

SL
715 M 2, 17
N 1.11-6-8
93043

715-2,507

N2

8-361

Recd. No. 1177

Recd. in Time
Post 11-13

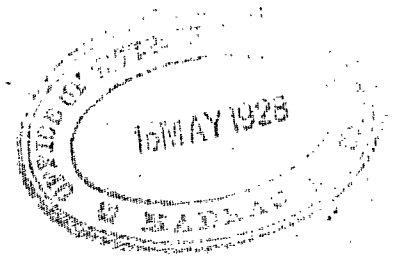
STRI DHARMA

Official Organ of the Women's Indian Association

Vol. XI, No. 6

April, 1928.

[As. 6, Post Free.]



PRINCIPAL CONTENTS.

Notes and Comments.

An Obituary to Mrs. Cousins Ramulodan Chatteropadhyaya.

Women and Politics Dorothy Jinarajadasa

Josephine Butler Centenary

Child Labour Mary J. Campbell

Women the World over

Hindi (सिद्धि में सीधों की सिद्धि का)

Tamil (சான்றிதழ் குறிப்பிட்டு இவற்றின்கீழ் உள்ள)

Telugu (వీరికి ప్రతి కృతజ్ఞత)

INDIA, RS. 4

W. I. A. MEMBERS RS. 2

FOREIGN, S. 55

Women's Indian Association

OFFICE BEARERS, 1924-1925.

President :

DR. ANNIE BESANT.

Vice-Presidents :

MRS. DOROTHY SENARAJADASA. /D

DR. MUTTULAKSHMI ANNAL, M. L. C.,
Deputy President, Madras Legislative
Council.

International Representative : MRS. MARGHERET F. COUSINS. /A

Hon. General Secretary : SHRIMATI MALATI PATWARDHAN.

Hon. Treasurer : SHRIMATI AMMU SWAMINATHAN.

COMMITTEE:

ADY SADASHIVIER, Madras.

MRS. HEPRADAI TATA, Bombay.

MISS LAZURUS, Bangalore.

MRS. VEITUDHA MENON, Cochin. /A

MRS. M. VENKATASUBHA RAO, Madras.

ADVISORY COUNCIL:

THE SECRETARIES OF ALL BRANCHES.

Official Organ :

STRI DHARMA.

Editor :

SHRIMATI MALATI PATWARDHAN.

Head-Quarters :

WOMEN'S INDIAN ASSOCIATION, Adyar,
Madras.

Women's Indian Association

OBJECTS:

To present to women their responsibilities as daughters of India.

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

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

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

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

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

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

MEMBERSHIP

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

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

ORGANIZATION

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

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

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

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

STRI DHARMA,

Official Organ of the Women's Indian Association

Editor : MALATI PATWARDHAN.

CONTENTS

	PAGE
OUR TWO COMRADES	FRONTISPIECE
NOTES AND COMMENTS	1
AN AU REVOIR TO MRS. COUSINS <i>Kamaladevi Chattopadhyaya</i>	6
PROPOSED MYSORE INHERITANCE BILL ...	9
WOMEN AND POLITICS <i>Dorothy Jinarajadasa</i>	10
JOSEPHINE BUTLER CENTENARY	11
RAISING OF THE MARRIAGE AGE <i>S. Bhagirathi Ammal</i>	12
CHILD LABOUR	14
<i>Mary J. Campbell</i>	14
ALL INDIA CHILD MARRIAGE ABOLITION LEAGUE..	16
WOMEN THE WORLD OVER	18
NEWS FROM HEADQUARTERS	21
BRANCH REPORTS	22
HINDI	
विविध विचार और टिप्पणी	24
दिल्ली में स्त्रियों की विराट सभा	29
TAMIL	
பிரதமஜனாதிபதி இவ்வாழ்க்கையின் ஆசனம்	32
சமசார்க் குறிப்புகள்	34
TELUGU	
అధిక భారత ప్రభుత్వ	37
ప్రతి పక్షము	40

Notes and Comments.

Harbilas Sarada's Child Marriage Bill.

The Select Committee to which this Bill was referred has proposed several important amendments. The committee is of opinion that it is objectionable, both on religious and legal grounds, to interfere with the validity of a marriage which has been performed under conditions regarded valid so long. It recommends that the Bill should effect its purpose of restraining child marriages, not by declaring such marriages invalid, but by imposing punishments upon those who participate in them. It also asks that the amended Bill should apply to all classes and communities in British India and not only to Hindus, Jains, Sikhs, Bramhos, Arya Samajists and Buddhists, as originally proposed.

As to the ages of boys and girls, below which participation in their marriage should be punished, the committee decided, after much discussion, that this age for boys should be 18 and for girls 14. The committee goes into further details as to the parties that are criminally liable in a child marriage, the nature of the punishment that the law is to exact and the standing of the magistrate who shall have jurisdiction to try such cases. The Bill, though it still carries out its original purpose of imposing a restraint on child marriages, has been so materially altered by the Select Committee that it urges its circulation in the amended form so that it may be widely known in all classes and communities and public opinion be fully elicited on its details.

Dr. Muthulakshmi's Child Marriage Resolution passed in the Madras Council.

"This Council recommends to the Government that they may be pleased to communicate to the Government of India that in the opinion of this Council legislation raising the marriageable age of boys and girls to at least 21 and 16 years respectively, is necessary".

It was interesting to watch from the gallery the debate on this Resolution in all its aspects. Dr. Muthulakshmi, our Deputy President, rose nobly to the occasion in spite of her ill-health. Her heart is sorrow-

STRI-PHARMA

ful for all the young children of India who suffer more than we realise, by this custom and her earnestness adds a power of conviction to her eloquence. Some members, though not opposed to child marriage, were not in favour of legislation in such a matter, regarding it as the proper province of Social reform. The Government agreed with this and in the voting remained neutral. It is true that unless the conscience of the community is roused by the devitalising custom, legislation is of little use. Yet in a matter of such vital consequence it is our duty to use each and every means in our power.

Dr. Muthulakshmi's reply to the various speakers was magnificent and we are very proud of her. The Resolution was put and declared to be carried without a division.

One member said that when the raising of the age of consent was before the Assembly strongest opposition in Delhi came from Madras. The passing of this Resolution proves the contrary now, and all the more are our congratulations due to the mover and her supporters who so ably brought up this matter and carried it through with such success.

Ceylon Women Demand the Vote.

Recently in Colombo the Women's Franchise Union was inaugurated which marks the first organised effort made by the women of Ceylon to obtain the franchise. At this meeting they presented a memorandum to the Special Commission of Reforms requesting it to consider the extension of a limited franchise to women to the Legislative Council, the Municipal Councils and Local Government bodies. Qualification of women to be as follows:—(1) age: 25 years and over, married or single. (2) Property: simple literacy and five thousand rupees property in her own right. (3) Wage earner's qualification: simple literacy and fifty rupees per mensem earned wages. (4) Literacy qualification: any one who has passed the elementary school leaving certificate examination or their equivalent as the minimum. We congratulate our sisters in Ceylon on demanding the vote and we feel certain that they will win their cause speedily and with as few difficulties as we had to face in India.

A New Municipal Councillor.

We are glad to learn that Mrs. Ammukutty Ammal, head Mistress of the Conjeevaram Girls' School, had been nominated to the Conjee-

varam Municipal Council. The work of a municipality is concerned with the every day problems of its citizens. Many municipalities undertake ambitious schemes of building new bridges and introducing electricity for their areas and count these achievements with pride, while open gutters and primitive methods of conservancy continue to exist, while children are denied open air and sunshine for lack of free playgrounds, while teachers are paid starving wages in overcrowded schools. Building bridges and introducing electricity is good but those things which are of immediate necessity should be the first concern of a municipality. The woman being the true priestess and ruler of the home is the best economist and server of the larger community and will never sacrifice its vital interests for the glamour of false progress. Hence the more women we have in the councils the better for the happiness of the community.

Burmese Woman given Legal Post.

The first woman to receive the Bachelor of Laws Degree at Rangoon University has been appointed Assistant Registrar on the Original Side of the Rangoon High Court. Her name is Daw Me Me Khin, B.A., B.L. It is the first time a woman has been given such an appointment in India.

Marriage Legislation.

The Jammagar Darbar has issued a circular, expressing the desire of His Highness that no marriage shall take place in the State in which the bridegroom may not have completed 16 years and the bride 14 years. In the case of the Kadva Kunbi Community alone marriage may take place according to the present custom, but consummation shall not be effected until the couple reach the above ages. Breach of this order is punishable with a maximum fine of Rs. 500 or imprisonment for six months. The law will come into force, however after His Highness has considered any objections which may be brought against it.

A Deputation.

A deputation of 29 ladies, headed by Mrs. Hamid Ali, who is chairwoman of the Standing Committee of the All-India Educational Conference, waited on the Local Self-Government Minister of Punjab to urge upon him adequate representation for women on Education Boards, Text-Book Committees, Municipalities, Public Health and other important bodies.

Resolution of Delhi Women's League on Women's Inheritance Rights.

Mrs. Nehru sends us the following Resolution which was passed by the Delhi Women's League at a Public Meeting:—

“That the non-official members of the Indian Legislature be requested to take steps to have a resolution moved in both the Legislative Assembly and the Council of State urging upon the Governor-General in Council the necessity and desirability of appointing without delay a competent committee to examine the laws relating to marriage and inheritance and make a report recommending ways and means to make such laws more equitable in their application to women, particularly with a view to—

- (a) restricting the marriage of more than one wife;
- (b) giving adequate monetary relief or maintenance to a wife who has been deserted by her husband;
- (c) giving to a wife the right of obtaining judicial separation;
- (d) giving to a daughter the right of inheriting a share of her father's property.

An Inheritance Rights Bill is also to be shortly introduced in the Assembly in Mysore. It includes clauses which will give the women an equal right of inheritance with men. The objects and reasons for this Bill are introduced elsewhere in this magazine. We are very grateful to Mr. K. T. Bhashyam Iyengar for bringing up this matter for legislation in Mysore.

British Women pass Resolution on India.

The Commonwealth of India League has been sending speakers to women's organizations in London and district with a view to interest them in various reform movements that are being carried on in India. As a result the following resolution has been passed by Clapham and branch of the women's section of the Labour Party and by the Women's Co-operative Guilds of Sydenham, Waltham, Stow, Catford, Enfield, Highway, Rushey Green, West Ham and Plumstead:—

“That this meeting of the Women's Co-operative Guild welcomes the political progress made by the women of India and extends its sympathy to them in their efforts for Social Reform, and trusts that Indian aspirations for self-government within British Commonwealth of Nations will be speedily realised.”

This Resolution the Societies have also sent to the Secretary of State for India and to the Women's Indian Association. We have written our sincere thanks to these branches for their sympathy and pointed out to them that they should also move the British Parliament to direct that in all social reform matters the official members of the Legislatures should be left free to vote, and that the Government should not interfere with these questions as they are purely domestic. We pointed out in it that the precedent for this course was taken in case of Women Suffrage Legislation and has worked out very satisfactorily.

The Pan-Pacific Women's Conference.

We have received a letter from the Director of the Pan-Pacific Union asking us to send some Indian Women representatives to the Pan-Pacific Women's Conference. “We do earnestly hope that India will be represented by one or more of its distinguished women. We will be glad to have the actual delegation as guests in the main building of the Pan-Pacific Research Institute during the Conference”. The letters of invitations have been sent to the various Pacific Governments as follows:—

“The Governor of the Territory of Hawaii states that a Pan-Pacific Women's Conference under the auspices of the Pan-Pacific Union has been called to convene in the city of Honolulu, Territory of Hawaii, August 2, 1928.

The programme includes section on Health, Education, Women in Industry, Women in Government, and Social Service. It is requested that invitations be sent to the various peoples bordering the Pacific Ocean to send delegates to the conference, following the precedent of previous conferences held under the auspices of the Pan-Pacific Union in Honolulu. I, therefore, have the honour to request that you invite the Governments of each of the States bordering on the Pacific to appoint not exceeding 25 delegates to this conference. It is also desired that the Government of India be included, as the women of that country have practically the same interests and problems as the States bordering on the Pacific. It is understood, of course, that no responsibility for the expenses of the delegates is assumed”.

This is a valuable opportunity of showing the rest of the world what Indian womanhood stands for. We understand the trip would cost about Rs. 3,000 and would take a month each way. Who will volunteer to go as Representatives of the W.I.A.? We also invite readers to send Donations towards a travelling fund for sending a representative to Honolulu.

AN 'AU REVOIR' TO MRS. COUSINS.

KAMALADEVI CHATTOPADHYAYA.

Among the many valuable and esteemed workers that the West has given to India few can rank so high as does Mrs. Margaret Cousins. Her services in the reconstruction of a New India have been powerful, generous and all round. But the one great edifice which stands as a magnificent monument to her deathless devotion and love of humanity, is the Indian Women's Movement. At least so far as the Madras Presidency is concerned, it has been nurtured and fed by her busy hands, for over seven years, not that we can afford to ignore the fact that her influence and her spirit has affected the women all over the country and in almost every province.

Mrs. Cousins was born in the West of Ireland. She graduated as a Bachelor of Music in 1902. The following year she married Dr. James H. Cousins, the well known Irish Poet who has now endeared himself as much as his wife to every Indian heart. Her career as a public worker started immediately after that. She took an active interest in all humanitarian work and particularly vegetarianism. She was one of the great pioneers of the Women's Suffrage movement both in Ireland and in England and suffered imprisonment twice for this cause in both the countries. She was one of the founders of the Irish Women's Franchise League that won the vote for the Irish women, and was for some time its Secretary.

In 1915 she came out to India with her husband and settled here. But the great pioneer in her found a fresh and most fertile field for active work and this restless soul hungering for service could not rest quietly. She initiated and organised that memorable All-India Women's Deputation to the Secretary of State, Mr. Montague, in 1917, headed by Mrs. Naidu. This Deputation asked for women's franchise for the first time in India. That really marks the beginning of a conscious women's movement in India. The women began to feel the first breath of a national consciousness waking up in them. This feeling was fed by the indomitable spirit of Mrs. Cousins who now threw herself heart and soul into the women's cause in this country.

AN 'AU REVOIR' TO MRS. COUSINS

She identified herself with the Women's Indian Association which had been inaugurated and organised by Mrs. Dorothy Jinarajadasa in 1917. She helped to open up numerous branches everywhere and thus the whole work was put on a large and comprehensive scale. Thus the newly awakened-up fire and enthusiasm in the women was guided into useful constructive work. She opened out new ideas and channels of work for the women. As a result of her untiring zeal we find to-day in India a powerful and deliberate women's movement which has taken a firm and lasting hold on this soil.

In 1923 she was invited to become an Honorary Magistrate and thus the proud privilege of being the first Woman-Magistrate in India rightly fell to her lot.

She has travelled widely in India and acquainted herself with its innumerable problems. She has organised a good many Infant-Welfare centres and that nucleus of what is one day going to be a large and dominating institution, the Women's Home of Service, which is doing invaluable work for adult education.

A new field of interesting activity was opened up for the women last year at Poona, as a result of her efforts. Ever wakeful and watchful for any little opportunity that might present itself and which might be utilised to further the cause so dear to her heart, she conceived of this huge and glorious idea of an All-India Women's Conference on Educational Reform which has within the course of a year established an undying reputation for itself as one of the most representative organisations in India that voices the feelings and sentiments of the Indian women. Those of us who had the privilege of watching her work both at the Poona conference as well as at Delhi, were struck by the energy, keen foresight and practical sense of this master-organiser. Among the many items of her work comes her tireless effort to get the age of marriage and consent raised by legislation. The throwing open of the Central and the Provincial Legislatures is due considerably to her steady work. She personally participated and took a large share of the work in the election of the first woman-candidate to the provincial council.

She is a deep and sympathetic student of Oriental philosophy and Oriental music. She has done considerable work in interpreting Indian music to the West, for she is conversant both with the art as well as the science of Indian music. A good deal of the credit for the inclusion of music in the curriculum of some of the Indian

STRI-DHARMA

Universities, goes to her persistent demands and her constant propaganda in ever laying emphasis on its importance and its significance.

Mrs. Cousins who has for so many years been a source of inspiration and guidance to the women of India is going on a much-needed holiday to Europe and America, a holiday which to her no doubt will take the shape of other forms of activity for humanity in general and the women in particular. She sails from Madras on the 29th of April. We, who are now taking up some of the work she has built up with strenuous labour, have a great responsibility placed upon our shoulders. The responsibility comes in the form of a splendid opportunity to prove to ourselves and to her how much we have benefited by the years of service she has given to this country, and thus give her the satisfaction and the just pride to feel that she has trained up an efficient band of workers to carry on the Movement that she has launched. We cannot fulfil this better than by securing at least the immediate objects we have in view. What greater gift can we offer her whose sole delight lies in service? Let us strive in the coming year to end this long struggle of the problem of child-marriage, so that when Mrs. Cousins steps on to the Indian shore again, we shall be able to place in her hands the welcome gift of a satisfactory legislation for the abolition of this dark custom which has been an ugly blot not only on India, but the world at large. Let us with this desire and hope in our hearts say an affectionate *au revoir* and *bon voyage* to Mrs. Cousins and her worthy husband.

Kamaladevi Chattopadhyaya.

Proposed Mysore Inheritance Bill.

STATEMENT OF OBJECTS AND REASONS.

It is a matter of common knowledge that many of the principles of Hindu Law, particularly in the field of inheritance, are unsatisfactory and opposed to the sense of justice and equity of modern Hindu Society. The exclusion of women as a class and of such unfortunate persons as are affected by blindness, idiocy, incurable leprosy and the like from all rights of inheritance, the restrictions imposed on women in the matter of enjoyment of property inherited by them, the postponement of the claim of such near relations as the sister, son's daughter and the like, the disadvantageous position of the widow and the daughters of a coparcener who dies undivided, and the rights of an out-caste are matters over which Hindu society has been agitating for reformation. With a view to modify the law and bring it into harmony with modern ideas and ideals, this Bill has been enacted.

It is proposed to remove sex disqualification. This will bring in many of the nearer relations now excluded in the fold, such as, the daughter-in-law, brother's widow, step-mother and so on. It is next proposed to alter the order of succession so as to give the nearer relations a better chance of succession. The sister and the sister's son, son's daughter and so on shall be entitled to inherit in preference to all agnates beyond the father's father. It is proposed to consider all estates acquired by a woman by inheritance or otherwise as her absolute estate in accordance with the dictum of Vignaneswara. The disadvantages of a widow and daughters of an undivided coparcener tending to disrupt the family are sought to be removed by declaring them entitled to all such rights as if the coparcener had died divided. The exclusion of the blind, the deaf and the dumb, lepers and the like is removed and every Hindu male or female is declared entitled to inherit. The anomaly of a person ceasing to be a Hindu and still claiming to inherit in a Hindu family is sought to be removed by declaring that he shall forfeit his rights of inheritance under the Hindu Law. It is however, made clear that he shall not be deprived of such properties as he may already be possessed of. Illegitimate children of all classes are held equally entitled to inherit in the manner and subject to the conditions now obtaining in respect only of a few.

These are considered the least and most urgent reforms that could be accepted; and it is hoped that the Bill will be helping the progress of society on sound and rational lines of advance.

Women and Politics.

DOROTHY JINARAJADASA.

"Politics" is a word that at the moment scares a large number of women. To attend a political meeting, to enter into political work seems to them to be an adventure only to be undertaken by men, for a woman to be interested in such matters is to be unwomanly. One definition of "politics" is that the word means—"Patriotism applied;" and this is how the woman of to-day should train herself to regard politics. No woman can be a true patriot, really desire the well-being and freedom of her country unless she takes, at least, an interest in the vital matters that are at the root of National life. What affects the welfare of the country is the politics of the country, and the Indian woman must grow to apply her patriotism to life by realising her responsibility in the political life of the Nation.

A new effort has lately been made to awaken the interest of women along this line by starting a Woman's Section of the Reconstruction League; the objects of this League are firstly to attain Swaraj by the organization and consolidation of National effort, especially by the forming of Panchayats, etc. . . . But on each Panchayat formed, there must be women members; no Local Government can be representative or wholly understand the needs of the people for whom it has to legislate unless men and women are together working on all bodies. The second object is as follows:

The education of the people in the necessity of making India self-sufficient in the local and economic spheres, with special advertence to the establishment of cottage industries and co-operative centres by concerted and vigorous propaganda in the matter of the rigorous eschewal, wherever practicable, of articles of foreign manufacture and especially of foreign cloth.

This is very specially a patriotic duty to be undertaken by women. In most Homes, cloth for the household is provided and obtained by the women, and in these days of the restarting of great industries in India, it is a sacred obligation on all Indian women to see that in their households every article, wherever possible, is of Indian production and manufacture. All foreign goods, cloth, etc., should be avoided. If the women demand this, the men will follow their lead.

Dorothy Jinarajadasa.

Josephine Butler Centenary.

APRIL 1828-1928.

Josephine Butler, to whom we all bow in admiration for her pioneer work among women, was the gifted and inspired leader of the movement against State Regulation of Prostitution. Born in April, 1828, the centenary will be celebrated this year of "the most heroic and the most sympathetic figure of the nineteenth century."

More than fifty years ago, when the problem of prostitution was not even spoken of in public, this woman, armed only with a passionate belief that no healthy social conditions could be founded on inequality and injustice, challenged and finally destroyed a system which in matters of morality made one law for men and another for women.

The Contagious Diseases Act, with its periodical medical examination of women, aroused the profound and righteous indignation of Josephine Butler. No longer could she keep silence, and after much mental struggle she answered the call "though it led her straight from the shelter of a happy privacy to become the champion of the 'public woman,'" and oft-times to be condemned by the public as no better than a common prostitute herself.

Writing in 1875, she says: "This system necessitates the greatest crime of which earth can be witness, the crime of blotting out the soul by depriving God's creatures of free will, of choice, and of responsibility, and by reducing the human being to the conditions of a passive, suffering minister to the basest passions; yet no power can make her a mere 'thing,' for the soul awaits the day when it will face its destroyer and the human nature will yet be avenged of its adversary."

And so this wonderful English woman, amidst an outburst of abuse and misrepresentation from Press, public, and Parliament, lifted a banner which has never since been furled. "Nothing endures that is founded on injustice," she said. Her vigorous protests against the traffic in women and children led to the formation of a powerful International Society. The work is now being carried on by the League of Nations.

What a stigma on our so-called civilisation that this special work grows so slowly and has not yet aroused the sympathy of public

STRI-DHARMA

opinion; if it had, there would be no more traffic in women or children, no more brothels, no more prostitutes. It is the few, the very few, who do not condone this evil. Government shields it in this year 1928. Blessed be Josephine Butler for her courage.

The National Council of Women in Bombay asked the Corporation at their Annual General Meeting to make illegal the present system of licenced houses for prostitution. The Vigilance Societies in Bombay, Madras, and Calcutta are engaged in carrying on in India the work started by Josephine Butler.

Raising of the Marriage Age.

S. BHAGIRATHI AMMAL.

It is interesting to read the controversy over the child marriage Bill and the protests against it from a few of the ultra-orthodox section and to see how one-sided they are in looking at the whole question. Has it ever struck them that the women and the young girls of India might hold an absolutely different opinion on the matter, and have they asked their wives and mothers and the other women-folk of their homes as to what they think about it, before expressing their own views? Have they asked their young daughters and sisters whether they wish to be married at the age of 10 and 12 and bear children at a tender age, undergoing all the difficulties and sufferings involved therein? It is a most important question vitally concerning the women and children of this country who should have self-determination in this matter and they alone have the moral right to say whether they want the Bill or not and the men should have no voice in passing it, however much they may protest. Not a single woman or women's association has protested against the Bill so far, and every thinking person in the country must have taken note of that.

The argument has been brought forward that the women of India are not educated and therefore they are not in a fit position to express their own views and the men must come to rescue them and be their protecting angels. Education is not needed to form an opinion in this matter, for which the women's experience is sufficient. If only the opinion of the women is taken on this matter, specially that of the young girls, the people concerned with this Bill, the Government will find how important it is to pass it immediately without any more wrangling, for they know the miseries of child marriage

RAISING OF THE MARRIAGE AGE

as no man can know. No amount of quoting Shastras can help the situation now, and it will not lessen the appalling maternity and child mortality in the country. What might have been good in a religion at a particular time, cannot continue to be so for endless ages, and things must change according to time.

Man is afraid that he might lose his power over woman and that if these reforms are made she will no longer be his slave. It is very comfortable for him to have a young wife to minister to his happiness and look after his house, cook his food, etc., no matter how he treats her, and he is afraid of having her as his equal, master of her mind and body. Men of 40 and 50 can marry a child of 10 or 12, and no Shastras object to that nor does public opinion disallow it. Only "the giving away of girls in marriage after attaining puberty leads the parents into rigorous Hell" according to a correspondent in the *Hindu*. While the hell to which the parents go is a prospective or imaginary one, what about the Karma or the sending of their girls *now* to a living Hell by selling them to old widowers who cannot get women of their own age, because of this pernicious custom of child marriage.

It is time that women should come forward to assert their will and rights.

S. Bhagirathi Ammal.

Child Labour.

MARY J. CAMPBELL.

I had occasion to visit one of India's most famous Rug Factories in Amritsar a short time ago. Friends in the homeland wanted some rugs chosen for them and I went over for the ostensible purpose of choosing patterns, and learning about prices. After walking down one of the long work rooms of the Factory, I came away with a sad heart. The rugs were all that could be desired in pattern, in texture and in design. Hundreds of them were being woven in the looms, but it was the workers that brought sorrow to my heart. In almost every case I found one man and five or six boys working at a loom. Boys of 10 and 12 years of age were working away most industriously. I enquired about their lives. It seemed inexpressibly sad that boys so young as these who already show traces of the hard lives they have to lead should have to work from dawn till dusk, day in and day out. They were all exceedingly thin and pale. The Guide noticing that I was greatly perturbed over their sad condition said: "It is much worse down the line."

I passed on admiring the beauty of the artistic rugs but thinking more of humanity who were weaving, weaving with restless fingers the beautiful patterns that would eventually adorn palaces in India and other lands. The ages of the boys seem to decrease farther down the factory.

Coming to a splendid rug 20 ft. x 14 ft. and of a beautiful design I stopped before it. A young man sat in the centre of the loom weaving. At the outer edge a tiny boy with claw-like fingers was weariedly weaving in the coloured threads. "He is not more than five," said the Guide. His appearance showed this to be probably true.

At 7 o'clock every morning the little child must be dragged from his bed and taken away to work. He is not given permission to leave the loom until 12 o'clock when all the workmen take a recess for food and a little rest. At 2 p. m. he again resumes his task and plies away till sundown. It was 6-30 p. m. as I stood there talking.

Turning to one of the overseers, I said "These children are all so small. How are you able to keep them steadily at work for so

CHILD LABOUR

many hours? Do you have to punish them?" "No," he said, "We do not use any physical punishment. We just frighten them with words." Who could not read between the lines just what this may mean to the little boys who are in the hands of these task masters. This little five-year-old earns two annas daily.

Not one, but many children from five to twelve years of age work in that great rug factory.

The light was not very good. The air was full of dust. I saw no play grounds, nothing but an alley where the little boys are supposed to play half an hour between twelve and two. The boys from ten to fourteen years of age, I was told, receive from annas four to annas twelve daily for their work.

Before leaving the place I asked the man in the office, if there was any Labour Act which forbade employers engaging children of such tender years to work for them. He said there was an Act which forbade little children working in factories where the work is being done by machinery but nothing to cover hand-made work.

If this is the true interpretation of the Act of 1922 which says:—

"No child shall be employed in any factory unless he is in possession of a Certificate granted under Section 7 or Section 8 showing that he is not less than 12 years of age and is fit for employment in a Factory and while at work carries either the Certificate itself or a token giving reference to such Certificate," also "No child shall be employed in any factory for more than six hours in any one day."

then should not the citizens of Amritsar who have the welfare of their little children at heart look into the matter and do something to rescue these little ones from this oppression.

We are living in an age when the welfare of the child is receiving great attention. Much has been done to alleviate suffering and to make life brighter for the little children of the land, but much yet remains to be done to sweeten the lives of many of India's children.

Mary J. Campbell.

All-India Child Marriage Abolition League.

A NEW ORGANISATION.

New Delhi, March 27, 1928.

In pursuance of a resolution passed at the last session of the All-India Women's Conference, Her Highness the Rani of Mandi has started an All-India Child Marriage Abolition League. The objects of the League are to arouse and educate public opinion throughout India against the institution of child marriage, and to attain the goal of sixteen years as the minimum age of marriage for girls, and eighteen years as the minimum age of marriage for boys.

In order to make the organisation countrywide, the All-India Committee shall appoint a man and a woman from each province and wherever possible from each State or States agency to form a provincial committee. Similarly the provincial committees shall appoint men and women to form district committees and urge the necessity of holding public meetings, arranging lectures at schools and colleges, distributing literature and get boy scouts and similar organisations to go round singing propaganda songs.

The League shall be financed by means of donations, endowments and membership subscriptions, Rs. 3 per year, life membership being Rs. 100. Seventy per cent. of any donation received by the All-India Committee shall, if the donor so desires, be ear-marked for work in the donor's State or province. Towards the beginning of 1929 an annual meeting of the All-India Committee and representatives of the provincial committees will be held for the purpose of directing policy, and discussing reports, etc. The headquarters of the All-India Committee will be situated in Delhi, or in Simla, according to the season.

As to why the child marriage evil should be stopped, the League explains:

Child marriage devitalises the race. By obliging girls and boys to marry at an early age you rob them of the period in which nature

Note.—The Secretary of the All-India Women's Educational Conference has sent to the press, a correction that the ages fixed for marriage for girls and boys were 16 and 21 respectively.

ALL-INDIA CHILD MARRIAGE ABOLITION LEAGUE

intends that play and study shall fit them to undertake the responsibilities of the adult life. As a result their growth is stunted, they become older before their time, and lose their powers of resistance to disease. The physical consequences of child marriage is a progressive physical degeneration of the race. The evil forms an insuperable barrier to the proper education of women and lastly it is an economic waste because ultimate wealth of a nation lies in its man power, that is to say, in the amount of work its people can do with the least possible expenditure of time and energy.

(The All-India Committee of Child Marriage Abolition League is presided over by the Rani of Mandi, and among its members may be mentioned Kumar Fattah Singhji of Limbdi, Mr. T. Rangachariar, Maharanee Saheba of Porbunder and Pandit Hridaynath Kunzru.)

(Her Highness the Rani of Mandi has started the general fund by contributing Rs. 1,000 while Kumar Fattah Singh of Limbdi has paid Rs. 500.)

Women the World Over.

ENGLAND.

WOMEN FRANCHISE BILL IN ENGLAND.

The second reading of the Equal Franchise Bill, giving women vote on the same terms as men, was carried in the House of Commons last night by 387 votes to 10.

OUR BILL AT LAST!

Last Monday, Sir William Joynson-Hicks, the Home Secretary introduced the Representation of the People (Equal Franchise) Bill, which proposes to assimilate the franchises for men and women in respect of Parliamentary and Local Government elections. This is a genuinely Equal Franchise Bill, and is expected to add about five and a quarter million names to the Registers of Electors, so that, at the next General Election there will be approximately 12,250,000 men and 14,500,000 women all voting on the same terms from the age of 21. The Prime Minister has promised that the Second Reading will be taken before Easter, and we urge our readers to write to their local Member pointing out the necessity of his or her vote on this Second Reading, so that there will be a record majority for this Equal Franchise Bill. We note that, under the provisions of this Bill, the Government has power to alter the date of the Register, and proposes to make it possible for the new voters to be on the qualifying Register by May next year which means, of course, that if the "unexpected catastrophe" or "cataclysm" came into force which necessitated a General Election before that date, the new voters would not be able to vote at the next General Election. However, it is the Government's responsibility to carry out its own promise that they shall vote at the next General Election and with the backing of the Government, the Bill should have a speedy passage into law. We learn that the Die-hards are to move an Amendment to this Bill on the ground that the matter should only be dealt with after it has been before the electorate! But, as *The Times* points out, this opposition can only emphasise the extent of the women's victory. We are grateful to the Government for excluding all extraneous matter from the Equal Franchise Bill and look forward to the triumph of equal suffrage for women and men at an early date.

"The Vote."

WOMEN THE WORLD OVER

WOMEN MAGISTRATES.

Miss Wilkinson (Lab., East Middlesbrough) asked the Attorney-General the number of women magistrates; and how many of these have been appointed on the advice of Labour bodies? Sir Douglas Hogg: The answer to the first part of the question is 1,802. In answer to the second part of the question, women magistrates equally with men magistrates are appointed on the recommendations of Advisory Committees, which contain representatives of Labour.

HONOUR FOR GIRTON STUDENT.

Girton has again scored a success. The Chancellor's Gold medal for Classics has been won by Miss G. A. Nairn. This is recorded as the first occasion on which the medal has gone to a woman student. Miss Nairn is only 21.

NORWAY.

WOMEN IN NORWAY DEMAND A SINGLE STANDARD OF MORALITY.

The double standard of sex morality has again roused the indignation of women, this time in Oslo, Norway. A police raid on a notorious hotel in that city resulted in the arrest of every woman found there while every man was allowed to go free. A great mass-meeting of men and women was called, at which strong resolutions were adopted demanding that the Government do revise the laws concerning prostitution, so that both the woman and the man who take part in an act of prostitution shall be equally punished, and both alike be subjected to examination for venereal disease.

BRAZIL.

It is reported that Governor Lamartine, has just granted the suffrage to the women of the State of Rio Grande do Norte, this being the first suffrage victory in Brazil. All our readers will join with us in congratulating the women of Brazil and in expressing the hope that this example will soon be followed not only by the Governor of other States but also by the Congress of Brazil so that women may have full political rights throughout the country.

S. AFRICA.

WOMEN'S FRANCHISE BILL.

After a lively debate the House of Assembly granted leave, by 60 votes to 46, for the introduction of a bill extending the Parliamentary vote to women. The Bill was read a first time, and the second

STRI-DHARMA

reading was fixed for some days later. The Prime Minister, General Hertzog, said that he was unable to give facilities to the Bill.

AMERICA.

NEGRO WOMEN IN LEGISLATURE.

Mrs. E. Howard Harper is the first Negro woman to serve in any State Legislature in the United States. She was recently appointed to succeed her husband in the West Virginia Legislature. The Republican Executive Committee recommended her appointment to the Governor, who under the law had to follow the recommendation. We congratulate her on overcoming two prejudices—one against her race and one against her sex.

TURKEY.

WOMEN IN PROFESSION IN TURKEY.

Turkey has for the first time admitted a woman to the bar. Women are also qualifying as doctors, and one woman recently was appointed as army dentist, according to a dispatch to the *New York Times*. They have not yet been granted the vote, although it is reported that women and men have economic equality.

BELGRADE.

WOMAN PROFESSOR IN PHILOSOPHY.

Mademoiselle Zenia Atanasuevitch has been elected Professor of Philosophy of the University of Belgrade. She is the first woman to hold a chair on the Yugo-slav University.

FINLAND.

It is reported that women may now enter the Diplomatic Service without restriction.

FRANCE.

Women are to be admitted to the Diplomatic Service, but not at present as actual members of the Diplomatic Corps.

HUNGARY.

The Government is proposing to introduce a measure which will permit women to vote in local government elections but not to sit on the various bodies. This proposal has roused great protest among the women of all parties, as women already possess Parliamentary franchise and eligibility, though the latter is restricted in various ways which do not apply to men.

NEWS FROM HEADQUARTERS

Au Revoir.

DEAR READERS,

According to our present plan Dr. Cousins and I are leaving India on the 29th instant from Madras Harbour for an eighteen months' visit to the West. I have such love for the members of the Women's Indian Association, and such attachment to our useful "Stri Dharma" that in resigning the offices of Secretary and Acting-Editor into the hands of Srimati Malati Patwardhan, I have the feelings of a mother sending her daughter to her own house. It is with happiness that I greet *Stri Dharma* in a new presentation. It is starting a new life entirely guided by Indian hands and I feel certain that it will become a better mirror of the aspirations and achievements of my Indian sisters than I could ever make it. It has all India to link into a conscious united sisterhood, and its message will also be carried to many distant countries. I shall read it with eagerness every month, and I shall try and send an article occasionally. The magazine in its improved form has all my good wishes for increased circulation and usefulness. May it bring light, courage and blessing to thousands of women!

During my absence I shall still strive to secure the freedom of India and to advance the reforms which we have as the objects of the Women's Indian Association and I look forward to finding on my return that great progress has been achieved. I shall spread the message of Indian womanhood wherever I go, its veneration for motherhood, its self-sacrifice, its gentleness, its absence of restlessness, its spirituality.

Till I come again,

Your loving sister,

Margaret E. Cousins.

A Greeting.

I greet you all and sincerely thank the members who have elected me their General Secretary at the Annual General Meeting. We shall all feel Mrs. Cousin's absence, especially myself who have to carry on the many and vital activities of our Association without her guidance and help. We have elected her our International Representative.

I seek the co-operation and enthusiastic support of each and every member, without which I could do very little. I hope I will prove worthy of the responsible task you have placed in my hands. I will try to serve our Motherland and to prove myself Her true and devoted daughter.

Malati Patwardhan.

THE ANNUAL GENERAL MEETING.

This was held in Adyar, Madras on the 8th April 1928. There were about 400 women and 600 men present. Mrs. Jinarajadasa was in the chair. The changes in the Office-Bearers will be found on the second cover page. Mrs. Cousins read the Report, extracts of which will be published next month. Shrimati Kamala Chatopadhyaya and Dr. Annie Besant addressed the meeting. Most of the members and visitors went to the 'Ideal Home' and the "Indian Homes of India Exhibition."

STRI DHARMA.

Stri Dharma appears completely changed in outer garb but, we believe, in the spirit and inspiration unchanged. Has it the appreciation and support of all our readers? If so, please show it by getting more subscribers. The addition of the Hindi Section should make this magazine of greater use to our Association. The subscription remains the same as before.

Branch Reports.

CALICUT.

The last year has been eventful in the scope and nature of the activities. A big meeting was organised by us in October last on the

BRANCH REPORTS

occasion of Gandhiji's visit, when a purse of Rs. 403, was presented to him for Khadi work on behalf of the ladies of Calicut. The W.I.A. Branch is conducting classes for women in English, needlework, spinning and music. The Baby Welcome continues its useful work. Some of our members have started a Branch of the W.I.A. at Panniankara and are running a Baby Welcome Centre and a Ladies' Industrial Co-operative Society.

Twelve meetings were held during the year; one of them was for presenting an address to Dr. Besant. Our thanks are also due to the persons in charge of different schools who have given us accommodation for our meetings. We are in need of a house of our own to carry on the work in a better way. We express our thanks to Mrs. K. S. Krishnaier whose absence is felt by all of us, and hope she will recover from her illness and take up the work of the Association with renewed vigour and strength.

MANGALORE.

This Branch is working satisfactorily. The number of its members has increased. Some of our members are giving honourary service in the girls' school.

VEERANAGAVAPURAM.

The Association was started on the 5th November, 1927. There are at present 48 members on the roll. So far seven meetings have been held. Several resolutions have been passed supporting the bills for the ending of devadasi system and the abolition of child-marriage. Dr. Besant and Mrs. Nesamony Paul were welcomed at two of our meetings. One of our members was entertained on her nomination to the Palamcottah Municipal Council.

MEMBERS' ACTIVITIES.

Some of our members have been travelling holding meetings at Kumbakonam, Tanjore and Mayavaram passing resolutions demanding that the marriage age for girls should be 16 and 21 for boys.

विविध विचार और टिप्पणी।

स्त्रियों के पैतृक धन पाने के अधिकार।

श्रीमती नेहरु देवी ने हमारे पास नीचे लिखा प्रस्ताव भेजा है। इसे दिल्ली स्त्री समाज (Women League) ने एक साधारण या आम सभा में मंजूर कराया है:-

कि हिन्दुस्थान की कानून बनानेवाली सभा के गैरसरकारी मेंबरों से प्रार्थना की जावे कि वे लेजिस्लेटिव एसेम्बली और कांसिल आफ स्टेट में एक प्रस्ताव मंजूर कराने का उद्योग करें जिसके द्वारा बड़े लॉ साहिब वा उनकी सभा से यह प्रार्थना की जावे कि वे शीघ्र ही एक योग्य कमीटी नियत कराकर उससे विवाह और विरासत के कानूनों की जांच करावें और उस कमीटी से ऐसी रिपोर्ट मांगे जिसमें इन कानूनों को स्त्रियों के अधिकारों के विषय में विशेष न्याय युक्त बनाने के लिये योग्य उपायों की शिफारिश की गई हो; खासकर नीचेलिखे विषयों में:-

- (क) एक से अधिक स्त्री विवाह करने की मनाई के विषय में;
- (ख) जिस स्त्री को पति त्याग देवे उसे योग्य नगदी की सहायता या भरण पोषण के लिये योग्य मासिक धन मिलने के प्रबन्ध के विषय में;
- (ग) स्त्री को कानून की सहायता से पति से अलग रहने का अधिकार पाने के विषय में;
- (घ) पति को अपने पति की जायदाद का भाग विरासत पाने के अधिकार के विषय में;
- (ङ) विधवा को अपने पति की पैतृक जायदाद अपने जीवन भर के लिये पाने का अधिकार दिये जाने के विषय में;

पैतृक जायदाद पाने के विषय में एक बिल मैसूर की प्राकृत बनाये वाली सभा में पेश होनेवाला है। उसमें स्त्रियों को विरासत के अधिकार पुरुषों की बराबरी से देने की व्यवस्था है। इस बिल के उद्देश और कारण इस अंक के दूसरे स्थान में छपे हैं। इस विषय को पेश करने से लिये श्रीमान के. टी. माधव ऐंगार के काम बहुत बड़ा है।

हिन्दुस्थानी स्त्री को एक कानूनी उद्देश मिला।

रंगून विश्व विद्यालय में बी. एल. डिग्री (वकालत की सनद) प्राप्त करनेवाली प्रथम स्त्री को रंगून हाई कोर्ट के जजद्वय या अदली दाने के विमान में एडिटेड रिजिस्टर की जगह

श्री धर्मा

मिली है। इनका काम है या मेम मी निम्न बी. ए. बी. एल। हिन्दुस्थानी स्त्रियों के ऐसे उद्देश पाने का यह प्रथम उदाहरण है।

विवाह के विषय में कानून।

जामनगर दरबार से एक आह्वान निकला है। उसमें वहां के राजा साहिब की आज्ञा है कि कोई विवाह ऐसा न किया जावे जिसमें वर की उमर सोलह वर्ष और कन्या की उमर १४ वर्ष से कम हो। केवल कड़वा कुनबी जाति में अभी की रीति के अनुसार विवाह होते रहेंगे। पर उनमें भी मौना होने के लिये ऊपर लिखी हद की आवश्यकता है। इस आज्ञा भंग करने के अपराध में ५०० रुपया तक जुर्माना या छः मास तक की कैद की सजा हो सकती है। इस कानून के विरुद्ध में यदि कोई उजर पेश होगा तो उस पर हिज हाइनेस जाम साहिब के विचार कर लेने के पश्चात् उक्त आईन पर अमल होगा।

कानूनबनानेवाली सभा में दूसरी स्त्री।

श्रीमती एहमद शाह को संयुक्त प्रांत की आईन सभा में हाल में नियुक्त किया है। इस प्रांत में कानूनबनाने वाली प्रथम स्त्री आप ही हैं। सारे हिन्दुस्थान में आप का नंबर दूसरा है।

एक डेप्युटेशन।

श्रीमती हमीद अली सार भारतवर्ष के एज्युकेशनल कानफरेंस की सेंडिंग कमीटी की अध्यक्ष हैं। इनके नेतृत्व में २० स्त्रियों का एक डेप्युटेशन पंजाब के लेवल सेल्फ गवर्नमेंट मंत्री के पास यह मांगनी करने को गया कि एज्युकेशनबोर्ड, टेक्स्टबुक कमीटी, म्यूनिसिपैलिटी, पब्लिक हेल्थ, और ऐसी दूसरी प्रधान संस्थाओं में स्त्रियों को योग्य स्थान दिया जावे।

एक नवीन म्यूनिसिपल मेम्बर।

हमको यह जानकारी खुशी हुई कि श्रीमती अमुकुटि अम्माळ, काञ्चीवरम कन्याशाला की प्रधान अध्यापिका, वहां की म्यूनिसिपल सभा की मेम्बर नियुक्त हुई हैं। म्यूनिसिपल सभाका संबंध उसके निवासियों के प्रतिदिन के कार्यों से रहता है। बहुतसी म्यूनिसिपल सभाएं अपने स्थानों में नये बडे़ने पुख या विजलीके प्रकाश खोलने के खर्चीले काम हाथमें लेती हैं और इनको पूर्ण करने का अभिमान करती हैं। परंतु उनके यहां भैला पानी बहने की खुली नालियां और पाखाने साफ करने के पुराने अनुचित तरीके जारी रहते हैं, बच्चों के लिये खेलनेके लिये नियुक्त खुले स्थान न रहने से उन्हें शुद्ध वायु और सूर्य की धूप नहीं मिलती; उनके यहां

विविध विचार और टिप्पणियाँ

मास्टरों को इतनी कम तनखाह दी जाती है कि उससे उनका पेट भी नहीं भरता और तिस पर भी उन मास्टरों को बहुत अधिक लड़कों को पढ़ाना पड़ता है। पुल बनाना और विजली का प्रकाश खोलना अच्छी बात है, परन्तु जिन वस्तुओं की आवश्यकता बहुत अधिक है उन्हें सब से पूर्व साधना यह म्यूनिसिपल कमीटी का प्रथम कर्तव्य है। खी घर की संरक्षिणी और चलानेवाली है और इसी कारण सब पूरी सभाज की उत्तम सेवक और अर्थरक्षक अर्थात् कम खर्च करनेवाली है। वह भिथ्या उन्नति की भडक के लिये गांवके अति हितकारी प्रश्नों का त्याग कभी न करेगी। इसलिये म्यूनिसिपल सभाओं में जितनी अधिक खियां होंगी उतना ही अधिक कल्याण उन वस्तियों का होगा।

हरबिलास सारदा का बाल विवाह बिल।

यह बिल सिलेक्ट कमेटी के विचारार्थ भेजा गया था। उसने उस बिल में कई महत्व के सुधार पेश किये हैं। उसका विचार है कि धर्म और कानून की दृष्टिसे उस विवाह का रद्द ठहराना अनुचित जान पड़ता है जो पुरानी, अभी तक सही मानी गई, प्रणालियों के अनुसार किया गया हो। उसकी शिफारिश है कि बिल का उद्देश्य बाल विवाह को रोकने से साधना चाहिये और यह रुकावट विवाह को रद्द ठहरा कर न पैदा की जावे बरन जो लोग विवाह का कार्य साथे उनको दंड देकर उत्पन्न की जावे। उसकी यह भी शिफारिश है कि इस सुधार बिल का अमल ब्रिटिश इंडिया की सारे प्रजा पर होना चाहिये न कि केवल हिन्दू, जैन, सिक्ख, ब्रह्मसमाजवालों, आर्यसमाजवालों और बौद्ध धर्मावलंबियों पर, जैसा कि पहले विचार था। वर बधू की उमरों के विषय में जिसके नीचे विवाह करने पर विवाह में भागलेनेवालों को दंड होगा उस कमीटी ने बहुत बहस के पश्चात् यह निर्णय किया कि वर १८ वर्ष की उमर से और बधू १४ वर्ष की उमर से कम की न हो। कमीटी ने इन विषयों पर भी विचार किया है कि बालविवाह करने में कौन २ लोग दंडके भागी होंगे, उन्हें किस प्रकार का दंड मिलेगा और इन मुकदमों का विचार करने के लिये मजिस्ट्रेट किस दर्जे का होना चाहिये। सिलेक्ट कमेटी के सुधार से बिल इतना बदल गया है कि उसकी राय में इस सुधार बिल को फिर सब प्रांतों में प्रगट किया जावे ताकि सब जातियों को उसका हाल मालूम हो जावे और सब की राय उसके प्रस्तावों पर पूर्ण रूप से प्रगट हो सके।

मद्रास कौंसिल में श्रीमती डाक्टर मुत्तुलक्ष्मी का बाल विवाह निरोधक प्रस्ताव।

“यह कौंसिल मद्रास सरकार से शिफारिश करती है कि वह भारतवर्ष की सरकार को यह बात जना देवे कि इस कौंसिल की राय में ऐसे कानून की आवश्यकता है जिस से विवाहयोग्य उमर की हद वर के लिये २१ वर्ष और बान्पा के लिये १६ वर्ष नियत हो”।

इस प्रस्ताव पर जो बहस हुई वह मनोहर थी। श्रीमती डाक्टर मुत्तुलक्ष्मी का स्वास्थ्य बुरा था पर तिस पर भी इस प्रसङ्ग पर उनने बड़ी योग्यता से बहस की। इस कुचाल से सारे भारतवर्ष के बालकों की जो बरबादी होती है उसे देखकर उनका हृदय दुखी होता है। उस बिगाड की हद हम को मालूम नहीं है। उनकी उत्सुकता से उनकी बकलता में निश्चय कराने की शक्ति आ जाती है। कोई २ मेम्बर बालविवाह विरुद्ध होने पर भी इस विषय में कानून द्वारा हस्तक्षेप करने के विरोधी थे। उनकी राय में यह विषय सामाजिक सुधार के अन्तर्गत है। सरकार की भी यही राय थी और वोट देते समय सरकारी मेम्बरों ने किसी पक्ष में भी वोट न दी। यह बात सत्य है कि जब तक किसी चीज के बुरे परिणाम से समाज का अन्तःकरण जाग न उठे तब तक उसमें कानून द्वारा हस्तक्षेप करना कुछ उपयोग का नहीं होता। परन्तु ऐसे महत्व के विषय में हम लोगों का यह धर्म है कि हमारे अधिकार में जो जो उपाय हों उन सब से सहायता ली जावे।

डाक्टर मुत्तुलक्ष्मी ने सब कटाक्षों का बड़ी योग्यता से उत्तर दिया। इसलिये हमको उनकी योग्यता का अभिमान है। इस प्रस्ताव पर वोट लेने पर बिना विभाग के वह स्वीकार हो गया। एक मेम्बर ने कहा कि जब अनुमति देने की योग्यता की उमर की हद बढ़ाने के विषय में प्रस्ताव लेजिस्लेटिव एसेम्बली में पेश था उस समय उसका सब से अधिक विरोध मद्रास से हुआ था। इस प्रस्ताव से अब उस विरोध का मिट जाना सन्नत होता है। इसलिये प्रस्तावकर्ता और उनके सहायकों के प्रति हमारी और भी विशेष बधाई है जिनने इस विषय को इतनी योग्यता से पेश करके ऐसी सफलता के साथ स्वीकार कराया।

सीलोन में स्त्रियों का वोट अधिकार मांगना।

कोलम्बो में हाल में विमेन्स फ्रेंचाइज यूनियन नाम की स्त्रियों की सभा स्थापित हुई है। सीलोन की स्त्रियों का वोट पाने के लिये यह प्रथम सङ्गठित प्रयत्न है। इस सभाने वहां के सुधार के स्पेशियल कमीशन के सामने एक पत्र उपस्थित किया है जिस में उसने प्रार्थना की है कि लेजिस्लेटिव कौंसिलें, म्यूनिसिपल कौंसिलें और लोकल सेल्फ गवर्नमेंट डिस्ट्रिक्ट बोर्डों में वोट देने का जो अभी संकुचित अधिकार उन्हें मिला हुआ है वह बढ़ाया जावे। वोट देने के लिये स्त्रियों में इस प्रकार की योग्यता होनी

विविध विचार और टिप्पणी

चाहिये (१) उमर, २५ वर्ष या अधिक; विवाहिता हो अथवा कुंवारी हो; (२) जायदाद—साधारण लिखनेपढ़ने की योग्यता और अपने निज अधिकार की ५०००, रुपये की संपत्ति; (३) कामानेवालों की योग्यता—साधारण लिखने पढ़ने की योग्यता और ५०, ६० मासिक की कमाई; (४) केवल विद्या की योग्यता—कम से कम प्राथमिक स्कूल टीचिंग सर्टीफिकेट की परीक्षा या उसके बराबर की दूसरी परीक्षा का पास करना। हम हमारी सीलोन की बहनों को वोट मांगने के लिये बधाई देते हैं। हमें खातिरी है कि शीघ्र ही उनकी जीत होगी और भारतवर्ष में इस उद्योग में हमें जितनी काम अटचने पड़ी हैं उतनी थोड़ी ही अड़चनों का सामना उन्हें भी करना पड़ेगा।

शांत महासागर के सारे देशों की स्त्रियों की सभा।

पैन पैसिफिक यूनियन के डिरेक्टर ने हमें लिखा है कि उक्त सभा में भारतवर्ष की महिलाओं की ओर से कुछ महिला प्रतिनिधि भेजे जावें। वे लिखते हैं कि हमें बहुत आशा है कि भारतवर्ष की ओर से एक या अधिक प्रतिनिधि अवश्य आवेंगे। सभा के समय में उन प्रतिनिधियों को पैन पैसिफिक रिसर्च इंस्टीट्यूट के प्रधान भवन में मेहमान की रीति से रखने का प्रबन्ध होगा। नीचे लिखा निमंत्रण पत्र शांत महासागर के आसपास के सब सरकारों की सेवा में भेजा गया है:-

हवाई देश के गवर्नर साहब का कथन है कि पैन पैसिफिक यूनियन की संरक्षा में पैन पैसिफिक विमेन्स कानफरेंस (उक्त सभा) की बैठक हवाई देश के होनोलुलु नगर में दो अगस्त को होने वाली है। कार्यक्रम में आरोग्यता, शिक्षा, स्त्रियों का उद्यम या धन्दों में शामिल होना, स्त्रियों का राज्य चलाने के काम में तथा समाज सेवा में योग देना ये विभाग शामिल हैं। आप से प्रार्थना की जाती है कि पूर्व की प्रथा के अनुसार उक्त सब देशों के लोगों को निमंत्रण भेजे जायें कि उक्त सभा में अपने २ प्रतिनिधि भेजें। इसलिये मेरी प्रार्थना है कि आप उक्त देशों की सरकार से प्रार्थना करें इस सभा में अपने प्रतिनिधि जिनकी संख्या २५ से अधिक न हो, भेजें। भारत सरकार से भी वही प्रार्थना की जावे क्योंकि कहां की स्त्रियों को भी प्रथा-उन्हीं प्रथाओं और समस्याओं का सामना करना पड़ता है जिनका उक्त देशों की स्त्रियों को। यह सफा किया जावे कि प्रतिनिधियों के खर्च का कोई भार न उठाया जावेगा”।

यह उत्तम प्रसंग है जहां सारे जगत् को हम बता सकते हैं कि भारत देश की महिलाओं के क्या आदर्श हैं। ऐसा अंदाज लगाया जाता है कि इस आने जाने में एक एक माह और कुछ तान हजार रुपया लगेगा। विमेन्स इंडियन अशोशिएशन की ओर से प्रतिनिधि बन कर जाने के लिये कौन तैयार है? हमारा कहना है कि एक प्रतिनिधि होनोलुलु भेजने के लिये आने जाने के खर्च के लिये पैसा जमा करें।

दिल्ली में स्त्रियों की विराट सभा।

शिक्षा सुधार संबंधी अखिल भारतवर्षीय स्त्री सभा के दूसरी बैठक के विषय में विचार मूल लेखक श्रीमती मार्गरेट कजिन्स सद्गीताचार्य (B. mms.)

किसी भी संस्था को सारे भारतवर्ष में से २०० महिलाओं को दिल्ली में फरवरी के द्वितीय सप्ताह में जमा कर उनको आरामवाले घरों में डेरा देना सरल काम नहीं है। मौसम उस समय बड़ा विचित्र था। एक दिन बड़े बड़े ओरो गिरे दूसरे दिन बादल और बिजली थी, तीसरे दिन भूसलाधार वर्षा हुई, आरंभिक दिन बड़े काठ सहिव के यहां गार्डिन पार्टी के लिये निरभ्र आकाश था।

दिल्ली के सब लोगों की राय थी कि यह सभा बहुत सफल हुई। लोगों पर उसका बड़ा प्रभाव पड़ा। उसके कारण सब के हृदय में उत्साह, योग्यता, मेहनत और अभीष्ट साधने के लिये निश्चय पैदा हुए। ३१ देशों से डेपुटी गेट (सभासद) आये थे। कोई ट्रिबेन्स से तो कोई वायव्य सीमा प्रान्त से, कोई कलकत्ते से तो कोई बंबेदा से। बिहार से ब्रह्मसमाजी, बंबई से पारसी, मद्रास से पुरातन चाल के ब्राह्मण, पादड़ी लोग, बंबेदा राजकुमारी, भोपाल की बेगम साहिबएं दक्षिण हैदराबाद की पददानशाल महिलाएं, इस प्रकार सब देशों से भद्र स्त्रियां जमा हुई थीं। इन स्त्रियों को १५,००० से ऊपर स्त्रियों ने अपने २ स्थानों से चुनकर भेजा था। ये महिलाएं बड़े सरकारी अफसरों की स्त्रियां या इन्सपेक्ट्रेस, डाक्टर, कवि, सद्गीताचार्य, मजिस्ट्रेट, म्यूनिसिपलमेन्स लोकल बोर्ड मेम्बर या शिक्षक थीं। एक या उन में से वकील भी थीं। कई कई विधियों की प्रेजेंट थीं। कई ऐसी थीं जिनने नाना देशों में, और किसी २ ने हवाई जहाज में भी-भ्रमण किया था। ये महिलाएं अपने २ पुरुषवर्ग की सम्मति से आई थीं। इससे सिद्ध है कि इनके कार्य में कितनी भारत प्रजा सहमत है। इस विराट सभा का डेप्युटेशन वाइसराय वा लेजि-लेटिव कौंसिल के मेम्बरों की सेवा में उपस्थित हुआ था। उसके द्वारा सारे भारतवर्ष की स्त्री समाज ने अपनी इच्छा और आज्ञा मनुष्यसमाज के प्रति इस प्रकार प्रगट कर दी है।

प्रथम विमेन्स कानफरेंस में शिक्षा सुधार संबंधी प्रस्ताव स्वीकार हुए थे जैसे धर्म विषय की शिक्षा का दिया जाना, शिष्यों का डाक्टर द्वारा देखा जाना और उन से अनिवार्य (लाजिमी) शारीरिक व्यायाम कराना, जो बालिकाएं डाक्टर वकील या ऐसे भारी धंदे न सीखलीनेवाला हों उनके लिये दूसरे प्रकार के शिक्षाक्रम का तैयार किया जाना जिससे वे अपनी इच्छानुसार ग्रहण कर सकें, चित्रकारी सद्गीतादि विषयों के लिये उत्साह बढ़ाना और ऐसे विषयों के लिये जिनसे भारतदेशीय भविष्य माताओं में ज्ञान फैले और जिनसे वे उत्तम बनें।

दिल्ली में स्त्रियों की विराट सभा

इस साल इन विषयों में कुछ और बढ़ती हुई । एक प्रस्ताव इस विषय का था कि देहाती स्कूलों में खेती का विषय अवश्य पढ़ाया जावे । इस पर उत्तम और लेबी बहस हुई । दूसरा प्रस्ताव अनिवार्य प्रारंभिक शिक्षा पर था जिसमें मुसलमान बालिकाओं के लिये भी आवश्यक प्रबंध की योजना थी और इस बात का आग्रह था कि बजट में काफी रुपया की गुंजायश हो जिससे पढ़नेवाली लड़कियों की संख्या पढ़नेवाले लड़कों के बराबर हो जावे । गर्ल्स गाइड (बालचर सी लड़कियों की संस्था) और देश की परिपाटी के अनुसार सुन्दर शरीर बनाने के खेल जारी करने की शिफारिश की गई थी । ट्रेनिंग कालेज बढ़ाने की मांग और यह मांग पेश हुई कि स्त्रियां लेजिस्लेटिव एसेम्बली और शिक्षा या समाज सुधार से संबंध रखनेवाली म्यूनीसिपल कमेटी सरकारी सब संस्थाओं में मेम्बर बनाई जावें ।

पर विशेष महत्व की बात इस साल यह थी हि इन प्रस्तावों को अमल में लाने का प्रयत्न साल भर और कदाचित् कई सालों तक जारी रखने के लिये पांच उपसमीतियां नियत की गई हैं । एक कमीटी पाठ्य पुस्तकों के सुधार के ऊपर ध्यान देगी । दूसरी कमीटी शिक्षा-क्रम को इन प्रस्तावों के अनुसार बनाने का प्रयत्न करेगी । तीसरी ट्रेनिंग स्कूलों की व्यवस्था पर ध्यान देगी । चौथी सारे भारतवर्ष में बालविवाह रोकने का आंदोलन करेगी । पांचवी कमीटी स्त्री शिक्षा के लिये एक आल इंडिया फंड (अखिल भारत चंदा) जमाकर उसके खर्च की निगरानी करेगी ।

एक दिन भाग्यवशात् १७६ महिला डेलीगेट लेजिस्लेटिव एसेम्बली का कार्य देखने गईं । किसी ने यह नहीं बताया था कि उस दिन डक्टर गौर का अनुमति दे सकने की उमर नियत करने का बिल पेश होनेवाला था । पर वह पेश हुआ और इतनी महिलाओं का वहां ऐसे प्रसंग पर पहुंच जाना एक प्रकार का चमत्कार सा हुआ । किसी भी महिला को इस बात से संतोष न हुआ कि सरकार बालविवाह निषेध और अनुमति दे सकने की उमर का विचार करने के लिये कदाचित् एक कमेटी नियुक्त करे । प्रत्येक महिला के हृदयमें यह अग्नि भड़क उठी कि कानून बनानेवालों और दूसरे उच्च पदाधिकारियों के सामने जाकर महिलाएं स्वयं अपना मत प्रगट करें । मुलाकात के लिये जरूरी दरवाजों भेजी गईं । परिणाम यह हुआ कि २९ मुख्य २ महिलाओं का डेपुटेशन बाइसराय और सब पक्षों के नेताओं से मिलने के लिये गया । इसका पूर्व में कोई विचार भी न था पर कान्फरेंस से पैदा हुए उत्साह और बल के कारण २४ घंटे में इसका प्रबन्ध हो गया । सब महिलाओं ने अपना कार्य पूर्ण शांति से किया । मंडी की सुन्दर रानी साहिबा ने बड़े लठ साहब के सामने मेमोरियल पढ़ा । सब बातें बड़ी योग्यता से पेश की गईं । नेताओं की मुलाकातों ने विशेष आग्रह से बातचीत

श्री धर्मा

की गई और यह दर्शाया गया कि एक तो शास्त्र बालविवाहादि प्रतिबंधक विषय में बाधा नहीं डालता और दूसरे शास्त्र की अब भारत महिलाओं को ऐसे महत्वके विषयों में इतनी अधिक-परवाह भी नहीं है । एक ने कहा कि अब हमें नये शास्त्र चाहिये । मालवीयजी से भी महिलाओं ने बहुत कहा । उनकी १२ वर्षकी विवाह अवधि सब को नापसंद हुई । इन सब पुरुषों को निश्चय हो गया कि भारतमहिलाएं अब जाग उठी हैं । वे अपने बच्चों के कल्याणार्थ लड़ रही हैं और अपना धर्म पूरा कर रही हैं ।

इस कान्फरेंस की सिद्धि का एक विशेष कारण यह था कि सब वक्तव्य मुख से ही कहे गये, कोई लिखे लेख नहीं थे । कार्य के आरम्भ में हिन्दू, मुसलमान, ईसाई धर्मानुसार प्रार्थना की गई थी कि ईश्वर उसकार्य में इन लोगों को सन्मार्ग से चलावे ।

एक बैठक में तरुणों के पढ़ने के लिये व्यवस्था करना और प्राइमरी स्कूलों में प्रायः स्त्रीवर्ग को ही पाठक नियुक्त करना, इन प्रस्तावों पर बड़े जोरसे बहस चली थी (हर एक्सो लेन्सी) लेडी इरविन भी हाजिर थीं और उनका कहना था कि महिला कान्फरेंस के जोश का उन पर बहुत प्रभाव पड़ा । उनके जाने के पूर्व यह प्रस्ताव पेश हुआ कि महिलाशिक्षा के लिये कान्फरेंस फण्ड या चन्दा जमा किया जावे । (हर हाइनेम्) भोपाळ की माता बेगम साहिबा ने तुरन्त अपनी तरफ से ५००० की प्रथम रकम का करार किया । दूसरी रानियों ने भी हजार हजार या कई हजार दिये । कई महिलाओं ने १०० से लगाकर १५०० तक की रकमें दीं । पन्द्रह मिनट के भीतर ३०,००० की रकम के करार हो गये और यह तो पतियों की सलाह बिना अपनी स्वतन्त्र इच्छा की देनगी थी । इस फण्ड की सैक्रेटरी श्रीमती रुस्तमजी फरीदूनजी, सैफाबाद, हैदराबाद (दक्षिण) हैं । जो लोग इस उत्तम कार्य में सहायता करना चाहें वे अपना चन्दा इन के पास भेजें ।

अंतिम बैठक के दिन डाक्टर ऐनी वेसेंट भी शामिल हो सकी थीं । उस दिन बड़ी वक्तृत्वता के साथ कान्फरेंस की बैठक समाप्त हुई । श्रीमती सरोजिनी नायडु कवि के अनुरोध पर कि श्रीमती ऐनी वेसेंट सब एकत्रित महिलाओं को अपना आशीर्वाद दें, उनने अपना ज्ञान भरा व्याख्यान “मेरी नातिनियो और पन्तिनियो” कह कर दिया । श्रीमती सरोजिनी देवी ने सब कार्य को संक्षेप रूप से और सब महिलाओं की सेवा में पेश किया । बेगम माताने अपने भाषण में कहा कि ईश्वर के सौंपे हुए सब कार्य करते हुए भी मैंने स्त्रियों के कल्याण को कभी नहीं भुलाया है ।

वह दिन दूर नहीं है जब ऐसे कान्फरेंसों में पुरुष लोग भी भाग लेकर अनुभव प्राप्त कर सकेंगे । पर इस समय स्त्रियों को स्वयं दूसरी बाहिरी सहायता के बिना इस कार्य को पूरा पाड़ना बुद्धिमानी का काम है । महिलाएं अपने को उस दिन के लिये तैयार कर रही हैं जब वे पुरुषों के साथ बैठकर बराबर सङ्गठन में और बराबरी से और बराबर अधिकारों के साथ परन्तु अपने वर्ग की शारीरिक, मार्नसिक, और हार्दिक विशेष योग्यता के साथ देश की और सार्वभौमिक सेवा के लिये कार्य करेंगी ।

Not available
13/12

P 332 24
Adot. not included.
4/3/28

TAMIL

பிரம்மஜ்ஞானத்தின்படி இல்வாழ்க்கையின் ஆசரணை.

I. (a) ஏற்கெனவே இருக்கும் வீட்டை எப்படிச் சீராய் வைத்துக்கொள்வது ?

வீட்டைச்சுற்றிலும் கூடுமான வரையில் சுத்தமாகவும், காற்று வரும்படி திறந்த வெளியாகவும் (அடைபட்டாமல்), தண்ணீர் தேக்கமில்லாமலும், வீட்டுக்குள் சன்னல்களும் கதவுகளும் காத்தாமல் திறந்தும், நல்ல காற்றும் சூரிய வெளிச்சமும் வீட்டுக்குள் படுமபடியாகவும், படுக்கை அறை தனியாகவும், சமையல் சாப்பாடு தனித் தனியாகவும், ஸ்நானம் செய்யும் அறையும் கக்கசம் வீட்டுக்கு வெளிப்பக்கமாகவும் இருப்பது நல்லது. முக்கியமாக நாம் கவனிக்க வேண்டிய விஷயம் நினைந்துக் கொள்ளுபக்கத்திலும் தண்ணீர் தேங்காமலும், நினைந்துப்பக்கத்தில் பாத்திரங்கள் தேய்க்காமலும், துணிகள் துவைக்காமலும் இருந்தால் நல்லது.

வீட்டுச் சாக்கடைகள் சரியான ஓட்டமுள்ளதாகவும் வெகு தூரத்திற்குப்பால் தண்ணீரை அப்புறப் படுத்தக் கூடியதாகவும் இருந்தல் வேண்டும். சூரிய வெளிச்சம் நினைந்துக்கும் சாக்கடைக்கும் படுமபடியாகவும் இருந்தால் நல்லது. தண்ணீர் தேக்கம் இருந்தால் அதனால் கொசுக்கள் இங்கு தற்படும். கொசுக்களால் நமக்கு பல வியாதிகள் ஏற்படும். வியாதியால் நாம் சஷ்டப்படவேண்டி வரும். ஆதலால் நாம் இந்த அம்சங்களைக் கவனிக்க வேண்டும்.

I. (b) புது வீடு கட்டுவது எப்படி ?

புது வீடு கட்ட ஆரம்பிக்கு முன்னால் நெருக்கமான இடத்தில் இல்லாமலும், வாசல் தெற்கே பார்த்தாவது கிழக்கே பார்த்தாவது இருக்கும்படியாகவும், கூடியவரையில் கால்பவுண்ட் இருக்கும்படியும், கீழே சிறையமணல் கொட்டியும், உயர்ந்த இடமாகவும், குறைந்தது 4-5 அறைகள் உள்ளதாகவும், வாசற்படி ஒருபக்கமாக இல்லாமல் நடுவில் ராஜன்ட் அல்லது 3-கோணம் 6-கோணம் உள்ளபடியும், வீட்டைச் சுற்றி தாழ்வாரமுள்ள படியும் நேர் கோண ஜன்னல், கதவுகளும் வீட்டுக்கு நடுவில் திறந்த முற்றம் இருக்கும்படியும், நினைந்துக்குச் சூரிய வெளிச்சமுள்ளதாகவும், சாக்கடைகள் தாராளமாக ஓடும்படியும் சமையல் அறையில் அடுப்பு மேடைமேல் கரி அடுப்பாக இருப்பதும் நல்லது. சாப்பாட்டுக்குக்கூட மேடை நல்லது. வீட்டுக்கு வெளிப்பக்கத்தில் குளிரும் இடம், ஜலஸ்பரிசுத் திறகு இடம், கக்கஸ் இவைகள் தனித்தனியாக இருந்தால் நல்லது.

முக்கியமாக வியாதிஸ்தர்களுக்குத் தனியாக ஒரு உள் இருக்கவேண்டும், குழந்தைகளுக்கு விளையாடத் தனி இடம் அவசியம். படுத்தாறங்கும் இடமும் எந்திரிகள் தனியாக இருப்பதற்கும் தனித்தனி இடமிருந்தால் நல்லது.

II. வீட்டில் அநாவசியமான சாமான்களைச் சேர்க்கக் கூடாது. நாம் சாப்பிடும் சாப்பாட்டைக்கூட கவனிக்கவேண்டியது முக்கியம். முதலில் நாம் திட்டப்படாத அரிசியையும் காய் கறிகளை உள்ளிருக்கும் ரஸத்தை அகற்றாமலும், பழங்கள் சீரைகள் கொட்டைகள் (வாதுமை, தேங்காய்) முதலியவைகளையும், நல்ல ஸத்துள்ளதாகவும் சிக்ரத்தில் ஜரிக்கக்

* இதைப்பற்றிய விவரங்கள் பழைய ஸ்கிரிப்டுகளில் இருக்கின்றன. வைத்திய நாத தீபிகையத்தைப் பார்க்க.



STRI DHARMA

Official Organ of the Women's Indian Association

PRINCIPAL CONTENTS.

'Front' Frontispiece
Notes and Comments
An Address Dr. Annie Besant
Social Training Centre
Women the World Over
Annual Report 1928
Hindi विमर्श व सुझाव विचार
Tamil ஆத்மார்த்தவாழ்க்கை
Telugu సాంస్కృతిక

India, Rs. 4.

W.A. Members Rs. 2.

Portland, 3 Sh.

May, 1929.

Vol. XI, No. 7.

As. 5, Single Copy

Women's Indian Association



OFFICE BEARERS, 1928—1929.

President :

DR. ANNIE BESANT.

Vice-Presidents :

MRS. DOROTHY JINARAJADASA,

DR. MUTHULAKSHMI AMMAL, M. L. C.,
Deputy President, Madras Legislative
Council.

International Representative : MRS. MARGARET E. COUSINS.

Hon. General Secretary :

SHRIMATI MALATI PATWARDHAN.

Hon. Treasurer :

SHRIMATI AMMU SWAMINATHAN.

COMMITTEE :

LADY SADASHIVIER, Madras.

MRS. HEERABAI TATA, Bombay.

MISS LAZURUS, Bangalore.

MRS. VELAYUDHA MENON, Cochin.

MRS. M. VENKATASUBBA RAO, Madras.

ADVISORY COUNCIL :

THE SECRETARIES OF ALL BRANCHES.

Official Organ :

STRI DHARMA.

Editor :

SHRIMATI MALATI PATWARDHAN, B.A.

Head-Quarters :

WOMEN'S INDIAN ASSOCIATION, Adyar,
Madras.





"PREM"
(RADHA-KRISHNA)
By Rahaman Chughtai.



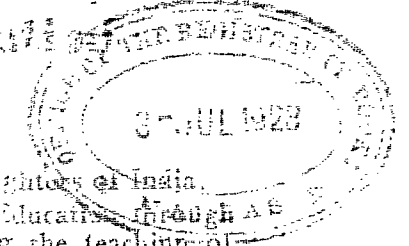
RAHAMAN CHUGHTAI.

His secret lies in the charm his paintings exert on your aesthetic sensibilities. They are elegant, refined, pretty and attractive. They do not overpower you, they do not impress you, they do not make you think or speculate, but they simply fascinate you. Persian by birth and tradition, he brings to his art the delicacy of lines and the exquisite finish of Persian Art. Chughtai expresses himself so clearly and spontaneously that almost all his pictures have an air of radiant simplicity about them. You feel that the artist's vision comes clothed in line and colour, direct, spontaneous, without visible effort on his part at the perfection to form or proportion. His lines flow tenderly and gracefully and there is an eternal charm in the draperies and the ornaments he puts on his figure studies.

Chughtai finds his motif everywhere, and all his pictures seem to whisper that there is always an escape from this sordid world into a wider and more beautiful sphere. That is one of the functions of all true artists.

[MODERN INDIAN ARTISTS. G. Venkatachalam.]

Women's Indian Association



OBJECTS:

- To present to women their responsibilities as daughters of India.
- To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.
- To secure the abolition of child marriage and to raise the Age of Consent for married girls to sixteen.
- To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.
- To secure for Women the right to be elected as members on all Municipal and Legislative Councils.
- To help them to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.
- To band women into groups for the purpose of self-development and education, and for the definite service of others.

MEMBERSHIP

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

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

ORGANIZATION

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

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

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

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

STRI-DHARMA,

Official Organ of the Women's Indian Association.

Editor: Malati Patwardhan, Adyar, Madras, S.

CONTENTS

	PAGE
"PREM" (RADHA-KRISHNA) RAHAMAN CHOGETAI	FRONTISPIECE
NOTES AND COMMENTS ..	45
WOMEN'S INDIAN ASSOCIATION AND PARTY POLITICS ..	51
<i>Dorothy Jinarajadasa</i> ..	
AN ADDRESS ..	52
<i>Dr. Annie Besant</i> ..	55
SOCIAL TRAINING CENTRE FOR WOMEN ..	56
MANY VOICES ..	57
WOMEN THE WORLD OVER ..	
A FAREWELL GROUP PHOTOGRAPH ..	62
NEWS FROM HEADQUARTERS ..	
WOMEN'S INDIAN ASSOCIATION ..	64
SUMMARY OF REPORT FOR 1927 ..	69
HINDI ..	75
टिप्पणी व फुटकर विचार ..	78
TAMIL ..	82
ஆத்மார் தந்தை அனுசரித்த குடும்ப வாழ்க்கை ..	85
சமூகரக் குறிப்புக்கள் ..	
TELUGU ..	
చాపత్యభ్యుదయ ..	
శ్రీ లాభము ..	

Notes and Comments.

Child Marriage Penalised—Mandi Firman

H. H. The Rajah Sahib of Mandi in penalising child marriage, says: "The question of the prevention of child marriages has been engaging my attention ever since I assumed the government of my state three years ago. After giving the matter my anxious consideration, I came to the conclusion that the only way to put a stop to this baneful and pernicious practice was by legislation. It was as a result of this decision that I announced in the last Birth-day Durbar that legislation to prevent such marriages was contemplated. An Act called the Mandi Child Marriages Prevention Act has been framed and has received my assent. This Act came into force in the first Chet 1985. Under this Act the minimum marriageable age in case of boys is 18 years and in the case of girls 13. I am alive to the fact that even 13 is too low an age-limit for girls, but I feel that in matters, which have a certain amount of religious sanction behind them, a reformer must proceed with caution and circumspection. This, however, does not mean that the age of 13 for girls is irrevocably fixed for all times. Only a beginning has been made and this Act will, in the light of our experience of the working of it for some time, will be revised and the age-limit for girls be raised.

Not only is the party to a marriage, which is in contravention of the provisions of this Act, made punishable but all those who arrange such a marriage, give their consent to it, solemnize it or take active part in it are also made criminally liable. In order that the people may not defeat the provisions of this Act by performing such a marriage outside the State territory, the Act treats such people in the same manner as if they had performed the marriage within the state territory. The Act empowers competent authority to stop, by the issue of an injunction, a marriage, which appears on reliable information to contravene the provisions of the Act. Every reasonable person will agree that all those provisions are necessary to make the Act an effective measure. It need hardly be pointed out that this legislation has been undertaken entirely in the interest of the people of the State. Nobody will deny that child marriage is one of the most important causes of the physical deterioration of a people, and its effects on the material and moral well-being

of the people are highly deplorable. I therefore earnestly hope that my people will co-operate with my Government in the smooth and proper working of this Act."

Sex Disqualification

The Government of Mysore lately nominated Mrs. Theobald as a member of the City Municipality. Her name appeared in the 'Gazette'. But her seat in the Council Chamber is kept vacant as she is not allowed to take her seat because of the Municipal Regulation which says that women are disqualified from becoming members. We hear that a Bill is to be brought up before the Assembly at its next session removing this absurd disqualification.

Swadeshi

Since the appearance of the Simon Commission on our horizon there has been much agitation towards the boycott of foreign goods. In our last month's issue there was a short article in this connection.

Surely every Indian woman has at heart a certain pride in all articles made in India. Unfortunately most Indians are given to the use of foreign materials and other household goods for all practical uses, because they are cheap and fashionable but generally the outer glitter soon vanishes and we have to renew the article again and again. What can match our beautiful strong cottons and silks, our elegantly shaped vessels in clay and brass, our exquisite handicrafts in carving and jewellery? But the India of to-day is blind to its own swadeshi goods. The glamour of the west due to western domination and education has blinded us. Where westernised education has touched the people in India there one finds the western ideas in dress, in living and in manners, without their proper setting. Hence the spoiling to-day of India's beautiful homes and culture.

The women have this one advantage in their illiteracy to-day, that they will find it easy to keep truly Indian. Let us have pride in our weavers, our craftsmen and our labourers. If we could be convinced of the need of using Indian-made goods as far as possible, surely we could help towards that aim which every Indian has at heart, the Liberty of the Motherland.

No Admission for married boys

The government of India announces that entry into the Prince of Wales Royal Indian Military College, Dehradun, will not, in future, be open to boys who are married. The question whether the State should

impose restrictions on any section of the population even in the interests of social reform, is one of controversy. More so is this the case, when the State is a foreign agency, out of touch with the habits, customs, and culture of the people whom it governs. The first duty of all governments and especially of a foreign government, seems to be to co-operate heartily with the representatives of the people in elected bodies, in their efforts to bring about legislative measures against harmful social customs. Such, we regret to say, has not been the policy of our rulers, as witness the action of the government members in the assembly in throwing the weight of their votes in the matter of the age of Consent Bill, on the side of the reactionary elements in orthodox Hinduism. Unless our rulers desist from such expressions of "religious neutrality" restrictive measures of the nature above-mentioned, well-intentioned though they may be, will fail to create in the minds of the people any confidence in the good intentions of the government towards social reform.

The Madras Muslim Ladies Association

The above association held a meeting to pass two resolutions to the effect that the Government should start more High Schools for Muslim girls and to urge the corporation to open Purdah Parks in congested city areas.

It is excellent that the Muslim women should demand these things for themselves. The more universal education we have in all communities the better. We, however, wish that in the second resolution the Muslim women had also demanded the abolition of the Purdah which is one of the root evils, rather than demand facilities, to patch up old customs to suit modern ideas. Is it not far better to do away with the evil of Purdah which one will admit is most unhealthy and cramping to the physical as well as the moral welfare of a woman?

The Health Officer of the Calcutta Corporation writes that :—

"Between the ages of 15 and 20 years, for every boy that dies of tuberculosis, six girls die."

"I am convinced that it is the retention of the Purdah system in the densely populated gullies of a congested city that dooms so many young girls to an early death from tuberculosis. In less densely populated areas, where detached houses with compounds are possible, the Purdah system could be adhered to without seriously affecting the health of the inmates of the zenana.

"In a great city, it is difficult to secure absolute privacy without shutting out light and air, as houses in narrow lanes and gullies are

STRI-DHARMA

almost certain to be overlooked, consequently, the zenana is usually situated in the inner portion of the house, ill-lighted and ill-ventilated, but effectually screened from observation."

"Another very important factor in the aetiology of tuberculosis amongst girls and young women is early marriage, which subjects immature females to the strain of repeated pregnancies and prolonged period of lactation.

"Lastly, I would again draw attention to the many thousands of cases of tuberculosis always present in Calcutta. This is apt to be overlooked, as these reports deal almost exclusively with deaths.

"At a very modest estimate, assuming that there are four or five cases for each death registered, there are probably about 10,000 cases of tuberculosis in the city at any given time. In the great majority of cases no precautions are taken against the spread of infection. To speak plainly, thousands of consumptives are constantly spitting all over the place. Can one wonder at the prevalence of the white plague in Calcutta?"

An Auxiliary to the Simon Commission

The *Statesman* understands that the Simon Commission with the concurrence of the Secretary of State for India, will appoint an Auxiliary Committee to advise the Commission on the growth of education. The Committee will consist of an eminent Muslim educationist, a Hindu, an Indian Woman, a Director of Public Instruction and two men with progressive views from England. The Women's Indian Association has already recorded its protest against the Simon Commission, which has been a deliberate front to the Indian Nation in its racial spirit and its bureaucratic procedure. Having failed to enlist the co-operation of any self-respecting leader of Indian public opinion, the Commission is now probably trying to cover up its failure by subtle devices. The Auxiliary Committee appears to be a step in that direction. We hope none of our leaders will be taken in by these obvious tactics.

Ordinarily we would have been glad, had a body investigating the condition of the country, done justice to its women by including their representative in its deliberations. But as matters stand, we feel it is only an impertinence to suppose that any lady will be willing to associate herself with a commission that has been rejected by the whole nation. We are sure no lady will be willing to barter the honour of India for the glamour of such a nomi-

NOTES AND COMMENTS

nation and the advancement which it may hold as a bait. There are innumerable ways open to us to advance and improve education in India without working on such an alien body, and falling into a trap that is set for creating further splits among our Nation.

First Lady Lawyer of Madras

We learn that Miss Anandabai, the first woman law-graduate of the Madras University has apprenticed herself to Mr. V. V. Srinivasa Aiyangar, Advocate of the High Court, and intends to set up practice. We congratulate Miss Anandabai on her academic achievement and on her courageous resolve to put her qualification to practical use. We shall follow her career with great interest. For we expect from her something outstanding as woman's special contribution to this already over-crowded profession. What we want is not more lawyers to-day in India but different, may we say, better types of lawyers to whom the profession will mean not merely a rich pasture but a sacred pledge to defend the weak and to relieve the oppressed. The men as a class might have done much more in this line with a few noble exceptions. Let women prove that to them at least, the oaths they take, pledging themselves to the high ideals of the profession, are not mere words. The few women Hon. Presidency Magistrates that we have in India have already infused a new atmosphere of practical wisdom and a higher sense of duty in discharging their obligations. We are sure that Miss Anandabai will keep a watchful eye over the interests of the women and children in particular and will champion their cause whenever she is in a position to do so.

A Muslim Woman's Success

Miss Furrakh Sultan Sakina Begum, the second daughter of Mr. Moidul Islam of Calcutta has just passed the recent Intermediate Examination in Law of the Calcutta University with distinction, having come out second in the Presidency. She has been educated at home under English and French governesses. After her matriculation she joined the Diocesan College and passed her B.A. with First Class honours in English. She went for M.A. as a private student, taking Persian and Arabic, stood first in the Presidency and secured the Calcutta Gold Medal. We are surprised to learn that she still observes the Purdah and has to study law at home. She is an ardent honorary worker and is the Hon. Principal of the Shamseah Zenana Madrasa and helps other educational institutions. We wish our young Muslim sister the finest of careers in the service of India.

STRI-DHARMA

Women's Political Status

Mrs. Margaret E. Cousins left the following message before leaving India:—"My love for India has increased with every year I have spent here. I leave the shores of India only to renew my physical strength in order that I may be of more service to India in the future. The movement seems also useful in that I shall be able to counteract the mischievous and slanderous propaganda that is arising against India since "Mother India" was published. The facts about the splendid political status of women to-day in India cannot but impress other nations favourably. Our struggle for securing freedom for women in the home and through that social freedom, both from early marriage and from unjust economic dependence, is bound to end successfully. National Home Rule includes both the state and the home and the freedom of both must be won side by side, not one after the other. This was a lesson I learnt by my own successful experience in my own country when we won women's suffrage and Home Rule simultaneously from the foreign Government. Similarly, child marriage reform and other social subjects can be gained even while we are gaining Swaraj. Of course all the time "Educate, Educate, Educate."

Preventing Unequal Marriages

The Bombay Government will shortly bring forward a Bill for the prevention of unequal marriages, like marriages between a man of 48 and a girl below 18 by making them penal offences punishable with imprisonment and fine.

We heartily congratulate the Bombay Government on bringing up this measure. This is removing only one of the many evils in the marriage customs in India, but we hope that before long every Provincial Government will follow the example of the Madras Government and pass a resolution preventing marriages of girls below 16 and of boys below 21.

The Women's Indian Association and Party Politics

The W. I. A. never has taken, and I am sure never will take any part in Party Politics. The great work that lies before women in the future is vastly more important than any mere party issue, that involves arguments and taking of sides irrespective of principles. Women in politics stand for progress; for changing bad conditions into good conditions; for making their country such as to ensure all children, not only their own, growing up to be splendid, healthy, educated, efficient and noble daughters and sons of India. This condition has not been, and never will be, produced by the present day party system, with its bitterness, its endless futile talk, its lack of accomplishing results. Women want DEEDS NOT WORDS.

The W. I. A. is therefore sorry to hear that that splendid worker for the cause of woman's progress, Dr. Muthulakshmi Ammal, has taken a stand on one side at this time when, whether one supports the Simon Commission, or boycotts it, is very definitely a heated issue, and a matter of great difference of opinion in India. Dr. Muthulakshmi's record of work done in the past is one of great help rendered to women and children, many vital reforms supported, and she, with great insight, has been able to see what changes are necessary for the future well-being of India. Her position as a member of the Madras Legislative Council has enabled her to introduce legislation along lines of Social Reform that will be of inestimable benefit to the future welfare of Madras. So we regret that this fine pioneer woman should ally herself with one side in a hot controversy.

It is true that last year Dr. Muthulakshmi, as one of the Vice-Presidents of the W. I. A. signed a letter issued by that Association, but the letter was protesting against there being no Indian, no woman, not even a European woman, on the Simon Commission. This was consistent with the policy of the W. I. A. as a progressive woman's organization. We, of course, admit Dr. Muthulakshmi's right to go on any committee she likes, but we think her work for women and children is of infinitely more value than Government Committees, and should keep her above these controversial issues. She sits in the Madras Legislative Council as the Mother in the Council, representing the great Mother Principle of Life; and her Dharma is to reform, to change evils, to create and build up good conditions.

Dorothy Jinārajadasa, Vice-President, W. I. A.

An Address

DR. BESANT.

An Address delivered at the Annual General Meeting, April 1928

I suppose probably none of you are old enough to remember the women's movement in the West. I remember it very well. You have few laws that are barriers in your way. In fact, you have had to fight customs more than law. Over in the West when I was young, women could not go to any University, although women since have been insisting on going. While you have had to fight the customs chiefly, the English and the Scotch have had to fight continually against laws. The real difficulty in the West was that. In fighting those laws women's emancipation was won. You complain here against the laws but in the West there has been a terrible struggle year after year, and I know one highly placed lady in society was practically ruined, underwent a lot of suffering and then passed away. She was one of those who fought for the emancipation of women. One great difficulty was that the whole press of the country was against women's emancipation. They created rioting, they did everything that could be done to stop the women's emancipation.

You complain here against the laws of inheritance. But in the West even that which was earned by the woman was taken away by her husband because the woman had no rights. Here you have not had the tremendous opposition of the men that we have had in the West. In India you have equal suffrage with men and so you are much better off than the western women. We have not got an English woman as Speaker. You have a woman here as Deputy President of the Legislative Council. You have all kinds of things here that the western women have not. Of course on the question of child-marriage you have a great thing to do. Even to-day in England the law permits a child of twelve to be married. But the public opinion there has outgrown the law.

Looking at your movement it seems to me that you have done a marvellous thing in a very, very short space of time. You have shown the spirit of the old thought of India that the woman is Shakti, Power. The thing that she takes up she succeeds in. She is far more practical than men. I have noticed that

the women of India when once they accept the truth at once begin to put it into practice very much more than men do. The men are accustomed to take a thing for granted. When a woman believes a thing she at once puts it into practice. That is one more force of women in the national life. You have that knowledge of the power within you which makes you confident of victory, if you go on in that power and bring it to bear upon the things around you in your lives.

For my own part, I look to the women of India to take a leading part in the great movements of the future. You have here one splendid quality which is shown in India and that is the admiration and the reverence that is paid to motherhood among you. That is one of the great movements of the future, one of the movements which is going to revolutionise the civilised world, the recognition of the supreme place that the woman holds in the nation, because she bears the future citizens of the nation, and is the moulding power through the years of childhood in shaping them to the noblest ideals, stimulating in them the most splendid qualities. The woman who makes the citizen makes the nation. You can make India what you will if you use your power. The greatest thing that the woman has is the divine power of so guiding the home, and the children in the home, that there shall be great revolutions without shedding one drop of blood, without striking on fatal blow. It is said and said quite truly, "A nation is made by its women."

We know how in the past the women of the family have trained up the children so beautifully, so inspiringly that the men and women when they grew up never forgot the time with their mother. I know great Sanskrit scholars who trace back their love of that noble tongue to the grand-mother who told them stories from the great Epics when they were children clustering round her knees. I have come across some women down here who knew the Scriptures both in Sanskrit and in the Vernacular, and knew the literature connected with those great subjects far better than the young men did in the college.

Another thing that is very necessary now for lifting the Nation up is that the women of the family must have education. It is very easy to see how the education of the women has gradually fallen into disrepute. When English education had its sway over the country, the girls did not share in that. It was given to the boys and there grew up a kind of conflict in the home between the two sexes that before co-operated one with the other. The men of English education became great sceptics, and the women, kept out

STRI-DHARMA

of the outer world, tended to lose the knowledge they had and fell into the opposite mistake of superstition. For true knowledge is the corrective for both the enemies of human progress—scepticism on the one side and superstition on the other. Whatever is good in western education should be assimilated. I remember when some of us began to start the Central Hindu College at Benares, it was the women of India who helped us more than any other people. In the C. H. C. religion was taught to the boys according to the family religion to which they belonged.

Women of the past were great as men. We all know of great sons of the great women who were learned in such a science as mathematics, in philosophy and in all the great intellectual subjects. That day is dawning again to enlighten the India of the future. All that women had in the past in India will come to the women of the very near future. Men and women together will redeem India from bondage and set her own children once more as the Government of the great nation. That is what we are all working for, that is what we have been aspiring to. Now that women are coming into the movement, I have not the smallest doubt that the Liberty of India stands on the threshold of a morrow, not very far off, when the Indian women will play a splendid part in the redemption and the liberation of the Motherland.

Annie Besant.

Social Training Centre for Women

The aim of this course is to provide opportunities by which women of all communities, who have finished their general education in school or college, may further prepare themselves for a life of usefulness and service. The course, which extends over a period of one year, includes both theoretical and practical training.

THEORETICAL COURSE.

Study of social conditions, Social History, Elementary Economics, Health, Psychology, Modern Social Institutions, Public Administration, Problems of Primary Education in India, History of Social Work in India, Principles of Sociology, Public Meeting Work, Social Ethics, Religion, Directed Reading.

PRACTICAL TRAINING.

Visits of Observation, Play Centre Work, Nursery Schools, Chawl Visiting, Creche Visiting, Women's Classes, Hospital Visiting, Classes for Orphan Children, Visits to Maternity Homes for Working Classes, C. O. S. Enquiry Visits, Investigating individual cases requiring assistance, Social and Industrial conditions, Collection of Family Budgets, etc. Intending students should communicate with Miss Tilak, University Settlement, Vachhagandhi Road, Bombay, 7. Fees Rs. 5 per month. This training centre has been working for two years and the organisers wish to make the course a more practical and a useful one. Miss Tarabai Tilak writes in this connection:— "Our experience so far has shown us that, while a general course of training is both useful and necessary, it does not adequately equip a student who intends to take up special branch of social work. We are therefore proposing to provide for a more specialised training after students have acquired the more general knowledge of social work that is needed. In order to meet the need for this specialised training rightly we are anxious to find out what special workers are in demand, and what spheres of employment are open to trained Social Workers to-day.

We are writing to ask you for your advice and co-operation in this matter, as you will be able to tell us from your knowledge and experi-

STRI-DHARMA

ence of special types of social work, the ways in which students may prepare for any special forms of work that are available."

It would be most useful if social workers would help this training centre with their practical ideas of what would be the most useful course of study, practical and theoretical, in India to-day. The West has done a great deal in this connection. In India there is much scope for social reform and we need practical social workers who have knowledge and ability. We all feel greatly for the suffering masses and are able to talk of it on platforms, and to write lengthy articles in papers, but very few are able to do practical useful work in this connection.

Many Voices

Greece said, Be moderate ; know thyself.
Rome said, Be strong ; order thyself.
Confucianism says, Be superior ; correct thyself.
Shintoism says, Be loyal ; suppress thyself.
Buddhism says, Be disillusioned ; annihilate thyself.
Hinduism says, Be not separated ; merge thyself.
Mohammadanism says, Be submissive, assert thyself.
Judaism says, Be holy ; conform thyself.
Modern Materialism says, Be industrious ; enjoy thyself.
Modern Ditettantism says, Be broad ; cultivate thyself.
Christianity says, Be Christ-like ; give thyself.

E. Stanley Jones

Women the World Over.

INTERNATIONAL.

WOMEN AT THE PRESS EXPOSITION.

At the International Press Exposition, the first of its kind, which is to be held in Cologne from May to October of this year, women will be represented both in the various national exhibits and in a special women's section. The women's section was arranged for by leading German Feminists.

The women's section will contain an extensive exhibit showing the place and activities of women in connection with the Press since the middle of the seventeenth century when journalism came into being.

The International Council of Women has been instrumental in rousing and organizing, through its National Councils, the participation of women outside of Germany. England, Holland, Jugo-Slavia, Finland, Greece, Canada, Ireland, Australia, and South Africa are already at work on their exhibits.

ENGLAND.

Miss Gertrude Trevelyan wins the Newdigate prize for English verse and thus enters the long line of names that includes Tennyson and Oscar Wilde. The other winner is Miss V. Sackville-West, poet and novelist, who receives the Hawthornden prize of £100, the greatest offered in England, for a long poem called "The Land."

AMERICA.

AMERICAN WOMEN DEMAND EQUAL RIGHTS.

Miss Doris Stephens of New York at the Pan-American conference said : Since the beginning of time men with the best intentions have been writing laws for our good. Since the beginning of time brave and valiant women have been abolishing these same laws. There is no limit to what man wishes to do for our good. No man, no group of men, no government, no group of nations ever had the rights we ask to-day. We ask to have restored rights which have been usurped. These are our human rights.

NORTH CAROLINA.

THE NORTH CAROLINA WIVES INDEPENDENCE.

When it comes to business partnerships, a married woman in North Carolina is as independent as a single one, the solicitor of the International Revenue Bureau ruled in an income-tax case. The State law of North Carolina, the solicitor holds, permits a married woman to enter a valid business partnership with persons other than her husband, but she may also legally contract a business partnership with her husband and have full control of her part of the income.

ARGENTINE.

WOMAN AGRICULTURAL ENGINEER.

Lia Encalada Fleury has recently passed her final examination for the degree of agricultural engineer. Miss Fleury is the first woman in Argentina to receive this title, which is of great importance in an agricultural country such as the Argentine. Miss Fleury was a student at the University of Buenos Aires, and it is a coincidence that her mother, Ninfa Fleury se Encalada, was the first woman to receive the same title in the whole of South America years ago.

GERMANY.

WOMAN JUDGE IN BERLIN.

Gerichtsassessorin Kuez is the first woman to act as a criminal judge in Berlin criminal courts. In civil courts women have acted for some time.

GREECE.

GREEK WOMAN IN CIVIL SERVICE.

Mlle. Dkinieri has been appointed chief of a department in the Ministry of Social Economy in Greece, the first Greek woman to be appointed to a position so high in the Greek Civil Service.

FRANCE.

WOMAN HEAD OF THREE NEWSPAPERS.

From a convalescent's couch in her flat near the Bois de Boulogne a woman is conducting personally one of the greatest newspaper enterprises in the world. She is Mme. Paul Dupuy, widow of Senator Paul Dupuy the man who made the 'Petit Parisien,' which has an enormous sale.

WOMEN THE WORLD OVER

Mme. Dupuy is recuperating from an operation, but by means of the private telephone exchange adjoining her study she is in constant touch with her newspapers. In addition to the 'Petit Parisien,' Mme. Dupuy controls the 'Excelsior,' the leading picture paper on the Continent, the 'Dimanche Illustre,' an illustrated Sunday paper with a circulation of more than half a million, and a number of magazines.

She said to an interviewer:

As soon as I am able to be out and about again I shall be back in my office at the 'Petit Parisien.' My husband was the pioneer in France of the policy of giving the public the best news and the best pictures and the best advertising. I am carrying out his traditions.

An American woman by birth, I have the inborn leaning towards newspapers which all Americans have. I have been interested in newspapers all my life, and I am glad that I married a newspaper man because there is no finer or higher calling in the world.

My policy as a newspaper editor is based on the iron rules which my husband followed: accurate and brightly presented news and pictures, a well-printed paper, and good advertising. I stand for good advertising and truth in advertising.

Mme. Paul Dupuy is an ardent believer in the efficacy of the closest understanding between Great Britain, France and the United States.—*The Hindu*.

FINLAND.

FINLAND'S RECORD.

One of the most go-ahead of Europe's 'new' nations is the little country of Finland. Its little capital of Helsingfors is remarkably busy. A traveller cannot fail to be struck by the general air of alertness and cleanliness, and, above all, by the extraordinary number of women taking part in every form of work.

There has always been a large preponderance of women in Finland, and since the war this majority has increased. Indeed, for its size, Finland has produced more famous women than any other country in the world.

The Finnish woman has a remarkable presence, and seems to leave a distinctive impress on everything she does. You are always conscious of her great strength of character, independence and energy.

STRI-DHARMA

The Finns have a great history behind them, and, in the fight for freedom, the daughters of Finland have shouldered rifles, and have shown as much enterprise and daring as the most valiant of her sons.

Denmark may have its farm girls, but the women of Finland are in every profession—doctors, lawyers, dentists, architects, and engineers. Even the most strenuous of manual labour is not too exhausting for them. They become tram conductors, bricklayers, mechanics, and even road sweepers.

There are many women members in the Finnish Parliament, and they seem to monopolise the seats on the equivalents of our Borough Councils and Boards of Guardians. The Government offices seem really to be controlled by women. Men apparently occupy only the subordinate posts, and accept orders from the women with a very good grace.—(*Daily Herald*).

TURKEY.

A POWERFUL FEMININE MIND.

"Halidi Edib Hanum is one of the most remarkable women who has appeared in the Orient for many centuries" said Achmes Reouf Bey recently to a 'New York Herald' representative. "Halidi Hanum is the inspiration of the Nationalist Government and how much Mustapha Kemal owes to her energy and enthusiasm it is difficult to exaggerate. When the British found that her patriotism in Constantinople was causing them trouble they sought to arrest her, but she took refuge in Roberts College and was hidden there until an opportunity occurred to smuggle her across the Bosphorus to the Asiatic side where it was easy for her to make her way to Angora."

As a writer of poetry and novels she will go down to history as the Madame de Stael of Turkey, as a politician and patriot she will be reckoned with Rosalie Montmasson, the friend of Crispi, who made the campaign of the Mille and accompanied him into exile and acted as the messenger between him and Mazzini.

In the Nationalist Government and army her influence is supreme and there are few questions on which she is not consulted. She is constantly with the army, riding with the troops on long marches even into the Caucasus Mountains. She wears man's riding clothes and in the field only a veil over her hair, but in the city in accordance with local prejudice she wears a light utcharchash. She is not as people think a djesme or Moslemised Jewess but a Moslem. As soon as the Greeks landed at Smyrna in 1919 she raised the standard of pro-

WOMEN THE WORLD OVER

test in Constantinople. She received from the Sheik-ul-Islam permission to address the male population forbidden hitherto to women. She addressed a mob of 150,000 outside the Mosque of Sultan Ahmed II, and so inspiring were her words that the mass fell on their knees and swore to fight the invader.

Halidi Edib Hanum at the time of the Armistice with Turkey founded the Wilsonian Society in Constantinople and wished to head a deputation of women to the U. S. A. to insist on the territorial rights of Turkey being recognised. During the war she was the inspirer of Djemal Pasha and Djavid Bey. She also wrote a famous book called "Pan-Turaniasiam" of which the hero was Talaat Pasha. When the Allies conquered Gaza they found in the trenches thousands of copies of this book which was freely distributed to the Turkish soldier.

A fanatical Moslem Halidi Hanum made the journey to Syria with Djema Pasha and organised the orphanages, which were necessitated as a result of the massacre of the Arabs by Djemal.

Much will be heard of Halidi Hanum in the future. She is certainly, in spite of her training in the American girls' school and as a professoress at Roberts College, only a mild adaptation of Western methods in the East. Previous to the war she was a strong propagandist for the greater liberty of women in the East.

NOTE :—"Women the World Over" is taken from "Equal Rights", 'the Vote', "The Dawn" and other foreign papers as well as from various Indian Periodicals and Newspapers.—Editor.

News from Headquarters

The Annual General Meeting.—This was held in Adyar on April the 8th with our Vice President, Mrs. Dorothy Jinarajadasa in the chair. There was a very large gathering of both men and women present. Our Branches were not very well represented.

Mrs. M. E. Cousins read the Annual Report which showed the varied and admirable work done by this Association. Mrs. Cousins then recommended Shrimati Malati Patwardhan to the office of the Secretary in place of herself, which proposal was seconded and put to the vote and she was unanimously elected. Mrs. Ammu Swaminadhan was elected the Hon. Treasurer in place of Mrs. Venkatasubbarao.

The Office Bearers for the year 1928 are as follows :—

<i>President :</i>	Dr. Annie Besant.
<i>Vice-Presidents :</i>	Mrs. Dorothy Jinarajadasa, Dr. Muthulakshmi Ammal, M. L. C.
<i>Hon. Secretary :</i>	Shrimati Malati Patwardhan, B. A.
<i>Hon. Treasurer :</i>	Shrimati Ammu Swaminadhan.
<i>International Representative :</i>	Mrs. M. E. Cousins, B. Mas.

COMMITTEE.

Lady Sadasivier (Madras); Mrs. Hirabai Tata (Bombay); Miss Lazarus, M. Sc. (Bangalore); Mrs. Venkatasubbarao (Madras); Mrs. Velayudha Menon (Cochin).

Then the two following resolutions were put from the chair and passed

(a) This meeting condemns the unnatural and devitalising custom of child marriage. It demands that the legal age of marriage for girls be made 16 and for boys 21 and as a step towards this it welcomes and supports Rai Sahib Harbilas Sarda's Amended Bill which makes marriage of girls under 14 and boys under 18 a penal offence.

(b) This meeting calls for an immediate revision of inheritance, succession property and 'stridhanam' rights of Hindu women and supports the Hindu Inheritance Bill which is to be introduced by Mr.

K. Bashyam Aiyangar in the Mysore Representative Assembly and joins the Delhi Women's League in requesting the Legislative Assembly and the Council of State to secure the appointment of a committee to examine the law of maintenance and inheritance relating to Indian women and recommend equitable reforms in them, which can be made. Shrimati Kamala Chattopadhyaya then addressed the gathering telling them the value of an organised association to-day such as our organisation. She told them how we must go on agitating against child marriage and other social evils in India.

A GREAT MEETING.

Under the auspices of the Women's Indian Association and the League of Youth, a Public Meeting was arranged for Lala Lajpat Rai when he was on a visit to Madras. At our request, he postponed his visit to Trichinopoly so as to speak to the public of Madras on Women's problems. Dr. Annie Besant also addressed the meeting. The Gokhale Hall was ever crowded and the audience was most enthusiastic and listened with great attention.

THE WOMEN'S HOME OF SERVICE.

This was one of the activities of the Headquarters in Madras. Mrs. Cousins was its untiring helper and organiser. We regret to announce that her going away has made it impossible for us to undertake the responsibility of running this Home. We made several enquiries among the ladies of Madras to undertake this work but no one came forward. We, therefore, requested the Poona Seva Sadan to take it up as they have no Branch in Madras. This was accepted by them and will now be run along their lines which are well known all over India.

AN AU REVOIR TO MRS. M. E. COUSINS.

An "At Home" was arranged at the "Willingdon" Madras on the 26th April, by our Association and friends to bid farewell to Mrs. M. E. Cousins. Several Ladies and Gentlemen were invited. The function began with prayers and music. Several ladies spoke. A large leather suit case, a small dressing case—scarves, etc., were presented to Mrs. Cousins out of a collection made, the remaining amount was given to her as a purse. Some individual ladies also presented her with a brooch, a scarf, etc. : Mrs. Cousine in her speech left several points that should be remembered by those in charge of the work, as well as by our sympathisers, the chief one being that we should realise that happiness lies in service of others.

WOMEN'S INDIAN ASSOCIATION

Women's Indian Association.

SUMMARY OF REPORT FOR 1927.

Our progress during the past year has been very satisfactory in many aspects. Many of our own Branches are proving themselves centres of civic helpfulness. The Women's Welfare Trust of Kashmir has affiliated with this Association. A Branch full of energy and growth was formed in Madura. In Veeraraghapuram, Tinnevely, a large and lively Branch has started and done good work during the year. Bombay continues expanding its work. The Grant Road Branch has now become a Government-aided Institute, and has a largely increased membership. Alandur Branch has a small Maternity Ward attached to the Baby Welcome conducted by it. Trichinopoly Branch collected 1,800 signatures of the orthodox residents, chiefly Brahmin, for the Petition to the Legislative Assembly to prohibit early marriage. Madura is conducting a night school for women working in the Mills. Calicut has also started classes in hand-work for women in addition to its well-run Baby Welcome Centre; a second Calicut Branch runs a successful Baby Welcome in Kallai. Mangalore is a new Branch which is holding well-attended sewing classes and its members give voluntary service to the National Girls' School of the town. Chicacole is raising an agitation to secure women teachers instead of men for the one girls' school in their town and at the same time it is teaching a number of grown-up girls itself. The Secretary of Saidapet and the Treasurer of Alandur Branch have been made Honorary Magistrates for their Districts. Trichinopoly conducts a flourishing Baby Welcome and has held important meetings during the year on the Age of Consent and the Education Conference. Madanapalle struck out a new line in organising whole-day Camps for the members enabling them to enjoy Nature and picnic delights with good exercise. Surat specialised on the Arts side of service to its town and its members also teach in the large Girls' school. The members of the Andhra Branches were the heart and soul of the splendid Constituent Conferences, for the Delhi Education Conference, held in Vizagapatam. Rajamundry, Anantapur, Cocanada, Madanapalle, Guntur, and Bezwada. Bombay Branches specialise on First Aid and Nursing work and Training. Benares runs a school for Servants' children.

Fifty of the Branches sent up to Headquarters their Resolutions in support of legislation to Raise the Age of Consent and to prohibit the marriage of girls before 16 and boys before 21, and to end the Devadasi system. In almost every South Indian town our members organised a meeting to welcome Gandhiji. Large sums of money were also collected by our members for his Khaddar Fund.

EDUCATIONAL REFORM.

The All-India Women's Conference on Educational Reform is now taking a unique place in women's life and thoughts. This year's Conference held in Delhi was a noteworthy success. The Chairwoman of the Standing Committee and the Hon. Secretary are both prominent members of the W. I. A. The Secretaries and Presidents of the majority of the Constituent Conferences were also well-known members of this Association. It is the wise policy of this Conference not to be identified with any existent Society of women but to include women of every Women's Associations, or of none, to combine in organising these yearly Conferences.

POLITICAL.

Our work inspires our members increasingly to serve in the political field. The Legislative Council of the Central Provinces unanimously passed a Resolution this year admitting women and one of our members, Mrs. Anasuyabai Kale of Nagpur, has been nominated to it. The United Provinces also removed the sex disqualification for entry into its Legislative Council this year and Mrs. Ahmed Shaw has been nominated. There are now seven Women Legislative Councillors in India, including those in the Indian States. Mrs. Hannen Angelo of Madras and Mrs. Ure of Rangoon secured notable victories over the sitting members of their Corporations in their election contests. Burma Legislative Council is in women's bad books, as it defeated the Resolution to admit women as members. Ceylon is working hard to secure woman suffrage from a Commission which is investigating reforms for the Island. We continue to press for the appointment of women to all Councils and we press also on the various political parties to put up women for election as their candidates. We must gather a Fund for supporting women candidates as Independants in the next General Election. Dr. Muthulakshmi Ammal, Vice-President of the W. I. A. has done magnificent pioneer work for women in the Madras Legislative Council. She has secured the passing of Resolutions to end the Devadasi System, to abolish Child Marriage, to secure Medical Inspection of all schools and colleges, to reduce fees for secondary education for poor girls, to establish a Children's Hospital for Madras Presidency, to secure Grants for Institutions for training Adult women. She was the President of the Reception Committee of the Social Reform Conference held in Madras in Congress Week. This Association protested against the non-inclusion of any Indian and of any women in the Simon Commission. We note with commendation that each of the Draft Constitutions for Indian Home Rule contains a clause stating that sex shall be no disqualification for all the rights and responsibilities of citizenship.

Behar remains the only Province in India whose women are unenfranchised. In all other Provinces women have the right to vote and to enter the Councils on exactly the same terms as men.

STRI-DHARMA

CHILD MARRIAGE AND EQUAL MORAL STANDARD.

The Branches have been most active in holding meetings in support of legislation to prevent the marriage of girls before 16 and boys before 21. The Branches have held meetings supporting legislation to put an end to the Devadasi system and to make commercialised vice illegal. They support the Vigilance Societies in their efforts to disperse and end brothel areas in the large cities.

MEETINGS.

The Madras Branches took a leading part in organising the Women's Day which was held the day after the Indian National Congress ended in Madras. Mrs. Malati Patwardhan was its Secretary. Over 3,000 women attended and at the evening session, in the large Congress Pandal, there were also large numbers of men present. The Bombay Branches and the Gujerat Branches organised meetings which collected large sums of money in aid of the Flood Relief Funds of Gujerat and Baroda. Several Branches held meetings of protest against Miss Mayo's book "Mother India." The Headquarters sent letters of protest against it to the newspapers in India, England and America. A unique meeting was held by the Association in Madras to do honour to Dr. Poonen Lukhose, the first woman to be appointed as a Member of a Legislative Council, and for two years Minister of Health to the State of Travancore.

THE PASSING AWAY OF TWO GREAT WORKERS.

The Association has suffered deep loss through the death of Mrs. Chandrasekhra Iyer of Bangalore, and of Sir T. Sadasivier of Madras. Both have striven for the advancement of women by every means in their power and were ardent workers for the progress of this Association as a valuable agent of the women's movement.

STRI DHARMA.

The Magazine of the Association, *Stri Dharma*, has gained 100 new subscribers during the past year and for the first time is almost self-supporting. Its monthly "Notes and Comments" on the history that is daily being made in India are a most valuable diary of national and inter-national events and are quoted regularly by the feminist magazines of other countries. It is thus a valuable international link. The Magazine will be enlarged and changed in many ways during the coming year, though the cost remains the same. A Hindi Section will be included. Members are asked to make a special effort to get many new subscribers (Rs. 2 for members, Rs. 4 for non-members, for twelve numbers).

FINANCE.

Grateful thanks are hereby given to the Donors and members by whose contributions the work is carried on. The statement of accounts is satisfactory.

WOMEN'S INDIAN ASSOCIATION

It is for the work of Headquarters only and the Branches in Madras City. All other Branches manage their own finances and publish separate accounts. The Association has a headquarters balance of Rs. 2,358-8-8 resulting from Receipts of Rs. 16,042-14-10 and Expenditure of Rs. 13,684-6-2. The Leslie Woman Suffrage Fund of America again sent the Association a donation of 500 dollars earmarked for suffrage purposes.

MISCELLANEOUS.

Our President, Dr. Annie Besant, completed her 80th Birthday on the 1st October and the Association cabled its congratulations to her. In February, the Hon. Secretary attended the All-India Conference on Maternity and Child Welfare held in Delhi as W. I. A. representative and secured the passing of a Resolution by the Conference requesting Child Marriage Legislation. Mrs. Thomas, Hon. Secretary of Madura Branch is Superintendent of a Municipal Scheme which is training 60 Barber Midwives in six-monthly courses in connection with a Maternity Home which the Council has established. By the influence of Mrs. Patwardhan the experiment of adding girls to the Theosophical Boys' School in Madras has been an entire success, and has given an impetus to co-education in residential schools where the teachers have the devotion of the ancient Ashrama Gurus. The visit of Mrs. Cousins to Kashmir enabled her to initiate the Kashmir Women's Welfare Association to which H. H. the Maharajah gave a donation of Rs. 10,000 and which is now doing splendid service in improving the physical, mental and economic condition of Kashmiri women and children, previously almost neglected. It is gratifying to record the inclusion this year of music into the Optional Courses for High Schools and for the Madras, Andhra, and Benares Universities. Our Hon. Secretary has been on the Committees which drew up their syllabuses. Mrs. Jinarajadasa attended the Conference in London of the British Commonwealth Women's League. Our second Vice-President, Dr. Muthulakshmi Ammal, has been indefatigable in her services as our representative to the Medical Association, the Social Hygiene Council. Mrs. H. A. Tata organised a large concert in Bombay which netted Rs. 1,600. Mrs. Padmabai of Benares, was the eloquent President of the Social Reform Conference of the United Provinces. Miss S. B. Das was elected member of the Patna University Senate.

At the 1927 Annual General Meeting Dr. Muthulakshmi Ammal was elected a Vice-President and Mrs. Venkatasubbarao, Hon. Treasurer and Hon. Secretary of the Women's Home of Service.

THE WOMEN'S HOME OF SERVICE, MYLAPORE, MADRAS.

This Home, started by this Association in August, 1923, has increased its powers of service during the past year.

BABY WELCOME.

Over 25,000 attendances of children under eight years were registered for daily bathing and simple medical treatment. One baby of three months secur-

STRI-DHARMA

ed the Second Prize in the Competition at the Baby Show for the best Madras Baby.

VOCATIONAL CLASSES.

Instruction is given in spinning, weaving, rattan-work, embroidery, plain and fancy needle-work, pillow-lace, and Jigna work to adult women of all classes. Some work at piecework rates, and orders for rattan repairing, raffia articles, shadow-work table-cloths and mats, Chru embroidery in gold thread and silk, have been satisfactorily executed. Rs. 1,600 worth of articles made in the Home were sold at prices which covered the cost of the materials and rates for work. The daily attendance is between 30 and 40. Over 80 pupils joined the classes during the year.

SCHOLARSHIP STUDENTS.

Twelve students have been receiving scholarships as resident pupils in training as teachers during 1927.

HOSTEL BOARDERS.

Seven teachers and college students have resided as Boarders in the Home, and much more could be done to accommodate women-workers if the money were available for the initial expenses of a larger entirely Hostel Section.

THE FUTURE.

The coming year holds the promise of many changes all of which will bring new life and expansion to the work which the Association has at heart. Mrs. Cousins is resigning the office of Hon. Secretary which she has held for seven years. Mrs. Malati Patwardhan, B. A., Hon. Magistrate will be her successor, and she will initiate new ventures, and new ways of work. The first is the reconstruction of the Magazine *Stri Dharma* in an enlarged and improved form and with the addition of a Hindi section. Owing to Mrs. Cousins' proposed absence from India for nearly two years a request was made to the Poona Seva Sadan to take over the Home of Service which they have kindly decided to do thus leaving the office-bearers at Headquarters more free to do propaganda work of a more general kind throughout India. It is our dream to see a Branch of the W. I. A. in every town and village in India. Secretaries of existing branches should get into touch with Mrs. Patwardhan, the Secretary-Elect, at once and give her their suggestions for improving the work. The education for every child, freedom from sex responsibilities for girls up till 16 and boys till 21, better care, health and honour for the mother and more beautiful homes of the ideal type, a deeper understanding of the deep spiritual truth common to all religions, and the consecration of thousands of our women to the public administrative service of her country as well as to her Home duties, these are the objectives towards which our members and Indian women generally are reaching out. The changes wrought in the past ten years are amazing, and the future seems even more likely to bring about still more remarkable advancement.

HINDI

टिप्पणी व फुटकर विचार

स्वदेशी

साइमन कमीशन के आने पर विदेशी माल के बहिष्कार के लिये यहाँ बहुत कुछ आन्दोलन हो चुका है। हमारे पिछले अङ्क में इस विषय पर एक छोटा सा लेख प्रकाशित हुआ है।

भारत में बने माल के लिये भारतीय महिला के हृदय में एक प्रकार के गर्व का भाव रहना सहज है, परन्तु दुर्भाग्यवश घर काम में आनेवाली विदेशी वस्तुओं का उपयोग भारतीय जनता इसलिये करने लग गई है कि वे सस्ती होती हैं परन्तु जो केवल दूकान ही में भली मालूम होती हैं, क्योंकि उनका ऊपरी भड़कीलापन थोड़े समय में ही नष्ट हो जाता है और उन्हें बार २ बदलते रहने की आवश्यकता होती रहती है। भला हमारे सुन्दर व टिकाऊ सूती तथा रेशमी कपड़ों की बराबरी किस से की जा सकती है, यहाँ के मिट्टी अथवा पीतल के बरतनों की सुघड़ाई का मुकाबला किस से हो सकता है, हमारे नक्काशी (खुदाई का काम) व जेवर गढ़ाई की कला में हम से कौन बाजी ले जा सकता है! किन्तु आजकाल का भारत इन स्वदेशी वस्तुओं की ओर से बिल्कुल नेत्रविहीन सा हो रहा है। विदेशी हुकूमत और विदेशी शिक्षण-पद्धति ने आज भारत की आँखों पर परदा सा डाल रखा है। आज जहाँ २ विलायती शिक्षण-पद्धति का प्रभाव पड़ा है वहाँ २ लोगों की वेशभूषा में, रहनसहन में तथा शीलव्यवहार में भी विलायती विचारधारा का ही समावेश पाया जाता है जिस के कारण भारतीय गृह का सौन्दर्य तथा भारतीय सभ्यता दोनों ही कलुषित होते से दिखाई पड़ते हैं।

महिलाओं को उन की निरक्षरता के कारण एक लाभ अवश्य है और वह यह है कि उन्हें सच्ची भारतीया बनी रहना सहज होगा। अपने जुलाहों पर, अपने कलाकुशल कारीगरों पर, अपने श्रमजीवी लोगों पर हमें गर्वित होना चाहिये। यदि इस बात का निश्चय हो जाय कि जहाँ तक हो सके हमें भारत में ही बना माल काम में लाना चाहिये तो हम उस ध्येय की पूर्ति में भी योग दे सकती हैं जिस का आज प्रत्येक भारतीय के हृदय में स्थान है, अर्थात् मातृभूमि के लिये स्वतंत्रता की प्राप्ति।

स्त्री होने के कारण अनधिकार

मैमूर सरकार ने अभी हाल ही में मिसेज़ थियोबोल्ड को शहर की म्युनिसिपैलिटी का मेम्बर नामज़द किया है। 'गज़ट' में उन का नाम छप भी गया है। परन्तु काउन्सिल चेम्बर में उन की जगह अभी इसलिये खाली रखी जाती है कि म्युनिसिपैलिटी का यह कायदा है कि कोई स्त्री मेम्बर नहीं हो सकती। सुना है कि इस कायदे को रद्द करने के लिये असेम्बली की अगली बैठक में एक बिल पेश किया जावेगा।

विवाहित लड़के न लिये जायेंगे

सरकारी विज्ञप्ति प्रकाशित हुई है कि अब देहरादून के 'प्रिंस आंव वेल्स रॉयल इण्डियन मिलिटरी कांलेज' में विवाहित लड़के न लिये जायेंगे। किसी भी सरकार को जनता के किसी विभाग पर इस प्रकार की रोक डालने का अधिकार है या नहीं, चाहे यह रोक सामाजिक सुधार के हित में ही क्यों न हो, यह एक विवादग्रस्त प्रश्न है। फिर, विदेशी सरकार के लिये तो यह और भी लागू है, क्योंकि वह शासित लोगों की रहन सहन, रीति रिवाज, सभ्यता आदि से बिल्कुल अनभिज्ञ रहती है। सभी सरकार के लिये, विशेषकर एक विदेशी सरकार के लिये तो ठीक यही मालुमदेता है कि हानिकारक सामाजिक कुरीतियों को मिटाने के लिये जो निर्वाचित संस्थाओं के द्वारा जनता के प्रतिनिधि उचित कानून बनवाने का प्रयत्न कर रहे हैं उस में उन के साथ वह सचेदिल से सहयोग करे। परन्तु हमें खेद के साथ कहना पड़ता है कि हमारे शासकवर्ग की अब तक यह रीति नहीं रही है। दृष्टान्त के लिये अभी उस दिन महासभा में सरकारी मेम्बरों ने Age of Consent Bill (अनुमति देने योग्य आयु नियत करने का कानून) के विरुद्ध ही अपनी राय का वोट डाला और इस तरह पर कहरपने की पुष्टि की। इसी प्रकार के और भी दृष्टान्त दिये जा सकते हैं। जब तक सरकार अपनी 'धार्मिक तटस्थता' का परिचय इस प्रकार देना बंद न करेगी, तब तक उपरोक्त प्रकार के रोक सम्बन्धी प्रयत्न, चाहे उन में सरकार का सद्बिचार क्यों न हो, जनता के मन में सरकार की सामाजिक सुधार सम्बन्धी सदिच्छा के विषय में विश्वास उत्पन्न करने में सफल न होंगे।

मद्रास मुस्लिम महिला मंडल

उपरोक्त मंडल का एक अधिवेशन इन प्रस्तावों के मंजूर करने के लिये हुआ— एक यह कि सरकार मुस्लिम लड़कियों के लिये अधिक हाइ स्कूल खोले और दूसरा यह कि शहर के बने हिस्सों में 'पर्दा पार्क' (पर्दावासी महिलाओं के वायु सेवन के लिये धामीचे) खोलने के लिये कारपोरेशन से प्रार्थना की जावे।

यह अच्छा है कि मुस्लिम महिलाएँ अपने लिये ऐसी माँगें पेश करें। समाजों में जितनी ही अधिक शिक्षा होगी उतना ही अच्छा है। परन्तु अच्छा तो यह होता कि दूसरे प्रस्ताव में बजाय इस के कि पुराने ढंग को नई विचारशैली के अनुकूल लाने के लिये कुछ सहूलियतें माँगी जावें, पर्दा प्रथा को ही निर्मूल करने की माँग पेश की जाती, जो कई बुराइयों की जड़ है। क्या पर्दा का मिटा देना अधिक बाँझनीय नहीं है जिस के विषय में यह मान-नाही पड़ेगा कि वह महिला-जीवन के शारीरिक तथा मानसिक विभाग को अत्यन्त रोगकर तथा संकुचित करने वाला है। इसी विषय में कलकत्ता कारपोरेशन के हेल्थ आफिसर का कहना है कि:—

“१५ और २७ वर्षकी आयु के बीच में हर लड़के के पीछे ६ लड़कियाँ क्षय रोग से मरती हैं।”

— “हमारा विश्वास है कि शहर की घनी आबादी में पर्दाप्रथा का रखना ही छोटी उम्र में इतनी लड़कियों को क्षयरोग द्वारा काल के कराल गाल में फेक देना है। जहाँ घनी आबादी न हो और अहातेदार मकान अलग २ हों वहाँ भलेही जनानखाने में रहने वालियों को बगैर नुकसान पहुँचाये पर्दा रखा जा सकता है। परन्तु बड़े २ शहरों में वायु तथा प्रकाश को बिना रोके पर्दा रखना बड़ा कठिन होता है, क्योंकि कम चौड़ी गलियों के मकानों में से एक दूसरे के घरों के अन्दर का कुछ हिस्सा दिखता ही रहता है। इसीलिये जनानखाना बहुत करके घर का वह भीतरी हिस्सा हुआ करता है जहाँ प्रकाश और वायु बहुत कमतायत से प्रवेश कर सकते हैं और जो लोगों की दृष्टि से छिपा होता है।”

बाल विवाह रूपी व्याधि

“लड़कियों व महिलाओं में क्षय रोग के इस तरह फैलने का एक प्रधान कारण बालविवाह भी है, जिस के कारण कम उम्र में लड़कियों को बार २ गर्भधारण का तथा लगातार धात्रीपन का कठिन भार उठाना पड़ता है।”

“अन्त में, मैं उन सहस्रों क्षयरोगियों की ओर ध्यान आकर्षित करना चाहता हूँ जो कलकत्ते में हर समय पाये जाते हैं। इस बात का ध्यान मैं न आना संभव है क्योंकि जो रिपोर्ट इस विषय पर लिखी जाती हैं उन में प्रायः केवल मृत्यु संख्या का ही उल्लेख रहा करता है।”

“यदि यह मान लिया जाय कि प्रत्येक मृत्यु के पीछे चार या पाँच रोगियों की संख्या होना सम्भव है तो इस हिसाब से कलकत्ते में किसी एक निश्चित समय में एक साथ

अनुमान १०,००० क्षय रोगी रहते हैं। इन में से अधिकांश दशाओं में जो रोग का फैलन रोकने के लिये कोई प्रयत्न नहीं किया जाता। स्पष्ट शब्दों में यदि पूछा जाय तो यही कहना होगा कि सहस्रों रोगी जहाँ चाहें वहाँ मनमाना धूँक करते हैं। फिर आश्चर्य ही क्या है कि कलकत्ते में इस 'श्वेत प्लेग' का ऐसा प्रचार हो।"

बालविवाह-निरोधक मंडी राज्य का फरमान

बाल-विवाह-निरोधक कानून बनाते समय उस दिन श्रीमान राजा साहेब मंडी ने कहा:—

"जब से मैंने तीन वर्ष पूर्व अपने राज्य की बागडोर संभाली तभीसे यह बाल विवाह विषयक प्रश्न मेरे मन में उठा करता था। खूब सोच विचार करने के बाद मैंने यह निश्चय किया कि इस हानिकारक कुरीति को मिटाने का एकमात्र उपाय कानून के द्वारा ही होसकता है। इसी निश्चय के फलस्वरूप, गत वर्ष के जन्मदिन के दरबार में मैंने यह कहाथा कि ऐसे विवाह के रोकने के लिये कानून बनाया जा रहा है। 'मंडी बाल-विवाह-निषेधक कानून' नाम का एक कानून बनाया गया है और मैंने उस के लिये अपनी मंजूरी देदी है। यह कानून चैत्र प्रतिपदा सं० १७८५ से अमल में आगया। इस के अनुसार विवाह के लिये लड़के की उम्र कम से कम १८ वर्ष की और लड़की की १२ वर्ष की होनी चाहिये। यह मैं जानता हूँ कि लड़कियों के लिये १२ वर्ष की उम्र बहुत कम है, परन्तु मैं समझता हूँ कि उन विषयों में जहाँ धर्म का थोड़ा बहुत भी संपर्क है सुधारक को धीरे २ और आगा पीछा देख कर चलना चाहिये। इस के यह अर्थ कदापि नहीं है कि यह १२ वर्ष का नियम सदा के लिये होगया और वह बदला जाही नहीं सकता। यह तो केवल प्रारम्भ मात्र है और जैसे २ इस विषय का अनुभव होता जायगा उस के अनुसार कानून में भी रदोबदल होताजायगा और लड़कियों की उम्र में भी बढ़ती कीजायगी।

"न केवल इस कानून के विरुद्ध विवाह करनेवाले ही दण्ड के भागी होंगे किन्तु वे सब भी जो ऐसे विवाह के प्रवर्धक होंगे, या उस के पक्ष में अपनी राय देंगे, या विवाह करावेंगे अथवा अन्य किसी प्रकार से योग देंगे—वे सब के सब दण्ड के भागी समझे जावेंगे। राज्य के बाहर जाकर विवाह करके लोग जिस में इस कानून की मंशा को न तोड़ सकें इसलिये ऐसे विवाह करने वाले लोगों को भी कानून उसी दृष्टि से देखेगा जैसे कि मानें वह विवाह राज्य की हद्द में ही हुआ हो। इस कानून के अनुसार योग्य अधिकारियों को अधिकार रहेगा कि जहाँ कहीं विश्वासनीय सूत्रों से पता लगे कि अमुक विवाह कानून की मंशा के विरुद्ध किया जा रहा है तो आज्ञापत्र निकाल कर वह विवाह रोक दें। हर एक समझदार

मनुष्य अवश्य ही इस बात को मानेगा कि यदि कानून को सफल बनाना है तो इन सब बातों की आवश्यकता है। इस के कहने की कोई आवश्यकता नहीं कि यह कानून प्रजा के हित के लिये ही बनाया गया है। इस से कोई इनकार नहीं कर सकता कि बाल विवाह उन प्रधान कारणों में से एक कारण है जिन के द्वारा जाति का शारीरिक अधः पतन होता है, उस का जाति के आर्थिक तथा नैतिक जीवन में जो प्रभाव पड़ता है वह तो बहुत ही शोचनीय है। इसलिये हम पूरी आशा करते हैं कि इस कानून को सुगमता से तथा उचित प्रकार चलाने में मेरे अधिकारियों का लोग अवश्य हाथ बटावेंगे।"

महिलाओं का राजनैतिक दर्जा

भारत से प्रस्थान करते समय श्रीमती मिसेज़ मार्गरेट ई० कज़िन्स निम्नलिखित संदेश छोड़ गई हैं:—

"भारत के प्रति मेरा प्रेम प्रति वर्ष बढ़ता ही रहा है। मैं केवल इसी लिये यहाँ से जा रही हूँ कि आगे भारत की अधिकाधिक सेवा के लिये अपना शारीरिक स्वास्थ्य तथा बल बढ़ाऊँ। इस से एक यह लाभ भी होगा कि "मदर इंडिया" (Mother India) के प्रचार के बाद से जो भारत को बदनाम करने का बुरा आन्दोलन हो रहा है उस को निष्फल करने का प्रयत्न कर सकूँगी। भारत की महिलाओं को जो आज उच्च दर्जा प्राप्त है उसे जान कर अन्य देश के लोग प्रभावित हुए बिना नहीं रह सकेंगे। घर में तथा आर्थिक आश्रितता से स्वतंत्र होने का जो हमारा प्रयत्न चल रहा है उस में हमें सफलता मिलकर ही रहेगी। राष्ट्रीय स्वराज (National Home Rule) के अन्तर्गत देश और घर दोनों ही हैं और दोनों को साथ-साथ स्वतंत्रता प्राप्त करना चाहिये, न कि एक दूसरे के पश्चात्। यह पाठ मैंने अपने देश (आयरलैंड) में सीखा जहाँ एक विदेशी सरकार से हम लोगों ने महिलाओं के अधिकार तथा होमरूल दोनों साथ-साथ प्राप्त किये। इसी प्रकार बाल-विवाह संबंधी सुधार तथा अन्य सामाजिक सुधार भी हम स्वराज के साथ २ प्राप्त कर सकते हैं। परन्तु सब समय "शिक्षित बनाते रहो"।

एक मुस्लिम की सफलता

श्रीमती फर्रुख सुलतान सकिना बेगम कलकत्ते के मोइदुल इस्लाम साहब की दूसरी लड़की हैं और अभी हाल में कलकत्ता विश्वविद्यालय की इंटरमीडियट की परीक्षा में कानून का विषय लेकर नामवरी के साथ उत्तीर्ण हुई हैं। बंगाल अहाते में उन का नंबर दूसरा आया है। इन्होंने घर ही में अंग्रेज़ तथा फ्रेंच गवर्नेसों के द्वारा शिक्षा पाई है। मैट्रिक के बाद

वह डायोसेसन कॉलेज से वी० ए० की परीक्षा में अंग्रेजी में फर्स्ट क्लास ऑनर्स के साथ उत्तीर्ण हुई। एम० ए० का इम्तहान उन्होंने ने प्राइवेट विद्यार्थिनी की हैसियत से फारसी और अरबी लेकर दिया और अहाते में उन का नंबर पहिला आया और उन्हें कलकत्ते का स्वर्णपदक मिला। हमें यह जानकर बड़ा आश्चर्य हुआ कि वे अब भी पर्दे में रहती हैं और कानून का अभ्यास भी उन्होंने ने पर्दे में रहकर ही किया है। वह परिश्रमी, अवैतनिक काम करने वाली हैं और शर्मिया ज़नाना मदरसे की अवैतनिक प्रिंसिपल हैं और अन्य शिक्षा संबंधी संस्थाओं की सहायता किया करती हैं। हम मनाती हैं कि भारत की सेवा में हमारी इस छोटी मुस्लिम बहिन को अच्छे से अच्छा कार्यक्षेत्र मिले।

साइमन कमीशन की सहकारी कमेटी

‘स्टेड्मेन’ को खबर मिली है कि भारत सचिव की मंजूरी से शिक्षा की वृद्धि संबंधी सलाह देने के लिए साइमन कमीशन एक सहकारी कमेटी नियत करेगा और इस में होंगे— शिक्षा संबंधी जानकारी वाला एक प्रसिद्ध मुसलमान, एक हिन्दू, एक भारतीय महिला, एक डायरेक्टर ऑफ पब्लिक इन्स्ट्रक्शन (Director of Public Instruction) और उन्नत विचार वाले विद्यार्थी के दो व्यक्ति। भारतीय महिला समाज (Women's Indian Association) ने तो पहिले ही से इस कमीशन के विरुद्ध अपनी आवाज़ उठाई है क्योंकि वह अपने जातिगत भाव तथा नौकरशाही चाल के कारण भारत की तौहीन करता है। अपनी मान मर्यादा का खयाल रखने वाले किसी भी भारतीय नेता की जब सहकारिता प्राप्त करने में कमीशन की सफलता न हुई तो माहूम होता है अब वह कपट चातुरी से अपनी असफलता छिपाना चाहता है। यह सहकारी कमेटी हमारी जान में इसी ओर का पहिला कदम है। हमारी तो आशा है कि कोई भी नेता इस चाल में न आयागा। साधारण तौर पर तो हम यह जान कर प्रसन्न होते कि देश की स्थिति जांचने के लिये जो कमेटी बैठी है उस ने एक महिला को अपने विचारों में सम्मिलित करके स्त्री-समाज का सम्मान किया है। परन्तु सब हाल को जानते हुए हम यही कहेंगे कि जिस कमीशन को देश भर ने अस्वीकार दिया है उस में, यह समझना कि, अपनी मान मर्यादा रखने वाली कोई महिला सम्मिलित होगी, सरासर दिवाई है। हमें विश्वास है कि ऐसी कोई भी महिला न होगी जो इस की माया में तथा इस के बदले जो निजी उन्नति का लोभ दिखाया गया हो उस में भूल कर भारत की मान मर्यादा बचाने को तय्यार होजावेगी। इस विदेशी संस्था में भाग लिये बिना तथा देश में भेद भाव उत्पन्न करने वाले इस फंडे में फँसे बिना भी भारत में शिक्षोन्नति करने के अनन्क मार्ग हैं।

TAMIL

“ஆத்மார்த்தத்தை அனுசரித்த குடும்ப வாழ்க்கை”

(சேஷம்மாள்.)

1. வீட்டின் அமைப்பு:—சல்ல காற்றோட்ட முள்ளதாய், வெளிச்சம் நிறைந்ததாய், தூசி அண்ட இடமில்லாததாய், சுற்றிலும் சிறிதாவது காஷி இட முள்ளதாய், வீடு அமைக்கப்பட வேண்டும். கிண்டி, தேஷனல் ஸ்கூல் கொட்ட கைகள், பட்டாளத்தார்கள் வழிகளில் தங்கும் கூடாரங்கள், இவைகளின் அமைப்பு கவனிக்கத்தக்கது.

பெரியவீடாய் கட்ட சௌகரியம் இருக்குமானால் புராதன இந்திய மாதிரியாய், வாசஸ்திண்டை, வீட்டின் நடுவில் முற்றம் அதைச் சுற்றிலும் தாழ் வாரம், கூடம் ஆண்களுக்குப் பெண்களுக்கும் அவரவர்களுக்கு தனி அறைகள், சமையல் அறை, சாமான்களுக்கு உள், ஸ்தான் அறை, வீட்டுக்கு வெளிப் புறத்தில் வீட்டின் தரைமட்டத்துக்கு இரண்டு அடி கீழே ‘கம்கூஸ்’ மலசலம் பூமிக்குள் தூர ஒடும்படியான ஜலதாரை ஏற்பாட்டேன் அமைக்கப் படவேண்டும். இவ்வித ஏற்பாடுகள் அடையாற்றில் கானலாம்.

2. நோயாளிகளைப் போஷணைசெய்து ஆற்றும்விதம்:—தற்கால மருத் துவ தாதி (சர்ஸ்) களுக்கு தெரியவேண்டியவைகளை மற்றும்கொள்ள வேண்டும். கொம்புக்கு தகுந்தபடி காற்றும், சிதோஷணம் மிதமாயும் உள்ள இடத்தில் சுத்த மான படுக்கையில், அவர்களுடைய கச்சுதலைப் பொறுமையுடன் ஏற்று அன்பாக, ஸ்மித ஆசாரம், ஒளவுதம், வெந்நீர் முதலியவற்றை மலர்ந்த முகத்துடன் சாமம் பாராட்டாமல் குறிப்பறிந்து மொத்தே உபசரிக்க வேண்டியது. கோயின் உபத் திவத்தை மறக்கக்கூடிய மாதிரியாய் சம்போசுதமாக சல்ல பெரிய விஷயங்களை சம்பாவிக்க வேண்டியது. தத்துவ உபதேசம் நிறைந்த இசிய பாடல்களை மிருது வாய் பாடுவோமாகில், கோய் சுற்று நிவர்த்தியாகும். தேச உபத்திவத்தை மறப்பார்கள்; எப்பொழுதும் வீட்டில் தாகத்திற்கு திய்யமான ஜலம் இருக்க வேண்டும்.

3. வீட்டின் ஒழுங்கு:—சுவர்களில் வெண்மை கலந்த மேக வர்ணமும் உட்புறம் பச்சை அல்லது நீல வர்ணமும் பூசுதல் கண்ணுக்குக் குளிமை தரும். ஆத்மாவிற்கும் பந்தியையும் அன்பையும் ஊட்டும். சுவர்களில் ஆணி அடித்தல் கூடாது, காகிதங்கள் துணிகள் கண்ட இடத்தில் எரிந்து கிடத்தல் கூடாது. துவைத்த துணி ஒழுங்காய்க் கட்டிய மோடியின்மேல் உலர்த்தப்பட வேண்டும். துடைப்பம், கூடை முதலியவற்றை கண்ணில் படாதபடி மறைவாய் அடுக்கி வைக்க வேண்டும். 15 நாளைக்கு ஒருதரமாவது ஒட்டையடிக்க வேண்டும். சாமான்களை அவற்றிற்கு ஏற்பட்ட அறையில் விமரிசையாய் வைத்தல் வேண்டும்.

ஸ்னான அறையில் பல்பொடி, சீயக்காய் பொடிகளும் வெந்நீரும், தண்ணீரும் எப்போதும் இருக்கவேண்டும். ஒரு கொடி, சவுக்கம், கண்ணாடி, சீப்பு, தலைக்கு வாதலம் அல்லது எண்ணை, எல்லாம் சுத்தமாய் வைக்கப்பட வேண்டும். அழுக்கு, துணிதன் போட வலைப் பெட்டி ஒன்று இருக்கவேண்டும். வண்ணாணுக்கு போட்டு வெளுத்து உடுக்க சாதமில்லாதவர்கள் தங்கள் துணிகளை தாங்களே சுவர்க்காரம் போட்டு வெண்மையாய் துவைத்து வைத்தும் கொள்ள வேண்டும்.

படுக்கைகளை நன்றாய் உதரி ஒழுங்காய் சுருட்டி வைக்கவேண்டும். அது மூங்கியமாய்ச் சுத்தமாயிருக்கவேண்டும். படுக்கைமேல் விரிக்கப்படும் துணியை மற்ற துணிகளைப் போலவே துவைத்து தினசரி மாற்ற வேண்டியது. துணி விரிக்காமல் மெத்தையில் படுப்பது கூடாது. பாயே உத்தமம். சை கால் முகங்களை சுத்தஞ் செய்து கொண்டுதான் நித்திரைக்கு செல்லல் வேண்டும்.

சை துடைத்துக் கொள்ளவும் மூக்கை சுத்தவும் தனித்தனியாய் சுத்தமான சிறிய துணி வைத்திருக்க வேண்டும். வீட்டைச் சுற்றிலும் அழமான புஷ்பச் செடிகளையும், சில மருந்து செடிகளையும் வளர்ப்பது காரியமாயும் சிங்காரமாயும் இருக்கும்.

4. குழந்தைகளைப் படிப்பிக்கு முறை:—ஆண் பெண் ஒற்றுமை எல்லா வற்றிலும் மிக அவசியம். சிங்காரம் சுத்தம் என்பது குழந்தைகளுக்கு இயற்கைக் குணம். குழந்தைகளிடத்து இக்குணத்தை வளர்க்கும்படி நாம் அவர்கட்குரிய சௌகரியம் செய்யவேண்டும். சம்சாரத்திடத்தில் புருஷன் கோபித்தல் கூடாது. புருஷனிடத்தில் மனைவியும் கோபிக்கக் கூடாது. துணியை ஒருபக்கம், சாவியை ஒருபக்கம், மூக்குச் கண்ணாடியை ஒருபக்கம், கவனமில்லாது வைத்து விட்டு, குளிக்கிற இடத்தில் பித்தானை எரிந்து விட்டு, எல்லோரிடத்திலும், நிஷ்ரேத் துடன், காப்பி துணியில் சுத்த, அவசர அவசரமாய் சாப்பிட்டும் சாப்பிடாத துமாய் எவ்வளவுதான் மீட்டிக்கிற்குப் போனாலும், வெளிக்கு அசட்டுச் சிரிப்புச் சிரித்தாலும், சாஸ்திரக் கட்டுக்களை பிரேர நிறையப் படித்தாலும் அந்த வீட்டில் உண்மை இராது. நாம் பட்ட கஷ்ட நிஷ்ரேதங்கள் நமது குழந்தைகளையும் பாதிக்கக் கூடா. அவர்கள் சந்தோஷமும் மேன்மையும் நமது பாக்கியம். அவர்களுக்கு நாம் செய்யவேண்டியது தான் நமது கடமை. அதற்குப் பதிலாகப் பணம் முதல் எந்த பிரயோஜனத்தையும் எதிர் பார்க்கக் கூடாது. குழந்தைகளுக்கும் நம்மிடத்தில் கிரேகம் ஜாஸ்தியாய் இருக்க வேண்டும். பயமுறுத்தக் கூடாது. பயம் இருந்தால் நம்மிடத்தில் நிரும் பேசாது. ரகசியமாய், தனியாய் அழைத்து, அன்போடு, தப்பித்ததை எடுத்துக்காட்டினால் இனிச்செய்யவில்லை என்று நம்மிடத்தில் சொல்லும். யாரிடத்திலும் சொல்லாதே என்று சீர்திருத்தம்; மறப்படியும் அந்தக் குற்றத்தைச் செய்யாது. குழந்தைகளுக்கு அன்பைக் காட்டினால் வேறே ஒன்றும் தேவை இல்லை. குழந்தைகளை உற்சாகப்படுத்தி, வெளியில் வேடிக்கை யாயுள்ள காட்சிகள், தோட்டங்கள், நதிகள் போன்ற இடத்திற்கு அழைத்துச் சென்று, நாலு குழந்தைகளோடு சேர்த்து, நடக்க, ஓட, விளையாடப்பழக்குவதுடன்

கதை சொல்லி அவர்களையும் களிப்பிக்க வேண்டும். பல இடத்திற்கும் நாம் அவர்களை அழைத்துக் கொண்டு போய்க் காட்ட வேண்டும். அவைகளைக் குறித்து குழந்தைகள் சொல்ல நாமே கேட்டு, ஆனந்திக்க வேண்டும்; தப்புக்களைத் திருத்த வேண்டும். இரவில் கதைகள் சொல்லுவோமானால் அவர்களுக்கு ஞாபக சக்தி விருத்தியாகி, நல்ல அனுபவங்கள் சலபமாக வந்து விடுகின்றன. மனம் பழகி விடுகிறது.

5. விருந்தினர்:—அறிவுள்ளவர்கள், லோக உபகாரிகள், அன்புடன் நம்மைப் பாராட்டுகிறவர்கள், தேவ ஆரோக்யத்திற்காக வரக்கூடியவர்கள், இவர்களுக்கு நம்மாலியன்ற உபசரணை அவசியம் செய்ய வேண்டும்.

6. சங்கீதம்:—துக்கத்தை நிவர்த்திக்கக் கூடியதும், களிப்பைக் கொடுக்கக் கூடியதும், ஞானத்திற்கு உற்பத்திகரமானதும் பத்தியைப் பெருக்குவதும், சங்கீதமாகும் பாட்டுப் பாடினாலே, வீடும் அக்கம் பக்கத்திலிருக்கும் இடமும் சுத்தப்படுகிறது. வேலை செய்யும் சிரமத்தை போக்கடிக்கும் சக்தியுள்ளது. சந்தோஷங்களைக்கொடுத்து, வியாசுலத்தை மாற்றக் கூடியது.

7. ஸ்திரீ புருஷ முறை:—வீட்டிற்கு தலைவர்களான ஆண் பெண் இருவரும் அன்போடு கிரேகமாய், மற்றவர்கள் ஏற்றத் தாழ்வாய் இருந்தாலும் சரிப் படுத்திக் கொண்டு போகவேண்டும். கால மாறுபாட்டின் இயல்பு தெரிந்து சில விஷயங்களில் வீட்டுக் கொடுக்க வேண்டும். ஸ்திரீ களுக்கு வரவுக்குத் தகுந்த செலவு, புத்திசாலித்தனம், இவை நிறைந்து இருக்கவேண்டும். வீட்டிற்கு நல்ல பேர் கொண்டுவர வேண்டியது அவளுடைய கடமை. புருஷனுக்கு கௌரவத்தையும், அவனை நன்றாய் கவனித்து, குழந்தைகளை வளர்த்து நல்வழிப் படுத்துவதும் பெண்ணின் காரியம். அநேகம் பெண்கள் நாகரிகம் என்று நினைத்து, புருஷனுடைய கஷ்ட நிஷ்ரேதத்தைத் தெரியாது, கிழிந்த அங்கவஸ்திரத்தோடு அவர் அலைப, கந்தல், அழுக்குத் துணியுடன் குழந்தைகள் திரிய, தாங்கள் மாத்திரம் ஜம்பமாய் உடுத்துக் கொண்டு நடமாட நினைக்கிறார்கள். அது சின்ன நினைவைக் காட்டுகிறது. புருஷர்கள் பெண்களை அவமதிப்பதும் மிகவும் தப்பு. அதே மாதிரி பெண்கள் கணவர்களை அவமதிப்பதும் முற்றிலும் தப்பேதான். இது விஷயத்தை நன்றாய்க் கவனித்து கிருகஸ்தர்கள் ஒற்றுமையுடன் வாழ்ந்து, பெரிய மனதைக் காட்ட வேண்டும். எப்போதும், யாருக்கும் என்ன ஒத்தாசை நம்மால் செய்ய முடியுமோ, அதைச் செய்யத் தயாராய் இருக்கவேண்டும். குழந்தைகளையும், புருஷர்களையும், தன்னையும் சீர்திருத்தம் செய்துகொண்டு, சந்தோஷமாக நடத்தையில் காட்டுவதுதான், கிரேகம். அதுதான் பெரியவாள் போதனையைக் கிரகித்து, இவ்வளவு நாளாய்த் தெரிந்து கொண்டதன் பலன். முன்காலத்தெய்வம் வேறு தற்காலத் தெய்வம் வேறு என்ற எண்ணம் கூடாது, எல்லாம் ஒன்றே. நமது நிகழ்ச்சிகளையும், தேவர்களையும், அறிய முடியாமல் இருக்கிறோம். அவ்வாறு அறிவதற்கு நமது குடும்ப வாழ்க்கையை ஆத்மார்த்தத்தை அனுசரித்து நடத்துவதே நல்ல சாதனமாகும்.

தினசரி ஆராதிப்பது, பெரியவர்களை பூஜிப்பதேயாம். அதே பண்டிகை. பிரத்தியேகமாய் உற்சாகத்திற்குத் தகுந்தபடி எவ்வளவு ஆராதித்தாலும் நல்ல தேதவிர் வேறல்ல. இதுதான் பண்டிகை.

8. இளைப்பாறுங்காலத்தில் :—நாம், மேன்மேல் விருத்திக்கு வருவதற்கு, புராதன உபமானங்களைப், பெரியவர்கள் சரித்திரங்கள் மூலமாகத் தெரிந்து கொள்ளவேண்டும். இதுதான் இளைப்பாறும் நேரத்தைக் காரியமாய் செலவழிக்க ஒத்தாசையாய் இருக்கும். நாடகரூபமாக குழந்தைகளுக்கு புத்திபைத் தரமுடியும். நடவடிக்கையில் பத்திபை அனுபவத்திற்குச் சலபமாய் எளிதில் கொண்டு வரவேண்டுமானால், நாடகம் ஒரு சிறந்த சாதனமாகும்.

சமாசாரக் குறிப்புகள்

ராணுவகலாசாலையில் கலியாணமான பிள்ளைகளுக்கு இடமில்லை:—டேரா டூனில் உள்ள ராணுவகலாசாலையில் இனிமேல் கலியாணமான பிள்ளைகளை சேர்த்துக் கொள்வதில்லை என்று கவர்ன்மெண்டார் தெரிவித்திருக்கிறார்கள். ஜனங்களுக்கு மிகவும் தீமைக்குக் காரணமாயுள்ள பாலியவிவாகம் முதலிய தேசாசாரங்களை ஒழிப்பதற்கு அவர்களுடைய பிரதிநிதிகளுடன் ஒத்துழைத்து சட்டங்களை ஏற்படுத்த தயாராயில்லாத கவர்ன்மெண்டார், மேலே காட்டியுள்ளதைப்போன்ற நிபந்தனைகளை நல்ல எண்ணத்தோடு ஏற்படுத்தினாலும், பொது ஜனங்களுடைய நன்மதிப்பைப் பெறமாட்டார்கள் என்பது நிச்சயம்.

மதராஸ் முஸ்லீம் ஸ்திரீகள் சங்கம் :—சமீபத்தில் நடைபெற்ற இச்சங்கத் தார் கூட்டத்தில் இரண்டு தீர்மானங்கள் கொண்டு வந்தார்கள், ஒன்று முஸ்லீம் பெண்களுக்கு கவர்ன்மெண்டார் இன்னும் ஹைஸ்கூல்கள் ஏற்படுத்தவேண்டுமென்பது. இது சரியே. ஆனால் இரண்டாவது தீர்மானம் பட்டணத்திலுள்ள ஜனநெருக்கமான இடங்களில் படுதாஸ்திரீகளுக்கு என்று பிரத்தியேகமான பூர்த்தோட்டங்களை கார்ப்பரேஷன் ஏற்படுத்தவேண்டும் என்பதே. படுதா வழக்கமானது தேச ஆரோக்கியத்திற்கும் மனத்தூய்மைக்கும் ஒவ்வாத ஒரு தீய வழக்கமென்பது இப்பொழுது யாவரும் ஒத்துக்கொள்ளுகின்றனர். அப்படியிருக்க அந்த வழக்கத்தை அடியோடு ஒழிக்க முயல்வேண்டுமென்பொழிய இம் மாதிரி அரைகுறையாக அதன் கொடுமைகளை நீக்க முயல்வதில் என்னபயன்? கல்கத்தா ஹெல்த் ஆபீஸர் சொல்லுகிறார் “15 வயதுக்குமேல் 20 வயதுக்குள் கஷ்டரோகத்தினால் இறந்துபோகும் வாலிபர்களில் ஒரு ஆணுக்கு ஆறு பெண்கள் வீதம் இறக்கின்றனர். இவ்வாறு பற்பல இளம்பெண்களின் அகால மரணத்திற்கு இந்தப்படுதா வழக்கமே காரணம் என்று உறுதியாய் நம்புகிறேன். மிக

ஜனநெருக்கமான பட்டண வாசங்களில் படுதா வழக்கம் மரணத்திற்கு நேர் வழியாயிருக்கின்றது. ஜனநெருக்கமல்லாத ஊர்களில் அவ்வளவு தீமையில்லை. காற்றோட்டமும் சூரிய வெளிச்சமும் சமாராகக் கிடைக்கும். ஆனால் நெருக்கமான ஊர்களில் வீட்டிற்கு வெகுதூரம் உள்ளே, காற்று வெளிச்சம் புகாத இடத்தில் தான் அந்தப்புரத்தை அமைக்கவேண்டியிருக்கும், அது கஷ்டரோகத்திற்கு இடங்கொடுக்கின்றது. “பெண்களுக்கும் வாலிபஸ்திரீகளுக்கும் கஷ்டரோகம் உண்டாவதற்கு இன்னொரு காரணம் பாலியவிவாகமே.”

பாலிய விவாக மறுப்புச் சட்டம் :—மண்டிராஜா அவர்கள் தன்தேசத்தில் பாலிய விவாகத்தை நிறுத்துவதற்கு வெகு சிரத்தை எடுத்துக் கொண்டிருக்கிறார். பையன்களுக்குப் பதினெட்டு வயதும் பெண்களுக்கு பதின்மூன்று வயதும் குறைந்த வயதாக செய்திருக்கிறார். விவாக வயதை இன்னும் உயர்த்த வேண்டுமென்றே அவர் அபிப்பிராயப் படுகிறார். இந்த சட்டத்திற்கு விரோதமாக நடக்கும் கலியாணத்திற்கு சம்மதித்தவர்களாயிருந்தாலும் சரி, அதற்கு இன்னும் எவ்விதத்திலாவது ஒத்தாசையா நிரந்தவர்களாயினும். சரி, அவர்கள் தண்டனைக்குட்படுவார்கள். தேச எல்லைக்கு வெளியிற்போய் கலியாணம் செய்து கொண்டு வந்தாலும் அவர்களும் இந்த சட்டப்படி தண்டனைக்குத் தப்பிக்க முடியாது. “என் குடி ஜனங்களுடைய கேஷமத்தை உத்தேசித்தே இந்த சட்டத்தை ஏற்படுத்தியிருக்கிறேன். ஒரு தேசத்தார் தேசமையும் மனோபலமும் செல்வலமும் குன்றிச் சீர்கெட்டுப் போவதற்கு பாலிய விவாகம் பெரிதும் காரணமாயிருக்கிறது என்பது மறுக்க முடியாத உண்மை. ஆதலால் என் பிரஜைகள் இந்த சட்டத்தை நிறைவேற்றும் விஷயத்தில் என்னுடன் ஒத்துழைப்பார்கள். என்று சொருகிறேன்” என்று ராஜா அவர்கள் சொல்லுகிறார்.

மிஸஸ் கலின்சு அவர்களின் நல் வாழ்த்தை :—மிஸஸ் கலின்சு இந்தியாவை விட்டுப் பிரயாணம் போகு முன் பின் வருமாறு சொன்னார்கள் :—

“எனக்கு இந்தியாவின் மேலுள்ள அன்பு ஒவ்வொரு வருஷமும் அதிகரித்துக் கொண்டே வருகின்றது. இப்பொழுது என் தேசசௌக்கியத் திற்காகப் போகிறேன். திரும்பி வந்து இந்தியாவிற்காக உழைக்க வேண்டுமென்ற கோரிக் கையோடு போகிறேன். மேலும் “மதர் இந்தியா” என்கிற மிஸ்மேயோவின் தூலில் உள்ள, இந்தியாவைப் பற்றிய துஷணிகளை நான் தேசமெங்கும் போய்ச் கண்டித்து இந்தியாவைப் பற்றிய, நல்லபிப்பிராயத்தை உண்டு பண்ண எனக்கு சமயம் வாய்த்திருக்கின்றது. ஸ்திரீகளுடைய ஸ்வாதந்திரத்திற்காக நாம் எடுத்துக் கொண்டிருக்கும் முயற்சிகள் யாவும் பலன் தரும் என்று உறுதியாய் நம்புகிறேன். பிறரைச் சார்ந்து அவர் கட்டுக் கட்டிக்கிரந்தல், பாலிய விவாகம் ஆகிய இத்தகைய கட்டுப் பாடுகளினின்றும் சிக்கிரம் விடுபடுவோம். நமது நாடு அன்னிய கவர்ன்மெண்டாரிடமிருந்து விடுபட்டு சுலதந்தரம் அடைந்து கொண்டிருக்கும் போதே நாமும் நமது ஸ்வாதந்திரத்தை அடையச்

ஸ்ரீதர்மா

கடும். ஆனால் சதாகாலமும் நாம் அடைய வேண்டியது “ கல்வி, கல்வி, கல்வி ” என்பது ஒன்றே.

ஒரு முஸ்லீம் சகோதரியின் வேற்றி :—மிஸ்பருக் கல்டான் சகினுபிகம் (கல்கத்தா மோய்டல் ஸ்லாம் என்பவரின் கனிஷ்ட புத்திரி) சமீபத்தில் நடந்த வங்கீல் பரிசேஷ்யில் வெகு சிறப்புடன் ராஜ தானியில் இரண்டாவதாகத் தேர்ந் தான். இந்த அம்மாள், ஸீட்டிலேயே இங்கிலீஷ் படித்து மெட்ரிக், தேரின் தும் “ டாய்சன் ” கலாசாலையில் சேர்ந்து பி. ஏ. பரீசேஷ்யில் முதலில் பாஸ் செய்து பிசைவேட்டாய் எம். ஏ. யும் பாஸ் செய்து தங்க மெட்ரிக் பெற்றாராம். என்றாலும், இன்னும் படுதா வழக்கத்தையே அனுசரித்து வருகிறார் என்பது ஆச்சரியமாயிருக்கிறது. இவர் முஸ்லீம் பெண்களுக்கு கல்வி விஷயமாக மிகவும் உழைக்கின்றார். நமது முஸ்லீம் சகோதரி மேலும் மேலும் விருத்திக்கு வந்து தேச சேவையில் சிறந்து விளங்குவாரென்று கோருகின்றோம்.

ஸைமன் கமிஷனுக்கு ஓர் உதவிக்கமிட்டி :—இந்தியாவில் படிப்பு விஷய மாய் ஏற்பட்ட விருத்தியை பரிசோதிப்பதற்கு ஸைமன் கமிஷனுக்கு உதவியாக ஒரு உதவிச் கமிட்டியை இந்தியா காரியதரிசி, ரியமிப்பதாக “ ஸ்டேட்ஸ்மன் ” பத்திரிகை வெளியிடுகிறது. அந்தச் கமிட்டியில் கல்வியிற் சிறப்புற்ற ஒரு மகம் மதியரையும், ஒரு ஹிந்துவையும் ஒரு இந்திய ஸ்திரீயையும் கல்வியிலாக டைரக்டர் ஒருவரையும், இங்கிலாந்திலிருந்து கல்வி யபிவிருத்தியில் கோக்கமுள்ள இரண்டு ஐரோப்பியர்களையும் பொருக்கி எடுப்பதாகத் தெரியவருகிறது. இந்திய மாதர் சங்கம் ஸைமன் கமிஷனுடன் ஒத்துழைப்பதில்லை என்று முன்னதாகவே தீர்மானம் செய்துள்ளது என்பது தெரிந்த விஷயமே. இந்தியாவின் கௌரவத் தை அவமதித்து, இந்தியர்களை விலக்கி ஏற்படுத்திய இந்த கமிஷனை இந்தியா விலுள்ள மஹாசபைகள் யாவும் பஹிஷ்காரம் செய்து விட்டபடியால், வெகு தந்திரமாக, மேற்கண்டது போன்ற கமிட்டிகளை ரியமித்து காரியம் ஜயமானதாகக் காட்ட முயலுகின்றனர். இம்மாதிரியான தந்திர வலையில் நமது சீமாட்டிகள் ஒருவரும் அகப்பட்டு எமாந்து போகமாட்டார்கள் என்பது நிண்ணம். சந்தரீல் பட்டங்கனும் கௌரவ உத்தியோகங்களும் மாமான ஜில்லா தாலுக்கா சபை களுக்கு அங்கத்தினர்களாக ரியமித்தலும் ஆகிய இவைகளை நம்மி நமது சீமாட்டி கள் எமாற மாட்டார்கள் என்பதும் நிச்சயம்.

ஸ்வதேசி :—ஸைமன் கமிஷன் நமது நாட்டின் எல்லைக்குள் வந்தது முதல் அன்னிய நாட்டுச் சரக்குகளை பஹிஷ்காரம் செய்யவேண்டும் என்ற இயக் கம் வெகு மும்மரமாகப் பரவிவருகின்றது. நம்நாட்டிலேயே செய்யப்பட்ட பொருள்களின்மீது நம் ஒவ்வொருவருக்கும் அபிமானம்உண்டு என்பது நிச்சயம். ஆயினும் இந்தியர்களில் பெரும்பாலார் அன்னிய நாட்டுப் பொருள்களின் மீது மிகவும் மோகங்கொண்டு, அவைகளை வாங்குகின்றனர். அவைகள் பார்வைக்குப் பகட்டாயிருப்பினும் சீக்கிரத்தில் ஒளிமழுங்கிப் போகின்றன. அவைகள் மலி வாயிருப்பதனாலன்றோ அவ்வாறு செப்கின்றார்கள்! நமது நாட்டிலேயே உண்டாக்

கப்பட்ட மெட்டியான சாயச்சேலைகளும், அழகிய பட்டாடைகளும் இல்லையா? அழகிய உருவம் வாய்ந்த மட்பாத்திரங்களும் பித்தளைப் பாத்திரங்களும் இல்லையா? கைவேலையிற் சிறந்த நமது அழகிய நகைகள் இல்லையா? இவைகளுக்கு நிகருண்டா? அப்படியிருக்க நாம் மேனாட்டு நாகரிகத்தினாலும், அவர்களுடைய கல்வியினாலும் மதிமயங்கி, மேனாட்டாருடைய பழக்க வழக்கங்களைக் கைக் கொண்டு, அவர்களைப்போல நடையுடை பாவனைகளைக்கொண்டு நமது இந்திய நாட்டின் சிறந்த நாகரிகத்தையும், பழக்க ஒழுக்கங்களையும் மறந்தோம். மேனாட் டும் கல்வியைப்பெறாத நமது ஸ்திரீகளுக்கு இந்திய நாகரிகத்தை அனுஷ்டிப்பது சுலபமாயிருக்கின்றது. நமது நாட்டிலுள்ள துணிசெய்யும் சேடர்களையும், இன் னும் கைவேலையில் தேர்ந்த தொழிலாளிகளையும் பெருமையுடன் பாராட்டுவோ மாக! முடிந்தவரையில் இந்தியாவிலேயே செய்யப்பட்ட சுதேசிய சாமான்களையே உபயோகிப்பது என்று நமக்கு நாமே தீர்மானம் செய்து கொள்வோமானால், நாம் ஒவ்வொருவரும் இருதய பூர்வமாகக் கோருகின்ற பாரதமாதாவின் கருத்த ரத்தை சீக்கிரம் அடைவோம் என்பது நிண்ணம்.

ஸ்திரீகளுக்கோர் விலங்கு :—சமீபத்தில் ஸைமன் கவர்ன்மெண்டாரவர்கள் மிஸஸ். திரோபால்லி என்ற அம்மானை முனிவரிடல் சபைக்கு ஒரு மெம்பராக ரியமனம் செய்து, இவ்விஷயம் ‘ கெஸ்ட்டில் ’ பிரசுரமாகியும் கூட, முனிவரிடல் சபையின் சட்ட ரிபர்தனையால் சபையின் மீட்டிங்குகளுக்குப் போகமுடியாமல் இருக்கிறது. ஸ்திரீஜாதி என்பதனாலேயே அவர்களுக்கு இவ்விதமான அர்த்த மில்லாத விலங்கைப் போட்டிருக்கிறார்கள்! இந்த விலங்கைத் தறிப்பதற்கு மல்லி யில் தேசிய சட்டசபையில் (அஸெம்பிளியில்) ஒரு மசோதா கொண்டுவரப் போகிறார்களாம்.

மதராஸின் முதல் ஸ்திரீ வக்கீல் :—சென்னை சர்வகலாசாலையில் முதல் முதல் வக்கீல் பரீசேஷ்யில் தேர்ச்சியடைந்த மிஸ் ஆனந்தா பாய், பி. ஏ. பி. எல். என்றபாது கிரோன்மணி சென்னை, ஸ்ரீமான் டி. வீ. சீனிவாச அய்யங்கார் அவர் களிடம் ஒரு வருஷம் வேலை பழகி பிறகு சென்னை ஹைகோர்ட்டில் வக்கீலாகத் தொழில் ஆப்பியசுக்கப் போகின்றாராம். இது நாம் சந்தோஷிக்கத்தக்க விஷயமே. நம் நாட்டில் ஏதோ சிலரைத்தவிர மற்ற வக்கீல்கள், கஷ்டப் படுவர் களுக்கு நியாயம் சம்பாதித்துக் கொடுப்பதை விட்டு பொருள் தேடுவதில் கண்ணு யிருக்கின்றனர். மிஸ். ஆனந்தாபாய் அம்மாள் அப்படியில்லாமலேயே தான் எடுத் துக்கொண்ட பிரமாணத்திற்கு உண்மையாக நியாயத்தை நிலைநாட்டுவதில் கண்ணு யிருந்து, நியாயத்தை வேண்டி நிற்கும் ஸ்திரீகளுக்கும் குழந்தைகளுக்கும் அதனை வாங்கிக் கொடுத்து, மற்ற வக்கீல்களுக்கு ஒரு வழிகாட்டியாயிருந்து வக்கீல் தொழிலுக்கே கௌரவத்தை அளிப்பாரென்று நம்புகிறோம்

TELEUGU

దాంపత్యధర్మము

ఎవరు రాజోవు జాతిని రక్షించగలరు?

[మాతృ దేవతా సేవకుడు]

నేటియువకుల దృక్పథము : దాని నేరీతిని మార్పుచేయవలయును ?

నేటికాలపు యువకులకును, యువతులకును, దాంపత్య ధర్మమున నేమి యో తెలియకున్నది. దానివలన వారు నడు కష్టపరంపరలను వర్ణింప తరముకాదు. పెద్దలకీ విషయమునగల మాకీనభావమును ఇక చెప్పవలయునా? పిల్లలు దాంపత్య ధర్మ విషయమును గురించి యేమియు తెలిసికొన నక్కరలేదనియు, పెద్ద వార లయిన అన్ని సంగతులను వారే తెలిసికొన గలరనియు భావించుచు, ఈ మహా సమస్యపట్ల బాలుర సజ్జానావస్థలోనుండుచున్నారు. దీనివలన యువక లోకము నకు కలుగు అవస్థయేమిటో కొంత ఆలోచింతము. దాంపత్యధర్మమన్న నేమియో ఆ విషయమున తగిన అనుభవముగల వారియొద్దనుండి తెలిసికొనుటకు వారికే మాత్రమును అవకాశమునులేదు. ఎవరో స్నేహితులు స్నేహపాత్రమునకు నిజముగ అర్హముకానట్టివారు—కొందరు చెప్పు మాటలవలనను, గర్హనీయము లగు గ్రంథములను చదువుటవలన సంపాదించిన మిడిమిడి జ్ఞానమువలనను, ఈ సమస్యపట్ల తమ మనోభిప్రాయములను నిర్ణయించు కొనవలసివచ్చుచున్నది. యౌవనము మానవ జీవితమున నతి సందిగ్ధకాలము. ఆకాలమున యువకుల మనో వాక్క్యాయముల బలము చక్కగ లేకపోయిన, వాభావోదయ మంతయు మన్ను గలిసిపోవలసినదే! పాపము! బాలురలో ననేకులు తమ శరీర తత్వమున, ఆకాలమున జరుగుచుండు మార్పులు ప్రకృతి సహజములనియు, వానికొరకేమాత్రము తొందర నడకూడదను కారణమును తెలిసికొన బాలక, వారాకాలమున అనుభవించు మనో వేదనము చెప్పు నలవిలేదు. తల్లిదండ్రులకుగాని, ఉపాధ్యాయులకుగాని, తమ ఆవేదనమును చెప్పుటకు భయపడుదురు. ఆకాలమున యువక లోకమున దాంపత్య

ప్రశ్న

దాంపత్య ధర్మము

సమస్య నిరంతరమువారి కన్నులకు గట్టుచుండును. వారి మనో భావములు, చిత్త భావములన్నియు దీనితోడనే నిండి యుండును. పాపము! ఈమహా సమస్యను చక్కగా నెదుర్కొనుటకు, వారికి చేయూతనిచ్చునట్టి వారు లేనందున, వారా కాలమున చెప్పురాని దురభ్యాసముల కన్నిటికిని, ఆలవాలముగుచున్నారు.

బాలిక లీకాలమునకు కష్టపరంపరలను వర్ణింప తరముగాదు. బాలికలు స్వభావగీత్యా నిష్కవటురాండ్రు. ఎవరు ఏమిచెప్పినను నిజమని నమ్మెడి సహజ స్వభావముగలవారు. యౌవన కాలమున, బాలురకన్నను, వారికి కలుగు మార్పులు అనంతములు. ఆమార్పులకు కారణము తెలిసికొన నెంతయో కుతూహలు రాండ్రయియుండును. అమ్మను అడుగుటకు బిడియపడుదురు. ఇతర పెద్దల నడుగుటకు సిగ్గుపడుదురు. ఇక వారికీ విషయమున సలహానిచ్చువారు నమ వయస్కురాండ్రగు చెలికత్తెలు. వారికీ విషయమున గల పాండిత్యము చెప్పవల యునా? స్నేహితురాండ్రు చెప్పినదేవేదము. సరియైన శిక్షణమీ విషయమున లేనందున, వారనేక దురభ్యాసముల కాచుతురాండ్రయి దుష్ఫరకన్యముల నను భవించవలసివచ్చుచున్నది. వాని ఫలితము చెప్పవలయునా? ఇంటివారు నిందింతురు. ఇరుగు పొరుగువారు గేలిచేతురు. సంఘమువారి జీవితమునంతయు మంటగలుపును.

ఇక బాలుర సంగతి చెప్పవలయునా? వారి పరిస్థితులు బాలికల కన్నను విషమములుగ నున్నవి. ఆకాలమున, స్త్రీ సమస్య నిరంతరము వారి మనో ప్రపంచ మును కలవర బెట్టుచుండును. ఆ విషయమునుగురించి వారికి అర్హతని సలహా నిచ్చి, వారిని రక్షించువారు బహు కొద్ది. తమనెంతయో కలవర. బెట్టుచున్న నీ సమస్యపట్ల సంగతి సందర్భములను తెలిసికొనుటకు స్నేహ బృందమును చేదురు. మిడిమిడి జ్ఞానమును కొంత సంపాదించుదురు. దురభ్యాసము లనేకములకు దాసు లగుదురు. ఇంతలో వారి విద్యాభ్యాసము ముగియును. తమ తెలివి తేటలను లోకులకు చాటుటకు, బడిని విడిచి లోకరంగమున బ్రవేశింతురు. జాతీయన్న నేమో, ధర్మమన్న నేమో వాని పట్ల తమకు బాధ్యతయేమి, అను విషయమును ఎవరును, వారి ఎప్పుడును బోధించినవారు కారు. అట్టివారు జాత్యభివృద్ధికి ఏమి సేవచేయగలరు? ధర్మాభిలాషయందు అభిరుచి యుండునా? తమ చిత్తభావములకు దానువై పెడదోవలబడుచు చెడగొట్టుకొనుచున్నారు. నిర్దోషులగు సోదర

శ్రీ ధర్మ

మణుల శీలమును మన్నుగలుపుచున్నారు. జాతి కీర్తి వైభవముల నాశము చేయుచున్నారు.

ఎంతకాలము జాతి యీదుర్భరస్థితిని భరించియుండగలదు? ఒక శ్రీ చెడిపోవుచున్నదనిన, జాతియంతయు చెడిపోవుచున్నదని తలంచవలయును. ఏజాతి, తనయందలి స్త్రీని గౌరవించునో, ఆజాతి, చిరస్థాయిగ వర్ధిల్లి కృతార్థతగాంచగలదు. స్త్రీ మాతృదేవత యొక్క ప్రతిబింబము. ఆమె శీలమును రక్షించిన ఆమెను ధన్యురాలినిగచేసిన, మన మాతృదేవతను పూజించినట్లే. ఎప్పుడు పురుషుడు స్త్రీయందీ మాతృదేవతా స్వరూపమును గాంచునో, అప్పుడు, నేడు ప్రజాకోటిని కలవరపెట్టుచున్న, యుద్ధబాధలు నామావశిష్టములగును. కరవులు మటుమాయములగును. ప్రజల పీల్చి పిప్పిచేయుచున్న రోగములన్నియు నంత మొందును. అకాల మరణ బాధలన్నియు రూపా వశిష్టములగును. కావున దాంపత్య సమన్వయము నేటి పరిస్థితులను బాగు పరచవలయునన్న, ప్రతి స్త్రీయందును, ఈ దేవిరూపమును గాంచవలయును. అప్పుడే నేటి పరిస్థితులు అన్నియు మారిపోగలవు.

ఈపనిని నిర్వహించుటకు ఎవరు ముందంజవేయగలరను విషయము వెంటనే మా పాఠకులకు స్పరణకు రాకపోదు. ఈబాధ్యతయంతయు తల్లుల మీదగలదు. తల్లులే తగిన విద్యను తమ బిడ్డలకిచ్చి, రాబోవు జనాంగమును రక్షించవలయును. జీవిత సమన్వయపట్ల, తమ బిడ్డల దృక్పథమే సంపూర్ణముగ మారిపోవునటుల చేయవలయును. వారి మనో వాక్కాయములు నిర్మలములై, పవిత్రవంతములై యుండునటుల వారలకు చిన్న నాటనుండియే శిక్షణ నీయవలయును. స్త్రీయొక్క దివ్య తత్వమువారికి చక్కగ గ్రాహ్యమగుటకు, వారికి కావలసినంత విజ్ఞానసంపత్తినింతయు ప్రసాదించవలయును. వివాహమన్న ఏదో తమాషాకు జరుగు వేడుకగాక, అతిపవిత్రవంతమగు శుభ మహోత్సవమని తమ బిడ్డలు తెలిసికొని, వివాహకర్మను, భక్తి శ్రద్ధలతో పరికించునటుల బోధించవలయును. పెండ్లియైన యువతులు, పెండ్లి కానివారు—అందరును మాతృదేవతయొక్క స్వరూపిణులని తలంచి, వారియందు, మాతృదేవతనుగాంచి, అందరిని మాతృభావముతో భజించునటుల తమ బిడ్డలకు నేర్పవలయును.

43 శ్రీ లోకము

ఇది సులభమైన కార్యముకాదు. ఈ కార్యమును కొనసాగించుటకు తల్లులే ఎంతయో తెలిసికొనవలసియున్నది. ఎప్పుడు తల్లులు ఈవిషయనకు కావలసిన శిక్షణ సంపత్తిని బడయుదురో, అప్పుడు, తాము బాగుపడుటయేగాక, తమ బిడ్డలను బాగుపరచు కొందురు. అందుమూలమున, రాబోవు జాతినుద్ధరించి కీర్తి కాంతలు కాగలరు. మన తల్లులీ కార్యమునకు బద్ధకంకణులై, లోకమంత నేవను చేయుటకు ముందంజవేయరా?

స్త్రీ లోకము

సైనిక కలాశాల

డేరాడూనులో సైనిక శిక్షణమును భారత యువకులకిచ్చుటకై, నెల కొల్పబడియున్న, సైనిక కలాశాలలో నికముందు పెండ్లియైన బాలురకు ప్రవేశమియమని, ఇండియా ప్రభుత్వమువారు తెలుపుచు ఉత్తరువుల నీమధ్య పాలించి యున్నారు. ఇట్టి యుత్తరువులను, భారతదేశ సాంప్రదాయముల నేమాత్రము తెలిసికొనజాలని, విదేశప్రభుత్వము పాలించనచ్చునా, కూడదా అను విషయమును చర్చించవలంతులకిది సమయముకాదు. ఇట్టి సాంఘిక విషయములను చర్చించి నిర్ణయించవలసినవారు శాసన సభ్యులు. అట్టి శాసనసభా ప్రతినిధుల కార్యమునకు మన ప్రభుత్వమువారు కేటాతనిచ్చిన, అప్పుడు ఎంతయో బాగుగనుండును. కాని ప్రభుత్వము వారీ పద్ధతి వలంబించక, ప్రజా ప్రతినిధులు సాంఘికాచారముల బాగుపరచుటకు దెచ్చు చట్టములన్నిటి సట్టును నిరోధభావమును చూపుచున్న సంగతిని యెవరు మరచిపోగలరు? ప్రభుత్వమువారు, దేశీయుల నుత సంబంధములగు సమన్వయపట్ల తటస్థభావమును వహించకపోయిన, వారు మంచియుద్దేశ్యముతో దేశీయుల బాగునకు తోడ్పడ తలంచినను, ప్రజల సానుభూతిని మాత్రము వారు బడయుట కిష్టతరము.

మదరాసు ముసల్మాను శ్రీల సంఘము

ముసల్మాను బాలికల యున్నత విద్యాభివృద్ధికొరకు విద్యాలయముల నెక్కువగ నెలకొల్పి ప్రభుత్వమువారిని గోరుచు, మదరాసు ముసల్మాను స్త్రీ

శ్రీ భర్తా

సంఘమువారు కొద్దిరోజులక్రిందట తీర్మానమును చేసియున్నారు. ఈ సంఘ భ్యదయమునకు ముసల్మాను సోదరీనులు రీతిని ముందంజవేయుచుండుట ఎంతయు సంతోషకరము. విద్య ఎంత చక్కగ వ్యాపించిన అంత చక్కగ మనజాతియంతయు బాగుపడగలదు.

మా సోదరీనులు ఆ సభలోనే ఘోషాస్త్రీల విహారాధ్యక్షులు, కార్పొరేషనువారు ప్రత్యేక వనములను నిర్మించుకోరుచు చేసిన తీర్మానము వట్లకొంత నిముఖభావమును మేము చూపచున్నచిన్నినందుల కెంతయు చింతిలుచున్నాము. ఘోషాపద్ధతిని నిర్మూలముచేసినయెడల, మన దురాచారములలో ననేకములు నాశనము కాగలవని అందఱు వాదించుచుండుట, విశాల హృదయురాండ్రగు మాసోదరీ నులు ఘోషాపద్ధతిని పెంపొందిన చేయుటకు ప్రయత్నించుట ఎంతయు విచారకరము. ఘోషాపద్ధతివలననే, స్త్రీలలో అనారోగ్యము విస్తారముగా పెంపొందుచున్నదని వైద్యులందఱును నలుకుచున్నారు. కలకత్తా కార్పొరేషను, ఆరోగ్య శాఖాధికారులు ఈ విషయమునుగురించి, వ్రాయుచు డయమునల 15—20సం॥ల నయస్సులోపుగ చనిపోవువారిలో విస్తారముగా బాలికలున్నారనియు, దీనికి కారణము, జనాంగముతో క్రిక్కిరిసియుండు కలకత్తా బజారులలో ఘోషాపద్ధతి ప్రచారము లోనున్నందున యనియు, శుభ్రముగుగాలి వీచుటకు సైతము వీలుగాని యిండ్లలో ఇట్టి వారున్నందువలన ఈ మహారోగమునకు గురియగుచున్నారనియు, నివేదించుచున్నారు. జాతి నాశనమునకే పెనుభూతముగనున్న డయవ్యాధి కాలిధ్యమిచ్చుచున్న ఘోషాపద్ధతిని నిలుపుదలచేయుటకు మా ముసల్మాను సోదరీ నులు తోడ్పరా ?

అతిభాల్య వివాహములు

డయరోగమువలన బాలికలలో విస్తారముగ చనిపోవుటకు కారణము అతి భాల్య వివాహములు సైతమనియు, కలకత్తా కార్పొరేషను ఆరోగ్యశాఖాధికారులు తమ నివేదికలోనుడివియున్నారు. అతి భాల్య వివాహములవలన బాలికలు నిరంతరము గర్భవతులగుచు తమ బల సంపత్తిని పోగొట్టుకొనుచున్నారనియు, దానివలన ఈ పాడువ్యాధికి ఆహుతురాండ్రగుచున్నారనియు వచించుచున్నారు. ఈ

44

శ్రీ రాజము

డయవ్యాధి అతి భయంకరమైనదనియు, దీనిని ప్రారంభముననే నామాశిష్టము చేయుటకు పూనుకొనక పోయిన, మరణముల సంఖ్యనింకను ఎక్కువ కాగలదనియు నభిప్రాయ పడుచు, నర్తకులును, ఈ వ్యాధిని నామూలాగ్రముగ నాశముచేయుటకు తోడ్పడ కోరుచున్నారు. ఈ విషయమెంతయో ముఖ్యతరమైనది. దీనిని దేశీయులందఱును గమనించి, మన జాతిబలసంపత్తినే నాశనముచేయుటకు దీక్షబూనిన అతిభాల్య వివాహములను బహిష్కరించుటకు తోడ్పడవేడుచున్నాము.

ఈ సందర్భమున మండి సంస్థానాధీశ్వరులు ముందంజవేయుచు, తమ రాజ్యమున, అతిభాల్యనివాహములను నిషేధించుచు, రాజాజ్ఞానొక దానిని ప్రకటించిరని వినుటకెంతయు సంతసించుచున్నాము. ఈ రాజాజ్ఞ ననుసరించి, భాల్య వివాహములను చేసిన వారిని, పోతనాపరచినవారిని, క్రిమినలు చట్టప్రకారము సంస్థానమువారు కఠినముగా శిక్షింతురు. ఈ నిర్బంధమునకు గురికాకుండ తప్పించుకొనుటకు, తమ బిడ్డలకు, సంస్థానపు సరిహద్దుల కవలెనున్నచోట్లలో పెండ్లి చేసినయెడల అట్టివారికి సైతము తగినరీతిని శిక్ష విధింపబడునని మహారాజులుంగారు ప్రకటించుచున్నారు. మహారాజులుంగారి యీ రాజాజ్ఞ నిర్విఘ్నముగా కొనసాగి బాల బాలికలు కృతార్థురాండ్రు అగుదురుగాత.

స్త్రీల రాజకీయ స్వాతంత్ర్యత

శ్రీమతి మార్గరేటు కజన్సుగారు, భారత స్త్రీల అభ్యున్నతస్థితిని ఇతర దేశములవారికి నివేదించుటకు గత మాసాంతరమున మదరాసునువదలి, యూరోపు ఖండమునకు వెడలియుండిరి. ఆ సందర్భమున వారు భారత స్త్రీల రాజకీయ స్వాతంత్ర్యమునుగురించి తమ శక్త్యాను సారముగ, విదేశములన్నిటిలో నేవచేయగలమనియు, పత్రికా ప్రతినిధులతో చెప్పియుండిరి. రాజకీయ స్వాతంత్ర్యముతో, భారతదేశ స్త్రీలు తమ సాంఘిక బంధనములను సైతము వీడగొట్టుకొనవలయుననియు, అందు ముఖ్యముగా భాల్య వివాహమును నిషేధించుటకు ఎంతయో ప్రయత్నము చేయవలయుననియు, నుడివియుండిరి. ఇదేరీతిని పాశ్చాత్య దేశమున స్త్రీలు స్వాతంత్ర్యమును బడసియుండిరి. భారత దేశ స్త్రీలు సైతము ఈ రీతిని

శ్రీ భక్తా

సావిత్ర్య గమ్యస్థానమునకు చిరకాలమునచేరి కృతార్థురైనామరుగాక యని యాశీర్వాదించిరి.

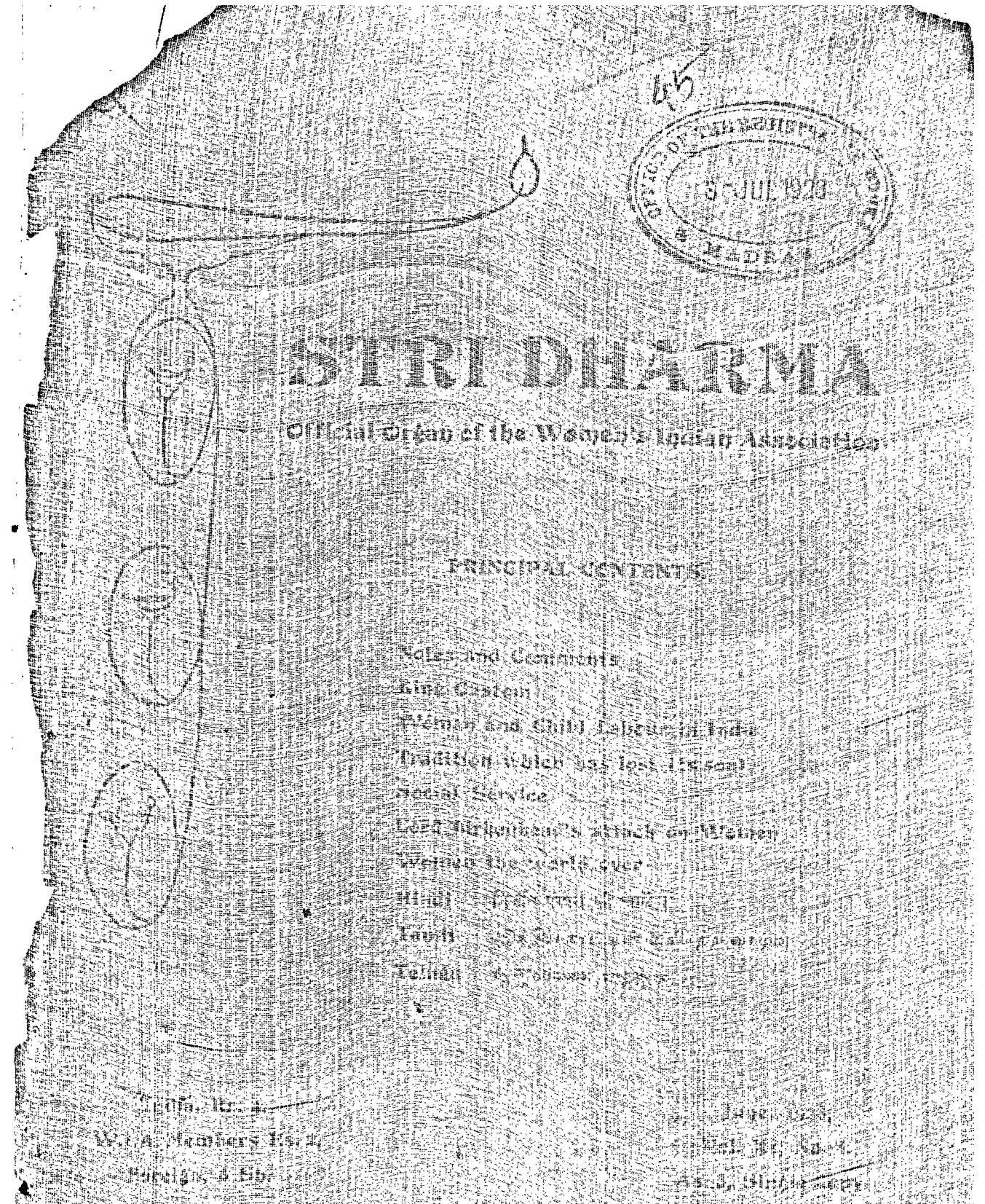
శ్రీమతి కజ్జన్నగారి సంచారక్రమము ముగియుటకు భీకటిప్పర సంకల్పర మునకుపైగా నగునని వినుచున్నాము. వీరి యాత్ర నిర్విఘ్నముగా జరగేరుగాత. తాము పాశ్చాత్య దేశములలో సంపాదించు నూతనానుభవములను వీరు భారతాంబు సేవకు వినియోగించెదరుగాక.

ముసల్మాను స్త్రీ విజయము

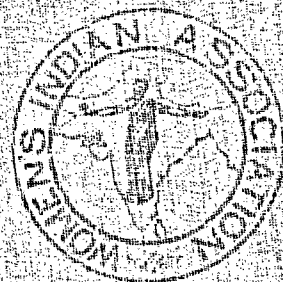
కలకత్తా నివాసులు శ్రీమొయిడలు ఇస్లాంగారి రెండవ కుమార్తె శ్రీమతి ఫెహూక్ నుల్తాను సభనాభీచాగముగాను కలకత్తా విశ్వవిద్యాలయమున ప్రథమ న్యాయశాస్త్ర పరీక్షలో రాజధాని కంఠటికిని రెండవనామగా విజయ వంతులైరని వినుటకెంతయు సంతసించుచున్నాము. చిన్నప్పటినుండియు, ఇంటి న్దనే విద్యవభ్యసించుచు, ఇట్టి గొప్ప పరీక్షలన్నిటిలో వారికేరిరనియు విద్యాధినిగ నుండియే, కలకత్తానగరములోని ముసల్మాను విద్యాప్రతిష్ఠాలయముల కనేకము లకు వీరెంతయో తోడ్పడుచున్నారని వినుటకెంతయు సంతోషము. ఈ నాదీసుణి భారతదేశ సేవలోనే నిరంతరము కాలము గడపుటకు భగవానుడు వారికి శక్తి సంపదలను ప్రసాదించుగాత.

శ్రీ సభ్యురాలి నియానుకమ

మైసూరు ప్రభుత్వమువారి మధ్య శ్రీమతి తియబ్బోలు సతిగారిని పురపాలి శుభ్యసంఘమునకు సభ్యురాలినిగా నియమించియుండిరి. మైసూరు మునిసిపలు శాసనముల సనుసరించి, స్త్రీలు సభ్యురాండ్రుగ నుండుటకు వీలులేనందున, ఈమె గారితో వరకు, తమ నూతన కనివి నంకరించుటకు వీలుకలుగక పోయినది. మైసూరు ప్రభుత్వము, స్త్రీల సభ్యురాలి సావిత్ర్యమునకు వ్యతిరేకముగనున్న నియ ములను తొలగించుటకు త్వరలో శాసనసభలో సవరణ చట్టమును దీక్షాప్రచున్నా రని వినుచున్నాము.



Women's Indian Association



OFFICE BEARERS 1926-1928

President :	DR. ANNIE BESANT
Vice-Presidents :	MRS. DOROTHY JIHARAJADASA DR. MUTHULAKSHMI ANNAI, M. L. C., Deputy President, Madras Legislative Council
International Representative :	MRS. MARGARET E. COUSINS
Hon. General Secretary :	SHRIMATI MALATI PATWARDHAN
Hon. Treasurer :	SHRIMATI ANMU SWAMINATHAN

COMMITTEE

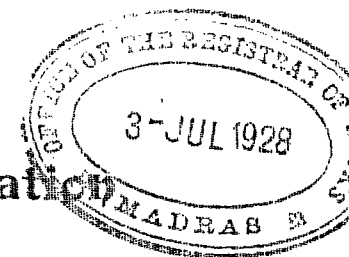
LADY SADASHIVIER, Madras
MRS. HEERABAI TATA, Bombay
MISS LAZARUS, Bangalore
MRS. VELAYUTHA MENON, Cochin
MRS. M. VENKATASUBBA RAO, Madras

ADVISORY COUNCIL

THE SECRETARIES OF ALL DEPARTMENTS

Official Organ :	STRI DHARMA
Editor :	SHRIMATI MALATI PATWARDHAN, B.A.
Head-Quarters :	WOMEN'S INDIAN ASSOCIATION, Adyar, Madras

Women's Indian Association



OBJECTS :

- To present to women their responsibilities as daughters of India.
- To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.
- To secure the abolition of child marriage and to raise the Age of Consent for married girls to sixteen.
- To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.
- To secure for Women the right to be elected as members on all Municipal and Legislative Councils.
- To help them to realise that the future of India lies largely in their hands : for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.
- To band women into groups for the purpose of self-development and education, and for the definite service of others.

MEMBERSHIP

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

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

ORGANIZATION

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

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

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

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

STRI-DHARMA,

Official Organ of the Women's Indian Association.

Editor : Malati Patwardhan, Adyar, Madras, S.

CONTENTS

	PAGE
NOTES AND COMMENTS	89
KING CUSTOM	
<i>Mithan A. Tata</i>	93
FROM 'A PAGEANT OF GREAT WOMEN'	96
WOMAN AND CHILD LABOUR IN INDIA	
<i>C. F. Andrews</i>	97
TRADITION WHICH HAS LOST ITS SOUL	
<i>Mr. J. Krishnamurti</i>	99
SOCIAL SERVICE	
<i>U. Abhayamba</i>	102
LORD BIRKENHEAD'S ATTACK ON WOMEN	105
WOMEN THE WORLD OVER	108
HINDI	
निर्जीव परंपरा की चालें ।	113
टिप्पणी व विविध विचार	116
TAMIL	
இந்திய நாட்டின் உயிரற்ற வாழ்வு	121
விவாஹவயதை உயர்த்துவானேன் ?	125
சமஸ்காரக் குறிப்புகள்	129
TELUGU	
పుత్రులములు: వ్యాఖ్యలు	132

Notes and Comments.

First in the Hindu University.

Miss Bina Ghosh of Benares, in the recent M.A. examination, not only passed in the First Division, but secured the highest degree in the University. Her subject was Mathematics. Her craving for knowledge is not yet satisfied. She will study further for the D.Sc. Miss Ghosh was a former student in the Theosophical Girls' School, Benares, and passed with credit the Matriculation examination there. Not very many years ago it was thought that Hindu girls would be unable to compete with boys in High School, College, and University. The records show that this estimate of the capabilities of girls was a mistake. They are every whit as capable as their brothers.

Lala Lajpat Rai at a Great Meeting in Madras.

At a meeting held during Lala Lajpat Rai's visit to Madras last month organised by the Women's Indian Association and the League of Youth regarding Women's Problems, after remarking that he believed that Woman's cause was Man's, he went on to say that political conditions reflect social conditions. Even if, by some freak, we achieved political freedom, we must be able to keep it up. So, reform society. He had changed his opinion with advancing years and realised that old-established customs could not be removed without legislation. We cannot afford to wait until we are free. No doubt we should build up public opinion; if the orthodox threatened storms, let us remember that storms were, after all, the harbingers of gentle rain. "Build up," he said, "a public opinion in favour of late marriages." Hinduism had proved itself in history to be capable of readjustment to changing circumstances. It was absolutely necessary to get out of our present fossilised conditions. We are a logic-ridden race; but for once let us be bold and illogical. Wordy spirituality was not going to save India. What of the future? We need not attack, but we should be able to resist the great monster of Imperialism with its hunger for markets, for trade and for fresh territory. Our struggle was going to be very hard, for Western diplomacy was nothing but a fine art in practising deception. Were we going to be soft food for other people?

STRI-DHARMA

"I believe," he said, "in human brotherhood, in a righteous internationalism; but that has yet to be developed." At present India is a graveyard of human hopes, aspirations and potentialities.

Committee on Child Marriage.

August is not far off and yet the full personnel of the Committee to be appointed by the Government to sound public opinion has not been made known. So far we know only two who have been nominated on this Committee—Dr. Beaden, a lady doctor, and Mr. A. Ramaswami Mudaliar of Madras.

This is a vital matter in India to-day; so much depends on the personnel of the Committee. Certainly it should be representative, but we, the women of India, demand that there should be at least an equal number of women as men on this committee, the majority we feel should be enlightened Hindu women. The orthodox will naturally oppose all disturbance in the well-established order of things. We should be sympathetic to the feelings and customs of orthodox India; and yet this pernicious custom of child marriage is draining India's vitality. It is causing untold suffering and unhappiness to millions of children, suffering and unhappiness hardly realised at such an early age but, as years pass, becoming more acute and unbearable, until they become numbed by it all. (We quote the following few words from Mahatma Gandhi, "This custom of child marriage is a moral as well as a physical evil. For it undermines our morals and induces physical degeneration. By countenancing such customs we recede from God as well as Swaraj. A man who has no thought of the tender age of a girl has none of God. And undergrown men have no capacity for fighting battles of freedom, or, having gained it, of retaining it." Fight for Swaraj means not mere political awakening but an all round awakening, social, educational, moral, economic, political.

First in the Madras Presidency.

We offer our very hearty congratulations to Shrimati Kalyani Kutti on the great distinction she has won at the recent B.A. examination held by the University of Madras. She has come first in the whole Presidency in the B.A. Honors' Course in History and Economics, gaining two medals in addition, the 'Todhunter Prize' in History and the 'Akkamma Garu Gold Medal' in English. We feel sure that Shrimati Kalyani Kutti will utilise her undoubted talents in the awakening of the women of India, helping them to take the place to which they are destined, of guiding India upon the pathway of her new-born Freedom. If Indian women lead, India's future is secure. Already,

NOTES AND COMMENTS

women in India to-day are well fulfilling the expectations born of the greatness of Indian womanhood in the past. Yet another Indian lady comes, we feel sure, to join the ranks of those who are filling posts of honour and responsibility.

And yet another Lady Honorary Magistrate.

Mrs. Lakshmana Rao, a prominent member of the Women's Indian Association and who was one of the Madras delegates to the recent Women's Conference held in Delhi, has been appointed Honorary Magistrate for Tinnevely *vice* Mrs. K. Sathianadhan, M.A., resigned. Mrs. Lakshman Rao is in charge of the Melmandhai Zemin and comes of the late Rajah Sir T. Madhava Rao's family. She is particularly interested in the inheritance rights of women and we are sure this new responsible position will give her an added experience to carry on her work. We wish her all success.

Education of girls, Motion in the Assembly.

Yet another resolution is to be brought up in the Assembly to further the education of girls in India. We learn that Mr. J. C. Chatterjee has given notice of a resolution at the next session of the Legislative Assembly, urging the Government to sanction substantial capital and also a recurring grant for the furtherance of girl's education in the centrally administered territories; and as a first step to establish a first class college for training women teachers. He also asks for the appointment of a Committee including prominent women to inquire and report on the subject.

Protest meetings against Child Marriage Bill.

There have been a number of meetings held in Southern India by the orthodox section of Hindus protesting against the forthcoming Bill preventing Child Marriage. The reasons given are based on orthodoxy and superstitions which they call Shastras and Religion. At one such meeting it was said "No such Bill was in any measure urgently necessary. Such bills promulgated by faddists in advance of popular ideas and beliefs were found to prove fruitless." Then there is always the reason of the British Government's pledge to religious neutrality. They compare the Western and Aryan systems of marriage, "the one creating contractual relations and the other a permanent and sacred bond, which even death did not break." They fear that if this Bill is passed it will wipe out all our ancient customs and manners and violate the ordinances prescribed in the Smritis and Shastras.

STRI-DHARMA

We who believe and realise the urgent necessity of the prevention of Child Marriage do not care what customs prevail regarding marriage in the West or any other country at the present moment. We see the suffering caused by the injustice of binding two young children in a bond which even death does not break. What right have the elders to deprive the boys and girls of their freedom and happy days of care-free childhood? Why ruin their health? Why not give opportunities to educate them? Why burden their young shoulders with responsibilities of a family life, of bearing children when they themselves are in need of being cared for by their parents? What Shashtra or religion (so-called) tells us that we must continue inflicting suffering on the children in India? We are all agreed that public opinion has to be educated; and, instead of holding protest meetings, would it not be better for those of the orthodox Hindus, who do not wish for legislation, and yet regard Child Marriage as an evil in India, to use their energies in creating public opinion? Then it would not matter what laws are passed.

A Statement to the Press.

Shrimati Malati Patwardhan, Hon. Secretary, Women's Indian Association, has issued the following Statement to the Press:—

I have read with regret the official announcement of Dr. Muthulakshmi Ammal's acceptance of a place on the Auxiliary Education Committee. Soon after the arrival of the Simon Commission in India, the Women's Indian Association issued a statement protesting against its constitution as an insult to the women of India. "It cannot see its way," concluded the statement, "to co-operate with it as it is at present constituted." Dr. Muthulakshmi Ammal, as one of the Vice-Presidents of the Association, was a signatory to this statement. Later, in the debate in the Madras Legislative Council on the Simon Commission, she voted for its boycott. Nothing has happened since to alter our attitude towards the Commission; and, on whatever personal grounds Dr. Muthulakshmi Ammal may have shifted her standpoint, she owes an explanation to the Women's Indian Association for the step she has taken in consenting to work on a body subordinate to the Simon Commission without consulting the Executive of the Association. As her position on the Executive is likely to create an impression that the Association has sanctioned co-operation with the Commission, I am placing myself with members of the Executive to consider what action is necessary to prevent such misunderstanding.

King Custom.

(A Parable)

MITHAN A. TATA, M.Sc., *Bar-at-Law*.

There was once a fair country by the name of Aryaterra. Mighty rivers flowed through the land clothing the countryside with brilliant verdure. The mountains veiled with fleecy clouds reared high their proud heads, as if supporting the very Heavens. There was, however, a certain subtle, indescribable gloom about so beautiful a country. King Custom reigned supreme in the land and King Custom was all powerful; his minions were legion, his laws inexorable, his rule ruthless. His Fort, built on the Rock of Antiquity, was very strong and was surrounded by the moat superstition, whose stagnant waters exhaled noxious vapours. At every turn priests and fierce, old, witch-like women, with faces devoid of all humanity, guarded the gates leading up to the castle where custom held court. Clouds of Ignorance hung like a pall over the country, whilst constant dust storms of Fanatic Passions nearly blinded the people and prevented their seeing clearly. The king lived enshrouded in mystery. Very few of his people had seen his face; some said he was ugly, terrible as a dragon; others said that he did not come out lest his beauty should dazzle and blind the people. So with his consort Prudery and his son Bigotry King Custom lived in retirement, whilst his prime minister, the High Priest, ruled in his name. The priests living in the shade cast by the Clouds of Ignorance could not bear the light of the Sun of Truth. They had huge engines with which they could raise terrible dust storms, and during these dust storms the castle seemed forbidding and impenetrable.

The people of the country were of strange mien. Mostly anaemic and listless they moved laboriously. The women were all thickly veiled, for Queen Prudery had ordered that they should carry the double veils of Ignorance and Prudery. The men had blinkers, some of which had actually grown out of their skins. Millstones of Outworn Opinions and Traditions swung from their necks, making all forward movements slow and laborious.

Even babes had small pieces of these stones tied round their tender necks, the weight being slowly increased as the child grew

older. Some ancients were over-weighted with these and could hardly move. The men who carried the largest stones, however, were the most respected and honoured of the citizens, and the people looked askance at those upstart young men who went forward impetuously, with big strides, and who disdained to wear the insignia of the ancient order. King Custom was very liberal in conferring honours on his subjects, made no distinction between men or women—nay, he was extra generous to women; the citizens proudly wore the iron chains of the glorious order of Prejudice, which clanked as they went about their daily tasks.

The social world was broken up into sections by narrow, dividing walls, and people lived in clans, each clan being a self-contained unit. The condition of the high roads was perilous; people drove along the old ruts which became deeper as time went on. Woe to the bold spirit who thought of driving otherwise, for his chariot often broke down and he received bruises and the jeers of the passers-by for his folly and hardihood. People had not yet learnt to level up the high road of life's way and harden it with the tar known as *Laissez-faire*.

One must not think, however, that the people were unhappy under the rule of King Custom. They were not actively happy yet they were not unhappy. Law and order prevailed everywhere, and Peace, the peace which pervades a stagnant pool on a hot summer's afternoon. The countryside was certainly secure from the depredations of highway men with red mental complexes. The people lived and died as their fore-fathers had done in triumphant mediocrity. They abhorred what they called new-fangled notions, and thought it sin to be wiser than their ancestors. "The ancient law givers were God-inspired and therefore infallible," said they, "Our king is their representative, it is impertinence to think that we can be wiser than they." Each man wanted the good word of his neighbour, who was flattered when he saw the image of himself in another respectable citizen, thus engendering a dull, dead uniformity. The citizens were mightily proud of the administration of justice in their Kingdom. Rich and poor, high-born and low-born were all ruled with the same iron rod. If at all, the laws were lenient for the lower classes, who often disregarded them; but the slightest breach on the part of any one of the higher classes, the Pillars of State, brought forth immediate and severe castigation. Spontaneity and vivacity the people had not, but serenity and resignation were stamped on their faces.

King Custom ordered that girls were to be married before they were thirteen years old. As soon as that age was attained the King's

officers seized the girl and married her to the highest bidder in the clan. The protests of the girl were unavailing; the parents themselves were helpless, being like marionettes in the hands of the officers. There was a certain indifference to the suffering and pain of others. If a child suffered tortures, or was unhappy or became a widow, it was her Karma. What could the others do? Besides, the people were themselves very sensitive to pain; they would rather see their young one suffer, beat their heads and say, Karma, than themselves bear the pains and penalties inflicted by the King for infringement of his laws. If a girl lost her husband, it at once revealed her as a sinner in past lives, and she had to expiate those sins by dreary, hopeless existence in this life.

Thus things went on for many, many years. Every now and again, some foolish, impetuous youth, fired by the sight of the needless suffering about him, attacked the King and his officers. He would shout from the housetops to the people to change, to rise in revolt; but the dwellers within would turn a deaf ear, and with amused, contemptuous smiles say, "Hark at the madman!"

The poor youth, heart-broken by their apathy, often committed suicide in the slough of despondency. Nevertheless, "words had gone forth which knew no return." Though outwardly peaceful, people became more and more discontented and restive. Greater numbers of young persons attended the School kept by Dr. Knowledge. From the observatory they saw visions of men and women, no more in the grip of that deadly sterile monster called apathy, but free, radiant, buoyant and self-confident. The veils had been cast aside and the pure, beautiful faces of women shone with a hidden strength and radiance. Ponderous millstones prevented progress no more, and men trod the earth with the air of Gods. The lowering clouds were dispelled and the Sun of Truth shone over the land making it a hundred-fold more beautiful and luxuriant.

All these visions stirred the youths to the depths of their souls, and they cried, "Let us make these dreams a reality." The veiled women had grown resentful and brooded over their wrongs. A few raised the Standard of revolt and threw their veils to the winds; others, though willing, still held back, doubtful of their own powers. The priests implored, then cursed and cried anathema. The Army of Young Rebels or Youth Leaguers paraded the streets, throwing down all the barriers, levelling up the roads, breaking the iron chains of Prejudice, Sectarianism. The sound of their triumphant songs reached King Custom; and he trembled for his safety when he saw women

STRIDHARMA

in the advancing army, for when his most faithful followers turned against him his cause was lost. Was it not said that women can nerve or unnerve, make or mar men? And when women will to do a thing not even the Gods can prevent them from carrying out their object; for are they not embodiments of *Shakti* and how can the Gods deny when *Shakti* demands?

Slowly at first, but steadily, the army of women and of youths advanced, led by young-old women generals, scarred with the scars of many fights. The artillery from the Castle boomed, the engines raised dust storms, a few of the weak and cowardly sought shelter; but the ever increasing army marched on, singing triumphant songs and flinging the bridge of Enlightened Faith across the moat of superstition, they seized the castle, took King Custom and his officers prisoners, and bound them hand and foot. The dream had become a reality.

Mithan A. Tata.

FROM 'A PAGEANT OF GREAT WOMEN.'

Woman: I have an equal, not a master, now.
I will go speak with him as peer with peer.
Free woman with free man.

Justice: Then let thy words be just and wise.

Woman: They shall be wise and just;

Free words, and therefore honest. . . . Thus I'll speak him!

I have no quarrel with you; but I stand
For the clear right to hold my life my own:
The clear clean right! To mould it as I will
Not as you will, with or apart from you.
To make of it a thing of brain and blood,
Of tangible substance and of turbulent thought—
No thin, grey shadow of the life of man!

Your love, perchance, may set a crown on it;
But I may crown myself in other ways—

(As you have done who are one flesh with me).

I have no quarrel with you; but henceforth
This you must know: The world is mine, as yours,
The pulsing strength and passion and heart of it;
The work I set my hand to, woman's work,
Because I set my hand to it. Henceforth
For my own deeds myself am answerable
To my own soul.

For this in days to come

You, too, will thank me. Now you laugh, but I

Laugh, too, a laughter without bitterness;

Feeling the riot and rush of crowding hopes,

Dreams, longings, and vehement powers; and knowing this—

'Tis good to be alive when morning dawns!

—Cicely Hamilton.

Woman and Child Labour in India.

C. F. ANDREWS.

The Labour Problem in India is becoming every day more acute; and strikes have taken place in Calcutta and Bombay which have seriously affected the country. Jamshedpur has also been in a state of ferment.

Underlying this unrest there is undoubtedly deep-seated a problem which has not yet come up to the surface, but may do so at any moment. It is the problem of women and child labour. Even to-day, in spite of International Labour Conferences and International Conventions, 60,000 women are working underneath the ground in the coal fields round Jheria. They take also little children with them, and I have heard that, sometimes for more than twenty-four hours, they remain underground never seeing the sweet light of the sun. At Jamshedpur women are engaged in the very centre of the Steel Works doing labourer's work as coolies at the rate of five annas a day. They constantly run risks of accidents; and cases have been known where they have been seriously injured within the Steel Works themselves. On one occasion, not long ago, only by a very fortunate accident, a large number escaped a terrible death, when the breaking of a crane set loose a whole mass of molten metal. I was told that, just five minutes before the accident, the women were going past the place where the molten metal, like volcanic lava, rushed furiously over the ground in streams of flame and fire. A Steel Works Manufactory is not a place where women ought to be employed at all; and it is a cruel thing to allow them to continue this kind of hard labour on a mere pittance, with all the risk and danger that is involved where molten masses of metal are ladled about and converted into steel.

In the Mills, we know how multitudes of women are obliged daily to leave their little children behind, doped with opium, in order to keep them quiet; and, if any one objects to such a horrible thing as this, he is told that opium-poisoning is preferable to leaving the children to cry alone, while their mothers go to work. The true answer to such statements as these is surely this: that mothers with young children have no right to be working for very long hours each day throughout the year, neglecting their primary duty of caring for their own young.

STRI-DHARMA

One of the most terrible effects of modern Indian life is the growth of the social evil in the large towns, owing to the presence there of vast numbers of poor ignorant women who come up from the country seeking work. When they are not able to find it they are tempted to sell their bodies for shame in order to prevent starvation. Those who have worked as social workers in Bombay and Calcutta know the vast extent of the spread of this evil and the most dangerous thing about it is this: that many of these poor unfortunate women go back to their villages and spread their infection far and wide.

I have only dealt in this article with the somewhat glaring problems with which the Labour Movement in India is faced to-day. We need the social conscience of educated India both among men and women to be roused to meet these evils. At present, very few of us have passed beyond what may be called the domestic stage. We have not yet learned to look outside our own family circle. But the very instinct of motherhood and sisterhood, which the family circle itself develops, can find its most beautiful expression when an Indian lady becomes the mother or the sister of her own people.

There is one phrase in Western History that always sounds sweet to my own ears. It is the phrase 'Little Sisters of the Poor.' We have in India already some 'Little Sisters of the Poor,' who work in the Seva Sadan and other institutions. But how few are they as yet in number and how enormous is the task which they are called upon to perform!

If the Women's Movement in India, of which *Stri Dharma* is the literary vehicle, can encourage more and more the organisation of noble-hearted Indian educated women in the service of the poor, then the work thus done for the Motherland will far exceed in value and importance any other form of political service.

C. F. Andrews.

Tradition which has lost its soul

A special interview given by Mr. J. Krishnamurti to the Free Press of India.

The True Enemy of Freedom.—Inner and outer freedom cannot be separated. Greater than any country is life; and it is only when a country has realised, and adjusted itself to the deeper laws of life that it is, or can be, really free. From this point of view, there is no absolutely free country to-day. There are everywhere merely degrees of freedom. But in every case where political freedom exists, there will also be found co-existing with it a certain freedom from the kind of mental restrictions which curb and confine the spontaneous and creative flow of life. The true enemy of freedom is dead tradition; living at second-hand; the enslavement of the life of to-day to the worn-out formulas of a past age. And there is hardly a country in the world upon which the dead hand of tradition lies so heavily as it does on India. This is the true Indian problem. Solve it, and everything else which keeps India back to-day will melt away like the morning mist. The Law of Life cannot be cheated. The race or country which has not liberated its inner life cannot hope for freedom in the real sense of the word. And even if it get what seems like outer freedom, the fruit, when tasted, will be found, for all its outward fairness, to be dust and ashes within.

This is a hard lesson and, perhaps, an unwelcome one. But the true hope for India lies in the fact that, being forced by circumstances to learn this lesson in order to gain what she wants, she will emerge from the ordeal all the more fully purified through the severity of the struggle through which she must pass. The Soul of India is a great Soul in chains. Liberate it and there will arise a giant among nations; for there is no doubt that a regenerated India would, and will, do much for the regeneration of the whole world. We have a splendid spiritual heritage; but it has grown stale and profitless through the lack of the one thing which alone can keep any tradition fresh and profitable; and that is the spirit of real affection and consideration for others. The most potent survivals from our immemorial past are now—What? Crystallised cruelties and selfishnesses, infant marriage, the heartless restrictions which we place on widows, our treat-

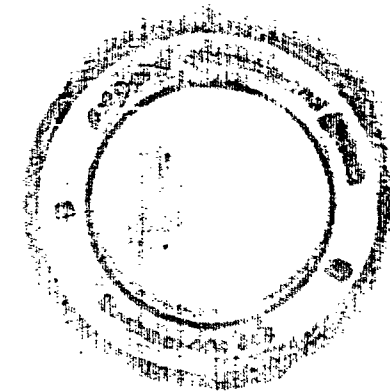
ment of women generally, the whole system of untouchability,—what are these but matters in which the dead weight of custom has crushed out of us the ordinary decent feelings which should sweeten and harmonise the life of human beings? And what is caste itself but a system of organised selfishness—the desire of every man to feel himself different from others, and to be conscious of possessing something which others do not possess. These and many similar things, are our heritage to-day; and it is under the weight of this heritage that we are groaning. But—and this is the important point—they are not the whole of our heritage, but only the dead part of it. Buried underneath it is India's true heritage, the living part, the real inheritance from the past. And this is none other than that genius for liberation, if I may call it so, which is at the root of the Indian nature. Strip away all accretions from the Soul of India, and you will find, still strong and living, a profound detachment and a profound sense of Reality.

It is this deeper Soul of India which has to be revived to-day; and it is this which, if it could be revived and given freedom for self-expression, would effect that miracle of re-generation of which I have spoken. For to such a spirit nothing is impossible; and, once released, it would carry all before it. Not only would it bring political freedom as one of its minor and natural results, but it would, in one great act of self-assertion, make India what, I feel, she is destined to be—namely, the spiritual centre and dynamo of the World.

What we should do.—And what is necessary for this awakening? In the first instance, true sincerity and the capacity to look our failings frankly in the face; and, in the second instance, the passion of discontent which must arise from such a clear-sighted vision. And after this must come the resolute endeavour, at all costs, to set our house in order and, whenever necessary, to set present needs above old restrictions. The time for dragging a lengthening chain is over. We must awake to the shame of having sides to our daily life, which we cannot exhibit to the coolly appraising eye of the outsider. We must recognise how futile it is to seek to cover these up with words, when the eye of the World-Spirit is all the time calmly regarding them and judging us in their light. In short, we have got to bring our India back into harmony with reality. And only when we have begun to do this, and mean to go on doing it, can her true liberation come.

Lessons the West can teach us.—In all this there is much that we can learn from other nations. Let us not be too proud to learn. In refinement and cleanliness of physical life, in labour-saving devices,

in social freedom, in constructive organisation, in honourable co-operation, and in an impersonal sense of duty, there are many lessons which the West can teach us; and in proportion as our efforts at self-perfection are genuine, we shall be ready and glad to learn, and when we have learnt, we too can teach. For there are lessons, which a spiritually re-awakened India could impart, which are at present outside the horizon of Western thought. More than any other nation could we show it that happiness lies, not in possessions, but in a harmony between the outer life and the life of the spirit within. But, in order to teach, we have first to make good our right to teach; and this we can only do by a wholesale reference of every detail of our national life, not to some set of immemorial injunctions, but to common sense and the right feeling of to-day. This is the first step in the direction of true liberation, which, I feel, is necessary for India.



Social Service.

U. ABHAYANBA.

"That the spirit of Social Service be inculcated at every stage of education :'' (*Resolution passed at the All-India Women's Conference, Delhi.*)

It seems to me quite appropriate, and in the fitness of things, that the first resolution to be moved at this conference should be one on Social Service; for this gathering is itself an embodiment of the spirit of Social Service.

Our present educational system is in need of reform in several ways. It has tended to make our boys and girls mere cramming machines and the only service that they can render to the country is to pass examinations and vie with one another in scoring marks. The real meaning of education is missed; it has lost touch with life.

The true aim of all education should be to unfold and develop the divinity in every individual. Now, what can be more divine than the spirit of Social Service which is implanted in every child? Perhaps no country is in greater need of it than our motherland which is stricken with poverty, ignorance, illiteracy and disease.

It is necessary that the spirit of Social Service should be inculcated in boys and girls at every stage of their education. The spirit of kindness and sympathy with which every child is endowed by nature should be encouraged by the teachers and care should be taken that this divine trait is not extinguished.

I shall make a few suggestions as to how this may be done.

In the first place, the sympathy of the children should be awakened and they should be enlightened on the condition of the masses. One way of doing it is by arranging discussions in the debating societies in schools and colleges on the pressing evils of the country.

Excursions of school boys and girls to slums and villages may be arranged. Such excursions will bring them into close touch with the suffering masses.

In the Girls' schools, sewing parties may be organised, and the girls may collect materials and make clothes for the poor.

Variety entertainments may be held in schools and colleges in aid of the asylums, hospitals, child-welfare and maternity centres.

Again, students may hold night schools and do honorary teaching work for the backward and working classes.

The college boys may organise free lectures to the labourers and villagers on matters concerning their welfare, like sanitation, trade-unions, agriculture, etc., and also give them talks on the discoveries of modern science with the help of slides and on the civilizations obtaining in other advanced countries. Further the students may visit hospitals and prisons, hold conversation with the unfortunate inmates, play music and do any little service which would be helpful to them and cheer them up.

The college students have a wide field for social service in the sphere of co-operation. They may instruct the villagers, labourers and artisans in the principles of co-operation, and help them to set up co-operative stores and credit societies which are essential for our agricultural prosperity.

Social service can also be done by grown-up boys on the lines of Bombay Social Service League and render help in the suppression of ill-famed houses.

One of the most important and beautiful developments of modern education is the Boy-Scout and Girl-Guide movement. Just at present the Girl-Guide movement has not made so much progress as its counterpart. This institution should be insisted upon in every school and college, for it is a movement which suits all stages of education and inculcates the habits of self-reliance, self-respect and Social Service.

I have a word to say about the training of girls in particular. The first and primary social service that every woman should render is to know her responsibilities as the mother of the race. She must be made to realise that her children are not only her own, but also they belong to the nation and they are the future citizens of the country. In bringing up her children, she is discharging a national duty. It is essential for her to know that the family, the society and the nation are parts of one whole and the efficient performance of her duties in one depends upon her understanding their interdependence. The home is not an isolated unit and cannot be dissociated from all its relation to and bearing upon the society and the nation. It is necessary that she should be instructed in mother-craft and child-welfare.

STRIDHARMA

This will enable her not only to bring up her children, but will also help her to open such centres for the benefit of the poor.

Finally, I would like to say a word about the splendid manner in which social work is organised in Western countries. Without organisation and missionary zeal, no effective work can be done, and here, we have a lesson to learn from the Westerner.

If the spirit of Social Service is inculcated in our educational system, Social Service will in course of time become an important avocation in life for our men and women. Many of them, after finishing their education, can take to the work of social uplift.

Let us bring our education into touch with life and let us aim at the highest culture for our boys and girls which will make them understand the true values of life.

U. Abheyanba.

Lord Birkenhead's attack on Women.

In an article published in a well-known women's magazine Lord Birkenhead declares that the employment of women in industry is a sign of the decline of their social status.

"One does not need to anticipate that women will ever fill any but a small proportion of the higher posts in industry, commerce or finance. Nowhere is it possible to say that a nation has shown a great political advance by reason of having given the vote to women."

"In practice women have not shown a capacity for broad views, debating skill, aptitude for honourable give and take and the prudent foresight which is essential to an able Parliamentarian nor do I imagine that the later generations will produce women of larger political attainment."

MISS WILKINSON, M. P., REPLIES:—

What have women done to Lord Birkenhead? Why does the very idea of us irritate him so much? From his recent article one would assume that he only feels that the world is really safe if all the women are put on the chain at home. The mere thought of a woman working outside her family in anything but a carefully hand-picked list of truly womanly occupations seems to rouse him to fury.

I remember my first Parliamentary fight, when, as a very young and obscure little nobody, I fought Ashton-under-Lyne in 1923. Lord Birkenhead came down to speak for his friend, Sir Walter de Frece, the Conservative candidate. By the time he had finished lacerating poor little me with his tongue I began to feel that I must be of some small importance after all. The mere idea of a woman daring to oppose his friend seemed to annoy him beyond bearing.

Now the noble lord is a very clever man. He gives himself testimonials to that effect from time to time. He has suggested to the British public on occasions that his are first-class brains. But why is it that so many clever men, who can discuss a legal point or a scientific problem with logic and fairness, refuse to exhibit anything but their prejudices when they begin to talk about women? We had a marvellous exhibition of this during the debate on the Franchise Bill.

These gentlemen desire to convince us that women should all stay at home, and that apart from some exceptional emergency there is no need for them to do anything else. Lord Birkenhead, for example, has just declared that for a father to die and have grown-up daughters without means is an 'extreme case'.

STRI-DHARMA

But what of the millions of fathers, who know that, far from having anything to leave their daughters, they will in all probability have to be supported by them in their old age? Does Lord Birkenhead refuse to recognise the existence of any but the small class of wealthy people among whom he moves?

Why have we to repeat so often to these clever gentlemen that if they will insist on having wars that kill off a million men, and damage many thousands more, wars that at any rate cannot be blamed on the women, it is no use turning round and telling every woman that her job is to be a wife and mother. There are at least two million women to whom that is simply an arithmetical impossibility, even if every man were to marry as soon as he could support a wife.

I have never yet seen any wild desire on the part of the average man to keep his sisters, and his cousins, and his aunts in addition to his wife. He sensibly sees no reason why able-bodied women should not support themselves.

"Ah," say Lord Birkenhead and his friends, "but what use are they for any but the most routine jobs. What have women ever done in the past that justifies their present pretensions to freedom?"

I want to ask Lord Birkenhead, as a sportsman, whether he has ever heard of handicaps? I want him to consider some of the handicaps that women have had to face in the past. The wonder is, not that so few have achieved fame, but that any woman could have got through the barriers raised against her.

Take literature. The founder of the English novel was Mrs. Aphra Benn. Her work and personality had a very great influence on Richardson and Fielding. Scott and Dr. Johnson paid tribute to her genius. But it is only in comparatively recent times that the value of her pioneering work has been generally recognised. She was 'only a woman.'

Jane Austen, one of the most famous writers in our language, had to keep the fact of her writing as a dead secret. If visitors were shown into the room unexpectedly, she had hastily to cover up her work with sewing. Her novels were written amid every kind of domestic distraction. If she had been a man her work would have been recognised as important and the household ordered to give her quiet and peace.

The genius of the Bronte sisters only left us so little because it was considered of much more importance that they should look after an irritable father and a wastrel brother than that they should have leisure and quiet to write. George Eliot had a remarkably advanced husband who realised the importance of giving her genius a chance, but even she had to take a man's name in order to get a hearing, as had Georges Sand and other famous women of the nineteenth century.

The reason why the names that come first to one's mind when thinking of the noted women of the past are those of novelists and writers is just because this was an outlet for which a woman of genius did not need training or expensive apparatus. There may have been women who had the natural gifts of a Dr. Flora Murray, the noted surgeon, or Madame Curie, the great scientist

86

LORD BIRKENHEAD'S ATTACK ON WOMEN

who discovered radium, but until very recently they were not allowed to touch a scalpel or attend a class. Now Lord Birkenhead turns round and asks why have there been no famous women scientists in the past?

Once they were given the tiniest opening, women came rapidly to the fore in the medical profession. Florence Nightingale blazed the trail through difficulties that broke that magnificent constitution. Dr. Garrett Anderson had nearly as many obstacles to face in her heroic fight for women and for suffering humanity. This is a sample few; there are many more.

The ex-Chancellor is very concerned about these women politicians. He tells us that we have not shown that "capacity for broad views, the aptitude for honourable give and take, and the prudent foresight which is so essential to the able parliamentarian." Well, with the exception of Lady Astor, the women M.P.'s are in all very new. There are eight of us. For a good part of this Parliament there were only four. Will Lord Birkenhead please tell us with whom, out of the total of 615, we are to be compared?

If he says that no woman M.P. knows as much about law as Sir John Simon, has the varied experience of Mr. Baldwin, the financial knowledge of Mr. Philip Snowden, I am certainly in agreement with him.

Let us compare like with like. It is generally admitted in the House of Commons that the Duchess of Atholl is much better worth listening to on educational subjects than her departmental chief, Lord Eustace Percy, who is one of the dullest speakers we have. Miss Margaret Bondfield, when Under-Secretary to the Ministry of Labour, frequently helped her chief out of some very awkward holes. Miss Susan Lawrence is an acknowledged expert on Poor Law administration, infinitely more feared by the Minister of Health than the majority of her male colleagues.

I wish Lord Birkenhead would take a lesson from the average decent British father of daughters. He gives them a chance, praises when he can, and watches their development with interest. That is all that any pioneers have a right to ask. The next generation will be in a better position than this to pass a considered judgment.

—Pearson's Weekly.

57 12

WOMEN THE WORLD OVER

Women the world over.

CHINA.

WOMAN DIPLOMAT.

Miss Soume Cheng, the bobbed-haired Chinese girl diplomat, has been entrusted with a mission to M. Briand and Sir Austen Chamberlain by the Nationalist Government of Nanking. She has reached France empowered to demand full recognition of the Nationalist Government by Paris and London.

Miss Cheng, although she is a businesslike person—she ordered more than a hundred heads to be cut off while serving as Chief of Justice and Police at Shanghai during the past year—was terribly upset by the long sea journey from China, and is still resting on the Riviera. Mr. Chang, her private secretary, talked freely about her mission in Europe.

“Miss Cheng has been sent to Europe to emphasise to the French and British Governments that the situation in China has completely changed, and that Peking no longer represents the country,” he said.

“Miss Cheng hopes to persuade France and England to recognise our Nationalist Government, and in return China is willing to recognise all the treaties made by her in the past, and also to negotiate a settlement of the various outrages that have been committed on foreign nationals during the revolution.”

Miss Cheng wears ultra-fashionable clothes, smokes cigarettes continually, likes a good cocktail, and plays poker. She speaks French fluently and a fair amount of English and German.

RUSSIA.

RUSSIA'S 150,000 GOVERNING WOMEN.

We find a most interesting and instructive article in the Literary Digest on the part Russian Women are taking in the Government of their country. Since the revolution in Russia, woman has become free, and there has been a wonderful development in the rural Russia.

The amazing figure of more than one hundred and fifty thousand is given as the number of women holding elective office in the local governing Soviets of towns and villages. Very much larger is the number of those serv-

ing on sub-committees and commissions of local governments, participating in the work of health, taxation, social insurance, libraries and schools. From year to year the number of women in more responsible posts increases; they are presidents of village Soviets, members of provincial executive committees, delegates to the All-Union Congress, and even members of the standing government of the Soviet Union, the Central Executive Committee.

They work harder than the men—such is their unanimous and confident boast—and take more interest in village Soviet affairs. ‘Who cares about schools and hospitals the way women do?’ one woman official demanded in the course of a group conversation with an American woman, Anna Louise Strong, who quotes her further as relating that in her village, ‘There was an old school building burned down in the civil war, and in all the years since 1919 no man President of our Soviet ever had sense enough to get it repaired and started. But this year we have opened a *ulpunkt*, or special class-room, for liquidation of illiteracy, and repaired a three-room reading hut, and by next year we’ll have a regular school with four classes.’ Whereat another of the group chimed in with the assertion that women ‘are also better than men in co-operative work. They know more about housekeeping, and what is co-operation but housekeeping?’ On top of which another exclaimed. ‘I replaced a man President who came under the court for drunkenness.’

The article goes on to describe the experiences of Miss Strong, who was travelling from China to Moscow, and who joined the train on which were travelling some delegates to the Woman’s Conference in Moscow. She had conversation with many of the women delegates. Miss Strong tells us:

‘The unofficial leader of the group was a large, kindly woman, whose lined, yet placid face showed the age-long hardship and age-long patience of the Siberian peasant. She was a member of the Central Executive Committee of the Soviet Union, a post equivalent to that of Senator in the United States (which is the same as a member of Legislative Council in India).’

In answer to questions this woman told Miss Strong:

‘It is a new world we women have come into since the October Revolution.....I am a widow with three children, and life was very hard for me during the Revolution. I learned the trade of pottery in order to get bread. When the famine year came, they asked me to go on the Self-Help Committee for our village.

During that whole winter I worked on the Self-Help Committee, devoting all my days to it. They made me assistant secretary. The secretary was paid, but I was not paid. Then they wanted me to go for them to district congress. And I said: ‘You must pay not only my trip but a woman to look after my children!’ At the congress I made a speech; I told all the needs that we had in our village and in all the villages. I told how badly all the work went. And, when I sat down, I worried: ‘Now they will be insulted; for I have spoken hard, straight unpleasantness.’ But at the end of the congress they said to me: ‘Anisia Ustipovna, we are going to elect you to go to the provincial con-

STRI-DHARMA

gress!' I cried: 'To the province? But what shall I do there?' And they said: 'You can tell them there, very strong, how bad things are in this *vostok*.'

So that was how I came into politics. And now, whenever I travel, the Government pays a woman to look after my children. And I work at organizing women and at going to meetings, instead of at pottery. For the provincial congress, where also I made a speech, sent me to the All-Russian Congress, and later I went to the All-Union Congress, and there they put me on the Central Executive Committee.

I asked Anisia Ustipovna if she was a Communist. 'No,' she replied, without the slightest flavour of apology, 'I am one of the representatives of the great non-party masses which Lenin said should be drawn into the work of the Government.'

Miss Strong then relates how she had much conversation with the women delegates. One little conversation is worth recording:

"In our district are seventy-four villages and I am the first woman President of a Soviet there. In nine years the men did not get a school going in our village, but I got one this year. We had one hundred and thirty-seven houses and not a single fire-machine, but now we have one. Till last year, the land stayed as under the Czar, but I got it surveyed and redistributed. Now they say, 'A woman takes better care of a village household than a man does.' Her pride was impersonal; she bragged not of herself but of womanhood."

Miss Strong then arrived at Moscow and further tells us:

When I visited their great congress in Moscow, where they are debating important questions of government, they spoke not for my ears, but for the ears of their own officials, appealing for more schools, more hospitals, more consideration, each for her own district.

There were 811 delegates present with full vote, and 221 with advisory voice, all chosen from the preliminary regional congress of women. More than two hundred women took active part in the discussions, with five and ten minute speeches from the platform. The hall was a blaze of picturesque colour; for of the delegates only about half were Russians; there were 116 Ukrainians and 221 of the miscellaneous nationalities that make up the great variety of the Soviet Union. They wore their good clothes to the congress, but these were not good clothes of European pattern; they were embroidered peasant smocks from the Ukraine, high-peaked head-gear from the East, great white woollen head drapes, for instance, marking the Uzbek women. The only form of head-gear not visible in the entire congress was an ordinary European hat; all wore some form of kerchief or shawl or Oriental drapery. The Leningrad delegation duly proclaimed its unity by appearing in red kerchiefs, stamped with the year and an appropriate design, the gift of the Leningrad Textile Workers to the preliminary regional congress.

It was interesting to note that, in the many speeches made on various subjects by women delegates of all regions and races, the sharpest and bitterest

WOMEN THE WORLD OVER

criticisms were directed, never toward the Central Government and its policy, but toward local backwardness and local failures to fulfil the ideals and decrees disseminated from 'The Centre.' On one matter only, it was rumored, the Central Government had to feel anxiety—the question of *vodka*. Would these women, who felt so strongly the evils of drunkenness in their villages, bring in some resolution denouncing the legalization of the government liquor traffic? If so, what would the Government do in the embarrassing situation? But the situation never arose. Either the women were too new in their organization to question anything so high as 'The Centre'; or they realized with hard peasant shrewdness that Government decrees could accomplish little until the villages themselves were ready to tackle the problem of the home-brewed *samogon*.

But, if they did not find fault with the policies of the Central Government, they made sharp and continuous criticisms on the measure of the new benefits vouchsafed to or utilized by their own districts. After Krupskaya's report on education, a peasant woman in red-and-blue calico, and with hair drawn tight back, arose and came to the platform. She stumbled at first in her speech, till she had adjusted herself to this great, unaccustomed red-and-gold auditorium, and then she went on to complain about the lack of schools in her region. 'We have 60,600 children of school age,' she declared, 'and only 28,000 are in school.' A Moscow delegate near me whispered: 'She comes from Altai on the borders of Mongolia. They never had schools of any kind before. What does she want in ten years?' But a woman from Uzbekistan, with a white, peaked shawl on her head, now added that 'all the secondary schools are in the towns, and it costs at least fifteen roubles a month to keep a child there. Our district needs special help; for the people are so poor that half of them are freed from taxes.'

FRANCE.

FRENCH FOREIGN OFFICE YIELDS TO ORGANIZED WOMEN."

The admission of women to the examination for the French diplomatic service is the result of the urgent demand made by the Association of Women Lawyers upon the Minister of Foreign Affairs, according to Odette Simon, a member of the Association's executive committee. The Association of Women Lawyers had been organized only a few weeks when it secured this important victory.

Though an incomplete victory, since women who pass the examination are not yet eligible for appointment to foreign posts but must serve in the Home Office of the Ministry of Foreign Affairs, it 'sets the door to a career ajar'; and the expectation is that when women prove themselves qualified, it will be thrown wide open. The first candidate is Luce Camuzet, doctor of law, graduate of the *Ecole des Sciences Politiques*, and holder of a degree from the Academy of

*From *Equal Rights*.

STRI-DHARMA

International Law at the Hague. She will take her examination next June and is confidently expected to pass with a high rating.

When she has passed, the Association of Women Lawyers intends to press for a law permitting women to exercise the functions of all grades and positions in the foreign service. In this they will have co-operation of the Feminist organizations. In fact, the demand of the Association upon the Minister of Foreign Affairs was also backed by the Association of University Women and by the National Council of Women.

FRENCH FEMINISTS ADOPT NEW TACTICS.

French suffragettes, on March 16th, raided the austere atmosphere of the French Senate, interrupting a debate on army reforms and showering the surprised salons with handbills, according to the *Associated Press*.

About fifty of the women, representing virtually all Feminist associations, took seats in the public gallery. General Edouard Hirschauer, Senator from Lorraine, outlined the plan of the army reform bills on behalf of the Government. As he finished, a voice from the gallery said:

"We protest. It is useless to adopt these bills. If women had the vote war would be abolished."

The amazed senators saw Mme. Haase, one of the Feminist leaders, standing in her seat. Maria Yzoue, a lawyer, and Louise Brunet also voiced objections. Then the whole band showered hundreds of handbills from the gallery.

As soon as the Senate attendants had recovered from their surprise they cleared the gallery, but as the suffragettes were conducted outside the chamber they declared themselves elated with the success of their demonstration.

AMERICA.

SISTERS, ATTORNEYS-AT-LAW.

Lucille M. Jessurun, 23, and S. Vivienne Jessurun, 21, have opened offices together in Newark, New Jersey, as attorneys. The elder Miss Jessurun is at the same time coaching her young husband, L. Edward Delaney, for his bar examinations. One is a graduate of New York University and the other of the New Jersey Law School.

HINDI

निर्जीव परंपरा की चालें ।

59
H

इस नीचे लिखे उत्तर में कृष्णजी भारत की आवश्यकताओं के विषय में अपने विचार प्रगट करते हैं। प्रत्येक पाठक इन दोषों को मिटाकर देश के कल्याण में सहायता दे सकता है। इसलिये हम इसे यहां उद्धृत करते हैं। वास्तव में हम लोग ही अपने दुःख के, अपने बंधनों के बनानेवाले हैं और कृष्णजी का उत्तर हमें उन बन्धनों से मुक्त होने का मार्ग बताता है। आशा है कि पाठकवर्ग इसे पढ़कर भूल न जायेंगे। वरन इसके अनुसार कार्य करके अपनी अपनी समाज और देश का कल्याण करेंगे। व्यक्ति के सुख दुःख से, उन्नति अवनति से, देश की और संसार के सुख दुःखकी, उन्नति अवनति होती है। यदि स्त्रीवर्ग इन दोषों को मिटाने की चेष्टा करें तो सिद्धि बहुत शीघ्र प्राप्त होगी। क्योंकि अभी भी इन के मिटाने में सब से अधिक बाधा स्त्रियों से ही आती है। (सं. स्त्रीध.)

स्वतंत्रता का सच्चा दुश्मन—बाहिरी स्वतंत्रता को भीतरी स्वतंत्रता से अलग नहीं कर सकते। किसी भी देश की अपेक्षा जीवन का विशेष महत्त्व है। देश वास्तव में तब ही स्वतंत्र हो सकता है या स्वतंत्र कहा जा सकता है जब उसने जीवन के माहिरे नियमों को समझकर अपने को उनके अनुकूल बना लिया हो। इस दृष्टि से आज कोई भी पूर्ण स्वतंत्र देश नहीं है। प्रत्येक देश में स्वतंत्रता केवल घटबढ़ अंश में है। पर जिस देश में राजनैतिक स्वतंत्रता है वहां उन असत्य बंधनों से भी स्वतंत्रता कुछ अंश तक रहती है जिनसे जीवन के स्वतंत्र और रचनात्मक प्रवाह में बाधा आती है। स्वतंत्रता का सच्चा दुश्मन निर्जीव परंपरा है अर्थात् दूसरों के ज्ञान के आधार पर जीवन आश्रित करना या आज के जीवन को गत युग के बेकाम टूटेफूटे नियमों का गुलाम बनाना। जगत् में कोई ऐसा देश नहीं है जहां निर्जीव परम्परागत चालों का भार इतना भारी हो पड़ा हो जितना भारतवर्ष में है। हिन्दुस्तान की सच्ची समस्या यही है। इसका समाधान कीजिये; इस कठिनाई को मिटाइये और भारतवर्ष का प्रत्येक बन्धन प्रातःकाल के कुहरे के समान मिट जायगा। जीवन के नियम को किसी प्रकार धोखा नहीं दे सकते। जिस देश या जाति ने अपने भीतरी जीवन को मुक्त नहीं कर लिया है वह सच्ची स्वतंत्रता की आशा नहीं कर सकती। और यदि उसे देखने में बाह्य स्वतंत्रता मिल भी जावे तो वह फल ऊपर से देखने में कितना ही सुन्दर क्यों न हो पर चखने में भीतर से भूख और राख भरा पाया जायगा।

इस ऊपर लिखी बात को कबूल करना कठिन और अप्रिय जान पड़ता है । परन्तु भारतवर्ष की सच्ची आशा इस बात में है कि जो कुछ उसे चाहिये उसे प्राप्त करने में इस देश को यह शिक्षा सीखनी पड़ेगी और कठिन परिश्रम करना पड़ेगा ; पर अंतमें इस परीक्षा से वह विशेष पवित्र बन जायगा । भारत का आत्मा बड़ा आत्मा है पर सांकल में बंधा पड़ा है । उसे मुक्त कीजिये और एक बड़ी देहवाला देश खड़ा होजायगा; क्योंकि नवजीवित और जाग्रत भारत सारे जगत् को बहुत कुछ नवजीवित कर सकता है और करेगा । हमारे पास उत्तम आत्मिक पैतृक संपत्ति है । पर वह एक वस्तु के अभाव से बासी और बेकाम हो गई है । यह सच्चे प्रेम का भाव और दूसरों के सुखदुःख का विचार है । इसीके होने से सब परंपरागत चालें लाभदायक और तार्जी बनी रह सकती हैं । पुराने युगों से आई हुई बलवान बातें हमारे यहां क्या हैं ? संगठित निर्दयता और स्वार्थता, बालविवाह, विधवाओं के प्रति अतिकठोर वर्ताव, स्त्रियों के प्रति साधारणतः अनुचित वर्ताव, अस्पृश्यता का सारा व्यवहार, ये बातें क्या हैं ? केवल पुरानी निर्जीव चालें जिनके कारण से हममें से साधारण विनय का भान मिट गया है । मनुष्य जीवन में साधारण विनय से ही तो परस्पर का मेल और प्रेम उत्पन्न होता है सो इन निर्जीव चालों ने हममें से मिटा दिया है । जाति व्यवस्था भी तो एक प्रकार की संगठित स्वार्थता है जिसमें प्रत्येक मनुष्य अपने को दूसरे से भिन्न मानना चाहता है और यह अभिमान करना चाहता है कि हमारे पास कुछ ऐसे अधिकार हैं जो औरों के पास नहीं हैं । आज ये और ऐसी दूसरी चालें ही तो हमारी पैतृक संपत्तियां हैं और इन्हीं के बोझ में दबे हम कांख रहे हैं । पर यह भी ध्यान में रखना चाहिये कि पैतृक धन केवल यही नहीं है । यह तो उसका मरा हुआ भाग है । इसके नीचे गड़ा हुआ हिन्दुस्तान का सच्चा जीता पैतृक धन है जो पूर्वकाल से हमारे पास चला आता है । यह है मोक्षप्राप्त करने की योग्यता—यदि यह संज्ञा उसे दी जासके तो । यह भारतस्वभाव की जड़ है । भारत आत्मा में जो बेकाम वस्तुएं जमा हो गई हैं उन्हें निकाल डालिये तो आपको पूर्ण धैर्य और नित्य सत्य का पूर्ण ज्ञान ये दोनों गुण बलवान और जागते उसमें मिलेंगे ।

आज भारत की भीतरी आत्मा को नवजीवित करना है । यदि पुनः जीवित करके इसे अपने मनमाने भाव से प्रगट होने दें तो वह देश के पुनः उदय का चमत्कारिक कार्य कर दिखायगा । क्योंकि ऐसे आत्मा के लिये कुछ भी कठिन नहीं है । एक बार स्वतंत्र होनेपर वह सब अड़चनों को दूर करदेगा । राजनैतिक स्वतंत्रता उसका साधारण और छोटा फल है । इसे तो वह प्राप्त करेगा ही पर अपने अस्तित्व के प्रगट करने के कार्य में ही वह भारत को जगत् का आत्मिककेन्द्र और बलसंचारक टाइमो (Dynamo) यंत्र बना देगा । हमारे विचार में यही भारत का भविष्य है ।

हमको क्या करना चाहिये—इस जागृति के लिये कोहेकी आवश्यकता है ? प्रथम तो सच्ची निष्कपटता और अपने दोषों को स्पष्ट रीति से कबूल करके उन्हें मिटाने की योग्यता और दूसरे इस स्वच्छ दृष्टि से जो दीर्घ असंतोष होगा वह । इसके पश्चात् आता है कठिन प्रयत्न कि चाहे जो कुछ हो सब दोष निकाल दिये जायें और पूर्व बंधनों का विचार न करते अभी की आवश्यकताओं के साधन का प्रयत्न करना । पुरानी बढ़ती सांकल को घसीटने का समय बीत चुका । हमारे जीवन में ऐसी बातें हैं जिन्हें हम बाहरवालों की दृष्टि से बचाते हैं । इन बातों पर हमें अवलजित होना चाहिये । हमें यह भी सीखना चाहिये कि जब जगत् का आत्मा हमारे भाग्य का निर्णय इन बातों के आधार पर कर रहा है उस समय इन गुरी बातों का मिथ्यावाद द्वारा समर्थन करना कितना बेकाम है । निदान हमें भारत को सच्ची स्थिति के अनुकूल फिर बनाना है । जब हम यह करने लगेंगे और जब हम इसमें दत्तचित्त होंगे तब ही इस देश का सच्चा मोक्ष होगा ।

शिक्षा जो हमें पश्चिम से मिल सकती है—इन सब बातों में हम और देशों से बहुत कुछ सीख सकते हैं । शिक्षा लेने में मिथ्या अभिमान का त्याग हमें करना चाहिये । स्थूल जीवन को संस्कार और स्वच्छतायुक्त बनाने में, मेहनत बधाने वाली कलों के उपयोग में, सामाजिक स्वतंत्रता में, रचनात्मक संगठन में, सम्मानयुक्त सहकारिता में, कर्तव्यपालन में, इन सब बातों में हमें पश्चिमीय देशों से बहुत कुछ सीखने को मिल सकता है । अपने को पूर्णतायुक्त बनाने का हमारा प्रयत्न जितने अंश तक सच्चा होगा उतने ही अंश तक इन सीखने को तैयार और प्रसन्न रहेंगे । सीखकर फिर हम सिखा भी सकते हैं । क्योंकि आध्यात्मिक रीति से पुनर्जीवित भारत पश्चिम को ऐसे उपदेश दे सकता है जो अभी उसके विचारमंडल से बाहर हैं । स्थूलशरीर द्वारा प्रगटित जीवन बड़े अदृश्य आत्मिक जीवन पर आश्रित है यह बात हम लोग और देशों की अपेक्षा विशेष सिद्ध करके बता सकते हैं । इसी प्रकार हम लोग यह विशेष अच्छी रीति से सिद्ध करके बता सकते हैं कि आनन्द बहुतसी वस्तुओं के संग्रह करने से नहीं मिलता पर वाह्य जीवन और भीतर के आत्मिक जीवन के मेल में, अनुकूलता में, मिलता है । पर दूसरों के सिखाने के पूर्व हमें सिखाने का अधिकार प्राप्त करना चाहिये और यह तब ही प्राप्त होगा जब हम अपने राष्ट्रीय जीवन की प्रत्येक बात का निर्णय पुरातन शास्त्र के आधार पर न करके, साधारण व्यवहार ज्ञान (common sense) और आधुनिक शुद्ध विचार के अनुसार करेंगे । सत्य मोक्ष का यही प्रथम कदम है और हमारी समझ में हिन्दुस्तान के लिये इसकी आवश्यकता है ।

टिप्पणी व विविध विचार

हिन्दू विधवा-विद्यालय में सर्व-प्रथम

: बनारस की श्रीमती कुमारी वीणा घोष एन० ए० की परीक्षा में प्रथम श्रेणी में उत्तीर्ण हुई हैं। आपने इस परीक्षा में सब से अधिक नम्बर प्राप्त किये हैं। आप का विषय गणित था। आप की ज्ञान प्राप्त करने की आकांक्षा अभी पूर्ण नहीं हुई है। आप की अभिलाषा आगे डी० एस० सी० के लिये अभ्यास करने की है। कुमारी घोष पहिले धिओ-सॉफिकल पुत्री शाला, बनारस, में पढ़ती थीं और वहाँ से आप प्रवेशिका परीक्षा (Matriculation) में सम्मानपूर्वक उत्तीर्ण हुई। केवल कुछ ही वर्ष पूर्व विचार किया जाता था कि हिन्दू बालिकाएँ बालकों के साथ हाइ स्कूल, कॉलेज या युनिवर्सिटी में बराबरी न कर सकेंगी पर जांच से जान पड़ता है कि बालिकाओं की योग्यता के विषय में ऐसा अनुमान करना भूल थी। वे हर प्रकार व हर विषय में अपने भाइयों के बराबर हैं।

मद्रास की एक विशाल सभा में लाला लाजपत राय

गत मास में “विमेन्स इन्डियन असोसियेशन” व “लीग ऑव युथ” नामक संस्थाओं ने मद्रास में एक सभा भरवाई थी जिस में लालाजी का ‘स्त्रियों की कठिनाइयों’ पर व्याख्यान हुआ। आप ने बतलाया कि आप को विश्वास है कि स्त्रियों की समस्याएँ पुरुषों की भी समस्याएँ हैं और यह भी कड़ा कि राजकीय स्थिति सामाजिक स्थिति को दर्शित करती है। यदि प्रसंगवश हमें राजकीय स्वतंत्रता प्राप्त भी होजावे तो उसे कायम रखने का सामर्थ्य हम में होना चाहिये। इस दृष्टि से समाज की सुधारना होनी चाहिए। आप का मत इस विषय में आप के अनुभव के साथ बदलता रहा है और आप का यह दृढ़ विश्वास है कि पुरानी रूढ़ियाँ बिना कानून की सहायता के मिट नहीं सकती। स्वतंत्रता प्राप्त किये तक ठहरने का अवकाश नहीं है। निस्संदेह इस विषय में हमें लोकमत बलवान बनाना होगा: यदि कइर लोग तूफान खड़ा करने की धमकी दें तो यह याद रखना चाहिए कि तूफान के बाद ही वर्षा के मृदु झंझ आते हैं। आपने बतलाया कि बड़े होने पर विवाह सम्बन्ध करने के लिए लोकमत तय्यार किया जावे। इतिहास से सिद्ध है कि हिन्दू धर्म स्थिति परिवर्तन के अनुकूल होसकता है। आज कल की फैली हुई पुरानी रूढ़ियों से छुटकारा पाना अत्यावश्यक

टिप्पणी व विविध विचार

है। हम लोगों को तर्क वितर्क की आदत पड़ गई है, परन्तु अब तुरन्त धैर्य के साथ इस तर्क-वितर्क को दूर करना चाहिए। कोरे मुँह के आत्मिक ज्ञान से हिन्दुस्थान नहीं बचसकता। अब आगे क्या करना चाहिए? हमें साम्राज्यवाद के विशाल राक्षस पर जो व्यापार व नये २ देशों का भूखा है, वार न करके उसे रोकने की शक्ति प्राप्त करना चाहिए। यह कार्य बहुत कठिनाई का है क्योंकि पश्चिमीय राजनीति केवल दगावारी की कलामात्र है। क्या हमें अन्य राष्ट्रों का कोमल भक्ष्य बनजाना है? मुझे मानवी बन्धुत्व तथा अंतर्राष्ट्रीय सदाचार में विश्वास है; परन्तु अभी उन में उन्नति होना है। वर्तमान भारत मानवी आशाओं, उत्कण्ठाओं व शक्तियों का स्मशान है।

बाल-विवाह पर विचार करने के लिए नियत की हुई कमेटी

अगस्त निकट ही है तथापि कमेटी के सदस्यों के नाम लोकमत मालुम करने के लिए सरकार ने प्रगट नहीं किये हैं। अभी तक सिर्फ दो सदस्यों के नाम, जिन्हें सरकारने नियत किये हैं, मालुम हुए हैं, उन में से एक तो हैं एक लेडी डाक्टर, श्रीमती बीडन्, और दूसरे मद्रास के श्रीमान ए० रामस्वामी मुदलियार। आज कल हिन्दुस्थान में यह बहुत महत्व की बात है और इस कमेटी के सदस्यों पर हिन्दुस्थान का भविष्य बहुत कुछ निर्भर है। इस कमेटी में सब लोगों के प्रतिनिधि होना अवश्य है। परन्तु हम भारतीय महिलाओं की यह मांग है कि इस कमेटी में स्त्रियों की संख्या कम से कम उतनी रहे जितनी पुरुषों की। इन स्त्रियों में अधिकतर पढ़ीलिखी चतुर हिन्दूजाति की होनी चाहिए। कइर धर्मावलम्बी लोग पुरानी रूढ़ियों में फेरफार होने के अवश्य ही विरुद्ध रहेंगे। हमें भारत के पुराने रीति-रिवाज व धार्मिक लोगों के विचारों पर सहानुभूति रखना चाहिए, परन्तु फिर भी बालविवाह की हानिकारक प्रथा भारत की शक्ति को बहाये लिये जारही है: वह लाखों बच्चों के दुख व क्लेश का कारण होरही है। यह दुःख और क्लेश कम वय में कचित ही जान पड़ता है, परन्तु वय बढ़ने पर यह अधिकाधिक तीक्ष्ण व असहनीय होते जाता है। महात्मा गांधी के नीचे लिखे वाक्य हम यहाँ उद्धृत करते हैं। वे कहते हैं कि “बाल विवाह की प्रथा धार्मिक व शारीरिक दोनों ही दृष्टि से बुरी है कारण कि इस से अपने धार्मिक कृत्यों व शरीर दोनों को हानि पहुंचती है। ऐसी प्रथाओं का समर्थन करना ईश्वर व स्वराज दोनों को दूर भगाना है। वह पुरुष जिस में किसी बालिका के कम वय का विचार न हो वह ईश्वर अंश से शून्य है। गिरेहुए पुरुषों में स्वतंत्रता की लड़ाइयाँ लड़ने की योग्यता नहीं होसकती और न विजय पाने पर विजयश्री को बनाये रखने की। स्वराज्य के युद्ध का हेतु केवल राजनैतिक जागृति का

स्वीधर्म

ही नहीं किन्तु सब प्रकार की जागृति का है—यथा सामाजिक, शिक्षासंबंधी, नैतिक, आर्थिक व राजनैतिक.”

मद्रास अहाते में सर्व-प्रथम

हम श्रीमती कल्याणी कुट्टी का मद्रास विश्व-विद्यालय के गत बी० ए० परीक्षा में सम्मान प्राप्त करने पर हार्दिक अभिवादन करते हैं। श्रीमती जी ने इतिहास व अर्थशास्त्र में बी० ए० (ऑनर्स) कोर्स में अहाते भर में प्रथम स्थान प्राप्त किया है। इस के सिवाय आप को दो पदक भी—इतिहास में Todhunter Prize व अंग्रेजी भाषा में अकस्मात गारु स्वर्ण पदक—मिले हैं। हमें पूर्ण विश्वास है कि श्रीमती कल्याणी कुट्टी अपनी मानसिक शक्तियों को हिन्दुस्थान की स्त्री-समाज में जागृति उत्पन्न करने में लगावेंगी, उन्हें अपना योग्य स्थान प्राप्त करने में सहायक होंगी और भारत के उस के नवजात स्वतंत्रता की मार्ग-दर्शक होंगी। यदि भारतीय महिलाएँ नेत्री बनकर अग्रसर हों तो भारत का भविष्य निश्चित ही है। अभी से ही भारत की महिलाएँ प्राचीन भारतीय स्त्री-समाज की महिमा चरितार्थ कर रही हैं। हमें निश्चय है कि आज यह एक और महिला उन के साथ मान मर्यादा व जवाबदारी के पद पर आखड़ होने के लिए कार्यक्षेत्र में प्रवेश हो रही है।

और भी एक महिला मजिस्ट्रेट

श्रीमती मिसेज़ लक्ष्मणराव जो विमेन्स इंडियन असोसिएशन की सदस्या हैं और जो दिल्ली के विगत महिला परिषद में मद्रास की ओर से प्रतिनिधि बनाकर भेजी गई थीं, टिनेवेली में मिसेज़ के० सत्यनाथन्, एम० ए०, के स्थान पर, जिन्होंने अपने स्थान का त्यागपत्र दिया है, नियत की गई हैं। वे भूतपूर्व राजा सर टी. माधवराव के परिवार में से हैं। आप को स्त्रियों के विरासत के अधिकार के प्रश्न से विशेष दिलचस्पी है, और हमें विश्वास है कि आपको इस नये जवाबदारी की स्थिति में अपना कार्य सफलता को पहुँचाने के लिए अधिक अनुभव प्राप्त होगा। हमारी प्रार्थना है कि वे इस में कृतकृत्य हों।

बालिकाओं की शिक्षा—असेम्बली में प्रस्ताव

असेम्बली में भारत की बालिकाओं की शिक्षा की उन्नति के हेतु एक प्रस्ताव पेश होने वाला है। मालूम होता है कि श्री. जे. सी. चटर्जी ने लेजिसलेटिव असेम्बली की आगामी बैठक में सरकार को इस प्रस्ताव की सूचना दी है कि उन प्रदेशों में, जो स्वयम् भारतीय सरकार के आधीन हैं, बालिकाओं की शिक्षा की उन्नति के लिए एक काफ़ी रकम व कुछ

टिप्पणी व विविध विचार

वार्षिक आय मंजूर करे और इस के लिये पहिली बात यह कीजावे कि स्त्री शिक्षिकाओं के शिक्षण के लिए उच्चतम श्रेणी का एक महाविद्यालय खोलाजावे। आप का प्रस्ताव यह भी है कि एक कमेटी, जिस में अग्रगण्य महिलाएँ भी शामिल हों, इस विषय में पूछताछ करके रिपोर्ट करने के लिए नियत कीजावे।

बालविवाह-कानून के विरुद्ध सभाएँ

दक्षिण भारत में बालविवाह रोकने के आगामी कानून के विरोध में कट्टर मता-वलंबी हिन्दुओं की कई सभाएँ हुई हैं। विरोध के कारण कट्टरपन व अन्ध विश्वास पर स्थित हैं जिन्हें कि वे शास्त्र व धर्म के नाम से पुकारते हैं। ऐसी ही एक सभा में कहा गया कि “ऐसे कानून को अभी लेना भी आवश्यकता नहीं। ऐसे कानून जो सिर्फ़ उन आदमियों के द्वारा बनायेगें जिन पर ऐसी धुन सवार है और जो लोकमत व विश्वास के समाना-कूल नहीं हैं निष्फल होते हैं।” दूसरा कारण यह है कि अंग्रेज सरकार धार्मिक विषय में तटस्थ रहने के लिए वचनबद्ध है। वे पश्चिमीय व आर्य विवाह में तुलना करते हैं और कहते हैं कि “पहिले के अनुसार विवाह एक परस्पर का वचनबद्ध संबंध है किन्तु दूसरे के अनुसार विवाह एक चिरस्थायी व पवित्र संबंध है जो मृत्यु से भी नहीं टूट सकता। उन्हें संदेह है कि ऐसा कानून बनाने से अपने प्राचीन रीति रिवाज मिटजावेंगे व स्मृति व शास्त्रों की धाराओं का उल्लंघन होगा। हम लोग जिनका यह विचार व समझ है कि बाल-विवाह को रोकना अत्यावश्यक है इस बात की परवाह नहीं करते कि पश्चिम में या किसी अन्य देश में वर्तमानकाल में विवाह संबंधी क्या रूढ़ियाँ हैं। हमारे विचार तो आकर्षित हैं केवल उस क्लेश व दुःख की ओर जो हम देखते हैं तथा दो नन्हें बच्चों को विवाह की कड़ी वेड़ी में जकड़ करके अन्याय करने की ओर, जो वेड़ी “मृत्यु से भी नहीं टूट सकती”। बालक-बालिकाओं के बड़े बूढ़े कहलाने वालों को उन के चिन्ताहीन बाल्यकाल के सुख-प्रिय दिवस व उन की स्वतंत्रता अपहरण करने का क्या अधिकार है? उनकी शरीरावस्था क्यों नाश किये डालते हैं? उन्हें शिक्षा पाने का प्रसंग क्यों नहीं देते? उस समय जब कि उन्हें स्वयम् अपने माता पिता की देख भाल में रहने की आवश्यकता है, बच्चे पैदा-करने की व पारिवारिक जीवन की जवाबदारी उन के सिर क्यों मढ़ दी जाती है? यह कौन से शास्त्र व धर्म का कथन है कि भारतीय बालक-बालिकाओं पर यह क्लेश व दुःख सदा लादते ही रहना चाहिए? हम सब सहमत हैं कि इस विषय में लोकमत की वृद्धि होनी चाहिए, और क्या यह अच्छा न होगा कि ये कट्टर धर्मावलम्बी हिन्दू लोग ऐसी विरोध सभाएँ करने के बदले, यदि वे इस विषय में कानून बनाने देना नहीं चाहते और फिर भी बाल-

स्त्रीधर्म

विवाह के विरोधी हैं, लोकमत की वृद्धि करने के लिए यथा शक्ति प्रयत्न करें। तब इस विषय में कानून बने या न बने, यह कोई महत्त्व की बात नहीं रह जायेगी।

विज्ञप्ति

विमेन्स इन्डियन असोसिएशन की अवैतनिक सेक्रेटरी, श्रीमती मालती पटवर्धन ने निम्नलिखित विज्ञप्ति प्रकाशित करई है:—

“मैं ने सरकार की यह सूचना संवेद पढ़ी है कि श्री० डा० मुत्तूलक्ष्मी अम्माल ने सहायक शिक्षा कमेटी में काम करने की स्वीकृति दे दी है। भारत में सायमन कमीशन के पदार्पण करते ही विमेन्स इन्डियन असोसिएशन ने समाचार पत्रों में कमीशन की रचना का विरोध करते हुए यह प्रकाशित कराया था कि कमीशन की रचना भारतीय स्त्रियों की दृष्टि से अपमानकारी है। उस में यह दर्शाया गया था कि कमीशन के साथ उसकी रचना का विचार करते हुए सहकारिता नहीं की जा सकती। डा० मुत्तूलक्ष्मी अम्माल ने असोसिएशन के एक उप-सभापति के नाते इस विज्ञप्ति पर अपने हस्ताक्षर किए हैं। बाद में भी मद्रास प्रांतीय लेबिस-लेटिव कौन्सिल में सायमन कमीशन पर वादविवाद के समय उस के बॉयकोट (Boycott) के पक्ष में उन्होंने अपना मत दिया था। तब से कमीशन की ओर अपने विचार में परिवर्तन करने के लिये कोई नई घटना नहीं घटी है। डॉ० मुत्तूलक्ष्मी अम्माल ने किसी भी निजी कारण से अपना मत बदल दिया होगा तो भी उन्हें इस विषय में, कि असोसिएशन की कार्य-कारिणी सभा की अनुमति बिना सायमन कमीशन की मातहत कमेटी में काम करने की क्यों स्वीकृति दी, खुलासा करना चाहिए। कार्यकारिणी सभा में डॉ० मुत्तूलक्ष्मी अम्माल का जो स्थान है उस के कारण लोगों में यह विचार पैदा होने का भय है कि कमीशन के साथ सह-कारिता के लिए इस असोसिएशन ने मंजूरी दे दी हो, इसलिए लोगों की इस गैर समझ को दूर करने के लिए क्या कार्रवाई करना उचित होगा इस पर विचार करने के हेतु कार्य-कारिणी सभा से परामर्श किया जा रहा है।”

TAMIL

இந்திய நாட்டின் உயிரற்ற வாழ்வு

[ஸ்ரீமான் ஜே. கிருஷ்ணமூர்த்தியவர்கள் இந்தியாவின் முன்னேற்றத்தைக் கருதி அளித்த திருவாக்கு.]

சுதந்திர வாழ்விற்கு உண்மை விரோதி:—அகப் பொருளாகிய ஆன்ம வாழ்வின் சுதந்திரத்தையும் புறப்பொருளாகிய வெளியுலக வாழ்வின் சுதந்திரத்தையும் ஒன்றிவிடுத்து மற்றொன்றைப் பிரிக்க முடியாது. மனித வாழ்வென்பது ஒரு குறித்த நாட்டினுடைய வாழ்வைக்காட்டிலும் விரிந்தது; மேலானது. ஆதலால் ஒரு நாடானது தன்னுடைய வாழ்க்கைக் கிராமத்தை மனித வாழ்வின் ஆழ்ந்த கருத்துக்களுக்கும் நியதிகளுக்கும் ஏற்றதாக அமைத்துக்கொண்டால் மாத்திரமே உண்மையான சுதந்திரத்தை அடையக்கூடும்; அடையவும் அடையும். இப்படிப் பார்ப்போமானால் உலகத்தில் தற்காலம் உண்மையான பூரண சுதந்திரம் வாய்ந்த நாடு எதுவுமே யில்லை; எங்கு பார்த்தாலும் சுதந்திரம் என்பது ஏறக்குறைபத்தான் உள்ளது. ஆனால் எங்கெல்லாம் ஒரு நாட்டின் அரசாங்க முறையில் சுதந்திரம் ஏற்பட்டிருக்கின்றதோ அங்கெல்லாம் மனித வாழ்வினும் மொஞ்சம் சுதந்திரம் இருக்கின்றது; அலிதாவது, மனிதவாழ்வானது சிறந்து, அழகுடன் மலர்வதற்கு இடையூறுகள் உள்ள கட்டுப்பாடுகள் அதிகமாக விருப்ப தில்லை. நமது சொந்த அறிவை உபயோகிக்காமல், இது வெகு நாளாகக் கையாண்டு வந்த சம்பிரதாயம் அல்லது பழக்க வழக்கம், என்று ஒன்றைச் செய்யும் மனப்பான்மையே சுதந்திர வாழ்வின் உண்மையான விரோதி: உயிரற்று உலர்ந்து போன பழங்காலத்துக் கோட்பாடுகளால் தற்கால வாழ்வை வளரவிடாமல் கட்டுப்படுத்தி அடிமையாக்கும் மனப்பான்மையே சுதந்திர வாழ்வின் உண்மையான விரோதி. பழங்காலத்துக் கோட்பாடுகளும் சம்பிரதாயங்களும் நமது இந்தியாவைக் கட்டுப்படுத்தி மூர்கப் போகும் வண்ணம் துணைச் செய்வதுபோல உலகத்தில் வேறு எந்த நாட்டையும் செய்பவிலலை. இந்தியாவிற்கு இப்பொழுது ஏற்பட்டிருக்கும் பெரிய கஷ்டம் இஃது ஒன்றே. இந்த ஒரு பெரும் சங்கடத்தைப் போக்குவீர்களானால் இந்தியாவை முன்னேற்ற மடைய விடாமல் தடுக்கும் இடையூறுகள் யாவும் சூரியனைக் கண்ட பனிபோல் மறைந்து விடும். மனித வாழ்வின் நியதிகளுக்கும் ஒழுங்கிற்கும் விரோதமாக யார்தான் செல்ல முடியும்? அதனை எமாற்ற ஒருவராலும் முடியாது. ஆன்ம வாழ்வின் கட்டுக்களி னின்றும் விடுதலை யடையாத எந்த நாடும் உண்மையான சுதந்திரத்தை அனுபவிக்க முடியாது. வெளியுலக வாழ்க்கையில் சுதந்திரத்தைப் பெற்ற போதிலும் அதிலும் பார்வைக்கு மாத்திரம் அழகான ஒரு பழம் போலிருக்கும்: உரித்துப் பார்த்தால் உள்ளெல்லாம் சொத்தையா யிருக்குமே தவிர வேறில்லை.

ஸ்திரீ தர்மம்

இது கேட்பதற்கு அருவருப்பாயிருக்கலாம்; ஆனால் வாஸ்தவமான உண்மை அதுவே; அதற்கேற்ப நடந்து கொள்வதும் கடினமே. இந்தியா தேசமானது பற்பல கஷ்டங்களினால் இந்த உண்மையைத் தானாக உணர்ந்து அதன் படி நடந்து கொள்ள வேண்டிய அவசியம் வந்து விட்டது. எத்தனை கஷ்ட நிஷ்டைகள் நோர்ந்தாலும் அவற்றால் பரிசுத்தமடைந்து பாரதமாதாவானவள் மென்மையடையாள் என்பது நினைவம். பாரத மாதாவின் ஆத்ம சக்தியானது மஹாத்மாவை ஆத்ம சக்தியாகும்; ஆனால் அவள் இப்பொழுது பெரிய சங்கிலிகளால் கட்டுப்பட்டு, ஒன்றும் செய்யமுடியாமல் தவிக்கின்றாள்! அந்த சங்கிலிகளை அறுத்து அவளை மாத்திரம் விடுவிப்பார்களானால் உலகத்திலுள்ள நாடுகள் ஒன்றுமே தனக்கு நிகரில்லை என்று சொல்லத்தக்க வலிமையோடும் பெருமையோடும் அவள் விளங்குவாள். பாரதமாதாவானவள் புத்தூயிர் பெற்று எழுவாளானால் இந்த உலகம் முழுவதற்குமே புதியதோர் உற்சாகத்தையும் அளிப்பாள் என்பது நிச்சயம். நமது இந்திய நாட்டிலே நமது முன்னோர்கள் நமக்கு அற்புதமான ஆத்ம ஞானத்தைத் தேடிவைத்திருக்கின்றார்கள். இருந்தும் என்ன? நம்மிடமிருக்கும் ஒரு குறைவினால் அது வெல்லாம் ஊசிப்போய் உபயோகமற்றுப் போயிற்று. அந்தக் குறை யென்ன வெனில், எத்தகைய ஆசான்களையும் பயன்படுத்திப் பசுமையாக்கும் மனோபாவத்தை நாம் இழந்தோம்; அல்லாவது நமது வாழ்வில் பிறர்நலம் கருதும் தன்மையும், பிறர்மேல் உண்மையான அன்பும் இல்லாமற் போயின. தொன்று தொட்டு வழங்கிவந்த கோட்பாடுகளில் நம்மைத் தற்காலம் பலமாக கட்டுப்படுத்துவது எது வென்று பாருங்கள்! சுயநலமும் கொடுமைமே பற்பல சம்பிரதாயங்களாக உருவெடுத்து நிற்கின்றன! பாலிய விவாகமும், விதவைகளுக்கு இட்ட இரக்கமற்ற இடைபூதங்களும், பொதுவாக ஸ்திரீகளை நடத்தும் முறையும், தீண்டாமை என்ற கொடிய வழக்கமும் இவை யெல்லாம் என்ன? மனித வாழ்விற்கு இன்பத்தையும் சமரசத்தையும் அளிக்க வல்லதல்ல உணர்ச்சிகள் யாவையும் நமது உள்ளத்தினின்றும் அசுக்கிப் பிழிவின்ற வழக்கம் வழக்கம் என்று சொல்லப்படும் கட்டுப்பாடல்லவா? இனி ஜாதி வித்தியாசம் என்று சொல்வது தான் என்ன? அது மனிதர்களுடைய சுயநலத்திற்கு ஆதாரமான ஓர் ஏற்பாடே யன்றி வேறில்லை. ஒரு மனிதன் மற்றொரு மனிதனைக் காட்டிலும் வேறாவை வென்றும், மற்றவர்களைக் கில்லாத ஒரு பெருமையும் உண்மையும் தனக்கு உண்டு என்று நினைத்து ஆளத்தப் படுவதற்கும் ஒரு ஏற்பாடாக இருக்கின்றதே பொழிய வேறில்லை. இவையெல்லாம் இன்னும் இவை போன்ற பலவுந்தான் நாம் நமது முன்னோர்களிடமிருந்து பெற்ற செல்வமாகப் பாாட்டில் பாதுகாத்து வருகின்றோம். இவைகளுக்கிடையே பார்த்தினால்தான் நாம் நசுக்கப்பட்டு வருந்துகின்றோம். ஆனால் நமது முன்னோர்களிடமிருந்து பெற்ற செல்வம் இது மாத்திரமல்ல. அவர்கள் நமக்கு வைத்துப் போன செல்வத்தின் அழுவிப்போன பாகமாகும் இது; அனைத்து சாம்பளாய்ப்போன பாகம் இது. இந்த சாம்பளான பாகத்திற்கும் அடியிலே ஜ்வலிக்கும் கொண்டு இருப்ப

இந்திய நாட்டின் உயிற்ற வாழ்வு

பதுதான் நமது இந்தியா நாடு பெற்ற பெருஞ் செல்வம். பந்தங்களினின்றும் விடுதலை யடையவேண்டு மென்ற ஆவலும் அதனை அடைய வல்ல ஆற்றலும் ஆகிய ஆத்மஞானச் செல்வமாம். இந்தியர்களுடைய உள்ளத்தில் இது நன்றாக வேருன்றியுள்ளது. இந்தியாவின் ஆத்மஸ்வரூபத்தை மறைத்து அதனைத் தோன்ற விடாமற் செய்யும் களங்கங்களைப் போக்குவீர்க ளாயின், பற்றின்மை என்ற ஆழ்ந்த குணமும் நித்தியப் பொருளைப்பற்றிய ஆழ்ந்த உணர்வும் இன்னும் அழியாமல் உயிருடன் உள்ளே இருக்கக் காண்பீர்கள்.

இந்தியாவின் உள்ளத்தில் இவ்வாறு விளங்கும் ஆத்ம சக்தியைத்தான் தற்காலம் புத்தூயிர் கொடுத்து எழுப்ப வேண்டி யிருக்கிறது. இந்த ஆத்ம சக்தி விடுதலை யடைந்து வெளிப்படுமானால் உலக முழுதும் ஒரு புது உணர்ச்சி உண்டாகும் அற்புதத்தை நாம் கண்ணாகக் காணலாம். அத்தகைய ஆத்ம சக்தியினால் ஆதாதது ஒன்றுமே யில்லை. அதுமாத்திரம் விடுபடுமானால் அதை எதிர்த்து நிற்க எதனுலாமாகாது. இந்தியாவின் அரசாங்க விஷயத்தில் சர்வசாதாரண மாக எதிர்த்துநிற்பதைக் கொண்டு வந்து விடுவதோடுங்கூட, இந்தியா தேசமானது எந்த மேலான வாழ்விற்குக் காத்துக் கொண்டிருக்கின்றது என்று நான் நம்புகிறேனோ,—அல்லாவது, உலக முழுதும் ஆத்ம ஞான ஒளியை எச்சக்கூடிய ஆத்ம ஞான சூரியனாக விளங்கும் உத்தமமான வாழ்வை இச்சாமாத்திரத்தில் அடையச் செய்யும் என்பது—அந்த மேலான வாழ்வு நிச்சயம் நடைத்து விடும்.

இத்தகைய பெருவாழ்வை இந்தியாவானது அடையுமாறு அதனை எழுப்புவதற்கு நாம் செய்ய வேண்டியது என்ன? முதலாவது நமது வழக்கையில் உண்மை விளங்க வேண்டும்; நமது குற்றம் குறைகளை ஒளிக்காமல் நோக்கப் பரிசோதிக்கும் மனப்பான்மையை அடைய வேண்டும்; இவ்வாறு தெளிவாய் ஆராய்ந்து பார்த்துதனால் அந்தக் குற்றங் குறைகளைப் போக்கவேண்டும். என்ற தணிக்க முடியாத தாகம் வேண்டும்; பிறகு அதனால் என்ன கஷ்டம் வந்தாலும் சரி, நம்முடைய வீட்டையே நாம் ஒழுங்குபடுத்தித் தீர்மானமான ஒரு முயற்சி செய்யவேண்டும்; அவசியமானால் பழைய கட்டுப்பாடுகளை உதறித் தள்ளித் தற்கால உணர்ச்சியை மேலாக மதித்துப் புதியவாழ்வை ஏற்பாடு கொள்ள வேண்டும். நம்மைக் கட்டியிருக்கும் களமான சங்கிலிகளை இழுத்துக் கொண்டே அவை வைப்பதற்கு காலம் போய்விட்டது. நமது தினசரி வாழ்வில் பிற நாட்டார் கண்டு நகைக்கக் கூடிய அம்சங்கள் இறப்பது இழிவு என்று உணர்வேண்டும். நமது குற்றங்குறைகளை உலகத்தின் கண்கள் பார்த்துக் கொண்டு அவற்றை ஆதாரமாகக் கொண்டு நம்மைப் பற்றி அழிப்பொய்யப்படும் சமயத்தில் நாம் மாத்திரம் கண் மூடித்தனமாய் வீண் ஜம்பம் பேசிக்கொண்டிருப்பதில் என்ன பயன்? கருங்கச் சொத்துமிடத்து நமது இந்திய நாட்டின் வாழ்வை மனித வாழ்வின் உண்மையான போக்குடன் இசையும்படி முழுதும் மாற்றவேண்டும். அப்படி மாற்றுவதற்கு நாம் எல்லோரும் முன்வந்தால்தான் இந்தியாவுக்கு உண்மையான விடுதலை ஏற்படும்.

ஸ்திரீ தர்மம்

நாம் மேனாட்டாரிடத்திலிருந்து தெரிந்து கொள்ள வேண்டியது : இந்த வேலையை நாம் சரியாகச் செய்வதற்கு மற்றநாட்டார்களிடமிருந்து நாம் தெரிந்து கொள்ளவேண்டிய அம்சங்கள் அநேகம் உண்டு. பிறரிடத்திலிருந்து நாம் கற்றுக் கொள்வதா என்ற கர்வம் நமக்கு வேண்டாம். ஸ்தூல வாழ்க்கையின் சுதந்திரம், ஒழுங்கு, மனிதர்களுடைய உழைப்பைக் குறைக்கும் யந்திரங்கள், ஜன சமுதாய வாழ்வில் சுதந்திரம், ஒவ்வொரு நல்ல காரியத்திற்கும் பலர் ஒன்று கூடி உழைத்தல், பிறருடன் கௌரவமாக ஒத்துழைத்தல், தன்னலங் கருதாமல் தன் கடமையை நிறைவேற்றுவதல், இம்மாதிரியான பல நல் வழிகளை நாம் மேனாட்டாரிடமிருந்து கற்றுக்கொள்ள வேண்டும். நம்மை நாம் சீர்திருத்திக் கொண்டு குற்றங்களுகளைற்ற வாழ்வை அடைய வாஸ்தவமாக ஆவல் கொள்வோமானால் பிறரிடத்திலிருந்து அவசியமான விஷயங்களை கற்றுக்கொள்வதற்குத் தயாராயிருப்போம்; சங்கோஷப்படுவோம். நாம் கற்றுக் கொள்ள வேண்டியதைக் கற்றுக் கொண்டபிறகு, பிறருக்குப் போதனை செய்யத்தக்கவர்களாவோம். ஏனெனில் ஆத்மஞானத்தைப் பெற்று விழித்து எழுந்திருக்கும் இந்தியாவானது, தற்பொழுது மேனாட்டாருடைய புத்திக்கு எட்டாத பல உண்மைகளைப் போதிக்க முடியும். ஸ்தூலவாழ்வானது நமது கண்ணுக்குத் தெரியாமல் மறைந்துள்ள விரிந்ததோர் ஆத்ம வாழ்வின் கட்டுக்கு உட்பட்டது என்ற மேலான உண்மையை, நாம் மற்ற நாட்டார்களைக் காட்டிலும் விசேஷமாக உலகத்தாருக்கு எடுத்துக்காட்ட முடியும். ஆனந்தம், சுகம் என்பது பற்பல பொருள்களின் உடைமையால் வருவதன்று. ஆனால் நமக்குள்ளிருக்கும் ஆன்ம வாழ்விற்கும், நமது வெளியுலக வாழ்விற்கும் உள்ள ஒரு இரையினனும் பொருத்தத்தினாலுமே உண்டாகக் கூடியது என்ற விசேஷமான உண்மையையும் நாம் உலகத்தார்க்கு மற்ற நாட்டினரைக்காட்டிலும் நன்றாக எடுத்துக் காட்டலாம். ஆனால் இத்தகைய உண்மைகளை மற்றவர்களுக்குப் போதிப்பதற்குத் தகுந்த அதிகாரமும் யோக்கியதையும் நாம் அடைதல் வேண்டும். அந்த யோக்கியதை நமக்கு எப்பொழுது வரும் என்றால், எப்பொழுது நாம் நமது தேசிய வாழ்வின் ஒவ்வொரு அம்சத்தையும், பழங்காலத்துக் கொட்பாடுகளுக்கும் ஆசானை எழுக்கும் ஒத்து இருக்கிறதா இல்லையா என்று பார்க்காமல், அது நமது சொந்த புத்திக்கும், தற்காலத்தில் நமக்கு இருக்கும் உயர்ந்த உணர்ச்சிகளுக்கும் இசைந்துள்ளதா, இல்லையா என்று பார்க்கின்றோமோ, அப்பொழுதுதான் நாம் உலகத்தார்க்கு எடுத்துப் போதிக்கத் தக்கவர்களாவோம். இந்தியா தேசமானது உண்மையாக விடுதலை யடைவதற்கு மிகவும் அவசியமான முதற்படி இதுவே, என்பது எனது எண்ணம்.

S. ராஜம், B.A., L.T.

விவாஹவயதை உயர்த்துவானேன்?

வெகு காலமாக நம் ஹிந்து சமூகத்தில் நடைபெற்று வரும் பால்ய கிவாக மென்ஹங் கெட்ட வழக்கமும், அதனாண்டாகும் எண்ணிலடக்காத அநர்த்தங்களும், முக்கியமாக நம் பெண்மக்கள் அடைந்திருக்கும் கடினதசையும் எல்லாரும் நன்குணர்ந்த விஷயம். இந்த பால்ய விவாஹம் நடுவில் உண்டான கெட்ட வழக்கமே. ஆதியில் இது கிடையாது. அதற்கு ஆதாரம் நம் கண்முன்னேயே நடந்து வரும் இந்த விவாஹங்களின் மந்திரமே. அந்த மந்திரங்களின் அர்த்தத்தைக் கவனித்தால் அது பெரியவனான ஒரு பெண்ணுக்கும் பிள்ளைக்கும் சொல்ல வேண்டிய மந்திரமேயாகும். ஆனால் அந்த அர்த்தத்தைக் கவனிக்க வேண்டிய பாஷா ஞானம் அநேக புருஷருக்கே இல்லை யென்றால் கேவலம் ஸ்திரீக்கேது? பாஷா ஞானமு மில்லை; அர்த்தத்தை அறிய முயலும் ஆவலு மில்லை. பால்ய விவாஹம் மிகக் கெடுதலென்றும், அதனால் வரும் தீமைகளைப்பற்றியும் அதை அடியோடு ஒழிக்கவேண்டுமென்றும், அனேகச் சீர்திருத்த சங்கத்தார் ஆங்காங்கு சபை கூட்டி மேடைகளில் ஏறிப் பேசியும், பத்திரிகைகளுக்கு எழுதியும் என்னென்னமோ செய்து பார்த்தார்கள். ஆனால் எதிர் ஜாமீன் வாங்கும் ஆசையாலோ, வழக்கம் வழக்க மென்று வழக்கத்தை மாற்ற முடியாமையாலோ, எப்படியோ ஒருவரும் பால்ய விவாகத்தை நிறுத்த முன் வரவில்லை. ஒற்றுமைக் குறைவினால் ஒருவருக் கொருவர் பயந்து துணிவடையா திருக்கிறார்கள். இவர்களுக்குத் துணியைக் கொடுக்க எண்ணியும், பால்ய கிவாஹத்தால் ஏற்படும் கொடுமைகளை வரவரப் பார்க்கச் சகிக்காதபடி யிருப்பதாலும் முன்னொரு காலத்தில் எப்படி உடன் கட்டை ஏறுதல் என்று சகிக்க வொண்ணக் கொடுமைபை முன் வந்து நிறுத்தி நம் சமூகத்திற்கு ஒரு அபவாதத்தை நீக்கி வைத்தார்களோ, அதுபோல இப்போதும் இந்தக் கொடுமையான பால்யவிவாகத்தை அடியோடகற்ற ராய்ஸாஹிப் ஹரிசிவாஸ் சாரதா அவர்கள், ருமார கங்கானந்த லலிதாஹா, லாலா ஜபதியாய், ஸர் புருஷோத்தமதாஸ் தாகூர்தாஸ் இப்பேர்ப்பட்ட அநேகர் கூடி காரணயம் பொருத்திய கவர்ன்மெண்டாருக்கு அவ்வப்போது அப்பீல் செய்து இருக்கிறார்கள். நம் தென்னிந்தியாவுக்கு நமக்குப் பிரதிரிதியாய் நம் சகோதரி டாக்டர் முத்துலக்ஷ்மியம்மாள்வர்கள் கொஞ்ச நாட்களாக, 'பெண்களுக்கு விவாஹம் பதினாறு வயதிற்குள்ளும், பிள்ளைகளுக்கு இருபத்தொன்று வயதிற்குள்ளும் செய்யக் கூடாது, அப்படிச் செய்பவருக்கு அபராதம் அல்லது தண்டனை விதிக்கப்படும்' என்று ஒரு சட்டம் தயார்செய்து கொண்டு, சில மாதங்களாய் கவுன்ஸில் மீட்டிங்கில் பேசிவந்தார். அக்காலம் நம் தென்னிந்தியாவிலும், இந்தப் பட்டணத்திலும் அநேகர் ஆங்காங்கு கூடி எதிர்க் கட்டி பேசி வந்தார்கள். அப்படியெல்லாம் பேசியும், 'முயற்சியுடையோர் இகழ்ச்சியடையார்' என்றபடி

ஸ்திரீ தரிசம்

எதோ எடுத்தகாரியத்தை மேன்மேலும் பெரிப்பேசி, கடவுளருளாக இந்தக் கவுன்ஸிலில் இது விஷயமாய் திருத்தியுண்டாக்கி ஜபமடைத்தார் என்பதைச் சொல்ல நான் மிகவும் சந்தோஷமடைகிறேன். இந்தப் பதவி வில் சிறைவேதியைப் போல் மேல் இடம் கவுன்ஸிலில் சிறைவேதினையுடைய கடவுளைப் பிரார்த்திப்போமாக. இந்தம்மாளுக்குப் பக்கபலமாக காண்போம். இது விஷயமாய் முயற்சி செய்து ஜனங்களுக்கு அதனுண்டாகப் போகிற நன்மைக்காக எடுத்துப் பேசினால் எவ்வளவு நன்றாக இருக்கும்! அதுவின் பரிணாமம் தன்மையில் தானே மண்ணைவாழிப் போட்டுக்கொள்வது போல் நம் ஸ்திரீ கணிலேயே சிலர் கூடி எண்டபடி பெல்லம் எதிர்வாதம் பேசினார்கள். இது நம் ஸ்திரீ சமூகத்திற்கு ஓர் இழிவும், பிறருக்குப் பரிஹாஸத்திற் கிடமுமாகும். நிற்க, பெண்களுக்குப் பதினாறு வயதிற்குள் விவாகம் நடத்த கூடாதென்ற சட்டம் விந்து விட்டால் என்னென்ன அனுகூலங்கள் உண்டாகுமென்பதைப் பற்றி சற்று யோசிப்போம்.

முதலாவது :—பதினாறு வயதிற்குட்பட்ட குழந்தைக் கைம்பெண்களைக் காணும் விருக்கலாம். ஆஹா! அஃது எவ்வளவு நன்றாக இருக்கும்! பதினாறு வயது வரைக்கும் நம் குழந்தைகள் ஒருவர் விட்டாமல் எல்லோரும் ஒடி ஆடி எங்கு வேணுமானாலும் தாராளமாய்ப் போகவும், படிக்கவும், பாடவும், இப்படியாக பதினாறு வயதளவாகிலும், தாராளமாய்க் காலத்தைக் கழிப்பதைப் பார்க்க எவ்வளவு நன்றாக இருக்கும்! அப்படி ஒருகாலம் வரப்போகிறதா? கவலை யின்றி நம் பெண் குழந்தைகளுக்கும் ஆண் குழந்தைகளைப் போலச் சம்சாரக் கவலை யின்றி பதினைந்து, பதினாறு வயது வரையிலாவது சந்தோஷமாய் அவர்கள் காலத் தைக் கழிக்கக் கூடிய காலம் வரப்போகிறதா? எனக்குள் சந்தேகமாயிருக்கிறது. அந்தோ! இதிகாறம் நம் பெண்குழந்தைகளில் பெரும்பாகம் விளையாடுவதும் தங்களை அலங்கரித்துக் கொண்டு கலியாணம் முதலிய விசேஷங்களிற் சென்று களித்தும் இருக்க, சில குழந்தைகள் மட்டும் தங்கள் தாய் தந்தையர் புத்தியில்லாமல் அவசரப் பட்டுச் செய்து வைத்த கல்யாணத்தால் நேர்ந்த விதவா பட்டத் தைத் தடுக்க மாட்டாமல் ஏற்றுக்கொண்டு, தாங்கள் கண்ணெடுத்தும் பார்த்திராத இறந்த கணவன் பொருட்டு அந்தக் குழந்தைப் பருவத்திலேயே மற்ற பெண் களுடன் அவர்களைப் போல் தாராளமாய் விளையாடவும், நல்ல புடவை கட்டிக் கொள்ளவும், நகை போட்டுக் கொள்ளவும், புஷ்பஞ்சூட்டிக் கொள்ளவும் கூடாது என்று பலரால் சொல்லிக் கொடுக்கப்பட்டு விட்டுக்குள்ளேயே அடைக்கப்பட்டு எல்லாம் பட்டு வருவதுடன் தங்களைப் பலருங் கூடி, பலவிதமான நிந்தனைகளையும் வேலை சொல்லுவதையும் பொறுமையுடன் கேட்டுக் கொண்டு அது பவித்தா வருங்காலம் எண்ணி முடியாதா? எட்டிலடங்காது. நல்ல வார்த்தை கிடையாது; நல்ல துணி கிடையாது; நல்ல சோறு கிடையாது; அவைகள் படுங் கஷ்டத்தைக் கொஞ்சத்திற் கொஞ்சமாவது குறைக்க (அதி சின்ன வயதிலாவது கஷ்டம் வராமலிருக்க) எல்லோரும் முயலுங்கள்.

விவாஹவயதை உயர்த்துவானேன்?

இரண்டாவது :—பால்மணம் மாறாத சின்ன வயதுப் பெண்ணும் எருமைக்கடா போன்ற பொக்கைவாய்க் கிழங்களும் கலியாணம் செய்து கொள்வதைக் காணும் விருக்கலாம். இந்தச் சின்னப் பெண்ணைக் கிழவனுடைய பணத்திற்கு ஆசைப்பட்டு அவளிடம் தள்ளும் கொடுமையான பெற்றோர்களுக் கும், எவ்வளவு வயதானாலும் குழந்தைகள் ஏற்கெனவே இருந்தாலும் சரி, ஒரு மனைவி இருந்தாலும் சரி, இன்னமும் சிற்றின்பத்தி லீடுபட்டு மயங்கி வெட்கங் கெட்டு புதுவேஷ்டி கட்டிக்கொண்டு 10 வயதுப் பெண்ணை 3-வது அல்லது 4-வது தாரமாகக் கொள்ளவும், அவளுடன் மணையில் உட்காரவும் லஜையை யில்லாமலிருக் கும் நம் புருஷர்களுக்கு என்னைக்குத்தான் புத்தி வருமோ? நிற்க, அந்தப் பெண்ணை 2-ந்தாரம் 3-ந்தாரம் ஆண்படியால் கலியாணமான மறுதினமே தன்னு டன் அழைத்துப் போகிறார்கள். பணத்தை வாங்கிக் கொண்டு விற்றுவிட்ட படியால் பெற்றோர்களும் விட்டுவிடுகிறார்கள். புலிவாயில் அகப்பட்ட புள்வாய் அஃதாவது மான்போல்,--ஆனால் புலிவாயில் அகப்பட்டால் உடனே அது கொன்று தின்றவிடும். இதைவிடப் பன்மடங்கு அதிகமாய் மிருக விச்சையோடி ருக்கும் தடியனிடம் தனித்துவிடப்பட்ட--அந்தப்பெண் படுமபாடு நம்மால் எழு தவும் முடியாது; யோஜித்தாலும் புரியாது. நிற்க, இரண்டாந்தாரம் கொள்ள விரும்புவோன் ஒரு விதந்துஸ்திரீயைத்தான் விவாகம் செய்துகொள்ளலாம் என்று ஏன் சட்டம் கொண்டுவரக்கூடாது? இந்த சட்டத்தையும் நம் சகோதரி டாக்டர் முத்துலக்ஷ்மி அம்மாள் கொண்டுவருவார்களென நம்புகிறேன். அஃது எவ்வளவு நன்றாக இருக்கும்! இருவருக்கும் இரண்டாம்மண மென்றால் கேட்கவும் பார்க்கவும் நன்றாக இருக்கிறது.

மூன்றாவது :—சின்னவயதிலேயே அதாவது 10, 12, வயதுப் பெண் கள், வெல்லம் தின்ற புருஷப் பையனுக்கும், வெடு வெடுப்பான மாமியா ருக்கும், கோள் சொல்லும் நாத்தனார்மார்களுக்கும், தனக்குச் சரியாய் வேலை பார்க்கும் ஒப்படிக்கும், இன்னமுள்ள மைத்துனப் பிள்ளைகள், மாமனார், புக்ககத் துப்பாட்டி, அந்தை முதலிய பட்டாளங்களுக்கும் நடுவில் அகப்பட்டு தானுக் கும் அகப்படாமல் தாழ்ப்பாளுக்கும் அகப்படாமல் படுங் கஷ்டத்தைக் காணும் விருக்கலாம். இந்தமாதிரி புக்ககத்துச் சேனைகளுக்கு மத்தியில் அகப்பட்டுக் கஷ்டப்படுவது சாதாரணமாய் அணிபந்தமான லுரிந்து குடும்பம் எல்லாவற்றிலும் உள்ளதுதான். குடும்பம் சேர்ந்த பெரிதாயிருப்பது தப்பென்று நானிங்குக் கூற வரவில்லை. என்ன நாட்டுப்பெண் கொஞ்ச வயதாகி பருத்தறியும் வயது வந்தவளானால், மாமியாரிடம் எப்படி நடந்து கொள்ள வேண்டும், புருஷ னிடம் எப்படி நடந்து கொள்ள வேண்டுமெனத் தெரிந்து நடக்கண்டும். அது யின்றி 10, 12 வயதில் செல்லும் பெண்ணுக்கு என்னதான் தெரியும்? அது குழந்தை, அதற்கு என்ன தெரியுமென மாமியார் என்னுடைய இல்லை. அவரைத் தன் பெண்ணைப் போல் வேறு ஒருத்தி பெற்று, அருமையாய் தான் வளர்த்திருப் பாளென என்னுடைய மில்லை. அந்தக்குழந்தையை தனக்குச் சரியாய் எதிராய்ப்

67

ஸ்திரீ தர்மம்

பாவித்து அஃது எவ்வளவு வேலை செய்தாலும் திருப்தியாகாமலும், என்ன வேலை செய்தாலும் தப்புக் கண்டு பிடிப்பதும் அதைப் பிள்ளையிடம் சொல்லிக் கொடுத்து அவளை அடிக்கச் சொல்லி வேடிக்கை பார்ப்பதும், இன்னும் அந்தப் பெண்ணிடம் தன் பிள்ளை அருமையாய்ப் பேசுவதைக் கண்டு விட்டால் அது தாங்காமல் பொறுமை கொள்வதுமாய் மாமியார் இருப்பாள். நாத்தனார்கள் இந்தப்பெண் செய்யுங் காரியங்களைக் கவனித்துத் தாயாரிடம் அவ்வப்போது சொல்லிக் கொடுப்பார்கள். இந்த வாழ்க்கையில் இப்பெண்குழந்தைகளுக்கு எவ்வளவு சுய மிருக்கும்?

இந்த அழகில் இந்தக் குழந்தை கர்ப்பம் தரிப்பாள். சாப்பாடுகூட சரியாயாகச் செல்லாவிட்டாலும் சரி, மாதமாக தாளாமலிருந்தாலும் சரி, வீட்டு வேலை எல்லாம் இவளுடையதே. இதோடு சில நாதிருஷ்டப் பெண்களுக்கு பிறந்த வீட்டில் நிச்சிதல்லாமலோ அல்லது சம்பந்திகள் சண்டையாலேயோ பிரசவத்திற்கும் புருஷன் வீட்டிலேயே இருக்க நேர்ந்து விடுகிறது. சாதாரணமாய்ப் புக்கத்திற்கு கஷ்டப்படும் பெண்களுக்குப் பிரசவகாலத்திற்கு முன் 2 மாதமும் பின்னால் 4 மாதமும் ஆகக்கூடி 5, 6 மாதம் வீடு ஏற்பட்டு புருஷன் கஷ்டமும் மாமியார் தொந்தரவுமின்றிப் பிறந்த வீட்டிலேயுட்பார்கள். அனாவமில்லாமல் ஏற்படும் போது பிள்ளை பெறும் வரையில் தேகத்திற்கும் மனத்திற்கும் வேலை கொடுப்பதால் பிரசவகாலத்தில் வராத குழந்தைப் பருவ தேகபலமும் சிரம பரிதாபமின்றி வேலை செய்து வந்ததால் உள்ள களைப்பும் சேர்ந்து பலமில்லாத நோவு தாங்காமல் அந்தப் பெண்படும் கஷ்டம் பகவானுக்குத்தான் தெரியும். ஏதோ டாக்டர் துரைசாஸி வந்து குழந்தையை எடுத்து அவளும் 'உங்க ஜாதி கெட்ட ஜாதி. என்ன கெட்ட வழக்கம் இது. இவ்வளவு சின்னப் பெண் பிள்ளைப் பெறுவதா' வென்று வைது விட்டுப் போகிறாள். ஏதோ அநேகம் பெண்கள் எலிக் குஞ்சு போன்ற குழந்தைகளைப் பெற்றுக் கொண்டு பிழைத்திருக்கிறார்கள். சிலர் சின்ன வயதில் கஷ்டப் பிரசவம் ஏற்படுவதால் மாணமடைகிறார்கள். குழந்தைத் தாய்பார்க்குப் பிறக்கும் இக்குழந்தைகளும் பாதிக்குமேல் பிழைப்பதில்லை. பிழைத்தாலும் வாலும் தோலுமாய்ப் பலனற்று வியாதிப் பிண்டமாய்த்தானிருக்கும். வெற்றுடம்புடன் வேலை செய்து வந்த நாட்டுப்பெண் கையில் குழந்தையுடன் அதன் வேலையும் சேர்த்துச் செய்துவரவேண்டும். இந்தக் கஷ்டமெல்லாலும், நின்றுபோகும்படி காலுண்டி கவன்மெண்டார் கருணை புரிவார்களாக.

மிஸ்ஸஸ் ஸாலிதீயம்மாள் துரையாமி.

சமரசாரக் குறிப்புகள்

காசி இந்து சபை கலாசாலையில் பிழைத்தாலும், ஏ. பி. கஷ்யப் மிஸ். பி. ஜி. கோஷ் என்ற சிபாட்டி முதல் வகுப்பில் தேர்வானதோடு எல்லா படிக்கும் மேல் முதல் பிதாபந்தைமும் கவனத்தார். இன்னும் வாசிக்க உத்தேசித்திருக்கின்றார். இவர் அக்கிடத்திலிருக்கும் திராசொரி சங்கத்தாரால் ஏற்பட்ட பெண்பாடசாலையில் வாலிவதும் போது. மெட்ரிக்ஸ்கோஷ் பரிசுஷயில் திற்புடன் தேர்ந்தவா. சில வருடங்களுக்குமுன் பெண்பிள்ளைகள், ஆண்பிள்ளைகளுக்குச் சரிசமமானாய் வசனட்டார்கள் என்கிற எண்ணமிருந்தது; அஃதவது என்பதற்கு திருஷ்டாந்தமாக இந்த அம்மை விளங்குகிறார்.

சென்னையில் மாதர் இந்திய சங்கம் முதலிய சங்கத்தார்கள் கூட்டிய ஒரு பெரும் கூட்டத்தில் ஸ்ரீமான் லாலா லஜபதிராய், சொன்னதாவது: இராஜபீர பிலைமை தேசாசார பிலைமையை விளக்குகின்றது. நமக்கு இராஜபீர சுதந்திரம் கிடைத்த போதுங்கூட அதை சிர்வகிச்ச வேண்டி. தேசாசாரத்தைச் சிர் திருத்த வேண்டி இருக்கிறது. பண்டைய கால வழக்கங்களைச் சட்ட சபை மூலமாய் நீக்க வேண்டுமெனத் தவிர வேற வழி இல்லை. இவ்விஷயத்தில் மதப் பிடிவாதத்தார் இப்போது சண்டையாகுதல் கிளப்பினாலும், பின்னுக்குச் சுதாமான மறை போன்ற பிரயோஜனம் கிடையாது. பெண் பிள்ளைகளை வயதான பிறகு கலியாணம் செய்யவேண்டுமென ஒரு பொது நுண் கருத்தை ஏற்படுத்தினார்கள்; சமயத்திற்குத் தடையடி வழக்கங்கள் மாறுவதை இத்தமாதச் சரித்திரத்தில் காணாம். இப்போது இருக்கும் வழக்க மெக்கி கற்கோட்டைக்கு வெளியே வாருங்கள். வார்த்தையால் மாத் திரம் தர்க்கித்து வருவதால் இந்தியாவைச் சாப்பற்ற முடியாது. இவைகளைப் பற்றி எறித்தால் போரட முடியாது. என்னுடைய தேசம் பிடிக்கவேண்டுமே, வந்தத சிபாபாங்களைப் பெருக்கு இலாபம் அடைக்கவேண்டும் எனப் போவாப் கொண்டுள்ள இராஜாங்கத்திற்கு உதவி கொட்டாமல் மதக்கலாம். இவ்விஷயத்திலும் நமக்குக் கஷ்டம் அதிகமிருக்கின்றது. ஐரோப்பிய அரசவை எல்லாம் எய்க்கும் விதத்தையாய் இருக்கின்றது. மற்ற தேசத்தார் குடித்துண்பதற் கிரையாவா காய் இங்கிருக்கிறோம்?

ஆகஸ்டி மாதம் நெருங்கி விடுகிறது. பாலிய விவாகத்தைக் குறித்து பொது ஜன அபிப்பிராயத்தைச் சோதிக்கும் கமிட்டியின் மெம்பர்கள் இன்னார் இன்னார் என்ற கவன்மெண்டார் இதுவரையில் வெளியிட வில்லை. லேடி டாக்டர் ஒருவரையும், ஸ்ரீமான். ஏ. ராமசாமி முதலியாரையும் குறிப்பிட்டிருக்கிறது. இது வெகு முக்கிய விஷய மாதலால் அக்கமிட்டியில் ஸ்திரீ மெம்பர்களையும் சரிக்குச் சரியாய் என் ரியமிக்கக் கூடாது என்பதற இந்த்மாதர்களுடைய கேள்வி. மேலும் இவர்கள் புத்திசாலிமூள்ள இந்துமாதர்களாய் இருக்கவேண்டும். ஏனெனில் குறுகிய மதாபிமானிகள், பொது நன்மைக்காக பிரேரணை செய்யப்

ஸ்திரீ தர்மம்

படும் சீர்நிருத்தங்களை யெல்லாம் தடுத்து மறுப்பார்கள். இவர்களையும் பொறுமைப்போடு கவனித்து பாலிய விவாகம் என்கிற கொடுமையை கமது காட்டிற் கருவறுத்துவிடப் பார்க்கவேண்டும்.

மகாத்மா காந்தி அவர்கள் சொல்லுவதைக் கவனியுங்கள் :—பாலிய விவாகம் கடத்தையிலும், எண்ணத்திலும் குற்றம். ஏனெனில் இஃது ஒழுக்கத்தைக் கெடுத்து, தேக விருத்தியைப் பாழாக்குகிறது. இதற்கு முகங் கொடுத்தோமானால் கடவுளுக்கும் ஸ்வராஜ்யத்திற்கும் வெகு தூரமாய் விலகி நிற்கின்றோம். பாலிகைகளான இளம் பெண்களுடைய வயதைக் கவனியாதவன் கடவுளை கவனிப்பவ னல்லன். இவ்விதம் தாழ் நிலையில் விழுந்தவர்கள் சுதந்திரத்தைப் பெற வழங்காட இயலார். இவர்கள் ஒருசமயம் அதைப் பெற்றாலும் சமூகப் பணிகள் அல்லர். ஸ்வராஜ்யத்திற்காக வழங்கிவை தென்றால் ராஜகீய நோக்கம் ஒன்றிலே வருவ தல்ல. மற்றும் தேசாசாரம், கல்விப் பரப்பு, ஒழுக்கம், தேசியச் சிக்கனம் முதலியவைகளை எல்லாம், சீர்பெற வேண்டி இருக்கிறது.

சென்னையில் நடந்த பீ. ஏ., பரீட்சையில் பூர்வீக கல்யாணிக் குட்டியும் மாள் இராஜதானிக்குத் தலைப்பில் வந்த விசேஷத்தை வாழ்த்திக் கொண்டாடுகிறோம். இந்த கிராமணி இதைத்தவிர இரண்டு தங்கப் பதக்கங்களையும் பரிசாகப் பெற்றிருக்கின்றார். இவ்வம்மை பெற்ற வாசுப்பால் இர்து மாதர் களுக்குத் தந்தாலும் வேண்டிய சுதந்திரத்தைக் கொடுக்கும் பொருட்டு அவர்களுக்காக உழைப்பார் என்பது எமது கம்பிக்கை. பழைய காட்களில் பெண்களுக்குத் தந்த சுதந்திரம் மறுபடியும் நிலை பெற்றோங்க ஆர்வமாய் வருக்கிறது.

மாதர் இந்திய சங்கத்தின் முக்கிய அங்கத்தினராகிய மிலிஸ் லக்ஷ்மண ராவ் அம்மான் திருநெல்வேலியில் ஆளாரி மேஜிஸ்ட்ரேட்டாய் நியமிக்கப்பட்டிருக்கிறார். இவ்வம்மை டில்லி சபாத்தில் நடந்த மாதர் மகாநாட்டுக்கு ஒரு பிரதிநிதியாய்ப் போனவர்; மேலமண்டி ஜூனியர் பரிபாலிப்பவர். ஸர். டி., மாதவ ராவ் குடும்பத்தைச் சார்ந்தவர்; மாதர்களுக்குச் சேரவேண்டிய பிதூராஜித ஆஸ்திக்குக் கருத்தடன் வேலை செய்பவர். இந்த உத்தியோகம் அவருடைய முயற்சிக்குக் கைகொடுக்கும் என்று கம்புகிறோம்.

பூர்வீகர், ஜே. ஸி. சட்டர்ஜி, என்பவர் அடுத்த இந்தியப் மாதர் சட்ட சபைக்கட்டத்தில் மாதர் கல்வியை முன்னுக்கு கொண்டு வரும் பொருட்டு, அவர்கள் மெண்டானை ஒரு பகுதி பணம் கொடுக்கச் செய்யவும், ஸ்திரீ உபாத்தியாயினி களுக்காக ஒரு கலாசாலை ஏற்படுத்தும்படியும் தீர்மானம் ஒன்றைப் பிரேரனை செய்கு கோட்டமன் கொடுத்திருக்கிறாராம். இதைப்பற்றி விசாரிக்க ஒரு கமிட்டி ஏற்படுத்தி, அதில் கருத்துள்ள மாதர்களைச் சேர்க்க வேண்டு மென்பது எமது கோரிக்கை.

தென் இந்தியாவில் மதாபிமானமுடைய இந்துக்கள் கூடிய அநேக கூட்டங்களில் பாலிய விவாக மசோதாவை சாஸ்திர மில்லை என்றும், ஐதிஹ்ய மில்லை என்றும் விபரீதக் கொள்ளையால் தடுத்துப் பேசுகிறார்களாம். “மசோதா

சமாதாயக் குறிப்புக்கள்

யாதொன்றும் அவசிய மில்லை என்றும், பொது ஜனக் கொள்கைகளுக்கும், ஐதிஹ்யத்திற்கும் மிகுதிப் பித்தம் பிடித்தவர்களால் ஏற்பட்டதாகவேன் அது பிரயோஜன மில்லை என்றும், பிரிடிஷ் துரைத்தனத்தார் மத விஷயங்களில் தலையிடுவ தில்லை என வாய் கனித்திருக்கின்றார் என்றும், இந்துக்களுடைய கலியாணத்தை ஐரோப்பிய ருடைய வழக்கப்படி கொண்டு வந்தால் பதிவிரதம், சாஸ்திர ஐதிஹ்யமெல்லாம் கெட்டுப் போகு மென்றும் பேசுகிறார்கள். கமக்கோ ஐரோப்பிய நாடு இன்னும் இதர நாட்டின் வழக்கத்தைப்பற்றிக் கவலை மில்லை. பாலிய விவாகத்தால் விளையும் கொடுமையையும், சிறு பிள்ளைகளை மணஞ் செய்யும் கொடும் பாவத்தையும் கவனிக்கின்றோம். சிறு பிள்ளைகள் பால்யத்தில் குழந்தைகளைப் பெறவும், அவைகளைச் சாப்பாற்றவும், அவ்வாறு கவலைப்படச் செய்து அவர்கள் சுய இர்சையைத் தடுப்பதற்குப் பெரியவர்களுக்கு என்ன நியாய மிருக்கின்றது? என் பிள்ளைகளுடைய தேக செலக்கியத்தைக் கெடுக்கவேண்டும்? என் அவர்களை வாகிங்க விடாமல் தடுக்கவேண்டும்? தள்ளையே சாப்பாற்றிக்கொள்ள முடியாத இளம் வயதில் இருக்கும்போதே குடும்ப பாரத்தை என் அவர்கள் தலைமேல் சுமத்தவேண்டும்? சிறுவர்களுக்கு வருத்தத்தைக் கொடுக்க எந்த சாஸ்திரத்திற் சொல்லி இருக்கிறது? பொது கல நோக்கத்தை விருத்தியாக்குகிறது வெகு நலம் என்பதே எமது கருத்து.

மாதர் இந்திய சங்கத்தின் காரியதரிசியாகிய, பூர்வீக மாலதீ பட்டவர்த் தன், பத்திரிகையில் பிள்வருமாறு வெளியிட்டிருக்கிறார் :—“ஸைமன் கமிஷனுக்கு அனுசாரணையாக ஏற்படுத்தும் வித்தியா கமிட்டியில் இருக்க டாக்டர் முத்துலக்ஷ்மி யம்மாள் ஒத்துக்கொண்டதற்காக விசுவப்படுகிறேன். ஸைமன் கமிஷன் இந்திய மாதர்களுக்கு ஓர் அவமதிப்பு என்று உறுதி கூறி அத்துடன் ஒத்த உண்மைய மாகட்டாம் என்று சொல்லி இருக்கின்றோம். டாக்டர் முத்துலக்ஷ்மி அம்மாள் அச்சங்கத்திற்கு உப காரியதரிசியானதால் அதிற் றையொப்ப மிட்டிருக்கிறார்கள். மேலும் சென்னைச் சட்ட சபையில் அக்கமிஷனைப்பற்றிப் பேசியபோது இந்த அம்மையார் அதை பகிஷ்காரம் செய்யும்படி வேண்டி கொடுத்திருக்கின்றார். அந்த அம்மை இப்போது அச்சங்கத்தின் அனுமதி இல்லாது பிறழ்ந்ததற்குக் காரணம் என்ன வென்று காட்டவேண்டி இருக்கிறது. அவ்வம்மையாருடைய சம் மதிபால் இந்து மாதர் சங்கமும் ஒத்து இருப்பதாக வதந்தி வர திருக்க இவ் விஷயத்தைப்பற்றி மாதர் சங்கக் கமிட்டியார் முன் தெரிவிக்கின்றேன்.”

TELUGU

వృత్తాంతములు : వ్యాఖ్యలు

జెనారెన్ హిందూ విశ్వవిద్యాలయపు ఎమ్. ఏ. పరీక్షలో అగ్రస్థానము

నారాణసి కాపురస్తురాలగు శ్రీమతి బీనాఘోష్ కన్యగారు హిందూ విశ్వవిద్యాలయపు ఎమ్. ఏ. పరీక్షలో, గణిత శాస్త్రమునందు మొదటి తరగతిలో తేరియుండుటయేగాక అందరికంటె ఎక్కువమార్కులు పొంది అగ్రస్థానము నలంకరించెను. ఇంతటితో ఆమెకు తృప్తికాలేదు. తిరిగి డి. ఎస్. సి. పరీక్షకు చదువబూనియున్నారు. పూర్వము ఈ ఘోష్ కన్యగారు థియసాఫికల్ బాలికా పాఠశాలలో విద్యార్థిగానుండి, మెట్రిక్యులేషన్ పరీక్షలోగూడ కీర్తితో తేరెను.

కొద్ది సంవత్సరములక్రిందను గూడ, హిందూబాలికలు, పాఠశాల, కళాశాల, విశ్వవిద్యాలయ పరీక్షలలో బాలురతో సరిసమానముగ రాజాలరని తలచబడుచుండెను. బాలికల శక్తి సామర్థ్యముల విషయమున ఈ అభిప్రాయము తప్పని అనుభవమువలన స్పష్టమగుచున్నది. హిందూ కన్యలు, వారిసోదరులకు అనుమాత్రమైనను వెనుకడియువారు కారు.

చెన్నపురమున నొకగొప్ప సమావేశమున లాలా లజపతిరాయగారు

శ్రీయుత లాలా లజపతి రాయగారు చెన్నపురముననుండిన కాలమున, భారత మహిళా సమాజ పరమనను, యువజనసంఘము పరమనను, స్త్రీ సమస్యల విషయమై యొక గొప్పసభ జరిగెను. ఆ సభయందు లజపతి రాయగారు స్త్రీ సమస్యలే పురుషులసమస్యలని నొక్కి చెప్పుచు ఇట్లువచించిరి. “సాంఘిక పరిస్థితుల ననుసరించియే రాజకీయ పరిస్థితులుండును. అదృష్ట వశాత్తుగ మనకు రాజకీయ సావిత్ర్యము లభించినను, దానిని మనము కాపాడుకొన జాలియుండ

జెనారెన్ హిందూ విశ్వవిద్యాలయపు

వలెనుగదా! కావున సంఘ సంస్కారము లవశ్యము. లేనను నయనురానురాను, లేన పూర్వోచిత అభిప్రాయములను కొన్నింటిని మార్పుకొనవలసి వచ్చెను. ఇటుల కాని పూర్వోచితములగు దురాచారములు, రాజకీయ దృష్టియు, సహాయములేక పోల గించుట సాధ్యముకాదు. మనకు రాజకీయ పూర్ణసావిత్ర్యము నుచ్చయితమగు సంఘసంస్కరణమును ఆవశ్యము. మహాజనుల అభిప్రాయములను మార్పుటకు యత్నించుట నిస్సందేహముగ మనకర్తవ్యమే. పూర్వాచార పరాయణులు బల వత్తరమగు ఆందోళనముచేసి గొప్ప పెనుగాలిని లేపుదురు, నిజమేగాని దానివలన చింతలేదు. పెనుగాలి వెంట చల్లని వానవచ్చుట సాధారణము కాదాయని మనము శాంతిముగనుంక దగును, వివాహముల వయస్సు హెచ్చించు విషయమున కను కూలముగ ప్రజల యభిప్రాయమును మార్పుచు, పరిస్థితులు మారినట్లెల్ల హైందవ సంఘము ఆచారములను మార్పుకొనజాలియున్నదని చరిత్రవలననే మనకు స్పష్టము. సన ప్రస్తుతస్థితి పాపాణమువలె గట్టిపడి వృద్ధికాదాలనిస్థితియందున్నది మనజాలి తర్కబుత్కముకుల బానిసలము. ఒక్కసారి యీ తర్క సిశాము చేతినండి విడిచడుకము. రిత్రమాటలతో నిండియుండు మన పరమార్థజ్ఞానము భారతదేశమును రక్షించజాలదు. భావిగతియేమి? విదేశీయుల అధికార పిశాచము, తమదేశపు సమకులను వెలపుచ్చుకొనుటకు అనకాశములును, రాజ్యవిస్తారమును కోరి తీరని ఆకలితో, విజృంభించుచుండ, దానితో మనమై కలహమునకు కాలు దువ్వకపోయినను, లది మనలను మ్రింగివేయకుండనైన ఆనలెరుగదా! మనము చాలకఠినముగ పోరాడవలెను. పాశ్చాత్యుల రాజ్యతంత్రమనునది ఇతరులను మోసగించుటలో అనవ్యశమగు శక్తిగలది. ఇతరులు మనలను సులభముగమ్రింగి వేయగలుగునట్లు మత్తని యాహారము కాబోవుచున్నామా?

మేను సర్వమానవ సోదర భావమును నమ్మువాడను. భర్తృమగు జనాంగ ఆనోద్యమ మైత్రియందు నమ్మకముగలవాడను, ఆయితే అట్టి పరిస్థితులు ఇంకను ముందు కలుగజూసియున్నవి. ఇప్పుడెన్ననో భారతీయుల అశలు, సునోరథములు, ముందు కలుగగల అనకాశములు; వీనికన్నిటికీ, మనదేశము స్వశాసనభావమున నున్నది.

శ్రీ గౌరీ

బాల్యవివాహ విషయక కమిటి

ఆగష్టు మాసము దగ్గరకు వచ్చుచున్నది. అయినను, పై విషయమున జన సముదాయ అభిప్రాయమును గనుటకై గవర్నమెంటువారు నియమించిన దలచు కొన్న కమిటీవారి పేర్లు ఇంకను ప్రచురించబడలేదు, ఇప్పటికి ఇద్దరు మాత్రమే నియమించబడియున్నారు. డాక్టరు బీడన్ అమ్మగారు, చెన్నపురమున శ్రీయ్యత ఏ. రామస్వామి మొదలియ్యారు. ఈ విషయము చాల ముఖ్యమైనది. దాని పరితార్థము ఈ కమిటీకి నియమించబడువారలపై యాభారపడియుండును. సకల జన అభిప్రాయములను చెలుగులవారు, అన్ని శాఖలవారి వివిధాభిప్రాయముల వారి ప్రతినిధులు ఆ కమిటీయందండుట మిస్కీలి అవసరము. భారతీయ స్త్రీల మగు మేము కోరవదియేమన, కమిటీయందెందఱు పురుషులుందురో అందఱికి తక్కువలేక స్త్రీలు ఉండవలయునని. అందు ముఖ్యముగ ధీనుంతులగు హైందవ నారీమణులు ఎక్కువ సంఖ్య ఉండవలెను. ఆను పూర్వకముగ బహుకాలముగ అములులోనుండు ఆచారములను మార్పు విషయమున, పూర్వాచార పరాయణులు అడ్డుచేయుదురనుటకు సంజేహములేదు. అట్టి పూర్వాచార పరుల నమ్మకములను, అభిప్రాయములను గురించి కొంత సానుభూతి మనము చూపవలసినది నిజమేకాని గూఢాభిప్రాయము హిందూసంఘమును నిర్భీనముగ జేయుచున్నది. కోట్లకొలది చిన్నపిల్లలకు చెప్పవలవికాని బాధయును దుఃఖమును కలిగించుచున్నది. ఇవి పూర్వ వయస్సున నెట్లో భరించగలిగియున్నను, వయసు ముదగడ ముదగడను, ఆ బాధయు దుఃఖమును దుర్భరములై తుదకు చారల వృద్ధయములు బండ్లపాటిపోవునట్లు సంభవించుచున్నది. ఇవి విషయమున గాంధీ మహాత్ముడుగారు చెప్పిన కొద్దిమాటలను ఈ క్రింద వ్రాసెదము:—“ఈ బాల్య వివాహ ఆచారము, శరీరబల సౌఖ్యముల విషయమునను, నీతి విషయమునను, రెండు విధములుగ దురాచారము. ఏలయన మననీతిని నిర్మూలముచేయుచున్నది, శరీరపాటనము దిన దినమునకు క్షీణించుటకు కారణమగుచున్నది. ఇట్టి దురాచారములను ఉపేక్షచేయుటవలన, మనకు స్వారాజ్యము దూరమగుటయేగాక, మనము భగవంతునికి సహా దూరులమగుచున్నాము. చిన్నకన్యయొక్క అతి కోమలమగు బాల్యమునుగురించి యోచనలేనివానికి భగవంతునిగురించి యోచనయుండ నేరదు.

70

శ్రీమతములు వ్యాఖ్యలు

బలహీనులగు కన్యల కడుపునబుట్టి, బలహీనులగు పురుషులకు స్వాతంత్ర్యతరంగమున పోరాడుటకు సామర్థ్యమెచ్చటనుండివచ్చును? ఒకవేళ స్వాతంత్ర్యము లభించినను ఘానెట్లు కాపాడుకొనగలరు? స్వారాజ్యయుద్ధమన నొక రాజకీయ విషయము మాత్రముకాదు. అది సాంఘిక, విద్యావిషయక, నైతిక, ఆర్థిక, రాజకీయములు అన్నియుండలే అది సర్వతోముఖము.

చెన్నపురి విశ్వవిద్యాలయ పట్టవరీక్షలో అగ్రస్థానము

శ్రీమతి కల్యాణకుట్టి అమ్మగారు, చెన్నపురి విశ్వవిద్యాలయపు పట్టవరీక్ష “ఆనర్సు” భాగములో “చరిత్ర అర్థశాస్త్ర” శాఖయందు ప్రప్రథమ స్థానమును గడించి కీర్తిగాంచినందుకు ఆమెను అభినందించుచున్నాము. దీనికి తోడుగ రెండు పతకములను పైతము పొందెను. చరిత్రయందు ప్రావీణ్యమునకుగా “ట్రాక్షంటరు బహుమానము”ను, ఇంగ్లీషు భాషాప్రావీణ్యమునకై అక్కన్నగారి బంగారు పతకము”ను లభించెను. శ్రీమతి కల్యాణకుట్టి తన బుద్ధిబలమును తన భారతీయ సోదరీల పురోవృద్ధికై వినియోగించి, భారతీయులకు క్రొత్తగ లభించబోవు స్వాతంత్ర్యమును నిర్వహించుటయందు స్త్రీలు తన ఉచితదవిని అలంకరించునట్లు నారలకు సహాయముచేయును గాకయని మా తీవ్ర ఆశయము. భారతీయ నారీమణులు మూడంజువేసి వడిచినచో భారతమాత బౌద్ధత్యము నిశ్చయము. ఇప్పటికి అనేకులు స్త్రీలు, పూర్వపు భారతీయ స్త్రీల యోగ్యతా మహిమల కనుగొనముగ తమకొకటి సామర్థ్యములను వెల్లడిచేయుచున్నారు. అట్టి నారీరత్నబృందమునకు ఇంకొకరు చేరుటకు చాల సంతసించుచున్నాము.

మజయొక స్త్రీ గౌరవ న్యాయాధిపతి

భారత మహిళా సమాజమున నొక ముఖ్యసభ్యురాలును, గృహిణి డిల్లీనగరమున మహిళాసమావేశమున, చెన్నపురి ప్రతి నిధియునగు శ్రీమతి లక్ష్మణరావు సతీమణి, తిరునెల్వేలిపురమున, గౌరవ న్యాయాధిపతిగా, ఆపదవిని వదలుకొనిన మినహా కే. సత్యనాథన్, ఎమ్. ఏ., గారి స్థానమున నియమించబడిరి. శ్రీమతి

శ్రీ గర్భా

మనస్ లక్ష్మణరావు మేల్పంథాయి జమీన్ విచారణకర్త. ఆయన రాజా సర్. టి. మాధవరావుగారి వంశజులు. స్త్రీలకు వారసత్వ హక్కుల విషయమున చాల శ్రద్ధపుచ్చుకొనువారు. ఈ క్రొత్త పదవివలన ఆయనకు ఎక్కువ క్రొత్త ఆనుభవములు గలిగి జ్ఞానవృద్ధియగునని నమ్ముచున్నాము. ఆయనకు జయము జయము.

బాలికల విద్య: అలలభారతీయ కేంద్రశాసనసభలో తీర్మానము. అలలభారతీయ శాసనసభలో శ్రీయుత జే. సి. చాటర్జీగారు, బాలికల విద్యను గురించిన తీర్మానము నొకదానిని ప్రతిపాదించ నుద్దేశించి ముందుగ పోచ్చరికచేసి యున్నారు. కేంద్రప్రభుత్వాధికారమునకు ప్రత్యక్షముగ లోబడియుండు రాష్ట్రములలో బాలికల విద్యాభివృద్ధికై, ప్రారంభమున మూలధనముగ కొంత గొప్ప మొత్తము ధనమును, ప్రతినంతర్గతపు న్యాయమునకు కొంత మొత్తమును శాంక్ష చేయవలెనని తీర్మానమును ప్రతిపాదించియున్నారు. మరియు, దీనికి బునాదిగ ఉపాధ్యాయులను తయారుచేయుట కొక మేలు తరగతి కళాశాలను స్థాపించవలెననియును, ఈ విషయమును పరిశీలించి రిపోర్టుచేయుట కొక కమిటీని నియమించవలెననియును, ఆ కమిటీలో ప్రముఖులగు స్త్రీలు కొందరినితప్పక చేర్చవలెనని యును కోరియున్నారు.

బాల్య వివాహాదిత్తు శాసనమునకు ఆక్షేపణ సమావేశములు

బాల్యవివాహముల నాపుటకై ప్రతిపాదించ బడియుండు పై బిల్లును ఆక్షేపించుటకై దక్షిణ ఇండియాలో అచ్చటచ్చట సమావేశములు జరుగుచున్నవి. వీనియందు ప్రసంగించబడు ఆక్షేపణలన్నియు, పూర్వాచారముల పైనను, మూఢాభిప్రాయములపైనను ఆధారపడియున్నవి. “ఇట్టి శాసనము ఈ సమయమున అసన సరము. సంస్కరణపు పిచ్చుకట్టిన కొందరు జనసముదాయపు అభిప్రాయములకంటె ముందంజవేసి ఇంతకు పూర్వము ఇట్టి శాసనములను ప్రవేశపెట్టిరిగాని అవి యెన్నియు కొనసాగలేదు.” మరియు గవర్నెంటువారు మత విషయములలో ప్రవేశించమని మాటయిచ్చియున్నారు. పాశ్చాత్యుల వివాహ ధర్మమునకును ఆర్యుల (హిందువులు) వివాహము ధర్మములకును చాలభేదము. పాశ్చాత్యులలో వివాహము

71

వృత్తాంతములు: వ్యాఖ్యలు

బడంబడిక వంటిది. హిందువుల వివాహము విడదీయరాని శాశ్వత పారమార్థిక బంధము. ఈ క్రొత్త చట్టములు అములులోనికి వచ్చినచో శాస్త్రములయందు విధింపబడిన ఆచార వ్యవహారములకు భంగము కలుగును.”

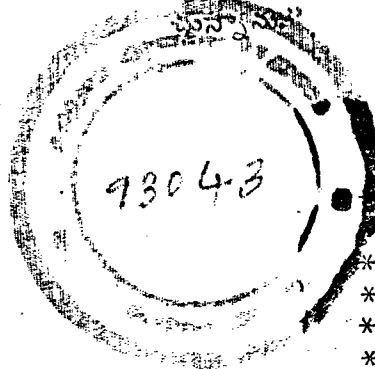
ఈ చట్టము అంగీకరింపబడి అములులోకి రావలెననికోరు మాకు పశ్చిమ దేశపద్ధతులనుగారి మరియేదేశ ఆచారములను గాని గమనించవలసిన అగత్యము కానరాదు. ఏమియు ఎటుగని ఇద్దరు చిన్నపిల్లలను, (బాలుడు, బాలికలను) మరణమువలననుగూడ విచ్చిన్నముగాని (తెగని) బంధములతో కట్టుటవలన వారలకు గలుగు అపరిమిత దుఃఖ కష్టములుమాత్రమే మేము యోచించక తప్పదు. బాల్యమున, బాలక్రీడలతో నిర్విచారముగనుండవలసిన కాలములో అట్టి చిన్న పిల్లలకు ఆనందమును పోగొట్టు జవాబుదారి. బంధమువారలపై మోపుటకు పెద్దవారికేమి అధికారముగలదు? మరియు వారల ఆరోగ్యమును పాడుచేయుచున్నది. వారలకు కావలసినంత విద్య నొసంగరాదా! దానికి మూడుగ వారలేయింకొకరి సంరక్షణములో నుండవలసినపుడు సంసారభారము, మాతృత్వ భారమును వారలపై మోపనేల! ఇండియాలో పసిపిల్లలపై బాలురు బాలికలపై యిట్లు అనివార్యకష్టములను మోపమని యే శాస్త్రములు, ఏమతము బోధించును? ఇప్పటి బాల్యవివాహమున చాలకష్టములు కలుగుచున్నవని యంగీకరింతును తెలియును. ఇట్టివిషయములలో ప్రభుత్వమువారు ప్రవేశించరాదని తలంచువారు, వారే పూని యీ దురాచారములందొలగించుటకు ప్రచారముచేసి జన సముదాయము యొక్క అభిప్రాయములను మార్చరాదా? ఆపనిచేసి, జనుల అభిప్రాయములు చక్కపడినచో చట్టములతో అసవసరమగును గదా!

భారత మహిళా సమాజముయొక్క గౌరవ కార్యదర్శిగారిగు శ్రీమతి మిసెస్ మాలతీబాయి పట్వర్ధన్ గారు ఈ క్రింది నివేదికను ప్రచురముచేసిరి:—

శ్రీమతి డాక్టరు ముత్తులక్ష్మి అమ్మగారు సైమన్ కమిషన్ వారికి తోడ్పడి సహాయ పడుటకై నియమించబడిన కమిటీలో సభ్యత్వము సంగీకరించి రను ప్రకటనను చదివి చాలచింతించుచున్నాను. సైమన్ కమిషన్ వారు ఇండియాకు రాగానే, ఆ కమిషన్ యొక్క సభ్యుల నిర్ధారణము భారతస్త్రీల కందలకును

శ్రీ గృహ

అవమానకరమనియును, అట్లు నియమించబడిన కమిషన్ లో లోడ్డుడుటకు ఎంత మాత్రము వీలులేదనియు, భారత మహిళా సమాజమువారు స్పష్టముగ తమ అభిప్రాయమును వెల్లడిచేసిరి. సదరు సమాజముయొక్క ఉపాధ్యక్షులలో నొకరు డాక్టరు ముత్తులక్ష్మి అమ్మల్ గారు పైనివేదికలో సంతకముచేసిన వారలలో నొకరు. ఈవల చెన్నపురి శాసన సభలో సైమన్ కమిషన్ ను గురించి జరిగిన చర్చలో కమిషన్ ను బహిష్కారము చేయవలెనను తీర్మానము పక్షముననే తన అభిప్రాయమునిచ్చెను. దీనికి అనంతరముపై అభిప్రాయమును మార్పు కొనుటకు కారణముగ ఏమియును జరిగియుండలేదు. డాక్టరు ముత్తులక్ష్మి అమ్మల్ గారు ఈ పదవిని అంగీకరించుటకు ఆమె స్వంతకారణములుండవచ్చును. అవి యెట్లుండినను, ఇప్పుడు ఆమెగారు సైమన్ కమిషన్ పై తాజేదారి కమిటీలో పనిచేయుటకు ప్రారంభించిన చర్చ, విషయములో భారత మహిళా సమాజ నిర్వాహక సభవారికి సరియైన సబబుచెప్పవలసి యున్నది. ఆయమయొక్క ప్రవర్తన మువలన భారత మహిళా సమాజమువారే కమిషన్ లో లోడ్డుడుటకు సమ్మతించి నిశ్చయించిరేమోయను అభిప్రాయము వ్యాపించునను భీతితో, అట్టి దురభిప్రాయము వ్యాపించకయుండునట్లు, సమాజము వారు ఏమిచేయవలెనను నను విషయమును గుఱించి నిర్వాహక కమిటీవారియభిప్రాయములను కనుగొను



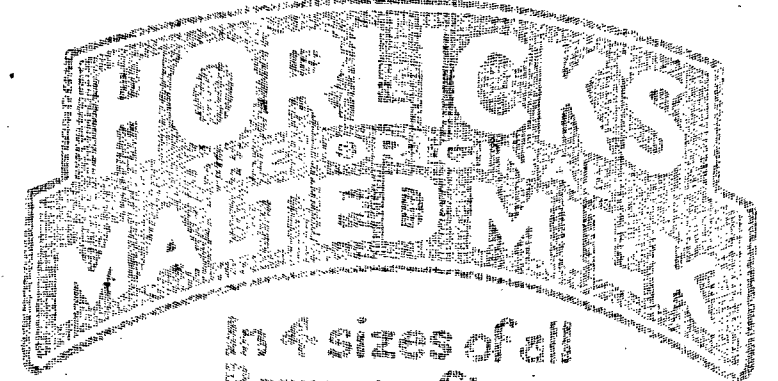
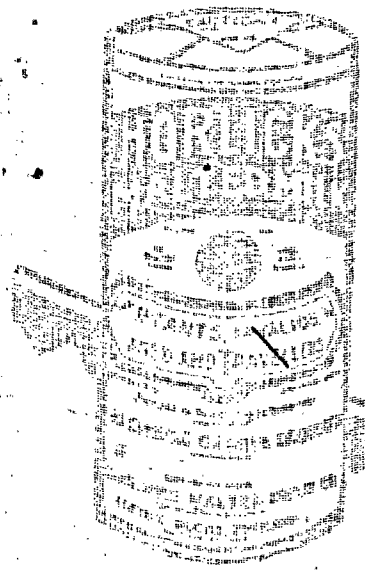
శ్రీ గృహ నిర్వాహక కమిటీ
 * * * * *
 సెక్రటరీ జనరల్ గారికి
 * * * * *
 గౌరవనీయమైనది
 * * * * *
 సెక్రటరీ జనరల్ గారికి
 * * * * *
 గౌరవనీయమైనది
 * * * * *
 శ్రీ గృహ నిర్వాహక కమిటీ
 * * * * *

72



Horlick's - For the sickroom

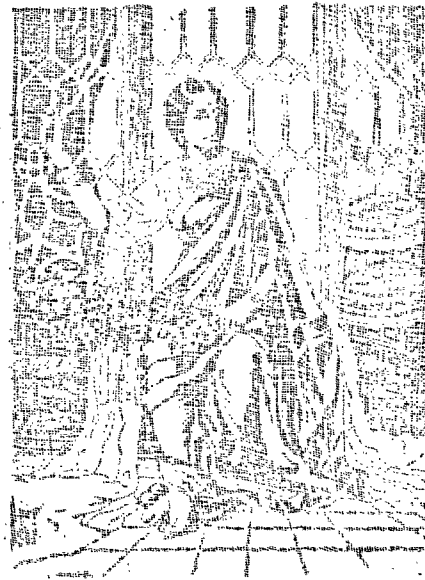
Milk sustains life when solids are forbidden; but it must be pure, rich and free from all contamination. With Horlick's there is no danger either of contamination or nutritive deficiency. Horlick's is rich, pure milk with the addition of body-building malt, wheat and barley. It is easily digested by the most delicate constitutions.



In 4 sizes of all Bazaars & Stores

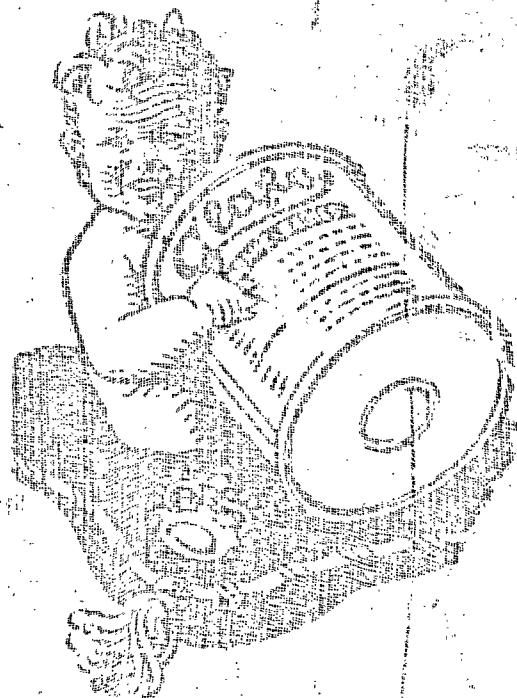
Amrutanjan

POTENT
POWERFUL
PAIN
KILLER



**Cures All
Aches and
Pains.**

**Amrutanjan Depot
Bombay and Madras.**



A Doctor says

"My little daughter, aged 7 months, was under weight at birth, but is now over average, thanks to Glaxo. She has had no other food since birth. She never vomited a feed, and never had even the slightest gastric intestinal trouble."

Glaxo Ltd., London, N.W. 1, England



The Vitamin Milk-Feed

"Builds Robust Babies"