

Women's Indian Association

OBJECTS

To present to women their responsibilities as daughters of India.

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

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

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

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

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

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

MEMBERSHIP

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

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

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 23 Centres and over 4,000 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.

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 * 18. 11. 1915 *
 * செப்பனிடல் கருத்து *
 * கொள்வனவு *
 * ஏற்பாடு *
 * மாதம் வருடம் *
 * செப்பனிடல் முடிந்த *
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 * Book *
 * ஆராய்ச்சி உதவியாளர் *
 * கையொப்பம். *

THE FIRST WOMAN MINISTER



The Hon'ble Miss Margaret Bondfield.

When Miss Margaret Bondfield went to receive her seal of Office as Minister for Labor and when interviewed denied that the prospect excited her. "After forty years of blazing the trail one ceases to get excited. I am honoured to think that I am the first woman member of the Cabinet and am pleased at the opportunity to get right down to the problem that always interested me.

Margaret Bondfield is a notable example of those who "achieve greatness." Born in a cottage at Chard, Somerset, in 1873, at the age of thirteen she began to teach in a Board School. A few years later she became an assistant in an out-fitter shop in Brighton. During the eleven years she served behind the counter in London and

the Provinces—"working about seventy-six hours a week for the wage of somewhere round about £20 a year"—she became so impressed by the evils of the "living-in" system—to procure a bath once a week necessitated running after closing time at top speed for three-quarters of a mile to reach the public baths before they shut—that she determined to fight it with every ounce of her strength. At the age of twenty-one she became an active member of the Shop Assistants' Union. Her agitation against long hours and sweating was rewarded by the passing of the Shop Hours Act and the Trade Boards Act. She is now chief woman officer of the National Union of General Municipal Workers.

Her long association with the trade union movement at home and abroad has furnished her with a wealth of knowledge, which will prove invaluable to her as Minister of Labour. Her intimacy with the needs of the workers—resulting from her own experiences as well as from her wide study of social conditions—made her an asset to the first Labour Government, in which she held office as Parliamentary Secretary to the Ministry of Labour.

In 1923, Miss Bondfield was elected the first woman chairman of the General Council of the Trade Union Congress, the highest elective office in the trades union movement. The settlement of the boiler-makers' strike which occurred that year was largely due to her influence.

After three attempts, she secured a seat in Parliament in 1923 as Labour Member for Northampton. Her victory in ousting an ex-Cabinet Minister from his own stronghold was hailed with delight not only by supporters of the Labour Party but by political opponents who admired her wit and effectiveness. Defeated at the General Election, Miss Bondfield was returned for Wallsend in 1926 with a majority of 9,027.

Miss Bondfield is a well-known personality in the world of international labour. She was appointed technical adviser to the International Conference at Washington in 1919; delegate to the International Labor Conference at Geneva in 1921; member of the British delegation to Russia in 1920; and in 1924 the first fully-accredited woman delegate to the International Labour Conference at Geneva. She has also represented British women as delegate to the French Federation Generale du Travail and at the American Federation of Labor.

On the public platform, Miss Bondfield never fails to awaken enthusiasm. Social injustice arouses her indignation, but her emotional zeal is always tempered by shrewd regard for political considerations.—*The Vote*.

MRS. CORBETT ASHBY'S PRESIDENTIAL ADDRESS AT THE BERLIN CONGRESS

WOMEN, PEACE AND HUMANITY.

INTERNATIONAL ALLIANCE OF WOMEN FOR SUFFRAGE AND EQUAL
CITIZENSHIP.

TWENTY-FIFTH ANNIVERSARY.

Historians of the future, in dealing with the opening quarter of the twentieth century, will record the rise and success of the woman's movement as one of profound social and political importance. They will rank it with the rise of democracy, of nationalism and internationalism, those spiritual counterparts of the marvellous material inventions which mould modern civilisation.

The Alliance which has called this Conference represents the political side of that movement, but the political is so integral a part of the whole that you will forgive me if I speak of it as one and indivisible. Persecution, caricature, and ridicule have failed to crush us, though we have suffered as deeply from the apathy of women as from the hostility of men. Outwardly, we celebrate to-day the twenty-fifth jubilee of the founding of the Alliance in 1904, then a group of eight countries, now a powerful organised international body of women from forty countries in all continents. In our hearts, we celebrate a greater triumph, the gain of spiritual freedom for half the human race, which, hitherto, has hampered its own advance with almost inconceivable stupidity.

In earlier times, even when men won freedom, they grudged it to women, and where men have been politically and socially oppressed, they have maintained their self-esteem by contemplating the deeper degradation of women. Sex prejudice is so strong that it is almost impossible for any man or woman to look coolly and dispassionately at the woman's movement. We here can certainly not pretend to impartiality, since we are intensely proud to be in the service of the woman's movement and to act as its standard bearers throughout the world.

Our watchword is Freedom to Serve. We have always been allowed to serve, but have not been accorded the right to give of our best. How ridiculous to compare in value the unwilling toil of serf or slave and the proud self-dedication of the volunteer and the freeman! How hypocritical to condemn the powder on a woman's face and laud the gunpowder that mows down her sons!

Yet how timidly have men and women become convinced that women, too, can only give of their best when they are spiritually and economically free. In how many countries to-day do State and Church and our new master, the Press, pompously interfere with women's skirts and sleeves, while sweated women toil for a pittance in factories, and the babies of half-starved, immature mothers die in hot slums like flies. Let us,

women, set a truer standard for ourselves and dedicate ourselves to peace in the world, happiness, and dignity in labour, and full participation in the home.

Men's control of the forces of nature threaten his own destruction. The problems of life are infinitely complicated by our conquest of space and time. The organisation of daily human needs is necessarily world-wide, as witness the supply of food for our cities and raw materials for our industry. This world-need is proving too strong for sex prejudice, and we see that we must have every ounce of ability developed in each man or woman, if countries are to survive in the world competition. Life's organisation to-day demands exceptional personal qualities of leadership, initiative, and judgment. Can we dare any longer to waste capacity and leadership by depriving any man or woman of the self-reliance and self-discipline bred by freedom and responsibility?

Watch this Congress, test us by results. We do not ask for compliments or indulgences. We are willing to be judged by the result of our efforts. We stand for a lower death-rate of young and old, better education, improved conditions of labour, the protection of the family, the real standard of morals raised, and a double standard no longer openly tolerated.

Men claim that they work by logic, women by instinct. We challenge both statements. For women to trust to instinct rather than training in the world of to-day, even in the field of motherhood, is to court disaster. We are the logical sex, since we apply the simple formule from each according to his ability. Economic equality is necessary both for independent work and wise choice in marriage. Moral equality is the only protection from social ills.

Look at the illogical character of the opposition. In one country women are not even allowed to study philosophy, yet in others they act as judges and everywhere as educators. They may study foreign languages, but not the wisdom to exchange in those languages. In the interests of morality and the home, married women may not work late at night, and young boys leaving school take their place. In one group married women may freely choose their work, but not vote; elsewhere they may vote, but are excluded on marriage even from acting as doctors to infant welfare clinics. Everywhere women may heal and comfort the stricken in mind and body, yet in half the world they are powerless to vote for special measures which would lessen the need for this help.

Pick up any book labelled "Great Women". It will sing the mistresses of kings, not the women who fought and fight slavery, immorality, or disease; not the women administrators and judges, women concerned in prison reform, women in scientific research, women at the head of colleges and hospitals or business firms.

Good work is dull to those who watch; so exciting to those absorbed in it. Let us replace "Wine, Woman and Song" by "Women, Peace and Humanity".

Notes and Comments.

Greetings Across the Seas.

To Our Sisters in India and all Members of the Mahila Samitis under the Saroj Nalini Dutt Memorial Association:

We, of the Women's International League and other undersigned Societies, desire to convey by Mr. Guru Saday Dutt, our cordial greetings and good wishes to our sisters, the Women of India. Believing in universal brotherhood and sisterhood without distinction of race, creed, sex, caste, or color, we are desirous of promoting in every way possible friendly understanding and sympathy between the Women of England and those of India. We wish to assure you that our sympathies are with you, and that you may count on our sincere friendship and good-will, for it is not our desire that there should be inequality and misunderstanding, which breeds hatred, warfare and strife. It is woman's sacred duty as Mother, Life-giver and Preserver of the human race to take every opportunity to bring nearer the realization of the ideal of universal brotherhood and sisterhood, so that the happiness and the Peace of the Nations shall be assured. Having ourselves suffered imprisonment and opposition in every form in our efforts to free ourselves from the bondage of convention and custom, in your aspirations and your strivings, sisters, we are one with you, and we believe the time has now come for us to assume our rightful position and play our full part in the fulfilment of the destiny of the Race, and the struggle through which not only India, but the whole world is passing, is as the night that precedes the dawn of a nobler and better era. To you, the Women of India, we therefore extend our hands in warm greeting, and express the hope that between us there may ever subsist a strong link of cordial friendship, and that you may achieve complete and speedy success in the efforts you are now so earnestly making for your emancipation and thereby enable your great country to realise the glorious destiny which, we believe, awaits her in the near future.

[A Woman of India, being the life of Saroj Nalini, by G. S. Dutt, I.C.S., with a Foreword by Dr. Rabindranath Tagore, will be reviewed in the August issue of *Stri Dharma*.]

Age of Consent Committee's Report.

We understand that the Age of Consent Committee has been unanimous in its recommendations that the age of legal marriage should be raised to 14 years, that the Age of Consent within marriage should be 15 years and outside marriage 18 years. This is real glad tidings for us, that the Committee which has travelled from north to south and east to west taking the opinion from the most modern to the most orthodox have come to the above conclusion. Our Association is not going to be satisfied until the marriage age of girls is raised to 16. It is right to expect that when this question is raised in the Assembly that there will be no hesitation on the part of a single member in passing a bill making the age for marriage and of consent as recommended by the Committee.

"Blue Pilgrims".

We learn of a fine bit of social work undertaken by some people in Wales who are planning to transform an ugly refuse pit into a garden where tired mothers may rest and children may play in beautiful surroundings. Those who are willing to enrol themselves as the "Blue Pilgrims" have to give one day's labour free every week. The work has already begun and has changed the appearance of the huge black, ugly pit that had existed before. These pilgrims hope eventually to convert all such refuse dumps into similar oasis of beauty.

Surely this gives us another idea for work which might be undertaken by young or old. Nearly every home in India sees around it carelessly thrown banana leaves or banana skins or other fruit skins besides other waste matter. Leave alone the clearing up of a common rubbish heap. If we could clear up the surroundings round our own home, surely we can turn India into a beautiful and a clean healthy place to live in. The common waste heaps can be cleared up as our Blue Pilgrims are doing in Wales to-day. We all realize the necessity of beauty and cleanliness and we certainly agree that although nature lavishes so much beauty all around us, we human beings seem to create ugliness wherever we go.

Indian Girl's Success at Cambridge.

We are glad to note that Miss S. Paranjpye, daughter of Wrangler Paranjpye, member of the India Council, has won the distinction of being the only successful woman in the Cambridge Mathematical Tripos, Part II, Junior Optime. We look forward to Miss Paranjpye's return to India and to her joining the band of the social reformers who are anxious to give to Indian boys and girls the freedom which education and travel has given in their own case.

Free Education for Girls in Madras.

There has been the Elementary Education Committee of the Government of Madras sitting at Ootacamund, which has gone into the whole question of Elementary education. We are very pleased to learn that they have decided that all poor girls should be exempted fees up to the 7th standard. We also agree with its view that too much money is wasted in prize distribution and that it should be utilized to more profitable ends.

A Woman's Page.

We are pleased to see that the *Hitawada*, the Nagpur paper has opened a page in every issue to the women's question and we feel sure that this will bring more rapidly before the public the various needs of women that exist in India. It is edited by Mrs. C. P. Salve B.A., and we are sure that any suggestions or articles on the problem will be welcomed by the Editor as a help to exchange of ideas.

Round Pegs Committee.

It has for some time been realised in France that an immense amount of national energy is being wasted through round pegs being put into square holes. A body of doctors, professors, writers and sociologists has now been formed to check this wastage of human material.

A child's parents cannot always easily decide which profession is best suited to him, for the enthusiasms and interests of extreme youth are often short-lived. Specialists can, however, discover with a fair degree of accuracy the walk of life for which a child is best fitted. Many men who should have been engineers have been trained as doctors, and others who might have been brilliant doctors or lawyers have been trained as engineers.

In order to obviate this, as far as possible, the body of savants already mentioned has arranged for free consultations to be given every Saturday afternoon at the National Education Office. The children presented at these consultations will be examined by doctors, psychologists, and professors, who will then advise their parents as to the line of specialised education which should be followed. Children who during these examinations show exceptional promise will be helped by free scholarships to secure the training which they need. The money required for such expert advice will be well spent if it gets the right men into the right places.

It will be many years before even the idea of such a Committee will be welcomed by Indian parents. But it would be a great deal if parents would consult at least their child-

ren before they thrust professions upon them. "My father was a lawyer, I am a lawyer, so you must be a lawyer," is the general attitude. "My grandmother was married as a child, I was married as a child, so you, my daughter, must be married as a child"! We might give a chance to the younger generation by not binding them to any profession or vocation including marriage at an age when they hardly understand what it means. We should give them education, broaden their views, make them healthy, consult with them, find out their inclinations and guide them towards trying to find out the best expression they can give to life.

Our International Representative.

Mrs. M. E. Cousins has had a most successful tour in America. She returns to India by the end of this year *via* Japan to once more take up the urgent and important work she was doing before she went away. She spoke at many of the branches of the Women's International League for Peace and Freedom. Everywhere she was listened to with great interest. At Detroit the following resolution was passed: "That we ask Mrs. Cousins to convey to the women of India our sincere good wishes in their efforts for freedom and peace and extend to them our congratulations in the progress which they are steadily making toward gaining these ends." A similar resolution was passed at Philadelphia: "That we send our greetings to the women of India and assure them of our sympathy in their aspirations for freedom and self-government."

Our Vice-President.

Mrs. Jinarajadasa has been speaking at various meetings in England. She and Mrs. B. Rama Rau attended the British Commonwealth League Conference in London. Mrs. Jinarajadasa brought up a resolution regarding vice regulation and the Devadasi Bill which was passed and which was as follows:—

This Conference of the British Commonwealth League congratulates the Women of India, and especially the Deputy speaker of the Madras Legislative Council, Dr. Muthulakshmi Reddi, on passing a bill dealing with securing the rights of Devadasis to their lands without the demand for temple service and for their work to get the custom of the dedication of girls to the temple abolished.

The following resolutions were also passed at the Conference:

This Conference heartily congratulates the women of Ceylon on their foresight in asking for full franchise for women in Ceylon, and offers them the warm support and sympathy of Enfranchised Women united with them through the British Commonwealth League.

This Conference recognises that a heavy responsibility rests upon both Imperial and Local Governments for the care and welfare of races of less forward development governed under the British Flag. While recognising the excellent work done in the past by these Governments, the Conference desires especially to affirm the particular responsibility that is incurred in relation to the women of such races, and their right both to education and to preparation for the fuller citizen life in proportion to their ability. This Conference asserts the willingness of women of the more forward races to take their full share of responsibility under the Governments, and desires that in all matters of policy relating to women of such races, women advisers, and women members of committees or commissions shall be appointed, and that efforts shall be made where possible to have the needs of the women of such races examined by women with a view to the development of policy suited to their special difficulties.

Message to Indian Women.

By PRINCESS ALEXANDRINE CANTACUZENE.

Vice-President of the International Council of Women, President of the National Council of Roumanian Women.

India! Land of mystery, of meditation, of spirituality, land of tales and legends! Few nations stir us Europeans more, or interest us more, for the Hindu has a peculiar disposition made up of contrasts, of nobility, of gentleness, but sometimes also of unexpected exuberances. The Hindu character is embodied at the same time in the shining personality of a Mahatma Gandhi and in the profound thought of a Krishnamurti. In other manifestations, however different in kind, it proves the need for more methodical work on the part of Indian women in order to save India from grievous social evils. We in Europe are glad to note the reform work now undertaken by Hindu women. It is an encouraging evidence of the spirit of social solidarity of Indian women. Theirs is a splendid attempt to preserve human dignity and safe-guard the moral and physical health of the coming generations, so as to enable them to endow every sphere of human life with the beauty and perfume of a flower and give definite value to human endeavour, to supply adequate talent and intelligence, and thus enrich their common heritage.

We greet with admiration the work undertaken by our Indian sisters, and Roumania, which stands at the gates of the Orient, in touch with the two great civilisations of the East and the West, has a particular feeling of sympathy with the Indian Nation which is in many respects so close spiritually to our own.

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In the name of the Women of Roumania I send our cordial greetings to our sisters in India.—(*The Indian*).

An Interview with Mrs. Naidu.

"I am tired, fatigued, over-worked, happy and delighted"—these were the first words of greeting which were uttered by India's foremost poetess, politician, leader—Mrs. Sarojini Naidu—when I saw her on her return from a six months' tour from the United States.

President of the Indian National Congress, the leader of Indian Womanhood, Mrs. Naidu went to America six months ago on a triumphant lecture tour. Over 250 lectures, 100 radio talks, 100 lunches, 75 dinners, scores of afternoon tea talks, debates before political bodies, besides hundreds of interviews, public and private—all these were packed in her busy six months.

Sarojini, the Lotus Flower, her name, is typical of her vivid personality, glorious, scintillating, charming, vivacious, and there is no doubt that she has charmed the New World as she does the Old. Her eyes were sparkling as she turned to me and spoke dreamily about the bigness of America. She said: "There—in that vast country I saw the romance and the adventure of spending. Riches one can acquire, but to spend them afterwards in a wise, generous way—ah! there lies the great romance of the New World! No nation has provided, throughout the history of the world, a greater, nobler example of such extraordinary, fantastic, almost quixotic generosity, as is shown by America of to-day.

"I did not find the Americans mercenary. They were all intent on seeking something beyond this materialism. I have met all classes of Americans—mayors, governors, senators, politicians, philosophers, and the whole time I felt that instead of thinking about money-making they were after a vision—a glorious something which lies above and beyond this world of matter. This was my first impression as well as the last. They all seemed as though they were dominated by something which even they had not yet realised.

"America is the only modern parallel to India, with its vast distances, its diversities of races, religions and traditions, all being harmoniously co-ordinated to a common national feeling. That is the great secret of America, that vital thing which claims all nationalities, all creeds, all peoples and makes them feel within a short period of time that they are Americans.

"There are many things I found in America, many problems which are crying out for solution. But my code of international good

manners naturally prevented me from officially remembering them, which are, after all, the purely domestic concern of America. I had gone, however, to America as an Ambassador for India's goodwill, and taking that as the gift from my beloved Motherland, I have returned, bringing back hundred-fold America's goodwill in the innumerable impressions which I have received of the admirable things of America, by which India also will be benefited.

"Prohibition seemed to have benefited the American working-class people. There is no doubt that it has been a great boon to the poor people. They are able to save more and spend it on useful necessities of life, which otherwise they would have had to go without.

"Countries of the Old World are trammelled with innumerable inhibitions, intellectual, spiritual and social, but this New World is a land of opportunity, and in the fulness of time, when it has really co-ordinated all its own forces and transmuted them into concrete symbols of its own ideals, it will speak the word of hope and illumination to the whole world."

Mrs. Sarojini Naidu is now resting in England for a little while until she goes to Berlin to attend the Women's International Congress after which she will come back to India to carry on her work.

Mrs. Naidu gave the last poem of her new book on the day of her arrival from America, and the book will be out early this summer.

Aims and Aspirations of Indian Women.

A reception was held by the British Commonwealth League in London on Wednesday, May 15th, to welcome Mrs. Dhanavanti Rama Rau, the well-known Indian feminist. Many prominent women, including Mrs. Sarojini Naidu, were present.

Mrs. Rama Rau spoke on "The Aims and Aspirations of Indian Women." She had been very much encouraged by the warm hospitality she had received from many English women on coming for the first time to the West.

The work of the women's movement in India could be subdivided into three branches: Political, social and educational. The political part of the work had not developed very quickly, although Indian women had got the vote with much less trouble than English women had to obtain it. There was great need for educating the electorate, and the various women's organisations were doing much useful work in this direction.

When Mr. Sarda's Child-Marriage Bill was before the Legislative Assembly, the women's organisations obtained enthusiastic support

for it throughout the country. They tried hard to get the Viceroy's Council to nominate a woman to the Assembly to take part in the discussions, but the suggestion was turned down. It was a very bitter disappointment that the Bill was not passed, and they felt that they could not rely at all upon the Legislatures. The Bill was shelved on the ground that it ought not to be proceeded with until the Committee on the Age of Consent Bill had reported, although in the terms of reference of this Committee it was definitely stated that it had nothing to do with Mr. Sarda's Bill.

On the social side of the work a great deal was being done of which Government circles knew nothing. The Arya Samaj, the Brahmo Samaj, the Seva Samitis and Mahila Samitis, and the Women's Indian Association Branches were doing splendid work and great progress had been made. Large quantities of literature had been published in many parts of India in the different vernaculars.

The educational part of the work had received a great impetus from the Women's Educational Conferences, which were being held annually in different parts of India. The first, which was held at Poona in 1927 under the presidency of H.H. The Maharani of Baroda, was an epoch-making event. Women came from all parts of India, and at the second Conference there was an attendance of four or five thousand delegates. The resolutions passed aroused great enthusiasm, even among those women who were considered illiterate. They were now devoting themselves to social reform as well as educational work, and for this year were concentrating especially upon the abolition of the purdah (on which they had decided to appeal to the Government) and the question of Hindu women's right of inheritance.

They felt that legislation was necessary to assist social reform. At a large meeting in support of the Child-Marriage Bill, held under the presidency of Lady Birdwood, the wife of the Commander-in-Chief, they were surprised to see that a European lady doctor stood up to oppose the Bill, saying that she thought a girl of fourteen was quite fit to be a mother, and that legislation should not be pressed until all the women in the villages were convinced that the reform was needed. This was very disappointing, as they wanted legislation to help them in the social reform work, and they wanted the sympathy and help of the women of all nations.

Mrs. Rama Rau emphasised the fact that Indian women did not want critics. "We know," she said, "that social evils exist in all countries, but destructive criticism does not help; it only creates enemies.

Our culture and civilisation are different from yours. We want you, when you come to India, to get to know something of our culture and of the traditions in which we are brought up. Everything that you find in the Indian home has an ideal behind it. It is very difficult to keep all the great ideals in this materialistic age, and perhaps some must inevitably be put aside, but all the beauty and the idealism which were impressed upon us while we were children should not be lost. We want your friendship and your understanding."—(*The Indian*)

Mrs. Dhanavanti Rama Rau, as Chairman of the Indian delegation at the Berlin Congress, brought forward the resolution that the legal marriage of girls in India should be raised to 16 years. This resolution was of course passed. She has had a wonderful reception in England. She writes that she has addressed twelve meetings in England before leaving for Berlin.

Social Work Among Scavengers.

"Under the direction of the Gujarat Antyaja Sewa Mandal, an Antyaja Ashram is being conducted at Navsari for the last six years. The outside world even in Gujarat hardly knows that a small band of young Gujaratis, most of them graduates of the "Gandhi University" (Gujarat Vidyapith) and hailing from higher castes have been unostentatiously carrying on the welfare work. Besides the Ashram, they have extended the sphere of their activity by opening a Bhangi school for the last three years wherein all the municipal servants and their children—the scavengers—receive education. But the ambition of the conductors of the said Ashram knows no bounds, and they have now added a special sewing class for the Bhangi women and girls for the last eight months and the special feature that attracts attention is that they have been able to secure the active co-operation of two graduate sisters for this work, one a Parsee and another a high class Deccani. These ladies of refinement and culture readily shouldered the responsibility of conducting the class and teaching the Bhangi girls and women the art of cutting and sewing without feeling the least hesitation to mix with them. They will thus be able to contribute a little to the family budget or at least free it from the burden of the sewing charges for their garments. Miss Tehmina Nariman, B.A., and Miss Anandibai Pathak, B.A., will have the blessings of these poor women for what they have been doing for them out of a sheer sense of service. These two ladies by their persistent labour and efforts have also nurtured in these women a habit for cleanliness; and those who had the fortune to be eye-witnesses of these operations being carried on, rubbed their eyes for a moment to be sure if the women they saw before them were really of the scavenger

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class. The workers have been also able to interest some of the prominent citizens of the town like Mr. Dinshaw Daboo, Dr. Jivanji and Mr. Jaggoobhai Kapadia and they evince a keen interest by lending support monetarily and otherwise. That is the key to these people's success. These Bhangi women and girls of whom to-day 8 adult women and 12 girls are taking the advantage of this welfare class have learnt the alphabet and the fine art of music. Mr. Parikshita, the energetic Secretary, Mr. Kandheria and his other co-workers deserve the gratitude of all well-wishers of Hindu Society for their praiseworthy work.

Vidyodaya.

Mrs. Paul Appasamy, Secretary, wishes the following to be given a place in this Magazine. We do so with pleasure as all Educational Institutions deserve support:

Vidyodaya, a new type of Residential School for girls, which was originally commenced as an experiment in 1924 in Pallavaram, was transferred to Madras City 2 years later. It was started with new ideals, and may be said to have fully justified the hopes of those who were responsible for its initiation. It undoubtedly fills a definite existing need, and is meeting with increased acceptance from the general public. It started with 3 boarders in February 1924. It has now 26 residential pupils and 58 day pupils.

We have arrived at a critical stage in the history of the movement for women's uplift in India. Its people are everywhere awakening to the importance of furnishing women with educational opportunities similar to those which have been enjoyed for generations by men.

The first and foremost aim of the new school is to arrange for individual attention being paid to each pupil. When girls are herded together in large classes, a certain average of improvement may be expected in each pupil, but it scarcely ever happens that the teacher gets a chance of studying the mind of each pupil, developing her individuality, and bringing out the best that is in her.

It is one of the ideas underlying the scheme that no girl can be considered properly educated till she learns to read, think and study for herself. We have aimed at giving a much higher standard of English education than is provided in other schools, so that the girls may learn by themselves at an early age the subjects in which they feel interested out of English books and keep up the same interest in after-lives. An attempt is also made to form in them habits of enquiry, of research and individual study, instead of merely spoon-feeding pupils with a certain number of facts which are forgotten after examinations are over.

Women-M. P.'s Re-elected.



Top Row : The Duchess of Atholl (Conservative)
Lady Astor (Conservative)
Lady Iveagh (Conservative).

Bottom Row : Miss Ellen Wilkinson (Labor)
Miss Margaret Bondfield (Labor), Minister for Labor
Miss Susan Lawrence (Labor), Parliamentary Secretary to the Health Department.

New Women Members of Parliament.



Top Row : Miss Megan Lloyd George (Liberal)
Mrs. Mary Hamilton (Labor)
Dr. Ethel Bentham (Labor).

Bottom Row : Miss E. Picton Turbervill (Labor)
Dr. Marion Phillips (Labor)
Miss Jenny Lee.

Lady Cynthia Mosley and Miss Eleanor F. Rathbone, J. P., the remaining two members of Parliament whose photographs we are unable to reprint.

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We make a speciality of physical education. A complaint one constantly hears against the type of schooling that is given to girls is that the courses are so grinding and so little attention is paid to physical training, that the girls instead of benefiting by their time at school, often suffer in after life owing to weakened physique. We find it undoubtedly difficult to conquer the age-long prejudice of our people against girls taking exercises in the open air or in public, but a definite attempt has been made in the school to provide systematic exercises of different kinds, meant to develop agility and endurance and build up the body as a whole. The teachers join the girls in their games, both for the purpose of keeping up their interest in them, and also in order to make them more orderly and systematic.

Above all, a definite attempt is made to build up the character of the girls during the most impressionable years of their lives. In the ordinary school, where the teacher meets a large number of pupils in a class, and does not see much of them afterwards, there is scarcely any possibility of real character training imparted. To avoid this defect, the teachers live in the school along with their pupils. They join them at their meals and games, go out together for walks and excursions and constantly meet each other as friends, and playmates in the course of the day, with the result that the teachers are not only able to train them in such outward matters as carrying themselves gracefully but also in behaving with politeness and courtesy to those that they meet, and serving and entertaining their guests or one another at the table. The teachers are thus able to find out where the girls require training or curbing and where, on the other hand, they stand in need of encouragement and stimulus to go forward.

A Note to subscribers.

On the 1st of every month reminder cards are sent to those of our subscribers whose subscription ends in that month, requesting them to renew their subscriptions and if we do not hear from them we send the magazine on the 15th by V.P.P. We have noticed that our subscribers do not send the subscription by Money Order or cash in time, which is before the 15th of the month. Hence, as our reminder cards tell them, we send out the V.P.P. on the 15th which is often refused as they have sent the money after the 15th or intend sending it later. This costs us annas three as extra postage on each V.P.P. sent out. We ask our subscribers to very kindly send their renewal subscription *before* the 15th of the month or write and tell us that they do not wish to subscribe any longer. Otherwise they should accept V.P.P. when sent to them.

Editor and Manager.

The Bondswomen.

BY N. YAGNESVARA SASTRY, B.SC., B.L.

[We are glad to be able to publish in this issue a thought-provoking article by the young author, Mr. N. Yagnesvara Sastry. Last year we published a fine article by him, "The Tragedy of Women's Life in India". The reader may not agree with all that Mr. Sastry has said but could they like him feel the burning indignation, and the desire to stop our many careless or cruel practices under religious sanction, India would be transformed. I hope there will be a few at least to give serious thought to these matters and act up to their convictions courageously and joyfully.—Ed.]

It is easy for foreigners to belittle India, and for Hindus to praise themselves. Rare is the westerner who sees the good points of India and, because charity is easier than self-introspection, rarer the Hindu who admits the failings of his civilization in fulness. My endeavour is to present the tragic side of women's life in India, but, except where the contrary appears, I confine myself primarily to an examination of the life of Brahmana girls in South India¹ of whom I can speak from personal experience. Also, I do not consider women as they are in books, or as they were in ancient times.

Pundit Malavya deplored the tendency in our society which welcomes the birth of boys but looks askance at girls². Unhappy enough is a woman's life at its inception to be born where the very parental instinct is averse to her. In the light of this, "a tendency in our society", as Mr. Kamath puts it, "to create a sort of indifference, if not passive neglect, to female infant life.....", is not inconsistent with probabilities.³ Indeed in the recent past infanticide of girls prevailed in many communities.

Society allows men to marry when they choose, but girls must be wed before puberty, if her parents are to be saved from hell. With this advantage, bridegrooms become the dictators of marriage

terms and make money at the cost of their fathers-in-law,—one reason for a parent's disrelish of girls. As, however, at the present stage of human evolution, the instinct of self-protection is more common than self-sacrifice, it may be assumed that girls suffer more in India by being given to unsuitable husbands who make light pecuniary demands, than parents are disadvantaged by exacting bridegrooms. Sometimes, the unconscionable nature of the transaction is manifest, and there are protests from certain circles, but Society as a whole is of the mind of Mr. Sarkar Sastry who justifies polygamy in his very popular book on Hindu Law thus, "It is better that those men of property that are impelled by inclination should take the responsibility of openly having several wives than that they should secretly contract as many left-handed marriages as they please.....As to the feelings of women, evidence is not wanting that there are women enjoying the liberty conferred on them by western civilization who would have half or a quarter of a husband than none at all." Mr. Sarkar Sastry is considerate of women who "would have half or a quarter of a husband", but not of the wives who are entitled to the first consideration of their husbands and who would be less galled by rivals beyond the home than those that have invaded their domain. Even regarding any who would have their "half or a quarter" there is no way of finding them, especially as many girls in India are married before puberty or shortly after.

The injustice of this pre-puberty dispensation is sought to be veiled by representing KALYANAM—the Hindu name for marriage—as betrothal, true wedlock being supposed to commence with a second ceremony. Now KALYANAM creates that relationship between the parties to it, that, if a child is born even before the subsequent ritual, it is legitimate; the omission of the second ceremony is by itself no bar to a suit for restitution of conjugal rights; there can be no revocation by mutual agreement of the alleged betrothal; if the boy dies, widowhood results; also mutual rights of inheritance are established. Again, a text of Manu says that the relationship of marriage is established by the completion of SAPTAPADI. It is completed in the first ceremony. Indeed, KALYANAM consists of the three parts of VAK DANAM or gift by word, KANYA DANAM, gift of girl, and SAPTAPADI or the ritual of seven steps. The first part alone is betrothal. No doubt the consummation of marriage is usually postponed till the second ritual after puberty, but if this could alter the nature of KALYANAM, European marriages are also betrothals, because between the church cere-

1. The Brahmanas of South India are the cream of Hindu culture. Men like the Rt. Hon. Mr. V. S. Srinivasa Sastri, Sir C. P. Ramaswami Aiyar and Sir P. S. Sivaswami Aiyar belong to this community.

2. The Madras Mail, 9th May, 1929.

3. The Census of India, p. 57 The Theosophical Publishing House (1914).

4. Eastern Law House, 15 College Square, Calcutta, p. 172.

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mony over a couple and their conjugal relationship there must be an interval of time, which in some cases is years.

A Hindu girl, however unconscionably married, has no right of divorce. Some think it is not necessary for moral matrimony. But morality is liberty properly used. Western women have the liberty, but it is not always properly used—Hindu women have none. Freedom misused is moral poison, when denied, is moral death. The poison is preferable, being one step removed from death and not necessarily leading to it. Indeed in spiritual matters, it is poison swallowed that confers immortality, as God Nilakanta showed. Also, liberty misused represents the RAJASIC stage, but the stagnation of freedom denied is TAMASIC and twice removed from the Sarvic ideal.¹ If this be so, it is better for moral matrimony that wives have the divorce for the asking, even if they should hastily use their right. Indeed the conjugal fidelity of women who have no liberty of divorce is like the honesty of pick-pockets whose hands are smitten with paralysis.

When puberty is attained, the friends and relatives of the girl congregate and sing obscene songs. So loathesome a practice is fortunately becoming obsolete in the principal cities, but otherwise seems to be common all over India. A Maharashtra friend speaks of its existence in Bombay parts. As regards Bengal, Mr. S. C. Bose says in his book "Hindu as they are," page 86² "So abominable are some of the ceremonies connected with this event in the life of a female that to describe them fully would be an outrage on common decency".

Obscenities exist all over the world, but India's is the special obloquy of stabilising them as social customs practised by the highest class of women in the land. But the women are not to be blamed; they are kept uneducated if not illiterate.

The marriage is consummated within sixteen days after puberty. After a ceremony called SHANTI-MOORTUM the couple are locked in a room before an indiscriminate gathering. Doubtless there is nothing vulgar in sex, but three elements of spontaneity of feeling, mutuality of sentiment and discriminative taste are necessary to elevate it from animality. Where men and girls are made to consort as when their parents or priests arrange, there is no spontaneity; where the girl's inclinations are not necessarily consulted, there is no mutuality; where men consort with children just attained puberty, and with whom they have not spoken before, there is no discriminative taste.

The West bristles with the sexual vagaries of its youths. Still to an average boy of the higher classes, his partner, even if illicit, is no more female, but also a human companion. He takes her for drives, dances, or even to a drinking saloon and, though in ever so crude a way, strives for that higher sexuality that is not content with mere neural satisfaction. The "higher sexuality" even at its worst is no orgy. The one is an expression, however crude, of a higher sentiment; the other is only an elaboration of animality, which also exists in parts of the West. Our SHANTI-MOORTUM provides only for that simple, primal, animal relationship, the fact of which is obscured by a religious ceremony. Comparing now the higher classes of the West and India, it may be said, there sexuality is more diffused, but is of a sublimated kind; here it exists as pure Kama; there it is as an extensive varnish on society; here it is as the rock bottom physical base of the customs of cruelty to women.⁴

A reliable friend in North India knows one who has been living on married terms with his wife, but has not seen her face since the wedding. She comes to him late at night after finishing the household duties, and goes back before dawn. In answer to a question, he is reported to have said, "Where is the need to see the face?" It should not be thought that in mentioning this case I am drawing conclusions from isolated instances; I am rather instancing conclusions drawn from various sources. If the illustration is extreme, it is only to indicate the extent to which certain tendencies in India can go. Similar cases may be culled from western life, but the point to be brought out, that higher companionship between husband and wife is lacking even in homes of educated men, is true of us only.

An average educated Hindu begins the day with the duties of the morning which must sunder him from his wife, who has her duties. Then he goes probably to an office and is further sundered. Returning in the evening he may go for a walk or to a club—the wife is left behind. Then he takes his dinner, the wife serves. Later he may read some papers or chat with friends, the wife does not come in. On holidays he may go to a music concert or other entertainment. If he takes his wife at all, it is to leave her in some corner. "You marry those whom you love", quotes Mr. Natarajan, the words of a Hindu to an Englishman, "We love those whom we marry". Verily, the testimony of witnesses may be perjured, but circumstantial evidence cannot lie.

1. There are of course Hindus better than their social customs

1. Tamasic, Rajasic and Satvic—the three states of inertia, mobility and rhythm recognised by Hindu religion.

2. W. Newman & Co., 3, Dalhousie Square (1881). As this was many years ago, conditions must have improved there also.

The failing has resulted from best of motives. The idea prevails that sex is an evil to be ultimately destroyed, meantime to be done with as soon as possible, when it demands propitiation. In this light, the very word "courtship" jars on many Hindu ears. It seems the making of an art out of an intrinsic evil. But in truth, sex cannot be destroyed so long as the highest God is man and woman, and courtship, which is higher sexuality, is a stage in the transmutation of the lowest expression of sex into its higher homologues by which woman increasingly becomes an aesthetic abstraction and that beauty point in the firmament of the soul which verily is She.

The age of first maternity is about eighteen among Hindus, considerably less, among Brahmins. But the consummation of marriage having occurred at puberty, it may be said that Brahmana girls in common practice look for motherhood nine months after puberty or anywhere between the age of fourteen and thirteen. The latter age is extreme, though in some sections not exceptional; the former is well above the average. This is also true of the non-Brahmans in so far as they are imitating the higher castes. The girl's expectations are not however usually realised, but, according to the figures of Dr. Balfour regarding Madras, about one in eighty women in first pregnancy—doubtless more among the Hindus and especially the Brahmins—become mothers at fourteen or thirteen.³

We defend ourselves like a certain taxi driver of Ceylon, who pleaded when charged with rash driving, that thousands drive negligently every day but life or limb is lost only now and then. The magistrate strictured his dangerous psychology and gave him an enhanced punishment for his pains. Surely, men who would immolate girls of thirteen on the rack of infantile maternity cannot be heard to say that the calamity that does not touch their conscience does not always happen and that Providence by some natural process of contraception usually defers motherhood.

It is doubtful how far any consideration should be given for the alleged lower age of puberty in India. An ancient text in KALA NIRNAYANA PRADIPIKA VIVARANA suggests that signs of puberty appearing before sixteen are false.⁴ This stands to reason. A marked difference between Western and Indian girls regarding a fundamental biological event cannot be wholly due to superficial causes. The continuous practice of Child Marriages has through the ages rivetted

3. The condition is better in Bombay, but best where non-Hindus are found most.

4. *Ritu Kalam iti Proklam, Gargyadi-muni Sattamahi, Stri-chinham, Yavanam prapya shodase vatsare sada.*

the minds of girls on sex or allied matters and lowered the age of puberty. Indeed Mrs. Padmabai, the Head Mistress of the Benares Girls' School, has noticed a higher age of puberty in girls whose minds are deflected along healthy channels. All this confirms the observation in Dr. Hollick's Origin of Life, page 366—"Puberty commences everywhere at about the same age.....the early intercourses of the sexes which takes place in the Indies and other warm countries is owing more to a depraved state of morals....than to any influence of climate".

The laws of England and other countries permit the marriages of girls of twelve. Their social practice is such that no pressing need has been felt for amending the law. During twelve years there have been less than 350 marriages below fifteen. Even this has affected the public conscience and a law is being passed to forbid them. In India, when a bill was brought to raise the age of consent within wedlock to fourteen, so large a minority opposed it in the Assembly—the pick of the intelligentsia—that the timorous government thwarted the reform, and nothing remains for India but the gratification of the sort of the Cannibal Islanders who are alleged to have boasted to a European traveller that they are no longer savages because they have discovered by majority that murder is immoral.

Infant maternities occur in America. They are fortunately not the fruits of an organised social institution by which knowledge and power on one side habitually exploits ignorance and helplessness on the other, inflicting on girls a hardship they did not deserve by any deliberate violation of the social law. Also, owing to the revolt of youth, America is in a kind of social civil war, groping towards a civilization based on the complete equality of the sexes. She must make many mistakes until the great day is reached. In the meantime, static societies like ours cannot compare themselves with those in a state of transition any more than a nation in peace can compare her normal internal violences with those in a period of civil war.

A nation may make many faults: if it recognises them, she may be of the nature of an erring idealist; if it parades them as virtue, she is rather in the nature of a pervert. Child maternities in India enforced without a consciousness that they are wrong and indeed as proper cannot be compared to the cases in England and America.

There are varieties of wrong doing. When manifest cruelties like SATI, enforcing motherhood on children, humiliating of widows, ill-treatment of untouchables, animal sacrifices, dedication of DEVADASIS to temples, are done in the name of religion or spirituality, there is

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a perversion of the very ideals. The westerners too were in this dark phase, but owing to their spirit of change have now either practically abandoned formal religion, or such portions thereof as is repugnant, or the grip of evil religious belief, if any, over their moral nature, is not such that they commit cruelties as religion. Next we have wrongs like killing for sport, or the invidious treatment of negroes in America, also done without much of a consciousness of wrong, but not in the name of religion and spirituality. Then we see evils like lynching, enforced infant maternities, offences against women, unnecessary cruelties to animals and prostitution, which are recognised as evils and exist to the extent that they do only because there is no way of completely eradicating them. A nation can always be forgiven such evils. Then we come to people incapable of deliberate wrong-doing who yet commit cruelties because they have overlooked some details. Those who eat meat believing that flesh food is necessary for man or that a sudden and unforeseen death overtakes the animal victims may be examples. In the light of this classification it is a mistake to compare indiscriminately the evils of the east and west. Also, many of the evils of India are the evils of TAMASIC putrefication—the spirit of non-change; the evils of the west are those of RAJASIC excessiveness.

Regarding women in the home, testimony is conflicting. Sir Thomas Munro has paid a great tribute to the Hindu treatment of the female sex. Some people speak such words in their nature of idealising whatever they find, some in order to encourage the people to live up to their best, some because their knowledge of India is largely through books, some to please the Hindus to whom they may be under a kind of obligation, and some speak so for political exigencies. Whatever this be, Mr. C. Subrahmanya Bharati thinks¹ “There is no use shrinking from strong language when we have to deal with terrible facts. Our women to-day are slaves. I am quite aware that we still retain something of the old idea that the mother should be looked upon as a goddess by her children. But every woman is a wife before she is mother; and the position of a wife with us is that of a petted slave”. Among the Brahmanas, said Sir S. Subramanya Iyer, “the tutelage of women is lamentably more prevalent than among other castes”.² This was fourteen years ago. Recently Mr. Wood has written a book on India which contains the portrait of a South Indian lady as representing the high caste Hindu women. That lady said in

1927, “Indian women are slaves to the lusts of man”.³ Reiterating her point she said at a subsequent meeting⁴ “You repeat Manu as saying that where women are honoured the Devas rejoice. But I tell you, women are not honoured in India and Devas do not rejoice”. Such words spoken in moments of moral indignation should not be taken strictly. Suffice it to say that a woman's life in India is deplorable.

The Bhagavad Gita says that the righteous should eat the UCHISHTAM or leavings of sacrifice to the Lord. A Hindu woman's lord is her husband, and therefore many habitually eat from the leaves from which their husbands have eaten. There may be another reason for this custom. Husband and wife are one; it is therefore fair that if the one has some mouth diseases, the other should contract them.

All over the world, the lowclass men, the uneducated, and the drunken, beat their wives; in India, many Brahmanas, graduated and sober do so and with impunity. Manu has said that women should not be struck even with flower-buds. But he has also written that wives may be chastised when they commit faults. Some reformers think that the first text was written in the vedic period, and that the second is an interpolation of the Sutra age. But those to whom Manu's retraining words are most needed seem to feel that the first is a counsel of perfection, and the other practical politics for the home. Sir James Meston observes that unsavory texts in Hindu scriptures mean no more than what similar texts are in Europe. He would be right if India had outgrown formal religion as the west has done.)

If a Hindu is a Theosophist or an Arya Samajist, so is his wife. So faithful a replica of the husband is she, that in giving franchise to women, men have in effect only doubled their votes. Also, there is not here as in the west, any large class of unmarried women of the voting age for men to reckon with. Too much significance should therefore not be attached to the extension of franchise to Indian women, very easily secured in India.

It seems that Chandra Gupta Maurya, an ancient Hindu king, had a body guard of women. It should not be concluded from this, that women of his time were eligible to the military professions. The caprice of autocrats may confer on the victims privileges that they may not acquire if free. Extravagant inferences should not be drawn from the fact that a few women have been appointed to some public offices in India.

1. *The Commonwealth*, 30th April, 1915.

2. *Ibid.*, 7th May, 1915.

3. At Gokhale Hall, Madras.

4. I quote from memory.

The darkest chapter of a woman's life is in her widowhood. In former times many were burnt alive. Some object to any reference to this obsolete custom in construing modern Hindu society. They would be right if India's attitude to those practices be the same as Europe's to witch-burning. But only recently Justice Adhami in giving exemplary punishment to two persons who abetted SATI said, "Any relaxation in the severity of the law in such a matter will result in the re-occurrence of the evil which took so many years to reduce to a minimum. The feelings and beliefs which prompt SATI still exist and but little encouragement would make others act upon them". Justice Adhami is a non-Hindu. If in his narrowness he pronounced these words without reason, that reason was furnished less than two months later by a Hindu newspaper.

A girl of Bihar committed SATI. When the flames became intolerable she jumped into the Ganges, but was rescued. After two days and nights of agony she died. Sufferings as these elicited the following remarks from the SEARCHLIGHT, a popular daily of Bihar. "SATI represents the acme of moral perfection, and its whole merit is based on its voluntariness. In course of time, however, under demoralising political conditions, corruption crept in, and voluntariness disappeared to a very large extent. But with all this, a pure SATI—pure in the sense of voluntariness—yet invokes the profound reverence of all Hindus who have not divested themselves of their age-long culture". There is no "voluntariness" in conduct to the extent it is wrought of deception. It is deception to tell uneducated young girls that their husbands are their gods, however devoid of merit, and that to mount their funeral pyre is the surest way to heaven. There is no "voluntariness" in action to the extent it is induced by pressure. Public opinion is a great pressure, and in olden days there were millions like the editor of the SEARCHLIGHT who pointed to the widows the funeral flames of their husbands as the best place for them. There is no "voluntariness" in deeds to the extent they are inspired by fear. The fear inspiring is the lot that Hindu Society has reserved for widows who elect to live.

A girl of sixteen may be imagined weeping beside her dead husband. Other widows pour in upon her aggravating her sorrow. When the funeral procession starts, the girl accompanies the corpse shouting aloud. Ten days of mourning follow for the girl to ruminate over her sorrow, to the singing of hideous ballads sold in vernacular book

5. *New India*, 24th May, 1928, p. 5.

6. *The Searchlight*, 24th June, 1928.

shops. Finally by a refinement of cruelty, she is clad in her best clothes and ornaments and taken along the streets to a tank or river. She sheds there the ornaments and good clothes for ever; her head is shaved; and her description, "widow," is a term of abuse in Tamil.

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

A cooly woman who carries a basket on her head earns from six to eight annas a day; a Hindu lady who carries souls for nine months each time, for the service of the State, gets only what a husband's caprice allows, and when he dies, the widow's humiliation is her pension. Poor bondswomen of India! Cruelly the country has treated them and grievously paid the price—India is the widow of spirituality. Many an idol dwells in many a temple of the land, but kindness does not dwell in the heart of the worshipper.

N. YAGNESVARA SASTRY.

British Women's Election Address.

TO THE MEN AND WOMEN OF THE NATION, THE POLITICAL PARTIES AND
TO ALL PARLIAMENTARY CANDIDATES.

*Election Address of the Equal Rights General Election Campaign Committee
representing the—*

Actresses' Franchise League,
Association for Moral and Social Hygiene,
Bolton Women Citizens' Association,
Cambridge Standing Committee for Equal Citizenship,
Coventry National Council of Women,
Edinburgh Society of Equal Citizenship,
Hereford Women Citizens' Association,
National Union of Women Teachers,
Open Door Council,
St. Joan's Social and Political Alliance,
Six Point Group,
Women Peers Committee,
Women's Election Committee,
Women's Freedom League.

PROGRAM.

- I. Equal Political Status.
- II. Equal Economic Rights.
- III. Equal Status for the Married Woman.
- IV. Equal Moral Standard.
- V. Equal Rights in the League of Nations.

For the first time in the history of this country women are voting in a Parliamentary election on the same terms as men. This great political victory was won after a struggle lasting for more than sixty years. But the fight for the emancipation of women is not over. There are still injustices to be remedied and obstacles to be removed before women are able to take their place side by side with men in the affairs of the nation. The societies united in the Equal Rights General Election Campaign Committee set forth in this election address a number of reforms which are essential to the complete emancipation of women.

I. EQUAL POLITICAL STATUS.

Women Peers.

We demand as an immediate reform that the right to sit and vote in the House of Lords shall be conferred on peeresses in their own right, and that this

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shall be done before any other alteration in the constitution of that House so that they may take part in the discussions on any further reform of that House. We also demand that in any reform of the Second Chamber, men and women shall have equal eligibility and voting rights.

Nationality of Married Women.

We demand that a British woman shall have restored to her the right of retaining her nationality on marriage with an alien, which was taken from her in 1870; and that, irrespective of marriage, she shall have the same right as a man to retain or change her nationality. The right to be recognized as a citizen in one's own person is the most fundamental of all political rights.

II. EQUAL ECONOMIC RIGHTS.

Government and Municipal Services.

We demand that in the Civil Service, in the teaching profession, and among all other employees of local authorities, women should be paid at the same rate as men for similar or identical work. We demand this on the grounds of justice, efficiency and the maintenance of the standard of living.

Government Service.

Opportunity of entry is unequal. The Diplomatic, the Consular, Indian and Colonial Civil Services, and the Trades Commissioner Service, are closed to women by order of Council under the Sex Disqualification (Removal) Act. These barriers must be removed.

Opportunity for promotion is unequal. This must be remedied.

Pay is unequal. Women Civil Servants are paid at a lower rate than men in the same grade and this notwithstanding that the House of Commons in May, 1920, and August, 1921, passed resolutions in favour of equal payment.

The Teaching Profession.

We call upon the Government to take the necessary steps to establish equal pay and equal opportunities for promotion in the teaching profession. The public service of education is directed by local authorities under the control of the Board of Education and the Treasury—the Government therefore is directly responsible for the present inequitable conditions obtaining between men and women teachers. Salaries are differentiated according to sex. Women teachers, having the same qualifications, performing the same duties and earning the same Government grants as their men colleagues, are paid less than four-fifths of the rate for men teachers. Pensions are based on average salary, and women teachers are further penalized by receiving smaller pensions than men for the same length of service.

Opportunities for promotion are not equal between men and women. Appointments to the headships of mixed schools, administrative posts and to the inspectorate, must be opened to men and women equally. The best candidate, irrespective of sex, should be appointed.

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Equality of pay and opportunity are in the best interests of both men and women teachers and of education generally. Providing the open door for ability will raise the standard of competence and will increasingly attract to the teaching profession those who are most fitted to carry on the work of education in this country.

Municipal Service.

We demand legislation compelling local government bodies to give equal pay for equal work. The Woolwich Borough Council rightly decided to give equal rates of pay to men and women bath and convenience attendants, but the Government auditor declared it illegal to pay the women at as high a rate as the men doing the same jobs, and, by threatening to surcharge the Council—which would entail for its members very severe penalties—compelled them to reduce the women's wages by 19 shillings a week.

Legislation must make it impossible for the Government auditor to declare it illegal for a local authority to pay women the same wages as men for the same job.

Women Police.

We demand that women shall be an integral part of every police force in the country, with equal training, equal status and equal pay. It is essential that women police shall have equal opportunities for gaining wide practical experience both of criminal procedure and of all branches of police work.

The recent report of the Royal Commission on the police testifies to "the marked success" of women police and urges a substantial increase in their numbers throughout the country.

THE EMANCIPATION OF THE INDUSTRIAL WOMAN WAGE EARNER.

We demand that when trade boards fix minimum rates of wages, these shall not be lower for women than for men.

We further demand that in industry no legislative regulations and restrictions shall be imposed on women wage earners, which are not imposed on men wage earners. We are not opposed to regulations for industry, but such regulations should apply equally to men and women, that is to say, they should be based on the nature of the work, and not on the sex of the worker.

Restrictions on women's work which are not placed on men's work are not protection. Forbidding women to do night work when men are not forbidden is not protection. These are limitations of women's wage-earning opportunities, and encourage their exploitation in already overcrowded and underpaid trades. The restrictions and disabilities from which women have suffered in the past have always been called protection. The only real protection for wage-earning women is equal status and equal pay.

We therefore demand in any factories bill:

1. That adult women shall no longer be classed with young persons.
2. That the terms of the Washington Hours Convention shall be put into the bill so that the 48 hour week and regulations as to overtime and pay-

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ment therefor shall apply to all adult men and women workers in factories and workshops.

3. That any prohibition or regulation of night work shall apply equally to men and women.

4. That the same health welfare and safety provision shall apply to all workers, men as well as women.

5. That the Home Secretary shall no longer have power to place restrictions on women's work which are not at the same time placed on men's.

At present the adult woman is classed in Factory Law with the young person and the child. The recognition of women in such law as adult human beings with the same personal rights as adult men will be the first step towards the abolition of the present artificial division between men's work and women's work, and towards the abolition of the present artificial division of wage rates into a "male rate" and a "female rate," irrespective of the similarity or even the identity of the work done.

III. EQUAL STATUS FOR THE MARRIED WOMAN.

Right to Paid Work.

We demand that a married woman shall decide for herself whether or not she shall engage in paid work, and that the Sex Disqualification (Removal) Act, which purported to throw open all posts to women irrespective of marriage, shall be made effective. Marriage should not be a disability. Marriage should not deprive a married woman of the ordinary rights of a free citizen. At the present time both law and regulations penalize a woman because she is married. In the Civil Service, in the teaching profession, in local government work, marriage leads to the dismissal of a woman, however expert and valuable her services may be.

Income-Tax of Married Persons.

We demand that the incomes of married persons shall be automatically assessed and taxed separately. Each spouse shall be entitled to the ordinary personal abatements on his or her separate income. They should share between them any marriage and children's abatements.

IV. EQUAL MORAL STANDARD.

Solicitation Laws.

We demand the abolition of all existing laws dealing with street solicitation, on the ground that these laws are unequal between men and women, and also unequal between one woman and another, making of one small group of women a class of legal outcasts.

This committee therefore calls for a simple law on the lines of the Public Places (Order) Bill, first introduced in 1925, under which any person, whether man or woman, wilfully annoying or molesting any other person in any street or public place shall be guilty of an offence. No man or woman

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should be convicted of such an offence solely on police evidence and the Public Places (Order) Bill therefore contains a definite provision that in all such cases the evidence of the person annoyed or molested is necessary before a conviction can be obtained.

State Regulation of Vice.

We demand the complete abolition within the Empire of all forms of State regulation of prostitution, including registration of prostitutes and toleration of known or licensed brothels and the adoption and active enforcement of laws against traffic in women, procuration, or any similar direction or exploitation of the immorality of others for commercial gain.

V. EQUAL RIGHTS FOR WOMEN IN THE LEAGUE OF NATIONS.

We are profoundly dissatisfied with the position of women in connection with the League of Nations and the International Labour Organization of the League.

The VIIth Clause of the Covenant laid down that: "All positions under or in connection with the League, including the Secretariat shall be open equally to men and women." This clause must be made effective.

The British Government should send a woman as full delegate to the assembly of the League. Hitherto women have only been sent as substitute delegates.

All commissions of the League should include women members.

In the Secretariat of the League the few women in administrative posts have had neither the status nor the pay of their men colleagues. There is a growing tendency to dispense with women in these higher posts and to employ them in subordinate positions only. This must be remedied.

The International Labour Organization of the League of Nations.

Under Article XXIII of the Covenant of the League, members of the League undertook to create the necessary international organizations "to secure and maintain fair and humane conditions of labour for men, women and children both in their own countries and in all countries to which their commercial and industrial relations extend."

Part XIII of the Treaty of Versailles set up for this purpose the International Labour Organization.

What has the International Labour Organization done for women?

By its conventions and recommendations concerning the night work, birth (1919) (1921), protection against lead poisoning (1919), the night work of women in agriculture (1921), the prohibition of white lead in painting (1921), the International Labour Organization has in many countries secured the imposition of serious restrictions on women's right to engage in paid work.

Article 427 (Part XIII) of the Treaty of Versailles laid down the principle "that men and women should receive equal remuneration for work of equal value."

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What has the International Labour Organization done to get equal pay for women? Nothing.

The minimum Wage Fixing Machinery Convention adopted by the International Labour Organization at Geneva in June, 1928, is so worded that it is not clear whether the same minimum rates should be fixed for women as for men. This ambiguity must be cleared up and we demand that the British Government shall propose that the Permanent Court of International Justice be asked for an advisory opinion.

We further urge that the British Government shall propose the adoption of an Equal Pay Convention and also that it shall take every possible step to secure that all conventions adopted either by the League of Nations or the International Labour Organization shall recognize equal rights and liberties for men and women.

In this election address the Equal Rights General Election Campaign Committee lays before the nation reforms which are essential to the well-being of women and of the community.

Women who fought for the vote asserted that political equality was not only for the good of women, but for the good of the State. That truth was once fiercely combated. To-day it is accepted as a commonplace.

Equally accepted as a commonplace as the most elementary justice, is the right of every adult male citizen to an equality of personal rights and liberties. To withhold from women that same equality of personal rights and liberties is contrary to justice. This relic of the past is, in the words of John Stuart Mill, "discordant with the future, and must necessarily disappear."

We call upon all men and women of good-will to co-operate in securing the speedy abolition of the disabilities still imposed upon women so that they may share fully with men the responsibilities and rights of adult citizens. Thus only can men and women make their full and effective contribution to the welfare of the State.

Women the World Over.

THE AMERICAN-INDIAN WOMAN.

Miss Editha I. Watson writes in Equal Rights.—

There is food for thought in the fact that in modern times women in certain countries are yoked with the ox and valued less than the horse. Modern American women have not yet acquired Equal Rights with men, but before the white men set foot on our shores, the Indian women were equals and in some cases the superiors of the men.

Woman's place in affairs becomes more important in direct proportion to the culture of her race. Thus, among the Indians it was the "digger", the wandering, ignorant, half-starved red man, who made a slave of his wife. But as we look among the typical tribes, we find women on an equality with men. Few Indian women work as hard or have as many tasks as our pioneer ancestors of our farmers' wives. Each sex had its own tasks to perform, fitted to the prevailing conditions, and worked in a complete harmony, a perfect comradeship, a real partnership, with the other.

There was no limit to working hours. A woman's time was her own, and as long as her tasks were accomplished, she could work many hours or few to accomplish them. She was not barred from man's pursuits, and often Indian women excelled in hunting or fishing. She was not expected to go to war, but often, painted and dressed as a warrior, she fought with the men of her tribe, and only death revealed her sex to the enemy.

An Indian woman's body was her own. She could not be compelled to marry against her will, nor could she be sold. Even white woman prisoners were respected by their Indian captors.

Among the Pueblos, the woman owned the crops as soon as they were gathered. She owned the home, and the children traced their lineage through her. A woman belonged to one of the four principal priesthoods.

But it is among the Iroquois that we find the ideal condition of woman. She controlled many of the fundamental institutions of Iroquois society. Descent was traced through her; she owned the lodge and all its furnishings; the children belonged to her. She owned the lands of her clan, including the burial grounds where her sons and brothers were interred. She had the sovereign right to select

from her sons candidates for chieftainships of clan and tribe, and also to depose them for sufficient cause. The clan, the tribal councils, and the league council were composed of her representatives.

Part of her duty was to keep close watch on the policies and course of affairs affecting the welfare of the tribe, and to guard the interests of the public treasury, with power to maintain its resources, and a voice in its disposal. So necessary and so important were women in the affairs of the Iroquois, that the penalty for killing a woman was twice that for killing a man.

This power granted to woman did not turn her head. No matter how high a position she held (and she might be a chieftainess, or a regent for a male chief) she performed her regular tasks, attended to her daily duties.

The Iroquois nation, the first confederation of States north of Mexico, is looked upon even to-day as a brilliant example of government. How much of this was due to the Equal Rights of its women?

HALL OF FAME.

Frances Willard won her place in Statutory Hall in the United States Capital—the only woman there—because of her work for temperance. But Emma Willard won her place in the Hall of Fame at New York University as a pioneer in women's education. Her name will be inscribed there on May 9, at the same time when the names of William Cullen Bryant, Nathaniel Hawthorne, Henry Wadsworth, Longfellow, James Madison, Henry Clay and Francis Parkman will be inscribed. The alumnae of the Emma Willard School at Troy, New York, raised the funds for the bust of Emma Willard, founder of the school. The sculptor is Frances Grimes. Miss Willard also founded schools for women at Waterford, New York and Athens, Greece.

FEMINISM GAINS IN ROUMANIA.

"Feminism in Roumania is slowly but surely coming into its rightful heritage," Michaela Cartargi says, and as the first woman to edit a daily newspaper in Roumania, and as a prominent Feminist—president of the Women's Association for Civil and Political Rights—Mme. Cartargi is living proof of her statement.

Mme. Cartargi has a considerable reputation in Roumania as a writer of newspaper and magazine articles. She is the only woman member of the moving-picture censorship board of Bucharest, and has the distinction of being the only Roumanian woman delegate on a Labour Commission to the League of Nations.

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EGYPTIAN WOMAN SERVES ON JURY.

An Egyptian woman writer, May Ziadi, has been made a member of a jury, the duty of which is to examine plays in the Arabic language. L'Egyptienne says: "Her appointment to serve with learned men on this committee makes us hope that whenever women are equally well qualified they will find themselves treated on an equal footing with men".

MOSLEM WOMAN ADDRESSES MEETING.

L'Egyptienne cites, as a sign of growing conscious Feminism on the North African Coast, the fact that in Tunis recently, for the first time, a Moslem woman addressed a meeting with her face uncovered. Mme. Habiba Menchari had the courage thus to speak before a large audience on the question, "Shall women be veiled or not?" which really means, "Shall Moslem women be emancipated or not?"

WOMAN TO LEAD NORWEGIAN DELEGATION AT GENEVA.

Frau Betsy Kielsberg has been appointed by the Norwegian Government as member of Norway's delegation to the Twelfth International Labour Conference, which was held in Geneva in June. She will be the leader of this delegation, which will consist of herself and four men.

PRESIDENT OF PORT SANITARY BODY.

Mrs. L. M. Foster-Welch, Deputy Mayor of Southampton, has been chosen as President of the Port Sanitary Association of Great Britain for the next two years.

She is the first woman to fill the post, first woman member of Southampton Council, first woman bailiff of Southampton, first woman sheriff in the country—though in the 15th century there was a woman high sheriff of Westmorland, first woman mayor of Southampton.

With this last appointment she also carried the honour of being the Admiral of the Port of Southampton.

"I had formal control of all the ships in the port", she told the *Daily Chronicle*. "I also had an Admiral's flag, and if ships of war had come up to Southampton during my period of office should have been entitled to an admiral's salute of guns. The fact that I am a woman has made absolutely no difference to my male colleagues, with whom I have never had the slightest difficulty".

WOMEN THE WORLD OVER

"I feel that if only women would be willing to work hard and do the same work as men our public life would be greatly enriched. It is silly, of course, for a woman to come along and preen herself because she is working with the men. She must expect no particular treatment because she is a woman, and no special commendation. But women who are ready to do the work will find it invigorating and interesting."

Mrs. Foster-Welch's new honour is due to her long period of work on the public health and port sanitary committees of her town. During the past two years she has served as Vice-President of the Port Sanitary Association.

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विमेन्स इण्डियन असोसियेशन, मद्रास, का वार्षिक कार्य-विवरण (१९२८-२९)

इस असोसियेशन की स्थापना ता० ७ मई सन १९१७ को श्रीमती जिनराजदास द्वारा अड्यार में हुई। उद्देश्य यह था कि इस के द्वारा स्त्रियों को आत्मोन्नति के अर्थ, शिक्षासंवर्धन के लिये तथा निश्चित लोक सेवा के लिये सामूहिक रूप में संगठित किया जाय। इस प्रकार की संस्था की उस समय कितनी आवश्यकता थी यह इसी से सिद्ध होता है कि केवल तीन ही वर्षों के भीतर असोसियेशन की ३३ शाखाएँ खड़ी होगईं। आज इसकी ८० शाखाएँ, २४ सेंटर्स और ४००० से भी अधिक सदस्याएँ हैं। असोसियेशन का सदर मुकाम मद्रास में पैथियन गार्डन्स, एगमोर, में है। शाखाएँ देश भर में फैली हुई होने के कारण तथा सदस्याओं की भी एक खासी संख्या होने से असोसियेशन को एक अखिल भारतीय संस्था कहलाने का अधिकार है और इस कारण स्त्रियों के हित संबंधी प्रश्नों के विषय पर जो लोकमत यह संस्था जागृत करसकती है तथा उन पर अपना प्रभाव डाल सकती है वह स्थानीय महिला समाजों व्यक्तिगत रूप से नहीं कर सकती। असोसियेशन की राजनैतिक पॉलिसी यह है कि धारा सभाओं के द्वारा सुधार कारायेजाने का प्रयत्न कियाजावे।

असोसियेशन के उद्देश्य ये हैं:

१. स्त्रियों में इस भाव की जगृति कराना कि भारतीया होने के कारण उन की जवाबदारियाँ क्या २ हैं।
२. उन्हें यह समझने में सहायतादेना कि भारत का भविष्य उन्हीं के हाथों में है क्यों कि पत्नी या माता के ना भारते के आगामी अधिकारियों के शिक्षा आदि की बागडोर उन्हीं के हाथों में है।
३. आत्मोन्नति, शिक्षा तथा निश्चित लोकसेवा के लिये उन्हें सामूहिक तौर पर संगठित करना।

स्त्रीधर्म

४. प्रत्येक बालक-बालिका के शिक्षाप्राप्ति का अधिकार अनिवार्य शिक्षा (धार्मिक शिक्षा सहित) द्वारा सुरक्षित करना।

५. बालविवाह प्रथा मिटवाना तथा विवाहित लड़कियों के सहवास योग्य उम्र को बढ़ाकर १६ वर्ष करादेना।

६. म्युनिसिपैलिटी व धारासभाओं केलिये स्त्रियों को उन्हीं शर्तों पर मत देने का अधिकार मिलवाना जिन शर्तों पर पुरुषों को यह अधिकार प्राप्त है।

७. म्युनिसिपैलिटी व धारासभाओं में स्त्रियों के निर्वाचित कियेजाने का अधिकार प्राप्त कराना।

असोसियेशन की सब से बड़ी शाखा बंबई में है और इस में ३०० से अधिक सदस्याएँ हैं। यह शाखा अपना कार्य विवरण स्वयं प्रकाशित कराती है। इसीका अनुकरण कई अन्य २ शाखाएँ भी करती हैं। इन्होंने सहजों समाएँ कीहैं, कई कक्षाएँ खोली हैं, भिन्न २ विषयों पर व्याख्यान दिलवाये हैं, धन एकत्र व व्यय कियाहै—इन सब का उल्लेख यहां करना असंभव है। यहां हम असोसियेशन के कार्य पर केवल एक सरसरी निगाह डालेंगे। अभाग्यवश शाखाओं से कोई समाचार नहीं मिलाहै, इसलिये उन के विषय में निश्चित रूप से कुछ नहीं कहा जासकता।

गत २६ अप्रैल सन् १९२८ को मिसजेज कजिन्स को असोसियेशन की ओर से प्रीति-भोज दियागया। बहुतसी महिलाओं के भाषण हुए और जो धन इस कार्य के लिये एकत्र हुआ उससे उन को कई भेंटें दीगईं तथा नगद रुपया भेंट कियागया। हमारी अन्तर्देशीय प्रतिनिधि के नाते वे आज कल यूरोप व अमेरिकामें भ्रमण कर रही हैं व भारत की स्त्रियों के आन्दोलन विषयक व्याख्यानों से यहां के लोगों में जानकारी पहुंचा रही हैं।

शिक्षा सुधार—अखिल भारत महिला समाज की जो शिक्षा सुधार के लिये इस साल पटना में बैठक हुई, वह बहुत सफल हुई। उस के स्टैंडिंग कमेटी की सेक्रेटरी व सभापति दोनों असोसियेशन की सदस्या हैं। इस के संबंध में जो और २ कान्फेरेंस हुई उन में से बम्बई की सेक्रेटरी व प्रेसिडेंट असोसियेशन की सदस्या हैं। इस में कोई सन्देह नहीं कि समा को जो सफलता प्राप्त हुई उस का अधिकांश असोसियेशन की सदस्याओं के कार्यसुराग व परिश्रम का फल है।

बाल विवाह—लड़कियों का १६ वर्ष के पूर्व व लड़कों का २१ वर्ष के पूर्व विवाह न होने दियाजावे इस संबंध में कानून बनवाने के लिये असोसियेशन की शाखाओं ने

सभाएँ भरवा २ कर जोर दिया । सदस्याएँ इस बात का भी प्रयत्न कर रही हैं कि देश में से दूषित चालचलन की सुविधाएँ मिटा दीजायें । देवदासी प्रथा मिटवा देने तथा व्यभिचार का रोजगार गैरकानूनी करार दिये जाने के लिये भी सभायें कराई जा रही हैं । व्यक्तिगत रूप से भी सदस्याएँ अपने २ कुटुंबों में लड़कियों का छोटी उम्र में विवाहित होते का विरोध करने लग गई हैं तथा बड़े २ शहरों में दूषित जड़ों के उठाए जाने के लिये जो विजिलेंस कमेटी जोर दे रही है उस में उसका हाथ बढ़ा रही हैं । सहवास कमेटी के सामने जाकर उन्होंने ने इस बात पर भी जोर दिया है कि जब तक विवाह की अवस्था में वृद्धि नहीं की जाती सहवास की रजामन्दी की उम्र बढ़ाने में ही कोई लाभ नहीं है ।

सेवासदन—असोसियेशन का यह कार्य मद्रास में बहुत उपयोगी सिद्ध हुआ है । इस का बहुत कुछ श्रेय मिसेज कजिन्स को है जिन के पांच साल के प्रयत्न का यह फल है । इस कार्य में दिनों दिन वृद्धि होने के कारण और क्लाफी सांदाद में काम करने वाली महिलाओं का अभाव होने से यह निश्चय किया गया कि पूना के सेवा सदन से सहायता मांगी जावे । तदनुसार श्रीमान जी. के. देवधर व श्रीमती जानकी बाई भट की सहायता से यह काम चल निकला । मिसेज वेंकटसुब्बराव इसकी अवैतनिक सेक्रेटरी व खजानची हैं । वे हमारे असोसियेशन की सेंट्रल कमेटी में भी हैं । आज इस सेवासदन में ४२ लड़कियाँ हैं । हमें इस सदन से बहुत कुछ उम्मीद है क्योंकि यहाँ आकर बेचारी अनाथ व असहाय बालिकाएँ अपनी जीविका प्रप्तिके लिये कोई न कोई धंधा सीख ले सकती हैं ।

सदर मुकाम—अब तक असोसिएशन का मुख्य कार्यालय अडयार में एक छोटे से कमरे में था । वह इतनी बड़ी संस्था के उपयुक्त नहीं समझा गया । सौभाग्य से जो नया स्थान प्राप्त हुआ है वह एक काफी बड़ा तथा सुंदर बंगला है जिस में हवादार कमरों के अलावा एक विस्तृत अहाता व बाग भी है ।

सार्वजनिक सभाएँ—हमारा यह हेडक्वार्टर्स सब महिलाओं का मिलन स्थान है । इस का उद्घाटन नवंबर सन् १९२८ में लेडी गोशन द्वारा हुआ । तब से जो २ सभाएँ भराई गई उन का व्योरा इस प्रकार है:

जब लाला लाजपत राय यहां आयें थे उन के लिये 'लीग ऑफ युथ' के साथ असोसियेशन ने सभा भराई थी । डा० वेसण्ट का भी भाषण हुआ था ।

जब सहवास कमेटी की बैठक यहां हो रही थी उस समय दो सभाएँ की गई थी— एक केवल स्त्रियों के लिये व दूसरी पुरुष और स्त्री दोनों ही के लिये । इन दोनों में श्रीमती नेहरू के जो सहवास कमेटी व हमारे असोसियेशन दोनों ही की सदस्या हैं, भाषण हुए । सहवास कमेटी के सभापति सर मोरो पंत जोशी से मिलने के लिये चुनी हुई महिलाओं की भी एक सभा भराई गई ।

गत दिसंबर में लाला लाजपत राय की मृत्यु पर एक शोक सभा की गई ।

जगद्विख्यात सुप्रसिद्ध लेखक व कवि श्रीयुत जे. कृष्णमूर्ति के भाषण के लिये महिलाओं की सभा हुई जिस में उन्होंने सामाजिक दूषणों पर बहुत कुछ कहा ।

अमेरिका निवासिनी मिसेज साउथवर्थ के व्याख्यान के लिये एक सभा हुई । अन्य संस्थाओं के साथ, सर हरी सिंह गौड़ के 'बाल विवाह' विषय पर व्याख्यान के लिये वेल्सिंगटन टेनिंग कालेज में मीटिंग की गई ।

गोखले हाल में एक सभा हुई जिस में पूना के सुप्रसिद्ध प्रो० कर्वे ने 'स्त्रियों की शिक्षा' पर व्याख्यान दिया ।

अमेरिका के सुप्रसिद्ध मि० डबल्यू. ई. जानसन ने शराबबंदी के संबंध में एक सभा में अपना व्याख्यान दिया ।

दक्षिण आफ्रिका से लौटनेपर माननीय मि० श्रीनिवास शास्त्री पी० सी० के व्याख्यान के लिये एक सभा की गई ।

इस से यह मालूम होजायगा कि हमारा सदर मुकाम एक ऐसा स्थान बनता जा रहा है जहां देश विदेश के प्रभावशाली विद्वान आ २ कर अपने अनुभवों व विचारों का हमें लाभ पहुंचावें ।

गत फरवरी १९२९ में मिस बॅरी के निरीक्षण में एक मोंटेसरी क्लास छोटे २ बच्चों के लिये खोल दी गई । बच्चों को बिल्कुल मुक्त शिक्षा दीजाता है । असोसियेशन के मुखपत्र 'स्त्रीधर्म' ने भी बहुत कुछ उन्नति की है और आज पहिली बार घाटा होने की संभावना जाती रही है ।

हिन्दी, अंग्रेजी, संगीत इत्यादि में भी कक्षाएँ खोली जाने की व्यवस्था की जा रही है । हमें यह भी उम्मीद है कि टेनिस, बैडमिंटन इत्यादि का भी शीघ्र ही बन्दोबस्त किया जा सकेगा । इस के लिये धन प्राप्ति का उद्योग हो रहा है । कुल रु. १०,००० की आवश्यकता है जिसमेंसे अब तक रु. ६००० मिल चुके हैं ।

TAMIL

பெண்கல்வி.

சகோதரி E. N. பிச்சம்மாள்வர்களுக்கு ஓர் வேண்டுகோள்.

சென்ற மார்ச்சு மாசு ஸ்திரீதர்ம பத்திரிகையில் பத்திராதிபர்க்கு எழுதியதை பான் வாசித்தேன். நம் இந்து சாஸ்திரங்களிலேயே ஒரு பகுதியான திருக்குறள், நிருவாகம் முதலிய பல தூல்களைப் படித்து அவற்றின் ஸாராம் சத்தை ஸ்திரீதர்ம பத்திரிகையின்மூலம் நம் சிறுவர் நெறியகட்கற்றிவிட்டனாம். சகோதரிகளால் மாதம் ஒரு வியாசம் எழுதி அனுப்பி மேன்மேலும் நம் தாய்ப் பாஷையை ஸ்திரீதர்ம பத்திரிகையில் பாதிக்குமேலிருக்கும்படி செய்யவேண்டியது நம்மோன்றவர்களின் கடமை. ஆங்கிலப்பாஷையிலிருந்து மொழிபெயர்த்து அதை நாம் வாசித்துத் தெரிந்து பெண்கல்வி கிருத்தியும் மாதங்கள் மூன்றென்ற மும் வரங்கடியது சொற்பமே என்பது என் கொள்கை. நம் அபிமானத்திற்குப் பல பாஷையும் பெண்கள் கற்கவேண்டுமே யல்லாது, ஆங்கில பாஷையிலிருந்து எது கற்றாலும் நம் தாய்ப்பாஷையே விசேஷ வாதியாயிருக்கிறது. நம் சகோதரியாமிருந்தும் ஒருவாறு குறைமூலம் நோனியில் எழுதியது மிக வருந்தத்தக்கதே. ஸ்திரீதர்மத்தில் நம் தாய்ப்பாஷையில் அதிக வியாசம் வராதற்கு சகோதரிகளாகிய நாம் அனைவருமேதான் காரணம். நாம் அவர்களைக் குறைகூற இடமுண்டா? சகோதரம் நம் தாய்மொழியில் கவனியாசனிருந்து நம்மால் கூடியாமட்டும் பிரயாசைப் பட்டு நம் ஸ்திரீதர்ம பத்திரிகையில் நம் தாய் மொழியில் மேன்மேலும் கிருத்தியாக வேண்டியதற்குரிய அநேக வியாசங்கள் பலவாதம் பிரசுரப்படுத்தும்படி. நம் சகோதரிகளையும் பண்டிதைப் பட்டம்பெற்ற பெண்ணரசிகளையும் நான் பலமுறை மன்றாடிக் கேட்டுக்கொண்டுக்கிறேன்.

நம் தாய்ப்பாஷையையிட்டு ஆங்கில பாஷையிலிருந்து மொழிபெயர்த்து அதை நாமும் நம் பெண்மக்களும் வாசித்துத் தெரிந்துகொள் நாம் முன்னேற்ற மடைவதென்றால் பின் எக்காலம் நமக்கு சுயராஜ்யம் கிட்டும்?

நம்முடைய தேசத்தை முன்னேற்றத்திற்குக் கொண்டுவரக்கூடிய வழியில் முக்கியமானது பெண்களுக்குக் கல்வி கற்பிப்பது. தாய்க்குறந்திது முக்கிய கடமை. முற்காலத்தில் பெண்களில் கல்வி பெரிய பண்டிதைகளாக கிருத்திருக்கிறார்கள் என்பதும், அருமையான தூல்களை அவர்கள் இயற்றுகிறார்களென்பதும் நமக்கு தெரிந்தும் வாசித்திருக்கிறோம். அவ்வித தூல்களில் கிடைத்தால் நம் ஆடவர் களுக்கும் பெண்களுக்கும் முதலில் கித்தியப்பிரயாசம் கற்பிக்கும்போது ஒளவையிராட்டியார் இயற்றிய ஆத்திருடி, மொன்றைவேந்தன் முதலான வற்றைத்தானே கற்பிக்கிறார்கள். இவையும் ஒளவையிராட்டியாரால் இயற்றியவைகள். மேலும் கல்விக்குரிய ஸாஸ்திரத்தேவி பெண் அல்லவா? இத்தெய்வங்

களையே ஆடவர் பெண்கள் இருவரும் சமமாக வணங்குகிறார்கள். பெண்கள் கல்வி கற்கக்கூடாது என்று சொல்லும் ஆடவர்கள், என் பெண் தெய்வமாகிய ஸாஸ்திர ஒளவையிராட்டியார் முதலானவர்களை வணங்குகிறார்கள். பெண்ணாகிய ஸாஸ்திர தேவியாரை ஆடவர்கள் வணங்கலாமா? வணங்கப்படுதலில் கல்விக்குரிய சாஸ்திரானவன் தேவி என்று, ஆடவர்கள் கல்விகற்பதை நிறுத்திவிட்டு வார்களா? ஆங்கிலேயர்களில் சுயபாஷை தெரியாத பெண்களும் ஆடவரும் கிடையா என்பது நாம் நன்கு அறிந்ததே. இப்போது நம்மவர்களைக் கவனிக்கும் போது நம் தாய்ப்பாஷையைக் கற்பவர்கள் மிகச் சருக்கம் எனலாம். இதில் பண்டிதைப் பட்டம்பெற்றவர்கள் இன்னும் குறைவுதான். நம் சகோதரிகள் கல்வி யில்லாததனால் அநேக கஷ்டங்களுக்கு ஆளாகிறார்கள். கல்வி யில்லாத தினால் தன் மாமன் மாமி முதலான பெரியோர்களுக்கு கீழ்ப்படிந்து நடக்கத் தெரியாதமுறையில் கஷ்டப்படுகிறார்கள். ஞானவீரன் களாய்த் தாம் சுதப்படும் வழியையுமிழந்து தமது கணவர்களையும் கஷ்டத்துக் காளாக்கி, அவர்கள் மனம் வருத்தி, தம் துணைவிமேல் முற்றிலும் வெறுப்படைந்து விலைமாதர் இல்லிடம் சென்று அவர்களுக்கு அர்ப்பணமாகி அவர்களால் தமக்கு அநேக வியாதிகள் ஒன்றாகவந்து மிகுந்த கஷ்டத்திற்காளாகி வைத்தியர்கள் மருந்தால் குணப்படாமல் வாலியமான சிறுவயதில் மரிக்கிறார்கள். மணஞ்செய்திக்கப்பெற்ற பாலிகைகள் விதவைகளாகி அவர்களபடும் துயரத்தை நாவால் உரைக்கவும் கரத்தால் எழுதவும் புதறுகிறது. இம்மாதிரி ஆடவர்கள் தேவதாசிகளால் சிறுவயதில் மரணமடைகிறார்கள் என்றே பூமிதி டாக்டர் முத்து லக்ஷ்மி அம்மாள்வர்கள் சுமார் 3 வருஷத்துக்குமேல் விடாமுயற்சியால் கவர்மெண்டாரிடம் தேவதாசிகள் மசோதாவைக் கொண்டுவிட்டு, பொட்டுக்கட்டுதலை ஒழித்தலுக்கு சட்டம் பெற்று சமீபத்தில் அமுலுக்கு வரச்செய்தார். அது சட்டப் புத்தகங்களிலும் வெளியிட்டாயிற்று. டாக்டர் முத்துலக்ஷ்மி அம்மாளுக்கு என் மனப்பூர்வமான வந்தனத்தையும் தெரிவிக்கிறேன். அநேக தாய்மார்கள் கல்வி போதாணமால் பிள்ளைகளை நல்லவழியில் நடத்தாமலும் கல்வி போதுமான அளவு கற்பிக்காமலும் வளர்த்ததனால் அவர்கள் பெரிய மூடர்களாகி முரட்டுத்தனமான வழியில் சென்று தாய் தந்தையர்களைக் கொட்டுமூலமாய் வியாஜ்ஜியத்திற்குள்ளாக்கிக் கஷ்டப்படுத்துவதை நாம் நம் அதுபவத்தில் நன்றாய்ப் பார்க்கிறோம். கல்வி யில்லாத தாய்மார்களால் வளர்க்கப்படும் குழந்தைகளால் ஏற்படும் கஷ்டத்தை நிவர்த்திசெய்ய தாய் தந்தையர் அப்போது நம் பிள்ளைகளை நன்றாய்ப் படிக்கவைத்திருந்தால் நாம் இப்படி கஷ்டத்திற்குட்பட்டிருக்கமாட்டோமே யென்றுணருகிறார்கள். பெண்கல்வி பெருகியிருந்தால் இவ்வித கஷ்டங்கள் உண்டாகா. பெண்களுக்கு கல்வி கற்பிக்காமல் வைத்து அவர்கள் கணவர்கள் வீடு சென்று அடையும் கஷ்டத்திற்கு அளவேயில்லை. பெண்கள் கல்விகற்றால் தவறாமல் அநேக அநர்த்தங்கள் சம்பவிக்குமென்றும், குடும்பக்காரியங்களைக் கவனிக்குமாட்டார்களென்றும், கணவரை மனைவியர் கஷ்டப்படுத்தமாட்டார்களென்றும், பெண்கள் கல்விகற்று உத்யோகம் செய்யப்படுகிறார்களா வென்றும், கள்ளக் கணவர்க்கு

கடிதங்கள் எழுதியனுப்புவதற்காகப் பெண்கள் கல்வி கற்கவேண்டுமென்றும் சிலர் கூறுகிறார்கள். கல்விமணமில்லாததினால் தான் நமது பெண்கள் வீண்பெச்சக் களிலும் அற்பச் சினேகிதிகளிடம் சம்பாஷணைகளிலும் தலையிட்டுக்கொண்டு அயல் வீட்டுக்காரரோடு தீராப்போர்கள் செய்து ஆடவர்களையும் விரோதிகளாக்கி அவர்கள் ஆயுள்காலம்வரை துன்பத்தையே அனுபவிக்கிறார்கள். கல்விப்பெருமையில்லாதவர்களானதினால்லவா நம்முடைய பெண்களேனோர் தங்களுடைய கணவருடைய நிலைமையை யறியாமல் கஷ்ட சுகங்களைப் பாராமல் தமக்கும் தம்முடைய பிள்ளைகளுக்கும் நஷ்டங்கள் சேலிகள் முதலியன வேண்டுமென்று வற்புறுத்துகிறார்கள். கல்விமட்டு மிருக்குமானால் இப்போது அணிந்துகொள்ளும் ஆபரணங்களை மாற்றிப் பெண்களுக்கு அவையொன்றை அணிந்து மகிழ்வடைவார்கள். நம்முடைய பெண்களுக்கு கல்விமாத்திர மிருக்குமாயின் அவர்களுடைய நிலைமைகள் முழுதும் மாறிவிடும். கல்விகற்ற மனைவியினால் கணவர் அடையும் பெரும் புகழும் சவுக்கியமும் வருணிக்கத்தகுந்தனாகின்றன. கல்விப்பெருக்குடைய காதலி கஷ்ட சுகங்களெல்லாவற்றிலும், பர்த்தாவுடன் இணக்கமுற்று ஆபத்துக்காலத்தில் மந்திரியாப்போல் ஆலோசனை சொல்லி அதிமான விருப்பத்துடனிருக்கிறான். அவ்விதம் காதலியே யல்லவா பர்த்தாவின் விவகாரங்களை யப்போதாப்போது ஆராய்ந்து தெரிந்துகொண்டு கணவர்க்கு புழுவந்தடைந்தபொழுது பெருவகையுடன் நெஞ்சங்கரைத்துக் கணவரை கனிமகச்செய்வான்! துன்பங்கள் நேரிடும் பொழுது தைரியமாயும் அதை விலக்குதற்குரிய வழிகளை யெடுத்துவைத்து விசனத்தை போக்கடிப்பவளாயிருக்கிறான். வீட்டிலுள்ள மாமியார் மாமனார் முதலிய பெரியோர்களுக்குக் கீழ்ப்படிந்து வீட்டுவேலை விவகாரங்களை யெல்லாம் ஒழுங்குபடுத்தி நாதன் வரும்கையிலேக்கு சலத்தையும் கண்டு மகிழ்ச்செய்து கணவருடைய மனதிற்குச் சந்தேகமும் வருத்தம் தோற்றாது இனிப் பொழியுடன் இன்பப்பாறச் செய்து வீட்டுவரும் பேரின்ப வீடுபோலிருக்கச் செய்வவளும் கல்வி நிறைந்த காதலியே யல்லவா? பெண்களுக்குக் கல்வி பயிற்றுவதினால் மகா கல்வி களாய் கெட்ட வழியில் நடந்து, வீட்டுக்கும் குடும்பத்துக்கும் புருஷர்களுக்கும் பெருமை செய்யாளென்றும் பெண் கல்விகற்று கலெக்டர் உத்தியோகம் செய்யப் போகிறாளோ வென்றும் வித்தியாசமாய் ஆடவர்கள் கூறும் குறைச்சொல் நியாய மாமோ? ஆடவர்க்கு உயிர்த்துணைவி காதலி யல்லவா? கணவர் தனியே வசிக்க வேண்டிவந்தபோது ஆனந்தத்தைப் புருஷனுக்குண்டாக்குவது கல்வி நிறைந்த மனைவியே யல்லவா? பெண்கள் கற்பிணிகளாக விருக்கும்போது அம்பட்டச் சாதி மாதிரிடம் அகப்பட்டு எமன் கையில் சிக்கிய உயிர் படும் கஷ்டத்தையெல்லாம் இம்சைப்படுகிறார்கள். பெண்களுக்கு கல்வியில்லாமல் தம்மை நல்ல நிலைமையில் நடத்திக்கொள்ள முடியவில்லை. கல்வி கற்றுக்கொண்டிருந்தால் பெண்கள் வீட்டு வேலைகளை இன்னுமதித் தண்ணறிவுடனும் கவலையுடனும் பார்ப்பார்கள். ஆனால் ஞான விவேகங்களை யுண்டுபண்ணி விருத்திசெய்யும் கல்வித்தையினால் கெட்டவர்களுக்குக்கூட நற்குணங்கள் பிடிபடுமே யன்றி கல்வி கற்ற நல்லவர்களுடைய குணங்கள் என்னைக்கும் மாறமாட்டா. இதுவேயன்றி நம்முடைய பெண்கள்

ளுக்குச் சற்குணசம்பத்தை விருத்தி செய்யவேண்டுமென்றால் கல்வித்தையே யல்லவா முக்கிய சாதனம்? விசயம், விவேகம், பாதிவிரத்தியம், அதுராகம், தயா ஞத்துவம், சாக்கிரதை இவற்றை விருத்திசெய்வதற்குக் கல்வியே யல்லவா. மூல காரணம்? பெண்களின் மென்மொழிகள் இன்னும் மிகத் தித்திராபிடுப்பதற்கும் அவர்களுடைய சினேகம் செத்தமகிழ்ச்சியா யிருப்பதற்கும் அவர்களுடைய அழகை கண்டு மனங்குழைவதற்கும் அவர்களுடைய மாதர்வடிவமே மாதாரிய வெள்ளமாயிருப்பதற்கும் அவர்களுக்குக் கல்வியே யல்லவா பிரதானமானது. இம்முற்கூறிய விஷயத்தில் எவ்வளவாயினும் அதிசயோக்தி யில்லை.

இத்தேசத்தை இப்பொழுது பிடித்திருக்கும் துர்த்தசையைத் தொலைக்க வேண்டுமென்றால் பெண்களுக்குக் கல்விகற்பிப்பதின உத்தியோகம் மென்று ஆணை வரும் ஒப்புக்கொண்டிருக்கிறார்கள். ஆகையால் நம் பெண்கள் சென்று பெரிய பட்டங்கள் பெறக் கல்வி கற்பிக்க வேண்டுமென்பது என்ருத்தல்ல. பெண்கள் உத்தியோகம் செய்யவேண்டும், ஆடவர்கள் வீட்டுவேலை செய்யவேண்டுமென்பது பெண்கள் நோக்கம் என்று அநேகத்தற்றுநாந்தவர்களும் பேசுவதற்கு என்செய்வது? மேற்கூறிய கல்விகற்ற மனையாட்டியில்லாத குறையினால் கல்விச்சிறப்புடைய மனையாள் நடத்தும் இல்லறச்சிறப்பை யறியாத ஆடவர்களால் மட்டுமே இவ்விதம் பேசப்படுகிறது. நம் பெண்கள் கல்வியால் தாய்ப்பாஷையைத் தெளிவாத வாசிக்கவும், நன்கறிந்து கொள்ளுவார்கள். அத்தோடும் நாம் சகோதரிகளுக்காகவும் தேசகன்மைக்காகவும் பாடுபடவேண்டுமென்ற நோக்கத்திற்காகவும், ஓலக் கவிவகாரங்கள் தெரிந்து கொள்ளும்பொருட்டும், ஆங்கிலம் நன்றாய் வாசிக்கவும் எழுதவும் தெளிவாய்க் கற்றுக்கொண்டால் பெண்களுக்குப் போதுமானது. பிறர் உதவியில்லாமல் ஆங்கிலப்பாஷையி் விருத்திவிஷயங்களையும் பெண்களே வாசித்து தெரிந்து கொள்ளலாம். நம் பெண் கல்வி பெருகப் பெருக மதப்பேதக் கொள்கை முற்றிலும் மாறிவிட்டால் மிகவும் சிறப்புடைய சகோதரிகளாகிவிடுகிறோம். தாய்மாமர்களே, நம் பெண்களுக்கு போதுமானவரை கல்விகற்பித்த உதவி புரியவேண்டியுடைய முதல் முதல் தாய்களுக்குரியது. ஆதலின் நம்முடைய பாலிகைகளுக்கு நம் தாய்ப்பாஷையையும் ஆங்கிலேய பாஷையையும் கற்பிப்பதே உத்தமமான வழி. இவைகளைக் கற்பிப்பதினால் கணவன்வீட்டுக்குப் போன பிற்பாடும் அநேகர்கள் அநேக புஸ்தகங்களைப் படித்து ஞானபிவிருத்தி செய்து கொள்ளக்கூடுவர், இவ்வண்ணம் நமது பாலிகைகளுக்கு ஆங்கிலேய பாஷை தாய் பாஷை கற்றுக்கொடுப்பதினால் அவர்களுக்கும் அவர்கள் கணவர்களுக்கும் அது கூல தாம்பத்தியமேற்பட்டுச் சவுக்கியத்தையும் சந்தோஷத்தையும் பெருக்கி இவ்வுலகின் வாழ்வைச் செய்விக்கும். உலகத்தார்களால் புகழப்படும் தேசாபிமானியாகவும் பலராலும் புகழக்கூடியவர்களாகவும் இன்னும் மேன்மேலும் பெண் கல்வி பெருக வேண்டி முயற்சிசெய்ய இவ்வுலகின் சகோதரிகளோ டொன்றுபட்டுழைக்கவுங்கடும்.

[மிஸ்ஸஸ் கோமதிநாதன்.]

பண்டைக்காலப் பெண்மணிகள்

[மருங்காபுரி ஜமீன்தாரணி ஸ்ரீமதி கே. எஸ். வி. லக்ஷ்மியம்மணி எழுதியது]

செல்வம் பிறைந்த நாமது பாரத நாட்டில் முற்காலத்துப் பெண்மணிகள் கல்வி, அறிவு, ஒழுக்கம், கற்பு, வீரம் முதலியவற்றைத் தலைசிறந்து விளங்கி வந்தனர் என்பது சாற்றக்கிடக்கின்றது. அத்தன்மையாலன்றோ அவர்கள் சங்கப்புலவர் களுடன் ஒப்பவிருந்து நம் அரிய தாய்மொழியைப்பெரிதும் ஆர்வமுடன் ஆய்ந் துவந்திருக்கின்றார்கள். அதற்குத் தக்க சான்றாகப் பல உள்ளன. “பிறை துதலார் க்கெலாம் பொருந்து செல்வமும் கல்வியும் பூத்தவால்” எனம் கவிபாச ராம் கம்பர் கூற்றே கழறுகிறதன்றோ! “பேதைமை என்பது பெண்ணிற்குக் கல்வி” என்ற பெரியார்மொழியுமன்றோ அக்காலம் பின்னின்றுக்கின்றது. இதன் காரணம் யாதென்பது எவர்க்கும் எடுத்துரைக்கவும் வேண்டிமோ! கல்வி யாம் செல்வத்தைக் கைவரப் பெற்றதனுலன்றோ “எழுத்தறியத் திரு மிழி தகைமை” என்றபடி மனதின் கண் உள்ள அழுக்காறு, அவா, வஞ்சம் முத லிய தீக்குணங்களாம் கோணல்களை யகற்றித் குன்றின் மெலிட்ட தீப மெனச் சிறப் புற்றிருக்கின்றனர். ஆகவே கல்வியிலார் எத்தகைய செல்வவந்தர்களாயிருப்பி னும், அன்னவர்கள் அவற்றால் அடையும் பயன் மிகச்சொற்புமே என்னலாம். இவைகருதியே பெரியாரும் கல்வி, செல்வம் என முன்னரே முறைப்படுத்தி யுள் ளார். கல்வி அருவப்பொருள். செல்வம் உருவப்பொருள். உருவம் யாவும் அழிவன கண்கூடு. அவை ஒருவர் வாழ்காட்களில் அநேகமுறை தோன்றிமறை தல் பிரத்தியகூடம். கல்வியோ அங்கு வன்மன்று. “ஒருமைக்கட் டான்கற்ற கல்வி யொருவர்க் கெழுமையு மேமாப் புடைத்து” என்ற நம் நாயனார் கூற்றன்படி நம்மை எந்நாளும் மேன்மைப்படுத்தவல்லது. ஆ! ஆ! அத்தகைய கல்வியின் பெருமையைச் சுற்றேரே யன்றி மற்றோர் உணர்வதெங்ஙனம்? “கண்ணுடைய ரென்பர் சுற்றோர்” என்ற வள்ளுவர்வைப்பே வலியுறத்தும். இத்தகைய கல்வி ஆண், பெண் இருபாலார்க்கும் அவசியம் வேண்டற்பாலது எனினும், பெண்ணிற் கோ பெரிதும் வேண்டுவதவசியம். ஏனெனின் பெண்ணுலகு திருந்தினாலன்றி ஆணுலகு திருந்துவதரி தென்பதொருதலை. “அன்னையும் பிதாவு முன்னறி தெய்வம்” என்றபடி முதல்காணப்படும் தெய்வம் அன்னையே யாதலால் அத்த கைய தெய்வத்தாய் அறிவுடையவளாயிருக்கவேண்டிவது அவசியமல்லவா! தாய் அறிவுடையவளாயிருந்தாலன்றி மக்கள் எங்ஙனம் அறிவுடையராதல் இயலும்? “உலகத்தோ டொட்ட வொழுதல் பலசுற்றம் கல்லார் அறிவிலார்” என்றது பொய்யாமொழியும். ஆகவே மக்கள் கல்லவராவதற்குத் தாயன்றோ கொழுகொம் பாவன்! இத்தகைய தன்மைகளை பெல்லாம் உணரவல்ல எவர்தான் கல்வியைக் கைக்கொள்ளாதிருப்பார்? ஆராயுமிடத்தும் அங்ஙனம் ஒழுக்குவதன்றோ யாவரு மொப்பத்தக்கதாகும். உலகமும் சீர் அடைந்து நாமும் சிறப்பெய்தலாம்.

இவைகருதியே “வீரம்விளைவதும் பெண்ணிலே, வெற்றிபெறுவதும் பெண்ணிலே, உயர்பாரிளமு செலாம் பெண்ணிலே, பண்ணினினைமையும் பெண்ணிலே, மக்கள் வளர்வதும் பெண்ணிலே, உயர்மாதர் வாழ்வதும் பெண்ணிலே, சக்கரம் நிற்பதும் பெண்ணிலே, இந்தத்தாரணி வாழ்வதும் பெண்ணிலே. சுற்பகப்பூங்கரக் கண் மணிகாள், அவர் காமதேனுவன்றோ மண்ணுலகில்; நந்தியின் றுணையாகிடுவார், நல்ல நங்கையர் வாழிய நானிலத்தில்” என்று பெரியாரும். ஆகவே சுண்டுக் கூறுவது யாதெனில் கல்வியென்னும் பொருளை அடையாதார் இத்தகைய கண் னியங்களை யடைவதில்லாதென்பதே. இனி முற்காலப் பெண்மணிகள் வீரம களிராய், அறச்செல்வங்களாய், சுற்பகாக்கியராய் வாழ்ந்துவந்தனரென்பதை இரண்டொரு உதாரண வாயிலாய் விளக்கி மேலே செல்வாம். ஒரு வீரத்தாய் தனதருந்தவப்புதல்வன் யுத்தமளத்திற்குச் சென்றிருக்குங்கால் அன்னவன் யுத்த களத்திற் புறமிட்டு ஓடினன் எனக்கேள்வியுறுகின்றான். எனினும் சிறிதும் அவற்றை நம்புகின்றானில்லை. அதன் காரணம் யாது? அந்தோ! இத்தகைய பேடியையா பாலுட்டி வளர்த்தேன்? அஞ்சாவீரம் படைத்த தனயனென் றல்லவோ ஆவலுடன் இருந்தேன் என்று அவ்வம்மை புணர்வாறே நேரிற் களஞ்சென்றுகண்டு இஃது உண்மையேயாயின் இவன் பாலுண்டு வளர்த்தற்கு எதுவாயிருந்த என் அவயவத்தைச் சேதிப்பெனென்று வளர்கைக்கொண்டு யுத்த களம் சென்று ஆங்கு இறந்து கிடக்கும் பிணக்குவியல்களைப் புரட்டிப்புரட்டிப் பார்க்கின்றான். அவற்றுள் தன் அருமை மகன் உடல் துணிபட்டுக்கிடத்தலைக் கண்டு வருந்தினானில்லை. மகனைப்பெற்ற நாளினும் பெரிதும் மகிழ்ந்தான். என்னே! இவ்வம்மையின் துணிவு.

“நரம்பெழுந் துலரிய விரம்பா மென்றோள்
முளரி மருங்கின் முதியோள் சிறுவன்
படைபழிந்து மாறினன் என்று பலர்கூற
மண்டமர்க் குடைத்தனனானின் உண்டவென்
.....யறுத்திடுவன் யானெனச் சீரே இம்
கொண்டவா ளொடு படுபிணம் பெயராச்
செங்களர் துழவுவோள் சிதைந்து வேராகிய
படுமகன் கிடக்கை காணுஉ
சுன்ற ஞான்றினும் பெரிதுவந்தனளே.

[தொடரும்.]

பெண் கல்வி

(விபவஞ்) தைமீ 9உலில் (21—1—29) மதுரை ஸௌராஷ்டிர ஹைஸ்கூல் புதுக்கட்டிட ஹாலில் கூடிய ஸ்ரீமதிகள் கூட்டத்தில் ஸ்ரீமதி பார்வதி அம்மாள் (மிஸிஸ் R. S. சுப்பிரமணிய அம்மாள்) அவர்கள் செய்த சொசைட்டி ஸாராம்சம்.)

கற்பு என்னும் தன்மை உண்டாகப்பெற்ற பெண்ணை அடைவதற்கு ஒரு புருஷன் தான் அடையும் கல்ல பாக்கியம் என்ன உண்டு? நம்மிடமிருக்கும் கல்வியின் அளவிலேயேதான் “பெருந்தக்கயாவுள்” என்னும் சிறப்பு உட்கூடும் கிடைத்தது. வெறும் பிறப்பினால் மட்டும் எவருக்கும் மேன்மை கிடைக்காது. அதிலும் பெண்ணுக்கோ முற்றிலும் இல்லை. “கண்ணுடைபவர் கற்போர்” “எண்ணும் எழுத்தும் கண்ணென்ப” என்றும் வள்ளுவ நாயனார் கூறியுள்ளார்.

“தொட்டில் பழக்கம்” “இளமையித்கல்” என்னும் கண்ணிழைக்க குழவிப்பருவத்திலேயே நம் கல்விப்பைத் தொடங்கவேண்டும். மலர் நித்திரைக் களால் அசுத்தமாகாத காலத்தில் கல்வி பெற்றால்தான் ஊர்வழி நின்று சம்பள வும் பயன் அளித்துக்கொண்டிருக்கும்.

இளமையில் முதற் கல்வி நாம் நம் தாயாரிடமிருந்தே பெற்றெண்டிருக்கிறது. தாயே முதல் தெய்வமும் குருவுமாவாள். வருங்காலத்தில் எவ்விதமாகி, உலகத்தை நடத்தப்போதிய ஆற்றல் படைத்தவராகத் தம் குழந்தைகளைத்தஞ்சு வழிகளில் பயிற்சி செய்பக்கடிய திறமை வாய்ந்தவளாய் இருக்கவேண்டுமெனவா ஒருதாய்? ஆகவே கல்வி ஒரு பெண்ணுக்கு எவ்வளவு அவசியம் இருக்கக்.

தற்காலம் சிலர் எண்ணுவதுபோல், சில வருடங்கள் பள்ளிக்குப்போய், பரீட்சைகளைத்தேறி வெறும் பொருள் சம்பாதிக்க ஹெதுவாக்கும் ஒரு வருட யல்ல கல்வி. கல்வி என்பது நம் அறிவை விசாலப்படுத்தி, நம் உடம்பையை உணர்ந்து செலுத்துமாறு செய்து, நம் உரிமையையும் அடையும்படி செய்வதே. இன்னும் சிறியோர் பெரியோரிடம் அன்பு, பணிவு, இன் சொல்லுடன் பழகச் செய்யும். கல்வியின்றி இல்லோக நன்மையையோ மாலைக கசத்தையோ அடையமுடியாது. “குஞ்சியழகும்”, “மஞ்சளழகும்” எனவரும் இரக அழகு எல்லாம் அழகாருமோ? கல்வியழகே அழகு.

இப்பேர்ப்பட்ட கல்வியை இளமையில் பெற்றால்தான் ஒரு பெண் தன் கடமையைச் சரிவர நடத்தமுடியும். அவள் பொறுப்பு அதிகம் வாய்ந்தவள். விவாகமாகுமுன் புலத்தகம் படித்தல், கண்களும் போடல், பூ வைத்தல் இவைகளை மட்டும் தெரிந்திருந்தால் போதாது. சுகாதாரம், தேகசாஸ்திரம், சமையல், தையல், முதல் உதவி, பின்னை வளர்த்தல் முதலிய அத்யாவசியமானவைகளை யெல்லாம் கற்றுத் தெரிந்திருக்கவேண்டும்.

ஆனால் நாம் நம் பெண் குழந்தைகளுக்கு மேற்கூறிய இன்றியமையாத கல்வி யொன்றும் கொடுக்காமல், கேவலம் நகை உடுப்பு இவைகளில் மட்டும் ஆசையை உண்டாக்கி விவாகம் செய்து கொடுத்து விடுகிறோம்.

நம் சுதத்துக்கும், மேன்மைக்கும் ஏதுவாயிருக்கும்வரைதான் நாம் ஆடை ஆபரணத்தை அங்கீகரித்துக்கொள்ளலாம். நனை மேலுள்ள ஆசையினால் பலப்பலதான ஆபரணங்களைச்செய்து போட்டுச் சுமந்துகொண்டு தூங்கும் பொழுதும், ஸ்கானம் செய்யும்பொழுதும் கூட கழற்றிவைக்க மனமின்றி அவை கனினுச்சேரும் அழுக்கினால் தேகத்தில் தோல்வியாதி ஏற்பட்டு கடவுள் நமக்குக்கொடுத்த அருமையான உடலை விகாரப்படுத்திக்கொள்வது அவங்காரமாகும். உடுப்பு விஷயத்திலும் சுகாதார சுத்தம் கல்லியில்லாத குறைவினால் விலையுயர்ந்த ஆடைகளை அணிந்து இடுப்பில் கடி முதலிய வியாதிகளால் அவஸ்தைப்படுவதைக் காணலாம். அடுத்தாற்போல கல்வி யறிவுள்ள மாதர்கள் தம் ஆடைகளை எல்லாம் சொற்ப விலையிலேயே வாங்கிக்கொண்டு எவ்வளவு சுத்தமாகவும், சுகந்திற் கேதுவாகவும் வைத்துக்கொண்டிருக்கிறார்கள்!

ஆகார விஷயத்திலும் கல்வி வெகு முக்கியமானது. ஆகாரக் கோட்பாடு, உடல் நிலை, சீதோஷ்ணத்தி இவை யொன்றமே கவனியாது எத்தனைபேர் அள வின்றிச்சாப்பிட்டு, சதா வியாதியினால் அவதிப்படுகின்றனர். கொஞ்சம் கல்வி இருந்தால் இவர்கள் தங்கள் உடலை நோயின்றி வைத்துக்கொண்டு, கல்வியறிவின் மையால் முன் செலவுழித்த அதிகப்பொருளைக்கொண்டு, ஆகாரமின்றி நோய் வாய்ப்பட்டுக்கிடக்கும் அநேகம் ஏழைகளைக் காப்பாற்றலாம்.

எஸ். எஸ். எல். லி. மெட்ரிசுலேஷன் படித்தவரே சாதாரண உலக ஞானப்படிப்பு பெற்றவராகக் கொள்ளப்படுகின்றனர். அதைப்படித்து முடிக்க ஒரு பெண்ணுக்குக் குறைந்தது 15 வயதாய் விடும். பெண்ணுக்கு உலகத்தை நடத்தவேண்டிய பிராஜைகளை உண்டாக்கி பரிற்றுவிக்க வேண்டிய பொறுப்பு ஏற்பட்டிருக்கிறது. அதோடு “மூவவந்தில்தான் தன்னறிவு பெறுகிறாள் பெண்” என்ற நம் முது மொழிக்கிணங்க அவளுக்குப் பதினைந்து வயதாகும் வரையாவது கட்டாயம் கல்வி போதித்தபிறகு அவளைக் குடும்ப பாரம் நடத்தும்படி விடவேண்டும்.

தென்னிந்தியா பிராங்கனர்களிலும், ஸௌராஷ்டிர பிராம்மணர்களிலுமே பெண்களைச் சிறு பிராயத்தில் விவாகம் செய்துகொடுக்கும் வழக்கமிருப்பதாகத் தெரிகிறது. தன்னறிவு வராத சிறு பெண் சுகாதார விதிகளை அறியாமல் தன் தேகத்தை ஞாப்படி செளக்கியமாய் வைத்துக்கொள்ளமுடியும்? ஆகாராதி விதிகளை அறியாதவளும், அவைகளைத் தயாரிக்கத் தெரியாதவளுமாகிய சிறு பெண் தன்னையும் தன் கணவனையும் எப்படி பேரவிக்முடியும்? பணக்கார வீட்டுப் பெண்மணிகளுக்குத் தாமே ஆகாராதினைத் தயாரிக்கவேண்டிய அவசியம் இல்லை யெனினும், இன்னகாலத்தில் இன்ன ஆகாரம் இன்ன அளவு உட்கொள்ள வேண்டியது என்ற விஷயமாகவது அவசியமல்லவா?

தேச வளர்ச்சி, சரிபலம், அறிவு விசாலம் இவைகளை அடைந்திராத சிறு பெண் தன்னிடத்திலிருந்து உலகத்திற்கு அழகும், அறிவும், உபயோககரமாம் தன்மையும் பெற்ற குழந்தையை எப்படிப் பெற்று வளர்ப்பாள்?

ஆகையால் பெண்ணுக்கு ஏற்பட்டிருக்கும் மிகுந்த பொறுப்பைப் பெற்றோர் உணர்ந்து, அவளுக்குப் குறைந்தபடியும் 15 வயதாகும் வரையாவது கட்டாயமாக இலக்கியம், கணக்கு, சமாதாரம், ஆகாராதி குணபேதம், சமையல், தையல், முதல் உதவி (First Aid), குழந்தை வளர்த்தல் முதலியவை போதிக்கவேண்டும். அதற்குப்பிறகுதான் அவளுக்குக் குடும்ப பாரம் ஏற்படவேண்டும். பள்ளிக் கூடம் கிட்டாதும் படிப்பும் முடிந்துவிட்டதாகச் சிலர் தப்பிதமாக நினைக்கின்றனர். அவ்விதமின்றி ஸ்திரீகள் எல்லோரும் அத்துடன் கட்டாயப்படிப்பு முடிந்த அந்நபின் சுயமாகக் கல்வி விருத்திசெய்து கொள்ளவேண்டுமென்று உணர்ந்துகொள்ளவேண்டும்.

பெண்டிர் யாவரும் தம் புருஷர்கள் சம்பாதித்துக்கொண்டுவரும் பணத்தில் வேண்டிய மட்டிலும் உணவு, உடை, ஜீவன வசதிகளுக்குச் செலவழிக்கச் செய்து, ஆத்மபரணமாகிய கல்வி அபிவிருத்திசெய்துகொள்ளுவதில் ஒரு பெரும் பகுதியை உபயோகிக்கும்படி செய்யவேண்டும். கல்வி வயிற்றுப்பிழைப்புக்கல்ல வென்பதை உணர்ந்து “சற்றது கைம்மன் அளவு கல்லாதது உலகனவு” என்று சொல்லி இன்னும் புஸ்தகமும் கையுமாய் விளங்கிக்கொண்டிருக்கும் ஸாஸ்வதி தேவியின் கடாக்ஷத்தை நாமல்லோரும் பெற முயற்சி செய்ய வேண்டும்.

பத்திரிகை விமரிசனம்

பாரதீ:—இப்பெயர் கொண்ட தேசியத் தமிழ் மாலிகையின் முதல் நான்கு பகுதிகளும் கிடைக்கப்பெற்றுப் பெரு மகிழ்வுற்றோம். தேசியப் புத்தாணர்ச்சியை இன்னிசைச் செந்தமிழில் பாடிய காலஞ்சென்ற ஸுப்ரஹ்மணிய பாாதியாரின் ஆர்வமொன்றை முற்றிலும் நிறைவேற்றித் தேசமெங்கும் விடுதலையை பெய்துவிக்கும் வகையில் இப்பத்திரிகை நடைபெறுகின்றது. உள்ளத்தில் உண்மையென வுணர்ந்தவற்றை நிர்ப்பயமாய் எடுத்துரைக்கும் இத்தகைய பத்திரிகை தேசத்திற்கே பொதுவாயும் நம் தமிழ்நாட்டுக்கு விசேஷமாயும், அவசியம். விடுதலையென்பது பிறர் கொடுத்து நாம் வாங்கும் பொருளல்ல. ‘விடுபெற நில’ என்ற ஒளவைப் பிராட்டியின் வாக்கிற்கிணங்க, நம் சுயவாழ்விலும், குடும்ப வாழ்க்கையிலும், ஜனஸ்முதாய வாழ்க்கையிலும் ஒழுங்குவதை விட்டு, நாம் எவ்வாறு நற்கதிபெறுவோம்? திண்டாமை, பால்வளவாகம், விதவைகளின் துயரம் முதலிய தீமைகளை ஜனஸ்முதாயத்தினின்றி அகற்ற வேண்டிய ஆவசியத்தை “முடவழக்கங்கள்” என்ற தலைப்பில் ஸ்ரீமான் முன்கால பட்டாபி ராமையர் எழுதியிருப்பது தமிழ்நாட்டு மேற்காதியார் யாவராலும் படித்துச் சிந்திக்கத்தக்கது. தமிழ்ச் சுவீகரத்தைப்பற்றி பண்டிதை அசலாம்பிரையம்மான் பண்டிதை பத்மாஸனியம்மான் போன்ற பெண்மணிகளும், ஸ்ரீமான் ஸோமசுந்தரபாரதியார் முதலிய தமிழ் வித்வான்களும் அழகாய் எழுதிவரும் இப்பத்திரிகை, மதுரை ஜில்லா உத்தமாளையத்தில் பிரசுரிக்கப்பெற்று வருவதைப்பற்றி இதன் பத்ராசிரியர் திரு. ரா. நாராயணஸ்வாமிக்குப் பொருமைகூறுகிறோம். படத்துடன் பிரசுரிக்கப்படும் 80 பக்கம்கொண்ட இப்பத்திரிகைக்கு வருஷச்சந்தா ரூ. 2. அநிகமல்ல.

மாதர் நிலா

கண்ணிகள்

1. பூங்குதிர்ப் பரப்புங்குளிர்	வெண்ணிலாவே	இந்தப்
பூவுலகெலாம் விளக்கும்	வெண்ணிலாவே	என்
தீங்கநியாத்தோழமைகொள்	வெண்ணிலாவே	ஒரு
சின்னமொழிகேட்டருள்வாய்	வெண்ணிலாவே.	
2. பேதையர்களடிமையென்று	வெண்ணிலாவே	என்னும்
பித்தர்மனம் வெட்கமுற	வெண்ணிலாவே	மட
மாதருயர்வுற்றாரிப்போ	வெண்ணிலாவே	இந்து
மாதர் துயர் விட்டாரினி	வெண்ணிலாவே.	
3. சுற்பெணுங் சுற்கோட்டையினீ	வெண்ணிலாவே	சுற்றிக்
கல்விபயழ் தேக்கவைத்தார்	வெண்ணிலாவே	தம்
நற்குணநன்மாளிகையில்	வெண்ணிலாவே	எழில்
நங்கையருறைகின்றனர்	வெண்ணிலாவே.	
4. சத்தியந்தைய பொறுமை	வெண்ணிலாவே	பெண்டள்
தம்முடன்பிறப்பறிவாய்	வெண்ணிலாவே	பதி
பத்தியவர் பூஷணங்காண்	வெண்ணிலாவே	இனிப்
பாவையர்க்கிழுக்கு முண்டோ	வெண்ணிலாவே.	
5. மாதர் முகம் போலிலங்கும்	வெண்ணிலாவே	இந்து
மாதர் என்றும் வாழியென்போம்	வெண்ணிலாவே	அதி
பீதள கிரணந்தவழ்	வெண்ணிலாவே	சுற்புத்
தெரிவையர்கள் வாழியென்போம்	வெண்ணிலாவே.	

TELUGU

అ లో చ న లు

ఇప్పటి కనేక సంవత్సరములనుండి చిత్ర పిచిత్రములగు బంధనలలో కట్టుబడిన మన స్త్రీలకు స్వాతంత్ర్యము, స్వేచ్ఛయు కొంత నేర్పడుచున్నవి. ప్రస్తుత సరిస్థితులనుజూడ మన సోదరీమణులు స్వాతంత్ర్యము దినదినాభి వృద్ధి చెందునేగాని, తిరిగి బంధనలేర్పడున నెడి సూచనలగుచున్నవి. పాశ్చాత్య దేశములందలి పురుషుల కన్నను మన సోదరులు మనకంటెయు తోడ్పడుట మన కమిత్ర శ్రేయస్కరమను మాటయందలి శయోక్తిలేదు. ఇట్టి తరుణమున మనము గ్రహింపజూపు నూతన స్వేచ్ఛ, బంధవిముక్తి తగుమార్గములనే యేవిధముల మనయోగించిన బాగుండును? ఎట్టి సంస్కరణములు, ఎట్టి సమశ్యలనుగురించి మనము విచారించవలెననెడి యాలోచనలు నాకుకొన్నిగల్గెను. ఈ యాలోచనల మంచిచెడ్డ లనేసృష్టముగ జెప్పజాలను. కాని యీ వివిధ సమశ్యలనుగురించి కొంత విచారించెదము. దీని జదువుచున సోదరీమణులుగూడ నీ విషయములగురించి యోచించుటమంచిదని తలంచి వ్రాయుచున్నాను.

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కొన్ని దినములక్రిందట నొక సచిత్ర యాంగ్ల పత్రికలో చక్కని మోటారు కారు పతమును దానిలో కూర్చున్న యధికారియు చిత్రపటమైన, అందలి యధికారిని వ్రేలుపెట్టిచూపించుచు, నొకడు తన స్నేహితునితో “చక్కని కారునకు ప్రథమ కళంకమడిగో” యనెను. చాలపర్యాయములు మిగుల విలువైన వస్తువుల ధరించి చేతి గడియారము మొదలగు నవీన యలంకారముల జెట్టుకొనిన కొంతమంది సోదరుల నేజూచితిని. వీరిని పోయినటుకరించినచో లోకజ్ఞాన సూక్ష్మతైనట్లు, కనుగొంటిని. సారాయి దుకాణముల యధికారులు, బహుస్వల్పకాలముననే ధనమార్జించుటవలన పెటసే కేసలము, ధనము ఖర్చుజేసినంతనే దొరకు నవీన “నాగరిక” నేషములధరించి, కారులు మొదలైనవానిలో దిరుగుచుండురు. గొప్పభూస్వాముల బిడ్డలు, చదువు సంధ్యలులేకున్నను, నవీన నీటుగోటు

లందరి తేరియుందురు. పెన్నిధినిగనినట్టి వేదలిటుకంటివారిని జూచియేగాబోలు పైయాంగ్ల పత్రికయందలి బొమ్మవ్రాయబడెను. వేషమునకు తగిన భాష, భావము నాగరికతయులేని జీవనము పునాదినరిగాలేని భవనమువంటిది. స్వాతంత్ర్యమునకై యాందోళన సలిపెడిమనము తగినపునాదిని, నిజనాగరికతను నిర్మించు కొనవలెను; లేనిచో గాలికొట్టునిపోవు సమస్త విషయములును మనకు లేనిపోని వ్యాకులమును దెచ్చును. చుక్కానిలేని పడవరీతి మనమేనిర్జన తీరములకు గొట్టుకొనిపోవుదుమో యెవరూహించగలరు? ప్రస్తుత బంధనములు వీడినను నవీనబంధనములను మనమే గల్పించుకొనవచ్చునుగదా!

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మన మనేకులము చిన్నతనమున చిలుకలను పంజరములో బెంచియుండవచ్చును. క్రొత్తగా పట్టిన దినములలోనది చాలా యాందోళనజేయుటయేగాక నేమాత్రము తలుపు తెరచియున్నను ఎగిరి పారిపోవజూచును. కొన్ని నెలలైనపిదప—అనగా, మనయర్థములేనిమాటలలో, మచ్చికయైనపిదప—చిలుకను పంజరము బైటకువదలినను యెగురదు. బయటగదిలో నెగురవైచినను తిరిగి, ఏమీ తోచక, పిచ్చిదానివలె పంజరములోనికేగి కూర్చుండును. విచారింపగా దీనిని నిజమైనమచ్చికయనవచ్చునా? దానికి మనుష్య సంఘముపై నపారప్రేమజనించెనా? లేక బంధనలకలవడుటచే స్వాతంత్ర్యమునునడే మరచెనా? ప్రథమమున స్వేచ్ఛకుజూపిన తీవ్ర ప్రయత్నములు నూపుమాసినవా? మన సోదరీమణులయుదెందరీ చిలుకలనంటి వారోయోచించితిరా? “నాకు మాపిల్ల వివాహమప్పుడే జేయ నెంతమాత్రమిష్టము” లేదుకాని, నలుగురేమందులో” యనెడివారును; బాలురకు వారిమాతృభాషయందే విద్య, పెద్దచదువులుగూడ నేర్పనచ్చుననెడి చట్టమిప్పటికీకొన్ని సంవత్సరములబట్టి యుండగా, “మాపిల్లకు ఇంగ్లీషు అక్షరములు నేర్పించుడని” యుపాధ్యాయులను అక్షరాభ్యాస సమయముననే తొందరపెట్టువారును, “అయ్యో, ఆడవాల్లేమిటి, ఆటలాడటమేమిటి” “ఎందుకు మా అమ్మాయికి పెద్దచదువు, ఉద్యోగముచెయ్యబోతుందా?” యనుతల్లులును పై చిలుకలకు దగ్గరచుట్టములేనా?

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మన సోదరులు, ముసలితాతలు, అమ్మమ్మలు, వీరందరికన్న బలత్కారముగ బంధించు “సంఘము”ను గురించి యోచించిన నాకొక్కొక్కపుడమితాగ్రహ

ము, విసుగుదలయు జనించును. మన యిష్టమువచ్చినట్లెల్ల నునము చెయ్య గూడదు? ఇదిమంచి, యిదిచెడ్డయని తీర్మానించుటకు వీరందరేమాత్రము నిష్కలంకులై యున్నారు? ఇంతేకాక వీరికి మంచిచెడ్డలైనవి నాకుకూడ మంచి చెడ్డలెట్లు గును? ఈశ్వరసృష్టిలోనన్ని పుష్పములూ కేవిధముగానున్నవా? మల్లెతీగకు జేయు కట్టు దిట్టములు రోజామొక్కకు జేయదగునా? ఎవరికెవరికేది మంచిదో వారేకను గొనినవేమి? తరుగుబాటు, యుద్ధేకమును కలుగుట, సాధారణ యాలోచన సూన్య మగు జీవితముకన్న మంచిదికాదా?

ఆడపిల్లలకు, మొగవారికిని చిన్నప్పటినుండియు లేనిపోని భేదములు, మన మేలకల్పించవలెను? బాలురకు లాగుచొక్కాలేల, బాలికలకు పరికిణీలేల? బాలుర యారోగ్యమునకు తలవేంట్రుకలు కత్తిరించుట మంచిదైనచో, దినదినము చేరెడు నూనెపూసి తలదడుపుటకు వీలుగాని పొడవైనజడ లాడపిల్లలకెందుకు? మన బాలురు, బాలికలను సాయంత్రమాడుకొనునపుడు, చీకటి పడగానే, “అమ్మాయి యేమిటిది చీకటివకగానే యింటికిరావక్కరలేదా? మొగవాళ్లమాదిరి నీకుకూడ యాలలేమిట” అనిగట్టించుటల? యుక్తవయస్సువచ్చినపుడు సృష్టి తీరుననుసరించి యే బాలబాలికల కన్యోన్యభేదములేర్పడును. ఆసందర్భమున వాకొక నొకరు సరిగా గ్రహింపగలుగుటకు సహాయమొనర్పవలసినదే పిద్దలపనిగాని, చిన్నప్పటి నుండియు నాలోచింపక జేయుచుండు, ఆడుమాటలవలన స్త్రీ పురుషుల యన్యోన్యమైతికి, యొకరినొకరు నిజముగా గ్రహించుటకును యాటంకముల మన పెద్దలేల నిర్బంధవలెను? నేనేల బైసికిలునక్కరాదు? మాచెల్లెలుకు, మాతమ్ముడు మొదలగువారితో పరుగెత్తి యాడుకొనవలెనవియున్నది, నాకుపెద్ద చదువుచదువ వలెననియున్నది, ఏల మమ్ములను నిర్బంధించవలెను? మా అన్నయ్య స్కూలుకై నలులో తప్పినప్పటినుండియు మానాన్నగారు వానిని, “గ్రేరామ మోటారుస్కూలు”కు పొమ్మనుచున్నారు. వానికిది యిట్టములేదు. నాకుమోటారు నడిపించడమంటే ఆశ. నేనేలపోకూడదూ? మాపినతల్లికూతురు కమలకెనిమిగిండ్లు. మొన్న మా యింట పెండ్లికి మేళందరము బొట్టు, కాటుక బెట్టుకొని, మంచిబట్టలుకట్టు కొనుచుంటిమి. అప్పుడు కమల తన తల్లినిచేరి “అమ్మా, నాకుకూడా చక్కగాకుంకుమ బొట్టుపెట్టవే” అన్నది. అందుకామెతల్లి నీకు బెట్టుటకు నాచేతులు విరిగిపోయెన” ని కంటితడి బెట్టుకొనెను. పసిపిల్లగావున పట్టుబట్టి యేడ్చెను. కాని, తల్లి బొట్టు

పెట్టనేలేదు. జరిగిన వేసవిలోమాకమల భర్తచనిపోయెను. కమలకు తిరిగియేల పెండ్లిచేయరాదో?

* * * ఈదినములలో నాగరికత యనగా మనకు విచిత్రయుద్దేశ్యములున్నట్లు నాకుచుచున్నది. నాగరికతగలస్త్రీ తన భర్తతోగాక యన్య పురుషునితో మోటారుకారునందు సినీమాకు పోవలెను. పురుషులు చరిత్రపుషుల భార్యలతోనే పెన్నీను నాడవలెను. పాశ్చాత్యులలో ననేకులు వారమునొకారు దినములు కష్ట పడి పనిచేసి, శనివారమురాత్రి సినీమాకుగాని, సముద్రతీరమునకుగాని, విశ్రాంతికి పోదురు. మనలో ననేకులు భనవంతులు, పనిపాటలుజేయకున్నను, దేహపరిశ్రమ యనకట్టిదో తేలియకున్నను, మోటారుకారులందు సినీమాకుపోయిననే నాగరికతజెందిన వారనుకొందుము. వీరు పడెడి కష్టముకు, వీరొసరించు తీవ్రకృషికి విశ్రాంతియు, వేసవికాలమున చల్లనికొండ ప్రదేశములకేగుటయు నావశ్యకమా? కాకున్నను, నీకు నాగరికతయున్నచో నీలగిరులకుపోయియే తీరవలెను ప్రస్తుత దినములలో హిందువులు క్రైస్తవ మతమువలంబించుట మానివేయుచున్నారు కాని క్రొద్దివంపత్సరములకు పూర్వము క్రైస్తవమగుటకు బాప్తిస్మముకన్న దొరల నలె మధుమాంసముల భుజించుట యావశ్యకము. నాగరికత చిహ్నముగా భావించ బడెడిది. ఈకారణమువలననే భరింపరాని వేసవియెండయందుకూడ సర్దిమోటులు, మొదలగునవి తగలించుకొనెదము. ఆలస్యముగ తెల్లవారెడి యాంగ్లదేశమున పదిగంటలకు కచ్చేరీలు, విద్యాభివనములును దెరుచెడరు. అటులనే మనమును మిట్టమధ్యాహ్నపు వేసవిలో మాడుచునైన కచ్చేరీలకేగియు, బాలబాలికల పాఠశాలకు దోలియు మన నాగరికతను లోకమునకు బాటుచున్నాము. దేశాభిమానులు, పెద్దవారునగు మనవారు బియ్యే, మొదలగు చదువులచే మన బాలుర కంతగా లాభములేదనియు, మనదేశపు టావశ్యకలను గ్రహించి తగిన చదువు చదువవలెననియు బాటుచుండగా, స్త్రీల పత్రికలందు స్త్రీల పతములువేసి “ఈమె బియ్యే బియ్యే”యని ప్రచురించు కొనెదమే, యిదియు నాగరికతయేగాజోలు!

* * * స్త్రీల విద్యచుగురించి విచారించినకూడ యనేక చిత్రవిషయములు గోచరమగును. స్త్రీలు, పురుషులవలెననే బి.ఏ., బి.యల్., మొదలైనవి చదువ వలెనా? స్త్రీలు న్యాయవాదులు, కాలేజీలయందుసన్యాసకులు, వైద్యులు మొద

లగు కార్యములేగాక మేజస్టీగ్రీటు-పోలీసు యుద్ధోగములు మొదలైన వానిని పురుషులవలననే చేయవలెనా? లేక స్త్రీల ప్రత్యేక కౌశలములు, విధుల ననుసరించి వేరువిధములగు విద్యలభ్యసించవలెనా? మానవ సంఘమున మున్నుండు స్త్రీ యెట్టి ప్రత్యేక కార్యముల నిర్వహించవలెను?

సవినశాస్త్ర పరిశోధనలవలన ఇంతవరకును మనుష్యులచే చేయబడెడియ నేక కార్యములు యంత్రసహాయమున జేయబడుచున్నవి. సాధారణముగ స్త్రీ గృహమునకు అధి దేవతవంటిదనియు ఆమె కేవలము దై వాంశమగు “శక్తి” యనతారమే యనియు మనకుముందు తలంపులుండెడివి. కాని యీ దినములలో వంటలుజేయుట కును, ఇండ్ల నూడ్చుటకును, పశువులపాలు పితుకుటకును పాశ్చాత్య దేశములందు యంత్రములుగలవు. కొన్నితావులందు తల్లులు తమతమ పనులకై పోగా వారి పని పిల్లలపెంచి, ఆడించు గృహములకూడ నిర్మించబడినవి. ఈమార్పులుజూడగా మున్నుండు గృహముననుదేయుండదా? స్త్రీ పురుషు లేనమయమునకుతగినట్లప్పుడు జే హాటులలోనో భుజించుట, నిద్రించుటయు నేర్పడునా? అటులైన గృహము, గృహాధికారము యనునవే లేకపోవునేమో! వీనినన్నిటిని విచారించి స్త్రీలకు తగు చదువు నిచ్చుటమంచిదికాదా? ప్రస్తుతకాలమున ప్రబలియుండు చదువునలన మన సోదరులకు కేవలమే యాఫీసులోనో గుమాస్తాజీనిగాని, బ్రతుక లేక బడిపంతులను యుద్ధోగములోగాని, చేరుటతప్ప వేరు మార్గములేమియు నగుపడుటలేదు. ఈ చదువులచే మనవారికి వాక్పాత్యుర్య మేమైన యబ్బిన యబ్బియుండనచ్చునేగాని, నిజ కార్య కౌశలములుమాత్ర మగుపించదు. నిన్నగాక మొన్ననే మేల్కొంచిన జపానునుజూడుదు! పాశ్చాత్యదేశము లనేకములలో సరిసమానముగ నిలుచునంతటి ఖ్యాతిని, చేతిపనులమూలమున సంపాదించినది. ఇటువంటి విద్యలే మన పురుషులకు కూడ యత్యావశ్యకమని తలంచు నీదినములలో మన స్త్రీలేమి చేయుచున్నారో యిండుక యోచించితిరా? పురుషు లేయేవిద్యలక్కర మాలినవని వదలినారో వానినే గొప్పగ చదువుచున్నారు. స్త్రీలకెట్టి విద్యలావశ్యకము? అనగావారు తమ భవిష్యదీనముదెట్టి కృత్యముల నొనరింపవలెను? అందులకెట్టి జ్ఞానమవసరము? ఆజ్ఞానమొకచదువులందున్నదా? లేకున్న నీచదువులవలని ప్రయోజనమేమి? సంఘ సంస్కర్తలు,నవీనాదర్శములుగల తల్లితండ్రులును తమ యాడువారిని పెద్దచదువులు అనగా బి.యే. మొదలైనవి, చదివించగనే చాలాఘనులమని తలంచెదరు. కాని

సాధారణముగానిట్టి సంఘసంస్కర్తలు” నరకట్నముల నిశేధించినను, తమ బాలికలకు ధనవంతులగు భర్తలు దొరకుటకుగా నీచదువుల నామోదించుచున్నారు. ఇదియే నిజకారణమని వారికి తెలియకపోవచ్చును. కాని యనేకసందర్భములలోనీ కారణమే ముఖ్యముగా వారిమనముల వారికి దెలియకయే దాగియుండునని నాతలంపు. మనబాలికల జవివించినచో, వివాహసంతరము వారి చదువుల వినియోగింప వీలగునట్టి యవకాశములవారికి గలిగింపనిచో నీచదువునకు పెట్టినఖర్చు ప్రయోజనములేకపోవును. జీవిత విధానములకలువడినట్లు తమ విద్యను వినియోగింప నరక, కేవలము నాగరికతయని తలంచి, ధనవ్యయమున కలవడు జీవన విధానముల దెచ్చిపెట్టుకొనిన స్త్రీలనుజూచి కొందరు పురుషులు “చదువుకొనినభార్యనుకట్టు కొనుటంతలుద్ది తక్కువలేదని” యనుట కవకాశములకలిగింపుచున్నాము. గృహకృత్యములందలి విముఖత్యమును, సంభోగేచ్ఛయేగాని సంసార బాధ్యత యక్కర లేదను తత్వమునున పిల్లల దాదుల, కన్నగించి యిచ్చవచ్చినట్లు తిరుగనభిలషించుటయు, భర్తభరింపలేకున్నను మిగుల ఖరీదైన యుడుపులే ధరించుటయు, మోటారు కారు నందే తమ స్నేహితులయిండ్లకు పోవలెన నెడియాదర్శమును, ఆంగ్లభాషా జ్ఞానములేని తమ తలిదండ్రులను తమవారని తమవలెనే చదువుకొనిన స్నేహితులతో జెప్పుకొనుటకు సిగ్గుపడుచుండు “నాగరిక స్త్రీల”నుగాంచుచున్నాము. వీనినన్నింటినిగురించి విచారించగా మనమీ కాలమున స్త్రీల కొసంగెడివిద్యయనునది విద్యయైయుండు నాయని నాకు సంశయముగలుగుచున్నది. మీ యుద్దేశ్యములనుకూడ తెలిపెదరా?

వివిధ విషయములు

అమెరికాయందు కొన్ని నెలలు పుర్యటనమొనర్చి హిందూదేశపు సమశ్యలను, అందును ముఖ్యముగ మిన్. మేయోగారు వ్రాసిన పుస్తకమునందలి యనృతాభిప్రాయములను నిర్మూలనముచేయుటకును,హిందూదేశపు రాజ్యాంగ, సాంఘిక మత విషయములను, యాదేశమునకు దెలిపి, హిందూదేశమును గురించి సరియైన యుద్దేశ్యములేర్పడునట్లు శ్రీమతి సరోజినీదేవిగారు తీవ్రకృషినొనర్చి ప్రస్తుతము బర్లిన్ నగరమునుజేరియున్నారు. వీరి యుపన్యాసముల వినినవారు అమెరికా వారు చాలనుంది, యామె తమదేశమునకువచ్చినది తమ యదృష్టమని వాక్రుచ్చిరి. శ్రీ సరోజినీదేవిగారు యూరపునందుకూడ మన దేశ సమశ్యలను, అందు

ను స్త్రీల సమశ్యలను చర్చించెదరు. నిజవాగరికతగల యిట్టి హిందూ నారీమణులు మనకెందరో యావశ్యకము. ఆకొరతను దీర్చు మన „స్త్రీధర్మ” చదునరులు కొందరు పూనుకొనుట యుచితము.

* * *
శ్రీమతి ధక్తి అధికారి హిందూ యూనివర్సిటీ బి. ఏ. పరీక్షయందు ప్రథమ తరగతిలో గలుపొందిరి. ప్రాథమిక అధికారిగార నలుగురు కుమార్తెలును తమతమ విద్యావిషయముల మిగుల కౌశలమును జూపిరి.

* * *
బర్లిన్ సగరమున రాబోవు గొప్ప సమావేశమునకు బాల్యవివాహ నిర్మూలన సంఘపు కార్యదర్శినిగారను శ్రీమతి ధన్వంతరి రామరావుగారును, శ్రీమతి డారతి జనరాజదాసగారును, శ్రీమతి కమలా చట్టోపాధ్యాయిగారును మన దేశ పక్షమున పంపబడిరి. వీరు ఐరోపాఖండమునగల మన దేశ స్త్రీలను మరికొందరిని సమకూర్చి మన దేశమునకీయబడిన పదియిది ప్రతినిధులుగ చేరెదరు.

Women's Indian Association

OBJECTS

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

MEMBERSHIP

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

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

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 23 Centres and over 4,000 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.

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Many
thanks for
the contribution
of India home
of Sunday book
Love
C. C. Catt.

A MESSAGE!

Dear Friends,

To all who contributed to my seventieth birthday celebration, January 9, 1929, I present my most cordial greetings. No one ever had quite so unique and precious a birthday as I. Unhappily, I was taken ill the following day and not a word of thanks have I been able to express to any one of my dear friends for messages or presents received; for recipes for good things to eat sent in the form of an international cook-book from numerous countries; for the memorial book of letters from many, many friends; for the many packages of dear flower seeds which make me watch for the coming spring with enthusiasm, and for the hemlock tree now growing in my garden, the gift of the International Alliance. I am certain to have an International garden and table for which, dear friends, many thanks, thanks, thanks.

Dear friends, one and all. I love you dearly because we worked together for a great cause to which we gave our common loyalty. Pray overlook my delay in acknowledging your many kindnesses and forgive my tardy expression of gratitude.

Very cordially yours,
CARRIE CHAPMAN CATT.

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Notes and Comments.

Indian Labour Commission.

We wrote in June issue that we were disappointed that no Indian woman was chosen to be on this delegation. We have received the following letter from Mrs. Rustomji Feridoonji, the Honorary Secretary of the All-India Women's Education Fund, who suggests the best way of getting the women's evidence and practical help to the Commission. She writes:—

“In the Notes and Comments in the *Stri Dharma* of June on the Labour Commission you comment on the absence of an Indian woman member. All of us feel this. The All-India Women's Conference has sent in a representation last April, and after the names were out, and not seeing the name of any woman connected with Indian Labour, I corresponded with our Chairwoman and Organising Secretary, and at their request Mrs. Miles Irving and I went and saw the Hon'ble Member in charge of Industries and Labour. We have reason to believe that Annusya Behu whose name would have carried conviction everywhere found herself unable to entertain the idea of serving on a Commission.

“The best way of remedying the fact that there is no Indian woman on the Commission seems to be to get sympathetic Indian ladies to undertake to go thoroughly into the case of women labourers in every centre of industry and then give evidence. The questionnaire will be out soon, and on writing to the Secretary of the Commission he will forward it to you. It will be a great thing if through your many branches you can get into touch with women who have been working among labourers and get some of those who have studied their conditions in their districts to give evidence, as only really sound evidence based on facts can carry weight. We have suggested that the lady who gives evidence should be asked to accompany the Commission when they are visiting the works and factories, so that she may help in showing real conditions with which her evidence dealt. The principal centres are Calcutta, Bombay, Ahmedabad, Sholapur, Nagpur, coal mines near Asansol and Dhanbad, Assam tea gardens, the Dooars gardens, Amritsar, coffee plantations in the Nilgiris and Coorg.

"The All-India Women's Conference is working too, and if we co-operate and co-ordinate our efforts, we may be able to do something to improve the lot of women and children working in industries."

A Woman Vice-President.

Mrs. Dange, the wife of the Bombay Labour leader, has succeeded Mr. Hutchinson, who has been arrested and is before the Meerat trial, as Vice-President of the Girni Kamgar Union. We are sure a woman in that position will help the needs of the "Kamgaris" of the mills. She will be able to go into the various maternity and child welfare benefits necessary, the housing problems and arranging for facilities for recreation and education necessary for the workers in mills. We wish her all success.

Prabuddha Stri.

We heartily welcome this new magazine *Prabuddha Stri* ("The Awakened Woman") voicing the demands of the women of Ceylon for their freedom. This magazine for women is in English, Sinhalese and Tamil and includes news of women's movements throughout the world.

First issue (English section) includes:—Short history of the Women's Franchise Union; "Ourselves and others" by the Editor; "How we are governed—I. The Legislative Council" by Mrs. A. C. G. Wijeyekoon.

The first of a series of articles on Infant Management, Hygiene, etc., by Dr. Mrs. Mary H. Ratnam.

The Union has also a question-bureau to solve the difficulties regarding the care of the home, the health of the child, education and careers for the girls and boys or any other problem that requires help.

"*Prabuddha Stri*," quarterly, 50 cents a copy, Rs. 2/25 a year, including postage.

Miss Shamkumari Nehru congratulated by Chief Justice.

Miss Shamkumari Nehru recently completed her apprenticeship under Sir Tej Bahadur Sapru. She has now commenced practice as an advocate in the High Court of Allahabad and is the first and only woman-lawyer in Northern India. She argued her first case in a murder appeal before the Chief Justice and succeeded in securing acquittal for her clients. The Chief Justice complimented Miss Nehru on her very able defence of the two men charged with murder which had convinced their Lordships of her arguments. We also

should like to congratulate our very able woman advocate on her first appearance.

Married Students and Universities.

The Punjab University has invited the opinion of the high schools in the Punjab as to the desirability of excluding married students under the age of 18 from the Matriculation and the S.S.L.C. Examinations. We are glad to note that this University is giving thought to this question of early marriage. If all the Universities in India could make some such rule how quickly the marriage age would be raised for both boys and girls! This question is so vital and there are so many ways of doing away with this evil. Yet we find India still bound by orthodoxy and tradition and very few comparatively have the courage to break away from this age-long practice.

Dedication of Girls to Temples.

We are pleased to find that this question of dedication of girls to temples is being discussed in the Bombay Council. The Home Member has said that this question is being carefully considered and the necessary changes in the Penal Code were under consideration. We hope this matter will be passed during this session and will have the support of each and every member in saving the girls from a life of degradation.

Reviews.

A Woman of India, being the life of Saroj Nalini, founder of the Women's Institute movement in India, by G. S. Dutt, I.C.S., with a foreword by Rabindranath Tagore.—We welcome this little booklet published by the Hogarth Press (priced Rs. 2) as it gives the life and work of Saroj Nalini which will inspire those women who are working for the freedom of women in India. This is a biography of a remarkable woman, remarkable because she achieved such wonderful organisation so early in the history of the women's movement. Her name is well-known throughout Northern India and with the help of this little biography it will be a source of inspiration to many a social worker throughout the land. Saroj Nalini had the burning desire to uplift the women of her country as also the patriotic feeling necessary to remain deeply attached to her Indian customs and religion.

Rabindranath Tagore in his Foreword says:—

"Ordinarily, when we look for the typical Bengali woman, we think of one whose activities are confined within the four walls of her home. It is by no means rare for a life enclosed within the limits of

a home and protected by a thousand safeguards to attain a certain narrow ideal of its own. Its scope is small, its demands are few, and its tests are comparatively less hard.

"Saroj Nalini lived most of her life in the midst of the crowd outside her home. Her life was not bounded by her kindred. She had often to perform the duties of a hostess towards people not her own. Her life's work was not confined to the family circle only; her home sphere comprised many and varied elements. There were relatives and friends, fellow-countrymen and foreigners, acquaintances and strangers. Her relations with this large home-circle were rendered gracious through her sweetness, and beneficent through her unselfishness. It is amidst such surroundings that a woman's life is put to its real test and finds its true expression. In her own life the home was not sacrificed to society, nor society to the home. In a perfect balance between the two lies the crowning glory of her career.

"In the present age our ideal is no longer that of the woman who is only a housewife and nothing more, but the woman who works for the weal of home and community alike. It is no longer the woman whose life is cast in the time-worn mould of provincial custom and tradition that is most needed, but she in whom the streams of intellect and emotion emanating from this vast universe are not hindered from mingling in a deep and beautiful harmony. It is this ideal which we find realised in Saroj Nalini's life."

Voice of Youth, official organ of the League of Youth, is edited by Shrimati Rukmini Lakshmipathi, the well-known social worker in Madras. The first number is mainly devoted to messages of congratulations to the magazine from various well-known people in India. We wish the journal a career of much usefulness.

The Nilgiri Ladies' Club.

The increasing popularity of Ootacamund not only as a South Indian but as an All-India Hill Station has shown up with increasing clarity one cardinal defect in its amenities, the lack of a Ladies' Club. Ootacamund is well supplied from the point of view of recreation with other Clubs and the reconstitution of the Assembly Rooms no doubt served a very useful purpose. But until the present season, there was in Ootacamund no Club where Indian ladies could meet, especially the large number of Indian ladies of high families, who retain the Purdah custom. The result was that while ladies from many different parts of India visited Ooty, they had no opportunity of meeting one another and very often the monsoon after-noons and evenings must have seemed to them a dreary and tedious time.

This season, however, a number of ladies have taken the initiative and under the presidency of Her Excellency Viscountess Goschen, a Ladies' Club was inaugurated. Lady Barton, Lady Todhunter, the Zemindarni of Telaprole and the Zemindarni of Kumaramangalam are Vice-Presidents, and the Honorary Secretaries are Mrs. Cox and Mrs. Madan; while Mrs. H. G. Stokes is the Honorary Treasurer. These, along with six Indian and English ladies, form the Executive Committee of the Club. The Club is founded on a strictly purdah basis, and is intended to be a meeting place for ladies Indian and English, where in-door and out-door games can be played. There can be little doubt that in Ootacamund such a Club has before it a very bright future.

During the present season, the Club meetings were held twice a week at "Glyngarth", the residence of the Zemindarni of Kumaramangalam. But while these meetings were both enjoyable and successful, it is obvious that the Club must shortly launch out into premises of its own. There are already over sixty members and this number is certain to increase rapidly. It has been found almost impossible to rent a suitable house and the Committee have therefore decided to appeal for funds for the purpose of building a club house. The building itself need not be a very elaborate one to begin with, but as so many of the members will observe the custom of purdah, the grounds must be spacious and carefully laid out. It is estimated that the entire cost will amount to about a lakh of rupees and it is for this amount that the Committee are now issuing their appeal. The Rani of Chettinad has already headed the subscription list with a generous donation of Rs. 10,000 and it is hoped that as very many ladies must be interested in the scheme, others will come forward and contribute with equal generosity. The Committee in issuing this appeal are persuaded that there can be no object more worthy of support from the public-minded. Apart altogether from the social benefits such a Club would confer and its effect in further popularising Ooty as the finest hill-station in India, there are to be considered the permanent educative value of such an institution and the part it must play (the part which can be played only by such an institution) in the emancipation and advancement of Indian womanhood.

Donations should be sent to the Honorary Treasurer, The Nilgiri Ladies' Club, "Rockport," Ootacamund. All sums received will be gratefully acknowledged and a list of donors and subscriptions will be published in the press.

Declaration of Geneva.

International Congress on Child Welfare.

By the present declaration of the rights of the child commonly known as the "Declaration of Geneva" men and women of all nations recognising that mankind owes to the child the best that it has to give, declare and accept it as their duty that, beyond and above all considerations of race, nationality or creed:—

1. The child must be given the means requisite for its normal development, both materially and spiritually.
2. The child that is hungry must be fed; the child that is sick must be nursed; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succoured.
3. The child must be the first to receive relief in times of distress.
4. The child must be put in a position to earn a livelihood and must be protected against every form of exploitation.
5. The child must be brought up to the consciousness that its talents must be devoted to the service of its fellowmen.

If every Indian parent could seriously consider the above ideal of the place of the child, what a transformed country India would be!

Mrs. Chapman Catt.

Women of India, we are sure, will be happy to receive a message of thanks from Mrs. Chapman Catt to the various gifts and messages she received on her 70th birthday. Mrs. Chapman Catt was for 20 years President of the International Women Suffrage Alliance which she found in 1902. Mrs. Chapman Catt has endeared herself with her capable management of affairs and her sincerity to many thousands of women all over the world. Feminist owe her a deep debt of gratitude, so indeed do all men and women.

Mrs. Dhanavanti Rama Rao.

The Conference of the British Commonwealth League was much interested in the account of what the Indian women are doing given by Mrs. Rama Rao, the wife of the Deputy Secretary to the Finance Department of the Government of India, who is now in London serving with the Simon Commission. Most of the delegates at the Con-

ference read their speeches but Mrs. Rama Rao preferred to address *ex tempore*.

The *Manchester Guardian* after naming her "a beautiful woman" wrote that "in her richly coloured native costume she looked like the symbolic figure of young Indian womanhood and she told of so much that had already been achieved, that her hearers were enthusiastic, and one after another delegates from different parts of the Empire rose to congratulate her."

An Australian lady said "Her speech has been a revelation to us and it has made us feel more than ever before our kinship with the women of India."

"I am speaking for the New Zealand delegates and expressing their admiration," said a woman from Wellington. She felt that Mrs. Rama Rao's record of the Indian women's work was amazing as they had themselves done nothing like that.

Mrs. Rama Rao had explained that the women's movement was now definitely established and organised throughout India. Only a very small number of Indian women were educated according to present day standards, but during the last few years those women had become wide-awake to the necessity of doing all they could for their sisters and of altering many customs that were based not on religion but on ignorance and superstition. She told about the work of the Indian Women's Association, with its seventy-five or eighty branches throughout India, and how it was encouraging great numbers of women to attend meetings where necessary reforms were discussed, and they were asked to form their own opinions. Mrs. Rao touched on the work of innumerable small organizations, each trying in its own way to enlighten and educate public opinion. She asked her audience when they heard of child-marriage, the purdah system, and similar customs that handicapped Indian women to remember that these social evils were not common to the whole of India but only to sections of the community in some places. Much disgust was felt, she continued, by progressive women because the Child Maternity Bill had been put off, and put off for two and a half years.

"We feel that if women had been allowed to take part in promoting the passage of that Bill," said Mrs. Rao, "it would have gone through easily. When the Bill was passed, a great deal must be done to educate the people. Legislation was a great means of educating them on social questions, and the women were prepared to do the spade work and carry on the propaganda. The women's committees had very definitely expressed their conviction that the age of consent

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should be raised. They had pressed for a bill on those lines. Why, then, should the Government have thought it necessary to set up a Commission on the question to tour through India, spending lakhs of rupees that could have been used for education? We have been suffering because the wrong system of education has been imposed on the girls in our schools. The system, taken mainly from English schools, suits the boys well enough, but the same curriculum and course of studies have been introduced into girls' schools. We want a system better adapted for girls."

In concluding, Mrs. Rao said "Women are trying hard to organise a body of trained women who would go into the heart of the country and teach the people how to improve their conditions. We are not prepared now to talk about our sentimental past. We are only looking at what now exists and trying to make the future as glorious as our past."

Woman Motorist breaks World's Record.

The Hon. Mrs. Victor Bruce, the English woman motorist, accomplished to-day what no other woman in the world has ever done, by driving a motor-car single-handed for 24 continuous hours, and covering during that time more than 2,200 miles at an average speed of 90 miles an hour.

The previous record was held by Eldridge, with an average speed of 73 miles an hour.

When she had finished, Mrs. Bruce had also broken the world's record for the greatest non-stop run by a single-handed driver. This record was formerly held by Mr. Thomas Gillette.

India's triumph at the Berlin Congress.

A LETTER FROM MRS. DHANAVANTI RAMA RAO, CHAIRWOMAN OF THE WOMEN'S INDIAN ASSOCIATION DELEGATION TO THE BERLIN CONGRESS.

This is a joint letter as it is going to give you only International Conference news. We are in Berlin at last! We arrived here on the 11th, having left London in a party of 30 women on the 10th June. Mrs. Jinarajadasa, Mrs. Matthai and my worthy self formed the Indian element of the party and did enjoy ourselves—at least I did. Very soon after our arrival here we began to meet the delegates of other countries—45 being represented—and to attend the meetings of the various Committees that had to present resolutions before the Congress which was meeting only on the 17th. I sat on the Family Allowances Committee, the Nationality of the Married Women Committee, and the Committee on the work in enfranchised countries. They were very interesting as it was the first time I was present at a discussion of international affairs. There are present here all the great women who have fought in the women's cause for the past 25 years and more, from every country and it is so encouraging to see their snow-white heads forming the background for the workers of the present day. Mrs. Corbet Ashby, the President, is one of the ablest women here and seems popular with every section. Since the 17th, the date that saw the beginning of the Conference, she has conducted the proceedings of the Conference very ably indeed. The proceedings are in German, French and English, three of which Mrs. Ashby speaks fluently. We had so many engagements in Berlin—sittings of the Congress all day, lunches, teas, evening parties and excursions all fitted in wherever possible—that we dashed about from place to place scarcely finding time to set one's mind to writing long letters. But better late than never—the old motto will help me through. To continue from where I left off nearly three weeks ago Kamala Devi, Mrs. Naidu and a friend of Kamala's—a girl from Punjab, Miss Ramakrishna—who is a student in Paris, arrived just a day before the opening of the Congress so that we were six Indian delegates. In the Subjects Committee we played a very small part but naturally—as the advanced problems facing the women of other nations do not touch India as yet, besides India has no individuality of her own as a nation, She was constantly being swept up with Great Britain—a degraded appendage. Really it is at international func-

tions of this nature that we realise how humiliating is our state. Tiny specks like Iceland and Jugo Slavia receive consideration as nations with independent consultations and we—tremendous India—can claim no real status as a nation!! In the Congress proceedings too we played a very unimportant part. Only when the British delegation put up a resolution with regard to the minimum age of marriage which they recommended should be 16 for both girls and boys did we get an opportunity of sending in an amendment asking for 16 for girls and 18 for boys! I spoke on the amendment on two successive days. On the first day the resolution in view of the amendment and what I had said to support it was referred back to the Equal Moral Standard Committee for further consideration. The next day it was taken up again and the Chairwoman of the Committee announced that she was sorry they could not change it to suit the amendment. I was asked to speak again. A member of the Equal Moral Standard Committee said to me that this International Congress was making recommendations for all the countries forward and backward, but my argument was that we Indian women considered 14 and 18 the minimum for a backward country like ours—were prepared to accept 16 and 18 and work towards the formation of public opinion along these lines. However, I made what was considered a fairly strong speech and said that I, a representative of a backward oriental nation amongst whom the practice of Child Marriage existed in parts, still stood for the higher age because the women of my country had worked for the last three years and were working to have a law made to that effect. A resolution such as that proposed by the British delegation would be ruinous to the splendid work that had been done by our Women's Associations in India and we could never subscribe to it and so on and so forth. Mrs. Rathbone (Liberal M. P.) asked me a question in public and wanted an answer in public—Whether it was not true that Sarda's Bill said 12 for girls and 16 for boys. I was so glad to squash this idea in public and to assent that the ages of his Bill were 14 and 18—I am glad to say that our amendment was carried by a huge majority—the whole of the British delegation voting against it!! It really was a great victory and we had congratulations poured on us from representatives of a great many nations. One of the British women came up and in congratulating me said she was sorry however a difference in age between men and women has been established by one amendment being accepted. She wanted equality in all things. So I told her that we could not claim equality in matters where nature and physical and psychological development established a difference between boys and girls. After that I was put up for the membership of the Board—nominated by eight or nine countries. Unfortunately Hungary proposed Mrs.

Naidu's name too; she knew nothing of this till most of the voting papers had gone in and naturally the vote for the Indian delegate got split. I failed to get in by just three votes—and had condolences from Mrs. Corbett Ashby and a great many others. So much for the Congress. While in Berlin we were taken round to see a great many of their social service institutions, homes for the aged, creches—homes for the children of unmarried mothers—hostels for the night for those who were destitute and homeless, etc., all most wonderfully well equipped and excellently managed. This inspection engendered in our hearts a desire to help our country in like manner and a shame and sorrow that so little was being done in this direction. What impressed us greatly was the great attention that was being paid to the health and development of the rising generation. The wonderful physical culture schools and colleges, the dancing and open air life, full of exercise and limb-play calculated to improve the vitality and vigour of the nation as a whole are enviable. Young men and women, in as scanty a clothing as can be imagined, performing the most difficult feats of strength with the greatest ease possible. No self-consciousness at all could we trace in the freedom and graceful play of scanty clothed bodies and bare limbs.

We saw Charlottenburgh and Potsdam, Dresden and Mainz. Then we went down the river Rhine whose beautiful banks are covered with the well-renowned vineyards and majestic ruined castles so famed in history—in a river steamer up to Cologne—all the University towns along the banks of the Rhine—where crowds of unconventional men and women students mostly in bathing costumes were either bathing or boating and always received a hearty cheer and a friendly hand-waving from them. From Cologne we went on by train to Ostend and thence across the Channel to Dover arriving in London after three weeks of the most enjoyable touring and educative congressing that we have ever had. We saw the opera in Berlin and also in Dresden and enjoyed it very much. The Indian delegates were most popular in Germany. I suppose because of our dress and our complexions! They know more about India in Germany, about Tagore and Gandhi, about our literature and philosophy than they do in England. They admired our dignified ways and traced our ancient culture in our faces! They were unconventional and so friendly. They showered private hospitality on us till we felt most embarrassed, especially on Achamma (Mrs. Matthai) and myself. We stayed together at the same hotel and when we were too tired and weary—for excessive goodwill and hospitality too can fatigue one—we fell on each other's neck and rested. I am sure you are quite tired with this long long account of our doings in

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Germany and before you get stiff with boredom, let me change the topic.

Since my arrival in England I am beginning to be recognised as a professional lecturer!!! I had no ambitions that way but the honour is being forced on me—I have spoken at a dozen places already and every morning, almost, the post brings more requests. I am so tired of it and I have already said all that is to say about the women's movement in India. I have just begun to decline and make excuses for not being able to oblige and honour them. On the 19th I am going to York having promised to speak there. Let us go back to Berlin again for one moment. You know I suppose that the International Movement for Peace—World Peace (We will have to give up quarrelling with our husbands, for I believe it involves domestic peace too) is rapidly gaining ground in the West. The question does not of course directly affect us as we have no power over our foreign policy, but still we were asked to participate in a great Peace demonstration in Berlin at the opening of the Congress. We insisted on our flag being recognised (the flags of all countries were placed on the platform behind the speakers throughout the Congress) and strange to say, they said they would. We raised question late the night before the flag procession and when the President said "Yes" we sat up that night till 2 A.M. and stitched three pieces of silk, red, green and white strips of sarees really, together and handed in our "*Flag*" the next day and received official recognition of the flag of India!

At the Peace Meeting—a public meeting—Mrs. Naidu made a wonderful speech showing how impossible World Peace was unless India was freed from the iron heel of the conqueror, etc., etc., cheers—prolonged cheers! a great hit for India, especially for India's Poetess. The Peace demonstration on the last day of the Congress was a remarkable performance, a small playlet written showing the effects on the nation of another war—the fear of the gas war—terrible in the tragic intensity of feeling. We were torn with a sense of the horrors, the sorrows, sufferings and terrible consequences of such a disaster. So terribly, that tears streamed down the faces of every individual in the audience of thousands and our hearts suffered awful agony. Before this play, a representative of every country came out on the stage and in the glare of the single shaft of brilliant light associated herself and her country with the desire for World Peace. Mrs. Naidu again played her part remarkably well. I am sorry I cannot describe it well enough to you. It is so much easier to talk about it all than to write.



PRAJNAPARAMITA

This is a picture of Prajnaparamita, sometimes called the Shakti or feminine principle of Adi-Buddha, the Supreme Being of Mahayana Buddhism. In the statue, the figure is seated crossed-legged, "turning the Wheel of the Law," and is distinguished by that calm, serene beauty, so noticeable in Javanese sculpture. It dates from the middle of the fourteenth century.

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The Psychology of the Orthodox.

By DR. S. S. GANDHIKER, M.A. (Harvard), PH.D. (Kiel).

South India is distinguished for its orthodoxy. Any movement for reform has met here with much opposition and of late the opposition is becoming dogged and unreasonable. The intellectuals of Southern India have mostly either distinguished themselves in law or have gone the way of orthodoxy. The orthodox man is a study and yet any amount of study will not reveal him. He is like the proverbial cat that falls on its feet everytime it falls. He falls too; but always on Shastric grounds!

The four *varnas* according to him in one mood embody a fine, workable principle of division of labour. The *varnas* determine the profession as also the profession determines one's *varna*. Hence it was that ancient India never knew strikes or lock-outs! But if you patiently point out that a Brahmin is most often found as bank-broker or studying in an agricultural college or again as a police constable, a Sudra as a college professor and teacher of Brahmin boys and worst of all a learned Brahmin pandit giving evidence on oath in the witness-box before an 'untouchable' judge, then he explains carefully that, profession or no profession, caste is determined by birth. He wants to eat his cake and have it too.

Scientists with all their knowledge and achievement do not claim to run the solar system. But it is left to the orthodox Brahmin to claim that his proper performing the 'Sandya' helps the Sun to rise every morning and that he rescues the Sun from a disagreeable situation during solar eclipse! There is nothing strange than that he should believe in a positive hell if his daughter is not married before her age of puberty. All things, and in this category he includes his wife, his daughter, his son, his cow and the untouchable who tills his soil and gives him bread, are to him like pawns in a game to be moved about or sacrificed just as is necessary for his ultimate objective. This heartless materialism he calls spirituality! Burning facts, which carry conviction to the ordinary man with no such religious complex, leave him cold. His mind and heart are cast in a rigid religious frame and are frozen to all human considerations. Child wives, before him, around him and in his own household may die in

agony unable to bear the strain of motherhood and even when living may be more dead than alive; but it is all the result of their past karma. The flower of the land may die young lacking the life impulse to sustain them, but statistics have no meaning for him and he is wilfully incapable of tracing a result to its cause.

He talks by the yard about the sublime nature of the union between man and wife. Marriages, according to him, are decreed in Heaven and nothing should be done by man to interfere with that divine order. If, by this, you suppose that he shows his wife the ordinary courtesy which he shows to his friend, not to speak of her being the object of his first care and affection, you are entirely wide of the mark. The average Hindu household, guided as it is by orthodox tenets, shows scant respect to its women as respect is understood in the civilised world. (She is indeed very necessary for him in his numerous rites and ceremonies prescribed by the Hindu religious code and yet this very necessary object enjoys little freedom or respect. Her actions and her thoughts are all set for her and the least show of independence is resented.)

From the orthodox standpoint divorce is unthinkable; but he does not loyally abide by his own rule. He can and very often does divorce his wife and it is the woman that suffers. Among the virtues that he freely claims reciprocity is certainly not one. However much he may protest that back of him there is divine sanction, his life reveals in unmistakable manner that his laws are devised by the most selfish and grinding instinct ever known to man.

(Nothing of late years has shown him up so completely as his attitude towards the Devadasi Bill. Here is an institution sanctifying vice, claiming and getting an honoured place in the temple. The concourse of devadasis in a temple is an attraction for it, if not the greatest. And what for pious people require such a class of people of admittedly bad repute in a place of worship no sane person can understand. Its direct influence in corrupting the morals of society is great indeed and its unseen influence on the thought and emotions of the young and growing generation is greater still. From the temple devadasi to the street prostitute in towns and cities is an easy slide and yet how often do the orthodox pandits blame the city for corrupting the youth! If you bring in a bill to do away with the institution the orthodox man pleads his eternal excuse—his religion.)

The sacred books sorely teach that all life is divine and all are sparks of the divine flame and yet somehow the 'untouchable' has jumped out of the divine fold! Though physiology and statistics

may class him as a human being, he is worse than anything we know. In urban areas he does the cleaning work which is despised by the higher classes; in rural parts he tills the soil and feeds the population; but nowhere he gets what one may regard as common justice. He lives under impossible conditions with no water in summer and scant protection from rain and cold in winter and except during harvest seasons he barely makes enough to make both ends meet, the whole family working. He is not wanted in the streets and on the highways and the very air he breathes, he may even feel, is not his own. (The shastras proclaim the orthodox school, say in clear accents that the position of the untouchable like the fate of the child-wife is ordained and that there is no escape from this. The shastras once said in equally clear accents that 'Sati' was ordained and a man-made law upset this divine arrangement. Since then the world has gone happier with the widows. It may be necessary again to scrap another 'divine law' to release the untouchable.)

The orthodox school is to be found in every religion entrenched behind rites, dogmas, ceremonies and so-called divine laws. It has ever been a stumbling block in the path of progress. But nowhere has orthodoxy been so thorough and manipulative in its creed as in Hindu India and the orthodox man, be it remembered, is found not only among Brahmins but also among all classes of non-Brahmins. The solution is to unify all castes and the stumbling block disappears.

say that nothing and nobody should make the educated woman forsake her place as a true citizen. (The right training of children, and the care of a home demand the whole attention of a woman,—she may or may not have time for active civic life, but she should never turn a deaf ear to the cries of the outer world.) A husband and children need not entail a complete submersion of the intellect; nay, rather, family life, being the natural life, should quicken the senses of the mother, and help her to inspire her household with the spirit of service, with that sympathy and understanding of life that makes true friendship possible, and with a keen interest in the right relation of individuals and nations. Every "Professional Woman" finds it to her interest to keep abreast of her times, and I fail to see why she who has adopted the greatest of all professions, and is striving to be what God primarily intended for her—the true home-maker, should alone sink her individuality, and become but a poor shadow of what she was when she first left the ranks of intelligent spinsterhood. "The Child is Father of the Man," says Wordsworth, and, realising this, the mother should, above all other women, keep her mind alive. Children must grow up, must learn for themselves, and take their places among the men and women of to-morrow, but it makes all the difference to the future of the next generation if the mothers of to-day fit themselves to go with their children into the unknown. (The "Freest" woman, if I may use such a term, is she who has the wisdom to guide her child intellectually and morally as well as to guard him from bodily ills, and, to do this, she must work out her own code of freedom first, and throw off the fetters of ignorance and superstition, prejudice and spiritual blindness.)

(It is fatal for a woman not to realise that she may fall behind the times, and, to be useful to her community, each one must make a continual and determined effort to keep up with things, even the married woman whose day can so easily be absorbed by a thousand and one small but important duties. The active-minded girl of nineteen who married in 1909 and made her aim and end a passive domesticity need not wonder that her daughter of to-day speaks a different language of freedom from that her mother knew.) We, in our turn, will be out of date with our ideas and ideals of freedom, and lose touch with our emancipated children of the future unless we open wide the windows of our minds to the free currents of public opinion and contemporary literature. Freedom itself is immutable, but its interpretation varies with place, with circumstance and time.

Lest I be misunderstood when I urge a married woman to consider her home no impediment to the growth of her mind, and to her free-

dom I am not advocating the methods of the gallant, but rather hybrid band of feminists who seek to combine the life and privileges of a woman with those of a man. (Having chosen the comparative seclusion of married life they yet burn to forsake the tiny audience of the home to speak in public and expound their views on the greater platform of the crowd.) The woman who has a message for the world will find a way to deliver it—whether it be through her own or her children's mouths. Experience must be enlarged and knowledge widened for the better training of a child, but in order to gain these things, home life should not suffer. (She who has no time to guide her children cannot be the right person to serve the world.)

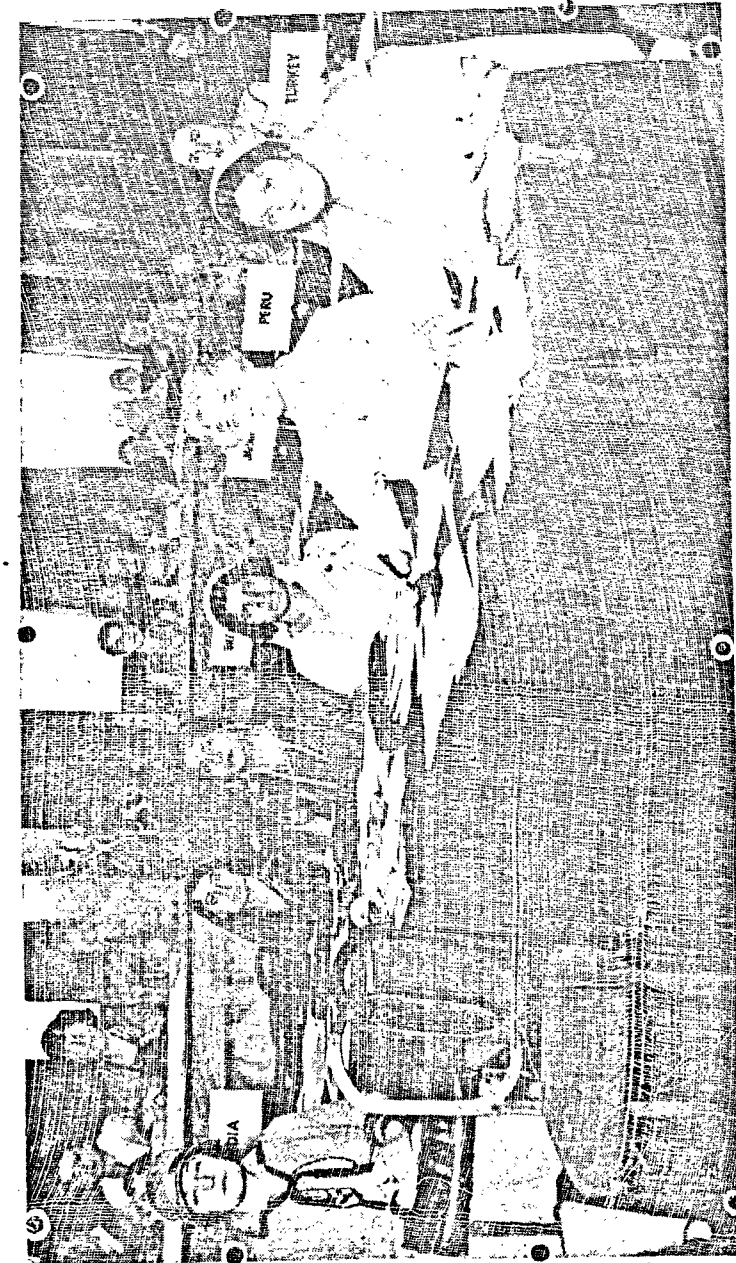
Education is the quickest way to freedom, but not the only one—by many and devious paths have the nations of the world been led to personal and political freedom, and by as many ways shall we, the women of India, come into our own. The lamp of truth is set high for all to see, shedding its rays on the highway of freedom—let us each take heart, and look there for encouragement in failure, for enheartenment in strife. So, with eyes ready to see the needs of the world, with hands ready to serve in the humblest ways, with hearts open to understand and forgive everything in ourselves and others, we shall tread, each her appointed path, and, cut and bruised though we be, in forgetfulness of self, we shall find true freedom.

The Berlin Congress.

For the first time the Congress has been held in an enfranchised country. Two of the main reasons which contributed to Germany being chosen as the place of meeting were, firstly, that it was felt it would be a valuable experience for women of the unenfranchised countries to see the effect of the franchise on the general status of women—and German women who have had the vote since 1918, have since then had 35 members in the Reichstag—and, secondly, as the original Congress was held in Berlin, it seemed particularly suitable to celebrate the Jubilee of the Alliance there.

The general atmosphere was flatteringly sympathetic. The Press was universally favourable; the reporters were insatiable. They besieged delegates for interview and took verbatim reports of the discussions, and were both interested by the underlying ideals of the Alliance and impressed by its organisation. The unofficial audience largely outnumbered the delegates. Members of the Youth Movement, Jugendbewegung, who were holding their Congress at the time, were there each day in hundreds, a hopeful sign for the future, and the Women's Movement in Germany. Even more important was the attitude of the Ministers of State and their wives. The unofficial receptions such as Frau Stresemann's Garden Party given to delegates, might have been prompted merely by generous traditions of hospitality, but their presence at the meetings of the Congress showed their real interest in the work of the Alliance, and that they keenly appreciated the value of the work which women voters and citizens could do for the furtherance of the cause of peace and for definite practical reforms of national and international importance.

The Jubilee note was struck at the Board's Reception to the Delegates on the eve of the official opening of the Congress. Pioneers of the Woman's Movement from all countries were present to do honour to the twenty-fifth Anniversary of the Alliance:—Miss Furuholm (Finland), Dr. D. Aletta Jacobs (Holland), Fru Asmundsson (Iceland), Dr. Helent Lange, Dr. Reginer Deutsch and Frau Heyman (German), Miss Rosika Schwimmer (Hungary), and Mrs. Pethick Lawrence (Great Britain) were of the company. Messages were sent to Mrs. Chapman Catt and to Dame Millicent Fawcett. The connection with the first Berlin Congress was emphasised by the presenta-



OUR DELEGATES AT THE BERLIN CONGRESS.

From Right to Left—Mrs. Dhanvanthi Rama Rao, M.A. (Chairwoman); Mrs. Dorothy Jinarajadasa (Vice-President, W. I. A.), Mrs. Achamma Mathai; Shrinati Kamaladevi Chattopadhyaya; Miss Ramakrishna.

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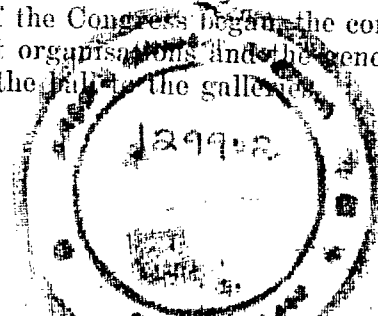
tion of commemorative gifts to the pioneers by the children of Frau Riecke, who had herself at the age of five, as the daughter of the Ober-hungermeister of Berlin, presented flowers to the leaders in 1904.

The opening session on Monday morning in the great Staatliche Gestsale was a remarkable proof of the enthusiasm felt in Berlin on the occasion of the first large international Congress to take place there since the war separated the nations of the world. The delegates were officially welcomed by the German Government, and although the Gestsale can hold 4,000 people, hundreds of would-be spectators could not gain admission. The President, who was enthusiastically received, opened the Congress. Herr Reichminister Severing followed with a speech which testified to the progress of the movement, giving, not a formally polite message to a group of women, but a dignified welcome to politically responsible delegates. Mrs. Catt's message was read, and intensified the sense of loss caused by her absence. Mrs. Louis Slade presented the Alliance with the flags of the affiliated countries, and these symbols of nationalism grouped under the banner of the Alliance became symbols of world-wide co-operation. After a moment's silence in memory of our dead leaders, Miss Furuhjelm, of Norway, told the story of past Congresses, milestones on our way, and Frau Adele Schreiber closed the proceedings with special reference to the one in 1904.

The delegates were then entertained at a luncheon given by the City of Berlin, the Oberburgermeister presiding. In the afternoon the Jubilee note was maintained by the Report of the Work and Progress in the last twenty-five years.

One of the most remarkable of the public meetings held in connection with the Congress took place that evening. The subject under discussion was Women Police, and the principal speaker was Staatssekretar Abegg, Head of the Prussian Home Office. This meeting, held in the Lehrervereinhaus, was so eagerly attended that two overflows had to be arranged, speakers were drawn from the great meeting and taken with difficulty through the crowds, a platform was improvised out of an iron garden table. In the Lehrervereinhaus an interesting film was shown of the work of Women Police. The fact that Women Police attended from all parts of Germany on official leave showed the importance attached to this branch of the activities of the Congress.

On Tuesday, the official business of the Congress began, the consideration of the reports of the different organisations and the general public was banished from the floor of the hall to the galleries.



A public meeting on "What Woman's Suffrage has Accomplished" was held in the evening in the Reichstag under the chairmanship of Senator Plaminkova, of Czecho-Slovakia. Every country which has women members of parliament sent representatives, and several members of the Reichstag also spoke. This meeting was packed, the young girls came in hundreds, at the close it was almost impossible for the delegates to pass through the throngs who were waiting outside to cheer the members as they came out.

On Wednesday the Congress continued the consideration of the reports of the different Committees. In the evening the Minister of Foreign Affairs and the Minister for the Interior gave a Reception in the hall of the Zoological Gardens, the delegates being received by Herr Carl Severing. As usual the German people proved delightful hosts, there was music provided by some of the leading members of the Opera House, a film was shown demonstrating the work of women in art, well-known artists drew and modelled, and an interesting display of physical training was given by a group of girls.

The work of Thursday was somewhat impeded by the question of the election of members of the Board, but the consideration of the Report of the Committees continued.

That evening there was a gala performance at the State Opera House "Unter den Linden" by invitation of the Prussian Landtag. The opera given was Mozart's Marriage de Figaro, a brilliant rendering. The audience included some of the most distinguished citizens of Berlin, acting as hosts for the Government.

On Friday Miss Ruth Morgan presided at a Peace Meeting which had an audience of four thousand people, and hundreds more listened in adjacent halls to a broadcast of the speeches. Herr Wirth attended on behalf of the German Foreign Office, Dame Rachel Crowdy, for the League of Nations Secretariat, and Count Bernstorff for the League of Nations Union. Dr. Gertrude Baumer gave an admirable address of greeting, and Mrs. Bakker van Bosse made an able and courageous speech.

Saturday was devoted to the winding up of unfinished business of which there was a good deal. A luncheon was given by the Deutscher Stadetag to the delegates. In the afternoon the election results were announced and votes of thanks were passed to all those who had helped to make the Congress an outstanding success.

In the evening there was a Youth Demonstration in the open air at the Sportforum. This introduced the delegates to a new type of

public—the Youth of Germany. Young men and maidens sang old German folk songs, and danced to the accompaniment of a fiddle. The setting was most effective, the audience gazed with rapt attention at an allegory of the peace of this world as it is and as it will be.

On Sunday there was another Peace demonstration held in the Volkeshuhne, the People's Theatre, a fine setting for the sincere and simple speeches which were delivered after a dramatic interlude showing the horrors of war and the blessings of peace, arranged and acted by working class artists.

Throughout the Congress, the opportunity given to delegates and visitors to see the organisation of social work in Berlin and its environs was much appreciated, both by experienced social workers from highly developed countries and by the pioneers of countries only lately brought into contact with the difficulties which follow in the wake of industrialisation. These facilities for inspection contributed as did the really remarkable enthusiasm shown on the great public occasions to make up a memorable week. We must mention also as an important factor of its success the part played by the President of the Congress, Mrs. Corbett Ashby, who, in addition to exciting admiration for her ability in her official capacity had an enormous personal success, and was in danger of being mobbed whenever she appeared by hundreds of enthusiastic young women. Mrs. Corbett, who arrived by aeroplane to be a witness of her daughter's activities, shared in her popularity. The Secretary, Mrs. Bompas, also deserves the gratitude of the Alliance for her high efficiency and untiring zeal.

There must be, however, one word of criticism. The work of the ten Committees was excellently prepared by the national representatives and experts and the resolutions were statesmanlike in content, but debate in full Congress was disappointing. How are the difficulties of time, space and language to be overcome? Time: a Congress lasting a week cannot discuss adequately the resolutions of ten Committees. Space: in order to hold the full number of delegates the hall must be large, on the other hand, when the attendance is small, the empty benches prove fatal to the speeches. Languages: translations seem to be a necessary evil, but interest inevitably slackens when two are given. The adopted system at the Paris Congress of open committee meetings resulted in poor attendance at the Congress. Closed committees in Berlin caused larger attendance in Congress, but the difficulties of time, space and language prevented the reaping of full advantage. Must the work be done, next time, in sections (public) with a full gathering only for general endorsement or formal func-

tions? Or should the number of delegates be cut down? As regards official labours our success is our misfortune. But perhaps after all, formal business may well be counted as of only secondary importance in a Congress where such inspiring personal intercourse took place, not only in Committees and among delegates, but also between all visitors and their magnificently hospitable German hostesses.

Berlin Congress.

June 17—22, 1929.

RESOLUTIONS ADOPTED.

The resolutions have been arranged as follows: (1) Statement of Policy; (2) Suffrage, as being the first aim of the Alliance; (3) Committee Resolutions in chronological order of the establishment of the Committees; (4) General Resolutions.

I. RE-STATEMENT OF POLICY.

The Eleventh Congress of the International Alliance of Women for Suffrage and Equal Citizenship reaffirms its steadfast belief in the principles which have guided its programme and work for 25 years and re-states them as follows:—

1. *Woman Suffrage.*

The Congress instructs the Board of the Alliance to inform all unenfranchised self-governing States of the fact that women are now enfranchised on equal terms with men in 25 nations with unquestioned advantage to the men, the women and the nations concerned, and to urge the enfranchisement of women in these States in order that "government by the people" may everywhere include all the people.

2. *Peace and the League of Nations.*

The Congress declares that it is the duty of the women of all nations to work for friendly international relations, to demand the substitution of judicial methods for those of force, and to promote the conception of human solidarity as superior to racial or national solidarity; That the entrance of women into political life is necessary to promote the cause of peace; That this peace should be based on a League of Nations, which, leaving each nation its autonomy and its liberty of action, establishes a lasting harmony between peoples.

3. *Economic Rights.*

The Congress, realising that economic necessities and the desire and right of women to work and to secure for themselves the means of

life, has made them important and irreplaceable factors in production, demands: That all avenues of work should be open to women and that education for professions and trades should be available for women on the same terms as for men; That all professions and posts in the public service should be open to men and women, with equal opportunities for advancement; That women should receive the same pay as men for the same work; That the right to work of all women be recognised and no obstacles placed in the way of married women who desire to work.

4. *Moral rights.*

(a) The Congress declares:

That the same high moral standard, based on respect for human personality and inspired by responsibility towards the race, should be recognised both for men and women, and that the laws and their administration should be based on this principle;

The Congress therefore demands that traffic in women should be suppressed and that regulation of prostitution and all measures of exception taken against women in general, or against any group of women, should be abolished.

(b) In view of the declaration of principles voted by the Congress and considering that Traffic in Women and prostitution in general are the consequences of a double moral standard between the sexes, the Congress appeals to women throughout the world to base all their work on these principles.

5. *Legal Rights.*

The Congress demands that the married woman should have the same right to retain or change her nationality as a man has; That on marriage a woman should have full personal and civil rights, including the right to the use and disposal of her property; That she should not be under the tutelage of her husband and should have the same rights over her children as the father.

II. WOMAN SUFFRAGE.

1. Whereas woman suffrage is the chief aim of the Alliance; whereas there are countries where suffrage is not yet won; whereas these countries might aid each other very effectively, the Congress decides: That at the next Congress adequate time be given to woman suffrage so that the non-enfranchised countries may exchange ideas about their difficulties, methods of work, results obtained, aims, etc.

2. As women worked for suffrage in order to bring to politics the contribution of their special experience, the Congress believes

that in those countries where the vote is won, it is essential, in order to achieve full equality of opportunity between men and women, for non-party feminist organisations to continue to exist, in order to exert full influence on government, political parties and on the Press and to educate the women voters.

III. EQUAL MORAL STANDARD.

1. The Congress of the International Alliance of Women for Suffrage and Equal Citizenship, meeting in Berlin in June, 1929, after having studied with great care the Recommendations presented by the Joint Maritime Commission on "Seamen's Welfare in Ports":

Considering that Recommendation A6 (for the strict medical control of women having illicit intercourse with men) is entirely contrary to the principles which have always been upheld by the Alliance;

Considering that it is not in accordance with the recommendations adopted from time to time by the various organs of the League of Nations:

(a) Calls upon the International Labour Conference, Maritime Session, to reject Recommendation A6, for the reasons given above, and also to allow the Governments to make an impartial study of the situation, as requested by the League of Nations, in the light of information furnished by the States having abolished the system of Regulation.

(b) The Congress asks the affiliated associations of all the countries of the International Alliance of Women for Suffrage and Equal Citizenship, especially those of the enfranchised countries, to urge upon their respective Governments and the professional Associations represented at the International Labour Conference, Maritime Session, to reject this recommendation.

2. Considering that in some countries the fact that marriages are not registered by the civil authorities and that this tends to create dangers for young girls from the point of view of the traffic in women and in other important directions:

The Congress urges all Societies affiliated to the Alliance to work for the registration of marriage by the civil authorities in all countries where this does not exist, whatever may be the religion of the contracting parties, without interfering in any way with marriages performed by any religious body.

IV. NATIONALITY OF MARRIED WOMEN.

1. *New Legislation, 1926-1929.*

That this Congress of the I. A. W. & E. C. places on record that for long the Argentine, Brazil, Chili, Uruguay, Ecuador, Colombia,

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Panama, Paraguay have accorded to married women their own nationality, and that between 1918 and 1926 the countries of Russia, the United States of America, Belgium, Roumania, Sweden, Norway, Denmark, and Iceland gave to the married women important nationality rights; and rejoices that between 1926 and 1929 there has been further progress towards the acceptance in legislation of the principle that a woman should be given the same rights as a man to retain or to change her nationality as follows:

In 1927 Finland granted to its women nationals with foreign husbands the right to retain their own nationality so long as they resided in their own country.

In 1927 France adopted a law which provided that a French woman on marriage with a foreigner should retain her French nationality and that a foreign woman who marries a French man should not acquire French nationality unless she expressly asks for it or unless by such marriage she loses her own nationality.

In 1927 the rights of nationality similar to those extended to the French women were also granted to the women of Algeria, Guadeloupe, Martinique and Reunion.

In 1929 the Law of Jugo Slavia provided that a Jugo Slav woman who marries a foreigner should retain her own nationality, if on marriage she makes a written declaration to this effect; and that a foreign woman should not have Jugo Slav nationality imposed upon her on her marriage with a Jugo Slav if she makes a written declaration that she does not want to take Jugo Slav nationality.

In 1929 the law of Turkey explicitly provided that a Turkish woman who marries a foreigner should retain her Turkish nationality.

2. *First Codification Conference of the League of Nations.*

(a) Meetings should be public.

This Conference declares it to be desirable that the meetings of the Committees of the First Codification Conference on the subject of nationality should be held in public.

(b) Representations of women in Conference.

This Conference welcomes the adoption by the League of Nations Assembly in 1928 of the following resolution:—

"The Assembly, considering that the question of the nationality of married women which is on the agenda of the Conference is of special interest to women, and that Article 7 of the Covenant of the League embodies the principle that all positions under or in connection with the League shall be equally open to men and women, expresses the hope that the members of the League when

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invited to the forthcoming conference, will consider the desirability of taking these considerations into account in composing their delegations"

and urges the Alliance Auxiliaries to bring this resolution to the notice of their respective Governments, urging them to include in their delegations well-qualified women who support the policy of the Alliance.

The Conference at the same time resolves to urge the League of Nations to provide for the inclusion as a consultative Member of the Conference of a representative from the Alliance.

(c) Principles of Alliance at Conference.

That the Congress of the I.A.W.S.E.C. declares that a married woman should have the same right as the man to retain or to change her nationality and reaffirms its adherence to the following general principles:

- (i) Effect of Marriage. The nationality of a woman shall not be changed by reason only of:
 - (1) Marriage or
 - (2) a change during marriage in the nationality of her husband.
- (ii) Retention or change: The right of a woman to retain her nationality or to change it by nationalization, denationalization or denaturalization shall not be denied or abridged because she is a married woman.
- (iii) Absence of consent. The nationality of a married woman shall not be changed without her consent except under conditions which would cause a change in the nationality of a man without his consent.

The First Codification of the League of Nations should base any proposals it may make on these principles, so that they may ultimately be incorporated in the laws of all the different countries.

The Congress further instructs the Committee on Nationality of Married Women to consider how far the principles adopted by the Alliance are applied in the Bases of Discussion of the First Codification Conference of the League of Nations and to propose such concrete changes therein as are necessary to bring the Bases into line with the principles so that the decisions of the Conference may not place any obstacles in the way of their ultimate adoption in the law of all nations.

3. Meeting of Alliance Nationality Committee at the same time and place as the First Codification Conference.

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This Conference resolves that a meeting of the Committee on the Nationality of Married Women of the I.A.W.S.E.C. shall be called at the same time and place as the First Codification Conference of the League of Nations.

V. LIKE CONDITIONS OF WORK FOR MEN AND WOMEN.

1. Whereas the Seventh General Principle within the constitution of the International Labour Organisation of the League of Nations, to which all States Members of the League of Nations have adhered, lays down as of special and urgent importance the establishment of the principle that men and women should receive equal remuneration for work of equal value:

The Congress calls upon the affiliated Societies, nationals of any of the said States Members, to urge their respective Governments or representative professional associations to lay the matter before the Governing Body of the International Labour Office with a view to its being placed upon the Agenda of a session of the International Labour Conference, so that steps may be taken to give effect to this principle by the adoption of a Draft Convention.

2. The Congress views with concern the tendency of the legislation and customs of some countries to restrict the right of married women to engage in paid work and, affirming its belief in the principle that liberty in the choice of work is essential to the true freedom of the adult individual, calls upon the affiliated Societies to fight for these principles, to watch for and oppose most vigorously the above-named tendency, wherever it appears and to safeguard the rights already won of married women's right to paid work.

3. The Committee for like Conditions of Work for Men and Women, having recognised that the standpoint of the Auxiliaries differs widely on the important question of Protective Legislation for Women, proposes that at the next Congress a conference on this question should be arranged so as to give opportunity to set forth on a scientific and technical basis the economic and political problems of the respective countries concerning labour legislation and to permit of different opinions being stated and discussed more thoroughly than is possible in a short committee meeting or during a congress.

4. The Congress

(a) Considering that in many countries the vocational education of women is neglected while on the other hand the secondary education of girls tends to be organised in a way which bars their access to higher education, requests its affiliated societies to ensure

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that secondary public education is provided for both sexes equally and so organised that no difficulties are placed in the way of women entering the higher branches of education.

(b) Considering that it is urgent that the question of a minimum wage should be dealt with in order to prevent the exploitation of workers of either sex and especially of women, requests its Auxiliaries most earnestly to approach their Governments in order that under legislation arising out of the adoption of the Convention on Minimum Wages fixing Machinery (Geneva, 1928) in conformity with Paragraph B of the Recommendation on Minimum Wages Fixing Machinery (Geneva, 1928) there shall not be fixed different minima wages for men and women.

(c) Considering that trade union organisation is one of the most effective methods of improving the conditions of life for workers of both sexes expresses the opinion that liberty for such organisation should be allowed for both sexes and that the civil status of women should not in any way militate against such liberty; and requests its affiliated societies to aid women in their professional and trade union organisation and to work towards constant relations between the societies and the trade unions in order to secure for women an adequate representation in the Executives of mixed unions.

VI. FAMILY ALLOWANCES.

1. The Congress recognizes a vital and cultural task in working for a general recognition of the necessity of achieving an equalization of family burdens. The Congress is of opinion that in securing assistance for family burdens, consideration must be given to the special needs of each country. The members of the Family Allowance Committee are requested to continue to study the question, and to present a report on the practical application of the principle in their several countries.

2. The Congress expresses the opinion that the system of family allowances by making provision for the cost of rearing children otherwise than by means of the wages of the father would facilitate the achievement of equal pay and opportunities for men and women among the workers affected. The Congress urges the auxiliaries of the Alliance to study the working of the family allowances system in this respect, and to endeavour to ensure that its value as a means of promoting equal pay should not be overlooked.

3. The Congress notes with satisfaction that since the last triennial Congress of the Alliance the system of Family Allowances in France and Belgium has been greatly strengthened and extended,

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that a system of family allowances on a State basis has been introduced into New South Wales and New Zealand. The Congress urges the auxiliaries of the Alliance to promote the adoption of the system on an adequate scale in their several countries and in especial to secure that the allowances for children should be paid to the mother.

VII. THE UNMARRIED MOTHER AND HER CHILD.

1. The Congress adheres to the principles accepted in the Paris Resolutions.

2. The Congress reaffirms the desire of the Auxiliaries to continue to work for the improvement of the position of the unmarried mother and her child in all countries and confirms the sympathetic solidarity of the women of all nations and races, especially happy and protected women and mothers, with the cause of unhappy and deserted mothers and their children.

3. The Congress confirms the following principles accepted at the last Congress:

(a) The necessity for combined maternal and child protection, given as the due of mother and child, not in the form of poor relief or charity, but preferably by measures of State insurance;

(b) the economic independence of the mother through her own work;

(c) the breaking down of prejudice which harms mother and child, preventing their normal development and lessening their value as members of society.

4. The Congress emphasises once more that in all countries the laws and their application must make men morally and economically responsible for their illegitimate children and force them to help the mother before, during and after confinement. Further that everywhere the claims of the illegitimate child on the father must be acknowledged and increased where necessary.

5. In cases of doubtful paternity, the solution must always tend to give the maximum protection to the child. The view that in such cases none of the putative fathers pay is obviously untenable and leads to irresponsibility and perjury. Amongst the existing solutions the Congress recommends to the Auxiliaries those which have proved most effective for the welfare of the child.

Two solutions seem satisfactory:

(a) For the court to designate one man as the father of the child and to enforce him to take the responsibility of its maintenance;

(b) For the State to pay the alimony for the child to the mother and make all the putative fathers contribute to the cost.

6. The Congress draws the attention of the Auxiliaries to the excellent results of official guardianship and of State Child Committees. It considers indispensable a system of public welfare which takes charge of every illegitimate child and its mother before, during and after the child's birth and supervises the child's welfare during the whole period of childhood. Constant co-operation between this system of public welfare and private effort must be instituted and international co-operation is necessary to safeguard the rights of mother and child and to accelerate progress by the exchange of experience and ideas.

7. The Alliance shall work for uniformity of legislation which provides that a man may be legally compelled to contribute towards the ante-natal, natal and post-natal care of his illegitimate child; and further shall explore the possibilities of international reciprocity in the enforcement of such legislation in order that a man shall be less easily enabled to evade his responsibilities to his child by quitting the country in which it is born.

8. The Alliance shall collect statistics and general information as to the death-rate in childbirth among unmarried as compared with married mothers, with a view to bringing before Government Departments and national organisations, in those countries where the death-rate is higher among unmarried mothers the need for such provisions as will protect them.

VIII. PEACE AND THE LEAGUE OF NATIONS.

1. The Alliance notes with deep satisfaction the progress made in the last few years toward arbitration, security and moral disarmament. The Ninth Assembly of the League of Nations has prepared a general treaty which provides for universal arbitration in such a way as to assure the pacific settlement of international differences. Furthermore the fundamental principles of the Pact of Paris have laid down a basis for international organization which provides that any recourse to arms for the settlement of international difficulties will be considered a crime against human rights.

The Congress believes that the important agreements which the committee of international financial experts have recently achieved should facilitate the progressive and total liquidation of war.

However, it is to be noted that the progress of material disarmament has not kept pace with other international steps in the direction of peace; in spite of the recent declaration of the representative of the United States on the question of naval disarmament, the last meet-

ing of the Preparatory Commission of Disarmament of the League of Nations was a keen disappointment to the expectant public of the world.

The Congress therefore urges:—

(a) that all governments sign without delay the optional clause of the Permanent Court of International Justice and adhere to the general and universal Arbitration Treaty prepared by the Ninth Assembly of the League of Nations;

(b) that through the prompt ratification of the Pact of Paris by all nations, the criminal character of aggressive warfare be definitely and universally acknowledged, and the governments therefore accept full legal and political responsibility for this acknowledgment;

(c) that measures of oppression cease throughout the world, whether military, political, economic or cultural;

(d) and that the League of Nations call a Disarmament Conference without delay for the purpose of preparing a convention for effecting not only a limitation but a general and effective reduction of armaments, and further that naval, land, and air forces should be included in such reduction.

The Congress is confident that it thus expresses the profound conviction which animates the public opinion of the entire world, and therefore urges upon the nations and upon national or international organisations interested in the cause of peace and justice to secure from their respective Governments and from the League of Nations the speedy realisation of the following threefold goal:

To ensure the peaceful settlement of international differences.

To accomplish world disarmament.

To make an end of war.

2. The Congress of the Alliance is opposed to all forms of war, and especially it condemns preparation for war by poison gas which would result (owing to the great advances in modern chemical science) in the complete destruction of the human race.

The Congress urges the affiliated Societies:

(a) To study the problem of chemical warfare;

(b) To obtain the assurance of Governments that a strict supervision of gas manufacture will be maintained;

(c) That the Societies will urge their Governments speedily to ratify the Protocol of Geneva of 1925 forbidding the use of poison gas.

IX. WOMEN POLICE.

The Congress urges delegates to lay before the Minister in control of the Police Force in their own country the essential need that the training of policewomen should be both in actual police work and in social welfare work.

The Congress further states that excellent results have been obtained from the employment of trained women police for making enquiries, taking evidence in cases of sexual offences and in dealing with cases of women and children.

The Congress therefore urges that, as women have proved their capacity to occupy high positions in the police force they should not be debarred from holding responsible posts corresponding to those held by men.

The Congress recommends the Auxiliaries in countries where women police are employed according to the principles adopted by the Alliance to collect exact information relative to:

(a) The work of women police at Children's Courts in preliminary investigations and the taking of evidence in connection with the work of these tribunals:

(b) the role of women police in judicial affairs concerning sexual offences where women and children are concerned: with the object of having this information transmitted by the Alliance to the League of Nations for the next meeting of the Committee on Traffic in Women and Children and the Committee for Child Welfare, fixed respectively for April 2nd and 9th, 1930.

X. EQUAL STATUS FOR WOMEN UNDER THE LAW.

1. That women, whether married or not married, shall have a status under the law equal to that of men.

2. (a) That the mother shall have rights over legitimate children equal to those of the father.

(b) That differences of opinion between the parents concerning the children may be settled by recourse to legal procedure, such procedure to be conducted by men and women alike.

(c) That in cases of divorce or separation the interest of the child alone be considered in determining the question of guardianship.

XI. RELATIONSHIP WITH THE INTERNATIONAL COUNCIL OF WOMEN.

The Congress proposes to the International Council of Women that a Joint Committee, composed of an equal number of representatives of the Alliance and the Council, be formed in order to examine the possibilities of practical co-operation between their organisations.

XII. JOINT COMMITTEE OF WOMEN'S INTERNATIONAL ORGANISATIONS.

The Congress instructs the representatives of the Alliance on the Joint Committee of Women's International Organisations to bring before that Committee a proposal that its powers be extended to cover co-operation among its constituent bodies in work connected with the League of Nations besides that to which it is at present limited, namely, the nomination of women to the Committees and other bodies of the League on such subjects as those on which resolutions have been taken by those constituent bodies.

XIII. CONSTITUTION OF COMMITTEES.

The Congress, realising that the Resolutions adopted can in many cases only be effectively carried out by the appointment of international committees for the study of special questions:

Authorises its Board of Officers to set up such international committees in all cases where such a method of work seems desirable, and to dissolve such committees when the work on which they are engaged no longer demands more special attention than the Board can itself give to it;

At the same time the Congress calls the attention of the Board to the necessity of limiting the field of work to such questions as are in direct relation to the objects of the Alliance as set forth in its Constitution. The Congress expresses the view that the membership of such Committees should be as follows:

(1) A Chairman with expert knowledge of the questions dealt with, who shall not be regarded in any way as a national representative of her country; and who may or may not be a Member of the Board of the Alliance.

A Vice-Chairman and a Secretary, who should preferably be chosen from among the representatives of the affiliated societies, as referred to in section (2).

(2) One national representative of each affiliated country, to be chosen as an expert on the subject dealt with. Such expert to be in general agreement with the policy of the Alliance on that subject.

(3) Where this subject is so technical that it forms the basis of professional women's organisations in any country, a member of such an organisation, if outside the ranks of the Auxiliary but willing to co-operate, may be invited to serve as an additional expert member by invitation of the Board on the recommendation of the Auxiliary, or by invitation of the Chairman of the Committee subject to the approval of the Auxiliary.

XIV. FINANCE.

The Finance Committee is of opinion that the most effective way of putting the Alliance finances on a sound basis is by increasing the fixed income. To that end it believes it to be highly important largely to increase the number of Associate Members.

In order to stimulate the adherence of persons interested in the Alliance the Committee begs to propose the following resolution:—

That in future Associate Members be provided on request, with an International introduction-card and a list of addresses (at least one in each affiliated country), of correspondents who will furnish introductions to institutions or persons who would be useful to them, after notice to the National Association and unless reasonable objection is raised.

XV. AGE OF MARRIAGE.

The Congress is of opinion that the age of marriage in all countries should be not less than 18 for boys and 16 for girls.

The Congress therefore requests its affiliated Societies to urge this point of view upon their respective governments.

The Congress further requests the Mandates Committee of the League of Nations to give due consideration to this recommendation in the case of mandated countries.

XVI. OPIUM.

1. The Congress desiring to support by all possible means the League of Nations in its fight against opium draws the attention of all the Associations affiliated to the Alliance to this grave problem and urges them to rouse public opinion and obtain from their respective governments

- (a) the ratification of the conventions of 1912 and of 1925;
- (b) the elaboration and adoption of a law which will embody their engagements;
- (c) the strict application of this law.

The realisation of these measures will have as a result the strict control of the manufacture of opium and its harmful derivatives and the limitation of its use to medical and scientific needs.

2. Considering that the Egyptian Authorities have no power over foreign houses of ill-fame on account of the capitulations and that they have no power of control over the traffic in drugs (opium, cocaine, etc.), which are ravaging the East,

Considering also the necessity of suppressing at the same time both the houses of ill-fame and the traffic in drugs—as recommended by the League of Nations—the Congress asks the affiliated Societies to bring pressure to bear on Governments in order to facilitate the hygienic and moral work of the Egyptian authorities.

XVII. PAN PACIFIC.

That this Congress views with extreme satisfaction the fact that a permanent Regional Grouping of women has been established in the Pacific known as the "Women's Pan Pacific Conference," and believes that it will provide a "Pacific Focus" through which the international organisations with Headquarters in Europe can function.

That this Congress congratulates the Women's Pan Pacific Conference Committee on the success of the first Conference held in Honolulu, and offers its whole-hearted co-operation with the permanent organisation which has been formed in the Pacific area with Headquarters at Honolulu.

XVIII. WOMEN AND THE LEAGUE OF NATIONS.

The Congress calls upon the Auxiliaries to see that women are included in the national delegations to the League of Nations, and that pressure be brought to bear on the Governments to secure that the women selected should be of outstanding knowledge, experience and representative qualifications.

The Call of the Child.

BY MISS CORRIE GORDON.

Lecturer in Child Education, Teachers' College, Saidapet.

It was Francis Thompson who said "In the school satchel are the keys of to-morrow; who grasps the child grasps the future". But it is no easy matter to grasp the child, for he is so exquisitely wild, he is as elusive as a fairy. It is possible to call the child, and to receive no answer; and yet there have been, and ever are, some who in their voices have tones which thrill the heart of a child, and compel him to answer the call of love. Oliver Goldsmith tells us of an Irish parson, poor and large-hearted, and of him he sings:—

"E'en children followed with endearing wile,

And plucked his gown to share the old man's smile."

The children saw in the light of that old man's face the smile which was that of a child; like calls to like, the child heart calls to the child. "And a stranger will they not follow, but will flee from him, for they know not the voice of strangers." Surely it is quite clear that we shall never be able to call the child if we play the part of lofty and haughty Olympians.

Francis Thompson, in one of the most beautiful passages of English prose has told us what it is to be a child "Know you what it is to be a child. It is to be something very different from the man of to-day. It is to have a spirit streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief, it is to be so little that the elders can reach to whisper in your ear, it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness and nothing into everything, for each child has its fairy god-mother in its own soul; it is to love in a nutshell and to count yourself the king of infinite space; it is

"To see a world in a grain of sand,

And heaven in a wild flower.

Hold infinity in the palm of your hand

And eternity in an hour."

Our schemes for 'calling' the child should take into consideration some at least of the defensive circles round childhood. It is the

supreme paradox of Nature that, though man is the most powerful, the most terrible, destructive and creative of all living beings in past or present time, yet his young are the most helpless, and the longest helpless of all living things. This truly astonishing contrast can be explained, though to do so is not my present concern. In passing I merely note that the explanation depends upon the replacement of fixed, preformed instincts by intelligence which must slowly grow and learn in the 'paragon' of animals.

How then, is this strange little being, which will one day be the Lord of Creation, to be defended in a world where he is incapable of even finding a mouthful of food for himself, and where in twenty-four hours after birth, at latest, he must die of cold if no loving hands protect him? The present measure of death and disease in infancy and childhood indicates only too clearly how far we are from solving this astonishing problem Nature has set us.

Fortunately however, Nature has not only set the problem but provided the solution. That solution is the Mother—the living incarnation of self-sacrifice, and of whom Coleridge truly said—

"A mother is a mother still

The holiest thing alive."

Of the defensive circles round childhood, she is the first and nearest, and the value of the others is dependent throughout in any time or time upon the service which they render to her. None of the others, nor any combination of them can act as a substitute for her. The admirable French aphorism expresses it thus—*le lait et le cœur d'une Maman ne se remplacent jamais*—"The milk and the heart of a Mother can never be replaced." It is the perpetual error of civilisation to try to achieve its own maintenance without directing itself first to solving the social problem of Motherhood. To decri the Mother, to try to do without her, to neglect her needs, to use her as a machine instead of as mother, is the unpardonable social sin of which the wage is racial death. I do not write these words as a theologian, for here it suffices to be a biologist; nor even as a moralist, for here it suffices to be a mammal. In our schemes of Education for the girls of India, it is necessary that we pay attention to this important aspect and see that our girls are not only trained to be good mothers, but that whatever their profession might be—Teachers, Doctors, Lawyers—they should recognise that the greatest and the most important is that of the mother.

The second circle round childhood is or should be the father. He cannot feed the young child, nor understand it, nor does he devote himself to it, but he should be invaluable as a support and protector of the mother. From the sociological point of view this is the true function of marriage—that it provides a responsible father to support and protect the mother of their child, and if the father fails to recognise his responsibility, the child must suffer in consequence.

The third protective circle is the Home. I do not mean the house, although I recognise only too well that *housing* is a national need. The need is for homing which implies the protected mother. Only woman can turn a house of bricks into a home of life, and it is necessary that we train her to do this in her school days. There may be money, dry walls, good ventilation and sanitation and a sound roof to many an institution for children, but there can be no home for childhood without a mother, and the function of bricks and mortar is merely to enable her to make a more secure home than her ancestress could in the forest or caves of long ago. There is many a mother who goes out to work either from necessity, or to make more money or to gain social status, and in spite of the most devoted work done by Child Welfare workers, nurses or servants the children are neglected, because they no longer have that unbroken first circle which nothing can replace. As a writer has put it, "A great general like Napoleon may be produced in a Military school. A great diplomat like Metternich may be developed in a Court, a great philosopher like Hegel may be evolved in a University, but a great man like Washington comes from a pure and noble home."

It is the child that calls us even more than we call the child, for is not the child calling us from the battlefield to the playground; from the close and stuffy house of modern civilisation to the Open Air; from our selfishness to the great Crusade? In *Silas Marner*, the most perfect story in the English language of the transforming power of a child on a broken man's life, we read these words:—"In old days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now, but men are still led away from threatening destruction. A hand is put into theirs which leads them forth gently towards a calm and bright land, so that they look no more backward, and the hand may be a little child's."

பர்த்தா, யார் ?

ஸ்ரீமதி விசாலாஷா அம்மாள்

1929 பிப்ரவரி மாஸத்தின் 'ஸ்திரீத்ரம்' 186-ம் பக்கத்தில் "ஸ்திரீகள் விலக்க வேண்டிய சில கெட்ட நடவடிக்கைகள்" என்று ஓர் வியாசம் காண்கிறது. அதில் வம்பு பேசுவோரை இகழ்ந்திருப்பது உண்மையே. ஆயினும், பிறகு ஸ்திரீகள் அனைவரும் கெட்டவர் என்ற ரீதியில் எழுதியிருக்கும் மற்றும் பல விஷயங்கள், மெய்யான ஸ்திரீத்ரம்தையும், ஸ்திரீகளின் கௌரவத்தையும் கொஞ்சுங்கால் மறுத்து, திருத்தவேண்டியவையாயிருக்கின்றன.

1. முதல் பாகத்தில் "ஸ்திரீகள் வெகு கெட்டவர்கள் &c..." என்று அனேகம் பேர் கெட்ட பேச்சுப்பேசி, அப்போரைக் கண்டபடி வம்பளப்பதாகச் சொல்லி இருக்கிறது. இப்பேர்ப்பட்டவர்கள் கொஞ்சமாகத் தானிருப்பார்கள் என்று நினைக்கிறேன். பெரும்பாலான, பெண்கள் அதில் சொல்லி இருக்கிற படி பர்த்தாவுக்கு த்ரோசம் செய்வதாகத் தெரியவில்லை. இதற்கெதிராக, ஸ்ரீ விவேகானந்தன்வாமி, ராமதீர்த்தன்வாமி, ஸாது ஸாந்தர்வாமி, ஸ்ரீ கிருஷ்ண சைதன்யர், ஸ்ரீ சங்கர், இந்த மஹான்களெல்லாம் இந்தியாவிலுள்ள ஸ்திரீகள் உத்தமியர் என்றும், தம் தம் தாய்மாராலேயேதான் தமக்கு ஞானம் வந்த தென்றும் உரைத்திருக்கிறார்கள். என்போன்ற பலர் அனுபவத்திலும் அப்படித் தாசிருக்கிறது. தீயபத்தியாயிருப்பவன், உத்தம மாதாவா முடியுமா? பல பெரியோர் கருத்தில் இந்திய ஸ்திரீகளது தம்மகியைத்தான் காடு முற்றும் கெட்டாயிருக்கிறது.

2. இரண்டாம் பாகத்தில், சாவித்திரி, நளாயனி, சந்திரமதி இவர்களை மட்டுமே ஒப்பிட்டு இருக்கிறது. விதை, த்ரோசபதி, குடும்பினி, தாயத்தி, கருத்தலை இவர்களைப்போல் விதையுடனும் தையத்துடனும், தம்மத்திலேயேயுடைய விதைகளை மறந்துவிடக்கூடாது. மேலும், "இக்காலத்து ஸ்திரீகளோ கிராம அநாதைகளும் அநாதைகளும் இருக்கிறாடியால் கைகத்தில் பஞ்சம் அதிகமாய் இருக்கிறது." என்பதில் இக்காலத்து ஸ்திரீகள் எல்லாநாயும் இந்தமாதிரி இகழ்ந்து பேசுவது ஸரியில்லை. கெவலமாக இருப்பவர்கள் கொஞ்சமாகத்தானிருப்பார்கள். அவர்களும் அப்படி இருப்பதற்கும் காரணம், அவர்கள் தாய் தகப்பன் அகமுடையான் பேரில் குற்றமெதனா அவர்கள் பேரிலில்லை. ஏனெனில் அவர்களுக்கு ஸரியான கல்வி கொடுத்து நற்போதனை செய்யாததால்தான் அவர்கள் இந்தஸ்திரீகளிலிருக்கிறார்கள்.

3. மேலும் அதனால்தான் “பஞ்சம்-அகிமமாக நேருகிறது” என்பது எந்த மட்டில் வாஸ்தவ மென்பது தெரியவில்லை.

4. பிறகு “இந்த ஸ்திரீகளே! இனியாகிலும், பதிபக்தியுடன் பதிஸேவையையே வ்ரதமாகக்கொண்டு எந்தவேளையும் பர்த்தாவையே தேய்வமாய்ப் பாலியுங்கள். உங்களுக்குக் கோவில் வேண்டாம்; குளம் குருகேஷ்டம் வேண்டாம்; பதியே தேய்வ மென்று அறியுங்கள்.” என்று எழுதி இருக்கிறது. இவ்விஷயத்தை சாஸ்திர ரீதியாய் தீர ஆலோசித்தல் வேண்டும்.

(1) முதலில், பர்த்தா என்பவர் யார், அவர் எந்தவிதத்தில் ஸ்திரீயுடன் ஸம்பந்தப்பட்டவரென்பதை விசாரிப்போம். ஸாக்ஷாத் லோகமாதா வாகிய பூதீ தேவி இப்பொழுதும் கேதுமாலவருஷத்தில் பகவானை உபாஸித்துக் கொண்டு தன் குழந்தைகளாகிய லோக ஜனங்களை நினைத்து அடியில்கண்டபடி சொல்வதாய் பூதீமத் பாகவதத்தில் 5 ஸ்கந்தத்தில், 18 அத்யாயத்தில், 19 ச்லோகத்தில் சொல்லி இருக்கிறது :—

स्त्रियो व्रतैस्त्वां ह्यधिकैश्च स्वतो ह्याराध्यलोकै पतिम् आशासतेऽन्यम् ।

तासां न ते वै परिपान्त्यपत्यं प्रियं धनयूषि यतोऽस्वतन्त्राः ॥

“ஸ்திரீகள் இந்திரியங்களுக்கு (மெய்) ஈசனாகிய உம்மைத் தாமதவே (வேறொருவர் உதவியின்றி) ஆசைத்து உலகில் வேறு ஒரு பதியை விரும்புகிறார்கள். அந்த பதிகளோ; அவர்களது பிரியமான குழந்தைகளையோ, செல்வத்தையோ, ஆயுளையோ காப்பாற்றுவதில்லை, ஏனெனில் அவர்களே ஸ்வதந்திர மற்றவர்.”

பூதீதேவி இன்னும்

स वै पतिः स्यात् अकुतोभयः सयं समन्ततः पाति भयतुरं जनम् ।

स एक एवेतरथा मियो भयं नैवामलाभात् अधिमन्यते परम् ॥

“எவன் தானும் ஒன்றிலும் பாமற்றவனாய், கஷ்டங்களால் வருந்துவோனாயும், எவ்வித ஆபத்திலிருந்தும் காப்பாற்றவும் வல்லவனாயிருக்கிறானோ அவனே பதி. அவ்வித பதி ஒருவனே. (அவனே பகவான்); வேறொருவனைப் பதியாக கொண்டால் ஒருவருக்கொருவர் பயமே. ஏனென்றால் ஒவ்வொருவரும் தம்மைக் கொண்டாட வேண்டுமென்பாரே யன்றி பரம்பொருளைக் கவனியார்.”

இதிலிருந்து பதியே கூடாது என்று சொல்லி இருக்கிறதா? அப்படி இல்லை. ஈசனுடைய ஆஞ்ஞையை உலகில் நிறைவேற்றவும், ஈசலா ஸேவையை உலகத்தில் நடப்பிப்பதற்கும் அனுக்லமாக இருந்தால் அவனுடன் ஒத்துழைக்கலாம். மேல் சொல்லி இருக்கிற ச்லோகத்தின்படி, பதிகள், இந்த காலத்திலிருப்பதாகத் தென்படவில்லை. மேலும் மனிதர்கள் ஈசனைத் தேடுவதற்கு பதில் ஒருவரையொருவர் நேசிப்பது இரண்டு பேர் ஒருவரையொருவர் கட்டிக்கொண்டு

தண்ணீரில் ஆழ்த்துப்போவது போலாகிறது. ஆனால் இந்த நேசம் லோக ஸேவையிலும் ஈசலிடமும் செல்வதையானால் அந்த அன்பு பெரிது. ஈசனது ஆஞ்ஞையை உலகத்தில் நிறைவேற்றி வைப்பதற்காகத்தான் ஆண், பெண், இரண்டு ஜீவன்கள் விவாகமூலமாய் ஒன்று சேர்ப்பிக்கப் பெறுகின்றனர். இது நம் ஹிந்து சாஸ்திரங்களில் ஒவ்வொரு இடத்திலும் சொல்லி இருக்கிறது.

தான், தனது என்பதால் நமக்கு நேர்த்திருக்கும் மிருத்யுவை விவசித்து ஈசனை யடைவதற்கு நமக்கு உதவி செய்யாதவர் நமக்கு உறவினரல்லர் என்று பகவான் ‘ரிஷபர்’ கூறியிருக்கிறார்.

गुरुर्न स्यात् स्वजनो न स्यात् पिता न स्यात् जननी न सा स्यात् ।

देवं न तत् स्यात् न पतिश्च स स्यात् न मोचयेथः समुपेत मृत्युम् ॥

“எவர் நம்மைப் பிடித்திருக்கும் மிருத்யுவை விடுவிக்கவில்லையோ, அவ்வித குரு, குருவாகார்; அவ்வித பந்துக்கள், பந்துக்களில்லை; அவ்வித பிதா, பிதா வில்லை; அவ்வித தாய், தாயுமில்லை; அவ்வித தெய்வமும் தெய்வமில்லை; அவ்வித பதியும் பதியில்லை.”

பூதீமத் பாகவதம் 5-ஸ்கந்தம்.

ஆகையால் ஸ்திரீகளோ, புருஷர்களோ, யாவர்க்கும் முதல் கடமை ஈசனைத் தேடி, பல்லுயிரிலுமிருக்கும் அவனுக்கு அன்புடன் ஸேவை செய்ய முயலுவது. பதிகளும் பஞ்சமஹாயஜுஸ்த்தாலும், தபஸினாலும் முன்னுளில் கர்த்தமர் வலிஷ்டர், கௌதமர் முதலியவர்களிருந்தவாறு தபஸும் ஈசனருளுமே உருவாயிருந்து உலகெங்கும் ஈசனருளைப் பரப்ப வேண்டும். ஸ்திரீகளும் அவ்வித புருஷர்களுக்கு உதவியாயிருந்து ஒத்துழைக்க வேண்டும். ஸ்திரீ புலாவ் என்ற உறவு தான் தன்னபக்கே நிக்கி, பல்லுயிரிலும் ஈசனைக்கண்டு ஸேவிப்பதற்கே அதலின், அதற்கு உதவாத உறவு பந்தமே என்றறிந்து ஈசனை நோக்குவதே கடமை என்றும் யாவரும் உணரவேண்டும்.

விசாலாக்ஷி அம்மாள்.

பெண்கல்வி அவசியமே

ஸ்ரீமதி எஸ். சேஷம்மாள்.

அகஸ்தியர் நாலிலே பிறந்து ஆரியர் மடியிலே வளர்ந்து சங்கப் புலவர் நாலிலே ஸஞ்சரித்து வித்வான்கள் வாக்கிலே விளையாடி திராவிட தேசமெங்கும் செங்கோல் செலுத்தி வரும் என சகாவர்த்தினியாகிய நம் தமிழ் அன்னையை யிகழலாமா? நம் அன்னையின் கலை நமக்குரியதல்லவா? இவ்வாறிருக்கச் சிலர் பெண்களுக்குக் கல்வி அவசியமில்லை என்று விதண்டாவாதம் பேசுகின்றனர். அதைச் சற்று ஆராய்ந்து மறுத்துரைப்போம்.

பிரபஞ்சத்தில் மானிட வருக்கொண்டு பிறந்த ஆண் பெண் இருபாலாருக்கும் பாஷா ஞான மியல்பாக வுண்டென்பதும், மற்ற ஜந்துக்களைப்போல் அல்லாமல் பேசும் திறமிருத்தலால் தங்கருத்தை பிறர்க்கு வெளியிடவும் பிறர் கருத்தைக் கிரகிதவும் சக்தியுடையவர்களாயிருக்கிறார்களென்பதும் தடையில்லாமல் ஒப்புக்கொள்ளக் கூடிய விஷயமாகும். இவ்விடல்பு ஸ்திரீ புருஷ பேதமின்றி ஈசுவானால் சிருஷ்டிக்கப்பட்டிருக்க, சிலர், கல்வியானது ஸ்திரீகளுக்கு அவசியமில்லை என்று கூறுகிறார்கள். இம்மட்டுமே நிற்காது வேறு சிலர் கல்விதற்பதனால் ஸ்திரீகள் துன்மார்க்கமானவழியில் சென்று கெட்டுப் போகிறார்களென்றும் ஆகையால் அவர்களைப் படிக்க வைப்பது மதியீன மெனச் செப்பியும் வருகின்றார்கள். ஆயினும் இத்தகைய தப்பெண்ணங் கொள்ளுகிறவர்கள் நாட்கள் செல்லச் செல்லக் குறைந்து கொண்டு வருகிறார்கள். பரத கண்டத்திலுள்ள ஆண் பிள்ளைகள் வாசிப்பில் தேர்ச்சி படைந்தவர்களாய் நாளைடைவித்தகைய வாசிப்பின் பயனாக மதியீனத்தாற் கொண்ட பலவித துரெண்ணங்களை மாற்றி வருதலினாலும், பொதுவாக வாசிக்கும் ஆண் பிள்ளைகள் தொலை வருஷா வருஷம் அதிகரித்து வருதலினாலும், வாசித்த ஆண்மக்கள் வாசித்த பெண் மக்களையே மணக்க விரும்புவதாலும் மேற் சொன்ன தப்பெண்ணங் கொள்கிறவர் தொலையும் குறைந்து கொண்டே வருகிறது. இன்னங் கொஞ்ச நாட்களில் மேற்சொன்ன தப்பெண்ணங் கொள்கிறவர் தொலை அடியோடு அகன்றுவிடு மென்பதில் சற்றைமையமில்லை. பெண் கல்வி அவசியமென்ற விஷயத்தை அனைவரும் ஆதரிப்பார்கள். தவிர, “பெண்களுக்கு கல்வி கூடாது. அவர்கள் கல்வி கற்பதனால் கெட்டுப் போகிறார்கள்” என்று சொல்லுவவர்களின் கொள்கையைச் சிறிது ஆராய்ந்து பார்க்குமிடத்து அத்தகையோருடைய அறியாமை நன்கு புலப்படும்.

பெண்களுக்கு கல்வி கற்பிக்கு மிடத்தா சிறிது காலம் சென்றபின் கற்றதின் பயனாகச் சில சுதந்திரங்கள் கொடுக்க வேண்டி வருமெனப் பயந்தோ? தன்

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பெண்கல்வி அவசியமே

கள் குடும்ப சேஷமத்தைக் கோரி வீட்டின் வேலைகளை சிறுத்தையோடு பிறருதலியின்றிச் செய்ய மாட்டார்களென அஞ்சியோ? அல்லது தங்களுக்குச் சமமான ஸ்திரீக்குப் பெண்மணிகளைக் கொண்டுவிட்டுப் பிறர் நகைப்பரென நினைத்தோ? இவ்விதமான நோணலான எண்ணத்தை வகித்தவர்களாயிருக்கிறார்கள். ஒரு காரியம் செய்யத் துணிவதிலித்தகைய யோஜனைகளிற்கு வேண்டியது முக்கியமே யானாலும் சிறிது ஆழ்ந்து நோக்குவார்களாகில் தாம் தவறான எண்ணம் கொண்டதற்கு தாங்களே துக்கிப்பார்கள். ஏதோ தங்கள் கண்ணுக்குத் தோன்றிய இரண்டொரு விஷயங்களாலோர் தீர்மானத்திற்கு வந்த யோஜனையின்றிப் பலர்க்குஞ் சொல்லி வருவது நியாயமு நீதியுமன்று. ஸ்திரீகளுக்குத் தேற்பட்டிருக்குங் கடமைகளை நினைக்குமிடத்து புருஷரைவிட தடினமான வேலையைச் செய்யக் கடமைப்பட்டிருக்கிறார்களெனத் தெரியவரும். ஒரு தேசத்தரசனை விட மந்திரியானவன் எவ்விதமாக மேம்பாடுள்ள புத்திசாலியாயிருக்க வேண்டியதவசியமோ அவ்விதமாகவே தங்கள் பர்த்தாவிற்ரு உற்றவிடத்து யோஜனைகளைச் சொல்லவும் அவர்கள் துக்கப்படும் காலத்து வேண்டிய ஆறுதல் சொல்லி துக்கத்தை தாங்கள் வருத்தக் கொள்ளவும் இருத்தலோடுகூட நாய்மார்களான காலத்தில் தேசத்தின் நன்மையையும் குடும்பத்தின் சேஷமத்தையும் கோரினவர்களாய் சன்மார்க்கத்தில் தங்கள் குழந்தைகளை நடத்திவரும்படியான பொறுப்பும் அதிகம். இது புருஷர்களுக்கவ்வளவு கிடையாது. புத்தி வன்மையிலேனும் மற்றெந்த ஒழுக்கங்களிலேனும் இத்தேயத்துப் பெண்மணிகள் புருஷர்கட்கு தாழ்ச்சியடையார் நிச்சயம். முற்காலத்திலோ இப்புணிய நாட்டில் சீதை, துரோபதை, சாவித்திரி, நலாயினி முதலிய கற்புக் கரசிகள் தத்தம் அறிவிற சிறந்த கணவரோடும் முனிவர்களோடும் தேவர்களோடும் கூட தத்துவ விஷயங்களைப்பற்றி சம்வாதித்து போராடியுமிருக்கிறார்களென நமது நூல்களுரைக்கின்றன. தவிர நம் ஒளவையின் திறத்தை அறியாதார் யார்? ஒளவைக்கும் கம்பர்க்கும் விவாதம் நடந்ததாகக் கூறப்படும் கதை யாவது: ஒரு சமயம் ஒளவையின் திறத்தைக் கண்டு கம்பர் பொருமை கொண்டு அவ்வம்மையைத் தாம் அடி என்று அழைத்து எள்ளம் செய்யவேண்டுமெனச் சொன்னாராம் :

நாலிலைப் பந்தலடி நடுவிலொருநாலிலடி என்னடி அதைச் சொல்லடி என வினவ அதற்கவ்வம்மை சொன்ன பதிலாவது:—

எட்டே கால் ஷக்ஷணமே எமன் ஏறும் பரியே மட்டில் பெரியம்மை வாகனமே, கூரையில்லா வீடே குலராமன் தூதுவனே ஆரையடா சொன்னாயது எனத்தக்க உத்தரம் கூறினாராம். ஆகையால் ஆண்களுக்குள்ள கல்வித் திறமையைப் பார்க்கிலும் பெண்களுக்கு அதிகமென்று நன்கு விளங்குகிறது. மேலும் இவர்கள் வாசிப்பின் மேன்மையால் கற்பு மிகுந்து பிரகாசித்ததும் தங்களுக்கு கஷ்டம் வந்தகாலத்து இயல்பாக தெய்வ கிருபை ஏற்பட்டதும் சகலருமறிந்த விஷயங்களாகும். பெண்கள் அப்பொழுது தாங்கள் அடைந்திருந்த கல்வியாலும் சுதந்திரத் தாலும் கர்வங்கொண்டு தமக்கேற்பட்ட வீட்டு வேலைகளைச் செய்யாது விட்டு

విద్యయే భూషణము

కె. వి. లక్ష్మీయమ్మగారు, బరంపురము (గంజాం.)

విద్యయే స్త్రీలకు భూషణము. అట్టి విద్య లేకుండుట చేతనే, ఇహమందనేకులు, కష్టములపాలగుట మనము కన్నులార గాంచినదే. కాబట్టి విద్య స్త్రీ పురుషులకు సమానావసరము. మన హిందువులలో బంగారునగలు శరీరమునకున్న కంఠమునకున్న ధరించుటయొక యాచారమైయున్నది. కొన్ని సమయములందు మొక నిటునటు త్రిప్పుటకుకూడ ఏలుకలుగకుండునట్లు ధరించెదరు. అట్టి యాచారమును మాన్పి, విద్యయనే భూషణము ధరించినయెడల ఎంత సంతోషకరముగా నుండునోకదా! విద్యవలన ఎన్నియోలాభములు కలుగుచున్నవి. విద్య స్త్రీల జీవితమునకు ముఖ్యధారము. అట్టి విద్యను నిర్లక్ష్యముచేసి, తీరుగుచుండుట యుత్తమముకాదు. విద్యలేని స్త్రీకి నాగరికత తెలియదు. అట్టి నాగరికతలేని స్త్రీలు, కుటుంబ సంరక్షయందేమి, శిశు పోషణయందేమి, అనేక కష్టముల పాలగుచున్నారు. బంగారునగలే గొప్పవని భావించుమా, అట్టి బంగారు నగలను ధరించుటవలననే, మనకు ఆ వడలు వచ్చుచున్నవి. మనము ధరించు నగలను, యిలరులు చూచి అనూయవడుదురు, లేదా అపహరింప చూతురు. ఇట్టి యాపదలు రాకుండు దాచి యుంచెదమా, దొంగలు ఎత్తుకొనిపోదురని మరియొక భయము. ఇన్ని కష్టముల పాలగుచుండునేల, అట్టి భూషణములు ధరించనేల! కావున, సోదరీమణులారా, బంగారు భూషణములు మాని, విద్యయనే భూషణమును ధరించినయెడల యెంతయో లాభకరముగా నుండునుకదా! అట్టి భూషణము ఇతరులు మనవద్దనుండి తిన్నగించవేరుకదా. విద్యలేనినారు పశువులతో సమానము. విద్యాసీనులు బుద్ధిహీనులై, ఇతరుల జగడములలో పాల్గొని జగడబోతులగుచున్నారు. మన హిందువులలో కొంతమంది స్త్రీలు, విద్య ఎందుకంటాయన్నారు. అటువంటి స్త్రీలకు బుద్ధిలేనని చెప్పుచున్నాడు. ఎందుచేతననగా, స్త్రీలు చదువు

కొన్నంతమాత్రమున వారికికట్లు వట్టమేమి? పురుషులే చదువనలెననియు, స్త్రీలకు చదువుకూడవనియు, వారి మూర్ఖపుట్టు. పురుషులకు ప్రపంచములో ఎంత స్వతంత్రముకలదో, స్త్రీలకును అంత స్వతంత్రముకలదు. ఏమి! పురుషులు పది మానములకును, స్త్రీలు ఐదు మానములకున్నా, ఉత్పత్తియగుచున్నారా! పురుషులను చదివించినట్లు, స్త్రీలను చదివించినట్లయిన, స్త్రీలు విద్యావంతులు కారా! ఇప్పుడు, శ్రీమతి పట్టవర్ధనమ్మగారు, శ్రీమతి సోదరీ సుబ్బలక్ష్మమ్మగారు స్త్రీలగురించి ఎంతయో ప్రయాస పడుచున్నారు. జాతిభేదము లేకుండా, ఆడ పిల్లలను, ముందుకు తేచ్చుచున్నందున, నాకెంతయో ఆనందముగాయున్నది. మరియు, సోదరీ సుబ్బలక్ష్మమ్మగారిచే స్థాపించబడిన, శ్రీ శారదా నిలయమను మహా విద్యాలయమును చూచిన, ఎంతో సంతోష ముదయించుచున్నది. నేను చదువు గురించి ఎంతయో చెప్పుచున్నానుగాని నాజీవ చరిత్రములో నొక సంగతి మీరు సావధాన చిత్తులై వినుడు. నేనంతగా చదువుకొన్నదాననుకాను. నాచిన్నతనములో నాతల్లిసంక్రడులు, నన్ను చదివించలేదు. నా ఎనిమిదవ సంవత్సరములో మొదటి తరగతిలో ప్రవేశించి, ఆతరగతిలోనే తిరిగి, మానివేయ వలసివచ్చినది. నాకును, చిన్నతనముగనుక ఆటపాటలనుండే, బుద్ధిపారినది. ఇట్లుండగా నా సంక్రడందనయేట, తిరుగ చదువునందు క్రొత్తగా శ్రద్ధకలగి, చిన్న కథలపుస్తకములను, నవలలను, చదివి నా మాతృభాషయగు అరవమును నేర్చుకొంటిని. నా పదమూడవయేడున గంజాము మండలమునకు వచ్చుటచే, తెలుగుబాష నేర్చుకొంటిని. ఇప్పుడు ఆంగ్లభాష నేర్చుకొనుటకు మిక్కిలి ఆశగాయున్నది. గాని యయినదన యేట రానిచదువు, ఏబడనయేట వచ్చునా! ఇండ్లిభా ఇప్పుడురాదు. రాకపోయినా, వచ్చినవారిని చూస్తే, నాకు ఎంతో ఆనందముగాయున్నది. నాకు చదువునందు ప్రీతియేగాని, బాల్యమున వచ్చువంత చురుకుగా నయములోరాదు. కావున సోదరీ మణులారా, మీ బిడ్డలకు పాఠశాలయందైనను, లేక స్వగృహమునైనను, విద్యనేర్పింపుడు. వారు చదువకపోయిన మీరు, వారిని గట్టిగా గద్దించి, తల్లులగు మీరు, తగుజాగ్రత్తపుచ్చుకొని, తగు పాటుగానైనను, మీ బిడ్డలకు చదివించవలయును. ఈ విధముగా మీరు చేయవలసినయెడల, నావలనే, మీబిడ్డలు కూడ, ముప్పుందు విచారించెదరు.

విద్యయే భూషణము

సోనర, సోదరీసులులార, మీయొక్క బిడ్డలకు బంగారపు హారములను మూని, విద్యయనే హారము వేయుడు. పిల్లలకు ముద్దులో నగ్గర పెట్టుకొని చదువులో బుద్ధి పారుపట్టుగాజేసి మేలొందుదురుగాక.

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వివాహసంఘపువారి నివేదికము :—ఈ సంఘమువారు హిందూదేశ మంతటను సంచారమొనర్చి ఏకగ్రీవముగ బాలికలకు 14 సంవత్సరములకు ముందు వివాహ మొనర్పరాదనియు, వివాహసంతరము ఒక సంవత్సరము గడిచి, అనగా, 15వ యేటగాని, సంసార బాధ్యతను వహించరాదనియు తీర్మానించిరి. వివాహము కాని బాలికలు 18 వ సంవత్సరమునకు పూర్వము సంసారమార్గము నవలంబించుటకు తమయంగీ కారము నీయనర్హులుకా బాలరనియు తీర్మానింప బడినది. మన స్త్రీ సంఘము వారిదివరనుండియు బాలికలు 16 వ యేటికిముందుగా వివాహమూల కుండునట్లు చట్టముల నొనర్పవలెననెడి తమ యుద్దేశ్యమును వెలువరించినది చదువరు తెలింగియే యుందురు. ఆ నూతన నిబంధన నెలకొల్పుబడు వరకును మనము కృషి నలుపవలెను. రాజోపు శాసన సభలచర్చలలో మన సోదరులగు శాసన సభవారందరను పై సంఘమువారి తీర్మానమును తప్పక బలపరచెనరని గట్టిగ నమ్ముచున్నాము.

“నీలి సంస్కర్తలు” :—వేల్పుదేశమునందు కొందరుజేరి “నీలి సంస్కర్తల” సంఘమును స్థాపించిరి. వీరు పనికిరాని నేలబొగ్గుగల కుప్పలనన్నిటిని శుభ్రీకరించి చక్కని ప్రదేశములుగా మార్చునెంచియున్నారు. ఈ ప్రదేశములందు పగలంతయు కష్టపడి పనిజేసిన తల్లులును, పసిపిల్లలును విశ్రాంతిగ కాలము బుచ్చుటకు తగుయేర్పాటులు జరుగుచున్నవి. ఈ సంఘమునజేరు ప్రతిసభ్యుడును వారమునకొకదిన మీ సంఘమునకు చితముగ పనిచేయవలెను. ఇప్పటికప్పుడే యనన్యాయగు పెద్దబొగ్గుకుప్పయొకటి తీసివేయబడి చక్కని ప్రదేశముగ మార్చబడెను. కొద్దికాలములోనే చుట్టుప్రక్కల ననుష్ఠ ప్రదేశమును చక్కబరచి నీ సంఘము వారు పూనియున్నారు.

ఇట్టి సంస్కరణసంఘములెన్ని యేర్పడిన లోకమునకంత క్రేయస్కరము. ముఖ్యముగ మన దేశమందు కన్నులపండువుగ వచ్చుచెట్లును, చక్కని పరిస్థితులును

విరివిగాగలవు. కాని మనహిందువుల గృహములెన్ని పరిశుభ్రముగానున్నవో యిం చుక యోచింపుడు! ప్రతివొడ్డియందును విస్తరాకులు, పడ్లు, కూరగాయలు మొదలగు వానిపై చెక్కులు మొదలగు సదార్థములనెన్నింటినో హేయమగు కుప్పలు కుప్పలుగా జేర్చుచున్నాము. ఇవి కంటి కనహ్యమగుటయేగాక పలువ్యాధులకు మూల కారణములై యున్నవి. మనమునరమును “నీలి సంస్కర్తల” వలె గొప్పకార్యములుజేయ బూనుటకు పూర్వము మనగృహ పరిసరముల శుభ్రీకరించి యాసంక దాయకముగను, యారోగ్యదాయకముగను మార్పుట ప్రథమకర్తవ్యమై యున్నది. సృష్టి తనయుడార భావమున నొసగిన చక్కని పరిస్థితులను మన యశ్రద్ధ, తామసభావములచే బహు వికారముగ నొనర్చుట శోచనీయముకదా? మన సోదరసోదరీ సులులీ విషయమును యింనుక యోచించి వెంటనే తమ గృహ పరిస్థితుల చక్కబరచుటకు బూనుకొందురని హెచ్చరించుచున్నాము.

మద్రాసు బాలికల కుచితవిద్య :—మద్రాసు దొరతనమువారి తరపున ఎలిమెంటరీ విద్యాసంఘమువారు నీలగిరిలో సమావేశమై యిప్పటికి కొంతకాలము నుండియు మద్రాసు విద్యావిధానమును, సాతశాలల యేర్పాటులను గురించియు యోచించుచుండిరి. వీరబాలికలందరకును 7వ తరగతివరకును జీతములు బుచ్చు కొనక యుచితముగ విద్యనొసంగ తీర్మానింపబడినదని వ్రాయుటకెంతయు సంతసిం చుచున్నాము. మరియు విద్యాధ్యులకు బహుమానములు మొదలగువానిపై య మితద్రవ్యమును వెచ్చించుటకు మారుగ పై బేర్కొనిన విధానముల నర్జీనియోగ బరచుట సమంజసముగానుండును.

తగినపని :—సాధారణముగ తల్లిదండ్రుల యిష్టము ననుసరించిగాని, లేక తండ్రియెట్టి యుద్యోగము జేయునో తన పుత్రుడును యట్టిదానినే చేయవలె ననెడి తలంపునగాని మనము సాధారణముగ మన బాలబాలికలకు తమ జీవనము లకు తగినపనిని, తగుకృషినిగాని యేర్పాటుచేయుట బహు యరుదైనదని మన మెరిసియేయున్నాము. “నాతండ్రియు, నేనును, న్యాయవాది యుద్యోగముచేసి నందువలన నా కుమారుడుకూడ న్యాయవాదితనమునకే తగియున్నాడు,” “మా అమ్మమ్మయు, మాతల్లియు బాల్యముననే పెండ్లిజేసుకొనిరి. నాకు మాత్రము చిన్నప్పుడే పెండ్లికాలేదా? మాయందరికి పనికివచ్చినది, జాతి సాంప్రదాయమైనది,

మా అమ్మాయికి మాత్రము విరుద్ధమగునా? వట్టిపిచ్చిమాట" అనునట్టి యుద్దేశ్యములు మనలో చాలా ప్రబలియున్నవి. ఇట్టి విచిత్రాభిప్రాయములు మనదేశమందువలెనే యితర దేశములందును ప్రబలియున్నవి. కాని యన్యదేశస్థులు మనవలెనే యిట్టి ఘోర దురభ్యాసముల కెప్పటికినికట్టువడుటలేదు. ఫ్రాన్సు దేశమందు, "తమ యవ్వన బాలబాలికలకు, ఎవరికి తగినపనివారికివ్వవలెను, లేనిచో, సంఘమున కందు జీవించువారినలన ప్రయోజనముకలుగుటకు మారుగ గొప్ప యాటంకము గల్గుచున్నదని" జనులుతలంచి నూతన సంఘముల నేర్పర్చుచున్నారు. ఈ సంఘముల కధిపతులుగ గొప్పవైద్యులు, తత్వశాస్త్రజ్ఞులు, గొప్పగ్రంథకర్తలు, సంఘ సంస్కర్తలు మొదలగు వారెన్నుకొనబడిరి. ప్రతిశనివారము మధ్యాహ్నమును, యీ సంఘమువారు "జాతీయ విద్యాభవనమున" సమావేశమై తల్లిదండ్రులచే పంపబడిన యవ్వన బాలబాలికలను వివిధవిషయముల బరీక్షింతురు. పిదప వారందరును సంప్రదించి ప్రతిబాల, బాలికకును తగినపని యిదియని తీర్మానించి తల్లిదండ్రులకు సలహా నొసంగెదరు. మరియు నీ పరీక్షలలో బహుచాక చక్రమును, ప్రవీణతను జూపెడివారికి తగుప్రత్యేక విద్యనొసంగుటకు తగు యేర్పాటులు జరుగుచున్నవి. సాధారణముగ న్యాయవాదులు కావలసినవారు వైద్యులుగను, ఉపాధ్యాయులు కావలసినవారు ఇంజనీరులుగను, ఇంక ననేకమగు యిట్టి విచిత్ర విధముల తమ నిజకౌశలమును జూపవీలుగాని పనులజేపట్టి తమ జీవనముల యసంతృప్తితో నింపుకొనుచున్నారు. ఇందుకుమారుగ ప్రథమమున ప్రతివారికిని కొంతవరకును సాధారణ విద్యనొసగి, తదుపరి వారివారి బుద్ధికౌశలముల ననుసరించి ప్రత్యేక విద్యనొసంగుట భావ్యము. అట్టి సంవర్ధముననే, దేశమునందు వివిధ కళలును, వృద్ధికాగలవు. దేశాన్నత్యమునకిదియే ముఖ్యోక్తు. దీనిని గ్రహించి మనవానందగును తమ బాలబాలికల విద్యావిధానముననేగాక, వివాహ విషయములగూడ తగు యవకాశముల నొసంగి వారి పురోవృద్ధికి తోడ్పడెదరని నమ్ముచున్నాము.

అంత్యజాతుల సంస్కరణము :—అంత్యజాతులను పదమును వ్రాయుటకే చాలసిగ్గుగానున్నది. కాని ప్రస్తుత మీపదమును వాడక తప్పినదికాదు. ఇప్పటికి జరిగిన యారు సంవత్సరములనుండియు గుజరాత్ అంత్యజ సేవాయండలముతరఫున నవసారియందు, అంత్య జయాశ్రమ మొకటి కృషిపల్పుచున్నది. "గాంధీ సర్వ

కళాశాల" (గుజరాత్ విద్యాపీఠము) యున్నతకులస్థులగు కొందరు గుజరాతీయులీ యాశ్రమమున బనిచేయుచున్నారనునది గుజరాతునందే తెలియక పోవచ్చును. ఈ యాశ్రమమునేగాక గుజరాత్ పురపాలక సంఘమునందు పనిజేయు అంత్య జాతులగు భంగిజాతుల వారికిని వారిపిల్లలకును విద్యగరువుట పనుజేయు సత్కృషులలో నొకటి. వీరు జరిగిన యెనిమిది నెలలనుండియు భంగిస్త్రీలు, పిల్లలకును కుట్టుపని తరగతులకూడ నేర్పరచియున్నారు. ఈ సంఘమువారి సత్కృషినిజూచి పార్శ్వలును, దక్కను సోదరీమణు లిరువురు—బి. ఏ., పరీక్షపడవిని గైకొనినవారు—వీరితోజేరి అంత్యజాతి స్త్రీలకును, పిల్లలకును, కత్తిరింపు, కుట్టుపనుల నేర్పుచున్నారు. ఇందువలన నీవేద స్త్రీలు తమ సంసార వ్యయము నించుక తగ్గించుటకును, స్వల్పముగ ధనమార్జించుటకును యవకాశము గలుగవచ్చును, లేదా, తమ వస్త్రములదామే కుట్టుకొనుటవలన క్రొద్దిగా కుట్టుకూలి వ్యయము తగ్గినను సంతోషమేగదా? శ్రీమతి టెహిమినా సరీమన్ గారును, శ్రీమతి ఆనందబాయి పతిక్ గారును యొనర్చు సత్కృషికి తమవేద సోదరీమణులుజూపు కృతజ్ఞతయే బ్రహ్మసంద దాయకమగు ప్రతిఫలమని తంచెదము. ఈ యిరువురు సోదరీమణుల కృషిల ననే యీ భంగి స్త్రీలయందు పరిశుభ్రత యేర్పడుటయేగాక, వారినిజూచిన అంత్య జాతులవారిని నమ్ముటకే వీలుగొకున్నది. వీరి సత్కృషినిజూచి కొందరు పురపెద్దలగు శ్రీదినాదాబూ, జాగూభాయి కపాడియగార్లును, డాక్టరు జీవానీగారును, ద్రవ్యసహాయమువలననేగాక, యింక యనేకవిధముల వీరిని ప్రోత్సహించుచున్నారు. ప్రస్తుతము యెనమండుగురు స్త్రీలును, పండ్రెండుమంది బాలికలును వ్రాయ నేర్చుటగాక కొంతవరకు గానమందుకూడ నైపుణ్యమును జూపుచున్నారు. కార్యదర్శియగు శ్రీ పరీక్షితగారును, శ్రీకాంధేరియాగారును వారి సోదరసభ్యులును యొనర్చు సత్కృషికి హిందూసంఘముయొక్క యపారకృతజ్ఞతకు వీరు పాత్రులగుచున్నారు.

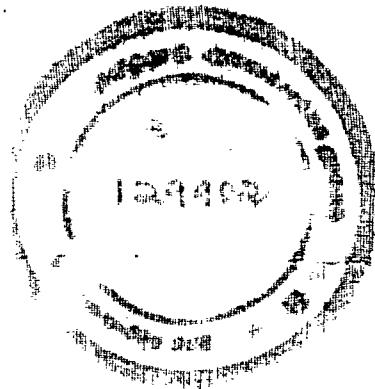
చందాదారులకొక విజ్ఞప్తి :—పత్రికకు తమ చందా తీరినయెడల ప్రతి నెలయు మొదటితేదీని చందాదారులకు జ్ఞాపకార్థము జబువ్రాయబడుచున్నది. కాని వారినుండి పదునైదవతేదీకి తరుగుజాబు రాకున్నయెడల వి. పీ. గా పత్రిక పంపబడును. సాధారణముగ ననేక చందాదారులు తమ చందాను మనియార్డరు

విద్యుత్ భూమి

ద్వారాగాని, ఇతర విధములగాని 15 వ తేదీకి పంపుటలేదు. కాని మా పత్రిక వారికి వి. పీ. గా 15 వ తేదీకి జేరినయెడల తామా తేదీకి విదప చందానంపి నామనిగాని, ఇకముందు పంప నెంచినామనిగానిచెప్పి పత్రికను తిరుగగొట్టుచున్నాను. వి. పి. గా పంపుటవలన మాకు ప్రతి పత్రికపై నను మూడణాలు వ్యభాఖర్చుగుచున్నది. కాబట్టి చందాదారులు 15 వ తేదీకి ముందుగనే చందాను పంపవలెననియు, లేకున్న, ఇక మీద పత్రికను పంపనక్కరలేదనియు వ్రాయప్రార్థింపుచున్నాము. లేనియడల తమకు పంపెడి వి. పీ. నిబుచ్చుకొనుటయే భాష్యము.

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