



Address of Welcome

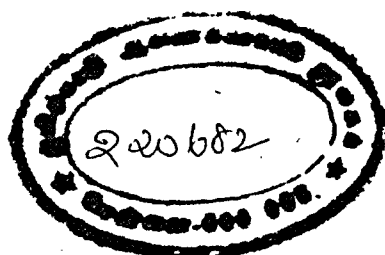
By BEGUM MAZHARUL HAQUE, CHAIRMAN OF THE RECEPTION COMMITTEE.

Lady Stephenson, Your Highness, my respected sisters and brethren,

You have gathered in this ancient town of Patna from the distant corners of this vast land of India, having undergone the hardships of long journeys not for the love of pleasure and sight-seeing, but to devise remedies for the great sorrow that you feel at the sad condition of our sisters in this country. I most humbly but sincerely welcome you to this Conference. The great work for which you have taken all this trouble is a very important and necessary work, upon the completion of which the advancement of India depends. We have tried our best to think of your comfort and convenience, but you can well understand that it is not possible to get all the comforts of home in another place. I hope that by your generosity you will forgive us our shortcomings.

This is the 3rd sitting of the All-India Ladies Conference. The first sitting was held at Poona under the brilliant presidency of Her Highness the Maharani of Baroda; the second was held at Delhi, the Capital of India under the august presidentship of Her Highness the Begum mother of Bhopal. This is the third Conference which is being held under the presidentship of Her Highness the Dowager Rani of Mandi. On behalf of the ladies of Behar I thank Her Highness that she has generously accepted our invitation and honoured us by her presence here. Your Highness, your predecessors who graced the presidential chair were the great rulers of independent States and the success of the conferences held under their lead is well-known throughout India. I fully hope that the present Conference that is being held at Patna will achieve the same, rather a greater, amount of success under your presidentship.

Respected sisters, it is my duty as a chairwoman of this Conference to extend my welcome to you and not to discuss questions which will be the duty of others to discuss, but I hope that you by your kindness will forgive me if I by your leave express my thoughts on one or two matters. We have to traverse a long and distant road in our work. We see that in India hardly any work has been done for the



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advancement of the women of this land, if we except the solitary Women's University of Poona founded by Professor Karve. Look around this our vast country of India—you will not find any institution with the exception of a few girls' schools where our girls can be given higher education. This question of women's education is the root question upon which the advancement and welfare of the Indian nation depends. The people whose mothers and daughters are ignorant cannot be called a nation. A nation is bred and brought up in its mothers' laps. There is a saying of the Prophet of Islam that "Paradise lies under the feet of your mothers". The people who do not respect their women if not destroyed to-day will be destroyed to-morrow. Please think what is the cause of the downfall of India. Simply the ignorance of the women of this land. If our women had been educated the men would not have experienced the difficulties that they are experiencing to-day. We women can do much that men cannot do. Kindly do not think that I am boasting, but this is a fact which everyone after a little consideration can understand. After all, men are brought up and nursed in our laps and they get their intellect and intelligence from us. Whatever intelligence we have men also will possess the same. It is possible that education may increase their intelligence but I claim that if we also get the same kind of education we can rightly claim equality with men.

The second point which is in my opinion even more important than that of education is the question of purdah. It is pleasant to contemplate that purdah is not so universal as people think. The Muslim community is affected by it more than others and that also in this province of Behar. The women of the poorer classes who outnumber the others go out of their houses publicly without any purdah, but the women of the wealthier and middle classes live in strict seclusion. The purdah which is found amongst the women of Behar is not found in any country of the world. Turkey, Persia, Afghanistan are Islamic countries, but in these countries also the ladies have got freedom to a great extent. Behar cannot boast of even this much freedom. There ladies are confined within the four walls of their houses and no one can hear their voice, let alone see their faces. There are other provinces in India where no such strictness is forced upon the women-folk. I myself come from the family of Tyabji which gave up this custom about fifty years ago and now we can go and mix freely with others. You know that even in Behar a movement has been started by my Hindu sisters that this custom should be abolished and there is every hope that this movement will succeed. You see the result of this movement with your own eyes in this hall.

ADDRESS OF WELCOME

Many ladies who lived in strict purdah are present here and they have helped to make the Conference successful. They have collected so much money that there will be no difficulty in meeting the expenses of this Conference. We all should be thankful to them. If the ladies of India will make similar combined effort, then the future of their advancement will be assured. The evils of purdah are obvious. I will here only refer to one, and that is, it is impossible to educate our girls properly under this custom. I have seen with my own eyes that girls of three or four years of age cannot come out of their houses. How can the girls be educated under these conditions? I have heard that the ladies of Turkey ordinarily know four or five languages and that their education is well advanced. It appears from the papers that the ladies of Turkey and Persia have freed themselves from the trammels of 'burqa' and that even in Afghanistan this reform has commenced. Her Majesty Seeraiya Begum, the Queen of Afghanistan, has discarded her 'burqa'. In India our two first Presidents of the Conference have freely attended our sittings. I consider this a good augury for the advancement of India.

These are the few thoughts which come surging in my mind and I could not but express them, and hope that I shall be forgiven if I have exceeded the correct bounds in which it is considered proper for ladies to surround themselves. Many resolutions will be moved before you and if you pass them there would be a regular revolution in the condition of women of India and they will be able to take their proper share in the political, economic and social matters just like the other women of the world.

It would not be improper for me to mention here the name of a lady who is the life and soul of this session of the Conference. If she had not taken the great burden of organizing this Conference then, believe me that this Conference would not have been held here at all. Her diligence and hard work has brought you all here. She has not left a single stone unturned in making this Conference a success. The lady's dear name is Sushama Sen, and we can never be too grateful for her selfless work.

Age of Consent

The Age of Consent Committee must have by this time received most of the answers to the questions issued by it to various representative bodies and persons all over India. We shall briefly advert here to some considerations which the Committee might do well to remember in its deliberations.

The laws fixing the Age of Consent imply the proposition that premature sexual relationship is physically and otherwise injurious to girls, but that at a certain age they are sufficiently acquainted with themselves and the affairs of life to be fit to govern themselves as they please. From the point of view of strict logic and morality, the age of majority—of 18 years—should be the Age of Consent, and future generations will look back with amazement at the inconsistency and injustice of a law which prevents girls below a certain age from making contracts affecting their property, but permits them to make contracts regarding themselves. But consistency and justice are apt to be forgotten by men in dealing with the affairs of women or the problems of sex, and thus we get a compromise fixing the Age of Consent at fourteen outside marriage relations.

The Age of Consent must depend upon the girl's age of self-knowledge, a subjective condition with her, which is the same irrespective of the objective circumstance whether it is a Muslim or a Christian, a European or an Indian, or even whether it is a stranger or the husband, who offends against her. But a special concession has been given to husbands, and the Age of Consent is at present thirteen when these persons are involved. This is, strictly considered, a defect in the law: the circumstance that a husband is the offender in a case should be a ground for extenuation and lighter punishment, but not for exculpation and complete acquittal. Justice and logic require that for determining offences within the married state also, the age should be the same. Dr. Gour proposes the standard of sixteen years for extra-marital offences, which would be allowed by most people to be reasonable. The same age may well be fixed for the other class of cases also.

The amendment of 1925, fixing the Age of Consent at thirteen, has not served any important purpose, except that of a stepping-stone to a better state of law. It is well-known that the evil of con-

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ating a girl's marriage at an early age exists in a wide-spread in the Brahmana community in South India, among others. Even with them it is not usual to consummate marriages before the wife has attained the age of thirteen. The amendment of 1925 made a gesture of progress and social courage, and like Don Quixote sought to vanquish an enemy that was largely illusory.

In cases in which the law was violated, it was always possible for offenders to escape, because children below puberty, whether eleven or twelve or thirteen, very much resemble each other. But puberty is a great physiological event, producing perceptible external changes, and it would be impossible for girls just of the age of puberty or less to simulate those well above that age. Therefore any law which aims at the welfare of Indian women should fix the Age of Consent clearly above the age of puberty, and make it impossible for offenders to escape by narrow margins.

Often reformers considering the present problem are asked to tackle the other question of fixing a minimum age of marriage for girls as being more effective to protect them. And when they do this, they are told that marriage is a sacrament and that they would be better advised to consider the question of the Age of Consent. Thus between the Bills of Mr. Sarda and Sir Hari Singh Gour, the Indian girl is to be tossed about without finding refuge in either. They are not wise legislators who would drop one useful Bill on the contingency that another more useful may be passed. (*New India*).

Awakening of Sex.

(An extract from a lecture delivered by Dr. Annie Besant at the Queen's Hall, London, in June 1928.)

I want, if I can, to point out to you that it is not only the merchants who have awakened and who are no longer pro-British as they were. The women also have awakened, and probably you have very little idea how wide awake they are at the present moment. Indian women are a good deal in advance of English women, because the political position of Indian women was not decided by England. I myself urged Mr. Montagu very strongly not to make laws against women, because we had no such laws in India, save in such matters as inheritance. He thought it would not do for English men to free Indian women, and so he insisted on leaving them out of the electorate. One of the first things done by the Indian men was to put them on to the electorates, and it is a very good thing it has not been done from England, because the Indian men gave the women of India the same suffrage as they themselves possessed, so that the women are on complete equality with Indian men.

Many causes have worked for this awakening of Indian women, and there is one point about them that I should like to mention to you: that one of the results of the Indian women's position ever since the Musalman's invasion of India—the result of her partial seclusion in some parts of India—was that she got into the habit, whenever learning anything useful, of immediately putting it into practice within her own sphere of life. She did not have theories, for instance, that she did not practise. She did not accept a principle that she did not try to work out in her life, and so the result of the enfranchisement has been that they are not only free as men are free, to take part in political life, but they are making use of this freedom. We had no laws to get over there, only customs. The Universities were always open to women who wanted to go; there might be family position and obstacles, but no law in the way. And so the result has been that women have taken their place in Indian life to a greater extent than English women have taken their place in the public life of the Nation. You have not yet, for instance, a Deputy Speaker of the House of Commons who is a woman; but in the Madras Legislative Council there is a woman, and a very able

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one. She was elected by the men and does her work admirably well. Indian women have taken various positions—one as a Minister of Health in an Indian State, and in all matters they do the work for which they have the capacity, and the result has been that we not only have women Magistrates, women Ministers of Health and women in other positions, but there is no barrier in the way of an Indian woman taking any position in the Nation for which her capacity and her general ability to do the duties of the position fit her. Under these conditions, then, the awakening of the women of India has been a very remarkable thing, and an enormous advantage that we shall very soon reap from the enfranchisement of women is that they are the greatest opponents of child-marriage in India. The women who were married themselves as girls know the evil in their own lives caused by child-marriage, and at all great meetings of Indian women—and they have very large meetings now—this question of child-marriage has been definitely voted against, and one man who brought in a measure for raising the age of marriage, said that he did so, because his wife insisted on his doing so in the Legislative Assembly.

The women, then, in India are thoroughly awake and are carrying on their work magnificently and, at a great Educational Conference lately held in Delhi, showed that they can take part in debates and discussions, many of them speaking either in the English tongue, or in their own vernacular. At these Conferences Musalmans and Hindus sit side by side, and one Conference, which had a majority of Hindu women, was presided over by the late Begum of Bhopal. And so that part of the awakening lies in the past; but that part of the awakening with which we are concerned is the awakening of Asia as a whole, which brings the world question into consideration. How great that awakening is may be realised by the change that has come over Asian thought since 1917.

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MINDI

समस्त भारतीय महिला शिक्षा-सुधार के तृतीय सम्मेलन की सभाध्यक्षा श्रीमती हर हाइनेस डावेजर रानी ललित कुमारी देवी (मंडी) का भाषण ।

मेरा पहिला कर्तव्य यह है कि मैं इस सम्मेलन के रचयिताओं को धन्यवाद अर्पण करूँ; कि जिन्होंने मुझे इस सम्मेलनकी सभाध्यक्षा बनाकर मेरी इज्जत बढ़ाई है । अपनी त्रुटियोंको भली भाँति समझती हुई कुछ संकोचके साथ मैंने इस बड़े कामका भार अपने ऊपर लिया है । जिसे अगले सालोंमें श्रीमती हर हाइनेस महारानी साहिबा बडौदा तथा श्रीमती बेगम साहिबा भूपाल जैसी योग्य और आदर्श नेताओंने सुशोभित किया था, मैं तो किसी तरह उनकी योग्यता तथा जो काम उन्होंने स्त्री-सुधारके लिये किये हैं उनकी बराबरी नहीं कर सकती । मैं तो केवल इस खयालसे कि मैं भी अपनी बहिनोंकी भलाई व तरक्कीके लिये कुछ खिदमत कर सकूँ इस खयालसे हिम्मत करके आज आप सबके सामने खड़ी हुई हूँ ।

इस पटना शहरमें आने पर यह गैरसुमकिन है कि इसकी पुरानी महिमाका दिलमें खयाल न आवे । पाटलीपुत्र (पटना) जो कि किसी जमानेमें महाराज अशोक और चन्द्रगुप्तकी राजधानी था, जिनके दयाशील राज्य-शासनकी महिमा आज तक गाई जाती है, उस जमानेमें भारतकी लड़नायें अंधकूपमें न थीं । परदेके कारण घरकी बाहार दीवारी ही उनके लिये भारतकी हद्द न थी ! बचपन ही में जब कि लड़कियोंके खेलनेका समय है अपनी माता पिताके लाड प्यारकी हर समय इच्छा बनी रहती है ऐसी बाल अवस्थामें उन्हें बालबधू बनकर नहीं रहना पड़ता था बल्कि वे पुरुषोंके साथ २ राष्ट्रीय कार्योंमें भाग लेती थीं । समाजसे उनके लिये किसी बातकी रुकावट न थी, एकसे एक बुद्धिमती, सुशीला और गुणवान् थीं । आज उन्हींकी संतानों पर समाजने इतनी अड़चन लगा रखी है कि जिससे हम इस अवनतिको पढ़ुँची हैं । अतः हम लोगोंको इस पुरातन और पवित्र स्थानमें यह दृढ़ प्रतिज्ञा कर लेना मुनासिब होगा कि हम ऐसी कोशिश करें और समाजकी कुरीतियोंको जिसने हमारी यह दशा की है उनका निवारण कर अपने पूर्व हकों को हासिल करके अपनी जाति तथा भावी संतानको सुधारें ।

रानी साहिबा मंडी का भाषण

जब हम लोग इस बात पर ध्यान देती हैं और जांच करती हैं कि इस देशकी औरतोंकी तालीमकी हालत क्या है और कितनी गिरी हुई है तो हमारे हृदय बहुत ही उदास हो जाते हैं और इसी दशाको जैसे बने दूर करना ही हमारी इस conference का मुख्य उद्देश है । उससे भी ज्यादा इस बातको जानकर दुःख होता है कि हमारे देशमें हजारों केवल इक्कीस पढ़ी लिखी हैं । यह पता Government की रिपोर्टके मुताबिक है । यदि आप देखें तो मालूम होगा कि न केवल यूरोपीय देशोंमें बल्कि जापान वगैरह देशोंमें भी हर एक स्त्री पढ़ी लिखी है । उन इक्कीस फी हजारमें वह भी शामिल हैं जो केवल अक्षरका बोध रखती हैं और मुश्किलसे चिट्ठी पत्री लिख पढ़ सकती हैं । भला आप विचार कर सकती हैं कि किसी देशका सुधार और उसकी तरक्की केवल हरफ पहचान लेनेसे कैसे हो सकती है, जहाँकी अधिकांश स्त्रियाँ अंधकूपमें पड़ी हों और अक्षरका बोध भी न रखती हों ? ऐसी दशामें हम अपने विषयमें और क्या कह सकती हैं ।

यद्यपि हमारी शिक्षाकी हीनदशा है पर जो उसके लिये अब तक उद्योग किये गये हैं वह भी संतोषजनक नहीं हैं । Government of India की रिपोर्टसे पता लगता है कि १९२५—२६ से केवल १००० पीछे तेरा लड़कियाँ School में जाने लगी हैं और कहा जाता है कि हजार स्त्रियोंमें पंद्रह स्कूल जाने लायक हैं । उन पंद्रह लड़कियोंमें जिन्हें School जाना चाहिये था केवल एक ऐसी मिलेगी जिसने कि प्रारंभिक शिक्षा शुरू की हो । स्त्रियोंकी शिक्षा की तरक्कीकी रफ्तार कोई संतोषजनक नहीं है । १९१६ ई० में १००० में नौ लड़कियाँ पढ़ी लिखी समझी जाती थीं और अब दस वर्षके बाद १९२६ ई० में केवल तेरा लड़की ऐसी मिलेगी जो मुश्किलसे अपना नाम व पता लिख सकें । अब आप स्वयं हिसाब लगाकर अनुमान कर सकती हैं कि जब दश वर्षमें यह तरक्की हुई है तो कितने सौ वर्ष लगेगे जब कि हमारी बहिनें अन्य देशोंकी तरह पढ़ लिखकर तैयार हो सकेंगी ।

इस एक हजार पीछे पंद्रह लड़कियोंके स्कूल जानेसे ही मन्तव्य सिद्ध नहीं होता है क्योंकि इससे अंदाजा लगता है कि कई पीढ़ियोंके बाद हमारे देशकी स्त्रियाँ पढ़ लिख सकेंगी जब कि हम इस जमानेके अपनेसे तालीममें दूसरे देशों की स्त्रियोंको बढी देखती हैं कि उन्होंने कितनी तरक्की की है, कितना इल्म हासिल किया है और हमको कितनी दिक्कत व परेशानी करनी पड़ी है । इसलिये हमें चाहिये कि अपनी पूरी शक्ति इस मसलेकी कामयाबीके लिये लगा दें । मुझे पूर्ण आशा है कि यदि आप आज ही से कटिबद्ध हो जावेंगी तो निश्चय है कि यह काम पूरा हो जावेगा ।

यही समय है कि फौरन हमको इसकी दवा करनी चाहिये और अपनी वार्षिक रिपोर्टमें दिखा देना चाहिये कि हमने कितनी तरक्की की है । केवल अपनी मजबूरियां व कमजोरियां दिखानेसे अब कोई लाभ नहीं पहुंच सकता । Royal Commission on Agriculture ने जो अभी हालमें अपनी रिपोर्ट लिखी है उसमें यह साफ २ दर्शाया है कि इस देशमें जबतक स्त्रियां मूर्ख रहेंगी देशकी तरक्की नहीं हो सकती है । इन पिछले सम्मेलनोंमें लड़कियोंको अच्छी तालीम देने और उन्हें बेहतर बनानेकी तरक्की बताई गई है । यद्यपि जैसी हमारी हीन दशा है—तरीके तालीम पर ध्यान देना बेकार मायूस होता है, पर याद रखनेकी बात है कि अगर तालीम ठीक रास्तेपर न दी जावेगी और उसकी जड़ गहरी और मजबूत न बनाई जावेगी तो हमारा उद्देश्य पूरा न हो सकेगा । मुझे तो इस बातमें भी संदेह है कि हमारे देशके लोगोंने इस बात पर पूरी तरहसे विचार भी किया है या नहीं कि हमारे बच्चोंकी खासकर लड़कियोंकी तालीम किस उसूल पर होना चाहिये । लड़कियोंकी तालीम लड़कोंसे कहीं नाजुक है और इस पर विशेष ध्यान देनेकी जरूरत है ।

इन उसूलों पर विचार करते हुये यूरोपके एक नामी उपन्यासकर्ता Anatole France (अनाटोल फ्रांस) ने अपनी एक पुस्तकमें लिखा है । उनका कहना है कि हम अपना दिल बहलाव करके भी बहुतकुछ सीख सकते हैं । आगे चलकर वे लिखते हैं कि शिक्षा देनेका गुण यही है कि हम बातों बातोंमें बच्चोंके मनमें हर छोटी बड़ी बातके देखने और समझने और उसकी असलियत जानने की आदत पैदा कर दें और जिसको जानने पर उन्हें संतोष व तसकीन हो जाय और वे अच्छी आदत व बातें उसी समय सीख सकती हैं जब कि उनका चित्त प्रसन्न हो । अगर छोटी बच्चियोंको दिल बहलाव वाली बातोंके अलावा अन्य कोई गूढ़ बात सिखाई जाय तो वह सुकुमार दिमाग समझ नहीं सकते और उसमें लाभके अलावे हानिकी संभावना ज्यादा है । और बुद्धि तीव्र होती हुई भी कुंद हो जाती है ।

भोजन तभी अच्छे प्रकार हजम होगा जब कि खाने की रुचि हो या भूख हो, उसीप्रकार विद्या ग्रहण करनेकी भी रुचि होनी चाहिये ।

यदि मुझे कोई छोटीसी लड़कीको तालीम देना पड़े और वह मेरी जिम्मेवारीमें छोड़ दी जाय तो मैं उसे बजाय पंडिता बनानेके उसको उन बातोंकी तालीम पर ज्यादा तबज्जह दूंगी जिससे कि उसकी जिंदगी सुख शांतिसे व्यतीत हो । मैं उसे एक तेज जिन्दा दिल और समझदार लड़की बनाना पसंद करूंगी । उसके मनमें हर एक सुंदर उत्तम वस्तुको चाहे वह प्राकृतिक हो या बनावटी उसकी प्रशंसा करना सिखाऊंगी । मैं यह पसंद करूंगी कि वह हर एक सुंदर वस्तुसे हमदर्दी करे ।

सुंदर पहाड़ पेड़ नदीके दृश्य कविताओंकी मनोहर वानी, उत्तम राग रागनियोंकी कदर कर सके और उससे स्वयं भी कुछ लाभ उठा सके । जो उत्तम लाभदायक और मनोहर बातें हैं उससे प्रेम करना सीखें, उसको सीने पिरने तथा दस्तकारीके कामका शौक होना चाहिये । खाना बनाने तथा आये हुये अतिथिको खिलानेमें प्रसन्नता होना चाहिये । घर कितना ही छोटा झोपड़ा क्यों न हो उसे साफ रखनेकी तमीज होना चाहिये । कुत्ता घोड़ा और गाय जो मूढ़ और बोल नहीं सकते हैं उनसे प्रेम और दया करनी चाहिये । स्त्री को घरकी मालिका होनेके कारण दान करना भी जानना उचित है और सबसे बड़ी तालीम धैर्यकी होनी चाहिये और हिम्मत होनी चाहिये, ये बातें एक स्त्रीके लिये जरूरी हैं । लड़कियोंको बचपन ही से अच्छी और इन रीतियोंपर तालीम देनेके बारेमें मेरा यही विचार है । रसकिन (Ruskin) और रुशियो Rousseau का भी यही खयाल था । आजकलकी शिक्षाप्रणालीमें बिना नुकताचीनी किये एक प्रश्न पर आप सबका ध्यान दिलाती हूं कि भारतके आजकल Girl School में कहांतक ये बातें पूरी की जाती हैं ।

संतोषकी बात है कि पिछले दो तीन सालोंसे कई यूनीवर्सिटियोंमें कुछ इस तरह ध्यान दिया गया है और उन्होंने शिक्षाकी रीतिथो इस तरह बदल दिया है और उन पुस्तकोंको पढ़ानेकी तजवीज की है जिससे स्त्रियोंको लाभ पहुंचे क्योंकि कुछ समयके बाद उन्हें मातायें बनना है, घरकी सुयोग्य मालिका बनकर सुख शान्ति और सफाईसे चलना है । स्कूलों School में घरेलू तालीम Domestic Science जैसे सीना पिरना सफाईसे अच्छे प्रकार भोजन बनाना, चित्रकारी करना और गान विद्या सीखना इन विषयोंको जारी कर दिया है कि यदि लड़कियां ऊंची तालीम भी लेना चाहें तो इन विषयोंमें एक दो को भली भांति जान जाय ।

पर एक बात ध्यानमें लानी चाहिये कि ऊंचे दरजेके लड़के और लड़कियोंकी तालीममें ज्यादा फरक नहीं हो सकता और न सम्भव ही है । ऊंचे दरजेकी तालीमसे रोशनी व ज्ञान पैदा करने पर स्त्रियोंको भी वही हक है जो कि मर्दोंको, इसलिये थोड़ीसी मामूली बातोंसे हमको संतोष न करना चाहिये जैसा कि एक कविने कहा है ।

“स्त्री जानत घरकी चाल, पुरुष निकालत बालकी खाल”

स्त्रियोंको उतना ही लाभ ऊंची तालीमसे पहुंचेगा जितना कि मर्दोंको । इसलिये विचारशीलको यह कहना मुनासिब न होगा कि स्त्रियोंको सिर्फ एक अच्छी माता और गृहकार्य प्रवीण की ही तालीम देना काफी है, जो कि यह कभी नहीं कहा जाता कि लड़केको ऐसी तालीम दी जाय जिससे वह एक योग्य पति और अच्छा बाप बने ।

श्रीमान् दी राइट आनरेबुल श्रीनिवास शास्त्री (The Rt. Hon. V. S. Srinivasa Sastri) ने अपनी एक स्पीचमें इस विचारका खंडन किया था । वे कहते हैं कि लड़कियोंकी ऊंची तालीम पानेकी इस उमंगको याने युनिवर्सिटीमें गणित, विज्ञान और शिल्पशास्त्रोंमें अपने भाइयोंके साथ २ कामयाब बननेकी इच्छाको मैं बड़ी संतोष और अच्छी निगाहसे देखता हूँ । उन्होंने अपने सुननेवालोंको यह चिता दिया कि स्त्रियोंको थोड़ी तालीमकी झलक और गाना सिखा देना ही काफी न होगा । वे कहते हैं कि स्त्री और पुरुषको केवल घरके अन्दर ही साथ २ काम करना नहीं है बल्कि सभी बातोंमें दोनोंकी साथ २ चलने व चलानेकी जरूरत है, जिससे हमारी जाति व देशकी भलाई हो, चक्कीका केवल एक पाट बिना दूसरेकी मददके आटा नहीं पीस सकता ।

सब मानते हैं कि हिन्दोस्तानकी स्त्रियोंकी तालीमी तरक्की सामाजिक सुधारों पर निर्भर है । हमारे बड़ेसे बड़े और अच्छे विचार बड़ीसी Resolutions at the conferences बड़ी कानफरेंसके रिजोल्यूशन कुछ भी लाभदायक न होंगे जब तक कि हम परदेसे बाहर न निकल आवें । कुदरतकी रोशनी और हवासे फायदा न उठावें, जब तक कि हम उन अज्ञान भोलीभाली ११ या १२ सालकी लड़कियों जिन्हें हमको तालीम देकर सुयोग्य और अच्छी बनाना चाहिये, उन सुकुमार कुसुमोंको जो अभी अच्छी प्रकार खिले भी नहीं, उनकी शारीरिक व मानसिक दुर्बलता जारी रखेंगे जैसा कि आजकल हम धर्म समझ कर कर रही हैं तो आप स्वयं विचार कर सकती हैं कि हमारी संतान व देशके सुधारनेकी क्या आशा की जा सकती है ? ऐसी सूरतमें इन सम्मेलनों द्वारा हमारी यह भी कोशिश होनी चाहिये कि इन सामाजिक कुरीतियोंको जो कि हमारी तालीमके रास्तेमें बहुत बड़ी बाधा डालती हैं उनके हटानेकी कोशिश करें ।

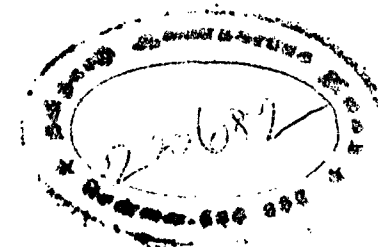
अब समय आगया है कि न्यायके साथ जहांतक मुमकिन हो लड़के व लड़कियोंको कमसे कम तालीमी मामलोंमें बराबरीका दर्जा दे देना चाहिये । यह बात सारे मुल्कमें फैल जानीचाहिये कि बहुत दिन हुये हमारे बुजुर्गोंने इस मसलेको तै कर दिया था और उसीके अनुसार समाज चलती थी । मैं मिसालके तौरपर आपको एक तवारीखी बात सुनाती हूँ जो महाराज गौतम बुद्धके समयमें इस पटनाके करीब वैशाली नामक स्थानमें हुई थी । बुद्धदेव जिस समय वैशाली ग्राममें निवास करते थे तो एक स्त्री महाप्रजापती नामकी जो कि उनके धर्मसंघमें दाखिल होना चाहती थी, पर स्त्री होनेके कारण वह नहीं ली गई थी, पर वह योग्य ही दृढप्रतिज्ञ थी और उस संघमें दाखिल होनेके वास्ते

अपने देशसे पैदल चंद स्त्रियोंके साथ सिर मुड़ाकर पीले वस्त्र पहिन भूखी प्यासी वैशालीमें कुटागारशाला नामी स्थानके फाटक पर पहुंची जहां महाराज बुद्धदेव निवास कर रहे थे । बुद्धदेवके चेले आनंद उस स्त्रीकी दुर्बल और शोचनीय दशाको देखकर सहन न कर सके और उन्होंने जाकर श्री बुद्धदेवजीसे यह हाल कहकर उस स्त्रीकी सिफारिश की और यह पूछा कि क्या एक स्त्री जो अपने सांसारिक सुखोंको तिलांजली देकर ज्ञान सीखनेके लिये आई है उस मतमें जिसे आप (बुद्धदेव) ने प्रचार किया है भरती हो सकती है ? उन्होंने तुरंत यह जवाब दिया कि वह स्त्री यदि हमारे आठों नियमोंके अनुसार चलनेको तैयार है तो हमारे संघमें ली जा सकती है और उसी समय संघमें दाखिलकर यह प्रचार किया कि बड़ेसे बड़े आध्यात्मिक (Spiritual) कामोंमें मर्दके बराबर औरत भी शरीक हो सकती है और वह हर प्रकार पुरुषके बराबर योग्य है । मेरा इस किस्सेको कहनेका यही अभिप्राय है कि पुरातन समयसे हमको बराबरीके हकूक थे और अब फिर हमको वह हकूक हासिल कर लेने चाहिये ।

मेरा तो विचार यह है कि बराबरीके सिद्धान्तको मानते हुये, अपनी सामाजिक दुर्दशाओंको सुधारते हुये, अपनी तालीम बढ़ानेकी यदि हमलोग पूरी कोशिश करेंगी तो शीघ्र ही हमारी स्त्रीसमाजमें बड़ी तरक्की होगी । मेरी आप लोगोंसे यही प्रार्थना है कि यहांसे जाकर अपने ग्रामोंमें इसका प्रचार करें और सैकड़ों वर्षोंसे मूर्खता और पराधीनताकी जंजीरमें बंधी हुई बहिनोंको छुड़ावें । भारतमाता जिसकी गोदमें हम पली हैं उसकी सेवा करना हमारा धर्म है और सेवा हम तभी कर सकती हैं जब कि हम अपनेको योग्य बनावें । अब मैं आप सब उपस्थित बहिनोंकी तरफसे उस परम पिताकी स्तुतिकर अपने भाषणको समाप्त करती हूँ ।

“असतो मा सद्गमय, तमसो मा जोतिर्गमय, मृत्योः मा अमृतं गमय”

—ललितकुमारी देवी
(सभाध्यक्षा)



TELEUGU

చెన్న పట్టణ సేవాసదనము

(శ్రీమతి ము. కామేశ్వరమ్మగారు)

చెన్నపట్టణములో జార్జి టవునులో ఒక చిన్నగృహమున ఇద్దరు స్త్రీలు, నివసించుండిరి. ఒక యువతిపేరు, శ్యామలమ్మ, రెండవ ఆమెపేరు కృష్ణ వేణమ్మ.

శ్యామలమ్మగారి కుమార్తె కృష్ణ వేణి. శ్యామల, విలంతువు. శ్యామల తమ మతాచారము ననుసరించి, తొమ్మిదిగంటలకు మడిగట్టుకొని వంటశాలలో వంటచేయుచుండెను. కృష్ణ వేణి ముందు హాలులో చాపమీద కూర్చుండి చౌకము లల్లు కొనుచుండెను. ఇంతలో ఒకయువతి, కుడిచేతిలో ఒక చిన్న తోలుపెట్టెయు ఎడమ చేతికి చిన్న రిప్టువాచి, కాళ్లకు బూడ్డులు, చేతిలో గొడుగు ఇంగ్లీషు ఫ్యాషన్ తెలియునట్లుగా, సీమలేడిని మరపించి పకపకనవ్వుచు వాకిట్లో నిలువబడెను. కృష్ణ వేణి తలయెత్తి చూడనేలేదు. ఆమెయొక్క చౌకము ఆమె మనసును, ఆకర్షించి ఉండెను. వాకిట్లో నిలువబడిన యువతి అంతవరకు నవ్వునిలుపలేక, పక్కననవ్వెను.

కృష్ణ వేణి, తలయెత్తిచూచి, గభాలునపోయి కాగలించుకొని, “ఓహో కమలా ఎన్నాళ్లు అయినది, నిన్నుచూచి!” అని అలాగే, పావుగంటసేపు ఒకరినొకరు విడువక నిశ్చేష్టితులై నిలువబడిపోయిరి. తర్వాత కొంచెము సేపటికి కృష్ణ వేణి ఆనందభాష్యములు రాల్చుచు “కమలా! లోపలికి వెళ్లుదమురా! అమ్మ లోపల వంటచేస్తున్నది. నీవు వచ్చినది తెలిస్తే, ఎంత సంతోషమో” అని కమలమ్మను పిల్చుకొని ఆ అమ్మాయి లోపలికి వెళ్లెను.

“అమ్మా :—నాయొక్క ప్రేమపాత్రురాలు, ఈ అమ్మాయి. పేరు కమలమ్మ. వచ్చినది చూచితివా?” అని వంటలోనున్న శ్యామలమ్మతో చెప్పెను. కృష్ణ వేణి ఒక చిన్నపాత్తిపంచ పైకచ్చబోసికట్టుకుని, తలమీది ముసుకునవ

సేవాసదనము

రించుకుంటు, పట్టరాని సంతోషముతో ఆ మనలామె, “ఓహో కమలా! నీవేనమ్మా! ఎప్పుడు వచ్చావే? ఎన్నాళ్లకెన్నాళ్లైనది చూచి? మేము జ్ఞాపకము ఉన్నామా అమ్మాయి” అని పలికెను.

కమల :—అయ్యో! ఇంతలోకే మరచిపోతామండీ! నాకేమి ఐశ్వర్యమొచ్చినదని మిమ్ములను మరచిపోవటం!

శ్యామలమ్మ :—లేదే కమలా! చిన్నప్పటినుంచి నీవు కృష్ణయేలాగో ఉండేవారు. ఇప్పుడు నిన్నుచూస్తే దొరనానివలె ఉన్నావు విశేషమేమి!

కమల :—ఏమిలేదండీ.

కృష్ణ వేణి అడ్డమువచ్చి “కమలా! మనము భోజనంచేసి హాలులో కూర్చొని మాట్లాడుకుంటామురా!” అనెను. శ్యామలమ్మ “కృష్ణా! కమలా! వేగిరం రండి. అన్నం వడ్డించినాను. భోజనమైనతర్వాత నిమ్మళముగ కూర్చొని పుట్టు పూర్వోత్తరమంతా ఆలోచించండి” అనెను. స్నేహితులిద్దరు భోజనంచేసి, చేతులు కడుగుకొని హాలులో క్రింద చాపమీద కూర్చొని, తాంబూలమువేసుకుంటు వుండిరి.

కృష్ణ వేణి :—కమలా నీవు నీభర్తదగ్గరనే ఉన్నావా? లేక యితరచోటఉన్నావా?

బాగాచదువు కున్నావనుకుంటా? దాచక అన్నివిషయములు నాతో చెప్పు.

నిన్నుచూస్తే చచ్చినప్రాణంవచ్చినట్లున్నదే! కమలా! నీకేలా ఉన్నదో?

కమలా :—నాకుగూడ ఆలాగే ఉన్నది కృష్ణ! నాయొక్క ప్రేమచేతగదా నిన్ను వెదుక్కుంటు నేను ఈ పూరికి వచ్చినదిమొదలు ఎప్పుడెప్పుడు చూస్తామా అనుకుంటూ వుండేదానను. అందుచేతనేగదా నేనింతదూరమువచ్చినది!

కృష్ణ :—అయితే నేను అడిగినదానికి జవాబుచెప్పవేమి? నీవు ఎక్కడఉన్నావు?

కమలా :—మైలాపూరులో సేవాసదనము అని ఒక విద్యాలయము కలదు. అది అనేక మంది స్త్రీలకు ఆధారమై బ్రహ్మసందమై విలసిల్లుచున్నది.

కృష్ణ :—దానిని ఎవరే నడుపుతున్నారు?

కమల :—దానిని పూనాలోని సేవాసదనమువారు స్థాపించిరి. వారితరపున ఇచ్చట మైకోర్టు న్యాయమూర్తులగు శ్రీ ముత్తావేంకట సుబ్బారావుగారి భార్య శ్రీమతి ఆంజాళమ్మగారు ఎక్కువ అభిమానముతో నడుపుతున్నారే.

కృష్ణ :—అయితే మీబడిలో ఎంతమంది పిల్లలు ఉన్నారు ?

కమ :—నల్లలైమంది ఉన్నారు.

కృష్ణ :—అక్కడ ఏమేమి చెప్పతారు ? చేతిపనులేమైన ఉన్నవా ?

కమ :—మనకు కావలసినవన్నియు నేర్చుతారు.

కృష్ణ :—ఉపాధ్యాయులు ఎంతమంది ఉన్నారే ? ఎన్నితరగతులవరకు చదువు ఉన్నది ? మీరచ్చట ఏలాగు కాలము గడపుతారో చెప్పు వింటాను.

కమ :—మా బడిలో ఉదయము అయిదు గంటలకు అందరములేచి కాలకృత్యములు తీర్చుకొని ఎవరిబట్టలు ఎవరిపల్లెములు ఎవరిలోటాలు అన్నిశుభ్రము చేసుకొని స్నానముచేసి శుభ్రమైన వస్త్రములు ధరించుకొని అందరము ప్రార్థనామందిరములోనికి వెళ్లుతాము. ఆరున్నరకుసరిగ గంట కొట్టెనరికి అందరు పాడటం ఆరంభించుతాము. ఏడుగంటలకు ప్రార్థనపూర్తికౌతుంది. తర్వాత అందరము కొంత ఫలహారమును పుచ్చుకుంటాము.

కృష్ణ :—అయితే నంట ఎవగుచేస్తారే ? నంటవాళ్లు ఉన్నారా ?

కమ :—లేదు. ఒక్కొక్క పూటకు ఒక్కొక్కరి వంతున నంట--రోజుకు ఒకరివంతున టిఫిను—ఒకరివంతు కాఫి.

కృష్ణ :—ఇదంత నడ్డించేది యెవరే ? ఎన్నిగంటలకు భోజనం ?

కమ :—ఏడుగంటలకు వాళ్లపనులు అయినతర్వాత ఎవరిక్లాసుకువారువెళ్లి చదువుకుంటారు. నంటచేయవలసినపిల్ల టిఫినుచేయవలసినపిల్ల వెళ్లి ఎవరిని వాళ్లుచేస్తారు. అంత తయారుకావడముతోటే తొమ్మిదిన్నరకు గంటకొట్టుతారు. అప్పుడు టీచర్లకు భోజనం. వాళ్లకై నతర్వాత పదిగంటలకు గంట కొట్టుతారు. అప్పుడు పిల్లలకు భోజనం. ఒక్కొక్కపూటకు యిద్దరేసి పిల్లలు వడ్డిస్తారు. భోజనమైనతర్వాత మరల పదిన్నరకు గంటకొట్టుతారు. అప్పుడు అందరమువెళ్లి ప్రార్థన చేస్తాము. పదికొండు గంటలనుంచి, క్లాసు ఆరంభించుతారు.

కృష్ణ :—అయితే అక్కడ ఎన్నిక్లాసులున్నవి ? ఎంతవరకు చేతిపనులు ఉన్నవి ? సంగీతముకూడ ఉన్నదా ?

కమ :—అక్కడ అరవము, యింగ్లీషు, తెలుగు, లెక్కలు, భూగోళము చరిత్రలు, ఫస్టుఫారంమొదలుకొని ఫోర్టుఫారమువరకు ఉన్నవి. చేతిపనులు--లేను, ఎంబ్రైడరీ, కట్టింగు, వేముసని, చెంకిసని, నేతపనులు. ఈక్లాసులన్నికూడ పదిన్నరకే ఆరంభం. నాలుగున్నరవరకు ఉంటుంది. ఇంగ్లీషు లెక్కలు అరవము పదిన్నరమొదలు రెండుగంటలవరకు. మరల రెండుగంటలకు గంట కొట్టుతారు. అప్పుడు అందరికి టిఫిను ఇస్తారు. తెనుగుమాత్రం రెండుగంటలు మొదలుకుని, నాలుగున్నరవరకు ఉన్నది. మిగత తరగతులవాళ్లను, మూడున్నరకు వదిలివేస్తారు. వీళ్లు ఎవరికి యేపనియందు యిష్టమో ఆయా చేతిపనులకు వెళ్లుతారు. రెండు గంటలవరకు చేతిపనులు చేసినవాళ్లు చదువుకుండేవాళ్లు మూడున్నరకు అరవము లెక్కకు వెళ్లుతారు. మూడున్నరకే సంగీతముకూడ ఆరంభము. ఆక్లాసులు నాలుగున్నరకు విడిచివేడుతారు.

కృష్ణ :—అన్ని క్లాసులకు అంతమంది టీచర్లు ఉన్నారా ? అందరు స్త్రీలేనా ? పురుషులకూడావున్నారా ?

కమ :—మొదటి మూడు ఫారములకు మాత్రము ఒకటిచరు. మిగత క్లాసులకన్ని టికి అంతమంది ఉన్నారు. పురుషులుమాత్రం అయ్యవార్లుగా కట్టింగు క్లాసుకు వేముక్లాసుకు చెంకిక్లాసుకు ఉన్నారు. మిగత వాళ్లకు స్త్రీలే. వీరు గాక ఒక హాము సూపరెంటెండెంటు మరొక ట్రోరు సూపరెంటెండెంటు ఉన్నారు. వారుపై పనులనుచూచుకొంటారు.

కృష్ణ :—మీహాములో మతభేదమున్నదా ?

కమ :—ఎక్కువలేదుగాని కొంచముగా ఉన్నది. అదికూడా లేకుండా మేమందరము కలిసి వుండవాలెనని ప్రయత్నముచేస్తున్నాము.

కృష్ణ :—అయితే మీ సూపరెంటెండెంటు, సెక్రటరీ పిల్లలమీద దయగ ఉంటారా ? బాగవిచారిస్తారా ? ఇంకొకటి మరచిపోయినాను, మీహాములో ఫోర్టుఫారమువరకే ఉన్నదంటివే తర్వాత యింక చదువుమీద ఆసగలవాళ్లు ఉంటారు, నాకరిమీద అభిలాషగలవాళ్లు ఉంటారు వారికేమైన యేర్పాట్లు ఉన్నవా ?

శ్రీ ధర్మ

కమ :—ఎందుకులేదు? ఏ నాకరియందు ఎవరికి అభిలాష ఉంటుందో వాళ్ల యిష్టప్రకారం ఆయాత్రినింగుకుంపి వాళ్లయొక్క జీవనంవారే గడుపుకుండేలాగున నాకరికూడ యిప్పించి పంపుతారు, తర్వాత మా నూప రెంటు మా అమ్మ--సెక్రటరీనపున్న ఆమె--ఎంతమంచివారని చెప్పగలను? వారియొక్క ఉదారగుణము బౌద్యమము శాంతము ధర్మము ప్రేమయు దయ సర్వము వారియందే తాండవించుచుండును. అటువంటి లేల్లులు ఉండబట్టే నున దేశము పేరుప్రఖ్యాతి గాంచుచున్నది. అంతవరకు యెందుకు? మాహోములో పిల్లలుపైతము యెంత ఐకమత్యతగా ఉంటారో తెలుసునా? ఎంతయో ఆనందముతో సంతోషముతో యెటువంటి కష్టములు దుఃఖము ఉన్నా మరచిపోతారు. అక్కచెల్లెండు యేలా ఉంటారో అలా ఉంటారు. నామట్టుకు నేను ఒక్కరోజు మాయస్సు సెక్రటరీగారిని చూడకపోతే ఉండజాలను. ఆమెయొక్క ప్రేమ అలాంటిది.

కృష్ణ :—సాయత్రం క్లాసునదిలిన తర్వాత యేమిచేస్తారు?

కమ :—ఏమిచేయరు. ఆడుకుండేనారు, పాడుకుండే వారును. అంతే యింకేమి లేదు. బంతి అవి ఆడటందుకు స్త్రీలములేదు.

కృష్ణ :—రాత్రి ఎన్నిగంటలకు భోజనం?

కమ :—ఏడుగంటలకు ప్రార్థన. ఏడున్నరకు పూర్తి బౌతుంది. తర్వాత భోజనం చేసి పడకలువేసుకుని ఎనిమిదిన్నర మొదలుకుని తొమ్మిదిన్నరవరకు చదువు కుంటారు. వెంటనే దీపాలు ఆర్పివేసి అందరు పడుకుంటారు.

కృష్ణ :—కమలా మీ హోముయేర్పాటు చాలబాగా ఉన్నది. నీవు మాత్రం బాగాచదువుకుంటున్నావుకదా. అందరియందు దయగా ఉండు. మంచి కీర్తి తెచ్చుకో. నన్నుమాత్రము మరచిపోకు సుమీ.

కమ :—ఆయ్యో కృష్ణా! నీవు యింతదూరము చెప్పవలయునా? ఆలా ఉంటే యింతదూరమెందుకు ఒస్తాను. నీ యాజ్ఞప్రకారము నడచుకుంటాను. నాకు సెలవుయివ్వు. నేను వెళ్తున్నాను. శ్యామలమ్మగారూ! నేనువెళ్లివస్తాను. నన్ను జ్ఞాపకముంచుకొండి మరువకండి.

తల్లి కుమార్తెలు కలిసి ఆమెనుపంపుచు “కమలపోయిరావమ్మ! అప్పుడప్పుడువస్తుండు” అనిరి.

లా లా ల జ ప తి రా య లు

I

(చిరంజీవి కొచ్చర్లకోట శారదాదేవి)

మహానీయుల జీవితములే. నిజమైన జీవితములు. మహానీయులు సర్వమును ప్రపంచమునకు సమర్పింతురు. మానవజీవితంలో తమకు ఎన్ని కష్టములు వచ్చినను అన్నిటిని సంతోషపూర్వకముగ అనుభవింతురు. తమతోడి సోదరుల నుద్ధరించి, అందరిని ఆనందమయులుగ చేయుట తప్ప ఇతర విషయములేవియు వారి తలంపు నకు రావు.

అట్టి మహానీయులలో లాలా లజపతిరాయలవారు ప్రస్తుత కాలమున మనదేశ చరిత్రమున అగ్రగణ్యులని చెప్పవచ్చును. వారి జీవితమును చక్కగా చూచిన, ఈ మహానీయుడు, పుట్టిన దాది, తమ ప్రాణములను విడనాడువరకు--అనుభవించిన కష్టములను చూచిన ఎంతయు--నాశ్చర్యము కలుగగలదు. ఒక్కొక్కసారి యిట్టి దుర్భర కష్టములను అనుభవించగలుగువారు మానవకోటిలోనుండురాయని సైతము సందేహము జనించుచుండును.

వీరు జగ్రాయను పట్టణమున 1865 సం॥ న జన్మించిరి. తల్లి దండ్రులు మర్యాదగల వంశమునకు చెందిన వారు. సాధువుంగవులు. లాలాజీగారు తమ దేశ సేవకు సంబంధించిన అనేక విషయములను వీరియొద్దనే నేర్చుకొనియుండిరి. ఉన్నత షరీఖలనిచ్చి, లోకసేవకే తమ జీవితమును సమర్పించుటకు సేవారంగమున చిన్న నాటనే ప్రవేశించిరి. తాము న్యాయవాదిగానుండి గడించుచుండిన డబ్బునంతయు బీదలనుద్ధరించుటకు పయపరచుచుండిరి. కాంగ్రెసు అనిన వీరికి చాల అభిమానము. తమ దేశమున కాంగ్రెసునుగురించి ప్రజలలో ప్రబోధము కలుగ

* ఈ వ్యాసములను వ్రాసిన ఇరువురును అడమారు కలాశాలలో, విద్యార్థినులు. ఆకాల విద్యార్థినులచే ప్రతిమాసమున వ్యాసములను వ్రాయించి ప్రకటించుటకు ఏర్పాటు చేసినాము సం॥

చేయుటకు ఎల్లప్పుడు సంచారముచేయుచుండెడివారు. మంచి యుపన్యాసముల నిచ్చుచుండెడివారు.

గవర్నమెంటువారు దీనికి సహించక ప్రవాసమునకు పంపిరి. ఆమెరికా లో మన దేశమునుగురించి ఆదేశమువారికి చెప్పుచు సంచారము చేయుచుండగ, దొరతనమువారు వారినక్కడ చాలకష్టపెట్టిరి. అంతేగాక మనదేశమునకు మరల రానీయలేదు. వీరు మనదేశమునుగురించి చక్కని పుస్తకములను వ్రాసియున్నారు. కాంగ్రెసునకు అధ్యక్షులుగానుండియు, పత్రికలను నడిపియు, సేవా సంఘములను స్థాపించియు, మనదేశమున ప్రజలలో ఆయన కలిగించిన ఉత్సాహము చెప్పతరము గాదు.

ఆయన మరణ దినములనుగురించి వినిన ఆయనయొక్క పట్టుదల దేశ భక్తి ఎంతయు తేటపడగలదు. సైమను కమిషనువారిని ప్రజలు ఆహ్వానముచేయ కూడదని యీయన ప్రజలకు బోధించసాగెను. కమిషనువారు లాహోరునకు వచ్చినపుడు, వారినిబహిష్కరించుటకు ఈయన పూనుకొనెను. చాలమంది ప్రజలను తన వెంటబెట్టుకొని స్టేషనుకు వచ్చెను. స్టేషనుదగ్గర పోలీసువారు ఈయనను ఆపిరి. అంతేనా? రొమ్ముమీద తుపాకిమొనతో పొడిచిరి. అన్నిటికి ఓర్చుకొనిరి. ప్రజలుపోలీసువారిమీద పడబోవుచుండ వారిని ఆపెను. తరువాత గాయములబాధపెచ్చయ్యెను. బాధతోనే డిల్లీకివచ్చి అచ్చట సభలలో మాటలాడెను. తరువాత ఆయాసము పెచ్చయ్యెను. గృహమునకువచ్చి చాల బాధపడెను. శ్వాస ఆగెను. ఆకాలమున పడినబాధను వర్ణించుటకు ఆ ఈశ్వరునికే శక్యము. వీరమరణశయ్య నధిష్టించెను.

ఇట్టి మహానీయుని, త్యాగధనుని, స్వార్థ రహితుని, సేవాసక్తుని, త్యాగ ధనుని, పాంచాలకేసరుని, ఎవరు మరచిపోగలరు. ఆయనపట్ల కృతజ్ఞతచూపుట ఆయన గావించిన సేవను కొనసాగించుటయే. మనమీ కార్యమును అనుష్ఠించి ధన్యులమయ్యెదము గాక.

II

(చిరంజీవి దామెర్ల హేమలత)

విద్యా విషయమున లజపతిరాయలు చేసిన సేవ అపారము. కొంత మంది స్నేహితులతోకలిసి లాహోరు నగరమున దయానంద ఆంగ్లోవేదిక కలాశాల

ను స్థాపించి ఆప్రాంతమునందలి ఆఖాల గోపాలమునకు ఉన్నత విద్య అందు బాటు లోనుండు నటుల చేసెను. ఏమియు వృత్తులులేక కరువుకాలమున చాల బాధ పడుచున్న బీదవారిని చేరదీసి వారికి ప్రత్యేక విద్యాలయములను స్థాపించియు క్రొత్త పనులను చూపించియు, చాలవరకు ఉద్ధరించెను. తాను సంపాదించిన ధనమునంతయు ఈమహాకార్యమునకు ఖర్చుచేసెను.

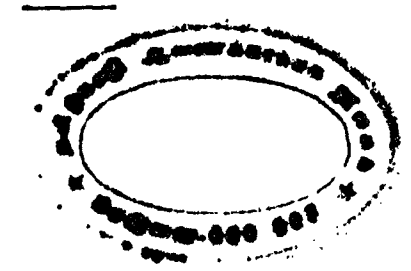
అనేక దేశములలో సంచారముచేసి అచ్చటవారు ఏయేరీతిని ఉన్నత స్థితిలోనికి వచ్చుచున్నారో చక్కగాచూచి వచ్చినారు. మనదేశమునకూడా అదే రీతిని బాగుపరచవలయునని అనేకవిధముల పూనుకొనియున్నారు.

శ్రీల అభివృద్ధి అన్న వీరికిచాల ఇష్టము. పురుషులతోపాటు వారికి సమానహక్కుల నిష్పించి వృద్ధికిదెచ్చినగాని మనదేశము బాగుపడజాలదని వీరి యుద్దేశ్యము. ఇందునకుగాను తాము శాసన సభ్యులుగానున్న కాలమున డిల్లీ సభలో చాలపాటుపడిరి. వారల విద్యకొరకు పాఠశాలలను పెట్టించిరి. తమ పత్రికలలో ఎల్లప్పుడును వ్యాసములను అందును గురించి వ్రాయుచుండెడివారు.

తమ కార్యములలో ఎన్ని దెబ్బలు తినవలసినవచ్చినను ధైర్యమును విడ నాడలేదు. ఇందునకు నిదర్శనము సైమను కమిషను సందర్భమున వారికి తగిన దెబ్బలే. స్వరాజ్యస్మరణతప్ప, ఇంకేమియు వారికి అక్కరలేదు.

ఇట్టివారు మనకు ఎంతమందియో కావలయును. అప్పుడే వారు తల పెట్టిన పనులు కొనసాగగలవు. ఆయన కార్యమును చేయవలసినవారు ఎచ్చలనో ఉన్నారనుకొనగూడదు. ఈకాలపు బాలబాలికల మగు మనకు, చక్కగ విద్య నేర్చుకొని, దేశాభిమాన ఏమో పెద్దల చరిత్రములవలనను, ఈ కాలమున మనము ఇతరులకు సేవచేయుచు నేర్చుకొని, ముందుముందు మహానీయుల స్థలముల నాక్ర మించి నిరంతరము మన జీవితమును మన దేశమునకు సమర్పించుటకు తయారుగ నుండవలయును.

ఈ మన వ్రతమును కొనసాగించుటకు భగవంతుడు తోడ్పడునుగాక.



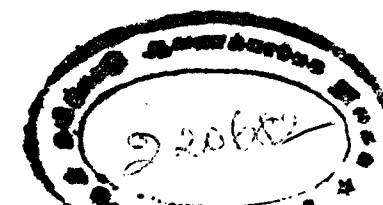
the small intervals between successive births, and the remedy lies not in further postponement of consummation, (*i.e.*, beyond a year after puberty or beyond 13, whichever is later) but in the practice of birth-control''.

It is unimaginable how with the tragic evidence available in every Hindu home, the Judge can say that mortality of both mother and child is not due to early consummation, though we agree that the notoriously low vitality of the Hindu population is also due to the large number of children born to a Hindu wife at cruelly short intervals. Can anyone with any experience of the physical condition of Indian girls ever maintain that they are ready for motherhood at the age of thirteen? Even, if they practice birth-control, as the Judge suggests, can anyone with the least idea of the requirements for the growth of a human personality suggest that an Indian girl of 13 is fit to lead a sexual life?

Many of our learned men forget that India is at the present time fighting for her freedom and just as she is forcing the pace of her political freedom, she is also trying to force the pace of her social freedom. Most men and women are slaves to custom and tradition and do not have the courage to fight the battle for freedom individually, but will gladly add the full weight of their support to an organised battle for social freedom, and social legislation is one such organised battle against ignorance, callous priesthood, blind tradition and superstition. Those who love freedom will fight for it and force the pace vigorously.

In discussing the Age of Consent or the Age of Marriage we forget two vital factors: (1) The growth of the human personality, (2) The present economic position of slavery of the wife. It is admitted that education and diverse interests of an intellectual or artistic kind raise the age of puberty. Every mother who has put her girls in a good school knows from experience that the age of puberty has in the generation increased from 11 or 12 to 14 or 15. It is also admitted that the free cultivation and exercise of the talents between the ages of 10 and 16, otherwise called boyhood and girlhood, is of great spiritual value in the full development of a man or a woman. When one, therefore, advocates the beginning of the sexual life at 13, as the judge does, one is but advocating the partial murder or suicide of the human personality and one may be quite justifiably accused of partial homicide.

The second factor or the economic slavery of the wife, which exists at present is entirely due to early marriage and early consummation



leading to child-birth. A girl, if married at 13, in the preoccupations of her position will have no time for the development of her talents to such an extent that, if necessary, she can defy the husband, and earn her own living by the exercise of those talents. Those who wish to improve the economic position of women and free them from the shameless slavery to which they have been reduced by the selfishness of men, should vigorously fight for the raising of the age of marriage, and the age of consent and consequent child-birth; moreover, they should exert their utmost to educate every girl for the exercise of some talent, so that she can be economically independent, if need be. Marriage and parenthood, which should be sacred functions, have, due to our ignorance and callousness, merely become an exercise of lust and the use of cheap service in the case of men and slavery for sustenance in the case of women. We need courageous, forceful, independent and clear thought and action, if we wish to change this unhappy and unholy condition.

Montessori School.

The Montessori School started by the Women's Indian Association as one of its Headquarters activities was opened on the 4th February by Professor D. K. Karve. It was delightful to see the parents leading up their little ones to the beautifully equipped class-rooms and the tiny children of three and four and five immediately settling down to the various educative materials provided.

Professor Karve in opening said that he was exceedingly happy to come and open this little school. If work is carried on in the right spirit it is sure to succeed. "I do not know much about the Montessori method but I do know that all natural process is the best form of education. Parents should send their children to this school because having a tutor for one individual child at home is not the best method. Freedom must be given to little children and that freedom must be guided. Knowledge is not to be poured into the child but it is to be drawn out.

"The fees have to be necessarily high for such schools and I hope that many parents will encourage their children to come to this school—not only children but also money. I am sure the workers will not spare any pains but I have doubts as to the support from the parents. I know of a school in Bombay where the minimum fees are Rs. 10 per month but the parents pay according to their incomes, paying even as much as Rs. 50 per child. I have great pleasure in declaring this institution open to-day and I also leave my blessings. I have no right to give my blessings except that I have also striven for 35 years



in educational activities. I am very happy to be linked with you in this activity."

Any parents desirous of sending their children should please write to the Honorary General Secretary, Women's Indian Association, Pantheon Gardens, Egmore. Children from the ages of three to seven only admitted.

Exploitation of Women's Labour in India.

The annual report of the Chief Inspector of Mines in India, for 1927, shows that out of 165,213 persons employed in coal mines, 33,841 were women, of whom the majority were loaders. The largest number of women employed was in Behar and Orissa, where there were 18,613; while in Bengal there were 8,302. While we do not agree with the principle of protective legislation, we must point out that the mine-owners' objection to the present agitation for prohibition of the employment of women in mines is based on economic grounds. Women are *cheaper* to employ than men, and work with greater regularity. It is feared that if women are debarred entrance to the mines, where their work is exceedingly heavy, the cost of production will increase. One photograph in the report shows heavy coal waggons being pushed by two women, and another, a woman emerging from a pit carrying on her hip a basket containing 60 lbs. of coal which she has brought up an incline about 4½ feet high for from 150 to 250 feet on a gradient of one in twelve, with a further slope before her of 50 feet with a gradient of one in two.

Women's Educational Conference.

The great event of the week in Patna was the meeting of the All-India Women's Conference on Educational Reform. Delegates attended it from all parts of the country and great enthusiasm prevailed. The arrival of the delegates had created a stir in Patna several days previous to the meeting of the Conference. The ladies of Patna in and out of Purdah, took a keen interest in the Conference and even those who had not a clear appreciation of the objects of the meeting felt that this was a matter which was their exclusive concern, and that was no doubt a recommendation and a novelty in itself. The Conference was opened by Lady Stephenson in the Senate House on Thursday. Gentlemen visitors were allowed to see what women were capable of, and facilities were provided for such ladies as cared for them. Wisely enough the organizers of the Conference had dispensed with all decorations, for, if any such had been provided, they would have paled into insignificance before the brilliant sarees which adorn

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our womanhood on ceremonial occasions. Her Highness the Dowager Rani Lalit Kumari Saheba of Mandi State, who occupied the presidential chair, naturally attracted a great deal of attention. Her bashful speech was heard with rapt attention by all those who were close to the dais. But her fine presence and graceful pose ensured pin drop silence throughout the big hall. Srimati Kamaladevi Chattopadhyaya read the annual report and thanked all who had contributed to the success of the Conference.

The success of the Conference was in no small measure due to the wonderful organizing capacity of Mrs. S. N. Muzumdar and Mrs. P. K. Sen, whose educative propaganda among the ladies of Patna is too well known to need mention here.—(*Behar Herald*).

Men and Women.

In a recent number of *The American Magazine*, Dr. Will Durant wrote an article on "Men and Women". It has aroused a nation-wide discussion, especially in women's clubs and in debating societies in America, and the feeling for and against his opinion has run very fast and furious. The famous author divides his opinions into nineteen conclusions as follows:—

1. Women understand men better than men understand women.
2. Woman is biologically the more important and fundamental sex.
3. Man is more acquisitive and adventurous.
4. Man is more pugnacious and violent ; woman more tenacious and subtle.
5. Man is more active, woman lazier ; "the more she receives the less she does".
6. Woman surpasses man in love, and is surpassed by him in friendship.
7. Woman is more social, man more solitary.
8. Woman is more talkative ; "she is a sieve for secrets".
9. Woman is more imitative, more addicted to custom, convention, fashion, fads.
10. There is more difference between man and man than between woman and woman.
11. Woman is more dependent upon social approval ; more polite, considerate and kind ; richer in the qualities that make for altruism and morality.
12. Woman is more religious ; man more sceptical.

NOTES AND COMMENTS

13. Man is more intellectual, but less intelligent.
14. Woman is cleverer, surer, more practical. "No man under thirty is a match for a woman of twenty."
15. Woman matures more rapidly, man more fully.
16. Woman is more conservative.
17. Fewer women are geniuses and fewer are idiots.
18. Woman inspires art, but seldom creates it.
19. These differences are acquired rather than inborn, and are visibly diminishing as woman passes to a wider and rapidly changing life.

Physical Education Committee for Girls.

The Government of Madras Education Department have appointed a committee of women to go into the Physical Education of girls in schools and to recommend the necessary changes that have to take place to make the physical health of the girls perfect. Amongst those appointed are Mrs. Rukmini Lakshmipathy, Srimati Malati Patwardhan, Mrs. Buck, Mrs. Mir Muzhurdin, members of our Association. We feel sure they will do splendid service by investigating the present system of Physical Education, or rather the lack of it, and will recommend useful and recreational methods of Physical training.

Indian Women and Afghanistan.

A women's meeting was held last week in Bombay, which was remarkable both for its size and the enthusiasm which it evoked among the audience. Its purpose was to express admiration for the ex-Queen Souriya of Afghanistan. A resolution was passed "expressing deep and grateful admiration of the great and courageous efforts" made by the ex-Queen for "the uplift and advancement of the women of Afghanistan," and expressing the hope that she would, "before very long, be in a position to continue the work with greater determination and more fruitful results for the uplift of the women of her country." A lady speaker, in supporting the resolution, said:

"On her return to her own country from that wonderful triumphal tour in Europe, she could have, if she had so chosen, sat at ease and lived a selfish life of pleasure and comfort, such as the majority of women, placed as she is, are tempted by circumstances to live. The liberty and freedom that she had learnt to value might have meant only a more pleasant life for herself, had she been a woman of meaner fibre; but as we know, she did no such thing. Instead, she has sacrificed everything in order to achieve the principal object of

her life, that her Afghan sisters should enjoy the advantages and freedom she had seen women in other countries enjoy. She must have known the risks she was running, and yet unflinchingly she dared to initiate several reforms, such as the removal of the *parda*, the education of girls and women. All her actions have always tended to the one goal—upholding the dignity and sacredness of Womanhood. What if she has apparently failed, for the moment, in her heroic attempt? Such courage and daring can never go in vain, for her goal is uncompromising truth.”—*New India*.

A Women's Welfare Association.

The fourth anniversary of the Saroj Nalini Dutt Memorial Association for Women's Work brought out the welcome fact that, from a very small beginning with 7 or 8 Mahila Samitis (women's associations) four years ago, the Association has now no less than 222 Mahila Samitis with a membership of about 4,640.

“Every district in Bengal can now boast of one or more Mahila Samitis. The Samitis have been formed in districts and sub-divisional towns as well as in the remote villages. A specially remarkable feature of the movement in the year under report has been the inauguration for the first time in the history of Bengal of meetings in which ladies of the Bhadrakalok (gentle) class have discarded the purdah and taken part in them along with men.”

Men and women of all classes, irrespective of caste, religion or political opinions have helped to extend its activities. These include meetings, lectures, classes, study circles, and domestic and cottage industries. The Central Association sends out trained instructresses, of whom there are 13. It has a monthly organ called the *BANGALAKSHMI*. Its Industrial School was opened in 1925 and has up till now had nearly 400 adult women under training, and 25 instructresses for the mofussil have been turned out ready for work.

The present number of students is 170 consisting of 40 widows, 51 married and 79 unmarried women. Girls under 16 are not admitted into the school. The subjects taught are sewing, cutting, embroidery, chikon work, lace making, carpet weaving, silk spinning, jute spinning, rafia work, plain and fancy cotton weaving, tape making, cane work, drawing, general education and music. The period of training in industrial subjects is generally one year but some pupils have to stay on longer in order that they might gain thorough knowledge of the various subjects taught. No fees are charged in the industrial classes but a bus fee is charged for conveyance. Those who sign an agree-

ment to serve the Association as paid instructresses on the completion of their training are exempted from bus fees also.

The work of the affiliated Samitis is of various kinds, such as social work in the villages, public health work, maternity and child welfare work, adult education, organization of girls' schools, rural reconstruction, organization of entertainments, baby week celebrations, etc.

Cattle Preservation.

Is it idle to make such a great fuss for one calf being killed in Gandhi Ashrama because it was past all hope of recovery, when people do not utter a word of protest or of disapproval of the horrible slaughter of cattle that goes on in the country? Miss Mayo believes that India is being slowly eaten away by her cattle. It would be nearer—much nearer—the truth to say that all the God-given cattle of India are being slowly eaten away by the meat-eaters.

The *Mahratta* has provided gruesome statistics regarding this matter. The number of buffaloes slaughtered at Bandra and Kurla slaughter-houses for the year 1927 was found to be 20,522. This is not all. In the same year 19,270 calves have been starved to death in the city of Bombay alone. Poor dumb mouths! These appalling figures represent the average for eight years.

It is no small wonder that milk is getting scarcer in Indian cities and hence getting dearer. The result is that many babies are deprived of good milk and consequently the nation is daily growing weaker and weaker. We would suggest that the municipalities should see that this appalling cruel mortality of cattle is decreased. We know there are difficulties in the way. But at least a beginning could be made by exercising severe control in granting licences for the slaughter of cattle.

New Women's Association.

The inaugural meeting of a new Association called the “Woman Citizen's Association,” was held on Sunday at the New Town Hall, Colombo. Mrs. George E. de Silva explained that the main object of the Association was the organisation of women on democratic lines in order to make widely known the industrial and economic position of women; to bring prominently before women legislative measures of the first rank of importance; to propagate information as to the qualification for the women's vote, and to educate and encourage women to use their votes in the right direction. The propaganda of

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the Association would be on the most democratic lines for all women, irrespective of colour, caste or creed. The idea is to get all the women of Ceylon, rich and poor, together into one big association with affiliated branches, so that they could help each other. They would meet together and women of each locality would say what they wanted in their part of the country, and get their Association to represent matters to the Local and Central Government bodies. They had a great deal of work ahead in carrying out their programme, and the organisers appealed to them to be united, persevering, practical and sincere. The office-bearers were elected.

Woman Sentenced to Transportation.

Goaded by a life of perpetual penury and distress for nearly three years, a young widow was driven in desperation to murder her child and attempt to commit suicide. She threw her child into a well, and tried to put an end to her life by throwing herself into another well. But she was only badly bruised by her fall. Her agonising screams attracted the passers by who lifted her out of the well. While she was being taken to the police station, she burst into tears and confessed that she had murdered her son. She was found guilty of the charges of murder and attempted suicide and the Sessions Judge, while sentencing her to transportation for life, recommended a reduction of sentence.

An Address

By

J. KRISHNAMURTI.

(An unrevised report of a lecture delivered at a meeting of women held at the Headquarters of the Women's Indian Association last month).

As round a well, wherever it be, people of every quality, of every type gather together to collect water from that well, so it is with life ; but if we do not understand clearly what is life, then the expressions and the manifestation of that life will be confused by misunderstanding—there will be corruption, disquietude and lack of peace. As the quantity of water drawn up by each depends on the individual I will concern myself with the individual for the moment, because I want to show that if the individual is not capable of tackling life himself—if he is not capable of understanding life, he will create chaos around him. Wherever he goes, wherever he may settle down, he will always create pain, trouble, suffering. As when the waters are drawn from the well, the quantity of the water drawn depends on the capacity of the vessel and the individual strength of each, so the understanding of life depends on the individual struggle for true self-expression whatever form it may take. I am not going to talk of very complicated philosophy ; for, the moment life is made to fit into philosophy, there is a limitation put on it. After all, philosophy is a system and life cannot be systematized, and because throughout the world, we are trying to regulate life by systems, by gods, by morality, by laws without understanding, there is a continuous struggle to break away from the limitation placed upon life by man. If we draw little water from the pool of life, our understanding of life is limited and hence there is sorrow, but if we have the capacity to draw a great volume of water from that pool of life, our understanding of that life will be greater and hence there will be greater happiness and there will be a greater desire to understand life. Happiness is not contentment, nor apathy which is relegated to the realm of stagnation. The happiness to which I refer is dynamic, and not static, it can never be passive. As a river that keeps its source always fresh, and as it feeds the land, it makes its way quietly with a great urge towards that freedom which is the sea ; so should it be with each one of us. We must establish for our-

selves that centre of life, that love of life which must manifest itself in our actions. Life cannot be bound either by tradition, or by philosophy or by religion. I want to show that life is far greater, far more vitalising, lovely and glorious than philosophy, religion or the narrow morality established by society. If there is not the understanding of that life which is the only thing that is of value, that is of the eternal, then what you build, what you create about you, cannot last. And, therefore, you must find out what is life, and how to express it, how to set about manifesting that love of life in your daily actions.

What is life? It is thought and emotion manifested in daily action. The moment your thought and emotion are harmonized there is happiness. The moment there is confusion of one's thought and emotion, there is disharmony and misery. Thought cannot be bound. It is like a wind that blows through the valley and you cannot hold it in your fist, nor can you gather the waters of the sea in a garment. You will find that throughout the world, there is always a limitation imposed by fear, by authority, upon thought and emotion and hence life expresses itself in a confused and competitive world, though the purpose of life is progress, or evolution. Now progress is an ever-increasing ever-broadening conception of the purpose of life. You cannot call a person progressive if he is bound by limitation, by tradition, if his emotions are in the bondage of personal ambition. For the majority of people, progress means having great possessions. As a bud bursts heavenwards to the clear skies from limitation to liberation, so must life break its bondages of limitation; for in limitation there is sorrow, in fulfilment there is happiness. When life is not held in bondage, there is creative happiness, and when there is limitation of life there cannot be anything but sorrow, misery, corruption. The bud of a rose is in bondage, struggling to express itself in its fulfilment which is the lovely rose. Our purpose is to put life in revolt, that is to break the bondages imposed on life.

Throughout the world everyone is beginning to break from the old tradition and established order; everywhere there is this desire to experiment with life, not to be held in bondage by tradition, not to be controlled and dominated by authority, but to gain experience and from that to learn understanding. After all what is the good of one's living in misery, continually dominated by external authorities? You may have your gods, go to your temples, perform innumerable rites, but if there is within you that continual agony, continual longing to fulfil life, and you do not fulfil the purpose of life, there is sorrow and the strife of desire. A progressive man must be in revolt, and

that revolt must express itself in his daily life, otherwise it is of no value. As through a fevered valley fresh breezes blow and bring clear air, purity of life, so through your mind and heart revolt must burn, for otherwise there is confusion. It is no good revolting unintelligently. Intelligence is not cleverness. Most people think that by passing examinations they have acquired intelligence, that they can go out into the world and struggle. Book knowledge does not give you the understanding of life. Intelligence does. What is intelligence? It is the capacity to distinguish through culture between what is lasting and essential from the fleeting and unessential.

Education must tend to cultivate that intelligence which discriminates between the essential and the unessential, so that through the revolt thus created we may choose that which is better, the lasting from the fleeting, the light from the dark. The individual must apply all this to himself because the individual creates the nation; if the individual does not understand, he creates around him unhappiness, sorrow, strife; and if the individual has understood the loveliness and has become a portion of that loveliness, he will establish peace and understanding wherever he goes. Bearing all this in mind, you will have to examine what is taking place around yourselves, whether you can apply that intelligence to your actions, to your life, to your thoughts, to your works. So, tradition must go overboard. Tradition of thought, of feeling, of action hampers your understanding of life, and your freedom of life. Tradition in its narrow sense of the word is based on thoughtlessness. Because some person, however wise, however full of wisdom he may have been, has said something, we should not take his word and let it become a law unto ourselves whether we understand it or not. For if we do not understand, it corrupts thought.

Let us consider tradition with regard to education. Why do you want to pass examinations, or your child to pass examinations? You will say, they must earn money. What difference after all does it make whether they earn Rs. 100 or Rs. 1,000? If they are not intelligent, if they create misery and chaos about them, what is the good of passing examinations if they create misery? We do not want them to think for themselves, we want them to turn out as from a machine by millions, though they do not become intelligent. You must have intelligence to struggle with life, not mere cleverness to be superior to another. You must have intelligence which gives the capacity to choose between the beautiful and the ugly. Out of the lack of true education we have all the inequalities, the tyrannical evils of child marriage, widowhood

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and all the cruelties that go with it. What is the good of your educated B.A.s and M.A.s who earn Rs. 1,000 per month, if they in their turn leave behind them a trail of sorrow in their children, in their wives? To realise this we do not have to consider philosophy—whether God exists, which religion is better than another. There is no religion greater than free thought and emotion. To understand how to give freedom to thought, so that revolt burns the dross of thoughtlessness, you will have to apply intelligence to everything in your life.

A very great friend of mine, a great sculptor in France, conducts classes in the art of moulding clay to which come all types of people. I once went with him to his class, when all the students were moulding clay. He stopped them and said: "Is this your creative self-expression? If it is not, drop it. If it is not your love of creation that compels you to come here, if you have not that love, do not come". If you have this love of creation, the revolt to alter, the revolt born of intelligence, born of culture, then everything becomes different. You must have that flame of creativeness which destroys thoughtlessness, which is tradition. If you apply this to all the social evils of the community, then the established traditions which have become so cruel, so monstrous, will gradually disappear. Take the question of child marriage. You know all the evils of it. Any one can tell you what a terrible thing it is, how monstrous it is. It is like taking a tender bud and tearing it petal after petal before the flower opens. Here again, the individual must alter. If you allow your daughters to marry too young, the country will allow this thing to go on. Out of child marriage arises this extraordinary thing called girl widows. Nowhere else does it exist except in this land of cruelty—cruel because thoughtless people live in it. Widowhood has become a monstrous thing; it is a class by itself. I know a small girl who is twelve years old and she is a widow. She will never know the loveliness of a quiet home, she will never know the love of children, she will never have the companionship and the delight of children and husband. And yet you put up with it. You have not the courage to protest and from that protestation build. Yet that is the only thing that matters, not your traditions, the cruel thoughtlessness. You all shake your heads and agree, but what is the good of it if you allow it to go on, if you merely sit still in the burning sunlight and say: I want shade and cool comfort. It is because you have listened for so many years to tradition which is thoughtlessness that there is this burning sun in this land, that there is no shade. It is like the stagnant pools that have a green

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scum on their waters, that do not see the clear reflection of the lovely sky.

Tradition throws a shadow across the face of each one; it creates thoughtlessness and corrupts feeling. You can only make corrupt things straight, by thoughtfulness, not by obedience to authority and to tradition, however sacred that tradition may be, however weighty that authority may be. I do not want to go into all the innumerable details of our thoughtlessness in daily life, but you will understand if you have that awakened intelligence that can only come through experience, through continual rejection of all the useless things and clinging to the essential. Look into any temple of any religion of the world and you will see that few hold the knowledge even if they have the authority; few that seem to know the truth of the fullness of life.

Therefore, to express that life there must be the love of life, and there must be a manifestation, an expression of that in daily life. You must have the perception first and then translate it into action. When you see that life cannot be bound by tradition, then there is born that love of life and there will arise the creativeness of greatness, order out of chaos. That love of life has no limitations, and is not bound in the terrible bondage of any religion; and each one has to struggle to find out the freshness that comes with the dawn and to awaken the love of that freshness.

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Women and Social Service.

BY MISS A. B. VAN DOREN.

Every educated woman is a debtor to society. Someone has said "Usefulness is the rent we pay for our place on earth". In the case of those of us who have enjoyed the privilege of higher education, the rent is high, for we live on the topmost floor of the apartment house of life, with our windows open to sky and sea, the sunset and the stars. All the fresh winds of life blow through the open windows of our house. Should we not be charged a higher "rent" than the uneducated and ignorant, whose years are spent on the ground floor of earth, in rooms dark and windowless?

Let us think too of our indebtedness in terms of the money that has been actually spent on our upbringing and education. Children of the poorer classes begin to earn almost as soon as they begin to walk. The village child herds cattle and in turn receives food. The child of the industrialised community goes into the mills as a "half-timer" or else acts as cook and caretaker for her mother who works. Such children have at least no chance to become the parasites of society. We are supported by our parents until we complete our education at eighteen or twenty or twenty-two. And what a costly thing our education is! We think our parents pay for it, but that too is a fallacy. Few high schools and no colleges are able to live on their fees. Some look for buildings and upkeep to the gifts of philanthropic men and women; others depend upon Government grants, which are derived in turn from the taxation of the country—taxation which deprives the poorest cultivator of a share of his hard-earned livelihood. Have we the right to receive our education from such a source if we accept it for our own profit or the mere pleasure of a fuller and more interesting life? It is an actual debt, which can be repaid only as we use our enhanced powers in the service of our country and especially of those sections of it which are in deepest need.

One of the finest things that is happening in India to-day is the banding together of educated women of all classes and creeds and communities for voluntary service for their country. But there are still many who are unawakened to this opportunity. For those of us who have no need to earn there is a particular temptation to sit down

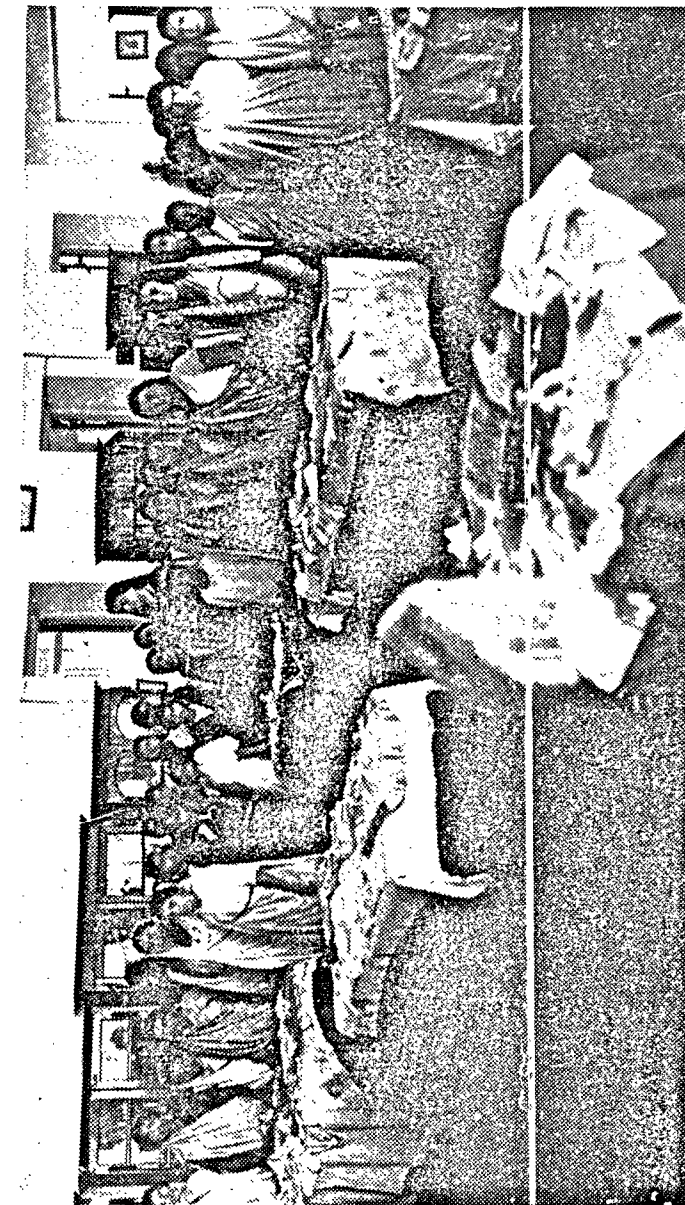


Photo taken at the Annual Sale of Work held by the ladies of the Women's Indian Association (Bombay branch) at the Theosophical Society Hall in Bombay. These classes are free and have continued for about ten years.

in the luxury of leisure. Yet if every such woman would take upon herself one definite piece of constructive social work, the whole face of India might be changed.

There is first the problem of illiteracy. In China the difficulties are even greater than in India, because of the greater complexity of the Chinese character. It has been discovered that one thousand carefully selected characters will suffice for the reading of ordinary books, and patriotically-minded young Chinese have set out with the intention that each of them should be responsible for teaching these characters to at least one illiterate fellow countryman. Could not Indian women of leisure undertake a similar task? *Each one teach one* is the motto for such work.

There is also India's need for training along lines of child welfare and community hygiene. Even small towns now have their baby welfare centres. An educated woman who could spare even a few hours a week could take her turn morning or evening in one of these, measuring out milk, showing mothers how to bathe babies, or giving simple treatments for sore eyes or scabies. For work of this kind any "medically minded" woman will find great opportunity.

There are others of us who are gifted with the needle, while on the other hand, many mothers among the poorer classes do not know how to cut out or make even the simplest garment. The family either goes in rags, or else much needed money is paid out to the *dirzee* (tailor). A small group of women may be gathered together to learn plain sewing, or better still, it may be taught to a class of young girls. The use of soap and the need for clean hands will be a necessary corollary. In the mill area of Bombay not long ago, I saw a group of children who had been given each an unclothed doll. Each was making a full set of clothes for the doll; and sheets, a blanket, and mosquito curtain for its basket-bed. In the same way those who are spinners may teach the use of the *charka* to one or two people at a time, or may take up basket or mat making or any other cottage industry.

There are others who love children and have still enough of the child spirit to enter heartily into their pleasures. An hour set aside for teaching songs or clapping games such as the *Kummi* and *Kolattam* of the Tamil Nadu, and for the telling of stories, would mean much pleasure put into the lives of children who scarcely know the meaning of the word *play*.

Another field of service, perhaps prosaic but certainly neglected, lies among one's own servants. Have we learned to treat them as

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human beings, of like needs and desires with ourselves, and not merely the means of providing us with comfortable lives? I think often of a woman I met whose whole vocation was that of social service to women scattered over the town, but in whose own house was found a little servant girl who led the life of a slave, doing work far too heavy for her size and strength, with no chance to attend the school next door or even to mix with the happy school children in their play.

Women who are living in homes of their own can do much by inviting in little groups of women who can come together to see lantern pictures, or to sew for the poor, or where customs will allow it, to drink tea and eat sweetmeats together. Among women of the better classes there are many who have little opportunity to get outside the bounds of their own homes. Every time women of different communities—Hindu, Parsee, Muhammadan, Christian, can come together, a little step is being taken toward the unification of India.

As I write these words there come to my mind memories of women I have met, both rich and poor, who are doing these things. I think of a friend hidden away in a distant "small town" of a remote district who gets the loan of lantern slides from the Calcutta Y.M.C.A., and invites her neighbours in to see the pictures. I think of others who have opened their homes to entertain women of various creeds and communities. I think of a school girl, herself the daughter of a servant, who learned the use of a sewing machine, and went to an important festival in old and shabby garments, because all her time and labour had gone to the clothing of her younger brothers and sisters. I think again of women in a great industrial centre, dwellers in homes of wealth, who spend the hours of each day in the chawls of the city, making friends with the wives of the mill workers, and teaching them sewing and the principles of health and cleanliness.

There are so many of us, and to each comes the chance to do her bit. Our rent is due and long in arrears. Let us begin to pay up.

And yet repayment is at best a low motive for work. Indian women, daughters of Savitri and Damayanti, have in their blood a nobler tradition—that of service for love's sake. When that spirit of selfless devotion which they have shown to husband and home can be transferred to the village, the city, and the mother-land, then the day of India's rebirth will have dawned.

A. B. Van Doren.

Postponement of Child-Marriage Bill.

In the Legislative Assembly Mr. Harbilas Sarda moved the consideration of his Bill for fixing the minimum marriageable age for boys at eighteen and for girls at fourteen. In summing up his appeal for the adoption of the Bill, Mr. Sarda spoke in moving terms. He said:—

"I deny that child-marriage is a religious obligation. Even if it were, no man has the right in order to save himself from going to hell to condemn another being to a life of suffering. Great responsibility rests on this House. The people in England and America are watching how you will deal with this Bill. Writers like Miss Mayo and politicians like Mr. Winston Churchill have declared in plain terms that India cannot be granted Self-Government so long she tolerates such acts of oppression (a voice from the European and Central Muslim Bench "hear hear"). People in America want to know if after 150 years of rule the Government still tolerate these tortures. If women were members of this House the Bill would get through. I have received telegrams from women members of the C. P. Council intimating that the Council too passed a resolution supporting this Bill. And finally let me repeat the language of a great man that no nation can be half slave and half free. Those who will support the Bill will render true service to the country."

Mr. M. K. Acharya, adopting obstructive tactics, moved the postponement of the consideration of the Bill until the age of Consent Committee Report was published. After he had made a speech, his motion was put to vote. The Government members practically *en bloc* and so also the Central Muslim and European group (latter with the exception of two) decided to vote for postponement. Here was also a split in the ranks of the Independents, Nationalists and Congressmen, and some like Pandit Malaviya remained neutral. Pandit Motilal and Mr. Jayakar were however foremost to record the vote against postponement, but Mr. Sarda found the battle lost and his only chance now lay to narrow the majority of the other side. Pandit Motilal came to his rescue at the last minute and persuaded some neutrals on his side to vote against the amendment. Two European members too went with Mr. Sarda. As Mr. Crerar came

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up to Mr. Sarda to explain the latest decision taken by the Government, Mr. Sarda was seen angrily protesting against Government backing out of what he thought was its promise to support the Bill.

Indeed a small crowd gathered around them and Sir Purushottamdas used the opportunity to ejaculate: "The Government wants child-marriages." The scene ended with the President announcing that Mr. Acharya's amendment had been carried by 55 against 34 and there followed shouts of shame from the Reformist Benches. Mr. Chetty rushed out to the lobby and characterized the Government conduct as disgraceful.

When Mr. Harbilas Sarda first introduced his Bill, the late Sir Alexander Muddiman, the then Home Member, declared that at each stage after its introduction he (that is to say, Government) would oppose it. The dead man's promise has been kept. And yet it is the Britishers in power in India who want social reform and it is the unregenerate Indians who oppose it!

Nurseries attached to the Schools.

BY ANINDITA DEBI.

In a discussion about the education of our girls I would submit a few ideas.

It seems very desirable that there should be arrangements for the custody of children attached to girls' schools. In villages the mothers are usually engaged in household work and the charge of the children necessarily devolves upon the girls of the house. This is one of the practical difficulties which stands in the way of the regular attendance of our girls in schools and it is a common sight to see the girls attending schools with their brothers and sisters in their arms. As there is no separate place for these babies, it is evident that they are positive hindrances to the school-work and a bar to their progress. To remove this difficulty nurseries in charge of women experts in the care of children are advisable. It is often alleged that household work and the care and rearing of children should form a distinct subject in the education of girls. The nurseries just mentioned will afford facilities in this direction and could be easily turned into practical classes where the school-girls could be taken by turns for small periods to assist the experts and thus enable them to get a training in the care of children as well. The assistance from girls thus obtained will make it possible for the classes to be run cheaply. There is no dearth of girl-mothers too in our country. In an institution like this they also can attend and get opportunities for regular education. At the same time while in schools they could see their babies off and on and get proper instruction from experts in the care of infants.

At the beginning there should be seats in these nurseries only for such children who have none to take care of in their homes when the girls attend school. All the schools must have ample playgrounds and open spaces so that the school-girls and the infants of the nurseries too can play and remain in the open as much as possible. Nurseries should also of course be provided with all the materials necessary for the children, such as cradles, medicines, etc., but I am trying only to give an outline, as it is not possible to give details here.

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The nurseries would naturally develop into institutions for the instruction of bigger children and their initiation in such nurseries attached to schools from the beginning would make it easier to train them up. So institutions like these would not only foster the education of the girls but would also be the centre of education for the children and would be a source of training to the girls and mothers in the proper care and management of children. It is needless to say that the success of this would depend solely on the woman in charge, and although we have to select from what is available now, women would be trained in these very institutions who could gradually take up this responsible charge.

The present schools are not at all suitable for the education of children. The Kindergarten system has not been hitherto successful in our country. While the babies are somewhat cared for in most houses, comparatively older children grow up wild like weeds wasting most of their time in mischievous pursuits, with the usual reward of constant scolding and chastisement. Drowning, scalding or other severe injuries are not at all uncommon, while lesser accidents are the order of the day. The womenfolk are so occupied with their household work and the care of infants, that they can hardly get any time to look after older children; besides very few of the ladies really know how to instruct them properly or to keep them engaged. Most of the male members too have little conception of any other duties towards children excepting chastisement. At the same time there is no institution for the education of children from the age of 2 and 3 to 5 and 6. They are often sent to the ordinary primary schools just to be got rid of during the day and these poor children prove only a hindrance to the older boys and girls in their classes. As for themselves, here too they are subjected to ill-treatment and often get bad training in the company of all sorts of children. No care is taken for their proper education, character or pastime suitable for their age. Those who want to educate their children properly find themselves in a dilemma. Even if they are willing to do this themselves they may not have the time or the temperament. The exclusive education of children at home may be commendable in some respects but is hardly of an all round nature. It is seldom possible to have facilities and the materials of the present day education or spacious play-grounds in a private place. Under the circumstances the want of institutions after the Kindergarten or Montessori model, can hardly be too much emphasised.

THE NURSERIES ATTACHED TO THE SCHOOLS

It is needless to say that boys and girls should receive instruction together. The larger expenditure involved in properly equipped institutions for this will be to a great extent minimised by co-education. There is great scope and a suitable field for women in this direction. If they get expert training, besides public institutions they can as well have small classes at home for the proper instruction of children and can thus do great public good while earning something for themselves.

Experiments are being largely conducted in the western countries now and educated women should be sent there for practical training, so that on their return they could take up the work of organising similar institutions suitable to the needs of our country. It is a matter of gratification that some have already received such education and there are others who are now under training in foreign countries, but very much more is wanted in this direction and this should engage our wide attention. It is a hopeful sign that a school on the Montessori model has already been started in the new premises of the Women's Indian Association in Madras. There is no longer time for conceiving anything in a narrow spirit. We must fall in with the onward march of the whole world so that mutual co-operation may lead us to develop our individual and national life and at the same time add to the knowledge and happiness of mankind.

Anindita Debi.

Some Great Women of the World.

EMIL LUDWIG.

The loveliest thing I have ever seen done by a woman was when a danseuse, touching the leg of her partner with the toes of her left foot only, seemed to flutter motionless in the air, barely moving the fingers of her out-stretched right hand. Even the musicians paused for an instant, so perfect was the picture, so triumphantly charming and graceful, as this lovely woman, a goddess almost, hung poised in the air, as if unconscious of the weight of her limbs.

The most terrible thing I have seen done by a woman was in the course of the War, when a German middle-class wife swept into a room waving an evening paper and exclaimed, her eyes beaming: "A big victory on the western front! Five thousand of the enemy dead!"

The difference between the two is not a difference in character; under certain circumstances, these two women, had they been differently educated and influenced by other ideas, might have exchanged places.

During the German revolution, I saw women making stump speeches for freedom and against poverty; I saw actresses portraying in plays how women struggle and how they give their love, and I found little difference between them, for a great actress always forgets the stage, just as a great popular orator never forgets it: I have seen bored queens pass haughtily through triumphal arches, I have seen female scientists so absorbed in what they saw beneath a microscope, that they forgot themselves and even their children. I have seen a poetess come towards me through her garden, a note-book in her hands, her eyes lost in dreamy thought; I have seen the keen glance of a woman painter seeking to guess the secret hidden behind the features of her *vis a vis*.

A COMMON QUALITY.

And all these women had one thing in common: They smiled. Yes, they smiled, every one of them, in a way that no man ever smiles, either while he is working or after he is done with his work; they smiled as no man can smile without courting danger. Everything that had been exciting then—struggle, playing, art, the will to

SOME GREAT WOMEN OF THE WORLD

achieve—culminated in a smile or was dissolved in one, from which I deduce that a woman, even if she be ugly or old, even if she be serious and earnest and entirely matter-of-fact, remains, nevertheless, in the last analysis, an erotic being.

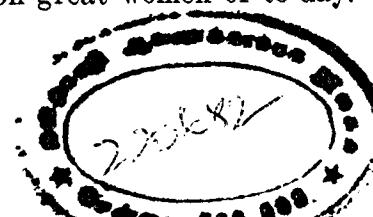
A real woman loves in her every action, in every work upon which she embarks. She loves beauty, justice, the human race, the poor and the oppressed, the strong. A woman devotes her life, self-sacrificingly and altruistically, to the idea with which she has fallen in love, in proportion as the flights of her spirit are loftier and the development of her powers greater. Women in the mass are entirely and absolutely dependent upon men. The worst defeat ever suffered by modern woman—the World War, which she was unable either to prevent or to shorten—revealed her to the mind of men as enslaved, since man's thoughts are turned towards war by the power of tradition and suggestion, whereas war, like everything that is destructive, is utterly alien to woman, who is essentially defensive.

BOURGEOIS ORIGIN.

The greatest women of all are known probably only to the man they love. From the handful of examples, we are enabled to judge the tremendous scope of what women have achieved in privacy towards influencing our statesmen and captains of industry and party leaders, what they have done in the way of exerting suggestion upon them, spurring them on, holding them back; arousing strong feelings for or against those with whom the man is in conflict. This is characteristic of no one race or Nation; it is as old as humanity, for it is essentially human.

On the other hand, it would seem that one class has the advantage over others when it comes to supplying great women. All the great women of the present day are of bourgeois origin—all, that is, with one exception, which I shall name. It is the same as with men; bourgeois or proletarian families have provided all our present day rulers, inventors, artists, scientists, even army leaders; not one of these has come from the nobility, which was educated through generations for leadership.

Almost never has a woman become a great artist, because great artists must get away from themselves entirely in order to do great creative work. On the other hand, women actresses have always been greater than male actors, because acting is essentially physical, not personal. For this reason, it might be right to name some actresses first of all, in my article on great women of to-day.



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ANNA PAVLOVA.

But, when it comes to beautiful bodies, I throw all such considerations to the winds and proclaim aloud the name of one woman—the name of her who, within the last twenty years, has brought the old world and the new world to her feet—Anna Pavlova. This lovely Russian dancer, having danced first before the Czars and Grand Dukes, swept triumphantly across all America, gathering such numbers of adorers, rich and poor, powerful and idealistic, as were gathered before her advent only by privileged potentates; who, by the way, have sometimes failed to realize how audaciously such a lovely creature has trod upon their august crowned heads.

Pavlova was the first danseuse who brought modern melody to the famous old art of the ballet, as it was taught in Paris and St. Petersburg; it was she who, discarding the ballet music of tradition, danced to the tunes of the great masters, and yet preserved the traditional pirouetting on tiptoe. She retained also the regulation rococo ballet costume, instead of swathing herself in pseudo-Greek garments. For this reason, she might be recommended as official danseuse to any Coalition Cabinet in which representatives of the past and the present seem to govern together. Pavlova was famous all over the world when she was twenty-four.

AUTHORESSES IN CONTRAST.

But Selma Lagerlof, the Swedish authoress, was known to few even when she was thirty-four; not until she was that age did the greatest living writer turn to the story of her childhood and her family. Long did she hesitate as to the form in which she should cast her narrative; then, with the touch of the real artist, she drew the portraits of the people of her own home-land. Since then, everything written by her springs from the soil in which she is rooted, and in this respect, she is akin to the great Norwegian Hamaun—indeed, the fact that she is a woman is seldom betrayed in her writings.

In striking contrast to Selma Lagerlof stands the German, Riccarda Huch. She lacks almost all the qualities which distinguish Lagerlof, but on the other hand, everything which makes the work of Huch important is lacking in the Swedish writer. In the writing of the latter, all is, so to speak, drawing; in that of the German, all is music. The Swede deals with the soil, with idiosyncrasies, with depth and narrowness; the German paints beauty, breadth, the things of the spirit.

SOME GREAT WOMEN OF THE WORLD

Riccarda Huch combines in a striking manner the lucidity of a man and the devotion of a woman. Beginning as a lyrical poetess whose love songs rank with the very best, she thereupon astonished readers with historical portraiture, achieved with a bold hand portraits wherein manner and interpretation, modelling and vision vie with one another in excellence.

FROM THOUGHT TO ACTION.

Among painters also, a first place seems to belong to a German woman. But Katho Kollwitz, who like, Riccarda Huch, is sixty years old, comes from a different world, or at least does her work in a different one. Brought up with Socialistic leanings, she was guided towards her art at first by writers like Zola and Tolstoy, which means that at first she placed drawing and etching before other things, and developed a severe manlike style.

It was not until the War that Kollwitz found herself and developed greatness of style.

This woman painter, despite her mastery, displays so strongly the feminine desire to help and improve, that she might almost be placed in the ranks of the active woman workers, since woman's work is always basically more organic than logical, always due far more to intuition than to thought.

The Irish woman, Annie Besant, illustrates the transition from thought to action. There is, to be sure, much manly will-power in this eighty-year-old fighter, and it may be that not only doubt but also ambition, was among her early incentives to action.

When in her middle twenties, the wife of a severely pious clergyman, the mother of two children, she stood one day in an empty church, whither she had gone to practice playing on the organ, and felt herself suddenly overcome by the craving to speak from the pulpit; she obeyed the impulse, and realized that she possessed the gifts of an orator; that all she needed was an audience.

Scepticism and an active mind soon brought her to break with the Church and with her husband; she went over to the atheists, and wrote a pamphlet that caused her to be hauled into court. But not until she was over forty did she find where she really belonged in religion—between the two extremes. At that time, Helena Blavatsky drew her into the ranks of the Theosophists.

Judged externally, she seems, above all else, an organiser; likewise, judged by her work in India, a politician.

STRI-DHARMA

MARIE CURIE.

Let us turn to Marie Curie. The world connects nothing at all with the name of this French-Polish woman except one word ; yet that word is a magical word. If this sixty-year-old woman, who, after the death of her husband, the companion of her life and her work, refused to abandon her laboratory, ever glances back, she must vision her life as lighted by the rays of the magic gem which they discovered together, and she must feel herself bathed by the beneficent healing influence of these rays.

Having discovered radium, she found still another marvellous element, which she named Polonium after her mother country. Much more has this woman done towards the fame of Poland than a military General, even a victorious one. She heals the ailing, he kills the healthy. She wrests something unknown from the hidden recesses of Nature; he carries his Nation's flag a few miles further onward, in doing which he sacrifices as many of those who are already his countrymen, as he acquires new citizens for the country. She creates something permanent, he something transient; whereas he serves his country only for a while, she serves mankind, and in so doing, serves God.—*New York Times Magazine*.

Women the world over.

THE TWENTY-FIFTH JUBILEE OF THE INTERNATIONAL ALLIANCE
OF WOMEN FOR SUFFRAGE AND EQUAL CITIZENSHIP,
BERLIN, JUNE 17-24TH, 1929.

This great Jubilee Congress of the International Alliance of Women for Suffrage and Equal Citizenship* to be held in Berlin in June next promises to be a most important and epoch-making event.

Women are coming from all over the world to celebrate the great suffrage victories of recent years and to take stock of the use women have made and intend to make of their voting power. Frau Schreiber, M. P., will be the hostess of Congress, supported by Germany's leading women of all sections.

It is expected that the gallant group of pioneer leaders that remain will be the honored guests on this occasion and that they will look back with thankfulness at the fulfilment of so many hopes.

Special invitations are being sent to all those who were present at the foundation meeting of the Suffrage Alliance in Berlin, 1904.

The Congress will be held in the Kroll Hall—a magnificent building from which you gaze across a leafy square to the Reichstag with its many women M. P.'s.

A great public meeting will be held to review "how Woman Suffrage has increased the influence of women in Parliamentary, Local Government and Citizenship Work", and one of the most honored speakers in this connection will be Mrs. Carrie Chapman Catt, for twenty years World President of the Alliance. The Peace Committee and the League of Nations Section of the League will arrange a public demonstration under the direction of such able leaders as Miss Ruth Morgan and Mme. Bakber van Bosse and Miss Rosa Manus.

In her usual bright style, Mrs. Corbett-Ashley describes how Berlin met them with sunshine and blue skies at which members of the Board gazed from 9-30 A.M. to 5 P.M. from committee room tables where arrangements were being made for the great Congress.

* Womens' Indian Association is directly affiliated with the International Alliance of Women and will send representatives.

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The Lyceum Club arranged a brilliant reception for the international women visiting their city when members of Parliament, social workers, leaders of society, wives of ambassadors met to greet and welcome and assure of their interest and support in June. Next the Reichstag opened its doors and Mme. Malaterre Sellier made a brilliant speech on the peace work and aims of women.

Frau Velsen and Frau Schreiber, members of the Reichstag, gave vigorous support in their own House of Parliament to the visitors, and the Minister for Justice made a splendid feminist speech.

"How we wished," says Mrs. Corbett Ashley "he could be sent as a special ambassador to other Ministers of Justice complacently regarding outgrown codes as sacrosanct relics and women as Adam's rib. The 800 members of the audience could be proud indeed of their countryman."

Frau Hertz held a meeting in her magnificent home which was packed by enthusiastic volunteers for work for Congress.

Having completed the Board Agenda Paper the members hurriedly packed and took train to Dresden where the Peace Committee meeting was held.

A "Peace Lunch" to the authorities of Dresden Town and Saxon State, to the Consuls of many Powers, to the affiliated Associations and the Press was a great success, and the Conference led by Dr. Quidde, Miss Malinska and Dr. Fassbinder proved helpful in preparing the way for the Congress Demonstration next year.

The Oberburgermeister offered the historic hospitality of the great city of Dresden, in the wonderful setting of the Town Hall.

Hamburg and Oldenburg were visited by Board members and everywhere the same experience—interest and practical support for the coming Jubilee Congress.—(*The Dawn*.)

A BANK FOR WOMEN ONLY.

"We have never even considered this Dutch idea," said the staff of women for women clients only. The manageress expects to secure divorced women and widows as clients. Her staff, she says, will deal quietly and secretively with clients' affairs.

"We have never even considered this Dutch idea," said the staff manager of Lloyds Bank to-day. "I doubt whether it will have the effect anticipated. Bank clerks are required to keep the business of the bank's clients secret and it is doubtful whether the employment of women would result in a higher degree of secrecy."

WOMEN THE WORLD OVER

The staff manager of Barclays Bank was of the same opinion.

"The employment of women does not appear to be called for, so far as secrecy is concerned," he said.

THE SUPERIOR SEX.

THE memory of a Feminist is often an embarrassing and troublesome thing. Politicians who worked and voted against woman suffrage find it so, as do also the erstwhile prophets who before suffrage days predicted the dissolution of the home, the neglect of husband and children, and unsexing of women as the inevitable results of women's enfranchisement.

But notwithstanding the annoyance she causes the Feminist goes on amusedly remembering many things.

Among others she may recall the incident of the learned judge—we will not mention names—who recommended in all seriousness that women should not be granted licenses to operate motor cars because the female temperament was so emotional and unreliable at times as to render a motor vehicle driven by a woman a hazard to life and limb upon the road.

And now comes Mr. H. Clifford Brokaw, technical adviser to the West Side Y. M. C. A. Automobile School, New York City, with the following to say:

"It is probably true that on the whole women are much more emotional than men—in the small things of life. In a real emergency, however, it has been proved time and again that it is the woman who remains more level-headed and cool, who can pick her way out of a difficulty where a man goes to pieces.

"In a study of motor casualties it was found that eighty-seven were effected by men to every one by a woman. Probably the greatest cause of these fatalities was reckless driving due to intoxication. Because women tend more to sobriety they make better and safer drivers in this regard. Speed is the second greatest factor in deaths caused by automobilists and woman's natural sense of caution makes her less likely to indulge in this form of mania when she is behind the wheel. She is naturally more obedient to traffic laws than are men and stops instantly and with a smile when a traffic cop holds up his hand, while a man motorist will pretend not to see the hand of the law if there is the least chance of getting by it, and will crab and kick up a fuss if he is caught."

STRI-DHARMA

So that's that, so far as the emotional temperament of women is concerned. But there is still more, for Mr. Brokaw goes on to say:

"When women go automobile touring these days in knickers and with hair bobbed short it is often difficult to distinguish whether the driver is a woman or a man. More important is the fact that increasingly it is impossible to tell by how the driver handles a car whether she or he is female or male. This has not always been the case; one could once tell by the manner in which the car proceeded which sex was in charge. Those evidently have gone forever. Women are even demonstrating superiority in driving a motor car.

"Women are instinctively cautious and caution is a good quality to have handy in the driver's seat. A woman is probably quicker to recognize a dangerous situation than a man is and twice as quick to acknowledge it. Where a man will rush in headlong to take a chance and stubbornly stick to a wrong course, a woman will hesitate and nine times out of ten apply the brakes."

We find ourselves greatly intrigued by Mr. Brokaw's remarks. We, too, know that once you could tell by the manner in which a car was driven which sex was in charge. Uncertainty, timidity, a slow pace almost blocking traffic; that was a sign that a woman was at the wheel. But those days have gone forever, as Mr. Brokaw says. Merely another instance of the fact that practice makes perfect, or does it perhaps denote something more?

"Women are even demonstrating superiority in driving a motor car," Mr. Brokaw says.

This man with his facts furnishes food that is very palatable to Feminists and highly nourishing so far as the self-respect of women is concerned.

We wonder what women will do when they have an equal chance with men at the wheel in other undertakings; in the arts, in the professions, in government, in business, everywhere.

The superior sex. We wonder! maybe the superior sex isn't the superior sex after all.—(*Equal Rights*).

NATIONAL COUNCIL OF WOMEN ENDORSES EQUALITY.

THE *Woman's Leader* reports that at the annual meeting of the National Council of Women, held recently at York, England, the following resolution was passed by more than a two-thirds majority:

WOMEN THE WORLD OVER

"That in view of the importance of the National Council of Women defining its policy on the status of women in industry before the introduction of the promised Factories Bill, this Council demands:

1. That in industrial legislation, regulations and restrictions shall be based not upon the sex of the worker, but upon the nature of the occupation.

2. That in industrial legislation women shall be classed as adults and not with 'young persons.'

3. That in view of the continued delay in the ratification of the Washington Hours Convention, it is of vital importance that in any Factories Bill there shall be inserted a section giving to all adult men and women workers in factories and workshops a 48-hour week; and equality of conditions as regards:

(a) Night work.

(b) Overtime.

(c) Holidays.

4. That in any Factories Bill there shall apply to all workers, irrespective of sex, all provisions concerning:

(a) General safety.

(b) Protection from dangerous machinery.

(c) The institution of fire drill.

(d) Lead processes carried on in places other than factories.

(e) Weight-lifting.

(f) All special provisions and regulations for health, safety and welfare."

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TAMIL

ஸ்திரீகள் விலக்க வேண்டிய கெட்ட நடவடிக்கைகள்

கே. வி. லக்ஷ்மி யம்மாள்.

“ஸ்திரீகள் வெருகெட்டவர்கள், ஸ்திரீகளை நம்பக்கூடாது, ஆலாகல விஷத்தையும் நம்பலாம், சேலைகட்டிய மாதரை நம்பலாகாது, ஸ்திரீகளுக்கு உச்சந்தலையிலிருந்து உள்ளங்கால் வரையிலும், விஷந்தான். சில மாதர்களுக்கு நல்லநடத்தைவேண்டாம், பதிபக்தி வேண்டாம், வித்யை கதை புராணம் இவைகள் ஒன்றும் வேண்டாம், அண்டை அயல் வீடு சென்று அந்த வீட்டு சுப்பு அவனைப்பார்த்தாள் கோடி வீட்டுச் சேஷி டிராமாக்கார ரங்கனைப் பார்த்தாள்” என்று நாலு பேராய் வம்பர் மஹாஸபைகூடிப் பேசுவார்கள். தாங்கள்தான், சுத்த பதிவ்ரதா சிரோமணிகள் என்று மனதில் நினைத்துப் பேசுவார்கள். இதில் பேசுவோர்களைப்பற்றிக் கொஞ்சம் தெரிவிக்கிறேன்: கேளுங்கள். தான் திருடிப் பிறரை நம்பார் என்கிறபடி, அவர்கள் வீட்டில் இருக்கும் வயோ திகரான மாமனார் மாமியார்களை ஒரு மூலையில் தள்ளி விட்டு “ஏ மூதேவிப் பிணங்காள்! இதோ உங்களுக்குப் பிண்டம் போட்டு இருக்கிறேன்; தின்னுங்கள்” என்று அதிகாரம் பண்ணுவார்கள். பர்த்தாவை, இந்தத்தாலி கட்டினவன் எப்பொழுது வீட்டை விட்டுத் தொலைவான்? இழவு ஆபீஸ் துரை நாசமாய் போவான், காலையில் ஆறுமணிக்கு ஆபீஸ்வைக்கலாகாதா? இந்த சனியன், சீக்கிரமாய் ஒழிந்துபோய் விடுவானே. நான் பக்கத்தகத்துக் கனகியிடம் போவேனே என்பார்கள். பர்த்தா தன் பசுக்களுக்கு வைக்கோல் வாங்கத் துட்டுக் கொடுத்தால் அதைப்பர்த்தாவுக்குத் தெரியாமல் புஷ்பம் வாங்கி அவன் இல்லாத ஸமயத்தில் தலையில் வைத்துக்கொள்வார்கள். அவன் வரும் ஸமயத்தில் பூவை எடுத்து விட்டு இன்றையதினம் வைக்கோல் நிரம்பவும் நயமாய்க் கிடைத்தது. இன்று தான், பாவம், பசு, வயிறுநிறையத் தின்றது என்பார்கள். இப்படிப்பட்ட ஸ்திரீகளால்தான் பஞ்சம் அதிகம் ஆகிறது. ஊரில் மழை இல்லை. பாபபுண்ணியம், ஸ்திரீகளால்தான் நடக்கிறது.

முற்காலத்திலே, சாவித்ரி, நளாயனி, சந்திரமதி இவர்களால் உலகம் பஞ்சம் இல்லாமல் மழைபெய்கிற காலத்தில் பெய்தது. விளையும் விளைந்தது. இக்காலத்து ஸ்திரீகளோ நிரம்ப அதர்மமாகவும் அக்ரமமாகவும் இருக்கிற

ஸ்திரீதர்மம்

படியால் லோகத்தில் பஞ்சம் அதிகமாய் நேருகிறது. ஆகையால், இந்து ஸ்திரீகளே! இனியாகிலும் பதிபக்தியுடன் பதிஸேவையையே விரதமாகக்கொண்டு எந்த வேளையும் பர்த்தாவையே தெய்வமாய்ப் பாவியுங்கள். உங்களுக்கு கோவில்வேண்டாம். குளம் குருசேஷத்திரம் வேண்டாம். பதியே தெய்வமென்று அறியுங்கள். பர்த்தாவை, நகைகள்வேண்டும் என்று அவஸ்தை பண்ணுதேயுங்கள். உங்களுக்கு நகைவேண்டாம்; கல்வியே பூஷணம் என்று உணருங்கள். கல்வியை விடாதேயுங்கள். அது முக்கியமென்று கருதுங்கள். உங்களுக்குப் பதிபக்தியும் கல்வியும் இருந்தால் அதுவே கோடிநகை என்று நினையுங்கள். உலகத்திலே பாவ புண்யம் உங்களால் நடக்கிறபடியால் நீங்கள் பாபச் செயல்களை விலக்குங்கள். புண்யச்செயல்களை நடத்துங்கள்.

விவாகச் சீர்திருத்தம்.

உலகத்திலே இந்தியாவில்தான் ஜனங்கள் பால்ய விவாஹம் ஏற்படுத்தினார்கள். அதனால் நம்முடையவர்களுக்கு வரும் கேட்டை அறிகிறார்களில்லை. அதுவுமல்லாமல் பால்யத்தில் விவாஹம்செய்து பெண்பாலார்கள் வைதவ்யத்தை அடைந்துவிட்டால் அந்த பெண்ணின் பெற்றார்கள் அந்தப் பெண்ணை சமையலறைக் காவலாயும் வீடு வாசல் மெழுகவும் பெருக்கவும் செய்து, இம்சை பண்ணுகிறார்கள். ஐயோ! பாவம்! அந்தப் பெண்பாலார்கள் தம் பர்த்தாவை இழந்தது பெரிதல்ல; தம் பெற்றார்கள் கஷ்டந்தான் பெரிது என்று அழுவார்கள். அது நம்முடையவர்களுக்கு நிரம்ப வருத்தத்தை உண்டாக்கிறது மல்லாமல், அது வெகு அதர்ம மென்றும் நினைக்கிறேன். இரண்டாவது, பெண்களுக்கு கல்விவேண்டா மென்றும் சொல்லுகிறார்கள். கல்வியினால், எவ்வளவு நலமென்கிற செய்தி அவர்களுக்குத்தெரிகிறது இல்லை. நம் பெண்பாலார்களுக்கு பால்யத்தில் விவாஹத்தைச் செய்து கல்வியும் கற்பிக்காமல் பெண்பாலார்களை வெகுவாய்க் கெடுக்கிறார்கள். ஆகையால் நம்முடைய பெண்பாலார்களுக்கு 16 வயதில் விவாஹம் செய்யும்படியாயும், பெண்மணிகள் இகபாஸுதத்தை அனுபவிக்கும்படி யாயும், உங்கள் குமாரிகள் எக்காலமும் சந்தோஷத்தை அடையும் படியாயும் வைக்கும்படி நான் எல்லோரையும் மிகுந்த வணக்கத்துடன் கேட்டுக்கொள்ளுகிறேன்.

கே. வி. லக்ஷ்மி அம்மாள்.

கல்வியே மாதர்க்கணிகலம்.

எஸ். சேஷம்மாள்.

கல்வி யுடைமை பொருளுடைமை இவ்விரண்டும் செவ்வமெனப்படும். நாம் நமக்கு உயிர்த் துணையாயுள்ள கல்வி யுடைமையைப் பரிபூரணமாய் விருத்தி செய்து நாம் அகமகிழ்ந்து சுசஜீவிதளாய் வாழ்நாளைக் கழிக்கும்படியான மூலதனத்தைத் தேடிக்கொள்வதே சிறந்த நன்மை. நம் அன்னையாகிய தமிழ்வேத முதலிய ஸகல சாஸ்திர அதிதேவதையான அன்னையின் கலை ஸ்திரீகளாகிய நமக்கே உரியது. சில காலத்திற்கு முன் பெண்கள் கல்வி கற்பது ஏளனம் என்றும், அடுப்பூதம் பெண்டிர்க்குப் படிப்பெதற்கென்றும், குடும்பஸ்திரீகள் படிப்பது தகாதசெயல் என்றும், ஆடவரே கல்விக்குரியவர் என்றும் பல்வாறு விதண்டாவாதம் பேசிப் பெண்மக்களை அடிமைபோல் ஆட்கொண்டு கொடுமையாக நடத்தி வந்தனர் என்பது நம்மவர் யாவருக்கும் தெரிந்தவிஷயமே. தவிர, என்னைப்போல் இக்கஷ்டத்தை நேரில் அனுபவித்த சிலர்க்கு இது நன்கு விளங்கும். இப்படி துன்பத்தை அனுபவித்துவரும் பலர் அதைவிட்டு விலகத்திறன்று வாழ்நாள்முழுவதும் இக்கஷ்டத்திற்குள்ளாகி தவித்துத் தத்தளிக்கிறார்கள். இது என்ன பரிதாபம்! இவர்களை யடுத்து நாம் ஏன் இவ்வாறு வருந்தவேண்டும்? கல்வியால் நாம் நம் மனதைப் பண்படுத்தி, அநேகநூல்களைச் சுற்று அடிமைத் தனத்தை விட்டு அகன்று சுசமாசு சுயராஜ்யம் பெற்று இன்புற்று இருப்போமே? எதற்காக நாம் 5 வயதில் மணம்புரிந்து கல்விச்செல்வம் துறந்து அநேக கஷ்ட நஷ்டங்களை அடைந்து வாழ்நாள் முழுவதும், விதவையாகவோ, அல்லது வாழாப் பெண்ணாகவோ, அல்லது வாழ்ந்தாலும் புருஷனும் தானும் ஒருமனமின்றி எலியும் பூனையும் போல் இருப்பதில் தான் யாதுபயன்? இந்த பால்ய விவாகத்தை ஒழியுங்கள். வித்யா பூஷணத்தைக் கண்டத்தில் அணியுங்கள். ஆபரணங்களையும் உடைகளையும் அடைய விரும்பி கல்விச்செல்வத்தைக் கிஞ்சித்தம் யோஜியாமல் ஆபரண மென்ற பெரும்பேய்பிடித்த கல்வியறிவில்லா மாதர்கள் தங்கள் புதல்விகளுக்கு வித்யா பூஷணத்தைப் பூட்டாது, படிப்பது பெண்களுக் கழகன்று என்ற தூபிப்பிராயத்தால் பிறர் கூறும் இழிசொல்லுக்குப் பயந்து தங்கள் புதல்விகளைச் சீர்திருத்திச் சரியான ஒழுக்கங்களில் நடக்கும்படி செய்யத் திறமையில்லாதவர்களாகி தங்கள் பெண்மக்களைப் படிப்பின் பிரயோஜன மற்றவர்களாயும் வீண்வாதம் பேசும் சோம்பேறிகளாயும் உறக்கம் பிடித்து மூதேவி வாஸம் செய்யும் முகத்தை யுடையவர்களாயும் செய்துவிடுகிறார்கள். இனியாவது இவ்விதமயக்கத்தை

மனதைவிட்டு அகற்றி, இது ஸ்திரீகளுக்கு வித்யைக்கும் கலாஜ்ஞானத்திற்கும் உரியகாலமாதலால், “காற்றுள்ளபோதே தூற்றிக்கொள்ள வேண்டும்” என்றபடி, பெண்கட்கு இளமையில் கல்வி கற்பித்து யோஜனை செய்து, பால்ய விவாகத்தை யும் ஒழிப்பார்களாக. இனியாவது நற்குண நற்செய்கைகளை விருத்திசெய்து, ஆத வணக்கண்டபனிபோல் அஜ்ஞானமாகிய இருளைக் கல்வியறிவாகிய சூரிய வெளிச் சத்தால்நீக்கி மக்களைப் புனிதர்களாக்கும் சரியானவழி கற்பிக்கப்படும் என்று நம்பு கிறேன். அஃதாவது நீர்க்குமிழிபோன்ற சிறிய வாழ்நாளையுடைய இம்மானிட ஜன் மத்திற்குப் பெருமையை யளிப்பது இக்கல்வியே யாதையால், அஃது ஆண்மக்களுக் குப்போலப் பெண்மக்களுக்கும் இன்றிமையாதது. இப்பொழுது சென்னைமா நக ரத்தில் சீர்மேவும் திருவல்லிக்கேணியில் ‘ஸ்ரீசாரதாநிலயம்’ என்ற வித்யாமஹால யம் ஒன்று 1^{ந்} 26^{ம்} வருஷம் ஸ்ரீமதி சோதரி சுப்பலக்ஷ்மி அம்மாள் அவர்களால் ஏற்படுத்தப்பட்டு வித்யாதானம் அளித்து ஏழைச் சோதரிகளை உயர்நிலைக்குச் சீர் தூக்கிவிடும் தர்மோபகாரம் நடந்துவருகிறது. இந்நிலயம் ஏற்படுத்தும்போது மூலதனம் ஒன்றும் கிடையாது. ஸ்ரீமதி சுப்பலக்ஷ்மியம்மா ளவர்களுடைய பொரு ளாதவியாலும் இன்னும் சிலலோகோபகார சோதர சகோதரிகளின் பொருளு தவியாலும் இவ்வித்யாலயத்தை ஸ்தாபனம் செய்து ஏழைப்பெண்கள் கல்வி கற் பிக்கப்பெற்று வருகிறார்கள். தவிர, இந்நிலயத்தில் தாய்ப்பாஷையே முதன்மை என்பதை நிலைநாட்டிப்பாடம் நடத்துகிறார்கள். தாய்நாட்டின் சிறப்பைப்பற்றி யும், நாம் எந்தவிதமான கல்வியில் பற்றுடையவர்களாய் இருக்கிறோமோ அதை விருத்திசெய்து முன்னுக்குக் கொணர்ந்துவிடுகிறார்கள். அடிக்கடி ஸ்திரீகளின் நன்மை விஷயமாக ஸபைகள்கூடிச் சீர்திருத்தம் செய்கிறார்கள். இதில் புருஷனால் துன்புறுத்தப்பட்ட பெண்களும், கொஞ்சம் வயது சென்ற விதவைப் பெண் களும் அதி சீக்கிரத்தில் தாய்ப்பாஷை போதிக்கப்பெற்று உபாத்திமைத்தொழி லுக்கு ஏற்றவாறு பயிற்சிசெய்விக்கப்பெறுகிறார்கள். மேலும் ஸங்கீதத்தில் விருப்பமுடைய பெண்களுக்கும் கூடிய சீக்கிரத்தில் நன்றாய் ஸங்கீதம் கற்றுக் கொடுத்து, கீத உபாத்தினிகளாகவும், சில பெண்களை நோய் பிரஸவங்கள் நேரும் போது மருத்துவத் தாதிகளாய் உபகரிக்கத் தக்கவர்களாகவும் பயிற்சி செய் விக்கிறார்கள். இந்நிலயத்தில், ஒருசமயம் ஸ்ரீமான் டாக்டர் லக்ஷ்மீபதி அவர் கள், தேகாப்பியாச விஷயத்தைப்பற்றி நிழற்படக் காட்சியுடன் அரியதோர் பிர சங்கம் செய்தனர். ஸ்திரீகளும் தேகாப்பியாசம் செய்ய வேண்டும் என்று, புரா தன காலத்தில் பெண்கள் செய்துவந்த தேகாப்பியாசத்தைப் படத்துடன் விளக்கிக் கூறினர். இதனால் முன் காலத்தில் நம் தாய்நாட்டு நாகரிகம் நன்றாய் விளங்கியது. அன்று ஸ்ரீமதி மாலதீபட்டவர்த்தன் அவர்கள் விஜயம் செய்திருந் தார். அவர் இந்நிலயத்தையும் திண்கற்ற ஏழைச் சிறுமிகளையும் அங்குகல்விசுற்பிக் கும் திறத்தையும் நோக்கிச் சந்தோஷித்துத் தனக்கு தமிழ்ப்பாஷை தெரியாத தால், ஆங்கிலத்தில் பேசினார். லக்ஷ்மீபதி அவர்கள் தனக்குத் தமிழ் நன்றாய்த் தெரியாதபோதிலும் தெரிந்தவரை தாய்ப்பாஷையிலேயே பேசினார். இதனால் இவர் தாய்பாஷையினிடத்தில் கொண்டிருக்கும் அன்பு விளங்கியது.

இந்திய திலகப்பெண்மணிகள் எல்லோரும் இப்பொழுது ஏற்றுக்கொண் டிருக்கும் சீர்திருத்த விஷயங்களைத் தீவிரமாய் நிலைநாட்டி உலக இருளைப் போக்கி, ஸ்திரீஸ்வாதந்தரியம் ஏற்பட அருள் உண்டாகும்படி ஒத்துழைப்பார்க ளாக. இவர்கள் ஒப்பற்ற பாரதத்தாயால் அனுப்பப்பட்ட ஜோதித்திலகங்களென் பதில் சற்றும் ஐயம் இல்லை. இப்பொழுது உலகில் உலவிவரும் நல் விஷ யங்களாவன:—(1) பால்ய விவாகத்தை ஒழிக்க முயலும் காரியங்கள், (2) தேவதாசி ஸம்பிரதாயத்தை ஒழித்து, அவர்கள் நல்வழியில் வருவதற்கும், இன்னும் அநேக விதமான பொதுவிஷயச் சீர்திருத்தங்களுக்கும், சிசுபரிபாலன சங்க உழைப்பிற் கும், எல்லோரும் ஒற்றுமையாய் உழைப்பதுமாகிய இவைகளாம். நம்மைப்போன்ற ஸகோதரிகளுக்கு, நமக்குத் தெரிந்தவரை பிரஸங்கம் புரிந்து, நாம் எல்லாரும் ஒருநிலைசமானமாயிருக்கப் பிரயாசை எடுத்துக்கொள்வோமாக. ‘பரோப காரத் தினும் சிறந்த கண்யமில்லை’ என்பதைச் சகோதரிகள் கைக்கொண்டு கனதன வந்தர்களான ஸ்திரீகள் புருஷர்கள் தங்களாலியன்ற பொருளுதவி, இச்சாரதா நிலயத்திற்கு, செய்யுமாறு கேட்டுக்கொள்கிறேன். ஸ்ரீ சாரதாநிலயம் குன்றின் மேலிட்ட விளக்குப்போல் ஒளிர்ந்து ஒங்க எல்லாம் வல்ல இறைவன் அருள் பாவிப்பார் என்று ப்ரார்த்திக்கிறேன். பாரத மாதாவின் பாதங்களையும் நமஸ்கரிக் கிறேன்.

சீர்திருத்தத்தில் நம் முன்னேற்றம்

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சற்று நிதானிக்கையில், நாம் நம் உண்மையை உணர்ந்த தக்கஷணமே சுத்தர்களாகிறோம். அஃது எப்படியெனில் வெளிச்சத்தைக் கொண்டமாதிரிமே இருள் அகலுவது போலவாம். அந்த உண்மை யாது? நாமெனப்பவேது ஆத்மா, அஃது ஒன்று. அதை மறக்குங்கால் நாம் ஸ்திரீகள், அவர்கள் புருஷர்கள், நாம் சுத்தர்கள், பிறர் அசுத்தர்கள் எனும்படியான வேற்றுமை யுணர்வு தோன்றுகிறது. உண்மையை ஆராயுமிடத்து, எல்லோரிடத்திலும் எல்லாவற்றள்ளும் ஜோதிவடிவமாயுள்ள சைதன்யம் ஒன்றுள்ளது. அதினின்று நம் கவ்வியினாலோ கவ்விக் குறைவினாலோ நாம் நிற்கும் நிலைக்கேற்றவாறு, நமக்கு ஞான வெளிச்சம் அதிகமாகவோ குறைவாகவோ கிடைக்கிறது. நம் ஞான வெளிச்சத்திற்குத் தக்கவாறு நம் நடவடிக்கை, அன்புடைமையையும், அழகுடைமையையும் பொருந்தியதாயிருக்கும். உண்மை, ஸ்திரீகளுக்குக் கொன்றென்றும் புருஷர்களுக்கு வேறென்றும் கிடையாது. அஃது இருபாலார்க்கும் பொது. இருபாலாரும் உண்மையைக் கைக்கொண்ட வளவில், நம் முன்னேற்றம் கைகூடும். நாம் ஓர் மாடிப்படி யேறுவதுபோலல்ல, நம் முன்னேற்றம். அழகும், அன்பும், அறிவும், ஆண்மையும், வாய்மையும், மெய்ம்மையும் நம்மிடமே அமைந்திருக்கின்றன. அவற்றைப் பலகாலும் பிரகாசிக்க வொட்டாமல் ஏற்படுத்திக்கொண்ட தடைகளையே நாம் விலக்கல் வேண்டும். ஸ்திரீகளை நல்லவர்களென்போமானால், (மானிட இயற்கை பொதுவில் ஸ்திரீகளுக்கும் புருஷர்கட்கும் ஒன்றே) புருஷர்களும் நல்லவர்கள்தான். ஸ்திரீகளைக் கெட்டவர்களென்போமானால் புருஷர்களும் கெட்டவர்கள்தான். ஸ்திரீகளைப்போல் புருஷர்களும் வம்புபேசுகிறார்கள். இவ்விஷயத்தில் ஓர் நல்ல உபாயம் என்னவெனில் வம்புகேட்பதை யொழிப்பின் வம்புபேசுவோர் தாமே அகலுவார்கள். வெளிச்சம் இல்லாதவிடத்தே இருள் எப்படி யுள்ளதோ, அப்படி நம்மிடையிற் காணும் தீய பழக்கங்களெல்லாம், நற்பழக்கங்களைக் கையாளாமையாலேயே வந்தன. பால்யவிதவைகள் நம் தேசத்தில் ஏன் ஏற்பட்டன? என்றால், ருதுமதீ விவாஹத்தைக் கையாளுகிறோமில்லை. சுகமரணம் ஏன் அதிகமென்றால், பருவம் முதிர்ந்து கர்ப்பாசயம் போதிய பலம் பெறுமுன் கர்ப்பாதானம் செய்யப்பெறுவதுதான் காரணம். ஸ்திரீகளுக்கு மூடபத்தியும், அஞ்ஞானமும், வம்புபேசும் கெட்டவழக்கமும் இருக்கின்றனவே யெனில் அவர்களுக்கு நல்லறிவும், நற்குணமும், விவேகமும் பயிற்றப்பெறவில்லை. நம் மக்கட்கு ஏன் தைரியமில்லை? நாம் நம் குழந்தைகளுக்கு

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ஸ்வாதீனங் கொடாமலே முற்றும் அடக்கியாளுகிறோம். ஆடியும், பாடியும், வியந்தும், உணர்ந்தும், சிந்தித்தும், தர்க்கித்தும், விவகரித்தும், ஆனந்திக்கத் தக்க உயரிய விஷயங்களை நம் மக்கட்கு இளம் பிராயத்திலேயே கற்பிக்காத குறையால், வயது வந்தபிறகு அவர்கள் தம் வாழ்நாளை வீண்நாளாகக் கழிக்கிறார்கள். ஆனால் எல்லோரும் ஆனந்தத்தை விரும்புகிறார்கள். அந்த ஆனந்தவடிவாகவே தாம் இருக்கிறோமென்பதை யுணராமல், அற்பவிஷயங்களிலும், வெளிநோக்கான பிற நடவடிக்கைகளிலும் ஆனந்தத்தை நாடுகிறார்கள். அந்நாட்டத்தால் முதலில் ஆனந்தம் போன்ற சுகாதுபவத்தை யடைந்து, அடுத்து உடனே துக்கஹேதுவுக் குள்ளாகிறார்கள். நம்மில் ஒவ்வொருவரும் பரம ஆனந்தத்தையேயுணர்ந்து ஆனந்தத்தையே கமழ்விப்போமானால், மற்றவர்களைக் குறை கூறுவதற்கு இடமேது? நம்தேசத்தில் தொடங்கிய அநேகச் சீர்திருத்தங்களும் மேற் செல்லாததற்கு காரணம், நாம் சரியாய்த் தொடங்கவில்லை. முதலில் நம்மை நாம் திருத்திக்கொண்டு நாமொவ்வொருவரும் ஒரோர் கதிரொளியாய் விளங்குவோமாயின், நம் மக்களும், மனைவியரும், புருஷர்களும், பெண்டிர்களும், உற்றோரும், உறவினரும், நம்வாய் மொழியின் அவசிய மின்றியே, நலம் பெற்றொளிர்வார்கள். நமக்குண்மையில் வேண்டிய முன்னேற்றமானது, வெரும் புஸ்தகப்படிப்பாலும், காஷ்டவாதத்தாலும் ஏற்படாது. எல்லையற்றதும், உத்கிருஷ்டமானதும், கஷணத்திற்கு கஷணம் அதிகரிப்பதுமான, ஸலகஷ்மமான அதுபவத்தின் வடிவான ஆனந்தத்தையே நாமும் அடைந்து பிறருக்கும் அடைவிப்போமாக. நானொரு செய்கையிலும் அன்பின்சுடராக நாமிருந்து வந்தால்தான் அது சாத்தியம். நான் சொல்லக்கூடியது தென்னிந்தியப் பிராமண குடும்பங்களில், மாதர்களின் உரிமையைக் கவனிப்பது போதாது. ஆகவே எல்லாச் சீர்திருத்தத்திற்கும் அடிப்படையாக ஒவ்வொருவரும் அவரவர்மட்டில் அழகையும் அன்பையும் ஆனந்தத்தையும் உலகிற்குப் பகரிப்பரேயானால் அதே யறிவாகும். அதே நம்முன்னேற்றத்தையுமெய்துவிக்கும்.



சமாசாரக்குறிப்புக்கள்

இன்னும் தள்ளிப் போடப்பட்டது :—பால்ய விவாக மசோதாவானது, இன்னும் தள்ளிப்போடப்பட்டதை உத்தேசித்த, நாம் சட்டசபைகளை நம்பி யிருப்பதிற் பிரயோசனமில்லை. சட்டசபை அங்கத்தினர்களில் நம்மவர்களே கடைசியில் தயங்குகிறார்கள் என்பது பல முறை ருஜுவாயிற்று. இந்த மசோதா சட்டமாக்கப் பெற்றாலும், அதை முற்றும் அமுலுக்குக் கொண்டு வருவதில் வெகுசாலதாமஸம் ஏற்படும் எனத்தெரியவருகிறது. நம் பழைய துவழக்கத்தையும், குருட்டுநம்பிக்கையையும் விடுவது கிரமமாகத்தான் கூடுமாம். இம்முக்கிய மான மசோதாவை ஒவ்வொரு தரமும் தள்ளிப் போடுவதற்குக் காரணஸ்தர்கள் படிப்பும், அதுபவமும், ஆயிரக்கணக்கான மாதர்களுடைய சம்மதமும் உடைய புருஷர்களே யாவர். சாரதா மசோதாவைவிட, விவாகச்சம்மதி வயது மசோதா வில் பெண்களின் விவாக வயது குறைக்கப்படுமென்று நினைக்கப்படுகிறது. ஸ்ரீமான் யம். கே. ஆசாரியர் தயைசெய்து விவாக வயது விஷயங்களில் நடக்கும் விசாரணையில் கொடுக்கப்பட்டிருக்கும் வாக்குமூலங்களைப் படிப்பாராக. புருஷர்களை நம்பி நாம் விமோசனத்தை யடையலாமென்றிருப்பது மதியீனம். பால்ய விவாகக் கொடுவழக்கத்தால் எம் குழந்தைகள் வருந்தலாகாது என்று நினைப்பவர்கள் இனியொருகணமும் சம்மதிருக்க நேரமில்லை. இந்தியமாதர்கள் ஒவ்வொருவரும் தம் அற்ப மூடநம்பிக்கையையும் பயத்தையும் தள்ளிப்போட்டுத் தத்தமக்கு மனப்பூர்வமாய்த்தெரிந்த உண்மைப்படி நடப்பாராயின் போதும். சட்டமில்லாமலே நம் சீர்திருத்தத்தைப் பெறலாம். தன் மக்கள் தேஹ திடமும் படிப்பும் அனுபவமும் பெற்றுச் சரியான புருஷனைத் தேடிக்கொள்ளுமுன் பால்ய விவாகம் படுகின்றதில் அவர்களைத் தள்ள எந்தத் தாய்க்கும் மனம் வராது. ஆனால் இதுபற்றிய சீர்திருத்தத்தைச் செய்ய விசேஷ தைர்யம் வேண்டும்; விடாமுயற்சி வேண்டும்; நமக்கு வேண்டிய ஜனஸமுதாய ஆசாரச் சீர்திருத்தத்தை நாம் ஒவ்வொருவரும் சாதித்து முடிக்கவேண்டும். அப்போது நம் மனோபீஷ்டம் நிறைவேறும்.

சட்டஸபையில் ஐரோப்பியக் கூட்டத் தலைவரான ஸர் டார்லி லிண்ட்ஸே, சர்க்காருக்கு ஓர் கேள்விபோடத் தீர்மானித்திருக்கிறார். அல்தாவது “ஹரி விலாஸ் சாரதா அவர்களின் பால்யவிவாக மசோதா தள்ளிப் போடப் பட்டதை உத்தேசித்து, விவாகச் சம்மதி வயது மசோதாவின் கம்மிட்டியினுடைய அறிக்கைப் பத்திரத்தைச் சீக்கிரம் பிரசுரிக்கலாமா வென்பதும், கவுன்ஸில் ஆப் ஸ்டேட் கூட்டத்தில் இந்த மசோதாவை விவகரிக்க எத்தனைநாள் கொடுக்கப் படும்?” என்பதுமாகும். ஸ்ரீமான் யம். கே. ஆசாரியர் வேறொரு முகாந்தரம் சொல்வார். பால்ய விவாகம் ஒவ்வொரு தரமும் தள்ளிப்போடுவதற்குக் காரணஸ்தர்கள் குழந்தை களுக்குண்டாகின்றன வென்பதைச் சட்டஸபை யங்கத்தினர் சிந்தித் காதது விரைவே.

