

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 work to suit local conditions and report to

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Notes and Comments.

British Untouchability.

The iniquity of the treatment given to coloured people in England has been brought to our notice constantly in recent times. We read in papers of a Negro American millionaire who tried to get into the so-called first rate hotels in England and with some excuse or another, was refused admittance really because of his colour. We have received by a recent mail news of a young Indian girl from a cultured family, widely travelled in India and an undergraduate of the Madras University who has also been a victim of a similar insult. It was arranged that this young student was to live in a flat with an English lady and her daughter, who was also a medical student. When the flat was leased the landlord was informed by this lady that she was having an Indian girl student to live with her and no objection was raised. In a couple of weeks' time, however, the lady was informed that tenants of the lower flat objected to a coloured person living in the same house. The young student being new to the place and busy with the coming examinations had no course open to her but to leave. Luckily she managed to find another place with the help of friends. We wonder why Indians continue to send their sons and daughters to this "land of the free and the just", swallowing such gross insults. Such race arrogance on the part of the Britisher exposes his hypocrisy in condemning India's tyranny over her depressed classes and in justifying her political subjection on that ground.

Muslim marriages as Civil Contracts.

Syed Raza Ali when interviewed by the Press on his return from Europe said regarding the Muslim opposition to the Sarda Bill that it was painful to him to see the cry of religion in danger raised.

He declared that as marriage was a civil contract according to the Mahomedan Law, no religious question was involved, but it was absurd to deny the rights of the State to enact laws in accordance with the requirements of modern times. It would be suicidal of Mussalmans to play into the hands of Maulvis, whose influence had seldom been exercised for the good of the people.

We would appeal to our Muslim brothers and sisters that since the Bill does not affect them they should unite with those who feel the urgent necessity of seeing this law enforced rigorously.

STRIDHARMA

Child Marriage Vigilance Committee.

Now that the Child Marriage Bill is to be the law from April, 1930 although the passing of this Bill is a great victory we cannot allow ourselves to rest on our oars. The real work of seeing that the law is carried out and does not become a dead letter on the Statute Book should be our concern. It would be a good plan for social organisations to form Vigilance Committees. These should investigate and bring to light violation of this law. We hear that thousands of baby girls are being married before April 1930. This is most unfortunate but inevitable. It shows that the majority of people are taking for granted that this law will be in force and that after these tremendous sacrifices of those thousands of young children, at least the next generation will benefit by this Child Marriage Prevention Law. We would urge all those who feel the cruelty, the bondage and horror of Child Marriage to do all in their power to prevent these marriages before April wherever possible.

Bombay Provincial Andhra Mahasabha.

Mr. S. N. Ganti, General Secretary of the above Sabha writes:

The 1st Anniversary of the Bombay Provincial Andhra Maha Sabha was held in October, 1929. Among the office bearers elected for the year, a gratifying and noteworthy is the election of Dr. K. Lakshma of Bellary as the Hon. Joint Secretary. Dr. K. Lakshma is very well known as a good social worker, reformer, and a lady of accomplished talents.

Passing out from the Lady Hardinge Medical College, Delhi, and The National Medical College Bombay, she is now undergoing Post-graduate Training in the Cama and Alpbess Hospitals, and as such she is expected to be of immense service to the Andhra Ladies of Bombay in the propagation of the cause of Maternity and Child-welfare etc. She is the first Andhra lady to take part in Andhra movements in the City of Bombay, and it is hoped that she will soon have many followers.

Bharatiya Mahila.

We look forward to this Indian Women's Who is Who which gives all information about the notable women of India which includes a short biographical information of women who are social reformers publicists, authors, poets, editors, graduates in medicine, law, arts, etc., etc., and short notices of institutions. This women's Who is Who is expected to be out early next year and as an introduction it says:—

We are demanding Freedom but Freedom cannot come unless each man and woman realizes what freedom is—what freedom means. True freedom can only follow right education and right living—and these we cannot have unless both men and women are equally alive to their rights and duties. To men we give all sorts of education; to women almost nothing. The time has come when this must cease. If we want to raise the status of our society and of our country we should give greater attention to the needs of our women. They should be not only educated and enlightened but they should be led to take an intelligent part in every department of our life and activity where they can be in any degree useful and helpful. This book will be exclusively devoted to their interests and achievements.

We feel that this will be of great value and interest in India as well as outside.

All India Women's Educational Conference.

From the 20th of January will be held the fourth All-India Educational and Social Conference of Women in Bombay. Great preparations are going on, the experience gained from the last three conferences will be used by the organisers and the delegates to achieve in a practical manner the aims and ideals for which this Conference stands. Lady Dorala Tata and Mrs. Hamsa Metha, as President and Secretary of the Reception Committee, are in charge of this Conference. All over India Constituent Conferences are being held, the educational section passing unanimously that the next immediate work to be done is to see that Primary Compulsory Education is made compulsory in the whole of the land for every child. The social section has created much discussion and it is gratifying to note that the women are awakening and are expressing their opinions freely, and vigorously which makes the Conference of greater value than passively passing resolutions. The abolition of Purdha, introduction of monogamy, divorce law etc., etc., will be discussed and it is with interest we watch the result. We hope as many women as can will attend this Conference and benefit by this great and inspiring gathering.

To the Memory of Lajpat Rai.

The following has been written by Romain Rolland for the French edition of *Unhappy India*. The translation is by Mrs. N. R. Dharmavir:

The great voice which makes itself heard here in reply to Miss Mayo's outrageous libel, rises, alas, from the tomb. Lajpat Rai fell a

year ago, a victim to the brutalities of the British Police in Lahore. His death crowned a life devoted entirely to the service of India. While still in his teens he gave up everything for her sake. For thirty years he fought and suffered for her. For her he suffered long years of prison and exile, by which, however, his intrepidity was never shaken. He well knew that pain and death are the portion of heroic souls. His own was formed in the school of Mazzini and he gave to India the example of this life of austere abnegation. In order to stir the apathy of the nation and to renew her exhausted blood he fed her with the marrow of lions such as Krishna in the battle-field, Dayananda, Mazzini and Garibaldi. He worked unceasingly for her political and social uplift, for her education and organisation, for her physical and moral hygiene.

I admired the courage and the joy which radiated from that frank countenance, not handsome but attractive because of the generous flame of his energy, his absolute sincerity, and his chivalrous loyalty. Whith him thought was action; in his eyes, sombre, deep and luminous, one read determination like a storm-cloud always ready to burst forth. But there also one saw the light of irony, a sparkling gaiety, a keen understanding both of human comedy and tragedy, of the machinery of states and the game of politics.

He was a great leader. He marched at the head of his people, uniting in his powerful nature the experience of an old general with the ardour of a young soldier.

Such is he whose loyal testimony here resists the abusive attack,—a tissue of malice and feigned pity, of correct information incorrectly generalised, and of false and idle gossip accepted without criticism, in which Miss Mayo, who previously demonstrated to the world the benefits conferred upon the Philippines in depriving them of their liberty, aids British Imperialism in withholding from India her liberty. Like a certain personage mentioned in the Bible, she is publicly grieved at the sins of others, but takes care not to see the “beam” in the eye of her own race and her own country.

“Unhappy India” cried Lajpat Rai, defending his martyred land, but I say “Happy India” who, in this age of Europe of poor character and mediocre virtue, has created such pure devotions, and whose sacred womb has given birth to a host of heroes,—Dayananda, Vivekananda, M. K. Gandhi, and this lion of the Punjab, Lajpat Rai!

ROMAIN ROLLAND.

Villeneuve, November 17, 1929.

(On the anniversary of the death of Lajpat Rai.)

Removal of “Untouchability”.

Dr. Ambedkar has completed drafting his bill for the removal of “untouchability”. It will be moved most probably at the next session of the Assembly by Mr. Jayakar or by Dr. Ambedkar in the Bombay Council, with necessary changes with respect to defining the locality of its application.

The trustees of Bombay temples conferred with the untouchable leaders in Mr. Jayakar’s house with a view to settling this question which has resulted in so much feeling of hatred for centuries. We will watch the passage of this Bill with great interest knowing that at last when this Bill becomes a law one of the greatest evils will be removed from the Social life of India.

The draft is in the following terms:—

Whereas it is known by usage, and custom prevalent in the Hindu community, that certain castes of Hindus are held to be, by reason of such usage or customs, untouchable and unfit for association;

Whereas this imputed impurity imposes serious disabilities on these castes of Hindus and deprives them of the right to share in the benefit of the institutions, services and foundations dedicated to or maintained for public use:

Whereas many Hindus believe that this imputed impurity, although it is in accordance with the established custom, is not in accordance with the true interpretation of the precepts of their religion and desire that the disabilities of these castes should be removed;

Whereas it is just to relieve all such Hindus from such incapacity whereof they complain:

And whereas the removal of this invidious discrimination among persons of the same faith will tend to the promotion of good morals and to the public welfare in general and of the Hindus in particular;

It is enacted that no person shall be deemed unfit or incapable, by reason of his caste, of sharing in the benefit of a religious or charitable trust created for persons of his or her faith, or of sharing in the benefit of the utility or convenience of a temple or trust dedicated to or maintained or licensed for the use of the general public, any custom and any interpretation of the law to the contrary notwithstanding.

When passed, the Act is to extend to the whole of British India including British Baluchistan, and Santhal Parganas.

Compulsory Education for Girls.

As the opening of the Women's campaign for primary education for the masses a Deputation of members of the Women's Indian Association waited on Rao Bahadur M. Krishnaswami Reddi, President of the Chingleput District Board, on the 5th instant, at Panagal Building, Saidapet. A well attended meeting of the Saidapet Branch of the Association had been held the previous week and it was then decided that Saidapet would form a good starting point for which to obtain improved educational facilities. Accordingly Mrs. Lalitama Krishnaswamy, Saidapet Honorary Secretary (Ex member of the Chingleput District Educational Council), Mrs. Subbalakshmi Iyer, Municipal Councillor, Srimati V. T. Lakshmi, B.A., Mrs. Malati Patwardhan, B.A. and Mrs. Cousins, B.Ms. met the District Chairman by appointment and placed before him a strong representation that girls should be included in the four years' experiment in Primary Compulsory education now being tested in a section of the Saidapet Taluk in Chingleput District. They maintained that it could not be considered a success if it applied only to boys. Such a policy was only accentuating the defect that the Hartog Commission had thus reported? "India has too long suffered from the dualism of an educated manhood and an ignorant womanhood—a dualism that lowers the whole level of the home and domestic life and has its reaction on personal and national character." They pressed that this was the proper time to extend the scheme to girls in those localities and that the small additional costs should be arranged for in the budget now being drafted. They showed that five times as much money was being spent on boys' education as on girls'. They also requested the Chairman to ensure that women teachers would this year be given training in connection with the improvements of the Rural Uplift Council's work. It seems wrong that when 100 men teachers had received extra-training last year no women's course had been arranged. They need for a worthy building for the Saidapet girls' school, the introduction of compulsion for Saidapet and Chingleput Municipalities, the growing interest being shown by parents in education, the readiness of women to help in pushing forward were all urged.

The Chairman expressed his pleasure at the sincerity and enthusiasm of the deputation. He agreed with the justice of their representations and said he would fully support their requests. He could tell them that Government was prepared to spend money on education, and that money was available because it was agreed that an educated man or woman was the primary and best investment of any country. In Chingleput an education cess is collected from both men and women

but it is spent only on boys. He thought it quite unwise that about a hundred municipalities in this Presidency have started their compulsory education for one sex only. He liked the ladies' idea that the primary schools should in future be called "Children's Schools" with such a name they would appeal more to the parents. He gave some practical suggestions as to the next steps to be taken for the achievement of the laudable efforts of his visitors. He wished to know if the curriculum should not be different for girls but the ladies preferred that no sex differentiation should be made for such youngsters. Sewing, drawing, basket work, gardening, should be treated as training for mind, hand and eye for both girls and boys, and music should be a cultural and emotional training for both.

The Deputation similarly waited on Khan Bahadur Abdul Razak Chairman of the Saidapet Council who promised them assistance in their objects as also on Dr. Subbarayan, the Education Minister, urging that in the already existing schemes of Compulsory Education girls should be included and that all new schemes should naturally include both girls and boys. The Minister promised to do all that was possible in the matter.

An appeal to the educated women of India.

The following appeal is issued by that indefatigable social worker of Madras, Dr. S. Muthulakshmi Reddi:

SISTERS, now it is our turn to shoulder the full responsibilities of social and public life and contribute our share towards the educational, social, economic and political advancement of our country.

We have no right to remain idle or indifferent, when the mothers and the children of India die in such large numbers, when many more become invalidated through sickness and disease, when million of our men and women, even in the prime of their life are carried away by epidemics every year, when at every turn of our beautiful cities we come across crowds of beggars, old, young and sick, who, clothed in rags, stretch out their deformed and diseased hands for a few pies, when the brothels in one city contain as many as 2,000 young girl children ranging from the age of nine to thirteen.

So, I need not point out to you, that India needs thousands and millions of devoted women missionary workers to attend to her woes. Before I finish, let me remind you of the warning and advice given to our friends and co-workers by that noble French woman Madame De Schumberger, which is "We are responsible for the evils that we do not prevent and for all those which we struggle too weakly against."

On this occasion let us also bring to our memory these immortal lines from Bhagavat-Gita, " We are born to serve those who need our service most."

The Vote.

Madame President and dear Colleague,

I have the satisfaction of informing you of the great victory that has been won by Roumanian women, who have obtained both the Vote and also eligibility for the Commune for the Municipality and the Councils. They will take part in the election in November, 1929.

We rejoice with our Roumanian fellow suffragists who have worked so splendidly in their association that at last the Roumanian woman is to be recognized as a person and a citizen. Though only a partial franchise, at present, the age limit is equal, and those who vote next November will pave the way for the women still unenfranchised to enter into their heritage at no distant date. This result from less than ten years' work seems marvellous to us who struggled so many years to win the Vote, but the progress of women is now sweeping forward with ever-increasing speed to our goal of equality.

Each successive victory is hailed with cheers all along the line and success in any one country echoes throughout the world.

We congratulate Roumania, too, on the expectation of complete civil rights for her women next November, and shall start our Autumn campaign more than ever determined to obtain for women in our own land the full equality of rights, opportunities and rewards for which the Women's Freedom League came into being.

The Child Marriage Act.

By HARBILAS SARDA.

The Child Marriage Bill sent by me on 17th January 1925 for introduction in the Legislative Assembly was passed by that body and the Council of State in September 1929 and received the assent of the Viceroy on 1st October 1929. It is now on the Indian Statute Book.

My object in inviting this legislation was threefold. The primary object was to put a stop to child widowhood—a fact and an institution unknown to any other country in the world. There are widows three and five years old, nay only a few months old, who according to the customs of the country may not remarry. The discharge it brings to the country and the life-long suffering and injustice it entails to child-widows was a wrong which should long ago have been removed.

The second object was to save girls from being subjected to marital consummation in childhood and premature maternity resulting sometimes in death, often in serious physical injury and always in making them physical wrecks for life.

The third object was to help the physical and mental growth of boys and girls, enabling them to grow into able-bodied and vigorous men and women, receive education and become happy and useful sons and daughters of India.

But the one fundamental idea with me which I have cherished in my mind since my childhood and of the necessity of accomplishing which I have become more and more convinced as I have grown up, is to emancipate the womanhood of my Motherland and the first step to accomplish this, I have always held to be the abolition of Child Marriage. I am convinced that the Child Marriage Act is a great and a most important step towards the achievement of giving woman her proper place in society and in the affairs of our country. Our country was great when the women of India were free and respected with their enslavement came the enslavement of India and with their restoration to their proper and honoured place our country will resume her just and honoured place in the hierarchy of nations.

The Brahmins in South India and the Marwarees in Upper India are chief amongst those perturbed by the passing of the new law. There are people whose vested interests naturally urge them to oppose any advance, social or moral, as it tries to bring about a new adjustment of human relations to secure the position already gained and to prepare for a further step. They are alarmed, as the new law is the first hammerstroke to break the chains, with which the masses—particularly the women of the country—have been bound. They are afraid that this is the first of the attacks which must inevitably free the people from the bondage in which they are held by the priesthood.

There are others, who, at present, disapprove of the measure because it disturbs the tenor of life to which, bad as it is, they have become accustomed. But, in a few years, say five, those who now look askance at the new law will thank the legislature for passing it and bless those who helped it.

A few there are, however, who do not belong to India, and who are unhappy over the abolition of Child Marriage. Their chief representative is Miss Mayo and they fear that when the child marriage disappears their profession of ruling the country on which they flourish shall have gone. By belittling the enormous importance of the new law, they betray their hostility to the advancement of the country.

But the mere enactment of the Child Marriage Act is only the beginning of the struggle that lies ahead of us. We have to make the law a reality, a rule of life. The sooner its full purpose is achieved, the better for our race and our country. The women of India must bestir themselves; and those who can afford to do so, or whom the spirit moves, must make it their life's business to see that the movement of which the Child Marriage Act is the first fruit, comes to full fruition. They must take all possible steps to get the law so changed as to give them their just rights in property. That is the key to unlock the door which will admit them to their just and rightful status in Society, and will enable them to grow to full womanhood.

The Equal Moral Standard.

By SHREEMATI MALATI PATWARDHAN.

At the recent Madras Constituent Conference on Educational and Social Reform one part of a single resolution out of the thirty resolutions was taken up by the press and individuals to condemn the whole movement as impractical and unwise. The resolution demanded a single standard of morality for both men and women, equal rights of separation and the introduction of an equal divorce law for men and women. That word 'divorce' seems to have caused all the agitation, resentment, misunderstanding in the minds of people. Because some of us talked about this resolution and voted in favour of it, we are told that we desire to lower the standard of morality rather than to raise it!

I was asked to move the above resolution and I accepted gladly because I am convinced that this double standard of morality in India has led to unnatural and unhealthy relationship between man and woman. The early marriage system and forced alliance has led to so much domestic unhappiness, thoughtlessness, sin and crime, the women being constantly the helpless victims. We are told that our courts do not record many divorced cases as in England, but do we realize that the number of deserted and ill-treated wives will be as much if not larger than those of the divorced wives if only statistics could be produced.

Josephine Butler, that saintly woman who a little over a century ago started a campaign against the State regulation of vice and had the Contagious Disease Act repealed by Parliament, was considered by the press as well as some of the legislators in England as a woman with "a hobby too nasty to be touched". A member of Parliament even said "I look upon these women who have taken this matter as worse than prostitutes," and yet she was and continues to be an inspiration to many a woman the world over. This same narrow and prejudiced view is expressed by the "Observer" in *Janmabhumi* when commenting on this resolution he says: "This cry for equality is the direct result of undisciplined passions . . . a desire for a widened field of activity for the grossly sensual". This is a parallel to the criticisms hurled at Josephine Butler and I leave this without further comment. The women that organised this Conference and

many of the supporters of this resolution are well known in Madras and India as a group of selfless and honourable women with great ideals towards which they strive.

There is a fear in the minds of a section of the people that such a law will lead to immorality and chaos and is against all our religious ideals. Do they imagine that all women will—the moment a divorce law were to be introduced, divorce their present husbands and marry some other? The ancient ideal of woman is but the half of the whole, the wife and husband are known as Dampati, i.e., two masters of the home. We agree to this ideal but we want that it should be true for man also, since he forms the other half, and without perfect equality there cannot be the two complimentary halves. How glibly the old Scriptures are quoted by many, saying "there is no country in the world where woman is more honoured than in India". Yes, this is true in ancient books that lie dusty in some hidden corner or in couplets repeated like parrots by priests without understanding. Mann has said that where women are honoured there the Devas rejoice. We women know that we are honoured only in theory but in practice we are treated as chattels and slaves.

We of this generation should realise that we should be concerned with and are responsible for the degenerated condition of women in India. Many a young wife, unable to bear the agony of desertion and unable to bear the sight of her husband paying all his attention and giving his affection to another in her presence, has preferred death. Many a woman has been displaced in her own home, either by another wife or a mistress, the sacred home becoming the scene of perpetual quarrels, misunderstanding and misery. It is all very well for those women who enjoy the love of their husbands, who are comfortably placed in their parental homes and who do not therefore feel the necessity for a change in the existing laws, but should it not be that those very women who are educated and who enjoy the happiness of a home where they are treated with respect and freedom should feel for those who have not had the happiness or freedom? No one can deny that at the present time this double standard is most degrading to woman. The first thing necessary is that a law should immediately be passed forcing man to marry only one wife at a time. The present Hindu law permits a man to marry several wives at the same time.

I met a young girl recently who was married as a child by her father, after receiving a promise from her husband and his people that she would be allowed to study until she was sixteen years old. Soon after the marriage was performed, the husband demanded that the girl be sent to live with him. The father refused; even physical

force was resorted to by the husband's people but without avail. The young husband, who was himself a student, was married once again by his parents to another young girl child. Now, this girl friend of mine has with her father's help continued her education and is now in her final B.A. and has other interests in life and not only one interest—that of being a dutiful wife of her husband and the mother of his children, this being considered the only reasonable and proper existence for a woman by the orthodox. But think of her position as a married woman, she is neither unmarried nor married nor a widow! She is not at liberty to marry if she so desired. How many cases of this kind can be quoted where the girl has not even parents to protect and console her. It is we, educated women who have tasted the joy of education which broadens our mind and makes us think, who feel more for this unequal and therefore unjust standards of morality which has made women so suppressed, obedient, moral etc. Our indignation is not so much physical but moral and we suffer greatly for this injustice.

Then there are cases where, owing to the rapid breaking down of the family system, young women, deserted by their husbands and relations and unable to make an honourable livelihood, flood the houses of ill fame in the city; others, prevented by the unnatural and unequal laws to enter into a second marriages, live as mistresses, and are despised by society, breeding illegitimate children. It is true that in civilised society monogamous marriages only should exist but unless both parties respect this ideal, how is it possible for only one party to live true to that ideal?

My idea of Equal Moral Standard-divorce is a detail—that man should recognise woman as a human being before he can think of her as a woman; that all standards of purity, chastity obedience etc., expected from woman should be equally expected from man. Man has liberty to put aside his wife at his whim and pleasure and goes without condemnation. Should not the same liberty be allowed to woman in fairness and justice? A man who pulls down a woman when he is immoral and begets a child out of wedlock goes free and is received by his family and any society but the poor unmarried mother of the child is an object of shame and dishonour. We are concerned in the great awakening of women, with ultimate freedom which is necessary for us before we can take an intelligent part in life's great problems. When we demanded the raising of the marriage age, we had great opposition from the orthodox unthinking people. The same is the case when we demand that the same high standard of morality should

be expected from men as is expected from women. Each new flower of freedom in the woman's hand will be soiled by man's prejudice, for no one delights in giving up power and ownership.

In our own country, Protestant Christians, Mohammedans and Barhmos are governed by divorce laws. We find that they are not the worse for it and they are as honourable as any other people. Again those who marry under Civil Marriage Act, could have dissolution of marriage and we have not heard of any wholesale dissolutions among them either. Those great and splendid men and women of Bengal such as Boses, Tagores, Sens, and others, are all Brahmos whose marriage system permits of divorce.

We cannot understand why only the Hindus should fear that a great catastrophe may befall society if a similar provision is made in their laws.

The discussion itself was an honest and healthy expression of the considered views of grown up, experienced educated women from both sides and it was such an intellectual feast to all who carefully listened to the debates. Throughout there was no personal factor involved and it was neither a victory for the one nor a defeat for the other, and it was only an honest attempt on the part of a few thinking out-spoken women to find a remedy for the sufferings of their unfortunate sisters even at the risk of unpopularity.

A little intelligent thought, sympathetic understanding of the women's position is required for realising why some of us make this claim for a single standard of morality.

The Indo-British Mutual Welfare League.

By MRS. HANNAH SEN.

The League, a non-political and non-sectarian organisation of Indian and British women in London, linked together for closer friendship and mutual service, is the expression of the new outlook of women on social and International problems, a result of their recent political emancipation and their increasing participation in public affairs. Attention is everywhere focussed on social reforms, Imperial co-operation and re-adjustments, and International goodwill and solidarity. The typical cultured woman of to-day seeks to impose upon herself a special responsibility for the well-being of the world and for the development of those movements that have this end in view. She presents a novel phase in human history in that her spirit is not one of contempt or patronage, not that of the "civilised" missionary struggling to uplift the pagan "native", but one of partial guilt and partial gain, characterised by a willingness to learn rather than a readiness to dictate.

This new orientation in so far as it determines the attitude of British women towards India is not the outcome, as is commonly supposed, of the Simon Commission and its expected constitutional changes, but has its origin further back in the Spring of 1927 when that unfortunate book *Mother India* brought its first rude awakening. The violent reactions that followed were succeeded later by a more balanced judgment. The replies from the pen of Mahatma Gandhi and Tagore, Dhangopal Mukerji and Lala Lajpat Rai served as a necessary corrective and reduced the so-called social evils to their proper proportion and perspective. But India still remained a subject of keen interest and became one also of speculation when the Simon Commission opened to the British women a wide vista of influence and service. Their gratuitous offers of help, however, and their private discussions with individual members of the Commission came to be regarded somewhat as a feminine version of British Imperialism and as disguised efforts to perpetuate India's enslavement. It was feared, and perhaps rightly, that with the ostensible purpose of helping India on her path of social progress a new Imperial Service was to be inaugurated as a fresh drain on the Indian exchequer and primarily to provide appointments for the large army of unemployed

STRI-DHARMA

British women. This suspicion seemed amply justified when, at a Conference on "Women in India" convened in London last October under the chairmanship of Miss Eleanor Rathbone, M. P., (accounts of which have appeared in the Indian Press) Dr. Kathleen Vaughan and several other British speakers pleaded for a new and highly paid cadre of Women's Medical Service with a research department on lines parallel with the I. M. S. The Indian women delegates refused to be drawn into the trap and registered a strong protest against this scheme of exploitation. They claimed the right to speak for themselves and their Societies in India, and very firmly dissociated themselves from any measure that savoured of patronage or threatened to lead to racial cleavage.

Unhappy as this Conference proved, it delivered a warning to Indian women, whether in India or abroad, against accepting at their face value any pretended overtures of friendship. But the disaffiliation from it of many British organisations and the courageous stand taken by prominent British women like Lady Emily Lutyens (Chairman of the Indo-British Mutual Welfare League), Mrs. Pethick Lawrence (Women's Freedom League), Miss Chave Collisson (British Commonwealth League), in loyal support of the Indian delegates, were abundant evidence that with at least one section of the British public the desire to serve India was both genuine and disinterested.

The Indo-British Mutual Welfare League represents such a group of honest friends working in harmony and unity with Indian women in London. Since its inception, nearly a year ago, it has faithfully maintained its ideal of mutual goodwill and understanding, it has endeavoured to encourage social progress and it has kept up a sustained onslaught on the ignorance and misrepresentation that surround India.

In the words of its official pamphlet the aims and objects of the League are:

1. To promote a closer friendship between India and Britain through mutual understanding and service.
2. To help existing organisations in the work of social development.
3. To provide a bureau where accurate information on India may be obtained.
4. To assist Indian visitors to become acquainted with welfare work in Britain.
5. To hold lectures and conferences on social subjects of interest to Britishers and Indians.

6. To raise a scholarship fund for students.

Another aspect of the League's activities is concerned with the mobilising of all friends of India into strong unit, and the co-ordinating by affiliation of all other organisations in London interested in social welfare work in India. The Committee therefore includes representatives from the Women's Indian Association (Mrs. D. Jinarajadasa), British Commonwealth League (Mrs. D. Rama Rao), National Council of Women in India (Lady Hartog), Saroj Nolini Dutt Memorial Association for the spread of women's institutes (Mrs. Matthai), Ladies Auxiliary Committee of the Indian Y. M. C. A. (Mrs. M. Palit). Other affiliations are expected.

This article, it is hoped, will arouse Indian interest in the League and secure Indian co-operation, and above all suggest to Indian women in India a channel through which they might respond to friendly gestures from abroad.

Hindu Society and Urgent necessity of qualified Divorce.

By SHRIKRISHNA D. CHITALE.

I remember an incident of about two years old when a discussion on "Divorce is detrimental to the best interests of Hindu society" was held under the presidentship of a retired High Court Judge in Bombay. The opposition to this proposition was led by young students and the proposition was carried by a large majority to the disappointment of young students among whom I was one, honestly believing that the "Divorce in Hindu Law was an urgent necessity." Even the High Court Judge who presided opined that Divorce was detrimental to the best interests of the Hindu society. Unfortunately he was a man of a philosophic bend of mind, advanced in age and blind to the realities of the situation which all went to show that "Divorce was a necessity". Very few people have given the due consideration to this subject with an analytical mind and critical study of the question and no attempt has yet been made to prepare public opinion for such an urgent reform.

In the first place let me be quite clear as regards the meaning of the term, "Qualified Divorce". By that I mean a divorce granted only under pressing circumstances in which it is found, after due consideration by legal men, that the husband and wife are no longer in a position to pull on together and their safety and happiness depends upon separation. I do not want divorce to be very cheap and easy as is the case in certain European countries but I want it to be granted only under dire circumstances. We know that in certain countries in the West divorce is as cheap as the buying of market commodities, for we often see that married parties in some countries, on the slightest pretext and differences of opinion go to the Court and get themselves divorced and are next day married again; as if marriage is an experiment to be made daily so as to make it suit to the every day changing hobbies of men and women. This kind of divorce is far from satisfactory in which the idea of personal pleasure which is changing every day, is the only consideration and parental duties are utterly neglected. India does not at all want so cheap a divorce which is divorced from all considerations of morality and ethics. While, therefore, we do not want so cheap a divorce let

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us not say that we do not want a divorce at all. The experiment of not granting a divorce has been tried by the Hindu Society so long to the complete detriment of many married couples who, though pulling on the matrimonial life unhappily and very anxious to separate from each other permanently, could not do so for want of sanction of divorce. It is no use blinding ourselves to the realities of the situation and live in high airs assuming that every thing is going smoothly. The state of affair is far from satisfactory. We often see rich and even middle class people keeping prostitutes on handsome salaries to gratify their physical passions to the utter disgust of house-wives. We often see that some ladies are beaten with sticks and kicked with shoes for entreating their husbands not to leave the house at night. It is not very seldom that prostitutes are given by these heartless men-husbands the status of house-wives and the faithful, obedient and loving house-wives are turned into maidservants and are compelled to attend on these prostitutes. In the Marathi play *Ekacha Pyala* written by the famous Marathi Dramatist, Mr. Gadakari, he has painted a very ideal life of a Hindu wife. As an ideal it may be good and may appeal to the sentiments of sentimental and emotional people but it never appealed to me and often during the time of the drama I asked myself "Why Sindhu—the heroine and wife—does not divorce" Sudhakar—the hero and husband—instead of being tortured to death?" On coming to consciousness I used to realise that there was nothing like divorce in the Hindu Law and it was unknown to Hindu wives.

Besides, this polygamy is not unknown to Hindu Society. A man can have a number of wives at one time and the Hindu Law which is very unsatisfactory in this respect, and also in many others, does not prohibit it. The result of polygamy is always this that the husband has a favourite wife, and a disliked or unfortunate wife or a maidservant-wife. What a great corruption of the sacred institution? We all know the results of polygamy. It is always accompanied by jealousy, hatred, constant bickerings and quarrels between the different wives and no lady with any sense of womanhood and self-respect can tolerate and live the life even for one minute. This is also an important reason why I want divorce to be introduced into our society.

In order to show the plight and pitiable condition of our young women I intend to give below a story of an unfortunate lady. A gentlemen from Poona, who considers himself to be very respectable,

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cultured and moral and whom I very often see in Poona, was married to a young lady though not of fair complexion, certainly of fair features about 15 years ago. The couple pulled on well for about two years. To the utter misfortune of this lady, the aged stupid and rascal mother of the husband suggested to him that as she did not like a daughter-in-law with a somewhat dark complexion, he should marry another girl of her choice and thus make her a happy mother and a happy mother-in-law. The fellow was so obedient and dutiful to that old stupid lady, who is considered to be an enchantress by good many people in Poona, that he honoured her wish and was married a second time. Now the trouble of polygamy actually began. The new daughter-in-law was treated with all possible courtesy and affection while the old daughter-in-law was treated with all possible severity, harshness and was sometimes kicked and censured with the result that very soon it became impossible for her to tolerate the humiliation and mental torture. However, as a faithful Hindu wife she was prepared to put up with any hardships that might come in future and live with her husband as there was no other alternative for her: but one day this dutiful son under advice from his cruel and heartless mother drove his wife out of the house and sent her to a distant relative of her as she was parentless. Her life was completely wrecked by her husband and mother-in-law and to-day at the age of 30 she is a broken-hearted lady and one day she will die of a broken heart. She is getting a petty maintenance of Rs. 5 per month though her husband is drawing a fat salary and when an increment in the maintenance charges was asked for it was promptly refused. Is this the ideal life of a Hindu wife?

If this poor and unfortunate lady had the helping hand of divorce she could have married a second time or at least, at best, after securing divorce could have spent her life usefully by devoting herself to some pursuit of her interest.

The inclusion of a qualified divorce in the Hindu Law immediately alone will help to solve this thorny and burning problem. The position of many Hindu women to-day is that they can neither divorce the husbands—because at present there is no such provision in the Hindu Law—nor can they live with them because the husbands do not want them. This is certainly a very preposterous position and is the greatest injustice done to women as a class. It is only human that they should be granted divorce in such cases. Qualified divorce is a dire necessity in the Hindu Law and its inclusion immediately will remedy a wrong inflicted upon Hindu women for centuries.

Holding Your Man in Russia*

By BETTY ROSS.

It doesn't take you long to find out in Russia that the "new morality," which gives men and women equal rights, means fifty-fifty everywhere, from the divorce-court and factory to the tramway, the box-office at the theatre and the roast in the kitchen ice-box.

My own first-hand knowledge of this state of affairs came when I mentioned to a friend, a Russian singer, that I wanted to see "The Red Poppy," a new ballet, before leaving Moscow.

"Can you come to it this Friday evening?" he says, and when I assent, he tells me to be ready about seventy-thirty. (N. B.—after dinner).

Moscow is in a light drizzle when he calls for me, and walking in thin satin shoes along jagged pavements, swirling in mud, does not rate high with me, so I coyly halt before the carriage-stand where bundled-up *isostekhs* begin haggling for our fare.

When it comes down from three roubles to one, I look at my escort. "If it's worth that to you to get there, let's go," he says, and the rickety carriage drives us to the theatre. "A rouble," says he, when we alight, holding out his hand. Half in jest, I extend a bill, which he passes on to the driver.

Inside the theatre an usher stops me. "It's customary to check your wraps," explains my escort as he disposes of his. "Have you twenty kopekes?"

I hand him a fifty-kopeke piece. "Let him keep the change," says he, walking along.

During the intermission, we stroll into the buffet serving tea with lemon, almond cakes, waffles with cream spurting from the ends, and red apples. "Care for a glass of tea?" he asks, and when I succumb to a waffle with cream, he hands me back change from the coin I extend.

We walk home, since the rain is over, and at my doorway, he halts, "No tea inside?" he asks, in evident disappointment.

I shake my head.

*Outlook and Independent.

"Can't we go in and make some? You have a burner, haven't you?"

I explain that I'm a guest at this American concessionaire's home—the erstwhile abode of an exiled noble—and have no knowledge of its domestic accoutrements.

My escort cannot conceal his regret. "Why didn't you say that sooner?" he asks. "We could have stopped in at my house. My kettle's always full." Not a word about the many shops serving tea and buns we passed on our way home!

Thus, the next time this singer telephones, when another youth had bespoken for the evening, I reason like the typical Russian flapper: "Whose company do I actually prefer? Wherever we go, and whatever we eat, I pay my way!" And so the opera singer loses out to a youth who supports himself as interpreter while contributing to foreign periodicals. He varied the procedure by first taking my five-ruble note and at the end of the evening returning to me the unused kopekes.

Not alone during the courtship of a youth and maid, but right on through the marriage and family life does woman keep on her fifty-fifty stand, which, she firmly believes, helps her hold her husband. Vacationing in the Crimea, I met a baxom woman with three children, toasting her back on the beach. "Why do you worry?" I remark, as she debates about lengthening her stay. "If your husband doesn't mind the expense, why not remain?"

She looks at me aghast. "My husband? What has he to do with it? He couldn't afford to send us down here—and I'd never ask him. I'm here on my vacation from the library."

She then explains that after marriage she did give up her library job, but when the children began to arrive, the library permitted her to carry on her translation work at home.

"In Russia," she points out, "we are brought up with the idea that every woman has work, and must not permit her private life to interfere with it. If a woman wants to marry or have children, that's something very personal, but no more affects her job than it does a man's. We realize that work is the key to woman's emancipation, and when we declared ourselves equal, began working side by side with man in everything from conductor on the trolley-car to general in the army. Ours is the only country in the world where women do not marry for money—because no man has more than his worker's salary.

Thus our women cannot ever be accused of marrying for a meal-ticket. When she marries she does not even get vows of eternal fidelity," she adds, "for a man can get a divorce two weeks after the wedding, without even letting his wife know or giving the state any grounds but merely affixing the Government stamps to the decree.

"We marry only for love," she says frankly, "for our men can give us nothing else—not even security. I imagine that in America when a girl accepts a marriage proposal, she often is saying to herself: 'I want a home, a husband, an interest in your property, a name for my children—insurance against old age.' When a Russian woman whispers '*Ya vas lublu*' (I love you) she is saying to herself: 'I know the day may come when you will tire of me and seek another; I know this wonder in our hearts may one day die. I may be old then—perhaps never desired again. I gain nothing but your love—for my material struggles go on. Yet I give myself to you in marriage. I love you.'"

Man's attitude towards this fifty-fifty status, I glean from my guide as we trudge along the rickety pavements of Nikitsy Varota in Moscow. "If not for my shaven head, don't you think I'm quite European-looking?" he asks, gazing with pride at the shirt and vest a parting tourist had willed him. The other guides wear a high-necked blouse serving as undershirt, overshirt and vest.

"Indeed you are," I answer, "I picture your wife sitting home all day and praying that no one runs off with you. After all—divorce here is so easy and a guide meets many fine-looking women tourists!"

He shakes his head. "My wife does nothing of the sort. She's busy at her job in the hospital. They work her pretty hard there."

"But aren't you employed all season?" I query.

"Oh, yes," he answers, "but what's that to do with her? Every woman works! You didn't think because she married me—?"

I nod. "Why not?"

He laughs. "That doesn't make a woman give up her job—not even after she has children. Work is always woman's main interest. Marriage isn't an interlude or lunch-station. You know if I want a divorce I don't even have to tell my wife but just come home at night and announce I no longer am her husband."

"Would that disturb you?" I ask, "you're young and could win many other women—"

"But how do I know a second marriage would be better? Now at least I know what I have, and my wife and I understand each other. Some other woman might have more faults! I'm just as anxious not to lose my wife as she probably feels about me. As a result we're both always on our good behavior—never nagging or making our relationship commonplace. The fact that we do not possess each other keeps our marriage from slipping from its high plane."

"Children?" I ask.

He shrugs his shoulders. "That problem is my wife's, for she returns to her job immediately after child-birth. The child's maintenance comes from our joint funds. Should I divorce her, I pay one-third of my salary for the children's support until they are sixteen. That enables her to keep them in a day nursery and school, with meals in a co-operative kitchen, while she continues her work. She's certain of this allowance for them, no matter what my personal feelings, because the state deducts this third from my salary before I receive it.

"If I have a child and do not marry the mother, the same allowance is granted the child, so you see we have more voluntary parenthood. Here we give no attention to the details of marriage but only to the children. Yet we never feel that because our marriages are not iron bound, our ménages are not moral. What have laws to do with morals? Your marriages must have a judge or a mayor present because it brings in the question of dower rights and property inheritance. We have nothing like this to consider."

From the little bride I encounter on the steppes of Crimea, whose husband could not afford a ring to mark her betrothal and marriage, comes this observation: "Why should a ring bind my husband's allegiance more than his word? He said he loves me. That is enough. I work side by side with him in the vineyards and do not feel I'm being 'supported' by any man."

"Ah, we Russian women are sincere in our work and in our love," she murmurs, "for we realize each makes the other possible. To women in other countries, the important part of marriage is property and security. We glory in the fact that materially, we have nothing to gain—and we ourselves helped bring about the law which sunders marriage when either party is dissatisfied. We do not believe in smothering a man with our love—but in leaving when love dies. And love does die," she ruminates sadly. "And it is during those depressing plateaus that work helps us carry on and once more find ourselves."

The Women's Movement in China.

At the end of 1927 the Women's International League for Peace and Freedom sent a delegation with its message of sympathy and goodwill to Chinese women. One of the members of this delegation writes to "THE ASIATIC REVIEW" as follows:—

Old residents told us that the change in the last ten years is almost unbelievable, and certainly in watching the groups of women, their hair short, Western fashion, or neatly coiled, but mostly free of the annoyance of a hat, walking together in the street shopping, gossiping at corners or riding in rickshaws, it is difficult to believe that not so long ago they were never seen out of doors.

To those who have known something of the struggle of Western women to be allowed equal opportunity of education and profession the situation is particularly interesting, for in China the strongest supporters of the Women's Movement are their husbands, sons, and brothers! Now that the women have proved themselves capable of intellectual effort they are being welcomed everywhere as co-workers with the men, and every door has been thrown open to them. We met women doctors, teachers, professors, lawyers, nurses, secretaries, journalists, and even an editor, and one woman bank manager, whose bank was so successful that it was moving into larger premises at the time we were in Shanghai. Of course, the number is very small in proportion to the whole, but it is growing by leaps and bounds.

This movement is having its effect in every field of national life. The field in which the influence of women is being increasingly felt is education and medicine. But the field of politics also, in China as elsewhere, has not remained free from the influx of the fifth estate:

The revolution gave a great impetus to organizations among women for political purposes, and in 1922 the Women's Suffrage Association and Women's Rights League were founded in certain provinces of the South. Hunan was the first province to recognize equal rights for women in its constitution, and to the short-lived parliament in Peking of 1921 returned a woman representative. In Kwantung to-day these two societies have amalgamated under the title of Women's Movement General Alliance, which has a number of groups scattered throughout the province and several thousand members, we were told. Its President, Mrs. Leung, lives in Canton. In May, 1927, this

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organization sent out a message to "feminist organizations of other lands," in the course of which the members pledged themselves to work for their country, and stated that they were concerning themselves "with better international understanding between China and the Powers, so that genuine goodwill shall be achieved."

On the International Woman's Day, March 8, 1928, we were given copies as we went on to the platform of the great mass meeting of women in Canton, at which we were honoured by being asked to speak. Every foreign woman resident had received a special invitation, and seats were reserved on the open-air platform for all who accepted. The great company of over a thousand women, with their flags and banners, and some hundreds of men, stood listening to speeches from delegates of various women's groups for three hours without apparently any lessening of interest. There were no police visible, order being maintained apparently by girl guides.

At the end of the three hours a series of slogans were shouted by a slender little lady through a megaphone and an answering shout of acceptance greeted each one, with the raising of the right hands of the vast crowd. These are some of the most interesting:

1. Unite all women's movements.
2. Equal education for men and women.
3. Equality of vocational opportunity for men and women.
4. Equality for women under law.
5. Equal wages for men and women.
6. Protection of motherhood.
7. Protection of Child Labour.
8. Organize women farmers and labourers.
9. Down with the slavery of etiquette for women.
10. Oppose polygamy.
11. Oppose child betrothal and removal of the girl to her future husband's home.
12. Demand equal moral standard for men and women.

The influx of women in politics will have far-reaching influence in another field, that of international relations. As the writer says:—

We found everywhere a real desire for peace, a detestation of war, and a desire to co-operate with other nations in bringing about a better world order. Individual Chinese women were working quietly in Shanghai and Peking together with the foreign women to bring about a better understanding, and they gave us every help, there and in all the other centres, in spreading our message of friendship and goodwill as wide as possible.

In closing I will quote from a letter received lately from a woman professor whose acquaintance I made in Nanking:

"Women as the mothers of nations must demand and command the world to bring that dream of peace into reality. They must do it; nobody else can do it for them. This calls for a need of an intellectual womanhood with spiritual power—women who have vision, who knew their mission, and who have tools to make their contribution felt by humanity. Women must know what they want, and then hold on to it, stand for it with firm determination.... I only wish that women of all nations, East or West, will unite in the construction of this ark of peace, which is the only means to save humanity from destruction by the flood of war. I believe this ark of peace knows no East, no West. She certainly will serve the humanity which knows no national barriers."

Surely we may feel that the Women's Movement in China, led by such women as these, should strengthen our hopes that the new China which is now emerging will take her place in the family of nations as one of the guardians of the peace of the world.

Awakening of Indian Womanhood.*

BY LADY HARTOG.

To one who has been away from India for a few years there is no change more striking than that which has taken place among the women. Indeed, they are moving so rapidly that it is difficult to give even a bird's-eye view of present conditions without a feeling that in certain particulars impressions a few months old may be out of date by the time they are set down. I should like to safeguard myself at the outset from the pitfall of generalising about India, whether in regard to her women or anything else, and in speaking of the awakening of Indian womanhood.

REMARKABLE STIRRING.

I do not mean that the movement has yet reached the great masses of women all over the country. I am aware of the fact that only about 2 per cent. of the women of India are literate, and that the female population was nearly 155 millions at the last census. Conditions are relatively advanced in some Provinces and States and backward in others, but making allowances for all this diversity, the broad fact emerges that there is a remarkable stirring and awakening, though it may often still be indefinable and indefinite.

The movement originates from the band of highly educated and public-spirited women scattered over the country, who can take their place among the most cultivated of women of the twentieth century, and from their European friends and helpers, and is radiating from them in ever-widening circles among the educated classes and penetrating downwards gradually into the classes below, though it may stir no more than a dawning consciousness that woman has some place of her own in the scheme of things. Purdah, child marriage, the Hindu laws of inheritance, these are being talked about as never before, and the mere fact of their being thus talked about is of the greatest significance, since it is only by wide discussion of these problems that public opinion can grow and the country as a whole become prepared for action in regard to them.

One of the most potent factors in the awakening has undoubtedly been the All-India Women's Education Conference, initiated by Mrs.

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Cousins, which held its first session at Poona in 1927 under the Presidency of H. H. the Maharani of Baroda, met for the second time at Delhi in February, 1928, and for the third time at Patna in January of this year. It has brought together from all over India, from the different Provinces and from many of the Indian States, those interested in girls' education and the women's movement, both European and Indian, of all ranks and of all creeds. In connection with its local conferences to elect delegates and pass resolutions are held in many different centres (there were forty-five such conferences in 1928), so that the interest it has aroused and the inspiration it has given has reached large numbers of both purdah and non-purdah women all over the country. The very fact that many purdah ladies have travelled long distances to attend the sessions of the Conference shows how times have changed during the last few years. The Conference was originally organised only to deal with education, but many delegates wished at the same time to discuss social problems affecting the welfare of women and children, and at Patna this year it was resolved that the Conference should divide its activities into two different sections, one for education and one for social reform, and be known in future as the All-India Women's Conference.

DEMAND FOR EDUCATION.

There is no doubt that the demand for increased facilities for the education of girls, both primary and secondary, as voiced by the Conference and other associations, is real and insistent. The secondary schools for girls are nearly all filled to overflowing, especially in the lower classes, and more are urgently required. When a new primary school for girls is opened in the towns it fills up at once. Madras City, in introducing compulsory primary education, has included girls as well as boys and it is especially interesting that a deputation asked for Muslim girls also to be included. The colleges for women are full, and in several Universities, whether or no they have special women's colleges, one finds a number of women students reading with the men. Education in British India since the Reforms is a transferred subject, i.e., under the direct control of the Minister for Education in each Province, but in none of the Provinces have girls and women been given their due share of the money allotted for education. Now that the demand for girls' education has become so strong women themselves must see to it that this state of affairs is not allowed to continue. They are beginning to come forward, and are most urgently needed on local bodies and boards of all kinds which deal with the education of girls, so that they can represent the women's point of view and see that the girls' claims are no longer passed over.

There is no doubt that the age of marriage among girls attending secondary schools has risen very perceptibly during the last few years. In every school which I visited recently there was a large proportion of unmarried Hindu girls in the upper classes in which a few years ago the over-whelming majority were Christians. It is true that a large percentage of the girls still leave school between the ages of 12 and 14 preparatory to marriage, but the important and significant change is in the numbers who stay on to a later age. The feeling against child marriage seems widespread among women, even when orthodoxy and time-honoured custom cause them to accept it as inevitable. There is a strong conviction among the educated classes that legislation must precede the growth of public opinion, that it is only by legislation that the age of marriage can be successfully raised all over the country, and that legislation alone will compel the orthodox and strengthen the resistance to custom of many waverers who are now afraid that by postponing the marriage of their daughters they will lose the chance of arranging suitable marriages for them.

RELAXATION OF PURDAH.

Another question intimately bound up with girls' education is the problem of purdah, but purdah too is very gradually but perceptibly relaxing. The number of women who come out of purdah increases year by year, and even H. H. the Begum of Bhopal has now set the example. Schools, apart from those which are mainly for Moham- medan girls, are not as strictly purdah as they were a few years ago. Many have some men teachers, and men visitors may be shown over the school. Far fewer purdah women lead a life of complete seclusion, and there is certainly a growing freedom of movement among them. They go out more for drives, they go in large numbers to meetings such as those of the local Education Conference, they go to parties and to purdah clubs. These have become far more active and living institutions in many places than they were a few years ago. Where members used only to sit about and were with difficulty persuaded to come at all, we may now find them organizing the club themselves, playing all sorts of games, and even getting up plays. Relaxation of the purdah in districts where it is strongest must be preceded by freedom of movement, and will then follow it. I think, as a natural sequence. It is to be remembered that in Turkey there was no seclusion of women at the time the veil was discarded. There are social reformers in India who, in spite of the experience of Afghanistan, would force the pace by refusing any special facilities to women still in purdah, whether as regards education or anything else. Far wiser

to me seems the policy of promoting their education in every way possible and of encouraging them to move about freely even in *burkas*, so that the change may come naturally without either outcry or reaction.

WOMEN IN PUBLIC LIFE.

As a contrast to the consideration of purdah let us turn to the small but growing group of Indian women who are taking a part in public life. The names of Mrs. Sarojini Naidu, one of the most prominent members of the Congress Party, and of Miss Cornelia Sorabji, formerly Legal Adviser to the Court of Wards and now practising at the Calcutta Bar, have long been familiar to English readers, but it is not generally known that several of the Provinces have now one nominated woman member on the Legislative Council, while in Madras the Deputy-President of the Council is a woman, Dr. Muthulakshmi Reddi. Dr. Reddi is devoting all her energies to the task of social reform, and has already succeeded in passing through the Council a Bill for the abolition of the Devadasi system, that system by which certain girls in Southern India are dedicated to Hindu temples for an immoral purpose. Dr. Reddi was also a member of the Auxiliary committee on Education of the Statutory Commission, while Mrs. Bamesh-wari Nehru was appointed a member of the Committee on the Age of Consent. Quite a number of women are now to be found on Municipal Committees, District Boards, Education Boards and Councils, University bodies, etc., though far more are needed all over the country to obtain adequate consideration of the questions most vital to women's progress. Associations such as the Women's Indian Association, the National Council of Women in India, as well as the All-India Women's Conference, are working for the better representation of women on public bodies.

NEED FOR TRAINING.

The more alive the educated womanhood of India become to the great future which lies in their hands, the more acutely will be felt the need for more workers and for more adequate training in all branches of social service. In each of the great cities we find groups of progressive and enlightened women, Christian and non-Christian, Indian and European, by whom much good work is being done, but even here great fields are practically untouched for lack of trained workers. There is also a general dearth of voluntary help. In most of the smaller towns voluntary social work is still in its infancy, and has hardly been attempted in rural areas with a few striking exceptions, among which the Saroj Nalini Dutt Memorial Association in Bengal may be mentioned as essentially a women's movement. The tradition of social service has still to be

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created in the schools, and there are many practical obstacles for voluntary workers such as difficulty of transit. Even if there is a car in the family it may very likely not be available, and the hiring of a conveyance mounts up to a sum sufficient to deter a number of young women who might otherwise be willing to undertake regular work.

Then again there is the paramount need for training. In England in these days a young woman will always find an experienced worker who will take her round at first and show her the ropes. But in India, except in the very largest centres, and apart from the Missions, there is no one, and the inexperienced voluntary worker, whether English or Indian, finds herself struggling with many problems she does not know how to tackle, while frequently the only paid workers available need guidance because they may not have adequate training or powers of organisation for the posts they are called upon to fill. The League of Social Service for Women recently inaugurated in Calcutta is an attempt to fulfil this need in Bengal. It is proposed to open an Institute of Social Service under a competent warden, where workers can go for general training apart from specialist courses such as midwifery or nursing, which are provided for elsewhere. It is hoped to create a salaried service of women social workers who will go out from the Institute and work in the villages, covering a larger and larger field.

WIDOWS AND SOCIAL SERVICE.

Lastly, I turn to a consideration of the problem of the supply of women workers. An increasing number of women are coming forward as doctors, health visitors, etc., but it seems to me that it is to her widows that India must look more and more to take the place of the large body of unmarried women teachers and social workers of the West. In England we take our women workers so much for granted that one does not realise how great an asset they are to the country until faced with the problem as it presents itself in India. One has to remember that except among Christians a young unmarried woman is a rare exception in India, and that the small Christian community still furnishes a large proportion of the teaching profession. As girls' education spreads it is idle to expect from married teachers with young children and a home to look after the work which is given by a single woman. But with the widow it is different. She can give up her life to her vocation and in so doing find happiness. For those to whom teaching does not appeal there is work to suit almost every taste and capacity crying out to be done. The Poona Seva Sedan, the splendid pioneer training centre for adult women, has now sent thousands of women, including many widows, as teachers, nurses, midwives, etc., and in all the big towns in India there are

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now widows' homes, though all do not give training. In Lady Bose's Widows' Home for training primary teachers in Calcutta there were this year over a hundred applications for thirty vacancies. It seems the greatest pity that any woman who wishes to be trained should be refused when the demand for trained teachers is so great, and liberal financial aid should surely be forthcoming so that any existing institution giving efficient training may be expanded to meet the growing demand. Propaganda to persuade parents and guardians of widowed girls to allow them to take up a career of their own is evidently making headway. The movement for improving the legal status of Hindu widows is also gaining ground, and with the granting to them of property rights will come a power and independence which they have never hitherto enjoyed. If at the same time they can be made to realise the urgent call on them for service they will deserve better of their country than by remarriage.

WONDERFUL PROGRESS.

No one would deny that the women of India have made wonderful advances in the last ten years, though great problems still lie ahead of them. The provision of more and of better education for girls, the supply of teachers, and of more and better teachers' training, the provision of trained social workers and of more doctors, nurses and midwives, the widespread teaching of mothercraft and hygiene, the reform of laws and customs adversely affecting women, the problems of prostitution both among the general community and under the cloak of religion, all these questions are arousing more and more interest to-day. The gallant band of educated and progressive Indian women who are attempting to solve these problems still need all the help and co-operation which their English sisters can give them. School life and education give English women a training and outlook which makes secretarial and organizing work come relatively easily to them. They are free to go about alone, and many who at present do nothing but pass the time would welcome the interest given by social work and the opportunity of helping, if only they knew the kind of help that is needed and would be welcomed. Local Women's Associations should be able more and more to give them advice as to this and help them to begin, and not only would they find their own lives fuller and richer, but they would have the satisfaction of serving their country.

As things are at present too much work falls on the few energetic workers, and too many educated women, both English and Indian, allow the pleasures of social life to swallow up their days.

The Problem of Peace.

By ELLEN WILKINSON, M.P.

(A speech delivered during the Sixth International Congress of the Women's League for Peace and Freedom held at Prague August, 1929.)

The problem of peace is not only a problem of machinery but how to remove causes that make for war. The Kellogg Pact does not mention or deal with the real cause of international or civil war—the Imperialism of modern great States which in its national aspect we call capitalism. Socialists used to teach that capitalism inevitably made for war because of the need for markets. In its latest phase, that of finance-capital that necessity will probably disappear, being replaced by financial control of an international consortium, rationing both markets and available raw materials. The proposals for an international steel cartel, international shipping trusts, cold storage, etc., show the beginnings of what is probable. Thus, it is impossible to discuss the international situation without linking it up with the labour position, or otherwise pacifists who pride themselves on being outside party quarrels may find themselves much behind the times, urging a peace between nations which may have been secured by finance-capital, and ignoring till too late the growing bitterness of the class war.

The most important conflict inside any modern state except Russia is that between capitalism and labour. Many pacifists are surprised that the Labour movements, especially in those countries where trade union organization is strong and militant, are generally in favour of compulsory arbitration in international affairs, supporting Hague Courts, the signing of the Optional Clause, and other methods of securing such arbitration, but are either very suspicious of, or actually hostile to, compulsory arbitration in trade disputes. In England we have unions like the Iron and Steel Trades Federation and the Boot and Shoe Unions that have lived for years under a system of compulsory arbitration, while other unions will fight to the death to avoid anything that seems to take away the right to strike. The difference really is, between the older unions who grew up in an atmosphere where the relations of master and man was

accepted as part of the law of the universe and only the share of each remained to be apportioned, matters of hours and conditions which are obviously meet subjects for arbitration, and the new unions born out of Socialist propaganda who want to abolish the capitalist altogether and replace the system by a co-operative Commonwealth. You can arbitrate about an amount, whether you will have six pence or one shilling. It is less easy to find a satisfactory method of peacefully abolishing the entire power of one party to a dispute.

This is the root difficulty of securing internal peace in highly developed modern industrial states. A working class rendered propertyless, reduced to the position of a weekly or even an hourly wage status, cannot accept machinery which assumes this status as a condition outside its terms of reference, and proceeds to arbitrate only upon the payment per hour or week, the conditions of labour, or other adjustable items within the framework of the system.

It is arguable that if trade unionists push their demands high enough they can break the system, but in this case any arbitration machinery would necessarily act as a powerful brake and might cause the explosion that in theory it was designed to prevent.

To ask whether it is possible, or for that matter desirable, to have internal peace, while the injustices and oppression of capitalism continue, is like asking whether it is worth while to preserve international peace amid the horrors of competing imperialisms, and the answer in both cases is the same: it depends on whether any real improvements in the conditions of the people can be secured by warfare. There is, of course, the important difference that in international affairs the horrors of war are greater than the evils of unjust peace, while in the class war, after visiting the South Wales coalfield, for example, one doubts whether any strike could be as soul-deadening as what is called peace.

Twelve years after the Russian Revolution the case of those who argue for catastrophic revolution as a means of settlement of internal injustice is not as simple as it looked in the early days of the Leninist success. When the revolution is over, the problems of poverty are still there, generally in an aggravated form. The problem of capital and labour has still to be solved even though the capitalist has gone. The great improvement, that of status, is easiest seen in a quick transition such as that from a feudal Czarist state to a Soviet one. But in modern Western States, such as France, Germany and England, the problem of status is being partially solved by political action.

The great political labour movements raise the workers as citizens, give them not only a share in choosing their Government, but in forming the Government itself.

In these States, therefore, the problem is to devise machinery for securing to the man and woman in industry the status they enjoy as freely voting citizens in a politically democratic community. The Socialist movement states emphatically that this cannot be done while the ownership of the means of existence continues in private hands; that before the inhabitants can be as free as workers as they are as citizens they must communally own the means by which they live.

Most Socialists, as distinct from Communists, accept the inevitability of a period of transition, or perhaps it would be more correct to say that they consider that such a transitional period is better than a catastrophic revolution and likely to produce more lasting results. Revolutionists claim that an actual violent act of taking over is inevitable because the capitalists will not surrender any real power gradually, and they instance the General Strike in England, where the violent aspects of it—the guns and tanks and soldiers—were forced upon a peaceful folding of arms by a large and important body of British workers.

The pacific Socialist who admits the right to strike is obviously at a logical disadvantage because in modern industry, strikes, to be effective, must become larger and larger. Then at some point such a strike will take on the dimensions of a General Strike. This will appear as a challenge to the State, and a condition of civil war may thus be forced by the employing classes. On the other hand, to deny the right to strike takes away from the worker his ultimate weapon.

All this is perfectly logical and the revolutionists' case is unanswerable if one talks only in terms of force. If the workers are sufficiently conscious of their wrongs and their solidarity they can in democratic States control the political power of their States. This gives them the advantage that, up to now, the employing classes have always held—that of having the State on their side in a dispute. Such a Government could set up Conciliation Courts and arbitration machinery which would really have the confidence of the workers, and questions of status and managerial functions, and even the ownership of the industry itself, could be referred to it.

But in these days of the beginning of a world society the workers are realising, as finance-capital has done, that they can no longer think effectively in terms of their own nation's industries. Rapidly the supply of the world's needs, or it would be better to say the

control of the sources of supply of the world's needs, is being organised on an international basis. A textile worker in Lancashire or Lodz may think that his real enemy is not his immediate employer, but the Indian and Chinese worker, who is receiving one-twelfth his pay. The American miners, without realising it, broke the British resistance by working overtime in 1926, and six months after the British failure the British miner has to do the same thing against the American worker.

Hence the growing demand on the part of the workers for international organisations and an International Labour Office which shall really secure some uniformity of world conditions of labour. Individual employers may be themselves in favour of equality conditions but as was seen by the English attitude at Geneva under the last Conservative Government, finance-capital is anxious for the maintenance of different standards in order that one section of workers may be used against another. Hence the attempt of their spokesmen at Geneva to ridicule the I. L. O., to reduce the budget and to prevent the ratification of the Washington Convention.

In the same way as in internal matters, so in international affairs. The only hope of peace lies in the organisation of strong trade or industrial unions, and the political expression of this organisation through strong Socialist and Labour parties. A trade union movement acting alone is helpless against the deeper causes of its troubles. It is of no avail for a trade union to win an extra shilling a day, if two shillings are taken away by a manipulated rise in the cost of living. Equally is it little use, as the great and successful Australian unions have found, for one nation to control its own sources of raw material, if its supply of credit and money power is left in the hands of international financiers. The proposed International Bank under the Young Plan could make a mockery not only of the amelioration of workers' conditions, but of State ownership of any industry which needed either raw material or markets outside its own borders.

Thus, with strong international trade union organisation to secure international standards must go strong political movements to secure control of the Government machinery. If both of these are inspired by Socialist ideals, by the aim of replacing capitalism by a Socialist State, then and then only can stable peace, both national and international, be hoped for. Given Socialist Governments (and saying that I mean not only in name but actually determined to put their theories into practice) the other problems fall into line.

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These other problems are many. Disarmament means the displacement of many thousands of skilled workers and the disbandment of great armies and navies. This personnel has to be re-organised and re-absorbed. A Socialist State would secure maintenance during the transition. A Conservative and militarist one might not be displeased at the problem such disbandment would cause in the hope that discontent might "teach the masses a lesson in all this pacifist nonsense," as one highly-placed General Officer recently said in England.

But it cannot be too strongly emphasised, especially to those who are deeply involved personally in the Labour Movement, that organisations which are themselves outside that movement may help in the settlement of disputes by persistent education to enlighten people as to the cause of war. Such organisations as the W. I. L. can reach people who are quite out of touch and out of sympathy with labour, and show them the real root difficulties in the way of peace. There is no doubt that peace propaganda in Britain has helped the Labour movement enormously, not only as propagandists, but keeping before the workers the ultimate ideals behind their immediate struggles for improved wages and conditions of labour.

There are likely to be disagreements between countries, and between individuals, for all time. The possibilities of conflict of wills, of desires, of ideals even, are likely to be enhanced in a Socialist State, because freedom of the individual enhances personality. But once get rid of the system which profits by warfare, then there is no more reason why international disputes cannot be as easily abolished as duelling, and law takes the place of force.

Women the World Over.

NATIONALITY OF MARRIED WOMEN.

A Meeting of English organisations interested in the nationality of married women was held in London, July 24, at the instance of the National Council of Women.

The present position was explained by Chrystal Macmillan who stated that the present Prime Minister had signified agreement with the claims made that: (1) a British woman should not automatically lose her nationality on marriage with an alien; (2) a foreign woman marrying a British subject should not have British nationality imposed on her unless she applies to become a British subject; and (3) a married woman should have the right to naturalize, and not be classed with minors and lunatics. These principles have been approved on several occasions by the British House of Commons and in Dominion Parliaments, but inactivity has reigned and no action has been taken to remove the disabilities of which nobody apparently approves.

STRIKE FOR EQUAL PAY AND WIN.

Turkish women were eminently successful in their fight for "equal pay for equal work" and won their point in their very first strike.

The strikers were 2,000 Anatolian peasant women, still wearing their veils. They were employed by the Turkish Forest Exploration Company, and they struck because they received only 25 cents a day, half of the wages paid the men employees.

They demanded wages equal to men's, and not only got them but also got their employers' promise to cease economic distinction between the sexes in the future.

REJECTS PRIZE FOR MEN ONLY.

Standing by its belief in Equal Rights for women and all religions, Oxford University has rejected a legacy of 800 pounds to be used as a prize.

The bequest was left the university by the late Dr. J. M. Walker, once a scholar of Wadham College, and the income was to provide an annual prize for an essay on church history to be competed for by

The new law recognizes the principle of the marriage settlement and even allows the establishment of such settlement not only before but during marriage.

This new law also influences to a considerable degree those marriages concluded before January 1, 1930. The wife enjoys all legal, financial, and family equality, save that the community of property remains and the right to dispose of common property is in the hands of the husband. In a few special cases all property acquired after 1930 is subject to the new law.

The reform brought about by this new law has been before the country for more than twenty-nine years. The original Finnish marriage law dated from 1734. Towards the end of the last century some amendments were introduced tending to improve the position of married women, but they were insufficient. About 1900 the women's organisations urged the members of parliament to attempt a speedy reform, but they were unsuccessful.

In 1907 Finnish women had the good fortune to put their claims in the hands of their own women representatives in Parliament, but again they failed of practical results. In 1918, when Finland became an independent state, the question was again taken up. Finland consulted with Sweden, to whom it had belonged until 1809, and with other northern countries that were studying the question. A Marriage Law Reform Bill was passed in Sweden in 1920 and similar bills were passed later in Norway and Denmark. The new Finnish Law is based on these previous Scandinavian bills.

The BULLETIN says that "apart from its adaptation to special cases" and its great practical benefits, "the mere existence of a humane law based on equality of rights and equality of duties between husband and wife, is of the greatest importance, because it establishes a standard which must deeply influence the life of the nation."

(The above notes are taken from various issues of "Equal Rights".)

EQUAL RIGHTS.

I have the satisfaction of informing you of the great victory that has been won by Roumanian women, who have obtained both the Vote and also eligibility for the Commune for the Municipality and the Councils.

We rejoice with our Roumanian fellow suffragist who have worked so splendidly in their association that at last the Roumanian woman is to be recognised as a person and a citizen. Though only a partial

franchise, at present, the age limit is equal. This result from less than ten years' work seems marvellous to us who struggled so many years to win the Vote, but the progress of women is now sweeping forward with ever-increasing speed to our goal of equality. Each successive victory is hailed with cheers all along the line and success in any one country echoes throughout the world.

We congratulate Roumania, too, on gaining complete civil rights for her women.—'The Vote'

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Affections.

ஒவ்வொரு குடும்பத்தின் செளக்கியமும்
ஸ்திரீகளின் கவலையே!

இந்தியாவின் நான்கு புகழ்பெற்ற குடும்ப அலுவலகங்களையும்பற்றி
அவர்கள் அறிந்திருப்பது அவசியம்.

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

ஹென்றீஸ் ஜ்வரஹரி : பலவிதமான ஜுவரங்களையும் சுகப்படுத்தும் பேர்
பெற்ற மருந்து.

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

ஹென்றீஸ் கிலாகோல்ட் : இருமல், சளி, முதலிய சுவாசாசய நோய்களுக்கு
தீவிர மருந்து.

எல்லா ஷாப்புகளிலும் கிடைக்கும்.

AT ALL CHEMISTS

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TAMIL

பால்ய விவாக மசோதாவின் எதிர்ப்புக்கூட்டம்.

1. பால்ய விவாக மசோதாவின் எதிர்ப்புக்கூட்டமொன்று 27-11-29
மாலை 6 மணிக்கு திருவல்லிக்கேணி துளசிங்கப்பெருமாள் கோவில் மண்டபத்தில்
ஸ்ரீமதி கடப்பை லக்ஷ்மி அம்மாள் அக்ராஸனத்தின்கீழ் நடைபெற்றது. அதன்
சாராம்சத்தைப்பற்றி இப்பத்திரிகையில் வெளியிட அவாத்தோற்றியதால்
இப்பத்திரிகையில் எழுதலானேன்.

2. பால்ய விவாகம் என்ற பேயால் கட்டுண்டு கலங்கிய நம் தாய்
நாட்டில், விவாக மசோதா நிறைவேற்றியதால் நம்மனோர் மனச்சந்தோஷம் அடை
பாமல், கண்மூடித்தனமாயும், அநாகரிகமாயும் கூறும் ஒவ்வொரு சொல்லும்
மிகவியப்பாக இருக்கிறது. தவிர, ஒன்றுக்கொன்று ஒவ்வாதசொல்லும், பேரிரைச்
சலுமரசு மந்தைபோல் ஒன்றுகூடிச் சந்தைச் சத்தம்போன்று ஆரவாரித்தனர்.
பிரஸங்க ஸபையானது, வம்பர் மஹா சபைபோலும் இருந்தது. இங்லீஷ்காரர்,
ஸ்திரீயின் நாக்கு ஆட்டுமறிபோல் அசைந்துகொண்டு இருக்குமென்றும்,
உவேல்ஸ்காரர் நாரிக்கு நாக்கு பலன் என்றும் சொல்லுவார்கள். பிரான்ஸ்
தேசத்தார், நரிக்கு வால்விசேஷம் நாரிக்கு நாக்கு விசேஷமென்பார்கள். இத்
தாலியர் மூன்று வாத்தும் மூன்று பெண்ணும் கூடினால் ஒரு சந்தை என்பார்கள்.
சீனர் நாரியின் நாக்கு வாளுக்குச் சமான மென்பார்கள். அதை மாதர் துருப்
பிடிக்க விடமாட்டார்கள் என்றும், நம்நாட்டார் ஈச்சமுள்ளாளே இருவாயும்
தைத்தாலும் தேங்காய்க்கு மஞ்சளில்லை பூவுக்கு மணமில்லை என்பாள் என்றும்
கூறுவது இச்சபையில் உண்மை என்று இக்கூட்டத்தில் விளங்கியது.

3. கடப்பை லக்ஷ்மி அம்மாள் சொன்னதாவது:—“என்னோடு அநேகர்
பேயர் மூலமாயும் பிரசங்கமூலமாயும் வாதித்துள்ளார்கள். வர்ணசிரம தர்ம
மானது நான்கு, என்றும் அவைகளுக்கு நாசகாலம் வந்துள்ளதென்றும், வர்ண
சிரம தர்ம மஹாநாட்டில் ஸ்திரீகள் கூட்டத்தில் என்னைத் தலைமையாக ஏற்
படுத்தியுள்ளார் என்றும் கூறினர்.

செக்ரெடரி பட்டம்மாளின் பிரஸங்கம்:—

4. விவாக மசோதா நிறைவேற்றியதால் பாரத நாட்டில் ஒற்றுமை நீங்கி
விரோதம் ஏற்பட்டது. நமக்கு துர்அதிர்ஷ்டம் ஏற்பட்டது. ‘வழிவழி வம்சம்,
குலவழி கோத்திரம்’ என்ற ஆசார விவகாரம் தொலைந்தது. எங்கள் கஷ்டம்

எங்களுடைய இருக்கட்டும். வந்த சட்டத்தை ஏற்றுக்கொள்வதில்லை. மதக்கொள்கையை விடமாட்டோம். வேப்பிலையைக் கட்டிக்கொண்டு வேணுமானாலும் ஊர்கோலம்வருவோம். உண்மைவிவாகத்தைக் கைவிடோம். இல்லற தர்மத்தைச் சரிவர அனுஷ்டிக்கவேண்டும். கேவலம் காமபோகத்தை விரும்பவில்லை. காலத்தை அனுஸரித்தே இச்சட்டம் செய்ததென்று ஒரு பெண்மணி கூறினாள். இப்பொழுது 14-வது என்று சொல்லுகிறார்கள். மேன்மேலும் 16, 18, என்று வயதை உயர்த்துவார்கள். நமது சுயராஜ்யம் விடுபட்டதென்றும், சுயராஜ்யம், சுயேச்சை என்று மேடைமீது ஏறிப் பேசுவதில் மட்டில் பலன் இல்லை. எங்கள் விவாகத்தை சாஸ்திரக் குப்பை என்று சொல்லுகிறார்கள். இவர்கள் சட்ட சாஸ்திரக் குப்பையை தூர ஏறிய எவ்வளவு கேரம் செல்லும்? குடும்ப சேஷமத்தின் பொருட்டிக்கணவனிடம் முறையிடவேண்டுமே ஒழிய சட்டசபையில் முறையிட வேண்டியதில்லை. இவ்வயது சென்ற விவாகத்தாலும், டைவோர்ஸ் என்ற ரத்து விவாகத்தாலும், ஏற்படும் தீவினை மிகுதி. அல்தாவது விதவாவிவாகம், கலப்பு விவாகம், ஒரு புருஷனிருக்க மற்றொருவனை மணஞ்செய்துகொள்ளல் முதலியன ஏற்பட்டு மதக்கொள்கைகளை வேரோடு களைந்துவிட்டுப் போகின்றன. இந்தியா என்ற பெயரை மாற்றி வேறு பெயர் தேசத்திற்கு வைக்கவேண்டும். ஜனஸமுதாய என்ற பெயரை மாற்றி வேறு பெயர் தேசத்திற்கு வைக்கவேண்டும். ஜனஸமுதாய ஆசாரச் சீர்திருத்தம்செய்ய அதிகாரம் உண்டு என்று பேசுவோர்களைக் கீழறிக்க வேண்டும். பிராமணருக்கு சுயராஜ்யம் எதற்கு? பிராமணக் குழந்தைகள் யுத்தத்திற்குச் செல்லப்போகிறார்களா? இராமணுண்டாலென்ன? இராகுணுண்டாலென்ன?" என்று சரமாரியாகத் தனது பிரச்சனத்தை மொழிந்தார்.

5. இந்த அம்மான் பேசிய அபிப்பிராயம் யாதென்றால், மதம், ஜாதி, வர்ணசிரம தர்ம பிராமண ஆசார வியவகாரங்களைக் கைநழுவவிடக் கூடா தென்பதே. நான் கூறுவது யாதெனில், முன்னோர்களது ஆசாரங்களில் எவற்றை யெல்லாம் விட்டுவிட்டுப் புதுமாதிரிகளைக் கைக்கொண்டிருக்கிறோமோ அவற்றில் ஒவ்வொன்றுக்கும் வேப்பிலையைக் கட்டிக்கொண்டு ஊர்கோலம் வந்த பிறகு பிராமணமதத்திற்குத் துன்பத்தைத் தருவனவாயும் ஆசார வியவகாரங்களைக் கெடுக்க அடிகோலியாயுமுள்ள விவாக மசோதாவிற்கு வேப்பிலையைக் கட்டிக் கொண்டு ஊர்கோலம் வரலாம் என்பதே. ஆனால் என்ன ஆசார சீர்திருத்தக் களில் பிறழ்ந்துவிட்டோம் என்று கேட்கலாம். அல்தாவது நமது முன்னோர்கள் களில் பிறழ்ந்துவிட்டோம் என்று கேட்கலாம். அடிமைத்தொழில் என்ற உத்தி பூர்வத்தில் இங்கிலாந்து பாஷையைக் கற்காமலும், அடிமைத்தொழில் என்ற உத்தி யோகத்திலிருங்காமலும், கிராமங்களில் இருந்துகொண்டு வேதங்களை ஒதியும் புராணங்களைப் படித்தும், வைசுவதேவ அக்னி ஹோத்திராதினைச் செய்தும் வந்தார்கள். இப்பொழுதோ வெளில் நம் வைதிக மதத்தினர்கள், நம் பிராம னோத்தமர்கள் அவைகளை அடியொடுகிட்டுக் காலையில் பல்கூடத் துலக்காது காப்பி குடித்து, வெள்ளையப்போல் உடைஉடுத்தும், வதில் முதலிய பெரிய உத்தி யோகம் வகித்தும், பொய்க்கேவலில் உழைத்தும், ஒரு குடியை ஒன்பது குடியாக்கி யும், பணம் பறித்து, மாடிமீட்டில் வாஸம்செய்தும், தனது தாரத்திற்கு வைரத்

தால் நகை சொரிந்தும், மோட்டாரில் ஸபத்திராய் ஷோக்காய் பிச்சிற்கு உலாவச்சென்று, ஏழைமீது மோட்டார் எம்னைவிட்டு அவர்கள் உயிரை மாய்த்து, உயிர்க்கொலையும் புரிகின்றனரே! உத்தியோகம் வகிக்கும் நம்மவர் நிலைமை இவ்வாறென்றால், வைதிகர் என்று பெயர்வைத்து உலவிவருபவர்களின் நிலைமை அதைவிட மேலானது. இவர்கள் காலையில் செய்யும் அனுஷ்டானங்களை விட்டும், 4 வேதம், 6 சாஸ்திரம், 64 கலைஞானங்களை அறவே ஒழித்து, ஏதோ வயிற்றுப்பிழைப்பிற்காக சில மந்திரங்களைப் பிழையோடு ஒதி, உருப்போட்டுக் கொண்டு, யார் வீட்டில் கல்யாணம், உடனே சாவு என்பதை எதிர்பார்த்தும், ஊரான் சொத்திற்குப் பெயர்ப்பு பறக்கின்றனர். காலையில் எழுந்தவுடன் ஆஷாட பூதிபோல் விழுதிதரித்து, தனியையுறைக்குப் பஞ்ச அடைப்பதுபோல் பெருந்த தொந்தி நிறைய இட்டலியை உண்டு ஒருபடி காப்பியையும் மேல்விட்டு, யார் வீட்டில் என்ன விசேஷம் என்று உலாவப்பறப்பட்டு, அகப்பட்டது ஆதாயம் என்று ஒரு நாளில் 4 வீட்டில் வயிறுபுடைக்க பிராமணர்த்தம் உண்டும், இராத் திரிக்கு ராவே கமிஷன் பணம் வாங்கிக் கல்யாணம் முடித்தும் பொருள் பறிக்கின் னனர். ஒரு உத்தியோகஸ்தர் கிருஸ்துவமதத்தில் சேர்ந்துவிட்டார். அவரை நம் வைதிகர் சாதிபிரஷ்டம் செய்துவிட்டார்கள். பின் அத்தனவான் சிறிது காலம் சென்று மீண்டும் பிராமணமதத்தில் சேர்ந்து, பூஜாஸ் தரித்து ஆஷாட முதலியசென்று, வைதிகர்களுக்கு வெள்ளிச்செம்புடனும், பூரிக்கணியுடனும் அன்னம் போட்டார். அப்பொழுது நம் வைதிகர், கிருஸ்துவமதத்தில் சேர்ந்த அவ்வுத்தியோகஸ்தரை சம்சாரத்துடனும், மந்திர உச்சாரணத்துடனும் பிராமண மதத்தில் வேதகோஷத்துடன் சேர்த்துக்கொண்டனர். அப்பொழுது நமது மூதாதையர் மனுசாஸ்திரம் இடம் தந்ததுபோலும்? 'பணம் என்றால் பிணமும் வாய்திறக்கும்' என்றமொழி இவர்களுக்கே ஏற்கும். ஒரு மனித ஜன்மத் திங் பிரிவு நான்கு. அவை பிர்மமசரியம், காருகஸ்த்யம், வானப்பிரஸ்தம், சன் யாசம் என்பன. மனிதனுக்கு 100 வயசு; அதில் 25 வயதுவரை பிரம்சரியம். இப்பொழுது பையன் 16 வயதில் பள்ளியில் படிக்கும்போதே 2000 ரூபாய் வாதகணியுடன் விவாக மகோற்சவம்; 50 வயதுவரை கிருகஸ்தா சிரமம். ஆனால் இப்பொழுதோ 50 வயதிற்குமேல் ஏழாந்தர விவாகம். 75 வயதுவரை பத்தினி யுடன் காட்டில் வலித்து வானப்பிரஸ்தம். இப்பொழுதோ 75 வயதிற்குமேல் 10 வயது பாலிகையை மணந்து அவளை விதவைக்கோலமாக்கி இவன் பாடைமேல் காதுபோர் தோள்மேல் போரும் ஊர்கோல் மகோற்சவம் இவ்வாறு மூன்று படிக்குள் மீண்டு உயிர்பெற்று வருபவரே துர்லபம். ஆகையால் 4-வது படியாகிய படிக்குள் மீண்டு உயிர்பெற்று வருபவரே துர்லபம். ஆகையால் 4-வது படியாகிய 100 வயதுடையார் இப்பொழுது கிடையாது. ஐயோ பாவம்! 100 வயது பரிபூர்ண மாய் இருக்கும் பகஷத்தில் இன்னும் மாலைமாற்றி மணம்செய்து ஊஞ்சலாவோர் களை! ஆகையால் நான் மிகவும் வருத்தப்படுகிறேன்.

6. 25 வயதுவரை குறுகுல வாஸம்செய்து கல்வியில்தேர்ந்த ஒரு வாலிபனது மனைவி எவ்வித எழில் வாய்த்தவளாய், வயதுவாய்ந்தவளாய், பருவ

முடையவளாய் இருக்கவேண்டுமென்பது எனது கேள்வி. முற்காலத்தில் நம் நாட்டு ஸ்திரீகள் வயதுசென்று மங்கைப்பருவம் வாய்ந்தே கல்யாணம் செய்து கொண்டும், கல்யாணம் செய்துகொள்ளாது பிரும்மசாரியாகவே காலத்தைக் கழித்தும், கல்வியில் தேர்ச்சியுற்றுப் பண்டிதைகளாகவும் இருந்தார்களென்பதும், நம்நாட்டில் இப்பொழுது சமீபகாலமாகவே, ஸ்திரீ ஸ்வாதந்திரியமானது புருஷர்களால் அபகரிக்கப்பட்டு, ஸ்திரீகளிடால் வேருன நியாயம், சாஸ்திரம், பழக்க வழக்கமாய் விட்டதென்பது, அவர்கள் பக்தமாக ஸ்திரீகளை அடிமைப்படுத்திக் கொண்டார்களென்பதும் பிரத்தியக்ஷமாய் விளங்குகிறது. இவ்வாறிருக்க குடும்ப சேஷாதத்தைத் தலைவன் எவ்வாறு கவனிப்பான்? அரசாங்கத்தாரிடம் எவ்வாறு முறையிடாது இருக்கமுடியும்? ஒரு புருஷன் தன் ஸஹதர்மசாரினியைக் கைவிட்டு, அழகில்லை, சிர இல்லை, படிப்பில்லை, நாகரிகமாக இல்லை, என்று அநேகமான கோணல்களைக் கூறிக் கணக்கில்லாது கல்யாணம் செய்து கொள்ளின்றானே. இவர்கள் பால் முதலாதையர் சாஸ்திரம் இடம் தந்ததுபோலும். உடன்கட்டை ஏறல் என்ற வழக்கத்தை ஒழித்த நம்மனோர் என் பாலு ஸ்வாதந்திரி ஒழிக்கக் கூடாது? உயிர்மாதிரம் வெல்லமோ? என் அரசாங்கத்திற்குட்பட்டனர்? தவிர, உடன்கட்டை ஏறலை ஒழித்ததுமல்லாமல் மொட்டையிட்டு உலாவி வந்தனர். தற்பொழுது அவ்வழக்கத்தையும்விட்டு, மயிரவைத்தும் கொண்டையிட்டு நகை அணிந்து சர்வாலங்கார பூஷிதைகளாய் இருக்கிறார்கள். ஒரு அம்மாள் தன் பெண் விதவையாய் விட்டாளென்று தான் நிரம்ப துக்கம் கொண்டாடி என் பெண் திருமங்கலத்தைக் களைந்தார்களே என்று தன் தாலியைக்கழற்றி எறிந்துவிட்டாள். இது ஒரு ஆச்சரியமன்று? தவிர, செவ்வந்தி எவ்வளவு என்பது நான் சொல்லாமலே விளங்கும். நமது தாய் நாட்டில் இப்பொழுது உடன்கட்டைவரும் விவாகம் உண்மை விவாகமில்லை என்பதை நான் திண்ணமாய்ச் சொல்வேன்.

7. பெங்களூர் சாகரத்தினம் அம்மாள் :—இவர் பேசியது மிக விரைவே! இன்னார் கீதத்தைக் கேட்க சமயம் வாய்த்ததென்றே இக்கூட்டம் கூடியது போலும். அவர் முதல் சொன்னது:—தடிபோல் நின்றுவிட்டாயே, உனக்கு என்ன தெரியும் என்று கேட்கலாம். விவாக விஷயமாகவும் பதிவிரதா விஷயமாகவும் இவருக்கு என்ன தெரியும் என்று சொல்லலாம். நமது பிராமண மதத்திற்கே இப்பொழுது கஷ்டம் நேர்த்திருப்பதால் என் விஷயத்தைப்பற்றி இப்பொழுது சொல்ல அவகாசம் இல்லை. என் தேவதாசி குரூப்பைச் சேர்ந்தவளாய் இருந்த போதிலும், ஒரு குடிபய்யும் கெடுக்கவில்லை. ஒரு கனவான் என் மீது இச்சை கொண்டால் அக்குடும்பத் தலைவியுடைய உத்திரவு பெற்றே நான் அக்கனவனை அடைவேன். தேவதாசிகள் கல்யாணம் செய்து கொள்ளவேண்டுமாம். குடும்ப ஸ்திரீ கல்யாணம் இல்லாமல் இருக்கவேண்டுமாம். என்ன அநீதி. பிராமணர்கள் தெய்வத்திற்குச் சமமானம். பிராமணர்களை ஜயிலில் வைத்தால் என்ன? கடவுளை ஜயிலில் வைத்தால் என்ன? இரண்டும் சமமே. குடும்பப்

பெண்கள் 16 வயதுவரை விவாகமில்லாதிருந்து, கண்டபுடன் காதல்கொண்டு, காதல் ஷுதம் எழுதி தார்தர்மமணம் செய்யவேண்டுமாம். கிட்டோரியா மஹாராணி வாக்குப் பொய்யாமா என்றும், எனது பிதா பிராமணர், நான் பிராமணனுக்குப் பிறந்தவன், இக்கால ஸ்திரீகளுக்குப் பதிசுற்றுவையில்லை, என்றும் பேசினான். இந்த அம்மாள் கொண்டுள்ள பிராமண விசுவாசம் இங்கு கவனித்தத்தக்கது. எந்த மனையாவது தாசினி செல்ல அனுமதி தருவாளா? நளாயினி தாசினிக்குக் கணவனைக் கூட்டிக்கொண்டு போனால் என்று புராணதிகளில் சொல்லப்பட்டுள்ளதென்றால், எத்தாசிப்பித்தன் எழுதினானே அக்கதை; நாம் நம்புவது நவமல்ல. புண்யபூதியாகிய நமது பாதகண்டத்தில் அவதாரம்செய்த ஸ்ரீராமபிரான் ஏகபத்தினி விரதத்தைக் கைக்கொண்டாரே. அஃது இவர்களுக்குத் தெரியவில்லையோலும். ஸ்ரீராமபிரான் சேதையைப் பிரிந்த காலத்திலப்பம்பைநதிக்கரையை அடுத்தது சோகத்தால், அங்குள்ள பக்ஷியினங்களை யும், அத்தடாகத்திலுள்ள தாமரை மலரையும் பார்த்துப் புலம்புகிறார் :—

"பொன்பால் பொருவும் விரையல்லி புல்லிப்புலந்த புலந்தாது
தன்பால் தழுவுந் குழல்வண்டு தமிழ் பாட்டிசைக்கும் தாமரையே
என்பாலில்லையப்பரோ விந்நப்பால் விருப்புடைய
வுன்பாலில்லை என்றாக்கா லொளிப்பிரோடு உறவுமுண்டோ"
என்று வருந்துகிறார். ஆகையால் நாம் இக்கற்போதையை உணரலாகாதா?

நமது தாய் நாட்டிலோ 30 நோடி ஜனங்கள். அதில் ஏழ்மைத் தன்மை யுடையோர் அநேகர், தனவந்தர் சிலர். இதற்குக் காரணம், காமம் குடி இவ் விரண்டுமே. இவ்வம்மாள் இக்கூட்டத்தில் பேசப்பெற்றது எவ்வாறிருந்தது என்றால், திருடன் கோளிலுக்குள் ஒளிந்துகொண்டு ஸ்வாமியைப் பிரார்த்திப்பது போலும், குருடன் வழிகாட்டியதுபோலும், செவிடன் சங்கு ஊதியதுபோலும், ஊமை அர்த்தம் உரைத்ததுபோலும், சப்பாணி தாளம் போட்டதுபோலும், சயா பத்தன் த்ருமஸ்வரூபி என்று பெருமை பாராட்டிக்கொண்டதுபோலும், கொலைஞனை ஜீவகாருண்யமுள்ளவன் என்று சொல்வதுபோலும் இருக்கிறது. இவர் இக் கூட்டத்தில் பேசிய முதற்காரணம் தமது பிழைப்புக்கு பங்கம் வரக்கூடாதென் பதே. அஃதாவது விவாக மசோதா நிறைவேறியதுபோல், தேவதாசி மசோதா நிறைவேறின் கஷ்டமாயிற்றே என்று முட்டுக்கட்டை இடுகிறார்களோலும். ஆனால் கூடிய சீக்கிரம் மேல் சொன்ன மசோதாவும் நிறைவேறும். தாலி என்ற வகுப் பாருக்கும் நற்காலம் ஏற்படும். ஆனால் இவர்போன்ற சிலருக்குக் கஷ்டமாகிலும் பெரும்பாலருக்குச் சந்தோஷமே ஏற்படும். எல்லாம்வல்ல இறைவன் அருள் பாலிப்பாராக. இந்த அம்மாள் பாட்டைக்கேட்க ஆசையற்று அநேகம் பாட்டி மார்களும், கோவில் அரசர்கள் சம்சாரமும் விஜயம் செய்திருந்தனர்.

8. கடப்பைய லக்ஷ்மி அம்மாள் முடிவுரை :—வாணசிரம தர்மம் நான்கு. இக்காலத்திலோ ஆயிரக்கணக்கான வாணசிரம தர்மம் ஏற்பட்டுள்ளது. மஹாராணியார் வாக்கு விண்போகக்கூடாது. நான் 13 வயதில் பிரஸவித்தேன்.

ஸ்திரீ தர்மம்

ஒருவித கஷ்டமும் அடையவில்லை. இன்னும் நான் நல்ல தேகதிடனோடு இருக்கிறேன். எனது பேத்திக்கு 8 வயதில் கல்யாணம் செய்துவிட்டேன். பால்ய விவாகத்தால், சிசுமரணம், தாய் மரணம் என்று சொல்வது பொய். அதற்குக் காரணம் நவநாகரிகமே. இக்காலத்தில் பாட்டி பள்ளிக்கூடம்போகிறாள். நான் ஒருமுறை பள்ளிக்கூடம் போவதைப்பார்த்து ஐயோ இது தலைவிலெழுத்தா என்று உபசாரவார்த்தை சொன்னேன். பெண்கள் படித்தால் வேலையகப்படுவது கஷ்டமாய் இருக்கிறது. என்னிடத்தில் சில படித்த பெண்கள் வந்து வேலை கேட்டனர். நான் அப்பளம் இட்டு விற்றறப்பிழை என்று சொன்னேன். பெண்கள் படிக்கலாம். ஆனால் நம்மகத்துப் பெண் நல்லது, அடுத்தகத்துப் பிள்ளை பொல்லாதது. வண்ணசிரம தர்ம மஹாநாடு கூடப்போகின்றது. ஸ்திரீ தர்ம விஷயங்களைப்பற்றிப் பேசப்போகின்றது. எல்லோரும் ஒன்று கூடி இம்மசோதாவை எதிர்க்கவேண்டும் என்று பிரசங்கித்தார். இப்பிரசங்கத்தின் நடுவில் சுர்சல் போடுவார்களை சுத்து, சுத்து என்று கையமர்த்திக்கொண்டே பிரசங்கத்தை இனிது முடித்தார். இவர் பேசியதிலிருந்து, 10 வயதில் கல்யாணம் செய்து வரிசையாய் புருஷனை இழந்து, எல்லோரும் மொட்டையிட்டிருக்கொண்டு பழக்காமல், அப்பளம் இடுதல், மிட்டாய்க்கடைக்கணத்தல், அவல் இடித்தல் முதலிய வேலை செய்யவேண்டும்தோலாம். என்ன பிரோபகார எண்ணத்துடன் அப்பளம் இட்டு விற்கசொன்னா? ஆகையால் நான் பிரம்ம நன்றியுள்ளவளாய் இருக்கிறேன். இம்மாதிரியான பிரோபகாரிகள் இன்னும் கொஞ்சம்பேர் இருந்தால் தாய்நாடு சீக்கிரத்தில் விடுதலை அடையும்! தவிர, அப்படித்த பெண்ணை உனக்கு ஸ்காலர்ஷிப் வாங்கித் தந்தவளிடம்போய் வேலை கேள் என்று வழிகாட்டி விட்டது மிகவும் விபக்கத்தக்கதே. எதுக்கே அவக்கோலம் அதிலும் சிழக்கோலம் என்பதுபோல் இச்சீர்திருத்த வீரோதிகள் இருக்கும்வரை இந்திய சமுதாயத்திற்கு இடையூறே பன்றி வேறில்லை. ஒரே அடியாய் பழக்கம் முன்னோர் வழக்கம், சாஸ்திரம் என்பதில் பயன் இல்லை. இவர்கள் முன்னோர் பழக்க வழக்கங்களை ஆதரிக்கின்றனரா என்பதே எழுத்து கேள்வி. ஓர் ஓர் சிரம தர்மத்தில் நிக்பெற்றுள்ளவர் ஏன் புருஷன் இறந்ததும் உடன்கடடை ஏறாமல் தலைமுடி வைத்து உலாவவேண்டும்? ஏன் முன்னோர் நெறியினின்று பிறழவேண்டும்? இவர் என்னை, மில்லி சட்டசபையால் ஆளும்தேயம், அந்த அம்மாள் வார்த்தையைக் கேட்கவேண்டாம் என்று சொன்னால் இவ்வாறு விலையல்ல வார்த்தைகளைக் கூறில் இதம் என்று யார் எடுத்துக்கொள்வார்கள்?

'பழயனகழிதலும் புதியனபுகுதலும் வழுவலகால வகையினுனே' என்று கூறியுள்ளபடி, புதியன, பழையனவென்று மாறுபடாவிடிச் சிறப்பும், சுகமும் இல்லை. மஹிமை தங்கிய நமது விக்டோரியா ராணி அவர்கள் இப்பொழுது சிம்மாசனத்திருக்கும் புகழ்த்தில் கல்வதாமசமின்றி உடனே இச்சீர்திருத்தங்களை அங்கீகாரம் செய்து ஸ்திரீபுகுஸ்தாபனம் செய்வார். இப்பொழுதும் அவர் புரிந்த தீதியான அரசு எங்களைக் கைவிடாதென்பதைத் தின்னமாய்ச் சொல்

பால்ய விவாக மசோதாவின் தீர்ப்புக்கூட்டம்

வோம். 14 வயது விவாகச் சட்டத்திற்கு இவர்கள் கூக்குரலிடும்போது, டைவோர்ஸ் என்ற ரத்துவிவாக விஷயத்தைப்பற்றிக் கேட்கவேண்டுமா? எதிர்ப்புக்காரர்களுக்குப் போதாததற்கு இறக்கை கட்டிவிட்டதுபோல் இருக்கிறது. இப்பொழுது ஒத்தைவாடையில் வர்ணசரம் தர்ம மஹாநாடு நடக்கிறது. ஹோமங்கள் முதலியன செய்து சட்டசபையார் விவாக மசோதாவை ஏற்றுக் கொள்ளாதிருக்குமாறு துர்க்கா தேவியை ஆராதிக்கின்றனர்.

பூதிமதி. எஸ். சேஷம்மாள்.

TELUUGU

ఆంధ్ర మహిళామణుల సాంఘిక సమావేశము.

తెలంగాణ—(23—11—29)

శ్రీమతి ఆచంట గుక్కణమ్మగారి అభ్యుదయోద్యమము.

పోదరిమణులారా! ప్రతినిధులారా!

తమయాహ్వనమును నేను అంగీకరించునప్పుడు నాయందలి ఆసక్తికరత 24 విధమైన సంతోషమును, తాము తలపెట్టిన ఉద్యమమందు పాల్గొని మన సంఘమునకు సంబంధించిన సమస్త విషయములను చర్చించు భాగ్యము మీతోపాటు కలుగగలదనెడి యాశతో నేను ఇందులకు సంసిద్ధురాలనయితిని.

మన ఆదర్శములు

దేశమునకు తమయావచ్చు క్రింద భారపోసి దేశము నశించినను కీర్తితో జీవించియున్న మహానుభావులను స్మరించి, ప్రస్తుతము స్వయంభుములను త్యజించి మనకై అనేక కష్టములను జరుపుచున్న శ్రీయుత బులుసు సాంబమూర్తి, ముద్దూరి అన్నపూర్ణయ్య మొదలగు మహావీరుల సంస్మరణముచే వారు దలచిన మహాత్కార్యములయందు మనసానుభూతిని చూపుచున్నాను. వీరు మీ కొరకును, నాకొరకును, హిందూ దేశమునందలి కమస్తప్రజలకొరకును అన్నివిధములైన కష్టములకు పాలైయున్నారు. నీరు ఇహలోక వైధిమును, సంసారసుఖములను అనుభవించక జైల్లోబడి అనేక విధములగు కఠినమైన బాధలనొందుకు యెందులకు? అట్టి భైర్యకాలుల మాన్గములను విడువక శ్రీలమగు మనము పైన బాధలనొందుకు యెందులకు? అట్టి భైర్యకాలుల మాన్గములను విడువక శ్రీలమగు మనము ఇప్పుడు జరుగుచున్న స్వరాజ్య పోరాటములో మనయాదర్శములను సమీపించుటకు యావచ్చు క్రింద ఉపయోగించుటకు సంసిద్ధులుగా నున్నామని ఆంధ్ర శ్రీల తరపున నొక్క వక్కాణించుట మనవిధియై యున్నది.

శ్రీలలో ప్రచారము జరిగి వారలకు శ్రీలహక్కులనుగూర్చి బోధించుటకును అవసరము వచ్చినప్పుడు మన ఉద్యమమునందు ఆంధ్ర శ్రీలందఱును చక్కగా పాల్గొను సామర్థ్యమువారలకు కలుగునట్లు చేయుటకును మనమిచ్చుట చేరియున్నాము. ఆంధ్రదేశమునందు శ్రీ వీరేశలింగముపంతులు మున్నగు సంస్కృతల మూలమున ఇదివఱకే కొంతమఱుకు సాంఘిక విద్యావిషయములలో దక్షిణదేశము కంటే కార్య సాఫల్యము కలిగినదని గర్వపడ దగియున్నది.

ఆంధ్ర మహిళామణుల సాంఘిక సమావేశము.

స్వయంసిద్ధి య నూత్రము.

ప్రపంచమునందు మన స్వరాజ్యములయందును స్వాతంత్ర్యమేమిచ్చి కలవరములు గలుగుచున్నవి. ప్రతిగ్రామమునందును పట్టణమునందును ప్రజలు ఆయుధ్యహముతో మామూలు నెరురు జూచుచున్నారు. స్వాతంత్ర్యము, దేశభక్తి అనుమాటలు ఎక్కడ జూచినను మోగుచున్నవి. ఆత్మగౌరవముచే శ్రీలును పురుషులను హిందూదేశముయొక్క బానిసత్వమును గ్రహించి ఆ బానిసత్వమునండి దేశమును విడిపించుటకు ప్రయత్నించుచున్నాము. బ్రిటిషువారు మాటి మాటికి ప్రయత్నించుచుండే ప్రజాస్వాతంత్ర్య నూత్రములకును, వారు పరిపాలనలో నుపయోగించు రాజ్యపద్ధతులకును అత్యంతవిరుద్ధముగలదు. వైస్రాయిగారు నూచించిన నూతనము, పార్లమెంటుసభలలో జరిగిన చర్చలను బట్టి చూడగా ఏదోయొక మోస్తరుగా మతిపూసి మారేడుకాయ చేయవలెననెడి తలంపు గానబడుచున్న దేశాని హిందూదేశమునకు అధినివేశ స్వాతంత్ర్యమునుకూడ వెండునే ప్రసాదించు లక్షణములు ఎక్కడను గానరావు. అవల అమెరికాను త్విష్టముచుటతో ఇవల వైమును కమిషను రిపోర్టు వచ్చుటకుముందు హిందూదేశమునందలి ఆంధ్రదేశము నులములతో యీషన్నాగిము పట్టి నల్లు కనబడుచున్నది. కాంధుగీర్తి సమావేశమువలన కలుగులాభమును కనబడుటలేదు. హిందూదేశప్రజలు తమయభిప్రాయములను తాము నిశ్చయించుకొనుటకే కాంధుగీర్తి సమావేశమును సమకూర్చినామని బ్రిటిషువారు చెప్పుకొన వచ్చును. తమయన్నావానికి హిందూదేశీయుల ఆశయములతో సానుభూతి ఉండవచ్చును. కాని యిదివఱకు అనేక సార్లు ఇచ్చినవరములు ఏప్రకారము కూర్చున్నవో ఆప్రకారమే ప్రస్తుతముగూడ ఏమియు కాకపోవచ్చును. ఢిల్లీలో జరిగిన నాయకులసమావేశములో తీర్మానించిన ప్రకారము మనకులనంగీకరించి కనీసము రాజకీయ నిర్బంధించుటనైనను విడుదలచేసి అధినివేశ స్వాతంత్ర్య నూత్రములనుబట్టి హిందూదేశముయొక్క స్వరాజ్యప్రజాశక్తిను తయారుచేయుటకు ఒప్పుకొనని యెవల లేరువచ్చు మెంటువారి మాటలయందుగాని వైస్రాయిగారి ప్రయత్నయందుగాని మనకంతమాత్రమును విశ్వాసముండవలదు. మననాయకులుగూడ ఈ సమయమునందు మీరేవారుల సలహాల ననుసరించి యేమాత్రము వెనుకదీసినను కార్యము చెడిపోవునని నాయభిప్రాయము. శ్రీలమగు మనముకూడ పురుషులతోపాటు దేశస్వాతంత్ర్యమునకై వికమత్యముతో బనిచేయువలసియున్నది. ఇందుకొరకు ప్రస్తుతము దేశమునందు జరుగుచున్న స్వరాజ్యాందోళనమును గురించి కొంతమఱుకు చెప్పవలసి వచ్చినది. 180 సంవత్సరములనుండి కాంతియనెడి ఖైదు ననుభవించియున్నాము. ఇందువలన ఎంతోపట్టుము కలిగినవో మీరే యోచించగలరు. మనముకూడ దేశభక్తిపూరితులమై ఇతిరజాతులవారు ఏప్రకారము అభివృద్ధి జెందుచున్నారో అట్లే మనమును పూర్వపు పైకృత్యమును సంపాదించ వలెనని ఉద్బోధించుచున్నాను.

జాతీయైకమైత్ర్యము.

పునాదిని విడిచి కట్టడము కట్టినయెవల అది గట్టిగా నుండవలదు. విద్యాసంబంధముయిన సమ్మేళనములలో తీర్మానములుచేసి ప్రచారముచేయు. రాజకీయ పుస్తకములు, చక్కపడినగాని మన విద్యాసంస్థలు నిజముగా మన కనుకూల పడవు. కాని ప్రస్తుతము మన యభివృద్ధికి అటంకములుగానుండు సాంఘిక దురాచారములు, జాతిమత వైమర్యములు, అస్పృశ్యత, త్రాగుడు మొదలయినవాటిని నిర్మూలముచేయుట.

శ్రీ భక్త

లనుచేయుటకై సర్వప్రయత్నములనుచేయుట అవసరము. కావున అన్నిటికంటెను ప్రస్తుతము మనకు ముఖ్యమైనది జాతీయ వికాసము. ఈ యొకమత్యముకొరకై మనలోనుండు చిన్న చిన్న భేదాభిప్రాయములను సమర్థించుకొని హిందువులు, మహమ్మదీయులు, బ్రాహ్మణులు, బ్రాహ్మణేతరులు, అస్పృశ్యులు ఇతరజాతులు అనుభేదములేకుండ ఏకమై మనయందలి సమస్తకీర్తులను ఏకీభవింపజేసి పనిజేయుకలెను. అసలుపునాదులను విడిచిపెట్టి చిన్న చిన్న విషయములలో భేదములు కల్పించుకొని వివేచనశీలములగు జాతిమతభేదములు కల్పించుకొని వివేచనశీలములగు జాతిమతభేదములను గోరంతలు కొండంతలు చేయుచున్నాము. ఇట్టివి భేదములు శ్రీలలో పుట్టుకుండుగాక యని నేను మరల ప్రార్థించుచున్నాను.

స్త్రీలకర్తవ్యము.

హిందూదేశమునందంతటను ప్రజల హృదయములు ఎట్లు స్వరాజ్యకాంక్షతో ప్రభుత్వము జేయుటకునున్నవో అట్లే మన స్త్రీప్రపంచమునందు స్వతంత్రాపేక్షయు, స్వయంనిర్ణయకాంక్షయు ఉద్భవిల్లుచున్నవి. స్త్రీలు తమవిషయములను తామే పరిపాలించుకొందుమని అనుచున్నారు. సమానత్వము, సంపూర్ణత్వము, స్వాతంత్ర్యము అనుపదములు ప్రపంచమునందంతటను వివక్షించుచున్నవి. అకస్మాత్తుగా నిద్రలోనుండిలేచి ఇకమిద పురుషులచే జేయబడిన చట్టములకు తేములాడ జాలమనియు, తమ గౌరవమునకు తగినస్థానమును సంపాదించ వలెననియు విద్యార్థులకు స్త్రీలు ఈకాలములో ప్రయత్నించుచున్నారు. ఇకమిద పురుషులకంటె బౌద్ధాభ్యుదయమునకు నిరంకుశుడుగా నుండజాలదు. ఆతనికోసము స్త్రీలను బెదిరించ జాలదు. స్త్రీలయొక్క నిజమైన విలువ పురుషులు గ్రహించవలెననియు, సంఘములో స్త్రీలకు ఉచితమైన గౌరవము నొసగవలెననియు స్త్రీల ఆశయము. హైదరాబాద్ రాజ్యమునకు సంబంధించిన ఏడవరాజ్యోదయదినము స్త్రీల హక్కులను కాపాడుట అత్యవసరము. కాబట్టి పురుషులు తమ మనస్సులను పూర్వకొన నుండును. ఇప్పుడైతే స్త్రీలు ప్రజలముందుకు పురుషుడువ్రొక్కిన వ్రోవనే అనుసరించుచున్నారని యందుముందు స్త్రీల పురుషులకంటె ముందంజజేయవలెనని ప్రయత్నించుచున్నారు. ఒకచో కాలచక్రము ననుసరించి స్త్రీలు ముందై పురుషులు వెనుకబడవచ్చును. 'బుద్ధిశాపి చతుర్థణం' స్త్రీపురుషులకును, పురుషుడు స్త్రీకు తక్కిపోక ఒకరిని మించి మరొకరు అభివృద్ధి జెందుచు సమానత్వమున విరాజిల్లుచుండుదురగాని ఒకరిచే నొకరు మరల పోకూడదని నాయాదర్శము.

వివాహ విముక్తిచట్టము.

ఇట్టి స్వాతంత్ర్యోద్యమములో హిందూదేశపుస్త్రీలు పాశ్చాత్యస్త్రీల వలెనే ఆనేకకష్టములకు పాలుగుదురని కొందరు భయపడుచున్నారు. వివాహమునుండి విముక్తికై ఒక కాసనము కావలయునని గోరుచు ఈ మధ్య మదరాసు స్త్రీల సమ్మేళనములో గావించబడిన తీర్మానమును గురించి మత్రికాధిపతులందరను ప్రతికూలాభిప్రాయముల నొసంగుచు ఆందోళనము గావించియున్నారు. వివాహచట్టమును విముక్తి కోరినవెంటనే హిందూ స్త్రీలందరను నితర బాహ్యులగుదురా? క్రైస్తవులందును ముస్లిములందును ఇప్పుడు వివాహ విముక్తి చట్టము అవలంబింపలేదా? హిందూసంఘము వలదు అనేక జాతులలో వివాహము రద్దు పరుచుకొని ఆచారములు లేవా? మనక్రైస్తవ స్త్రీలను, మహమ్మదీయ స్త్రీలను దుర్వ్యక్తిల నులంబించు చున్నారా? ఇప్పుడు స్త్రీపురుషులకు సమాన హక్కులు

లను, సమాన విముక్తిసూత్రములను కావలెనని కోరుట శ్రీలయొక్క హక్కులను కాపాడుకొనుటకు మార్గము. ఒకానొకప్పుడు దుర్మార్గుడుగు పురుషుని బాధలనుండి తప్పించు కొనుటకును, స్త్రీలన స్వాతంత్ర్యమును సంపాదించుకొను హక్కు తనకుండుటకై ఈకాసనము కోరబడుచున్నదేకాని వేరొక దురుద్దేశముతో స్త్రీలు దీని నాశించుటలేదు. హిందువులు, ముస్లిములుగాక ఇతరజాతులవా రెవరయినను భార్యత్వతీయిండుగా ద్వితీయ వివాహముచేసికొనిన యెడల శిక్షింప బడుదురని ఇండియను పీనల్ కోడ్డులో కానిపబడియున్నది. అట్టి కాసనము హిందువులకును, ముస్లిములకునుగూడ వర్తించు నట్లుచేసిన యెడల ప్రస్తుతము చాలును. ఇటీవల కొన్ని పత్రికలును కొందరు పెద్దలును దీనినిగూర్చి కఠినముగా విమర్శించి యుండుట వలన ఈ విషయమై నేనింతసేపు చర్చించితిని.

బాల్య వివాహ నిషేధచట్టము.

కారణ చట్టమని చెప్పుటకు బాల్యవివాహ నిషేధచట్టమిప్పుడు కాసనసభ వారిచే చట్టముగా గావించ బడుటవలన మనయుక్తమవునకు విజయము కలిగినది. కాని యాచట్టము మంజూరుగుటతోడనే కలుగు లాభముండనేరదు. అది సరిగా అమలు జరుగుటకై సర్వప్రయత్నములను చేయవలసియున్నది. దానిని తప్పించుకొనుటకై పూర్వార్చార పరాయణులు గొప్పకృషిని చేయుచున్నారు. సర్వాగ్రహము నల్పి బాల్యవివాహములే చేసెదమని బెదిరించుచున్నారు. సాంఘిక విషయములలో సంస్కరణకును పూర్వార్చార పరాయణులకును గల అభిప్రాయభేదములను పునస్సరించుకొని కార్యగమలో చీలికలు కలుగజేయు ప్రయత్నములుగూడ జరుగుచున్నవి. సాంఘికాచారములలో ప్రభుత్వపు నోక్యములను మతమునకు అపాయము కలుగుచున్నదను పాతయాంధోళనము మరల చేయుటచున్నది. ప్రభుత్వమువారు సహామనమును నిషేధించినపుడుగాని, కాసనసభవారు 1850 సంవత్సరమున మతస్వేచ్ఛనిచ్చు చట్టమును చేసినపుడుగాని, 1858 సంవత్సరమున విరంతూ ద్వాహచట్టమును చేసినపుడుగాని, 1928 సంవత్సరమున ప్రత్యేకవివాహముల చట్టమును చేసినపుడుగాని మనమతమునకేమి నష్టము కలిగినది? సోదరీమణులారా! బాల్యవివాహముల వలన కలుగుచున్న అనర్థకములనుగూర్చి ప్రజలకు బాగుగ బోధించి బాల్యవివాహములకు వ్యతిరేకముగ మనము తీవ్రముగ ప్రచారముచేయుటకు ఎంత యావశ్యకతగలదో నేను మీకు విశేషముగ మనవిచేయ నక్కరలేదు. మీ కుమార్తెలకు చిన్న వయస్సుననే వివాహములగుటవలనను వారు బాల్యమండే గర్భవతులగుట వలనను కలుగుచున్న కష్టములు తల్లులకు మీకందరమను అనుభవకవేద్యమే. ఇతర అనర్థకములన్నిటికీపైగా బాల్య వివాహములవలన బాలికల విద్యాభివృద్ధికి గొప్ప అటంకము కలుగుచున్నదని ఒప్పుకొనకతప్పదు. అమెరికాలోని సంఘమందుగల కొన్నిరాష్ట్రములనుగూర్చి స్వాతంత్ర్యపతి లిక్ డ్యేగారు వ్రాసిన పుస్తకమును చేరుబుచ్చుకొని ఈ కఠినహృదయులగు పూర్వార్చార పరాయణులు హిందూదేశములో దుష్టమగు బాల్యవివాహము లుండవలెనని వాదించుట మిగుల కోచనీయము.

స్త్రీలకు ఆర్థికస్వాతంత్ర్యము.

స్త్రీలకు ఆర్థిక స్వాతంత్ర్యమును, పురుషులతో సమానభాగ స్వామ్యములగచేయు వారసత్వ హక్కులను గూర్చిన సమస్త మనము అతిక్రందనీయమైన విషయమైయున్నది. ఇప్పుడును హిందూ

అంధ్ర మహా శామలుల సాంఘిక సమావేశము.

స్వామి చట్టము ప్రకారము ముఖ్యముగా పిల్లలపాఠశాల, దాదాభాగము, మహావీర, వత్స, శ్రీధరము, ఆస్తియొక్క ఆస్వాదకాంతము మొదలగు పెక్కు విషయములలో శ్రీలు అనేక కష్టములకు లోనైయున్నారు. ప్రస్తుతమున్న స్వామి శాస్త్రము లోపభూయిష్టమైయున్నదనియు శ్రీలకు ఆస్వాదము కలుగజేయుచున్నదనియు అంగీకరింప బడచున్నది. సవినయనీతులకు ఆనుకూలముగ సంఘములో శ్రీలకు గౌరవమైన పదవిని కలుగజేయునటుల స్వామి శాస్త్రమును సవరణకావలసియున్నది. శ్రీలు నిష్కహాయులై పురుషులగు బంధువులమీద ఆధారపడియుండక ఆత్మ గౌరవముగల స్థితిని పొందునట్లును, పురుషులతో సమానప్రతిష్ఠిని బొందునట్లును చట్టములు మార్చవలసియున్నవి. శ్రీలహక్కులను గూర్చియు స్వామి శాస్త్రములకంటే శ్రీలు పొందుచున్న కష్టములను గూర్చియు విచారించి రిపోర్టులయేటకు ఒక యువ సంఘమును మైసూరు ప్రభుత్వమువారిమధ్య నియమించినారని తెలుపుటకు సంజీవించుచున్నాను. ఎట్టిమార్పులు చేయుట ఆవశ్యకమో వానిని నూచించుటకై శ్రీయుద్ధమాళిలమీద కందరకును ఒక ప్రశ్నోత్తరని పంపియున్నాను. అట్లుచేయుటలో మైసూరు ప్రభుత్వమువారి యుద్దేశ్యము కొలదికాలములో వారికాసన సభలో శ్రీలకు వారసత్వము మొదలగు గొప్పహక్కులు ప్రసాదించు చట్టమును ప్రవేశపెట్టి మంజూరుజేసి శ్రీలకున్నతస్థితిని కలుగజేయుటయే వియున్నది. ఇట్టియుద్ధాభివృద్ధిచేయుటకు మైసూరు మహారాజుగారి ప్రభుత్వమునకు శ్రీలొక మొత్తము కృతజ్ఞత చూపవలసియున్నది. మన భారతీయ కాననసభలోనూడ హరిజిలాస కారదాగారును, పరహారి బోగయ్యపంతులుగారును, జయకరుగారును అవిభక్తకుటుంబములలోనూడ కుమార్తెలని సందర్శించుటలో పురుషునికి కుటుంబాస్థిలోగల యావత్తుభాగము ఆతని విలంబితులకు సంక్రమించునట్లును, తండ్రియొక్క ఆస్తిలో కుమార్తెతోపాటు కుమార్తెకుకూడ వారసత్వముకలిగి భాగములు పంపింపవలయును, కుమార్తెకుకూడ వీరితోపాటు భార్యకు కూడ భాగమందునట్లును, శ్రీలకు సంక్రమించిన ఆస్తిలో వారికి ఆస్వాదకాంతపు హక్కులుండవలయును చట్టములు ప్రవేశపెట్టినారు. అవి కానన సభవారి విచారణలోనున్నవి. అవి త్వరగా కాననములై అమలులోనికి వచ్చునుగాక అని యాశించుచున్నాము. శ్రీలకు మహాశాసనముగానింప యత్నించుచున్న యాపురుషపురుషులకు మనకృతజ్ఞతను తెల్పించుచున్నాడు. ధనయొక్క అధికయత్నించుచున్న యాపురుషపురుషులకు మనకృతజ్ఞతను తెల్పించుచున్నాడు. ధనయొక్క అధికయత్నించి తొలగించు కాననముకొరకై కృషిపలుపుకొరకై కాననసభలన్నిటిలో శ్రీలకు ప్రత్యేక ప్రాతినిధ్యము ప్రాప్తినని మనము కోరుచుండుట. మనమీ యాధిక సంస్కరణములకొరకై విశేషముగా నిధ్యము ప్రాప్తినని మనము కోరుచుండుట. అవిరకాలములో మనదేశములోని శ్రీలకు ఆర్థికముగా గౌరవ అంజీకారము సలుప వలసియున్నది. అవిరకాలములో మనదేశములోని శ్రీలకు ఆర్థికముగా గౌరవ ముగిసితిని కలుగజేయు హక్కులు చట్టములద్వారా కలుగజేయుటదని ఎదురుచూచుచున్నాను.

సాంఘికదురాచారములు.

హామిషాధిక్య వ్యభిచార గృహములు, పడుపుచ్చ త్తికారకు శ్రీలకు బాలికలను విక్రయించుట, బాలవిలంబితులు, గర్భిణీ స్త్రీలయొక్కయు శిశువులయొక్కయు తేమము, ఉంపుడు కత్తెల విడ్డలు, మొదలగు సాంఘిక విషయములనుగూర్చి పెక్కులగు సాంఘిక సేవాసంఘములు పనిచేయుచున్నారు. ఈమాట సేవారురంధ్రము చేయుచున్న మహాత్కారమును గూర్చి మనము కొనియాడ వలసియున్నది.

ప్రస్తుత విద్యాపద్ధతి.

ఇక శ్రీ విద్యమహర్షి ఎత్తికొనక పూర్వము, ప్రస్తుత విద్యాపద్ధతి, హైందవజాతీయ శక్తుల నన్నిటిని బాళనముచేసినదనియు కథవిచారముతో చెప్పవలసియున్నది. ఈవిద్య భారతీయులను నీరికి పండులుగా నొనరించినది. విద్యయొక్క నిజమైన యుద్దేశ్యము కొన్ని గ్రంథములను చదివించుట మాత్రముకాదు. హైందవవీరుల పవిత్రచరితుల గూర్చియు, వారి యత్నోత్సాహములనుగూర్చియు గరవి యవకులయొక్కయు యువకులయొక్కయు మనములలో తమ దేశము నుద్ధరించుటకు నలయు దేశభిమానము, ఉత్సాహము మొదలగు ఉత్తమభావముల కలుగజేయుటయే విద్యయొక్క యుద్దేశ్యము. పాఠశాలలును, కళాశాలలును మన పిల్లలకు నిజమైన జ్ఞానమును ప్రసాదించునవిగన, మన జాతియొక్క అభివృద్ధికిని మోక్షమునకును తోడ్పడునవిగన ఉండవలెను. కాని ప్రస్తుతము విదేశీప్రభుత్వోద్యోగులచే నడపబడుచున్న విద్యాశాలలు మన పిల్లలదేశభిమానమును, ఆత్మ విశ్వాసమును పెంపొందించుటకు మారుగా అరికట్టుచున్నవి. మన దేశముయొక్క యువకులే మన జాతియు నిర్మాణమునకు ముఖ్యులగు పురానులైయున్నారు. అట్టి వారియొక్క నిజవిశ్వాసమును నిర్బంధించు విద్యాపద్ధతి జాతీయపరిణామమునకు మాత్రమే మిగుల తోడ్పడుచున్నది. మన విశ్వవిద్యాలయములు మన విద్యార్థులకు అనేక విధములగు విద్యాభావములను గలుగజేసి బానిసమృదయులుగా తయారు చేయుచున్నవి. ఆంగ్లేయ విద్యకులన కలిగిన గొప్ప మేలు బానిసబుద్ధి మన పిల్లలకు అలవడుటయే. కళాశాలలనుండి విద్యార్థులు ఉత్సాహమీధులై బాహ్యప్రపంచములోనికి దిగుతురియగుచున్నారే. ప్రతివిద్యార్థియు విద్యముగించి బయటకు రాగానే జాతీయభివృద్ధికి తోడ్పడవలసి యున్నాడు. ప్రతియువాధ్యాయునకును ఆచార్యునకును విద్యార్థుల హృదయములలో జాతీయభావమును నాటిచి పెంపొందించవలసిన ధర్మమై యున్నది. కాని విదేశీప్రభుత్వపద్ధతిలోని, కళాశాలలోని యువాధ్యాయులు తమ పొట్టుకూటికొక కును ఉద్యోగముల కొరకును మాత్రమే చూచుకొనుచు నై యధికారులకు భయపడుచు తమ శిష్యులగు విద్యార్థులకును, తమను కన్న మాతృదేశమునకును చేయవలసిన ధర్మమును విస్మరించుటలేదు. కావున ప్రస్తుతమున్న పాఠశాలలును కళాశాలలును విద్యార్థులలో విశ్వాస మొందవలసిన సమావేశములనన్నిటిని మొలకలెత్తి విజృంభించకుండ నిర్బంధించు కారాగృహములైయున్నవి.

హైందవ సామర్థ్యములగు రాజకీయశక్తులు విద్యార్థుల రాజకీయ విషయములలో జోక్యము కలుగజేసికొననూడదనియు, విద్యార్థులు ఉద్యోగపూరితులు గావున రాజకీయ విషయములు విద్యార్థుల కపూరితములనియు విద్యార్థులను ఉద్యోగిని చేడగొట్టుననియు, విద్యుగులేకుండ చెప్పినరుగాని విద్యార్థుల తేమమునందు వీరికిగల యభిలాషకు నవ్వరేవును. వారి చుట్టునున్న జాతియొక్కయు, సంఘముయొక్కయు జీవితమునకును, కష్టసుఖములకును తోగొగులకును సంబంధము లేని పాఠకథలను పరదేశీయవిషయములను విద్యార్థులకు గరపేడి విద్యను ఏజాతీయైన అవలంబించునా? మనకు మన విద్యాపద్ధతులమీద అధికారములేనందున విదేశీప్రభుత్వము అట్టి విద్యనే ఇచ్చిన ఇచ్చునుగాక! కాని ఏమనం ప్ర దేశమైన అంగీకరించునా? విరోధాభివృద్ధిలోని దేశములలో ఆయాదేశములకొరకు ప్రాణములర్పించిన ధీరులను గౌరవించు ధర్మమును విద్యార్థులకు నేర్పుటకై పాఠశాలలలో అధీయల నామములను

అంధ్ర సమీకామణుల సాంఘిక సమావేశము.

కాశ్యపముగ వ్రాసి వ్రేల్లాడగట్టి యుంచెదరు. వారిని గౌరవించుట యవసరము ముఖ్యధర్మముగ ప్రభుత్వముచేతను విద్యార్థికారుల చేతను పరిగణింప బడుచున్నది. కాని మన దేశములోని పరిస్థితులన్నివిధములను కమిషను నిరూపకము భాగతజాతికి అగౌరవకరమని ఎంచి దానిని బహిష్కరించిన విద్యార్థులు నేరస్తులుగ ఎంచబడిరి. మన మాతృభూమికిరకు ప్రాణముల నర్పించిన ధీరుడగు జతింద్రనాథ దాసుని గౌరవించిన ప్రభుత్వముమీద తిరుగుబాటు చేసినట్లు పరిగణింపబడుచున్నారు. అయినను జతింద్రనాథ దాసుడు మరణించినపుడు కలకత్తాలోని విద్యార్థులు గొప్ప ఉద్రేకమును సలిపిరి. మీరట్లోని విద్యార్థులు పాలకాలలకు వెళ్లకుండు మానుకొనిరి. జాతీయ భావోద్వేగమును ఎవరు ఆపగలరు? అది నిర్బంధ ప్రయోగముల వలనగాని ఆయుధముల వలనగాని అరికట్టబడనేరదు. జాతీయ విప్లవభావమును ప్రపంచములోని మరేదెంగులూ, వాయువిమానములూ, పశుబలము విర్బంధించనేరవు. ఆత్మకోటియు, అహింసా తత్వమును జాతీయవికాసమునకు మిగుల తోడ్పడగలవు. కావున సరియైన విద్యా విధానమే మనము కోరెడి జాతీయాభివృద్ధికి తోడ్పడగలదు. ప్రస్తుత విద్యాపద్ధతిలో మరియొక గొప్పగాఢమే మనగా, ఈవిద్య కలెక్టరాఫీసులోను, గవర్నమెంటు ఆఫీసులోను, గుమాస్తాలుగ తయారుచేయు విద్య మాత్రమే యైయున్నది. స్వతంత్ర జీవనము చేయుట కుపయోగించు విద్యకాదు. స్వతంత్ర పౌరులు గా తయారుచేయు వృత్తివిద్యలు నేర్పబడుటలేదు. ఏవోకొంచెముగ ప్రకృతికాస్త్రములు నేర్పినను వాటిని ఉపయోగించి రైలువే ఇంజనులు, విద్యుచ్ఛక్తి సంబంధించిన వస్తువులు, ఇతర యంత్రములను తయారుచేయు విద్యభారతీయ విద్యార్థులకు గరపబడుటలేదు.

నేనింతవరకును భరతీయులలో అంగ్లేయ ప్రభుత్వము వారుస్థాపించిన విద్యాపద్ధతినిగూర్చి విమర్శించియున్నాను. ఇది ప్రభుత్వమువారికి గౌరవప్రదముగలేదు. ఇంతేగాక ప్రభుత్వమువారు ప్రజల వలన వసూలుచేసెడి పన్నులనుండి ఎక్కువభాగము ప్రజలవిద్యకొరకు ఖర్చుపెట్టబడిన వాస్తవాలిగి యుండగా మన అంగ్లేయ ప్రభుత్వము వారు నూటికి 60 వంతున పటాలములమీద ఖర్చుపెట్టుదు, నూటికి 5 వంతున విద్యమీదను, నూటికి ఒకటివంతున ప్రజల ఆరోగ్యము మీదను ఖర్చుపెట్టుచున్నారు. అమెరికా జపానుదేశములలో ప్రభుత్వముయొక్క రాబడిలో నూటికి 60 వంతున విద్యాకాఖిసాద ఖర్చు అమెరికా జపానుదేశములలో ప్రభుత్వముయొక్క రాబడిలో నూటికి 60 వంతున విద్యాకాఖిసాద ఖర్చు పెట్టిబడుచున్నది. ఉచిత, స్వేచ్ఛ, ప్రాథమిక విద్యాస్థాపనము ఇంకను ఎక్కువగా పాఠశాలలు, కళాశాలలు, వ్యాయామ శాలలు, విద్యార్థుల నకతిగోహములు, ఉపాధ్యాయులకు ఎక్కువ జీతములు, రోజున్ను ముడిదిన వారికి విద్యాకాలము మొదలగు వాటినిగూర్చి మనము కోరవచ్చును. కాని జాతీయ ప్రభుత్వము స్థాపించబడినవేగాని ఇవి బాగుగను తృప్తికరముగను పూర్తిగను ఏర్పడనేరవు. స్వరాజ్యమువచ్చినవేగాని మన జాతీయాభివృద్ధికి తోడ్పడు విద్యా విధానము స్థాపింపబడనేరదు. ఆ వెంటనే మన కోరికలన్నియు నెరవేరవచ్చుటకీని బహుత్వంతరకాలములో మనకు కాదులననన్నియు చక్కనిపద్ధతుల మీద ఏర్పరుచుకొన గలుగుదుము.

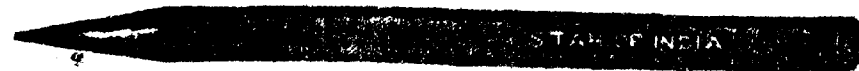
ఈ రాజధానిలో శ్రీవిద్యావ్యాపకమునకు ముఖ్యమగు ప్రతిబంధకము ప్రజల ఉపేక్షయే. మరియు హిందువులలో జరుగుచున్న బాల్యవివాహములును, మహమ్మదీయులలోను, కొన్ని హిందూ పాఠశాలలోను ఏర్పడియున్న ఘోషాపద్ధతియు, శ్రీవిద్యావ్యాపకమునకు గొప్ప అటంకములుగా నున్నవి.

అయినను ఇతరరాష్ట్రములలోకన్న మదరాసు రాజధానిలో శ్రీవిద్య ఎక్కువగా ప్రబలివందులకు సంతోషించవలసియున్నది. వెంటనే ఉచిత, ప్రాథమిక విద్య నిర్బంధముగా ఎల్లవోట్లను స్థాపింపబడుట అత్యవసరమై యున్నది. దీనివలన ప్రజాసమాహములలో నూతన వికాసము, జ్ఞానోదయము కలుగును. ప్రజలందరికి ఎన్నికలలో ఓట్లు వచ్చుచున్న ఈ స్వయములో సరియైన ప్రతినిధులను ఎన్నుకొన గలుగుటకు ప్రాథమిక విద్యావ్యాపకము మిగుల అవశ్యకమై యున్నది.

ముగింపు.

మన విద్యావిధానమునుగూర్చి మరియొక మాట తప్పి ముగించుచున్నాను. మన పిల్లలను మంచి పౌరులుగ తయారుచేయుటయే గాక వారు చదువు విద్య వారికి మంచి ఉపనోపాధిని కలిగించుటయే యున్నది. పురుషులలో ఒకరొకరి మధ్యజీవనోపాధి నిమిత్తము దిన దినమునకు ఎక్కువ పోటీగలుగుచున్నది. ఇంతేగాక ఇకముందు పురుషులమధ్యను శ్రీలమధ్యనుకూడ పోటీ ఏర్పడక తప్పదు. పవీన విద్యయొక్క ఫలితముగా పురుషులిప్పుడు చేయుచున్న వృత్తులలో చాలవాటిలో శ్రీలుకూడ ప్రవేశించ యత్నింతురు. ఇకముందు పురుషులనుండి స్వతంత్ర జీవనమును పొందగోరు శ్రీలు ఉండ మానరు. కొందరు అవివాహితులగు శ్రీలుకూడ కొంతకాలమైన స్వతంత్ర జీవనము కొరకు ప్రయత్నించక తప్పదు. శ్రీలు వివాహితులై బిడ్డలనుగనుటయు, గృహిణులుగ నే ఇంటిపనులను నిర్వర్తించుటయు మొదలనే వారిచరమావధియని నేను నమ్ముచానను కాను. మంచి గృహిణులుగ తయారుచేయుటకు మాత్రమే వారికి విద్యయొక్క కులయైన చెప్పువారితో నేను ఏకీభవించను. ఇట్లు చెప్పువారు శ్రీలకు ఇష్టమున్నను లేకున్నను వివాహాభ్యుత్థమును వారికి అంటుట్టవలెనని ఉద్దేశించువారు. ప్రాచీనా ర్యాతర్తమనందరులేనే వివాహము శ్రీలకు విచ్చికముగా నుండవలెను. సంతానముగనుటయే శ్రీ జీవితముయొక్క ఉద్దేశ్యముకాదు. పురుషులతోపాటు సమానహక్కుబాధ్యతలతో శ్రీలు గూడ సంఘముయొక్కయు జాతీయొక్కయు అభివృద్ధికిని, వికాసమునకును తోడ్పడుటకు సంపూర్ణముగా హక్కు కలిగియున్నారు. ప్రాతభావములను పురుషులు విడిచిపెట్టి శ్రీలను అన్నివిధముల గౌరవముగను తమతో సమానముగను చూడవలసియున్నది. అప్పుడే ఉభయజాతుల మధ్యను పరస్పర గౌరవము, పరస్పరవాత్సల్యము ఏర్పడి మానవజాతి పూర్తియగు అభివృద్ధిని, సౌఖ్యమును పొందగలదు. శ్రీలు ఆత్మవిశ్వాసము కలిగి స్వయంకృషివలన తమయొక్క అభివృద్ధిని పొందుదురొక! నేను చెప్పిన దానినంతయు మిగుల ఓపికతో వినిపండుట మీకు మనఃపూరితముగ కుదరదునుల వర్ణించుచున్నాను. ఇట్టి సమీకామణులు జాతీయాభివృద్ధిలో మన ధర్మనిర్వహణముతో తోడ్పడునను విశ్వాసముతో నేను ఈ యుపవాగ్ధానమును ముగించుచున్నాను.

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TO LET

33 (34)

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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Feb 1930

34 (35)

Notes and Comments.

OFFICE OF THE
25 MAR 1930

The Women's Conference.

There is now no doubt that the All-India Women's Conference is one of the biggest events in the history of Indian women in modern times. Those who happened to be at any of the big railway stations in Bombay on the 19th and the 20th January will have seen an interesting sight; every train was bringing in delegates from all parts of India, women doctors, teachers, wives and mothers and grandmothers, women who have travelled all over the world and women who have never previously stirred out of their homes on their own, Begum Sahebs and Ranis and plain Miss and Mrs.—the variety can be felt even in the clothes,—brilliant silks from Madras and Mysore, white cottons and pastel shades from Bengal, and the northern Sarees and boorkhas,—an infinitely varied collection of women who have come to seek stimulus and encouragement at this all-India assembly, and to voice their desires on a common platform before they depart to their homes to pursue the strenuous struggle for social and educational reform.

For four years now the Conference has been meeting since the first one was held at Poona, and yearly the attendance at the Conference and the number of constituent conferences has been steadily increasing. This shows what an opportunity the Conference has provided for women to ventilate on a common platform their grievances, social, educational, legal, and to strengthen the feeling of solidarity and unity in the common cause of their womanhood. It has been a simple matter to pass resolutions at the Conference; it has been an arduous and up-hill task to endeavour to create the conditions under which these resolutions can be fulfilled, but in this task the annual Conference has been a source of inspiration and energy. It has harnessed enthusiasm to the cause of women's education.

And so we come to the Conference proper. By Monday afternoon all the delegates had been met at the trains, escorted to their hostesses and hotels and marshalled finally in the Convocation Hall of the University Buildings. Here was gathered a unique collection of Bombay women. The hall was packed to its utmost capacity, the galleries were full; and yet the space was insufficient. In fact, the day's experience points to the necessity of securing for the Conference opening, the largest hall in the city, so great was the enthusiasm.

Education Fund Association.

But the Conference has in these past years not remained satisfied with formulating resolutions and educating public opinion; realizing that the extension of education requires money it has proceeded to found an Education Fund. The inception of this fund owes much to Lady Irwin who inaugurated it during the second year when the conference was held at Delhi. Lady Irwin is doing for women's education in India what Lady Dufferin did for women's hospitals. As the result of a personal appeal from her, the sum of Rs. 20,000 was collected from the Ruling Princes of India. The fund has now developed into a separate but sister association of the Conference, with Lady Irwin as President.

The Fund Association held its annual meeting preparatory to the Conference. The budget showed over Rs. 95,000, not a bad collection for 3 years. In the course of her presidential speech, Lady Irwin spoke of the splendid work which the A. I. W. C. was doing in bringing people together for discussion and deliberation; and how by arousing interest and enthusiasm in the cause of women's education, it has started a new era in the sphere of women's endeavours to benefit her fellows.

The Fund is to be used towards the establishment of a specialised Training College in Home Science for women teachers. This matter is now in the hands of a special sub-committee, and plans are to mature by the end of the year.

visits to Institutions.

Another side of the programme was the visits paid by the delegates to various places of interest. Among these were the industrial women's Institutes such as the Seva Sadan, the Zoroastrian Women's Institute, the Mahila Mandal,—all of which, beginning on a small scale, have now developed into large institutions. This was an encouragement to delegates from the various provinces who have started small industrial schools to cope with unemployment and poverty among women.

One would need reams of space to deal completely with all the Conference's activities: it is almost impossible to speak of the *intangible* results, which are the effect of the contacts established by this coming together of such an assemblage of women in the stimulating atmosphere of Bombay. Next month we shall print more about the speeches and Resolutions of the Conference.

Women's Capacity for Work.

Mr. George Bernard Shaw, speaking in London, explained why in his view women so often succeeded when they invaded realms hitherto regarded as sacred to men.

Men, he said, were not really hard-working. The reason why they loved to get into politics or to managements and to run boards was because they were extraordinarily fond of gossip, the kind of gossip that went on and on and on. In order to keep this up it was necessary to keep women out of newspaper offices, out of Parliament and away from public bodies. They knew women would want to get things done and men were saved this trouble by talking and talking and talking.

He had served on a public body and knew the natural view of man was that the world was the place for him to exercise his imagination and his faculties, and women should remain at home, bear children and bring fresh men into the world.

Men became blinded by that tradition, the fact of the matter was that while they were sitting gossiping they thought they were really doing work.—*The Englishman*.

All India Essay Competition.

A correspondent writes: We offer congratulations to Shrimati P. Shrimati P. Sushila Bai, a member of the Women's Indian Association, Madras, who has been awarded the 1st Prize for an essay on "The Indian Women's Place in the Women's Movement" in the All-India Essay Competition held by the Chittaranjan Parishad, Calcutta. We are very glad that one of our sisters has won this distinction. Shrimati Sushila Bai, an earnest worker in Rural Reconstruction and Village Uplift, wrote a prize-Essay on Rural Reconstruction two years ago for a competition organised and held by Mr. A. Ranganatha Mudaliar, M. L. C., when he was a Minister. She comes of a family of cultured sisters who have taken high university degrees.

Medical Inspection of Students.

It is understood that the Government of Bengal will be shortly introducing a regular system of medical examination of students in Government schools and attached hostels outside Calcutta. A separate scheme is already under operation in Calcutta. It is understood that each mofussil school will have attached to it a part-time medical officer who must undergo three months' training in hygiene under the

Public Health Department. A Provincial Board of Experts will be set up in Calcutta to examine and report on the medical officers' detailed reports on the health of the students and advise the Government on the future action to be taken.

Bon Voyage.

The good wishes of all the readers of STRI DHARMA and the members of the Women's Indian Association go to Srimati Malati Patwardhan, B.A., in her journey to Europe and America. She sailed from Bombay after attending the Women's Conference. She expects to be away till next November. All know how strenuously and brilliantly she has worked as Editor and as Hon. Secretary of the W. I. A. during the past eighteen months and the change and new experiences will give her renewed vigour for the work on her return. It is her first visit to America and she is certain by her personality and eloquence to make a splendid impression on her audiences there in favour of India. Mrs. Cousins will act for her during her absence.

Condolence.

Great sympathy is felt for Mrs. A. Swaminadhan, Hon. Treasurer of the W. I. A., on the sudden passing away of her husband. He was one of the foremost lawyers of Madras, always a strong supporter of the advancement of women, and a social reformer in every direction.

Women in public positions.

Congratulations to Miss M. Janaki, nominated as Hon. Magistrate for Calicut, also as non-official visitor to its Mental Hospital; to Miss Margaret F. Barber, member of the Municipal Council of the same town; to Mrs. P. Chinnalakshamma, elected member of the Anantapur District Educational Council, and Mrs. F. E. Tremehere, similarly in Tinnevely; and to Mrs. B. Venkata Subbamma nominated member of the Nellore District Board, also to Rani Lakshmibai Rajwade (better known as Dr. Miss Joshi) as co-opted member of the Indian Historical Records Commission. Mrs. Indrani Balasubramaniam holds uniquely the office of elected Vice-Chairman of a Municipal Council, as she is the only elected woman in India in such a position, and her election was the subject of intense interest and excitement in her town, Berhampore.

Endurance and skill.

In women's journals there are frequent publications of feats performed by women, but the acting Editor was witness of one

such feat after the Bombay Women's Conference which is worthy to stand side by side with those of other countries. Miss Roshan Faridoonji, the young and beautiful daughter of Mrs. Rustomji Faridoonji of Hyderabad (Deccan) drove her Buick touring car from Bombay to Faridpur, six miles beyond Ajunta Caves, in one day. This is a distance of 366 miles, and meant ascending and descending four ranges of hills, "ghats" as they are called in India. There were four people and some heavy luggage in the car and the last sixty miles were driven in the drak on a road which she had not traversed before. The road on one of the ghats was almost a cart-track and full of dangerous turns. No hitch occurred during the whole drive nor had the chaffeur to take the wheel even once. Such a feat of skill and endurance is typical of present-day Indian womanhood, and it was undertaken in no spirit of bravado or publicity but in a spirit of helpfulness to certain friends and as a demonstration of the ability of a healthy normal Indian girl to do what her brother or sister of any land might do.

A New Profession.

The sister of Mr. Jinnah, M.L.A., is a distinguished dentist. She is probably the first Indian woman who has chosen such a career. She has been appointed Dental Inspector of all the Bombay Municipal Schools, and finds that the life gives her the blessing that comes to all who alleviate pain, and serve humanity.

Presidential Address

AT THE ALL-INDIA WOMEN'S CONFERENCE.

BY SHRIMATI SAROJINI NAIDU

The Conference Report having been read Mrs. Naidu delivered her presidential address extempore. She said that after the three eloquent speakers who had preceded her there was nothing left for her to say. Lady Sykes had struck the right keynote of the idea of women's emancipation. Lady Tata, practical always, had covered the whole ground of the possible activities of the women of to-day, and the report the Secretary had given in detail the concrete achievements of the Conference. When so many educational experts and social reformers had spoken before her what was there left for her—a mere visionary, a dreamer and a poet, to say, except to restate in other phraseology the identical things that had been put forward so ably by other speakers.

She did not think that at any time it was her function to go into the details of life or life's manifold activities. Her special function and the function of men and women like her was to kindle, to guard and to cherish the ideals that made possible the achievements of humanity. She would, therefore, try to deal with the larger human issues that transcended race, creed and culture and became part of the great human contribution to progress.

Lady Sykes had reminded them that they were on the threshold of great political and social evolution, and if anything was prophetic of that great evolution it was the re-awakening of the womanhood of India to a sense of its long lost responsibilities and duties.

Four years ago, said Mrs. Naidu, a handful of women met in Poona and a royal woman read a Presidential address which threw into the Indian world of thought ideals of fundamental import some of which have since become realities; the following year in another city, the royal city of Delhi, another royal woman, an old woman, a grandmother, versed in all the culture of Islam, led the deliberations of women; for the third time, in the city connected with the learning of Nalanda and the illumination of the Buddha, another woman of royal birth gave

forth inspiring ideals. And now in this cosmopolitan capital of Bombay, where all cultures, all creeds, all colours, all races find a common shelter, where all are fused into a common humanity, you have risen from royalty to democracy, you have chosen one to guide you as your president who is a born democrat, one who is merely the servant of her nation. I am proud of the honour you have done me, not because such honour is new to me. I have been privileged to preside over the greatest assemblage of the people of India, over the National Congress. Yet this our Conference is greater; it is the greatest international gathering in the country where we demonstrate the indivisible fellowship of women in the cause of humanity. Every one who is willing to acknowledge her life-debt to this great land, no matter what her religion, creed or race, is eligible to be a member of this Conference. We give the fellowship of sisterhood to the wife of the Viceroy, solely, supremely superbly, in the same spirit as we give it to the youngest of our primary teachers or to the illiterate mother of our servants. It is because of this democratic spirit that we are making the finest contribution to the internationalism of our time.

Do we hold these Conferences only to pass more Resolutions about primary education, or more secondary schools, or to have rhetorical punctuations about Social Reform, or become practising schools for women to be drafted into Councils or Cabinets? There are other Conferences of that kind. We stand for something more, something deeper than controversies on educational or social reform, something more profound, more intimate, more enduring in human value. The genius for human synthesis is the gift of India's women. The charge has been made against India's womanhood that their genius had been one of isolation and exclusion and passive resignation in the hands of destiny, that they were bound by mere traditions and were unable to get beyond the fetters of dead conventions and ideas. This gathering is a triumphant vindication that not a gift of beauty, philosophy, religion, or racial characteristics can be excluded from India's synthesis. India has extended her mother love to all. The genius of India, the whole history of its culture has been creative, and has been able to transmute even the hostility of its enemies. This Conference is a proof of the indivisible quality of fellowship of all women, inclusive as we are of Zoroastrian faith, Christian culture, Hindu ideals, Muslim devotion.

Such unity is necessary at this special moment for all the circumstances of our national life must temporarily make us seem to be aggressively, almost exclusively nationalist in our attitude towards

life. I am a bad nationalist. I am a nationalist only by the compulsion and the tragedy of the circumstances of my country. I am first and last a human being and I do not recognise divisions of humanity merely because of race or geographical barriers. Men have made wars and created political and economic divisions for selfish interests and created groups of friendship and hostility. But all these are temporary shifts, and the purpose of womanhood in the nation's and the world's life is to do away with these temporary barriers. We women are evangelists of peace, working for the attainment of the common rights of humanity, seeking to stop the exploitation of one nation by another, not assisting hostility, but securing the peace of equal rights for every section of humanity. The gospel of women must be the conservation of the best, the recreating of the world nearer to the heart's desire.

It was as a woman of this ancient race with its millennia of experience that in my travels last year I looked at the life of those child countries of Europe and those Kindergarten countries of America. They expected me to fit into their notion of what an Indian woman should be—a timid woman, a modest woman, a jump-on-to-a-chair-at-a-mouse woman, who had come to learn from them. They expected me to supplicate for help from them. When they saw that I had come to them as a free woman, one who stood side by side with my comrade man, that I gave knowledge and beauty rather than supplicated for it, they asked "Are you a typical Indian woman?" "Yes," I cried, "I am she who carries the brass pot to the water, I am she who led armies, I am she who gave counsel to kings, I am she who showed forth all renunciation, I am she who went down to hell that her might country might rise, I am only the kind of the average Indian woman."

We are not weak, timid, meek, we women who hold the courageous Savitri as our ideal, we who know how Sita defied those who entertained suspicion of her ability to keep her chastity. We possess the spirit of creative energy to legislate for the morals of the world.

I am not an educated woman. I have not passed great examinations. My mind is empty with spaces for youth and experience to fill. I think this Conference is writing the history of the women of the world. I will, however, confess to you one thing. I will whisper it into this loud speaker. I am not a feminist. To be a feminist is to acknowledge that one's life has been repressed. The demand for granting preferential treatment to woman is an admission on her part of her inferiority and there has been no need for such a thing in India

as the women have always been by the side of men both in councils and in the fields of battle. We women recognise our responsibilities. Therefore it is that our rights are taken for granted. The consciousness of what we do for our people is deep in the hearts of our men. Still sometimes we have to struggle against the chivalry of men who want to have protective legislation for us. We have to educate the manhood that the spiritual reform of the world is woman's great work. She, the woman, is "the world unchanging in a world unchanged."

If education means anything it is not differential calculus or the Declaration of Independence, or the Constitution of Canada, and all the things, wise or foolish, that depend on whether there is a wise or foolish Minister of Education, but it is the larger vision of things which will foster true human expression; which will produce a syllabus of studies which shall give equal opportunities for self-expression to boy and girl alike. I oppose every separatist movement except for possible transitional purposes.

The day of triumph of this Conference will be that day when it will have achieved its temporary need and when it can declare there need be no further specialised Women's Conference. In future we shall be in such a position that we may securely invite the men to work with us and we shall have no women's or men's conferences but people's conferences.

Our best contribution to life is to add the nectar of sweetness to the nectar of heroism. We must have no mutual conflict in our homes or abroad. We must transcend differences. Even patriotism is not enough, as Nurse Cavell said. We must rise above nationalism, above religion, above sex. Our common humanity is the bond that cannot, that must not be broken. More and more let us repeat, "we are human". Let us identify ourselves with our soul, and read its capacity and its need.

As we are gathered here in this Convocation Hall, which is like a great vaulted cathedral consecrated to the true cause of education, let us dedicate ourselves anew to become the interpreters of the larger gospel of humanity transcending barriers of race, creed and land.

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FIRST IMPRESSIONS OF THE WOMEN'S CONFERENCE

First Impressions of the Women's Conference.

BY ONE WHO WAS THERE.

The All-India Women's Conference for Educational and Social Reform has become the most important annual event in the lives of the public-spirited, progressive women in India. This Conference was held from the 20th to 24th January inclusive and it is fitting that this and the next number of *STRIP DILAKMA* should be filled with reports of what then happened.

Each succeeding year the number of delegates increases. That this happened this year in spite of the doubling of the delegates' fee speaks volumes. The Reception Committee of Bombay, with Lady Dorab Tata as its Chairwoman and Mrs. Hansa Mehta, B.A., as its Secretary, provided for over 200 delegates princely hospitality, hostesses, giant buses, taxis, food and drink during excursions, At-Homes, visual education in labour-saving devices, in the organisation of helpful institutions for the orphans, the poor, the delinquent children, the fallen, the sick and the labouring women. All these were provided with the maximum of ease by this generous Committee and its helpful Girl Guides and Scouts. The effect cannot be measured of the inspiration which women received from these practical object-lessons in women's work for women.

Our first years of the Conference were rightly employed in reviewing the defects in our educational system and then setting forth clearly in our Memorandum the reforms necessary therein. Emerging from this came the realisation of the collateral reforms needed in the social system which prevented us from acquiring the education we needed in common with the women of all the world. It was the work of the Patna Conference to put the Conference and the Educational Fund which it initiated on stable constitutional bases. This year we specialised in educating ourselves in methods whereby we can each in our own locality bring the help of education to the helpless. It also saw us make our first formulations on subjects of social reform, and included recreation received from the beauties of Music, Architecture, Sculpture, and Drama. We shall remember Bombay as our school of widely diverse philanthropy and culture.

Each year sees freedom of thought and action being achieved by individual delegates. This year, for instance, one rejoiced to see a Muhammadan mother and daughter freely moving about for the first time without burkas or veil of any kind; a high caste Brahman woman sharing food happily for the first time with women who in letter are of differing caste but in spirit are all the teaching (Brahman) caste. Perhaps the greatest triumph was that shown by our noble Malabar sister who lost her husband only three weeks ago, but at the call of duty, for she is Standing Committee member for Madras City, and in the knowledge that her life partner would approve, for he was a noted social reformer, immolated all her own desire for seclusion and conquered all convention by attending the Conference. Her pale spiritual face with the eyes darkened by her recent trials will long light my thoughts to reverence of the Shakti, the spiritual Will.

Though "personality" is at a discount in this serious conclave of women yet certain strong individualities deserve special reference, because they belong to us all through their service for India. Our incomparable Shrimati Sarojini Devi Naidu comes first, who creates poetry and inspiration out of every circumstance, crowning each instance with the "synthetic perfect phrase". She had barely recovered from influenza caught at Lahore, but her presidential speech at opening day was superlatively fine. She made us feel that nothing was impossible of achievement and that it was ours to transcend sex, racial and creedal barriers. An exquisite saree that she wore one day of cream silk and jade green border with a satin bodice of the same green had been woven by one of the Hyderabad delegates who organises cottage industry on a large scale. Mrs. Faridoonji, who is Treasurer of the Women's Education Fund, has a very beautiful voice, which carried clearly down the long Convocation Hall of the University even without the aid of the Loud Speaker. Her presence has notable distinction because of her height and grace and her always admirable taste in dress. Quite a contrast is Mrs. Hamid Ali with her vivid small face, clear-cut as a cameo. She brings to everything the angle through which the Muslim world views life. She and her admirable husband always look as if they had walked straight out of an old Moghul picture. It was an interesting coincidence that he is at present Commissioner of the District in which are located the Elephanta Caves to which the Conference made a memorable expedition. One recalls also the finally intellectual features of Miss Gedge, chief of the University Women's Missionary Settlement. She identified herself entirely with the work of the Congress and was primarily responsible for the good organi-

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sation of the Concert which brought a much-needed sum of Rs. 2,500 to the coffers of the Conference for its month by month expenses. She is the most broad-minded type of English missionary and is now an Honorary Magistrate of Bombay, particularly active in the Juvenile Court work. A very different type is Miss Ferouzouddin of Lahore, always conspicuous by her burka and veil wherever men might be present. She proved the best orator of the Conference, the President excluded. She was born on the North-West Frontier and was the first graduate from those parts. She has a fine ringing voice and can speak eight languages including Arabic, Persian and Pushtu. Slender, little Mrs. Hansa Mehta is the type one associates with Indian womanhood, quiet, ever courteous and imperturbable, yet of such indomitable will and persistent energy and capacity that she accomplished miracles. Other striking figures were handsome, able Mrs. Rameshwari Nehru, whom we all look upon as our woman Member of the Legislative Assembly though she has not yet been appointed as such; broad, blue-eyed, short-haired Mrs. Huidekoper who knows everything about rules and constitutions, and who is indefatigable in hard work born out of her splendid forethought of details; popular, pretty and patriotic Kamaladevi, elected Hon Secretary unanimously for the fourth time and supreme for her arduous post; elegant and sweet-natured Mrs. P. K. Sen of Patna Conference fame; the queenly dignity and beauty of Lady Dorab Tata, present for the first time at one of these Conferences but setting her unmistakeable seal on it as on all she touches, and last and first in this international sisterhood the simple, sweet, sincere Lady Irwin who has been our prime beggar, and who evokes for herself affectionate admiration from every one of her co-workers because of the pure gold of her character and her efficient womanliness.

It is invidious to sketch even these cameos when there was something worth comment in the face of every woman present at such an assemblage, yet one is justified in giving even the little for the sake of the many readers of all lands who would like to visualise in imagination the women who are re-shaping the destinies of India.

The Charkha.

By MAUDE RALSTON SHARMAN.

Spin, spin, a nation is waking,
A fresh dawn is breaking, a new day is born;
Weave, weave, Arya Varta is waiting
For garments of homespun to greet the new morn!

Spin for the starving who are not yet dead,
For the life of the Motherland hangs by a thread;
Weave the bright web of a future so great
The world will allow that man weaves his own fate—

Spin, spin, to the naked give clothing.
~~Food to the hungry, wheels to the poor;~~
Work, work, all idleness loathing,
For only by spinning, our lives we insure.

Chant, chant, that religion is spinning,
Our work, a glad penance to keep the heart pure;
Spin, spin, pay for past sinning,
Earn by the CHARKHA, deliverance and cure!

A-hum is the hovel, the dwelling, the mosque,
For pariah, brahman and mullah, a task;
A-hum is the school, every child keeps apace
With the effort to free his downtrodden race—

Hum, hum, as the bee keeps on humming
And gather the cotton as honey from flowers;
Store, store it in cloth which keeps coming
Until, crowned by thrift, we eclipse the great powers.

Spin, spin, a nation is winning
Its freedom by spinning, its place among men;
Spin, spin, pay for past sinning,
"The CHARKHA is needed above sword or pen."

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The Goddess of Liberty sits at the wheel,
And substitutes spinning for bullets of steel;
She smiles that the living continue to weave,
And women and children have no cause to grieve—

Spin, spin, a new *flag* is winging
The symbol of woman abroad unto man;
Work, work, the CHARKA is spinning
A cable to circle the globe in its span.

Spin, spin, a heaven creating,
Where beauty and truth, peace and plenty abide:
Sing, sing of the stand we are taking
Until all the nations at strife are allied:

Well within hand be the thread's release,
The price of his labor, each man's increase,
His time, his endeavor, his patience, his toil,
Sacred and safe, as his home or his soil—

Shine, shine, as the Sun in his spinning
Shines in that great wheel where Earth is a spoke:
Voice, voice through the CHARKA, his hymning,
echo "The Music of the Spheres", O ye Folk!

(Mrs. Sharman is the wife of Mr. Tarker Sharman, a Punjabi, who lives in Detroit, U. S. A. She takes a motherly interest in the hundreds of Hindus who are employed in Ford's and other motor factories there.)

Compulsory Education of Muslim Girls.

BY MRS. MIR MUZHERUDDIN

PRESIDENT OF THE MADRAS MUSLIM LADIES' ASSOCIATION.

In the fortieth session of the Muslim Educational Conference, which was held in Madras in December last, this important question was discussed in all its aspects and the resolution "that the Corporation of Madras be requested to introduce free and compulsory education and in the case of Muslim girls and pending such introduction, to open more elementary schools for them on a voluntary basis" was unanimously passed. This is the first time in the history of this great conference that such a large number of Muslim ladies actively and willingly co-operated with their brothers to solve the problem which materially hindered the educational progress of our girls. In addition to this, the Madras Muslim Ladies' Association, assisted by their enlightened Hindu and Christian sisters, passed a similar resolution and forwarded it to the Corporation. In a matter like this, which affects the life and death of the Muslim community and upon which its rise and fall depends, if the Corporation is so slow in meeting the wishes and aspirations of Muslim parents for the educational salvation of their girls, the future appears to me to be hopeless and gloomy. The delay is dangerous and is certain to put back Muslim Girls in the field of education fifty years behind just as it did in the case of our boys.

The ignorance of women is the giant cause of our national degradation, poverty, mutual distrust and downfall. The regeneration of Muslims is impossible if the women are denied education, enlightenment, liberty and social progress. If it is believed that India can reach the goal of her aspirations through men and men alone, leaving behind the women in the deep pits of ignorance, darkness and barbarism it is to give a lie direct to what had been recorded in the history of the progress of the world that the destiny of the progress of man is in the hand of his mother, his daughters and sisters. It is impossible for their husbands, sons and brothers to attain enlightenment, freedom and progress if the women are kept steeped in ignorance and uncivilised and grovelling in slavish mentality as in a pigsty.

In India men and women live together. It cannot be denied for a moment that women have influence of some kind or other over men. Women protect men in their infancy and afford them comfort and happiness in their homes. Indian homes are not ashrams or mosques where women are not allowed to enter. In India there are no separate

cities or villages for men and women. If the women have to live with men in their homes and if the men expect women to look after their comforts and conveniences and if the men expect their women to correct them when they go astray and to exercise their influence over them in domestic affairs, what is the earthly use of that enlightenment, civilisation and culture which is restricted only for men? If ignorant women give shape to the character and frame of the mind of men in their early life and din into their ears their old ideas and superstitious stories and from them men adopt their examples and precepts it is impossible for men to achieve those sterling qualities of mind and heart and soul which are a *sine qua non* for the perfection of national life.

Are not women entitled as human beings to mental light and culture, wisdom and sagacity? Are not women the creatures of that great Being who has given them the same senses, consciousness, heart and soul and mental and physical powers as men? If this is admitted it is the bounden duty of men to remove all hindrances and obstacles in the way of women to achieve the benefits of education. It is a stern fact that the ignorance of women has deteriorated and degenerated our national life and hopelessly arrested our march towards progress. There is no hope for our men to advance further without the co-operation of educated women. It is a midsummer dream to become an united Indian Nation and remove the stigma of untouchability without the help and consent of women.

All the great social reforms are at a standstill and are stagnating because the women are uneducated and left within four walls to wash clothes and kitchens. If the women had joined with men in their crusade against the pernicious caste system and the false preachings of illiterate pandits, the question of untouchability would have been effaced years and years ago. If the women had understood the difficulties which the poor widows suffer, if the mothers of the child widows were sufficiently educated the obstacles in the way of widow marriages would have been easily removed long ago.

Education creates moral courage and makes one unaffected and unmoved by the silly taunts of the orthodox people who have a sway over the illiterate masses. It will thus be seen that the ignorance of women is the demon which stands in the path of our moral, material and national progress. I therefore appeal for the extirpation of this dragon which is sapping the national life and advocate not only for the elementary but also higher and liberal education with such reforms and restrictions as will make a girl not only a good citizen but a good mother, wife, sister and daughter.

The Value of the Individual.

BY J. KRISHNAMURTI.

(Address to the Members of the Women's Indian Association
25-12-29, unrevised).

FRIENDS,

My subject this afternoon will be that of the individual in opposition, in contrast with, the mass, because I maintain that the value of the individual has been entirely overlooked, that the individual has been sacrificed, almost killed out by modern society, by religions, by machinery, by the so-called progress of modern thought.

We have now in the world two sections of people very much in contrast with each other; one that is seeking to develop the individual, and the other the mass, that is throttling, dominating, perverting the independent judgment and the development of the individual, by religious dogmas, by societies, by organisations, and with that in view you must look to the individual. Though religious bodies, societies, organisations, associations are composed of individuals, they are of no value to the individual. Please do not confuse spiritual organisations with physical organisations. When you employ a Travelling Bureau, an agency to go from one place to another, you employ such an organisation, because it is very convenient for travel. But you cannot employ a spiritual organisation for your individual growth. Organisations of any kind cannot help an individual to spiritual understanding.

Now you will see that to be in society, that is, in the world, is to be ordinary, to be normal, and to be extraordinary is disastrous. That is, to be out of the ordinary, to have your own independent views, your own individual point of view, your own understanding and not to live second-hand is disastrous. You must follow tradition. If you step out of this tradition, it is disastrous not only to yourselves but to every one around you. That is the point of view of the group—to follow blindly. Profit and success are considered as virtues. If you have a good income, a substantial house, a good position in society, degrees, a title, nothing extraordinary, you are considered virtuous. There is always for such a person help, reward. But the moment you

step out of the ordinary current of the established laws of society disaster awaits you. Therefore, tradition is the invention of the mass, of the whole, of the group, to keep the individual in the limits of what it considers to be right and wrong. That is, a society, a religious organisation, lays down laws for the whole, saying, this is right, this is wrong, you must walk along this particular path, if you do certain things there is sorrow, if you do certain right actions there is heaven, if you do wrong actions there is a particular kind of hell—all these are laid down for the mass by a society, by a religious organisation. Therefore, societies, religious bodies treat man, the individual, as a child keeping him in the nursery with toys, with amusements. Religion, again, is the invention of the mass to hold the individual in narrow thought, in narrow morality, in narrow emotions. You cannot understand life or the purpose of life or that fructifying contact with life, if you regard the whole universe which is the individual, merely from the point of view of the mass. So do not consider the mass at all. I am not preaching selfishness. You will see that presently. Do not develop that peculiar modern complex, the humanitarian complex. Do not consider others. I say, if you consider yourself in the true understanding of life, in the true purpose of life, you are bound to consider every one around you. If you as an individual are developing your full capacity, your emotions, your affections, your thoughts to their highest point, then you are bound to consider every neighbour, every friend, and your laws, your moral attitude, will be based on respect and freedom. From my point of view—which please do not accept, acceptance of any kind leads to tradition and life has nothing to do with tradition—life is like a potter. It breaks every institution to uphold man, because life cannot be guided according to one particular plan or by any particular path. It is the whole. The individual *you* as the separate being is of the *highest* importance. However individuality is not an end in itself. It does not matter what you are, what you do. But it does matter how you fulfil your particular individuality. That is, individuality is not an end in itself, but by the fructifying contact with life the separateness of the individual ceases. Look, therefore, please, from the point of view of the individual. The individual, that is, you, are brought up from childhood not to be anything extraordinary, not to think for yourself at all, not to develop your passions, your emotions, not to be anything out of the ordinary, but to follow tradition of thought, tradition of emotions, doing exactly what millions of others are doing around you. In fact, from childhood your whole upbringing is to be ordinary, to live a life which the society approves, which a religion has laid down as the law. In truth, fear to be out of

the ordinary has been instilled. Religions, societies, institutions forbid individual greatness. You have to fight them to be great. They do not help you. So they are of no value to the individual and Truth is only purely internal and individual understanding. It has nothing to do with any society, with any religion, with any creed, dogmas. It is purely, wholly and entirely a matter for the individual.

Modern society, modern civilisation, becomes disastrous, dreadful, horrible to the individual who is independent in thought, who steps out of the ordinary current, the ordinary rut of life. In the world there are two types of traditionalists. One that adheres, that stands by the tradition established by his forefathers, the tradition of other men's experience, of other people's thoughts, traditions laid down through the ages by other people's experience. Then there is the other type which breaks away from the established traditions, but that breaking away is only a different form or colour of tradition. It is the same tradition only of a different quality. But it is essentially tradition. You may break away from Hinduism, but you will automatically, if you are not fully aware, constantly watchful, thoughtful, fall into another tradition. But the main purpose of life is to be beyond all tradition. So tradition cannot make an individual happy. After all, an individual is seeking happiness, is trying to fulfil himself by the contact with life to his full unique independent stature. You cannot follow either modern tradition or old tradition, you must be free from both. That is, you must have the capacity to judge independently every experience that you come across, you must have the capacity to distinguish which is essential and which is non-essential. Every one here is surrounded by problems. There is a problem only when there is confusion of the essential and the unessential and the highest capacity of intelligence is to distinguish which is essential and leave all others aside. If you grant that, tradition as such which has been inculcated from childhood upwards, has no value. Religions cannot help you, gurus cannot give their influence, because it is purely an individual matter. I know I am speaking against all your traditions, your second-hand knowledge by which you live. But if you would understand the significance of what I say, put aside your prejudiced mind.

The purpose of life according to me is not to be caught in any tradition or in any form of thought, but to be entirely, wholly, sweetly free, not to be dependent, but to be self-sufficient. Do not make this into self-contentment which is merely a putrefaction of thought. The purpose of life is to be wholly, entirely free and to be selfless. If you look at it from that point of view traditions are of no value. They

may be of value if you are merely children. But you are not in the nurseries playing with toys, enjoying yourself with mechanical amusements. You are in contact with life and if you would understand that life, you must leave your nurseries. You will say "I shall fall". Fall, childish thing, in order to learn. If you are merely content to remain, break your legs, because you have to learn. You must relinquish every childish thing in order to learn. If you are merely content to remain in the nurseries of tradition, whether ancient or modern, life has nothing to do with it. You can seclude yourself in amusements, in religions, societies, dogmas, but do not imagine that through that way you are going to have individual liberation, individual freedom. Individual freedom is the highest form of spirituality and spirituality has nothing to do with institutions whether they are ancient or modern. Therefore, the true progress of the individual should make him self-sufficient, entirely independent, not depending on anything or on any one, a stern law to himself, a lamp unto himself that shall not cast a shadow across the face of another. Now you test progress according to that which is established around you. What is that? It is to have more and more worldly goods, more and more excitements, that is to go further and further away from yourselves. But all this becomes a barrier if it helps you to forget, if it entices you away from the struggle of life. Modern progress is being so mechanised that the individual merely becomes a cog in the wheel, nobody cares what happens to the individual and all institutions of amusements, of enticements, or work, of activities, of service, are tending more and more to deny the individuality, to push aside the individual and consider the whole. But they forget that the whole is the individual. It is you that are composing the whole world. If your problem as the individual is not solved, then there is the problem of the whole world unsolved. The individual problem becomes therefore the world-problem.

Understanding can only come when you are not surrounded by all the old efforts on which you have depended. Then you cannot rely on anything except on yourself.

Now, as I am speaking under the auspices of the Women's Indian Association, we must consider this from the point of view of the other way—that of education. You can bring about a complete revolution of feeling, a complete change of the heart or of the mind through education. Most people's idea of education at present is to send their children to school, because they are troublesome at home. As long as they are away at school, not troubling you, you do not care whether they are being brought up in a wrong or right way. The present philosophy of education except in a very few schools, is to be successful and prosperous in life. That is, to forget your own growth, your individual growth, your own affections, your own dharma and to become an ordinary man or woman. From the very beginning of education of children, fear is instilled, fear of not being ordinary, fear of being out of the ordinary; fear to alter dominates all your judgments, your every point of view. The first consideration of a mother or of a father or of a teacher should be to give an environment to a child in which it will grow without fear, without hampering of the individual effort. That is, the teacher should provide the background of happiness, of expansiveness. What happens in modern schools? The contrary is being done, you have the whole life of the individual surrounded by fear, and if the child or the man has been brought up in fear, his initiative qualities are destroyed. Is not that so? You have to consider what your neighbour will say, what your family will say, what your society will say, and the whole gamut of fear comes in. So true upbringing of a child, if you want him to be that kind of progressive person I am speaking of, not merely an imitative person, means that he should not have fear of any kind.

Then we have not advanced far enough with regard to co-education. That is bringing boys and girls together. I know of the dangers which exist in America and in every other country where this experiment is being tried. But you cannot divide life into men and women. Men and women come together at any time when they are grown older. So why not bring them up when they are children together and make them understand what sex is, that it is not a separation of life but a different form of expression of life. We judge everything from the point of view of man and woman, not from the point of view of life as a whole. But when bringing up children, there should

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not be this distinction. We have been brought up in life to be afraid of sex. Our whole institutions, laws, religious thought have been to be afraid of sex, that it is a sin, and the moment you make something mysterious, your whole society gets excited. But if you treat it as a thing normal, sane, rational, you destroy that fear, the idea of sin. As I said life is like a potter. Life moulds the individual, if he only is willing to set aside his particular prejudices, his dogmas, fears, his religious tradition and be free of those. This is to me the fulness of life, this to me is the highest form of spirituality, to be in contact with life, to be in love with life, and the moment you introduce fear, the fulness, the full significance of life is destroyed.

Commercialised Vice.

We give below an extract of an Address by the Hon. Sir Phiroze Sethna, President, Bombay Vigilance Association, at the 6th Annual Meeting.

Surely no right minded person need quarrel with us if we try to do away with commercialised prostitution which is a traffic in human bodies that has reached amazing proportions as the figures available can, and do, testify. This traffic means that there are persons, men and women, who live on the degradation of others to their own financial profit. This is the root of the whole trouble and that which we are most anxious to get eradicated. It has been done with success in some large cities and there is no reason why Bombay should not follow in their wake.

As many as seven leaflets and pamphlets, one in Marathi and six in English were issued in Bombay. Of the English leaflets two were translated into Marathi and two more into Gujarati. The fact that most of these articles appeared in one or other of the local newspapers added greatly to their value as publicity material. We are grateful to these newspapers for the valued help thus rendered and we trust these papers as well as other newspapers will direct the attention of the public to this all-important question in a larger measure than they have done till now. It might be mentioned that altogether 16 leaflets and 9 pamphlets have been published during the past 5 years designed to inform the public of the evils of exploited vice and the dangers of the vice area, and to them is undoubtedly due the awakening of interest in the problem and the subsequent demand for the suppression of brothels on the part of the public. We are greatly indebted to the authors for their valuable help.

The total number of women and girls who have passed through the Shelter between February 1st 1928 and January 31st 1929 is 83. In addition to the Shelter cases, where food and lodging is provided free, the help of our workers was sought for the following:— 8 Brahmans, 3 Marathas, 4 Banias, 15 Depressed Classes, 5 Mahars, 5 Parsis, 8 Europeans, 17 Anglo-Indians, 18 Indian Christians, 1 Arab, 1 Burman and 5 Jews, a total of 90 altogether.

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The Association was naturally anxious to enlist the sympathy of so important a body as the Bombay Municipal Corporation. At first it looked as if the majority of the members would not side with us. The matter was referred by the Corporation to its Law Procedure and Elections Committee and this Committee was asked to report on the advisability of urging upon Government the desirability of making brothel-keeping an offence under the Prostitution Act. The Committee after mature consideration recommended that Government should be approached with a request to undertake legislation in the matter and a resolution to that effect was passed by the Corporation on July 16th of last year. The resolution, I am glad to say, was passed by an overwhelming majority and the President was asked to address Government accordingly. We have therefore every reason to be grateful to the Corporation for thus strengthening our hands.

It occurred to the Committee that a manifesto might be prepared and signatures taken thereon with a view to submit the same to Government. This manifesto was published in the newspapers and we laid stress therein on two points, viz. (1) that the policy of tolerating vice areas be abandoned and (2) that the prostitution Act of 1923 be amended so as to provide for the punishment of all brothel-keepers. We could have obtained thousands of more signatures but when we had about 3,600 we felt the time had arrived to hand them to Government and so, on March 22nd last a deputation waited on the Hon'ble the Home Member of the Bombay Government and in your name, presented him with the manifesto backed up by the signatures of 3,000 of our citizens.—(1) that Government may declare their policy and we urged a definite and immediate declaration that the brothels must go and (2) realising some of the administrative difficulties involved, we suggested the appointment of a small Committee composed of officers of Government and representatives of social organisations concerned to suggest practical measures for combating these difficulties and counteracting the anticipated consequential evils.

Some thought that we were asking for too much. The Committee however were very hopeful and we feel happy that both our suggestions have been approved by Government. I will now read to you the letter dated 16th April from the Government of Bombay. The Under-Secretary, Home Department addressing the Association writes:—

“ I am directed by the Governor in Council to inform you that a Bill is being drafted embodying several amendments to the Bombay Prevention of Prostitution Act. After the Bill is drafted

Government propose to set up a Committee consisting of the Chief Presidency Magistrate, Bombay, the Commissioner of Police, Bombay, two nominees of your Associations and the Under-Secretary to the Government of Bombay, Home Department, who will also be the Secretary to the Committee, to consider the proposed amendments from a practical point of view. I am to request that you will be so good as to move your Association to nominate two members to serve on the proposed Committee”.

I earnestly appeal to one and all to persevere in your efforts and further to do all you can to help to increase the number of our membership, for not only will that mean more funds, which we greatly need, but it will also mean greater interest in this question amongst the public of Bombay.

Women the World Over.

CHILD PROTECTION.

In New Zealand, where there is so much non-industrial work, there must always be discussions how to protect the child living on the land, and to a lesser extent older countries have the same difficulty. To guard the boy or girl against factory exploitation is simple, but less so when the life on a farm has to be considered. In Germany, Austria, and other countries Acts have been passed to keep a young person out of industrial life until 12 years of age, but for non-industrial pursuits ten is the limit, when parents are the employers. Aerobatics and street trading are both legislated for, the usual rule being to make these illegal before the age of 14 or even 16. In France, there is a strong dislike to the dramatic appearance of young children under the age of nine, and most careful rules must be obeyed before such appearance is allowed. The child must have a separate dressing room, must be taken to and from the theatre by the parents, or persons authorized by them. The performer must not appear in more than 15 entertainments per month, and all the extra earnings, if beyond a certain sum, must be put in the Savings Bank. One significant rule is that the child's name must not appear on the programme.

WOMEN ON JURIES.

"The position of women justices," said Mrs. Joan Rosanove, LL.B., when addressing Women Citizen's Movement of Victoria, Australia, "is more or less parallel to the function of women jurors, with the exception that women justices have the more individual responsibility, and have to rely on their own judgment in such cases as giving bail, where jurors have the judgment of 11 other people to help." The Women's Qualification Act did not allow of women sitting on juries owing to the stipulation in the Juries Act that any male person over 21 should be qualified to serve, so a special Act of Parliament would be necessary. "I do not say that we as women would be getting a privilege," continued Mrs. Rosanove, "it is an onerous but an honourable duty. But neither do we have privileges as justices of the peace; we claimed the right to contribute

to the service of our country. The women justices of Victoria have been an unqualified success. I feel that more substantial justice would be done in the criminal courts if women were admitted as jurors."—*The Dawn*.

WOMEN IN THE PROFESSIONS.

A demand for absolute sex equality in the teaching profession and all spheres of industry in public life was made by Miss S. M. Burls of Westham, in her presidential address to the annual Conference of the National Union of Women Teachers at Canterbury, England.

"We want," said Miss Burls, "as professional women, freedom to apply for every post in the educational sphere. We want that impartiality which considers the question of sex celibacy immaterial and that justice which awards equal remuneration and equal opportunities of promotion."

Miss Burls proceeded to advocate the end of differential and restrictive legislation for women in industry and the substitution for it of legislation designed to protect all workers irrespective of sex. She also urged the appointment of more women to the Commissions set up by the International Labour Office and the presence of women on the Prison Commission.

MORE WOMEN LAYING DOWN THE LAW.

That 145 women now sit in legislatures in thirty-eight States of the United States, an increase of nineteen women members over last year—according to returns compiled by the National League of Women Voters, is considered significant news although not so surprising in view of the tremendous increase in the women's vote for President and the election of seven women to Congress instead of four. The increase "shows that recognition of the feminine electorate in the choice of legislators is permanent, and the proportion may be looked on to show a steady, if moderate increase."

"It is not nine years yet since women were given the ballot, yet so completely has the country accepted the idea that only ten of the States are without women legislators," points out the *Schenectady Union-Star*, which voices much editorial comment in saying, "without making a revolutionary change in public life, women who show aptitude for public affairs have had a salutary effect on city, State, and national housekeeping. Their taking part in politics has not unsexed them."

STRI-DHARMA.

Besides the women winners of seats in legislatures, *The Woman's Journal*, New York, reports the election of two State treasurers (Indian, North Dakota); a re-elected Secretary of State (South Dakota); three State superintendents of public instruction (Idaho-Montana, North Dakota); one re-elected State auditor (Arizona); one re-elected State railroad commissioner (Florida); one reporter of a supreme and appellate court (Indiana); one executive councillor (Massachusetts); one State commission of public welfare (North Carolina); and re-election of Florence E. Allen for a second six-year term on the Ohio Supreme Court Bench. Judge Allen (Independent) received 953,512 votes, or 352,245 more than Hoover in Ohio, according to this *Journal*, and Miss Gladys Pyle (Republican) was re-elected Secretary of State in South Dakota by the greatest number of votes ever cast there for a constitutional officer.

What to Teach my Child about Religion.

BY FRANCES ALDERSON.

I have four children and I realize that in spite of every precaution they will very early acquire religious concepts, make religious generalizations, and form religious prejudices. When my six-year-old daughter asked, as all children do at some time, "Mother, did anyone make me?"—could I avoid giving her some clue? Any manner of meeting her inquiry—even refusal to answer—would influence her final judgment. Much as I despise catechisms, I must admit that the catechetical method is natural: the child asks questions and the parent is obliged to answer them directly or indirectly, truthfully or falsely. And if the best answer we can give is: "I do not know," or "I do not care to bother about matters concerning which I have so little data," or "Religion is poppycock; stoicism or humanism is the best substitute"—why beat about the bush? Is not deception of our children worse than unbelief or indecision?

We must be careful in formulating our answers. We must not substitute for genuine convictions prejudices resulting from our own crushing experiences. Likewise, we moderns must guard against the opposite tendency. We are afraid to set up rigid standards for our children lest we interfere with their personality. On first thought, this indecision and inaction might seem the safest course if only, in pursuing it, we could forestall all other external pressure. But if we fail to give them the best that is in us, other influences will mould their ideas. We cannot, even if we wish, rear our children in a vacuum.

Perhaps it is a remaining trace of the fundamentalism in which I was reared that leads me to conclude that what a man believes, what he thinks he knows, affects his behaviour. I have discarded authoritative religion and am a pledged experimentalist. Yet I cling to belief in a personal God who is interested in humanity's affairs, who hates selfishness, hypocrisy, deception, and cruelty, and who loves those things which help to make man's life complete and rich; to belief in immortality and the hope that some day the all-too-evident wrongs of this phase of our existence will be righted. These tenets, which I feel rather than know to be true, help me to face life's evils with re-

signation. But will they help my boys and girls keep their courage in the trying experiences life is sure to bring?

FIXING EMOTIONAL PATTERNS.

Sooner or later every thinking parent must face this religious dilemma in the education of his children. Many may decide, as I have done, to reduce their creed to the barest essentials; but even so, how is it to be transferred to the child so that it becomes a vital and governing element in his life? In the first place, one must begin early. A common attitude, and a wrong one I believe, is to say, "I am not going to teach my child anything about religion, but wait and let him decide for himself after he has reached the age of reason." That religion is not a matter of reason, but of feeling, of emotion, is a fact we should face. There is no such thing as proof that there is a God or that certain standards of conduct are right, though there is evidence to that effect. Why, then, should we not admit this truth and fashion a child's emotional pattern before it is rigidly set? I refer to emotion not in its common connotation of sentimentality, but in its biological sense. Naturally I do not want to lead my children to the point of camp-meeting hysteria or "visions."

Children have a difficult enough task as it is in adjusting themselves to their environment without being forever reminded of the commands of a God who is too often pictured as terrible, unforgiving, and easily angered. Let us try to conceive of a God who has no objection to the working out of natural human impulses, who, if you wish, looks down from His throne in Heaven, but who is not so horribly shocked when He sees baby fingers dipping in the jam jar, or even when He sees a child attempt to adapt himself to his irritating life by behaviour that will not bring him complete satisfaction. If God has as much intelligence as the thinking parent, He will recognize the cause of misbehaviour. He will know at least as much psychology as any Ph. D., and will admit that even antisocial conduct is not "bad," but only the result of trying to do perfectly normal, "good" things and often of being thwarted in the attempt.

FITTING RELIGION TO LIFE.

If I have this conception of God, all basis of fear vanishes from the religious training of my children. I shall not classify actions into good and bad, but into those which promise fullest satisfaction and development of the human being and those which do not. Thus the normal, healthy emotions—those that do not have to be artificially stirred

—will contribute toward the child's religious training. And if this is so, we shall have to give up the attempt to make life fit a religious system, and, instead, adapt standards of conduct to fit life. If religion is "true," it must be a part of a successful happy child life, and, later on, of a satisfying adult life. God must find a place in the genuine, robust living of the child and then of the adult—or He ought to have no place at all.

A God of this sort will be easier to find if we accept the principle that the child's actions are not to be classified as good or bad, but as wise or foolish ways of adjusting himself to life. If we regard God as a force anxious to encourage the fullest development of the human race, we must see that He will want every human being to make the best individual adjustment. If—without sentimentality—we can convince the child that a successful adjustment, which will benefit him, is also a little part of God's plan for all humanity, we have given him the foundation of a religion that does not conflict with living.

DOES VIRTUE PAY?

The difficult part of my plan is, of course, to get the child to realize that what we call good behaviour is the most satisfying. The only way it can possibly be done, I believe, is by controlling home conditions so that he will be induced to practice unselfishness and kindness and truthfulness and courage in his childish acts. Make him understand how "goodness" feels. Let parents try to manage home situations so that repeatedly, with as few exceptions as possible, the child's responses that are regarded as "right" will bring satisfaction here and now, and his "wrong" responses will bring annoyance. In other words, let him taste the fruits of virtue and do not shield him too much from the consequences of his mistakes. That it is genuinely satisfying to take the side of justice and to behave properly any normal youngster will feel for himself after a few experiments. Precepts—from the bare ten commandments to sentimental sermonizing—do little good.

But suppose he does develop desirable attitudes and behaviour under childhood conditions: can we be sure that his lessons will be remembered in adult life? It is not always easy to make the child see that the limited society into which he is born is typical of the larger social structure to which he also belongs. Are we sure that even one who has been trained to desire peace in the home will show pacific tendencies in his nation's affairs? Can we be certain that the boy who would not "swipe" a pencil from a schoolmate's desk will not steal

millions from the public when he is a member of a corporation? The problem is whether religion can be a guiding force in the seething, uproarious, cruel social life of the present day, or whether one must—as millions of others have done—content oneself with religion as an aid to purely individual adjustment, throwing it to the winds when face to face with society and its gigantic problems. For my children, I hope, there can be no such division of life into two parts. Either religion must color all life, or it must be cast aside altogether.

SEXUAL MORALS.

Another great problem which the adolescent has to meet in connection with his religion is sex behaviour. Personally I am not sure that we can do much to help youth here, except to be very frank in discussing sex relations, in giving conclusions from life, and in assisting our children to find wholesome activities and interests. At any rate, I certainly hope that I shall have wisdom enough to help my child set standards for a sex life that will be natural and satisfying and yet not wasteful or selfish. A young person who is active, physically and mentally, who has many vital interests in life, is not likely to fall into gross sexual dissipation.

In regard to prayer, it may be said that faith in its powers, in its ability to bring wisdom and strength and courage, is consistent with the theology of anyone who believes in a personal God. One possessing this faith should lead his child almost in infancy to act according to his belief. The teaching should not be postponed, for seldom is the art of prayer learned after childhood.

As to the attitude of children toward the religion of others, from the very first I want my boys and girls to realize that I don't require them to accept my doctrine in religious matters; that perhaps I may be wrong. If they are to profit by the experience of the race, they must know the outstanding beliefs—not only Christian creeds but also those of the Orient. It won't hurt anyone to join in a Methodist hymn, a Catholic litany, or a Jewish chant, to hear a lecture on Christian Science or Theosophy, to read an agnostic or an atheistic book. Perhaps through these experiences the child will come to realize that religion in its various forms is man's attempt to adjust himself to situations annoying and bewildering. With a certain amount of sympathy he may come to recognize that when a person stupidly accepts an absurd religion, it is merely the outward sign of his effort to adapt himself to life. To teach children this is one of the means of inspiring real tolerance, which is itself one of the greatest benefits of "true" religion; the other means is the parent's own freedom from bigotry.

What I wish to teach my children is only illustrative. The same laws may be applied just as effectively to teaching irreligion or a purely ethical code of behavior. These laws, these modes of instruction, may be termed by horrified persons as only "world" wisdom. They may say that I started out to give my idea of the right way to instill religious training, and instead I have given only the world-wise, the satisfying, the pleasurable way. Such criticism misses the real point. Personal satisfaction in one's life on earth is the great premise which underlies the scheme of religion used here as an illustration. If God has done anything, He has given us certain modes of behavior which we must utilize naturally if we are to live according to His plan. The human being is made with egotistic impulses, the tendency to do things himself, the power of feeling pleasure and displeasure in action. I believe altruism is possible, but it has to be *learned*—like everything else—through natural channels. If we do not use natural aids to right conduct, our religion becomes an *unnatural*—though it is frequently called a *supernatural*—creation of our imagination; and in following a religion divorced from life we must do violence to our normal modes of response and breed the very conflicts we are trying to escape—*The Forum*

Rai Sahab Hari Bilas Sarda, M.L.A.

Mr. Hari Bilas Sarda was born in Ajmer in June, 1867, A.D. His father Sriyut Har Narain Sarda was a Sanskrit and English scholar and was Librarian of the Government College, Ajmer. Mr. Hari Bilas Sarda received his education up to the First Arts Standard (now Intermediate) in the Ajmer Government College and took the B.A. Degree of the Calcutta University with Honors in English Literature in 1888 A.D. from the Agra College and stood first in that subject in the United Provinces and Oudh. In 1889 A.D. he was appointed a senior teacher in the Government College, Ajmer. In 1892 he was transferred to the Judicial Department of the British Province of Ajmer Merwara. In 1894 he was placed on special duty to revise the Ajmer Regulation Book, a compendium of laws and regulations for Ajmer Merwara. In the same year, on the completion of this work, his services were transferred to the Foreign Department and he was appointed guardian of H.H. the Maharawal of Jaisalmer. He reverted to the judicial service of Ajmer Merwara in 1902, A.D. He was Additional E.A.C. and Sub-Judge, First-Class, Ajmer for several years and later was Judge, Small Cause Court, Ajmer. He officiated as Additional District and Sessions Judge, Ajmer Merwara in 1922. He was Municipal Commissioner of Ajmer for 8 years and was Honorary Secretary of the Ajmer Merwara Publicity Board during the Great War. He retired from Government Service in December, 1923, and was elected a member of the Legislative Assembly in January, 1924, when for the first time Ajmer Merwara was allowed to return a member to the Assembly. He was appointed Judge of the Chief Court, Jodhpur in 1925, A.D., and while serving in Jodhpur was re-elected member of the Legislative Assembly in December, 1926. He introduced in January, 1925, in the Legislative Assembly, the well-known Child Marriage Bill which was eventually passed in September, 1929 and became law on the 1st of October of that year.

He is the author of the well-known book, "Hindu Superiority" first published in 1906, and of "Ajmer: Historical and Descriptive." He has also written monographs on Rajput history, Maharana Kumbha; Maharana Sanga; and Maharana Hammir, and Prithviraj Vijaya.

He was elected a member of the Royal Society of Literature, Great Britain and Ireland; Royal Asiatic Society, Great Britain and Ireland; Fellow of the Royal Statistical Society of London; Statistical Society of Boston, United States, America; Member of the Teacher's Guild of Great Britain and Ireland; an Associate of the Royal Archaeological Institute of Great Britain and Ireland. He is Secretary of the Paropakarini Sabha of India. He has contributed several papers containing original research work to the Journal of the Royal Asiatic Society of Great Britain and Ireland and the *Indian Antiquary* and read a paper before the First Oriental Conference at Poona in 1921, A.D. He presided over the All-India Vaishya Conference at Bareilly in December, 1924, and was President of the Postal and R.M.S. Conference, Central Circle, in 1928.

TAMIL

பண்டைக்காலப் பெண்மணிகள்.

1929-ஆம் ஆண்டு டிஸம்பர் மீஸ்ஸிசுக்கின் 53-ம் பக்கத்தோடர்ச்சி.

அறிவுவளர்ச்சி ஒங்கிய பின்னர் மாந்தர்களால் ஒழுக்கங்கருதி வகுத்துக்கொள்ளப்பட்ட பிரிவுகள் அந்தணர், அரசர், வணிகர், வேளாளர் முதலிய நான்கு பாகுபாடுகளையன்றி எல்லாம்வல்ல கடவுளால் இயற்றப்பட்ட பிரிவுகள் ஆண், பெண் என்னும் இரண்டு பகுதியிலேயே அடங்குவன. இவை கருதியே தமிழ் முதாட்டியாரும் "சாதி பிரண்டொழிய வேறில்லை" யென்றும், "பிறப்பொக்கும் எல்லா வுயிரிற்கும்" எனத் தமிழ் ஆசிரியர் "திருவள்ளுவரும்" வற்புறுத்துவாராயினர். நிற்க, இவற்றால் ஆண்மக்களின் சரீர அமைப்பை உற்றுநோக்கின் பொருளிட்வொன்றாகருதி வெயில் முதலிய கொடுமைகளைச் சகித்து வெளியிடங்களிற் சென்ற உழைத்தற்கு இயல்பாய் அமைந்துள்ளது என்றும், பெண்மக்களின் சரீர அமைப்போ அவ்வாறின்றிக் குடும்பகாரியங்களை கவனித்து நடத்துவதற்கு ஏற்றதாய் மிகமென்றையுடையதாய் அமைந்துள்ளது என்றும், பெண்மக்கட்கு பொதுவாய் மெல்லிய, சுஞ்சியர், மாநர் எனப் பண்டைக் காலத்திலிருந்தே வழங்கப்பெறும் பெயர்களை பெரிதும் அவர்களின் சரீர அமைப்பைக் கருதியே வழங்கியுள்ளதாக ஏற்படுகின்றனவென்றும், ஆதலால் அவர்கள் ஆண்மக்களைப்போல் வெளிப்போந்து அரியகாரியங்களைச் செய்தல் இயலாமல் இயலாது அமைந்துள்ளதென்றும் கருதுகின்றனர். அவர்கள் எவ்வாறு கருதினும் கருதுக: பெண்மக்களின் சரீர அமைப்பைப்பற்றியோ, அவர்கள் ஆண்மக்களைப்போல் வெளிப்போந்து அரியகாரியங்களைச் செய்தல் இயலாமல் என்பது கருதியோ இவ்விதமாகத் தான் யான் வரைவதற்கில்லை. இவ்விதமாக நோக்கம் பெண்மக்கட்கு பெரிதும் வேண்டப்படுவது கல்வியேயாகுமென்பதேயாம். ஆனால் ஆண்மக்களைவிட பெண்மக்கள் மிக மென்மை வாய்ந்தவர்கள் என்பது எவரும் மறுக்கொணா உண்மையேயாகும். நிற்க, கல்வியுள்ளார் எத்தொழிலைச்செய்தாலும் அக்கல்விக்கேற்ப அத்தொழில் உலகத்தார்க்குப் பெரிதும் பயன்படும். குடும்ப காரியங்களுக்கேயாயினும் கல்வி இவ்விதத்தின் உண்டாகும் பயன் யாது? அறிவுடைய ஆண்மகன் முதன்முதலாக அறியப்படும் தெய்வம் பெண்ணன்றோ! அப்பெண்தெய்வத்தால் தந்தையையும், தந்தையால் ஆசாரியனையும், ஆசாரியனால் உலககாரணனாகிய பூமூமுதற் பொருளையும் அறிகின்றான். இவற்றால் முன் அறியப்படும் தெய்வம் அன்னையாகிய தெய்வமல்லவா! இத்தகைய சிறப்புப்பொருந்திய தெய்வத்தாயாய் விளங்கும் பெண்மக்கட்குக் கல்வி எத்துனை அவசியம் என்பது எடுத்துக்காட்டவும் வேண்டுகோ!

ஸ்திரீ தர்மம்

அறிவுவளர்ச்சிக்குக் கல்வி ஓர் கொழுக்கொம்பன்றோ! இவை கருதியே “எண்ணு மெழுத்து” கண்ணெனத் தரு”மென்றும் “எண்ணென்ப வேளை எழுத்தென்ப விவகாரம்” கண்ணென்ப வாழ்வுமிக்கு” என்றும் புலவராயினர். இவற் றான்

ஆதிமுத லொழிய வல்ல தனவெண்ணி
கீதி வழுவு நிலைமை வாக—மாதே!
பறமார் பெருகின்பம் வீடென் நிறநின்
நிறமாமோ வெண்ணிறத்த செப்பு,
எழுத்தறிவத் திரு மிழிசுமை தீர்தான்
மொழித்திறத்தின் முட்டறுப்பா ஒரு—மொழித்திறத்தின்
முட்டறுத்த நல்வேன் முகனுற் பெருகுணர்ந்து
கட்டறுத்து வீடு பெறும்.

இம்மட்டோ

“கற்றதஞ் சாய பபனென்மொன் வானின்
னற்று டொழாஅ ரொனின்”

பிறவியின்

துன்பத்தை மாற்றி இறைவனின் உண்மை நிலையைச் செவ்வனே அறிவிக்கும் கருவி யன்றோ கல்வி? ஆதலால் நமது பெண்குழந்தைகட்கு சமூகசமயஇல்லறக்கல்வியே சிறப்பம் பெரிதும் வேண்டப்படுவதாகும். “இளமையிற் கல்” என்ற வாக்கியப் படி சிறு பிராயத்தினிடத்து கற்றவை என்றும் அழியாதன்றோ. ஆதலால் தனது குடும்பத்திற்கு இன்றியமையாத பெருந்தனமாகிய குடும்பப்பாதுகாப்பு, குடித் தனசிக்கலும் ஊண், உடை, உறையிடம், இவற்றின் சுத்தம், உடைநலம் பேணல், கர்ப்பகாலத்தேர்ப்பாடினை, சிகப்பரிபாலனம், ஜீவகாருண்யம், தையல்வேலை, மருத்துவம், சங்கீதம், ஓவியம் இவை முதலியன செவ்வனே அறிவிக்கும் கல்வித் திறனன்றோ நன்மை பயக்கும். பண்டைக்காலத்து நம் வனிதாமணிகள் ஓவியம் முதலிய கலைகளிலும், வைத்யம் ஜோதிடம் வேதாந்தம் முதலிய அறிவுதூல் களிலும் பெரிதும் வல்லுனராய் தலைசிறந்து விளங்கி நின்றனர் எனப்பண்டை நூல் கள் செவ்வனே அறிவிக்கின்றனவல்லா! “ஆத்திருடி” “கொன்றைவேந்தன்” முதலிய நீதிநூல்களை இத்தமிழ் நாட்டிற்கு உதவியவர் பெண்ணல்லவா! இன்னும் ஓளவைப் பிராட்டியால் இயற்றப்பட்ட நூல்கள் அநேகம் உள்ளன வல்லவா! அந்தநூல்களெல்லாம் பெண்ணின் பெருமையை உலகிற்கு உள்ளவாறே எடுத்துக்காட்டிப் பெரிதும் அழகுறச் சொல்கின்றனவல்லவா! “எக்குடிப் பிறப் பிலும் யாவோ யாயினும் அக்குடியிற் கற்றோரை வருக வென்பார்” என்பதும், “கற்றோர்க்குச் சென்றவிட மெல்லாஞ் சிறப்பு” என்பதும், இன் றெழுந்தனவல்லவோ! இவை பெரிதும் கவனிக்கத் தக்கனவல்லவா! இக்காலத்து கல்வி கேள்விகளில் தலை சிறந்துவிளங்கும் நமது சகோதரி ஸ்ரீ மதி ஸரோஜினி

பால்ய விவாக மசோதாவின் எதிர்ப்புக்கூட்டம்

முதலியவர்களைப் போற்றுகார் எவர்? கல்வியில்லாக் குறைவாலன்றோ பெரும் பான்மை அரிய குடும்பங்கள் பலவற்றுள் உட்கலகமும், பிணக்கும் மலிந்து கிடப்பதை நாம் கண்கூடாகக் காண்கின்றோம். குடும்பப் பிணக்கால் எத்தனை அரிய பெண்கள் தம் உயிரையும் சிறிதும் பொருட்படுத்தாது இழந்துவருதலை தினசரிப் பத்திரிகைகளில் படித்துவருகின்றோம். கல்வியாகிய ஓர் செம்பொருள் இருப்பின் “மாமியார் மெச்சிய மருமகளில்லை” என்ற பழமொழி நம் தமிழ் நாட்டில் வேரூன்றுதற்கியலுமோ? “இல்லற மல்லது நல்லற மன்று” என்ற விடத்து இல்லறத்தின்வழி நிற்பவர் அன்பின் மயத்தால் ஒன்றுபட்ட பெண், ஆண் என்ற இரு சதி பதிகளன்றோ! இவர்கட்குக் கல்வியாகிய வலிமையில்கை யாயின் இல்லறம் என்னும் சகடத்தை எங்கனம் நடத்த இயலும்? இல்லறம் நடத்துவதற்கு இன்றியமையாத சாதனம் அன்பல்லவா! அவ்வன்பானது, அறி வின் விளக்கமன்றோ! அவ்வறிவை விளக்குவதற்குக் கல்வியில்லாது அமைதல் இயலுமோ?

“அன்பின் வழிய துயிர்நிலை யஃதிலார்க்
கென்புதோல் போர்த்த வுடம்பு.

என்றார்

பெருநாவலர். அன்பானது, உள்ளத்தின்கண் உணர்வு என்னும் வாயிலாய் நிகழும் ஆன்ம நெகிழ்ச்சி. அன்பு, காது, பக்தி முதலியன ஒரேதன்மைவாய்ந்த பொருள் உள்ளனவாயினும் பிரயோகத்தால் பலதிறப்படும். அவ்வன்பின் திறத்தை எவரே எடுத்து இயம்புதற்கியலும்? சகோதர சகோதரிகளிடத்தும், நண்பர்களிடத்தும், மக்களிடத்தும், சுற்றத்தார்களிடத்துங் காட்டப்படும் அன் பிற்கும், நாயகன் நாயகிபாலும், நாயகி நாயகன்பாலும் காட்டப்படும் அன்பிற் கும் பெரிதும் வேற்றுமை உண்டு என்பதை எவரே அறியார்? இவை குறித்தே அவ்வன்பை “வெய்ய அழல்வாய் குளித்த இரும்புண்ட நீரென்றே” அரும் பெரும்புலவர் பலரும் இயம்புவாராயினர். இவ்வன்பை பிரத்தியட்ச வாயிலாய் நாம் அறிகிறோம். நம்மீது பற்றுள்ள ஒருவருக்கு யாதேனும் துன்பம் வந்த காலத்து அவரைக் காணுங்கால் நம்மை அறியாது துன்பம் மேலிட்டு அதற்கறி குறியாக நமது கண்களே நீரைப் பொழிகின்றனவல்லவோ? வினைவயத்தால் மனைவி மக்களைப்பிரிந்து உருமாறி ரிதுபர்ணனிடம் சாரதித்தொழிலில் அமர்ந் துள்ள நளன், தமயந்தியின் இரண்டாம் சயம்வரத்திற்கு ரிதுபர்ணனுடன் லீமன் நகர்க்குச் சென்றிருந்தபோது நளனைக்கண்டறிய தமயந்தியின் ஏவலால் அனுப்பப் பட்ட தோழிகள் தன்மக்களை பாகசாலையில் எடுத்துவந்ததைக் கண்ணுற்று மனம் வெதும்பித் தன்னையறியாது கண்களில் நீர் ததும்ப “என் மக்கள் போல்கின்றீர் யார் மக்கள்” என்று உரைத்தமையே போதிய சான்றன்றோ! இத்தகைய சிறப் புற்ற அன்பால் கவரப்படாவிடின் எங்கனம் தன் நாயகன் உயிர் பிரிந்தமையைக் கேட்டவளவில் உயிர்நீத்தற்கியலும். “நெஞ்செழியன்” என்ற பாண்டியன் உயிர் நீத்தமையைக்கேட்ட அவரின் அரிய பத்தினியாம் கோப்பெருந்தேவி உயிர்

நீத்தமை பெரிதும் கவனிக்கத் தக்கதன்றோ! கணவனை இழந்து பரிதவிக்கும் கட்டழசிக்கு அள்ள நாயகனைத் தவிர்த்து உவமை காட்டுகின்ற பொருள் இவ்வுலகில் வேறுண்டோ? “உனக்கரும் பிரமத்தன்னில் ஒழுக்கல் இல்லறத்தில் நின்றல், வனத்திடையச் சேறல் பின்னர் மாதவத்திறவில் வாழ்நல்” என முன்னோர் நான்கு ஆச்சாரங்களை ஒழுங்குற வகுத்துள்ளனர். பிரம்மசரியத்தினின்று தவறுது ஒழுக்கியவர், கிருப்பற்றாழி காதலால் நகுத்தொருமித்து ஆதரவுபட்ட நக்கை போடு இல்லறவாழ்ச்சையை நடத்தி அவ்வில்கற வாழ்க்கையில் வெறுப்புற்றவழி, மனைவியோடு தவறியலில் நின்றல்வேண்டும், ஊழுவின் வயத்தால் மனைவி இறந்து படின அத்துறவின் கண்ணே இச்சையுடையராய் ஒழுக்கி நின்றல்வேண்டும் என முன்னால் உரைக்கின்றன. ஒன்றுபடா மனநிலையையுடையவர் செய்கையினை வீணே புதல்வதில் யாதுபயன்? பாண்டியனிடத்து அமைச்சுத் தொழில்புரிந்த சீனக்கண் முதலியாரிடத்துப் பிரியா நடப்பினாயிருந்த போய்யா மொழிப்புலவ ரென்பவர் ஒரு காலத்து முதலியார் உயிர் நீத்தகாலத்திட்டு விரைந்து சட்டையை அணுகி பாண்டியன் முதலியோர் விவக்கியும் கேளாது

அன்றுதீ செல்லக் கிடவென்றும் ஆயிழையோ
யுன்றுதீ வானுடை மேறினும்—மன்றல்கமழ்
மாணொக்கும் வேல்விழியார் மாரணே கண்டியூர்
சீனக்கா செல்லக் கிட.

கனப் புகன்று,

மனைவியுடன் எரியும் முதலியாரின் சிதையில் வீழ்ந்து இறந்தமையும், தெய்வத் தன்மை வாய்ந்த நம் செந்தரப்போதாரின் அரிய சகோதராகிய கபிலரென்பார் தம்மீது அளவிலா அன்புபூண்ட பெருங்கொடை வள்ளலாகிய பாரி என்னும் அரசன் இறந்தமையால் அவர் பிரிவால் மிகவருந்தி முடிவில் வடக்கிருந்து “உயிர் நீத்தகை நன்கு கவனிக்கின் இவ்விருவரும் தம் அருயியையும் சிந்திதும் பொருட்டித் தாமைக்கும் காரணம் நட்பாளரிடத்துவைத்த உத்தம அன்பன்றோ! இத்தகைய அரியவிரதம் அக்காலத்து நடைபெற்று வந்ததுபோலும். பிரிவைச் சகியாது நட்பாளரே உயிர் நீத்தனரெனின் காதல் மயத்தால் ஒன்றுபட்டு மண உரிமைபூண்ட தம்பதிகளின் நிலையினை எவரே எடுத்து இயம்புதற்கியனும்? உடைத்திலுள்ள உயிர்கள் பலவற்றன்றும் இம்மாளிட பாக்கையே உயர்ந்ததென முன்னோர் வரையறுத்தமைக்கும் காரணம் இதற்கு எவற்றையும் பகுத்தறியும் துண்ணிய அறிவு சிறப்பாய் அமைந்திருப்பதினாலேயும். இது குறித்தே “எண்ணரிய பிறவிதனின் மாளிடப்பிறவிதான் யாதினு மரிதரிதுகான்” எனத் தாயுமானார் என்னும் தவமகிபர் கூறியுள்ளார். இனி, ‘மக்கள் தேவர் நாகர் உயர்தினை’ என்று உயர்வு படுத்திக்கூறியதும் இவை குறித்தேயாம். மக்கள் என்போர் இன்பதுன்பங்களைக் கலந்து அதுபவிப்பவராவர். தேவர்களே அவ்வறின்றி என்றும் இன்பநலம்

* வடக்கிருத்தல் என்பது பட்டினத்திட்டுந்து உயிர் துறத்தல்.

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ஒன்றே வாய்க்கப்பெற்றோராவர். நாகரோ துன்பமொன்றினையே துய்ப்பவராவர். மக்கள் இந்நில உலகத்தும், தேவர்கள் கவர்ந்த உலகத்தும், நாகர் பூமியின் கீழுள்ள நாகலோகத்தும் வாசஞ்செய்கின்றவர்களென்றும், மனிதராய்ப் பிறந்து புண்ணிய பாவங்களைச்செய்து புண்யமிசூதியால் தேவராகவும், பாவமிசூதியால் நாகராகவும் தோன்றுகின்றனர் என்றும் பண்டை நூல்கள் செவ்வனே அறிவிக்கின்றன. தேவராவார் இன்பநலம் ஒன்றே கண்கூடாகக் காணப்பெறுவதால், அவற்றன் இறுமாந்து பிறவியின் உண்மைநிலையை அறிய விரும்புவாரில்லை. நாகரோ துன்பமொன்றினையே துய்ப்பதால் இன்பநலம் ஒன்று உண்டு என்னும் உணர்வும் வாய்க்கப்பெற்றனர். மக்களோ அற்றன்று. இன்பதுன்பங்களை கலந்து அதுபவிக்கும் பாக்கையைப் பெற்றோராகலின், அதற்கேற்ப நன்மை தீமைகளைப் பகுத்தறியும் தெளரிய அறிவு கைவரப்பெற்றோராவர். “நிழலருமை வெய்யிலிலே நின்றறிமன்” என்றபடி துன்பநிலையின் முடிவை அறியாதவழி எங்கனம் இன்பநிலையில் ஆர்வம் உண்டாம்? இத்தகைய சிறப்பாய் பிறவியை மக்கள் அடைநதுள்ளனரெனினும், இவர்களின் வாழ்காட்களோ என்றும் அழியாது ஒரே நிலையாய் உள்ளன என்று அறுதியிட்டு உரைப்பதற்கில்லை. இவை மக்களுக்கேற்படும் இன்பதுன்பங்கள்போல் நிலையற்றனவாய் மாறும் இயல்பினை உடையன வாகவே யிருக்கின்றன. மக்களால் கண்கூடாகக் காணப்பட்டு அதுபவிக்கப்படும் பொருள்கள் யாவும் வரையறையின்றி அழியும் இயல்பினவையாகும். மக்களின் தோற்றத்தி(பிரகிருதியி)லிருந்தே நாம் ஆராயப்புகின் அது படிப்படியாய் மாறும் தன்மை வாய்க்கப்பெற்றது.

(தொடரும்)

கி. சு. வி. லக்ஷ்மியம்மணி.

பம்பாயில் மாதர் மகாநாடு.

அகில இந்திய மாதர்களின் மகாநாடு, இக்காலத்திய இந்துதேச சரித்திர சம்பவங்களில் மிகவும் முக்கியமான தொன்று. ஜனவரி 19, 20 உகளில் பம்பாய் பெரிய ரயில்வே ஸ்டேஷன்களில் ஏதாவதொன்றைக் கண்ணுற்றவர்களுக்கு அதன் அதிசயம் புலப்பட்டிருக்கும். இந்தியாவின் எப்பாகத்தினின்றும் மாதர்கள், வைத்தியர்களாகவோ, உபாத்தியாயிகளாகவோ, மனைவிமார்களாவோ, தாய்மார்களாகவோ, பாட்டியர்களாகவோ, உடைமுழுதும் நிரயாணம் செய்து அது பலம் பெற்றவர்களும், எக்காரணத்தாலும் வாசந்படி கடவாத இல்லறத்தகரகிகளும், சிகம் ஸாஸிப்ப்மாரும், ராணிமாரும், மிஸ்ஸிமாரும், மிஸ்ஸஸ்மாரும் தினுஸு தினுஸான பட்டு பட்டாடைகளணிந்து சென்னை, மைசூர் மாகாணம் கலிலிருந்தும், நாகாவர்ணமுடைய அழகிய பருத்திச் சேலைகளணிந்த வங்காளம் முதலிய உத்தராதிய மாதர்களும் ஜனஸமுதாயச் சீர்திருத்தத்தி விமித்தழும் கல்விமுறைச் சீர்திருத்தத்தி விமித்தழும் ஒருங்கே ஓர் மேடையில் கூடித் தத்தம் அபிப்பிராயங்களை ஆர்வத்துடன் வெளியிட்டுக் கலந்துறவாடி யூச்சம் பெற்றதன்

ஸ்திரீ தர்மம்

பால்ய விவாக மசோதாவின் எதிர்ப்புக்கூட்டம்

தத்தம் வாழ்நாளைப் பன்மடங்கு மேன்மையாய் நடத்தத் தீர்மானிப்பதற்கு நாகரதிகைகளினின்று வந்திறங்கியது கண் கொண்டதோர் காட்சியேயாம்.

இம்மகாநாடு சென்ற நான்கு வருஷங்களாக, முதன் முதல் பூனாவில், கூட ஆரம்பித்து நாளிது வருஷம்வரை நடந்தேறி வந்திருக்கிறது. வருஷந்தோறும் அதற்கு ஆஜரானவர்களின் ஸங்கியையும், துணைச்சங்கங்களாக மாகாணங்களில் கூட்டப்பெற்ற மகாநாட்டுக் கூட்டங்களும் நிதானமாய் அதிகரித்தே வந்திருக்கின்றன. இதுனால் மாதர்கள் ஓர் மேடையில் ஒருங்கு கூடி, ஜனஸமுதாய முன்னேற்ற விஷயமாகவோ, கல்வி விஷயமாகவோ, சட்ட விஷயமாகவோ, மொத்தத்தில் ஸ்திரீகளின் பொது முன்னேற்ற விஷயமாகவோ, தத்தம் குறைகளையும் முறைகளையும் வெளியிட்டுக் கலந்து விவாதித்துத் தீர்க்கலோசனை பெற்றுத் தீர்மானித்து ஒற்றுமையும் சோதரவுணர்ச்சியும் ஊக்கமும் பெற அவகாசம் கிடைக்கிறது. மாதர்களின் கல்வி விஷயமாக மெத்தவும் ஊக்கம் ஏற்பட்டுள்ளது.

மகாநாடு நடைபெற்ற விவரங்களாவன:—தங்கள்முறை சின்மலைக்குள் பிரதிநிதிகள் அனைவரையும் ரயிலிலிருந்து அழைத்து வந்து உபசாரணைக் கம்மிட்டித் தலைவரிடம் பரிசயம் செம்மிக்கப் பெற்று ஜாகா முதலியன அமர்த்திக் கொடுத்த பிறகு, கடைசியில் பம்பாய் ஸ்வகலாசாலைக் கான்வொகேஷன் ஸபா மண்டபத்தில் எல்லோரும் கடைசியாய்க் கூட நேர்ந்தது. பம்பாய் மாதர்களின் மிக்க விசேஷமான ஓர் கூட்டத்தைக் கண்ணுறலாயிற்று. ஸபை கொள்ளவிலை. அத்தனை மாதர்கள் கூடியிருந்தனர். அன்றைய அதுபவத்தினின்று, மகாநாட்டின் கூட்டத்திற்கு பம்பாய் நகரிலேயே பெரிதான ஒரு ஸபா மண்டபத்தை அமர்த்துத் தலைவேண்டுமென்பது தெரியவந்தது. அத்தனை குதூஹலம் பிடுங்குது.

மகாநாடு வெருமனை வருஷந்தோறும் கூடித்தீர்மானங்கள் செய்வதோடு நில்லாமல், மாதர்களின் கல்விக் கென்று ஓர் திரவிய ஸதையரிதி தொடங்கப் பெற்று, இந்தியச் சிற்றரசர்களிடமிருந்து லேடி இர்வின் ஸ்ரீ மதியால் ரூ. 20,000 சேகரமாயிற்று. அது இப்போது தனியாகப் பெற்றபோதிலும் லேடி இர்வின் ஸ்ரீமதியின் அக்ராஸனத்தில் மகாநாட்டுக்கு துணைச் சங்கமாகவே அது ஏற்படுத்தப்பட்டுள்ளது. மாதர்கள் ஆஸ்பத்திரிக்கு லேடி டப்பரின் என்னசெய்தாரோ அதே மாதிரி லேடி இர்வின் மாதர்களின் கல்வி யபிவிருத்திக்கு முயல யத்தனித்திருக்கிறார்.

ஸ்திரீகளின் கல்விச்சகாய நிதியின் வருஷாந்தக் கூட்டம் அகில இந்திய மாதர் மகாநாட்டுக்கு முற்கூடி நடத்தப்பெற்றது. அதில் மூன்று வருஷத்திற்குள் ரூ. 95,000 சேகரம் பிடுப்பதாகத் தெரியவந்தது. அக்கிராஸனப் பிரஸங்கத்தில், லேடி இர்வின் அகில இந்திய மாதர் மகாநாட்டின் அரும் பெருங் காரியத்தைப்பற்றிப் புதுமுத்துவைத்து, அதன் பிறமைய் மாதர்களுக்கு கல்வியில் எவ்வளவு உற்சாகம் உண்டாகி வளர்ந்து வருகிற தென்பதையும், இந்தியாவில் மாதர்

கல்வியின்பொருட்டுப் புதுக்கிளர்ச்சி யேற்பட்டிருக்கிற தென்பதையும் எடுத்துரைத்தார்.

இத்திரவிய நிதியால், மாதர்கள் உபாத்திமைத்தொழிலுக்குப் பழக்கப்பெறுவதற்காக ஓர் பிரதான கலாசாலை ஸ்தாபிக்கப்போகிறார்கள். அது விஷயம் ஓர் தனி ஸப் கம்மிட்டியாரால் யோசிக்கப்பெற்று வருகிறது. இவ்வருஷக் கடைசிக் குள் அதன் விவரமான வகை தொகைகள் நிச்சயப்படும்.

இம்மகாநாட்டுக்கு வந்திருந்த பிரதிநிதிகள் எல்லோரும், பம்பாயில் மாதர்களின் வறுமையைக் குறைக்கும்படியான கைத்தொழிலைப் படிப்பித்து வரும் (1) ஸேவாஸதன் (2) பார்வீ மாதர்கள் தொழிற்சாலை (3) மலிளா மண்டல் இத்தனையையும் பார்வையிட்டோம். இத்தனையும் சிறு தொடக்கமாக எழுந்து இப்போது பெரிய ஆதீனங்களாய் ஷேக்மகரமான நிலைமையிலிருக்கின்றன. வெவ்வேறு மாகாணங்களில் சிறு சிறு பிரயத்தனங்களில் ஈடுபட்டு உழைத்து வரும் பிரதிநிதிகளுக்கு இவற்றை மொல்லாம் பார்வையிடுவதில் மிக்க ஆர்வ மேற்பட்டது. இம்மாதர்களின் மகாநாட்டினால், விளைந்த நன்மைகள் யாவற்றையும் விஸ்தாரமாக எழுதமுடியாமல் இடமும் கருக்காயிருப்பதால் இம்மட்டோடே நிறுத்தினோம். நாம் எளிதில் உணரக்கூடாத நன்மைகளும் அளவிறந்தனவென்று மட்டும் சொல்வோம். அடுத்த மாதம் பம்பாயில் நிகழ்ந்த அகில இந்திய மாதர் மகாநாட்டின் தீர்மானங்களைப் பற்றியும் சொற்பொழிவுகளைப் பற்றியும் சற்று விரிவாக எழுத இயலுமேவாம்.

ది వ్యజ్ఞానము : దినచర్య

• [వేదాంతజ్ఞానము కేవలము సంన్యాసులకు మాత్రము కాదు. సంసారమునం దుండువారలకు, తమ తమ దినచర్యలయందు అనుష్ఠించవలసినది అనియును, అట్లునుష్ఠించు మార్గము శ్రీమద్భగవద్గీతయందు శ్రీ గీతాచార్యులు, నిష్కాము స్వోర్ధ్వానుష్ఠానముగ నిరూపించి యున్నారనియు, ఆకర్మ శ్రీ శంకరాచార్యులవారు గీతాభాష్యమున బోధించుచున్న వైదిక తాత్పర్యములు తెలుసు గ్రహించవలసియు, ఒక్కొక్కరను తాను జీవింపు ప్రాంతములలో లోకహితములగు కార్యములను ఈశ్వరార్పణ బుద్ధిచే జేయవలసియు వలయును మా పాఠకులకు నివేదించి యున్నాము. ఇవ్వీషయమున వివరముగ సోదరుడు శ్రీయుత అ. రంగనాథము యిదలియూరుగాను భీమవరమున నొసంగిన యుచన్యాస సంగ్రహము నీ క్రింద ముద్రించుచున్నాము.]

దివ్యజ్ఞానము రిత్తసిద్ధాంతము కాదు. దినచర్యయం దనుష్ఠించవలసినది, అనుష్ఠించవలసిన విషయము. ఉత్తమములగు సిద్ధాంతములను వచ్చియు, వాని కనుసరణముగ వడుచుకొననియెడల, అట్టివారు శ్రీమద్భగవద్గీతయందు సూచించబడినట్లు "మిథ్యాచారులు" అనగా లోపలి అభిప్రాయములు, సమ్మకములు ఒక వైపు, బాహ్య ప్రవర్తనము ఇంకొకవైపు. సమ్మకములు, వెలుపలి నడవడిక, ఈ రెండును ఒక్కరీతిగ నుండవలెను. మనస్సున తలంపులు, నోటి మాటలు, భయటి నడవడికయు ఒక్క తీరుగ నుండుటయే త్రికరణశుద్ధి యనబడును. గదా! దివ్యజ్ఞానసామాజకులు ఇట్లు త్రికరణశుద్ధిగలవారుగనుండవలెను. గదా!

భారత దేశమున రమాతమి నాలుగువందల సహజశోఖులును, 7000 మంది సామాజకులు నున్నారు. వీరందరును తమ తమ సమ్మకములను, ఆచరణమున జూపిన యెడల, భారతమాత పరిస్థితులను ఎంతయో శీఘ్రముగ తలక్రిందు

లు చేయుట సాధ్యము. మన సమ్మకముల నాచరణకుఁ గొనిపచ్చుట యన నెట్టిదో కొంచెము వివరముగ విచారితము.

మానవు డన శరీరము మాత్రము కాదు. శరీరము, మనస్సు-భావములు, ఆత్మ (జీవాత్మ) అని సాధారణముగ విభాగము చేయుచున్నాముగదా. మానవుల సముదాయమే జనాంగము గదా. దేశ మన దేశమునందలి జన సముదాయము గదా! కాబట్టి మన మందరము దేశమునకు, అనగా జన సముదాయమునకుఁ గూడ, సమష్టి శరీరము, మనోభావములు, ఆత్మయు, ఉన్నవని మనస్సున నుంచుకొని, ప్రతియొక మానవుడును తన శరీరమును, మనోభావములను ఆత్మను, బలిష్ఠముగను, పరిశుద్ధముగను ఎట్లు చేసికొనవలెనో అట్లే సమష్టి శరీరమును, మనస్సును, ఆత్మను గూడ బలపరచి, పరిశుద్ధముగఁ జేయ యత్నించుట, మనలో నొక్కొక్కరి ధర్మము. మొట్టమొదట శరీరమును విషయమును చూతము.

శరీరము దృఢముగ ఆరోగ్యముగ నున్నదా? లేదని చెప్పక తప్పదు. దేశమున శిశువులలో మరణముల సంఖ్యను గమనించుడు. మఱియు భారతీయులలో సరాసరి జీవమాన మెంత తక్కువగా నున్నదో యోచించుడు. శిశువులలోనే గాదు, యువతీయువకులలో నేమి, ఇంకను జన శామాన్యమున నేమి మరణముల సంఖ్య యెంత యెక్కువగా నున్నదో చూడుడు. అందులో ముఖ్యముగ రుగ్గ సంవత్సరములు మొదలు ౨౫ సంవత్సరములవరకు వయస్సుగల యువతులలో బిడ్డకాన్పు మరణముల లెక్కయెంత దుఃఖకరముగ నున్నదో చూడుడు. మరియు వ్యాధి వచ్చినపుడు శరీరదార్ధ్యము చాలినంత లేనికారణమున ఎందఱు వ్యాధినుండి తప్పించుకొనలేక ప్రుగ్గుచున్నారో, వ్యాధిని దేహమున జారనీయక యెదిరించుటకు శక్తి లేకపోవుటవలన ఎందఱు వ్యాధిపీడితు లగుచున్నారో యోచించుడు. ఇవన్నియు, జనులకు శరీరదార్ధ్యము లేకపోవుటవలనఁ గదా! దానికి కారణము సరిఅయిన ఆహారము, చాలినంత ఆహారము లేనికారణమే గదా! కాబట్టి మనము సోదరభావమును సమ్మవారలమైన, ఆ సోదరభావమును మన దినచర్యయందు చూపవలసినచో, జనుల ఆర్థిక పరిస్థితులను బాగుచేయవలెను. వ్యవసాయపద్ధతులను బాగుచేసి, రైతులకు క్రొత్త పద్ధతులను క్రొత్త కొర్రముల్లు ఉపయోగమును, క్రొత్త యెలువులవలని ప్రయోజనమును, వ్యవసాయపు భూములను పరిశీలించి,

విద్యభ్యాసము : దీనిచర్య.

వానిని అభివృద్ధి చేయు మార్గములను బోధించవలెను. సామాన్య జనులకు, న్యవసాయమునలన జీవించు ప్రజలకు అవ్యవసాయమును ఉన్నత విద్యను గలపు పాఠశాలలను దేశమున దంతట వ్యాపింపజేయవలెను.

అదియును గాక ద్రవ్యోత్పత్తి సాధనములగు చేతివనులను, యంత్ర పరిశ్రమలను వృద్ధిచేయఁదగును. వ్యాధి నివారణకు చాలినన్ని బోషణ శాలలను నిర్మించి, సర్వజనులకు, ముఖ్యముగ బీదసాదలకును సులభసాధ్యముగునట్లు వైద్యులను మందులను అందుపాటు గలిగించవలెను.

ఇట్లు విడిచి బయట పోక, యింతలోపలనే యుండే జనులు, వారి తీరిక కాలమును వృథాపుచ్చక లాభకరముగఁ జేసికొనఁగలుగునట్లు ఇంతలోపలనే జరుపగల వ్యాపారములు, వృత్తులు, ప్రోత్సాహము చేయవలెను.

పశువుల అభివృద్ధి నొనగూర్చుటకుఁ దగిన ప్రయత్నములు చేయఁదగును.

ఇదివరకు జనాంగముయొక్క శరీర సంబంధమును జేమాలోగ్యముల విషయమును వినుర్చించితిమి.

ఇక మానసికాభివృద్ధి విషయమై మన కర్తవ్య మేమి? విద్యావిధానములను పూర్తిగ మార్చవలసియున్నది. పాఠశాలలయందు విద్యార్థులు గుడ్డి పాఠముచేసి యెట్లా పరీక్షలలో తేరుపెట్టెడి పూర్తిగ మారవలెను. యథార్థముగ విద్యయన విద్యార్థియొక్క అంతరంగశక్తులను వికసింపజేసి, స్వతంత్రముగ జ్ఞానమును పొందుశక్తియు, వృద్ధిచేయుట—ఇవి ముఖ్య ఉద్దేశ్యములుగఁ జేయవలెను. మన యువకులు విద్యాభ్యాసము సాధ్యమైనంతవరకును జరిపి, గొప్పగొప్ప పరీక్షలలోఁ గడతేరి, మరుదినము మొదలు జీవనోపాయమునకు దారి తెలియక పరాధీనులై సేవకావృత్తికి ఎదురుచూచుచుండు దురవస్థ అవృత్తము కాదగును.

కూలిపనిచేయువారు సైతము, వారిపనిని తెలివితేటలతో నెరవేర్చుటకును, తామార్జించిన స్వల్పద్రవ్యమునుగూడ సరియైనత్రోవను వెచ్చపెట్టుటకును, గృహకృత్యమునకు వలయు లెక్కలనైనను స్వయముగ చూచుకొనుటకును, కొంచెము తీరికఁ గలిగినపుడైనను తమ మనోవికాసమునకును, సంతోషానందములకుఁ దగిన తేలిక పుస్తకములను స్వయముగ చదువుకొనఁగలుగునట్లును చాలినంత

శ్రీ ధర్మ.

విద్య నేర్చియుండునలెను. అనగా సర్వమానవులు, స్త్రీలు, పురుషులు, అన్ని జాతులవారును విద్యను ఒడయఁగలుగునట్లు ఏర్పాట్లు కావలెను.

ఇక మూడవది ఆత్మవికాసము. ఇవ్యవసాయమున మతవిషయిక భావములు చాల మార్పు చెందవలెను. ప్రతిమానవునందును, ప్రతియొక ప్రాణియందును ఈశ్వరశక్తిను చూడవలెను. శ్రీమద్భగవద్గీతయందు ఉపదేశించబడినట్లు.

సర్వభూతములయందు నేను సమముగ నిండియున్నాను. నాకు ఒకడు ప్రിയుడు అని ఒకడు ద్వేషియని లేదు. (అధ్యాయ. ౪., శ్లో. 20.)

సకలభూతములయందును సమముగ నెలకొనియుండునట్టియు, నశించు భూతములలోపల నాశములేక యేయుండునట్టియు, పరమేశ్వరుని ఎవరు చూడఁగలుగునో వాడే సత్యమును చూచుచున్నాడు. (అధ్యాయ. 13., శ్లో. 27.)

సర్వభూతములందును—సర్వమానవులందు అని చెప్పినే అక్కరలేదుగదా—ఈశ్వరుని చూచుట ఎల్లవారి ధర్మము. ఎవరియందును న్యూనభావము ఉండనేరాదు. అసూయ, స్పర్ధా, తిరస్కారములు, అహంకారమును విషవృక్షమునుండి పుట్టినఫలములు. సర్వభూతములందును ఈశ్వరుడు జీవశక్తిగా నిండియున్నాడని యెరింగి కుక్కకును, చండాలునకును, గోవునకును, గాడిదెకును సాష్టాంగదండప్రణామ మెవ్వరుచేయుదురో వారియందు

“అసూయా స్పర్ధా తిరస్కారా. సాహంకారా వియంతి హి |” అని శ్రీ కృష్ణులు ఉద్ఘాటనకు బోధచేసియున్నారు. ఆ విషవృక్షమును పరుతోడ పెరికి పారజేసినంగాని, మానవుని అంతరాత్మ పరిశుద్ధము గాఁజాలదు; వికసింపజాలదు. మానవవ్యక్తియందెట్లా అట్లే జనాంగమునందు కూడ ఈ దుర్గుణములు పేరుతోడఁ బోవలెను. మతములు, మతశాఖలు, ఎల్లరను ఏకమగు భగవంతుని పాదములం జేర్చుటకు సహాయములు కావలెనుగాని, ఒకరి కొకరికి భేదములను, వైషమ్యములను కలహములను అల్లదులను ఘాతములను గలిగించు కారణములుగ నుండరాదు.

దేశమునందు, జనాంగమునందు ఇదియంతయు సాధ్యము కావలెనన, మానవులు ఒక్కొక్కరును, లోపల చిత్తవృత్తిని మార్చుకొని, జనాంగమంతయు

దివ్యజ్ఞానము: దినచర్య.

ఒక శరీరమనియు, అందులో తామెక్కొక్కరును ఒక అల్ప అంగమనియు, సమష్టి తేమమే యొక్కొక్కరికిని వాస్తవముగ తేమమనియు మనసునం దుంచుకొని, మనము నమ్ము సిద్ధాంతములను, మన దివ్యజ్ఞానమును, ఒక్కొక్కరును ప్రతి నిమిషమునను, ప్రతిస్వల్ప కార్యమునందును ఆచరించిననే సాధ్యమగును. ఒక్కొక్కరును, తనకు దాను శరీరదార్ధ్యమును, కుశాగ్రబుద్ధియు, సర్వభూతములయందు ఏకత్వజ్ఞానమును సాధించుటకు యత్నించవలెను. తాను అభ్యసించుటయేగాక, తన కుటుంబమునం దెల్లరును అభ్యసించునట్లు చూచుటయేగాక, తన బిడ్డలను ఆ మార్గముననే తయారుచేయవలెను.

పిల్లలకు బాల్యమునుండియే సాత్వికాహారమును అలవాటు చేయవలెను. ముఖ్యముగ నిన్నజాతులవారు, హిందవశయందుండు వారు మధ్యపానాదుల నలవాటుచేయక యుండునట్లు చేయవలెను.

సంఘమునందలి కొన్ని హానికరములగు ఆచారములు, అతి బాల్య వివాహములు, దేవతారాధన పేరుపెట్టి జాతరలలో నోరులేని జీవములను హింస చేయుటయు, అగ్రజాతులమని పిలుచుకొనువారు మైత్రము యజ్ఞయాగాదులలో హింసచేయుటయు, జాతి కుల వైషమ్యములు, ఇవన్నియు తుదముట్టిధర్మములు కాదును. మతములలోను, మతశాఖలలోను, అసోద్యోగ్యసమాసము అభ్యసించడగును. ఇంకను ఎన్నియో విధముల మన దివ్యజ్ఞానము తేల్తనమ్మకముగ నుంచక సజీవముగ, వీర్యవంతముగ, మన జీవితమును సరియైన త్రోవను నడుపగలిగి యుండువలెను. అట్లు అయినపుడే మనము దివ్యజ్ఞానస్వరూపమున సామాజకులుగ నుండుటసాధకము.

(అనువాదకుడు) చి. రామయ్య.

వ్యాఖ్యలు

దేశాభిమానము, దేశసేవాన క్తులును, విశాలహృదయములంగల వారు నగు స్త్రీల జీవితములలో, సంఘ సంస్కరణము, మరియు స్త్రీ విద్య మొదలగు నిషయములను చర్చించుటకై ప్రతి సంవత్సరమును జరుపబడుచుండు ఆఖరి భారతీయ మహిళా సమావేశము చాల ముఖ్యమైన సంగతియైనది. ఈ సంవత్సరపు సమావేశము జనవరి తే 20 ది మొదలు తే 24 ది వరకు జరిగెను. స్త్రీధర్మయొక్క యీ సంచిక సమావేశ వృత్తాంతములలో చాలమట్టుకు నిండియుండుటన్యాయమే.

ఒక్కొక్క సంవత్సరము గడవను గడవను, ప్రతినిధుల సంఖ్య ఎక్కువ యగుచునే యున్నది. మరియు ఈ సంవత్సరము జరిగేటయందుము ఇబ్బడి చేసి యుండినను, ఈ సంవత్సరము సైతము ప్రతినిధులసంఖ్య క్రిందటి సంవత్సరము కంటె ఎక్కువగనుండినది చాల విశేషము. ఆహ్వాన సంఘమువాడు, — అధ్యక్షులు శ్రీ లేడీ వారాబ్ తాతాగారును, కార్యదర్శి శ్రీమతి హంసామేహ్తాగారును, సమావేశమునకు వచ్చిన 200 మంది ప్రతినిధులకు రాజోసచారములతోటి వసతుల నేర్పాటుచేసిరి. మధ్యమధ్య విహారములకు బోవుటకు గొప్పగొప్ప మోటరు బస్సులు, ట్యాక్సీబండ్లు, పోయినచోట్ల ఉపహారములు మొదలగునవియు, మరియు అనేకవిధములగు మిత్రగోష్ఠి, ప్రదర్శనములు — అన్నియును చాల నేర్పుతో ఏర్పాటుచేసిరి. అన్నింటికంటెను చాలముఖ్యమైనది ఏద్యయన, బహువిధ విద్యావిధానముల ప్రదర్శించిరి.

పనులుచేయుటలో శ్రమనుతగ్గించు అనేక ఉపాయములు, దిక్కులేని పిల్లలకు, బీదలకు, తప్పుత్రోవలలో పోయే స్వభావముగల పిల్లలకు, తప్పుత్రోవలో పడి చాడిన స్త్రీలకు, రోగులకు, కూలినచేసి జీవించు స్త్రీలకు, ఇన్నివిధములైన వారికి సహాయముచేసి, వారిల నుద్ధరించుటకై యెన్నియో యుద్యమములు, సంఘములు, ఏర్పాట్లుచేసి, వానిని జరుపుచుండు పద్ధతులను అందరికి బోధపడునట్లు

ప్రదర్శించుటద్వారా, నచ్చినవారికి విశేషజ్ఞానము ఉదయించజేసిరి. ఇన్నింటిలో ను, ఎల్లరకును, ఈ కమిటీవారును, బాల, బాలికాభటులును, అన్ని విధములగు సౌకర్యములను అనుర్విరి. ఇన్నియును చూడను చూడను, ఈ స్త్రీలు, స్త్రీల అభివృద్ధికై పనిచేయుటలో ఎంతసేపు, ఎంత నిర్వాహక శక్తిచూపిరో దానినందఱు చూపకులకు గలిగిన అరిమిలనుగు ఉత్సాహము మగుటజాలము.

ఈ వార్షిక సమావేశములో మొదటి కొన్నియేండ్లు, మన ప్రస్తుత విద్యాభ్యాస పద్ధతులలోగల లోపములను పరిశీలించి, అవశ్యములగు మార్పులను నిరూపించుటలో గడువబడెను. అధిన్యాయమే. దానినుండి స్పష్టముగ తేలినది యేమనగా, అన్ని దేశముల స్త్రీలనలెనే మన బాలికలకును వగినంత సరియైన విద్య నభ్యసించుటకు అడ్డులుగ నుండు సంఘనియను నిర్బంధములను విమర్శించి సంఘ సంస్కార విషయములను యోచించవలసినవని.

పాట్నాలో జరిగిన సభయందు, చేసినవిని యేమన ఈ సభ ప్రతి సంవత్సరమును క్రమముగ జరుగుటకును, ఆ సమావేశకాలమున ప్రారంభించిన విద్యా విషయకనిధి (ఫండు) చక్కగా జరుగుచుండుటకును తగిన ఏర్పాట్లుచేయబడెను. ఈ సంవత్సరమున మేము విశేష సంగతులను కన్నులారచూచి, దిక్కులేనివారికి విద్య నేర్పి, వారలకు సహాయముచేయుటకు వగిన పద్ధతులను నేర్చుకొంటిమి. మరియు సంఘ సంస్కరణ విషయమున మా ఉద్దేశ్యములను స్పష్టముగ నిరూపించితిమి. దానికిఁదోడుగ సంగీతము, శిల్పములు, నాటక ప్రదర్శనములు ఈ మొదలగు అతిత కళల మూలమున మనస్సునకు విశ్రాంతియు ఆనందమునుగూడ అనుభవించ గలిగితిమి.

ఒక్కొక్క యేడు గడవను గడవను, ప్రతినిధులలో ఆసేకులు తమతమ అభిప్రాయములను వెల్లడిచేయుటలో నేమి, ధైర్యముతో పనిచేయుటయందేమి తమ స్వాతంత్ర్యమును ఎక్కువగచూపున్నారు. ఈ యేట సమావేశమున, ఒక ముసల్మాను వారీసునియు ఆమె కుమార్తెయు, బుర్మాలోగాని, యేలాటి ముఖప్రముగాని లేక స్వేచ్ఛగ తిగుచుండటను చూచితిమి. ఇదియే మొదటిసారి. నాచుకార్థము ఇతర జాతియందు పుట్టినను, సుగుణసంపత్తిని బట్టిచూడ వాస్తవముగు బ్రాహ్మణులే యనఁదగిన యితరజాతి స్త్రీలతోగూడ నొక బ్రాహ్మణస్త్రీ

58 (59)

నపక్షి పక్షిని భోజనముచేయుట యీ సంవత్సరమే చూడగలిగితిమి. ఇంకను చాలగొప్ప విషయము—ఒక మలయాళ యవతి, మూడు మాసములక్రిందనే భర్తచనిపోయి దుఃఖములో మునిగియుండియు, ఆమె “స్టాండింగ్ కమిటీ” మెంబరులయిన కారణమువలన తనకర్తవ్యమును ఉపేక్షచేయ నిష్టపడిక, సమావేశమునకు వచ్చెను ఇట్టి నడవడిక తమకులమువారి ఆచారమునకు విరుద్ధముగనుండినను, తన ప్రసర్తనము, పరలోకముననుండు భర్త తప్పక ఆమోదించునను దృఢనమ్మకముతో తాను, తన దేశసేవాసక్తిని చూపెను. ఆమె భర్త జీవిత కాలమున సంఘ సంస్కరణమున శ్రద్ధపుచ్చుకొను చుండినవాను. ఈ దర్శనము చూసరుల హృదయములలో, పారమార్థిక మనో నిశ్చయమునందు భక్తి గౌరవములను పుట్టించక మానదు. ఈ సోదరీమణి చూపులలో దుఃఖము స్పష్టముగ కానవచ్చుచున్నను, ఆమెయంతరంగమునందలి పారమార్థిక సంకల్పము ఆమె ముఖవర్చస్సున ప్రకాశించుచుండుట నామనోదృష్టికి ఎప్పుడును ప్రత్యక్షముగనుండకమానదు.

ఆంధ్రదేశపు ప్రతినిధులు సమావేశకాలమున చాల సహాయ మొనర్చిరి. ఆరాష్ట్రమునుండి రాదగిన పూర్తి సంఖ్య—పదిమంది ప్రతినిధులు వచ్చియుండిరి. స్టాండింగ్ కమిటీ మెంబరుగు శ్రీమతి కృష్ణవేణమ్మగారు. కమిటీ మీటింగులన్నింటికనచ్చి, కాలోచితమగు సలహాలనిచ్చిరి. మరియు, బహిరంగ సభలో ప్రారంభవిద్యనుగురించిన తీర్మానముపైన ప్రసంగించెను. అయినను ఎల్లరకు ఆనందమును ఆనందమును కలిగించిన గొప్ప కార్యము, కవాన్టీజహంగీర్ భవనమున జరిగిన సంగీత, నాటక ప్రదర్శనకాలమున ఆంధ్రదేశ ప్రతినిధులు ప్రదర్శించిన చిన్ననాటకము. ఆనాటకమున బాల్య వివాహములవలని విపరీతములను జూపిరి. శారదాగారి బాల్య వివాహ నిషేధ శాసనమును తప్పించుకొనుటకై యొక కుటుంబము యత్నించి, ఆ ప్రయత్నములో వారలకు తటస్థించిన ఇక్కట్లు, చిక్కులు, వాని సుధ్యవారి నడవడియు, చూసరులకు చాల చోద్యముగనుండెను. విశేషహాస్యాస్పదముగ గూడనుండెను వారిబావ—తెనుగు అనేకులకు తెలియకపోయినను, వారి ప్రదర్శనము చాల శ్లాఘించబడెను. వారి నటనము అప్రతి యథార్థ జీవితముగనే సహజముగనుండెను. అందొక వృద్ధువు చాలసహజముగ నేర్పుతో తన భాగమును కొనసాగించెను. ఈ కాకినాడ, రాజ

మహేంద్రవరపు నారాయణులు ఈ సమావేశమున తమ కార్యభాగమును క్రికలు
గునట్లు జరిపిరి.

అట్లే గుజరాతి ప్రాంతములు ఒక గ్రామనాట్యమును హాస యెల్లర నా సందింపఁజేసిరి గ్రామయువకులు నూతనమిది నీటి కడవలను మోసికొని యిండ్లకు బోవుచు, త్రోవనసాటల బాడుచు, బయతప్పుక అడుగువేయుచు పోవుట చాల జ్ఞానముగ నటించిరి.

నాటకశాస్త్రంలో పలురంగుల దీక్షములు ఈ ప్రదర్శనములకు ఎక్కువమీరు గు
నిచ్చెను. ఈ వెలుగలి అలంకారములకంటె నాటకపాత్రలయొక్క సహజ ప్రవర్త
నమే ఎక్కువ స్థాభ్యుముగనుండి ప్రజలహృదయముల రంజిల్లే సేను.

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* *

