్మమును  
చెలుపునదిగదా.

పద్మ :—అటులనా!—నాకుఁగూడఁ గొంచెమా ధర్మమేదో దయచేసి  
చెప్పరాదా!

శ్రీ భక్త

సుం :—చెప్పుటకే మున్నది ! మన భరతభూమిని జనించి దిగంతముల యశమునించిన సతీమతల్లుల పవిత్రచరిత్రంబులు నీవు వినుచుండుటలేదా, అంత వరకు బోనేల ! మనమెరిగిన విషయమే గమనింతము. ఏనూరుగురికైన నిట్టె సకలోపచారంబులు నలువగులుగు మన యవ్వలకును మనకు నారోగ్య భాగ్యమున నెంత అంతరువున్నదో చూడుము. నిరంతరము సతిధిసేవ నొనరించు పట్లనేమి, దేవతార్చనాదులకుం దగు సకలవస్తు చయంబును సమకూర్చుపట్లగల భక్తిశ్రద్ధల యందేమి, శాకపాకంబులొనగూర్చు నెడగల శుచిత్వమునందేమి, యిట్టి వింకనసేక విషయంబులలో, వారికిని మనకును హస్తముక క్కాంతరువున్నదే. మన జీవితమెల్ల నిదురనుండిలేచినది మొదలు పనివారి పైననే నాధారపడియుండ నికమన జన్మలు త్ర మస్థితినిబొందుటెట్లు ! అదియట్లుండ భనాశచే నానిసత్వమునకు కుదిరిన పనివాండ్రకు మన యాయురారోగ్యాదులయందేల శ్రద్ధగలుగుస్తా ! దాన ననారోగ్యము పెచ్చు పెరిగి దుర్భర వ్యాధులకును దుర్భరణములకును గుఱియగుచున్నారమే. పరిజనుల సంఖ్య హెచ్చినకొలది సోమరితనముకూడ హెచ్చి దాన నమిత దుర్గుణముల కాల వాల మగుచున్న మనకు దైవభక్తి భూతదయ సహనము సత్కాలక్షేపాదులకు దావెక్కడిది !

పద్మ :—నిజమే కాని మనమింతవర కధోగతి గూలదగిన హేతువెద్ది యో యెఱుంగజాలకున్నాను.

సుం :—ఎద్దియా ! మనదేశము విదేశీయుల పరిపాలనకులోనై ఆ యా దేశకాలపాత్రంబుల ననుసరించి నియమించబడిన కట్టుబాట్లకుం గట్టుపడి కాల క్రమంబున సదాచారంబుల స్మరణంబులేక మతనియమంబులు మంటగలిపిభక్తి జ్ఞానాదుల గౌరవోలి విదేశ వేషభాషయందమితా సక్తులై నవనాగరికతా పితా చంబునకుంజక్కిన తలినండ్రులు క్రమశిక్షయందు నారితేర్చి తమ బిడ్డల సభివృద్ధికిం దెచ్చుమార్గంబెఱుంగక పోవుటచే యా బిడ్డలు దేహమనోదార్థములు మొదలంట జెడి ఇహపరదూకులై యిట్లదోగతింజెందుచున్నారు.

పద్మ :—మఱల మనము సదాచారుల మగుటకు సదుపాయమేమియును లేదా !

శ్రీ రాకము

సుం :—అట్లుగావలెనన్న మనలో ప్రతి స్త్రీయు పూర్ణ విద్యావతియగు టకై ప్రయత్నింపవలయును. సద్విద్యవలన ధర్మాధర్మబులననేమో తెలిసికొనగలరు. అట్లుపై నధర్మమును విడచి ధర్మాన క్తచిత్తులగుదురు. ధర్మకర్మంబులవలన మన శ్చుద్ధిగలుగును. దానివలన నిహపరంబులు సాధింపవచ్చును. సంఘ సంస్కరణలఁ జక్కవరచి దేశోన్నతికై పాటుపడ జాలుదురు. విద్యాధనంబునకు సాటుగలదా ! విద్య యమూల్యాభరణముగాదా ! విద్యాపతులు తమ జీవితంబుల నెట్లుపయోగ వంతములుగను ఎట్లు పవిత్రములుగనుంచవలయునో తెలిసికొనగలరు. ఇట్టి తఱిని మనవారనేకు లాడువాండ్రకు గూడ చదువేల ! యుద్యోగములఁ జేయజోదురా యూళ్లెదురా యందురే ! అదియెంతవెట్టి. అంతయేల ! ఏదేశపుత్రులు జ్ఞాన హీనలై యుండురో యా దేశమే సరకతుల్యమని మనస్వానుభవమే చెప్పుచుండుట లేదా ! కటకటా ! కేవల స్వాస్థ్యపరులమగు మనయందలి యనూయాది దోసంబుల వలన నిప్పటి మనకుటుంబము లెట్లు దుఃఖభాజనములగుచున్నవో మన యందనేకు లెరుగరా. [తలయెత్తి గోడగడియారమునుచూచి] పద్మా ! యిప్పటికిక నాకుసెల వొసంగుము. మఱల రేపు మనమిరువురమును గలసికొన్నప్పుడీ విషయమై ముచ్చ ించుకొందము. వేశచాలయైనది నాపనులను దీర్పజోవలయును.

(ఇరువురు నిష్క్రమింతురు.)

బు. సూ.

## స్త్రీ లో క ము

బర్దోలి వీరులు

బర్దోలి తాలూకా బొంబాయి రాష్ట్రమునందలి నూరత్తు జిల్లాలోగలదు. ఇచ్చటివారి వృత్తిచాలవరకు వ్యవసాయము. గత సంవత్సర మాప్రాంతమున కురిసిన అపరిమిత వర్ష ములవలన, అచ్చటి పంటలన్నియు నాశనమయ్యెను. తమదేశత తాలూకాయంతటను తాండవమాడుచున్నది. రైతులు తమ దీనావస్థను ప్రభుత్వ మువారికి తెలుపుచు, ఈ సాలునకు తాము కట్టవలసిన పన్నులను కొంతవరకు తగ్గిం

చమని ప్రార్థించిరి. దొరతనమువారా ప్రాంతపు భూములమీద ఈ సంవత్సరము నుండి అధనముగా విధించదలంచిన శిస్తును రద్దుచేయ ప్రార్థించిరి. రైతులప్రార్థన నను విను నాధుడులేడు. ప్రభుత్వమువారికెన్ని సారులు రైతులు తమ కష్టములను అర్జీలద్వారా పంపుకొనినను వానిని బుట్టదాఖలుచేయుచుండిరి. రాయభారములు పంపుకొనిన, వానిని మూలద్రోయుచుండిరి. ప్రజలిక నేమిచేయవలయును? తమ నాయకులను దర్శించి, వారికి తమ బాధలను నివేదించిరి. తమ పరిస్థితులను స్రవ్యక్షముగా చూపెట్టిరి. నాయకులలో ధీరోదాత్తుడు వల్లభబాయి పటేలుగారు. రైతులకష్టపరంపరలు నివారణయైనగాని తానింకొక పనినిచేయనని ఆమహానీయుడు చట్టుపట్టెను. కొంతమంది యువకుల సహాయ సంపత్తితో బర్మోలిలోనే నేడు నివసించుచు, వారికష్టముల నివారణ చేయుటకు సకల ప్రయత్నములను సలుపుచున్నారు.

తమ కష్టముల నివారణచేసినంతవరకు అచ్చటి పన్నుల నీయ నిరాకరించుటకు రైతులు దీక్షబూనిరి. ఈ దీక్షవలన అచ్చటి జనాంగము పడిన కష్టములు వర్ణింపదరముగాదు. వారి భూములను దొరతనమువారు స్వాధీనముచేసికొనిరి. వారి పశువులను, వంట సామానులను, జప్తిచేసిరి. అంతయేల పెట్టవలసిన కష్టములనన్నిటిని బెట్టి బాధించిరి. తాని మన సోదరులు తమ దీక్షను నడలలేదు. తమకువచ్చిన కష్టములనన్నిటిని అత్యంత సంతోషముతో భరించిరి.

ప్రభుత్వమువారు ఇక ఏమిచేయగలరు? ప్రజలకష్టముల నివారణచేసినగాని, ప్రభుత్వము ఆప్రాంతమున జరుగుట కష్టమనియే నేడుగుర్తించిరి. గవర్నరుగారు వైస్రాయిగారితో సంగతి సందర్భములను సంప్రదించి గత వారమున సూరత్తునకు వచ్చిరి. బర్మోలినాయకులు అందు ఈ మహాద్యమమున ముందంజవేసి పనిచేయుచున్న సోదరీమణులు—శారదాబాయి సుమంత మెహతాగారు, ఎం. పెటిటుగారు, బి. దేశాయిగారు—గవర్నరుగారిని దర్శించి, ప్రజల కష్టములను పూసగ్రుచ్చినటుల నివేదించిరి. రాయబారులకు, గవర్నరుగారికి చాలసరకీ సమన్వయగురించి చర్చజరిగినదిగాని, ఫలితమేమియు కనుబడలేదు.

గవర్నరుగారి విషయమును గురించియే శాసన సభలో పైతము మొన్న చాలసర కుపన్యసించిరి. ప్రజలే తాము చెల్లించవలసిన పన్నులనన్నిటిని వెంటనే

చెల్లించిన, వారి కష్ట నివారణములను విచారించుట కొక విచారణ సంఘమును నియమింతునని చెప్పిరి. ఈ విచారణ విషయమున నాయకులకు, ప్రభుత్వమువారికి మరత్తులలో ఏకీభావమింకను కలుగలేదు. ఇంకను ఇందు విషయమున ఇను సక్షముల రాయబారములు జరుగుచున్నవి.

ప్రభుత్వమువారు ప్రజల దృక్పథమును చక్కగా నరసి, రైతాంగము వారి బాధలను నివారించిన అంతయు బాగుపడును. గవర్నరుగారు రైతాంగ పక్షపాతులని వినుచున్నాము. వారి విషయమున నెక్కువ దూరదృష్టినిచూపి, అంతయు సరిపరతురని నమ్ముచున్నాము. అప్పుడే ప్రజలకు, ప్రభుత్వమునకు నిజమగు పరస్పర విశ్వాసము లభ్యపడగలదు.

పై విషయమును వ్రాసిన తరువాత ప్రభుత్వమువారికి నాయకులకు రాజీకుదిరినదనియు ప్రజాశయముల మన్నించి బర్మోలి రైతులబాధల నివారణచేయుటకు ప్రభుత్వమువారు అంగీకరించిరినియు వినుటకు సంతసించుచున్నాము. ఇందులకు గవర్నరుగారికి, ప్రజానాయకులకు మా అభినందనముల సమర్పించుచున్నాము.

#### ఆఫ్ గను రాణి

ఆఫ్ గను రాణిగారు స్త్రీల స్వాతంత్ర్య విషయమున చూపుచున్న సాహసము వర్ణింప తరముగాదు. మునల్లాను రాజ్యములలోని వారందరిందులకు ఆశ్చర్యమగుచున్నారని చెప్పిన, ఆమెగారి సంస్కరణము లెంతవరకు పోవుచున్నవో మనముగాంచవచ్చును. తామీ మధ్యగావించిన యైరోపా దేశసంచారమున తమ గోపాను సంపూర్ణముగా నడలివైచిరి. పాశ్చాత్య దేశములలో స్త్రీలీకీతిని దేశోపకారములగు విషయములలో ఏకీతిని ముందంజవైచుచు, నేపచేయుచున్నదియు గన్నులారగాంచిరి. స్త్రీలీకీతిని నేవారాధకులై కృతార్థతగాంచుచుండ ఇక రాణిగారుగూరకుందురా? నారీలోకమున అందు ముఖ్యముగా తమ దేశమున సాంఘిక మరాచారములకు లోనయి నానా బాధల ననుభవించుచున్న సోదరీమణుల నుద్ధరించుటకు వ్రతము బూనిరి. స్త్రీ స్వాతంత్ర్య పరాయణులగు తమ భర్తగారి సహాయసంపత్తిచే తమ రాజ్యమున స్త్రీల నుద్ధరించుటకు రాణిగారి నేక సంస్కరణముల నప్పుడే ప్రవేశపెట్టుచున్నారు. రాణిగారి ప్రయత్నములన్నియు

శ్రీ గర్భ

నిర్విఘ్నముగా నెరవేరుగాక. అజ్ఞానంధకారమున దేలుచున్న ప్రాణేశ నారీమణులును ఈ సంస్కరణముల వలన ధన్యాత్మలగుదురగాత!

### బహు భార్యత్వము

బహు భార్యత్వమువలన మన సంఘమేరితిని చెడిపోవుచున్నదియు, స్త్రీలు అసహాయ రాండ్రయి, తమ స్వాతంత్ర్యము నేరితిని గోలుపోవుచున్నదియు మనము తూర్పుదేశములన్నిటిలో గాంచవచ్చును. దేశ పురోభివృద్ధికిది యొక పెనుభూతమని అఫ్ గను ధాజుగారు గాంచి, దానిని నిర్మూలముగా తమ రాజ్యము నుండి దొలంగించుటకు శాసనములను చేయుచున్నారని వినుటకెంతయు సంతసించుచున్నాము. తమ రాజ్యమున రాజకీయోద్యోగులు ఏకపత్ని వ్రతులుగనుండ వలయుననియు, రెండవభార్యను పెండ్లాడదలంచు యుద్యోగి ముందుగా తన యుద్యోగమునకు రాజీనామా యిచ్చి తీరవలయుననియు రాజుగారు శాసించియున్నారు. ఇంతకుముందే బహు భార్యలుగల యుద్యోగుల విషయమున సైతము రాజుగారిొక ప్రకటనమును త్వరలో చేయదలంచియున్నారని తెలియుచున్నది. రాజుగారు చేయుచున్న ఈ శాసనమువలన దేశమునకు గలుగు, అందు ముఖ్యముగ స్త్రీలకు గలుగు—లాభములు వర్ణింప తరములుగావు. మనదేశమున సైతమిట్టి శాసనముల నెప్పుడు చేసిన, మన స్త్రీల నాయకులుస్థరింతురో?

### మన నాయకురాలు

మన నాయకురాలు డాక్టరు అనిబిసెంటుగారు భారత స్త్రీ యుద్యమ తత్త్వమును పాశ్చాత్యదేశీయులకు నివేదించుటకు నేడుచేయుచున్న సేవ వర్ణింపదరముగాదు. ఈ విషయమున బిసెంటుగారికి, శ్రీమతి జీనరాజ సతిగారు చేయుచున్న సహాయము చెప్పునక్కరలేదు. అనేక సభలలో వీరిరువురు భారత సమస్యలను అందు భారత స్త్రీ సమస్యలను గురించి మాటలాడుచు, అచ్చటివారి సానుభూతిని బడసియున్నారు.

డాక్టరు బిసెంటుగారు అనారోగ్యమువలన లండనులో భారత స్వాతంత్ర్యమునుగురించి మాటలాడుటకు వీలుకాకపోయినందున, జీన రాజసతిగారు వారి

శ్రీ బోకము

స్థానము నాక్రమించి భారత స్త్రీలు స్వాతంత్ర్యరథమును నడపుటకు ఏయేరితిని ముందంజవేయుచు కీర్తిగాంచుచున్నదియు, నేడు భారత స్త్రీ భావ్యదయమునకు అడ్డునచ్చు సాంఘిక నిరోధములేవియో, వానినేయేరితిని పోగొట్టిన భారత స్త్రీ యుద్యమము నిర్విఘ్నముగా వికాస సంతతుగనునదియు చక్కగా సభికులకు నివేదించిరి.

మన నాయకులు ఈ మాసంతమునకు సహృద్యులువిరి విచ్చేయుదురు. వారికి సత్రికా పక్షమున సుస్వాగతి మొనంగుచున్నాము.

### బిహారు సోదరీమణులకు సుస్వాగతము!

పూర్వాచార సంప్రదాయములను నిలువబెట్టుటలో బిహారు రాష్ట్ర వాసులకు బెట్టినదేమీరు. ఎటువంటి నూతనోద్యమము దేశోన్నతికి ప్రారంభమయినను, బిహారువాసులు సానుభూతి జూపుట ఎంతయో కష్టతరము. అటువంటి పూర్వాచార పరాయణులగు బిహారు వాసులు ఇతర ప్రాంతములవారితో బాటు స్త్రీ స్వాతంత్రోద్యమమున ముందంజవేయుచు, సంస్కారప్రియులగుట ఎంతయు శుభసూచకము. ఆదేశమున పురుషుల కన్నను, స్త్రీలు తమ పురోభివృద్ధి కరములగు విషయములలో నెక్కువ సానుభూతిని జూపుచుండటం ఇంకను ఎంతయు సంతోషకరము.

ఆదేశస్త్రీల అభ్యుదయమునకు నేడు పెనుభూతముగ నున్నది ఘోషావృద్ధి. ఈదురాచారమువలన అచ్చటి సోదరీ మణుల్లితవరకు అజ్ఞానంధకారమున మునిగి తేలుచు, పడుచుండిన బాధలను చెప్పదరముగాదు. అటువంటివారు నేడు ఘోషావృద్ధిని తమ దేశమునుండి వెడల దరిమివగాని, తమకేమాత్రము ముక్తి యుండజాలదని గ్రహించి, దాని నిర్మూలమునకు వాగుచేయుచున్న ప్రయత్నములు చెప్పుదరముగాదు. ఎన్నియో బహిరంగ సభలను సమావేశమవుచు, ఈ వృద్ధిని నిరసించుచు తీర్మానములను చేయుచున్నారు. పురుషులు సైతము తమసోదరీమణుల యీ యుద్యమముపట్ల సానుభూతిని జూపుచు బహిరంగ సభలకు తమయింటి యాడవారిని సైతము బిలుచుకొని వచ్చుచు అన్నిరీతుల సహాయముచేయుచున్నారు. మన సోదరీమణుల యీ యుద్యమము నిర్విఘ్నముగా కొనసాగుగాత!

శ్రీ భక్తి

మన నారీమణులు ఇంతటితో తృప్తిపడటలేదు. అఖిల భారత మహిళా సభను రాబోవు సంవత్సరమున, పాట్నానగరమున కాన్వేనించుటకు తీర్మానించుకొనినారు. అఖిల భారత మహిళాసభను తమ రాష్ట్రమున కాన్వేనించుట వలన, అఖిలభారత సమన్వయలో సైతము మన బహుళ మహిళలు పాల్గొని తోడ్పడట కెంతయు అవకాశముండగలదు. మన కార్యక్రమము పట్ల నీరీతిని సానుభూతిని జూపు సోదరీమణులు బహుళ రాష్ట్రమున నున్నందులకు భారత మహిళా సంఘమువారెంతయు గర్వపడుచున్నారు.

మన దాసీల కష్టములు

భారతా భ్యదయమును నిరంతరము వాచించుచు, మన యుద్యమముల కన్నిటికిని తోడ్పడుచుండు గ్రాహంపోలుగారు, ఈ మధ్యన్యాయుండియా పత్రికలో భారత దేశపు దాసీలు ఇంగ్లండులో తమ యజమానులు బెట్టు నిర్బంధముల కోర్వ జాలక పడుకష్టములనుగురించి, అతి సంతాపకరముగ యుత్తరమును ప్రచురించి యున్నారు. మనదేశపు దాసీలకు ఇంగ్లండు దేశమా క్రొత్తది. అచ్చటి భాష యా బొత్తుగ తెలియదు. అచ్చటి దేశీయ సంప్రదాయములూ దేశముకంటే దెలియవు. తమ యజమానులగృహమే నారి ప్రాంతము. యజమానులు ఏమని నను వోర్చి తీరవలసివచ్చును. ఏమాత్రము స్వాతంత్ర్య భావము జూపిన అప్రకష్టములనుభరించవలసినదే. వారియొక్క యోగక్షేమముల నారయు నధికారులెవరు నులేరు. ఇట్టి పరిస్థితులు భారతీయులకుతప్ప ఇతర దేశవాసులకచ్చటలేవు. అంతవరకు పోసే! సింహళ దేశమునుండి దాసీలు ఎవరును ఇంగ్లండునకు నొకరికి పోగూడదు. అథవా అచ్చటికి పోవలసిన పక్షమున యజమానులు, దాసీ రాక పోకల కగున్యాయములను ముందుగానే సింహళ ప్రభుత్వమువారియొద్ద భరానత్తుగా కట్టవలయును. అట్టి సౌకర్యములు మన సోదరీమణుల కెందులకు ప్రభుత్వమువారు చేయకపోయిరో దెలియక యున్నది. సామ్రాజ్యశాసన సభలో భారతి సభ్యులీ విషయమును చర్చించి మన సోదరీమణులు నేడు విదేశములలో ననుభవించు కష్టములను నివారణచేయుదురని నమ్ముచున్నాము.

ఒక్క ప్రభుత్వమువారేగాక ప్రజానాయకులేగాక, దాసీలను నొకరికి కుదుర్చుకొను యజమానులకు సైతము ఈ విషయమున నెంతయో బాధ్యతగలదు.

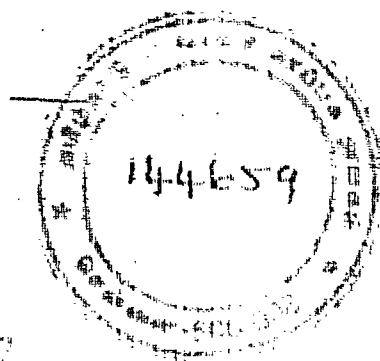
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శ్రీ లోకము

తమ బిడ్డల పోషణకు ఇంటి పనులను చేయుటకు దాసీలను నియమించుకొనుట యన్న, వారిని నానా కష్టముల బెట్టుటగాదు. వారి పోషణ భారమును యజమానులు తమపైన వేచికొని యున్నారు. తమ బాధ్యతను నిర్వహించుకొనుటకు వారలకు చేతగాకపోయిన, దాసీలకు ప్రయాణ భత్యములనిచ్చి వారల నిండ్లకు బంపవలయును. ఇది మర్యాదతనము. అటులగాక, నిరంతరము తనకుసేవచేయు, నోరు తేని దాసీలను బాధించుట రాక్షసకృత్యమున కన్న నెక్కువయని చెప్పువలయును. దాసీల కష్టముల నివారణచేయుటకు, ప్రభుత్వమువారికోసహా, యజమానులు తోడ్పడిన తమ మర్యాదను నిలుపుకొనగలరు. ఈ సమస్య పరిష్కారమున యజమానులు తమ బాధ్యతను మరచి పోకయుందురని నమ్ముచున్నాము.

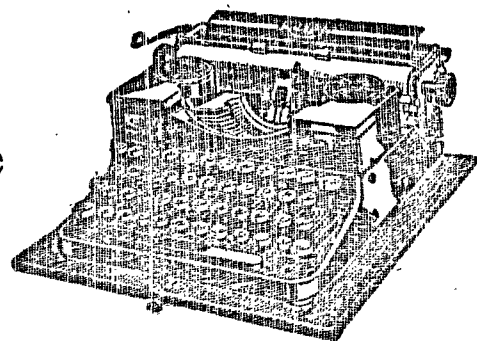
శ్రీమతి భాగీరథమ్మ శ్రీరాముగారు

సోదరీమణి భాగీరథీ శ్రీరాముగారు చెంగల్బట్టు మండల విద్యాసంఘమున ప్రభుత్వమువారిచే సభ్యురాలిగా నియమింపబడినారని వినుటకెంతయు సంతసించుచున్నాము. మన సోదరీమణి, శ్రీయుద్యమ వ్యాపకమునకు చేయు సేవ అపారము. సూతనానకాశమును వారు గైకొని మండల విద్యా సమన్వయలో సైతము కెక్కువగా తోడ్పడగలరని చెప్పుట అనవసరము.



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