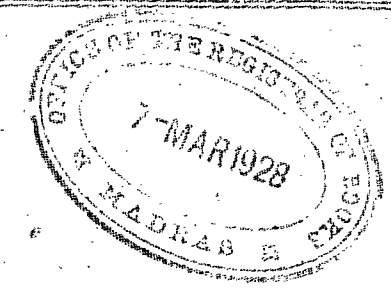
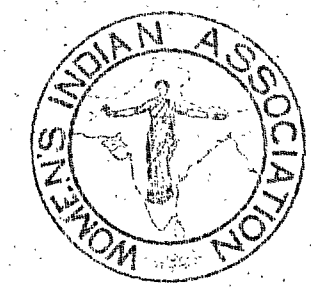


STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 11, No. 3] January, 1928. [As. 5, Post free.



Our symbol represents the ideal influence of woman, which it is the object of our Association to make an actuality in every detail of daily life in every part of India. The work has begun in the Madras Presidency (the place of the woman's feet), but its life-force springs from religion (her heart is in the region of Benares), and its intellect must be as clear and cool as the Himalayan regions into which rises her head.

Serene and self-reliant must stand each member, with hands outstretched to sisters and brothers, both in the East and West, to give them from her active right hand Beauty and Prosperity, represented by the lotus, the flower that bears within itself male and female qualities equally, and from the lamp in her left hand, to extend the steady flame of inspiration which will light the fire of the united life of man and woman, the fire of devotion to our Sacred Religion and of love for humanity, the fire of patriotism, the fire of zeal for reform.

Thus she represents Religion, Knowledge, Organization, Service, Beauty, Prosperity, Inspiration and Co-operation, all offered freely to Mother India by each of her daughters.

Dedication

To the women of India to-day, and to the memory of the Indian women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

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The Editor will be glad to receive articles suitable for publication in English, Tamil, Telugu, Indian language. All communications to be addressed to the Editor, Women's Indian Association, Adyar, Madras.

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INDIA, Rs. 1. W. I. A. MEMBERS, Rs. 2. FOREIGN,

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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 3,000 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.

OBJECTS

To present to Women their responsibility as daughters of India.

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 and guiding and forming the character of the future rulers of India.

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 members on all Municipal and Legislative Councils.

To secure for every girl and boy the right to education, through schemes of Compulsory Education, including the teaching of

the abolition of child marriage and age of consent for married girls to

Women into groups for the purpose of development, education, and for the benefit of others.

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Women's Indian Association, Adyar, Madras

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Sivaganga

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Tanjore

Tirunivachur

Tinnevely

Trichinopoly

Trichur

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Vellore (2)

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Veeraraghavapuram

Kanarese

Bangalore

Chikmagalur

Hassan

Mangalore

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Tumkur

Gujarati

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5. Dadar

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Bengali

Calcutta (affiliated)

Marathi

Kolhapur

Poona

Nagpur (affiliated)

MEMBERSHIP

Women who agree and will co-operate in 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 not obliged, to pay a subscription of annas a year to the Headquarters of the Association.

Local Branches are self-governing and their own affairs.

Stri Dharma

Official Organ of the Women's Indian Association

Vol. 11, No. 3]

January, 1928

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NOTES AND COMMENTS

Women's Day.

Undoubtedly the event of the month as far as the women's cause is concerned has been the unprecedented success of the Women's Day held the day after the Indian National Congress ended in Madras. At least 3,000 women were present at the meetings and crowds of women had to be refused admission at the afternoon session as the Subjects Committee Pandal was already over-full, and without the aid of loud speakers it was impossible to retain order. The "Day" had been well advertised; a large and enthusiastic Committee of women representing all shades of thought in Madras City had worked hard for the previous month; the Programme was carefully worked out; the Congress authorities were most kind in giving free facilities though the meetings were not under Congress auspices or affiliated directly with the Congress; the Officers of the Day were capable and energetic; the Press did wonders in getting Notices and Programmes in time; the arrangements for breakfast and tiffin between the sessions worked without a hitch; the speakers were representative, varied, and sincere; the lessons learnt by all from the day's experience were of invaluable importance.—On the positive side they were: Indian women can organise self-reliantly and efficiently; women are eager for knowledge, power, change; educated women have the faculty of practical idealism. The Resolutions constitute a Charter of Womanhood's Vision of a reformed India. On the negative side they were: The poignant pathos of the appalling illiteracy of the masses of Indian women; the problems of the language difficulty in any large All-Indian meeting; the disappointment of having no women as helpers who are in or connected with Government service, owing to the refusal of Government to let its women employees take any share except by attendance; the need for efficient loud speaker arrangements to amplify women's voices, for only quite exceptional women have loud enough voices to carry to such immense audiences; the impossibility of depending on such leaders as Mrs. Sarojini Naidu and Mrs. Besant who may be called away at any moment on crises of political or international gravity; the public Press will not give the women's movement the proportionate amount of publicity its importance and success demands.

Previous Women's Conferences held at the time of Congress have been shorter and less comprehensive in their scope. It will be noticed that among the Resolu-

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tions many are entirely new and will influence India for many a year to come.

"Thoughts have gone forth whose powers sleep no more."

All-Indianism.

The unity of Indian womanhood was well demonstrated at the Women's Day by its Presidents and Speakers. A Bengali woman from Patna, Mrs. P. K. Sen, opened the proceedings, Mrs. Janakibai Bhat of Poona, speaking in Marathi presided at the morning session; Mrs. Kibe of Indore, speaking in Hindi, opened the afternoon session, and Dr. Muthulakshmi Ammal, Deputy-President of the Madras Legislative Council presided over the evening session which was open to men and women and held in the immense Congress Pandal. She spoke in English and Tamil. There were also speakers in Telugu, Tamil and Canarese and a Muhammadan woman speaker in Urdu. The unity was further emphasised by the opening prayers, Hindu, Christian, Muhammadan, and a universal prayer repeated by all together.

The Indian Social Conference.

The organisation of this Conference was in the able charge of its Reception Chairwoman, Dr. Muthulakshmi Ammal, M.L.C. It was a most successful Conference, and by its admission ticket-money, made such a substantial sum that it can afford to undertake continuous work for the coming year. Mr. Natarajan of Bombay presided. A notable speech was made by Dr. Muthulakshmi Ammal which we hope to publish in the next issue of this magazine. Mrs. Sarojini Naidu delivered an inspiring speech in support of abolishing purdah. She warned women all the world over that the more the outer veils were drawn away the more there would be need for establishing the inner purdah of quiet modesty of spirit and self-restraint, and the more demand there would be for utter chivalry of action on the part of men who also should learn modesty and not give themselves the licence to stare at women or to submit them to unveiled public criticism. Another impressive speech was that made in Tamil by Mrs. Chandrasekhra Iyer of Bangalore on Child Marriage.

Women Volunteers at the Congress.

There were sixty lady volunteers on constant duty at the Indian National Congress. They were under the Captaincy of Mrs. Rukmini Lakshminarayana and Mrs. Kamaladevi Chatterpadyaya and did

splendid service both for the thousands of women visitors and as part of the musical corps. The men volunteers dressed all in white, and the great brown roof of the immense cadjan pandal decorated only and simply by large flags of the tricolour, red, green and white in khaddar, were all illuminated by the brilliant orange-red khaddar sarees of the women volunteers. They seemed to glow like flames from a sacrificial and purificatory fire in the public life. Charge of sixty such young women night and day amid such crowds was no light task, (the railways compute that 200,000 extra people passed through Madras in Xmas Week). That they were able to move freely about their duties without worry from any race of men present is a proof that sex fear is an exaggerated relic of a militarist age at any rate in an atmosphere where the service of the nation is a unifier of all differences.

The Miracle of Accomplishment.

It was in the August *Stri Dharma* that the seed of Women's Day was sown in the words. "It is the intention of the W. I. A. to hold a Women's Day during Congress Week when women can freely express their opinions on the problems of the country." It was the Secretary of the W. I. A. who called the first two meetings of Madras women to initiate the arrangements for the Day but from that time on, the Committee became a General Body for the Day arrangements, and was composed of members from all kinds of Associations. It seemed a miracle to the writer of the above quotation when she viewed the fruition of that seed during the actual meetings of Women's Day and heard the concluding Resolution which called for the establishment of such a Day annually. There is no keeping pace with certain aspects of the women's cause in India.

The Latest Woman Magistrate.

It has happened most fittingly that Mrs. Malati Patwardhan, Secretary of the Women's Day, was nominated as the most recently appointed Honorary Woman Magistrate. Her husband is the younger brother of the Chief of Sangli. For the past six years they have been living in Madras. Mrs. Patwardhan was one of the W. I. A. delegates to the Women's Congress of the International Suffrage Alliance in Rome four years ago. She is very keen on games, a mistress of her motor car, an expert in tennis, an enthusiast on Girl-Guiding, a charming speaker, and an out and out feminist.

Miss Davis, Bombay.

Congratulations to Miss. Davis on her reception of the Kaiser-i-hind Medal for her work in connection with the Children's Aid Society in Bombay. The success of the Scheme for Children's Courts and their accompaniments of Certified Schools, Remand Homes, etc., is due to her energy and wise direction. Her writing in the public Press on the woes of the Child Delinquent have been powerfully moving.

The All-India Women's Educational Conference.

Every progressive woman in India who can possibly arrange it should attend the Women's Conference at Delhi which will be opened on the 7th February by H. E. Lady Irwin. Delegates from the Constituent Conferences have already been elected but visitors will be welcomed and if they will send their names before the end of January to the Secretary of the Reception Committee, Mrs. J. C. Chatterji, Nicholson Road, Delhi, it will be possible to arrange accommodation for visitors at a small charge per day in one of the hostels that is being engaged for delegates and visitors.

Immense interest is being shown in this Conference and as many as 900 women, Hindu, Muslim and Western, gathered at the Constituent Conference held last month in Delhi. The Resolutions for the Delhi Session will be drawn up only when the Standing Committee and Delegates meet in Delhi. The names of all Delegates and the Resolutions passed at all Conferences, also the names of the President and Secretary of each Conference, and the number of women who attended, should all be carefully sent at once to Mrs. Kamaladevi Chattopadhyaya, c/o Mrs. Sultan Singh, Kashmir Gate, Delhi, for inclusion in the Report.

The Legislative Assembly will be sitting at the time of the Conference, and the presence of women from all parts of India all unanimous that they want the age of marriage raised by law should surely secure the passing of the Age of Consent Bill and the Early Marriage Prohibition Bill. The problem of purdah will probably be as vital an issue in Delhi as the early marriage question was in the Poona Session. Mrs. S. R. Das, Mrs. Brajnal Nehra, Mrs. Rama Rao, Mrs. Chatterji and Dr. Pennell are all taking a keen interest in making arrangements for the Conference as will make it a memorable occasion.

Bombay Women's Indian Association.

The Report is to hand of the tenth year's work carried on by the five branches of the W. I. A. Bombay. It is a worthy record. The Bombay Presidency has branches in Bhavnagar, Nandod, Surat, Ahmedabad, Nasik and Poona. In Bombay City alone there are five branches. The Bombay membership roll is now 407. The Branch assisted in all kinds of philanthropic and educational activity during the year—collecting large funds for the Flood Relief, providing musical entertainments, honouring Dr. Besant, starting new adult classes for Hand-work and the study of English and helping in the collecting funds for the promotion of a Happy Home for the Blind. There were also five meetings held to support the raising of the Age of Consent and calling on Sarda to raise the age in his Bill to 16 for girls and 21 for boys. The financial side of the Bombay work is satisfactory as the Balance Sheet shows an amount of Rs. 4,581 in hand to start the new year. Mrs. Herabai Tata is to be congratulated on the success of her untiring work and on the interesting Report of the year.

An All India Fund for Women's Educational Purposes.

The Educational Sub-Committee of the Punjab and Delhi Branches of the Federation of University Women in India has drawn up a valuable scheme for promoting the education of Indian womanhood. It considered that the urgent need for the moment is to increase the supply and raise the standard of trained women teachers, both primary and secondary. Its immediate objective is to raise an All-India Fund to help the teachers primarily, but to assist in all ways to raise the standard of girls' education in this country. It also desires to enlist the active co-operation of the Viceroy's wife in the educational advance of women, as the circular letter wisely states—"Hitherto much attention has been given to hospitals and welfare work, but we feel we shall strike still further at the root and core of social evils by focussing attention upon female education." Every lover of India will send good wishes to the organisers of the scheme and especially to Dr. (Mrs.) Pennell, its Honorary Secretary, for the rapid success of the scheme and for many tangible results.

A Muslim Women's Meeting.

Muhammadan women in North India are so progressive in many ways that it will come as a surprise to them to hear that a meeting of Muhammadan women held recently in Madras City was quite a remarkable event. About 100 Muslim ladies met in the Government Muhammadan Girls' School under the Presidency of Dr. Muthulakshmi, M.L.C. Mrs. Muzhurraddin made a persuasive speech to her sisters. The meeting concentrated on the demand of the Muhammadan women for the inclusion of their girls in all Schemes for Compulsory Primary Education.

Vegetarian Societies.

A Vegetarian Society has been started in Madras, and comes not a moment too soon, for there is a fashion of thought arising amongst Indians who travel outside of India which demands flesh food and says that it is abstinence from flesh that makes Indians weak physically. There may be difference of opinion on the subject of meat-eating, but if truly free in her thought and action no woman would care to slaughter animals for food. Women are the donors to the world of living creatures. Those who give do not want to destroy their gift. Women also know the cost of life and they have a greater sense of the sanctity of life than have men. Therefore are women the peace-lovers, the opponents of war, and the natural preservers of all that lives. We hope that the new Vegetarian Societies that are arising will do their propaganda chiefly in the mother tongues, so that women may be roused to combat flesh-eating customs. When the women cook and serve good vegetarian food, and give good humanitarian and scientific reasons for doing so, there are very few people who will force them to degrade their finer feelings by handling the flesh and blood of dead animals.

THE NECESSITY FOR CHANGE.

BY J. KRISHNAMURTHI.

Morality must ever be changing to keep pace with life; for life is ever changing and you cannot bind life as you bind morality. Morality must change century after century to keep pace with ever-changing, ever-forceful life. You cannot bind the sea, but you can a river and make it flow where you will. Whereas the sea is boundless, the river can be held by a dam for the purposes of man. So likewise morality is the river and life is the sea.

In India we do not keep pace with life: we are trying to follow the morality of the past. Life is bounded by our tradition; and with life so bound, we have invented a morality that strangles life. In order to understand life,—ever changing, never constant—you must have a changing morality. All over the world in America, Europe, and elsewhere—they find life so strong, so powerful, so energetic, that they have to change morality. Here we have settled down under the shade of a tree—a religious tree which is supposed to shelter our being, though it does not. In the name of religion we commit atrocities, and we call them religion. In Russia, where the revolution has suppressed religion, they say (I do not fully agree, but I agree in part) that religion is a drug, a dope that lulls the people; it is a disguise behind which you can hide immorality, scoundralism, anything, and call it religion. "Away with religion," they say, "let's get rid of God". Of course, you cannot get rid of God; it is like putting out the sun. You can create a barrier behind which to hide from the sun but you cannot get rid of the sun.

In India we are still restricted by ideas of morality and held by traditions which were, perhaps, good some hundreds or thousands of years ago. As a tree drops its leaves (which is a sorrow to the tree), so must human beings change, must be vital, restless. Evolution is ever changing, going on and on; and if you would keep up with evolution, your outlook, and all your ideas must change. With that introduction, let us look at our lives, each one of us at our own, not our neighbour's.

First, life is one, whether in men or in women. Because there is sorrow in woman as in man, suffering is in woman as in man; so to divide human beings into men and women, from the very start, is wrong. Because they have different bodies, we think—men think—that they must be treated in a different fashion and educated in a different way. But do not women suffer in the same way as we do? Have they not the same doubts, the same troubles, the same sufferings as men? So if you look from the bigger point of view, sex disappears, as it should. With that disappearance of the compartments of humanity—men and women—life will become much simpler; and we can solve the problems that each must face.

Let us look at our own traditions, life, customs, habits that cause so much sorrow, degradation, suffering. But first, I would like it understood, because it will grow in the minds of the people that I am a Western in my ideas—that I am neither Indian nor Western; I am just a traveller on the path, observing

things that pass me by. And if I see anything that is wrong, (from my point of view, of course) naturally I want to correct it. What is the thing that strikes one most from a quite impersonal attitude of mind?

Two things fundamentally: the question of woman and the question of education. As you know, women are keepers of tradition much more than men. If women made up their minds to alter anything in the world, they could alter it to-morrow. They are capable of much more self-sacrifice than men, and so have greater strength. But the woman who is a keeper of tradition, if she is to understand life, must change her attitude of mind. She must no longer be a slave. I use this word expressly, because women allow themselves to be dominated. I know that many women agree with me, when they are far away from their husbands, but when they return to their homes, the trouble begins. Then the men begin to dominate. Why should you yield? You are as good as a man: You have greater strength! In America in certain schools there have been strikes among students, because the professors treated the students in a cruel manner. So you should form a Woman's Union, not Association, and strike over things that matter. I am going to tell you what matters, for on you depends the future glory of India; because you have the glory of bearing children. One of the most cruel things we have is child marriage. Do not look at it from the father's or the mother's point of view, but from the child's point of view. Suppose you were made to do things you abhor; what would you do? Resist, fight, struggle, run away. Let me give you an example of a boy friend of mine in California. He is five years old and used to play with me often. One day his mother told him she was going to give him castor oil, and the boy objected as all boys do. The mother insisted; the boy said: "All right!" When the hour came, his mother could not find him; a friend found him three and a half miles from home, and asked the boy why he had gone away so far. The boy told him that his mother had insisted on giving him castor oil against his will, and so he was going out into the world to earn his living—he was five years old! After great tact and persuasion, he was brought back; but he did not take the castor oil.

Don't you see you want independence, an independent spirit. Just think for a moment: Is it right to marry (even if the Shastras say you may) a girl of eleven or lesser age? You were all married probably at that age; you know the sorrow, the suffering, the calamity, and yet why do you allow it? Forget your religion, your sacred books, everything; but remember your sorrow, because out of sorrow comes the blossom of experience. I was talking to a young girl of seventeen. She was married at eleven. I know this is only an instance among hundreds and thousands. At fourteen, she had a child. It is like a bud just about to open and give forth its scent, and you take it and tear the petals out. The girl had an operation, and lay ill in hospital for two years. I asked her why she stood it? She said, "My father and mother pushed me out of home". Karma, you will say. I asked her why she herself stood it at all. She said, "It is my karma; I have wept so much thinking of all these horrors that

I can no longer weep and I am only seventeen, and I am waiting for the day when I shall die!" Her husband probably ill-treats her; and I am sure they all call themselves very religious. What is the good of religion, of anything, if you let a person suffer? Probably they are religious and they attend to all the sacred ceremonies; yet they allow their daughter to bear suffering and sorrow because they follow the traditions. I have the greatest difficulty in restraining my tears. Think of the appalling brutality, the cruelty, the suffocation that the young girl had to put up with! Why do you allow it? Is it because the sacred books say so, or is it because of some rotten tradition? What has tradition, what have the sacred books to do with sorrow? If the sacred books, if tradition, do not give happiness to every individual, they are not worth anything! Determine once and for ever that, when you go back to your homes, you are not going to allow your daughters to be maltreated. In this Province (Madras) and in Bengal, child marriage is worse than anywhere else. I know you all shake your heads in approval, some of you are crying because you feel it; but the moment this meeting is over, you are going to step back into the old rotten traditions: perhaps because you have closed your heart and mind, you do not see suffering as I see it. If you can't keep your mind and heart open, and if you do not find sufficient reason—reason is the key to open your heart—you are certainly lost. The key lies not in the sacred books or tradition, but in the sorrow around you.

Let me take the other question of widow marriage. The other day in Madura, in the Menakshi Temple I was in the Holy or Holies when a young widow came in. She suddenly began to sing in the most extraordinarily tender voice, and she expressed—I didn't understand the words—all she had suffered and was going through in that song. She could no longer bear children, or have children; all the pleasures and delights of children were killed. The love and affection of her husband—if the husband did give it! It's a rare thing! was finished for her in this life. And the sorrow of a barren home remained. She must live alone all her life or become somebody's servant, as most widows are. Probably she returned home, her heart weeping, her mind at unrest. Whose fault is it but yours? You women are responsible for her sorrow, because you allow such a cruel thing. You bear such responsibility, and you do not know how to use it. Why don't you pass a law forbidding widowers to remarry? They can do what they please, but women can't. Why? They are the rulers at home and elsewhere. Don't you see it depends on you? Refuse to cook their evening meal, and they will soon do anything you want.

Now let us look at the question of education. Again the eternal question of man and woman. Man has a different kind of education; woman practically none at all; and because they have not the full education that men have, women bring up their children cruelly. Who is the biggest person in the house: the father, the mother or the child? The father and mother are useless once the child is born; but the child has the future; in him is the whole creation, he is the bud. And as you would treat a bud with a care, give it proper food and shelter; so must you treat the child. Just look at your homes

and children. First of all the things a child needs most are sleep and health; but he takes food when he likes and sleeps where he likes, and has to wake up when the father eats because the mother has to serve him. Perhaps he is sleeping in a corner while his father is eating. I cannot go into more details. What matters is that the child should have proper care and nutrition, a quiet and clean place to sleep in and healthy surroundings to play in, not in the dirty streets. The care that you give even to animals that you are fond of you do not give to your children. The child is the state, the future generation, everything you can think of. The child is the ruler—should be the ruler—in the house, not the father or any other. You mothers must look after the children, not from the old standpoint of tradition, but from the point of view of life. You will never be happy,—the child, man or woman—if you are constantly thinking of religion and adapting and twisting your life to it. For life is limitless and boundless. Because you always bind morality, you make life itself twisted, hard and miserable. So, I hope you will, if you want to be really happy, step aside from tradition, from all that binds, and look at life in its freshness.

THE EVILS OF EARLY MARRIAGE

BY MISS BAKER.

I would heartily support any plans made to raise the marriage age in India. Early marriages are absolutely fatal to any real education. From the point of view of the girl, her mind is filled with thoughts of marriage, at an age when she ought to be giving all her energies to study, and even if she is allowed to continue her studies up to, and sometimes beyond marriage, she has little energy to devote to them. From the point of view of the boy, at a time when his mind ought to be free from anxieties, he is burdened with the cares of a wife and children, so that often, the only value education has to him, is, how far it will help in the support of those dependent on him, and in the fight for a living, the value of a real education—the broadening of the mind, and the adaptation to and absorption of all things that may be useful—is lost sight of; and the result is a mis-shapen shrub, of little value, instead of the wide fair branches of the tree of knowledge, which should be a thing of glory and beauty in its own perfection, and a place of shade and refreshment, which others may rest in and share that which it has to give.

We often hear of the inequalities of race; but, is not this a misnomer, should it not rather be inequalities of custom, binding and constricting the bud just as it is opening out into the full bloom of womanhood, or manhood; and though the buds may burst the bonds and recover, the scars remain.

Let us look at the conditions of things in Europe, where it is the rule that both men and women shall complete their education, before taking upon themselves the more serious responsibilities of life.

The young girl full of life and energy, her life one joyous song; as irresponsible as the lark; she has no serious cares beyond her examinations and her games. Mind and body being unfettered, and being brought daily into contact with the outside affairs of life, she has the fullest opportunities for development. When

the time comes for marriage, she brings to it a body fully developed, and well knit and capable of producing healthy children, and a mind capable of grappling with the deeper problems of life. She does not always marry, but she has learnt in the first place, that she has a place in the world,—and in the second place, that she is capable of filling it,—or rather of "full" filling it, and oftentimes she prefers to remain unmarried, feeling that the tasks which lie before her will take up all the strength she has to give, and indeed, we should find the world considerably poorer without our single women, many of whom having no homes of their own, give themselves wholly and unreservedly for the service of others.

And the Indian woman is just as capable of such development as the European girl. Give her the same education, give her the same opportunities for outside intercourse, give her the same opportunities for development, and she will not disappoint us, but cramp her at the outset, and burden her with the cares of widowhood and motherhood when she is but just out of the nursery herself, and you take from her all the joy of girlhood, all the sunshine,—which is as necessary to her life as it is to the life of the flower, if she is to open out into the radiant blossom of perfect womanhood. We have women who have fought against custom, and have won, but they are still few, though an ever increasing number, and what they fought for we want to bring within the reach of all, namely: the right of the individual woman to her own life and if she is to have the right, she must be of an age to choose for herself before the right is given to her.

And not for our girls alone. We want to see to it that our men are as free to study as are the young men of European countries. What study can a young man do if he is kept awake at night by a fretful infant cutting its first teeth, or, amongst the poorer ones, wailing for the food he is unable to provide it with, and at an age when the European youth is using all his brain power in vigorous study, and exercising his body with vigorous recreation, so that when the responsibilities of life come, he has a store of vital energy, a battery that will carry him well on in years with memories of the laughter of life, and the joyous side of it, to cheer him in days of trouble.

I sometimes wonder, whether it is education that will change the bad customs of India, or whether it is that the removal of the old customs will put education within the reach of all, but whichever point of view we look at it from, the two are intimately interwoven, liberty and a higher marriage age without education is unthinkable, and education and the continuance of the practice of early marriage is equally unthinkable.

These are days of international ideals, and we must see to it that our womanhood of India is up to the standard; not by destroying her personality, but by making her capable of taking her part, and holding her own in the intercourse of nations, and for this she must be fit, both physically and intellectually and it is our duty to see that she has every opportunity of becoming so, and I believe that the raising of the marriage age—if it will not in itself accomplish it, will yet be a great step in bringing it to pass.

THE WOMEN'S CHARTER OF REFORM

RESOLUTIONS PASSED AT "THE WOMEN'S DAY", MADRAS, 25th Dec. 1927.

1. This gathering of women from all parts of India believes that in the interest of the physique of the nation, all schemes for promoting the welfare of expectant mothers, and for preventing the present high rate of infant mortality should be a first charge on public finances and receive liberal subsidies. It calls for Maternity Benefits for women working under the Factories Act, for a Scheme of Widows' Pensions, and for the passing of legislation making the mother an equal legal guardian with the father for their children.

2. This meeting rejoices in the enthusiasm that women have been showing during the past year in the Women's Conferences on Educational Reform. It endorses the Memorandum of Resolutions passed at the All-India Women's Conference at Poona. It realises that the Indian nation cannot rise to greatness unless it is literate. It therefore demands that Compulsory Primary Education be provided for every boy and girl, including specifically Muhammadan girls.

3. This meeting is of opinion that a system of compulsory medical inspection should be an integral part of the complete educational system throughout the country. It therefore urges that schemes should be established for the care and proper training of defective children, and that Acts with their machinery of Children's Courts, and Schools, etc., should be put into operation.

4. This meeting urges the need for women to organize and support Women's Associations for the purpose of self-development and for taking an active part in social and national reconstruction.

5. This meeting calls on every woman to realise her responsibility to undertake some form of social service, such as maternity and child-welfare, visiting hospitals and orphanages, prison reform, honorary educational work, Girl-Guiding, rescue work and suppression of brothels, artistic, recreational, civic and political work.

6. This meeting emphatically condemns the unnatural and devitalising custom of allowing immature and uneducated girl-children to become the mothers of India. It calls on the Central Government and the Provincial Legislative Councils to follow the precedent set by the Indian States of Baroda, Kashmir, Rajkot, Mysore, Gondal and Indore, which have raised the legal age of marriage. This meeting demands that the legal age of marriage for girls be made 16 and for boys 21.

7. This meeting condemns the sordid custom of buying marriage partners and urges parents to settle on the girl as her absolute property the amount they would pay for the bridegroom.

8. This meeting condemns the custom of enforced seclusion of women known as the Purdah System,

and entreats all Hindus and Muhammadans who observe this practice to abolish it immediately for the sake of Humanity and National Welfare.

9. This meeting calls for an immediate revision and reform in the inheritance and succession rights of Hindu women, their property rights in joint or divided families and their Sri Dhanam rights.

10. This women's meeting recognises the duty of women to support the indigenous industries of their country, and it demands a higher standard of beauty in industrial production and in civic life.

11. This meeting demands that there should be equal pay for equal work, irrespective of sex, in all forms of manual labour and that children should not be employed in factories and workshops except under strict inspection and that legislation may be brought in compelling employers of child labour to register their industrial concerns.

12. Women, realising the ruinous effects of intoxicating drink on the home life and the race, earnestly desire that the drink evil be done away with by any and all means. They call on the Government as the first reform step to decrease largely the number of licensed shops for 1928 and to enforce rigorously the existing rules for their early closing.

13. Women demand that there should be the same standard of sex-purity and sex-morality for men as for women. Women therefore claim the right for a woman to choose when she will undertake motherhood, and they call for the raising of the Age of Consent. They claim equal rights of legal separation and demand the introduction of an equal Divorce Law for both men and women, the abolition of the Deva Dasi system, and immediate effective legislation for the prevention of commercialised vice.

14. Women call on the Provincial Governments, Municipal Councils and Local Boards to reserve a proportionate number of nominated seats for women representatives, giving organised Women's Associations the preference of electing their representatives to be nominated by the Government, and ask that at least two women should be so nominated in each assembly.

They call on the organized political parties each to put up women candidates at every election.

15. Women believe that no nation can fulfil its Dharma unless it governs itself. This meeting affirms that the time has now come for India to attain the goal of complete Self-Government.

16. As women are the natural preservers of life, the women of India call on all the peoples and Governments of the world, and particularly the Government of India, to out-law war, to promote unity and to maintain Peace.

WOMEN THE WORLD OVER

NORWAY EQUALISES WIDOW'S RIGHTS.

Under a law just enacted in Norway widows are given the same right in the property of the deceased husband as widowers have had in the property of the deceased wife. This includes the right to occupy the home. The law became effective on January 1, 1928.

FOR MORE WOMEN IN PUBLIC OFFICE.

Non-Party organizations of women in Australia are trying to work out plans for facilitating the election and appointment of more women to public office. The Australian Federation of Women Voters, with which various non-party organizations are affiliated, has taken cognizance of the fact that fewer women have attained public office in Australia than in England, and is studying the nomination and election systems to see what changes can be effected to enable more women to be chosen for public office.

ON GOVERNOR'S EXECUTIVE COUNCIL.

The first woman to serve on the Executive Council of a Governor of Massachusetts was nominated on November 2nd by Governor Fuller to succeed the late Charles Sumner Smith. She is Esther M. Andrews of Brookline, who in the last election ran second to Mr. Smith in the Third District.

Mrs. Andrews took over her husband's business when his health failed, and is now the proprietor of a successful retail shoe store for women in Boston. Calvin Coolidge, when he was Governor, appointed her to the Board of Trustees of the Boston Psychopathic Hospital. She has been Chairman of the Advisory Prison Board and volunteer probation officer of the Children's Division of the Municipal Court.

THE AGE FOR MARRIAGE.

The following letter appeared in *The Times*, November 12th:—

SIR,—I am surprised to see in the reports of representations made to the Home Secretary on the marriageable age, and in newspaper comments thereon, no reference to the immense and far-reaching change recently made in the Catholic ecclesiastical law. In the new Code of Canon Law promulgated by the present Pope, and binding throughout Catholic Christendom, the marriageable age has been raised, for boys and girls respectively, from 14 and 12 to 16 and 14; and no marriages under those ages are now recognised by the Church as either valid or licit. This momentous change, affecting as it does millions of subjects in Britain, Ireland, Canada, and elsewhere, must surely be considered a most important in any question of fresh legislation on this

Fort Augustus, Abbey

Yours faithfully,

David Hunter Blair.

FINLAND.

the accessions of the Government on December 15th, a woman, Miss Milna Sillanpaa, M.P., became a Member of the Government,—*Inter. News Sheet.*

PROVINCIAL SUFFRAGE GRANTED.

The province of San Juan, in Argentina, has

granted the provincial vote to women, the first South American country to enfranchise women even on a partial basis.

AUSTRALIAN WOMEN WIN APPOINTMENT.

The campaign of Australian women for the appointment of women on national commissions won its first victory when Mrs. M. Muscio was appointed to the Child Endowment Commission. Mrs. Muscio is a Vice-President and International Secretary of the National Council of Women, President of the University Graduates' Association, and Vice-President of the Travellers' Aid Society.

BRANCH REPORTS.

ALANDUR.

The members of the Branch are very proud that the Branch Treasurer, Mrs. Ananda Rao, has been nominated as an Honorary Magistrate for their District, St. Thomas' Mount, Madras. She is also the Lady in Charge of the Baby Welcome and is an able and reliable helper of all good causes.

NAGPUR.

The Bhagini Mandal which is the affiliated Branch of the W. I. A. holds regular meetings and discusses all subjects on which women are interested once a month. The wife of the Home Member, Mrs. Tamber, is the President of the Debating Society. Two of the subjects recently debated were (1) If the Joint Family System is good for India, and (2) The advisability of keeping Savings in Banks instead of in Jewels. The Samajam helps many local philanthropic institutions. It also arranges lectures for prominent people visiting Nagpur. It is just now co-operating with the organisers of the Educational Conference for the Central Provinces. Mrs. Deshmukh is the enthusiastic and energetic Secretary of this wide-awake Branch of women in this City which is the very centre geographically of India. We wish their first Educational Conference every success.

MANGALORE.

It is good news to hear that the members of this Branch are increasing satisfactorily, and there is a steady good attendance at its sewing class. Membership cards have been sent and the Branch has been formally affiliated.

TRICHUR.

Thanks to the efforts of Miss Anna Ornshalt and Miss Draupadi Ammal, a healthy new Branch of the W. I. A., has started work in Trichur. Thirty-four members have received membership cards. All communities are represented in the office-holders and amongst the members generally. We wish the Branch the blessing of being useful to its locality and individually to its members.

MADRAS.

"The Women's Home of Service", Myslapore.

Two students of the Home have passed the Government Examination for Weaving, and one for Lace-work. There are now twelve resident pupils, all adult women in distressed circumstances. The Baby Welcome of the Home has over eighty children

receiving daily a hot water and soap bath and medical treatment, where needed. Amongst the prominent visitors to the Home during the last two months were Lady J. C. Bose, Mr. Devadhar, Mrs. Janakibhai Bhat, Lady Dias Bandaranaike (Colombo), Mrs. Mehtaand, Mrs. Hora (Surat), Miss King (Australia), Miss Tialak, Miss Lawson.

The Home organised a Stall at the Exhibition which was held beside the Congress. Four of the students demonstrated the work that is taught in the Home, and about thirty thousand leaflets about the Association and the work were distributed. It formed quite a magnetic centre in the Exhibition and more than paid its cost. The embroidery, shadow-work, rattan and jigna work were much admired.

The students of the Home sang the Hindi opening and national songs at the Hindi Conference and also the Welcome Song to the President of the Social Conference on his arrival at the railway station. Ladies are invited to join the daily classes by paying One Rupee per month for any subject they choose or for all subjects.

The services of a teacher for an hour each morning for Tamil and English (alternate days) are badly needed and applications for this post and for the post of instructor in planing, sewing and needle-work are invited, to be sent to the Honorary Secretary to the Home. Readers, send the unhappy widowed woman in your Home to this institution and her future as an independent wage-earner will become assured.

HEAD-QUARTERS.

A series of three meetings has been arranged by the Head-quarters in Madras to popularise the Resolutions passed at Women's Day. The first was an unqualified success. Mr. Justice Venkatasubbarao presided and the speakers were Mrs. Kamaladevi Chattopadhyaya, Mrs. Malati Patwardhan and Mrs. Kalyani Sundararam Sitaram (in Tamil). The large Gokhale Hall was packed chiefly with students from the surrounding Colleges. A number of the prominent leaders of political and social reform life were also present, and the platform was crowded with ladies.

On Christmas Day an audience of at least two thousand people gathered at the Meeting held by the Women's Indian Association under the Banyan Tree in the Theosophical Society, Adyar, during the Session of the T. S. Convention. Mrs. Chandrasekhara Iyer of Bangalore, Mrs. Jinarajadasa and Mr. Krishnamurti were the speakers. Great interest was taken in the views expressed by Mr. Krishnamurti on the women's question. So we have published in this issue the address he then delivered.

PROPAGANDA.

Over 25,000 leaflets were distributed during the meetings of the Congress week.

Mrs. Padmabai's article has been reprinted as a pamphlet "Women's views on Indian Problems", price annas 2.

TAMIL.

தேவி துணை.

"காணுமற் கண்டதெல்லாம் பீதற்றலாம், கற்றோர் முன் கோணுமல் வாய்நிறக்க முடியாதே—" என்று கூறியபடி என் இன்று இங்கு நிற்கின்றேன்.

"உளர் எனினும் இல்லாரோடு ஒப்பர் கன்னஞ்சென்ற செலச்சொல்லா தார்—" தெரிந்ததைக் கூறுவியில் உலகில் இல்லாதவர்களுக்குச் சமன்பென்று திருவள்ளுவர் கூறிய படி, எனக்குத் தெரிந்தவற்றை என் அநேக பிழைகளுடன் கூறியபோதிலும், அதில் எதாவது விஷயங்களிருக்குமாயின் அந்த சாரம்சத்தை திரித்து மற்றவைகளைத் தவிர்த்து மன் னிக்குமாறு வேண்டிக்கொள்ளுதேன்.

இச்சங்கத்து அக்கத்தினர்கள் பேசுவது ஸ்திரீகளுக்குச் சம்பந்தமானதென்றே யாவரும் அறிந்த விஷயம்.

"விழைக்க மாண்ட மனையாளை யில்லாதானில் லகம் காண்டற்கு அரியதோர் காலே."

அந்தாவது நற்குண நற்செய்கைகளையுடைய மனையால் இல்லாதவன் விடானது எவ்வளவு விற்ப்புடையதாயினும் காட்டிற்கு ஒப்பாகும் என்றபடி வீட்டிற்கு அலங்காரமாய் விளங்குபவன் ஒருவன் திரீதான். இந்த ஸ்திரீயின் பொறுப்பும் கடமைகளும் அவ்வில்லாதவன் யிருக்கின்றன. வெளியே சென்று உழைத்துப் பொருள்சேர்க்கும் புருஷனுக்கு ஏற்பட்டிருக்கும் பொறுப்பைவிட வீட்டின் காரியங்களைச் சீராய் நடத்திவரும் பெண்மணியின் பொறுப்பே பேன்மையும் கௌரவமும் பொருந்தியது. வீட்டைச் சுகாதார முறைப்படி சீராய் வைத் திருப்பதும், பண்டங்களைச் சேராமல்-கொடாமல்-வைத்திருப்பதும், வீட்டிலுள்ள கன்று பசுக்களைப் பராமரித்தல், 'நப்போல்வளை' என்று ஒளவை கூறியபடி பந்தக்களை அணு சரித்தல், விருத்தர்களைப் பேணுதல், கணவனை வழிபடுதல், பர்த்தாவெண்ணெயைப்பணிவடன் செய்தல், சகல தேச வர்த்த மாணங்களை அறிந்து சிக்கனமாய் செலவழித்தல் குடும்பத் திற்குக் கௌரவத்தையும் பெருமையையும் உண்டாக்குதல் முதலிய எவ்வளவோ காரியங்களும் ஒரு வீட்டு ஸ்திரீயினு லேயே நடத்தப்படவேண்டி இருக்கின்றன. ஆனால் மேல் சுருக்கிக் கூறப்பட்டன மாதிரியோ! எல்லாவற்றிற்கும் மிகவும் முக்கியமானதும் சிறந்ததுமான கடமை தாயின் கடமை. மொது குழந்தைகள் எக்காலும் சுகவேகனாயும், சற்குண சீலர்களாயும், பேரும் சீர்த்தியும்பெற்று எல்லோ ராலும் கொண்டாடப்படும்படி தேர்ச்சியடைவதற்குத்தாய்ம களே காரணமாகின்றார்கள். Woman fulfils her most truly in her children என்பது நாம் கர் கண்டதே. ஆனதுபற்றியே, "தாயைப்போல் பின்? போல் சிலை" என்னும் பழமொழியும் வழக் குழந்தைகளின் ஆகாரம், போஷணை, சித்தியை வற்றைத் தாயாரே கவனிக்கவேண்டியவனாகிறார். கள் சந்தோஷமாய் இருக்கும்படி செய்வதும், சுகமும் அன்னியோன்னியமாய் இருக்கும்படி புதித புதிதான சக்திகளையும் மாறுபாடுகளையும் உஉ வதும் இத்தாயாரே. இவற்றை யெல்லாம் யோறித்த தில் யாவாற்றிற்கும் தாயானவள் அதிகாரமானா யிருத் தான் Lady Emily Lutyens என்னும் அம்மை. "Men have created great works of art; women created men" என்று கூறி யிருக்கிறாற்போலும். இப்போ

தான் மமாதகளுக்கு இவ்வளவு பொறுப்புக்களும், கடமை களும் வந்தனவோ எனக் கேள்வி பிறக்கலாம். அப்படி ஒன்று மில்லை; உலகம் ஏற்பட்ட நாள் தொடரே இவைகளும் இருந்து வருகின்றன. சரித்திர சம்பந்தமாய் ஆராய்ந்து பாப்போமானால் தற்காலத்தையிட முற்காலத்தில் மொது மாறுசீரோமணிகள் எவ்வளவோ கல்வி யறிவும், சுதந்திரமும், சுயேச்சையும், வீரத்தன்மையும் பெற்றுச் சிறப்புற்று வாழ்ந்து வந்தனர் என்பது புலப்படும். மொது பாதாபி புராதன கல்விக் களஞ்சியமும் நாகரிகமும் நிறைந்து அமையப்பெற்றிருந்தது. ரிசுவேதத்தில் நம்நாட்டு ஸ்திரீகள் சுதந்திரமும் ஆண்களோடு சமதையும் பெற்றிருந்தனர் என்பது கூறப்பட்டுள்ளது. வறித் துக்கன் கொன்னகையின் பிரகாரம் அத்த நாகரிகவார் என்ற சொல்லே ஆணும் பெண்ணும் சமமென்பதை அறிவிக்கிறது. தேவியில்லாமல் தேவனிருந்ததில்லை. அநேக இவ்வாணங்களி லும் புராணங்களிலும் ஆண் பிள்ளைகளுக்குச் சரியாய்ப்பெண் களும் யுத்தகளத்திற்குச் சென்றிருந்தார்களென்பது தெரிய வில்லையா! ஆனால் இக்காலத்திலோ நமதுமாதர்களின் நிலைமை அதிகமாய்ப் பரிசுக்கத் தக்கதா யிருக்கிறது. பழையகாலத்து மாதர்களோடும் சோமுடியாது. இனிமேல் உலகப்போரும் ஸ்திரீகளுடனும் கூட்டமுடியாது. ஒன்றோடும் சோமுடி யாமல் ஒரு ஆச்சரியகரமானநிலைமையிருக்கிறார்கள். அப்படி இருப்பினும் அவர்களுடையபொறுப்பும், கடமைகளும் குறைந் தனவோ! இல்லவேயில்லை. ஆனால் அதற்கு மாறாக அநேக இடையூறுகள் கொடுக்கப்பட்டுள்ளன. சுதந்திரமொன்பது 10 வருஷங்களுக்கு முன் கனலிலும் சினக்கக்கூட்டமாயிருந்தன. ஆனால் இப்போது சுதந்திரமென்ற வார்த்தை பயமில்லாமல் தாறியமாய் வாயிலில் உச்சரிக்கலாம் என்ற நிலைமையை அடைந்துவிட்டோம். ஒரு ஸ்திரீயின் பொறுப்பையும் கடமை களையும் சினத்தாலோஎன்னிக்கையற்றனவாய் யிருக்கின்றன. அவைகள் வயதுமுதிர்ந்து அனுபவமுடைய பெண் பாலார்களுக்கே கஷ்டமென்று உரைக்கத் தக்கதா யிருக்கையில் குருவி தலையிற் பணக்கையைத் தூக்கி வைத்ததுபோல் 10 வருஷங்கள் விளையாட்டுகளிலாழ்ந்துள்ள மனநிலையுடைய பெண் குழந்தைகளைத்தாலியென்ற கயிற்றினுக்கட்டிக் குடும்ப வாழ்க்கை என்ற ஸம்சார ஜயிலில் அடைத்துவிடுகிறார்கள். இப்பொறுப்புக்களை எவ்வாறு அச்சிடுமிகள் அறியக்கூடும்! ஆரம்பபிரதம கல்வியையும் அவர்களில் அநேகர் பெற்றிரார்களே! தத்தம் வாழ்க்கையினியவு கொஞ்சமு முணராமலிருக்கையில் அவர்கள் கடமைகளை எவ்வாறு இயற்றலாம். எல்லா விஷயத்திலும் சத்த குணமாய் மனுஷத்தன்மை யற்று, மிருகத்தன்மை பெற்று நம் நாட்டிற்கே அநேக கேடுதி களை யுண்டாக்குகின்றனர். வீட்டைப்பராமரிக்கும் முறைமை அவர்களாற் கையாடமுடியாமற் போகிறது. அவர்களுக்குப் பிறக்கும் குழந்தைகளோ சொல்லவே வேண்டியதில்லை. இத்தியாவில் ஏழைத்தன்மை பிரபலமா யிருப்பதால், தாய்மர்களும் எக்காலத்திலும் அவர்கள் விவனத்தின்பொருட்டு வேலை செய்பவென்றி வருகிறது. ஆதலால் தாய்மார்களின் தேச ஸ்திரீபோஷணையற்று, சுகமற்று, பலநினைமடைந்த கொடிய வியாதிக்குள்ளாகிறது. இவர்களிடம் உதிக்கும் குழந்தைகளும் அநேக வியாதிகளால் பீடிக்கப்பட்டு வருந்திக் கடைசியில் மாண்டபொருகின்றனர். இக்கேடுதி ஒன்று தரோ, பாலிய விவாறுத்தினால் வரும்! மற்றொரு பெரிய கேடு நம் நாட்டிலுள்ள பால்யவிதவைகளின் கதி. அவர்களின் கஷ்டங்களைக் கூறப்புகின் அதிக கோஞ்செல்லும். இவற்றை யெல்லாம் கூறித்தும் வானாவிருப்பது ஜனசமூகத்தின் குற்றமேயன்றே. ஆங்காங்குள்ள குற்றங்களையும் கேடுதல்களையும் நீக்கிப் புதிய சித்திருத்தங்களையுண்டாக்குவது ஜனசமூகத்தின் கடமையல்லவோ! ஆதலால் ஆங்காங்குள்ள மம்மவர்கள் பிரதம கல்வியைப் பெண்களுக்கும் கட்டாயப்படுத்தி, மேலும் அவாவர்களுக்கு

வேண்டியவாறு கல்வியறிவை நாவாழியிலும் புகட்டி உரிய வயது வந்ததும் குடும்பபாரத்தை ஒப்புவிப்பதன்றோ, ஜன சமூகயத்திற்கு அழகு? அன்றல்லவோ நம் நாடு சுதந்திரம் பெற்றுக் கவிப்புகும்.

நம் நாட்டிலுள்ள மற்றைக்கேடுதல்களையும் ஆராய்ந்து பார்த்தால் கற்பு மாதர்க்களிகலம் என்பதற்கு மாறாக நம் நாட்டுக் கன்னிகைகளிற் சிலர் கொடிய வழக்கத்தைக் கையாடுகின்றனர். நாம் அதை அறிந்தும் அறியாததுபோலிருப்பது ஆச்சரியப்படத்தக்கது. பண்டைக்காலம் தொட்டுவரும் வழக் கத்தை நாம் இப்பொழுது என் மாற்ற வேண்டுமென்று சொல் லலாம். நாம் பழமூலத்தில் அனுஷ்டித்தவைகளை இக் காலத்தில் அனுஷ்டிக்க முடியாது. மேலும் இவ் வருப் பினச் சார்த மாதர்களின் வழக்கம் பழைய காலத்தில் ஏற் பட்டது போலல்லாமல் முழுதும் மாறாக இருக்கிறது. இது மதசம்பந்தமாய்க் கடவுளிடத்திலேயே மனதைச் செலுத்திக் கடவுளுக்கு சங்களை அர்ப்பணம் செய்து தொண்டு செய்ய ஆரம்பித்த ஏற்பாட்டில் ஒன்று. தன் மனதை நிலை நிறுத்திக் கடவுளிடத்தே உள்ள முருக்கைகையுக் கல்லத்தில் மெய்யன்பர் களுக்குத் தங்கையாயியாமலே ஆடல் பாடல்களுண்டாவது ன்ரு. சைசன்சரியர் (ஸ்ரீ கொளக்கி) என்ற பக்தர் கடவுளின் அன்பின் மேலிட்டால் ஆடல் பாடல் கொடுக்கும் அறியாமலிருத்தும், கடவுளின்நாமாதையும்அவர் அனலில்லாப் புகழையும்பாடி அனத்தபாவசுறுக்கூதாடி இருக்கிறாரென்று நாம் எல்லோரும் விரித்திரித்தே. அதேபோல் இம் மாதர் களும் கடவுள் பக்திரின் மேலிட்டால் உன்னம் உருகி ஆடல் பாடல்களைக்கையாடினார்கள். ஆனால் இப்பொழுது ஆற்றும் மாறாக இவ்வாடல் பாடல்களால் ஆடவர்களை மயக்கி அவர் களுக்குத் தங்கையே அர்ப்பணம் செய்து விடுகிறார்கள். ஆதலால் இவர்கள் இவ்வாறு தொழிலாகச் செய்யும் வழியிலிருந்து விட்டதல் அவற்றினுள்ளகேடுதல்களையுணர்வோயில்லை, அவர்கள் குணமும் அதற்குத் தக்கவாறு மாறுபட்டிருக்கின்றது.

விளக் கொளியும் வேசையர் நட்புயிரண்டும்
தளக்கற நாமன் வேறல்ல—விளக்கொளியும்
செய்யற்ற கண்ணை யறமே யவான்பும்
கையற்ற கண்ணை யறும்.—காலடியார்.

என்னெய் அற்றபோத விளக்கொளியி யற்றுப் போவது போல் கையிற் பொருளில்லை மென்றுணர்ந்ததும் அவர்கள் உறவு அற்றுப் போகிறது. இதற்கு நம் நாட்டில் வழக்கவரும் டம்பாச்சாரி விவாசமே சிறந்த ஓர் உதாரணமாகும். பண முள்ளவர்களையும் பிரபுக்களையும் தங்கள் வசமிழுக்கத் தங்கள் ஆடல் பாடல்களை உபயோகப் படுத்தவது மல்லாமல் அநேக எளியனவும் சிறத்தமான குடும்பங்களை பிரதாயம் அழியும் படி செய்து விடுகிறார்கள். ஆனால் எல்லோரையும் அவ்வாறு கூறிவிடலாகாது. அவ்வருப்பைச் சேர்த்தவர்களுள்ளும் சிறத்த மாதகளைக்களுண்டு. இருக்கைகளுமிருந் இயற் றியவரான ஸீலா சுகருடைய சரித்திரம் யாவரும் யறிந்ததே. அவர் தன்மேல் வைத்திருந்த அன்பின் அளவை உண்மை யாக்கண்டதால் சிந்தாமணி என்பாள் அத்த ஆத்தததன்பை கடவுள் சார்பாக மாற்ற எண்ணித் தன் உண்மை நிலையை விளக்கி மண்ணாசை, பொன்னாசை, பெண்ணாசை யென மூன்றில் மிகவும் கொடியதான பெண்ணாசையின் அற்ப நிலைமையைக் குறித்து அந்நால் உண்டான தீங்குகளை விவ ரிக்க, அப்பொழுது ஸீலாககர் தன் உண்மையை அறிந்து, அவளை வணங்கி கடவுளிடம் சாண் புருத்தனர். "ஐந்தில் வாழ்ந்து ஐம்பதில் வருமா" என்ற முதுமையின் பிரகாரம், இக்கன்னிகைகளைச் சிவிய வயதிலிருந்தே கல்வழிகளிற் கொணர்ந்து, கோவிலில் பொட்டுக்கட்டும் தூர் நடத்

தைக்கு ஆரம்பஞ் செய்வீக்கும் கொடிய பழக்கத்தைப்போக்கித் தகுந்த கல்வி புகட்டி, அவர்களுடைய ஜீவனோபாயத்திற்கும் வழியேற்படுத்தி விட்டால் நம் தேசம் எவ்வளவு மேலடையும். இக்கொடிய பழக்கம் எண்ணிறந்த வியாதிகளுக்குத் தாயாகிறது. இவ்வாறு உதிக்கும் வியாதிகளாற் பீடிக்கப்பட்டிருக்கட்டமூதும் ஜனங்களை நம் நாட்டில் கணக்கிட முடியாது. மேலும் அநேக குடும்பங்கள் உண்ணச் சோதற்று, உடுக்கத் துணியற்று, உறங்க இடமற்று, மிகவும் நிலை குலைகின்றன. கோடிக்கணக்கான துர்மரணங்களும் சம்பவிக்கின்றன. மற்ற நாட்டார் இவற்றையுணர்ந்து மேல்சீர்திதியடைந்திருக்கிறார்கள் என்பதற்கையமில்லை. ஆதலால் நாமும் உட்கத்தாடன் ஆயிரக்கணக்கான இச்சீர்திதியைக் காப்பாற்ற பிரயத்தனப் படுவோமாக. நம் பிரயத்தனமும் விக்கினமின்றி நிறைவேறும்படி நாம் வழிபடும் கடவுளை வேண்டிக் கொள்வோமாக.

“மண்ணுலகத்தினிற் பிறவி மாசற
எண்ணிய பொருளெலாம் எனிதின் முற்றுற
கண்ணு தழைடையதோர் களிற்று மாமுகப்
பண்ணவன் திரவடி பணிந்துபோற்றுவாம்”

ஆகவே, சமஸ்கம் கருதாது தேசமுன்னேற்றத்திற்காக உழைத்துவரும் சென்னைச் சட்டசபை வைஸ் பிரைடெண்ட் டாக்டர் முத்து லட்சுமி அம்மாள் கொண்வந்த “பால்ய விவாக விலக்கம்” என்னும் தீர்மானத்தை ஆதரிப்பதே நமது கடமையாகும்.

தொன்று தொட்டு நமது நாட்டின் கண் ஒரு கொடிய வழக்கம் உலாவியிருக்கிறது. அகிலது என்னவென்று யோசிக்குமிடத்து பால்ய விவாகமேயாகும். இப்படி பெண்களுக்கு 12 வயதிலும் ஆண்களுக்கு 16 அல்லது 18 வயதிலும் கலியாணமும் செய்து விடுவதின் காரணமாகப் பெண்பிள்ளைகள் 15 அல்லது 16 வயதில் குழந்தைகளைப்பெறுவதற்கும், ஆண்கள் சமுசாரக் கடலில் அமிழ்ந்துவிடேற்கும், இவர்களுக்கு உற்பத்தியாகும் குழந்தைகள் பலவீனர்களாவதற்கும் இடம் உண்டாகிறது. மேலும் பால்ய விவாகத்தினால் வைதவ்யம் விருத்தியாகிறது. முற்காலத்திலோ என்றால் இவ்வித அக்கிரமங்கள் இடையா. முன் காலத்தில் பிறந்த குழந்தைகளோ என்றால் திடகாத்திரமுடையவர்களாயும் தைரியசாலிகளாகவும் விளங்கினார்கள். பால்யவிவாகத்தினால் உண்டாகும் கேடுதெல்களை விவரித்து உரைத்தல் அசாத்தியமாகும்.

டாக்டர் முத்து லட்சுமி அம்மாள் அவர்கள் தீர்மானத்தின் படி பெண்களுக்கு 16 வயதிற்கு மேலும் ஆண்களுக்கு 21 வயதிற்கு மேலும் விவாகம் செய்யவேண்டுமாய்க் கேட்டுக் கொள்ளுகிறேன். இது சம்பந்தமாக ஒவ்வொரு ஜில்லாவிலும் சங்கம் ஏற்படுத்தி வைத்தல் நலமேயாகும். டாக்டர் முத்து லட்சுமி அம்மாள் அவர்கள் இத்தீர்மானத்தை ஒன்று சேர்த்து மில்லிக்குக் கொண்டிபெராய் சட்டமாக ஸ்தாபனம் செய்யப்போகிறார்கள்.

தொன்னாட்டின் கண் தோன்றிய பதிவிதா ஓரோ மணிகளான தமயந்தி, தோபிராட்டியார், துரோபதை முதலியவர்கள் தங்கள் நாயகன்மார்களை நேரிற் கண்டும், தத்தம் பெற்றோர்களின் அனுமதியின் பேரிலும் கன்னிப் பருவத்திலும் மணந்தகொண்டிருந்தலை நீங்கள் நன்கு உணர்ந்திருப்பீர்கள் என்று நம்புகிறேன்.

கடைசியாக “பால்ய விவாக விலக்கம்” என்னும் இத்தீர்மானத்தை நீங்கள் எல்லோரும் ஏகோபித்து நிறைவேற்றி

டாக்டர் முத்து லட்சுமி அம்மாள் மேன்மைப் படுத்துவீர்கள் என்று நம்புகிறேன். இத்தாடன் என் உபநியாசத்தையும் முடித்துக் கொள்ளுகிறேன்.

இப்படிக்கு,
மாணிக்கத்தம்மாள்.

சமாசாரக் குறிப்புகள்

மாதர் தீமை:—இம்மாதத்தின் விசேஷம் சென்னையில் இந்திய தேசிய காங்கிரஸ் முடிந்ததும், காங்கிரஸ் பந்தலிலேயே மாதர்கள் முன்னேற்ற வழிகளைப் பேசும் பொருட்டு ஒரு பெரும் சபை கூட்டப்பெற்றது. குறைந்தது 3000 மாதர்கள் வந்திருந்தனர். ஏராளமான மாதர்களுக்கு, பின்னாலையில், ஸ்ட்ரெக்ட் கம்மிட்டி பந்தல் நிறைந்து போனமையால், இடம் கிடைக்காமற் போய்ற்று. சந்தவர்த்தினிக்கு கருவி இல்லாமல் கூட்டத்தை ஒழுங்குபெற நடத்தவது அசாத்தியமாயிற்று. சென்னை நகரில் நாலாவது அப்பிராய பேதங்களை யுடைய மாதர்கள் அனைவரும் ஒன்று சேர்ந்து ஓர் உத்தரவு முள்ள கம்மிட்டியை நியமித்தோம். அவர்கள் ஒரு மாதத்திற்கு முன்னதாகவே தொடங்கித் தம் முயற்சிகளைச் செய்தனர். செய்யவேண்டிய காரியக்கிரமம் ஒன்று தக்க ஆலோசனையின் மேல் தீர்மானிக்கப்பட்டது. இம் மாதத்தினத்தைப் பற்றி விஸ்தாரமாய் விளம்பரம் செய்யப் பெற்றது. இக் கூட்டம் காங்கிரஸின் ஆதரவிலாவது காங்கிரஸுடன் சேர்த்தாவது நடத்தப்படாவிட்டாலும், காங்கிரஸ் அதிகாரிகள் இதுமாகப் பல சௌகரியங்கள் ஒத்தாசை செய்தனர். இத்தினத்தின் ஏற்பாட்டை வகித்த உத்தியோகஸ்தர்கள் நல்ல சாமர்த்திய சாலிகள். அச்சாபிவிடிலும் எங்களுக்குவேண்டிய ‘காரியக்கிரம அட்டவணை’ ‘விளம்பரப் பத்திரிகை’ முதலியவற்றைக் காலத்தில் முடிச்சுக்கொடுத்தனர். பகல் சாப்பாட்டிற்கும், சிற்றுண்டிக்குமுரிய ஏற்பாடுகளும் குறைவின்றி நடைபெற்றன. பேசியவர்களும் வெவ்வேறு ஜோதாவில் பிரதிநிதிகளாயிருந்ததோடு உள்படி உட்க்கமுண்டையவர்கள். அன்று தினத்தால் மாதர்களுக்குக் கிடைத்த அதுபவம் விசேஷமானது. இந்திய மாதர்கள் வெகு சாமர்த்தியமாய்த் தம் சங்க ஏற்பாடுகளைத் தாமே செய்யக்கூடியவர்கள் என்பது சிறுபணமாயிற்று. மாதர்கள் இயக்கத்தில் இத்தனை சாதக மடைந்த அம்சங்கள்; இத்தனை அம்சங்கள் சாதிக்கவேண்டியவைகள் என்பது ஒருவாறு தெரிய வந்தது.

மாதர்கள் அறிவும், சக்தியும், சீர்திருத்தமும் வேண்டுமென்ற தீவிர அவாவையவர்களாயிருக்கின்றனர். படித்த மாதர்கள் உயர்நோக்கமும், அந்நேயமும் வகையும் தெரிந்தவர்கள். இந்தியா இம்முறையில் சீர்திருத்தம் பெற்றவேண்டும் என்பதை மாதர்கள் தெளிவாய்த் தெரிந்துகொண்டிருக்கின்றனர்.

இவற்றிற்கு மாறாக, இந்திய மாதர்களிற் பெரும்பான்மை யோர்க்கு எழுதப் படிக்கத்தெரியாத பரிதாபம்; அகில இந்தியக்கூட்டம் ஒன்று போட்டால், அதற்குப் பொதுவாய் ஒரு பாவையிற் பேசவும் விவரிக்கவும் முடியாதிருப்பது; சர்க்கார் உத்தியோகத்திலுள்ள ஸ்திரீகள் கூட்டத்திற்குப்போய் கிழ்வன வற்றைப் பார்க்கவும் கேட்கவும் மட்டுமே உரியவர்களென்றிப் பேசவாவது, வேறெவ்விதப் பொறுப்பையும் வகிக்கவாவது உரியால்லர் என்று விதிக்கப்பெற்ற சீர்ப்பந்தம்; மாதர்கள் குரலை வீசிப் பரப்பும்படியான சந்தவர்த்தினி

கருவிகளின் ஆவசிகமம்; ஸ்திரீகள் மிஸ்ஸஸ் ஸரோஜினி நாயுடு, மிஸ்ஸஸ் பெஸன்ட் இவர்கள் எச்சமயமும் பெரும் அாகியும் காரியங்களில் ஈடுபட்டுழைக்கின்றமையால், அவர்கள் சமூகியில் எங்கோ பிரயாணமாகிறபடியால் அவர்களை நம்பக்கூடாமை.

பொது வர்த்தமானபத்திரிகைகளில், மாதர் இயக்கத்திற்கு வேண்டிய அளவு பிரசாரத்திற்கு இடம்கிடைப்பதில்லை. மாதர் இயக்கத்தின் முக்கியதையையும், இயக்கத்தின் முன்னேற்றத்திற்கு அவசியமான கோரிக்கைகளையும் பற்றிப் பொது மானபடி பிரசித்தம் செய்யப்படுவதில்லை. பத்திரிகைக்காரர்கள் அவற்றைக் கவனிப்பதில்லை. முன் வருஷங்களில் காங்கிரஸ் மஜலாஸை முடிந்ததும் கூட்டப்பெற்ற மாதர் கூட்டங்களில் நிறைவேறிய தீர்மானங்கள் மிகச்சுருக்கமாகவும், குறுகிய வாய்புடையதாகவும் காணப்பட்டன. இவ்வருடத்திய கூட்டத்தின் தீர்மானங்களில் சில முற்றும் புதியவை. இன்னும் அநேக வருஷங்களுக்குப் பின்னும் இவற்றின் பயனை நாம் உணர்வோம்.

இக்கூட்டத்தினின்று தீர்மானிக்கப்பெற்ற கருத்துக்கள் கீழ்போகாமற் பயனையே கொடுக்கின்றனவாகும்.

அகில பாரதியம்:—பாரத தேசத்து மாதர் இயக்கத்தின் ஒற்றுமையை மாதர்தினத்தன்று அக்கிரமணமும் மற்ற உபநியாசங்களும் நன்கு நிரூபணம் செய்தனர். டாட்லுவிருந்து வந்திருந்த மிஸ்ஸஸ் பி. கே. ஸேலி என்ற வச்சதேச மாநோருவர் முதலிற் பேச ஆரம்பித்தார். பூனாவிலிருந்து வந்த மிஸ்ஸஸ் ஸாஸ்கிபாய் பட் காலக்கூட்டத்திற்கு அகிரமணம் வகித்து மஜலாஸைப் பரவையிற் பேசினார். இத்தாரிலிருந்து வந்த மிஸ்ஸஸ் ஸாப் என்பவர் ஸ்திரீ பாவையிற் பேசி மானக் கூட்டம் தொடங்கினார். சென்னைச் சட்டசபை படிப்பு பிரதிபெராய் டாக்டர் முத்து லட்சுமி அம்மாள் மானக் கூட்டத்திற்கு அக்ரமணம் வகித்தனர். அதற்கு வருஷங்கள், ஸ்திரீகள் இருதிறத்தாரும் வந்திருந்தனர். கூட்டம் பெரிய காங்கிரஸ் பந்தலில் சிகழ்ந்தது. அக்கிரமணர் ஆங்கிலத்திலும் தமிழிலும் பேசினர். தெலுக்கு, தமிழ், கன்னடத்திலும், ஒரு முகம்மதிய ஸ்திரீயால் உர்த பாவையிலும் உபநியாசங்கள் நடைபெற்றன.

இந்திய ஜனஸபையத்தின் ஆசாரி சீர்திருத்த மகாராடு:—இம் மகாராட்டின் வாஜெய்புக் கம்மிட்டிக்கு அக்ரமணம் யிருந்தவர் சென்னைச் சட்டசபை யங்கத்தினாராகிய டாக்டர் முத்து லட்சுமியம்மாள். ஆம் மகாராட்டின் கூட்டத்திற்கு வைத்திருந்த டிக்கெட் விற்பனையால் வந்த தொகையினின்றே வருஷமுடிதம் தொடர்ச்சியாய் உழைக்கப் பொதிய பணம் கிடைத்தது. பரப்பாயினின்று வந்திருந்த ஸ்திரீகள் கடராஜன் (இந்தியன் ஸோஷலிபாரம் பத்திரிகை) அக்ரமணம் வகித்தனர். டாக்டர் முத்து லட்சுமியம்மாள் ஓர் அரிய பிரசங்கம் செய்தனர். அதை இப்பத்திரிகையின் அடுத்த கருவிகையில் பிரசுரிக்க உத்தேசிக்கிறேன். பெண்களைப் படுதாவில் சருட்டி மறைக்கும் வழக்கத்தை ஒழிக்கவேண்டும் என்று மிஸ்ஸஸ் ஸரோஜினி நாயுடு அவர்கள் பேசினர். வெளித்திறைகளை மேன்மேலும் அகற்றிவருகையில் கற்பு, நன்னடர்சம் என்னும் உள் நிறையைப்போடவேண்டும். புருஷர்களும் ஸ்திரீகளே உற்று நோக்குதலையும், நாணமின்றி மாதர்களைப் பற்றி-அவதாது பேசுதலையும் ஒழிக்கவேண்டும். ஸ்திரீகளுக்கு மரியாதை செய்யும்படியான பெருமைக் குணம் உடையவர்களாயிருத்தல் அவசியம் என்பதாக வற்புறுத்தினர். பெண்களுர் மிஸ்ஸஸ் சந்திரசேகா ஐயர் பால்ய விவாகம் செய்யலாகாது என்பதைப் பற்றித் தமிழில் நன்கு பேசினர்.

காங்கிரஸில் ஸ்திரீ உமேத்வாரிகள்:—இந்திய தேசிய காங்கிரஸில் அதுபாது ஸ்திரீ உமேத்வாரிகள் எப்போதும் உழைத்துக் கொண்டிருந்தனர். மிஸ்ஸஸ் குக்மினி லக்ஷ்மி

பதி, மிஸ்ஸஸ் கமலாதேவி சட்டோபாத்தியாய ஆதிய இவர்கள் உமேத்வாரிகளுக்குத் தலைமை வகித்தனர். காங்கிரஸ் பார்க்க வந்திருந்த ஆயிரக்கணக்கான மாதர்களுக்கு எவ்வளவோ உதவியாயிருந்ததோடு, காங்கிரஸில் பாட்டு கோஷ்டியிலும் சேர்ந்து உதவினர். உமேத்வாரிகளாயிருந்த புருஷர்கள் எல்லோரும் கற்பித் துணி உடுத்திருந்தனர். விரிந்த பரத்திருந்த ஸ்திரீ பந்தலுக்கு அலங்காரமாகச் சிவப்பும், பச்சையும், வெள்ளையும் கலந்திருந்த கத்திக்கொடிகள் விளங்கின. ஸ்திரீ உமேத்வாரிகள் ஆரஞ்சுக் கத்திதுணிகளை உடுத்திருந்ததானது, ஜனஸபைய வாய்க்கையின் யஜ்ஞ வேதியினின்று எழுந்த ஜுவாலையோல் விளங்கியது. அவ்வாறு பது யுவதிகளையும் பொறுப்பாய் அத்தனை பெரிய கூட்டத்தில் காத்து வந்தது ஆச்சரியப்படத்தக்க காரியமே. ‘கிரிஸ்ட்மஸ் வார்த்தில் 2 வகும் ஜனங்கள் சென்னையிலறங்கிப் போனதாக ரயில்காரர் கண்க்கிலிருந்து தெரியவருகிறது. எத்தனை விதமான ஜனங்கள் வந்திருந்தபோதிலும் பெண்மக்கள் சிறப்பியமாய்த் தம் அலுவல்களைத் தேசிய காங்கிரஸ் நிகழ்ச்சம் செய்தினின்று, ஸ்திரீகள் புருஷர்களைக் கண்டு பயப்படுவது இக்காலத்தில் அரவகியமென்பது சிறுபணமாயிற்று. புருஷர்கள் அகடப்பிராயத்திலிருந்தபோது அந்த பயம் நியாயமாயிருந்திருக்கலாம். ஆனால் இப்போதவசியமில்லை.

சாரியஸந்தியின் விருந்தம்:—ஸ்திரீதீர்மம் ஆகஸ்டு மாதத்து ஸஞ்சிகையில் முதன் முதல் மாநிதித்தலைப் பற்றிப் பின் வருமாறு எழுதப்பெற்றது. “காங்கிரஸ் வாதிடில் தேசிய விவகாரங்களின் விஷயமாக மாதர்கள் தம் அயிப்பிராயத்தைத் தம் இஷ்டப்படி எடுத்துரைத்துக் கலந்து ஆலோசிக்க அவகாசம் தேரும்படி மாநிதிதீர்மம் ஒன்று நடத்த வேண்டுமென்பது மாதர் இந்திய சங்கத்தாரின் கருத்து.” முதன்முதல் மாதர் இந்திய சங்கத்தாரியத்தியே சென்னை மாதர்களின் கூட்டம் இரண்டொன்று கூட்டி, அவர்களைக் கொண்டே மாநிதித்தீர்மிய ஸ்கல் ஏற்பாடுகளும் செய்வீக்கவேண்டுமெனத் தீர்மானமாயிற்று. அது முதல் பற்பல மாதர் சங்கங்களினின்றும் எல்லோரும் சேர்ந்த ஒரு பெரிய பொதுச்சபையாயிற்று. மேற்கூறியவாறு எழுதினவருக்கு, மாதர் தினத்தன்று விளங்கிய குதூறலத்தைக் கண்ணுற்றிக் கடைசியில் இம்மாநிதிதீர்மம் வருஷத்தோறும் நடக்கவேண்டுமென்றும் தீர்மானம் செய்யப்பெற்றதையுங் கேட்டபோது, இவ்வேண்டி ஆச்சரியம்! இந்திய மாதர் இயக்கத்தேடு வேகமாய்ச் செல்லமுடியாமலிருக்கிறதே யென்று தோன்றியது!

சாரிபந்தில் தியமணிபெற்றிருக்கும் ஸ்திரீ மாஜிஸ்திரேட்:—மாநிதித்தீர்மத்தின் காரியதரிசியாயிருந்த மிஸ்ஸஸ் மாலதி பட்ட வந்தினர் கொளவ ஸ்திரீ மாஜிஸ்திரேட்டாக நியமிக்கப் பெற்றிருக்கிறார். அவருடைய பர்த்தா சங்கல் ராஜாவின் சோதாரி சென்ற ஆறு வருடங்களாக அவர்களிருவரும் சென்னையிலிருந்துவருகின்றனர். நாலு வருஷத்திற்கு முன் ரோமாயில் சிகழ்ந்த மாதர் வோட்டிசியைச் சங்கக் காங்கிரஸுக்குச் சென்னையிலிருந்து மாதர் இந்திய சங்கப் பிரதிநிதியாய்ச் சென்றிருந்தார். அவர் வினையாட்டிலும், தானே மோட்டார் கார் ஓட்டுவதிலும், டென்னிஸ் விளையாடுவதிலும், பெண்களின் ஸ்கெளட் முயற்சியிலும், சாமர்த்திய சாலி, சபையில் அழகாய்ப் பேசக்கூடியவர். ஸ்திரீ தர்மத்தை மேலோங்கச் செய்யும் திறந்த பெண்மணி.

பம்பாயிலுள்ள மிஸ் டேலிஸ்:—பம்பாயில் இவர் பாலஸமாகுண ஸபையின் சம்பந்தமாய் உழைத்துவந்ததற்காக செயலரி ஹிந்து பத்தகம் பெற்றதற்கு யாம் களிகூறுகிறோம். குழந்தைகளுக்கென்ற தனி நியாயஸ்தலமும், அவர்களுக்குத் தனிப் பள்ளிக்கூடங்களும், அவர்களைப் பரிபாலிக்கத் தனி ஜாகைகளும் இவருடைய சௌகரியத்தாலும், உதவாகத் தாலுமே சரிவா நடத்தேறுவனவாகும். குற்றத்தில் வீழ்ச்ச

குழந்தைகளின் துக்கத்தைப்பற்றிப் பத்திரிகைகளில் எழுதியிருப்பது மிகவும் உருக்கமாயிருக்கிறது.

அகில இந்திய மாநிலங்களில் கல்வி மகாநாடு.—டிஸ்லிவில் பிப்ரவரியின் 7-ல் மாடிக்மை தங்கிய வேடி இவ்வீடு அவர்களால் திறக்கப்பட்டது. மாதிரி கல்வி மகாநாட்டுக்கு இந்தியாவில் முன்னெற்றதை விரும்பும் ஒவ்வொரு மாதிரி பொருள் என எழுதினோம். ஆகவே மகாநாடுகளாக வெவ்வேறு நாடுகளில் கூட்டப்பட்ட கூட்டங்களில் தேர்ந்தெடுக்கப்பட்ட பிரதிநிதிகள் போக, மகாநாடு பாக்கியிருக்கும் மந்தைய ஸ்தூபிகள் ஜனவரிமாதத்திற்குள் தம் பெயர் விவாசனத்தைத் தெரிவிப்பாராகும், தினமொன்றுக்கு சொந்தப் பித்தத்தின் ஒரு நோட்டீஸில் ஜாக்கை அபித்திக்கொடுக்க ஏற்பாடுசெய்யப்படும். சென்றடி டிஸ்லிவில் முன்னாடிக்கூடிய மகாநாட்டில், நடுத்தகத்தும், முன்மன்களும், மேல்காட்டார் களையாக 900 மாதிரிகள் கூடியிருந்தனர். டிஸ்லி மகாநாட்டில் செய்யப்படும் தீர்மானங்களை, ஸ்தூபிகளில் கட்டிடமும், பிரதிநிதிகளும் டிஸ்லிவில் கூடித்தான் சித்தரிக்கவேண்டும். எல்லா மகாநாடுகளிலும், தேர்ந்தெடுக்கப்பட்ட பிரதிநிதிகளும், அங்கு நிறைவேறிய தீர்மானங்களும், ஒவ்வொரு மகாநாட்டிற்கும் காரியதரிசியாகவும், அக்கரணாகவாகவாகத் தவர்களின் பெயர்களும் "மின்ஸஸ் ரமலாதேவி எட்டோ பாத்திரியாய் மின்ஸஸ் ஸுஸ்தாஸ் ஸிங். சாபிச்சேட், டிஸ்லி" என்ற விவாசத்திற்கு உடனே தெரிவிக்கப்பட வேண்டும். இந்தியாவின் எல்லாப் பாக்கியிலிருந்தும் மாதிரிகள் மகாநாடு கூடும் தருணத்திலேயே இந்தியச் சட்டசபையுள் கூடும். விவாகச் சம்மதி வயது மசோதாவும், பாலியலிவாகத்தை யொழிக்கும் மசோதாவும் சட்டமன்றமென்று கூப்பிடுகிறது. பூரும்காநாட்டில், பாலியலிவாகத்தை கண்டனம் எத்தனை தீவிரமாய் விவாசிக்கப்பெற்றதோ, அத்தனை தீவிரமாய் டிஸ்லிவில் பூரும்காநாட்டைத் தண்டித்தல் அவசியமாக நேரும்போல் தோன்றுகிறது. மின்ஸஸ் எஸ். ஆர். தாஸ், மின்ஸஸ் பிரஜ்ஞல் நேரு, மின்ஸஸ் ராமராய், மின்ஸஸ் சாட்டெட்ரீ, டாக்டர் பென்னெல் எல்லோரும் மகாநாட்டை வெகு நேரப்பாய் நடத்த வேறு உற்சாகமாய் முயன்று வருகின்றனர்.

பப்பாய் மாநில இந்திய சங்கம்.—பப்பாயில் இதன் ஐந்தாவது சபைகள் சேர்ந்து உழைத்த பத்தாம் அறிக்கைப்பத்திரிகை கடைக்கப் பெற்றுள்ளது. பப்பாய் மகாநாட்டின், பவகர், கந்தாதி, ஸுதாதி, அஜமதாபாத், காலிகை, பூரும்காநாட்டில் தீர்மானங்கள் உள்ளன. பப்பாய் நகரில் மட்டும் ஐந்து தீர்மானங்கள் உள்ளன. பப்பாயில் மட்டும் அங்கத்தினர்கள் 407 பேர்கள் உள்ளனர். சென்ற வருடத்தில் காலாதி தீர்மானியங்களுக்கும், கல்வித் தைக்கத்திற்கும், பாட்டிக்கச்சேரிகள் ஏற்பாடு செய்து பணம் சேகரித்தல் கொடுத்தும், டாக்டர் பென்னெட் அம்மையாவர்களை வரவேற்றும், கைத்தொழில்கள் படிப்புக்கும், இக்கிலிப்படிப்புக்கும் புது வருப்புக்கள் ஸ்தூபிகளுக்காக ஏற்படுத்தியும், குருடர்களுக்காக ஒரு சாணுவம் ஏற்படுத்தி பண வசூல் செய்தும், உழைத்த வர்களுக்கு கின்றனர். பணங்களின் விவாகச் சம்மதி வயதை 16 ஆக அதிகப்படுத்தவும் ஆண்களின் விவாகச் சம்மதி வயதை 21ஆக அதிகப்படுத்தவும் கருதி கல்வி கூட்டங்கள் ஏற்பாடு செய்யப் பெற்றன. மேற்படி சங்கத்தின் செல்வ நிலையையும் திருப்ப திகரமாயிருக்கிறது. புது வருகை ஆரம்பத்தில் ரூ 4531 கை வசூலியிருக்கிறது. இச்சாமித்தம் சமீபமாமல் உழைத்த மின்ஸஸ் ஸ்தூபியாய் பாட்டி அவர்களுக்கு யாம் கலிகாத்தி ன்ருகும்.

மாதிரிகள் கல்வியின் பொருட்டு அகில இந்தியநீதி.—இந்தியாவின் பட்ட பட்ட தெரிந்த மாதிரிகளின் மதராசையின் பஞ்சாப், டிஸ்லிவிட்களைச் சபைகளின் கல்வி சம்மதி

யார் இந்தியமாதிரிகளின் கல்வியை மேலோங்கச் செய்யும் பொருட்டு ஒரு முறை திட்டம் செய்திருக்கின்றனர். தந்தாலத்தில் முக்கிய அவசியமானது ஆரம்ப வருப்புக்களுக்கும் உயர் வருப்புக்களுக்கும் பழகனை உபாத்யாயிகளின் பம்பியின் தந்தால உயர்ந்தவது என்றும், இந்தத்தேசத்தில் அந்தகாக அகில இந்திய நிதி ஒன்று ஏற்படுத்தியது வைல்லாய் ஆண்களின் மனவியைக் கல்வியிலிருத்தியின் பொருட்டு இன்னும் சற்று விரைந்து உபகரிக்குமாறு வேண்டிக்கொள்வதென்றும், இதுவரை ஆஸ்பத்திரிகள் முதலிய நிதிச்சை முறைகள் செய்தது போதுமென்றும், இந்தக் கல்வியின் முன்னோட்டை மாதிரிகளுக்கு அறிவவசியமென்றும் தீர்மானிக்கப் பெற்றிருக்கிறது.

முன்மதி மாதிரிகளின் கூட்டம்.—வட இந்தியா முகம்மதியப் பெண்களுக்கு, சமீபத்தில் சென்றை சர்கார் முன்மதி பாடசாலைகள் சென்றைச் சட்டசபை அங்கத்தினர் டாக்டர் முத்தவக்ஷமியம்மாவின் அக்கரணத்தில் 100 முகம்மதியப் பெண்கள் கூடிப்பேசிய விவாய் கவனிக்கத் தகுந்ததாயிருக்கும். மின்ஸஸ் முன்னாடித்தின் என்பவர் தம் சோதரி களைப்பாத்தியப் பேசியதில் ஆரம்பக் கட்டாயப்படிப்பு முறை மத்தியப் பெண்களுக்கு மிகவும் அவசியம் என்றும், சர்க்காரில் திட்டம் செய்யப்படும் ஆரம்பப்படிப்பு முறையில் முகம்மதியப் பெண்களுக்கும் உரிமை கிடைக்கும்படி செய்யவேண்டும் என்றும் வற்புறுத்தினார்.

திருவெல்லேவி டிஸ்லி, வீராகவபுரம் கிளைச்சபை, மாதிரி இந்திய அங்கத்தின் காரிய தரிசி மின்ஸஸ். கோமதியம்மாவின் கோமதிநாட்டின் எழுதுகிறதாவது:—

டாக்டர். முத்து வக்ஷமியம்மாவர்களுடைய தேவதாசி மசோதாவைப்பற்றி ஆலோசிக்கும் பொருட்டு, 28-12-27-ல் கூட சபை, மின். பத்தமாவதியம்மாவர்கள் திரிசனத்தின் சீழ் கடைபெற்றது. அதில், உலகத்தின் இருநூற்றாண்டுகளில் ஒன்றையே கொடுத்த உதவிபுரியும் குரிபனைப்போல, தேவதாசிகளின் இருநூற்றாண்டைய இழிந்து, அவர்களுக்கு கல்வியில் ஒன்றையே கொடுப்பதற்கு அவதரித்தவர் டாக்டர். முத்து வக்ஷமியம்மாவாரென்றும், பண்டைக்காலத்தில் ஆலய கைக்கரியங்கள் சரிவர நடக்கும் பொருட்டும், அடியார் பணத்தில் பத்திரசம் பெருகும் பொருட்டும், வேதம், சாஸ்திரம், ஆலயம், பானம் முதலியவற்றிற்கு அகச்சேந்த கற்புடைமக்கையர், தேவதாசிகளென்று கடைவருக்குச் சம்பந்திக்கப் பட்டிருந்தன என்றும், இப்பொழுதுபடியே பேரை மாதிரியும் ஒவ்வத்தக் கொண்டு, கல்வியறிவு சிறிதுமேயில்லாமல், கோவிலிற் சென்று பொட்டுக் கட்டி, வசூல் வியாபாரங்கு செய்துவரும் அவர்கள் நிலைமை மிகவும் பரிதாபமாய்வுகின்றனும், இந்த இழிவான வாழ்வைவிட இந்தப் போவது பேணையென்றும் அநேகம் தேவதாசிப் பெண்களை அடப்பிராயப்படுத்தி பட்டியால், காருண்ய கவன்மெண்டார், மசோதாவை அங்கீகரித்த, உடல் கட்டை யெழும் வசூல்களைத் தடுத்தியது போல, தேவதாசி வசூல்களையும் தடுத்தியது வசூல்களைக் கொள்ளப்படுகிறார்களென்றும், மின். அம்மாக்கண்ணம்மாள் வர்கள் தீர்மானத்தை பிரேரணை செய்தனர். உழை ஆமோதித்த, மின். ராஜபத்தமாவதி அம்மாளும், மின். வலிதாப்பாளவர்களும் பேசியிருந்து, அக்கிராசனாதிபதி ஒவ்வொருகாரியம் முடிவு பெறுவதற்கும் இடம், பொருள், எவல் முன்றும், சரிவர அமைவென்றமென்றும், அவை இப்போது கண்கமழ்ந்திருப்பதால் எல்லோரும் அங்கத்தோடு முயன்று மசோதாவை கவன்மெண்டார் அங்கீகரிக்கும்வரை அங்கத்தோடு கைவிடக் கூடாது என்றும் தெளிவாய் எடுத்தத் சொன்னார்கள். மின். வலிதாப்பாளின் சங்கத்தக்கச்சேரியின் பிறகு, கடைக்கலைத்தது.

TELUGU

ప్రస్తుత స్త్రీ విద్యా విధానము

(శ్రీమతి సి. సుబ్బలక్ష్మమ్మగారు.)

మానవ ప్రపంచమంతయు మునుగుడుకు పురుగుచున్నది. భారత రమణులుమాత్రము స్త్రీభిన్నలైయుండుటకు సిలులేను. ఏదేమైనా కాదేమైనా పురుషసంపర్కములేక భిన్నముగానుండుటకు ఇక్కాలమున సిలులేదు. అన్ని దేశములవారును మన ఇరుగుపొరుగువారైక. పూర్వయుగమునలే పురుషాకారములను నిర్ణయించి అన్ని జాతీయ సంపర్కములేకయుండుటకు సిలులేను. క్రొత్త భావములు ప్రపంచ మంతటను అల్లుకొనుచున్నవి. ఈ సూత్రం భావసంపర్కమును, నూతన సాంప్రదాయ తరంగములు మనకు చుట్టుముట్టినపుడు మన మనస్సుకలనంపడుచున్నది. హిందూసాంప్రదాయముల విడనాడక, జాతీయభద్రతలనే అభిమానముతో ఆలంబించవలెనని పట్టుదల ఏర్పడుచున్నది కాన ఈ పట్టుదలయును ప్రాకృత్యజాతీయములను అత్యంత భిన్నముగా కొంత భైర్యముకలుగుచున్నది. ఈ పూర్వచార పరాయణులు క్రొత్త పద్ధతులను అంగీకరించక వాల్మీకిగారు పిల్లలవలె కండ్లు మూసికొనియున్నారు. ఈ క్రొత్త పద్ధతులను నూతన సాంప్రదాయములను క్రమేపా సంఘములో వ్యాపించి పూర్వచార పరాయణులకు నిలవనీడలేక తరిమివేయగలవను సంకల్పకూడ మనము మరువకూడదు. అది ఆటంక సంస్కారప్రియులు సనాతనపద్ధతులను, ప్రాచీన చరిత్రలను తలపెట్టుచునేను. మన పూర్వులను సంస్మరించి గౌరవ భావముతో నవ్వించుటలేదు. పూర్వులగానూ అగౌరవ నీయులుగా భావించుచున్నారు. సిద్ధిగనుచున్నట్లు ప్రస్తుత విద్యావిధానములు కూడ దాని ననుసరించుచు యున్నవి. ఈ ప్రస్తుతవిద్యను విశేషముగా పరిక్షించుటకుముందు విద్యయననేమిటో, వివిధమైన విద్య మన చాలి కలకు, గరువమైనో, నిర్ణయించదగును.

మనచుట్టునుగల యదార్థవిషయములను మనము బాగుగాగ్రహించ గలుగునట్లు మనలను సిద్ధపరుపవలసి విద్యయన విద్యయననే సార్థకము కావలదు. మాత్రం దేశమునకును మాత్రం దేశభావమునందును, స్వగృహములందును, సర్వ హితులకు ప్రజలయందును ప్రేమగలిగింపవలసి విద్య నిర్ధేశము. నేడు మనము మనశిశువులకు తల్లిచే పాలిప్పించక వచ్చుచాలను పోయించుచున్నట్లులే మన విద్యార్థ విద్యార్థినులకు ముఖ్యముగా విద్యార్థినులకు దేశీయ విజ్ఞానముకలిగించక, విదేశీయములనే నూరిపోయుచుండుటచే వారు ప్రాజ్ఞులగు సరికి, విదేశీయ ప్రాయులుగా తయారగుచున్నారు. వారు మాత్రం దేశసంబంధమును సుఖదుఃఖములలో పాల్గొనవలయు. దేశీయములను భావములు వారిలకు కక్కపు. సామూహికహితులను అభ్యసించుటయు, వికలమతులను, కన్నులెరి యూనుకులను నుండుడియు, అన్యలవిష్టవలెనే మెలంకుచుండును. దానికంటెయు కారణము, ప్రస్తుతము పాఠశాలలో గరువు విద్యయేయని నిస్సంబేమాముగా, నిశ్చయముగా జెప్పవలెను. సరియైనరీతి విద్యనభ్యసించుటచే మాత్రం తత్వమునందుగల సహజ సామ్యతను మనముబాగుగా గ్రహించగలుగుదుము. మనలో సహజముగ నున్నందునను ఈ సౌఖ్యతను మన మెంతకాలమువరకు లాభించుచుండునోకా అంతకాలమువరకు మనము మృతప్రాయులమే.

ఇక సాంఘికస్థితి పరిశీలించుచు వెనుక పాశ్చాత్యదేశములందు మరలనువులకు పండిత ఆధికారముతోగొల్పి చూచిన మనదేశములందలి మరలనువులకుకాక మరలనువులను. అంతప్రజలుముగానుండిన వారియధి

కారమంతయు కాలక్రమమున నంతరించినది. వారి మూగవారసులన్నియు పట్టుబడిచినవిధాని మనదేశమునకింకను అస్థితిగలుగలేను. మన స్త్రీలింగకు చాలమంది పిద ముఖమెగువకుండు జనానా రాశి వాసములలో బంధింపబడుచున్నారు.

ఇది కాక మనకు ఘనతయును నాభారతదేశ విజ్ఞానము పూర్వము ప్రకాశించినట్లు, ఈమధ్య ప్రకాశించుటలేదు. ప్రస్తుత భారతదేశ దుర్గత తొలగించి జాతీయాత్మగౌరవముల గానాడగలవారెవరన విద్యార్థ విద్యార్థినులే. ఎక్కువభావము విద్యార్థినులనుండేయున్నదనుట అతిశయోక్తిగా నేరదు.

పుష్టి నిర్మాణమునందే స్త్రీలకును పురుషులకును వేర్వేరు కర్తవ్యము లుద్దేశింపబడుటచే అట్టితరీ రెండుతరగతులకును ఒకేవిధమును విద్య నొసగుట ప్రకృతి విరుద్ధము. స్త్రీల విద్య స్త్రీజన జీవితమునకును, వారివిధులకును అనుగుణముగనుండవలెను. ప్రస్తుతము మనదేశములో స్త్రీ విద్య విషయమున లెస్సగా ప్రచారము జరుగుచున్నది. అంగ విద్యాలయములలో విద్యను పూర్తికొనినవిద్యుచుండెడి నాయకులయందు, చారిత్రిక సర్వత్రావ్యాప్తమైన మొదలయిన అవశ్యక విషయములను అభ్యాసముచున్నవో అట్లేయునుచుండుండును, గృహకృత్య నిర్వహణను, శిశుపాలనము, దైవధర్మములకు అవశ్యక విషయములు బొత్తిగా అభ్యాసముచున్నవి. ఈ విషయమున ముఖ్యముగా పల్లెలు గ్రామములస్థితి మిక్కిలి శోచనీయుముగానున్నది. అచ్చట బడులలో చదువు, బాలికలకు విద్యలేనిదానితోనే సమానముచున్నది. గోరుచుట్టుపై కొకటిగోరువలె అతిబొత్తు వివాహములతో ఆదాయం అంతరించుచున్నది. కొన్ని పెద్దపట్టణములలో స్త్రీ విద్యాభ్యాసము నకు మంచి ఆసక్తికలుగుచున్నది. మాతృభాష మిడితీ భాషకును చాలామంది స్త్రీవిద్యనొందుచున్నారు. మరొన్ని పాఠశాలలలో బాలికలకు అంగభాష నభ్యసించుట కనకాశమున్నది. ఎక్కడ పాఠశాలలు కాలేజీలు, గురుకులుము మహావిద్యాలయములు బాలికల విద్యాభ్యాసమునకై స్థాపించబడుచున్నవి. కాని ఎందును గృహస్థ శాస్త్రమును గురించిగాని దైవధర్మకైరాలను గురించిగాని, నేర్పుటకుగాని నేర్పుటకుగాని తగిన ఏర్పాటులేవు. ప్రతి క్రైస్తవబాలికయు చిన్నతనమునుండియు జైలులలోని కథను తెలిసికొనియుండును ప్రతి మహమ్మదీయ విద్వము, కూరానుతో మిక్కిలి పరిచయముగలిగియున్నది. కాని, ఇటీవల మహాత్మాగాంధీ వక్తానందించిన మనకు దేనియందును నమ్మకములేదు. మనలో నూటికి ఒక్కరైన భగవద్దేవత క్రైస్తవతో పరిచయము తోచదు. మనము ప్రస్తుతకాలపరిస్థితులలో తెలుగుగ్రంథము చదువుచుంటిమని ఇతరులకు జెప్పుటకేసిగ్రంథము చున్నారము. అది యే అంగముభాషయందొక పిల్లకధజెప్పినను ఎంతోగౌరవముతో చెప్పుకొందుము. అటువంటి సమయమునందు భక్తి సంబంధమును భగవద్దేవత చదువుచున్నామని ఇతరులకు తెలిపిన ఎంతవరకునకరము. ఎంతగౌరవలోపము. ఇక మన బాలబాలికలకు కాదు మహానాయకు, కృష్ణ కేవలచంద్ర విద్యాసాగర మొదలగు అధునిక మహాపురుషుల జీవితములే తెలియవచ్చును ప్రాచీన సంస్కృతులకు శంకర రామానుజ మధ్వాచార్య వైతన్య కవీన మొదలగువారి జీవితములను చేరలును వ్రాతలను కలలోని వార్తలేకదా. ఇది మన తప్పుగాను. ప్రస్తుతము గరువగుచున్న విద్యయేదీనికి కారణముకాన ముఖ్యముగ ఇకనేను మనము బాలికలకు తప్పక చిన్నతరగతులనుండియు నీతిభక్తి సాంఘికగ్రంథములనుపెట్టి వారికి కొంచెము యుక్తవయస్సు చచ్చినపుడు ఈ తత్వగ్రంథములను అనగా హమాయణ భాగవత భారతములనుగాని అధమును వాటి అంతములను, సంక్రమాణుగా వివరించు

హిందూదేవతలు. ఈ దృశ్యమును మన మేమోగాదుగాని యువనీయముల నున్నట్లై పట్టు ఆమెకుల తలంపులు ఏకీకరణంబు యుండెడివి! స్త్రీలొకమున కర్వంత గౌరవ మర్యాదలను నిమ సేవారాధనచే దెచ్చిన మన యీ సోదరీమణులు సభివందించు ఇలు లసేవారు నిరంతరము తమ జీవితమును లోక సేవారాధనలో వినియో గించెదరని నమ్ముచున్నాము.

అభివృద్ధిములు

స్త్రీల సభలను మొన్న అత్యంత జయప్రథముగా జరుపుటకు తోడ్పడిన శ్రీమతి మాలతి పట్టాభిరామిని మదరాసు ప్రభుత్వమువారు గౌరవ న్యాయాధికారినిగ మదరాసు నగరమున నియమించిరిని వ్రాయుటకంతయు సంతసించుచున్నాము. స్త్రీల యభ్యుదయము నకు సంబంధించిన యుద్యమములన్నిటిలో ఈమెకుల యుత్సాహము అనెడిమితము. నాలుగు సంవత్సరములక్రిందట రోమునగరమున జరిగిన నానాదేశముల స్త్రీ స్వాతంత్ర్య మహాసభకు భారతదేశ పక్షమున ప్రతినిధిరాలగు వెదిలి భారత సాహసముల దృశ్యభూమి నచ్చట నెంత యు చక్కగ వేలిచెప్పియుండిరి. వ్యాయామ క్రీడలలో పీఠికల నిపుడత వర్ణింపకరము గాదు. గృహకృత్యముల నిర్వహించుటలో ఈ మెను చేర్చుచున్న ఇతరులను సూచించవలయును. గంభీరసన్యా సములనిచ్చుటలో పీఠికల పాతర్థిత్వ నిక చెప్పవలయుగాదు. ఈమె భర్త సాంగ్లీరాజేంద్రుని సోదరులు. గత ఆరు సంవత్సరములనుండి యు భార్య భర్తల మదరాసు నగరమున నివసించుచు దేశభక్త్యయ దార్శములన్నిటిలో బాల్గొనుచున్నారు. నూతనాధి కారమున శ్రీమతి మాలతీదేవిగారు స్త్రీల యభ్యుదయమునకై యెంతయుసేవ చేయుటకు ఆసక్తికముగలుగు. అన్ని ఆసక్తికములను మన సోదరీ మణిగైకొని భవ్యతగాంచగలరని నమ్ముచున్నాము.

బొంబాయి నగరమున నేరస్తులను బాగుపరచుటకంతయు సేవచేయు చున్న దేవిను కన్యగాని ప్రభుత్వమువారు కేసరి హిందీ పత్రికమచ్చి గౌరవించినందులకు ఎంతయు సంతసించుచున్నాము.

స్త్రీ విద్యా మహాసభ

అఖిలభారత స్త్రీవిద్యా మహాసభ డిల్లీనగరమున ఫిబ్రవరి నెల 7 వ తేదీని ప్రారంభమగును. ఇర్విన్ ప్రభిష్టించిన సభా ప్రారంభ మహా త్వమును జరుపుటకు అంగీకరించిరి. భారత రాష్ట్రమునందలి అన్ని భాగములనుండి మహాసభకరుడెంచు ప్రతినిధురాంధ్రులు, ప్రేక్షకులు ఆతిథ్యమిచ్చి గౌరవించుటకు అహ్మద్ సంఘమువారు అన్నిరీతుల సేర్పాటులుచేయుచున్నారు. ఈ సభ కరుడెంచు ప్రతినిధులు, ప్రేక్షకులు తమ నామములను, తాము సభలో చేర్చుచుదలంచు తీర్మా నములను, సభాకార్యమునకు సంబంధించిన మరి యితర విషయములను సభాకార్యదర్శులగు శ్రీమతి కమలాదేవి చతుర్హాస్యాధికారికి (C/1 విఎస్ సుల్తానుసింగు కాశ్మీరద్వారము) డిల్లీకి వెంటనే సంప ప్రార్థితులు.

ఈసభా సమావేశ సమయముననే డిల్లీనగరమున భారత సామ్రాజ్య కాసనసభ నైతము జరుగుచుండును. వయోనిర్ణయచట్ట మా సమయ మున కాసనసభలో చర్చకు రాగలదు. స్త్రీల అభిప్రాయమును ఆ సమయమున చక్కగా మనము తెలియిచ్చియెడల ఈ చట్టము కాసన సభవారిచే తప్పుక అంగీకరింపవలగలదు.

ఈసభను జయ ప్రథముగ జరిపించి స్త్రీల విప్లవక్షేత్రమును లోకమును చాటుటకు బ్రజలలు సేవారు. రామానాథ్, చిట్టె, పెన్నెలు సతీతిలకములెంతయు సేవచేయుచుండుట సంతోషకరము.

బొంబాయి స్త్రీ సంఘము

బొంబాయి భారత స్త్రీ సంఘముయొక్క పదియవ వార్షిక వివేచకను బట్టిమోదిన యెడల, సంఘము బొంబాయి రాష్ట్రమున చేయుచున్న సేవను చక్కగ తెలిపిరివచ్చుచు. బొంబాయిసభమునకు సంఘ సభ్యులు 407 గురుగలరు. సంఘమువారు, సంఘ శాఖలయములు వదలలో కట్టబడిన బీదలకు ఈ సంవత్సరమునచేసిన సేవ ఆపారము. కారవా లిస్సానుగాని చట్టముపై ప్రజాభిప్రాయమును అనుసారముగ ప్రకటించుటకు సంఘమువారు ఎంతయుసేవచేసి యున్నారు. ఇతర బీదసాదల నుద్ధరించుటకు వీరుచేసినసేవను వర్ణింపవలయుగాదు. ఈ సంఘ కార్యములకు నాయకు లాలగు శ్రీమతి సీనాబాయి రాబా గారుచేసిన సేవను ప్రశంసించక దీనిని ముగించుటకు వీలులేదు.

స్త్రీ విద్యాసమస్య

నేను స్త్రీ లోకము నుద్ధరించుటకు విద్యా విషయమున తగిన శిక్షణను బొందిన సోదరీమణుల సేవమంది దేశసంతతును కావలయును. అప్పుడే స్త్రీల అజ్ఞానభావమును నశింపచలము చేయుటకు వీలుం డును. స్త్రీలపై తమ విప్లవక్షేత్రమును, దేశసిని భవ్యత గాంచ గలరు. ఇందులకుగాను మనమెంతయు స్త్రీలలో ఈ మహాకార్య నిర్వాహణమునకు తగిన శిక్షణ సంపత్తినిచ్చి ప్రచారకు రాండ్రునగ బంపవలయును. స్త్రీ విశ్వవిద్యాలయ సంఘమువారి యావత్కృతను గ్రహించి ఈ కార్య నిర్వాహణమునకుతగిన ప్రణాళికను తయారుచేసి యుండుట ఎంతయు సంతోషకరము. ఈ ప్రణాళిక ననుసరించి కార్యమును సేవచేయుటయునన్న భవ సహాయ మధికముగ కావలసి యున్నది. ఈ విషయమున అభిమానముగలవారందరును అన్ని రీతుల నియంత్రణమును తోడ్పడిన కార్యము త్వరలో నెరవేరగలదు. ఇందులకు తోడ్పడువారు సంఘకార్యదర్శులగు దాక్టరు పెన్నెలుసతి గారికి డిల్లీకి వ్రాయప్రార్థితులు.

ముసల్మాను స్త్రీలు

తమ విప్లవక్షేత్రము నెరవేర్చుకొనుటలో, ఇంతవరకు ఘోషాలో నుండి యేమియు తెలియకయున్నవారని మనము తలంచుచున్న ముస ల్మాను సోదరీమణులు నైతము నేను ముందంజవేయుచు, స్త్రీ యుద్యమవ్యాపనమునకు అన్నిరీతులు తోడ్పడుటకు వచ్చుచుండుట ఎంతయు శుభసూచకము. ఈ విషయమున ప్రచారము ఒక్క ఉత్తరదేశమునవేగాక దక్షిణభారతమున నైతము యుత్సాహముతో చేయుటచుండుట ఇంకను ఆనందకరము. మొన్న మదరాసు నగర మున మహావ్యక్తియ సోదరీమణుల సేవలు దాక్టరు ముద్దులక్ష్మయ్య గారి సభాధ్యక్షత్వక్రింద పాకనాపు సభనుచేసిరి. సభలో మహావ్యక్తిను సో తిలకము ముసల్మానుస్త్రీల బాధ్యతలనుగురించి యెంతయు చక్కగ మాటలాడిరి. తమ బాలికలకు నిర్వహించి విద్యను ప్రసాదించుట అత్యంతవశ్యకమని సభవారు ఏకగ్రీవముగా తీర్మానించుట ఎంతయు సంతోషకరము.

STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 11, No. 4]

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Our symbol represents the ideal influence of woman, which it is the object of our Association to make an actuality in every detail of daily life in every part of India. The work has begun in the Madras Presidency (the place of the woman's feet), but its life-force springs from religion (her heart is in the region of Benares), and its intellect must be as clear and cool as the Himalayan regions into which rises her head.

Serene and self-reliant must stand each member, with hands outstretched to sisters brothers, both in the East and West, to give them from her active right hand Beauty and purity, represented by the lotus, the flower that bears within itself male and female qualities and from the lamp in her left hand, to extend the steady flame of inspiration which will kindle the united life of man and woman, the fire of devotion to our Sacred Religion of the united life of man and woman, the fire of devotion to our Sacred Religion - humanity, the fire of patriotism, the fire of zeal for reform.

She represents Religion, Knowledge, Organization, Service, Beauty, Prosperity, Inspiration and Co-operation, all offered freely to Mother India by each of her daughters.

Dedication

To the women of India to-day, and to the memory of the Indian women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

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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 3,000 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.

OBJECTS

To present to Women their responsibility as daughters of India.

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 and guiding and forming the character of the future rulers of India.

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

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Sivaganga	Cannanore
Saidapet (Madras)	Calicut
Sorathuppperiamkuppam	Kal
Tanjore	T
Tirumiyachur	T
Tinnevely	Ben
Trichinopoly	Jhansi
Trichur	Lahore
Tuticorin	Lashkar
Vellore (2)	Mainpuri
Vettukaranpudur	Patna
Veeraraghavapuram	Kashmir Women's Welfare Trust (affiliated).
	Bangali
Bangalore	Calcutta (affiliated)
Chikmagalur	Marethi
Hassan	Kolhapur
Mangalore	Poona
Molkalnuru	Nagpur (affiliated)
Tumkur	

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.

Stri Dharma

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NOTES AND COMMENTS

Wastage of Child-Life.

Speaking in Calcutta on January 25, 1928, Dr. C. A. Bentley, Director of Public Health, declared that Bengal's appalling economic loss through infantile mortality was one of the greatest causes of its poverty. More than 4,90,000 children died in 1926 in Bengal before reaching the age of five; 1,21,000 of whom died before one month old. Each life thus lost meant loss of potential earning and production power. He pleaded for more help to maternal welfare work and deprecated the suggestion that decreased infantile death rate would mean over population.

"My Sisters"—the Devadasis.

The REV. C. F. ANDREWS writes in "YOUNG INDIA" as follows:—

"Nothing in all my long experience of India ever touched me so deeply as the appeal of my sisters, the Kalavatis or 'devadasis,' at Cocanada, that I should come to them and visit them in order to hear their pitiful story.

"The one who brought me to the place was himself the son of a 'devadasi,' and he was able to interpret for me the requests that were made for my help by my sisters, as they gathered to tell me their tale of misery and degradation.

"It was as clear as possible to me, that those who spoke to me and pleaded with me for my support had kept a purity of heart still unsullied, and that they were far more sinned against than sinning. The hideous mockery of justice was this, that the world's blame and shame fell upon them, while those men, who sinned far more deeply in dragging them down, were often honoured and respected members of society. As far as I could gather, on enquiry, no social ban reached these men at all, only these poor innocent women suffered. I have called them 'innocent,' without in any sense condoning the evil, because the noxious evil did not lie with them, but with those who had brought such a system into being and had produced this abomination into which they had been born.

"In one thing I could feel at once that the consciences of those, who were gathered before me, had begun to make them suffer deeply. They had with them little daughters of their own, and these children were there before me, seated with their mothers. When I asked the question, would not the mothers wish their daughters to abandon their life of misery, they unanimously said 'yes.' Indeed, they told me that this was the very reason for which they had called me."

Women in Revenue Department.

According to a press telegram, a deputation of the Women Graduates' Union met Mr. M. E. Watts, the Dewan of Travancore recently to discuss the present state of unemployment among the women graduates of the State and suggest a possible solution of the situation. The Dewan said that he had been thinking about the question and would do something very soon. He suggested the possibility of employing women graduates in the land Revenue Department. He also suggested the employment of women in the Military Department, but the deputation completely objected to this.

Children's Home in Bombay.

DR. BESANT'S TRIBUTE TO SPLENDID WORK.

Lately Mr. and Mrs. Jinarajadasa and myself, under the guidance of Mr. Kanji Dwarkadas, the indefatigable worker for the protection of women and children in Bombay, visited the Children's Home in Umerkhandi, where the little waifs and strays found in Bombay streets are picked up for some childish naughtiness and are carried off to the first "home" that they have ever known. They come in frightened and shrinking, wondering what is this new danger that has struck them, and presently they find gentle hands touch them, wash them, caress them, while fear changes into wonder, and wonder into happy confidence, until they look fearlessly, with a smile and with bright eyes straight into the eyes of these strangers, who smile at them with kindly greeting, perhaps with a gentle touch on head or shoulder.

Boys and girls there are, all at ease, nay happy, learning their lessons, playing at their games just like normal children in happy homes. Yet what a past is behind each of them. Before seeing them, we had looked over the careful registers kept, the story of their brief lives before a kindly fate captured them, and set the little feet on a road which leads them to happy and useful citizenship in their Motherland. Little girls rescued from brothels, often infected with disease; little boys without a home, just beginning a life that would lead them into petty misdeeds, stealing food since they were hungry and, like older people, must eat to live. Here is a bright little creature of five, merry as she hugs a woolly bear, dropping it as the teacher asks her to write her name, picking up a slate, borrowing a pencil, sitting down with a solemn face, and in a couple of minutes, jumping up and proudly presenting the slate with a neatly written name in Nagri characters. A "brilliantly clever child," says the teacher, with relatives at a town in Madras Presidency, and we promise to find an escort to take her to them.

The building is an old gaol, with a large compound, which is being decorated with gardens by the children, the boys' gardens were the earliest, and already plants are growing in them. The boys have dug up a strip of garden for the girls, and they now will begin the planting.

Over all presides a gentle charming lady, Miss Katherine Davis who lately wrote a tender pathetic article in *New India*—"The Children Wonder Why"—the troubled dim mind of the helpless little one. It brought the water to my eyes when I read it. Will not Bombay be father and mother to these rescued lives, make it possible for them to learn a trade and earn an honest living? Are we not taught to "look on all youngers as your children"?—[*Times of India*].

A great Indian Woman Musician.

The Western world is slowly awakening to the artistic gifts of India especially in the realm of music. It is a matter of pride to us to know that an Indian woman Ragini Devi is to-day successfully interpreting to America the ideals underlying the Science of Indian music and rhythmic movement. Indian music, like other expressions of Indian culture, is the interpreter of Indian religion and philosophy, an aspect of Sabda Brahman, Sound Brahman, the first creative expression of Iswara. Indians rightly believe music and literature to be the dual aspects of the same Saraswathi, the Goddess of Wisdom. It is only when this spiritual origin and purpose of Indian music is realised that any true estimate of its aesthetic merits can be formed. Every art should be judged by its own canons and not by those of another. We are glad to see that Ragini Devi's expositions of Indian Music and dancing seeks to place these ideals before the American public, and that she is slowly winning for one great but little understood aspect of Indian culture; the appreciation and sympathy of that great country of the West.

A Literary Conference.

We are glad that we have to congratulate once more that little State of Cochin on its go-a-head spirit. The people of the State held the second session of the All-Kerala Literary Conference under presidency of Srimati T. Ammalu Amma, one of the pioneers among women in literary efforts in Malabar, and the sister of the late Dr. T. M. Nair. So far as we know, this is the first time in India that a literary gathering of this kind is held under the presidency of a woman author. Other women writers of note were also present on the occasion. His Highness Rama Varma Appan Thampuran, one of the most cultured and patriotic of the Princes of the Cochin Royal family who was responsible for the arrangements of the Conference deserves to be congratulated in his appreciation of the spirit of modern—which is really the spirit of the ancient—Womanhood of India. Talking of Cochin, we are glad to find that Srimati Draupadi Amma, B. A., L. T., has been nominated a member of the Trichur Municipality. Our readers will remember that Draupadi Amma was the delegate selected by the Cochin Government to represent the State at the All India Educational Conference of women held at Poona. Draupadi Amma's name adds another to the long list of Indian women engaged in public service.

The Educational Conference of Women at Delhi

News has been received from the editor, who is at present in Delhi, that the necessary arrangements for the forthcoming Educational Conference of Women to be held in that historic City are proceeding satisfactorily and that the conference is sure to prove a great success. Our readers are aware that H.E. Lady Irwin has promised to open the Conference. Constituent provinces like Andhradesa, Hyderabad, and others have held their conferences to support the efforts of the Delhi Conference. We hope that women from all parts of India will assemble in great numbers at Delhi so that Indian womanhood may, with no uncertain voice, formulate and demand of the powers that be her educational needs. In spite of the great strides that woman's education has made during the past two decades or so the fact remains that much yet remains to be done before modern India can efface her shameful blot of 5 % of female literacy. Nor is the education of to-day in any way satisfactory. It is in the sad experience of some of us to-day that a girl may spend the best part of the years available to her for mental culture and at the end find she has only a smattering of unidiomatic, ungrammatical English, an almost complete ignorance of the literature of her mother tongue and Indian culture, very little power of expression in any language, a knowledge of Sciences which will be of no use in after life—a knowledge so superficial and meagre, that on such a foundation, she can build no kind of cultural edifice later on in life. Such is the average product of our High Schools. Again, how wide is the cultural gulf between the woman educated in English and her sister, untouched by modern culture. The latter, sometimes illiterate but almost always gentle and refined, steeped in the religious traditions of the past, uncompromisingly hostile to all changes whether good or otherwise, the former fed on the literature and sciences of an alien culture, very often absolutely ignorant of her own and unable to draw inspiration from the past of her race. It is duty of Indian womanhood to bridge this great gulf, and a twofold duty lies before them in this respect—to demand first that Indian culture shall be well represented in our educational curriculum and secondly that compulsory primary education shall be within the reach of the poorest girl in the land. It is only when compulsory primary education is an accomplished fact that any great development will take place in the literatures in Indian languages. And unless our own languages are developed, we cannot make the results of modern sciences available to the people at large. To teach the Indian peasant or his family sanitation, hygiene, or improved agricultural methods through the medium of English or to expect that a knowledge of these things will slowly filter down to them through the few graduates of our universities, is a delusive hope never to be realised. Again, what is the place of art in Education? How is education to be made available to the Indian girl, restricted as she is by several social customs? What about the vocational side of woman's education. Seeing that the number of women compelled to earn their own living is increasing daily? What of religion in education? All these problems will have to be discussed and a solution of them found in the near future.

WOMEN'S PROBLEMS

BY LAJPAT RAI.

The Social Reform movement in India started in 1830. The great Raja Ram Mohan Roy started it. All subsequent reformers, Ishwar Chandra Vidyasagar, the Tagores, and others in Bengal, Swami Dayanand and his disciples in Northern India, Ranade and his school in the West, Vivekanand and the Theosophists in the South, have, at different times, grappled with it. Now Gandhiji and Malaviyaji are also in it. The progress in ideas is immense. But the record in actual life is rather poor. The Hindu society is still discussing the proper marriageable age of girls. Malaviyaji wants to make marriages of girls under 12, illegal. Resolutions demanding a rise in the marriageable age of girls to beyond 12 are still vehemently opposed. The Hindu Mahasabha is still threatened with destruction if it wounds the susceptibilities of the orthodox Hindus on this question—as if any person marrying a girl at 12 or under could have any susceptibilities worth respecting. Widow remarriage is still tabooed by the Sabha. The Hindu Mahasabha will not touch the question. The orthodox Hindus say it shall not touch widow remarriage. Men who dare perform such remarriages or even to support or encourage them, are being outcast, excommunicated and otherwise being threatened with dire consequences. Poor Pandit Neki Ram has had a hard time because of his support of widow remarriage. It required the philanthropy of the late Sir Ganga Rani to carry on propaganda and to take other active steps to encourage such marriages. Hindus are breaking heads over the right of marching musical processions before mosques, over Muslims' carrying cows in procession for slaughter, over Shuddhi and Sangatham, but boys and girls born of their own blood, they throw to the wolves. For them they have no mercy. A widow remarrying or falling a victim to human passion, is treated with great severity. For her there is no pity. She must be turned out of the house and never allowed to re-enter. The soul of poor Shradhdhanand kept crying for it, but the bulk of the orthodox Hindus remained adamant. I have seen Malaviyaji shedding tears and crying like a child over the deplorable condition of the Hindu widows. But even his great soul lacks the courage of openly championing her cause. He would give her food, clothes and protection, but he would not lift his little finger to give her that without which she cannot fulfil her mission in life. To deny motherhood to a healthy woman, under any circumstances but that of lack of means to support her offspring, is the greatest cruelty which can be done to her. Yet we are doing it every minute of our lives with an obstinacy and persistency worthy of a better cause! The existence of so many widows is the greatest menace to the strength, honour and safety of the Hindu community. It is the original cause of so many communal quarrels and troubles. We will fight the Mussalmans all right, but not remove one of the root causes of it; such is the attitude of the Hindu community. There are great champions of Swaraj-at-a-leap, who advocate civil disobedience at once, but who deny the freedom and the right of remarriage even to child widows. What can you say of their sense of proportion? They

shut their eyes to the great truth that no one is by right entitled to that freedom which he denies to others. But what is sauce for the goose is not, in this case, sauce for the gander. India is the second greatest collection of human beings on earth, and there are men of varying degrees of humanity in this country. Amongst them are such also as oppose widow remarriage and the removal of untouchability.

As for the education of women, our negligence and callousness have been colossal. In my province, there is not one High School, and not one College worth the name for the girls. The Kanya Mahavidyalaya, Julundur, has done yeoman's service in the way of popularising the education of girls, but I do not think even its managers will claim for it the status of a really high-class school and college were up-to-date education is or can be given to girls. The custom of child marriage has undoubtedly been the greatest obstruction in the path of the advanced education of Hindu girls. But all the same we cannot be acquitted of the charge of a colossal neglect of duty in this matter. But what about the education of adult women? Schools and colleges are not the only means of education. For these schools and colleges, large funds are required which are not easily forthcoming, but for the work of spreading knowledge among adult women, you require small hands of educated women which, even under the present circumstances, may not be difficult to organise in each province.

The health of a nation's women is its greatest asset, because only healthy women can produce healthy children. Our women live and breathe and breed in an unhealthy and insanitary environment. A great many are the victims of men's unrestrained passions. They are mere child-producing machines. With all the exhortations of the Swamis and Mahatmas, the Hindus will not remain Brahmacharis and will not exercise restraint. They simply cannot. No race or class of people can. What is needed is an active propaganda for birth control. The expression stinks in our nostrils. It connotes unspeakable things. It is said it is the mission of a woman to produce children. How can we control it? To limit the number of children is a sin, a violation of the commands of the Shastras. But where do the Shastras justify the raising of offspring in unhealth, diseased, resourceless and helpless women? A duty presupposes the existence of conditions under which that duty can be properly performed. The Shastras lay down our duties. How can we pick and choose? We will not give the woman the rights she is entitled to, according to the Shastras, we will not perform our duties towards her, but we will insist on her pandering to our passions! But they say, she is a willing party. She is as much a willing party as we are the consenting subjects of England or as an extremely improvident man is in relation to the rate of interest he agrees to pay to an exacting money-lender. The truth is that self-restraint in this line is the most difficult of things to exercise. It is more easily talked of than practised. The Brahmacharya propaganda has been carried on in this country for thousands of years; it is still carried on with great vigour. There is need for it and it ought to be continued. After all is said and done, the actual

effects of it are not appreciable. The fact is that most men Eastern or Western are still beasts. They are yet in the cave period—specially in a country in which women are not free and are absolutely at the mercy of their men even for their daily bread. I am not unconscious of the evil possibilities of artificial means of birth-control. But all the same, birth-control is an absolute necessity. And if we cannot do anything else, we can at least carry on a vigorous propaganda in favour of limitation of families and the right of the women to refuse to be child-producing machines.

Swaraj may or may not bring about more sanitary conditions of life in this country. It may or may not stop the huge infant-mortality that is the shame and disgrace of India to-day. I am conscious that it will improve conditions in both respects as it will release a lot of money spent on foolish, useless and expensive shows. But the health of the nation is such an all-important thing that we cannot altogether wait till Swaraj comes, for the dissemination of ideas about health and sanitary conditions of life. The health of the women is of the most vital importance for the future of the nation. Much can be done to bring knowledge and information to her door either by house to house work or by lectures illustrated by lantern slides, or otherwise. There is not a moment to lose. The work must be started at once and without delay. The lead in the matter must be given by educated women, backed and supported by men. Now this is a line of work in which co-operation with the Government is in no way objectionable; it is on the other hand, desirable, provided it is not used as a means of carrying on a loyalty propaganda. No politics should be mixed up with it, neither anti-Government nor pro-Government. (*The People.*)

THE DAWN OF A NEW ERA :—WOMEN TO THE FORE.

BY T. P. VENKATRAM.

Perhaps the most outstanding event of the year that has just passed into the limbo of forgotten things was the awakening of the woman of India to a sense of their responsibilities and their increasing participation in the public life of the country. It is a happy sign of the times that women should fast come to the fore—as has been truly said by Dr. Besant, the liberation of India depends upon the liberation of Indian womanhood. Fettered by the iron chains of hidebound orthodoxy, steeped in ignorance, wallowing in the quagmires of unmeaning superstition, ever worshipping at the altar of shyness, bound hand and foot by soulstifling conventions, the Women of India have for years been denied the bracing influences of the open air and the humanising forces of a fuller and a freer life, and to-day all true lovers of human progress have good reason to rejoice over the remarkable achievements of the women of the land in the direction of the reassertion of their inalienable rights and the realisation of progressive

ideals. In the delicate and difficult times through which we are passing the women of India have a great and a noble part to play. Theirs is the privilege and theirs the duty of cleansing the Augean Stables of public life; of giving to the nation worthy sons and worthy daughters to hold aloft the banner of Freedom; of purifying and ennobling the aims and aspirations of the rising generation and last but not least of standing shoulder to shoulder with their fellowmen in the great struggle for the vindication of all that is just; all that is True; and all that is Right and for the propagation of Universal Goodwill. They have before them a task truly Himalayan—the onerous and stupendous responsibility of exercising the demon of mutual mistrust; of laying the foundations of an era of Peace and communal concord and in the discharge of that noble mission they will doubtless have the hearty good wishes of all good men and true and the blessings of the benign Lord Ishwara.

Nurtured in traditions ancient and splendid, brought up in the "Cradle of Religions" the Indian Woman embodies in herself the message of the mysterious East to the hungry nations of the earth—the message which holds the key to the solution of problems, complex and complicated, that to-day confront statesmen and philosophers in both hemispheres. It is the message that has echoed down the ages—the message of Sri Krishna's Flute. The woman of India have a peculiar and distinctive contribution to make to the progress of Humanity and the Peace of the World. They carry with them for the solution of problems national and international the spirit that breathed in the prayers of the Rishis of old on the banks of the Ganges and the Brahmaputra in the depths of India's forests, on the snowy heights of the Himalayas—the spirit that recognised no frontiers of caste or colour; the spirit that proclaimed in language unmistakable the great truths about the Brotherhood of Man and the Fatherhood of God. Women have a splendid philosophy for the warring world. It is the finding of Happiness by the recognition of the One in All. Their increasing association with the efforts for the reconstruction and reformation of Indian society, their conspicuous success in the realm of Education and Social service, their ever widening freedom from the cramping effects of the conventions of the hour are all encouraging signs indeed. They hold the promise of a new day. May 1928 lead the daughters of India a step nearer the goal of liberation and quicken the dawn of a new era of Peace, Plenty and Prosperity; of equal opportunities, of a freer and fuller life.

STOP PRESS.

A telegram has just been received from Delhi telling of the splendid success of the Women's Educational Conference. One hundred and seventy women attended the Legislative Assembly for the discussion of the Age of Consent Bill and a deputation is going to the Viceroy, leaders of all Parties demanding legislation for raising the age for marriage and age of consent, etc. Rs. 30,000 have been collected for educational purposes. The conference has been a magnificent demonstration of the determination of women to change conditions.

MARRIAGE.

BY NORA RICHARDS.

That whereby the man attains to manhood is woman. It is his power to recognise, appreciate and appropriate her, that stamps him physically man. . . . On no plane of being is it good that the man element be alone; for without Love, Force can but work evil until it be spent.

—The Perfect Way.

According to Hindu philosophy, creation—on every plane—involves three principles; those of *rajas*, *tamas* and *satwa*. *Rajas* represents energy—force; *tamas* inertia—passivity; and *satwa* represents rotation—a whirling. In the creation of the sphere these principles are strikingly evident.

From the dot of infinity *rajas* lines in endless multiplicity radiate in the straight line of energy and if nothing arrested them in their outward career they would shatter all things by their force. When, however, the outgoing line of energy has reached a certain limit the *tamas* principle rises to the surface and the line sags returning to rest at the dot of infinity; but in the process of creation there can be no rest and at this junction the whirling principle comes in to play and the myriad combined lines of *rajas* and *tamas* which have met at the dot of infinity are whirled in spite of themselves, producing the equilibrium of a sphere—the perfect whole.

The line of energy that proceeds outward from the dot of infinity is masculine in tendency and the line that sags and returns towards the dot of infinity is feminine in tendency. When the meeting of these lines at the point of their source has been effected the third principle which is outside of themselves asserts itself and in combination they are whirled into marriage, one being no longer distinguishable from the other.

Marriage and the institution of marriage are not the same thing, though the same word has to serve for both. Marriage implies union of souls as well as of bodies, whereas the institution of marriage is but the legalising for purposes of social expediency that which too often is marriage only in name. Affinities rarely meet in this world, or if they do, they seldom marry in the conventional sense. When they do, their lives are filled with rare beauty, but they are not always happy. Love is of the spirit and is constantly hampered by the drag of the flesh. There can be no possible satisfaction of love by physical means. The satisfaction is always spiritual. In rare, very rare instances, spiritual and conventional marriage go hand in hand, but it requires highly evolved partners, who are practically beyond sex, and who are more creative in their minds than in their bodies.

Union may or may not result from the legal marriage of a man and woman. Granted mutual attraction in the first place, granted even their affinity to one another in the second place, it is character and discipline that paves the way to the harmonious union without which joint life is a fiasco, anti-social and soul-stunting. In marriage *I* and *thou* have no place. These separative words should be whirled out of existence. Until they are, domestic happiness can be but a dream. The well-married man and the well-married woman are the halves of one whole. It should be impossible to think

of them apart. Like the *rajas* and *tamas* lines they are quite different. The *rajas* line alone would shatter all things by its force, and the *tamas* line alone would reduce all things to a point, but in combination they are the raw material, as it were, of the perfected sphere of marriage. That which whirles them is of the spirit, it is love; and its result is equilibrium. Joint life is by no means a bed of roses, but it is a supreme test of love. The rough must be taken with the smooth the thorns with the blooms—"For better for worse; for richer for poorer, in sickness and in health, till death us do part." These grand words form part of the vows in the marriage service of the Church of England which also contains the healthy and candid assertion: With my body I thee worship.

"Marriage is the one great natural sacrament, for in marriage millions of human beings have discovered, what otherwise they never even guess at, that body and spirit are ultimately one. . . . In marriage, many have caught, if only for a moment, a glimpse of the truth that life is strictly meaningless, unless human emotion and aspiration have an eternal value and a mystical permanence. . . . Marriage begins when all other kinds of human relationship, involving sexual intimacy, come to an end. . . . It is not an exaggeration to say that in true marriage the sexual relationship and child-bearing, although they will always be a normal expression of marriage, are incidental; They are not the object; they are the means of expressing the truth of the new life which marriage has created."

As with Man, so with Humanity. The law of correspondences which affirms that *as the small is, so the greater* clearly indicates to us, on reflection, that the *rajas* lines may with justification be taken to represent the West and the *tamas* lines the East—the Man and Woman of Humanity. In the light of this assertion most of the foregoing remarks on personal marriage apply with equal force to a possible cosmic marriage between West and East. Modern civilisation and progress are the result of *rajas* tendencies, so clearly the basis of the energy and forward movement of the West so right up to a certain point and so wrong beyond that point. If no principle arose within humanity to arrest the outward career of the *rajas* lines of the West, the world would soon be shattered.

It is the Woman of Humanity—the East—that by rising to the surface can act as a break on the *rajas* tendency of the Man of Humanity—the West.

At the risk of confusing metaphors, it is necessary to state that although Europe and Asia are usually implied by the terms West and East, there is a mystical interpretation of these words.

"The East is the mystical term for the source of heavenly light. 'The glory of God came from the way of the East' says Ezekiel. Wherefore the 'Kings of the East' (the Wise Men of the Nativity Story) are they who hold sway in a region lying beyond and above 'the river' of the human Will and only when that river is 'dried up' can they approach men as heralds of the Divine Glory."†

* Ellis Roberts in a review on the *Book of Marriage* by Count H. Keyserling.

† *The Perfect Way.*

Commission, which deals with finance, the President, startled, rose at her entry and hastily inquired: "Madam, are you not mistaking the room?" He thought, poor man, that the intrusive female had lost her way! Mrs. Swanwick serves on another Commission, dealing with Economics, while Mme. Bugge-Wichsel (Sweden) has been appointed to that in charge of the problem of Mandates. On the Commission for Intellectual Co-operation, whose headquarters is in Paris, are two women, one an authority on Marine Zoology, the other, Mme. Curie, of world-wide fame in science. Being half-Polish, half-French, she represents both nations. Those countries where women are well organised and enjoy political and economic equality usually include, as a matter of course, women on their delegations, whereas countries backward in this respect still ignore women. The Secretariat of the League is, however, still somewhat retrograde as regards women, being under the old-fashioned diplomatic traditions, admitting women only as short-hand typists. The diplomatic and consular careers are still almost entirely closed to women, though one would imagine these as specially suitable to their linguistic and social talents. Here, too, a beginning has been recently made, woman being appointed to consular and diplomatic posts by some of the new States set up since the war, and also by the Russian Soviet Government.

Reviewing women's progress in various countries to-day, Holland may be cited as peculiarly favourable to them and as giving them a place in the sun. This little state, perhaps the most prosperous in Europe has fifteen women deputies, and a Queen reigning in her own right. It is accordingly more inclined than most others to appoint woman as representatives internationally and more amenable to receive suggestions favourable to the fuller and freer admission of women generally to places where they may be still barred.

Questions affecting women, such as nationality, infant and maternal mortality, the problem of the illegitimate child, the unmarried mother, the age of consent, marriage, the White Slave Traffic, the codification of International Law—for all these inasmuch as they affect women, co-operation is necessary. Hence the advice of experts, women lawyers, doctors, sociologists is being increasingly sought by the League; for much of its work, some hold, the most effective is concerned with these questions rather than with the issues of Peace, Disarmament and the like, where often its efforts have been ineffectual save in minor details and with minor states.

Were a chart drawn showing the relative position of women in various countries to-day, the Scandinavians would be at the top. They were the first in Europe (Norway was actually the first) to grant equal suffrage to women, with eligibility to sit in Parliament. To-day in Sweden, Norway and Denmark women and men are on an absolutely equal basis. Sweden has the best marriage law in the world, establishing the fullest partnership between man and wife. Denmark and Sweden (Norway, being agricultural, is not affected) are the only countries where working women, being fully organised, need no so called "protection" by restrictive legislation. Countries where women are backward industrially are most prone to this vice of "protective" legislation, which depresses the standard

of life all round and lowers wages for all. Scandinavia has tackled successfully the problem of the illegitimate child, so that the heavy mortality in the illegitimate, so prevalent elsewhere, has been checked.

Britain has six women M. Ps. three Labour and three Conservative, though only women over thirty vote. In the United States, where women enjoy almost complete freedom, but few have been elected either to the State legislature or to the Houses of Representatives.

In America the League of Women Voters, by a feat of organisation succeeded in breaking the ring of the food-proftteers, and in bringing prices down for the consumer's benefit, a remarkable achievement, which Governments in various countries have tried to accomplish and failed.

Germany, which has full franchise for its women citizens, has from thirty to thirty-nine women deputies in the Reichstag; from being one of the most backward nations, where women were concerned, it has advanced enormously. Under the Republic woman now possess full social, educational and economic rights. Unlike Britain, Germany does not dismiss women in civil service, teaching, medical, or on other appointments on marriage, regarding this as a private matter for the individual in which the State has no right to interfere.

United States.—Two prizes of about seven lakhs of rupees each were offered recently for a novel written by a man and by a woman. The woman's prize was awarded, but of 418 novels submitted by man none was counted worthy of the prize. There are twice as many women novelists as men in the United States, and they are doing twice as good work.

Geneva.—For over four years an Advisory Committee appointed by the League of Nations has been investigating the nefarious traffic in women and children. The investigators have in many cases become temporary inhabitants of the under-world of civilisation in order to get first hand knowledge. Interim reports of the work have shown the world wide ramifications of their devilish trade. These have caused some movements towards reform. The complete report is expected shortly.

BRANCH REPORTS.

BOMBAY.

Herewith I send you a cheque for Rs. 50, (fifty only) to be carried as a donation to the Women's Indian Association for this year. You will be pleased to note that our Institute has been shifted from the Residential Quarters into a separate place rented for its special purpose, also that our institute has been entrusted into the hands of a Managing Committee of well qualified ladies, and thirdly our Institute has been recognised by the Bombay Municipality as one of its grant-in-aid Schools.

These are the three important changes that the Institute has undergone since the beginning of the year. You will get further informations by going through a copy of printed report which I send.

Ratnabai Pavri.

TAMIL.

“என் சோதரிகள்”

தேவநாஸிகள்

பெவரெண்ட் C. F. ஆண்ட்ரூஸ் “வாலிப இந்தியர்” பத்திரிகையில் எழுதுவதாவது:—

காக்கிநாடாவில் கலாவதிகளாகிய “தேவ நாஸிகள்” என்னும் என் சோதரிகளின் தயார வாழ்க்கையை ஒரு முறை நான் நேரில் வந்து விசாரித்துத் தெரிந்து போகவேண்டுமென்று கோரிக்கை பெற்றேன்.

அவ்விடத்திற்கு என்னை அழைத்து வந்தவரே ஒரு தேவ நாஸியின் புத்திரன். அவரே என்னிடம் சொல்வதன் பொருட்டுக் கூடியிருந்த சோதரிகள் முறையிட்ட குறைகளை எனக்கு எடுத்துரைத்தார்.

அதிலிருந்து நான் தெளிவுற்றது ஒன்று. என்னிடம் முறையிட்ட என் ஆதரவை விரும்பிய சோதரிகளின் இதயம் இன்னும் சத்தமாகவே இருக்கிறது. அவர்கள் கெட்டுப் போனதில் அதிக பாபம் செய்தவர்கள் பிறரையன்றித் தாமஸ். அந்நாயத்தின் வேடிக்கை இதுதான். உலகத்தின் அவமானமும் குற்றமும் அவர்கள் மேல் சுமத்தின பருவர்கள் எப்படிப்பட்டவர்களென்றால், அவர்கள் கண்மயானவர்கள். ஜன ஸமுதாயத்தில் மரியாதையான அந்தஸ்திலிருப்பவர்கள். நான் விசாரித்த வரையில், அப்பருவர்களை ஜன ஸமுதாயம் விலக்கி வைத்திருப்பதாகக் காணும். இவ்வேழைப் பேதைகளை கஷ்டத்திற் குள்ளானவர்கள். குற்றத்தை மறைத்துப் பேதைகளைக் கூறியதாகக் கொள்ளுகிறார்கள். அந்த ஸ்திரீகள் உண்மையிற் பேதைகளே. அவர்கள் என்ன செய்வார்கள்? அவர்கள் பிறத்த இடத்திற்கும், வளர்ந்த சுற்றத்திற்கும் ஏற்கவே அவர்கள் வாழ்நாள் வினாடியிற்று. அவ்வழக்கத்தை நன்றிதப்படுத்தினவர்களை உண்மையான பாபிகள்.

என் முன் கூடியிருந்தவர்கள் சித்தசத்தி கெடாதவர் களென்பது மட்டும் விளங்கியது. அதனால் அவர்கள் தயருந் தது பன்மடங்கு அதிகம். என் முன்னிருந்த தாய்மார்களுக்கு அரவரவர்கள் பெண் மக்களும் உட்கார்ந்திருந்தனர். இவர்களுையாவது தம்மைப் போல் துக்கத்திற் குள்ளாக்கலா காத்தென்ற உணர்வு அவர்களுக்குள்ளதோ வெனக்கேட்டேன். எல்லோரும் ஒரே வாக்காக, அது பற்றியேதான் உங்களை இங்கே அழைத்தோமென்றனர்.

டில்லியில் மாநிலின் கல்வி மகாநாடு.

சரித்திரப் பிரலித்தமான டில்லியில் மாநிலின் கல்வி மகாநாட்டின் பொருட்டு ஸ்கல ஏற்பாடுகளும் திருப்திகரமாக நடக்கின்றன வென்பதாக நம் பத்திராதிபர் எழுதியிருக்கிறார். மாட்சிமை தங்கிய லேடி இர்வின் மகாநாட்டைத் திறப்பதாக ஒப்புக்கொண்டிருக்கின்றனர். டில்லி மகாநாட்டின் பிரயத் தனங்களை ஆதரித்து ஆந்தர தேசத்திலும், ஹைதராபாத்திலும் சிறு மகாநாடுகள் கூட்டப் பெற்றன. இந்தியாவின் நாடு பாக்களினின்று மாநிலப் பெருந்திரளாகக் கூடிக் கண்டிப் பாக நம் நாட்டுக் கல்வி இன்னமுறையிற் செல்ல வேண்டுமென்பதைத் தெளிவாயும் திட்டமாயும் எடுத்துரைக்கக் கடவர். சென்ற 20 வருடங்களில் பெண் கல்வி எவ்வளவு அதிகம் பரவியதாகக் கூறப்பட்ட போதிலும், தூற்றுக்கு ஐந்து விக்கித்திற்கு மேலில்லை. இக்காலத்திய கல்வியோ எவ்விதத்திலும் திருப்தியில்லை. ஒருத்தி தன் பாலியம் முழு வதையும் செலவழித்துப் படித்தும் தெரிந்து கொண்டது முடிவில் என்னவெனில், இலக்கணப் பிழை நிறைந்த அபத்தமான இங்கிலீஷ் பேசுவதோன்றுதான் மீதியாகிறது.

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தன் தாய்ப் பாவையிலுள்ள இலக்கியத்தையோ கல்வியை யோ ஒரு சிறிதும் அறியாள். அவள் படிக்கும் பெளதிக சாஸ்திரம் நுனிப்புல் மேய்வது போல், யாதொரு பயனையும் வாழ் நாளுக்குச் சாதகமாய் உதவுவதில்லை. உயர்தர பாட சாலைப் படிப்பு இந்தநிலையிலேயுள்ளது. ஆங்கிலம் கல்லாத மாசர்களோ மேல் நாட்டு இலக்கியங்களையோ சாஸ்திரங்களை யோ அறியாள். ஆங்கிலம் படித்தவர்களோ பழைய சரித்திர விசேஷங்களைக் கூட முற்றும் அறிந்து தன் வாழ்க்கையைச் சீர்திருத்த இயலாதவர்கள். ஆங்கிலம் கல்லாதவருள் அநேகருக்கு எழுதிப் படிக்கவும் தெரிமாதா. அப்படித் தெரிந் தவர்களும் ஏதோ தம் மதாசாரம், குலாசாரங்களின்படி சிற் சில அதுவட்டானங்கள், பாவனைகளிற் பெரும் பிடிப்புற்ற வர்களாய், மிகவும் சாந்தமும் அடக்கமும் உடைமவர்களாய் யாதொரு சீர்திருத்தத்திற்கும், எத்தனை உண்மை யுள்ளதா னாய்வுக் கூட உடன் படார்கள். இப்போது இந்திய மாதர்கள் இவ்விருவகைக் குறைகளையும் ஒழிக்க கல்வி முறையில் இரண்டு வித மாற்றங்கள் செய்யவேண்டும். இந்திய நாகரிகத்திற்கெற்ற அம்சங்களைப் பெரும்பாலும் கல்வி முறையிற் சேர்க்க வேண்டும். கட்டாய ஆரம்பப் படிப்பை எங்கும் பரவச் செய்யவேண்டும். கட்டாய ஆரம்பப்படிப்பு பாலினு லன்றி, நம் தாய்ப் பாவைகள் விருத்தியடைய மாட்டா. தாய்ப் பாவைகளைப் பேணி வளர்த்தாலன்றி, பெளதிக சாஸ்திர விஷயங்களிற் சாமானிய உண்மைகளைக் கூட நம் நாட்டுக் குடியானவர்கள் முதலிய ஏழை ஜனங்களுத் தம் குடும்ப சுகாதார வாழ்வைப் பற்றியோ, வியவசாயத்தின் புது முறைகளைப் பற்றியோ எதுவும் விரித்துச் சொல்லுதல் சாத்தியமில்லை. எல்லோரும் இவற்றை ஆங்கில பாவை யின் மூலமாகத் தெரிந்துகொள்ளட்டுமென்றிருப்போமானால் அல்லது ஒருபோதும் நடவாத காரியம். கல்விமுறையில் கலைப் பயிற்சிக்கு என்ன ஏற்பாடுகள் செய்யவேண்டும்? தானே உழைத்துச் சம்பாதித்து வயிறு வளர்க்க வேண்டிய மாதர்களுக்கு எத்தகையதொழிற் கல்வி பயிற்சல் வேண்டும்? இப்பலவாறு விஷயங்களை வியவசாயித்து, விடை தீர்த்துக் கொண்டு உழைத்தல் வருங்காலத்திற்கு மிகவும் அவசிய மன்றோ?

ஸ்திரீகளுக்கோர் வேண்டுகோள்.

1. “வெள்ளத்தால் அழியாதது, வெந்தழலால் வேகாதது, வேந்தாலும் கொள்ளத்தான் முடியாதது, கொடுத்தாலும் நிறைவன்றிக் குறைவுருது, கள்ளர்க்கோ மிக அரிது, காவ லோ மிக எளிது, கல்வி என்னும் உள்ளப்பொருள் உள்ளிருக் சப் புறம்பாகப் பொருள் தேடி, உழல்கின்றோமே.”

2. இவ்வாறு கல்விப் பொருளுக்கும், செல்வப் பொரு ளுக்கும் நெடுவாசியுண்டு. எங்கனமெனின் செல்வம் அள்ள அள்ளக் குறைவுதும், கல்வி அதனைச் சொல்லச் சொல்ல நிறைவுதும். செல்வம் கள்வரால் அபகரிக்கப்படும், கல்வி யல்வாறுகாது கற்றோரால் உபகரிக்கப்படும். செல்வம் துன் பத்தைக் கொடுக்கும், கல்வி துன்பத்தைத் தோலைத்தா இன் பத்தைக்கொடுக்கும்.

3. செல்வம் எரியில் வெந்து போம், கல்வி தீ முதலிய வற்றால் அழிவுருது. செல்வம் வெள்ளத்தில் அடிபடும், கல்வி கற்றோர் தம்முள்ளத்திற் குடிபெறும். செல்வம் கிலத் திற் புதைக்கப்படும், கல்வி மனத்திற் பதிக்கப் பெறும். செல்வம் இவ்வுலகத்தேயழிவுதும், கல்வியல்வாறு அழிவு ருது; தன்னை புடையவர்க்கு இந்நிலத்தில் எல்லா நலனு

மனிததுச் செல்லும் உலகத்தும், உடன் சென்று, அவர்களை நற்கதியில் உய்க்கும்.

4. பலவாறு உணர்த்தலேன்? கல்வி அண்ணையோல் ரகசியம், தந்தை போல் சொல்லும், மனைவி போலின்பம் செய்யும், மைத்தன் போல் பணி செய்யும், மற்றும் சுற்பக தருப் போல் எதினைத் தான் பயவாது? இச்சிறப்பு வாய்ந்த கல்வியைப் போற்றுவதும் புகட்டு விப்பதும், அரசர் கடமை. கற்றோர்க்குக் கல்வி நலனே கவனல்லால் மற்றோர் அணி கலம் வேண்டாவாம்.

5. மாதர்க்குக் கல்வி அழகே அழகு. அக்கல்வியே திறந்த பூக்கணம். பொற்குடத்திற்குப் பொட்டிட்டுப் பார்ப்பா ருண்டோ? நறாகேயுராதி அணிகள், சின்னாவிருந்து பின் நாள் அழியும். வித்யா பூக்கணமே எந்நாளும் நிலை பெறும். ஆதலால் இத்தகைய நற்கல்வி இல்லாதவர் பகவெனப் படுவார்கள்.

6. கல்வி ஆண், பெண் இருவருக்கும் பொது. ஸ்திரீ களின் கட்டாயக் கல்விக்குக் காருண்யமுள்ள கவர்ன்மென் டார் உதவிபுரிந்து, வித்யா தியாகமளிக்கக் கடமைப்பட்டவர். ஸ்திரீகளுக்குக் கல்வி கற்கப் பல இடங்களில், பள்ளிக்கூடம் ஏற்படுத்தி இலவசக் கல்விகற்பிக்க வேண்டும். செல்வம் உள்ளவர்கள் பணச்செலவு செய்து தங்கள் குழந்தை களை மட்டும் படிக்க வைக்கிறார்கள். ஏழை ஸ்திரீ ஜனங்கள் தங்கள் மக்கட்குக் கல்வி கற்பிக்கச் சக்தியற்றப் பரிசுபித்து வருந்துகிறார்கள்.

7. தவிர எல்லோரும் கல்விப்பின்று, பட்ட பரீக்ஷை கொடுப்பதாக இல்லை. எந்த விதமான கல்வியால் கைத் தொழில், சித்திரம், பிராவை சித்தனை, பொது கண்மை, சீர்திருத்தம், ஸங்கீதம் முதலியவற்றைக் கற்கலாமோ, அஃது எல்லாப் பள்ளிக்கூடங்களிலும் கட்டாயம் கற்பிக்கப்பட வேண்டும். காண சித்தனமும் அதியவசியமானது.

8. ஸ்திரீகளுக்குச் சீர்த்தோடு சரீர தர்மமுயிருப்பதால் ஸங்கீதம் அதியவசியமானது என்பதற்கு அறிஞநியாய வித்தைக்கு அறி தேவதையான ஸரஸ்வதி கரத்தில் வீணையைத் தரித்திருக்கிறாள். அவ்வீணையின் நாத்ததை யொத்து மெல்லிய குரலால் கடவுளைத் தியானம், காணம், செய்து இன்பமடைந்து, தன்பத்தைத் தொலைத்து, நித்திய சாக்ஷத் மோக்ய ஸாம்ராஜ்யத்தை அடைய நேறுவாயுள்ள ஸங்கீதம் குறுமிகட்டுப் பட்டமாகவே வைக்கவேண்டும்.

9. தவிர, கட்டாயக் கல்விக்கு மேல் கலியாண மென்னும் இவ்வாழ்க்கைப் பயிற்சி கொடுக்கவேண்டும். இனியாவது, 'மக்கட்கு சத்திர மாதா பிதா' என்னும் பழமொழிக்கு பாத்திர மாகாது, பால்ய விவாகத்தையும், வாநகரின் கொடுத்த மாப்பிள்ளை தேயும் வழக்கத்தையும் அறவே ஒழித்து, பால்ய விவாகம் சாஸ்திர சம்மதம் என்பதை தவிர்ப்பார்களாக. ஆண் பிள்ளையடைய பெற்றோர்கள் போகைகொண்டு வாநகரின் வாங்குவதில்லை என்ற உறுதி கொண்டு, அதியா மையிலேயே ஆண்பிள்ளைக்கு விவாகம் செய்யும் வழக் கத்தை ஒழிப்பார்களாக.

10. பால்ய விவாகத்தால் ஏழைகள் படுப்பாடு, அந்தோ! கொடியது, கொடியது, மிகவும் கொடியது. பெண் குதவாய் விடுவான், வீட்டான், என்றுபயந்து, அனேக விதம் கஷ்டப் பட்டுப் பணத்தை மாப்பிள்ளைக்குக் கொட்டிக் கொட்டிக் கொடுத்து, மனதுக்குச் சந்தோஷமில்லாமல் தாய் தகப்பனும் வருத்தப்பட்டு, தந்தன் குழந்தைகளையும், பிள்ளைத்தாய் துக்கு ஆளாக்குகிறார்கள்.

11. கஷ்டத்துக்குத் துணையான கல்வியு மின்றி வாழ் நாள் முழுவதும் அடிமை போல் வீண் நாளாகி கண்ணீர் ஆறும்ப் பெருக, சிறுமிகள் படும் பாடு, இன்னமும் உங்கள் மனதைக் கரைக்காமல் இருக்கலாமா? இன்று, என்னை என்ற

ஏமாற்றங்களை அறவே ஒழித்து, அறம் பொருள் இன்பம் வீடு என்ற நான்கு புருஷார்த்தங்களையும் ஒவ்வொரு ஆண்டும் பெண்ணும் அடைவதற்கு அஸ்திவாரமாகுள்ள, செய்வ அவதார ஆவிர்பூதமான, அங்காவேசத்தோடு கட்டிய கணம் டாக்டர் அணிபெண்ணும் அம்மையவர்கள் உபதேசப்படி— ஆண் பெண் இருவருக்கும் ஆத்மா ஒன்று என்றும், ஆண்க ளுக்குள்ளுள் சுதந்திர மெல்லாம் பெண்களுக்கும் உண்டென் றும், உண்மையான எண்ணத்தைத் திண்ணமாய், எல்லோரும் கைக்கொள்ளல் வேண்டும். இவ்வாறே நடந்து வா வேண்டு மென்று உள் எண்ணம் ஒவ்வொரு ஸ்திரீயின் மனத்திலும் குடி கொண்டதன் இருக்கிறதென்பதை, நான் வீடு தோறும் உள் துறைத்து, கைபெழுத்து வாங்குங் காலத்தில், கண் காண அறிந்தேன்.

12. ஆகையால், ஸ்திரீ ஜாதியின் கண்மைக்குப் பாடுபடும் இத்திய நிலைப் பெண் மணிகளாகிற கணம் பூரீமதி டாக்டர் முத்துலக்ஷ்மி ரெட்டி, பூரீமதி கமலாதேவி சட்டோபாத்தியாயா, கார்யதரிசி, பூரீமதி மாலதி பட்டவர்த்தன், மிலிஸ் கரின்ஸ், பூரீமதி ருக்மிணி அரண்டேல், பூரீமதி பார்வதி அம்மாள், இன்னும் இவர்கள் போல், ஏழை சகோதரிகளின் மேன்மைக் குப் பாடுபடும் பெண்மணிகள் எல்லோரும், 1928-ஆம் பிப்பிர வரிஸ் 7-ல் டி.லி.சினேட்சனையில் கூட்டப்படும் கூட்டத் தில், தாய் நாடு செழிக்கப் பெண் விடுதலை அடைய, மேற் கண்டவாறு உள்ள அபிப்பாயத்தைச் சட்டதிட்டமாக்க வேண்டி எல்லோரும் ஒரே மனதாய், காருண்ய கவர் மென்மை வற்புறுத்திக் கேட்டுக்கொள்கிறோம்.

— எஸ். சேஷம்மாள்.

ஸ்திரீகளும் ஆலைத்தொழிலும்

(வெ. ஆராவமுதன், அலைத்தொழிலாளி).

நான் செல்லச் செல்ல நாகரிகம் விரும்பியடைகிற தென்ன லாம். வியாபாரம் கைத்தொழில் அதிகரிக்கின்றன. சிறிய சிறு கிராமங்களாயிருந்தவைகளெல்லாம் பெரிய பெரிய நகரங்களாய் விடுகின்றன. ஒரு பெரிய நகர முண்டாகுமே யானால் அதைச்சுற்றிலுமுள்ள கிராமங்கள், சிற்றார்கள், பாணியங்களுெல்லாம் பாழடைகின்றன. அதிலுமுள்ள குடிகள் தங்களுக்குசொக்தியுக்கதையும் ஆனந்தத்தையும் உண்டு பண்ணும் கிராம வாழ்க்கையைத் துறந்து, தாய்பிவிருத்தி யடையவோ, வயிறு வளர்க்கவோ, அல்லது வேறு பல பல காணங்களினாலோ, ஜன நெருக்கமான பலவித கஷ்டங் களுக்குள்ளான நகர வாழ்க்கையைக் கைப்பற்றினர். இயற்கை விதியின்படி நடந்துவரும் சம்பவங்களைத் தடை செய்ய முயலுவது அசாத்தியமாகும். ஆதலின் அவ்வாறு வந்தவர் களின் கஷ்டங்களைக் கவனித்து அவைகளுக்குத் தக்க நிவர்த்தி செய்ய முயலுவதே பேலோர்களின் கடமையாகும்.

நகர வாசஞ் செய்ய வந்தவர்களின் வாழ்க்கை நிலைமை யைக் கவனிப்போமானால் மிகவும் பரிதாபமும், துக்ககரமு மானதே. அவர்கள் அகேகவித வேலை செய்து ஸ்வளம் செய்த போதிலும் ஆலைத்தொழிலில் சம்பெட்டவரே பெரும் பாலர். அவர்களிலும் சமது சகோதரிகளின் நிலைமையை மட்டுமே இங்குக் கவனிப்போம்.

அவர்கள் பொறுமையுடன் படும் கஷ்டங்களும், அசுத்தமய மான வீடுகளில் வசித்து வரும் நிலைமையும், படிப்பு வாஸ்தை யே கண்டறியாத கண்மூடித்தனமும், பெரிய விசாலமான அண்ணனை போன்ற வீடுகளில் வசித்து வேலை தவறாமல் அறுசுவையுண்டி கூட்டப் பெற்றுக் கால மால மோட்டார் வண்டிகளில் அகலமான ரோடுகளில் உலாவி வரும் ஸ்வய க்ஷமமுள்ள சகோதர சகோதரிகளுக்கு எளிதில் புலப்படு வதில்லை. அவைகளைப்பற்றி ஒரு நிதிதனவேணும் யோசனை செய்தாவது தங்கள் முனைக்குச் சிரமத்தைக் கொடுப்பதில்லை.

“தாயின் புதுவ துலகின் புறக்கண்டு காமுதுவர் கற்றறிந் தார்.”

என்பதை உணரார் போலும்.

பம்பாய், ஐமதாபாத், கல்கத்தா, மதராஸ், பெங்களூர் முதலிய பட்டணங்களில் எண்ணிறந்த ஆலைகளிருந்து வருகின்றன. அதில் வேலை செய்யும் ஸ்திரீ ஜனங்களுக்குத் தங்கள் உடன் பிறந்தது போலுள்ள கஷ்டங்களிருந்தே வரு கின்றன. சந்துகளிலும், பொத்தங்களிலும், துர்நாற்ற முள்ள இடங்களிலும், நல்ல காற்றையாவது, சூரிய வெளிச்சத்தை யாவது கண்டிராத வீடுகளிலும் வசித்து வரும் ஏழைச் சகோ தரிகளைப் பார்த்த மாதிரித்திலேயே மனம் புழுங்க ஆரம்பித் திறது. பணியையோ, வெயிலையோ, மழையையோ பாராட் டாமல் அதிகாலையில் காலை அல்லது ஐந்து மணி சுமாருக்கே எழுந்து, வீட்டு வேலைகளை முடித்துக் கொண்டு, தன் கணவ னுக்கு வேண்டிய பணியிடைகளைச் செய்துவிட்டுத் தன் குழந்தைகளை அன்புடன் கோக்கி, ஆகாஷ் செய்து சிறு குழந்தைகளோடாவதிருந்தால் பால் கொடுத்த வீட்டு 6-7 மணிக்கு ஆலையினுள் இருப்பதற்கு ஒட்டம் பிடிக்க வேண் டியிருக்கிறது. அங்குள்ள மேஸ்திரிகளும் வேலை வாங்கு வதற்காக நடத்தும் உபத்திரவத்திற்கும், காதிலுக்கேட்க முடியாத நித்தனைகளுக்கும் அளவேயில்லை. இத்தகு மத்தி யில் வீட்டிற் கிடக்கும் குழந்தைகளைக் கவனிப்பாருயில்லை. கிவர்க்குப்பால் குடிக்கும் குழந்தைகளிருந்தால் அப்படிப்பட்ட தொழிலாளர் தாம் வீடு திறம்புவதற்குள் குழந்தைகள் அழுமே யென்றெண்ணி அபினை உலட்டி சித்தைக்குள்ளாக்கு வதுண்டு. சில வேளை அஃது ஒரே நித்திரையாய்ப்போய் விடு வதுமுண்டு. இவ்வாறு வளர்க்கப்படும் குழந்தைகள் அறி விலும், பலத்திலும் குன்றியவருவது ஒரு அபிசயமாகாது. வீட்டில் யாவாவிருந்தால் பால் குடிப்பிக்க ஆலைக்குக் குழந் தைகளைத் தூக்கி வருதுண்டு. அக்குழந்தைகளுக்கு பால் கொடுப்பதற்குப் புழுதிபடைந்த ஸ்தாத்களும், ஜன நட மாட்டமுள்ள திறந்த வெளிகளையெல்லாம் மேல்நாகிகளில் ஆலைக்குகாமையிலேயே குழந்தைகளுக்குப் பால் கொடுத்த வனப்பதற்கு கட்டிடங்கள் கட்டியிருக்கிறார்கள். அவ் வப்போது தாய்மார்கள் அங்கு போய் வருவதுண்டு.

மத்தியான வேளைகளில் ஒருமணி கோமே ஒழிவு கோம். அதற்குள் தன்வீடு சென்று அவசர அவசரமாய்ப் போஜனத் தை வீழங்கி ஆலைக்குத் திரும்ப வேண்டியிருக்கிறது. மறு படியும் ஐந்துமணி கோம் வேலை செய்து சூரியாஸ்தமன மாகுந் சமயம் வீடு சோவேண்டியிருக்கிறது. தவர்கள் வாழ் நாளெல்லாம் வேலை செய்வதும், உறங்குவதும், உறங்கி எழுந்தவுடன் வேலை செய்வதும், வேலை செய்தவுடன் உறங்கு வது மாகவே முடிகிறது. இதன் மத்தியில் ஸ்வாஸம் செய்ய வோ, துணி துவைக்கவோ, நோமேது? அதிலும் குழந்தை களைக் கவனிப்பதேது? தங்களிவிருத்தியில் தான் நாட்ட மேது? ஒன்றுமேயில்லாமல், சுற்றிச் சுற்றி வரும் செக்கு மாடுகள் போல் உழன்று வருகிறார்கள். மேலும் அவர் புருஷன் குடிசைக்கு இருந்து விட்டால் அவன் படும் கஷ்ட தந்தைச் சொல்ல வேண்டியதேயில்லை.

குடியானது பெண்பாலார்க்கும் சிறுபான்மை பாலி வரு கிறது. ஆலை வேலையோ அகேக வித் துர்க்கதைகளுக்கும் ஒழுங்குனைச் செய்கைகளுக்கும் இருப்பிடமாயிருந்து வரு கிறது. இவைகளெல்லாம் கண் கூடாகக் கண்டும், கேட்டு மிருத்தும் எமது சகோதரிகள் சீர்திருத்தம் செய்ய முன் வராமலிருப்பதின் காரணம் யாதோ? இக்காரியங்கள் கற்றறிந்த பெண்பாலர்களாலேயே பெரிதும் நிவர்த்திக்க முடியும். இவர்களிடம் அனுதாபமுள்ள சகோதரிகள் சேர்ந்து சங்கங்களை ஸ்தாபித்து, கூடுமான வரை அவர்கள் குடிசைகள் தோறும் சென்று இனிமையான மொழிகள் கூறி சன்மார்க்கத்

தில் நடக்கும்படி செய்யவேண்டும். அவர்கள் பிரசவ காலங் களிலும் வியாதி காலங்களிலும் ஓளவுதங்கள் கொடுத்தும், பிறகும் வியாதி வாவொட்டாமல் தடுத்தக் கொள்ளும் மார்க் கங்களைப் புகட்டியும் வரவேண்டும். முதல் முதல் கஷ்டமா கவே காணலாம். அவர்கள் அன்பைக்கவந்தால் பிறகு எல்லாம் சலபமாகவே கைகூடும். இவ்வித வேலை செய் வொர்க் கேற்பயம் சந்தோஷமும், உற்சாகமுமே போதுமான வெகுமானமாகும். ஸ்வயசலங்கருதாது மாறுட சேவையில் சரி படுவதே கடவுளுக்குத்த தொழிலாகும்.

சமரசாரக் குறிப்புக்கள்.

குற்றவாளிகளைத் தண்டிக்கும் விஷயத்தில் ஓர் சீர்திருத்த முறை. 23, சேரிக்கோம், லண்டன், S. W. I “ஹோ லிட் லிக்” என்னும் சங்கத்தார் அனுப்பியுள்ள, ஸர்வதேசிய பத்திரமானது பின்வருமாறு சுருக்கிக் கூறப்பட்டுள்ளது.

ஸர்வ தேசங்களிலும் கைதிகள் எடுத்தப்படும் முறையைச் சற்று தமையாய்க் கவனிக்கும்படி சீர்திருத்த மிகவும் முயன்று வந்தவர் ஜார்ஜ் ஹோவார்ட் என்பவர். அவர் இறந்து நூற் றைம்பது வருஷங்களாயின. ஆயினும் இன்னும் சியாய் ஸ்தலங்களில் அநியாயமும் சிறைச்சாலைகளில் குரூர நடத் தையும் வெகுவாயுள்ளன. குரூரவான பல ஸாசன்கள் கொடுத்திருக்கும் சாஸியத்தின்மேல், பின் வரும் கொடுங் கொண்டமையும், அதிகாரத்தை வரம்பு மீறிப் பிரயோகித்தலும் எமக்குத் தெரியவந்தன. எந்தெந்த தேசங்களில் யார் யார் துன்புறுத்தப் பட்டவர்களென்று இங்கு எடுத்துரைத்தால் அதிகாரிகள் இன்னும் நிமிர் கொள்வார்களென்றெண்ணி அவ்விதம் செய்தாதொழிகிறோம். ஆனால் அவ்வித குரூரச் செயல்கள் நடக்கின்றனவென்பதின் சந்தேகமில்லை.

1. விசாரணை செய்யாமல், குற்றம் சொல்லமுடியாமல், ஓர் தேசத்தில் மட்டும் ஒரு துறுக்கு அதிகப்பட்டவர்களைக் காவலில் வைத்திருந்தார்கள்.

2. ஒருவனை அவனுக்கு அகேகமாய் பைத்தியம் பிடிக்கும் வரை பண்ணிண்டு மாதம் தனிக்காவலில் வைத்து, விசார ணைக்காக விடுதலை செய்து, விசாரணையானவுடன் அவன் சிரப்பாதிமென்று தீர்மானமாயிற்று.

3. பெண்களும் ஸ்திரீகளும், ஸ்திரீகளின் மேற்பார்வை யின்றி ஆயுதபாணிகளான காவலர்களுக்குக் கட்டுப்பாடும்படி சிறைமீட்டப்பட்டிருக்கின்றனர்.

4. தீவிரமான கடியரோகமுடையவர்களையும் சுசரோக முடையவர்களையும் ஆக 13 பேர்களை ஓர் அறைமில் அடைத்து வைத்திருந்தார்கள்.

5. ஜன்னலில்லாமல் கதவில் மட்டும் ஓர் தொனையிட்டி இருக்கும் ஓர் சிறற்றையில் 9 பேர்களை அடைத்திருந்தார்கள்.

6. போலீஸ் அறைகளில், பிடிபட்டவர்களிடமிருந்து உண்மையை வெளியாக்க வேண்டுமென்றும், அவர்கள் சிடுகெதர்களின் பெயர்களைச் சொல்ல வேண்டுமென்றும் அவர்களை மிருகப்பிராயமாகச் சவுக்கடி அடித்து, அவர்களை விசாரணைக்குக் கூடக் கூட்டிவர முடியாத நிலையில் அடைத் து வைப்பது.

7. கைதிகளான ஸ்திரீகள் ஓர் அறைமில்லேயே வசிப்பதும் தூங்குவதும் சமைப்பதும் சாப்பிடுவதும், கைசால் கழுவுவது மாக இருக்கிறது. அடிப்போரம் சற்று இடத்தைத் தவிர மீதியெல்லாம் எப்போதும் படுக்கை வைக்கத்தான் இட மிருக்கிறது.

8. பல வருஷங்களாகச் சிறையிருக்கும் கன்னெஞ்சக் கைதிகளுடனேயே முதன்முதல் தப்பிதம் செய்தவர்களையும் சிறுபெண்களையும் யாதொருபடிப்படும் தொழிலுமின்றி அடைத்துவைத்திருந்தனர். ஒருத்தி தனக்குக் கொஞ்சம்

రత్నములను లోతులకు వెదజల్లి నేడు లోతుల నావించియున్న ఈ మహాసమస్యలను కలిగించి లోక కల్యాణమునకు దోహదము టకు మాత్రము నోచుకొనిన వారుకారు.

ఇక మనము ఈ విషయమును కలిగించి లోతులకు తోడ్పడవలయున్న, “వైక” అనునది ఆధారపడిన భావములేదు. పూర్వార్థముల వై, మునుపటివలె వచ్చినవలెనే ఆధారపడిన విషయములు. మన పరిస్థితులను మనమే విశాలదృష్టితో పరిశీలించుకొనుట చేయవలయును. అప్పుడే మన సంస్థమును నేటి దుర్బలతలనుండి తుదిదశకు తీసుకువచ్చుచు చక్కగ నగపడవలయు. అప్పుడే మతాచార భూయిష్ట మైనది మనవారు చూచుచుండు బహుభాష్యత్వము, వ్యభిచారత్వము, అతిభాష్యవివాహపద్ధతి, మొదలగు నేటిసాంఘిక దురాచారములు అడుగంటగలవు. అన్ని చాఫల, వీరుకాచారములలోన నవనవించుచున్న మన శ్రీ లలాముల దుర్బల కష్టములు వాతముకాగలవు.

ఈ విషయమున మనము నడువవలసిన మార్గము సాధారణమైనది కాదు. అంతటను ముందు రాత్తు. విట్ట పల్లములు. దోనిలో ప్రయాణము చేయుచుండునపుడు మనమిన్ని కా కష్టముల నెదుర్కొనవలసియుండును. దానికి మన మధ్యేర్పడవలయును. ఒకరు కష్టపడుటకు సంసిద్ధులైనగాని పదివంది పోష్యము ననుభవించుటకు వీలుండదు. ఈ ధర్మమున మనము దృక్పథముననుచుకొని సేవాంశమునకు దిగవలయును.

దాంత్య ధర్మముయొక్క నిజతత్వమును తెలిసికొనక ఇంతవరకు ఎన్నియో పోకడలకు పోయియున్నాము. ఇప్పుడయినను మన యీ అపరీతమును గుర్తించవలయును. అటుల గుర్తించి తత్ఫలము దిద్దికొనిన తప్పేమియు లేదను ధైర్యమును మన మందరమును బూజవలయును. శ్రీలు పురుషులు ఈ యదార్థ దృష్టితో తమ యెదుటనేడు జరుగుచున్న దుష్టభూయిష్టమైన కార్యములను గాంచవలయును. వానిని సంస్కరించి లోతులకు, అందు ముఖ్యముగా నాలోచనమునకు మహాపకారము చేయుటకు నిరంతరము సంసిద్ధులైపోవలయును. గురుదేవ దానుడు.

కైక త్యాగము

జనని నెల భారతి పుత్రికలో శ్రీమతి ఆదుర్తి భాస్కరస్వరూపురైకయొక్క త్యాగమునుగురించి యత్యుత్సాహము వ్యాపమును వ్రాసియున్నాడు.

ఇంతవరకును లోతులకును కైకయొక్క మునుపటి పంపనను తెలిసికొనియుండలేను. కైక “గుర్భాగ్ధురాలు; ఎంత పిరురాలు; ఎంత కలికాగురాలు! ఇట్టి శ్రీ లోకములో నిదివరకక్కడా వుట్టియుండదు; ఇకముందు వుట్టబోదు.” అని యందుచున్నాడు. అంతయేనా? కేకంధకాజంతమున చెడుబుట్టినదని దూషించుచున్నాడు. “అమె యసామాన్య సౌందర్యమూ, ఉన్నత విద్యా, అమృత ప్రజ్ఞ ఇవియున్న యెంతవరకు? కాల్పనా?” అని లోతులకు చెప్పుచున్నాడు. “రాముడు, ఎకల మగుకాళిరాముడు, లోకరక్షకుడగు రాముడు, తన కన్నతల్లి కన్న తన్నుక్కడగా శ్రేమించు రాముడు, లోతులందరియొక్క ప్రేమ వ్యాధిచికిత రాముడు, తనపిమ్మి యపకార మొనర్చున? ఎట్టివారి ప్రేమనైన తనతల్లి పుత్ర కాకర్తి పంపేసికొన గలెను. కాని కతిన హృదయరానిన, ప్రాచీన ర్థమున వాతైక ప్రేమమూత్రము సంపాదించ లేకపోయినా? కైక బిడ్డలనుగన్న తల్లిగాదా? శ్రీకాదా? అంతటి మృదు శరీరములో భగవంతుడింతటి వజ్రకాత్మికవృద్ధులను వెల్లమర్చ

గలిగెను? కావలయుననిన తన కుమారునకు రాజ్యవిషయముని యడుగ వచ్చునుగాని యేకాపమెఱుగని రాము నరణ్యవాసమునకు బంపుమని కోరుతుంటున్నా? అని సమ్యలును, సావధను అమెను నిందించుచున్నాడు. ఆమె యపభ్యాసితామున కార్యముగ నిలిచిపోయియున్నది. దానితో సరిపోయినదానిదృష్టి నందుచు సామెతోపోవుచున్నాడు.

కైకవిగత ఆశోపింపబడిన ఈ కార్యముగు నపభ్యాసితామె తగియున్నదా? ఆమె విషయమును మన విశాలదృష్టితో పరిశీలించవలయును. అప్పుడే ఆమె యొక్క నిజతత్వమును మనము తెలిసికొనవచ్చును.

ఈ నిజ తత్వమును వెల్లడిచేయుటకు శ్రీమతి భాస్కరస్వరూపురైక అల్లినకద ఆత్మంత మనోహరముగానున్నది. పౌరాణిక గాథలను, పూర్వార్థ సాంప్రదాయములను చక్కగ నావరికి పారలైచి, కైక యొక్క మగుడు పుంజులులను అతి చురుకైనతనమున సోదరిమణి గారు లోకమునకు వెదజల్లుటకు ప్రయత్నించియున్నాడు. ఆమె యీ ప్రయత్నిములవలన, కైక పట్టనేడు లోతులలోనున్న దురభిప్రాయములన్నియు నదిరకాలమున మలుమాయముగా గలవని నిర్ణయముగా చెప్పవచ్చును.

“కైక అసామాన్య ప్రజ్ఞాదురంధరంబులు. అఖండ విద్యావతి. సామాన్య విద్యలలోనేకాక ధనుర్విద్యా సురువిద్యలలోగూడ ప్రవీణ. కొన్ని కొన్ని సందర్భములలో సురువిద్యా కోవిదలగు పురుషులు పుంజులకు సామెయందు పనికిరారు. ఆమె సౌందర్యమూ నిరుపమానము. సౌందర్యమునకు నగినవిద్య. విద్యకు దగినబుద్ధి. ఆమె యనిన దశరథునకు అమిత ప్రేమమాత్రమేగాదు. గౌరవము ధయము గూడ గలవు. ఒక్కొక్కప్పుడూమె ప్రజ్ఞాముందును, బుద్ధి ముందున తన ప్రజ్ఞయు, రాజ్యకార్య ధురీణతయు సెందుకని యనుకొనుచుండును. ఆమె సలహాలేకుండ నేకార్యమును నెఱవేర్చుదు. ఆమె శ్రీమృతము, ఆమె హృదయము తక్కిన శ్రీ హృదయములవలె సంకుచితముగాదు. అతి విశాలము.” అది యామె స్వభావమో, విద్యా ప్రభావమో చెప్పుటకష్టతరము.

రాముని మీద ఆమెకు సంతోషమునకును నీర్వయింతులకుండునది, తన పుత్రుడగు ధరమనికంటె రామునినే యెక్కుడుగా ప్రేమించును. గౌరవముచూపును. అంతయేగాదు. పెక్కుసారులు రాముని తేరిపాఱజూచి “రామా! నీయందేదో లేజము ప్రకాశించుచున్నది. అద్భుతకై పొడగట్టుచున్నది. నీవు సామాన్య రాజులవలె రాజ్యముచేయుటకేర్పడినట్లు తోచుటలేదు. లోకమునంతను నుద్ధరింప నవతరించినామనలె గగన్బుచ్చుచున్నావు. లోతులకు రాక్షస బాధలొలగింప నీవే సమర్థుడవు” అని యనుచుండును.

రాముడు ఈ లోకమున ఎందుల కవతరించెను? పూర్వజాలవలె పింహాసవాధిష్ఠితుడై భోగమున నమగించుటకా? లేక దుష్టరాక్షస సంహార మొర్చి లోకము నుద్ధరించుటకా? పట్టాభిషిక్తుడయిననో ఈ కార్యము రామునకు “స్వామినా? కాదు. ఎంతమాత్రమునకాదు ప్రాచీనపురుగు రాసకాదులు మనమీపమున నున్నారా. ఈ ఆహ్వాన్య మొదలు కన్యాకుమారి యగ్రమునకు దండకారణ్యమంతయు వాక్రమించుకొనియున్నాడు. విరివంతరు దుష్టుత్పింపవలయున్న నొక దినములోను, రెండుదినములలోను దీరువనియో?” ఈ కార్యమును కొనసాగించుటకు రాముడేదోకాలమో సందార మొనర్చవలయును. దీనికి దశరథుడు ఎంతమాత్రమును అంగీకరించడు. “పోనీ ఆమెనతో పనియేమి? వెళ్లుచున్న నేను లోకమున కాదగ్గర పురుషుడై యుండవలయునో నేనే యీ దర్శకుడనుగానుండి చూపవలయునను ముఖ్యో

తత్వముగల వాననగుటచే పితరుల యనుజ్ఞలేకుండ నేకార్యమును చేయవలయు. ఈ విషయములో నాకు సహాయము వారెరు? తండ్రి గాఢపాపకారు. అమ్మా, ముమిత్రా సాయపడుదురేమో యనిన వారు సామాన్యశ్రీలేగాని విశేషజ్ఞానములుగారు. వాకిగూడ స్వార్థపూర్వమేగాని పరోపకారవంత యింతుకయులేను. పుత్ర వ్యామోహ ముతము. వారేమిచూడేనుకలరు. ఇక మీరిన వారెవరు? కైక” అని రాముడు నిర్ణయించును. ఆమెమే తన ప్రయత్నిములో అన్నిరీతుల తోడ్పడునని తలంచును.

అంతరాముడు కైకయొద్దకు పోవును. అనయమునకు లోకముంత యు, ముఖ్యముగా ఆహ్వాన్య పట్టణవాసులు అనందసాగరమున మునిగియుండ, కైక ఏదిచూచిందోచూచి మునిగియుండెను. ఎమిటా చుట్టము? శేపులేను ఎల్లండే రామ స్వభావితము. రాముడిక రాజకీయ వ్యవహారములలో దగుల్కొని ప్రపంచము మాటుచే ముదబోవును. రామునికై మంత్రయు కృతమౌనోవును. లోతుల చాఫల నిక నివారించవారెవరు? రాముడుచూడ భోగలాలనుడై యుండుటకై ఏర్పరుచుకొనెను వాదోలు. లిహితహాపను ప్రజలు యీ రైతిచ్చువాడెవరు? లోకమునందెందుచారెవరు? అని కైక యోచించియుండెను. రాముడు ఆమె చునన్నును పరిశీలించును. “అమ్మా! అట్లెచ్చుటిని తలంపవలెను. నేరెందుకోకై యీలోకమున జన్మించితివో నాయుడేకర్తమేమో నీతో మాట్లాడుటకై ఇప్పుడు వచ్చితివి. నాకాలోచన చెప్పుదానవు. ప్రాప్త్యాచారముచేయుదానవు నాకు సహాయముదానవు నీవుకాక జేరొక్కరులేను” అని కైకకు నిజమెందును. కైకతల్లి రాముని యీ మాటలనుచివి యుంకియు వానందించును. “దుమా! నీకు నేనెట్టి సాయ మొనర్చగలను? ఏదేని చేయగలిగిననో నాబిడ్డగొఱు, యింకెన్న నెక్కుడుగా లోకముకొఱు, లోకము కొఱు, దేశముకొఱు, నాప్రాణ మర్పింప మన్నన, తప్పుక యర్పించుదాన” అని వచించును. రాముడు తన మనోభిప్రాయమును తల్లికి తెలిపి “ఎట్లుయిన నీ బంధనములనుండి బయటబడి లోకమునందరిం” “జేయుటకు తోడ్పడకొరును.

తండ్రిగారు రాముని యీలోక కంగీకరించరు. వారి యిష్టము లేకుండ వారితోచెప్పునంద జెల్లజాలరు. ఇక ఏమిచేయవలయును? “అమ్మా! నాన్న గారికి నీదినన సమితానురాగము. నీవేదయిన నొక మాట చెప్పితివా, దానిని తప్పక నెఱవేర్చు తీరుదును. కాబట్టి యెట్లు యిన నాయనకు నచ్చజెప్పి నన్నదవులకు బంపునట్లుచేయదా” అని రాముడు ప్రార్థించును. అంతయేనా? “ఒకవేళ సుందరిగా చెప్పిన నో వివరిని తోచిన వెనుక రాక్షస సంహార సమయమున నీవుచూసిన యుద్ధకాలమునకు మెచ్చి నిన్ను రెండువరులను గోరుచుని యడిగి రటగదా. అవరములనివ్వజేర్చుని యడుగుము, అంగీకరి నన్నుకొన్ని సంవత్సరములు ఆరణ్యమునకు బంపాలెననును. నేనరణ్యమునకు పోయినయెడల రాజ్య మరాజకముగాకుండ రాజ్యమునకు భరితుని పట్టాభిషిక్తుడేయునట్లు రెండవది. తండ్రిగారు “మాటదప్పవాడు” అని అనిపించుకొనుటకు సహించడు. కావున నీదినమున దప్పక నొసంగెదరు. హృదయమును గరగించు ఆనందనో వేరొందు వరముల నడుగుమరి వేసుకొందురు. ఏరుయినను నీవు వెనుదీయవలెను. జాలి నొందకుము. లొంగిపోవలెను. ఇది వ్యాధి పరత్వముగాదు. జనోపకారము, దేశోపకారము, లోకరక్షణముకొఱు ఒక పెద్ద కార్యమును, అసమాన్యకార్యమును, లోకమునంతను సమిరనుగు మేలొనగు కార్యమును జేచు తలపెట్టినపుడు చిన్నచిన్న విషయములను లేక్క నేయ రాదు” అని వైకము నిజమెందును.

కైక యీవాక్కులను విని “లోతులు నన్నేమని తలచుట? కార్యమగు నపభ్యాసిత పాపకర్మమేదా? అని విచారించును. రాముడు తల్లిని సూరడించును, “నేనుచేసిన వారికి విశిష్టము, వైద్యము, శిక్షియనిన భయము, మృత్యునిన భయము. నేనుచేయుని విష్కలంక ప్పాదయమునకు పారసామున సహాయ నేకహాశోపింపబడినను, శిక్షించుచున్నను, దువరకు మరణశిక్ష, విధింపబడినను విద్యముగా విశ్వలముగ, గంభీరముగా వాని నెల్ల సహించును. నన్నుతో ప్రాణములను విడుచును. అమ్మా! అట్లుచే, నీవుగూడ అనిందలను నన్నుతో భరించవలయును” అని ప్రార్థించును.

కైక కొంతసేపు ఏమియు జనుకక పోయెను. చాలాసేపు నీగ్రా లోననచేసెను. “లోకము నిమిత్తమేమి మునగుచునను నొసంగదనని చెప్పితివి, వాకిత్తినిచ్చివేయచున్నాను. లోకోపకారార్థమై కార్యరామ కీర్తిని భరించెద. అందులనునావరణము నప్తమతివల్లము. అందుకు నేకోవ్యకొననినో లోకమునకు గలుగు నష్టము తిను” అని పలుకును. అంత రాముడు తన ప్రపంచ వేరవేరు సమయ మొప్పుమైన తలంచి “నీ మాటనెలకే చుంకి కొనముకట్టినను, నా ప్రేమమాత్రము కార్యము, గౌరవసంపదము” అని చెప్పి అరణ్య వాసమునకు సంక్రమించును.

గాత్ర కైక పుంజుడును, నిమగ్నము. అనేకాలోచనలు పోవుచుండెను. తాను చేయవోవు కార్యములను కొన్ని చూస్తములు రాకమానవు. ఏమిటమును భయపడ నక్కరలేను. “జనక లోకోపకారార్థముయే భర్త ప్రాణముగపాడితివి ఇప్పుడునూ అందునిమిత్తమయియే ఆయన గాఢ ప్రేమానుగాగులను మాత్రమే గాక తలపించికో భర్తగారినిచూడ గోల్పోయెదను. లోకము కొరకు, దేశము కొరకు ఒకరము ప్రాణములను మరయొకరము గౌరవ కీర్తులను నింకొరము భోగములను ల్యాగమొనర్చెదము” అని యీ విధముగా రాత్రియంతయు ఆమె ఆలోచనలతోడనే గడపెను.

తెల్లవారెను. రామాభిషేక వార్త తెలుపుటకు రాజాక్షిక మందిరము నకువచ్చును. కైక రావోపు పరిశీతులను దలంచుకొని భిన్నురాలై యుండును. రాజా ఆమెనుచూచి జెడరును. మామూలు ప్రకారము ఆమెను చేరదీసి శుభవార్తను తెలుపును. కైక “తన మనోభావముల నెల్ల నతి గంభీరముగు మనంబుననే యుండెనుకొని” రాముని కొరిక ప్రకారము తన రెండు కోరికలను కోరును. దశరథు డాశ్చర్యమొందును. ఆమె కైకయేవామని చుదియనడును. ఆమెను నదిగాక ఇంకేమైన నడుగుమని బ్రతిమాలును “నీ ఇష్టప్రకారము భరతునకు బట్టము కట్టెదను, రామునింట నిలువనీయు” అనును. అంతయేనా? కాల్ప పట్టుకొని, సావధను మనసిరాజా, భార్యను ప్రార్థించును.

పాపము! కైకకు హృదయము కరగిపోవుచుండెను. “ఫి ఎంత కఠిన్వృద్ధయారాను” అని తనలోవాడు దూషించు కొనుచుండెను. కాని ముందు చేయవలసిన యుత్సాహకార్యమును దలంచుచుండెను. రామునికోరిక తనకు బలము నొసంగుచుండెను. వైద్యమలంబించెను. గంభీరముగా తన పట్టును విడలేను. రాజా మూర్ఖమౌనును. రాముడీ సంగతి తెలిసి కైక నుండియనునకు వచ్చును. తల్లి జరిగిన సంగతి చెప్పును. తల్లి దండ్రుల యాజ్ఞను శిశుసహించి వరపు సంతోషముతో అడవులకేనుటకు బయలుదేరును.

ఈసంగతి ఇంటిలోనివారికి, భరతులలోని వారికి తెలియదు. అందరు కైకను నిందింపసాగిరి. “సావధను, కైక, ఇదివరకాకా పీడించరేత సంతమా గౌరవింపబడిన కైక, నీరందరిచే నపమితముగా ప్రేమింపబడిన కైక, దేవతవలె గౌరవబడిన కైక, ఒక్కసారిగా

పిరింపరనుండి" దూషణ వాక్యములను వివరములను. అంతేగాదు. రాజా వరదేశ్వరుడు. తాతగారియింటినుండి భరతుడువచ్చి సంగతి నంతనుకొని కల్లిన మిగుల దూషించెను. "కాని దైత్యవంతురాలగు, గంభీరయగు పరాక్రమిణిగలదగు కైక యింతుకైన చలింపజ రాముని నాదర్శపురమున జేయ నిశ్చయించినదగుటచేత" కమాన్యమును తెలి యుచుక పిర్మతో వీనినన్నిటిని భరించుచుండెను.

నిజముగా శ్రీయన్న కైకయే శ్రీ. లోక కల్యాణమునకు తన హస్తస్యమును సమర్పించి కైకాంతియై యానెను. శ్రీలహరీయము ఆతిగాఢతరము. శ్రీలే శ్రీల మనస్సును చక్కగా గుర్తించగలదు. మన సోదరీమణి శ్రీమతి భాస్కరమ్మగారు ఈమహా కార్యమును అతి చతురతతో నిర్వహించి రామాయణము లోటుపాట్లగు నున్న ఈ కైకపాత్రను చక్కగపోషించి భగవంతుని యొప్పును. కథను ఎన్నిమార్లు చదివినను తనివి తీరకున్నది. ఆంధ్రులెల్లరును తినిన చదివి కృతార్థులు గావలయును. అందు ముఖ్యముగా అంధ్రు బాలికా గణము కైక చరిత్రమును సేర్వకొనవలసి విషయములెన్నియో గలవు. రామాయణ కాలమువలె, నేడును మనము సైతము అతి పండితావధానమున వ్రాసికొని పరిశీలించుచు భారతదేశము బాగునగుటయనవచ్చు, మన మెన్నియో కష్టములను భరించవలయును. ఎన్నియో అవసరములను గావలయును. కాని ఒక్కరు కష్టపడిన పదిమంది బాగునగునను భావమును ఎన్నిటిని మనము మరచిపో కూడదు. ఈ చరిత్రభావమును కైక మనకు తెలుపుచు, మన యెదుట దేవతామూర్తియై నిలుచున్నది. నేటి యీ పండితకాలమున లోక కల్యాణమునకు తోడ్పడగలవారు శ్రీలు. అందు బాలికలు ముఖ్యము. వారే తల్లి పోషకులు. రాజాపు బాలకమునకు మన లోక మన నాతిభగవంతుని గుర్తించుట. వారే భగవంతుని పంపియో గొప్ప విషయములను సేర్వకొనవలయును. అట్టి పుత్ర పౌత్రములను శ్రీమతి భాస్కరమ్మగారు తమ "కైక" ద్వారా మనకు తెలుపు చున్నారు. మన మామిగారి కథలొని విషయములను మనము చేసి భగవంతుని ముందుము. మన సోదరీమణి యిట్టి బిడ్డకథల ననేకము లను ప్రాసే రాజాపు సంకలనములో అన్ని రీతుల తోడ్పడ ప్రార్థించ వలయును. మన సోదరీమణి యీ ప్రయత్నములన్నియు నిర్వహ్య ముగా కొన సాగునాత!

వి. ఎన్. శర్మ.

అఖిల భారత స్త్రీసభ

డిల్లీలో జరుగుట

గత వారము డిల్లీనగరమున శ్రీ విద్యాభిమానుల మహాసభ అత్యంత జలప్రదముగా, ప్రభుత్వపాత్రం మహారాజగారి యధ్యక్షతన జరిగినదని మా పాఠకులకు తెలుపుటకంతయు సంతోషించుచున్నాము. మహా సభాకార్య క్రమములో బాల్కనములకు, ఈ సంతకరము భారత భూమియందలి అన్ని ప్రాంతములనుండి వచ్చిన ప్రతినిధుల రాండ్ర సంఖ్య చెప్పుటకలుగుదు. ఇక ప్రేక్షకుల సంఖ్య చెప్పుటయెలా? భారతభూమి యధ్యక్షయమునకై సేవచేయుటకు అత్యంతమున సామర్థ్యకాసన సభలకు వచ్చియుండిన కానన సభ్యులనుకూడా ఈ మహాసభకు విచ్చేసి, శ్రీ యధ్యక్షముపట్ల తమకుగల అభిమానమును చక్కగ చూపియుండిరి.

ప్రారంభమున సభకరుగుదొచ్చిన ప్రతినిధి ప్రేక్షకులకు సుస్వాగత మొనరించుచు, అధ్యక్ష సంఘాధ్యక్షురాలగు శ్రీమతి ఎస్. ఆర్.

దాసు సతిగారు శ్రీలలో నేడు జరించుచున్న సభాసోత్సవమున కంతయు జెప్పించుచు, ఆ యుత్సవము భారతోద్ధరణమునకు వారి యందు చిరస్థాయిగ వర్ణింపబడు చక్కని యువస్వామిచ్చిరి. తరువాత కార్యదర్శిలు, సభ మేమున, గత సంతకరమున జేసిన జేయబడిన ప్రచారమునుగురించి వార్షిక నివేదికను చదివిరి.

తదనంతరము మహారాజప్రతినిధిగారు ఇర్లను ప్రభుత్వము సతీతిలక ము, మహాసభయొక్క ప్రారంభ మహోత్సవమును జరుపుచు. విద్యా దర్శములనుగురించియు, అందు ఉపాధ్యాయులుగల బాధ్యతలను గురించియు గంభీరవాక్యముచ్చిరి. ఒక్క విజ్ఞానమును సంపా దించి అనంత పడుట విద్యయొక్క పరమాధ్యముగాదు. దానిని ప్రపంచసేవకు వినియోగించుటయు, విద్యయొక్క ప్రయోజనము. ఇందులకు విద్య, మనయొక్క కార్య మననిక దేహములకు తగిన శిక్షణమునిచ్చి, వానిద్వారా అందరికిని సేవచేయుటకు అన్నిరీతులను, అనకాకము లేమవలయును. ఈ విషయమున ఉపాధ్యాయులకుగల బాధ్యత చెప్పుచున్నాము. వారు ఇందలి తమ యున్న రాజ్యమును గ్రహించి తోడ్పడిన అంతయు బాగునగునను. తరువాత ఇర్లను ప్రభుగారు శ్రీలకు విద్యావిషయమున జేసినవిషయాల నిరీక్షములను కొంతవరకు చర్చించుచు, కష్టములకు వారేమాత్రమును అధ్యక్షుడే మాడవలయు, కాంతాభావముతో అన్ని కష్టములను సహించియుండల, వారే తమ చతురమును, కృతార్థతగాంచగలరని నుడివెరి. ఈ సభ శ్రీ విద్య సమగ్ర పరిష్కరించుటకు జేసిన ముఖ్యంగముగ నుండవల యును. ప్రభుగారువారు, జేసినయెల్ల, ఈ విషయమున చేయవలయు సంస్కరణములకు ఈ సభవారికి సహాయ సంపత్తినివేసి వీరవలసివచ్చి తిని సంపాదించవలయును. ఇందులకు తాము అన్నిరీతుల సభవారికి తోడ్పడగలమని నుడువుచు, ఇర్లను ప్రభుగారు సభాకార్యములకు ప్రారంభముననే కేలూతునిచ్చుచు, సభను ప్రారంభించిరి. ప్రారంభ మహోత్సవము ముగిసిన వెంటనే, డిల్లీ మునిసిపాలిటీ వారు శ్రీల యధ్యక్షముపట్ల తమకు అభిమానమును బాపుటకు మునిసిపలు మండల ములలో సభకువచ్చిన ప్రతినిధి రాండ్రను గొప్ప ఆతిథ్యముచ్చిరి.

మునిసిపలు సభవారి ఆతిథ్యమైన తదనంతరము, భూపాల్ జేతపు లీగము సాహిత్యగారు సభకార్యక్షేత్ర మహించుచు, శ్రీలు జేతము యొక్క భావోద్దయమునకు జేయవలసిన సేవాధ్యక్షములనుగురించి బహుచక్కని భావపూర్వముచ్చిరి. శ్రీ విద్యయే మన జేతపు సమగ్ర లన్నిటిని పరిష్కరించగలదు. ఇందులకు కావలసిన సంస్కరణముల నన్నిటిని సభవారు చర్చించి చక్కగ తీర్మానించెదరుగాక. తరువాత భారతదేశముయొక్క చరిత్రనుగురించియు దానిని తొలగించుటకు ప్రతిచాయను అడంబు రహితముగు జీవితమును గడపుచు, ఏకాంతి కృతార్థతగాంచవలసినదియు నుడివెరి. పిమ్మట అతిబాధ్య వివాహము లను గురించియు వానిలకు భారత సంతక కలగుచున్న చెడుపనుల నుగురించియు ప్రస్తావించుచు, జేయవలసిన ఈదురాచారమును మానని టకు తోడ్పడ అధ్యక్షులుగారిరి. పిమ్మట భూమిపదధిని గురించి తొల మూలాచుచు, దానిని నివారణచేయుటకు అందరు తోడ్పడవల యనని నేడిరి. ఈ సమగ్రలన్నిటిని చక్కజేయుటకు శ్రీలుకు, వారి తత్వమున కనుగుణ్యముగు విద్య నీయవలయుననియు నిందులకు నున్న బాధ్యతలుగల సుపాధ్యాయులు గావలయుననియు నుడివెరి. ఉపాధ్యక్షమును ముగించుచు, అధ్యక్షులు, ఇర్లను ప్రభుగారుజేసిన శిరవరణములకు శ్రీలు మరచిపోక, తాము సేర్వకొని విజ్ఞానము సంతయు లోక కల్యాణమునకు వినియోగించ కొరిరి.

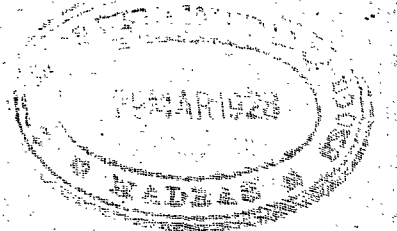
STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 11, No. 61

March, 1928.

[An 5, Post free.]



Our symbol represents the ideal influence of woman, which it is the object of our Association to make an actuality in every detail of daily life in every part of India. The work has begun in the Madras Presidency (the place of the woman's feet), but its life-force springs from religion (her heart is in the region of Benares), and its intellect must be as clear and cool as the Himalayan regions into which rises her head.

Serene and self-reliant must stand each member, with hands outstretched to sisters and brothers, both in the East and West, to give them from her active right hand Beauty and Prosperity, represented by the lotus, the flower that bears within itself male and female qualities equally, and from the lamp in her left hand, to extend the steady flame of inspiration which will light the fire of the united life of man and woman, the fire of devotion to our Sacred Religion and of love for humanity, the fire of patriotism, the fire of zeal for reform.

Thus she represents Religion, Knowledge, Organization, Service, Beauty, Prosperity, Inspiration and Co-operation, all offered freely to Mother India by each of her daughters.

Dedication

To the women of India to-day, and to the memory of the Indian women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

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The Editor will be glad to receive articles suitable for publication in English, Tamil, Telugu, or any Indian language. All communications to be addressed to the Editor, Women's Indian Association, Adyar, Madras.

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Women's Indian Association

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Vice-President: Mrs. D. Jinarajadasa.
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 M.L.C.
Hon. Secretary: Mrs. M. E. Cousins, B. Mus.
Hon. Treasurer: Mrs. M. Venkatasubbarao.

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Lady Sadasivier, Madras.
 Mrs. Herabai Tata, Bombay.
 Miss S. B. Das, Patna.

ADVISORY COUNCIL

The Secretaries of all the Branches.

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 3,000 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.

OBJECTS

To present to Women their responsibility as daughters of India.

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 and guiding and forming the character of the future rulers of India.

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

HEADQUARTERS

Women's Indian Association, Adyar, Madras.

BRANCHES

Tamil	Gujarati
Adyar	Ahmedabad
Alandur (Madras)	Bhavnagar
S. Chittore	Bombay
Chicacole	1. Fort Branch
Coimbatore	2. Grant Road Branch
Cuddalore	3. Parel
Enangudi	4. Princess Road
Endamanal	5. Dadar
Erode	Nanded
Inticolam	Surat
Karur	Nasik
Kuttalum	Telugu
Kumbakonam	Anantapur
Madura	Bellary
Mylapore (Madras)	Chittoor
Namakkal	Guntur
Nellore	Medanewlie
Ootacamund	Rajahmundry
Pollachi	Vizagapatam
Pondicherry	Malayalam
Rangoon	Palghat
Salem	Badagara
Sivaganga	Cannanore (affiliated)
Saidapet (Madras)	Calicut
Sorathuppariamkuppam	Kallai
Tanjore	Tellicherry
Tirunelveli	Trivandrum
Tinnevely	Hindi
Trichinopoly	Benares
Trichur	Jhansi
Tuticorin	Lahore
Vellore (2)	Lashkar
Vettikalampudur	Mainpuri
Veeraraghavapuram	Patna
Kanarese	Kashmir Women's Welfare Trust (affiliated).
Bangalore	Bangali
Chikmagalur	Calcutta (affiliated)
Hassan	Marathi
Mangalore	Kolhapur
Molkalmuru	Poona
Tumkur	Nagpur (affiliated)

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 maintain

NOTES AND COMMENTS

The All-India Women's Conference at Delhi.

The outstanding event of the women's world in India during February was without doubt the Women's Education Conference held in Delhi. It secured the help of the foremost women in India. Her Excellency Lady Irwin, wife of the Viceroy of India, opened the Conference in a speech of sympathetic insight, and practical common sense as regards the programme of work; Her Highness the Begum-mother of Bhopal brought to its aid Islamic culture and the valuable pronouncement that the Indian-Muslim purdah practices Srinasti Sarojini Naidu as acting President of the Conference Sessions was inimitable in her power of conducting the business of the Conference and in ruling speakers; she was brilliant and moving in eloquence and in her power of expressing the fundamentals—"the indivisible unity of womanhood"—for which the Conference stood; Dr. Annie Besant gave the blessing of her eighty-one years of life, Mrs. Kamaladevi Chattopadhyaya, the popular and capable younger Secretary, who proclaimed herself the apprentice of Mrs. Cousins, organiser of the first Conference which had brought women from all parts of India to discuss together their vital needs; elegant Mrs. Das, wife of the Executive Councillor, for whom no task was too hard, or too lowly or too high which contributed to the success of the Conference; indefatigable Mrs. Chatterji, to whose genius for organisation the success was due of the hostel and local arrangements for the Conference; Mrs. Sultan Singh, whose hospitality was unstinted; Mrs. Ambalal Sarabhai, wife of the princely mill-owner of Ahmedabad, who, though the young mother of eight children, combines intense public service with family duties and was the driving power of the Deputations of the Conference; the Princess Shakuntala Raje, widowed daughter-in-law of H.H. the Maharani of Baroda, who has done magnificent work for the relief of women rendered destitute and homeless by the Baroda floods; Miss Lazarus, famous for the patriotic stand she and her sister made when they asked to see the Pope and gained permission to wear their national sari instead of the conventional Western dress and black veil which was at first demanded of them. Many others of repute and leading in their localities were present to express the hunger for knowledge of India's womanhood and to concert plans for obtaining it speedily. The greatness of these women inspired a sense of greatness in all present and a pride in womanhood not before realised. As one woman said "Women are now out not only to rock the cradle but really to rule the world."

The Second and Third Women M. L. C's.

To the United Provinces has fallen the honour of gaining the second nomination of a woman to the Provincial Legislative Council. The Government has nominated Mrs. Ahmed Shaw to represent the Indian Christian community in place of her husband who has gone to England. Quickly following her appointment comes happy news of the nomination of Mrs. Kale of Nagpur to the C.P. Council. She was a member of the Delhi Conference and its Deputations. The nominations are wisely made and we hope will cause many other women to receive nomination both in the Central Legislatures and Provincial Councils. Bombay especially should look to its laurels in this respect. We wish every success to work of these women members in the Councils. We remember how the United Provinces was the first Legislature in the world to vote unanimously that women should be granted the franchise and the right to enter the Council by election and nomination.

A Hospital for Children.

Bombay has taken the lead in providing generously for the children. First it equipped the Children's Courts and its Children's Aid Society for delinquent and sub-normal children. Now it is providing recovery for sick children. The Bombay Municipal Corporation has accepted the generous offer of 24 lakhs by Sir Ness Wadia and Mr. C. N. Wadia for establishing a Children's Hospital of 110 beds. The land and the building will cost Rs. 16 lakhs towards which the Wadia brothers are to contribute Rs. 9 lakhs and the Municipality Rs. 7 lakhs. Towards the Maintenance Fund the Wadia brothers will contribute Rs. 15 lakhs and the Municipality Rs. 10 lakhs. Thus is a great and noble precedent being set for all India.

Bengal Institutions.

Other Provinces in India will read with envy the account given in Reports to hand of women's organisations in Bengal. The Bengal Government gives generous support to all institutions which provide training of any kind for adult women. For instance it has given a capital grant of Rs. 4,233 and an annual recurring grant of Rs. 5,260 to the Women's Industrial Home of the Nari Siksha Samiti which has at present 54 pupils. The Madras Government gives only Rs. 800 per year to the Women's Home of Service, which is of exactly the same character and has 80 pupils. But because the nature of its pupils prevents the Home from coming into the red tape divisions of the channels along which Madras Grants flow the Madras and other Provincial adult institutions are denied



1 & 2. Grand daughters of Her Highness. 3. Mrs. Kamaladevi Chattopadhyaya. 4. The Haress Apparent to the Throne of Bhopal. 5. H. H. the Begum Mother of Bhopal. 6. Mrs. B. Nehru. 7. Mrs. Sarojini Naidu.

AT THE WOMEN'S CONFERENCE, DELHI.

aid from the public funds. The Vidyasagar Widows' Home of this same Bengal Society receives Rs. 4,100 Government grant annually. The Reports of the Sarojini Dutt Memorial Association show splendid organisation of the women in Bengal country town. Branches have been formed in over 100 places. The Bengal Education League is also forging ahead, and held a very successful Educational Conference on the 16th and 17th February.

West and East.

Dame Clara Butt is one of Europe's greatest singers. She has recently been touring in India and it is an interesting sign of the growing appreciation of the East by the West that she has included several of Dr. Rabindranath Tagore's songs in her programmes for concerts in Calcutta and Madras. She also spent several days with the poet at Shantiniketan. Real culture knows no bounds of race, culture and sex and it is good to find that while there has been one Miss Mayo who has seen in India only a menace there are many, and those among the greatest, who appreciate India's gifts of beauty and genius. Oxford has invited Tagore to give his lectures this year of its great Illybert series.

A National Loss.

The death of Srimati Parvati Ammal through a burning accident is an irreparable loss to the Women's cause and to all humanitarian causes in India, and especially in South India. She was the Founder and Organising Secretary, and heart and soul of the Mahila Seva Samaj in Bangalore City, President of the Child Welfare Association, first woman member of the Bangalore District Council, recipient of the highest Sanad Honours from the Mysore Court and recently also of the First-Class Kaiser-i-Hind Medal. But above all these honours was the love and respect poured on her by all men and women who knew her and her work. She was one of the finest speakers in South India and her speeches at the Social Reform Conference and at the Women's Day Meetings in December last in Madras Congress Week, her last services outside Bangalore, were triumphs of common sense, wit, and persuasive eloquence, based on the deepest spiritual truths. Her life was one devoted sacrifice for the good of others, especially of her own sex, and her death was the crown of such sacrifices arising as it did from her response to the call of duty that she should be a member of the Women's Conference Deputation to the Viceroy to secure legislation which will prohibit early marriage. Words are unequal to the task of appraising her saintly character and influence. Her portrait is included in the "Women Saviours of India" illustration printed in our December issue. She was a constant contributor to this Magazine and a tower of strength to the Women's Indian Association since its inception. The utmost sympathy flows from all to her bereaved life's comrade, Dewan Bahadur Chandrasekhara Iyer, ex-Chief Justice of Mysore.

The Kamala Lectures.

Mrs. Sarojini Naidu surpassed all her previous feats of eloquence and oratory in her three

lectures for the Calcutta University on "The Ideals of Indian Womanhood." The University Hall could not contain the crowds who flocked to her lectures. The enthusiasm was immense. Unfortunately the major portion of her addresses is lost for the stenographers found it impossible to keep up to the speed of her torrent of imagery and breathless wealth of expression, and no photograph or wireless radio machine was present to record her extempore flow of words and ideas. We know, however, that she set the ideals and aspirations of Indian womanhood "in letters of fire against a sky that will not blot out the flame." She traced the gifts of aesthetic culture which the Islam women brought to the "legacy of legend" which Hindu women possessed. No worthier representative than herself could be found of the heroines of old.

Youth to the Rescue.

It is heartening to notice the strong resolutions being passed and the many meetings being held by students calling on Government to pass legislation preventing marriages of girls below 16 and boys below 21. An intensive propaganda for this movement is being carried on by the Madras League of Youth. Following a monster meeting of Madras citizens under the Chairmanship of Dr. Annie Besant four other meetings on the same subject were held in other parts of Madras. Men and women students of different hostels and colleges met and supported the Resolution. It is significant to note that the students of Queen Mary's College and the Lady Willington Training College were the first to meet and demand the reform. We shall be glad to hear if Youth in other Provinces is equally active in this Cause.

Dr. Balfour's Appeal.

As a result of special research work Dr. Miss Balfour of Bombay has done, investigating the causes of Maternal and Infantile Mortality in India, she has found that anaemia of pregnancy was responsible for the largest number of deaths in child-birth. Little is understood regarding the causation and prevention of these diseases which are almost unknown in other countries. She has sent out an appeal for the modest sum of Rs. 25,000 to carry on the enquiry into the prevalent diseases of pregnancy. This sum would secure the services of an expert research worker for two years. The enquiry must be in connection with several maternity hospitals attended by women of different communities and with an up to date research institute in order that all the most modern scientific resources may be utilised. It needs the help of social and voluntary workers in connection with domestic and dietetic problems. The subject is so vital to the well-being of womanhood that it should be a first charge on the Bombay or Madras Health Budget.

A Conference Number.

Our illustration is a portrait of H.H. the Begum-mother of Bhopal, the Junior Princesses of Bhopal, Mrs. Naidu and others arriving at the Women's Education Conference.

We have pleasure in presenting *Stri Dharma* this month as a special Conference number.

THE WOMEN'S ASSEMBLY IN DELHI.

Impressions of the Second All-India Women's Conference on Educational Reform.

By MARGARET E. COUSINS, B. MUS.

It is no small feat of organisation to gather together in Delhi nearly 200 women from all quarters of India in the second week of February, and to house them comfortably in the rigours of a climate that dashed big hailstones on them one day, hurled a thunderstorm with vivid lightning at them another day, poured rain as if out of buckets on to the shamianas on the morning of preparation for the opening ceremony, and finally smiled its good-byes to them with brilliant sunshine at the Garden Party in the Viceregal Lodge on the closing day.

Every one in Delhi agreed that the Women's Conference was a brilliant success and that it created an effect and an atmosphere of earnestness, capacity, unity and determination to accomplish its ends that have been most impressive. The delegates had come from 31 constituent areas so far apart as Trivandrum and the North-West Provinces, Calcutta and Baroda. There were Brahmo Samajists from Bihar, Parsees from Bombay, orthodox Brahmins from Madras, British and American Missionaries, Princesses from Baroda, Begums from Bhopal, citizens of matriarchate Cochin, freedom-loving Mahrattas, and purdah-loving Muhammadans from Hyderabad. Not less than 15,000 women had attended the preliminary Conferences which had sent these women as their representatives by election on a democratic basis of choice by open election. They included the wives of highly-placed Government officials, inspectresses, doctors, poetesses, musicians, actresses, magistrates, Municipal Councillors, Members of Local Government Boards, teachers of every grade, a woman lawyer, graduates in many subjects, women who had travelled in all lands, even in aeroplanes, great organisers in war, flood and famine, women who in other lands had suffered imprisonment for the cause of women, Indian widows, and happy wives and mothers.

Delhi has never welcomed a more inclusive and representative body of women. They already are the voice of public opinion of the people most affected by the cause they express—the demand for more and better education for Indian children and particularly for girls, and the appeal for legislation to help parents to end child marriage. That these women have come from all parts of India with the consent of their men-folk is evidence that the public opinion is already existent of which Government and apologists for legislative inaction are demanding proof. It is a demand and an authority not possible to be measured by quantity, but by quality, in this stage of women's illiteracy and in the vastness of this India. Through the deputations of the Conference which waited on the Viceroy, and the leaders of all Parties in the Central Legislatures, the mandate of the women of India has been given to its manhood.

It was a remarkable fact that the 200 people who were sitting daily hammering into shape a Constitution for Indian Self-Government met only five minutes' distance away from the Saraswati Hall in

which the Women's Conference was simultaneously meeting and ratifying the Educational Fundamentals which the First All-India Women's Conference had formulated at Poona last year. Between the two and the Imperial British Power were the liaison officers, Sarojini Naidu, Annie Besant and Lady Irwin, all linked together by the Begum-mother of Bhopal, Ruler of her own State for 25 years. One felt that there in Delhi not one section only of India was engaged in a historic struggle, but the whole Nations in the complementary spheres of India's life, masculine and feminine, politics and social reform.

The definite result of the first Women's Conference was the Memorandum of Resolutions on Educational Reform which enunciated women's principles of reform, such as the restoration of religion to education, compulsory medical inspection and physical training, the demand for alternative courses of study for girls not intending to enter the learned professions, the encouragement of the fine arts and all subjects which would enrich, ennoble and enlighten the future mothers of the Indian Nation.

This year's Conference supplemented this Memorandum in some important particulars. There was a long, brilliant discussion on a resolution about the inclusion of agriculture as a compulsory subject in rural areas. Another resolution was on compulsory primary education, with directions that Muhammadan girls should specifically be included in its schemes, and demanding that such financial provision should at once be made as would bring the proportion of girls' education up to that of boys. Girl Guiding and eurythmics on National lines were recommended, the need for more and better training colleges for teachers was emphasised, and the urgent necessity stressed of women being in the Assembly and on all public bodies which dealt with education or social reforms definitely interlinked with education.

But the chief characteristic of this year's Conference was its formation of five sub-committees with definite, constructive work to keep them engaged throughout the year and perhaps many years. This is getting to grips with efforts to carry the Memorandum of Resolutions into concrete achievements and models, for one Committee is to collect textbooks, recommend revisions and compile those needed for new subjects, the second is to draft a complete curriculum on the lines which will incorporate the ideals of women, the third to investigate the conditions of the training of teachers, the fourth to carry on a national campaign for the abolition of child marriage, and the fifth to collect and administer an All-India Fund for Women's Education.

Circumstances over which the Conference had no control provided the Delegates with a dramatic object-lesson in women's exclusion and powerlessness in legislative matters directly affecting themselves. A visit of the Delegates to the Legislative Assembly had been included in the Conference programme, and 176 women filled all available seats in the Visitors' Galleries. Imagine the amazement when it was found on the Agenda Sheet that Gour's Age of Consent Bill came up for discussion that very afternoon! Strangely enough no one had previously informed the Conference of the fact, and it seemed like a miracle. The

mover's fine speech and the Government's open opposition to the Bill made a vivid impression on the mind of every Delegate. The statement that a Committee might be formed by Government to investigate the question of child marriage and Age of Consent satisfied no woman present. Each came out after the debate hot with indignation against Government policy and burning to press women's views directly on those responsible and powerful in the Legislatures. Urgent requests for interviews were the result, and the Conference found its climax this year in the historic Deputations of 21 fully representative women to the Viceroy and the Party leaders.

Those Deputations were remarkable. They were not in the Conference Programme. They arose out of the surging life of the Conference. They were arranged and carried through within 24 hours. Five minutes before the time the women were all sitting quietly, unflustered, awaiting His Excellency. None present will ever forget the earnest appeal in the firm musical voice of the beautiful young Rani of Mandi as she read the Memorial of the Conference to the head of the Government. "The extreme urgency of this question and the burning desire of women to remove this barrier from their path of progress.... tragedy of child marriage.... consequences on women's education.... menace to the physique of the Nation.... Until the abolition of child marriage is brought about by legislative action India cannot fit herself to take her place in the comity of civilised Nations." The occasion was dynamic. It was as full of power and potentiality as was the similarly historic Deputation to the late Hon. E. S. Montagu when women first asked for their full citizen rights as voters. One realised that "Thoughts had gone forth whose powers can sleep no more." The later interviews were more informal and it was the representative of orthodox Madras, quiet Mrs. Lakshman Rao who maintained that the Shastras did not support early marriage, even if they did, she said, "We want new Shastras." The Nagpur delegate ejaculated "We have had enough of men's laws for us, we want to make laws for ourselves!" Pandit Malaviya got the greatest amount of heckling. Women entirely disapproved of his panacea—marriage at 12, and consummation before 16 punishable by law. "Impracticable," "Two bites of a cherry," "Not twelve" were heard on all sides. Mrs. Kamaladevi asked Pt. Motilal Nehru direct, "What will the Swaraj Party do when the Early Marriage Bill comes up for discussion?"—and received the cryptic and unsatisfactory reply "I will see that your cause will not suffer through any action of the Swaraj Party." Earlier however in welcoming the Deputation he had said "We will do our best to see this business through." All those men realised that the women of India were roused, that they were issuing marching orders which must be obeyed. They were pleading for their children, they were fighting for a finer race, they were fundamental patriots fulfilling their Dharma, they were the voice of the Mother protecting the Motherland.

One of the secrets of the success of the Conference was the absence of written papers during its deliberations. There was an amazing amount of

relevant, concise, good-speaking on the Resolutions. Under the dignified, keen direction of Her Highness the Begum of Bhopal, assisted in detail work by Mrs. Sarojini Naidu the discussions were carried on at a high level, and there was no conversation in the body of the Hall. Every one was too eager to hear each new speaker to have any desire for *sotto voce* comment.

Three sessions stand out particularly for comment—the brilliance of the opening ceremony, the session which Lady Irwin informally attended, and the closing session. Men got their only chance of evaluating the Conference at the Public Meeting which formed its opening, but its organisation in the Cinema Theatre within a few hours, its beauty of setting with palms and huge brass bowls of lovely roses, its crowded auditorium, its inspiring speeches, its influential patronesses, must have impressed every one most favourably. How few other national functions begin with a Hindu, a Christian and a Muhammadan Prayer for Divine guidance in their deliberations! The personnel of the platform itself was a demonstration of the unity of women in a common sisterhood for service.

The All-India Women's Education Fund was started during a session which had displayed much vigour and interchange of opinion on important resolutions dealing with the promotion of Adult Educational Centres and the desirability of staffing Primary Schools with women teachers predominantly. H.E. Lady Irwin was present and said she was much impressed by the spirit of the Conference and then, before she left, the resolution was brought forward to start the Conference Fund for Women's Education. An appeal was made by Mrs. Naidu for the announcement of donations to be promised there and then. Her Highness the Begum-mother immediately promised Rs. 5,000 as her first instalment, other Princesses followed with several thousand or one thousand each. Then woman after woman rose offering sums from Rs. 1,500 down to Rs. 100. The amount had run up to nearly Rs. 30,000 within fifteen minutes—and that is only the spontaneous springing forward of the moment without consultations with husbands! It is only the beginning. The Secretary of that Fund is Mrs. Rustomji Faridoonji, Saifabad, Hyderabad, Deccan, to whom all who answer this call from women should send their Donations.

Eloquence that moved one to the depths of the heart brought the Conference to a close. Dr. Annie Besant had found it possible to attend the last session, and in the presence of a trio of women hard to equal in any other part of the world—The Begum-mother of Bhopal, Srimati Sarojini Naidu, and Dr. Annie Besant, seated as written,—the deliberations of the Conference ended, and the poetess called on the young-old warrior of eighty-one, who fifty-three years ago gave her first speech on "The Right of Women to the Franchise," to give her blessing to the women assembled. Oratory and wisdom and spiritual truth couched in universal terms flowed from her to those whom she addressed as "My grand-children and great-grand-children..." Her speech put all the flowers of the week's work into a bouquet, and the inimitable Sarojini Devi presented it with magic-making

words to the other young-old champion of her sex, the Begum-mother, whose words, in her opening speech were in all minds. "Never in the midst of the duties which Providence placed in my hands have I been forgetful of the interests of my own sex." Sarojini Devi spoke of the goddesses, and those three women might truly be considered their representatives, Shakti, Lakshmi, Saraswati, Power, Beauty, Wisdom. It was an inspiring hour.

The day is not far distant when such Conferences will be open for their experiences to be shared directly by men also, though it is wisdom for women by themselves just at present to try out their powers and their vision, unhampered and unhelped by their brothers. Women are educating themselves towards the time when there shall not be a Legislative Assembly of men in one place and a constructive Assembly of women in another place in the same city, but where on equal terms in equal numbers, with equal powers and equal opportunities but with distinctive qualities of body, mind and heart, women and men will assemble together for national and international service.

MEMORIAL TO H. H. THE VICEROY FROM THE WOMEN'S CONFERENCE ON EDUCATION REFORM.

The following is the Memorial read by the Rani Sahab of Mandi on the reception of the Women's Deputation on 11th February at the Viceregal Lodge, Delhi:—

MAY IT PLEASE YOUR EXCELLENCY,

We are grateful to Your Excellency for agreeing to receive a Deputation from the Second All-India Women's Conference on Educational Reform.

2. The Conference on behalf of which we come today represents thirty different Constituencies all over India, and about 200 Delegates have attended the Conference from all parts of India.

3. The attached Resolution has been passed unanimously by the Second All-India Women's Conference on Educational Reform at its session in Delhi held on February 8, 1928. It therefore represents the united feeling of the women of every part of India and of every race, creed and caste.

4. In response to the intense feeling shown by the delegates this Conference has decided upon an organised national campaign for the abolition of child marriage. Until some definite action has been taken the Conference is unanimously of opinion that its efforts towards educational reform amongst the women of India are so handicapped as to be rendered almost nugatory. It further considers that such action must be legislative.

5. Under the circumstances, and before taking any further step, the Conference felt that it would be highly desirable for a representative Deputation of its members to wait upon Your Excellency and also to seek an opportunity of meeting the leaders of the various political groups in the Legislative Assembly in order to be able to place its views personally before Your Excellency and the gentlemen referred

to and to discuss on a practical basis what immediate legislative action can be taken in the matter.

6. The Conference fully realises that the time of both Your Excellency and of the Legislative Assembly is limited and that many other important matters claim your attention. But it appeals to Your Excellency to take into consideration the extreme urgency of this question, and the burning desire of the women of India to remove this barrier from their path of progress. Your Excellency must have seen for Yourself in the course of your many tours throughout the country something of the tragedy of child marriage in India, its menace to the physique of the nation, and, especially, its consequences as regards women education. Until the abolition of child marriage is brought about by legislative action India cannot fit herself to take her proper place in the comity of civilised nations.

7. This Conference, through its Deputation, therefore prays Your Excellency graciously to extend Your sympathy and support to the women of India in this, their vital need. It appeals urgently to Your Excellency and to the Government of India for your whole-hearted collaboration in the efforts of the women of India to secure the abolition of child marriage throughout the country.

8. In the event of any special Committee being appointed to consider measures directed towards this end, this Conference further ventures to pray Your Excellency to use the influence at your command to ensure the appointment of representative women upon such a Committee.

9. If Your Excellency should not think it feasible to take up this question actively, we would at least beg of Your Government to remain neutral when these questions are brought up before the Legislature so that we may be in a position to influence non-official members of the Legislatures.

RESOLUTION.

This Conference deeply deplores the effect of early marriage on education. It emphatically condemns the custom of allowing immature boys and girls to become parents. It calls on the Central Government and the Provincial Legislatures to follow the precedent set up by the Indian States of Baroda, Rajkot, Kashmir, Gondal, Indore, Lohabdi, Mandi, which have raised the legal age of marriage. This meeting demands that the legal age of marriage for girls and boys be made 16 and 21 respectively. While welcoming Rai Sahib Harbilas Sarda's attempt to pass legislation prohibiting early marriage, this Conference strongly protests against his proposed ages of 12 and 15 and calls on him and the Select Committee to amend his Bill in conformity with this Resolution. It reiterates its demand of last year to raise the Age of Consent to 16 for girls and supports Sir Hari Singh Gour's Bill as a step towards that end.

MEMBERS OF DEPUTATION.

The Rani of Mandi.

Mrs. S. R. Das.

" M. E. Cousins.

" Kamaladevi Chattopadhyaya.

" Nehru.

" Rustomji Faridoonji.

" Huidekoper.

Mrs. Saraladevi Choudhuri.
 Begum Hamid Ali.
 " Surbuland Jung.
 Mrs. Ambalal Sarabhai.
 Miss Bhagwat.
 Mrs. Lakshman Rao.
 " Shukla.
 " Sultan Singh.
 Miss Das.
 Mrs. Kale.
 " Janakibai Bhat.
 " Latifi.

FROM THE PAST TO THE PRESENT

A Tribute to the Delhi Conference.

I shall not dwell at length upon the details of this brilliant Conference. Men and women must have read its accounts with interest, but I do want to say one or two things which I felt as I never felt before. I went there as a delegate and spectator as well. I have lived long enough to see the changes that have come upon the women of the country. I have lived through the most orthodox times, when girls were married as babies, when it took many days to travel a hundred miles of country and when English was unknown. I have watched too the growth of the women's movement, in this province of Madras, as well as in the other provinces, so that if I speak of my impressions, I shall be doing it with a certain amount of conviction and authority as well.

The one very important thing that struck me was the perfect business-like way in which the women took to their work: out of a handful of women interested in the women's movement, talking over their tea, at the little Women's Home of Service at Madras, one of the biggest movements for women had sprung up. What was it that made this Conference so signal a success? I suppose it was the earnestness and the sincerity of all those who worked; of the faith in the ultimate good; of the steadfast zeal; all these went towards the making of that successful Conference. For once the women of India showed that they could manage national affairs as well as they could their affairs at home. As the little lame philosopher of Greece remarked, "All great things have a small beginning." So was it with the All-India Educational Conference of Women. As an organised non-official body concerning the affairs of women in India, speaking and expressing with authority, it has no parallel; and that is where the beautiful perfection of this Conference lies. It is neither under the aegis or auspices of Government; nor is it at the mercy of an irresponsible hectoring political body. Wisely have the women checked out their programme, keeping out all other things that do not concern them, having definitely made up their minds as to the things which concern them. To-day their concern is above all things, education, and for some time to come it must be so, but there is no reason why it should not extend its activities further, which I hope will do by and by. In that way one can say with confidence that it stands on a par with one of the greatest institutions of the country, *viz.*, The Indian National Congress. To-day the National Congress has

concerned itself about politics, and men. Women have had no part in it, with two exceptions.

The Women's Conference ought to be able to satisfy this need, but with better acumen, skill and good will, at least it will not trouble itself with Hindu-Muslim Unity and the vexed untouchability question for the women of India are united in a glorious indivisible way and they have no parties. So whatever work they take up, whether it be politics or education or Social Reform, then success is assured.

Years ago, when the wave of the Great French Revolution swept over the land, similar gatherings of women took place in Europe. History repeats itself,—a very similar thing is taking place in India. We are in the throes of a social and a political revolution. It is no wonder the women have come out to play their part, and it is gratifying to note that they have begun in a really brave beautiful way.

The Conference at Delhi is a forerunner of that mighty awakening, and as in the life of all nations, has not the renaissance been ushered in by the women of the land? So it was with the West. So was it with Turkey. So was it with Egypt, and so it is with India.

"Vande mataram,"
 KAMALABAI LAKSHMAN RAU,
A Delegate from Madras City.

THE EDUCATION PROBLEM.

Extracts from the speeches of H.E. Lady Irwin, H.H. the Begum-Mother of Bhopal and H.H. the Maharani of Baroda at the Women's Conference.
 H.E. LADY IRWIN,

The obstacles in the way of women's education in this country are enormous, difficulties of language, poverty, ignorance, apathy, hostile public opinion, social customs and even politics. But women, the world-over, are famed for their patience, their dogged courage in the face of daily adversities. If we keep a stout heart and are determined to go forward steadily, I am convinced that we shall, in due time, overcome all our present troubles, and win through them to our goal. In one respect India is favoured. Other countries have been pioneers, and have made mistakes by which India if she is wise, may profit. They have been slow to recognise the necessity for differentiating between education of boys and girls. It is, of course, true that they both have to live in the same world and that they both have to share it between them; but their functions in it are largely different. In many countries to-day, we see girls' education developing on lines which are a slavish imitation of boys' education. It is surely inappropriate that a curriculum for girls should be decided by the necessity of studying for a certain examination so that it must perforce exclude many if not most of the subjects we would most wish girls to learn. If public opinion, for example, demands that Matriculation should always be the first test of excellence of a high school education, schools will necessarily be framed to meet that demand. The result will be, as I suggested, to drive us into a uniformity that fails to take account of the distinctive necessities

ties of women. We must therefore, as I see it, do all in our power to set a different standard, and to create a desire in the public which will allow girls or at any rate a greater number of girls to develop on other lines. What I feel we should aim to give them is a practical knowledge of domestic subjects and the laws of health, which will enable them to fulfil one side of their duties as wives and mothers, reinforced by a study of those subjects which will help most to widen their interests and outlook.

H.H. THE MAHARANI OF BARODA.

This Congress will be epoch-making if from its deliberations there results security for every woman in her financial status. Each of us should have that independence secured her by the laws of her country. By earlier Hindu law women were better off than they are to-day. These laws must be changed so that women shall never have to suffer the indignity of uncertainty over her economic position. Woman is degraded when her nobility is checked by the pulling of purse-strings instead of heart-strings.

Let me tell you also that men are still groping blindly in their honest wish to do the best for us. Their responsibility is an unnecessary burden from which we can free them, from which we must free them if there is to be satisfaction in the home over this vexed question of ownership of property. I am certain that we women shall find the right solution.

But there is so much to learn, and sometimes we must be content to wait even though delay is chafing. Where shall we be taught? And how?

The ordinary education of to-day is not good enough for the true Indian woman. Other teaching, other inspirations are her need. Home-Colleges with new ideals, with new shapes to old ideals, should be the training ground of our girls and matrons.

We look to the Chief Lady of India, who has graced our assembly to-day, to help us here. Her wisdom, her wide influence will set on foot a movement in the right direction; and it would be a happy omen if her name were to be lent to the foundations that shall be built. I can foresee in the great cities of India the Lady Irwin Home-Colleges exercising a lovely and vital influence on our national life.

Lastly I would add this. The whole world is looking at us Indian women as we work out our own salvation.

H.H. THE BEGUM-MOTHER OF BHOPAL.

To preside over the deliberations of the Conference such as this is indeed an honour which any woman of howsoever exalted a position may be justly proud. You have placed before you those lofty ideals on which the well-being of the future generations so much depends and the performance of a national service without which all the endeavours of the stronger sex are bound to be useless. You have very correctly diagnosed the nature of the national disease and the remedy you have prescribed is sure to eradicate the evil. It is a fact, and no one can doubt it, that the educational progress of women is essential, not only for their own salvation as a separate sex, but also for the progress and betterment of the entire nation. It is the mother's lap that provides the first and the best school of education for the child.

Considering the importance of this Assembly and the enormity of the responsibilities attaching to its Presidentship, I cannot help feeling nervous about my own short-comings.

My only excuse for being here, if excuse it even can be, is to be found in those family traditions and those religious precepts which have all long perforce filled my heart with an anguish at the deplorable condition of my suffering sisters. Never, in the midst of the duties which Providence placed in my hands and which I have striven to the best of my ability to discharge, have I been forgetful to my own sex, and that indeed was the strongest of incentives that compelled me to accept your kind invitation. In spite of my age and failing health I could not decline the honour, and prepared myself to take part in your deliberations which I look upon as a national duty.

Could there be a more hopeful sign for the future educational and social progress of India than that ladies from all parts of the country should have assembled here, without any distinction of caste or creed, to discuss the problems of education and to find out suitable means for its progress?

It is indeed most gratifying to see that a noble cause has wiped out differences which are the natural outcome of ignorance and narrow-mindedness, the two chief causes of friction and disunion, now unhappily rampant among our brothers in India. Even if this Conference were to fail in the fulfilment of its objects, the comradeship so much in evidence to-day will by itself be an achievement the value of which cannot be easily estimated. But no, I am by no means a pessimist. This Conference will doubtless, bring about useful results, and I would assure you that, by the help of God, our feeble efforts will prove immensely beneficial to our sex and to our country, for anything that is done in perfect sincerity for the good of others carries the blessings of the Deity with it.

We cannot blink the fact that men cannot fully realize our needs or look at them from the same viewpoint as we can. They simply cannot grapple with our problems to our satisfaction. What they have done deserves our fullest appreciation, but the needs of the present time call upon us to solve for ourselves the peculiar educational difficulties that face the women of India.

The need for women's education has not been even so much as properly felt by our countrymen. Their lack of interest and, sometimes, their opposition have prevented the Government from paying due attention to the education of the women of India. That accounts for the backwardness of girls in education in comparison with boys, and for the fact that the ratio of education between women and men is hardly 5:100.

Another handicap to the education of our girls is the custom of early marriage.

Another custom that needs re-adjustment is the purdah. Just as early marriage is largely common among the Hindus, the purdah is to be met with mostly among the Muslims. There can be no denying the fact that the present strictness of the purdah system among the Muslims does not form part of their religious obligations. It is based on purely

local considerations and is not found in other Islamic countries. The motive underlying the system as it obtains in India was perhaps the prevention of an improper association of men and women. The idea was that women should not make a show of their charms, and it was with that object in view that the purdah was introduced into Islamic countries. In some of them it still exists, but nowhere is it as strict as in India. If the system were remodelled according to peculiarities of the environments and placed on a reasonable footing, most of the evil effects which it has on female education would disappear, while, at the same time, we should be spared from a situation that is causing a great deal anxiety in the West.

I have no hesitation to own that the purdah system as observed among the Muslims of India is not exactly Islamic and is indeed very harmful to the progress of education among our girls. It is a hindrance moreover in the way of their physical and mental development. The Mussabmans should coolly and calmly reflect and decide whether by respecting a mere custom they would keep their women in a state of suspended animation, whether they would sacrifice the prospects of their future generations at the altar of blind prejudice....

I do not propose to go into details about various social difficulties. I feel that they will all gradually die out with the spread of education, and that the necessary reforms and the acquirement of rights very much in demand will automatically follow in its wake. No power in the world can stop us from getting our rights if we are capable and deserving of them.

There are some who favour an identical course of studies for both boys and girls, while there are others who would keep the two systems totally distinct from each other.... I would chalk out a *via media* for the conduct of women's education.... In the choice of a curriculum, the peculiar needs and requirements of women and their mental constitution should be lost sight of. It should also be borne in mind that the time our girls can afford to devote to their studies is necessarily very limited, and that therefore the course of instruction for them should be such as to admit of the necessary amount of the knowledge being imparted to them within that period. Such of them as have the means of prosecuting their studies still further or are inclined to enter any learned profession, need not be prevented from carrying out their intentions, but, generally speaking, the education of girls in India should proceed on the lines I have ventured to suggest. It is not very commendable in any case to look upon education merely as a means of livelihood, much less should that be the aim in educating our girls. Woman was not meant by nature to take part in the struggles of life or to compete with man in the domain peculiarly his own. Her education should be such as may enable her, among other things, to help man in his struggles, to comfort him in his troubles and create a happy home....

For the progress of female education a large number of female teachers is required. I would earnestly appeal to my noble-minded sisters to realize the po-

verty and helplessness of their country, and to contribute their *quota* of help in the advancement of education. They could easily devote some of their spare time to the teaching of the girls in their neighbourhood. In this way difficulty about teachers can be greatly relieved. I suggest it only as a temporary measure, for as soon as education becomes universal, the want of teachers will not be so acute, and good teachers will be much more easily available....

I admit that it is essential to crystallise and formulate our ideas before any practical steps are taken and this necessitates discussion but once a decision has been reached, let it be acted upon for otherwise success is difficult to attain. Let us make up our minds to act up to what we are saying to-day, and that to my mind is the secret of all success....

We should never think that something is lacking in us and that we cannot shape our own destinies, or work out our own salvation. The gifts of nature are within the reach of everybody and if we do not take due advantage of them the fault is ours. The members of our sex have performed heroic deeds in the world and the pages of history are full of the records of the marvellous achievements of women, both Hindu and Muslim. Even to-day we are not without women in our midst who would take their place side by side with men in any walk of life. That the bulk of us are backward is due to want of proper training, not to any defect in our intelligence and understanding. Given the necessary chances and scope, our girls would surely shine just as their progenitors shone in the pages of history in the days gone by.

BRANCH REPORTS.

GRANT ROAD INSTITUTE, MADRAS.

The Report for the year of this Branch is to hand and shows that its whole organisation has been remarkably improved. The Municipality has given it a Grant-in-Aid and the Wadia Trust also gives it a monthly grant and behind all there is the ever-present generous financial support of Dr. Pavri. The Report is very happy reading and reflects great credit and honour on Mrs. Pavri, the mother of the Branch, who gives herself whole-heartedly for the advancement of her Parsi Sisters. The notable feature of the Report is the large number of ladies who do honorary service for the classes held by the Branch. Constitutionally, financially, numerically and culturally the work of the Institute has made remarkable progress and its Report will be an encouragement to all women who like good Mrs. Pavri are starting to do what they can even in a small way and year by year will find their work enlarging as hers has done. The Headquarters of the W.I.A. is proud of its Grant Road Branch, now a full fledged "Institute" and gives its hearty congratulations to Mrs. and Dr. Pavri.

HEAD-QUARTERS.

We are glad to announce that Mrs. Ananda Rao and Mrs. Sirkar of our Alandur Branch, Madras, and Mrs. Chakko of Saidapet Branch have been nominated Honorary Magistrates in their Districts.

The Baby Welcome Centres of Alandur and Saidapet were recently visited by H.E. the Governor's wife,

Lady Goschen, who gave them high commendation. These are conducted entirely by the W.I.A. Branches in those places.

We also note that Mrs. Theobald of Mysore City has been nominated a Councillor of the Municipal Council of that City. The authorities of Bangalore Cantonment have by a majority extended the Cantonment franchise to women.

BOMBAY BRANCH.

A splendid Report of Free Classes, conducted by the Bombay Branch of the Women's Indian Association, has just been printed. These classes are held in Apollo Street and at Mantree House, French Bridge, and give lessons in 15 different subjects useful to grown-up ladies. 17 pupils passed in First Aid and Home Hygiene Public Examinations.

The Branch opened a daughter Branch at Dadar in which 40 women are now being trained. The Fort Branch has during the past year continued its excellent public work in large provincial matters. It collected Rs. 1,050 for the Guzerat Flood Relief Fund. It organised a number of most successful lectures, held a sale of work, several Social Gatherings took a large share in organising the Bombay Conference of Women on Educational Reform and supported the Age of Consent Bill. Mrs. A. Tata, the Branch Secretary, organised a valuable and noteworthy deputation to H.E. the Governor of Bombay and requested him to nominate some women to the Legislative Council. The Branch also gave a welcome to Mrs. Pethick Lawrence, well known for her suffragist work in England. The Branch organised a amongst the performers. The Zarathosti Bhaibandh Mandali held a competition and offered prizes for the best explanation of the Theory and Composition of Parsi Lullabies and two women students of the Music class of the Bombay Branch got the first prize of Rs. 100 and the second prize of Rs. 50 respectively. All credit is due to the gentleman-helper who teaches the students without any remuneration.

Mrs. Tata and her band of honorary workers are worthy of all praise for the steady and public-spirited manner in which they conducted the Branches under their charge.

CALCUT.

The Women's Indian Association, Chalapuram Branch, has started Continuation Classes for the benefit of adult women in the following subjects thrice a week: English, Malayalam, handwork and music. A very successful celebration of the Health Week was held in this Branch's Baby Welcome Centre this month when 150 children with their mothers were presented with rice, avoal, fruits and soaps on a lavish scale. The rice was contributed by Mrs. Cousalya C. Kutty and the soap by the Kerala Soap Institute. Nine children were given prizes and much interest was shown by the many visitors and many mothers present in the celebration and the children. The work of the Branch is progressing very satisfactorily.

TRICHINOPOLY.

The Second Anniversary of the Association and the school conducted by it was held in February. About 350 poor people were fed. The Anniversary Meeting commenced at 3-30 p.m. with Mrs. Ormby

in the chair. Over 300 ladies were present. Prominent among those present were Lady Desikachari, Mrs. Furness and the wives of some prominent gentlemen.

After the opening prayer, the school girls staged some scenes from 'Nandanar.' This was followed by several items of music, recitation and kolatiam. The President then gave away the prizes, which consisted of silver cups, bell-metal tumblers and toys. The prizes were all contributed by the friends and members of the Association. Mrs. Jesudoss, the Secretary, read the Annual Report. There was also a sale of fancy needle work done by the girls of the Association. Special mention must be made of Mrs. Rajuvi Siva Rao, the Treasurer, for her untiring work on behalf of the Association.

MADANAPALLE.

The Anniversary was celebrated on December 2nd in a grand style in the Besant Hall of the local College when Dr. L. H. Hart, M.B., of the Mission Hospital presided. There was a large gathering of ladies of different communities and nationalities. A very interesting programme consisting of prayers of all Faiths, music, acting, etc., was gone through.

Activities.—The Association meets every Sunday regularly. Ordinarily the issues of the *Stridharma* and the *Andhra Patrika* are studied. Some short talks are given by the President, or some specially invited person. One such subject was a talk to future mothers by a lady doctor. Sometimes interesting articles from various English Journals were read after having been translated into Telugu. Rattan work was carried on for some time. The unique feature of the Association was that during the year under report the members organised camps for breathing the fresh air of the mountains. Three such camps were held. The interesting feature about this branch is the understanding and unity of the different communities coming together, in the close relation of sisterhood.

The Association organised an Educational Conference to support the All-India Women's Conference on Educational Reform.

TAMIL.

ஒண்டு இந்தியர் தீயு இந்தியர்

1. முன் இந்தியர் பழக்க வழக்கம் என்னவென்று புது இந்தியர் அறிந்திருப்பதில்லை படிப்பு கட்டாய கைத்தொழில் விவகார விவகார யந்திரவகுத்த நர்மாத்தமவரை யறையில்லை. உன் ஒன்று பறமொன்று மில்லாத உத்தம மாதரு பதிக்ரு பாத்திர மாகாமல் பேசும் பேச்சுக்கு சாக்கு போக்குச் சொல்லிக் கொண்டு எவ்வாறு, எப்போது, எங்கு உபதேசம் இவைகளை உண்மையில் கைக்கொண்டு எந்தநாதி மதத்தினரும் நடப்பதில்லை; ஒவ்வொருவருக்கும் உண்மையில்லை; உணர்வில்லை; சத்யமில்லை; செத்தித்தான் போய் விட்டது என்று ஒவ்வொருவரது மதத்தினர் மனதிற்கும் ஒன்றே புலப்பட்டு வெளியில் சொல்லுவதற்கில்லாமல் தவித்து தத்தளித்தக் கொண்டொன்று இருக்கிறார்கள். யோஷிக்கும் போது தற்கால இந்தியர்கள் எவ்வகையிலும் பாபகயகண்டனம் என்றபடி தன்பகையுமே மோலானது இதரர்கள் கொல்லும் வார்த்தைக்கு விளையில்லை என்று பேசுவது நான் வழக்கத்தில் கைக்கொண்டிருக்கிறார்

కమలా యువస్వాసములు

ఈ సంవత్సరము కలకత్తా విశ్వవిద్యాలయమున సోదరీమణి సోదరీమణిగాని ఇచ్చిన కమలా యువస్వాసములు అత్యద్భుతములని చెప్పబడును. వారు ఇచ్చిన మృదువస్వాసములలో భారతి స్త్రీల పవిత్రాదర్శములను గురించి నడివియండిన గంభీర వాక్కులను ఎవరను మరచిపోజాలరు. హిందూ ముస్లిమా విజ్ఞానములను సమన్వయము చేయుచు, స్త్రీల యాదర్శములివ్వని వచింపు సాగుత్వము నిజమగు మన సోదరీమణిగారి కే గలదు. వారి యువస్వాసములను వినుటకు వచ్చిన ప్రేక్షకుల గంభీర చర్చింపఁజేసెదగాను. ఎంతయో విశాలవంత మగు విశ్వవిద్యాలయ భవనవంతయు క్రీక్కిరిసి యెందరో కలుషల నిలుచుండవలసి వచ్చినదని తెలిపినదా, ఆమెగారి యువస్వాసము లేకతిని ప్రభావోటిని నాకర్షించినదియు చెప్పవచ్చును. ఇక యువ స్వాసభోగిని చెప్పవలయునా? కేటకులు వారి యువస్వాసము ప్రాసికొనుటకు సైతము చేతగాలేనని చెప్పవలయును. ఆ యువస్వాస ప్రవాహం క్రిందికిపోగా మా పాఠకులు గుర్తించగలరు.

త్యాగము

ఎంతవఱము భరింపవలయును?

ఇంకను మన దేశము వృద్ధులకుగట్టుకొనుట, కృషివారిల నిజముగా ప్రైలును నడుపుకొనిపోవచ్చుచున్నది. తెలియని విచారము. దేశములోని ప్రభుభువుల స్త్రీలు యువస్వాసములను గల 22 సంవత్సరముల ముందుకొనవలసివచ్చుచున్నది. ఇదేమి భరము యవగాయగారు-20 సం.ల వయస్సులవారు-ఇంతకుముందే కొక భార్యలవారు-పయవారు దేశములవారు-మరి 17 సం.ల బాలికలు పెండ్లియాడ సకల సన్నాహములను చేసికొనుట మాన భారత వాతావరణమునకు నేరీతిగనున్నదియు మనము తెలిసికొన వచ్చును. ఇక బహు భార్యత్వము పేరుగాంచిన ఇందురు-మహా రాజాగారి సూతన-వివాహ ప్రయత్నముల సంకల్ప, కాశ్మీర మహాభాగారి సూతన పెండ్లి చేరంటముల సంకల్ప, చెప్పవలయునా? త్యాగ కాలమున దేవతల కాంతివశేయవటకు, ప్రజలు ఇంకనువులను బలియిచ్చుచుండు వానిని వినుచున్నాము. నేడు భోగిలనులగు పురుష పుంగవులకు బాలికలు బలియాయబడుచున్నారు. ఇట్టి దురాచారములనుగాంచియు భారతజాతి మాతృభావము పోంచుట ఎంతయు విచారకరము. ఇట్టి మాతృభావమునలన భారతజాతి పడుచున్న కష్టములు చెప్పవలయునా? ఎంతకాలము మనమీ దుర్మన జీవితమును జూచి యూరప్రదేశముల వలె పరగిగురువులై, బహుల పద్ధర్మగర్వనులకేమి వలసిన మన మతాధిపతులగు శంకరాచార్యులవంటివారే యీ కార్యక్రమమును నడిపుటమాన, ఇంకేమిచెప్పవలయును?

జాతి నీ దురాచార శృంఖలనుండి రక్షించగల కీలోదాత్తెవరు?

భయదడ నక్కరలేదు

మన యీదుర్మన జీవితమునుమాచి నిరుత్సాహపడ నక్కరలేదు. పెద్దలు పెద్దదోషను బోవుచున్న సయనకులు మన సీచావధను పూరం చేయవలెనని, స్త్రీ లోకము నుద్ధరించుటకు దేశమునంతటను ముందంజ చేయవలెనుట ఎంతయు సంతోషకరము. ఈ దురాచారములను మాపు మాపుటవారు బద్ధకంకణముగట్టుకొనుటఎంతయు అవసరమాయకరము. ఒక్క మదరాసు నగరముననే గతమాసమున నాలుగు సభలు యవ

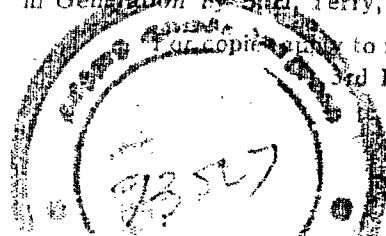
మలకే సమావేశమవడినవి. అన్నిటిలోను అవి బాల్య వివాహములను నిషేధించుచు, బాలికలకు 16 సం.లు వయస్సుకచ్చినంత వరకు, బాలురకు 21 సం.లు వయస్సుకచ్చినంత వరకు వివాహములు జరుగ నూహనని ప్రభుత్వమువారు వెంటనే కాననమును చేయవలయునని తీర్మానములను గావించియున్నారు. ఇందు ఒక్క బాలురు మాత్రమేగాక, మదరాసు నగరమున జరుపుచున్న బాలికలు స్త్రీలముష్టిగాని తమ ఆహారమును కేలిబుచ్చిని సాకటలకు తెలుపుట కేలియు సంతసించుచున్నాము. ఇతర రాష్ట్రములలోని యవతరీతు ఈ విషయమునగల బాధ్యతవెప్పకగూర్చులేదు. కేటి యవతరీతు లేవటి నాయకులు. వారు ఇప్పటినుండియే తమ బాధ్యతను గుర్తించి ధన్యులైవలెదగాక. యజ్ఞపతులకు సంపూర్ణ స్వాతంత్ర్యముచ్చి యుద్ధరించెదరుగాక.

బాలింతలు మరణము

మనదేశమున బాలింతల మరణముల సంఖ్య నానాటికి ఎంతటి పోవుచున్నది. వందలెట్ల మరణములు హెచ్చుచున్నవి. వీరికి కారణములేవియో యని మనోధించుటకు గడగిన దాక్తురు బాల్యపు కష్టము గారు ప్రాంతించిన నిరీతికను ప్రతివారును చెప్పి నిరీతికను. ప్రజాకాలమున కేటలు యన్నులైయుండుటలేదని మన స్త్రీలు జిందగిత్వమున గతించుచున్నామనియు, పుట్టిని రిట్టిం ఎంతోపు యున్నామనియు మీరే కాస్త్రు ఎంతోకలగున గాంచి, వారి నావధున కొన్ని మాదలను చెప్పియున్నాను. ప్రజలకాలమున నే మన స్త్రీలును ఆర్థికములగు రోగములు నమ్మించుచును. వారి నావధున చేయటకు ఎన్నియో సాగనోహించుచున్నాను, మన వారు తెలిసికొనక, అజ్ఞానావధునండి, అనేక వేపుల సోగిములగు అప్పించుచున్నాను. ఈ కార్యమును కొంతగట్టు కొనసాగించుటకు మన సోదరీమణిగారు భూనుకొనుటకు సంసిద్ధులైయున్నారు. బాలింత రోగముల భోగిగటా ముందుగా మనము నేకరించవలయును. ఇందులకు స్వచ్ఛంద ప్రైనిసలనేకులు దేశమున బయలుదేరి అన్ని గ్రామములలో, సంఘముచేపి సహకార్యులయను. ఈ కార్యమును ప్రారంభించుటకు వెంటనే తన వేల రోగ్యములు అవసరమని అంచన చేయబడినది. చేయవోవు నేవను గుర్తించిన ఈమమ్మ అంతగొప్పదిగాదు. ఒక్కరు కలించిన ఈయవచ్చును. ఈ సమస్యమాత్రము అందరికి ముఖ్యమైనది. అందరియొక్క సహాయ సంకల్పికావలయును. ఇందులకు అందరను తోడ్పడదగిన కమ్ముచున్నాము.

BOOKS FOR PROGRESSIVE WOMEN.

1. Perfect Health for Women and Children. Ey Dr. E. L. Chesser, M.B. Ch., Rs. 5.
2. The Science of New Life, a book for Brides, Wives, Grooms and Husbands, by J. Cowan, Rs. 10.
3. Advice to Women by F. Stacpoole, Rs. 2-3.
4. The Secret of Sex or Controlling the Sex in Generation by H. Terry, Rs. 3-8.



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