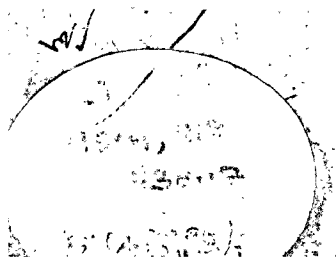
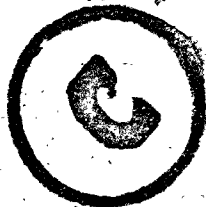


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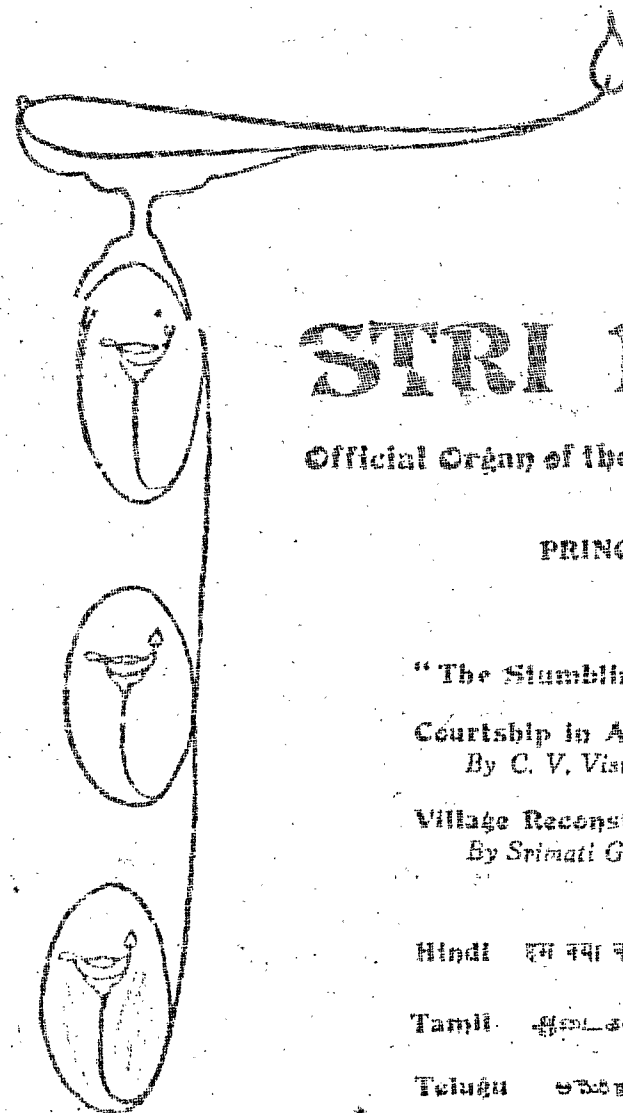
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STRI DHARMA

Official Organ of the Women's Indian Association

PRINCIPAL CONTENTS

"The Stumbling Block"

Courtship in Ancient India
By C. V. Viswanatha Sastri

Village Reconstruction
By Srimati G. Baghirathi

Hindi हम क्या करें ?

Tamil கீழ்க்கண்ட

Telugu పాఠశాల (పాఠశాల)

Editor :—Mrs. M. E. Cousins, B. Mus.

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Women's Indian Association

2 NOV 1930

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.



* ~~செப்பிட்டு முடித்த~~ *
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Notes and Comments.

The All-India Women's Conference.

Bangalore gave a hearty and hospitable welcome last month to the members of the Standing Committee of the All-India Women's Conference, who gathered there for the Half-yearly Meeting of this Committee. They were hard at work for two whole days on points which had come up for settlement during the past six months and on matters of routine. Dr. Muthulakshmi Ammal was unanimously elected to be Presidents of the coming Lahore Conference. Labour questions are to be made the speciality of the Social Section and the Training of Teachers of the Educational Section. A Resolution was passed recording the very deep sense of loss which the Conference has sustained by the absence of its President, Mrs. Naidu, Mrs. Kamaladevi and other members, and by the interruption of their work for the Conference. Congratulations were sent to Gwalior and Mysore States for their State promotion of khaddar and indigenous industries. It was decided to compile from the works of famous writers, a book of poems and prayers of a universal kind to suit all kinds of functions and especially for school purposes. The Railway Companies have now made the Railway concessions permanent for Delegates to the Conference and Standing Committee Meetings, but not for Visitors, and not for less than 2nd Class fares. After full discussion of all points the dates settled for the Lahore Conference were fixed as from the 12th to the 19th January.

A mandate was sent to the Council of State to stand by their former vote on the Sarda Act and to keep the Act intact and unamended. A protest was sent to the Government on its action in giving facilities for the possibility of whittling down the Act.

An extremely enjoyable Garden Party, with an hour's speeches, given by Lady Mirza and the Ladies' Recreation Club, closed the proceedings. Miss Lazarus and Miss Nanjamma are to be congratulated on the efficiency of the arrangements they made for the comfort of their all-Indian guests.

Srimati Patwardhan in the U. S. A.

The frontispiece of 'Equal Rights' for the month of July is a charming portrait of Srimati Malati Patwardhan, Secretary of the

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Women's Indian Association being welcomed to the Headquarters of the Women's Party in Washington by Mrs. Lineberg, official hostess of the Garden Party given in our Indian sister's honour. Friends write that she charmed everyone both in Washington and in California where there is news of her speaking, also to the Women's Club in Ojai. She spoke of the splendid work women are doing in India, of the Child Marriage Bill, of the need for true education from the Montessori type of fundamentals, and the necessity of the co-operation of the sexes at every stage of life. She disclaimed being a feminist in the American sense of the word. After the speeches at Washington "fruit punch and cakes were served and the guests crowded around Mrs. Patwardhan and praised her ideas, and admired her personality, her address and her ideals."

First Things First—Swadeshi.

The movement for supporting Home manufacture moves ahead. The necessity of buying things devolves on everyone. Every buyer has the right of choice. With a right and a necessity there is also a responsibility. People have learnt that they are not serving their country if they buy the products of other countries thoughtlessly or in preference to their own manufactures. Especially in the matter of cotton cloth, people had taken a wrong turn. But we are changing all that. Now we hear that there is hardly a yard of foreign cloth sold in the bazaars in Delhi. Bombay merchants and small traders are making patriotic sacrifices rather than sell foreign stuff. Ninety thousand bales of foreign manufacture are lying unclaimed on the docks of Bombay. Many towns are holding Swadeshi Exhibitions and these enormously stimulate indigenous industry. After they are over Emporiums for certified home manufactures are opened and directories give addresses of shopping centres. Khaddar Vastralaya Depots have become centres of pilgrimage and taken on a shrine-like quality. Gandhi caps are sold by the thousand and women are taking the greatest pride in finding nice bits of khaddar for little kurtas for the toddler, little khaddar frocks for the girls going off to school, and they are determined to have at least one khaddar saree each for all public functions. In Cocanada this month full half the town turned out to walk in procession in honour of the Khaddar movement after the opening by Mrs. Cousins of a Spinning Home given by Mr. Pyda Venkatanarayana, a local Zemindar. A procession proper had been banned by the Magistrate but as the leaders elected to walk the mile and a half to their bungalow after the function and refreshments were to be served there to the public no one could prevent the thousands who had been at the meeting from walking



"The First Portrait"

From the legend of the Princess who, when she was separated from her lover, comforted herself by drawing him from memory and thus began portraiture.

NOTES AND COMMENTS

home with their host and thousands more joined in. A typical incident happened. The procession met a motor in which was one of the chief members of the All-India Women's Conference for Andhra-desa. Her heart was with the procession, but she would not walk with it because she "had not on a khaddar saree and she would feel ashamed."

Cheers for Common Sense!

Judge Pandaraj of the Madras High Court has given a judgment which says that there is more danger to public peace in preventing people from wearing Gandhi caps or any cloth they like and in flying any flags they like than in forcibly preventing them from doing so. Caps on in honour to the commonsense of the Madras Judge! It should be noted that he is the man who helped very largely to get the Juvenile Courts established in Madras. Commonsense at last also in Bombay where the mass procession on Prisoners' Day was at last allowed to carry out its plans without governmental hindrance, and marching in fours, in perfect order, under that "live wire", General Mrs. Hensa Mehta, got through its plan in a very short time with no trouble to traffic or anyone, and we can believe, with happiness to no one more than Mr. Healy who had to spend so many sleepless nights stopping the procession. Common sense is the best law and the best politics.

All-Asian Women's Conference.

An attractive and informative Bulletin has been issued by the promoters of the All-Asian Women's Conference. It calls for the enrolment of Members of the All-India Reception Committee and Patrons giving details of their duties, fees, etc. All interested are requested to write for the Bulletin to Mrs. Cousins, Pantheon Gardens, Egmore, Madras, S. India. Replies have been received to date from Syria, Palestine, Indo-China, Siam, Malaya, Nepal, Ceylon, Japan, Irak, and Hawaii.

Women and Elections.

Heartiest congratulations to Mrs. Hannen Angelo for winning her contested election for the Madras Corporation by over two hundred votes, majority against her man opponent. This is the second time she has won her seat in a contested public election. She is a fine fighter for all good causes and well deserved to win!

It is very deplorable that the political condition of the country is so disturbed and unsatisfactory that women will not be drawn to

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standing for the general election, and thus another three years will see probably only nominated women in the Councils. The parties who are contesting the elections are extremely remiss and unfair in not putting up some women candidates. There are women of every shade of opinion as well as men and they should have opportunities of influencing the destinies of the country. Those women who do not want to vote should be on the Register as it is only the woman actually with the vote at her control whose casting of a vote or refusal to vote has weight.

Is Child-Marriage to be Legalized Again?

Lord Irwin's remarks about the Child-Marriage Restraint Act, popularly known as the Sarda Act, in his reply to the head of the Muslim Ahmadiya community, are calculated seriously to disturb the minds of progressive Indians. They hold forth what virtually amounts, in the context, to a promise that the Act will be either repealed or its application modified in such a manner as to make it practically useless. To the knowledge of the public, infractions of this law have even already been studiously ignored. There has been next to no experience of the working of the Act to justify reconsideration of the grounds on which the Government decided to support it in the Legislature. In the circumstances, the sole conclusion that the public can draw is that the Government finds it expedient, in the midst of the present political turmoil, to have on its side the orthodox sections of the Hindu and Muslim communities. The very fact that the objections to the Child-Marriage Act felt by the Ahmadiya leader were incorporated in a letter, the main object of which was to suggest means of political alleviation likely to make an appeal to the Mussalman community, gives the request for the amendment of the Sarda Act a political colour which the public cannot fail to see. By the readiness with which the Government of India has declared its intention of going back on the law so recently enacted with its consent, it has once again demonstrated that the cause of India's social progress has no proximity to its heart. If the Sarda Act is repealed in the near future, or placed on the shelf as a hopeless cripple, all the world will know that the sacrifice has been made as part of an unholy bargain between the threatened interests of social reaction and prejudice and of foreign political domination.—*New India*.

Dr. Anna S. Kugler.

The Andhra Districts have suffered a great loss in the passing away of Dr. Anna S. Kugler of Guntur, who came as a young medical missionary from Philadelphia in 1883 and for the past 47 years has

NOTES AND COMMENTS

devoted every moment of her life to the healing of the bodies and souls of women and children. She came first as a teacher of a small mission school but immediately started a little medical work on her verandah. Her great memorial is the splendidly equipped hospital she built up possessing now hundreds of beds for sick women and children. She created a world of healing, organisation and education around her by her own energy, skill, honesty and impartiality. She was universally loved. There are individual women like this throughout India. To the third and fourth generation the people around them call them blessed. They are of all races and all religions. They are race-mothers. She was one of the strong links which bind the United States to India, the true union of East and West.

Votes for the Women of Delhi.

We have read with great pleasure of the Resolution brought by Mr. Asaf Ali to give the vote to the women of Delhi for the Municipal Council. Since the women already have the vote for the Legislative Assembly it is quite natural to expect that they should have it for the Municipal Council also. We are thankful to men like Mr. Asaf Ali for taking interest in such matters and we hope that very soon it will be an accomplished fact that the Municipal vote will also be given to the women in Delhi. The influence of women in all the different spheres of life has already proved itself of the greatest value, and in a local body like a Municipal Council we are sure women ought to have men or women candidates for whom they can vote with the conviction that the best interests of the City would be guarded by them, particularly with regard to Compulsory Education, Public Health, Sanitation, Maternity and Child Welfare Work which lies nearest to the hearts of the women.

It is very notable that Delhi has sent the greatest number of satyagrahi women so far to fill the prisons of India. It is a proof of their zeal and true patriotism that they have lived up to their convictions and risked life and liberty for a cause which was so dear to them. It is also a most creditable fact that not a single yard of foreign cloth has been sold or bought in the City bazaars because of the indefatigable picketting of these faithful daughters of India.

The Yerravada Round Table Conference.

There is not a single person who is not intensely interested in what will be the outcome of the Peace Move. Yerravada has become the centre of the most unique importance and attraction. The destinies of a third of the world's population are centred round a simple

Table where Sarojini Devi, India's great stateswoman, who has given such ungrudging service to the Mother Land now confers with the Congressmen leaders and the Peace Intermediaries within the grim walls of His Majesty's guest house while matters of the most momentous importance are being weighed in the balance. It is the earnest prayer of every Indian, in fact of every one who has any love for India or for England that this gesture will have for its result a real and honourable understanding and adjustment between India and England which will be the foundation of a lasting and permanent peace and prosperity for both sides concerned. We pray that God who has brought us so far on the way towards creating an understanding will give wisdom, faith and courage to all to do the most honourable and right thing for India.

IF I TEACH MY CHILD

I must let no thought of strife
Come to cross my peaceful mind;
But keep my soul filled full of love,
If I'd have my child be kind.

I must be forever true
To the highest law I know;
For by my life I teach my child
In ways of righteousness to grow.

I must seek my Father's will
In all that I do and say;
And thus I know my child will learn
In all ways to obey.

I must be pure and let God shine
Through me, a perfect flaming ray,
If I would be a light to guide
My child upon his way.

The Simon Commission and Women.

It has taken weeks to get one's hands on the two volumes of the Simon Report, and what was our surprise to find that the Women's Indian Association gets a place of high recognition in it for its history-making activity! So the W. I. A. will be embalmed along with the Report! Evidently the Simon Seven had been soon after their arrival impressed with the unexpected (by them) efficiency and capability and freedom of Indian women, so early in the first volume there are five pages devoted to women. The writer as much as says there were no women before the Montague-Chelmsford Report era. Now there can never be an era in which they can be omitted and in his final paragraph he states "The Women's Movement in India holds the key to progress. It is not too much to say that India cannot reach the position to which it aspires in the world until its women play their due part as educated citizens." What more do these men want from Indian women than they are doing to-day? They do notice a woman as Deputy President of a Legislative Council and give her a patronising pat, but they were ignorant of the hundreds of Indian women who have been acting as Municipal Councillors, Senators, J.P.'s, Hon. Magistrates, members of every kind of Local Government Board, and of all the professions also. These women have given demonstration fully of their high quality. It is only the lack of money and facilities which makes the numbers small. That is due to Britain's faulty educational administration as the Simonites confess in another section. But if the date on which India is to achieve her aspiration is when her women play their due part as educated citizens *then to-day is the Day*. This section of the Report is hopelessly superficial and ill-informed. The Commissioners did not trouble to polish or oil their "key" very much. Perhaps that is the reason why men as well as women find the Report just a colossal tragic waste of money.

The new era is famous for statistics, so we find a few facts leaping to the eyes from these pages. There are over nine million more men than women in India; the number of women voters is as one woman to ten men in Madras Presidency where the proportion is highest, in some parts it is as one to one hundred. In Madras of a total of voting of 48 per cent. there is noted that the women's vote was 19 per cent. It is calmly stated that "it is clear that the enfranchisement of women has slightly retarded the general rate of improvement" (in rate of voting). This is surely inaccurate.

The Commission was concerned that the proportion of women voters was so low, so it recommends that wives of men who possess the property qualification should also be registered as voters. We women see a much wiser and juster way—improve the inheritance laws for women. Then in their own right they can be citizens, not as appendages to husbands. Marriage to a propertied husband is not a worthy new qualification for women voters in any land. It is long since that veteran student of Indian life and history, Dr. Annie Besant, showed that the British property qualification for representation was utterly foreign to Indian conditions and unsuited for adoption in whole or in part for either men or women here.

Perhaps the best part of the Report is the Chapter on Education, but the true picture is not given without the background of the old days when general learning was a fact and when Sir H. Munro told us that every village had its free school. In 1900 Gokhale had proved that there was, after a hundred years of British rule, only one primary school for every six villages. Everywhere throughout the Report the conclusions are vitiated through being arrived at from too short an angle of time.

The scheme for burdening India with more and not less taxes for military expenditure women will sweep on one side as unworthy of the era of the Pact of Paris, or the universal hunger for disarmament, and the specially peaceful nature of the Indian people. Shades of Asoka! Such a proposition could only be made by the Anglo-Saxon race!

M. E. C.

EXPENDITURE ON PEACE.

Miss MacPhail, the only woman Member of the Canadian House of Commons, recently introduced a resolution, urging that for every 100 dollars spent by the Canadian Government for war purposes, it should spend one dollar to promote peace by setting up a Chair of International Relationships and by granting International Scholarships at each Canadian University. On this basis Miss MacPhail estimated that 200,000 dollars would be available, which was sufficient to provide chairs, scholarships, and books for the promotion of the study of international affairs. She criticised the Government for continuing to spend money on training cadets in schools, and said that, if money were available for research to improve the engines of war, it should be available for studying how war should be prevented.

"The Stumbling Block."

AN ACHIEVEMENT.

The Zemindarini of Kumaramangalam, (Mrs. Radhabai Subhakaran, B.A.) in declaring the new building of the Kumbakonam Municipality open, gave the following address:—

"It gives me very great pleasure indeed to come here this afternoon and perform the delightful function of opening your new Municipal Meeting Hall. To-day is a proud day in my life as I have the honour of declaring open a building where important meetings and deliberations, affecting the welfare of a great town, will be held and I thank you most sincerely for conferring this honour on me.

I heartily congratulate you, and I am sure the ladies and gentlemen assembled here would join me in doing so, on your having such a fine place for your meetings. It is very creditable to you, your staff and the engineers, in getting it ready in less than two years. You must be proud of this achievement and to be now the possessor of such a fine building where you can confer, deliberate and work for the good of your city. The duties of a municipality like yours are sure to be many and onerous. Infinite is the help you have to give to your fellow-citizens and though individually you might not be able to do much, unitedly you could do a great deal. Such work will be more intense and effective if by sinking your private and communal differences you work with one common bond, one aim and object—the good of your city.

MEN ARE THE STUMBLING BLOCK.

The Chairman mentioned in his speech that there are various subjects, specially sanitation, requiring your urgent attention. Sanitary reform is certainly very important as it improves a city in every way. It not only results in better drainage, fresher air, more light, abundance of pure water, and therefore a healthier and cleaner city, but by these results the moral atmosphere of the city is also made purer. The people living in clean surroundings are bound to cultivate cleanliness mentally as well as physically. But to make these results more effective and perfect, a municipality has to educate the people so as to enable them to understand as well as appreciate and enjoy their

healthy surroundings and also to realise their obligations to their fellow-citizens. It is the duty of municipalities to have schools well equipped and with well-paid teachers who will devote all their thoughts and time to their work. I am glad this municipality has been paying great attention to the subject of education and has introduced compulsory education for boys and proposes to extend it to girls too. It is also most gratifying to learn of the success of your scheme for boys and I trust this will encourage the education of girls too. I am not at all surprised to learn that your proposal to include girls in your scheme for compulsory education was welcomed by women but not supported by men. I have always believed that our women are more capable of understanding and have more faith and courage to march along the path that surely leads to progress, breaking the barriers raised by antiquated, evil customs. Your statement confirms this belief and exposes the insincerity of men who after talking big about nationalism, unity and progress, excuse themselves with the supposed opposition of their women, when it comes to putting into practice the precepts they hold forth on political platforms. Such men cannot be honest either in their faith or in their avowals and certainly do not respect women, to do such an injustice to them. It is the same story in every sphere of work for our national regeneration, men are the stumbling blocks especially with regard to the social advancement of our women.

EARLY MARRIAGE.

Your Chairman remarks that the education of girls does not show as much progress as that of boys. How can there be any progress when parents insist on marrying their girls in their childhood and stop them from attending school at an early age? This reminds me that though Kumbakonam, as pointed out by you, has been considered to be a noteworthy centre of learning, religion and culture, the actions of some of your citizens, I fear, are spoiling that reputation. It is sad that a city of such great fame should be shown to be the home of most extreme and blind orthodoxy which believes in the upholding of any social evil on the one ground that ancient custom and tradition established it even though its tentacles hamper our progress. It is a great pity that it is from Kumbakonam that we heard and still hear of the strongest opposition to every kind of social reform that is most necessary for our country if she is to attain her goal of enlightened nationhood. It is here that the much-needed legislation known as Sarda Act received opposition, and with most unpleasant, not to say crude, comments. This attitude of some of

your citizens undoubtedly dims the glory of your great city, but I trust it is only a temporary shadow. Time aided by the influence of an enlightened municipality, let us hope, will help the people of this town to exercise their better judgment and Kumbakonam, far from attempting to stop progress and marching backwards, will take the lead on the forward march.

I hope you will forgive me for so frankly stating what I feel and not misunderstand me as abusing your kind hospitality. I feel it is my duty to express my thoughts truthfully, however difficult and delicate the task might be and even on a happy occasion like this. I do it in all humility and only with the object of placing my views before you with an earnest desire that this city should continue to be a centre of real learning and culture and worthy of its past history.

From what I have heard of the work of your Council, especially with regard to education, I feel sure that you will achieve success in spreading enlightenment and helping people to cultivate liberal thought and broad vision. The very fact that in a town where such old-world orthodoxy as I have just described, so strongly prevails, you are proposing to introduce the forward scheme of compulsory education for girls shows your earnestness in working for real progress. May I also respectfully remark that in inviting a woman, and a woman who has to some extent practically shown her belief in social reform and the education and advancement of women, to perform this happy and important function to-day, the Municipality has demonstrated its liberal views and its appreciation of social reform? The honour you have done me, I take it as an honour done to Indian womanhood and as an expression of your belief in the education and advancement of women and of their equality with men. I am very grateful to you for thinking of me in this connexion and am deeply sensible of the unique honour you have done me.

A RECORD OF SPLENDID WORK.

Ladies and gentlemen, this is my first visit to your great town and I am happy I have such a good excuse for it and come on such an auspicious occasion. I have heard a lot about your great city, chiefly in reference to her illustrious sons and the brilliant alumni of the educational institutions here, among whom is the Right Hon. Srinivasa Sastri of whose great services the whole of India is justly proud. I feel it is a great honour to be invited to such a famous town and by a municipality which is one of the oldest in the Province and which has a record of splendid work done under the guidance of a succession of Chairmen of great merit and ability whose place

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is now so worthily occupied by Mr. Thiruvengadathan Iyengar. I feel that it is also a rare privilege to declare open such an important building as this whose foundation stone was laid by our late Governor, Viscount Goschen, whose great services to our Province and country will ever be remembered with gratitude and affection. I trust that the citizens who shall have the privilege of conferring and working in the Hall will, like him, who laid its foundation stone, hold duty and service as sacred obligations and endeavour to fulfil them to the best of their ability. *

Let me again thank you, Mr. Chairman and members of the Municipal Council, for your kindness to me. I have now great pleasure in declaring the Municipal Hall open and in doing so I pray God to bless it and make it a harbinger of increased enlightenment, peace and prosperity to the city. May the Almighty God guide all those who will meet and deliberate in this hall and help them to successfully carry out their duties. May only truth, honesty and selflessness ever flourish in this building and permeate through it to the town and country around.—“*Madras Mail*.”

We offer our hearty congratulations to the Baroda State on the passing of the Divorce Bill. It is gratifying to note the lead that the Indian States are taking in the matter of all Social Reforms. We have always felt that it is most necessary that the Divorce Law should offer equal protection to the woman as well as to the man because whenever the circumstances demand a woman ought to be able to take shelter under the law and be able to free herself from the miseries of an unhappy marriage union.

Courtship in Ancient India.

By C. V. VISVANATHA SASTRI.

Most Hindus are shocked at the custom prevailing in Western countries of marriage being preceded by a period of courtship, and being the resultant of a union of hearts. Many of us are heard to say, we “marry and love”, they “love and marry”. My present endeavour is to show that courtship as now prevailing in the West, prevailed in Ancient India; and that the consent of parents was sought for only after the couple had made up their minds.

The Vedic marriage was a natural and real one, without the rigidity and artificiality of later Hindu forms. The early Vedic texts reveal a state of society where mutual affection developed between the youth and the maiden. There are passages in the Rig Veda which refer to the *love-led* maiden going to meet her lover, with as strong a passion as a gambler has for his dice; of a kanya bending to receive her lover's embrace; and of a maiden wooing and attending her lover. In the Atharva Veda there are mantrams to ensure the fulfilment of the yearnings of love-stricken youths and maidens; and parents are referred to as wishing that their marriageable girls may find husbands *according to their wish and choice and responsive to their love*. Regular domestic rites with charms and magic potions calculated to help in all the stages of the progress of love affairs in some of which the guardians of the maidens took part, are referred to. They all indicate that love-making between youths and maidens before marriage, was recognized in society.

Opportunities for these pre-marital loves were afforded at Vedic festivals, the *Mahavrata* being one of them. The *Samana* was another seasonal festival at the beginning of summer, at which the most prominent feature was the wooings of lovers with a view to marriage.

When it is borne in mind that the early marriage ritual presupposes that the couple are grown up sufficiently to be man and wife, and to start a house of their own, and to be fit for immediate procreation, there is every ground for presuming that courtship always preceded marriage; and that marriage was not then the lottery it is now.

Vatsyayana, the author of Kama Sutra, a work reputed to be the oldest on the subject, lived between the first and sixth century A.D. He devotes an entire chapter to courtship, and gives various ways and means whereby the youth and the maiden should strive to win each other's hearts. It is surprising that many of his suggestions are now prevalent in the West. What can be more emphatic than the following passage:—"Acharyas of old have unanimously held that no marriage should take place unless the boy and the girl to be united, know the physical, mental and moral qualities of each other well, and love each other purely for the sake of these qualities."

Vatsyayana is generally supposed to be a lewd writer advocating free love, but a perusal of his work will show how unfounded this accusation is. He advocates very forcibly the grahastha state, and states that the only proper union is that between husband and wife.

The question whether sex knowledge should be imparted to the young is now agitating the minds of western scholars. Vatsyayana appears to have held the view that this was very necessary; and there can be no doubt that in ancient times one's education was not complete until he had read the Sutras. In his view a youth is fit for real marriage only at 25; and according to Manu it is 24.

C. V. VISVANATHA SASTRI.

Village Reconstruction.

(A Personal Experience) by SHIMATI G. BAGHURATHI.

We often hear people saying that the service of the village is the supreme need of the hour and deploring the lack of workers. I dedicate the following experience to the great men of my country. I hope it will demonstrate that even that section of the higher caste women who are unfortunately widowed and are looked down upon can be of service to the cause of "Rural India."

I was widowed early in my life. Constant reading of the songs of Thayumanavar and the Sreemath Bhagavath made me feel the oneness of all living creatures and created in me the spirit of true service to God and my country. Some time back a friend who is devoting his life to the service of the country requested me to assist him in his work among the poor people in some remote villages in Trichinopoly District. I was told that these villages were in an abject state of misery, having none of the amenities of civilised life and that the people were sunk in superstition and appalling ignorance of God and His Dharma. I decided to live among these people and inculcate in them the knowledge of God and the ways of Bhagavatha Dharma. I was aware of the scandal I would be inviting, a Brahmin widow, staying in a village among low classes of people cut off from all the Brahmin atmosphere. But I believed firmly that the service of God is greater than what people might think of me and so I stayed in Jayankondasholapuram, a village three miles south of Mahadanaipuram. I give below the difficulties I encountered and how I overcame them. These experiences gave me great joy and I hope they may fire the enthusiasm of several other women like me and lead them to do similar work.

The village of Jayankondasholapuram has none of the facilities for bathing and living which we have in our houses and hence I did experience considerable difficulties. Reddies and Chetties formed the major population of the village. I got accommodation in an upstairs house in the centre of the village. I had to walk to a well half a mile away climb down into it and have my bath. The way was strewn with prickly-pears and thorns. From another well a furlong off I had to bring drinking water. Milkmen would come only once a week, with great difficulties I had to keep myself going and move with

these people. But I rejoiced, because I felt that this was the proper discipline to approach God.

On the first day when I was engaged in cooking my food a number of villagers came to see me and thought me a huge joke. The same afternoon I tried to assemble some of the villagers but with no success. In the evening I went to the temple and praying to God to give me success I began Bhajan and this brought around me a few of the women of the village. They crowded around me and full of suspicion as to who I might be began to ask questions. One wanted to know if it was because I was sent out of my caste I came to their village. Another could not understand how when there were good comfortable Brahmin aghrahams I should go to their village courting all the difficulties. I felt glad that I was able to attract some attention after all. I said to them "I feel you are all my sisters. For me there is no difference between Brahmins and non-Brahmins. I want that you also should share with me the joy of the knowledge of God and be happy." I felt that this appealed to some, but I was wrong. For, the next moment one of them got up "What! This singing like a dancing girl! Evidently, she has no work" and so saying she left and all the others departed with her.

Next morning I went to their houses and found them all gossiping and enjoying their betels and tobacco. "Can you not spend this time in acquiring some knowledge of the serious things of life?" I appealed to them. They laughed and one of them said in scorn "Oh! you can afford to talk like this. Have we time to go from house to house like you? How can we read? Who will attend to our cattle and pounding and cooking?" I felt that I should demonstrate to them that even after doing all their work they could find time, for some good work. They were doing their daily routine in a very slovenly way, while carrying water they used to linger on the waysides gossiping with the pots on their heads. I told them that they could avoid this and save time. I told them that similarly if they joined together they could do their pounding of grains much more quickly. I could see that these appeals of mine were slowly working on their minds. They soon began to act up to my suggestions. I also now and then joined them in their work and a bond of fellowship began to grow up between us.

I was able after some time to assemble them at nights and tell them stories. I also appealed to them to acquire clean habits and avoid petty quarrels and develop a spirit of service and love towards all. I was thus able to assemble them twice daily between two and three in the afternoon and eight and eleven at night. It was a reve-

lation to me to find them finishing their work with promptitude to attend my talks, while only a few days back they used to scorn me and complain of lack of time. I told them of the wonders they could do if only they would unite. As an instance I told them the "Story of the Dove." And how overjoyed did I not feel to see these ignorant sisters listening with rapturous attention to the stories I told them of the great men and women of our country. I asked them why they could not develop the devotion and purity of Mirabai, the courage and invincibility of Kalindi, the constancy of Rukmini, the divine patience of Ahalya and the universal love of Prahlada. I pictured to them the ideal women who will be servants of the Divine mother. To become one such, it was necessary that they should prepare themselves. Were they prepared I asked them to put forth any effort? Would it be possible for them to love all, keep their bodies clean, their dresses well kept, their houses and surroundings attractive. Soon I found a group of them following me with great interest. I perceived a change in their living. They began to take interest in singing, bathing daily, and keeping themselves in their houses clean. They also began to help the old and the poor. I made them save some money, pool it together and lend the same to one amongst themselves who was needy and deserved help. They also began to do some of their work in common and thereby saved time and money.

There was one amongst them whose moral character was doubted. She was looked down upon and treated as an outcast. I felt that the general hostility and suspicion against her was responsible for her fallen condition. For, when I approached her in a spirit of love she repented for her sins and changed her life. She is now full of faith in God and will never again do anything sinful or low.

Now that I had gained the confidence of the mothers I was able to get at the children. To them I told stories of Bhima inculcating good moral conduct and made them sing Sankirthans. I taught also Slokas from Srimad Bhagvath, and national songs. An incident revealed to me how in an atmosphere of love even children with bad tendencies could be turned into excellent ones.

There was a small girl, who had, I was told thieving tendencies. I had her always at my side treating her with great affection. One day I found that in my absence she had stolen some eatable. I called her aside and asked her in a sorrowful tone "child! Did you do this!" she began to cry. I consoled her saying "Do not weep. It does not matter. I am not going to tell this to anybody. Do tell me everything." Poor child, she cried the more and said "Ah me! you will call me thief and beat me." I begged her to tell me every-

thing saying "Don't think I will treat you as others. Confide to me what you have done." She confessed to me everything. I began to treat her with greater kindness. Seeing that she was fond of eatables which made her steal them I gave her a lot of them. She has never been shown such kindness and under my guidance she soon became truthful and of exemplary conduct. This incident showed the parents that children are best brought up in an atmosphere of love and confidence.

Soon I found a great change in the village. Children began attending the school. Women began to bathe daily and keep themselves clean. Only a few days previously when I went there, it was not usual for them to bath even once in ten days. Knotting their hair and attending to their personal appearance was unknown to them but now they began to feel an interest in themselves.

I appeal to the several women of the country like me, who are wasting their time in their homes, to take to this kind of work. There is room for thousands. Why waste one's life in fasts and pilgrimages. Here is the opportunity if one has the proper attunement to show love to those around. What greater way of attaining the Lord can there be than this of serving our fellow-sisters who are sunk in ignorance and unclean habits? By being confined within the limits of a house the senses become warped, the outlook narrow and you become an empty nothing.

I fervently pray and hope that these words of mine will serve to enthuse my sisters of the higher castes to take up the service of Rural India. I would gladly give them any information and help that they want.

Women the World Over.

SOUTH AFRICA.

At long last women in South Africa have got the vote by a majority of 30 to 6. But only white women. We congratulate those who are now emancipated but hope they will use their powers to prevent racial discriminations and white domination. Women's problems are the same whatever be the colour of the skin. We believe the Indian women in Kenya were enfranchised at the same time as the men in that colony.

GREAT BRITAIN.

The King's Cup for the Air Race round Great Britain has been won by a young woman, Miss Winifred Brown; 72 men and 6 women entered for the race. Four of the women came in within the first ten.

Miss Foster Marjorie, won the King's Prize for rifle shooting, shooting in the Final round against ninety-nine men, admitted to be the world's best shots.

We are glad to see that Miss Susan Lawrence, M.P., has been appointed as one of the British Delegates to the Assembly of the League, which meets in September, and that Mrs. Hamilton is among the Assistant Delegates.

The Newdigate Prize of Oxford for the best Poem has been won also for the second year in succession by a woman, Miss Angela Cave.

NEWFOUNDLAND.

We offer our congratulations to the women of Newfoundland on the election of the first woman M.P. Lady Squires, wife of the Prime Minister of Newfoundland, has the advantage of belonging to a Newfoundland family, and is therefore familiar with the needs of the country. Her election should give an impetus to the feminist movement in Great Britain's oldest dominion. (*Catholic Citizen.*)

PALESTINE.

For seven years Mrs. Ginsberg, the wife of the Registrar of the Hebrew University at Jerusalem, has been fighting for the right to practise in the Palestine Courts. In 1922 a letter from the British Government urged that the question of admitting women to the Palestine Bar must be "postponed." and Mrs. Ginsberg, later, through her counsel, sought an order compelling the Chief Justice to allow her to sit for the examination for admittance to the Bar. Her counsel pleaded strongly against her disqualification, citing Egypt and Turkey as countries where women are allowed to practise at the Bar. On February 15th this year, the Supreme Court of Palestine, consisting of three judges, two of whom were British and one Arab, ruled that nothing in the Ottoman law, or in legislation since the British occupation, excludes women from this right. Mrs. Ginsberg has thus opened the way for women to practise in the Palestine Courts, after the Lower Courts had held that it would be contrary to Moslem tradition to allow a woman to appear in the Courts.

THE GOLDEN CHAIN.

I am a link in the Golden Chain of Love that stretches around the world, and must keep my link bright and strong.

So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself.

And I will try to think pure and beautiful thoughts, to speak pure and beautiful words and to do pure and beautiful actions.

May every link in the Golden Chain become bright and strong.

The vast sisterhood of women the world over is indeed a Golden Chain to link the world in a bond of love and service.

May it continue to grow.

Women's Indian Association.

Branch Reports.

During the visit of the Hon. Organising Secretary recently to *Nagercoil* a new branch was formed there which has been meeting with Mrs. Nagammal (mother of Mr. Ramasubramaniam) as President and Mrs. Ananda Lakshmi and Mrs. Ponnammal as Co-Secretaries. It has passed a resolution thanking H. H. the Maharani of Travancore for ending the Devadasi system, and another requesting her to form a committee to review and reform the inheritance and marriage conditions of Tamil women in Her State. It is intending to conduct a class for spinning.

In *Tinnevely* a few of the members of the W. I. A. Branch met Mrs. Cousins on her return journey from *Nagerecoil* and presented her with a framed address.

The *Rajahmundry* branch of the Women's Indian Association, which has for years been conducting classes for girls and women and never failed to support the aims of the Association, at very short notice gathered a large meeting of women to welcome Mrs. Cousins to their own. It is six years since she last visited them and they wrote a feeling address about their thanks to her for her services, ending, "In the present big national struggle the women of India have played no mean part and their loyalty, patriotism, self-sacrifice and courage have won the admiration of the world. We are glad to see your efforts bearing such rich results, and we hope you will live to see our country and our women completely emancipated and a new Dharma established in the land." It was very inspiring to see over a hundred women at least all dressed in pure Khaddar. This branch is in sore need of a meeting hall of its own. Philanthropic people of the district and town should follow Veerasalingam's example and present them with adequate quarters for their activities and aims.

In *Cocanada* Mrs. Cousins visited the Vidyarthini Mahila Vidyalyaya and was happy to receive from it a request that it might be affiliated with the W. I. A. It conducts a girls' school with Sanskrit teaching as a special feature. It has a remarkably large and well

STRI-DHARMA

used Telugu library for the use of the members of its ladies' Club and it owns a printing press and issues a small monthly magazine "Hindu Sundari." Mrs. Seshamma Garu is its President. She is a member of the Municipal Council, and a devoted worker for women.

BOMBAY BRANCHES.

With her usual energy Mrs. Hirabai Tata is organising, with the help of the four W. I. A. Bombay Branches, a mass public meeting to collect funds for the sufferers in Sind from the Floods. She calls on other Branches to collect sums also for the Sind Flood Relief Fund. This year for the first time the Bombay Branch sent its first class students in batches for a week each to Andheri for a change of air. It was a very successful experiment and most commendable.

DADAR Branch is in dire straits for want of good accommodation for its classes. Its secretary and members refused a financial grant which was offered only on the condition of their changing their name and severing from the W. I. A. such loyalty to the parent organisation is most praise-worthy. We appeal to some reader to help them in their difficulty and write to Mrs. Katrack, Irani Mansions, 5 Vincent Cross Road, Dadar.

BANGALORE.

Mrs. Raj Kumar, Secretary of the Cantonment Branch of the W. I. A., organised a meeting of over 200 ladies to meet the members of the Standing Committee of the Women's Conference and to celebrate the Branch's Anniversary. Mrs. Cousins presided and was presented with a happily worded address. A printed Report of the Branch's past work was read. Speeches were made by Mrs. Hamid Ali, Rani Rajwade, Mrs. Swaminadhan, Mrs. Cousins and Mrs. Ramalingam. The event was a notable success. The Branch has since opened a Spinning Class and many members are attending.

HEADQUARTERS.

The Headquarters Committee had the happiness of welcoming Mrs. Hamid Ali to inspect the Montessori school and Headquarters. She was the guest of Mrs. Swaminadhan during her visit to Madras. She was chief speaker at a meeting of the Muslim Women's Society also at a tea-party given by the Women's Conference Committee members and others in the Headquarters Club Room. Members were very happy to make the inspiring acquaintance of such a free and patriotic Muhammadan woman leader.

HINDI.

हम क्या करें ?

भारतीय महिलाओं का कर्तव्य है कि वे केवल देश को ही स्वतंत्र बनाने में ही सहायता न करें, बल्कि देश के साथ ही साथ अपना मार्ग भी स्वतंत्र एवं सरल बना दें। अभी तक भारत में स्त्रियों की स्वतंत्रता का आन्दोलन केवल थोड़े से पढ़े लिखे और अमीर घरों के पुरुषों तक ही परमिट रहा है। परंतु इस आन्दोलन को यदि सचमुच सफल बनाना हो तो भारत के घर घर में इस स्त्री-संगठन के आन्दोलन को पहुंचा देना चाहिये। इसी उपाय से यह आन्दोलन सफल हो सकता है। स्त्रियों के उद्धार का आन्दोलन किसी वर्ण विशेष या जाति के स्वार्थ के लिये नहीं है। बल्कि यह समस्त भारत के उद्धार का आन्दोलन होगा। वहिनो, यह वही भारतवर्ष है जिस की सम्यता की विजय पताका किसी दिन समस्त संसार में फहराती थी और जिसके मस्तिष्क-बल ने संसार में समय समय पर नवीन क्रान्ति को जन्म दिया था। वह सब तुम्हारी मानव-शक्ति की मुस्तैद सत्ता ही तो थी। वहाँ सत्ता पाने के लिये अब तुम्हें वास्तविक और सच्चे अर्थों में स्वतंत्र होना है। अभी तक तुम सिर्फ मनोरंजन की अलंकारिक वस्तु ही समझी जाती हो। और तुम्हें सब प्रकार की उपलब्ध सुख सामग्री प्रदान की जाती है। भांति भांति के वस्त्र पहिना कर तुम्हें अप्सरा के रूप में सजाया जाता है। पर तुम्हें सच्ची स्वतंत्रता के रूप का आभास तक भी मादूम होने नहीं दिया जाता। तुम पुरुषों की सहाय-मिनी समझी जाती हो। पर केवल भोग विलास के क्षेत्र में; जहां सामाजिक, राजनीतिक और आर्थिक अधिकारों का प्रश्न उठता है वहां तुम मानवी अधिकारों से बिल्कुल ही वंचित हो जाती हो। वहां तुम्हारी दशा एक जादूगर के घेले में (पिटारों में) रखी हुई उन चीजों के समान हो जाती है; जो लोगों का मनरंजन करने के लिये वह उन वस्तुओं को मंत्र द्वारा किसी दूसरे रूप में सजाता है और दर्शकों का मन बहला कर, अपने पैसे कमाकर फिर उन चीजों को टोकरे में रख चला-बनता है। यह है तुमारी व्यक्तित्व-हीनता का प्रत्यक्ष उदाहरण। यह तो तुम्हारी धनी-घरानों की स्त्रियों की दशा है। परन्तु जिन स्त्रियों को ऐश्वर्य और आमोद के बीच उत्पन्न होने का सौभाग्य नहीं मिला है उनकी दशा अत्यन्त ही हीन है। भारत की गरीब स्त्रियों की दशा देखनी हो तो यहां के बड़े बड़े कारखानों

और पुतली घरों में जाइये। जिन्हें देख कर रोमाञ्च हो आता है। बंबई, कलकत्ता, अहमदाबाद आदि व्यावसायिक केन्द्रों में स्त्रियों की भीषण दुर्दशा देख यदि आप के हृदय होगा तो आप आंसू बहाये बिना नहीं रहेंगे। इन्हीं परिचित परिस्थितियों को देख कर हम लोगों को पृथक् रूप से अपना विचार आप करना पड़ता है। आज, अंग्रेज राज-नीतिज्ञ भारतीय पुरुषों की तरह भारतीय स्त्रियों को भी हथियाने की चेष्टा में लगे हुए हैं। और तुम्हें यह कह कर फुसलाया जाता है कि अंग्रेजी शिक्षा द्वारा तुम राष्ट्र की संपत्ति समझी जाओगी। उसी शिक्षा द्वारा जब तुम संसार यात्रा करने निकलती हो यानी लण्डन, पेरिस, बर्लिन, वियेना, न्यूयॉर्क घूम कर भारत लौटती हो तब तुम्हें तुम्हारी हीन दशा की सच्ची स्थिति का ज्ञान होता है। इसीसे अब हमें चाहिये कि हम पुरुषों की आमोद की वस्तु न बनकर उनकी सच्ची सहवासिनी बनें। अब हमें सामाजिक जीवन के सभी क्षेत्रों में पुरुषों के साथ होना चाहिये। तथा उन्हीं के समान सभी क्षेत्रों में उन्नति करने के लिये अग्रसर होना चाहिये। हमें अब पुरुषों के ऊपर निर्भर न होकर अपना संगठन आप करना चाहिये। चाहे वह हमारे कार्य में सहायता दे दें या नहीं। हमें स्त्रियों को हर प्रकार से उत्साहित करना चाहिये जिससे वे समाज के सुधार में शिक्षा संचालन; और व्यवसाय-संघों के कार्यों में, व राजनैतिक क्षेत्र में पूरी तरह से हाथ बटावें। स्त्रियों को अपनी ओर से इस में किसी तरह की भी कमजोरी नहीं दिखानी चाहिये उन्हें अब अच्छी तरह से यह प्रामाणित कर देना चाहिये कि वे अब इस क्रान्ति कारी युग में पुरुषों से किसी भी तरह कम नहीं हैं। वर्तमान क्रान्ति, स्त्रियों! अब तुम्हारे लिये यह नया संदेश लाई है। चूंकि तुम अभी तक दलित, हीन, अशिक्षित रही हो। इसीलिये यह भारतीय नवयुगी क्रान्ति तुम्हारे लिये सुधारों का, अधिकारों का, समानता का और पुरुषों के पहिले अपने को स्वतंत्र बना लेने का स्वर्णमय युगोपहार लाई है। और कहती है—यह लो अपनी धानी संभालो और अपने को सोशलिस्ट-समाज-की रचना के कार्य में लगादो। बहिनो! इस के लिये अब तुम्हें सच्चे अर्थों में स्वतंत्र बनना पड़ेगा। और तुम्हें स्वतंत्र प्रेम का अधिकार प्राप्त करना पड़ेगा। अब तुम्हें अपनी वैवाहिक समस्या को दलाओं, पंडितों, अथवा तुम्हारे माता पिता के अन्ध विश्वास पर निर्भर होकर हल नहीं करनी होगी। अब तुम्हें अपने वैवाहिक जीवन के नियम किसी धर्म शास्त्र के आधार पर, अथवा मुहम्मद, या पैगम्बर, किसी की व्यवस्था पर निर्भर नहीं रखने पड़ेंगे अब तुम्हें सदियों से जकड़ी हुई समाज की कुरीतियों को एक दम तोड़ कर बाहर निकलना होगा। अब तुम्हें भारतीय मठों मंदिरों मेलों और अन्य धार्मिक संस्थाओं को अत्याचार का

सहायक समझना होगा। हम लोग स्वयं इन स्थानों की लीलाओं को देख कर इस वचन की सत्यता का अनुभव कर सकती हैं कि ब्राह्मणों, साधु, सन्तों, गुरुओं ने हमें सच्चा धर्म सिखाने के बदले हमारे हृदयों में धार्मिक विद्वेष भर कर हम लोगों को अपना गुलाम बना रक्खा है। यह बात अब हमें भली भांति समझ जलेनी होगी कि अपनी दशा सुधारने के लिये जहां तक हो सके शीघ्रातिशीघ्र लोगों से अपना संबंध तोड़ लिया जावे। आरंभ में ऐसा भी होगा कि पुरानी कट्टरता के कारण लोग अपनी पत्नियों को, बहू-बेटियों को बहनों को इन सुधारों का समर्थक होने के कारण तरह तरह के कष्ट देंगे और ऐसी शिक्षा व ऐसे वातावरणों से दूर रखने का उपाय करेंगे। परन्तु अब हमें सबके लिये तैयार होकर इसी क्रान्ति में अपनी क्रान्ति मचा देनी होगी। इस देश में पर्दे की प्रथा बाल विवाह, लड़कियों को बेचने की कुरीति, आदि के विरुद्ध आवाज हमी लोगों को ही उठानी होगी। शारदा-कानून बना कर देश ने इच्छित दिशा में ही पैर बढ़ाया है। परन्तु हमें इतने से ही संतुष्ट नहीं जाना होगा। बाल विवाह की घातक पृथा में जहां स्त्रियों की अशिक्षता उनका आर्थिक परावलंबन उनकी शारीरिक दुस्थिति आदि बहुत सी कराहो, इठियां हैं उन्हें हमें ही पूरा करने में सबसे पहिले प्रयत्न शील होना पड़ेगा। पुरुषों का प्रयत्न तो काफी सा दिखता है। जहां की स्त्रियों में इस उच्च कोटि का आत्मभिमान, वीरत्व एवं सहज शक्ति, होगी वहां के पुरुषों में कदापि इतनी हिम्मत नहीं हो सकेगी कि वे उनके साथ किसी तरह का अन्याय कर सकें। जब देश की आन्तरिक शक्ति ही हमी लोगों पर निर्भर है। परन्तु हम स्त्रियां जब तक राष्ट्रीय सम्पत्ति नहीं बन सकतीं, तो किस वित्ते पर समाज के आधे अंग बनने का दावा कर सकती हैं। जब तक हम अपने को दृढ़ न बनावेंगी तब तक हम संसार में कुछ नहीं कर सकतीं हम चाहे कितना ही असहयोग और सत्याग्रह करें और चर्खा चलावें, परन्तु हम उस समय तक स्वराज्य कभी भी नहीं पासकतीं जबतक कि हमारी जाति सुसंगठित नहीं है। और जब तक हम ऐसा संघ तैयार न कर लेगीं, जो अपनी स्वतंत्रता के लिये जीवनका बलिदान कर सके तभी हम भारतीय स्वराज्यके योग्य होंगी। और जबकि स्वतन्त्र देशों में अब तक मी खी संगठन की पुकार जोरों से उठ रही है। तब क्या हमारा कर्तव्य नहीं कि भारत जैसे पराधीन देश में खी—संघ सुसंगठित करने के लिये पहिले ध्यान दें। और देश इतने थोड़े समय में क्यों इतनी जल्दी बढ़ सके, सका कारण यही है कि उन देशों की भीतरी जड़ इतनी सुदृढ़, सुसंगठित हो गई कि कोई भी राष्ट्र अब उन्हें अपने पराधीनता के पाशमें नहीं बांध सकता।

आज एक भारत ही ऐसा देश है जो तमाम संसार का आदर्श—पात्र था, अब घृणा का पात्र बन रहा है। कारण यही है कि भारत में भारतीय शक्ति की अवहेलना की आज और उसका अस्तित्व मिह कर केवल उसकी अतीत स्मृतिओं के बल के सहारे स्वराज्य पाने का प्रयत्नकांक्षी है। यदि हम संसार में अपने देशको आदरणीय बनाना चाहती हैं तो हमें स्वराज्य के पहले ही अपनी स्वतंत्र, ता को वापिस लेलेनी चाहिये उस भारतीय समाज से जो कि विपत्तिके समय हम लोगोंने अपनी वैयक्तिक संपत्ति अज्ञानता वश को धरोहरके रूप में देरखी थी। जब तक देश के, पुरुष; वच्चे, बूढ़े, जवान् धनी, गरीब, सभी सामाजिक रूप में स्वतंत्र न हों, तब तक स्वराजी स्वतंत्रता का कोई अर्थ नहीं। बीमार आदमी तभी पूर्णतः निरोग समझा जा सकता है जब उसके अंग अंग से बीखारी दूर हो जाय। जब तक केवल लियां जड़ हथूँ, अशिक्षित, दवाई दुई और परतंत्र रहेंगी तब तक भारतवर्ष स्वाधीन नहीं हो सकता। इसविषय में हम विदेशों का अनुकरण नहीं कर सकतीं, तोभी उसे समयोचित शिक्षा जरूर ग्रहण कर सकतीं, न हैं हमको उनके देश काल, बस्थिति का विचार करके शिक्षा द्वारा सच्ची स्वतंत्रता के लिये प्रयत्न करना चाहिये। रोगी खुद ही रोग को बढ़ा रहा हो उसके लिये डाक्टर अथवा उसकी दवाई क्या काम देगा। यही हाल भारत का है !

सौ. शारदा

भारतीय महिला मंडल

हमारी बहिनें अक्सर पूछती हैं कि इस महिला-मंडल के मेम्बर बनने से लाभ क्या हैं। मैं इस प्रश्न का उत्तर देने के लिये अपनी बहिनों को इस मंडल के उद्देश्य बतला देना चाहती हूँ। इस मंडल के उद्देश्य सात हैं :—

१. महिलाओं को भारतवर्ष के प्रति उनका कर्तव्य बतलाना।
२. प्रत्येक बालक व बालिका को प्राइमरी शिक्षा का धर्मोपदेश के साथ साथ, अधिकार दिलवाना।
३. बाल-विवाह को रोकना और लड़कियों के विवाह की उम्र सोलह वर्ष करना।
४. स्त्रियों को पुरुषों के समान चुंगी और कानून बनाने वाली काउन्सिल (Legislative Council) में वोट का अधिकार दिलवाना।
५. स्त्रियों को यह सहायता देना कि भारतवर्ष का भविष्य उन्हीं के हाथ में है। क्योंकि वेही अपनी सन्तानों को, जो कि भारत के भविष्य-अधिकारी हैं पालती और शिक्षा देती हैं।
६. स्त्रियों को चुंगी और कानून कानने वाली काउन्सिलों में चुने जाने का अधिकार दिलवाना।
७. स्त्रियों का अपनी उन्नति के लिये और परोपकार के लिये संगठन करना।

पाश्चात्या देशों में स्त्रियों ने बहुत काम किये हैं और कर रही हैं। इसका कारण क्या है ? बात यह है कि वहां स्त्री शिक्षा का अधिक प्रचार है। वहां स्त्रियाँ में अच्छा संगठन है जिनके द्वारा वह मिल कर बहुत कुछ कार्य कर सकती हैं। किन्तु भारतवर्ष में अभी स्त्रियों में शिक्षा कम है। लड़कियों के लिये स्कूल कम हैं। उनको लड़को की भांति अच्छी शिक्षा नहीं मिल पाती। इसी कारण हम लोग अधिक कार्य नहीं कर पाती हैं। दूसरे हम लोगों में संगठन नहीं है। हम मिल कर एक साथ कोई काम कर सकते हैं। संगठन में एकता है, बल है, और बिना संगठन के हमें सफलता

प्राप्त नहीं हो सकती। इसी लिये हमारे भारतवर्ष में भी कुछ वहिनों के प्रयत्न से एक महिला-मण्डल स्थापित किया गया जो अब अच्छा कार्य कर रहा है।

इस मंडल के बहुत कुछ काम स्त्रियों की भलाई के लिये किये हैं। इस मंडल के उद्योग से राय साहब हरविहास शारदाने बाल-विवाह-विल ऐसेम्बली में पेश किया जो अब कानून बन गया है। लड़कियों की विवाह—आयु अब १४ वर्ष हो गई है। इस मंडल के प्रयत्न से बहुत सी जगह लड़कियों के लिये स्कूल खोले गये हैं जहाँ अब सब बालिकायें बालकों की तरह शिक्षा ग्रहण करती हैं और अपने आप को इस योग्य बनाती हैं कि भारतवर्ष की सेवा करें। इस मंडल की उप-सभापति श्री० सुश्रु लक्ष्मी अम्बाल ने जो कि मद्रास लेजिस्लेटिव काउन्सिल की भी उप-सभापति थीं दक्खिन से देवदासी रिवाज हटवाया है। दक्खिन में यह एक बहुत बड़ी कुरीति थी। अविवाहत लड़कियाँ मन्दिरों में रहती थीं और देवियों की दासी समझी जाती थी। किन्तु धीरे धीरे यह रीति कुरीति बन गई क्यों कि यह दासियाँ वहाँ वेष्ट्याओं की तरह रहने लगीं। इस कुरीति को हमारी महिला-मंडल ही भिड़वा ता है। इस मंडल ने और भी बहुत से कार्य किये हैं जिनको यहाँ बतलाना आवश्यक नहीं है। किन्तु इतना कहना अनुचित न होगा कि यदि यह मंडल आज भारतवर्ष में न होता तो स्त्रियों में इतनी जाग्रति जितनी अब है, कदापि न हुई होती।

प्रिय वहिनो ! क्या आप ऐसे मंडल की सदस्या बन कर भारतवर्ष के प्रति अपना कर्तव्य पालन न करेंगीं ? क्या आप स्त्री—जाति को ऊपर उठाने का उद्योग न करेंगीं ? क्या आप अब भी न जाग कर सदा निद्रा देवी की गोद में ही सोती रहेंगीं ; इन प्रश्नों का उत्तर प्रत्येक वहिन को स्वयम् देना उचित है।

आपकी वहिन,
राधा देवी,
मंत्री, मैनपुरी प्रांच।

TAMIL

ஆடைகள்

ஆங்கிலேயர்களில் தத்வரிபுணரான ஹெர்பெர்ட் ஸ்பென்ஸர் என்பவர் மனிதர்களுக்கு முதல் முதல் உண்டாகும் உணர்ச்சிகளைப்பற்றி ஆராய்ந்து எழுதி இருக்கிறார். அவர் எழுதினதின் பிரகாரம் முதல் உணர்ச்சி தன்னேக்காப்பாற்றி கொள்வதும் (ஆராம் தேடி, சத்ருக்களை வென்று) இரண்டாவது தன்னை ஆலங்கரித்துக் கொள்வதுமாகும். (தன் அலங்காரத்தினால் மற்றவர்களை விச்சமயிக்கச் செய்யவேண்டும் என்பது.)

ஸ்த்ரீகளாகிய நாம் ஆடை ஆபரணங்களில் அதிக ஆசை வைத்திருப்பதை சரி என்று அனுமோகித்து அப்பண்டிதர் கூறி இருப்பது உத்ஸாகமான விஷயமே. மனிதர்கள் சுவபாவம் என்று அவர் எழுதி இருப்பது வாஸ்தவமாகத்தான் இருக்கும். இயற்கையாக நமக்கு ஏற்பட்ட சுவபாவத்தை விட்டு மாறி நடக்க வேண்டுமென்று நம்மைச் சொல்லுவதற்கு ஒருவருக்கும் நியாயமும் கிடையாது.

நாம் ஆடைகள் விஷயத்தில் அதிக பணமும் சிந்தனையும் செலவழிப்பதற்கு அனேக காரணங்களிருக்கின்றன.

முதலாவது நம் சரீரத்தை காப்பாற்றுவதற்கும் அலங்கரித்துக் கொள்வதற்கும் நாம் விரும்புகிறோம். புருஷர்களும் அவ்வாறே இச்சிக்கிறார்கள். ஆனால் புருஷர்களைவிட நாம் அது விஷயமாக அதிக ச்ரமம் எடுத்துக் கொள்ளுகிறோமே யென்றாலோ, நமக்கு அழகிய வஸ்துக்களின் பேரிலேற்பட்டிருக்கும் இயற்கையான ஆசையே அதற்குக் காரணம்.

புருஷர்கள் முரடர்கள். அரஸிகள், அழகின் அருமை அறிபாதவர்கள். ஸ்த்ரீகளுக்கோ, ஸ்வபாவத்தில் மிருது தன்மையும், இளகிய மனதும் ஏற்பட்டிருப்பது போல சம்பமான விஷயத்தில் பிரியமும் ஏற்பட்டிருக்கிறது. உதாரணமாக, ஒரு சிரிய பெண்ணுக்கு முதல் நாம் கேட்கும் பொழுதே சங்கீதத்தின் இனிமை தெரியும். அழகிய துணிகள், புஷ்பங்கள் அவள் மனதைக் கவரும். ஆனால் ஒரு புருஷக்குழந்தையோ அடிப்பதும் பிடிப்பதும் சண்டையிடுவதுமாக காலம் கழிக்கும். அனேகமுறை கேட்டபிறகுதான் சங்கீதத்தில் அக்குழந்தைக்கு இனிமை ஏற்படும்.

ஆகையால் இவ்வித குணமுள்ளவர்களான நமக்கு பட்டுகளின் மிருது தன்மையும், நயமும், வர்ணங்களும் அதிக ஆனந்தம் கொடுக்கிறது. பெரிய ஷாப்புகளில் போர் போராக அடுக்கி இருக்கும் உயர்தர துணிகளின் நடுவில் நின்னால், அங்கே இருக்கும் ரிலக்ஷ்மெண்டுகளில் இவைகளின் நானு வர்ணங்களும்

ஜிகைகளின் பளபளப்பும் பிரதி பளிப்பதனாலும், மிருதுவான தேஜஸ்வினாலும் நம்மையறியாமலே ஓர்வித ஆனந்தம் உண்டாகிறது. அச்சமயத்தில் நமக்குண்டாகும் சந்தோஷத்தினால் நாம் உத்தேசித்த அளவுக்கு மிஞ்சியே செல வழித்து விடுகிறோம். ஸங்கேதரஸிமன் நல்ல வித்வானின் கச்சேரி கேட்டால் எப்படி அதன் கடைசியில் அவருக்கு ஈடுபட்டவனாக ஆகிவிடுகிறானோ, அம்மாதிரி நாமும் அவ்வஸ்த்திரங்களின்வாண்மத்திலும் நயத்திலும் மயங்கி அவைகளுக்கு ஈடுபட்டுவிடுகிறோமென்று பயந்தே சில ஆடவர்கள் ஸ்த்ரீகளை கடைகளுக்கு அழைத்துப் போனால் “சீக்கிரம், சீக்கிரம்” என்று துரிதப்படுத்துகிறார்கள்.

ஐம்புலன்களில் ஒன்றாகிய நேத்திரத்தினால் இவ்விதம் ஆனந்தம் அனுபவிக்கவே அனேகர் அடிக்கடி கடைகளுக்கு போவதும் வாசலில் வரும் துணிகளைக் கூப்பிட்டுப் பார்ப்பதும் வழக்கம்.

தவிர, குடித்தனத்தை கூடியமட்டும் சிக்கனமாக நடத்த வேண்டிய பொறுப்பு ஏற்பட்டவர்களாகிய நாம், “சொம்ப விலை ஸரஸம்” “துண்டுகள் பாதினிலைக்கு கொடுக்கப்படும்,” என்றும் இன்னும் பலவிதமாக விளம்பரஞ் செய்திருப்பதைப் பார்த்தால் எவ்விதம் அந்த ஸரஸமான விலையுள்ளதை வாங்காமல் இருப்பது. குடித்தனத்தை சிக்கனமாக நடத்தி ஸரஸவிலையில் துணிகளை வாங்கிக் காலம் கழிக்கிறோம் என்றால் ஒவ்வொருவருக்கு எவ்வளவோ த்ருப்தி யுண்டாகிறது. ஏன் அத்திருப்தியை அடையக்கூடாது?

“ஸரஸ விலை” என்று போட்டதெல்லாம் மோசம்! என்று சிலர் கஷி கட்டலாம். அப்படி மோசஞ் செய்தால் அந்த பாபம் கடைக்காரனுக்கு.

ஆடவர்கள் தாங்கள் உடைகளுக்காக செல வழிப்பதையும், வெற்றிலை பாக்கு வகையறா, கிளப்பு, சினிமா, பாட்டுக் கச்சேரி, பந்தாட்டம், இன்னும் பல வித செலவுகள் சுவயத்ருப்திக்காக செய்வதையும் கூட்டிப்பார்த்தால், ஸ்த்ரீகளாகிய நாம் கேவலம் துணிகளுக்கு மட்டும் சவல்பம் செலவழிப்பதைப் பற்றி புகார் கூறமாட்டார்கள்.

ஒரு புது ரவிகையாவது தன் சிறிய பெண்ணுக்கு ஒரு சொக்காயாவது தானாக தயார் செய்து தைப்பதில் ஒரு ஸ்திரீக்கு உண்டாகும் சந்தோஷமும் தன் மோட்டார் வண்டியையாவது ஸைகிளையாவது ரிபேர் செய்வதில் ஒரு புருஷனுக்கு இருக்கும் சந்தோஷமும் சரிபென்றே சொல்லலாம்.

மனதில் அதிக வெறுப்பும் கவலையும் ஏற்பட்டால் புது புடவை ஒன்று வாங்கினோ மானால் முக்கால் பாகம் கவலை மறைந்து விடுகிறது!

இது இருக்க, சென்ற மூன்று மாதமாக நான், நூல் நூற்பது, பாதேசி துணியை பதரிஷ்காரம் செய்வது, சமாசார பத்ரிகையின் வரவை ஆவலுடன் எதிர் பார்ப்பது, அதிலிருப்பதைப் பற்றி மற்றவர்களுடன் தர்க்கிப்பது இம் மாதிரி காலம் கழித்து விட்டேன். ஆகையால் புது துணிகள் வாங்க சாவகாச மில்லை.

இப்பொழுது வீட்டு கணக்குகளைப் பார்த்தாலோ எப்பொழுதும் போல வரவிற்கு மிஞ்சின செலவு ஏற்படாமல் கணக்குகள் த்ருப்தியைக் கொடுக்கின்றன. ஆனால் நான் துணிகள் வாங்காததனால் எங்கள் ஆடைகளில் ஒரு வித கேவலமும் ஏற்படவில்லை. இது ஆச்சர்யமே.

நான் இவ்வளவு நேரம் வாதாடினது வீண் என்று தோன்றும்.

சர்க்காவில் நூல் நூற்கும் போது ஒரு நாள் நான் இது விஷயமாக சிந்தித்துக்கொண்டே இருந்தேன். பணம் கொஞ்சம் செலவழியாமல் மிகுந்தது தவிர, நூலும் அதிகம் நூற்று விட்டேன். அந்த நூலைக்கொண்டு ஒரு சிறிய துணி ரெய்யலாம். கதர் துணியில் பூக்கள் அச்சடுபவனிடம் சென்று என் துணியில் அச்சபோட பூக்களும் வர்ணங்களும் பொருக்கு வதில் கொஞ்சநேரம் சந்தோஷமாக கழிப்பேன். அது அச்சப்போட்டு வந்ததும், சினேகிதர்கள் அதைப் பார்த்து புகழுலதைக் கேட்டு எவ்வளவோ முறை சந்தோஷிப்பேன்.

(ஆங்கில ஸ்பென்ஸர் சொன்னது சரியே. அத்துணியின் உபயோகத்தை கருதுவதன் முன்பு அதைப்பற்றின மற்றவர்கள் புகழையே நான் கருதுகிறேன்.)

நம்முடைய இப்பேர்ப்பட்ட ரவிக் குணத்தையும், காலத்தையும், சக்தியையும் உபயோகமாக துணிகள் உண்டாக்குவதில் செலுத்தி பாதேசி துணிகளை வாங்கி நம் தேச தனத்தை அழிப்பதிலிருந்து திருப்பின மகாத்மா காந்தியவர் களுக்கு நாமெல்லாரும் மிகவும் கடமைப்பட்டவர்களே.

ஸரஸ்வதி.

இந்திய மாதர் சங்கம்

(4) இத்தீர்மானங்களை உடனேதானே மஹாராணியீ ஜண்டைக்குத் தெரியப்படுத்துமாறு கூட்டுக்காரியதரிசி ஸ்ரீமதி பொன்னம்மாளை இக்கூட்டம் கேட்டுக்கொள்ளுகிறது.

வடிவீசுவரம்,
நாகர்கோவில்,
14-8-1930

இத்துடன் கூட்டம் இனிது கலைந்தது.
பொன்னம்மாள்
கூட்டுக் காரியதரிசி.

இந்திய மாதர் சங்கம்.

நாகர் கோவில்

பிகழ்ச்சி விவரம்.

சென்ற ஜூலைமீ 20உ ஞாயிற்றுக் கிழமையன்று மாலை 5-மணிக்கு இந் நகர் ஒழுக்கினசேரி சத்திரத்தில் வைத்து ஓர் மாதர் பொதுக்கூட்டம் நடைபெற்றது. ஸ்ரீமதி M. E. கசின்ஸ் அக்கிராசனம் வகித்தார். “இந்தியமாதர் சங்க”த்தின் கிளையொன்றை இவ்வூரில் ஆரம்பிக்கவேண்டுமென்று தீர்மானம் ஏகமனதுடன் நிறைவேறியது. இவ்வூர் நாடகாசிரியர் ஸ்ரீ. “ஆண்டி”யின் தாயாகிய ஸ்ரீமதி நாகம்மாள் அக்கிளைச் சங்கத்தின் தலைவியாகத் தேர்ந்தெடுக்கப்பட்டார். ஸ்ரீமதி பார்வதி அம்மாள் காரியதரிசியாகவும், ஸ்ரீமதி அனந்தலக்ஷ்மி அம்மாள் ரூட்டினம் பயிற்சி ஆசிரியையாகவும் தேர்ந்தெடுக்கப்பட்டனர். அனைவரும் சதேசி விருதம் கைக்கொண்டனர். ஷே சங்கத்தின் உபயோகத்திற்காக ஸ்ரீமான் M. சிவதானு பிள்ளை யென்ற மாஜி சட்டசபை மெம்பர் பத்து ரூட்டினம் வரையிலும் இனமாகக் கொடுப்பதாகத் தெரிவித்தார். வந்தனோபசாரங்களுடன் கூட்டம் இனிது கலைந்தது.

இரண்டாவது கூட்டம்

சென்ற ஆகஸ்டுமீ 3உ இவ்வூரில் நமது சங்கத் தலைவி ஸ்ரீமதி நாகம்மாள் கிருஹத்தில் வைத்து இந்தியமாதர் சங்கத்தின் இரண்டாவது கூட்டம் கூடிற்று. அடியிற்கண்ட தீர்மானங்கள் நிறைவேற்றப்பட்டன :—

(1) நாட்டிற்கே இழிவான தேவதாசி வழக்கத்தை திருவாங்குரிவிருந்து ஒழித்து விடுமாறு கட்டளை பிட்டிருக்கும் நமது காரணிய லக்ஷ்மியாகிய மஹாராணியீ ஜன்றைப்பாராட்டி நன்றி செலுத்துகிறோம்.

(2) ஷே இழியவழக்கத்தைப்போல் இன்னும் மிக ஊக்கத்துடன் நடந்து வரும் பலதாரமணம், வாதகூணை, சசமணம், பாலிகாவிருத்த விவாஹம் இந் நான்கு கொடிய வழக்கங்களையும் உடன் தானே அநீதியென்று சட்டமியற்று மாறு வேண்டிக் கொள்ளுகிறோம்.

(3) இக்கூட்டம் சங்கத்திற்கு ஸ்ரீமதி M. E. நாயுடுவையும் ஸ்ரீமதி K. லக்ஷ்மி அம்மாளையும் உபதலைவிகளாகவும், ஸ்ரீமதி பொன்னம்மாளை (Mrs. Aundy) கூட்டுக் காரியதரிசியாகவும் இக்கூட்டம் நியமிக்கிறது.

சமாசாரக் குறிப்புகள்.

ஸ்ரீமதி மாலதி பட்டவர்த்தனியின் அமெரிக்கா வர்த்தமானம்:—“ஸமஸுதந்திரம்” என்ற ஆங்கிலப்பத்திரிகையின் ஜூலைமீ 8௨ வெளியீட்டில் முகப்பை அலங்கரித்திருப்பது ஸ்ரீமதி மாலதி தேவியின் நேர்த்தியான படம். அது வாஷிங்டன் மாநகரில் தேசிய ஸ்திரீ கன்வென்ஷன் பிரதான காரியாலயத்தில் இவ் இந்திய ஸோதரிக்கு அளித்த வனபோஜனத்திற்கு வரவேற்புக் காரியத்தினியான மிஸ்ஸஸ் லீன் பொஜர் வசம் உள்ளது. ஒவ்வொரு மாதச் சங்கத்தில் அவர் பேசும் மனவாதக சமாசாரம் கிடைத்திருக்கிறது. வாஷிங்டன் மாநகரத்திலும், காலிபோர்னியாவிலும் அவர் பேசியதில் ஒவ்வொருவரும் விரகமாணசுள். இந்தியாவில் மாதர்கள் செய்யும் அசுப விசேசசெயல்களையும், வேலைத்திறமையையும், பால்ப விவாஹத்தை ஒழிக்கச் செய்த சட்ட நிறை வேற்றத்தின் கதையை யும் மான்டிஸாரி கல்லியின் மூலத்தத்துவங்களைக் கையாண்டு இந்தியக் கல்லிமுறை யில் செய்யத்தக்க சீர்திருத்தங்களையும், அமெரிக்கர்களுக்கு எடுத்துரைத்ததோடு, உலக வாழ்வையின் ஒவ்வொரு நிலைமையிலும், ஸ்திரீ புருஷர்கள் ஒத்து உழைத் தல் எவ்வாறு அவசியம் என்பதையும் வற்புறுத்தினர். வாஷிங்டன் மாநகரில் அவருடைய பிரஸங்கம் முடிந்தவுடன் பழங்கனும், பசுணங்கனும் எல்லோருக் கும் வழங்கப்பெற்றன. விருந்தினர் எல்லோரும் ஸ்ரீமதி மாலதி தேவியைச் சூழ்ந்து கூடிக்கொண்டு அவர் பேசிய விஷயங்களையும் அவர் சூப்பலாவண்யத்தையும் நடையுடை பாலணிகளையும் அவர் லக்ஷணங்களையும் பல்வாறுக வியந்தனர்.

முதற்காரியங்கள் முதலில்-ஸ்வதேசி:—சுதேசக் கைத்தொழில்களை வளர்க் கத்தக்க சுதேசிய இயக்கம் வளர்ந்தோங்கி வருகிறது. சாமான்கள் வாங்க வேண் டிய அவசியம் ஒவ்வொருவருக்கும் உள்ளது. ஒவ்வொருவரும் தாம் இன்னின்ன வகையான சரக்கைத்தான் கொள்ளவேண்டுமென்றதேர்ந்து எடுக்கும் உரிமை யையும் உடையவரே. இத்தகைய அவசியமும் உரிமையும் உள்ளது போல, ஓர் உத்தரவாதமும் ஒவ்வொருவருக்கும் உள்ளது. நிதானிக்காமல் அன்னிய நாட்டுச் சரக்குகளை வாங்குவதினால் தம் தேச சேஷமத்திற்கு ஸாதகம் ஏற்படுவதில்லை என் பதை ஜனங்கள் உணர்ந்து வருகின்றனர். தவிர, நமக்கு வேண்டிய சரக்கு நம் தேசத்திலேயே கிடைக்கும்போது, அதை அவசியம் செய்து அந்நியநாட்டுச் சரக்கைக்கொள்வது கூடாதென்று ஜனங்கள் உணர்ந்திருக்கின்றனர். பருத்தி நூல் ஆடையின் விஷயமாக ஜனங்கள் அந்நியநாட்டுச் சரக்குகளை வாங்கியி தானது தவறு. அதற்குப் பரிசாரமாக இப்போது டில்லிக்கடைகளில் அந்நியநாட் டெதுணி ஒருகஜம் கூடக்கிடைப்பதில்லை. பம்பாய் வர்த்தகர்களும் சில்லரை

யில் விற்பனை செய்யும் சிறு வியாபாரிகளும் அந்நியநாட்டுத்துணிகளை விற்பனை செய்வதைவிட எந்தவித தியாகமும் செய்யத்துணிந்திருக்கின்றனர். பம்பாய்த் துறைமுகத்தில் 9,000 பேல் மூட்டைகள் அந்நிய நாட்டுச் சரக்கு வாங்குவோரற் றாக் கிடக்கின்றனவாம். அநேக பட்டணங்களில் சுதேசியக் கைத்தொழிற் காட்சி ஏற்பாடு செய்யப்பெறுகின்றன. இவற்றால் சுதேசிய முயற்சிக்கு அதிக ஊக்கம் உண்டாகின்றது. சுதேசியக் கைத் தொழிலில் நற்சாட்சிப் பத்திரம் பெற்ற சரக்குவகைகள் யாவும் விற்பனைக்கு அகப்படக்கூடிய சுதேசிய பண்ட சாலைகள் தாபிக்கப்படுகின்றன. விலை ஜாப்தாக்களில் இந்த இந்த இடத்தில் கடைகள் திறக்கப்பட்டிருக்கின்றன வென்பது குறிப்பிடப்படும். கதர் வுஸ்தி ராலயங்களுக்கு எல்லோரும் போய் கதர் துணியையே வாங்குதல் வேண்டு மென்ற நிச்சயம் பலரும் கொண்டிருக்கின்றமையால், இவ்விரத்ததை நிறைவேற்று தற்குரிய ஆலயங்களாகவே அவை விளங்குகின்றன. காதிக் குல்லாக்கள் ஆயிரக் கணக்காக விலையாகின்றன. மாதர்கள் தங்கள் சிசுக்களுக்கும் கதர்துணியிலேயே உடைகள் தைத்துப் போட்டுப் பள்ளிக்கூடத்திற்கு அவர்களை அனுப்புகின்றனர்.

புத்திசாலித்தனத்திற்கு மகிழ்ச்சி! சென்னை ஹைக்கோர்ட்டு, ஜட்ஜி பண்டலை கொடுத்த நியாயத் தீர்ப்பில், ஜனங்களைப் பார்த்து காந்திக்குக் கலையை அணியாதே, கதர்த்துணியை ஏற்காதே, சுதேசியக் கொடிபைக் கட்டாதே, என்று உத்தரவுபோட்டு ஜனங்களுடைய சுயேச்சையை நிர்ப்பந்திப்பிதிலேதான் உண்மையில் பொது ஜனங்களுக்கு அஸமாதானம் ஏற்பட்டு அபாயம் நேரிடக் கூடியது. சென்னை ஜட்ஜின் விவேகத்தை மதித்து குல்லாக்களை அணிவிர் களாக. சென்னையில் வாலிபர் குற்றங்களை விசாரிக்கத் தனி நியாயஸ்தலங் களை ஏற்படுத்தியதற்கு இந்த ஜட்ஜி அவர்களே மிகவும் உதவிபுரிந்தனர். பம்பாயில் அரசாங்கக் கைதிகளைக் கௌரவிப்பதற்காக ஏற்படுத்திய ஊர் கோலத்தை பம்பாய் சர்க்கார் அதிகாரிகள் தடை செய்யாது விட்டது இன் னொரு புத்திசாலித்தனம். ஜெனரல் மிஸ்ஸஸ் ஹம்ஸா மேத்தா அந்த ஊர் கோலத்தை யாதொரு சந்தடியுமின்றி, மின் சாரத்தந்திக்கடியில் நாலு நாலு பேர் களாய்க் கடத்தி மிக ஒழுங்காய் வண்டிகளின் போக்கு வரவுக்கு யாதொரு இடையூறுமின்றி நடத்திவந்தனர். ஊர்க்கோலங்களைத் தடை செய்வதனி நிமித் தம் பல இரவுகளாய்த் தூக்கமின்றிச் சிந்தித்திருக்கும் மிஸ்டர் ஹீல்பவர்களுக்கு மிக ஸந்தோஷமாயிருந்திருக்கும். ஸாமான்ய விவேகமே வெருவாய்ச் சிறந்த சட்டமும் அரசியிலுமாம்.

அகில ஆசிய மாதர்களின் மகாநாடு:— இது விஷயமான சமாசாரங்களை லெஷிமெட் அழகிய மதார் துணைப் பத்திரிகை மேற்படி மகாநாடு கூட்டுயோ ரால் வெளியிடப்பெற்றிருக்கிறது மேற்படி மகாநாட்டின் அகில இந்திய வரவேற் புக் கமிட்டியில் அங்கத்தினர்களாகவும், போஷகர்களாகவும் சேருகிறவர்களு க்கு அவர்களுடைய சந்தா, கடமைகள் யாவும் விவரமாய் எழுதப் பட்டுள்ளன.

ప్రతి తీర్మానం

ఇதை వేణువోరంగులు, "మిస్సెస్ కలెన్స్, బార్బరీ తోడొడ్డం, యేమమ్మ, సెన్సెన్," యేన వీలాసత్తిర్ కెమ్రుతువారాక. నానా వరై సీరియా, పలస్ తీనమ్, ఇన్దు-కీనా, సయ్యామ్, మలాయా, నేపాలామ్, ఇలంగై, ఇబాన్, ఇరాక్, యెర్రావై, ఇన్దు నాకెనిలీర్దు పత్తిల కిడెత్తిరుక్కిన్దు.

మాతృకలూం తేర్తలకలూం:— సెన్సెన్ నకరపరిపాలనసెయిన్ తేర్త లిల్ పుర్రుకలూంకలూం సమమాయ్ యేత్తిర్తు నీన్దు, 200 వోడ్డెక్ అతికమాక కిడెత్తిర్తుకలూంకలూం మిస్సెస్ యెనాన్సెన్ ఆన్దెజెలొ అవర్కలొ నామ్ మనమార యెసరిత్తుక్ కనికలూంకలూం. అవర్ పొతు ఇన్దుతేర్తలెల్లె వేర్తి యెడెన్ తతు ఇతు ఇరన్దావతు మురై. అవర్ నకరపరిపాలనకలూంకలూం నన్దు పరిన్దు వాతాపెవర్. అవర్ ఇయమ్ పెయ్తెర్తు నన్దె యెయివర్.

తేతత్తిన్ అరసియల్ నిలైమై ఇప్పొత్తిరుక్కుంకలూం (అయిప్పత్తిల్, పొతుత్ తేర్తలూంకలూం మాతృకలూం ఇప్పొత్తు మున్ వరమాడ్డార్కలూం. ఇన్దునామొరై మున్దు వర్రుకలూం వరై తార్కార్ నియమమ్ పెర్తు సద్దికలొ నకలూంకలూంకలూం వీర్తి రుప్పార్. పలవారై అయిప్పిరాయ పెతకలొ అరసియల్ వీరయమార, పుర్రుకలూంకలూం యెప్పిర్తుక్కకలూంకలూంకలూం, అయిప్పయె పెన్ మకలొత్తిన్దుం కలూంకలూం. ఇన్దువరైర్తుక్, ఇప్పొత్తు తడ్డసెయిన్ తేర్తలూంకలూం నిర్తుమ్ కలూంకలూంకలూం తమ్మెప్పొన్దు అయిప్పిరాయమడెయి సెల మాతృకలూంకలూం తేత సేనైవై పురియ ఇడన్దురవేణ్దు అయియమ్. వోడ్డెక్ కలొత్తి ఇన్దుమిల్ లాత మాతృకలొన్ పెయ్కలూం నిన్దుతలొ ఇన్దుత్త వేణ్దుం. వోడ్డెక్కలొన్ పత్తిర్తుం తొప్పత్తిర్తుం పత్తియమ్ సద్దియిన్ కలూంకలూంకలూం అయియమేయమ్.

TELUGU

అమెరికాలో ప్రతిపక్ష పట్టవర్తనముగూ

అమె సన్సెన్సెన్ వాషింగ్టన్ పురములోను, కలెన్సెన్సెన్సెన్ బైల్లోలోను స్థాపించిన మహిళాసంఘములోను, తన సన్సెన్సెన్సెన్ సెన్సెన్సెన్ మనస్సు వాక్కించె అనందమొనర్చినట్లు స్పష్టములు ప్రాయమున్నాయి. హిందూ దేశములో స్త్రీలు సకృతమునజేయుచుండు అద్భుత చర్యలను గూర్చియు, బాల్య వివాహ నిరోధచట్టమును గూర్చియు, మాంటిసూరిగారి విద్యావ్యవస్థల మూల సూత్రముల యావశ్యకతనుగూర్చియు, మానవ జీవితమున స్త్రీ పురుషుల సరస్వర సాహాయ్యముయొక్క అవశ్యకతను గూర్చియు మిక్కిలి ముచ్చటగా సన్సెన్సెన్సెన్. వాషింగ్టన్ నగరములో జరిగిన సన్సెన్సెన్సెన్సెన్ ఫలాహారము పంచిపెట్టిరి. అచ్చటకువచ్చి అమెచట్టముగియుండిన అతిథులు అమెయొక్క అద్భుతాకృతిని బాచియొనందించుచు యామె సన్సెన్సెన్సెన్సెన్ అభిప్రాయమును గూర్చి యు స్తోభించిరి.

దేశీయ వస్తువులయభివృద్ధికొరకు గలిగిన యాంధోళనము అతి తీవ్రము గా సాగుచున్నది. ప్రతి వారును వస్తువులను అవశ్యముగా కొనవలసియున్నది. అటువంటి ప్రతివారును తమ కిష్టమైన వస్తువులను కొనుటలో హక్కుగలవారై యున్నారు. ఇట్టి హక్కుతో కూడ బాధ్యత (Responsibility) యును గలవారై యున్నారు. స్వదేశీవస్తువులను కొనక విదేశీవస్తువులను కొనడము తమదేశ సేవ కాదని సకృతపు జనులు తెలిసికొని యున్నారు. పూర్వము ముఖ్యముగా దూది బట్టల విషయములో ప్రజలు తప్పుడుతోన ననుసరించియుండిరి. అయితే మేము సకృతమా మార్గమును మార్చుకొన్నాము. శిల్పి నగరములో విదేశీవస్తువు మొకగజము పొడవుగలదైనను కర్పుకావడములేదని మేము వినుచున్నాము. బొంబాయి నగరములోని గొప్ప వర్తకులు, చిల్లరవర్తకులు కలసి విదేశీవస్తువుల సమ్ముటకంటే స్వర్ణ పరిత్యాగము మేలనితలచి దేశాభిమానముగల్గి స్వర్ణపరిత్యాగ

శ్రీ భక్త.

గముచేయుచున్నారు. బొంబాయి కేసులో 90 వేల బేళ్లు విదేశవస్తుములు కొను నారులేక మూలబడియున్నవి. అనేక స్థలములందు స్వదేశీయు నస్తుప్రదర్శన ములు జరుగుచున్నవి. ఇటువంటి ప్రదర్శనములు దేశీయ పరిశ్రమలను మిక్కిలి పురకొల్పుచున్నవి. ఇట్టి ప్రదర్శనానంతరము దేశీయ పరిశ్రమచే నుత్పత్తియగు వస్తువులకు సమ్యక్ముగల వ్యాపారస్థలము లచ్చటచ్చట యేర్పడుచున్నవి. అటువంటి వస్తువులను విక్రయించెడు స్థలములను విలాసములు (చిరునామలు) తెల్పునట్టి పుస్తకములు తయారగుచున్నవి. ఖద్దరు వస్త్రాలయములు యాత్రాస్థలములవలె శోభిల్లుచున్నవి. ఇవియే యిప్పుడు జనులకు తీర్థయాత్రలబోలియున్నవి. ప్రకృత మున వేలకొలది గాంధీ టోపీలు విక్రయించబడుచున్నవి. స్త్రీలుకూడా ఖద్దరు గుడ్డల బో చక్కని అంగీలు కుట్టుటయందును బడికి పోవు ఆడుపిల్లలకు నలసివ దుస్తులను ఖద్దరుతోనే తయారుచేయుట యందును ఉత్సాహపూరితులై యున్నారు. ప్రతిస్త్రీ యును స్థభలు సమావేశములకు తానుజోవునప్పుడు చక్కని ఖద్దరు చీరలను ధరించి పోవుచుండవలయునని తీర్మానించుకొని యున్నది.

సామాన్యబుద్ధికి స్తుతి:—చెన్నపురి ముఖ్య న్యాయస్థానపు న్యాయాధి పతియగు పాండలీ జడ్జిగారి తీర్పులో జనులు గాంధీ టోపీలను, ఖద్దరు వస్త్రము లను ధరించి జాతీయ పతాకములను ఎత్తుటలో తియ్యటకంటె, వారి యిష్టములను బలాత్కారముగ అడ్డపరచుటలో జనసామాన్యమునకును దేశ శాంతికిని యెక్కువ హానికలుగుచున్నదని నుడివియున్నారు. చెన్నపురి న్యాయాధిపతియొక్క విహిత వివేకమును శౌరవపరచునట్లుగా, గాంధీ కుల్లాయిలను ధరించుడి. చెన్నపురిలో నేర స్తులై న పసిపిల్లవాండ్రను విచారించుటకు అచ్చటచ్చట న్యాయస్థానముల నేర్పర చుటయందు శ్రద్ధతీసుకొనిన నుహనీయుడితడే. తుదకు బొంబాయి నగరములో కూడ యిట్టి వివేకము అధికారులకు కలిగినది. ప్రైడియదినము (Prisoner's day) నాడు, ప్రభుత్వమువారి యేలాటి యాటంకమును లేక జనుల యుద్యమముల ప్రకారము, అతి చతురురాలగు హాసామెహతాగారి సమీపిని యాజమాన్యము క్రింద పురజనుల యూరేగింపు నలుగురు నలుగురుగా వరుసలు దీర్చి సాగింప బడెను. రస్తాలకునెట్టి యిబ్బందియకలుగ జేయక యూరేగింపు అతిత్వరితముగా సాగి పోయెను. ఈ విషయమునందు యూరేగింపును నిలుపుటకు మిక్కిలి శ్రమపడిన

అమెరికాలో శ్రమతి పట్టకర్తనమ్మగారు.

మిస్టరు హీలీగారుజనులకన్న మిక్కిలి యానందమును పొందియుందురని మేము నమ్ముగలము. రాజకీయ వ్యవహారములలో సామాన్య వివేకమే శ్రేష్ఠతమము.

అసల ఆసియా ఖండస్త్రీల సమ్మేళనము.

ఆకర్షకమైనట్టియు విషయగర్భితమైనట్టియు (విషయముల నివేదించునట్టిది యు)నగు నొక (బుల్లెట్) వార్తాపత్రికపై సమ్మేళనకర్తలచే ప్రచురించబడి యు న్నది. ఇందు అఖిలభారత యాహ్వాన సంఘమునకు పోషకులుగను సభ్యులుగను చేరవలయుననియు, ఇందులో వారికార్యక్రమములను గునుములు మొదలగు వాటిని తెలిపియున్నారు. దీని యందాన క్రిగల వారందరు (నక్షిణాంధియాలో) చెన్నపురమున ఎగ్జూరునందు పాఠియను గార్డనులోనుండు మిసిస్, కజ్జాగారికి ప్రానుకొనవలయునని కోరబడుచున్నారు. ఇదివరకు సిరియా, పాలస్తైన్, ఇందూ నై నా, సైయాం, మలేయా నేపాలము, సింగ్, జపాన్, ఇరాన్, హవామ్ మొదలగు దేశములనుంచి ప్రత్యక్షతరములువచ్చియున్నవి.

స్త్రీలు, పిన్నికలు.

చెన్నపురి పరిపాలన సంఘ సభ్యస్థానమునకు పోటిగ నిలచిన పురుషుని, హాననన్ అంజలో నాశిమణిరెండువందల ఓట్ల సతనికన్న నెక్కువగ పొంది, యా తని నోడించి యాస్థానమునుపొందెను, ఇట్టి మెవిజయముగొంచుట యిదిరెండవ తూరి, సద్విషయములకుగాను పోరాడడములో నీమె చాల సమర్థురాలు, గాన నీమె యా విజయమునుపొందుట కర్హురాలు. ప్రకృతము గాజకీయ పరిస్థితులు చాల చిక్కులుగాను, విచార నీయకముగాను నున్నవి. ఇప్పుడు దేశము చాల తత్తరబాటును పొందియున్నది (లేక కలతచెందియున్నది). అందుచే స్త్రీలు రాజ కీయ సభలకు సభ్యులుగావచ్చుట కనుకూలముగలేదు, అందుచే నికర్తా బోవు మూడు సంవత్సరములవరకు సభలలో నియమితమైన స్త్రీలే యుందురు.

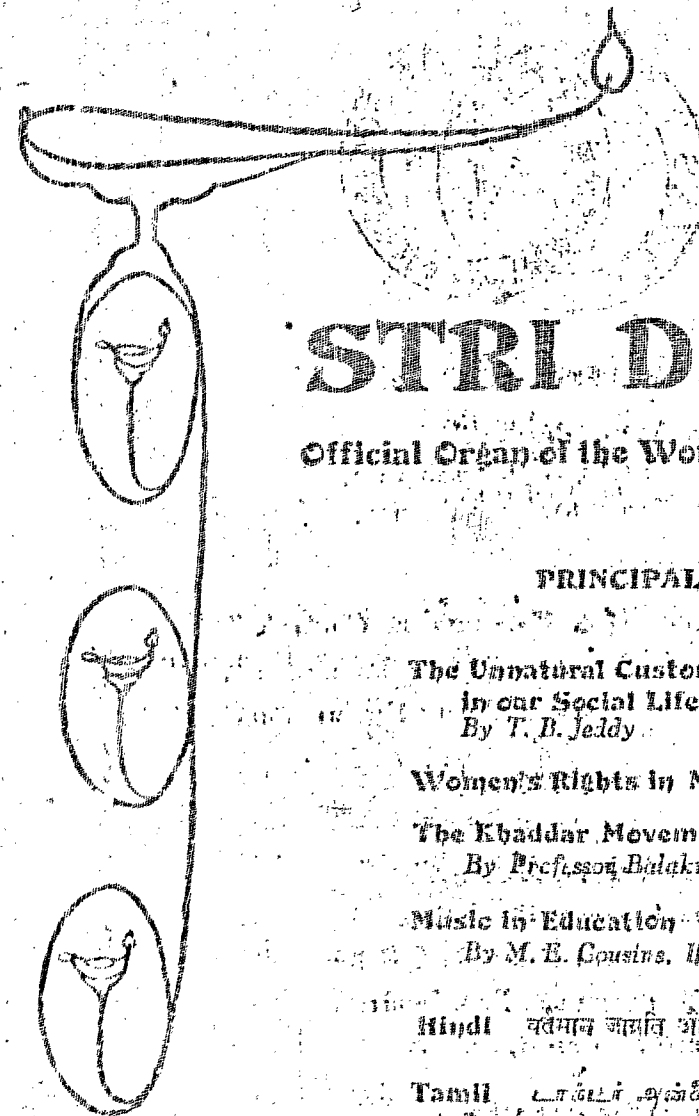
ప్రకృతము పోటీలు పడుకొనిచారులు స్త్రీసభ్యుల నియమింపకయండడ ము దేశాభివృద్ధికి గొప్పయాటంకము. స్త్రీలలోగూడ నన్నిరకముల యభిప్రాయ ములుగలవారున్నారు దేశముయొక్క పరిస్థితులను దిద్దుబాటుచేయడమునకు వీరకు సందర్భముల కలుగ జేయవలెను. ఓట్లు నివ్వడమనకీర్తనములేని స్త్రీలపేరుకూడ పట్టి

శ్రీ ధర్మ.

యందుండవలెను, ఓట్లనిచ్చు యధికారమును కలిగిన శ్రీశ్రీ, తమయొక్క ఓట్లను నొకరికివ్వడమునకో లేక నిరాకరించడమునకో వారే బాధ్యతను బొందియున్నారు, అదియే స్వాతంత్ర్యము.

శ్రీ శ్రీ డాక్టరు అన్నా యస్. కుగ్గరమ్మగారు

డాక్టరు కుగ్గరమ్మగారు స్వర్ణజ్వలగుటవలన తెలుగు జిల్లాలకు ఆమిత మగ నష్టమును కష్టమును సంభవించినవని. ఈమె ప్రథమమున అమెరికా ఖండ మునందలి ఫిలడల్ఫియానుండి 1883 సంవత్సరమున ఒక మిషనరీ పాఠశాలకు ఉపాధ్యాయినిగ ఇండియా దేశమునకువచ్చెను. ఈమెకు వైద్యమునందు ప్రవీణ తయును, తన్ములమున ప్రజలకు ఉపకారముచేయవలెనను కుతూహలమును ఉండటవలన వచ్చిన కొలదికాలముననే ఆమె గుంటూరునగరమున తన గృహము నందే వైద్యశాల నిర్మించి ప్రజలకు ఉపకారినిగ సర్వదాపనిచేయుచుండెను. క్రమముగ ఈమె ప్రవీణత ఆంధ్రప్రదేశ్ మంతటను వెల్లడి అయి నలుప్రక్కలనుండి ప్రజలు ఈవైద్య ఆశ్రమమునకువచ్చుటవలన గత 47 సంవత్సరములును సర్వదా ఈమె ఈ ఉద్యమముననే కాలముగడపెను తన చిన్నవైద్యశాల క్రమముగ వృద్ధి చేసి ప్రస్తుతము వందలకొలది రోగులకు సరిపడెడు పెద్ద ఆసుపత్రి ప్రతిష్ఠించెను ఈమె సహాయమువలన అనేకులు, ఎక్కువగ స్త్రీలు రోగనివృత్తులై సుఖమున నున్నారనుటకు సందేహములేదు. ఈమెను అందరును మెచ్చుకొని చుండెడివారు. ఈలాటి స్త్రీలు ఇంకాకొంతమంది మన దేశమున అక్కడక్కడ లేరు. ఈలాటి ఉపకారినిలను ప్రజలు నాలుగైదు తరములవరకు మరువజాలరు. వీరు వర్ణ వివక్షతయు చక్షుపాతబుద్ధియులేక ఎల్లరను ఏకభావమున దయతోచూచుచుండిరి. ఈ డాక్టరు కుగ్గరమ్మగారు అమెరికా దేశమునకును హిందూదేశమునకును శాశ్వత సంబంధము నకు సహాయకులని చెప్పవచ్చును.



STRI DHARMA

Official Organ of the Women's Indian Association

PRINCIPAL CONTENTS

The Unnatural Custom of Separating the Sexes
in our Social Life
By T. B. Jeldy

Women's Rights in Mysore

The Khaddar Movement
By Professor Balakrishna

Music in Education
By M. E. Cousins, B. Mus.

Hindi

Tamil

Telugu

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25 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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'A NOBLEMAN OF THE DECCAN'

Mr. Oswald J. Couldrey, M.A. (Oxon).
Reproduced with the kind permission of the owner

The Mughal conquest of India was both political and cultural. The Timurid kings brought with them not only an invading army of soldiers but also State administrators and Court artists. The Persian architects and painters who accompanied them gave India the marble palaces and mosques which are the admiration of the world today, gave the Hindustanee music which still charms the hearers, and gave also the School of Mughal Painting, which is so very unique in the world. Its uniqueness lies in its eclectic nature; it is the harmonious blending of the best elements of the Chinese, Persian and Hindu arts of painting. Mughal painting, at its best, represents the fineness of Chinese drawing, the delicacy of Persian colouring and the richness and variety of Hindu genius. The indigenous art of the Rajput School of Painting considerably influenced the imported Persian art of the Mughals, and during the reigns of Jehangir and Akbar, this art was at its highest, and some of the best painters in the courts of these two emperors were both Persians and Hindus. After the decline of the Mughal Empire, the artists migrated to various parts of India, and some of them found employment in the southern Muhammadan Kingdoms and carried on the tradition of their art. It gradually declined and decayed, though here and there some good artists painted delightful miniature portraits of kings and queens. The one reproduced here is a good example of that class of Mughal painting, and it retains some of the excellent qualities of that art.

... see a nobleman standing dressed in the Shah Jehan style of word in his hand. A woman attendant is holding a ... ips. The dress of the lady is also the later style of Mughal of red trowse diaphanous sari brown over her shoulders pearls round her neck. She is evidently a Hindu maid. The matic and the background is simple and chaste. The figures in relief and decorative border with two red bands encloses

Notes and Comments.

The Fourteenth Volume.

November 1st sees the beginning of the fourteenth volume of *Stri Dharma*. By chance a survey of the Press Cuttings Book of the Women's Indian Association brought to light the following: *Morning Post*, Delhi, Jan. 20, 1918—

“... new-commers in the ranks of Indian journalism has made its appearance in Madras under the title of *Stri Dharma*. It is the official organ of the Women's Indian Association under the editorship of Mrs. D. Jinarajadasa and has for its object the uplifting of the women of India. The paper is in English and a few vernaculars. We congratulate the Association on this success and wish them all success in the noble cause which they have undertaken to accomplish.”

New India of the same date writes: “We wish heartily our contemporary a long and useful life.”

These good wishes have borne fruit. The journal is full of vitality and self-reliance. Of course it has changed a little. Nothing in these days in India can remain as it was and the present brings out more prominently the support of the vast majority of the readers and members of the Association for the Swadeshi and Swaraj movements in addition to its previous ideals. These were implicit and patent in the work of the Association and journal from the beginning, but the circumstances of the past eight months have thrown them into special prominence, for woman cannot remain stagnant while all around her flows forward towards the nation's greater freedom. The Editors of the *Indian Social Reformer* and the *Servant of India* have during the past months written to the Editor of their appreciation of the tone and contents of this magazine. Copies go to subscribers in thirty countries throughout the world as far removed as Formosa, Japan, Sydney in Australia, Havana in Cuba Island, California and Germany. Efforts will be made to improve this year's Volume, a beginning being made with a Coloured Frontispiece for the first time. Each reader is asked to secure at least one new subscriber.

A Strange Anomaly.

A strange state of mentality on the part of government and educational authorities is disclosing itself in a large philanthropic

institution for children under ten in Madras City. The Home was originally started as a Home for Hindu children who were orphans or waifs and strays, or children whose single living parent could not maintain the child. In recent years, however, the Home has admitted delinquent children also and has been recognised as a Certified School. The result has been that all the children have now come under the specially stringent restrictions of delinquent children. They all also are sent to reformatory schools when at the age of ten they leave this particular Home. Another strange anomaly has disclosed itself. The Court authorities give Rs. 10 per head per month as Grant for the children who have come through the Courts for breaking the law, but the perfectly moral children receive only Rs. 3 per head! Thus it pays a poor widow with a few children to induce them to pilfer or fight or annoy passers-by, rather than to bring them up respectably!! The women on the Committees of this Home are agitating for the same Grant per capita being given to the non-delinquent but unfortunate child, as to the little liar or thief or worse. They are also protesting against the reformatory status that is being thrust upon every child in the Home because of the admixture of the two types of children. The men on the Committee had not noticed that any detriment would come to the children by mixing the two types, but mothers see details and feel changes of atmosphere around children in a way that men rarely do. The result of the women's protests will be watched with interest and the vital matters involved should be noted by women in connection with similar philanthropic institutions throughout India.

Boy Political Prisoners in Borstal Schools.

Most serious allegations of terrorism and cruelty have been coming to parents from their sons who have been sent to the Borstal Schools on sentences of two or three years for their participation in salt satyagraha or picketting or holding meetings or processions in defiance of Section 144. Without entering into the ethics of their actions there can be no two opinions with regard to the reported infliction of cruelty and persecution on these boys in an institution which is supposed to improve the character by kindness and moral training rather than harden it by overwork and tyranny. Naturally these new boys do not fit into the old ruts of the institutions. They are already educated, they have ideals and high spirit and usually are not of the labouring classes so that seven hours' work daily with crowbars and pick-axes punctuated by beatings and vituperation in coarse language from the warders and scoffings from the ordinary delinquent boys

of the place are breaking the body and the hearts of these boys. They have only to apologise for their political action and give a written undertaking that they will refrain from further political activities and they are released at once. The temptation to swear false to their principles (whether we agree with these or not) must be a daily struggle for these young fellows. One can understand that the Borstal people want to get rid of a type of inmate that is of a different genre entirely from their usual wards, but treatment which aims at breaking their spirit and lowering the health must be stopped. It would seem much better to keep these boys with the political prisoners in ordinary jails. They need entirely different treatment from the delinquent type of boy, and it certainly ought not to be of an accentuated harshness amounting to definite cruelty and ill-treatment.

Women's Inheritance Rights.

The condition of Indian States reminds one of the little girl of whom Kingsley wrote:—

“When she was good, she was very, very good,
And when she was bold she was horrid.”

Those Indian States which have progressive rulers are far in advance of British India in their method of solving modern problems. Mysore State is specially notable for its reforms. It was the first to prohibit the Devadasi system, first to define a legal age for marriage, first to have compulsory elementary education including girls, and now it has done outstanding service to Indian womanhood by the recommendations and proposed Bill that its Special Committee has published on “Women's Rights under the Hindu Law”. All India will welcome the humane, modern, common-sense conclusions concerning Inheritance, Adoption and Maintenance arrived at by the nine men and one woman who constituted the Committee. The Bill they have drafted is sure to become law and serve as the model on which the status of women throughout India will be changed and improved. Similarly, on another side of women's life, that of marriage, the State of Baroda has passed legislation giving women the same right of divorce as men, the legalising of divorce being an entire innovation for Hindus. Thus this State is trying out an experiment of the deepest importance in sex relationships on an equal moral standard.

Inter-Asian Influences.

When Mrs. Jinarajadasa and Miss Barric visited Basrah (Iraq-Mesopotamia) on their overland journey from Madras to Vienna,

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they found no women's associations in that city, but they address a meeting at which a few women came with their menfolk. This has stimulated the women to activity and at a performance of "Le Cid" given by the Israelite Old School Boys' Union recently the cast was formed by the Israelite School Girls and some boys. This is the first production in Basrah in which members of both sexes acted together. Mr. and Mrs. Ani, who were responsible for Mrs. Jinarajadasa's meeting, were responsible also for the production of the play. Mrs. Ani opened the performance with an excellent speech showing the services rendered by womanhood to the human race. The play created quite a sensation of a historical kind in the city and was attended by the Governor, the Minister of Education, the Police Commissioner, Englishmen holding high offices in the Government and other officials and political leaders. This may be considered a direct result of the All-Asian influences which are now at work most notably and encouragingly. We congratulate Mrs. Ani and her women co-workers, and hope they may now feel ready to come to Lahore for the All-Asian Women's Conference!

Encouragement for Sarda Bill Workers.

A father recently came to Dr. Muthulakshmi Reddi in Madras and asked her to stop the marriage of his 11-year old daughter which was being arranged by his wife who was living separately from him with her brother. The Doctor and Mrs. Cousins went straightway to the wife and read the Sarda Act so as to prevent the marriage, which was to take place in three days. Already some of the ceremonies had been begun though none of them had seen the proposed bridegroom, a man of nearly 40, who was to come the next day from Cuddalore. Despite all their arguments the mother and brother and neighbours persisted that the Act was "closed" and that they would go on with the marriage as money had already been spent on it. The next step to bring heavier authorities of the law to warn them of consequences. Then it was found how little aid the Act gives for preventive action. It was only through the personal sympathy of a commanding officer in the department of the law that a police official was authorised to call on the parties and give advice to them. The result has been that the marriage has been postponed till after the girl becomes 14. If only the office-bearers of reform societies will secure details of marriages in course of arrangement and go at once and set things in motion the Act can be made useful and if these warnings are unheeded then the parties can be prosecuted later with all chances of success and such cases must be followed up so that they may be-

come a deterrent to others. It is during that process that the Headquarters of the Women's Indian Association is prepared to advance to such public workers the required Rs. 100 for deposit with the Magistrate if it is demanded. Vigilance and courage and energy are the first things necessary. What has been done in one case can be done generally.

The Madras Muslim Ladies Association.

The third annual report of this Association is cheerful reading. In Madras city the Muslim ladies come out in large numbers to their monthly meetings, to the Women's Constituent Conference, and to their own annual meeting. They are wide awake to things going on and when H. E. H. the Nizam of Hyderabad visited Madras they presented him with addresses in Urdu and Persian written by their own members. He has generously since donated to their Association Rs. 1,000 and a monthly grant of Rs. 50. The Association gives scholarships to eleven Muslim girls; it secured the extension of compulsory elementary education to the Muslim girls of the city; it is pressing for a Muhammadan second high school in a congested part of the city; it retained free conveyance for its secondary and training school pupils which the Government had intended to discontinue; it continues to agitate for a Purdah Park; it gave a special welcome meeting to Mrs. Hamid Ali. Its energetic workers are Mrs. Mizrud-din, Mrs. Ramath Unissa Begam, Mrs. Zinda, and Dr. Muthulakshmi Reddi is a devoted member of the Committee.

Rescue Homes.

The *Social Service Quarterly* for July contains records of splendid work done for distressed and delinquent women and children in Bombay City. Especially instructive are the figures quoted for the Hindu Women's Rescue Home. Ninety-nine women were admitted during the year and part of the year there were 47 inmates which was more than the Home had been planned to accommodate. This shows how necessary it is that many such Homes should be established.

We give our full support to the Appeal that has been issued by the Madras Vigilance Society for Donations to construct a Rescue Home in Madras. During the past year the Madras Immoral Traffic Act was passed which enables the legal authorities to remove minor girls who have been forced or decoyed into brothels. It is absolutely necessary that a Home should be provided immediately to receive these girls, and others victims of this commercialised traffic in human lust. One lakh of rupees is needed for the building and Rs. 10,000 annually

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must be raised for recurring expenses. The Government will certainly give a fair proportion of these sums but we join in the appeal to the general public to subscribe liberally to this philanthropic work. The appeal is signed by the Lord Bishop of Madras and Sir P. Sivaswamy Iyer to whom donations may be sent.

Dasara and Deepavali.

These recent festivals this year have been an occasion for much educational propaganda throughout the country on behalf of the support of Indian manufactures. People have been learning especially to buy Indian cloth in preference to foreign-made cloth so as to preserve the economic prosperity of their own country as was done for thousands of years in India. In fact, the first yard of English-made cloth for sale came into India only 102 years ago! Now Japan, Germany, England are taking 63 crores of rupees annually out of India through the money they are receiving for cloth alone. This is an unnatural and un-national drain which must be stopped. A page of a New Zealand paper is at hand which is headed "New Zealand Home Industries Week" and it advertises the necessity of supporting every type of its own manufacture in preference to English or any other country's goods. The "Week" is under the direct patronage of the Governor of the Dominion, its Ministers of Developments and Finance, etc., all of whose portraits adorn the page. The parallel in India would be with H. E. Lord Irwin in the middle of the page of the Indian newspaper, and Sir B. N. Mitra, Sir H. Schuster, Sir P. Sassoon, Mr. Seth Ambalal supporting Swadeshi Week. India wants the Dominion rights and financial independence possessed by New Zealand, S. Africa and Canada. There is no commonsense reason in the world why India should not have what she wants. People of all shades of action are pressing towards this accomplishment, each in the way that seems right to his or her conscience. There can be no bitterness between such workers for the one ideal. And the principle of non-violence disciplines the Indian nature from the centre to the circumference.

Reversals by Higher Courts of Sentences in Lower Courts.

The sixty-year old Bombay Muslim lady who was convicted and sentenced under the Picketing Ordinance to four months' rigorous imprisonment by a Kurla magistrate has been set at liberty by the Bombay High Court. The observations of Mr. Justice Madgaokar are worthy of note: "Dissuading a customer cannot be said to be with a view to causing loss to a shopkeeper although persistent dissuasion might have that effect," said the learned Judge. It will be

NOTES AND COMMENTS

remembered that the Sessions Judge, Thana, in referring this case to the High Court drew a distinction between genuine social work and offensive picketing.

Mrs. Ambalal Sarabhai, wife of the Ahmedabad merchant prince, was convicted and imprisoned because she was one of a non-official committee which enquired into allegations of police terrorism in Ranpur. This Committee and two others which took its place were consecutively declared "illegal assemblies" under one of the many Ordinances by which the authorities now dominate their own legal machinery. But the people took these cases to the higher courts and the judges there have quashed the convictions and set the prisoners free. Ordinances themselves are constantly subversive of true law and order. They cannot last long and are harbingers of better law and true peace near at hand.

Courage.

BY "SARASWATI"

It is legitimate to have noble aspirations and intense desire to follow the righteous path; but there are obstacles in the way.

First we have to decide which is the right way. Some people may wonder at this. Our Sastras are full of codes for us to follow. We have only to obey their rules to be in the right. That seems simple.

Alas, like our Government laws, the Sastras leave a great deal unsaid. Every case seems to have two sides and a lot of argument for each. It is no easy matter to decide which is right.

When the mother-in-law forbids the wearing of white blouses and the husband wants the wife to wear only ones, it is difficult for a daughter-in-law to decide which is the right way for her to follow.

No Sastra is clear on this point. I rather suspect that the Rishis themselves were puzzled and left it undecided.

Supposing the girl is convinced it is more her duty to please her husband than her mother-in-law, (after all it is very old-fashioned

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to wear only dark colored blouses—that fact might help her to decide in favour of the husband) still it wants tremendous courage to act according to her convictions. To wear a white blouse and flaunt it before her mother-in-law when that lady is strongly antagonistic towards white blouses is no mean feat.

“What do these senseless modern girls know! Their only wish is to imitate the fashion of degenerate dancing girls,” will be her mother-in-law’s greeting when she does so. At such moments the daughter-in-law’s knees give way under her, and she feels hot and cold, as if she were indeed found guilty of being a degenerate dancing girl.

It does not need much persuasion for an intelligent woman to be convinced that patronising Swadeshi is her duty. In fact, something is wrong with her intelligence if she is not proud to be pledged to use only Swadeshi. But, when she is forced to accept foreign made gifts from people whom she loves, respects or fears to offend, it wants real courage to refuse the gifts.

Unfortunately, we have not yet got rid of our barbaric custom of receiving dresses as gifts. It is bad enough to spend lots of time and thought on what to choose for our dress and then be dissatisfied with it when we see a more fashionable one. Then we can have nobody else to blame but ourselves. To have a hideous saree thrust upon us and then expect us to be grateful for it and wear it till it wears out our very soul with its ugliness is monstrous. We are also handicapped in choosing Swadeshi dresses and have foreign goods thrust on us.

It wants real courage to refuse to accept unwelcome presents which are revolting to our principles. When we gain that courage, the courage to act according to our convictions, one need not talk about the necessity for our uplift. It will be an accomplished fact.

The Unnatural Custom of Separating the Sexes in our Social Life.

By T. B. JEDDY.

“The Sunshine of feminine charam is essential for the powers of man to fully blossom.” This is a fine saying; very fine and very true. For if I, who am writing this scrip, transport myself in imagination to the age of King Arthur and his Round-Table, what do I behold? I see before me a glorious vision of strikingly handsome and powerfully built knights contending with each other in the grand Arena. There the fascinating picture of youthful maidens, majestic in the prime of their beauty, flashes forth before my ravished gaze! The very presence of women has thoroughly roused the powers inherent in the heroes. In their midst every knight will equal the mighty Hercules himself. He will fight on—fight on, to the last!

“How sweet are looks that ladies bend,
On whom their favours fall;
For them I battle to the end.”

Suppose the scene is devoid of the presence of ladies. The heroes, are they not chilled? The founts of all gallantry frozen? The knights may well ask, like the actors in an empty theatre, “Where’s the incentive for us to act?” That which is true of men, is true of women as well. The latter cannot manifest any remarkable amount of action or feeling in the absence of men. They must feel their lot quite intolerable indeed!

These secret springs of inward unhappiness in the two sexes were discerned by the Ancient Greeks and the Modern Europeans. They remodelled society by abolishing this unnatural relic of a barbaric age. They determined henceforth men and women should act side by side and shoulder to shoulder in all phases of life. The results were salutary and far exceeded the most sanguine expectations of the authors. Even the ancient Hindus did not lag behind in the far-off times. Indian History teems with the examples of several illustrious women acting in concert with men. Among the Laxmi Devi, the great Lawgiver and Commentator of Mithakshara Law, the Law now administered by the British Courts in India, stands as the foremost

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representative of that age. That was the time in which women outshone men in literary, philosophy and religious discourse as well.

Later, a new evil gradually crept into the Indian society. Women ceased to be men's equal in almost all walks of life. Henceforward, she should only minister to the gross carnal needs of man! This day marks the decline of a vigorous Indian society. Hitherto man was aided by woman in all spheres of life; consequently his own burden was less. Now he walks alone, crippled, broken, both in flesh and spirit.

Every educated person in India to-day feels keenly this anomaly in social life. It insults his or her sense. A tyrant custom tells man: "Thou shalt not speak or even see a woman, who is neither thy mother, sister, or wife." It follows, does it not, that the Indian male is a depraved wretch; that he lacks self-control, decency and good morals. If the answer is that the Indian is not devoid of the higher impulses common to all mankind, then where is the necessity for such exclusion?

Similarly this same custom says to the women: "Ye shall not move in the society of those that are not your fathers, brothers, or husbands." This implies, does it not, that the Indian woman is equally an abandoned creature who will readily keep pace with man in his depravity. Yet we have known that women of all ages and times have been celebrated for their strength of character, fortitude and constancy. Savithri, Damayanthi, etc., are personifications of those common attributes of the fair sex.

Possibly, there are black sheep in both the sexes—a disgrace to society. But that is no reason why we should penalise the whole society. We know, as a matter of fact, that our Courts try and imprison several criminals in a single day. But on that account no Court dare tell us:

"Look here, There arise at present among you, and will arise in future, a number of criminals. But we do not know which of you shall be these criminals. Therefore, we move the Legislature to ordain, as a safeguard, that the whole Indian nation shall be committed to prison."

We would condemn such an ordinance as tyrannical, and barbarous! Yet we tolerate an equally absurd custom! A custom which punishes the whole society because a few wretches of both sexes exist, or may come into being!

Now-a-days signs are not wanting to show that young India is struggling to drift away from the fatal moorings of a senseless custom. Woman is irresistibly dragged along, much against the will of orthodoxy, to take a share in the dust and heat of the arena where

THE UNNATURAL CUSTOM OF SEPARATING THE SEXES IN OUR SOCIAL LIFE

our political struggle goes on. But the number of such women is infinitely small. Although these ladies have exhibited remarkable powers of body and mind, they are by no means the only flowers of Indian Womanhood. Mother India has to search innumerable zenanas before she brings to light the Ideal Indian Women. These illustrious women, perhaps, are wasting themselves, like their fuel, by the side of their own Hearths!

"Full many a gem of purest ray serene,
The dark unfathomed rocks of Ocean bear
Full many a flower is born to blush unseen,
And lose its sweetness on the desert air."

Culinary art, however excellent it may be, yet is certainly bad for a woman, if she is adapted to something higher. It will be like calling upon Gama, the world champion, to wrestle with a small monkey. But custom rules India with a rod of iron. The sooner we put an end to such nefarious custom, the better for us. But it demands unflinching courage and an immovable heart to face passion, error, illusion and besetting folly bravely.

How we yearn for men and women who by their over-powering love for humanity and by their Divine wisdom will remodel the Indian society as we would have it remodelled.

Where are we to find them?

WOMEN'S RIGHTS IN MYSORE

Women's Rights in Mysore.*Reform of Inheritance Laws.*

The Committee appointed last year by the Mysore Durbar to consider and report on the question of legislation to amend the Hindu Law regarding the rights of women has submitted its Report. The large book is fascinating reading and should be in every one's hands.

The wise and learned Chairman was Dewan Bahadur K. S. Chandrasekhara Aiyar, ex-Chief Justice of Mysore State. His wife, Parvati Ammal, was the leader of all movements for the cause of women in Mysore, and women reading this Report will see in it the foundation of a monument to her memory and inspiration analogous to the Taj Mahal, but of which the materials will be the blessings of the women of the future whose lives will be benefited by the raising of the whole status of women through this proposed Bill.

The reading of term "Women's Rights" has been limited by this Committee to Rights pertaining to questions connected with money and property only. It does not touch "Equal Rights" as such, nor the guardianship of children, nationality rights, women's rights in sex relationship such as polygamy or divorce, equal religious rights and many other similar questions. This will come about undoubtedly later for all these matters require equal consideration by equally sympathetic, careful and industrious investigators, and eventually nothing short of an Equal Rights Law will satisfy the growing consciousness of justice in the world such as the women of America are seeking. If a woman is fit to inherit property why should not any eldest of a family inherit, and sex have nothing to do with it? Even this reforming Bill proposes only that after males to the third degree have had preferential rights of inheritance shall women become eligible. Logically this is still injustice, and so we ask that this point be further amended while the Bill is under way in the Mysore Council. When women have truly equal economic rights they will be able to secure for themselves equal educational facilities and equal powers of earning their own livelihoods and thus free the poor man who by this Bill and by the present Hindu social fabric has a

garland of females hung round his neck like mill-stones because he is bound to maintain them.

The recommendations of the Committee have been embodied in the form of a Bill which will be called the Women's Hindu Law Rights Regulation, extending to the whole of Mysore. The Bill lays down among other things that no woman shall be excluded from inheritance by reason of her sex and that no female relative of a Hindu dying intestate will be incompetent to inherit property merely because of the absence of an enabling text of law in this behalf.

The Bill also lays down the order of succession, the male issue to the third generation being placed first, widow second, and daughters third, followed by daughter's sons, sons' daughter, etc.

Self-acquisitions will be deemed to be separate property and certain females will be entitled to shares at partition. In the absence of an express prohibition by the husband his widow or the seniormost of his widows shall have his authority to make an adoption and such adoption made by her shall not divest her of her estate in any Stridhana property. Successors to the stridhana property of a Hindu female shall in the first instance be her children, and then grandchildren in the following order: Daughters, irrespective of their status, daughters and sons of daughters and sons and the issues of sons.

The Bill further lays down that a Hindu male shall be personally bound to maintain his mother, step-mother, wife, unmarried daughter and sister, widow of his predeceased sons, and widowed-daughter or sister.

It is only when one remembers that Hindu women can claim right of inheritance, where there is no will, only after the 40th male relative has still been unfound, that one can evaluate truly the great advancement the proposed Bill recommends.

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THE KHADDAR MOVEMENT

The Khaddar Movement.

Through the Economic Lens.

By PROFESSOR BALAKRISHNA.

Justify the Khaddar Movement on economic grounds? It sounds presumptuous. Dazzled by the glamour of the gigantic factory, one naturally doubts whether there can be any 'Economics' in plying the crude hand-loom and the petty spinning wheel—so simple, so artless! Yet I have tried to justify the apparently unjustifiable, to defend the seemingly indefensible, to show that there is 'Economics' in the puny wheel and the rude loom. I will endeavour to show that the advocates of the wheel are not altogether "deluded" and "insane" as they are often depicted to be, that there is "sense" in what they say.

To begin with let me draw attention to the wrong perspective, the mistaken notion of Economics. That method which brings you the greatest money profit is regarded as "economically sound". That method which enables you to get the maximum amount of benefit with the minimum expenditure of effort is considered to be justified on economic grounds. That is right and no body can deny it so far as it concerns the individual. But when it comes to nations we have to admit that "Nations must have an economy that enables them to live". It is economically sound for a factory manager to get the maximum of profit for the minimum amount of labour. But it is not sound economics that while one group should utilize its energies to the utmost, another and much larger group should rest in idleness. Most emphatically it is not sound economics for any nation that a very small group should be making the best use of its labour at the cost of the labour of a much larger group.

The truth of the above statement will not be clear unless we realize what a staggering burden the chronic unemployment prevalent among the agricultural population of India imposes upon the people. I give here a few quotations to show the extent of unemployment in India, unemployment which has been caused by the destruction, of her primary indigenous industries, whether hand-spinning and hand-weaving.

A Bengal Government Annual Report says:—"The average size of the holding in Assam and Bengal, and especially Eastern Bengal, is so small that the cultivation of it is hardly ever too much for the owner himself to accomplish."

Mr. Thompson, Census Officer for Bengal, says:—"The cultivator works fairly hard for a few days when he ploughs his land and puts down his crops and again when he harvests these, but for most of the year he has little or nothing to do."

Mr. Calvert estimates that "The work done by the average cultivator in the Punjab does not represent more than about 150 days full labour in the 12 months."

Mr. Tallents, Census Officer, Bihar and Orissa, says:—"There are periods in the cultivator's year when all the members of his family are busy in the fields but there are also periods when this is not the case and the family are idle. At this time there is much labour running to waste and ample scope for some sort of secondary occupation."

Mr. Edye, Census Officer, U.P., observes:—". "Agriculture of this kind involves very hard work for certain portions of the year, but almost complete inactivity for the rest. In precarious tracts inactivity may be unavoidable for a whole season and even for a whole year. The periods of inactivity are. spent in idleness." Thus I may go on adding quotation to quotation. Unemployment is a stern fact, a hard reality, which must be grappled with in a statesmanlike way, if the nation is to live.

Labour is the most perishable of all commodities. Every moment wasted is a dead loss to the nation. "Unemployment is the most single source of waste." We often hear talk of labour-saving devices. Their advocates forget that what India wants to-day is not to save labour, but to employ labour. The labour wasted for want of employment is far larger than any amount that may be saved by machinery.

There are approximately 107,000,000 "actual workers wholly engaged in pasture and agriculture." They are idle at least for 3 months of the year. This is equivalent to 27 million people unemployed year in and year out which is greater than the population of many European countries taken separately.

The causes of unemployment are many and varied,—land monopoly or defective land tenure, fragmentation of landownership, capitalism, commercialism, our population (defective monetary systems), trade changes unequal distribution of income, climate, etc.

It is to relieve this staggering burden of unemployment among the agricultural population that the spinning wheel is brought forward. It is to stop this great annual dead loss to the nation that the spinning wheel is advocated. It is offered only to those who would otherwise waste their time in idleness. *It does not aim at withdrawing a simple able-bodied person who can otherwise be more remuneratively employed.* Many a critic has objected that hand-spinning affords only a miserable pittance. It is, therefore, held to be an "economically unsound proposition". It is forgotten that it was never brought forward as a whole-time job. It is only proposed as a part-time occupation for those who would otherwise be idle. Again any one who knows the 'chill penury' of the masses, who has seen face to face the gnawing poverty of the agricultural millions, cannot for a moment doubt that a small addition of even an anna a day (Rs. 24 per annum) is a not inconsiderable addition. It may be questioned whether Rs. 24 is not a substantial addition to Rs. 60, which is a very liberal estimate of the average Indian income.

Further, India, it is contended, is predominantly an agricultural country (90 per cent. of her population being directly or indirectly dependent upon agriculture) and agriculture must continue to be the principal occupation for a long time to come. The re-habilitation of her normal village life, of a healthy balance between industry and farming, is imperative if we are to build up a sound social economy. Many schemes of reform and improvement have been proposed. Agriculture, it is said, must be improved. Co-operation for credit and other purposes, amalgamation and redistribution of fragmented areas, cattle breeding, irrigation works, agricultural education are some of the remedies suggested. Yes, we admit agriculture must be improved, but it is a painfully hard process. It does deserve our careful attention, but even when fully developed it cannot give employment throughout the year. And without wishing to detract from efforts in this direction, the Charkha movement possesses some advantages which make it the only *immediate, practicable, permanent* solution of that problem of problems, *viz.*, the enforced idleness for nearly six months in the year of an overwhelming majority of India's population, owing to a lack of any suitable supplementary occupation and the chronic starvation of the masses resulting therefrom. The human engines, in the form of the immense amount of surplus labour, are present. As for the 'machine' it is reliably estimated that 5 million of charkhas are lying idle. Cotton is almost universally grown in India. The occupation is indigenous to the genius of the people.

Rapid industrialization of the country is another remedy proposed for unemployment. It is true that India's teeming millions,

her vast natural and mineral resources, her geographical conditions, her water-falls, her coal, her iron and her oil, all these and many other factors give her a background for efficient and rational industrialization, the like of which can hardly be duplicated anywhere in the world. But the fact is equally true and must not be lost sight of that to carry this scheme through is a slow business, would take vast amounts of capital, with accompanying foreign control and huge drains of interest. This will result in the creation of strong vested interests which will naturally try to monopolize industries of national importance and hinder the development, political and economic, of the country except in so far as it aids them in the exploitation of her mineral and natural resources. These factors, try as we might to minimise their importance, have to be reckoned with. The economist if he would be a practical statesman, and not an absolute theorist or a mere doctrinaire has to take this into account and base his conclusion on a just valuation of the various factors. We admit that India should be industrialized in the long run and careful attention must be paid to the industries even now. Who can say that India should go on importing sugar from Java, Mauritius and Cuba and not produce it here? Who can say that India should go on exporting crores worth of raw oil seed year after year and lose the wages and profits of manufacture? Who can say that we should not make paper, chemicals, match boxes, when we want them and have ample facilities for producing them? There can be no two opinions about these questions. But as we have said it must be a slow process. Moreover, *these industries require landless urbanized labourers. They do not give a single one of the agriculturists a supplementary industry.*

The charkha on the other hand taps very great existing but unused resources of physical power and raw materials by simple inexpensive means requiring slight skill. It is an indigenous industry, in harmony with the genius and customs of the people.

Besides, the cost of installation is very small. Women and children also can be employed, the weaver possesses inherited skill and artistic and richly ornamented articles can only be produced by hand. It secures equal distribution of wealth.

Sometimes dairying and poultry-rearing are proposed as supplementary industries. Dairying and poultry-rearing have no doubt ample facilities for development. But they require technical skill. Moreover, it is difficult to find a ready, permanent and secure market for them. Hand-spinning and weaving, on the other hand, can be universal and permanent. For next to food yarn alone always commands an unlimited and ready market at the very door-steps of the worker.

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The next question that arises is:—"Does the machine compete with the hand-loom?"

The answer is that if the farmers in their spare time themselves produce their cloth requirements and those of their village there can be no question of the competition of the machine. Moreover, knowledge of that kind and the amount of local demand places the hand-loom weaver at a clear advantage. He can introduce variegated weft designs and undertake orders for special patterns. Other advantages of no inconsiderable importance cannot be dealt with here.

It is again argued that while there is a wide scope for the hand-loom, hand-spinning makes the remuneration of the worker phenomenally poor.

But, hand-weaving cannot rest on a stable foundation unless supported by hand-spinning. The two are complementary, while the interests of the mills are directly antagonistic to those of the loom. Their aim is to replace the looms and when they can themselves produce the patterns in hand-loom weaving, they may refuse to supply yarn to the looms. What has thus befallen the hand-spinner will certainly befall hand-weaving also.

As between hand-loom and the spinning wheel, while it must be admitted that the former is more remunerative than the latter, the fact cannot be lost sight of, that it is not easy to teach, it has never been universal in India, it requires several hands to work at, it cannot be done at odd moments. It is an independent and whole-time occupation.

Spinning, on the other hand, was once the universal occupation. Millions already know the art, and those who do not can learn very easily. 90 millions can find occupation whereas hand weaving can only supply work to 9 millions. The remuneration is small but considering the fact that the average income of India is only 1a. 6p. the gain of even an anna a day is very appreciable, and a welcome one.

To sum up in the words of Mr. Gandhi, its foremost advocate:

"The charka taps very great existing but unused resources of physical power and raw materials by simple inexpensive means requiring slight skill. . . . It tends immediately to develop the moral quiring slight skill. . . . It tends immediately to develop the moral mum of assistance from the "educated people." It will lay the foundation of individual and group habits for reforms of other kinds.

The charkha is the most effective step toward a renaissance of Indian economic life."

(J. A. V. College Magazine).

Music in Education.

BY MARGARET E. COUSINS, B. MUS.

The present season (October) with its Saraswati Pujas in all Hindu homes and institutions brings vividly to our minds the Goddess of Music and the part the goddess plays in Indian life in her aspect as universal harmoniser. Saraswati is the spouse of Brahma, the creative aspect of the Hindu Trinity as contrasted with Vishnu-Lakshmi, the preserver, and Siva-Durga the destroyer or changer. Creation and Vibration are indivisible, and vibration must produce Sound though that tone may be inaudible to human ears. The Sacred Word, the Sound, is a starting-point in both Eastern and Western thought for the manifestation of the universe. Sound as a fundamental of life is an aspect of science which has not yet come fully into its own. In Europe the Art of Music is only three and a half centuries old. In India the youngest of the Muses, the art and science of music have existed from such millenia that its systems have had time to rise, reach their climax, and fall again into obscurity. One of the oldest manuscripts in the world, the Sama Veda is practically a treatise on music of which the terminological key had long been lost.

India is pre-eminently a musical nation. This is proved by its wealth of folk music, its social and religious music, its innate love of singing, its veneration for chanting, its age-long representation of music in the plastic arts. Yet as a social art music had fallen from its high estate during the past century and men of the best families rarely became exponents of the Art and many women were forbidden to learn music. The exclusion of Indian music from the schools and colleges for over fifty years was a mistake. It arose in a simple way. Hindu music is entirely religious. The English nation is Christian. Its Government had promised religious neutrality in India. If it encouraged Indian music it felt it was encouraging heathenism and breaking its promise of neutrality. So music got no place in the school and college curricula. But the human being is not only a body and a brain. Its emotional nature has also to be taken into account. The advance in the psychological nature of the child all over the world has taught educationalists the absolute necessity

of definite training for the aesthetic nature of the pupil. To accomplish this there must be education in the fine arts, and in handicrafts. The world-thought on this aspect of education is getting back to the Greek ideal which considered music and gymnastics as the basic subjects for developing good character and wise citizenship. As a cultural influence the study of music leads to refinement of voice and manners, and to an appreciation of good form and beauty and proportion. It will bring about an increased sense of human co-operation and harmony, and a balanced nature. Unconsciously it develops an awareness of fitness as between the person, the environment, and the action which is the equivalent of the awareness of the strings of a vina 'being in tune', a kind of new sense, perhaps its name is intuition, which is one of the most valuable qualities for peace and goodwill in the individual and the group.

The gradual restoration of music to its ancient place of high honour is one of the remarkable proofs of the Indian national renaissance. It began with the institution of All-India Music Conferences in which Baroda State took the lead. The Gandharva Vidyalaya in Bombay did a great deal to standardise North Indian music from the educational angle. In 1918 it fell to my lot to call together the musicians of Tanjore for the first conference ever gathered to draft a syllabus of Carnatic music to be introduced as a school compulsory subject in the primary stages, as an optional subject in the High School, and as a Special subject for a Bachelor of Music University Degree. That happened at the beginning of the campaign for National Education which Mrs. Besant initiated after her internment and when she founded the National University. It was an interesting and historic conference of Tamil musicians, singers, violinists, vina-players. I remember particularly Mr. Pandithar who has since passed away and who was the almost fanatical exponent of the 24-division swarams of the octave as contrasted with the supporters of the 22-swaram division. He gave me the opportunity of hearing his two daughters sing those minute demi-semi-tones both in scale passages and in ragams. The results of the discussions of that conference were afterwards arranged by Mr. C. R. Srinivasa Aiyengar, Prof. R. Srinivasan and myself as the detailed graded Courses for the Subject of Music that were published in the National University Calendar. A couple of years later Professor Seshadri of the Hindu University wrote for this Curriculum and used it as the foundation of the Course which is now incorporated in the Calendar of Studies of Benares University and which was the first Music Course to receive government recognition. The Indian Women's University had already

granted Degrees in Music. During those same years the Rev. Popley started a Summer School for training Music teachers especially of the Mission schools of Madras Presidency. It has become so useful and popular that this year there were over 150 pupils of all communities, of whom one hundred were young women. It is the nucleus of cultural training of a very important kind in the future for it will be easy to link it to encouragement of the other fine arts and particularly of drama, which in India is so interlinked with music and dancing. Mr. Popley and Mr. P. Sambamoorthi are also connected with the encouragement of music in Madras through their proposed Academy of Music and the quarterly Musical Journal. The Education Department of Government had in the meantime reconsidered their policy of excluding music from the schools. Elementary schools were encouraged to have marching and game songs. Later, Music was introduced as one of the optional subjects for the Matriculation or School-leaving Certificate examination, and girls in Travancore especially took advantage of this course and showed very good results. Last year Madras University took the plunge and made Music an Optional subject for the Intermediate Arts Examination, and in the coming year it is to be made a regular subject for full graduation. In addition to all this, through the magnificence and vision of Sir Annamalai Chettiar, a College of Music has been made a definite component of the Tamil University at Chidambaram. I was much impressed with its efficiency and promise when I recently visited it. The Principal is a magnetic personality, a classicist of Carnatic music, but also a modernist.

In addition to all this expansion on the academical side there has been the most noteworthy revolution in the policy regarding money spent by Madras Municipal authorities on provision of music for the masses. Three years ago the Madras Corporation for the first time arranged that Indian music by Indian instruments should be played weekly in the Madras public parks. The result was an immediate growth in the out-of-door habit in the congested parts of the city, the music proving as fascinating to the general public as the vina is said to be to the serpents. A further remarkable extension of the supply of popular indigenous music for the masses is to be found in the radio-broadcast concerts that are now provided on certain days of the week on the Marina of Madras City. The amplifiers are large and make the music carry satisfactorily and well for a long distance. The crowds that flock to hear the concerts are like mass meetings on every occasion in marked contrast to the paucity of the audience that listens to the English brass military band which

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had been the only music provided at public expense for numbers of years, Muhammadans crowd to these performances in as large numbers as Hindus, although so much of the singing is distinctly Hindu in religious sentiment. But in the solvent of melodic beauty all communalism goes. Music is truly a harmoniser and a sweetener of life's problems. As it soothes the baby to sleep, as it calmed the bad temper of King Saul, as it drew Eurydice from the abode of Hades, as it brought, the needed rain to the Indian plains so is it proving a safety valve for the present highly emotionalised state of the Indian national temper. The National songs of Bharati, of Tagore and other Bengali poets are evoking a new spirit of courage and joint action, of patriotic inspiration, and self-sacrificing zeal such as could never have been dreamt of six years ago. Yet these bhajanas, these conings of song-books, these bhajana practices and processions are the product of only six months' intensive struggle for freedom, and in them the surcharged heart finds relief and the drooping spirit finds uplift, and all the benediction of Saraswati.

Only thirteen years have been needed to make these drastic and fundamental changes in the education of the people musically in this Madras Presidency and elsewhere. And yet people exclaim at the slowness of the East, and accuse the oriental of inability to change! The speed of everything in India in these last months reminds me of the triply quickened pace at which the final of a raga is sung! It tells us we are nearing the end of a regime, if not of a political raga! It also tells us that a finer race is in the making for the future for it is being moulded by music in the home, in the school, in the maidans, and in the bhajana parties. And Indian music itself will take a new lease of life and break old conservatisms and stagnancies and bring new gifts to musicians of East and West alike, for the radio, the gramophone, the aeroplane, the cinema are going to effect interchanges of influence which will be for the enrichment of all, especially seeing that training in music is itself under disciplined control. Yet the final service of Music must ever be to clear a Path from the human to the divine, and through sweet sound to enter the Silence.

Branch Reports.

MADURA.

This Branch conducts a most useful Night School in a congested labour district. Mrs. Subramaniam Iyer, the devoted Secretary of the Branch, is unfailing in her supervision of the School and collects the necessary funds for its maintenance. The members of the Branch take a leading part in the different activities of the city, such as the Training Centre for Midwives (the best in South India), in a Spinning School, in Child Welfare, and in the promotion of the Women's Conference on Educational and Social Reform.

NAGARCOIL.

This new Branch is holding meetings in different areas and encouraging women to think of their problems with a view to reform. In a village near by they organised a production of a Cinema Film on "Hookworm" lectured upon by the Travancore Educational Officer of the Health Department, and at the Nagarcoil Brahmin village another lecture was given under their auspices on "Maternity."

TRICHINOPOLY.

This is a Branch which also maintains a Girls' Elementary School, in connection with its responsibility for helping the Baby Welfare work of the city. Mrs. Jesudas and Mrs. Alexander are conspicuous for their hard work in the service of these Branch activities. They are now preparing to hold the Constituent Conference of the Tamil Nadu in this city, a local gentleman having promised to help them financially. The other towns of the area are invited to hold meetings in connection with the Conference and to send their local representatives to Trichinopoly, namely, Madura, Tanjore, Mayavaram, Tinnevely, Pudukottah, Tuticorin, Ramanad, etc.

HEADQUARTERS.

There are now 25 pupils in the Montessori School and its work is flourishing. Many educationists visit the school as it is the only one in South India run on direct Montessori lines. Recently the Educational Officer of an Indian State applied for full instructions about

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the method from Mrs. Peters, its Headmistress, and has since sent an order for the entire Montessori material which is made expertly at the Theosophical National School, Guindy, Madras. Miss Kamala Menon, the Madras lady tennis champion, is organising a Blue Bird troupe two days a week for the little ones. She is an enthusiast for the Girl Guide movement.

Members are invited to attend each Tuesday for a Social afternoon of games and refreshments, either in-door or out-door as the weather permits. Mrs. Parvathi Dewal gave an intensely interesting display one afternoon of the Surayanamaskars, very difficult postures of a most health-producing character. She and Mrs. Rajivi Shiva Rao have promised to be responsible for this weekly Social afternoon. Mrs. Dadabhoy's absence as co-tenant of the Headquarters is a loss to all, but the health of her children necessitated her transference to Bangalore.

The ascription of the female sex to the most prominent among the Shinto Gods is not owing merely to caprice. Mythmakers have often more substantial reasons for their fancies than might be supposed. In the present case there is evidence that women played a very important part in the real world of ancient Japan as well as in that of imagination. Women rulers were at this time a familiar phenomenon. Both Japanese and Chinese history give us glimpses of a female Mikado who lived about A.D. 200, and whose commanding ability and strong character have not been wholly obscured by the mists of legend. Women chieftains are frequently mentioned. Indeed the Chinese seem to have thought that feminine government was the rule in Japan, for their historians frequently refer to it as the "Queen-country." In more historical times several of the Mikados were women. In some families descent was traced by the female line. From the *Kojiki* we learn that in Suinin's time it was the custom for the mother to give children their names. ("Shinto—the War of the Gods" by C. G. Aston.)

HINDI

वर्तमान जाग्रति और । स्त्रियां ।

भारतवर्ष की स्वतंत्रता की इस आखिरी लड़ाई में भारतीय स्त्रियों का स्थान विशेष महत्व रखता है । नौ वर्ष पूर्व असहयोग आन्दोलन में केवल चर्खों पर ही जोर दिया गया था और यह कहा गया था कि स्वराज्य की कुंजी अवलाओं के हाथ में है, इत्यादि । उस समय खदर पहनने से स्त्रियां घबराती थीं और खदर के भारीपन तथा खुरखुरेपन के कारण उसका दैनिक उपयोग न करती थीं । एक या दो फीसदी-औरतों ने उस समय खदर अपनाया था । महात्माजी खदर के भारीपन की दलील के जवाब में कहा करते थे कि स्त्रियां जिस प्रकार अपने एक या दो वर्ष के लड़के को गोद में लेने या कनियां में बिठा कर चलने फिरने में भारीपन का गिला नहीं करती,—ठीक उसी प्रकार उन्हें खदर के खिलाफ यह दलील न उठानी चाहिये । खुरखुरेपन या बदसूरती—की बात चलने पर काने लड़के और मां के स्नेह का उदाहरण दिया करते थे ।

वे महज कहकर ही अपने कर्तव्य की 'इतिश्री' न समझ झलते थे बल्कि महीन, एकसा, चिकना, मजबूत और तरह-रके बेल बूटेदार किस्मों का खदर तैयार करवाते थे और खादी-आन्दोलन को तिजारती जामा पहना कर उन्होंने क्रमशः सारे हिन्दुस्तान में खादी केन्द्रों का जाल फैला दिया और आज सवा तीन सौ केन्द्रों से अधिक केन्द्र खादी उत्पत्ति अथवा विक्री में 'चर्खा-संघ' की ओर से तल्लीन हैं । निजकी दूकानों व कारखानों की संख्या अलग है ।

इस प्रकारसे सन् १९२९ में खदर की उत्तमता (Quality). लोक प्रियता और दर लोगों की इतनी अनुकूल पड़ी कि खदर भंडारों की विक्री—दुगुनी-और कहीं-तिगुनी होगयी और २४ लाख की पूंजी से ५० लाख का खदर बनने लगा । वर्तमान अनूठे आन्दोलन की सूत्रपात होते ही—खदर—की मांग इतनी बढ़ी कि मण्डारों के भंडार एक ही माह के अन्दर खाली हो गये और मँहगे दाम वाले महीन खदर भी चुक गये । दिल्ली, बंबई, अहमदुबाद इत्यादि शहरों में सारे हिन्दुस्थान में अमीर स्त्रियों ने बिलायती के स्थान में खदर पहनना शुरू कर दिया । बड़े बड़े सम्मानित कुटुंबों में अब खदर पहुँच गया है और

हर सभा या कान्फरेन्स में खर से विभूषित जनता का समूह मान सरोवर के हंसों की तरह एकत्रित दीख पड़ता है।

इतना ही नहीं; वरन कसौदा जाननेवाली स्त्रियाँ अब खर के अपनी शिल्प कला के बल से अत्यन्त रोचक तौलिये, चादरे, साड़ियाँ, रुमाळ, घट्टा, (मनी-पर्स) बनाने लगयीं हैं गुजरात में खासकर। इतना ही नहीं, वरन इस आन्दोलन में स्त्रियाँ भले घर की योग्य और बाल बच्चे दार स्त्रियाँ—विलायती कपड़े का बायकाट करने में, पतियों को स्व-देशी ही-खरीदने को प्रोसाहन देने में तथा अपनी विलायती साड़ियाँ जलाने के निमित्त सहर्ष देती देखी गयी हैं। रानी साहबा कालाकाँकर का अवलन्त उदाहाण संयुक्त प्रान्त में तथा सथा सैकड़ों उदाहरण सूरत, वंबई, पंचमहल, भरोच मद्रास आन्ध्र, इत्यादि जिलों में हमारे सामने है।

सारे देश में यह लहर दौड़ गयी है और दिन व दिन बढ़ती जाती है। स्त्रियों ने इस आन्दोलन में एक कदम और आगे रक्खा है। वे विलायती कपड़ा बेचने वालों के आगे खड़ी हो कर धरना देती हैं और शराब वगैरह का इस्तेमाल कम करने या कतई बंद करने में जुट गयी है। गुजरात में विशेष तया सूरत जिले में जहां कि महात्मा जी के तीन ऐतिहासिक ग्राम स्थित हैं (वारदोली, डण्डी, और कराडी) स्त्रियों की जाप्रति देखकर दाँतों तले उंगली दवानी पड़ती है। श्री-प्रचारिकाएं सैकड़ों की संख्या में निकल पड़ी हैं और सभाओं द्वारा बड़ी भारी सेवा कर रही हैं। गाँव-२ में जाकर स्त्रियों को बुनना, कातना सिखाती, ताड़ी छुड़ाती और स्त्रियों से अपने पतियों को देश-प्रेम को परिचय देने की प्रेरणा करने की अपील करती हैं। अहमदाबाद की सैकड़ों स्त्रियाँ, श्री अनुसूया बहन तथा पेटिट का कुटुम्ब सत्याग्रह-आश्रम की ४० के लगभग स्त्रियाँ गुजरात में काम कर रही हैं। आज सैकड़ों, सरोजनी कमलादेवी चट्टोपाध्याय वेगम तैयवजी—सरीखी बड़े-२ घरों की स्त्रिया जेलों में पड़ी हैं। यह सब शुभ चिंजह है और देशके आमोदी के नजदीक लानेवाले सब उसे कार्यम खने की कुव्वत पैदा करनेवाले आसार हैं।

परन्तु, क्या ही अच्छा होता, यदि स्त्रियाँ खाली वक्त बातचीत करने में सर्फ केरन के वजाय तकली चलाया करें। साधारण घरों की स्त्रियांभी दो पैसे में तैयार हो जाने वाली मिट्टी के चक्र से तैयार होजाने वाली तकलियां इस्तेमाल कर सकती हैं। महात्मा गांधीजी की, गत ४ मई को जेल जाते समय, यही आज्ञा थी।

—“सहेली”

TAMIL

டாக்டர் அன்னை வஸந்தையார் 84 வயது பாலியம்.

மனித கோடிகள் உய்யும் வண்ணம் சலியாத உழைப்பைக் கைக் கொண்ட இவருடைய ஜன்மதின் அக்டோபர்மீ 1௨. இவரே மாதர் இந்திய ஸங்கத்தின் தலைவருமாவர். பரோபகாரமான காரியங்களில் எத்தனையோ ஹோதாவில் உத்தியோகங்களை வகித்திருக்கிறார். மேன்மேலும் ஆனந்தகரமான ஜன்மதின் உற்சவங்கள் கொண்டாடப்பெற்றவராக என்பது எமது மனமார்த்த விருப்பம். அக்டோபர்மீ 3௨ இங்கிலாந்தை விட்டு இந்தியாவிலிப்போதருக்கிறார். இப்போது வந்ததும் தம்மால் எந்த விதமான தியாகம் இந்தியாவிற்கு அவசியமாயிருக்குமோ அதைச் செய்வார். அவர் எது சரியென்று தமக்குத் தாமே தீர்மானிக்கும் வழியில் சென்று தேசியமான அரசியற் காரியத்தை சமயமறிந்து செய்வார். அவர் சொந்த ஜீவித சரித்திரத்திற் கூறியபடி “அவர் உண்மையைப் பின்பற்ற முயன்றார்” என்று பிறர் தம்காலத்திற்குப்பிறகு சொல்லக்கூடுமானால், அதே போதும். ஐரோப்பாவிலும் இங்கிலாந்திலும் அவர் இந்த வயதில் இந்தியாவிற்காக சிரமப்பட்டு உழைத்துத் திரும்பியிருக்கிறார். அவருக்கு நாம் தக்க வரவேற்பு அளிக்கக் கடமைப் பட்டுள்ளோம்.

1930-ம் ஆண்டு ஜூன்மீ 20௨ல் லண்டன் மாநகரத்தில் நடந்த இந்திய மாதர் கான்பரன்சுக்கு

வைஸ் பிரசிடெண்டு மிஸஸ் கிரகாம் அம்மாள் அவர்கள் மூலமாய்

சேன்னை சட்ட சபை மாஜி டிப்டி பிரசிடெண்டு ஸ்ரீமதி டாக்டர் முத்து லக்ஷ்மியம்மாள் எழுதியனுப்பிய செய்தி.

1. ஊக்கத்தோடும் உறுதியோடும் அடியிற்கண்ட செய்தியை எழுதியனுப்புகிறேன். உண்மையாக எங்களுடைய இருதயம் தற்காலம் புண்பட்டிருக்கின்றது. அரசாங்கம் கையாண்டு வரும் அடக்கு முறையும் நிராயுதபாணிகளாய் அழிமீம்ஸா விரதம் பூண்டவர்களாயுள்ள சத்தியாக்ரிகர்களை போலீஸ் உத்தியோகத்தினர் மிருகவலிமையோடு நடத்துகிற கொடுமையும் இந்தியர்களுடைய ஒழுங்கான விருப்பங்களை பிரிடிஷ் சர்க்கார் கொஞ்சமும் கவனியாமலிருப்பதும் மிதவாதிகளாயும் விபரங்களாயுமிருக்கிறவர்களுடைய மனசில் மேலும் மேலும் கசப்பையுண்டாக்கி எங்களை கம்பிக்கை யிழந்தவர்களாயும் அரசாங்க எதிரிகளாயும் ஆக்கிக்கொண்டு வருகின்றன. நேற்றுவரை நான் சமுதாயச் சீர்திருத்தத்தில் ஈடுபட்டவனாய் பெரும்பாலும் பெண்கல்வி ஏழைகள் முன்னேற்றம் முதலிய துறை

ஸ்திரீ தர்மம்

களில் முயற்சி எடுத்துக்கொண்டு வந்தேன். அது பற்றியே இந்திய அரசியல் தலைவர்கள் சைமன் கமிஷனைப் புறக்கணித்த காலத்தும் நான் சர்க்காரோடு ஒத்துழைக்கத் துணிந்து ஹார்டாக் கமிஷனில் மெம்பர் ஸ்தானம் வகித்து ஊழியஞ் செய்தேன். ஆனால் இப்பொழுதோ என்னால் அரசாங்கத்தாருடைய தற்கால முறையை வெறுக்காமலிருக்கமுடியவில்லை.

2. கார்திஜி இந்தியாவின் ஆதம் சக்தியாய் விளங்குகிறார். அவரிடத்தில் தான் இந்தியர் நம்பிக்கை வைத்துக் கொண்டிருக்கிறார்கள். அதற்குக் காரணம் அவர் உயர்தர அரசியல் வாதிமாத்திரமல்ல. அத்துடன் அவர் உண்மையும் ஊக்கமுள்ள சமுதாய ஊழியராகவும் ஏழைகளுக்கும் தாழ்த்தப்பட்டவர்களுக்கும் சிநேகிதராயுமிருக்கிறார். சத்தியம் அன்பு நீதி என்பவற்றின் அவதார புருஷர். அநேகர் அவர் தவறிழைக்கக்கூடியவரல்லர் என்று நம்புகிறார்கள். சமூகசேவையில் அவருக்கிருக்கும் ஊக்கமும் நன்மையான காரியங்களுக்கெல்லாம் அவர் செய்திருக்கும் தியாகமும் இந்தியாவில் கோடிக்கணக்கான ஜனங்களின் மனதைக் கவர்ந்து கொண்டிருக்கிறது. இந்தியாவில் பிரிட்டிஷார் நடத்தும் அரசியலைப் பற்றி அவர் என்ன அபிப்பிராயங் கொண்டிருக்கிறாரோ அதே அபிப்பிராயத்தை இந்தியரில் பெரும்பாலார் கொண்டிருக்கிறார்கள் என்பது மறுக்க முடியாத உண்மை. அவர் அஹிம்ஸாதர்மத்தின் தூது. இந்தியா ஜீவித்திருக்கவேண்டுமானால்—இந்தியாவின் கோடிக்கணக்கான ஜனங்கள் கொடூரபிணி, அறிவின்மை, வறுமை, பசி, மரணம் என்பவற்றினின்றும் தப்பவேண்டுமானால்—எல்லாவற்றிற்கும் மேலாய் உலகத்தில் அவர்கள் உண்மையுடையவர்களாயும் கௌரவமுடையவர்களாயும் வாழவேண்டுமானால் அவர்களுடைய தேசத்திற்கு உடனே குடியேற்ற நாட்டு அந்தஸ்து கொடுக்கவேண்டுமென்று அவர் உறுதியாய்க் கூறுகிறார். அதில் ஒரு சிறிதும் பிழையில்லை. பரதேச ஆளுகைக்குட்பட்ட ஜாதியார் ஒருபோதும் அறிவு நீதி ஞானம் என்பவற்றின் முடிவு காண வாழ்வது கூடாத காரியம். அது மட்டுமோ, அவர்கள் தேச வளர்ச்சியுங் கூட குறுகும் என்பது யாவரும் அறிந்த உண்மை. இந்தியா நீடித்த காலமாய் பர ஆட்சிக்குட்பட்டிருக்கிறது. இனி இருக்க முடியாது. நம்முடைய சமுதாயத்தினிடை காணப்படும் தீங்குகளும் ஜாதிகேவலபாடுகளும் வித்தியாசங்களும் சமுதாயப் பிற்போக்கும் அடிமைத்தனத்தினின்று இயற்கையாய் உற்பத்தியானவைகள். ஆகையால் கார்திஜி கேட்ட யாவருமறிந்த பதினொருகேள்விகளுக்கும் இரவின் பிரபு திருப்திகரமான பதிலளிக்காமையால் அவரால் சட்ட மறுப்பு இயக்கம் தொடங்கப்பெற்றது. ஆயிரக்கணக்கான புருஷர்களும் ஸ்திரீகளும் அவரைப்பின்பற்றி ஜெயிலில் இருக்கிறார்கள். நாட்டின் சிரோமணிகளான இந்தியாவிலுள்ள சிறந்த ஆடவர்களும் பெண்களும் அவரோடு சிறையிருப்பைப் பங்கு போட்டுக்கொண்டிருக்கிறார்கள். ஏறக்குறைய இந்தியப் பேப்பர்காசர்களிடமிருந்தெல்லாம் ஜாமீன் கேட்கப்பட்டு, சிலர் மறத்து பேப்பர் நின்று போய் விட்டது. இன்னுஞ்சிலர் கேட்ட தொகையை ஜாமீன்கட்டி பேப்பரை நடத்திக்கொண்டு வருகிறார்கள். இந்திய ஸ்திரீ

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டாக்டர் அன்னை வஸந்தையார் 84 வயது பாலியம்

ரத்தினமும் கவிதையின் அவதார சக்தியுமாகிய உலகம் போற்றும் சரோஜினியம் மாள் கைதியாயிருக்கிறார். இன்னும் அநேக ஸ்திரீ தலைவர்களும் என்னுடைய சிநேகிதர்களும் என்னுடன் பணிசெய்தோருமாகிய பலர் சிறைவாசஞ் செய்கின்றார்கள். மகம்மதியர்களில் ஒரு சிலர் மட்டும் சட்ட மறுப்பு இயக்கத்தை ஆசைப்பிக்கிறார்கள். அவர்களுள் முற்போக்குடையவர்களெல்லாம் சர்க்கார் செய்கை பைக்கண்டளஞ் செய்கிறார்கள். பாம்பாய்மாகாணத்தில் ஷோலாப்பூர் ஜில்லாவில் இராணுவச் சட்டம் அமுலுக்குக் கொண்டுவரப்பட்டிருக்கிறது. ஜெயில்களிலெல்லாம் அரசியல் கைதிகள் நிரம்பிவிட்டார்கள். இனி இடமில்லை ஆகையால் இந்தியா கவர்மென்டார் சத்தியாகிரகிகளைத் துன்புறுத்தி வேலை செய்ய லாயக்கில்லாமல் செய்து விடும்படி போலீசாருக்கு உத்தரவிட்டிருக்கிறார்கள். போலீசார் தடிக்கொண்டு தாக்கி அவர்களுடைய கைகால்களை முறித்திருக்கிறார்கள். ஒரு சிலர் கொல்லப்பட்டுமிருக்கிறார்கள். இந்த இயக்கத்தை அரசாங்கத்தார் போலீஸ்திகிலினாலும் சட்டத்திற்கும் நீதிக்கும் விரோதமான அடக்கு முறையாலும் மிகுது பலாத்காரத்தாலும் நசுக்கி விடமுயன்று கொண்டிருக்கிறார்கள். இந்தியர்களில் அறிவுடைய புருஷர்களும் ஸ்திரீகளும் நெஞ்சு புண்பட்டு நம்பிக்கை யிழந்தவர்களாய்ப் போய்விட்டார்கள். இப்பொழுது கையாண்டுகொண்டுவரும் அஞ்ஞான வழியை கவர்ன்மென்டார் விடாது இன்னும் பிடிவாதம் செய்து கொண்டு வருவார்களேல் பொது ஜனங்கள் கவர்ன்மெண்டுக்கு விரோதமாகக் கிளம்புவார்கள் என்றும் அவர்கள் கிளர்ச்சியை அடக்க அசாத்தியமாகும் என்றும் நான் பயப்படுகிறேன். முன் இந்தியாவில் நடந்தபெரும் சிப்பாய் கலகத்தின் காலமில்லை இது. அக்காலத்தில் மாகாணங்களுக்குள் போக்கு வரத்து வசதிகள் கிடையா, முழுவதும் பேசக்கூடிய பொது பாஷை உண்டாக வில்லை. இந்தியா முழுவதும் ஒற்றுமையில்லாமல் சண்டையிட்டுக்கொண்டு பிளவு பட்டிருந்தது. ஜனங்களிற்பெரும்பாலார் உகல சரிதம் தெரியாமலும் உலக நீதிகள் தெரியாமலும் மிருந்தார்கள். இப்போதைய இந்தியாவோ மாறுபட்டிருக்கிறது. உடனே “குடியேற்ற நாட்டு அந்தஸ்து” வேண்டுமென்று ஏகோபித்து கேட்கிறது. மகம்மதியர்களில் முற்போக்குடையவர்களும் அறிவாளிகளும் தீண்டப்படாதாரும் முன்னேற்றமடையாத மற்ற ஜாதியாரும் தற்கால போக்குகளையும் தேசத்திற்கு எது தேவை என்றும் நன்கு உணர்ந்தும் உடனே சீர்திருத்தம் செய்யவேண்டுமென்றும் விரும்புகிறார்கள்.

3. அம்மையே, நீங்கள் இந்தியாவிற்கும் பிரிட்டனுக்கும் பொதுவான சிநேகிதை. உங்கள் மூலமாக பிரிட்டிஷ் பொது ஜனங்களுக்கு இந்த எச்சரிக்கை செய்யத் துணிகிறேன். இந்தியாவை பலாத்காரத்தினால் அடக்கியாளவேண்டுமென்று பிரிட்டன் விரும்பினால் அவள் ஏமாற்றமடைந்து புண்பட்டு நோவான். இந்தியாவிற்கும் பிரிட்டனுக்கும் கஷ்டமான காலமான தற்சமயத்தில் அன்பையும் நீதியையும் அடிப்படையாக உடைய வழியே உறுதியுக்கும், இந்தியர்களில் ஆடவரும் பெண்டிரும் உப்புச்சட்டத்தை மீறத்துணிதலும் இந்திய பேப்பர்காரர்

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ஸ்திரீ தர்மம்

களில் பெரும் பாலானோர் கார்த்தியின் அரசியல் திட்டத்திற்கு அஞ்சலமாக எழுதிவருவதும் தோஷா ஸ்திரீகளும் கூட தங்கள் அறைகளை விட்டு வெளிவந்து துணரித்து இந்த ஜியக்கத்தில் சேர்ந்து கொண்டதும், சர்க்கார், ஜனங்கள் விரும்புபதிற்கு மாறாக தேசத்தை ஆளுகிறார்கள் என்பதை நன்றாய் ருஜு செய்யக்கூடியன. எவ்வளவு காலம் இன்னும் மிருக பலாத்காரத்தினாலும் போலீஸ் பூச் சாண்டியாலும் நாட்டை அடக்கி ஆளுவார்கள்? இதை சிந்திக்கவேண்டும். இப்பொழுது இந்திய அரசியல் இருக்கும் உண்மையான நிலைமையை உங்களுக்கு விவரித்து எழுதியிருக்கிறேன். உங்களைப் போன்ற சில உத்தம ஸ்திரீகள் இந்த அபாயகரமான ஸ்திதியை பிரிட்டிஷ் பார்லிமெண்டாருக்கு எடுத்துப் போதித்து காலம் நழுவிவிடுமென் உலகத்தை வருத்தும் பேரினின் தும் காப்பாற்றுவீர்களானால் நான் நன்றியறிவுடையவனாயிருப்பேன்.

வீரராகவபுரம் மாதர் இந்திய சங்கத்தின்
காரியதரிசியும், திருநெல்வேலி
முனிசிபல் கவுன்சிலருமான மிஸஸ்
கோமதி நாதனல் மொழிபெயர்க்கப்பட்டது.

ஸ்வதேசி.

“எங்கள் தந்தையர் நாடென்ற பேச்சினிலே
ஒரு சக்தி பிறக்குது மூச்சினிலே.”

என்றார் பாரதியார்.

அது மிகவும் வாஸ்தவம். நம் நாடு என்று எண்ணும் பொழுது கொஞ்சம் அதிக சந்தோஷமும் திருப்தியுமே உண்டாகிறது.

நாங்கள் சில நாட்களுக்கு முன்பு வடதேசயாத்திரை சென்றோம். போன இடங்களில் அந்தந்த தேசப் பத்திரிகைகளை வாங்கிப்படிக்கும் சமயம் சென்னை ஜில்லாவைப் பற்றிய சமாசாரம் என்ன இருக்கிறது என்று பார்ப்பதே முக்கிய கருத்தாக இருக்கும். சென்னையைப் பற்றிய பெருமைக்குரிய சமாசாரம் வந்திருந்தால் எனக்கு அதிக சந்தோஷ முண்டாகும். வராமலிருந்தால் அன்று முழுவதும் ஆகாரம் செல்லாது.

போகும் வழியில் சென்னைக்குரிய வேறு சில யாத்ரிகர்களைக்கண்டேன். எங்கள் சொந்த ஊரில் இருக்கும் சமயம் நாங்கள் கொஞ்சம் அறிமுகம் வாய்ந்தவர்களே எனினும் அதிகப் பற்றுடையவர்களல்லர். ஆனால் தற்சமயம் மிகவும் ஆபத்தநண்டார்களாகி விட்டோம். நம் ஊர், நம் ஜில்லா மனிதர்கள் என்று என்னும் பொழுது ரக்தசம்பந்தம் உள்ளவர்கள் போலானோம்.

போகும் இடங்களில் யாராவது அந்த தேசத்துப் பெருமையைச் சொன்னால் உடனே எங்கள் மனதில் எங்கள் ஊரைப்பற்றிய அற்புதசமாசாரங்கள் புலப்படும். “ஹா, இது என்ன பிரமாதம்! எங்கள் தேசத்தில்.....” என்று அவனிடம் விஸ்தரித்து அவன் பெருமையைக் குறைப்போம். சென்னை மனிதன் ஒரு பெரிய வேலையிலிருக்கிறான் என்று கேள்விப்பட்டால் நாங்களே அப்பெரிய வேலையை வஹிக்கும் பெருமை அடைந்ததுபோல் களிப்புற்றோம்.

“இந்தியா முழுவதும் நம் ஊர் மனிதர்கள் இருக்கிறார்கள்” என்றும், “ஆக்ஷேபணை என்ன! அவர்கள் சாமர்த்தியமும் புத்திசாலித்தனமும் யாருக்கு உண்டு!” என்றும் ஒருவருக்கொருவர் சொல்லிக்கொள்வோம்.

எந்த பொருட்காட்சிச் சாலையிலாவது அற்புதமான சாமான்களுக்கு மத்தியில் ஒன்று “சென்னையில் செய்யப்பட்டது” என்று விலாஸம் ஒட்டப்பட்டிருந்தால் அதை ஒருவருக்கொருவர் கூப்பிட்டுச் சுட்டிக்காண்பித்து பக்கத்திலிருக்கும் ஜனங்களுக்கு நன்கு விளக்கும்படி “நம் ஊரில் செய்தது” என்போம். இவ்விதம் முட்டாள் தனமாக நடந்து கொள்வதற்குக் காரணம் ஸ்வதேசப் பெருமையே.

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ஸ்திரீ தர்மம்

சாதாரண சமயங்களில் இவ்வளவு கவப்பட்டுவார்களான நான்கள் தற் சமயம் இருக்கும் நிலைமையைக் கேட்க வேண்டியதில்லை. உலக முழுவதும் நம் கீர்த்தி தவனிக்கும்படி சத்யம் உறுத்தத்திற்புகுந்திருக்கும் நம் தேச விரர்களையும் தேச ஸேவிகைகளையும்பற்றி எண்ணும் சமயம், பார்ப்பவர்கள் கண்களுக்கு நன்றாகப் புலப்படும் விதம் நான் பெருமையினால் பெருத்துப் போகிறேன்.

இச்சமயம் ஒவ்வொருவருக்கும் தான் எவ்விதம் தன்நாட்டிற்கு ஒத்தாசை புரியக்கூடும் என்ற எண்ணமே உண்டாகிறது.

ஸ்வதேசிய சாமான்கள் நம் தேசத்தில் இவ்வளவு செய்து வருகிறார்கள் என்றே அறியாமல் இருந்தவர்களுக்கு இப்பொழுது வெளியாகும் சமாசாரங்கள் மிகவும் திருப்தியாகவும் ஆனந்தமாகவும் இருக்கின்றன. (இது விஷயமாக மிகவும் சோம்பப்பட்டுள்ள பம்பாய் ஸ்வதேசிய வர்த்தமான சங்கத்திற்கு (Bombay Swadeshi Information Bureau) நாமெல்லாரும் மிகவும் கடமைப்பட்டுள்ளவர்கள். சுதேசிய விஷயமான சமாசாரத்தைப் பிரசுரப்படுத்த மிகவும் முயற்சி செய்தவர்களில் அவர்களை முதன்மையானவர்கள்.)

தற்சமயம் வேலைத்திறமானதாக அகப்படும் நம் தேச சாமான்களை வாங்கி உபயோகிப்பதே ஒரு பெருமைக்குரிய காரியம். அவ்விதம் செய்வதனால் நம்தாய் நாட்டிற்கு உதவிபுரிகிறோம் என்ற எற்படும் புகழும் நாம் தான் சுதேசிய விரதம் பூணமாட்டார்கள்? வீர்யமும், த்ருட்சித்தமும் உடைய இந்திய ஸ்திரீகள் வேறு விதத்தில் ஒத்தாசை புரியக்கூடாமல் இருக்கும்படி நேரினும் இது விஷயத்தில் தங்கள் கடமையை நிறைவேற்றி நம் நாடு வெற்றியடையும்படி செய்வார்களென்பதில் எள்ளளவும் சந்தேகமில்லை.

பெண்கள் ஸ்வயாதீனம்.

by P. R. Shankaranarayan.

1. நம் நாட்டார் ராஜ்யமுறையில் ஸ்வாதீனம் பெறவில்லையே என்று தற்காலம்பலர் வருந்துகிறார்கள். தற்காலம் நம்நாட்டை ஆளும் ஆங்கிலேயர் பலர் நம்நாட்டார் சுயஅரசாட்சிக்கும், ஸ்வயாதீனத்திற்கும் தகுதி பெறவில்லை என்றும் ஆகையால் நம் நன்மைக்காக நம்மை அடக்கி ஆண்டு காப்பாற்ற வேண்டுமென்றும் சொல்லுகிறார்கள். ஆனால் நம் நாட்டிலுள்ள சிலர், நமக்கு ஸ்வதந்திரம் கொடுத்தால்தான் அனுபவமும், ஸ்வதந்தர் சக்தியும் வரும் என்றும், ஆகையால் இப்பொழுதே நமக்கு பூர்ண ஸ்வதந்தர் கொடுக்கவேண்டும் என்றும் சொல்லுகிறார்கள். இந்த வழக்கு தீரும் வழி எது? நம்நாட்டார் ஸ்வதந்திரமின்றி இருப்பது ஓர் வித கர்ம பலனே எனலாம். நம் நாட்டிலுள்ளவரில் பாதிக்குமேல் பெண்கள். தொன்று தொட்டு நமது நம்பிக்கை, ஆசரணப்படி நாம் இவர்களை பலவினர், தன்னை காத்துக்கொள்ளச் சக்தியற்றவர், ஆகையால் ஆயுள் பூராவும் பிறர் காப்பாற்றுவதிலேயே இருக்கவேண்டியவர் என்கிறோம். தற்காலம் சிலபெண்கள், எங்களுக்கும் ஸ்வதந்திரம் கொடுத்தால் அதை நன்கு வகித்து ஆண் மக்களது, பொறுப்பைக் குறைப்போம். கொடுத்தால் “வறுமிற்கும் சக்திவரும்” என்கின்றனர். மற்ற பெண்களும் பல ஆண்மக்களும் இவர்களை துஷ்ட எதிரிகளாக பாவிக்கிறார்கள். இவ்வாறு நாம் நமக்குள் பலரை ஸ்வாதீனத்திற்குத் தகழ்வார், பிறர் ஆளுகையிலேயே தான் இருக்கத் தக்கவர் என்பதும், கர்மத்தின் பலனே என்பதும் நம் நாட்டார் அடிமைக்குக் காரணங்கள்.

2. நமது முன்னோர்களுத்தின்படியும், நமது சாத்திரங்களின் கருத்தின்படியும், பெண்களுக்கு எந்த மட்டும் ஸ்வாதீனமும், மதிப்பும் கொடுக்க வேண்டும் என்பது ஸ்ரீமத்பாகவதத்தில் ஸதீதேவி சரித்திரத்தினால் துலங்குகிறது. அகிலருக்கும் ஞானோபதேசம் செய்பவன் பகவான் பரமேஸ்வரன் ஆகையால் அவர்தம் பத்தினி ஆகிய ஸதீதேவி விஷயத்தில் நடந்துகொண்டவாறு நாமும் நம் பெண்களின் விஷயத்தில் நடந்து கொள்வோமாக.

3. ஸதி என்பவள் தக்ஷப்ராஜாபதி என்பவரது பெண். தக்ஷர், தபசிலும், உலக வழிகளிலும் உன்னத நிலை அடைந்தவர். ஸதீதேவி சிறு வயதிலேயே அறிவின் முதிர்ச்சி உடையவள். ஓர் சமயம் தன்பர் தந்தாவாகிய பரமேஸ்வரனுடன்..... பிறகு ஓர் சமயம் தக்ஷர் பிரவேசிக்கும்போது யாவரும் எழுந்திருந்தார்கள். பரமேஸ்வரன் மட்டும் எழுந்திருக்கவில்லை. தன் மருமகன்மீது கோபம்கொண்டு அவரைத் தாறுமாறாக வைதார். சபை கலைந்தது. பிறகு பரமேஸ்வரனை அவமானப்படுத்துவதற்காக தக்ஷர் ஓர் பெரிய யாகம் செய்யத் தீர்மானித்து அதற்கு பரமேஸ்வரனையும் ஸதியையும் தவிர, மூவுலகிலுள்ள மற்ற யாவரையும் வரவழைத்தார்.

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ஸ்திரீ தர்மம்

தேவர் யாவரும், தத்தம் ஸ்திரீகளுடன் விமானங்களில் கணக்கின்றி கயிலை மலைபைச் சுற்றிலும் செல்வதைக் கண்டு சிறு பெண்ணாகிய ஸ்திரீ தன் பர்த்தாவிடம் போய், நாம் இருவரும் தகடூர் யாகத்துக்குப் போகவேண்டும் என்று பலவாறு கேஞ்சி வழக்காடினாள். பிற்பல காரணங்களை எடுத்துரைத்தாள். பரமேஸ்வரன் புன்சிரிப்போடு அவளை மெச்சி அந்த வழக்குக்கெல்லாம் மறுமொழியும் தெளிவும் சொல்லி உன் தகப்பனார் என்மீது வினாக கோபம் கொண்டிருக்கிறார். நீ போனால் உன்னை அவமதிப்பார். போவதால் கேஷமக்குறைவு வரும், என்று தெளிவு சொல்லி அவளைத் தன் இஷ்டப்படி செய்ய விட்டுவிட்டார்.

அவர் சொல்வதைத் தடை செய்வதாய் நினைத்து ஸ்திரீ மிகவும் கோபம் கொண்டாள். அவரை பொசுக்குவதுபோல் ஓர் எழிவிழித்துவிட்டு வெகு வேக மாய்ப் பிறந்த வீட்டை நோக்கிச் சென்றாள். ருத்ர கணங்கள் அவள் பிறகு சென்றன. பரமேசுவரனுக்கு அவள் போவதில் கோபமாவது, சம்மதக்குறைவாவது இல்லை. ஏனெனில் உண்மை உரைப்பதே தம் கடமை. பூர்ண ஸ்வாதீனத் தினத்தான் அனுபவம் அடைவாள். உள் தெளிவு பூர்ணமாய்ப் பெறுவாள். அறிவு முதிர்ச்சியால் தான் சுயமாகவே என்னுடன் ஒருமைப்படுவாள். ஸ்வாதீன மடைந்து அன்பினால் இணங்கினாலன்றி அன்பர்க்கு இன்பமில்லை என்பது அவர் கருத்து. தைர்ய ஸ்வபாவமுடையவர் அவரே. இவ்வித தைரிய ஸ்வபாவமுடைய வரே தன் அனுபவத்தால் மெய்யறிவும் அனுபவமும் விரைவில் அடைவார். உள் ளத்திலுள்ள அறிவும், பேரன்பின் தெளிவு மின்றி கட்டுப்பாட்டுக்கு மட்டும் உட்படும் பெண்களிடம் வசிப்பது இருவருக்கும் கேடு விளைவிக்கும் என்பதும் அவர் தீர்மானம். இவ்வாறு ஸ்திரீகள் ஸ்வாதீனமும் அதனால் வரும் அனுபவமும் முதிர்ச்சியும் பெற்றாலன்றி இருவரும் இழிந்த நிலையையே அடைகிறோம் என்று நம்நாட்டார் அறிந்து அப்படி அனுஷ்டியாவிடின் ஈசன் நமக்கு போதிக்கும் முறையை இழிக்கிறோம். பெண்களை அடிமைகளாக்குகிறோம். இந்த கர்மமே நாம் அடிமையாவதற்குக் காரணம்.

4. தன் ஸ்வாதீனத்திற்குத் தடை வந்தது என்று நினைத்து பாம்புபோல் சீறி ஈசனையும் உதறி வெளியே சென்ற ஸ்திரீதேவி, பிறகு என்ன செய்தாள் என்று கவனிப்போம். உள் நினைவு ஹேரய் இருந்தும் ஊராருக்கும் பிறருக்கும் பயந்து, வீட்டுக்குள் அடைபட்டுக் கிடப்பவர் பொந்தில் வசிக்கும் தேன்போன்றவர். பக்கத்தில் இருப்பவரைப் பலவாறு கொட்டுவதே தந்தனது தொழில். இவர்களுக்கும் இவருக்கு பிறக்கும் குழந்தைகளும் இவருடன் வசிக்கும் ஆண்மக்களும் புத்தியிலும் மனத்தாய்மையிலும் ஆதம் நிலையிலும் அடிமைகளே யாவர். சத்தியத்திற்காக அகிலத்தையும் எதிர்த்துச் சீரிச் செல்பவளே தீப்பொறிப்போல் நாட்டுக்கு ஸ்வாதீனமும் நன்மையும் விளைவிப்பார். ஸ்திரீ பிறருக்கு செய்தது என்ன? தன் வீடு சென்றதும் தாய் உறவினர் யாவரும் அன்புடன் அவரைக் கொண்டாடினார். அவள் கவனம் அவர்கள் மேல் இல்லை. தன் கணவன் சொன்னது உண்மையா, தன் தந்தை ஈசனை இகழ்பவர் தானா என்ற உண்மையை அறிவதே அவள் நோக்க

பெண்கள் ஸ்வாதீனம்

மாயிருந்தது. மற்ற எதையும் கவனிபாமல் யாக முறையை மௌனமாய் நின்று கவனித்தாள். மகேசுவரனைத் தகப்பன் இகழ்ந்ததைக் கவனித்தாள். கோபமுண்டாள். அவள் அதிருப்தி கொண்டதை அறிந்த ருத்ர கணங்கள் யாகத்தை அழிக்க யத்தனித்ததை அறிந்து ஓர்பார்வையால் அவர்கள் எண்ணத்தை நிறுத்தினாள். உண்மையான ஸ்வாதீனத்தை தேடுபவர் பிறர் தம் தெளிவுபடும்படி நடப்பதைத் தடுக்க சம்மதியார். உள்ளக் கருத்து ஒளி கொடுப்பதன்றி வேறு விதமாய் கட்டாயப்படுத்துவது இழிவு தொழில்.

பூதகணங்கள் யாகத்தை அழிக்கப் பிரயத்தனப்பட்டதும், அதை அவள் தடுத்ததையும் கண்ட எல்லாரும் ரிச்சப்தமாய் நின்று விட்டார்கள். மந்திரங்கள், தந்திரங்கள் யாவும் நின்றன. யாவர் மனமும் கண்ணும் ஸ்திரீயை நோக்கி நின்றன. தைர்யத்துடன் ஸத்யத்தைத் தேடுபவரின் மகிமை இத்தன்மையானது. அவர் பார்வைக்கு எதிரில், மந்திரங்கள், கிரியைகள், டம்பங்கள், கர்வங்கள் எல்லாம் நிலையற்றனவாயின.

இவ்வாறு யாவரும் ஸதம்பித்து நிற்கும்போது ஸ்திரீதேவி சபையில் உள் ளவர் யாவரும் கேட்க தன் தந்தைக்கு பரமேசுவரனது ஞான நிலைமையின் மேன்மையும், அவர்களது அறியாமையையும், பலவாறு விளக்கிக் காண்பித்து, "இந்த தூயவர் மீது குற்றம் கண்ட, உள் வயிற்றில் பிறந்த இந்த உடலை இனி அரை நிமிஷமும் தரியேன்" என்றாள். சபையில் உள்ளவர்கள் யாவரும் பார்க்க உடனே ஆசமனம் செய்து உட்கார்ந்து பரமசிவனை தியானம் செய்து யோக அக்னியால் தன் உடலை தகித்து உயிர் துறந்தாள். பிறகு அறிவிலும் அன்பிலும் உபகாரத்திலும் மேன்மையிலும் உலகில் முதல்தரமான ஹிமாயர்வதத்தில் பார்வதி என்ற பெயருடைய பிறந்து பூர்ண ஈசுவர நிலையை அடைந்து, அழிவற்ற அன்புடன் பிறிவின்றி பரமேஸ்வரனைச் சேர்ந்தாள். இன்னும் அவள் உலகிலுள்ளோர் யாவருக்கும் தாயாகி விளங்கி, அன்புடன் யாவரையும் காக்கினாள்.

உண்மைக்காக தவிப்படைந்து தீரத்துடன் அதையே நோக்குபவர் அந்த ஸத்யத்திற்காக, தனது மிகச் சொந்தமான உறவினர் விரோதமாயினும் சத்யத்தையே நாடி அதையே தேடுவதில் தடைசெய்யும் உறவினரையும், அதினால் நேரிடும் அவமானத்தையும் ஒரு நொடியில் தொலைப்பார். சரீரம்போயினும் ஸத்யமே நோக்குவார். அவர்களும் முடிவில் ஈசுவரி போன்ற நிலைக்கே வருவார்கள். உலகனைத்திற்கும் தாய் போலாவார். மெய்யன்புற்று அவர் மீது கருணை வைப்பவர் அவரைத் தடைசெய்யாது இஷ்டப்படி விடுவார்கள். முடிவில் பூர்ண அன்புடன், பிரியாது அவரை அடைவார். இவரதன்றோ மெய்யான அன்பர் சேர்க்கையின் வழி! ஈசன் பொறிகளான ஜீவர்கள் பூர்ண ஸ்வாதீனத்தால் மறுபடியும் ஈசனிலே அடையச் செய்யும் வழி இது. நாட்டுக்கும் உலகுக்கும் மெய் ஸ்வாதீனத்தையும், மெய்யன்பின் சேர்க்கையையும் விளைவிக்கும் வழி.

பரமேசுவரன் ஸ்திக்குக்கொடுத்த ஸ்வாதீனம் நாமும் நம் நாட்டுப் பெண்களுக்கு அளிப்போமாக. அடிமை நிலை விட்டு, அன்பின் மெய் ஸ்வராஜ்ய நிலை அடைய இது முதல் வழி.

TELEUGU

మోహినీ

టీ. వి. రంగనాయకమ్మ, బి.ఎ., ఎల్.టి.

సూతన దంపతులగు మోహినీ మాధవు లిరువురును తమ మోటారు నెక్కి మి.కారు బయలుదేరిరి. బహుదూరము చని చని యొక చక్కని సుందర కాసార తీరమును కాంచిరి. కొంతసేపట విహరింపఁదలంచి మోటారునుదిగి కొంత దవ్వరిగి యొక రమణీయ ప్రదేశమున విశ్రమించిరి.

వారిరువురు నచటిన్పట్టి వైభవముల కలరుచు, నచ్చేరువందుచు, భగవన్నహిమల కొనియాడుచు ముచ్చటించుతరి, మదనుడిట్లనియె. “వేయనీ, చూచి తివా, భగవంతుని యపార కరుణారసమెల్లెడల నెటుల వెదఁజల్లఁబడినదో. అట్టి దయింబు శీకరమొకటి నాపైఁబడుట కారణముచేఁగదా నినునేఁ జెట్లబట్టి యిట్టి సుఖ సంకోషము లందఁగల్గుట!”

మోమొకింత వాల్చి మోహిని యిట్లనియె “నాథా దీననగు ననుజ్ఞేఁ బట్టగల్గుట యొక మహాభాగ్యమని మీరెంచుట మీయుదార స్వభావమును దెలియ జేయుచున్నది. కాని నిజముగ నీ వివాహమువలన ఎవరు భన్యైలైరో నేను వేరు గఁ జెప్పవలయునా?”

అన మాధవుడిట్లనియె. “మోహినీ, మన వివాహ పూర్వము నీవు పలుసార్లు నీ పూర్వ వృత్తాంతము వినిన పిదపకాని వివాహము నిశ్చయింపవలదని చెప్పియుంటివి. కాని ప్రేమైక ప్రధానమగు మన పరిణయమును నెట్టి యుదంతము లుకాని, యెట్టికారణములుగాని యాప జాలవని నాకు పూర్తిగ నమ్మకముండటచే నేనిన్నపుడు వారించితిని. కాని యిప్పుడువిన కుతూహలముగ నున్నది. నీముద్దు పల్కులతో స్వీయకథను చెప్పుమని యడుగవచ్చునా?”

మోహిని యొకింత తడవు నిర్మల కాసార నలిలనీచికలపై దృష్టి సారించి, యంతట అంతగత భానుకిరణకాంతిపుంజముల చూచుచు మిన్నకుండి,

శ్రీ భక్తి.

పీడన మదనుని వైపుచూడ్కులు మరల్చి యొకింతదగ్గరకుచేరి తన కథనిట్లని వివరింపఁదొడంగె.

“మిత్రమా నాకథ ‘దిక్కులేనివారికి దేవుడేదిక్కును’ సామెత కుదాహరణ మనదగును. మీ ముఖము వీక్షించువరకు, మీ సరస జేరుదనుక నిమ్మహా ప్రసంచమున నేనొంటిరిగ భగవానుఁడే తోడుగనుంటిని. నా జననీ జనకుల నివాస స్థానము కమలాపురము. వారు కడు ఓదలు. అందుచే నుదరపోషణార్థమై పలు తావులకుఁబోయియుండి తుదకు బర్మాదేశమునకు బోయిరి. అట నా తండ్రి మిగుల కష్టించి పనిచేసి ధనము నార్జించెను. కొంతకాలమైనపిదప స్వదేశము పై భ్రాంతిగల్గి, నాతల్లి వంద్రు లిరువురును నోడనెక్కి హిందూ దేశమునకు వచ్చుచుండిరి. కాని మార్గమధ్యమందు ఓడయందే నా నాయనకు విషజ్వరము సోక రెండుమూడు దినములు బాధపడి ప్రాణముల విడచెను. అట్టి యాపద తటస్థింప, చూలాలగు నాజనని ఘోరదుఃఖమును భరింపలేక భర్తతోఁగూడ నా సముద్రము ననే తానును ఓడనుంకించెను గాని, యా యోడయందున్న జనులట్టి సాహసము కూడదని వారించి కాపాడి యెట్లో దేశమునకుఁజేర్చిరి.

కాని, యెటుబోవుటకును నాతల్లికి మార్గము దోషదయ్యె. చేయునది లేక తిన్నగ తన భర్త సోదపునింటికేగెను. బావగారి కాళ్లమీదపడి కన్నీరు మున్నీరుగ విలపించి సోదర మరణవార్త వినిపించి, గద్దనతియగు తనకు నాశ్రయ మీయ వేడుకొనెను. కఠినహృదయుండగు నాత డెట్టకేలకు నతి కష్టము మీద నామెను తనయింటనుంచుకొనుట కియ్యకొనెను. ఆమె తనయొద్దనున్న ద్రవ్యము నంతయు నాతని కొప్పుగించి యాతని భార్య కొకదాసియై యింట నూడిగము జేయు చుండెను. మితిమీరిన భర్తృవియోగ దుఃఖ మొకవంక దహింపుచుండ, దయా హూన్య మనస్కులగు నాయింటివారి ములుకులబోలు పలుకు లొకవంక బాధింపు చుండ నాప్రియజనని మనస్సునందే నగనొందుచు దినమొక యేడుగ, కాలము నీడ్చుచుండెను. ఇట్లుండ నవమాసములు పూర్తియైన పిదప ప్రసవించి, నన్నుఁగనెను, భర్తృవిహీనయై పొరిగింట ప్రసవించినస్త్రీ నెట్లుగారవితురో విడనెట్ల జాతురో మీకుదెలియని విషయములుగావుగదా! ఆదరణలేక సభ్యసాసములు క్రమముగ లేక, పురిటిస్నాన మాదిగ సకలకార్యము తెప్పటివఱఁ జేయవలసివచ్చుటచే నా తల్లి

మోహినీ.

దేహరోగ్యముచెడి కొద్దిరోజులకే మంచమెక్కెను. దయావిహీనుడగు నాపెదతండ్రి యప్పుడే నను తగిన వైద్యముగాని, యుపచారముగాని, తుదకు ధైర్యమగు మాటలనుగాని యుపయోగింప నిష్టములేనివాడై నాతల్లిని బలవన్మరణముపాలు చేసెను ఆయను తీవ్రశోకానల తప్తయై, తన రోజులు సమీపించుచున్న కొలది, దిక్కులేని తన పసిపాపనట్టి కఠినచిత్తుని చేతులనెట్లువదలుటా యని దుఃఖించి చేయునది లేక, చివరవరకు నిర్భాగ్యునగునన్ను చేతులందుంచుకొనియే ప్రాణములు విడుచెను.”

ఈ తుది మాటలు చెప్పునపుటికే మోహినీ కంఠము దుడ్దమయ్యెను. కన్ను లశ్రుజలపూరితములయ్యెను. నోటమాటరాక మోహినీ యూరకుండెను. జాలిగుండెగలవాడగు మదనుడు, మోహినీని దగ్గరకుజేరదీసికొని, యాపహస్తమును తనహస్తముననుంచుకొని యిట్లనియె : మోహినీ, నీ చరిత్రను చెప్పు మనికోరి నీ మనసు మిగుల కలతనొందిచితిని. ఇట్టి అసాధారణ రూపలావణ్యములుగల బాలిక జనింప నా శిశువును నిన్నహాయగ విడుచుచున్నానను భేదమాసాధ్య నెంతబాధించెనోగదా! అట్లుజరుగుటకు భగవదుద్దేశ్యమెట్టిదో! విషాదపూరితమైనను నా యందునయ్యుంచి యవ్వలి వృత్తాంతమును, జెప్పవేడదను.

అంతట, మోహినీ కన్నులుతుడుచుకొని, గొంతు సవరించుకొని తన కథను చెప్పుటకు ప్రారంభించెను.

“అట్లు నాప్రియజనని మరణించుటే తనకు మహాలాభకరమని సంతోషించి నా పెదతండ్రి చేజిక్కిన మా యాస్తిసంతయుఁ జల్లగ సంగ్రహించి, నను పెంచి పెద్దదానినిగఁజేయుట తన పనికాదని, నన్నొక బీదదంపతులకు పెంపక మిచ్చి నాభారమును వదలించుకొని కృతకృత్యుడయ్యెను.

ఇట్లు, పసితనమందే జననీ జనకులఁ గోల్పోయి, బంధు జనమునకు దూరమై, యొకయింట పెంపఁబడుటకై గొంపోబడిన నా కష్టదశనేచుని వర్ణింతును?

నా పెంపుడు తల్లి మిగుల దయార్థ హృదయ కాని యాపెభర్త బహు క్రూరస్వభావముకలవాడు, ద్రవ్యార్థముకై పాపభీతిలేక యెట్టి పనులకైన సంసిద్ధుడయ్యెడువాడు. నన్ను పెంచుటకు కారణము నా పెంపుడు తల్లికి విజ్ఞల

శ్రీ ఘ్న.

యందలిమోహమే ; కాని నా పెంపుడు తండ్రికి నావలన ప్రతి ఫలముగలుగక పోదని, పేదయైనను, దయామయ యగునా సాధ్య నను సత్తీతద్దగఁ బెంచి పెద్దఁ జేసెను, పెండ్లి యీడ్చునట్లును. అంతట, నా పెంపుడు తండ్రికొక గొప్ప యోచన తల్పెను. నన్నెవ్వరికైన నిచ్చి పెండ్లిచేసినచో నతనివలన తాను శుల్కమును గ్రహించి ద్రవ్యమార్జింపవచ్చునని. ఇంతలో నా యూరనున్న యొక మునసలికి భార్య చనిపోవ, నాతనితో బేరము సాగించెను. తుదకంతయు సిద్ధమయ్యెను. ఒక నాడు మునలిభార్యను వెంటబెట్టుకొనివచ్చి, నా పెంపుడు తండ్రి, నన్నుజూపి, నా తల్లితోఁ ఈతడే మనమోహినీని పెండ్లి యాడబోవు పెండ్లికొడుకు” అని వికటముగ నవ్వ చున సెను.

ఆమె భర్త వాక్యము వినిసంతనే నిర్విఘ్నరాలయ్యెను. నేను పిడుగు వంటి యీ వార్త చెవులబడగనే, గుండెలు ఝల్లన, చైతన్య విహీనమై యేమియు తోచక అట్లనే కొయ్యబామ్మవలె నిలబడితిని. వారును అవలలకు వెళ్లగనే, అచ్చట కూలబడి యేడువ నారంభించితిని. నా పెంపుడుతల్లియు, నన్నుజేరదీసి ధైర్యము జెప్ప ప్రయత్నించెను. నేను ఆపె యొడిలోజేరి బహుదీనముగ నన్నిట్టి మునలికి కట్టబెట్టవలదని యనేక విధముల వేడుకొంటిని. భర్తయొక్క దుశ్చింతల బాగుగ నెరిగి, ద్రవ్యలోభము చేనెట్టి క్రూరకార్యమునకైన సంసిద్ధుడగు నాతని సక్కార్య మునుండి వారించుట దుస్సాధ్యమని తెలిసినదగుటచే నాదీనస్థితికి మిగుల వగచి యు, నేమియు చేయజాలక యుండెను.”

మోహినీ యప్పుటి తనస్థితి కంక్షకు కట్టినట్లు స్పృశి పథంబున నిల్వ యొకింతసేపు మాట్లాడ నేరక యూరకుండెను. మదనుడావలికథను వినుటకు మిగుల తత్పరమైందసాగెను. ‘మోహినీ నీకథ యెంతటి విచిత్రమైనది? వినినకొలదిని విన నభిలాషకలిగించుచున్నది. కాన వేగమ తరువాత కథను విను పెంపుము.”

అన మోహినీ తిరిగి యిట్లని యారంభించె “ పెండ్లి ముహూర్త మేర్ప రుపఁబడెను. తగు సన్నాహము లేర్పరుపఁబడెను. నన్ను పెండ్లికూతును జేసిరి. నా పెంపుడుతండ్రి తనకు రావలసిన శుల్కములో సగము ముందుగనే తీసికొనెను. సానమా ముద్రసలి పెండ్లి యెప్పుడెప్పుడని యెదురుచూచుచుండెను. ఆ ముసలి

మోహిని.

వానికి భార్యనగు చార్భాగ్యదశనుండి తప్పించుకొను మార్గమువేరు లేక నేను పొందిన మనోవేదన వర్జించుట కష్టసాధ్యము. తుదకు వేరు గతిలేక ప్రాణత్యాగమున కై నిశ్చయించుకొంటిని. అదియెట్లు జరుగవలెనో యా యుపాయములన్నిటిని యేర్పరించుకొంటిని, ప్రతి నిముషమును దీనదయాపరుడగు భగవంతుని నన్నెట్లయిన నీ యాపదనుండి కాపాడుమని వేడుటతప్ప వేరొకపనిలేక యుంటిని.

దిక్కులేని వారికి దేవుడే దిక్కును న్యాయముగ, ఆపద్బాంధవుడగు భగవంతుడు నా మొరాలకించి నో యను విధంబున ఆ ముసలి పెండ్లికొడుకున కాక స్థికముగ కలరావ్యాధి సోకి పెండ్లిరేపనగ చనిపోయెను. ఊరంతయు గగ్గోలయ్యెను. పలువురు పలువిధముల మాట్లాడసాగిరి. మాతృగర్భమున నున్నపుడే తల్లిని, పుట్టినవెంటనే తల్లిని పోగొట్టుకొనిన చార్భాగ్యగురాలికంతటికన్న నెక్కుడు భాగ్యమెట్లుకలుగుననిరి.

కాని యెవరేమియన్నను నేను మాత్రము సింగమువాతేపడియు తప్పించుకొనిన లేదేవలె భగవంతునికి నానందన సహస్రము లర్పించితిని.

ఇట్లు కొంతకాలము జరిగినవెనుక నా పెంపుడు తండ్రియు చనిపోయెను. తినతిండి లేక, కట్టగుడ్డలేక బాధపడుచుండు నీ నీడ సంసారమునకు యజమాని గతించిన ఇకయేమి యుపాయముగలదు? నా పెంపుడుతల్లి జీవనము గడుపుట దినదినము కష్టమగుచుండుటచే నన్ను దీసికొని మనరాసు జేరెను. చేరి ప్రయత్నము జేయగ యొక జమీందారునియింట పంట మనిషి కావనియున్నట్లు తెలియవచ్చెను. అంత మాయన్ము నన్నుకూడ తీసికొని వారి 'బంగళా' వద్దకువెళ్లి వేళయెరింగి యజమానురాలివద్దకువెళ్లి తన కష్టముల జెప్పుకొని యెట్లయిన తన్ను వారెంటనుంచు కొనవలసినదిగ వేడుకొనెను. ఆ యజమానురాలును ఆమె యేక పుత్రికయగు సుంబరీ బాయియు మిగుల యుదార స్వభావులు, దయగలవారు. కాబట్టి మాయరువు రను తమయింటనుంచు కొనుటకును, స్వల్పవేతన మిచ్చుటకును ఒడంబడికజరిగెను.

నీదినమున వారెంట నడుగిడితి నో, నాటినుండియే నా కష్టములుగట్టెక్కి నవని చెప్పుపచ్చును. నాటినుండియు నామంచి రోజులు ప్రారంభమైనవని యెంచ వచ్చును. నాయజమానురాలు నాపై నిర్వాహకరుణాకటాక్షముతో, నాచరిత్రనంత

శ్రీ భక్తి.

యు దెలిసికొని జాలినొంది, నన్ను వేరుపనులయందుంచక, తన కుమార్తెకు చేటికగ నుండ నేర్పరచెను.

సుందరీబాయి మిగుల నుశీల, స్నేహవాత్సల్యము గలది. ఇష్టము కుదిరినచో, గొప్పకొలదులెంచునట్టిదికాదు. అందుచే, మాయరువుర కచిరకాలము లోనే స్నేహభావమేర్పడెను. నేను లేనిదే యేపనియును చేసెడిదికాదు. అందుచే నామెతోపాటు నేనును చదువు సంగీతములు మొదలగువాని సభ్యసించుటయందు ప్రోత్సహించబడుచుంటిని. నాకును చిరకాలమున కట్టి సోదరిప్రేమయు, విద్యార్జన కవకాశముగల్గుట యంతయు భగవంతుని దయవల్లనేయని పూర్తిగ గుర్తెరింగి విశ్వాసహృదయముతో, బహుజాగరూకతతో యజమానుల మనసులకెక్కునట్లు వర్తించితిని.

సుందరీబాయి స్నేహ వాత్సల్యముచేత హూణభాషా ప్రవేశముగల్గి, సంగీత మలనడి, విద్యలయం దభిరుచిగల్గెను. నాయజమానురాలు నా విద్యాసక్తి చూచి నన్ను సుందరీబాయితో స్కూలునకుపంపెను. ఉపాధ్యాయుల కెల్లపుడు సంతృప్తి కరముగ చదువుచుండుటచే, నా కొక యువకారవేతనమును సంపాదించి యిచ్చిరి. ఇట్లు క్రమక్రమముగా 'స్కూలు'పై నలు క్లాసును చదివి యం దుత్తీర్ణురాలనైతిని. నా పెంపుడుతల్లి తనకష్టములన్నియు నీడేరెడిరోజులు నచ్చినవని మిగుల యానందించెను. నన్నొక ఉపాధ్యాయునిపనిలోజేరి పనిచేయుమని యేర్పరచెను. కాని యజమానురాలు, అన్న వస్త్రములకై మాకెట్టిలోప మెన్నడును తాముచేయమనియు, నందుకై చింఠించవలదనియు, మిమ్ముల నెప్పుడు నేనకులుగ గణింపలేదనియు, గణింబోమనియు, పలు తెరంగుల నాతల్లికి నచ్చునట్లుజెప్పి మేము వారెంటనే యెప్పుడునుండునట్లే యేర్పరచెను. నన్ను 'ఇంటరు. బి. ఏ.' క్లాసులు చదువగలదనియు, అద్వానికన్న, నాకెక్కువ యభిరుచికల సంగీతవిద్యను వృద్ధిజేసుకొనవలసినదనియు, నందులకై తాను తగు నేర్పాటుల, జేసెదననియు జెప్పెను.

నాటినుండియు నేను, సుందరీబాయి గురువునొద్ద సంగీత శాస్త్రము సభ్యసించ మొదలిడితిమి. అచిరకాలములోనే చక్కని పాండిత్య ములవడెను. అందుల కా గురువుమెచ్చి యొకనాడు యజమానివద్దకుబోయి తాను మిగుల కష్టించి నాకు

మోహిని.

విద్య నేర్పిననియు, తత్పరిక్షక యింకొక పాటకుని రప్పించి తమ స్నేహితులందరిని పిలిపించి సభ చేయించవలసినదనియు కోరెను. అంతటాయన మిగుల సంతోషించి యందులకొక దిన మేర్పరిచి, స్నేహితులకందరకు నాహ్వానములంపెను. పరీక్షా దినమే తెలియెను. నాడు నాయజమానురాలును, సుందరీబాయియు, నా పెంపుడు తల్లియు పొందిన యానందమునకు మెరలేకుండెను. సుందరీబాయి కా రోజంతయు నన్నలంకరించుటలోను, నావీణ తంబురాల న్నలంకరించుటలోను తీరికలేకుండెను. సభయంతయు తయారైన తరువాత నాయజమానిలోనికి ఖబురుచేయి, సుందరీ బాయి పెంటరా నేను సభాజేరితిని, పరీక్షకుడు పాడ నియమించెను.”

అంతట మృగముడు మోహిని నా స్నేహితుడు పాటకచ్చేరికి నాహ్వానించినపుడు, యెవరుపాడుదురో వ్రాసియుండలేదు. కాన, నీవువచ్చి పాట మొదలు పెట్టువరకు, ఇట్టి యసమాన పాండిత్యముగల యొక యువతీమణి గానమాధురి గ్రోలు భాగ్యముగలుగునని యెంచలేదు. నీకంకమెత్తిపాడుట తడవుగదేలనో నానునంతయు నీయందు లీనమయ్యె” అనెను.

అపునపును. మొదట గమనించుచుండలేదుగాని తరువాత తరువాత నాముందుగనే కూర్చుండియుండిన మీముఖ విలాసమును, మీభావములును నే గుర్తించియుంటిని. క్రమక్రమముగ సభయందెవ్వరు లేక మీరొక్కరే యున్నట్లును మీకై మాత్రమే నేను గొంతెత్తి పాడుచుంటిననియు తోచెను.”

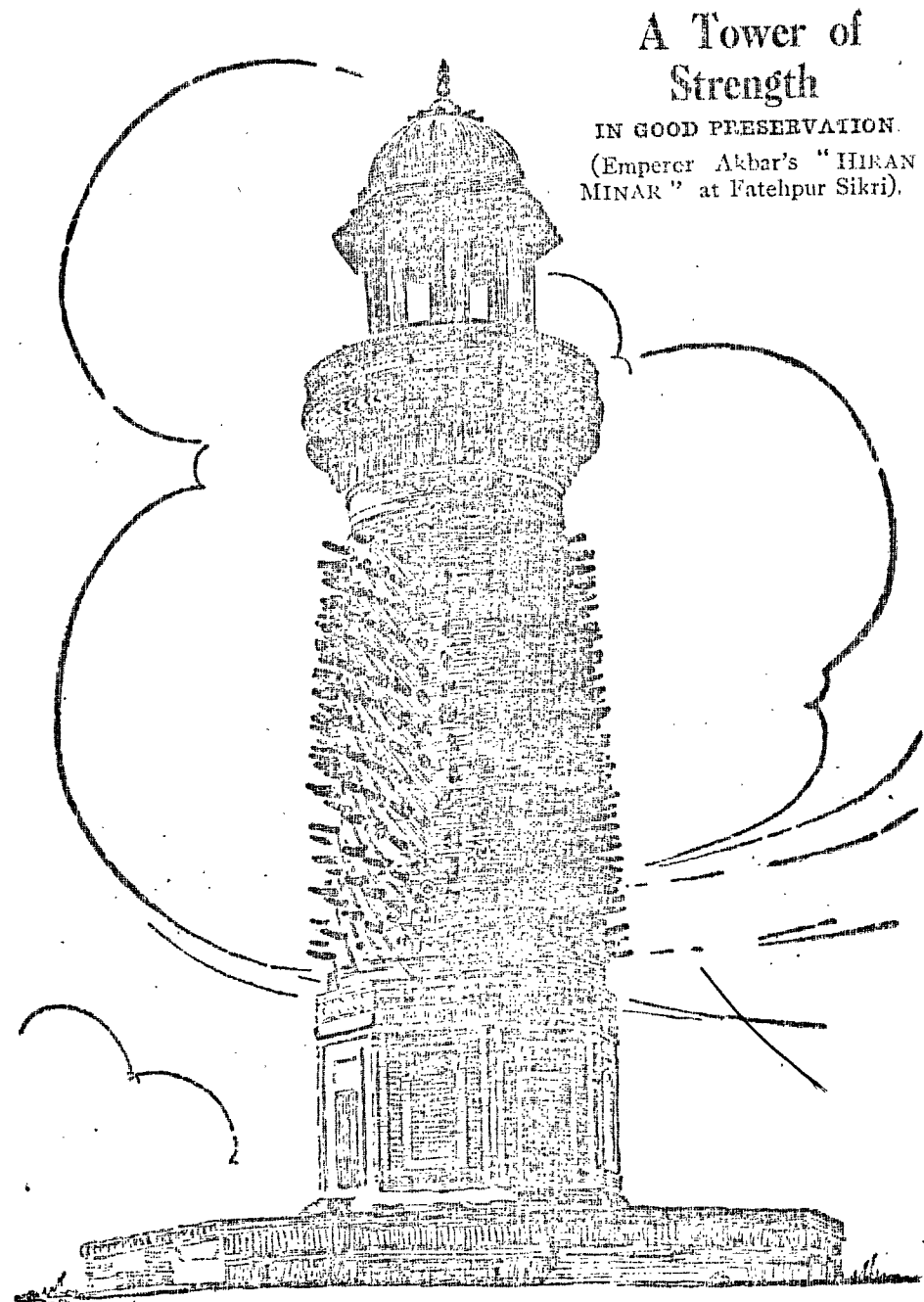
“మోహినిగాన సభముగియగనే సభవారి కరతాశ్చర్యములు మాగు మోగ, పరీక్షకుడు నాకుగాన సరస్వతినని బిరుదమిచ్చి బహుకరింప, నేనెక్కడ నుంటినోకూడ తెలియనంత యానందమొందితిని.”

సభ ముగియగనే సుందరీబాయియు నేనును మీదికివెళ్లి విశ్రమించు తరి నేను నెమ్మదిగ సుందరీబాయిని మిమ్ములగురించి యడిగితిని. అందులకామె, మరొక జమీందారనియు యామె తండ్రియొక్క యాత్మమిత్రునియు సద్గుణధారి యనియు ఇంకనే మేమోచెప్పెను. నాదే నానునంతయు మీయందు లగ్నమయ్యెను. కాని జమీందారొక్కడ, నేవకావృత్తియందుండు నే నెక్కడ? యదంతయు, అందని పండ్లకట్టలుచాచుటయేయని, యా విషయమగు నాలోచనల మనసునుండి బోద్రబోల ప్రయాప్తించితిని కాని నాకు సాధ్యముగాదయ్యె.”

శ్రీభక్తి.

“మోహిని, నా స్నేహితురాలగు సుందరీబాయిని నేను పక్షియ మాడవలెనని చూచాయగ, నొకటిరెండు సార్లాపె జనకుడు నాతో ముచ్చటించెను. నేనునట్లు జరుపుట కుద్యుక్తుడనై యుంటినికాని, నాడు నీరూపభావభ్యాముటు వీక్షించి, నీగానామృతము గ్రోలినదిమొదలు, ఆతలంపులన్నియు దూరమయ్యెను. ఎట్లయిన నిన్ను భార్యగాజేకొను భాగ్యమబ్బునా, యందులకెట్టి ప్రయత్నములు చేయవలెనను తలంపుతప్ప వేరొక యాలోచనలేకయుంటిని. ఇంతలో సుందరీ బాయియొకనాడు నావద్దకువచ్చి మాట్లాడుచుండ, నీ విషయమై నేను మాట్లాడుటనుబట్టి యామె నామనోగత భావములుగ్రహించి మన వివాహమును ననుకూర్చెను. చూడుమీ, ఆమె స్నేహవాత్సల్యత, యుదారభావము తనకై తన తండ్రి నన్ను వరునిగ నేర్పాటుచేయ నుంకించుచున్నాడని తెలిసియు, మనయెంతోరుల యభిప్రాయముల గ్రహించి, యిట్టి ప్రేమానుబంధములకు తొనెట్టి విఘాతమును కల్పించకూడదని, తానే యింతటి యుపకారము మనకు గావించెను. ఆమె పవిత్ర ప్రేమ సావ్యర్థత్యాగము మనమెన్నడును మరువరాదు. మోహిని యింకొక సంగతి, నీవెన్నడును బీదయింటబుట్టినదాననియు, నేనొక జమీందారనియు, యందుచే నీవునాకు తగినభార్యనుకాననియు యుద్దేశ్యముల మనసు నందుంచుకొన కుండవలయు ననినేను మరిమరి వేడుచున్నాను. గొప్పకుటుంబమునబుట్టినంత మాత్రమున ఘనతయు, బీదయింటబుట్టినంత మాత్రమున నీచత్వమును కలుగునా? బీదయింట బుట్టియు, నిస్సహాయవయ్య, పలుకష్టములపాలయ్య నీశక్తి సామర్థ్యములచే నిట్టి ఘన తరహాండిత్యము సంపాదించిన నీవొక రాజవగుటకు తగుదునన నొక బీద జమీందారుని భార్యయగుట కర్హతలేదా!”

అనుచు, తాలేబి మోహిని కరమాని యామె లేచుటకు చేయూత యొనగి, లేవనెత్తి యిరువురును, సంతోషభరిత మానసములతో, ప్రేమపూరిత హృదయములతో మంద గమనములతో కారువైపునడచిరి, అప్పటికప్పుడే చంద్రుడొకసమున వెలుగుచుండెను. పిండి యారబోసినట్లు వెన్నెలెల్లెవల న్యాపించెను. తటాక జలములు నిశ్చలముగ నొక వెండిరేకువలె తళతళ మెరయుచుండెను. పక్షి దంపతులు వెన్నెలయందటునిటు నెగురుచు కలకల నాదములు చేయుచుండెను. కుసుమ పౌరభముల మారిచి మందహాసముతో వాయువు హాయిగొలుపును వీచుచుండెను. మోహినియదనులు కారునెక్కి తమ భవనము చేరిరి.



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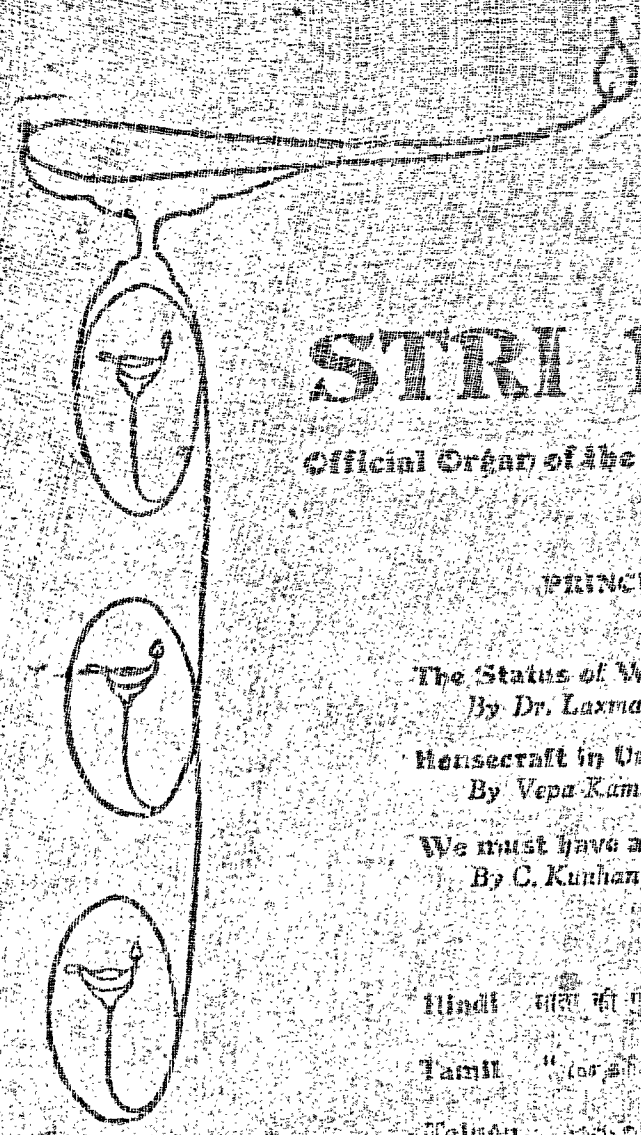
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No. 1517



STRI DHARMA

Official Organ of the Women's Indian Association

PRINCIPAL CONTENTS

The Status of Women in Ancient India
By Dr. Laxman Sarup, M.A., D.Ch.

Housecraft in University Education for our Girls
By Vepa Kameswariamma.

We must have an Ideal
By C. Kunhan Raja, M.A., D. Phil. (Oxon).

Hindi मीरा की मूर्ति

Tamil "Our Sister's Song"

Telugu పాదపద్మ

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Women's Indian Association

OBJECTS

To present to women their responsibilities as daughters of India.

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

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

To secure for Women the vote for Municipal and Legislative Councils 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

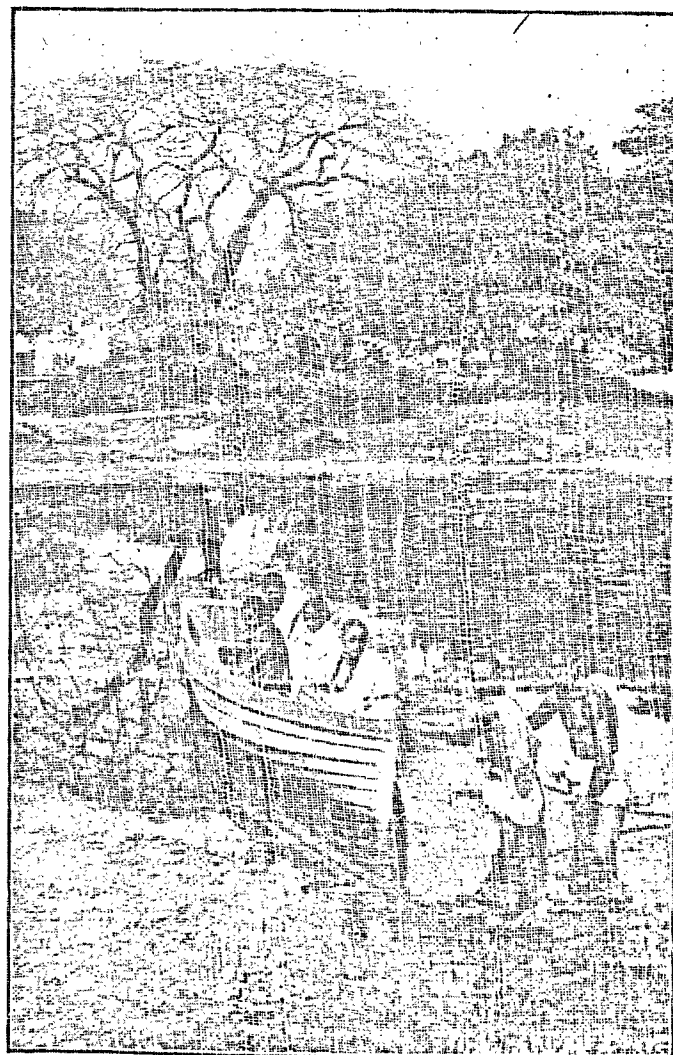
The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 23 Centres and over 4,000 members.

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.

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Calm Waters

Underwood & Underwood, N. Y.

Notes and Comments.

Children and Turkey.

Angora, the capital of the Turkish Republic, like most modern cities, has wide roads, large and ponderous buildings and spacious boulevards. Most of the streets are given high-sounding names; some of them commemorate the achievements of great men, but this tradition has been departed from, in the case of one of the principal streets of the city. It is called *Cocuk Sokaku*, the Street of the Child. Captain G. F. Gracey, D.S.O., F.R.G.S., commenting on this regards it as a most happy inspiration, for the New Turkey has realised that its future greatness depends not so much upon the great men of the past, but upon the child of to-day.

In this street, they have erected the headquarters of their child welfare work, *Himayei Ettfal*. This building is known to all the people as *Cocuk Serai*, that is, the Children's Palace. The Palace headquarters controls 450 stations all over Turkey, which carry on child welfare work such as child feeding, children's welfare centres, creches, medical clinics, dentistry and pre-natal and post-natal work for women. In the past six years a quarter of a million people have passed through their hands at this Angora Headquarters for medical attention or relief.

These headquarters also provide and conduct playgrounds and public recreation. Also through its publications department, the Children's Palace is meeting a longstanding if not long-felt need, by issuing for parents and children pamphlets dealing with health and education.

Reception to Dr. Muthulakshmi Reddi.

A fitting recognition of the meritorious services to the cause of social reform and to the advancement of the status of women in public life by Dr. Muthulakshmi Reddi was given by the citizens of Madras on the first day of October. The function was held at Pantheon Gardens, the W. I. A. Headquarters, where a very large and representative gathering of more than one hundred and fifty people were entertained. Mrs. Swaminathan read the congratulatory address which was signed by prominent citizens of Madras and enclosed in a

STRI-DHARMA

most beautiful casket. Dr. Muthulakshmi Reddy has always been an ardent worker for the cause of the betterment of the conditions of women and children. It was due to her industry that the law was passed to end the service of Devadasis, the passing of resolutions to establish a Children's Hospital, Medical Inspection of School Children, and the necessity of there being a separate Woman Directress of Health. She was a great champion of the Sarda Act in the Council, and helped, by her activities to pass the Brothel Act, and by her ability she secured grants for women's educational and philanthropic institutions. In replying to the address, Dr. Muthulakshmi Reddy said that she missed very much her colleague and co-workers, Mrs. A. Lakshmi-pathi and Mrs. Kamala Devi and many members of the Legislative Council who had always supported her, especially the Andhra gentlemen who were all now in jail. She said that whatever she had been able to do in the Council the credit should go to the Women's Indian Association and to the Council. She remembered the very first meeting held in the city under the auspices of the Women's Indian Association to demand Municipal and legislative franchise and the many deputations that waited on the Ministers and the Governor.

The Equal Rights International.

There has been a new world-association formed, known as the Equal Rights International, which has opened its offices in Geneva. The new office was opened on September 8th and vigorous propaganda has been started. The seven European States who have equality between men and women written into their national constitutions have shown particular interest in the proposed movement. The first and major cause of the Equal Rights Treaty runs: "The contracting States agree that upon the ratification of this treaty, men and women shall have Equal Rights throughout the territory subject to their respective jurisdictions." This is the foundation of the new civilization which will make it imperative that all human beings, whether men or women, have the same opportunity to live fully and work successfully in the world-State which the League of Nations aims to found. Congratulations on the forming of the new international organisation have come from all parts of the world. We add ours.

Turkey and her women.

In Turkey we read that one of the measures to be submitted to the Grand National Assembly in the extraordinary session that has just been called is for the extension of the Parliamentary franchise to women (who already have the municipal vote), and to establish universal suffrage in place of the present indirect electoral system.

NOTES AND COMMENTS

And Turkey also has decided to replace all the male clerks in the Infant Welfare Centres, which are under female management, by girls.

American Women and the Law.

Common law arose through the Englishman's desire to protect his property and himself. Statute law has arisen entirely through the necessity of covering some situation the common law failed to provide for. And it has been through this loophole that the legal status of woman has been viewed. She has had scant rights under common law, and as a married woman she may be said to have had none whatsoever.

The struggle of women for legal recognition has been a long, laborious effort that has even yet not resulted in complete emancipation. The National League of Women Voters (America) has recently published a survey of the legal status of women in the United States which enumerates the progress that has been made.

Forty-two States hold that the wife owns wages earned by her outside the home. In five states the wife's earnings are deemed part of the community property and subject to the husband's control.

Well-defined laws are in effect regulating the age at which men and women may marry without consent of parents or guardians. It is in no instance over twenty-one years, and not less than eighteen for both men and women. Where consent is obtained, boys may contract marriage as young as thirteen years of age and girls twelve years of age, although the average low point is sixteen and fourteen.

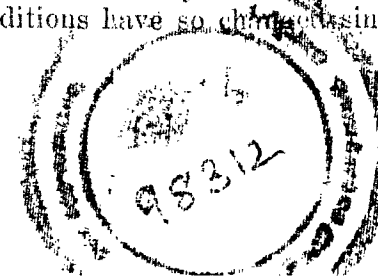
In thirty-one States the husband has no authority over the wife's separate estate, but in twenty-two States she can be made to pay for family necessities ordered by her.

In thirty-one States husband and wife have an equal interest in each other's real estate. In seventeen they do not. Only eight States give the wife any share in property acquired by their joint efforts after marriage, but even here the effort is nullified, because the husband is given control of it during his lifetime. And no State accords the wife a share in the family income except as she earns it outside the home.

The Asian Women's Conference.

We learn that it is finally decided to hold the Asian Women's Conference at Lahore from January the 19th to the 25th. The organisers do not consider that the political conditions in India will prevent the holding of the conference or cause any discomfort to the delegates, though they feel that conditions have so changed since the

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invitations to the conference were first sent out, that it will be possible to show Indian hospitality only under a shadow and with the notable absence of prominent women leaders. Correspondents from Palestine, Syria, Nepal, Ceylon, Japan, Burma, Iraq, Siam, Indo-China, Malaya, Hawaii, Persia, Baluchistan and Java have written stating that their people are deeply interested in the promotion of the conference and are co-operating in various ways. Local newspapers in these countries have published the news of the conference and delegates from eleven of these countries have definitely promised to attend.

Among the delegates will be Madame Nasik Abed, noted Arabian patriot and social worker, who has consented to stand for election as the President of the Conference, Madame Hibino, wife of the Professor of Anthropology in the Government College, Formosa, Miss Taqi Fukit, Correspondence Secretary of the Japanese Women's Association, Madame Soondhi of Bandoeng, Java, Begum Sultan Ferukh, special prize-winner in Persian of the Calcutta University, Madame Nour Hamada, President of the Eastern Women's Conference held in Damascus last year, Madame Mastooré-e-Ashar, President of the Persian Patriotic Women's Association, and Mrs. Pradhan of the Kalimpong Buddhist Association.

Ceylon has given a splendid lead to all the countries by registering ten delegates, women representing five associations through which the Ceylon women do varied public service. Lady Diaz Bandaranaike will be the leader of the delegation. An influential Reception Sub-Committee has been formed in Bombay to welcome delegates coming through that port. Similar groups will be found in Calcutta and Karachi. Aligarh City desires the delegates to spend one day there and is arranging a local Reception Committee for the purpose. Other cities will probably do the same. Every one who is sympathetic with the idea of Asian unity, to be brought about by the women of the various countries getting to know one another better, is invited to join the Reception Committee (Fee 10 rupees). Those joining before December 15th will have the right of choosing ten delegates to be voted for by post from the list of Reception Committee Members enrolled before then. Applications should be sent at once to Mrs. Cousins, C/o Mrs. Sondhi, 6, Kutcheri Road, Lahore. Applications for the new Bulletin can be made to STRI DHARMA Office or above address.

All-Indian Women's Conference on Educational and Social Reform.

It is wise to make it clear that this Conference is specifically a non-political body registered as such. It has definitely limited its

activities to the above area and if it brings in party politics it will shatter its own constitution. One of the reasons for this limitation is that the unity of women is a precious factor of Indian life. In this Conference women of all shades of opinion may unite on educational and social questions. There are other organisations through which women may work politically. There is plenty of this constructive social work to be done at present and numbers of women available to do it and interested in doing it. This has been proved by the Conferences held over twenty of the Constituent areas of the All-India Conference. The Annual Session to be held in Lahore Town Hall from the 12th to the 16th January promises to be very successful though the organisers are deliberately limiting expenditure on everything but necessary business in view of the financial stringency of the country and the deep shadow of national conditions under which Conference work has to be carried on. Dr. Muthulakshmi Reddi of Madras, Ex-Deputy President of the Madras Legislative Council, will preside. Over 200 Reception Committee Members have already enrolled. Lady Abdul Qadir is President, and Mrs. Sondhi, Secretary of the Lahore Committee.

The Ideal Educational Institution.

The ideals of women throughout India have been focussed in the Pachmarhi Committee Scheme for a Central Institution which, based on knowledge of home conditions, creating its technique of education from the roots of environment and inherited culture, will aim at providing a new outlook on education and a new type of education from the nursery school right through all stages to the training of teachers, the specialisation of the whole being the inclusive subject of Home Science.

This Scheme in detail has been placed before the Governing Body, the Executive Committee and of the Women's Education Fund Association and has secured the warm approval of both. H. E. Lady Irwin has given of her time without stint to the work and meetings connected with the Scheme and the Fund Association during the past month. Everyone who works with Her Excellency in this movement feels she is working with a real sister who is whole-heartedly devoting her fine executive powers and her large-heartedness to the advancement of Indian education. The Scheme has been examined by an expert Committee and has emerged intact with the exception of details of budgeting and the impossibility of the Institution of the College giving its own Degrees. The Director of Public Instruction on the Expert Committee strongly recommended that there should

be attempt at affiliation with a University till the Diploma of the Institution had achieved its own characteristic reputation as a thoroughly efficient Training Centre for Home Science.

A Misunderstanding.

Mrs. Consins authorises us to state that the report in the Press that she requested to be enrolled a member of the Tamil Nadu Congress Working Committee is inaccurate. In the first sentence of her letter, which was not quoted in the Press, she requested Mr. Satyamurthi to enroll her as a member of the Congress general organisation. She had no thought of seeking the honour of membership of the Committee though she publicly joined the Congress Party as a protest against its attempted suppression. Her obligations for work in various Conferences, all connected with Indian nation-building, will absorb her energies for the next two months. She will remain in North India till next February. Mrs. Hilda Wood, Dr. Muthulakshmi Reddi and Srimathi G. Visalakshmi Ammal have kindly become responsible for the editing of STRI DHARMA during her absence.

The Opening of the All-Indian Women's Conference.

The All-Indian Women's Conference opened on November 22nd in the beautiful Hall of the Madras Museum, with a gathering of over 600 ladies present. H. H. The Junior Maharani of Travancore presided with grace and dignity. The morning session was devoted to resolutions on education, while in the afternoon social questions were discussed. Each resolution had at least two speakers, in English and Tamil, and many spoke in Telugu and Urdu also. Each speaker on the different resolutions was not only an able exponent but an expert on that particular line of work.

The Maharani in her opening address spoke of the work ahead of the Conference, and urged propaganda in press and from the platform on the importance of education of women not only intellectually but also spiritually and physically. She ended by saying: "The prime necessity is a self-sacrificing band of persons united in an ideal and an objective, who will vividly realise that educational and social reforms are necessarily inter-twined and who, while capable of righteous indignation over the abuses of the present day society, will transmit that indignation and all that it stands for into sustained and constructive work."

This Conference shows without a doubt to those who were sceptical of the interest Indian women take in public affairs, that they are just as eager and active as any in the world. From the artistic

point of view that galaxy of fair ladies appealed not only to the mind but roused the heart and eye with gladness, for beauty was as dominant as intelligence.

At one o'clock the Conference adjourned for lunch which was served across the road in Pantheon Gardens where all were guests of the Maharani's truly royal hospitality. The groups of ladies in their beautiful saris, the gay blue of the Indian sky, the shady trees, made a very lovely spectacle. Lunch was served beneath the great banyan and tamarind trees of the compound, there being ample room for all. Here all races, castes and creeds sat down together in that simple friendliness that is attained so easily among women. It is a pity that the W. I. A. could not purchase the place which is the scene of such important gatherings as these and which will be of historic interest to future generations. Although the officials of the Conference had had a very heavy morning's work shepherding through many important programme of work without a hitch, they now devoted themselves unsparingly to the comfort of the guests and making them feel individually welcome a special gift in which Indian ladies excel.

I am Home.

(Editor's Note: The following gives the amplification of "Home Science".)

Result and Creator am I; heirloom of those gone and heritage of those to come. Through me life immortal has spoken in messages that the world has loved, feared, and revered.

I tell the story of life's evolution, the story of growth, the story of civilization. I am the first and the last memory in life, I am the inspiration for the home eternal.

I am the incentive to marriage and the consolation of the lonely, I rescue the wayward from the sorrows of life; I console the despairing; I lessen the fears of the dying. I whisper hope to the bereaved.

I embody the wisdom of the past. I offer the wisdom of the future. I belong to all peoples, all races, all worlds, I am the expression of all that is best in their history, their loves, their arts, their religion.

I train the young; I modify their heredity; I march with their progress; I adjust to their needs; I influence their lives for good. To that end was I created the mightiest force of God.—(From the Journal of the Women's Economics College, University of Wisconsin.)

The Status of Women in Ancient India.

(By DR. LAXMAN SARUP, M.A., D.Ch.).

The status enjoyed by woman in ancient India, is a long subject. It is impossible to discuss it adequately in a short article, therefore, a few points only will be dealt with herein.

Let us, first of all, look at the revealed scriptures of the world. Cast a glance at the Bible, the Qoran, the Zend-avesta, the Tripitakas, the Grantha Sahib and so on. What do we find?—In all countries and in all the above-mentioned religions, scriptures have always been revealed to a *man* and never to a *woman*. In none of the holy books, has woman ever taken a part. Not a single psalm in the old or the New Testament has been composed by a woman. Not a single *gatha* or a stanza of the Zend-avesta was ever revealed to her. She was never the recipient of even a part of an *ayat* of the Qoran. She was not regarded good enough or worthy enough to be the recipient of divine revelation. Now come to ancient India. The Hindus accept the Rigveda as the book of divine revelation. In the 10th Book of the Rigveda, more than twenty hymns were revealed to women. The names of these women have been preserved. The age of the Rigveda can be traced to a hoary antiquity. The priests were the custodians of the scriptures. The sacred hymns were transmitted by oral tradition for centuries. It was the simplest and the easiest thing for these custodians to remove the names of woman from the divine hymns but they did not. Why? Because they did not look down upon a woman as something inferior, as something unworthy to receive the divine revelation. They looked upon her as a perfect equal and, therefore did not object if she also became the recipient of divine hymns like the men themselves. This is a test of man's sincerity. Now where else do we find the high honour and perfect equality bestowed upon woman in ancient India.

In religious and ecclesiastical life, woman is denied equality. She cannot become a minister of religion. I do not know a single case in history of a woman Pope or a woman Bishop. She was not and is not eligible for the highest religious life. In the Roman Catholic Church as well as in the Greek Church, no woman can become a preacher of religion. In the Protestant Church also, she has never been allowed

to take holy orders and has never been made a Bishop or Archbishop. In ancient India, the most exalted religious order was known by the name of *Rishis*. A *Rishi* is almost a divine sage. There is nothing holier or higher than a *Rishi*. But Rishiship was not confined to men only. Woman was not excluded from the highest and the holiest religious order. Scores of women became *Rishis* and their names are preserved in Ancient Sanskrit Literature.

If we study the conception of God in Islam and Christianity, we find that this conception is essentially that of a *male* god. God is looked upon as an adult member of the male class. In Christianity God is looked upon as a *father*. But, I wonder, if ever God has been looked upon as a *mother*. I am open to correction, but as far as my knowledge goes, the conception of God as a *mother* is foreign to both Islam and Christianity. But in Ancient India, the conception of God as a *mother* was evolved from the earliest times and is embedded in verses like the following:—'You alone are my mother and you alone my father'. God could be looked upon as a mother only when woman was not debarred from being regarded as a highest object of veneration. This shows the psychology of the people. This is further shown by Indian mythology. In the Greek and Latin mythologies, the highest gods are bachelor gods. They may have now and then a liaison with a goddess, but they otherwise lead single lives. In Indian mythology, the highest gods are indissolubly associated with their consorts, e.g., Shiva with Parvati, Vishnu with Lakshmi, Brahma with Savitri, Indra with Shachi. They are not mere wives of gods, but their *Shakti*, i.e., their power, without which the gods cannot do anything themselves. This conception reached its culmination in *Shaktism* where God is conceived as a personification of *Shakti*. The same conception we find in Indian systems of philosophy, e.g., the *Purusha* of the Samkhya system is completed with the *Prakriti*, Brahman of Vedanta with the eternal *maya* and so on.

In Christianity, woman has been regarded as a hindrance to a spiritual life. Roman Catholic priests are not allowed to marry. The Pope must always be celibate. In ancient India, woman was not regarded as a hindrance but a help for a spiritual life. The life of a house-holder has therefore been enjoined on every individual. A man is allowed to become an ascetic or a sannyasi only after he has passed through the grihastha, i.e., the stage of married life. Married life was essential for the highest development of man.

In ancient India, woman could receive the highest education if she so desired. She was not regarded as an intellectual inferior.

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We read in the Upanishads that Yajnavalkya was the greatest philosopher of his age. But a woman named Gargi was educated enough to hold public discussions with him on metaphysical questions. We look in vain in ancient Greece for any woman who could discuss metaphysics with Socrates and Plato or in more recent times with Kant and Schopenhauer. And if we remember that the Universities of Oxford and Cambridge refused to confer degrees on women till very recently, we can get a true idea of man's real opinion of woman and actual status in society.

In marriage, woman in ancient India enjoyed a remarkable freedom. She was free to select her own husband and the custom of *Sevayamvara* was well-known. There are numerous instances of women who selected their own husbands, e.g., Damayanti selected Nala, Kunti Pandu, Gandhari Dhritarashtra. Even when a bride was to be won by a feat of bravery or a result of physical test, the girl could intervene and debar anyone whom she disliked from contesting the field, e.g., Draupadi did not allow Karna to participate in the shooting match. If we remember that marriages of the French, Italians, Spanish, and the Roumanian girls even now are arranged by their parents, and that they have practically no voice or very little in the selection of their husbands, the freedom of woman in ancient India in this matter is surprising. She also had the privilege of being the first to propose. This is a privilege which is still denied to the European woman except once in four years, i.e., during the leap year and even then is rarely used. In ancient India, this was not merely a theoretical right but was actually exercised.

There are numerous cases, e.g., Savitri was the first to propose to Satyavan and was accepted, Devayani proposed to Yayati and was accepted, Ulopi proposed to Arjuna and was accepted. Similarly Hidimba proposed to Bhima and became his wife. I have already exceeded the space allotted to me. But these few points will show what exalted status, what remarkable freedom, was enjoyed by women in ancient India and in some respects a greater freedom than is enjoyed by Western women in the 20th century. Can it not be restored to women in Modern India?

(*"The Young Builder"*.)

Wanted, Women Rulers.

A Novel View by GEORGE BERNARD SHAW, the Celebrated Irish Writer and Dramatist.

Hayden Church, writes in "The Ceylon Daily News":—

"The wisest thing any country whose Chief of State has real power could do," declared the author of "Saint Joan," would be to re-enact the Salic Law, excluding men instead of women, from all posts of authority, except perhaps minor ones such as men are capable of filling.

"They held a general election in the United States some time ago," Mr. Shaw went on, "and unlike the one we conducted simultaneously, it had some desirable results. The principle of these was the election, for the first time in history, of women as governors of two American States—the great States of Texas and Wyoming."

"That is a most hopeful protest because the governor of every American State and the actual ruler of every country ought to be a woman. It must be evident to anyone who has studied history, or appreciates the differences in the mentality of the sexes, that women make, and always have made, abler, more intelligent and eminently safer rulers than men."

"Would the United States be better off if its Presidents were women instead of men?" I asked somewhat startled.

"Undoubtedly, the United States would be wise in having women as Presidents, if the Presidency were a life office," was the emphatic reply. "But as it is commonly held for only four years it doesn't make much difference."

"Do you seriously believe," I asked him, "that women make better rulers than men?"

"Much better! A woman can manage men much more effectively than a man can and gets them to work more intelligently and more loyally. The majority of male rulers and heads of Republic pick the most obviously unfitted persons for office of state. As a rule women do their choosing much better. And men work under a woman with much less friction; the relations between woman and man are never quite so strained as between man and man. Administration by subordinate male statesmen worked smoothly under Queen Victoria and it does to-day under Queen Wilhelmina."

"For sheer ability Queen Elizabeth was by far the best sovereign England ever had. In point of fact, she made mischief, because she was so autocratic, and had so much sheer ability that she left the throne too strong, with the result that the weak men who came after her—James I, and Charles

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—and tried to rule as she did, made an unholy mess of things. Queen Elizabeth reigned by the sheer force of her intelligence and personality. Any competent would-be usurper with 500 men behind him would have ousted her at any time. She had nothing to go on with but her own wits. But she was as safe as houses.

"Of course, one disadvantage about having women as sovereigns and presidents," Mr. Shaw went on, "is that you are sure to get them too clever. You would be sure to get more queens like Christina of Sweden. She was much too clever and lived like a man. She was a general like Joan of Arc."

"The fact is that women are never quite as big fools as men. Whatever their defects may be, they are never handicapped by man's impracticability, and sentimentality. Women have to have common sense. They must have it because it is they who are responsible for the bread and butter arrangements. They get practice in managing things by having to keep their homes in order. Men leave it all to them."

"Yes, there is a beautiful directness about all women. They succeed in getting what they want by going straight for their objective. In one of my plays a woman says: 'The only way to get what you want is to go right for it and grab it.' Men, on the other hand, invariably explore the most round-about methods. American men particularly." (Mr. Shaw invariably has a red in pickle for our masculine "cousins.") "If an American wants anything, he first goes to a policeman and ask if he can direct him to an agent. Then he asks his agent to get another agent, or he tries to find somebody in Russia to it in such dealings as I have had with women dramatic agents. They come get the thing for him. But women go straight to the mark. I have noticed straight to me. A man who wants to get anything out of me generally goes to the person most obviously unconnected with me—usually to the Archbishop of Canterbury—and asks him if he knows anybody who can get round Shaw."

"If a man hears that somebody in Aberdeen took the chair for me at a lecture ten years ago, he is practically certain to buy a first-class ticket for Aberdeen, with the idea of getting this man as an intermediary between him and myself, overlooking the fact that I am at the other end of the telephone."

"Men make a hopeless mess of politics because, once they get talking among themselves about anything, they go on talking and do nothing. Men imagine that if they only talk long enough about anything they are sure to accomplish something, or, more often than not they talk so long about the thing that they end by convincing themselves that nothing is something. That is the sort of thing that women don't do."

Housecraftin University Education for our Girls.

(VEPA KAMESWARIAMMA.)

Her Excellency Lady Irwin, in dealing with the Educational Problem at the Women's Conference at Delhi, said:—

"In one respect, India is favoured. Other countries have been pioneers and have made mistakes by which India, if she is wise, may profit. They have been slow to recognise the necessity for differentiating between education of boys and girls. They both have to live in the same world and they both have to share it between them; but their functions in it are very different. In many countries to-day, we see girls' education developing on lines which are a slavish imitation of boys' education. It is surely inappropriate that a curriculum for girls should be decided by the necessity of studying for a certain examination so that it must perforce exclude many if not most of the subjects we would most wish girls to learn. *If public opinion, for example, demands that matriculation should always be the first test of excellence of a high school education, schools will necessarily be framed to meet that demand.* The result will be, as I suggested, to drive us into a uniformity that fails to take account of the distinctive necessities of women. We must, therefore, as I see it, do all in our power to set a different standard, and to create a desire in the public which will allow girls or at any rate a greater number of girls to develop on more suitable lines. *What I feel we should aim to give them is a practical knowledge of domestic subjects and the laws of health, which will enable them to fulfil one side of their duties as wives and mothers, reinforced by a study of those subjects which will help most to widen their interests and outlook.*"

It may be seen that Her Excellency strikes a note of warning against repeating the mistake committed by other countries who have been pioneers in this matter of women's education, in providing for them, the same form of education as for men, thus aggravating the pressure of competition and the evil of unemployment, and suggests the desirability of a separate curriculum for women which while educating them in wifecraft and mothercraft does not fail to take account

of the consideration that they may, if they choose, be made eligible by a liberal education for professional careers also.

It is often said that the Indian woman for a long time to come need not look forward to a life of celibacy, and that she may at some time or other definitely expect to form a matrimonial alliance. So this domestic education is even more necessary for our girls than for those of other countries. But what have we actually? While the University of London provides for B.Sc. and higher degree courses in 'the Household and Social Science Department', our Universities have no courses for women different from those prescribed for men. So far as the vernacular education is concerned, without which no post-puberty marriage legislation can ever be successful, there is nothing to find fault with, provided the education imparted is of a really useful nature. But when we come to the Higher Secondary stage, there is nominally provision for courses like Domestic Science in Group C but there are few institutions which actually have that group, since it is not one of the subjects that confers eligibility for admission to the University courses of study. Here then, we have a form of fair general education for a girl, and yet very few, or none, are able to take advantage of it as little encouragement is given for teaching these subjects, since there are no higher courses in that direction, to qualify teachers to handle high school classes either in the compulsory but non-exam B Group or the Special C Group. There is a woman specialist in this subject for European schools in this Presidency but none for Indian.

It often happens that a girl may wish to continue after the secondary stage and prosecute University Education without having any intention whatever of entering a particular profession like medicine or teaching. But she may subsequently be driven by circumstances to enter one for her bare livelihood. So it is obvious that unlike the present one the University course for women should primarily consist of subjects like Domestic Science, etc., but at the same time be comprehensive enough as Her Excellency remarks, to so widen her interests and outlook as to open avenues for employment. At present there is considerable waste of effort as when a lady student takes one of the existing branches for her B.A. and then settles down to a life of domesticity.

There are any number of Universities, chartered by the Government, now in India and new ones are daily springing up, but scarcely has any consideration been given to this aspect of education even in colleges which are specially intended for women. There is

absolutely no reason why Intermediate and B.A. or B.Sc. Courses in Housecraft and Mothercraft should not be opened in our Universities when a distinctly vocational course like Mechanical and Electrical Engineering forms one of the courses for the Madras Intermediate, and Agriculture for the B.Sc. of the same University. Kamala Chatopadhyaya in her appreciative article on Mrs. Cousins in the issue of *Stri Dharma* says "a good deal of the credit for the inclusion of music in the courses of some of the Indian Universities goes to Mrs. Cousins' persistent demands and her constant propaganda in ever laying emphasis on its importance and its significance" and yet it is regrettable that neither its claims nor those of other domestic arts like Health, Cookery and Dietetics with its vegetarian and non-vegetarian sections, have been adequately recognised in the scheme of women's education of the Madras and the Andhra Universities. Even if one has the means to proceed to the University of London for taking such a course, it cannot be as useful as a course which has grown out of the actual needs in the country. A regular medical course to one settled down as a mere mistress of her household may be superfluous but a domestic course which aims also at a medical course like that taken by missionaries may prove highly valuable even to those who may by force of circumstances, be subsequently compelled to enter professions either as nurses, governesses, maternity workers, hospital visitors or teachers, apart from its usefulness to those who wish to settle down as housewives.

A special memorandum on the subject of women's education was presented to the Simon Commission and it was strongly urged that those who had the interests of our sisters at heart and who also had anything to do with the shaping of the educational policy in the Councils of University or the Government would do all that lay in their power to see these reforms in girls' education are put into practice.

The Problem of Infant Feeding.

(By Dr. Mrs. M. VEGGLI ARYA.)

"*Mens Sane in Corpore Sana*" was one of the sayings in ancient Rome. Translated it means, a healthy soul in a healthy body.

It is a saying well worth remembering at all stages of man's life, but quite especially in his infancy. The greatest legacy a mother can give her child is a healthy body.

This, I am sure, is the desire of every mother worthy of the name. In fact, there is no sacrifice a mother is not ready to bring in to the interest of her child's health. And yet, with all her love and with all her care she gives to the best of her knowledge and ability, we find little children in this country, especially those between six months and two years of age, looking as poorly as a child possibly can look.

Now what has made the child so weak? Well, let us ask the mother how she has been feeding her child, how she has been bringing it up.

As a rule, this is her story. The child has been brought up on its mother's milk. That is all right so far. But if you ask the mother when and how often she is feeding the infant you get the answer: "Every time it cries". Now usually a child cries when it is hungry or when it is in pain, and the mother is an expert in distinguishing one from the other. But the mother and especially the grand-mother and aunties think a child should not cry at all. Therefore, at the first cry a loving relative runs to pick it up and quiet it down by carrying it around, shaking it gently, patting it and singing to it until it can get what it wants, namely, its milk.

Their effort is, of course well meant, but it is altogether wrong and injurious to the child's health. The child has a "right to cry" and if it is to grow strong and to remain strong, it must cry a certain amount every day. The ventilation of a child's lungs are poorest when it sleeps. You will notice that a sleeping baby breathes very superficially, a little better when the child is awake, but best of all when the baby cries, for then the breathing is deepest. The lungs get cleaned and clear, and the circulation and with it the nutrition of the whole body, becomes greater. Let your baby cry as long as it wants so long as it has no pain. Just remember that crying is baby's daily exercise, it cannot walk and run, and a body must work to be healthy, whether it be the body of a grown-up or that of a child.

THE PROBLEM OF INFANT FEEDING

Feeding at regular hours, at regular intervals is absolutely necessary if the child's digestion is to be normal. The process of digestion as such last for a number of hours. If the child is given food before those hours are up, the stomach does not have time to empty itself before another food supply arrives. It is cheated out of its rightful rest, and the process of digestion is never-ending. Here in our country, people go to extremes with regard to the times and numbers of meals. In their infancy, they eat whenever they want to and when they are grown up they eat but once or twice a day. Both are wrong from the point of view of a healthy digestion. After a meal has been taken, the stomach should be allowed from three to four hours for work and rest. Infants should be fed every three or four hours, the first meal at 6 A.M. and the last at 10 P.M., with twenty minutes for each feed. Adults should eat every four hours with nothing in between.

A child has good substitutes for mother's milk, and experience has shown that babies brought up on substitutes such as Glaxo, Lactogen, Alienbury's or cow's milk itself after it has undergone a certain change through the addition of sugar and water, are healthy and strong. To feed a child with mother's milk after nine months is bad because it is injurious to the health of both mother and child. All that can be done to get rid of this bad habit ought to be done. Where the child is not well brought up and insists on having its will against that of the mother little devices like that of smearing the nipples with some bad tasting ointment such as castor oil, vaseline, etc., may be of help in keeping the child away from its mother's breast.

Let the child have the juice of a lime or an orange first thing in the morning. Then let it have a feed or two of milk from the mother or substitute milk. Far more important than the milk feed, however, is congee; barley congee, arrowroot congee and rice congee. But the very best congee, which is less expensive than all these is ragi congee. There is no mother who cannot afford to give her child ragi congee. It is the cheapest food in India and the best; not only for children but also for grown-ups.

In a country like India with its myriads of poor people a regular propaganda ought to be carried on urging the people to introduce ragi congee into their diet. Boil the ragi well for about one to two hours, then strain carefully and it is a splendid food for babies. I have seen skinny, miserable looking children turn into sturdy little boys and girls by means of ragi alone.—(*Justice*.)

We must have an Ideal.

(C. KUNHAN RAJA, M.A., D. PHIL. (OXON), *University of Madras*.)

People have sometimes asked me why we learn Classics, why we spend our time and energy in trying to understand civilizations that are dead and gone, that have no application to modern condition of life, and that may even serve as an obstacle to our progress. As a matter of fact the advocates of "science" and "technological subjects" trace all the woes of modern life to some primitive notions inherent in all ancient civilizations, which were dependent upon priests as opposed to the scientists of modern civilization. Further they say that in all ancient civilizations the ideal was to get away from this world and to go to another world beyond, whereas the tendency in modern civilization is to make the present world what the supposed other world was to the ancients, through technological subjects. But we the advocates of "humanities" reply that although we have no quarrel with the scientists nor with technological subjects, a study of ancient civilizations provides us with the ideal, the positive goal which we can keep in front of us in all our activities and it gives us the necessary inspiration and courage in all our activities.

Man's activities are two-fold; one is purely negative and the other is positive. We work for the removal of obstacles; this is only a negative side of our life. We work for the attainment of some concrete good; this is the positive side in our life. In certain cases the negative and the positive sides are inextricably involved in each other and they cannot be isolated. If you remove the barrier, water flows; no special effort is needed to bring about the positive result. When a lamp is lit, darkness vanishes; no special effort is needed to remove the obstacle. But in the majority of cases, and in the more important affairs in our life, there is no such intimate relation between the positive side and the negative side, between the attainment of a concrete good and the removal of obstacles. If you give wealth to a poor man, that does not in itself solve the problem of his poverty; he yet remains poor. He has to learn to enjoy wealth. Removal of statutory disabilities does not always make a community or nation free; the subject-nation has to evolve the spirit of independence.

A clear discrimination of this fundamental difference between the negative and positive sides of man's activities is a very important factor in man's happiness and in the success of man's activities. And this is an attitude of mind seldom kept in view in the modern world.

WE MUST HAVE AN IDEAL

The obstacles in the way conceal from man's view the real, positive good beyond, and the natural result is that man seldom works for the attainment of the good beyond. He confines his activities to the removal of such obstacles. A more deplorable misfortune inherent in man's position is that even the obstacles to man's happiness carry with them a certain element of limited advantages. Slavery implied support and protection at the hands of the master. Women did not count as units in communities or in a State, but they enjoyed all the privileges and advantages of slavery. The tragic thing is that when man attempts to break away the obstacles, he yet wants to cling to them in order to retain the limited advantages associated with them. And this he does, because he cannot visualize to himself the positive happiness beyond and independent of the obstacle.

I may be pardoned for taking some illustrations from the women's movement itself. Mary Wollstonecraft wrote her very important book "A Vindication of the Rights of Women" in 1792. But the real starting point in women's movement was in 1848, when the first Women's Rights Convention was held. This movement became a disturbing factor in the beginning of the present century, and their rights became an accomplished fact in recent years in nearly all civilised countries of the world. It is not ten years since in American women were completely enfranchised by the Nineteenth Amendment to the Constitution of the United States. England partially enfranchised women in 1918; the first woman member of the British Parliament was elected in the same year, but the first woman member sat in parliament only in 1919. In 1928, women were completely enfranchised in England. In India the problem of women's franchise was left to the Indian Legislatures themselves.

Franchise to women made little difference. So far as equality is concerned, they are not far in advance of where they were before their statutory freedom. In America special statutory revision is needed to maintain the numerical equality of women with men in the electoral machinery and in England only two per cent. of the seats in the House of Commons have been won by women, in spite of their numerical majority on the electoral roll. In India no woman has yet been elected to any of the many legislatures.

Further, women change their family after their marriage. The question of the nationality of married women is still a troublesome one. In the matter of inheritance and in Royal succession women are not equals of man. Women have no right to sit in the House of Lords. They are excluded from Holy Orders. Politics, industry and

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commerce, the whole of the "Civil Service", army and other fighting forces—the entire machinery of human life is still controlled by man.

When Jews and Catholics were given franchise, they soon came to the forefront of life. Disraeli, the Jew, was the Prime Minister of England and Lord Ripon, the Catholic, was the Viceroy of India. The reason is that Catholics and Jews suffered only from statutory disabilities, and a mere negative act—removal of these disabilities—was enough to give them full scope of citizenship.

In the case of women, the procedure was the same, a mere negative one—the removal of statutory disabilities. But there was no attempt on the positive side—to enable women to function as full citizens, free and equals of man. The result is that when the statutory disabilities are removed, they are still women and not citizens. With few exceptions—and honourable exceptions too—women enjoying full civic freedom, do not want to part with the few limited advantages they enjoyed in their position as appendages to men.

The literature of the women's movement reveals that the pioneers of the movement had no vision of women as men's equals, when sex difference has to completely disappear, with no significance except in biology, with no importance in social order and civic functions.

Women, if men's equals, and not merely their equivalents, should nurse by a sick-bed and also direct the discharge of a cannon, should push a baby's pram and also navigate an air-ship, should buy groceries at the store and also command the world's international trade. Just as in a modern civilised State, Church denominations have no significance, so also sex should cease to be a factor in social order and civic life. It should become a mere biological phenomenon.

In a State where the women are the equals of men and not merely their equivalents, there is no room for marriage and all that marriage signifies. We can retain the old order and yet have equality between men and women; then it becomes partnership on equal terms; but here, women are men's equivalents and not equals.

If the ideals of the women's movement is to make women the equals of men, and not merely their equivalents, then we must have the vision to clearly see such a condition, and also the courage to approach it. We cannot wreck a ship and then cling to it to secure the spoils. It is here that our ancient civilization helps us. There are two fundamental doctrines in our ancient civilization, and both of them have a great topical interest. One of them is that there is a condition of life transcending our physical existence, which is absolute enjoyment: it is called *Svarga*. The other is that you cannot get at

that *Svarga* by merely breaking up this life, i.e., by a mere negative process, until you are prepared to cast away the physical existence once and for ever, and until you are made fit by some positive means to enjoy that new condition. The entire life in ancient India was guided by these two principles.

This full vision of a condition of ideal happiness beyond and independent of the present life, transcending the present life, thus gave them inspiration to work and courage to proceed. They had ever a sort of burning discontent with the present life and they were not afraid to change. This vision of an ideal happiness secured them a model for approximating the present life. Thus in spite of the other-worldliness so transparent in the entire Indian religion, life in the present world was of a much higher standard than what it is to-day. They always tried to approximate the imperfect world to the ideal *Svarga*. The description of cities and palaces and of country sides in the Indian literature testifies to this. After a life of enjoyment in this world, ancient Indians parted with it without sorrow, knowing that they were approaching a condition of higher happiness. These two traits in their national character, a positive goal in front and courage to proceed, influenced their whole worldly life, and made ancient history a chronicle of success and glory through centuries after centuries, through a long period unheard of in the history of any other nation.

We must have a positive ideal in front, to give us real inspiration in all our activities. Without such a positive goal, all attempt at breaking away external shackles are in vain. There is no meaning in breaking the cage unless you are able and also willing to fly up and sit on tree-tops to sing the entire moon-lit night to your heart's content. The greatest weakness in all the present day activities in India is that there is no inspiration derived from a clear positive goal: that there is no living civilization to give us inspiration and courage.

Statute books can help a nation only if the nation has a developed mind that can think clearly and a developed heart that can feel strongly. Attempts at revising the Statute books are only negative. The positive side of a nation's activity consists in changing the inner content of man. Statutes only register the inner contents of man and those who try to get these registers changed without a corresponding alteration in the inner content of man are guilty of trying to take up a false balance-sheet. It is only the glory of the ancient Indian civilization that can give us the ideal on which to change the inner contents of man. Shelley and Mill cannot supply this ideal. And we must have an ideal.

C. K. Mahalanobis.

All-Asian Women's Conference.

PROVISIONAL PROGRAMME.

<i>Monday, 19th January,</i>	MORNING SESSION.
	Registration of Delegates. Informal meeting of Delegates as Subjects' Committee.
	AFTERNOON SESSION.
	Opening of the Conference. Address of Welcome to the Delegates by the Chairwoman of the Reception Committee. Address of the President.
<i>Tuesday, 20th January,</i>	MORNING AND AFTERNOON SESSIONS ON
	FAMILY RELATIONSHIPS
	including The Cult of the Family, Ceremonies for Ancestors, Marriage, Motherhood, Polygamy, Traffic in Women.
<i>Wednesday, 21st January,</i>	MORNING SESSION.
	HEALTH.
	AFTERNOON SESSION.
	EDUCATION AND RELIGION.
<i>Thursday, 22nd January,</i>	MORNING SESSION.
	LABOUR CONDITIONS.
	Arts and Crafts. Agriculture. Industrialism.
	WOMEN AND GOVERNMENT.
	Woman Franchise, Nationality of Married Women. Women's rational status. Laws directly affecting Women.
<i>Friday, 23rd January,</i>	MORNING SESSION.
	Sub-committees to formulate Resolutions, especially as regards occidental influences.
	AFTERNOON SESSION.
	Social Outing or Visits to Institutions.
<i>Saturday, 24th January,</i>	MORNING SESSION.
	Passing of Resolutions.
	AFTERNOON SESSION.
	Future Work and closing Addresses.
<i>Sunday, 25th January,</i>	Special Historical Expedition to another City.

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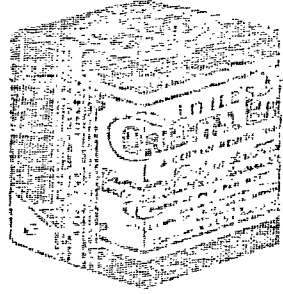


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ஸ்திரீகளின் கவலைபே!

இந்தியாவின் நான்கு புதற்பெற்ற குடும்ப அஷுவதங்களையும்பற்றி
அவர்கள் அறிந்திருப்பது அவசியம்.

லிட்டில்ஸ் ஓரியண்டல் பாம் : உடம்பில் உண்டாகும் நோய்களை உடனே
தீர்க்கும் உண்மையான வைதம்.

ஹென்றீஸ் ஜ்வாஹரி : பலவிதமான ஜூரங்களையும் சுதப்படுத்தும் பேர்
பெற்ற மருந்து.

ஹென்றீஸ் ஓமம் கர்ப்பூர் : வயிற்றுக்கோளாறுகளை அறவே அகற்றும் அரிய
மருந்து. ஸ்திரீகளின் சூதக வியாதிகளைத்
தீர்ப்பதில் விசேஷமானது.

ஹென்றீஸ் கிலாகோல்ட் : இருமல், சளி, முதலிய சுவாசாசய நோய்களுக்கு
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TAMIL

சமாசாரக் குறிப்புகள்

துருக்கி குடியரசின் பிரதானபட்டணமாகிய அங்கோரா நகரத்தில்,
அநேக நவீன நகரங்களைப் போலவே அகன்ற ராஜபாட்டைகளும் விஸ்
தாரமான பெரிய கட்டிடங்களும், நீண்ட வண்டிப் பாதைகளும் உள்ளன. அநே
கம் தெருக்களின் பெயர்கள் அத்தேசத்துப் பிரமுகர்களின் அரும் பெரும்
செயல்களைக் குறிக்கத் தக்கவாறு அவர்களின் ஞாபகச் சின்னமாகக் கொடுக்கப்
பட்டிருக்கின்றன. அம்மாதரின் முக்கிய வீதிகளில் ஒன்றுக்கு மாத்திரம் பாலர்
வீதி என்று பெயர்வைக்கப்பட்டுள்ளது. காப்டன் ஜி. யப். கிரேஸி டி. எஸ். ஓ., யப்.
ஜி. ஜி. எஸ். அவர்கள் கருத்தில், துருக்கி தேசத்தார் தம் நாட்டின் வருங்கால
மலரிமை, இப்போது குழந்தைகளாயுள்ளவர்களைப் பொறுத்ததென்பதை நன்
குணர்த்திருக்கின்றனர். இந்த வீதியில் பாலர் மாளிகை என்ற பெயரையுடைய
ஒர் கட்டிடம் பாலர்களுக்கும் சிசுக்களும் வைத்தியமும், சிகிச்சையும், போஷணை
யும், பல் வைத்தியமும் நடத்துவதற்கும், கர்ப்பினிகளுக்கு பிரஸவ முதலிய ஏற்
பாடுகள் செய்வதற்கும் எற்பட்டுள்ளது. இவ்விடத்திலேயே பொது ஜனங்கள் கூடி
விளையாடுவதற்கும் விசிராந்தியடைவதற்கும் சாதனங்கள் கிடைக்கின்றன.
பெற்றோர்களையும் குழந்தைகளையும்பற்றி அவர்களால் சுகாதாரத்திற்கேற்ற
துணிபுப் பிரசுரங்களும் கொடுக்கப்படுகின்றனவாம். இதன் ஆட்சிக்குட்பட்ட
கிளைகள் 450 துருக்கி தேச முழுமையும் பரவியுள்ளனவாம்.

குழந்தைகளும் சுதேசிய முயற்சியில் எவ்வாறு ஈடுபடுகின்றனரென்
பதற்கு அத்தாட்சியாக, ஓர் அதிகாரமான கடிதம் கிடைக்கப் பெற்றுளோம்.
அவர்கள் எத்தனை சிறியவர்களாயிருப்பினும், அறிவோடு ஒத்து நடப்பது ஆச்
சரியமாகவே யிருக்கிறது. ஐந்து வயதுள்ள ஓர் குழந்தையும் ஒன்றரை வயதுள்ள
மற்றொரு குழந்தையுமுடைய ஓர் தாயர்-மாதர் இந்திய சங்கத்தைச்சேர்த்தவர்-
ஸ்திரீ துறத்திற்கும் சுகாதாரர். நம் குடும்ப வாழ்க்கையிலிருந்தும் பள்ளிக்கூட
வாழ்க்கையிலிருந்தும் தம் முத்தமங்கனிய கிருஷ்ணனுக்கு ஸ்வராஜ்யம் என்பது
என்ன, அது எதற்காக நமக்கு அவசியம், அதை எப்படி அடையலாம்
என்பதைச் சொல்லி வைத்திருந்தார். ஒருநாள் வாசலில் ஹாக்கர் மலிவான
விதேசித் துணிகளையும் விளையாட்டுப் பண்டங்களையும் கொணர்ந்ததைச் சுண்டு
அவனிடமிருந்து ஆராயவிமானம் ஒன்றை விலைக்கு வாங்கவேண்டுமென்று
அவன் ஆசைப்பட்டசமயம், அதெல்லாம் விதேசிப் பொருள்களென்று நான்

சொன்னதும், வேண்டாமென்று வியாபாரியைப் போகச் சொல்ல அவன் சம்மதித்தான். பிறகு சற்று நேரத்திற்கெல்லாம் இன்னொரு வியாபாரி அதே சரக்குகளைக் கொணர்ந்ததுகண்டு, கிருஷ்ணனும் அவனைவிடச் சற்றுப் பெரியவனான ஓர் சிறுவனுமாகச் சேர்ந்து “அவன் கொண்டு வந்திருப்பதெல்லாம் விதேசி சாமான்கள்” “ஆங்கிலச்சரக்குகளைப் பற்றிஷ்வாரம் செய்” என்று கூச்சல் போடவே, வியாபாரி நன் வழியே சென்றான்.

அட்டோபர்மீர் கடைசிக் தேதி யன்று சென்னை நகரவாஸிகள், டாக்டர் முத்துசுஷ்மி யம்மாள், மாதர்களின் முன்னேற்றத்திற்கும் ஜனவரி முதல் ஆசாரத்திருத்தத்திற்கும் உழைத்ததற்கு நன்றி செலுத்த மாதர் இந்திய சங்கக் கட்டிடத்தில் 150 பிரமுதர்களுக்குமேல் கூடியிருந்தனர். வந்தனோபசார பத்திரம் மிஸ்ஸஸ் ஸ்வாமிகாத்தனல் படிக்கப்பெற்று, சென்னை வாவிகள் முதன் மையானவர்கள் பலர் கை யெழுத்திட்டு வெகு சேர்த்தியான ஓர் ஸம்பாட்டத்தில் அடைத்துக் கொடுக்கப்பட்டது. மாதர்களும் குழந்தைகளும் சேஷமாவன நிலைமையில் வாழும்படி தீவிரமாய் உழைத்தனர் டாக்டர் முத்து வந்தியமங்கலம். அவருடைய முயற்சியாலேயே தேவதாஸிசோக் கை கிழில் அமர்த்தும் வழக்கத்தை ஒழிக்கத்தக்க சட்டம் செய்கப்பட்டது. பணங்களுக்கு ஆண்பத்தி வைக்கப்படவேண்டுமென்றும், பன்னிக்கட்டத்தம் குழந்தைகளை வைத்திய முறையில் வருஷந்தோறும் பரிசீலித்தல் வேண்டுமென்றும் தீர்மானங்கள் செய்யப்பட்டன. சாரதா சட்டத்தை நிறைவேற்ற அவர் மீதவும் முயன்றனர். விபரிசாரக் கட்டடங் களை யொழிக்க ஓர் சட்டம் பிறப்பித்தனர். மாதர்கள் நடத்திவரும் கல்லிச் சாலைகளுக்கும் பரோபகார ஸ்தாபனங்களுக்கும் சர்க்கரிடமிருந்து திரவிய சஹாயம் வாங்கிக் கொடுத்தனர். அவர் மறுமொழி கூறியதில், தம்முடன் கூடஉழைத்த மிஸ்ஸஸ் ஏ. ஸுஷ்மீபதி, மிஸ்ஸஸ் கமலாதேவி இவர்களும் சட்டசபை யங்கத்தினர் இன்னும் அநேகரும் ஆந்திரபிரபுச்சுள் அநேகரும் சிறைப்பட்டிருப்பது பற்றி அவ்விடம் காணுமையைக் கருதி வருந்தினர். இவர்கள் யாவருடைய ஆதரவும் தாம் மிகவும் பெற்றதாகவும் தாம் சட்ட சபையில் செய்ததுயாவும் மாதர் இந்தியசங்கத்திற்கும் சட்ட சபைக்குமே வந்தன மளிப்பதற்குரியது என்பதாகவும் நகரபரிபாலன சபைக்கும் சட்டசபைக்கும் வேட்டுரிமை வேண்டுமென்று முதன் முதலாக மாதர் இந்திய சங்க ஆதரவில் நிகழ்த்த கூட்டம் தமக்கு இன்றும் ரூபகமிருப்பதாகவும் கூறினர்.

சமவுரிமைச் சூதுவதேச சங்கம் ஒன்று தென்கிழை நகரில் சென்ற செப்டம்பர் பர்மீர் 8-ல் திறக்கப்பட்டிருக்கிறது. தீவிரமான பிரசாரம் கெலை தொடங்கியா

யிற்று. ஏழு ஐரோப்பிய மாகாணங்கள் அதில் சேர்ந்திருக்கின்றன. அம்மாகாணங்கள் தம் நாட்டில் ஸ்திரீ புருஷர்கள் ஸம சகந்திரமுடையவர்களாய் வாழலாமென்று சட்டம் பிறப்பித்திருக்கின்றன. இந்த சங்கத்திற் சேருகின்ற மாகாணத்தார் யாவரும் தம் நாடுகளில் ஸ்திரீ புருஷர்களைச் சமவுரிமை யுடையவர்களாகவே நடத்த வேண்டும். இவ்வாறு வாவா உலக முழுமையுமே மேற்படி சமவுரிமையுடன் வரும்படி செய்தால்தான் ஸ்வதேச ஐக்கியசங்கம் உலகில் ஏற்படுத்தப்போகும் நிலையில் பூரணமாகப் பயன் பெற வாழலாம். உலகின் எல்லாப் பாகங்களும் மேற்படி சங்கத்தை வாழ்த்துதல் போல் யாரும் வாழ்த்துகிறோம்.

அருங்கி தேசிய மஹாஸபையில் விவாதிக்கப் போகும் விஷயங்களில் முக்கியமான தொன்று. முனிசிபல் வேட்டு ஏற்கெனவே உடையாவர்களுக்கு தேசிய மஹாஸபையில் வேட்டுக்கொடுத்தவேண்டுமென்றும், இப்போதைப் போலல்லாமல் மாதர்களெல்லோருக்கும் வேட்டுரிமை கொடுத்தல் வேண்டுமென்றும் விவாதிக்கப்படும். பெண்களின் மேற்பார்வையினுள்ள பரிபாலன ஸ்தாபனங்களிலெல்லாம் குமாஸ்தாக்கள் ஆண்பிள்ளைகளாயிருப்பவர்களுக்குப் பதிலாக எகிர்திய மாதர்களை நியமித்தல் வேண்டுமெனத் தீர்மானிக்கப்பட்டிருக்கிறது.

ஆங்கிலேயர் தத்தம் சொத்துக்களையும் தம்மையும் காத்துக்கொள்வதற்காக போதுச் சட்டம் என்பதைப் பிறப்பித்தனர். சாமானியச் சட்டத்தில் அடங்காத விஷயங்களுக்குள் தனிச் சட்டங்கள் செய்யவேண்டியன. சட்ட முறையில் மாதர்களின் நிலைமையைப் பரிசீலனம் செய்வோமாயின், பொதுச் சட்டத்தில் அற்ப உரிமைகளையுடையவர்களாகவும், விவாகம் செய்யப்பெற்ற மாதர்களுக்கு அவ்வற்பமும் இல்லாதவர்களாகவும் தெரியவருகிறது.

சட்ட முறையில் மாதர்களின் அந்தஸ்து அமெரிக்க ஐக்கியமாகாணங்கள் சம்பந்தப்பட்ட மட்டில் எவ்வளவு முன்னேறியிருக்கிறது என்பதை அமெரிக்கா மாதர் வேட்டர்களின் சங்கத்தார் பின் வருமாறு கூறுகின்றனர்:—

42 மாகாணங்களில் மனைவியானவள் வீட்டுக்கு வெளியே சென்று சம்பாதிப்பது அவளையே சேர்ந்தது என்பது சட்டம். ஐந்துமாகாணங்களில் மனைவியின் சொத்து நாட்டாணாச்சேர்ந்தது. புருஷனின் மேற்பார்வைக்குட்பட்டிருக்கவேண்டியன. பெற்றோர்கள் அல்லது போஷகர்களுடைய உத்தரவின்றி மாதர்கள் தாமே விவாஹம் செய்துகொள்ளுமாறு தெளிவாய்த் தீர்ந்த சட்டங்கள் ஏற்பட்டிருக்கின்றன. எவ்விதத்திலும் ஸ்திரீ புருஷர்கள் 18-வயதுக்குக் கீழ்ப்படாமலும் 21-வயதுக்கு மேற்படாமலும் விவாஹம் செய்து கொள்ளலாம்.

ஸ்திரீ தர்மம்

பொதுவான சட்டம் முறையே 16, 14-வயதாக இருப்பினும் பெற்றோர் அல்லது போஷகரின் அனுமதிபெற்று முறையே 13-வயதிலும் 12-வயதிலும் விவாகம் செய்து கொள்ளலாம். 31 மாகாணங்களில் மனைவியின் சொத்துக்கு புருஷனுக்கு யாதொரு பாத்தியமும் இல்லை. 22 மாகாணங்களில் மனைவியால் குடும்பத்திற்கு வாங்கப்பட்டிருக்கும் சாமான்களுக்கு அவரே கொடுக்கும்படி செய்யலாம். 31 மாகாணங்களில் புருஷன் மனைவி இருவருக்கும் ஒருவர் சொத்தில் ஒருவருக்கு சமவுரிமையுண்டு. 17 மாகாணங்களில் அவ்வாறு கிடையாது. விவாகத்திற்குப் பிறகு ஸ்திரீ புருஷன் இருவருமாகச் சம்பாதித்த சொத்தில் பெண்சாதிக்குரிய பாகம் எட்டு மாகாணங்களிலேயே கிடைக்கக்கூடும். இதுவும் பயனற்றதாயிருப்பது என்னெனில், புருஷன் வாழும்பட்டும் சொத்து முழுதும் அவன் ஆட்சியிலேயே யுளது. குடும்பத்தின் பொது வருமானத்திலிருந்து, பெண்சாதி தானாய் விட்டுக்கு வெளியில் பாடுபட்டுச் சம்பாதித்தாலெழிய, பாகங்கொடுப்பது எந்த மாகாணத்திலுமில்லை.

“மாதரின் மகத்துவம்.”

சப்திக்கும் அலைகடலையோர் உடையாகத்தரித்த இத்தின்புவிபின்கண், நீர்; நிலவளம் பொருந்தி, குடிவளம் தழைத்து, கோல் வளம் ஒங்கிச் சீர்பெற்றோங்கிய, சிறப்பிளையுடைய பூவுலகில், முன் ஜன்ம நல்வினைப்பயனால் ஆற்றிவு பெற்றுவந்து உதித்த இருபாலாரிலும் பெண்மக்களே, புருஷுடையார், மேன்மையுடையார், அண்டத்தின் ஆழ்ந்த விஷயங்களில் ஆவலுடையார், அன்புடையார், ஞானமுடையார் என்பது என் கருத்து.

சகோதர சகோதரிகளே! பிரமாண்ட பிரபஞ்சத்தில் பல விஷயங்களிலும் பலகாரியங்களிலும், பெண் நாயகமே, பெரும் பகுதியாகவும், பிரதானமாகவு மிருக்கிறாள். உலகத்தில் ஒருவர் உய்யவேண்டுமானால் முக்கியமாக பூமி, ஆகாயம், தண்ணீர், உணவு தவிர வாழ்வைப் பூர்த்தியாக்கக் கல்வி, சம்பத்து, உற்றார், உறவினர், சுற்றத்தார் என்பன வேண்டும். நாம் வசிக்கும் இடத்தை பூமாதேவி என்றும், உட்கொள்ளும் நிரந்தரமான ஆகாயத்தை ஆகாயவானி என்றும், அருந்தும் தண்ணீரை கங்கை, யமுனை, கோதாவரி, கிருஷ்ணா, காவேரி, கோமதி, கண்டகி, அமராவதி, பவானி, தாம்பிரவரணி, இந்திராவதி என்றும், உண்ணும் உணவை அன்னலக்ஷ்மி என்றும், சம்பந்தினை லக்ஷ்மி, தனம், பாக்கியம், தன பாக்கியமென்றும், சுற்றத்தார், உறவினர் இவர்களை கௌரி சுங்கரன், நங்காதரன், உமாபதி, லக்ஷ்மீ நாராயணன், ராதாகிருஷ்ணன், சீதாராமன், காமகோடி, அல்லி அர்ச்சுனன், சந்திரசேகரர், கல்பியாணசுந்தரம் மீனாக்ஷசுந்தரம் என்றும் பெண் நாயகத்தின் நாமத்தில் அல்லவோ சம்பந்தப்படுத்திக் கூறுகிறோம்!

கிருதஹஸ்த ஆச்ரமத்தை உதாரணமாக எடுத்துக்கொண்டோமானால், ஒரு ஸ்திரீ தன் புருஷனுக்கு—

“என் பொதித்திசைந்த தசைபோல் எழின் மடவாள் துன்பம் துடைக்கும் துடர்” (வாழ்க்கை தூல்.) என்றும், “மனைவியில்லாமனை பாழ்” என்றும், “இல்லத்திற்கு இல்லாளே இசைந்தவள்” என்றும் கூறியுள்ளது. தவிர மனைவி இல்லாவிட்டால் மாதாபிதா கர்மமோ, ச்ராதத்தமோ நடத்துவதற்கு அவன் அருகனல்லன். இது பற்றி யன்றோ ஸ்ரீராமன் யாகம் செய்யும்பொழுது சீதை யைப்போல சொர்ணப்பதுமை பண்ணிப் பக்கத்தில் வைத்தனர்.

ஒரு தாயை உதாரணமாக எடுத்துக்கொள்ளுவோம். சாதாரணமாக பிரபஞ்சத்திலுள்ள தேசங்களைத் தாய்நாடு என்றல்லவோ அழைக்கிறார்கள்! தகப்பன் நாடு என்றழைப்பது தமிழ் வழக்கல்ல. மற்றும் “பேயானாலும் தாய்” என்றும், “தாய் இல்லாத தகப்பன் தாயாதி” என்றும், “வாழாப்பெண்தாயோடே”

என்றும், பிள்ளைகளுக்கு “அன்னையும் பிதாவும் முன்னெறி தெய்வம்”, “மாதாவை ஒருநாளும் மறக்கவேண்டாம்” என்றும், தந்தைத்திருமகனும் சயராஜிய கணியார் “தாய் நாட்டில் அன்பில்லார்க்கு தர்மமேதா தர்மமேதா” என்றும், “பாரத மாதாவிற்கு ஜே!” என்றும், தாயைப்போல பிள்ளை, தாயைப்போல சேகை” என்றும், கடவுளை “அன்புள்ள தாயும் நீயே, அருமைத்தந்தையுமே நீயே”, என்றும், பல இடங்களிலும் பல சந்தர்ப்பத்திலும் தாயாகிய பெண் இராமணியையே முதன்மையாகவும் பெருமையாகவும் பசர்த்துள்ளார். கேவலம் ஐந்தறிவுள்ள ஆடு, மாடு, எருமை, தன் உணர்ச்சியை வெளிப்படுத்தும்பொருட்டு அம்மா வென்றல்லவோ அலருகிறது! சிவ பக்தராகிய நால்வரில் ஞானசம்பந்தர் தன் தந்தை தண்ணீரில் மூழ்கியிருக்கும் தருவாயில், தந்தையைக் காணாது கலங்கி முதலில் அம்மா! என்றும் பிறகு அப்பா என்றும் அழுது அலறினதினால் அல்லவோ அவருக்கு அம்மையப்பர் என்று நாமம் வந்தது. நிற்க.

அனேக பத்திரிகைகளேச் சிந்தாமணி, தமிழ் மகன் என்றும், இவைகளை வெளிப்படுத்தும் ஆபீஸை சரஸ்வதி பிரஸ் என்றும், அனேக நவீன நாவல் களை பெண்ணின் பெயராலும், நாடகத்தைப்பெண்பாவின் பெயரிடாலும், நாடிராப்பிடும் விடுதியை கோமள விலாஸ் என்றும் பெண் நாயகத்தின் பெயரே பெரும் பகுதியாக வருகிறது.

சங்கீதத்தை உதாரணமாக எடுத்துக்கொள்வோம். சரிகம்பதரி என வாழ ஸ்வரங்கள் இருக்கின்றன. இந்த ஏழில் ஸப இரண்டுமே சந்தியிடைத்தி விடுத்து பிறந்தவைகளாம். மற்றவைகள் கடவுளிடத்திலிருந்து பிறந்தவைகளாம். ஸ, ப, வுடன் மற்ற சுரங்கள் சேர்ந்தால் சங்கீதம் உண்டாகிறது. ஆனால் சில ராகங்கள் உதாரணமாக றம்ஸத்வனி ராகம் முதல் இரண்டு சுரங்கள் சிந்தியே ஆலாபனம் செய்யலாம். மோகன ராகம் ம, மி, இல்லாமல் ஆலாபனம் செய்யலாம். ஆனால் ஸ, ப, இரண்டுமில்லா ஒரு இராகமும் கிடையாது. ஸ, ப, இல்லாவிடில் சங்கீதமே பிறக்காது. ஆகையால் பிராகிருதியின் பிறவுடன் இயங்காது.

பெண்களினால் பிரபஞ்சத்தில் பெரும்பேரர் நடக்கிறது என்றும், இதற்கு அத்தாட்சியாக கடனியினால் லங்கா தகனம் வந்ததென்றும், நிரோபதி கிரித்த தினால் பாரதயுத்தம் ஏற்பட்டதென்றும் புருஷர் பழித்துக்கூறுவர். இராமாயண பாரத உட்கருத்து புல்லறிவுடைய புருடருக்கும் புலப்படவில்லைபோலும்! ஆழ்ந்து அறியுங்கால், ஜீவாத்மாவாகிய சீதா பிராட்டியார் லங்கைத்தீவு ஆகிய யேற்றினால் சுட்டுண்டு, கோடிதூர்குணங்களாகிய பாண்டிசனாகப் பந்தப்பட்டு, பரமாத்மாவாகிய ஸ்ரீராமச்சந்திரரை அடையத் தடுத்ததும், அரோம்பியமாகிய அனுமார், பக்தியாகிய தியினால் அசத்தாகிய ஆத்மாவை அழித்து ஜீவாத்மாவை அடைந்து முக்தி பெற்றது என்பது தத்துவமாகும்.

ஜீவாத்மாவாகிய அர்ச்சுனன் பரமாத்மாவாகிய ஸ்ரீ கிருஷ்ணபகவானை அடைய அசத்தாகிய துரியோதனனாகிய தகித்து கற்குணங்களாகிய பாண்டவர்

கருத்து வெற்றி பெறுவித்த கதை பாரதமாகும். இந்த இரண்டு புத்தகங்களினால் பெண் நாயகத்தினால்லவோ இப்புவியில் துஷ்ட ஸம்ஹாரம் ஏற்பட்டது! கடனி ருணாமொழி கூறுகிட்டால் இராவண சம்ஹாரம் ஆகுமா? திரௌபதி கிரித்தாவிட்டால், துரியோதனனாகிய துஷ்டகமுடியுமா? நிற்க.

பாண்டிய நாட்டிற்கு பிரதானமாக மதுரை மீனாட்சி என்றும், சோழ நாட்டிற்கு உயர்த்தியாக கஞ்சி காமாட்சி என்றும், வடஇந்தியாவிலிருக்கும் காசுக்கு கிசாலாட்சி என்றும், நாகப்பட்டினத்தில் நாயகியாகிய நீலாயதாட்சி என்றும், அம்மியில் அம்பிகையாகிய விருவாட்சி என்றும் பிரபஞ்சத்தில் பெண் நாயகத்தையே பெருமையாகவும், பிரதானமாகவும், பெரும்பகுதியாகவும், பாக்கிய மாகவும் புத்தூற்று பசர்த்துள்ளார் பெரியார்.

எவ்வாறு சக்தியில்லாவிட்டால் பிரபஞ்சம் உண்டாகாதோ அவ்வாறே இம்மாவிலுள்ள மாதர்களின் மகிமைவில்லாவிட்டால், மாட்சிமை உண்டாகாது. மஹிமியுடைய, மஹாலக்ஷ்மியை மார்பினில் அல்லவோ அணிந்துள்ளார்! சரஸ்வதிக்குப் பரமசிவன் பித்துக்கொண்டு அலைந்தார், என்றும், விஷ்ணு ஸரஸ்வதியைக் காணாது பரமயமாக யோசித்தார் என்றும், பிரம்மா தன்னைவிட்டு அகன்றுவிடுவான் என்று தன்னிடத்தில் மர்த்திக்கொண்டனர் என்றும் கூறப் பட்டிருக்கிறது. தமிழ் மகன் என்ற பத்திரிகையில் விவேகமங்கிய பெண் ஆத்மாவாகிய ஆத்மாதனை விசாரணை செய்து ஞான ஒளியை அடைந்தனள் என்று தெரிவாக எடுத்துக் கூறியுள்ளேன்.

Sreemathi A. Ruckmani Ammal.

TELEUGU

పుచ్చ విత్తులు

వసుచురి కృష్ణమూర్తి

పుష్పపురియని యొక పురాతన గ్రామము. అయ్యది మిగుల మనోహరమై యలరారుచుండును. ఆపేరా యూరికి వచ్చుటకుఁగారణమందున్న కాసారమే. శ్రీమతియగు నొక యిల్లాలి సంసారమువలె నదియెల్లవేళలఁగలకల లాడుచుండును. ఇఁకఁదక్కిన యంశములె? మేడలు, మిడ్డలు, వీధులు, వాడలు మొదలగునవి యన్నియు, సాధారణములే.

ఇటులున్న యా యూర సుబ్బన్నయ సూరన్నయనను నిరువురు స్త్రీలిరుగు పొరుగుల నుండిరి. వారిరువురును, బాహులు, గతి భర్తృకలే. ఈ దుస్థితికిఁ దోడుగ బిడ్డలుకూడలేరు. ఈ విషయమున సుబ్బన్నకు సంజోషమేకాని సూరన్నకు మాత్రము దుఃఖముగలదు—ఆపె దరిద్రురాలు. ఈ మెకుఁగూడుగలదు. ఆమెకుఁటికి గవ్వపడవలెను; ఈ మెకదిలేదు. ఇది యిటులుండ నింకొక విశేషము: సుబ్బన్న రెక్కలు విరుచుకొని ఆ తెచ్చుకొన్నదానిలోనే, తనయింటికి వచ్చెడి యతిధికిఁబట్టెడన్నమువేయును. సూరన్నకు ఆబుద్ధినున్న. ఈ మాట తెలియక యెవఁడైన నిర్భాగ్యుడామె యింటికిఁజోయినను, ఆయగ్గు, చిరుబుస్సుమని, “మాపంటలక్కరలేదు. మాకే యీ నాడు మూడు జాములకైనను గూడు దొరుకునో లేక మాడిచావవలెనో తెలియదు. మా పొరుగింటికి జో! నా కావరమార్గము లేకుంటే పీడపోయింది” యని వానిని బంపుచుండును.

ఇటులుండ నొకనాడు సుబ్బన్న యథాప్రకారముగ్గిల్ల మోతకై చెరువునకుఁజోయెను. అప్పుడపుడే సూర్యుడుదయించుచుండెను. గతమ్ములు వీడఁజొచ్చెను. తుమ్మెదలు జంజమ్ముని రొడలుచేయుచు భ్రమించుచుండెను. హంసలయానందమునకు మేరయేలేదు. అట్టి యెడ నొక్క పిట్టలవేటకాడు,

శ్రీ ధర్మ.

ట్టున గూరుచొనియుండి, గురిపెట్టి యొక పొట్టిబాతును గొట్టెను. పాపమాగాతు, దైవశమునఁ జావలేదు; కాని, చావులేప్పి కన్నులొట్టవోయె నన్నట్టు కక్కపైఁగొట్టువడి బిట్టుగఁగొట్టుకొనుచు, బిందెలో నీను బట్టుకొనుచున్న సుబ్బన్న జకుఁగొట్టుకొనివచ్చి వడెను. అయ్యయ్యా! పుట్టిల్లు పూర్వపక్షమై అత్తయిల్లా భంగకరమై చిట్టచివరకుఁ బొట్టకూటికై బట్టుకొన్న యా బిందెలోనా పొట్టి గాతును బట్టుకొని, వేటకానిగాట్టిగదిట్టుచు నింటిపట్టునఁజేరి వెంటనే, యాకష్ట విని, దానిరెక్కకు గట్టుకట్టెను.

ఇదియైన రెండు మూడు దినముల తరువాత నొక మారు సూరన్న కాటుండి, యూసుపోక సుబ్బన్న యింటికివచ్చెను. ఆతరి సుబ్బన్న, బాతుకు పిత బెట్టుచుండెను. సూరన్న, “సుబ్బక్కా, ప్రొద్దుట యెన్నిమాట్లు వచ్చినా గర్భనమేలేదు—ఇదేమిటి! బాతులను పెంచుకుంటున్నావా? మంచిమాట!! ఎక్కడా చూడలేదు. ఇదేటిదమ్మా, మనం గ్రాహ్మలం! వాటిని ముట్టుకో నచ్చునా”.... అనుచు దూరముగా నిలువబడి నిశ్చేష్టయగుచుండెను. సుబ్బన్న, తలయెత్తకయే, “అమ్మా నాబ్రతుకునంటిదే యీ పక్షులబ్రతుకున్నా అందుచే నా మనసోపక తెచ్చినాను—వాడిబుర్రపడిపోనూ! నన్నుకొట్టరాదూ! నోరూ వాపీలేని యీ దిక్కుమాలిన పక్షులనే కొట్టుటెల? ఈ దిక్కుమాలిన పాడుపొట్ట యేది తింటునింకదు!....ఇంతమాత్రంతో బ్రాహ్మణికింపోతుందా?” అనుచుఁ గన్నులనుండి యశ్రువులంలెంతజడినానవలె బడుచుండఁ బైటచెంగుతోఁ దుడుచుకొనుచు, “అయ్యో! చచ్చి స్వర్గాననున్నారు. ఎప్పుడూ అంచూపుండేవారు:—సుబ్బీ, ఆత్మవత్సర్యభూతాని అన్నవాడే మహాత్ముడే” అని ఆ నొక్కముక్కే నా కెప్పుడాయన చెప్పినాగాని—ఆయనపేరుగా అది జ్ఞాపకంపెట్టునుని బ్రతుకుతున్నాను నాకా మహారాజు పాదాలేగతి! ఎవరేమనుకున్నా నాకు బాధలేదు....” అని యింకనేమేమో గొణుగుకొంచు, బాతును బుట్టక్రిందఁబెట్టి వేచెను. సూరన్న మరి పెదవులెత్తకలేచెను. కాని మోము మాత్ర మూసరవెల్లి మేనివలె, సంతలో నై దురంగులును గ్రక్కినది. అదియంతయు మరుగుపరచి యామెయును, లేచి, “వెళ్తాను సుబ్బక్కా, ఆకలి వేస్తున్నాది” అనుచు నడుగుపెట్టుచుండెను. అప్పుడప్పుడే మందఱి గోడమీగుగా, “అమ్మా, రానూ! మూడు జాములైంది. మా

పుచ్చవిత్తులు.

సుబ్బి సామేమిపోయింది! దాని కాకలి దప్పికలులేవు! మీరుదానితో కూచుంటే
తెములుతుందీ వ్యాపారం" అనుచు సూరమ్మగారి పంటలక్క యరచెను. అంతట
సూరమ్మ వెడలెను. సుబ్బిమ్మ స్నానమునకుబోయెను.

హాంసీక నిజముగ వద్యవ్యముగలది; కావుననే వద్యసంఘమునందు
కరుణాకరయగు సుబ్బిమ్మ కంటబడి బ్రతికి బయలుపడ బ్రాతగలిగింది. రెక్కలు
చక్కటచివరి. మన కుబ్బిక్కకు మనమిచ్చిపోయినది. అత్తవత్సర్యభాతాని
యను బాక్యరత్నమును, దానిని దనకుబెట్టి పోయిన తన భర్తను నెమ్మది బలు
మరు దలచుచు నామె యాత్మకీ నెలవిచ్చినది. పక్షియు నాకుటిరమును విడచి
దేరి; కాని యామనకాడ ప్రాంతకాలమున సుబ్బిమ్మను చెరువులోజూచి, రహస్య
చెంత కీడుకొనినట్టి, యవ్యక్త మృదునుభుర మాత్రములొచ్చి తివ్రనబోయెను.
అనాటి యపరాహ్నమున సుబ్బిమ్మ భోజనముజేసుకొని తులసిచెట్టుకడ గూరు
చోని, తలతోపత్తులు చేయుచు గోవిందనామములు జాడుకొనుచుండెను. అంత
లో నంబరమార్గమున హంసవచ్చి యామె ముందు వ్రాలినది. సుబ్బిమ్మ దానిని
జూచి, "వచ్చావా! అయ్యో ఊళ్లోకందుకువస్తావు!" అనుచు మనిషితో మాటా
డినట్లు మాటాడెను. పక్షి, యంతదన ముక్కునం గరచికొనితెచ్చిన పుచ్చవిత్తు
కటి నామముందుబడవై చెను. సుబ్బిమ్మ యా విత్తనమును వెంటనేపోల్చి,
"నాకెందుకీది? నీవుతిను, మా అమ్మ, నీవుతిను. అల్లామూల నూకలున్నాయి;
తెస్తామండ;" అనిలేచి యా నూకలందెచ్చి దానిముందునబోసెను. పక్షి యా
నూకలమాత్రముతని పుచ్చవిత్తునట్టెట్టి రెపరెపరెక్కలు ఝాడించుకొనుచు
సుబ్బిమ్మ మోము జూచి కూయజొచ్చెను. సుబ్బిమ్మదానిని నిమగ్నచు, "ఏమిటం
చావు" నీబాస నాదికాదు నాబాస నీదికాదు. ఈ గోనయేమిటి జోతెలియవలె
యని నోచుకున్నావో నా విహంగము, చంకోమున్న బాతులపి పాసిలో, దనమామ్మ
లోనొక గోయారవివ్వి యా విత్తునందుంచి, పట్టికొని నాదానా... ఈ మునుకుగరి
పోయెను.

సుబ్బిమ్మ నిత్యమును బూజనీని యా తులసిపాదులో భోజనముచేయు నీటి
ఫలనం బుచ్చవిత్తు మొలకయై తలసూపెను ఒక నామ సూరమ్మవచ్చి, "సుబ్బిక్కా
నీకు పిచ్చిపట్టినదా! తులసీ, బృందావనంలో పుచ్చపాడేమిటక్కా... నచ్చకాదు

శ్రీ కృష్ణ

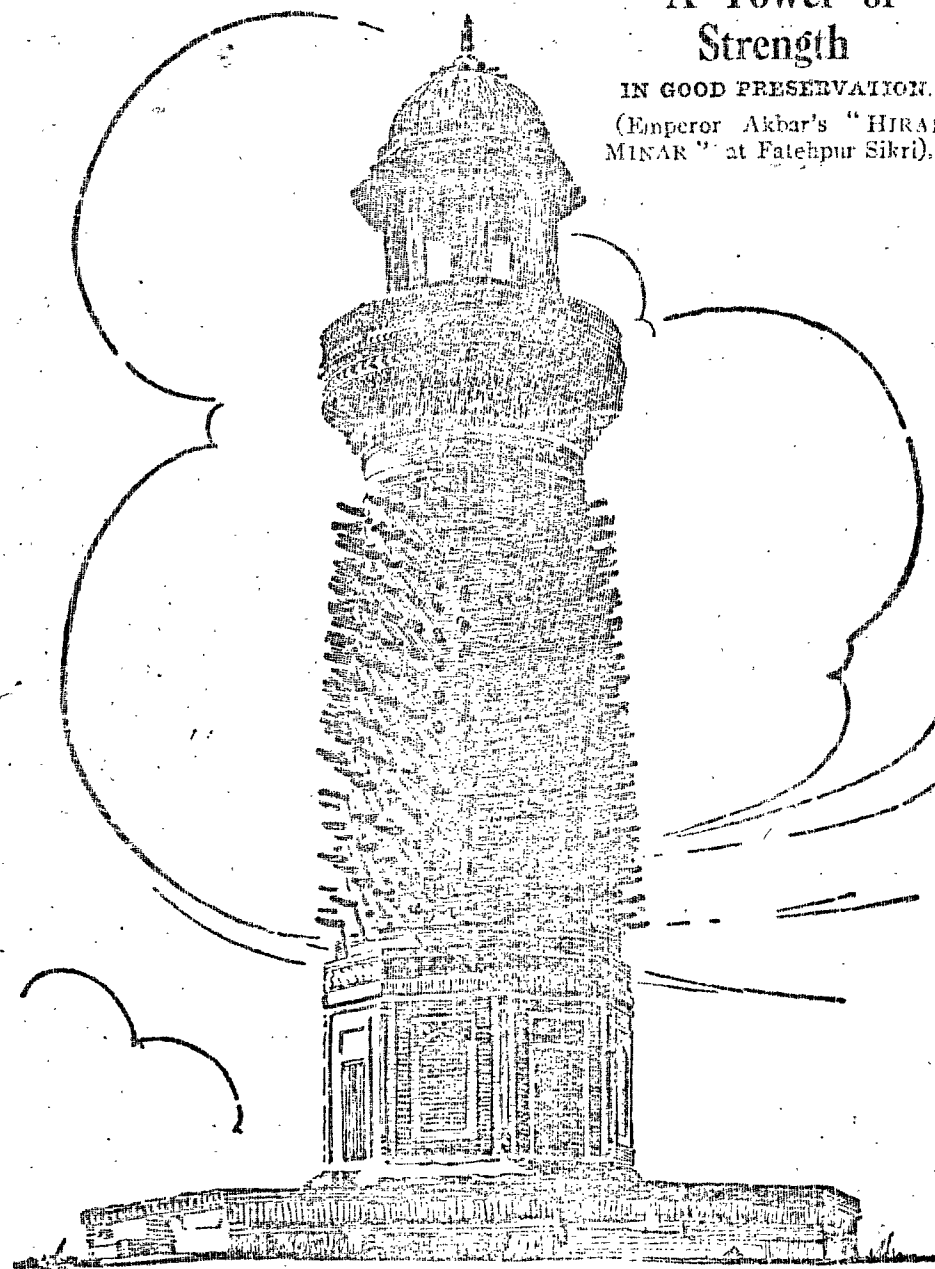
...." అనుచు నేకాకోకములాడెను. కాని సుబ్బిమ్మ లక్ష్యముచేయలేదు.
"పుచ్చపాదు కానీ మరేది కానీ—పచ్చగానున్నదానిని జేతూలాదా వీకేవేయడం
నాచేతకాదు. దానిల్లు బంగారంగానూ! ఆబాతుకూనమీద నాకందుకీ కాపీనం
...." అనియేమేమో తనలోదానే వెళ్లజోసుకొని యూరకుండెను; మరియు
నెదుగుచున్న యాపాదున కొకపందిలివైచి దానిక్రింద దాను రాత్రులయందు
బయండజొచ్చెను.

కాలమంతయు నొకలాగుననే గడియదుగదా! సుబ్బిమ్మకు జ్వరము
వచ్చి నది దినములు పండుకోవలసి వచ్చినది. దిక్కులేదు: జబ్బంతకంటే లేదు:
ఉష్ణము విడచినది. ఆకలివేయజొచ్చినది తినుటకు మాత్రమేమియును గింజలు
లేవు. పుచ్చపాదుక్రింద బండుకొని యీ మాటలన్నియు: దలంచుకొనుచు
సుబ్బిమ్మ విచారించుచుండ నొక పుచ్చకాయ యా మెకంటబడినది. ఆమె వెంటనే
మెల్లగలేచి యాకాయను దీసి కత్తిపీటతో దరుగజొచ్చెను. అహో! యేమి
చోద్యమేమి చోద్యము!! దాని పొట్టనిండ బంగారమే! సుబ్బిమ్మకు కన్నులు
తిరిగినవి. "ఎంత విశ్వాసమే నీకు అయ్యో నాతల్లీ! పక్షివై తేనేమి? నీవే నా
పాలి లక్ష్మీదేవి...." అని యామె యనుకొనెను.

అతిథి వచ్చినపుడెల్ల, "మాకేలే"దని సూరమ్మయనుచుండిన మాట
కాలక్రమమున సిద్ధించెను. ఆస్తియంతయు బావలంకించుకొని యామెకు బాలి
యుజాలని భరణముమాత్రమియ్యజొచ్చిరి. అప్పులవారిమాట 'చెప్పవలయునా?
రామరామా!! సుబ్బిమ్మ నెత్తిబిందె సూరమ్మ నెత్తిమీద గంటినది. ఇదంత
యు నొకయెత్తు సుబ్బిమ్మ బాగుపడుచున్నది. ఇది యొకయెత్తు! ఏలాగున నీ
దుఃఖము పోవును? అయినను కొంచెమో గొప్పయో చదువుకొన్నదియు గడును
దనముగలదియుగాన నొకనాడెవ్వరికిం జెత్తుక చెరువునకుబోయి, యొక పొట్టి
బాతును బట్టుకొని యింటికివచ్చి దానికాలువిరుగఁగొట్టి, దానికిగట్టుకట్టి బాగు
చేసెను. కృతజ్ఞత జూపుటయందుమాత్ర మీబాతు దానిని మించిపోయినది.
సూరమ్మ పెరటిలో నులసిపాదులేదు; అందువలన వేరెట్లు నీడను పుచ్చపాదు
పెట్టి, సూరమ్మ చునుక్షణమును జూచుచుండెను. ఆమెదృష్టిదోషము తగిలికా
యలుమాత్రము హిరణ్యగర్భములు కాకపోయినవి. అది సరియేగదా ఆకాయల
నుండి తీగ్గెను బాములును వచ్చి సూరమ్మను బాధింప జొచ్చినవి. మొద్రోమొద్రో
యని సుబ్బిమ్మయింటిమీదబడి యామె మొత్తుకొనఁ జొచ్చినది. అప్పుడు
సుబ్బిమ్మ దయగలికాబట్టి యా సూరమ్మ నింటబెట్టుకొని యామె యప్పులదీర్చి,
యన్నవత్తములిచ్చి కాపాడుచు నామెకోగలసి సుఖంపుచుండెను.

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