

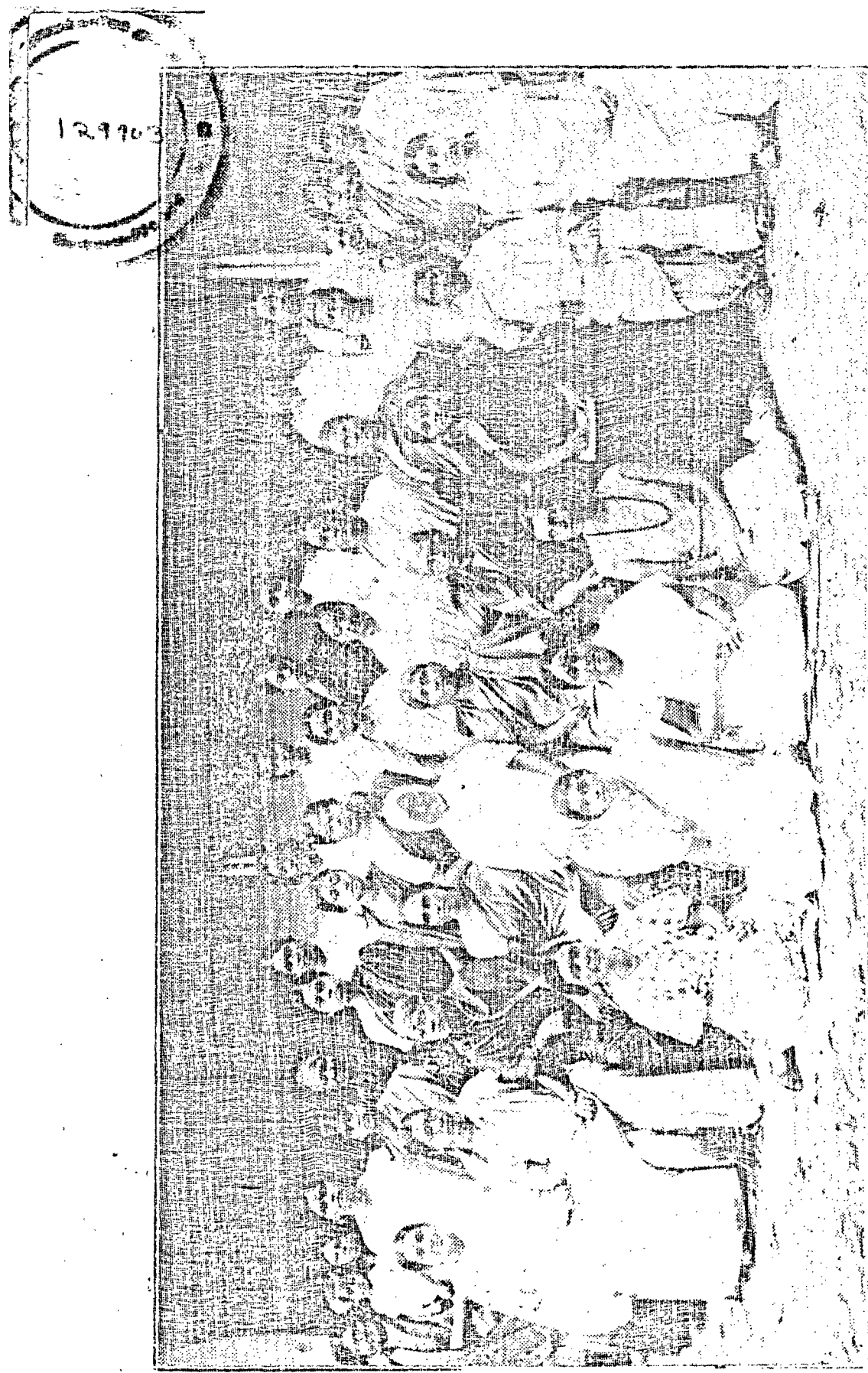


PHOTO TAKEN AT THE WOMEN'S INDIAN ASSOCIATION'S PUBLIC MEETING, HELD AT PANTHEON GARDENS, EGMORE, MADRAS, TO CONSIDER HOW TO PREVENT GANDHIJI GOING INTO A FAST

— Courtesy of "The Hindu" —

Notes and Comments

Gandhiji's Fast

Gandhiji's fast is a protest against the Premier's Communal Award of separate electorates for the Depressed Classes.

In our opinion, the holy purpose of the fast has been fulfilled. Gandhiji's appeal has had a magic effect upon Hindu India and has called forth sympathy from all classes of people in India, irrespective of creed or race. The whole nation, is at present, concentrating upon this one problem—how to banish 'Untouchability' from the land so as to prevent Gandhiji's fasting unto death. Processions, public meetings and conferences are held in every nook and corner of India to offer prayers for the life and health of the greatest son of India. Many are fasting at the temple gates in South India to move the hearts of the trustees and caste Hindu worshippers to grant admission to the Adi-Dravidas. Many famous temples and tanks have been thrown open throughout India for the use of the so-called untouchables. The caste Hindus have bathed in the same tanks with the 'Untouchables' and have offered common prayers.

The Women's Indian Association, Madras has thrown itself, heart and soul, into the present national movement for the eradication of untouchability. On the 17th & 19th, meetings were held under its auspices and resolutions passed, which were broadcasted. An influential deputation of its members have interviewed the prominent trustees of the temples in this city to persuade them to throw open the temples to the Adi-Dravidas who are all Hindus. It organised a Dajana procession of young Dravida girls in one of the orthodox quarters of the city which procession was led by caste Hindu women mostly Brahmins. Appeals in vernacular for the removal of the curse of untouchability were distributed among the onlookers. As the procession proceeded to the temple gate, many caste-Hindu women joined the procession on its way to the temple and at the temple gate a mass meeting was held. Several of us spoke of the need of reforming Hindu society so as to accord equal treatment to all Hindus without any distinction of caste. The speeches were listened to with respect and attention. Then the procession of the Adi-Dravida girls and a number of caste-Hindu women returned to the place of its starting. A large number of worshippers followed the procession. Many of them participated in the procession. The Tamil appeals were very much in demand and read with appreciation by the populace.

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The Bombay women, the Nagpur women and the Bangalore women have issued a similar appeal? Gandhiji's vow has had tremendous effect upon the nation and its results are really marvellous. We do not deny that 'Untouchability' is a deep and long-standing sore in Hindu society. Both the suppressed and the suppressors have been the victims of a wrong system blindly followed for ages. The Indian reformers from the time of Ram Mohan Roy have agitated and laboured for its eradication; but it must also be said that the proclaimed neutrality of the British Government, whose eyes were open to this evil, never helped the Indian reformers in their fight against many of the social evils. The difficulties are many indeed. The mass population is steeped in ignorance and superstition and blindly follow the traditional and customary practices. There is no wide-spread and uniform system of compulsory primary education in the land. Any thinking man or woman can very well realise the great up-hill task of Indian reformers, with a neutral and unsympathetic Government on one side and the superstition and the illiteracy of the masses on the other.

The Premier's Communal Award proposes to segregate the so-called depressed classes from the main Hindu fold and so perpetuate the evil. That is why Gandhiji, the greatest of Indian reformers, the friend of the poor and the depressed, has adopted a most extreme step to prevent such a catastrophe. We women are doing our best to avert this great calamity to the nation. We have appealed, not only to the Indian leaders of all communities to come to an amicable settlement on this question of vital interests to Hindu society, but also to the Premier to promptly respond to the nations demand so as to prevent Gandhiji fasting unto death. Now the responsibility rests entirely with the British Government.

As we go to press, we learn the joyous news that satisfactory agreement has been arrived at between the caste Hindus and the depressed class leaders with the sanction of Gandhiji. The Premier has been telegraphed to and the results are awaited with great anxiety and concern by the whole country.

Mr. Krishnamachariar's Bill to repeal the Sarda Act

Our thanks are due to the Government of India and to the Assembly for having rejected the bill of Mr. Krishnamachariar Avl., to repeal the Sarada Act by 52 votes against 23.

The Home member's speech was very convincing and was applauded by the majority of the Assembly members. But at the

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same time we wish to point out that the present Act is not doing much good as there is no provision in the act itself to prevent contemplated child marriages. If the real purpose of the Act is to be achieved, the Act should be so amended so as to enable the authorities to take action before the Act is actually violated. Now the Act is broken with impunity and the parties who violate the law are only fined a few Rupees, which is usually a very small amount compared with the actual marriage expense. Now in a recent case of child marriage performed in Vellore the culprits were fined only Rs. 5 each, which certainly is bound to encourage disrespect to the law. Again as Hindu marriage among high caste Hindus is a sacramental one, even sincere social reformers do not wish to report cases of violation as the result does not produce any good to the married couple themselves. Therefore it is very necessary that the Act should be amended in the light of the above facts if it is to achieve the object of the legislator.

Suppression of Traffic in Women and Children and Bengal Discussions

Who is really responsible for the existence of 'Fallen Women' and brothels and houses of ill-fame in cities? Many of us talk of 'Fallen Women' as 'sinners', dragons of vice, without having the least idea of their real origin.

In the first place, we have to realise that fallen women are not beings apart, are not descended from hell, but because certain fallen men exist in our society, certain women also have necessarily become fallen or degraded and have descended into vice. If society gets rid off these fallen men, then as a matter of course these fallen women also will disappear. As a matter of fact the man falls first and the women follow in his footsteps. Man is the buyer and woman the seller. The demand is from the man and the women only supplies the demand. Very often, the women are the victims as when young, innocent girls are kidnapped from villages and districts by pimps and procurers and forced to become the inmates of brothels in the cities to meet the demand from the men.

Therefore the man is the chief agent and the primary sinner, while the woman is only a secondary factor and very often is a helpless victim. It is not always the economic factor that is the cause of this disease. It might account for a few cases. A few women may be driven to that life by sheer economic necessity, while many are forced into that life, through their ignorance and inexperience or by interested parties, traffickers and agents of vice. Whatever the

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reason might be for women and girls becoming the inmates of brothels, one cannot forget the fact that it is the man who buys them at a price and pays for the sin. Therefore our chief work of reform lies first with our men. We have to teach them that a high standard of sex morality is as essential to the mental, moral, and spiritual growth of man as to woman. Sex purity and continence is as necessary to the preservation of his health as it is to that of the woman, while promiscuity and incontinence is harmful to himself as well as to his family. Unless both parents lead a healthy and moral life, we cannot expect their children to be healthy and strong. It is not enough if the mother alone is advised to be pure and chaste. These facts of life, physiology and biology of life and reproduction have to be broadcasted among the public, if we want to minimise and eradicate the evil of prostitution. The wrong public opinion for which men are responsible more than women has to be changed, namely that while the women alone are blamed and outcasted for an act in which men also are participants, the so-called stronger and the wiser men are left scotfree and are not blamed for the same misdeed. Justice and humanity requires that both must be held equally responsible and both must receive equal punishment. So long as one party is condoned while the other party is condemned, the evil is bound to live and even to prosper.

Surely the brothel keepers in Calcutta, Bombay, and Madras would not fill their brothels with attractive young women if they were not sure of being paid by the men for their nefarious trade. While these men occupy seats of honour and responsibility and are never considered dangerous to society at large the poor women, who are only their victims, are thrown out of society, are called sinners and dragons of vice and are not considered even fit objects of our charity. Could there be a worse injustice and a greater wrong against humanity. Therefore while it is our duty to rescue these helpless outcasted women from the brothels where they are forced to lead a life of shame and misery and provide them with honourable means of livelihood, there rests upon us a greater and a holier mission, namely that of changing the wrong public opinion, that women alone are sinners and that the men who associate with them and are participants in the same act are free from blame, that women alone should be chaste and moral, while men can sow wild oats.

If men who visit brothels, are not classed as criminals and continue to be considered honourable members of society, is anybody justified in arguing, that women alone are criminals, are beyond all hopes of redemption, should be classed and treated as criminals. We are pained to note that even the learned Mayor of Calcutta, Dr. B.C.

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Roy, holds such an opinion of these women, who except a few are helpless and innocent victims of the circumstances in which they are placed.

"It is quite clear that in the case of ordinary criminals there are a certain number of men who are habitual criminals whom no amount of correction or guidance would take away from the life of criminality. Some psychologists say that something like 75/80 percent of criminals can, if taken early in hand, be saved from such a life. So is the case of these girls who happen to be carrying on their trade as prostitutes in a town."

Dr. Naresh Chandra Sen Gupta, M.A., D.L., Member, Bengal Legislative Council, writes in the Calcutta Municipal Gazette 10th September 1932 :—

"Even with my limited experience I know of at least two instances where women have had to live a life of shame from sheer necessity. One was a rather handsome young widow of the barber caste who had been taken away from her home by a rich babu. She lived in comparative ease while the Babu lived. But when he died she was thrown into the streets with no shelter to go to, when an obliging gariwalli found her a room. In another case, a very respectable young woman left her home, and as often happens, was robbed of her all by her paramour, who fled, leaving her stranded in Benares. She appealed in all quarters but could find no opening for a decent livelihood."

I am sure that Dr. N. C. Sen Gupta will agree with me that these women were only the poor helpless victims of men's misdemeanour and irresponsibility. Don't these men deserve as much blame and condemnation from our society as those women themselves?

Do we not need legislation to punish those seducers and to protect those young women from further exploitation by agents of vice or traffickers in immorality? Therefore legislation to close up brothels and to punish the keepers of the dens of vice and other agents associated with that unholy and nefarious trade has been long overdue in our country as well as shelters and homes for the protection and training for the inmates of those brothels so as to make them useful members of society.

Dr. Besant's 86th Birthday

Dr. Besant celebrates her 86th birthday on the 1st October. It will be celebrated by millions, not only in India but all over the

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the mills. Unless you turn them out of the mills, you will never provide primary education for them. It is here, I think, that some competent body like this Assembly should try to force the pace, or nothing will be done for our children at all."

Mr. A. C. Chatterjee (as he then was), speaking at the same place two days after, remarked :

"At present we have a number of Compulsory Education Acts in different Provinces, but these Acts cannot be enforced without the provision of funds. The funds can be secured only by taxing the wealthier classes of the locality, in other words, it is the industries of the locality which will have to pay, indirectly if not directly for the compulsory education of children. So long as the industries find that they can employ children in the factories, they will always resist the imposition of any taxation for the provision of compulsory education. Thus we travel for ever in a vicious circle. We must take action somewhere. I am confident that once the employers find that, whether there is compulsory education or not, a child of tender age cannot be educated in factories, they will soon see the advantage of securing that their young employees should start training in the factories with a modicum of education, and they will fall in with any project for the provision of compulsory education."

And, finally, in a somewhat subtler but equally forceful argument, Mr. A. G. Clow has also pointed out :

"In practice, the postponement of a rise in the minimum age of children until adequate facilities for primary education had been provided would produce effects very different from those desired by its advocates. It would not merely result in the postponement of a reform that is now recognised as essential—the raising of the minimum age. It would also result in a setback to the cause of education. For suppose that a low minimum age were retained, and a statute passed by which this age would rise if and when provision for compulsory primary education had been made. Then the introduction of compulsory primary education in any area would involve the exclusion of children who would otherwise be permitted to work in factories. The inevitable result would be that those who were opposed to the educational reform on financial grounds and they would always be numerous—would be reinforced in their opposition by those who find the labour of the child profitable, i.e., by the parents and the employers. Thus the effect of a provision designed to encourage education will be the strengthening of the opposition to the spread of

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education. On the other hand, if the age of children is raised before facilities have been provided for their education, neither the employers nor the parents will raise the same objection to the introduction of a compulsory education scheme."

The whole question of regulating the starting age for child workers in India needs to be reconsidered. This country has so far ratified only one Convention of the International Labour Conference relating to minimum age—that on the minimum age for admission of young persons to employment as trimmers and stokers, adopted in Geneva in 1921. As regards the three others relating to industrial and agricultural employment and employment at sea, none of them has yet been ratified, although legislation has been passed in respect of the first. To this list must now be added the Draft Convention concerning the age for admission of children to non-industrial employment, passed at the last Conference, which agreed to several modifications in the text of the Convention so as to make it acceptable for India.

It is an error to look upon measures for the protection of child labour as a fashionable decoration to the statute book, even in a country like India. Indian employers are wont to point out that the poor quality of Indian labour makes even the low wages accorded to it dear in comparison to the reward of labour in countries with a more firmly rooted industrial tradition, and they also frequently dwell on the need for pushing on with industrialisation, in the highest interests of the country, unembarrassed by vexing restrictions. If that is so, enlightened patriotism should lead them not to obstruct an essential reform for the reorganisation of our society, but rather to seek to influence the system of education to be established in areas from which they recruit labour in such a way as to turn the uneducated young worker into a potential asset in the machinery of production. There will perhaps be a certain amount of temporary social dislocation on account of the operation of such reforms, but in the conditions of India, they will not be such as cannot be overcome by goodwill and effort on all sides. The economic crisis should not act as a deterrent, for in the history of social progress it has not infrequently happened that times of stress have been an appropriate occasion for the re-orientation of society and laying the foundations of future achievement.

MRS. R. RAO.

Pledging of Child Labour

Among the many evils that exist in unregulated factories in India, one of the gravest is the conditions under which children are made to work. Children are found particularly suitable for work in certain industries such as wool-cleaning, bidi making, carpet-weaving, tanning and many others. It is difficult to control the unregulated factories by the application of the Factories Act and no other way has been found for a close and effective check upon the small factories which do not employ a large number of workers or use power machinery. The Labour Commission found these evils, in a settled form: "Unsuitability or the dilapidated nature of the type of building used, the absence of adequate sanitation, poor lighting, defective ventilation, overcrowding, long hours—and above all—a preponderance in certain cases of the labour of under-age children, i.e., children well below the regulation age for such workers in factories coming under the Factories Act." The worst feature however is the system whereby parents contract out the labour of their children at so many rupees per month, the duration of the contract being determined by the repayment of the loan. This system exists in the carpet industry in Amritsar, some of the textile mills of Ahmedabad and also in Madras. While recommending several measures for the regulation of child labour, the Whitley Commission urged that the pledging of children's labour must be stopped immediately. The Government of India have accordingly initiated legislation in the Legislative Assembly for this purpose and were prepared to pass it in the present sessions but the bill has been referred to a Select Committee. The Bill seeks to impose fines not exceeding Rs. 50 on parties to agreements pledging the labour of children and on persons knowingly employing children whose labour has been pledged. Ignorant and impecunious parents will be hard to control, but by penalising employers the required check may be maintained.

—Guardian

Progress of Social Legislation in Baroda

BY GOVINDBHAI H. DESAI

The Baroda state is well known for being the pioneer in India in social legislation under the enlightened rule of His Highness Maharaja Sayajirao Gaekwad. So early as in 1904, it made primary education not only free but also compulsory; and leaving aside the sentimental objections regarding State-interference in social matters, it had the boldness to take the earliest steps by legislation to prevent infant-marriages in its territory, which forms a major part of Gujarat proper. The avowed object of the Infant Marriage Prevention Act was to ameliorate the physical condition of the people; especially of the future

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generation, by raising the marriageable age. The draft of the Act, when published, strongly agitated the public mind both within and outside the State, and it was also widely criticised. The opposition, however, appeared to centre round the question of the marriageable age, which in the draft was fixed at 14 for girls and 18 for boys. In deference to this opposition, and especially as it was the first measure of its kind, H. H. the Maharaja was pleased to reduce these ages by two years and agree to make some other modifications in the original Bill, with a view to making it less obnoxious to orthodox communities.

The Baroda Infant Marriage Prevention Act of 1904 had its good effect in educating public opinion and in gradually raising the marriageable age of boys and girls. But twenty-five years' experience of its working having showed that further and more drastic legislation was necessary, the old Act was amended by Act No. 23 of Samvat 1985 (A.D. 1929), which forestalled the recent legislation in British India known as the Sarda Act; in respect of the age limit, however, this Act goes further than the Baroda legislation. The amendment retained the minimum marriageable ages of boys and girls at 16 and 12 respectively as before, but declared marriage void in cases in which the age of the bride or bridegroom is less than eight years on the day of the marriage; persons who perform the marriage of girls below 12 and of boys below 16 years of age are liable to a fine up to Rs. 500. This is a bold step in advance of Hindu Law, which regards such infant marriages as valid, and holds that once a marriage is performed it is always valid, except when there are special circumstances to nullify it such as the use of force or fraud.

A further amendment raising the marriageable age of girls to 14 and of boys to 18 has been made to bring the Baroda Act in conformity with the British-Indian legislation on the subject, the Child Marriage Restraint Act (XIX of 1929) known as the Sarda Act. These legislative measures, and more especially the spread of education and Western ideas, have created a general revulsion of feeling among the educated Hindus of all castes in Gujarat, against marrying their boys and girls while they are still children. Those of them among whom widow-marriage is prohibited are especially careful to defer the marriage of their daughters to as late a period as possible. Others who cannot get suitable husbands for their daughters or wives for their sons have perforce to defer their marriages, which naturally raises their marriage age. Educated boys and girls also object to their marriage till their education is finished and they are able to earn their livelihood and set up their own house. Educated and grown up boys also claim their right to make their own selection after seeing the eligible brides personally, and ascertaining their educational and other qualifications. These are yet beginnings, but their result is perceptible; and it is not unusual to come across numerous Hindu boys of the age of 18 and over, or girls of 16 and over, who are unmarried. Their number is slowly but steadily increasing, and so far as the upper classes are concerned, child-marriage may be said to be a thing of the past. Not only have child-marriages disappeared from among the educated and upper class Hindus, but inter-marriages between different sub-castes have now become common; they are viewed with sympathy rather than opposition, and are condoned by the imposition of a small fine without excommunication.

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There have also been a few cases in which even the caste-restriction is set aside, and girls of Nagar Brahman or Brahmin Kshatri castes have been married to young men of the Bania or Kayastha castes. Such bold action meets with excommunication and demands great moral courage on the part of the parties and their relations. But with the growth of education and the raising of the age of marriage, the parties are naturally desirous of personally selecting their own partners in life and inter-caste marriages are bound to be more general than they are at present. The difficulties under which reformers laboured on account of the restrictions placed by Hindu Law, both as regards the field for selection, and the necessary ceremonials for a marriage to be legal, have been removed by legislation both in British India and in the Baroda State by the passing of Civil Marriage Acts, which mark an advanced step in social legislation and legalize marriages under contractual forms unfettered by any ceremonial or caste scruples enjoined by the Hindu Law.

The re-marriage of widows has become a question of social necessity in Gujarat. The number of females being smaller than that of males, and there being a prohibition against widow marriage many persons in some castes have perforce to remain for life without wives. Consequently, some widow remarriages have recently taken place as a result of this necessity. Some years ago, when the Maharaja Gaekwad was on a tour of inspection in the districts, a number of petitions were received by His Highness from old bachelors of Shinor, Savli, Baroda, Pattan and Navasari praying that widow remarriage should be made compulsory, and that those widows who did not remarry should be heavily fined. Such petitions show that a feeling in favor of widow remarriage has been awakened in the hearts of some of the Gujarati Hindus. Neither His Highness the Maharaja Gaekwad, to whom social reform owes much for its advancement, nor the British Government can make widow marriage compulsory as desired by these people, both have made it permissive by passing Widow Remarriage Acts. Under the provisions of these Acts, any woman who has become a widow may remarry with the consent of her guardian if she is under 16. Such a remarriage is no bar to her acquiring rights of inheritance as a widow or mother in her new husband's family.

Under Hindu Law, marriage, being a sacrament and a civil contract, cannot be revoked; and though a woman convicted of adultery may be deprived of her status and turned out of her caste, divorce, in the ordinary sense of the word, is an impossibility. This, according to modern ideas, is regarded as very hard and leads, in some cases, to life-long misery, when husband and wife, married in infancy and without their own selection of each other, differ in temperament and treat each other cruelly. Among the higher castes such as Brahmanas, Vantias, or Patidars, if the husband does not like his wife he may marry a second wife, if a second marriage is allowed in his caste. But a wife cannot do so and must eke out a miserable life with the husband whom she does not like and who treats her cruelly.

But in this respect, as also in regard to widow-marriage, the lower castes are more sensible than the higher ones. Divorce, *chheda chhutka* or release, is allowed by custom in most of the lower castes, such as Gola-Ghanchis,

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among whom widow-marriage is also practised. Adultery and disagreement between husband and wife are the usual grounds of divorce. But though allowed, divorces are rare even among the lowest classes. His Highness Maharaja Sayajirao Gaekwad recently passed a Divorce Act (Act 22 of 1931), which gives all Hindus, domiciled in Baroda State, whatever may be their caste, the liberty to dissolve their marriage, if there are certain circumstances as laid down in the Act to justify it. In the preamble it is stated:

"Parsis, Muhammadans and Christians are at liberty to dissolve marriages according to the law applicable to each of these communities. The Hindus, in the present times, are not allowed by any law to dissolve marriage; divorces are allowed by custom only in certain communities. It appears, however, that they were allowed by scriptures even in the higher communities in ancient times; but in course of time people lost sight of the fact and there is a traditional belief prevalent in certain communities that there can be no divorce among the Hindus. People at a certain stage of social progress suffer mentally the evil effects of traditions and sentiments, because they have not the courage to remove the effects of such traditions and sentiments or they do not know how to do it. This Act has been passed with a view to give healthy facilities to Hindu society and to promote its happiness. It contains provisions for filing a suit for dissolution of marriage. But the communities in which divorces are allowed will be at liberty to dissolve marriages according to their custom; only such dissolutions will have to be registered in Courts."

The Act, which is called the "Hindu Divorce Act," came into force on the 10th of August, 1931. It applies to Hindus and the term Hindu includes (1) Jains, (2) Buddhists and (3) Sikhs. The word "Court" in the Act means the Taluka Civil Court (Munsiff Court) and, in the cases in which a minor is a party the District Court. Courts have the power to exercise jurisdiction in suits for dissolution of marriage, only if the husband and the wife are both domiciled in the Baroda State at the time of suit. The jurisdiction of the Court is not affected by (i) the residence of the parties, (ii) the state or country of which they are subjects, (iii) their domicile at the time of marriage, (iv) the place of marriage, or (v) the place where the cause of action has arisen; provided that (1) when the husband (a) deserted his wife or (b) so conducted himself that the wife was justified in living separately from and (2) the parties were domiciled in the State till the time of such desertion or conduct and (3) the husband thereafter acquired another domicile, but the wife has continued to be a resident of the State, the Court has jurisdiction to dissolve the marriage in a suit instituted by the wife.

Suits for divorce are to be heard by the Courts in the presence of jurors who are to be two persons of the caste and one person from outside the caste, or, if the parties so desire, three persons of the caste and two persons from outside the caste (Section 15/1). The Court is to record the opinion of the jurors on issues of fact and the opinion of the majority of the jurors is to be deemed as the opinion of all (Section 15/3). If the Court differs from the opinion of the jurors, it is not to deliver judgment but to refer the case as recorded to the Court next higher to it for the settlement of the particular

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issues in dispute (Section 15/6). Such higher Court has to deliver judgment on such issues after hearing the parties and to forward it to the referring Court which pronounces its final judgment and decree accordingly.

A suit may be brought for declaring a marriage to be null and void on the ground that the defendant was suffering from leprosy or any other loathsome disease or was totally deaf, dumb, blind, lunatic, idiot or converted to another religion and the fact was concealed from the plaintiff or his or her guardian and was not ratified after knowing it. When a marriage brought about by force or fraud or within the prohibited degrees is annulled, the children begotten before the decree are to be considered legitimate and are to enjoy the right of inheritance (Section 19).

A husband or wife may, instead of presenting a suit for dissolution of marriage, present a suit for judicial separation on any one or more of the following grounds in addition to those provided in sub-section 1 of Section 9: (1) that the wife or husband suffers from leprosy or such other loathsome disease; (2) that the parties have ceased to co-habit as husband and wife for more than three years on account of incompatibility of temperament; (3) that one of them has become a lunatic after marriage and no hopes of recovery exist; or (4) has married a second wife in the life-time of his wife or her husband (Section 22). A wife may, instead of presenting a suit for judicial separation, present a suit for separate residence on one or more of the above grounds.

The Baroda Divorce Act having come into force only recently, it is too early to determine its effects upon Hindu society. While on the one hand the reformers have hailed it as a blessing, the orthodox look upon it as a misfortune, sure to ruin the peace and happiness of Hindu homes. But their fears are groundless. It is not likely that suits will be filed for divorce or separation without proper grounds. In the communities in which divorce is allowed, such as Mussalmans, Parsis and Christians, divorces are asked for only when all the private efforts for change to better life have failed. Even in case of the Hindu lower castes, among whom divorce is allowed, it is sought only when absolutely necessary.

The Act has been hailed with joy and satisfaction by Hindu women not only within the Baroda State but outside it also. Meetings have been held in Baroda, Navsari, Ahmedabad and other places to thank the Maharaja Gaekwad for the bold step he has taken in passing it.

—NEW INDIA.

The Raja Bahadur Again

On the 13th September 1913, the progressive members of the Legislative Assembly should have really felt highly uncomfortable. They had to persuade the Government to yield to Mahatmaji's call to save Hinduism and also to witness the sad spectacle of some members of the House trying to whittle away the measure passed by the house only two years ago to save Hinduism from degenerating. A bill to amend the Sarda Act so as to exempt the Brahmins from its operation was moved in the Assembly that day.

Surely, the atmosphere in the House must have been tense with anxiety that day for the life of the Mahatma and the future of the country. For as Mr. C. S. Ranga Iyer said, "Who lives if the Mahatma dies and who dies if the Mahatma lives?" We are surprised that the situation should have worked strangely on the mind of one opponent of the Sarda Act. Our esteemed friend Rajah Bahadur Krishnamachariar seems to have been keen on out-Ghandying Ghandiji himself. He hurled a threat at the Government. He said he would go on hunger strike if the Sarda Act was not repealed. We are not so callous as to be unconcerned about the life of the Rajah Bahadur in case he should translate his threat into action. But we do hope the Rajah Bahadur will realise the unwisdom of his threat. May we also point out to him that the Sarda Act has been in force for over two years? Did he expect all this time that the Act would not be enforced or did he believe in the possibilities of circumventing the Act?

We wonder what the Government thinks about the Rajah Bahadur's threat. It is a challenge to Governmental authority. The Government has often said that it will never permit any movement designed to set at nought its power. The mentality of hunger strike does imply direct action to protest against Government's measures. We think it was ungenerous of Mr. Haig to have left the problem of this new menace to law and order to the future Indian Government. We wish the British Government to clear the Country of the now threatening direct action of the orthodox Hindus.

We do not by any means deprecate the Government attitude in this matter. We are grateful to Mr. Haig for opposing the amendment. We agree with him the situation in the country since the passing of the Sarda Act has not changed to warrant the passing of the proposed amendment.

The other objections against the Act raised on the floor of the house during the course of this debate need not be examined here in detail. Shastras? Well, as one member said, they support early marriage and also do not sanction it. Religious neutrality of the British Government? True, the British Government promised not to interfere in religious matters, but they did not mean to fetter the rights of Indians to pass social ameliorative measures. The Sarda Act was passed by an overwhelming number of elected Indian members, and it is unchivalrous to charge the British Government as having broken its pledges. Children are the nation's trust and the nation has a right to protect them from practices which prevent their free growth. The Sarda Act is the Nation's will. Let those who oppose, remember, that while there is room for disagreement in the matter, they will make the future Government of the country impossible by opposition like this.

G. VISALAKSHI.

Eradication of Untouchability

*** WOMEN INDIAN ASSOCIATION'S APPEAL**

This is a God-given opportunity for us all to break down the centuries old superstition and to strengthen and unify Hindu Society. The greatest son of India is undergoing fast and penance to save Hinduism and the Hindu Society from the disruptive forces that are threatening it on all sides to keep it divided and weak for ever. The remedy has to be applied quick before it is too late. Due partly to ignorance of the world conditions and partly to the wrong interpretation of the religious texts, caste-Hindus, have been denying their brethren, their co-religionists—the so-called depressed classes—even the elementary human rights and made them 'Unapproachables' and 'Untouchables.' Both the suppressed and the suppressors have been the victims of a wrong system blindly followed for ages. Indian reformers having realised the heinous crime of such a practice have been working for over 100 years to remove the caste disabilities and the blot of untouchability. The first reformer was the great Raja Ram Mohan Roy, the founder of the Brahmo Samaj and the father of modern India; and later on appeared Swami Dayanand, the founder of the Arya Samaj. Both these creeds, representing the

* This Appeal was issued and broadcasted on Sept. 22.

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essence of Hinduism, have brought about a thorough change in outlook and practice among a section of the Hindus and have also influenced the other Hindus, especially in the north with the good result that in the Punjab, untouchability has almost disappeared and in U.P., Bengal and Bihar their number is much less than in the Madras Presidency.

FREEDOM FROM THE IMPURE

Now Mahatma Gandhi has appeared to save Hinduism by freeing it from all impurities. He has by his severe penance aroused the conscience of Hindu India to the urgent need of freeing the untouchables from all the disabilities that they have been subject to for ages. It is very deplorable indeed and it fills our hearts with great sorrow that while Calcutta, Delhi, Lucknow, Allahabad, Lahore, Ahmedabad, Nagpur, Bombay, Bangalore have thrown open their temples to the so-called 'Untouchables' and have allowed them to bathe in the same tank and have embraced them as their brethren on this momentous occasion, Madras is still in the back-ground and is hesitating to follow their good example. In a province where Ramanuja lived and preached, in a place that gave birth to the great 'Avvai and Tiruvalluvar' supposed to be the children of an untouchable mother and where the depressed class saint—Nandan—lived and died, the response to Gandhiji's call for the removal of 'the blot of Untouchability' is very poor. Can't we make use of this sacred occasion to free ourselves from the superstitious practices, customs, and conventions of ages?

Gandhiji's life is in the balance, the life of one whom the whole world honours, (even India is respected in the outside world because it has produced a Gandhi) whom millions in India admire, worship and follow. Therefore rise to the occasion to prevent the greatest son of India fasting unto death and throw open the temples, tanks, wells, schools and thus give a practical demonstration of your great love for Gandhiji and for the just cause of the Untouchables.

"If the Hindu mass mind is not yet prepared to banish untouchability root and branch, it must sacrifice me without the slightest hesitation."

(Sd.) M. K. GANDHI.

Will Madras still lag behind?

W. I. A's Interview with City Temple Trustees

We have made out from our conversation with the trustees of the smaller temples in the city that these are looking to the larger and richer temples such as the Parthasarathi Temple, Triplicane, and Kapaleeswarar Temple, Mylapore to give a lead in this vital question of temple-entry. One of the trustees of the Kapaleeswar Temple, when interviewed expressed his full sympathy with the movement but referred us to the Temple Board and the President of the committee, Dewan Bahadur T. R. Ramchandra Aiyar, who informed us that the decision in this matter depended entirely upon the opinion of the majority of the worshippers who resorted to the temples and that the fishermen worshippers of the Kapaleeswar Temple was opposed to the entry of Adi-Dravidas into the temple. We had to tell him that we were also worshippers and that we wanted the temple to be opened for the worship of the depressed classes. Then he told us that the full power in the administration of the temples rested only with the trustees, who on their side followed the customary laws and if they did anything against custom, even the Court would give a verdict against them. Then we on our part told him that none could decide at that moment whether the majority of the worshippers were for the reform or not, unless they were tested by courageous action on the part of the temple authorities themselves. Further we added that in no country of the world, in the matter of social or religious reform, the ordinary people took the initiative. It was only a few leaders and reformers, namely the thinking section of the citizens, feeling the need for reform, agitated for it and carried it out. From our conversation, we inferred that some of the trustees of the Kapaleeswar Temple individually are not opposed to the temple-entry but only they fear the mob opinion. We wish to make this point also clear to the public that even Dewan Bahadur T. R. Ramachandra Aiyar did not say that the temple-entry of the Adi-Dravidas was opposed to the Hindu religion. He only advised us to be patient and said that the reform should come slowly. We made it clear to him that reformers had waited too long and any more delay in the matter would be disastrous to the Hindu community.

We gave Dewan Bahadur T. R. Ramachandra Aiyar a copy of the resolutions which he promised to place before the Board for their consideration. We left him after thanking him for his kindness.

Having heard that there was a Vaishnava Temple in Mylapore by the side of the Kapaleeswar Temple and that it was being

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managed by a committee of enlightened gentlemen, we interviewed a few of the members of the committee also. One of these is a retired head-master of the Wesleyan Mission High School. He accepted our resolutions and told us that when the question went up to the committee he would give his vote in favour of temple-entry for the Adi-Dravidas, but expressed his fear that priests might decline to perform puja. We assured him that there were many educated young men of all communities who were unemployed and who were ready to take up that work.

INTERVIEW WITH MR. V. V. SRINIVASA IYENGAR

We saw Mr. V. V. Srinivasa Iyengar at his residence and told him the object of our visit to him. He said that it was his personal opinion that there was divinity in every human being and that places of worship should be common to all. But certain Agamas and Smirthis guide the trustees and the management of the temples and their administration. We had to tell him that the rule might have suited certain conditions but was not suitable to the modern time. Also we told him that there could not be a truer Hindu than Gandhiji, Tagore, Malaviya and surely they were all well versed with our scriptures and at this very critical moment in Indian history the whole of Hindu India should follow their lead and act accordingly. Further we added, that Hindus in other parts of India had felt the need of the times and thrown open the temples in their cities and towns to the Adi-Dravidas. He listened to us and promised that he would place the matter before the committee which was to meet the very next day. We retired after requesting him to give his support for the much needed reform.

We hope that the gentlemen whom we have interviewed so far will act promptly in this matter and will avail themselves of the present great occasion to blot out untouchability from Hindu society.

"Suppression of Immoral Traffic in Women Bill" in Bengal

OBJECTS OF THE BILL

The object of the Bill is to repeal the Calcutta Suppression of Immoral Traffic Act, 1923, and also to repeal certain sections of the Police Acts and the Bengal Children Act, 1922, and to provide consolidated legislation for the whole of Bengal which will give to the authorities such powers as will materially aid them in checking the evil of commercialised vice, and will lead to the gradual

SUPPRESSION ACTIVITIES IN MADRAS

suppression of brothels and immoral traffic. The means suggested in the present Bill are :

(a) to amend the present laws with regard to the power of the Police to order the discontinuance of any place used as a brothel or for carrying on the business of a prostitute.

(b) to strengthen the hands of the authorities in regard to taking charge of minor girls in brothels or places used for carrying on the business of a prostitute.

(c) to empower land-lords, etc., to get rid of objectionable tenants and to hold them responsible in certain cases.

(d) to provide penalty—

(i) for any person who keeps a brothel or permits the use of any place as a brothel for carrying on the business of a prostitute.

(ii) for procurers, pimps, persons living on the earnings of prostitutes, or such persons as traffic in prostitution.

(iii) for solicitation in a public place.

(iv) for causing or encouraging or abetting seduction or prostitution of minor girls.

(v) for detaining minor women, girls or boys in any place where prostitution or business of a prostitute is carried on.

(e) to provide legislation for the deportation of persons of European extraction convicted of an offence under the Act.

(f) to provide suitable custody of girls removed from brothels, etc., by Juvenile Courts.

Immoral Traffic Suppression Activities in Madras

The following is the report of the sub-committee of the Madras Vigilance Association for the Enforcement of the Immoral Traffic Act :

The sub-committee met regularly every week with a single break up to August 20, 1932. The committee feels that a definite stage has been reached in the enforcement of the Act. There have been about eight prosecutions, six cases having ended in conviction and two cases pending. One hundred and twenty-one known brothel-houses have been closed. The committee thinks that the result is very encouraging.

There are reasons to believe that the list contains only a fraction of the total number of houses. These have to be discovered. There is also great difficulty in getting brothel inmates to agree to be trained in industrial homes. Another source of dissatisfaction is the paucity of Indian lady workers. At the request of the sub-committee an appeal has been made by the Rt. Rev. the Bishop of Madras for workers and it is expected that this will have some effect.

Headquarters

Resolutions adopted at the committee meeting of the Women's Indian Association, held on 25th August, 1932 at Pantheon Gardens, Egmore.

The Women's Indian Association strongly protests against the Premier's Communal Award, for the following reasons :

1. "The Communal Award is in direct opposition to the considered decisions of all the women's organisations in the country and the evidence of the women witnesses one and all, before the Lothian Committee."

2. "The system of separate and communal electorates is by its very nature not conducive to the promotion of peace and amity among the greater and the smaller communities and to the growth of national unity and solidity, but it is bound further to divide the various communities and creeds and accentuate the already existing differences amongst them."

3. "The Committee deeply regrets that the system of communal electorates should be forced upon the women of this country against their expressed desire to the contrary, as the introduction of the communal element among the ranks of Indian women who have till now stood united will frustrate all hopes for building up a united and nationalistic India"

4. "Therefore, the Committee adheres to the principles embodied in the joint memorandum submitted to the R. T. C. by the All India Women's organisations, viz., adult suffrage, joint electorates and no reservation."

The following resolutions were unanimously passed at the committee meeting of the Women's Indian Association, held on 17—9—32 at Pantheon Gardens Egmore.

I. Women's Indian Association calls upon :

(a) all Hindus to remove the social disabilities of the Depressed classes and throw open to them temples, wells, tanks, roads, schools etc.

(b) to hold conferences and meetings in the districts and villages to educate the caste-Hindus in the villages on the sin of untouchability and on its immediate eradication from our society.

HEADQUARTERS

(c) calls upon Government and the Secretary of State to release Gandhiji and other leaders that they might use their influence upon the public to achieve the above objects.

II. Women's Indian Association appeals to the Indian nation to concentrate all their efforts to prevent Gandhiji going into a fast on the 20th instant.

III. It prays to Gandhiji not to go into a fast at the present moment but use his great and spiritual power for the redemption of the Indian Nation.

IV. Women's Indian Association urges all women associations and branches in the country to undertake immediately a programme of public propaganda for the eradication of untouchability from our midst.

INDIAN LEAGUE DELEGATION'S VISIT TO HEADQUARTERS

The members of the India League who are touring throughout India to find out the real political situation were good enough to visit the Women's Indian Association Headquarters and interviewed the members of the Association. Miss Wilkinson of the India League delivered an inspiring address to the members on August 27th. She spoke of the object of her visit to India and paid a tribute to the kindness and hospitality of the Indian people. She said that she would on her return to England, acquaint the British public with the real condition prevailing in India and she would convey the message of love and goodwill from the women of India to the women of England. Dr. (Mrs.) Muthulakshmi Reddi thanked the members of the League for their labour and love and said that it was good men like Bertrand Russell, Prof. Lasky and Rev. Andrews that would save Britain from the impending disaster.

WOMEN'S INDIAN ASSOCIATION'S PROCESSION AND A PUBLIC MEETING FOR THE REMOVAL OF UNTOUCHABILITY AT THE PARTHASARATHY TEMPLE, TRIPPLICANE, MADRAS

The Women's Indian Association organised a procession of Adi-Dravida girls and caste Hindu women, which, starting from T. P. Koil Street, went round the four streets of the temple and finally held a public meeting at the temple gate. Several ladies addressed the meeting on the evils of untouchability. Dr. (Mrs.) Muthulakshmi Reddi presided.

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Many caste Hindus who were worshippers and who were going to or from the temple joined the procession. There was perfect order and quiet. The Women's Indian Association's appeal, printed in the vernacular was distributed among the public and was very much appreciated. The procession terminated in front of the temple gate and several ladies addressed the meeting.

Dr. Muthulakshmi Reddi, the president of the meeting, addressed the gathering. She explained the purpose of Gandhiji's fast and pointed out that if the caste-Hindus did not eradicate the untouchability evil, there would not be unity among the Hindu community. Unless there is unity among them, they would not be able to promote the progress and development of their community in the

Miss Visalakshi Ammal, Mrs. Ramaswamy Sivan, and Sri Bhagirathi Ammal next spoke pointing out that Gandhiji was doing his best to save Hinduism by freeing it from all impurities. By his severe penance he was rousing the conscience of the Hindu community to the urgent need of freeing their 'Untouchable' brethren from all their disabilities. It was the duty of the Hindus to help Gandhiji in this noble work of reform. It was quite wrong to shut the doors of the temples against common worship by all classes of Hindus. In Northern India, temple after temple was being thrown open to all classes. Madras also should rise to the occasion and throw wide open the House of God, who did not recognise caste distinctions. The meeting then terminated.

(1) The following telegram was sent by the Women's Indian's Association to (1) Zamorin of Calicut, (2) Maharani of Travancore, and (3) Maharajah of Cochin.

"PLEASE OPEN GURUVAYUR SAVE KELLAPPAN'S LIFE"

(II) Women's Indian's Association's cable to the Prime Minister, London, dated 26-2-32:

"NOW THE RESPONSIBILITY FOR GANDHIJI'S LIFE RESTS WITH YOU."

Untouchability

MEETING OF MADRAS WOMEN

On the 19th a public meeting of women was held under the auspices of the Womens' Indian Association to consider the ways and means by which Mahatmaji could be prevented from fasting himself to death.

A GREAT TRIAL

Dr. Mrs. Muthulakshmi Reddi presided over the meeting and spoke as follows :

We are on a great trial. Never before has Hindu Society been faced with such a crisis as at the present moment. The greatest of Indians is going to pay with his life for the folly and sin of his country people. You all know that Gandhiji, from the time he took to public work, has been devoting himself to the removal of the curse of 'Untouchability' from this land. Every Hindu must hang his or her head in shame for the practice of untouchability prevailing in our society. Hinduism, rightly interpreted, recognises no caste. The practice of "Untouchability" goes against the very spirit of Hinduism. This wrong interpretation of our religion, the wrong practice of it, has been the chief cause of the downfall of Hindu empires and Hindu rule in India. Buddha, Kabirdas, Guru Nanak and Raja Ram Mohan Roy tried to save it in the north, while in the south the great saint, Ramanuja, did a similar work. Owing to the disunion and the divisions in the Hindu society and the rigidity of caste distinctions, the Hindus have lost their supremacy and their political power and have become a prey to successive invasions and foreign dominations. Many Hindus have become converts to other religions.

It is inhuman and an unnatural custom that denies the place of worship to a certain section of the Hindus. If the temples are opened to these classes, then it is perfectly easy for them to claim other amenities of life. The reform should begin in the cities and then it will spread fast into the districts and villages. We must even to-day take a vow to save Gandhiji—the great man—from the impending martyrdom and along with him, Hinduism. Hindus must live or die with him. We will fight with all our strength to avert this great calamity that is facing us at the present moment.

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Mrs. Ramasami Sivan speaking next said that Mahatmaji's love towards the depressed classes knew no bounds and that was why he had decided to sacrifice his life for their sake. It was the duty of women to see that Gandhiji did not go to fast. They should (therefore) take a vow that they would remove the curse of untouchability.

APPEAL TO TEMPLE AUTHORITIES

Mrs. Ambujam Ammal thought that, if Gandhiji gave up his life, it would be a disaster to the whole world. If they wanted to avert the catastrophe, they should sink all differences of caste and colour. In Bombay and other places, temples had been thrown open for the members of the depressed classes. In the Madras Presidency also they should do likewise.

Mrs. Ambujam Ammal then moved the following resolution :

"This meeting strongly urges the management of the several temples in the city, namely Sri Parthasarathy Temple, Triplicane Kapaliswarar Temple, Mylapore, Ekambareswarar Temple, Ganga-deswarar Temple, etc., to throw them open to the so-called depressed classes as in Calcutta, Benares and Delhi."

Mrs. Bhagirathi Ammal, while advocating the entry of the depressed classes into temples, thought that it would at present work as a great hardship on them. They would be persecuted more ruthlessly than ever by the caste Hindus. They should at first take all precautionary measures against vindictiveness and persecution and then throw open temples to the depressed classes.

Dr. Muthulakshmi Reddi opined that, if the right to enter temples was conceded, all other minor problems could be easily solved. This was only the first step for getting equality to them.

The resolution was carried.

BLOT ON HINDUISM

The Rani of Munagala moved the following resolution :

"This meeting considers that, to keep a certain section of Hindus as 'Untouchables' and to debar their entry into the Hindu temples, is a blot on Hinduism and is opposed to its very spirit and a sin against humanity."

Mrs. Indrani Balasubramaniam seconded the resolution. She said that it was only the entry into the temple that could produce a feeling of oneness and remove all inequalities. If Gandhiji

UNTOUCHABILITY

continued his fast and lost his precious life, it was only the Hindus that would be held responsible for his death and not the depressed classes and the Government.

Srimathi Visalakshi Ammal, supporting the resolution, said that all were equal in the eyes of God. In His infinite mercy, He was kind towards the whole creation. It was only the egotism of man that created artificial barriers among human beings. If they wanted to satisfy Gandhiji, they should henceforth translate the ideal into action and engage the members of the depressed classes for domestic service.

The resolution was carried.

The following resolution was also carried :

" This meeting authorises Dr. (Mrs.) Muthulakshmi Reddi, Mrs. Ammu Swaminadhan, Srimathi Bagirathi Ammal, Mrs. Ramaswamy Sivan, etc., to interview the temple authorities for the above object."

PRACTICAL DEMONSTRATION

Mrs. Lakshmi David moved the following resolution :

" This meeting calls upon the Hindu leaders and Hindu public to give a practical demonstration of their great love and respect for Gandhiji and of their great sympathy for the cause of the so-called "Untouchables" by bringing about urgent reforms in the Hindu society."

Srimathi Visalakshi seconded and the resolution was passed.

SYMPATHY TO MR. KALEPPAN

Miss Kamala Gopala Menon moved the following resolution :

" This meeting records its high appreciation of the work of the Satyagraha volunteers in the Guruvayur Temple entry campaign, prays for the health and long life of Sjt. Kaleppan who has been undergoing a fast for the last three days to get an entry into the temple and appeals to the temple authorities and Zamorin of Calicut to throw open the temple and save the precious life of Sjt. Kaleppan, the great patriot and reformer."

Mrs. K. G. Pandalai seconded the resolution and it was carried.

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SUPPORT TO MR. M. C. RAJA

Mrs. Dadabhoj moved the following resolution :

" This meeting of women, while appreciating the valuable contribution of Rao Bahadur M. C. Raja, the depressed class leader, for the unity and the consolidation of the Hindu Society, calls upon all leaders in India to find an immediate solution for the depressed class problem so that Mahatmaj's life may be saved for India and the world."

The mover said that Mr. M. C. Rajah was the real representative of a very large section of the depressed classes. He was better entitled to speak on their behalf than any other depressed class leader. The majority of the people wanted joint electorates. They should present a united front so that the Government might give them what they demand. The caste Hindus should not merely remove social disabilities and then open the temples to the depressed class people, but also their hearts.

The resolution was passed and the meeting terminated.

" I appeal to my countrymen that they must not delay a moment effectively to prove that they are in earnest to eradicate from their neighbourhood, 'Untouchability' in all its ramifications. The movement should be universal and immediate, its expressions clear and indubitable. All manner of humiliations and disabilities from which any class in India suffers should be removed by heroic efforts. Whoever among us fails in this time of grave crisis to try his utmost to avert the calamity facing India, would be held responsible for one of the saddest tragedies that could happen to us and to the world".—Dr. Tagore

If the Hindu mass mind is not yet prepared to banish untouchability root and branch, it must sacrifice me without the slightest hesitation. Do I not belong to that Hindu section mis-called the superior class or caste Hindus who have ground down to powder the so-called 'Untouchables'. I believe if untouchability is really rooted out of Hinduism, it will not only purge Hinduism of a terrible blot but its repercussion would be world-wide. My fight against untouchability is a fight against the impure in humanity.—M. K. Gandhi

W. I. A. Branch Reports

MANIPURI

The Eighth Health and Baby Welfare Exhibition was held from Friday, March 25 to Thursday, March 31, along with the District Exhibition and Fair.

The opening ceremony for ladies was performed by Mrs. Mathur wife of the District Judge, on the afternoon of March 25th when a huge meeting of ladies was held. After welcome songs, sung by the members of the Mahila Club Mrs. Dharam Narain, Hony. Secretary, read out the report giving a brief history and explaining the aims and objects of the Baby Welfare Exhibition. Lectures on Child Welfare were then delivered by Mrs. Raghunath Prasad, Mrs. Shakuntla Agrawal and Lady Doctor Singh. Two short plays on Health and Child Welfare were staged. The exhibition was then declared open by Mrs. Mathur with appropriate remarks.

The District Officer, Khan Bahadur M. Maqsood Ali Khan Sahab, performed the opening ceremony for gentlemen on the afternoon of the 26th in the presence of a distinguished gathering. The programme was as follows:—

Hindi Kavita	...	...	Mr. Meti Lal Chaturvedi
Urdu Nazm	...	...	The Editor, Mujib, Farrukhabad
A Message	...	...	Mr. Chaturbhuj Narain Agrawal
Lectures	...	...	Rai Sahab Capt. Ram Chandra and B. Dharam Narain, Advocate
Dialogue	...	...	Mission School Scouts
The District Officer's speech			
All then had a walk round the Exhibition			

The Health and Baby Welfare Exhibition was planned this year on a much larger scale than in previous years. Varied improvements, including the addition of many new exhibits, were added to the sections which we had last year. Apart from this, three big and important sections were added. In one of these were placed models received from Lucknow, showing the causes of consumption and explaining the precautions which a consumptive should take. In another section were put two sets of models sent to us by Dr. Mehta, Secretary of King George Thanksgiving (Anti-Tuberculosis) Fund. One set demonstrated, in the form of a story, the causes, prevention and cure of Tuberculosis. The other set consisted of two cows, healthy and tubercle--and several models of men illustrating the different kinds of Tuberculosis. The third section consisted of a long row of models on child welfare, cholera, small-pox, rat and mosquito danger etc. These we obtained from the Maternity and Child Welfare Bureau U.P.

Literature on health and child welfare along with the copies of programme and guide, explaining the purpose of the different sections were freely distributed.

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The Exhibition was open to the general public on 26th, 27th, 31st, March and on the mornings of 28th, 29th and 30th March. The afternoons of 25th, 28th 29th, and 30th March were reserved for ladies. During public hours, boy scouts of Mission and Government High Schools, and during Purdah hours, members of the Mahila Club acted as explainers in the sections.

The Baby Week was marked by several new features this year. The Tuberculosis models of Dr. Mehta and Dr. Commissariat's models were very useful additions and were much appreciated.

We could secure the presence, this year, of Dr. Commissariat, Director of Maternity and Child Welfare Bureau U.P., and Superintendent of Medical Aid to Women. She stayed here for three days and gave highly interesting and instructive lectures on Child Welfare.

The Hygiene Publicity Bureau sent Dr. A. N. Vyas here for the occasion. He delivered interesting lectures on cholera and child welfare illustrated with magic lantern slides, on the evenings of 29th and 30th March.

On three evenings free cinema shows were given to ladies and gentlemen separately: the film screened was 'Our worst Enemy'.

Babies were judged from 28th, to 30th March by Mrs. Wallace, Lady Doctor Singh and Mrs. Sullivan under the guidance of Dr. Commissariat. The parents of the children in whom any defects of teeth, ear, throat or bones were detected were warned against neglecting such defects. Babies were divided into four groups viz., from 1 to 6 months, 6 months to 1 year, 1 year to 2 years, and from 2 to 3 years. The following four babies who were adjudged best in their groups were awarded medals. Village babies were divided in three general groups, viz, very healthy, healthy and ordinary. They were given small things as souvenirs. It may be remarked here that owing to very limited funds at our disposal, we could not spend much on prizes and souvenirs to babies, with the result that many had to go away disappointed.

Essay and handwriting competitions for school boys and girls were organized this year again. The subjects for essay-writing were, "Causes of infant mortality in India, its causes and cure," and "Care of the baby", for boys and girls respectively.

On the afternoon of March 30, Dr. Commissariat addressed a meeting of ladies for the last time. Afterwards, a short health play was staged by the members of Mahila Club. Prizes were then distributed to the best adjudged babies, and to girl-students on the result of essay and hand-writing competitions.

Mr. Grant, Commissioner of Agra Division visited the Exhibition on the afternoon of March 31.

Boy Scouts again put up a stall inside the compound for the convenience of ladies.

As usual Health and Baby Welfare Exhibition was a very useful and popular part of the District Exhibition. A note-worthy feature of this year was that the city ladies attended the Exhibition in very large numbers almost on all the days.

W. I. A. BRANCH REPORTS

NAGPUR

DR. (MRS.) MUTHULAKSHMI REDDI'S VISIT TO NAGPUR

Dr. (Mrs.) Muthulakshmi Reddi addressed a crowded public meeting of women on the subject of Women's Franchise, she also interviewed individual members of the Women's Indian Association branch at Nagpur and she was glad to learn that the branch is very active and is engaged in very many useful and social activities, a report of which is published below.

It is twelve years since this "BHAGINI MANDAL" of ours has been established. Its meetings are regularly held on every Saturday.

There is also a debating society of our Mandal. On the last week of every month a debate on some interesting problem takes place. We also arrange through it, for lectures from learned visitors. We also own a small library of interesting and useful books.

Recently we have also started "SWADESHI STORES". Here we get everything that is generally needed for household work. This branch is managed purely by ladies.

The Bhagini Mandal has also established a Slum Committee and it has rendered surprising services till now. A branch of the Mandal is also engaged in imparting religious instruction to the criminals in the jail.

The members of the Mandal are also given a training in some fine and useful arts, such as Nail-drawing, Sewing, Flower-making, Thread-work, Charka work etc.

The number of the members is about eighty. Our executive council is held on the last Wednesday of each month to review its monthly activities and to arrange future programmes.

It consists of the following members:

- | | |
|-------------------------------|----------------------------|
| 1 Mrs. L. Kelkar, President | 7 Mrs. L. Parangpe |
| 2 " L. Gadgil, Vice President | 8 " S. Belekar |
| 3 " V. Behere | 9 " G. Date |
| 4 " L. Gokhale | 10 " D. Deosker, Secretary |
| 5 " S. Gokhale | (General) |
| 6 " S. Gandhe | 11 " S. Khara |

MRS. DWARAKABAI DEOSKER

Gen. Secretary

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TRICHINOPOLY

The Ninth Anniversary of the Barathi Sahodhari Sangam, (Women's Indian Association Branch) Trichinopoly was celebrated on Monday the 8th August 1932 in the Municipal Public Hall, Trichy.

The anniversary meeting commenced at 5-30 p.m, with Mrs. Wiffal in the chair. An opening song was sung by the association music class girls and veena was played by three girls. Then the president delivered her opening speech.

Mrs. Kumar, assistant secretary, read the annual report of the Association and Mrs. Joseph, the lady in charge of the Baby Welcome read the report of the Baby Welcome, giving a detailed account of the work and activities of the Association during the past year.

Then Mrs. Malati Patwardhan delivered the anniversary address. Mrs. Wiffal made a short closing speech. Mr. Natesa Mudaliar gave a summary of all the speeches and reports in Tamil. A vote of thanks was proposed by Dr. Balambal Ammal to the President, Lecturer and Chairman of the Trichy Municipal Council. A tableau of Mother-India was shown with Bharatha Matha song sung by some of the members at the close.

The articles worked by the association girls were exhibited in the hall. The hall was full of guests and many were impressed much by the activities of the association.

S. JESUDOSS

Hon. Secretary

Dr. (Mrs.) Muthulakshmi Reddi's Tour

Women's Franchise

BEZWADA, AUG. 16

Under the auspices of the Rama Mohan Free Library, Dr. Muthulakshmi Reddi delivered an address on the subject of "Franchise" on the 15th instant when she paid a brief visit to Bezwada.

Dealing with the subject of franchise particularly in relation to women, she surveyed the reform movement in India, from the times of Raja Rama Mohan Roy down to Vecresalingam Pantulu and said that in India unlike in other countries, men of vision and insight came forth to fight for the cause of women's rights and that in no other country did women of old enjoy the same rights and position which Indian women did. In England, for instance, the movement for women's suffrage took the most violent form before women could get the vote while in India on the other hand the vote could be got without breaking a single window. But the mere right of franchise was of little use to women, so long as they laboured under severe handicaps at the hands of men. Women being economically dependent on men and possessing neither money nor education, the right of franchise was of little avail to them, if men, who are husbands and fathers, did not educate their wives and daughters and allow them more latitude to freely take part in the public life of the country.

The lecturer made a fervent appeal for the abolition of the caste system, and of the pernicious evils of the Hindu society like the Devadasis and public houses which were a standing menace to the purity of social life and the sanctity of home life. Referring to the Sarda Act, she appealed that a Sarda Committee should be formed to see to the enforcement of the Act by bringing pressure upon the people to refrain from child marriage. She also advocated the formation of a Vigilance Association to suppress brothels.

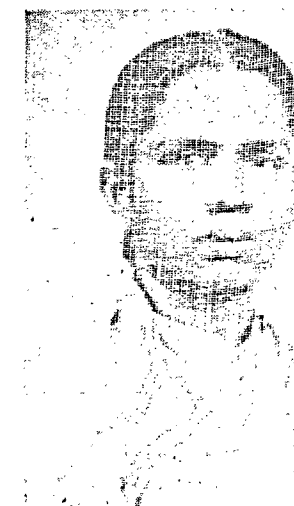
The lecturer expressed herself against the proposals of the Lothian Commission and said that Indian women wanted no reservation of seats but would fight their way into the councils and local boards. As laid down in the memorandum of the All-India Women's Conference, Indian women wanted equal opportunities to serve the country with men, and therefore every woman of 21 years and above



SRI. N. KANNIAMMAL was born in 1875, and joined the Theosophical Society in 1909. Since then she has devoted herself to social work. She is giving moral instruction to the women convicts in the Central Jail, Vellore. She is the Secretary, of the Women's Indian Association, Vellore branch. She was nominated as a member of the North Arcot District Board Council. Now she stands as a candidate for the women's seat for the Vellore Taluk to the District Board Council of North Arcot under the new election scheme.



MISS LEEBA JORASHWAR BHAT of the Bombay University who has gained a first-class in Mathematics. She has been awarded Tata's Scholarship for Mathematics and will sail for England next week for higher studies at Cambridge.



SRINATHI K. S. V. LAKSHMI AMMANI AMMAL, Zamindarini of Marungupuri, has been elected unopposed as a member of the Trichinopoly District Board.

—Courtesy of the "Hindu"

STRI-DHARMA

must have franchise. The Lothian Committee proposals would perpetuate caste system and therefore the lecturer did not approve of them.

Finally the lecturer appealed to the audience to liberalise their whole attitude towards women. By giving them greater opportunities of service and education.

With a vote of thanks, proposed by Mr. D. V. Siva Ram, B.A., B.L., to the lecturer, the meeting dispersed.

The Condition and Progress of Women

GUNTUR, AUG. 17

Before a large gathering of ladies and gentlemen, Dr. S. Muthulakshmi Reddi delivered last night an interesting and instructive lecture on 'The Condition and Progress of Women' in the Andhra Christian College Hall. Srimathi V. Padmasani Amma, B.A., presided.

The President paid a glowing tribute to the speaker of the evening for her great services in the cause of women's progress and referred to her work as the Deputy President of the Madras Legislative Council and as President of the Women's Conference at Lahore.

Thanking them for the cordial welcome accorded to her, Dr. Muthulakshmi Reddi expressed her gratification at the large attendance of students at the meeting, on whom depended the welfare of the country.

Speaking about the condition and progress of women, Dr. Muthulakshmi Reddi said that the help and co-operation of men was necessary for the progress of women, for unless the fathers sent their children to school and their wives and daughters to women's meetings, no real advance was possible. She next referred to child marriages and the Act to restrain them. She hoped that all those who had gathered there gave their unstinted support to the Child Marriage Restraint Act and would put the Act in actual working. She also referred to the conditions in India such as over-population, disease and ignorance, and the need for the services of young men and women. She then expatiated on the virtues and potentialities of Brahmacharya both for men and women without which they could not effectively engage themselves in social service. The speaker then dealt with the economic condition of women. She said that the economic position of women under the Christian and

PROGRESS OF WOMEN

Mahomedan Laws was much better than that of women under the Hindu Law which required a modification in this respect. She referred in this connection to the bill of Sri Harbilas Sarada which sought to confer equal rights of inheritance and succession to Hindu women.

Dr. Muthulakshmi Reddi then referred to the Brothels Act in force at Madras and the work of the Vigilance Association. She said they should agitate for extending the Act to the mofussil. She appealed for the eradication of the evil of the Devadasi system which it was painful to see was associated with their religion.

Concluding, the speaker exhorted the students to work for the reconstruction of villages during their holidays and to take up the task of the removal of untouchability, eradication of caste distinctions and other evils which created dis-union and hatred amongst themselves and seriously hampered their progress.

After the closing remarks of the President and thanksgiving by Srimathi Unnava Lakshmi Bayamma, the meeting terminated.

Kalavanthula Vidya Sangams' Address

Dr. S. Muthulakshmi Reddi was the recipient of an address of welcome on behalf of the Kalavanthula Vidya Sangam (an association for the education and the betterment of the members of the Devadasi community) at a meeting in the local Kanakaratna Hall last evening. A large number of ladies and gentlemen of the Devadasi community besides others were present. Mr. Nyapathi Hanumantha Rao presided. The address among other things recounted the great services rendered by Dr. Muthulakshmi Reddi to the Devadasi community and expressed to her their heartfelt thanks and felicitations. Verses appreciating her great work were also read.

Replying to the address, Dr. Muthulakshmi Reddi expressed her gratification at the large attendance of ladies of the Devadasi community at the meeting, which was a clear indication of their earnest desire for social uplift. Referring to the Devadasi system, she said, when she introduced the bill in the Legislative Council she had thought that the Devadasi system was prevalent only in some parts of Southern India, but it did not take a long time for her to realise its country-wide prevalence by the number of letters she received from the various parts of India from members of the affected community. She exhorted them to lead pure lives and save their

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children from a life of infamy, disease and early death. The responsibility lay equally on the men of the other communities for while the mothers belonged to the Devadasi community, the fathers were drawn from the other communities, and she appealed to them to eradicate the evil of prostitution.

With a vote of thanks the meeting terminated.

Women's Ideals

GUNTUR, AUG. 18.

Before a large congregation of ladies Dr. S. Muthulakshmi Reddi delivered an address in English on 'Women's Ideals' last evening in the Ladies' Recreation Club at Tilakpet. Srimathi V. Padmasaniamma, B.A., translated the speech into Telugu.

MY VISIT TO VELLORE

On 6th September I visited Vellore, at the invitation of Mrs. Honeggar and spent two days addressing women's gatherings in her nice Asram. I feel so happy to have come into contact with Mrs. Honeggar who is striving her best to become one with India and work for her sisters in India. She specially asked me to speak to the women there about the experiences of our social work in Madras.

On the 6th September at 4-30 p.m. there was a large gathering of ladies, as it had been announced that I would give a music performance. Music is a great power to draw people together. Most of the women were from the mofussil parts. I gave them a talk combined with music. I explained that the real purpose and fulfilment of music, was selfless work with that real love that is bound to bring about the unity of all people without distinction of cast, creed or colour.

The next day I spoke to a bigger gathering on the experiences of our slum improvement work in Madras. That experience shows that the greatest need today is to unite India into a compact nation. This can be brought about only if the so-called depressed people be lifted to the level of cultured society. And for this, the people who have had the privilege of higher education, culture, and better social status should mix with those people intimately. India will be free only when the so-called higher classes of people, each individually will share their intellect, culture, wealth, strength, and above all, their heart's love, with their less fortunate brethren and sisters.

WOMEN'S IDEALS

A discussion was then invited. Sri. Kanniammal the Secretary of the Local Branch of the W.I.A., detailed the efforts made and the difficulties experienced in gathering women together and starting some work. A brisk discussion followed in which many ladies participated. The prevailing sense of the gathering was, that they would all make efforts again to frequently get together and start work. Similar frequent visits of members from Head-quarters would be helpful.

A music talk with a discussion following seems best suited to draw large audiences in the mofussil and to rouse them to action. Such frequent visit to mofussil centres seems very necessary and beneficial.

G. VISALAESHI

Hon. Asst. Secretary, W.I.A.

An Appreciation

DIL-ARAM

ANACAPRI

ITALY

Aug. 6, 1932

Dear Editor,

I feel I must write and tell you how very much I appreciate Stri Dharma. It is to me just like an open window on to a vast horizon across which breaks a transcendant dawn wherein humanity will rise to undreamed of heights of blessedness through love and spiritual Freedom.

I also appreciate greatly its restraint and the dignity of most of its statements. It is a triumph if, from the beginning, India's emancipated womanhood can face hardships and injustices without fanatical bitterness, yet at the same time, evince an indomitable resolution to right their grievances.

My warmest greetings to you and surely the idea which is incarnate in your movement will carry it forward on the tide of divine power.

Yours in all friendliness,

MABEL BAWNBY.

P. S. I have seen a good deal lately of your dear Mrs. Cousins, and am now expecting her to lunch, when I shall have much to learn of all her work in India.

Swadeshi and Social Reform

MRS. MALATI PATWARDHAN'S LECTURE AT ELLORE

Under the auspices of the local "Buy Indian League," a largely attended public meeting was held on the 26th instant at 6 p.m. in the Y. M. H. A. Hall under the presidency of Raja M. Bhujanga Rao Pantulu, when Mrs. Malati Patwardhan, B.A., delivered a lecture on "Swadeshi and Social Reform." Dealing with the latter first the lecturer said that India was passing through critical times at the present juncture not only politically but also otherwise. Much of her progress was hampered by blindly following the traditional customs and manners which were not only not useful at present but also harmful and dangerous. Indians were accustomed from time immemorial to spend large amounts of money for celebrating religious ceremonies, marriages, etc. That was a huge waste. The pernicious system of dowries must be given a decent burial. Early marriages must be put a stop to. Widow marriages should be encouraged by every well-wisher of the society. Women should be given equal status, freedom, education and equal opportunities to prosper with men.

Referring to the Swadeshi, the lecturer said that every male and female, who wished his or her country's economic betterment should take the vow of Swadeshi. The Buy Indian campaign should be pushed through and through until it spread to every nook and corner of the country. India should be economically free before she obtained her political freedom. Indians should realise that the only way for the salvation of their mother country lay through self-reliance and Swadeshi movement.

The President, in his closing remarks, exhorted the audience to put in practice what the lecturer had said.

With a vote of thanks proposed by Mr. S. Sitaramayya Pantulu, Advocate, the meeting came to a close.

ADDRESS TO STUDENTS

The same evening at 4 p.m. Mrs. Malati Patwardhan addressed a meeting of the students held in the Municipal High School when Mr. K. Appaswami Aiyar, District Educational Officer, presided. She exhorted the students to foster the spirit of brotherhood among themselves to encourage the spirit of dignity of labour and to choose a profession for which they had a real earnest. She advised them not to marry until they were in a position to maintain their families and to help the country's cause by using only Swadeshi cloth and goods.

Women the World Over

Women's Representation at the International Labour Conference

EXTRACT FROM A SPEECH BY FRAU BETZY KJELSBERG IN
THE PLENARY SESSION OF THE INTERNATIONAL LABOUR
CONFERENCE, ON APRIL 23RD 1932

".....There is a question of great interest for us women, to which I should like to draw your attention. The director has often drawn the attention of Governments to the desirability of sending women as members of delegations, but there are only a few countries which really do so. In my double capacity of Vice-president of the International Council of Women and delegate of the Norwegian Government, I would draw your attention to the fact that Article 389 of the Peace Treaty provides that when questions specially affecting women are to be considered by the Conference, one at least of the advisers shall be a woman. Moreover, Article 7 of the Covenant, paragraph 3, lays down that all positions under, or in connection with, the League shall be open equally to men and women. What however, is the actual result? Many countries have never appointed women as members of their delegations, in spite of the fact that questions of the most vital importance to women have been on the Agenda. Countries which formerly had women in their delegations now refer to financial difficulties.* When sacrifices are to be made, women are always the first victims.

I appeal as warmly as I can to all the delegates to give very serious consideration to the request of women for more adequate representation at the Conference. The interests of the great work for peace between the nations cannot but gain by the collaboration of women. Women represent the mothers and in a family the father and mother must co-operate if good results are to be obtained. I should also like to appeal to the Governing Body to consider this question.

In conclusion, I wish to thank the Director for his tireless work in that respect for so many years."

* While 27 women represented 17 countries at last year's Labour Conference, there were only 16 women members of delegations representing 12 countries this year.

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World's Women Welcome Hoover Proposals

Representing 45 million women in 56 countries the Women's Disarmament Committee enthusiastically welcomes the concrete and far reaching proposals submitted by the United States and supported by Italy in a burst of spontaneous applause. We are deeply grateful for this stimulus to the Disarmament Conference. We urge that these proposals be given immediate public discussion.

Without reference to details, we approve the plan in its broad outlines, specifically the proposal for the reduction of all national armaments by approximately one-third and we urge its acceptance in principle upon all other delegations as a foundation upon which an effective treaty can be built, providing for the abolition of aggressive arms.

Furthermore we believe that this magnificent step towards a satisfactory Disarmament Convention must include provisions for budgetary limitation, for control of the manufacture of and traffic in arms and for a permanent Disarmament Commission with adequate authority. We believe such disarmament to be an essential element in effective collective action for the organisation of world peace. As women we plead not only for ourselves, but for the race.

Appeal for Funds

We have been asked again to appeal to our readers to make a continuance of this remarkable work possible by contributing to the funds of the Women's Disarmament Committee. Unless contributions come in, the work may have to stop and this, the greatest collective effort ever made by women, will fail of complete fulfilment.

Contributions however small—or however large—may be sent to the Editor of the International Women's News, 190 Vauxhall Bridge Road, London, S. W. 1., for transmission to Geneva.

—THE INTERNATIONAL WOMEN'S NEWS.

Women's Success in Research Work

The Nottingham Journal and Express states that forceful opinions on the position of women in the world of chemical science were given to its representative by one of the women delegates—a scientist—to the fifty-first annual congress of the Society of Chemical Industry recently held in Nottingham.

WOMEN THE WORLD OVER

"At present," she said, "there is a tendency to regard women as merely fit for hack work. But in every branch of science women are proving every day that for certain tasks a woman's capacity for concentration, her patience, and her much-maligned feminine intuition fit her to carry out the intense detailed work which is necessary for successful research. It is in the realms of biochemistry (the science which concerns living organisms) that these feminine qualities give her an advantage over her male rivals.

"What chances women really have in the field of science are shown by the achievements of such of my sex as Dr. Katherine Coward, who is in charge of the Vitamin department of the Pharmaceutical Society's laboratories, and Dr. Harriet Chick, head of the nutritional laboratories, at the Lister Institute, who attained fame after the war for her research work among the starving populace of Austria and Hungary, investigating the nutritional values of certain foods."

Petition on the Nationality of Married Women

The following petition has been addressed by the Nationality of Married Women Pass the Bill Committee to the Conference of the British and Dominion Governments of the British Commonwealth of Nations at Ottawa, Canada, July 1932. It has been signed by 120 societies in the United Kingdom, Canada, Australia, New Zealand, South Africa, the Irish Free State and the British Crown Colonies and represents their unanimous opinion:

The petition of organisations within the British Commonwealth of Nations sheweth:

1. That at the Assembly of the League of Nations held in Geneva in September, 1931, in the face of the forty-eight States there represented, the British Government through its delegate, Dame Edith Lyttelton, made the following declaration of policy on the nationality of married women:

"The British Government considers that it is right that all disabilities of married women in matters of nationality should be removed and that in so far as nationality is concerned a married woman should be in the same position as a man, married or unmarried or any single woman."

2. That the above declared policy is right and just.

3. That the present laws within the British Commonwealth of Nations are not in accordance with this policy of justice, inasmuch

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as under them a married woman is classed with minors and lunatics as under a disability: she is denied the right to her own independent nationality since in general her nationality is made to depend on that of her husband.

4. That it is desirable that the Laws of Nationality in the British Commonwealth of Nations should be brought into line with this policy of justice.

Your petitioners therefore pray that the British and Dominion Governments shall come to an agreement to adopt this policy of justice and to recommend to these Governments to introduce into their respective legislatures and to pass into law measures to give effect to this policy of justice so that throughout the British Commonwealth of Nations a woman—married or unmarried—shall have the same right as a man to enjoy independent nationality in her own person and the same right as a man to retain or change her nationality.

—THE INTERNATIONAL WOMEN'S NEWS

When you're criticising others
And finding here and there
A fault or two to speak of,
Or a weakness you can tear;
When you're blaming someone's meanness
Or accusing some of pelf;
It's time that you went out
To take a walk around yourself.

There's a lot of human failures
In the average of us all,
And lots of grave shortcomings
In the short ones and the tall;
But when we think of all the evils
Men should lay upon the shelves,
It's time we all went out
To take a walk around ourselves.

In this life is often needed
This balancing of scales;
This seeing how much in us wins
And how much in us fails;
But before you judge another,
Just lay him on the shelf,
And adopt the splendid plan
To take a walk around yourself.

THE INDIAN LABOUR REVIEW.

Hindi.

परिस्थिति का सामना कैसे किया गया ?

ले०—श्री. पी. दामोदर शास्त्री, बी. ए. एल-एल. बी., 'विस्तारद'

हमारे भारत वर्ष को दुर्भाग्यवश कई कलंक लग चुके हैं। सामाजिक पतन उनमें से एक है। यह कलंक अविद्या, निर्धनता, स्त्री और पुरुष का भेद, जाति-भेद और एक भाषा के अभाव के कारण हमेशा ताजा ही बना रहता है। अविद्या इन सबों में मुख्य है। इस देश में पढ़े लिखे पुरुष बहुत कम हैं। करीब २ सारे भारतीय स्त्री-समाज को अपढ़ मान लें तो कोई आश्चर्य नहीं। प्रत्येक स्त्री और पुरुष का पढ़ा लिखा होना सबसे पहले आवश्यक है। इस अक्षर-ज्ञान-रह्यता को मिटा देने का युद्ध हमारे सन्मुख उपस्थित है। इसमें विजय पाने के लिये हमें प्राणपण से चेष्टा करनी चाहिये। देश में कितना भी साहित्य बढ़े, सब व्यर्थ है जब कि उसके पढ़ने वाले ही नहीं। आज बालक-बालिकाओं को पढ़ाने के लिये आवश्यक साधन पर्याप्त नहीं हैं। पर प्रत्येक युवक और युवती अपने विद्यार्थी जीवनमें ग्रामीण जनता की शिक्षा के लिये त्याग दिखलावें तो इस क्षेत्र में आज की परिस्थिति का मुकाबला किया जा सकता है। अक्षर ज्ञान के बाद बालक बालिकाओं की रुचि पुस्तकालयों में-जिन का प्रति ग्राम में होना धनिक व्यक्तियों की कृपा पर निर्भर है-करा दी जाय तो कुछ अंशों में उच्च शिक्षा का भी प्रबंध आसानी से हो सकता है। जो लोग शहरों में रहते हैं उन्हें अपनी संतान की सच्ची शिक्षा की ओर जो उन्हें सके नागरिक बना सकती है-पूरा ध्यान देना चाहिये, क्यों कि वास्तविक शिक्षा के बिना हम अपने देश को कभी भी उन्नत नहीं कर सकते। हमें यूनिवर्सिटियों की उच्च से उच्च डिग्री-धारियों को सच्ची नैतिक शिक्षा से विहीन पाकर दुःखी होना पड़ता है।

शिक्षा के अभाव के बाद निर्धनता का प्रश्न आता है, और हमारी निर्धनता केवल हमारे नेताओं के उपदेशों को अक्षरशः माने बिना नहीं जा सकती। इस के लिये हमें उनका पक्का अनुयायी होना चाहिये। निर्धनता दो प्रकार से दूर की जा सकती है। एक तो कला कौशल द्वारा द्रव्योपार्जन से और दूसरे द्रव्य की मित-व्ययिता से। मित-व्ययिता के लिये यह आवश्यक है कि विवाह आदि में हजारों रुपयों का जो व्यर्थ खर्च हुआ

स्त्री धर्म।

करता है उसे हम एक दम तोड़ दें और बहुत ही साधारण रीति से विवाह किया करें। इस प्रकार धनिकों का जो द्रव्य बचेगा उससे गरीबों का कई प्रकार से भला हो सकता है। गरीबों का यह कर्तव्य है कि वे अपनी कमाई को खुदियों और दुर्व्यसनों को संतुष्ट करने में ही न शौक दें।

लेकिन एक बात और ध्यान देने योग्य है। बहुत से कुटुम्बों के व्यक्ति, खास कर के स्त्रियां, अपने पतियों या संरक्षकों के मृत हो जाने पर निर्धनता के पाश में जकड़ जाती हैं। वे अपने स्त्रीत्व का अत्यधिक ख्याल रखने के कारण सार्वजनिक कार्यों में या छोटे २ व्यापारों में भाग न लेकर अपने जीवन को निर्धन बनाती हैं और शीघ्र परतंत्र हो अनैतिक आचरणों से द्रव्य प्राप्त करने लगती हैं। स्वतंत्र अवस्था में एक बार नैतिक भूल क्षम्य हो सकती है पर परतंत्र रह कर नैतिक पतन कर लेना अक्षम्य है। इसलिये स्त्रियों के लिये अपनी निर्धनता जोकि एक नहीं, अनेकों पापों की जड़ है, दूर करने के लिये अपनी जाति को भूलकर पुरुषों के भी काम करना अनुचित नहीं। सब क्षेत्रों में स्त्री पुरुष की संगिनी है और उसके साथ होड़ भी कर सकती है। तब क्यों न उसके द्वारा भी प्रयत्न कि ग्रेजाय और दुगुनी प्रगति से भारतीय समस्याएं हल की जाय ?

हमारे समाज में जो आज स्त्रियों का स्थान गिर गया है उसी के कारण उसकी यह दुर्दशा हो रही है। कहां तो पहले भारतीय लड़ना के लिये सभी-क्षेत्र खुले हुए थे और वह वहां पुरुष के साथ २ दृष्टि गोचर होती थी और कहां अब उसका क्षेत्र केवल रसोईघर और शयनागार तक ही सीमित रह गया है। समस्त भारतवर्ष में वह या तो पूर्ण परदा प्रथा या अर्ध परदा प्रथा की शिकार बनी हुई है। यह परदा स्त्रियों के गले को तब तक नहीं छोड़ेगी जब तक वे पुरुषों के साथ बराबरी से होड़ करने को न तैयार हो जायंगी। परदा के विरुद्ध खुद स्त्रियां ही जब तक बलवा न मचावेगी तब तक पुरुषों की दया पर उसे छोड़ कर उस से मुक्त हो जाने की आशा करना निरी मूल है। परदा की प्रथा से भारतीय सामाजिक जीवन बड़ा ही दूषित हो रहा है। वह न केवल स्त्रियों के लिये ही हानि कारक है किंतु पुरुषों का भी उसके कारण नैतिक पतन हो गया है। क्या स्त्रियां इस अनावश्यक प्रथा का अलंकार में अंत नहीं कर सकतीं ?

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जिस प्रकार स्त्रियों को परदे के विरुद्ध खुद लड़ना चाहिये उसी प्रकार उन्हें अपने अन्य जन्मरिद्ध हक भी अपने बल पर प्राप्त कर लेना चाहिये । सहानुभूति रखने वाले पुरुष अवश्य उनकी सहायता करेंगे और कर भी रहे हैं । पर स्त्रियों को अपनी बातें आप करना सीखना चाहिये । इसका यह मतलब नहीं है कि स्त्री पुरुषों के बीच में इस प्रकार—अपना काम आप निपटाओ—का उपदेश देकर हम एक दीवाल खड़ी करना चाहते हैं । प्रत्युत स्त्री पुरुषों के बीच जो अभी दीवाल खड़ी हुई है वह स्त्री के स्वतंत्र और आत्मनिर्भर हो जाने ही से गिर सकती है । सच्ची मित्रता दोनों के बीच में उसी स्वतंत्रता की हालत में हो सकेगी । इस प्रेम के संबंध को स्थापित करने के लिये बालक बालिकाओं की शिक्षा प्रारंभ ही से एक साथ होनी चाहिये और माता पिता का कर्तव्य है कि उन्हें अपनी देख रेख के नीचे इस प्रकार बढ़ने दें कि कम से कम भविष्य समाज से स्त्री पुरुष के भेद का कीड़ा मृत प्राय ही हो जाय । जिस प्रकार राष्ट्रीय शासन विधान में अल्पसंख्यक जाति को प्रधानता देकर शासन को दूषित करना है उसी प्रकार भारतीय समाज और उसके शासन में स्त्रियों को अलग अंग बनाना भी ठीक नहीं । सुधार इसी में हो सकता है कि स्त्री और पुरुषों के लिये सब बातों में समानाधिकार प्राप्त कर लिये जाय । स्त्री जब स्वतंत्र हो जायगी तब पुरुषों के बहु विवाह का या विधवाओं के पुनर्विवाह का प्रश्न आप ही आप हल हो जायगा । अनमेल विवाह भी न होंगे और न लड़कियों को पिता की तकलीफों या खुद के असंतोष के कारण आत्महत्याएं करनी पड़ेंगी । नवयुवतियों का यह कर्तव्य नहीं है कि वे इन छोटी २ सी सामाजिक बाधाओं के पीछे अपने प्राण सो दें किन्तु उनका यह कर्तव्य है कि वे समाज में क्रांति पैदा कर दें और सामाजिक दोषों को सुधार लें । सामाजिक अत्याचारों का विरोध करने के लिये आर्य-समाज, ब्रह्म-समाज, थियोसाफिस्ट सोसायटी-सदस्य समाजों ने नवयुवक और युवतियों के लिये रास्ता खोल रखा है । इन समाजों की सहायता से तथा देश के कानून की सहायता से हमारा कट्टर सनातनी समाज भी थोड़ी सी हिंमत के साथ प्राचीनता की दूषित प्रणाली से बाहर निकल सकता है ।

भारतवर्ष से जाति भेद का उनाजा व्यक्तित्व को नष्ट किये बिना ही निकाल दिया इसी में उसका श्रेय है । स्वभाव, खान पान इत्यादि की विभिन्नता

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के कारण स्त्री पुरुषों की भिन्न २ कक्षाएं अवश्य ही प्राकृतिक रीति से बन जायगी । उनके बनजाने में रुकावट डालना हमारा उद्देश्य नहीं है । हम अपनी इच्छानुसार, अपनी बुद्धि की परिपक्वता के अनुसार किसी भी कक्षा में अपने को भिन्न करने की स्वतंत्रता अपने हाथ में ले लेना चाहते हैं । हम किसी विशेष जाति की हस्तेरखाओं के समान जन्म के साथ नहीं लिखा लाना चाहते । जाति-भेद को हम अपनी राष्ट्रीयता के निर्माण के पथ में रोड़ा या कटक नहीं बनाना चाहते । यदि हमारी उन्नति में यदि हमारे सच्चे सुख में हमारी जाति बाधा बनना चाहती हो तो हमें उसका तनिक भी विचार नहीं करना चाहिये । हिंदू समाज के इस कलंक को तो धो ही डालना चाहिये ।

यह सब यदि हो जायगा और हमारे देश में एक भाषा न हुई तो भी अक्षरा ही रहेगा । सामाजिक संबंध स्थापित करने के लिये भाषा भी एक महत्वपूर्ण स्थान रखती है । आज उत्तर और दक्षिण भारत एक हो सका है तो वह अंग्रेजी की बदौलत हो सका है । पर अंग्रेजी से तो केवल थोड़े ही शिक्षित लोग मिलकर एक हो सके हैं । उन में भी स्वदेशीपन के बढ़ते विदेशीपन अधिक आ गया जोकि दो चार वर्षों से लोगों के हृदय-मंदिर खाली करता जा रहा है । भारतीय राष्ट्र निर्माण में अंग्रेजी ने जो कुछ कार्य जितने समय में किया है उससे अधिक कार्य और अल्प समय में हिन्दी कर दिखा सकती है । इस लिये आधुनिक परिस्थिति का मुकाबला करने के लिये यह भी ध्यान में रखा जाय कि हिन्दी का समस्त भारतवर्ष में अच्छा प्रचार हो ।

जिस व्यक्ति ने सारे भारत वर्ष की यात्रा करके स्थिति को पहचाना है वह कह सकता है कि ऊपर बतलाई हुई बातें हमारे देश की बिगड़ी दशा को सुधारने में कितनी सहायक हो सकती हैं और कौन इस सुधार का बीड़ा उठा सकते हैं । यह कर्तव्य किसी एक व्यक्ति का कर्तव्य नहीं है किन्तु सारे राष्ट्र की समस्या होने से हर एक व्यक्ति का कर्तव्य है । भारतवर्ष का प्रश्न हल करना पीड़ित मानव जाति का प्रश्न हल करना है, और इसलिये जितनी ही जल्दी इस पर ध्यान दिया जाय उतना ही अच्छा है ।

यद्यपि भारतवर्ष में एकीकरण के लिये बड़े २ नगर बड़ा ही अच्छा अवसर उपस्थित करते हैं तथापि खेद के साथ कहना पड़ता है कि उन अवसरों का नवयुवक और नवयुवतियां पूरा २ लाभ नहीं उठा रहे हैं । भारती-समाज में क्रांति मच देने के लिये



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एक २ बड़े नगर में तीन २ चार ऐसे भवन (क्लब) बनाये जायें जहाँ स्त्री पुरुष स्वतंत्रता पूर्वक सामाजिक प्रश्नों पर पूरा २ विचार कर सकें। ऐसे क्लबों के मेंबर पहले अंग्रेजी शिक्षा पाये हुये युवक और युवतियाँ हो सकेंगे। अपने विचारों का प्रचार करना इनका कर्तव्य रहे और ये जितने अधिक मेंबर बढ़ा सकें और जितने अधिक ऐसे दूसरे क्लब खोल सकें उतना ही उत्तम हो। इन क्लबों में किसी भी प्रकार का जाति पांति, अमीर गरीब, स्त्री पुरुष या बाल वृद्ध का भेद न रहे। अनुकूल सामाजिक साहित्य एकत्रित किया जाय और हिन्दी का अच्छा प्रचार किया जाय। ये क्लब केवल खेल कूद या चाह काफ़ी आदि मनोरंजन के ही उद्देश्य से न खोले जायें किन्तु ये बातें गौण रूप से ही रहें। समान विचारवालों के ये मिलन-मंदिर और क्रान्ति के कार्यालय हों। समाज के अत्याचारों से पीड़ित बहिन और भाइयों के आश्रय और पथप्रदर्शक हों। अविद्या, निर्धनता और अत्याचारों को समाज से निकाल बाहर करने के लिये जोशीले नवयुवक और नवयुवतियों के शिविर हों। प्रेम, दया, बन्धुत्व सेवा आदि कोमल भावों के जन्मस्थान हों। देश की अकर्मण्यता, भेदभाव, धर्मान्धता सामाजिक कुर्रता के लिये भयङ्करी हुई भट्टियाँ हों और होवें ये सामाजिक मामलों के निर्णय करनेवाले सच्चे पंचायती न्यायलय। यही ईश्वर से इस अभाग्य देश के हेतु हार्दिक प्रार्थना है।

स्त्रियों के लिये नई सौगातें ।

असली कसीदकारी की मशीन:—यह मशीन कपड़ों पर बेल बूटे बनाती है। कोई गृह इस से खाली नहीं होना चाहिये। दाम नं० १, ४॥) नं० २, ३॥) नं० ३, २॥) नकली १॥) डाक खर्च सहित।

कारपेट अर्थात् कालीन गालीचा बनाने की मशीन:—ताज़ा चालान् जर्मनी से आया है। बहुत अच्छा काम देती है। दाम ५) डाक खर्च सहित।

चमत्कार कैंची:—चौदह ओज़ारों का काम देती है दाम २॥) डाक खर्च सहित।

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घूंघर वाले बाल बनाने की मशीन:—नं० १, २॥) नं० २, २) डाक खर्च सहित।

गैम में पुत्र हैं या पुत्री:—यदि आप इस बात को पहिले ही मालूम करना चाहते हैं तो हमारा यंत्र मंगवा लें दाम १।-) डाक खर्च सहित।

पता:—तरकरू एण्ड कम्पनी (S.&) मछी दहा लाहौर, (पंजाब)।

TAMIL

ஸ்திரீதர்மம்: தமிழ்பாகம்

இந்திய மாதர் சங்கத்தின் தோக்கங்கள்

1. இந்தியாவின் மக்களாயிருப்பதின் பொறுப்புகளை ஸ்திரீகளுக்கு உணர்த்துவது.
2. எல்லாச் சிறுவர்களுக்கும், சிறுமிகளுக்கும், கட்டாய ஆரம்பப்படிப்பு மூல மாய்க் கல்வி பெறும் பாத்யம் உண்டாக்குவது. (மதத்தைப்பற்றியும் படிப்பில் போற்றினை செய்யவேண்டும்.)
3. பால்ய விவாஹத்தை நிறுத்துவதும்; கலியாணமான பெண்கள் 16-வயதக்கு முன் புருஷர்களுடன் வலிப்பதைத் தடுப்பதும்.
4. முனிவரிபல் சபைகளுக்கும், சட்ட சபைகளுக்கும் ஒட்செய்யும் பாத்யம் புருஷர்களுக்கிருப்பது போல ஸ்திரீகளுக்கும் கிடைக்கும்படி செய்வித்தல்.
5. முனிவரிபாவிடிகளிலும் தாலுகா போர்ட்களிலும், லோகல் போர்ட்களிலும், மாகாணச் சட்ட சபைகளிலும், இந்தியச் சட்ட சபையிலும், ஸ்திரீகளுக்குப் போதுமான பிரதிநிதிகள் பெறுதல்.
6. ஸ்திரீகள் ராஜாங்க சபை (Council of State) அங்கத்தினரைத் தேர்ந்தெடுப் பதற்கும், ராஜாங்க சபை அங்கத்தினராயிருப்பதற்கும் உரிமையை அடைதல்.
7. பாத்யதைகளிலும், முன்னேற்றத்திற்கு வேண்டிய மார்க்கங்களிலும் ஸ்திரீ களுக்கும், புருஷர்களுக்கும் ஸரிஸமத்துவத்தை நிலை நிறுத்தல்.
8. மனைவிகளையும் தாய்மாரையும், இனிமேல் இந்தியாவை அரசாணப் போகும் இந்தியரை ஸன்மார்க்கத்தில் வளர்க்கும் கடமை ஸ்திரீகளுடையதாகையால் இந்தியா தேசத் தின் முன்னேற்றம் ஸ்திரீகளின் முயற்சியால்தான் நிறைவேறும் என்பதை ஸ்திரீகளை உணரச் செய்வது.
9. தர்சனமுடைய ஆத்ம அபிவிருத்திக்காகவும், படிப்புக்காகவும் மற்றும் பிறருக்கு ஸேவை செய்வதற்காகவும் ஸ்திரீகளை ஸங்கங்களாகச் சேர்ப்பது.

மெம்பராதல்

மேற்படி கொள்கைகளையும் இந்த சங்கத்தின் அமைப்பையும் அங்கீகரிப்பவர்கள் அங்கத்தினராக ஆகலாம். இந்தக் கொள்கைகளுடைய ஸ்திரீகளின் கூட்டங்களை இந்திய மாதரின் சங்கத்துடன் கிளைச்சங்கங்களாகச் சேர்த்துக் கொள்ளலாம்.

சங்கத்தின் அமைப்பு

இந்த சங்கத்திற்கு, ஒரு சீலைமை ஆபீஸ், எழும்பூரில் பார்த்தியன் கார்டின்ஸ் என்ற இடத்தில் இருக்கிறது. 1917-ஆம் வருஷம் மே மீ 8-ஆம் உ இந்த சங்கம் ஸ்தாபிக்கப் பட்டது. அன்று முதல் மிகவும் விமர்சனாய் வளர்ந்து கொண்டு வருகிறது. இப் பொழுது 72 கிளைச் சங்கங்களும், 24 வேலை செய்யுமிடங்களும், 4000 மெம்பர்களும் இருக் கின்றன.

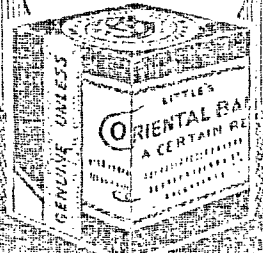
கிளைச் சங்கங்கள் கூடியவரை அநேக ஸ்தலங்களில் ஸ்தாபிக்கப்பட்டு வரு கின்றன. இந்த கிளைச்சங்கங்கள் அங்கங்குள்ள ஓர் காரியதரிசியால் நடத்தப்படும்.

ராஜ்ய விஷயங்களில் இச்சங்கம் சட்டசபை மூலமாய்ச் சீர்திருத்தங்களுக்காக வேலை செய்யும். இந்தச் சங்கத்தின் தோக்கங்களும் போக்குகளும் வேலைகளும் மத அனுஸரணையுடன் நடத்தப்படும். ஆனால் மதப்பிரிவுகளில் த்வேஷம் கிடையாது.

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இந்திய மாதர் சங்கம்.

நிர்வாஹிகள்—1932—1933.

அக்ராஸனர்: டாக்டர் அன்னி பெஸண்டி

உப அக்ராஸனர்: மிவ்லிஸ், டோரதி ஜீன ராஜ தாஸ்

" : " ஆர். ராமசந்திர ராவ்

அகிலதேசப் பரதிரிதி: மிவ்லிஸ், கலின்ஸ்

பொதுக் காரியதரிசி: டாக்டர் (மிவ்லிஸ்) முத்து ஸஷ்மி ரெட்டி

உதவி காரியதரிசி: பூமிதி ஜி. விசாலாக்ஷி

பொக்கிஷதாரி: " அம்மு ஸ்வாமி நாதன்

நிர்வாஹ ஸபை

மிவ்லிஸ், ஹிராபாய் டாடா, பம்பாய்

மிஸ். வலிம்மா லாலாஸ், பெங்கலூர்

மிவ்லிஸ், ராஜ்விசிவ ராவ், சென்னை

பூமிதி. மாலதி பட்டவர்த்தன், சென்னை

மிஸஸ். அச்சப்பா, சென்னை

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மிவ்லிஸ். ராமசாமி சிவன், சென்னை.

போதன நிர்வாக ஸபை

எல்லாக் கிளைகளின் காரியதரிசிகள்.

ஸங்கத்தின் பத்திரிகை

‘ஸ்திரீ தர்மம்’

பத்திராதிபர்: டாக்டர் (மிவ்லிஸ்) முத்து ஸஷ்மி ரெட்டி.

உதவி பத்திராதிபர்: பூமிதி ஜி. விசாலாக்ஷி

தலைமை ஆபீஸ்: பாத்தியன் கார்டன்ஸ், எக்மோர், சென்னை.

இந்திய மாதர் சங்கம் மெம்பராவதற்கு வருஷச் சந்தா குறைந்தது ரூ.	1	0	0
ஸ்திரீ தர்மம் மெம்பர்களுக்கு	3	0	0
மற்றவர்களுக்கு	5	0	0
தமிழ்பாச மட்டும்	1	0	0

மெம்பர் அல்லது ஸ்திரீதர்மச்சந்தாதார் ஆக விரும்புவவர், அடியிற் கண்ட விலாசத்துக்கு எழுதவும்:—

ஸெக்ரட்டரி,

மாதர் இந்திய சங்கம்,

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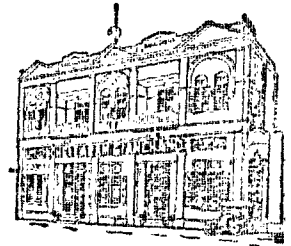
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ஊரின் ஒற்றுமை தேக அமைப்பு

எவ்வாறு ஒருவன் தன் தலை, கால், கை முதலிய அங்கங்களை வேறாக நினைக்கவில்லையோ அதுபோலவே, என் பதன், “அகில ஜந்துக்களையும் தன்னை விட்டு வேறாக நினைக்கக்கூடாது” என்று பகவான் சொல்லியிருக்கிறார். அதாவது ஊர் அனைத்தும் ஓர் சரீரம் போன்றது, அதில் பற்பல ஜாதியரும் தொழிலாளிகளும் ஜந்துக்களும் தலை, கால், கண், காது முதலிய அவயவங்கள். இவையாவும் சேர்ந்து ஒன்றுக்கும் வியாதியின்றி சுகமாயிருந்தால்தான் உடம்பு பூராவும் சுகமாயிருக்கும்.

அனைத்து ஒன்றுயினும், கால் சேற்றிலும் கல்லிலும் முள்ளிலும் நடக்கத் தான் வேண்டும் தலை எல்லாவற்றிற்கும் மேல் உயர்வாயிருக்கத்தான் வேண்டும். கைதான் பலவகைத் தொழில்களைச் செய்யவேண்டும். கண்தான் பார்க்க வேண்டும். வாய்தான் ஆகாரத்தைக் கொள்ள வேண்டும். தலையால் நடக்க முயன்றாலோ, காலால் கைத்தொழில் செய்ய முயன்றாலோ, காதால் சாப்பிட முயன்றாலோ, இவ்வாறு ஒன்று வேறொன்றின் தொழிலைச் செய்ய முயன்றால், எல்லாவற்றிற்கும் கஷ்டம். ஆகவே கால் நடப்பது தனக்காகவன்று, எல்லா சரீரத்துக்குமாக. அது போலவே கண் பார்ப்பதும், வாய் உண்பதும் எல்லாம் எல்லாவற்றிற்குமாக. அதனின் வேலையின் பயனை அதுமட்டும் அடைவதில்லை. எல்லாம் சேர்ந்து எல்லாவற்றின் பயனையும் அடைகிறது. அதுபோல் ஓர் ஊரில் பிராமணர்கள் படிக்கும் கல்வியும், தவமுறையும் எல்லாருக்கும் பொது சொத்து. யாவருக்கும் உபயோகமாக வேண்டும். அதினால் வரும் நன்மையை யாவரும் அடைய வேண்டும். அதுபோலவே வியாபாரிகள், விவஸாயிகள் இவர்கள் தேடி வைக்கும் பொருளும் ஊரின் பொது சொத்தே; ஊரார் யாவருக்கும் உபயோகப்பட வேண்டும். இவ்வாறே கூலிகள் செய்யும் வேலையும் கைத்தொழில் செய்பவர்களையும் யாவருக்கும் பொது. அவர்கள் யாவருக்கும் உதவியாய் வேலை செய்யவேண்டும். இவ்வாறு யாவரும் ஒரு குடும்பம்போல் இருக்க வேண்டும். ஒரே சரீரம்போல் ஒத்து வாழவேண்டும்.

கால் நாலு மைல் நடக்க வேண்டும் என்றால் மற்ற அவயவங்களிடம் கூலி கேட்பதில்லை. கண் ஓர் வஸ்துவைச் சேர்த்துப் பார்த்து நம் உள்ளத்துக்குத் தெரிவிக்க வேண்டுமென்றால் கூலி கேட்பதில்லை. அதுபோலவே காலில் ஓர் முன்னுதைத்ததென்றால் கண்ணும் கையும் கூலி கேட்பதில்லை. அதுபோலவே ஓர் சாரியம் செய்வதற்கு வேண்டிய யுக்தி சொல்வதற்கு நமது முனை கூலி கேட்பதில்லை. கூலி, சம்பளம், பீஸ் இவை கேட்பது, உடலைத் துண்டுத் துண்டாக் கும் கெட்ட செய்கை. முன்காலத்தில் ஊர் பூராவும் ஐக்கியமாயிருந்தது. ஒரு வரும் கூலி கேட்பதில்லை. கொடும் பூராவும் ஒத்து சுகமாய் வாழ்ந்தது. பிராமணர் தம் கல்வியையும் ஈசனைப்பற்றிய ஞானத்தையும் யாவருக்கும் அன்புடன் கற்பித்து நமது தவத்தால் ஊருக்குத் தீமைவராது காத்து, மனம், மாரிபெய்யும் படிச்செய்து வந்தார்கள். சம்பளம் கேட்பது இழிவாய் நினைத்தார்கள். வியாபாரி விவசாயிகள் முதலியவர்கள் நமது பொருளை பிராமணருக்கும் மற்றஜாதியாருக்

ஸ்திரீ தர்மம்

கும் தாராளமாய் அன்புடன் கொடுத்து யாவரும் ஒரு குடும்பம்போல் வாழ்ந்தார்கள். விலைகேட்பதே இழிவாய் நினைத்தார்கள். நம் நாட்டாருக்கே காணாதபொருளை பிறர் நாட்டுக்கு அனுப்பி வியாபாரம் செய்யும் அனியாயம் கிடையாது. அப்படியே கைத்தொழிலாளிகள், ஊரில் யாவருக்கும் என்ன வேண்டுமோ அன்புடன் செய்வார்கள். கூலி கேட்பதில்லை, யாவரும் ஒரு சரீரம்போல் வாழ்ந்தனர். அவர்களோடு நடக்கி பேசும் ஒன்றும் கிடையாது. இதுபோலவே நாம் கூடியமட்டும் இருக்க முயல்வேண்டும். அன்பை மறந்து, கிரிது பணத்தைப் பெறவந்தாகப் பார்ப்பதுதான் நமது கேடுக்குக் காரணம்.

அனால் ஒருவனுக்கு அல்லது ஒரு ஜாதியாருக்கு கெடுகி வந்தால் பிறர் அதை உடனே கூடி கவனித்து சீர் செய்யவேண்டாமா? அப்படி செய்யாபல் அவன் பாடு அவனுக்கு நம்பாடு நமக்கு என்றிருந்தால் என்ன? இதை சிபிது யோசிப்போம். காலில் ஓர் முள் தைத்தது என்றால் மற்ற அங்கங்கள் அதின் பாடு என்றிருக்கிறதோ? உடனே உட்கார்ந்து கண் உற்றுப்பார்த்து, கை அதை எடுத்துவிடுகிறது. காலில்தான் வலி என்றாலும் அனைத்தும் அந்த வலியால் துயராமடைகின்றன. அப்படி செய்யாவிடின் என்னவாகும் காலில் வீக்கமும் சீழும் வைக்கும். ஜாசம் வரும். உடம்பு பூராகவும் வியாதியால் பலரால் கஷ்டப்படும். கூலியாளாயிருந்தால் சோறும் கிடையாது. அதுபோல் கண்ணில் நோய் வந்தால் கால் அதை சொஸ்தப்படுத்துவதற்காக நாலு மைல் வேண்டுமானாலும் நடந்து போய் ஆஸ்பத்திரியில் மருத்து போட்டு சொஸ்தமாக்குகிறது. வயிற்றில் அஜீரணம் வந்தால் உடம்பு பூராவும் அயலுகிறது.

அதுபோலவே ஊரில் ஒருவனுக்கு தரித்திரத்தின் கொடுமை வந்தால் ஊரார் யாவரும் கூடி அவனை சுகப்படுத்த வேண்டும். ஒருவன் கட்டுகுடி, குது, தேவடியாள் முதலிய கெட்ட நடத்தையில் இறங்கினால் ஊரார் அல்லது ஜாதியார் யாவரும் கூடி அவனை நல்வழிக்கு உடனே கொண்டுவரவேண்டும்.

ஒரு பெண் முறை தப்பி நடந்தால் உடனே யாவரும் அவளைக் கவனித்து நல்ல வழிக்குக் கொண்டுவர வேண்டும். இருவருக்குச் சண்டை அல்லது விவாதம் கட்டுகி ஏற்பட்டால் ஊரார் யாவரும் கூடி அவர்களை ஒற்றுமையாகக் வேண்டும். இப்படி செய்யாவிடின் என்ன கெடுதல்? ஒருவன் கடன் பட்டால், கடன்காரர் அவன் வீட்டையும், நிலத்தையும் எல்லாம் போடுகிறார்கள். யாராவது ஒரு அய லூரான் அயல் ஜாதியான் அதை எல்லெடுக்கிறான். இங்கே வந்து உட்காருகிறான். உடனே அக்கம் பக்கத்து வயலை வெட்டிச் சேர்க்க முயலுகிறான். ஊர் கட்டுப்படி வரி, முதலியதுக்கு கட்டுப்படமாட்டான். என்னெனில், என் ஊர் வேறு, உன் ஊர் முறைக்கு நான் கட்டுப்படுவானேன் என்கிறான். ஊர் கட்டு முறை குலைகிறது. வரப்புவெட்டு வியாச்சியங்கள் ஏற்படுகின்றன. போலீஸாரும், வக்கீல்களும் ஊரை உரிஞ்சுகிறார்கள். இது தவிர அக்கம்பக்கத்தோர் நடத்தையும் கெடலாம். அவன் குடிப்பவனுயிருந்தால் ஊரெல்லாம் அது பாவும். இப்படியே ஒருவன் வியாதியை ஊரார் கவனியாதிருந்தால் ஊரெல்லாம் பரவும். குடிவடையில் வீடுகள் அழுக்கு, அசுத்தமும் ஜனங்கள் குடி. முதலிய தீய குணமுடையவருமாயிருக்கிறார்கள். மேல்ஜாதியார் இதை கவனித்து சீர்திருத்துவதில்லை.

குடிவடையில், காலரா, வைரஸ் காண்கிறது. தயிர், பால், கறிக்காய் தானியங்கள் முதலியது யாவும் அங்கிருந்துதான் மேல்ஜாதியாருக்கு வரவேண்டும்.

தேர் திருநாள்

இவை மூலமாய் ஊரெங்கும் வியாதி யாகிறது. தவிரவும் குடிவடையில் வியாதி வந்தால் அவர்கள் வேலைக்கு வர முடியாது. மேல்ஜாதியாருக்கு வெகு கஷ்டமாகிறது. கீழ்ஜாதியார் நற்குணமின்றி மிருகம்போலிருப்பதால் மேல்ஜாதியாருக்கும் அவர்களை வேலை வாங்குவது வெகு கஷ்டமாகியிருக்கிறது. தவமுதையை சிறிதும் நாடமுடியவில்லை. இப்படியே ஒரு பையன் அல்லது ஓர் பெண்ணின் தூர்நடத்தையைக் கவனியாதிருந்தால் அது ஊரிலுள்ள மற்ற பலருக்கும் மெள்ள மெள்ள பரவுகிறது.

ஆகையால் எந்த தீமை வந்தாலும் ஊர் பூராவும் ஒன்று சேர்ந்து அன்புடன் அதை கவனித்துத் தாங்கித் திருத்த வேண்டும். இல்லாவிடின் ஊர் பூராவுக்கும் ஊரிலுள்ள மற்ற ஒவ்வொருவருக்கும் கெடுதி வரும்.

இவ்வாறு ஊரெல்லாம் ஒன்றாகப் பாரித்து ஒவ்வொருவரும், ஊரிலுள்ள மற்ற ஒவ்வொருவரையும் தன்னைப்போலவே பாவித்து அன்புடன் அடிக்கடி கவனித்து அப்போதைக்கப்போது அன்புடன் திருத்தி சுகப்படுத்துவதற்குக் கொஞ்சம் கொஞ்சமாக நாம் முயல்வேண்டும். அப்படியானால் தான் “யாவரும் ஒரு உடல்போல் இருங்கள்” என்று சொன்ன பகவான் நமக்கு நன்மை விளைவிப்பார். இவ்வாறு முயற்சிப்பதற்கு ஐக்கிய நாயக சங்கமும், கிராம பஞ்சாயத்தும் முதல்படியாக உதவும் அன்புடன் ஸ்த்யமாக முயலுவோருக்கு இவ்விரண்டும் கிராம ஒற்றுமைக்கும் முன்னேற்றத்துக்கும் உத்தம ஸாதனங்கள் என்பது விளங்கும். அகிலரும் ஒரே சரீரம் என்ற நினைவுடன் மேலே விவரித்தப்படி அவைகளை நடத்தினால் அவை காமதேனுபோல் நன்மை தரும்.

சங்கரி.

தேர் திருநாள்

ஏண்டி! லக்ஷிமீ! நான் நேற்று ராத்திரியே உன்னிடம் தேர், நாளை 6-ம் மணிக்கு வடம் பிடிக்க போகிறார்களென்று சொன்னேனே, இன்னும் நீ தயாராகவில்லையே?

லக்ஷிமீ! பெட்டியைத் திறந்துவைத்துக் கொண்டு: நீ பாறு நாகு! இதில் எந்த புடவைவை உடுத்திக்கொள்வ தென்று தெரியவில்லை. இந்த நீல ஜிணிக் புட்டா புடவை தேவிலையா?

நாகு: தேவிலை, எதையானாலும் கட்டிக்கொண்டு வா. எங்கமாமியாரெல்லாம் தேரடிக்கி வருவதற்குள் நான் அங்கே வெங்கல பாத்நிரக் கடையில் ஸாமான் வாங்க வேண்டும்.

லக்ஷிமீ: அங்கே நல்ல ஸோப்புகளும், தைலங்களும் வந்திருக்காமே எனக்குக்கூட ஸாமான் வாங்க வேண்டும்.

நாகு: உன் ஆமுடையான் வரவில்லையா? அவரை எங்கே காணோம்? உங்கம்மா எல்லாரையும்—எங்கே.

லக்ஷிமீ:—அதை ஏன் கேட்கிறாய். நேற்று ராத்திரி கோவிலில் பாலா ம்ணி என்ற தாசி வந்து ஆடினாள், அவள் ஆட்டத்திற்காக நேற்று ஏழு

ஸ்திரீ தர்மம்

மணிக்கே ஆத்தையிட்டுப் போய்விட்டார், இன்னும் காபி சாப்பிடக்கூட வரவில்லை.

நாகு: (சிறித்துக்கொண்டு) கோவில் வாசலிலேயே காபி கிளப்பு வந்திருக்காமே அந்த கிளப்பில் பட்டர்கள் கொஞ்சநாழி அகப்பட்ட போதெல்லாம் அவர்கள் போய் காபி சாப்பிட்டுவிட்டு வருகிறார்களாம். நேற்று எங்காத்துக்காரர் போய் கோவில் ட்ரஸ்டிகளுடன் சண்டை போட்டாராம். எங்காத்துக்காரர் விஷயமோ உனக்குத் தெரியுமே.

லக்ஷிமீ: ஆமாம் ஆமாம், அவர் காந்திக்கூட்டத்தைச் சேர்ந்தவராச்சே, காந்தி ஒரு அசடு, உங்காத்துக்காரர் ஒரு சின்ன காந்தி. இதெல்லாம் இந்த நாஸில் நடக்குமா.

நாகு: இன்னும் சமர்ஜாதத்தைக் கேட்டாயா? அங்கே கோவில் வாசலில் பதனிக் கடை வைத்திருக்காம். இந்த கீழ்ஜாதிக்காரர்களெல்லாம், தேரின் முன்னால் கூத்தாடிக்கொண்டு போவார்களே? அவர்கள் அந்த பதனியை வாங்கி குடித்துவிட்டு போதம் தெரியாமல் கூத்தாடுகிறார்களாம். அதை தடுப்பதற்காக நேற்று ராவெல்லாம் முழித்துக்கொண்டிருந்தார். யாரோ இவர்பேரில் ஆங்கா ரப்பட்டுக்கொண்டு நல்ல ஊமை அவை அரைந்துவிட்டார்களாம். ஆத்தில் வந்து படுத்துக்கொண்டிருக்கார். ஸரி சீக்கிரம் புறப்படு. அதென்ன வாசலில் முரசு அடிக்கிறது, என்ன என்று பார்ப்போம்.—ஓஹோ! லக்ஷிமீ! அவன் என்ன சொல்லுகிறானென்று காது கேட்டதோ? லக்ஷிமீ! என்னது!

லக்ஷிமீ: இந்த க்ராமத்திலுள்ள எல்லாரும் 7½ மணிக்கே தேங்காய் உடைத்துக்கொண்டு போகவேண்டுமாம். அதற்குமேல் வந்தால் தேரடியில் தேங்காய் உடைக்க முடியாதாம். ஏனென்றால் 7½ மணிக்கு பக்கத்து பட்டினத் தீவிரந்து தாசில்தாரும், நாலீந்து ஸர்க்கார் உத்தியோகஸ்த்தர்களும், கோவில் கமிட்டி மெம்பர்களும் வருகிறார்களாம். ஆதலால் அவர்கள் வந்திருக்கும்பொழுது வேறு ஒருவரும் வந்து தொந்தரவு பண்ணக்கூடாதாம்.

நாகு: அது என்ன அனியாயம்! இப்பவே மணி 7 ஆகப்போகிறது, இந்த அரைமணி நேரத்திற்குள் இந்த ஊர் ஜனங்களெல்லாம் எப்படி தேங்காய் உடைத்துக்கொண்டு போகும். ஈசன் எல்லாருக்கும் பொது இல்லையா? அது தான் எங்கவிட்டுக்காரர், இந்த கோவிலே அனியாயப்பட்டது, ஞாயமென்ப தில்லை என்கிறார்.

லக்ஷிமீ: அப்படி சொல்லப்படுமா, அவர்கள் சிபார்சைபண்ணினால்தானே கோவிலில் நடக்கவேண்டிய ஸமாசாரங்களெல்லாம் நடக்குமாம். ஸ்லாமிக்கு இன்ன ஸவேத்தியம்தான் வைக்கவேண்டு மென்றால் அதைத்தான் கோவில் தர்ம கர்த்தா செய்ய வேண்டுமாம். ஆகையால்தான் அவர்களுக்கு மரியாதை செய்கிறார்கள். ஒவ்வொருவருக்கும் 100 ரூ. சம்பளமாம். இந்த தர்மகர்த்தாகூட வரும் ஸர்க்கார் உத்தியோகஸ்த்தர்களுக்கு,

ஸரிபுறப்படு

இப்படி இவர்களிருவரும் பேசிக்கொண்டு வாசலில் போனார்கள். கொஞ்ச தூரம் போய் கோவில் தேரடி தெருவில் திரும்பின உடன் கூட்டம் எமக்க முடியாமல் அய்யோ என்ற சத்தம் கேட்டது.

நாகு : ஸ்ரீமதி! அதோ பார்! கொஞ்சங்கூட நான் இரக்கமில்லாமல் அந்த கீழ்த்தாதுகளை அந்த போலீஸ்காரன் என்ன அடி அடிக்கிறான் பார்! இந்த ஊர் பண்ணை சாம்பசிவ அரங்கமும், அவர் ஸம்ஸாரமும் தேங்காய் உடைக்க தேரடிக்கிப் போகிறார்களாம், அதற்கு கூட்டத்தை விலக்க இந்த போலீஸ்காரன் அடிக்கிறான். இவர்களும் தேங்காய் உடைக்கத்தான் வந்திருக்கிறார்கள். ஏனென்றால் அவர் பணக்காரர்.

ஸ்ரீமதி : ஆமாம் இந்த ரூத்திர சனியன்களுக்கு நன்றாய் வேண்டும்! ஏன் பராமணைமேல் வந்து விழுந்தது. இதுகளுக்கென்ன தேங்காய் உடைப்பு.

நாகு : (சையைச் சுட்டிக்காட்டிக்கொண்டு) அதோ பார்! ரூத்திர கோஷ்டி பஜினை! அதில் நடுவில் கண்ணீர் விட்டுக்கொண்டு ஒருவர் ருத்தனம் பண்ணிக்கொண்டு வருகிறார். அவர்களெல்லாம் பன்னியில் வாசிக்கும் சின்ன பையன்கள் இதோ பார்! நம் கோலில் பட்டர் பின்னாகவும், பண்ணையார் உத்யோகஸ்தர் குழந்தைகளும் இங்கே ராட்டினத்தில் சுத்திக்கொண்டும் மிட்டாய் வாங்கி தின்றுக்கொண்டும் இருக்கு. இதைப்பார்க்க ரூத்திர குழந்தைகள் தேவிலே.

ஸ்ரீமதி : நாகு! அதோ பார்! என்ன கூக்குரல், அங்கே போலீஸ்காரர்கள் ரூத்திரங்கொண்டிருக்கிறார்களே! யாரோ ஒரு பெண் குரல் மாதிரி இருக்கு.

நாகு : அதை உத்தன்கேள். “ஆய்யோ! என் ஒட்டியாணத்தையும் சுழுத்துக் கொடியையும் யாரோ அறுத்துக்கொண்டு போய்விட்டார்களே! நான் என்ன செய்வேன்” என்று சத்தம் கேழ்க்கிறது பார்த்தாயா ஸ்ரீமதி! இது ஸ்வாமி புறப்படும் ஸன்னதி; இதில் என்ன எல்லாம் நடக்கிறதென்று பார்! திருடு, சூடி, வியாபாரம், இது ஸரியா? இப்போழுதுதான் என் விட்டுக்காரர் சொல்வது நன்கு புலப்படுகிறது.

“அடி தொம்பரையளா, எங்கே நிற்கிறீர்கள். கூட்டத்தின் மத்தியில் போய் சிறுசுகள் நிற்பாளா? இங்கே வாருங்கள்.”

நாகு! யாடி கூப்பிடுகிறார்கள்?

ஸ்ரீமதி! வருத்தத்துடன் எங்க மாமியார் தேங்காய் உடைக்கப் போகிறாள், நாமும் அங்கே போவோம். அதோ பார்! எங்க மாமியார் பட்டருடன் பேசுகிறாள்.

மாமியார் ஓர் அழுக்கு வஸ்திரத்தை கட்டிக்கொண்டு முட்டாக்குப் போன இடம் தெரியாமல், பக்கத்தில் வரும் ரூத்திரக்குழந்தைகளை எல்லாம் திட்டிக் கொண்டு “ஓய் பட்டர் அர்ச்சனைக்கி கூட அரை அணுத் தரேன், எனக்கு இந்த ரூத்திரப்படைகள் வருவதற்குமுன் தேங்காயை உடைத்துக் கொடுமையா, நான் ஒருவர்மேலும் படாமல் போய் சேரட்டும்”; பட்டர்—சிறித்துக்கொண்டு தேர் தட்டில் உட்கார்ந்தவாங்கில் “அரை அணு காலனு ஸமாஜாமெல்லாம் உதவாது, ஒரு அர்ச்சனைக்கி அரை ரூபாய், கூட்டத்தை பார்த்தீர்களா?”

ஜி. வி.

சமாசாரக் குறிப்புகள்.

(ஸெப்டம்பர் 18 17 உ வரை)

(1) அரசியல் சீர்திருத்த முறை :—இராஜபிரதிநிதி வில்லிங்டன் பிரபு, வில்லாஸில் சட்டசபையில் இராஜாங்க சீர்திருத்த முறையை, செப்டம்பர் 18 5ந்தேதியன்று விவரித்தார். அதன் முய் அம்சங்கள் பின்வருமாறு—
மகாணங்களிலும், மத்திய கவர்மெண்டிலும் இந்தியாவுக்கு கூடியமட்டிலும் சுயாதிகாரம் கொடுப்பதே பிரிடிஷ் கவர்மெண்டின் கொள்கை. இந்தியா மந்திரி ஜென்மாதம் ஏற்படுத்திய ஸமாலோசனைக் கமிட்டி (Consultative Committee), நினைத்தபடி அவ்வளவு உபயோகப்படாது. ஆகையால் பிரிடிஷ் கவர்மெண்டார், சில பிரிடிஷ் இந்தியாபிரதிநிதிகளையும், இந்திய ராஜ்யங்களின் பிரதிநிதிகளையும் சுவம்பர்மாதத்தில் லண்டனுக்குவருமாபடி அழைக்கப் போகிறார்கள். அங்கு தங்கள் திட்டம் செய்திருக்கும் சீர்திருத்தமுறையைச் சொல்லி இந்தியபிரதிநிதிகளின் அபிப்பிராயங்களை கேட்பார்கள். இந்த ஆலோசனைகள் ரகஸ்யமாகவே நடக்கும். ஆனால் இந்த ஆலோசனைகளில் கவர்மெண்டார் கூடிய மட்டிலும் எல்லாபிரதிநிதிகளுடைய ஸம்மதத்தையும் பெற முயலுவார்கள். இவ்வாறு திட்டம் செய்யப்பட்ட சீர்திருத்தமுறையை பிரிடிஷ் கவர்மெண்டார், பிரிடிஷ் பார்லிமெண்டில் சட்டமாய்க் கொண்டுவர போகிறார்கள்.

(2) கவர்மெண்டாரும் காங்கிரஸும் :—இராஜபிரதிநியின் பேச்சு கவர்மெண்டார் காங்கிரஸுடன் ஸமாதானம் செய்துக்கொள்ளப்போவதில்லை என்பதை நன்கு காட்டுகிறது. வில்லிங்டன்பரபு தங்கள் அவசரச்சட்ட அரசாங்கம் காங்கிரஸை நசுக்கிவிட்டது என்றும், காங்கிரஸ் ஜனங்களை தன்னுடைய கொள்கைகளை ஒத்துக்கொள்ளும்படி பலாத்காரம் செய்கிறதென்றும், அதன் செய்கைகள் ஜனசப ஆட்சியின் கொள்கைகளுக்கு நேர் விரோதமாயிருக்கிறதென்றும் சொல்லியிருக்கின்றார். கவர்மெண்டார் இந்த அவசரச்சட்டங்கள் நாட்டின் நன்மைக்கு அவசியமாயிருப்பதாகவும், ஆகையால் அவைகளை இந்தியசட்ட சபையின் சம்மதத்துடன் நாட்டின் ஸாதாரண சட்டமாக்கப்போவதாகவும், இவ்வாறு செய்தால், இனிமேல் சட்டமறுப்பு இயக்கம் ஆரம்பிக்கப்படாது என்றும் வில்லிங்டன்பரபு சொல்லியிருக்கிறார்.

ஆனால் காங்கிரஸின் ஸம்மதமில்லாத எந்தச்சீர்திருத்தமும் இந்தியாவில் நடைபெறாது. காங்கிரஸ் ஜனங்களை பலாத்காரம் செய்கிறது என்று வைஸ்ராய் சொல்லியிருப்பதின் உண்மை நன்கு புலப்படவில்லை. கவர்மெண்டாருக்கு உண்மையாகவே இந்தியாவுக்கு சுயராஜ்யம் அளிக்கவேண்டும் என்ற எண்ணம் இருக்கும்படித்தில், சீர்திருத்த முறையை மேற்கூறியவாறு லண்டனில் நிச்சயிக்கும் போது, காங்கிரஸின் ஸம்மதத்தை அவர்கள் பெறவேண்டியது அவசியம் என்று தோன்றுகிறது. நாட்டின் எல்லா கணிகளினுடைய சம்மதத்தையும் பெறாத எந்த சீர்திருத்தமும் ஸபலமாகாது.

ஆனால் கவர்மெண்டார் காங்கிரஸ் இயக்கத்தை கடுமையாகவே ஆமர்த்தி வருகிறார்கள். கவர்மெண்டாரின் ஸம்மதத்தை கேட்காமல் மீராபென் பம்பாய் நகரை ப்ரவேசித்ததற்காக, ப்ரெஸிடென்ஸிமார்ஜிஸ்ட்ரேட் அவளுக்கு 1 வருஷம் காவல் விதித்தார்.

(3) மஹாத்மா காந்தியின் உண்ணாவிரதம்: மஹாத்மா காந்தி, தாழ்த்தப்பட்ட ஜாதியாருக்குத் தனித்தொகுதி கொடுப்பதாகப் ப்ரதமமந்திரி செய்திருக்கும் தீர்மானத்தை மாற்றி வேறு தீர்மானம் செய்யாவிட்டால், தன் உயிர் போகும் வரை உபவாஸமிருப்பதாகத் தீர்மானித்திருக்கிறார். மஹாத்மாஜி இரண்டாவது வட்டமேஜைகான்பரென்ஸில், தாழ்த்தப்பட்ட ஜாதியாருக்குத் தனித் தொகுதி கொடுப்பதைத் தன் உயிரைவிட்டாவது தடுப்பேன் என்று சொல்லியிருந்தார். 1932வருஷம் மார்ச்சுமீ தனது இந்த தீர்மானத்தை ஸர் சாமுவேல் ஹோருக்கு ஓர் லெட்டர் மூலமாகத் தெரிவித்தார். தாழ்த்தப்பட்ட ஜாதியாருக்குத் தனித் தொகுதி கொடுப்பது ஹிந்துமதத்துக்கு மிகவும் கெடுதலென்றும், அதை இரண்டாகப்பிரித்துக் கெடுத்துவிடும் என்றும் அவர்களே, ப்ரதம மந்திரி காந்தியின் தீர்மானத்தை அறிந்தும், தான் செய்த தீர்மானத்தை இந்தியாவில் எல்லாகூடியாருடைய பூர்ண ஸம்மதமில்லாமல், மாற்றமுடியாதென்று சொல்லி விட்டார். ஆகையால் காந்திஜி தன் உபவாஸத்தை ஸெப்டம்பர் மாதம் 20-ந்தேதி ஆரம்பித்தார்.

தாழ்த்தப்பட்ட ஜாதியாரின் ஓர் தலைவரான ஸ்ரீமான் எம். வி. இராஜா காந்தியின் தீர்மானத்தைப்பற்றி இந்தியசட்டசபையில் பேசும்போது தனித் தொகுதியைப்பற்றி காந்தியின் கொள்கையை ஒப்புக்கொண்டும், தனித்தொகுதி தாழ்த்தப்பட்ட ஜாதியாருக்கே கெடுதலைவிளைவிக்குமென்றும் பேசினார். மூஞ்சி-இராஜா ஒப்பந்தத்தின்படி, தாழ்த்தப்பட்ட ஜாதியாருக்கு, தனித் தொகுதி கொடாமல், சட்டசபைகளில் தாழ்த்தப்பட்ட ஜாதியாரின் ஜனத் தொகைக்குத் தகுந்தபடி சில ஸ்தானங்கள் கொடுத்தால் நலம் என்பது ஸ்ரீமான் இராஜாவின் எண்ணம். 1930ம் வருஷம் டாக்டர் ஆம்பேத்கரும், தாழ்த்தப்பட்ட ஜாதியாருக்கு தனித்தொகுதி வேண்டாம் என்று ஸைமன் கமிஷன் முன் சொன்னார் என்பதை அவர் எடுத்துக்காட்டியிருக்கிறார். ஆனால் இப்பொழுது டாக்டர் ஆம்பேத்கர், தாழ்த்தப்பட்ட ஜாதியாருக்குத் தனித்தொகுதியே வேண்டும் என்ற தனது கொள்கை, காந்திஜியின் தீர்மானத்தால் சிறிதுகூட மாறவில்லை என்று சொன்னார்.

காந்திஜியின் தீர்மானத்தைக்கேட்டு உலகத்தோர் யாவரும் மனதில் துயரமூர், அவர் எண்ணத்தை நிறைவேற்றி அவர் உபவாஸத்தைத் தடுப்பதற்கு ஊக்கமும் கொள்ளுகின்றனர். இவ்விஷயமாக பண்டித மானவியா, ஹிந்துத் தலைவர்களுக்குப், (Leaders) தாழ்த்தப்பட்ட ஜாதியார் தலைவர்களுக்கும், September 18-ந்தேதி, பம்பாயில் ஓர் கான்பரென்ஸுக்கு வரும்படி தந்தியடித்தார். இந்த மகாநாடு, நன்றி நிறைவேற்றுவதற்காக ஸ்ரீமான் இராஜாவும் மற்ற அகிலதலைவர்களும் அதில் ஒத்துழைக்கிறார். ஸ்ரீமான் இராஜகோபாலாசாரி அந்த மஹாநாட்டுக்கு செல்வதற்காக ஸெப்டம்பர் மாதம் 15-ந்தேதி சென்னையைவிட்டு சென்றார். இம்மஹாநாடு நிறைவேறி, ப்ரதம மந்திரியின் தீர்மானத்தை மாற்றி, மஹாத்மா காந்தி, உபவாஸத்தால் உயிர் விடாமலிருக்கும்படி செய்யும் என்று எல்லோரும் ஆவலுடன் எதிர்பார்க்கிறோம். [பிந்திய செய்தி: இந்த மஹாநாடு நிறைவேறியது. டாக்டர் ஆம்பேத்கர் காந்திஜியுடன் ஒத்துமையும் ஸந்தோஷமும் அடைந்தார். ப்ரதமமந்திரியும் தம் தீர்மானத்தை மாற்றினர். காந்திஜி உணவு புலித்தார் ஒப்பந்த விவரங்களை மறுமாதம் விவரிப்போம்.]

(4) ஓட்டவா ஒப்பந்தம்:—ப்ரிடிஷ் ஸாம்ராஜ்யத்திலுள்ள, நாடுகள் ஒன்றுக்கொன்று வியாபார ஸைனாகரியங்கள் பெறுவதற்காக கனடா தேசத்தில்

ஓட்டாவாவில் ஓர் மகாநாடு கூடியிருப்பதாகவும், அம்மகாநாட்டுக்கு அனுப்பப் பட்டிருக்கும் இந்தியப் பிரதிநிதிகள் இந்தியாவின் ஸரியானப் பிரதிநிதிகள் அல்ல என்று இந்திய வியாபாரிகள் ஆசேஷித்ததாகவும், முன்னமேயே சொன்னே மல்லவா? அந்த மகாநாடு ஆகஸ்டு மாதம் 20-ந்தேதி முடிவு பெற்றது. இந்தியாவுக்கும் இங்கிலாந்துக்கும் ஓர் ஒப்பந்தம் செய்யப்பட்டது. ஆனால் இந்த ஒப்பந்தத்தை இந்தியசட்டசபை அங்கீகரித்தபிறகே, நிறைவேற்றுவதாக கவர்மெண்டார் தீர்மானித்திருக்கிறார்கள். இந்த ஒப்பந்தத்தை நிராகரிக்குமென், நிராகரிக்கும் தேசம், அதாவது, இந்தியா அல்லது இங்கிலாந்து, மற்றதேசத்துக்கு 6 மாதநோட்டீஸ் கொடுக்கவேண்டும்.

இந்த ஒப்பந்தத்தின்படி இங்கிலாந்தில் இறக்குமதியாகும் இந்திய சாக்குகள், இறக்குமதி வரி கொடுக்கவேண்டியதில்லை. இந்திய மோட்டா இரும்பின் (Pig Iron) மேலும், உருக்கின்மேலும் (Steel) வரி போடாதபடி லண்டனில் சீக்கிரம் யோசனைசெய்வார்கள். லங்காஷயர் மில்காரர்களை, இந்திய பருத்தி உபயோகிக்கும்படி தூண்டுவதற்குப் ப்ரிடிஷ் கவர்மெண்டார் கூடிய உதவியைவதாக ஒப்புக்கொண்டிருக்கிறார்கள். இதற்கு பதிலாக இந்தியாவில் இறக்குமதியாகும் மோட்டார் சாமான்களமேல் போடும் வரியை சீமைசாமான்கள் ஸம்மந்தப்பட்டமட்டில் 7½% குறைக்க இந்திய கவர்மெண்டார் ஒத்துக்கொண்டிருக்கிறார்கள். இதுபோலவே விதேசி துணிகளமேல் போடும் இறக்குமதி வரியைக்காட்டிலும், சீமைதுணிகளின்மேல் போடும் வரியை, 10% குறைத்தே போடுவார்கள்.

மேற்சொல்லப்பட்ட ஒப்பந்தம் இந்தியாவுக்கு நன்மை விளைவியாது, என்று பலர் ஸந்தேகிக்கிறார்கள். ஏனெனில் இந்தியாவிலிருந்து இங்கிலாந்துக்கு ஏற்றுமதியாகும் ஸாமான்களில் சில, இந்தியாவில்தான் உண்டாகின்றன. வேறு தேசங்களில் உண்டாவதில்லை. ஆகவே போட்டி போட ஆள் கிடையாது. ஆகையால், வரியைக் குறைத்ததால் இந்தஸாமான்களின் வியாபாரம் செழிக்காது. மற்றும் பருத்தியைப்போல் சில இந்தியசாமான்கள் மிகவும் மட்டச்சரக்காய் இருப்பதால் இவைகளின் விலை எவ்வளவு குறைந்தாலும் இருந்தாலும் இவை சீமைமீல் வியாபாரம் ஆகாது. ஆகையால் இந்த ஒப்பந்தத்தால் இந்திய வியாபாரத்துக்கு நலம் ஜாஸ்தி விளைவதற்கு இடமில்லை.

ஆனால் இந்த ஒப்பந்தம் சீமை வியாபாரிகளுக்கு மிகவும் ஸைனாகரியத்தை விளைவிக்கக்கூடியது. இந்தியாவில் இறக்குமதியாகும் சீமை சாமான்களுக்கும், ஜர்மனி, ஜப்பான், அமெரிக்காதேச சாமான்களுக்கும் வலுத்த போட்டியிருக்கிறது. இந்த ஒப்பந்தப்படி சீமை சாமான்களமேல் போடும் வரியைக் குறைத்தால், சீமை சாமான்கள் இந்தியாவில் குறைந்தவிலையாக விற்கும் ஆகையால் ஆங்கில வர்த்தகம் மிகவும் விருத்தியாகும். மற்றதேசங்களின் இந்திய வியாபாரம் குறையும்.

(5) இந்தியாவில் வேலையில்லாமை: அதன் காரணங்களும், அதைக் குறைப்பதின் வழியும்:

ஸ்ரீமான் ஸர். எம். விச்வேஸ்வரய்யா, பெங்களூர் ஸர்வகலாசாலை சந்தத்தின் நீழ், இதைப்பற்றி விவரமாய்ப் பேசியிருக்கிறார். அவர் சொல்லும் விஷயங்கள் எல்லோரும் விசாரித்தறியத் தகுந்தவை. அப்பிரஸங்கத்தின் முக்கிய கருத்தாவது.

சமாச்சார குறிப்புகள்

ஐரோப்பாவிலும், அமெரிக்காவிலும் இரத்தவழி ஆரம்பத்தில், சுமார் 3 கோடி ஜனங்கள் வேலையில்லாமல் தண்டாடினார்கள். இந்தியாவில் வேலையில்லாதவரின் தொகை சுமார் 4 கோடி இருக்கலாம். உணவு, துணி இன்றி கஷ்டப்படும் ஜனங்களின் தொகை சுமார் 10 கோடிக்கு குறைவில்லை.

சென்ற 20 வருஷங்களுக்குள் இந்தியாவின் ஜனத்தொகை சுமார் 4 கோடி அதிகரித்திருக்கிறது. ஆனால் இந்தியாவில், பொருள் அபிவிருத்தி ஒன்றும் இல்லை. ஆகையால் இந்தியாவின் சராசரி வரும்படி ஒவ்வொரு வருஷமும் குறைந்துக்கொண்டே வருகிறது. விவசாயத்தினாலேயே உயிர் பிழைப்பவர்களின் ஜனத்தொகை வளருகிறது. ஆகவே நாட்டில் வருமை அதிகரித்துக்கொண்டே வருகிறது.

இதைத் தடுப்பதற்கு வழி என்ன? முதன் முதலாக இந்திய கைத் தொழில்களை அபிவிருத்தி செய்யவேண்டும். ஜப்பான், 1914ம் வருஷத்திலிருந்து 12 வருஷத்திற்குள் தன் கைத்தொழில்களை 7 மடங்கு அபிவிருத்தி செய்தது. அதுபோலவே உலகத்தில் முந்திய தேசங்கள் எல்லாம், கைத்தொழில்களை மிகவும் ஊக்கத்துடன் அபிவிருத்தி செய்து வருகின்றன. ஆனால் இந்தியாவிலே, சென்ற 20 வருஷங்களுக்குள்ளாக கைத்தொழில்கள் ஜாஸ்தி விருத்தியாகவில்லை. ஆகையால் நாம் இந்தியாவில் வேலையில்லாமையைத் துடைப்பதற்கு கைத்தொழில்களை அபிவிருத்தி செய்யவேண்டும். இந்த அபிவிருத்தியேலையில் இந்திய கவர்மெண்டார் எல்லா விதங்களிலும் ஒத்துழைக்கவேண்டும்.

இந்தியாவில் பொருளபிவிருத்தி இல்லாவிடிலும், ஜனத் தொகை அதிகரித்துக்கொண்டேவருகிறது என்று சொன்னேமல்லவா? இந்த ஜனத்தொகை அபிவிருத்தியை குறைக்கவேண்டியது அவசியம். இக்காரக “கர்ப்பம் தடுக்கும் முறைகளை” ஆதரிக்க வேண்டும்.

நாட்டின் சிறுவர்களுக்கு நல்லொழுக்கம், வேலையில் திறமை, நியமம், தைரியம், முயற்சியில், உற்சாகம், சிலவைச்சுருக்கம், முதலிய குணங்களை, குடும்பத் தலைவர்கள் வருத்தவேண்டும். ஒவ்வொருவரும் காளில் 8 மணிநேரமாவது, எதாவது லாபத்தரும் முயற்சி செய்யவேண்டும். ஸ்திரீகளுக்கு எல்லாவேலைகளையும் செய்வதற்கு அதிகாரம் கொடுக்கவேண்டும்.

மேற்கூறிய முறைகளைத் தவிர, வேறு மூன்று முறைகளும் அவசியம். அவையாவன:

(1) நாட்டின் கைத்தொழில்களையும், தொழிற்சாலைகளையும் வெகு வேகமாக அபிவிருத்தி செய்வது. இவ்வாறு கைத்தொழில்களை அபிவிருத்தி செய்வது, தொழிற்சாலைகளின் ஸம்பந்திக்குள்ளும் ஜனங்களுக்கு வேலை கொடுக்கும். அத்துடனேயே, நம் நாட்டிற்கு வெளி தேசத்திலிருந்து வரும் சாமான்களை குறைத்து, பணம் வெளிதேசங்களுக்குப் போகாமல் இருக்கச் செய்யும். இந்த அபிவிருத்தியேலையில் கவர்மெண்டார், ஜனமூலத்தின் தலைவர்களுடன் ஒத்துழைக்க வேண்டியது அவசியம்.

நாட்டை ஆரேக சிறு பாகங்களாகப் பிரிக்க வேண்டும். ஒவ்வொருபாகத்திலும் ஜனத்தொகை சுமார் 5,000 இருக்கவேண்டும். இவருள் சுமார் 7 அல்லது 12 பேர் உடைய ஓர் கமிட்டி ஏற்படுத்த வேண்டும். இந்தக் கமிட்டி, ஒவ்வொரு வருஷமும் பொருள் அபிவிருத்தி எவ்வளவு ஜாஸ்தியாயிருக்கிறது

ஸ்திரீ தர்மம்

என்பதை ஜனங்களுக்கு அறிவிக்க வேண்டும். ஜனங்களை கைத்தொழில்களில் வேலைசெய்யும்படி தூண்டவேண்டும். நன்குவிசாரித்து, வியர்பாரிகளுடன் ஆலோசனை செய்து புதிய கைத்தொழில்கள் என்ன உண்டாக்கலாம் என்று ஆலோசிக்கவேண்டும். பிறகு இக்கைத்தொழில்களைப் பறப்ப வேண்டும். இவ்வாறு கைத்தொழில்களை நாட்டின் ஒவ்வொரு மூலையிலும் அபிவிருத்தி செய்தால் நாட்டில் தனம் உதிகரிக்கும் என்பதில் ஐயமில்லை.

துணி நெசவு, மெஷின்கள் (யந்திரங்கள்) செய்வது, மோட்டார் செய்வது, முதலிய பெரிய கைத்தொழில்களை கவர்மெண்டார் அபிவிருத்தி செய்ய வேண்டும். இத்தகைய கைத்தொழில்களை ஆரம்பிப்பவர்களுக்கு கவர்மெண்டார் பொருளுதவி செய்தால்தான் இக்கைத்தொழில்கள் பரவும். கவர்மெண்டின் உதவி இக்கைத்தொழில்களுக்கு, ஆரம்பித்த சுமார் 20 வருஷம் வரையில்தான் வேண்டியிருக்கும். அதற்குள் கைத்தொழில் நன்கு பலத்துவிடும்.

(2) இரண்டாவதாக கிராம சீர்திருத்த வேலையை நாம் எல்லோரும் வெகு ஊக்கமாக நடத்தவேண்டும். நாட்டை சுமார் 6000 ஜனங்களுடைய சிறுபாகங்களாகப் பிரித்து, ஒவ்வொரு பாகத்திலும், ஜனங்களால் தேர்ந்தெடுக்கப் பட்ட ஓர் கமிட்டி ஏற்படுத்த வேண்டும். இந்தக் கமிட்டி அந்தபாகத்தின் தனத்தை அபிவிருத்தி செய்வதற்கு எல்லாவிதத்திலும் முயல்வேண்டும். இந்தக் கமிட்டி அந்தபாகத்தில் கல்விபைப் பரப்பவேண்டும். இதுபோன்ற முறையை அனுஷ்டித்து ஜப்பான் தேசத்தின் சில கிராமங்கள் தங்கள் வரும்படியை 20 வருஷத்திற்குள் முன்னேக்காட்டிலும் ஐந்துபங்கு அதிகமாகக்கொடுத்திருக்கின்றன.

(3) பள்ளிக்கூடங்களில் பயிற்சி பெறும் மாணுக்கர்களுக்கு விவசாய முறையிலும், தொழில்சாலை வைப்பதிலும், வியாபாரத்திலும் திறமை இல்லை. எவ்வளவு படித்தாலும் வேலைக்குக்கொள்ள என்று சிலவருஷங்கள் வினா கழிபின்றனர். இதை நிவர்த்திசெய்வதற்காக, அவ்வித திறமை அவர்களுக்கு விறைவில் கொடுக்கும் தொழிற்பயிற்சி சாலைகள் நகரங்களிலும், பட்டணங்களிலும், சில கிராமங்களின் நடுகிலும் ஏற்படுத்தவேண்டும்.

(4) வெளிதேச வர்த்தமானம்: மஞ்சூரியா: மஞ்சூரியாவுக்கும் ஜப்பானுக்கும் உள்ள ஸம்பந்தத்தைப்பற்றி நாம் முன்னமேயே எழுதியிருக்கிறோம். இப்பொழுது, மஞ்சூரியா, சைனாவுக்குக் கட்டுப்படாத மஞ்சூகோவோ என்ற ஓர் தனிதேசமாக ஆக்கப்பட்டிருக்கிறது. ‘மஞ்சூகோவோ’ ஓர் தனி ராஜ்யம் என்று ஒப்புக்கொள்ள சைனா மறுத்துவிட்டது. ஆனால் ஜப்பான் மஞ்சூகோவோ ஓர் தனி ராஜ்யம் என்று ஒப்புக்கொண்டு மஞ்சூகோவோக்கு வேண்டுமானபடை உதவியும் செய்வதாக ஒத்துக்கொண்டிருக்கிறது. ஆனால் மஞ்சூகோவோ ராஜ்யத்தை ஐரோப்பிய ராஜ்யங்களாவது, அமெரிக்காவாவது இன்னும் ஒப்புக் கொள்ளவில்லை. மஞ்சூரிய விஷயத்தை ஆராய்ந்தறிய விட்டன் பிரபு தலைமையின் கீழ் லீக் ஆப் நேஷன்ஸ் அனுப்பிய கமிட்டி, அதன் ரிப்போர்ட்டை எழுதிவிட்டதாகவும், அந்த ரிப்போர்ட்டு ஜப்பானுக்கு விரோதமாக இருப்பதாகவும் ஓர் ப்ரஸ்தாபம் இருக்கிறது. இது வாஸ்தவமாயிருந்தால், லீக் ஆப் நேஷன்ஸ் தன் இஷ்டப்படி நடப்பதற்கு ஜப்பானைக் கட்டாயப்படுத்த முடிந்தாலன்றி அதனால் ஓர் உபயோகமில்லை.

தங்கள் போர்ப்படைகளைக் குறைப்பதற்காக எல்லாதேசங்களும் ஜெனீவா நகரத்தில் ஓர் மகாநாடு கூடியிருப்பதாக முன்னமேயே எழுதியிருந்தோம்.

சில வீட்டு மருந்துகள்

ஜர்மனி மற்ற தேசங்களைப்போல தனக்கும் சண்டைப்படை உண்டாக்குவதற்கு மற்ற தேசங்கள் ஒப்புக்கொள்ளாவிட்டால் இந்த மகாநாட்டிலிருந்து விலகிக் கொள்வதாக இந்தமகாநாட்டின் தலைவருக்கு எழுதியிருக்கிறது.

நேன் அமெரிக்காவில் பொலீஸியா தேசத்துக்கும் பராகுவே தேசத்துக்கும் இந்தமாதம் 9ம் தேதி ஓர் பெரிய சண்டை நடந்தது. லீக் ஆப் நேஷன்ஸ், அமெரிக்கா ஐக்கியமாகாணங்கள், ப்ரேஸில் முதலிய தேசங்கள் இச்சண்டையை நிறுத்த முயலுகின்றன.

லங்காணை, பருத்திநெசவு மில்களில் வேலைசெய்யும் 200,000 ஜனங்கள், மில்காரர்கள் தங்கள் சம்பளத்தைக்குறைத்ததற்காகவும், தாங்கள் முன்செய்த ஒப்பந்தங்களை நிராகரித்ததற்காகவும், வேலை நிறுத்திவிட்டனர். பிரிடிஷ் கவர்மெண்டார் மில்காரர்களுக்கும், வேலையைநிறுத்தின வேலையாளர்களுக்கும் ஸமாதானம் செய்துவைக்க முயலுகிறார்கள்.

அமெரிக்கா ஐக்கியமாகாணங்கள் : பருத்தி, கோதுமை இவைகளின் விலை மிகவும் குறைந்துவிட்டதால், இவைகளின் விலையை உயர்த்துவதற்கு அமெரிக்கா கவர்மெண்டார், இப்பொழுது தங்கள் கையில் இருக்கும் இச்சகக்குகளை 1933 வருஷம் வரை விற்காமல் நிறுத்திவிடப்போகிறார்கள்.

சில வீட்டு மருந்துகள்

5. வல்லாரை:—(ஸப்ஸ்கிருதம்-ப்ராம்மி). இது எங்கும் படரும் பச்சிலைக்கொடி.

உண்ணும் முறை (a): இதின் இலை ½ அல்லது 1 தோலாவுடன் புளி அல்லது எலுமிச்சம்பழசா, வருந்த உப்பு உளுத்தம்பருப்பு, கடுகு, முதலிய பதைச்சுச் செய்து சட்னி (துகையல்) ஆக.

அல்லது (b) 1 மஸ்பூன் முதல் ½ அவுன்ஸ் வரை இதின் ஸ்வாஸத்தை, தெனுடன் சேர்த்து;

அல்லது (c) இதின் உலர்ந்த இலையின் 8-ஓன்றும் வந்தியகலாயத்தின் ½ முதல் 2 அவுன்ஸ்வரை அப்படியே.

அல்லது (d) உலர்ந்த இலை 1 மஸ்பூனை மபோல் டிக்காஷன்போட்டு வடிகட்டி, பால், ஜீனியுடன்.

(e) ரெய்யாகவடித்து; வேளைக்கு ½ தோலா இடை.

உபயோகம்: மிகவேலையால் மூளை அயர்வு, ஞாபகக்குறைவு இவைகளை குணப்படுத்தும். வாக்கு சீர்திருத்தம் உண்டாக்கும். முகவலி, மூளைக்கலக்க வியாதிகளில் நன்மைதரும்.

6. கரிசலங்கண்ணி: (ஸப்ஸ்கிருதம்-ப்ருங்கராஜ).

காப்பிடும் முறை: (1) துணி இலைகளில் 5 முதல் 10 வரை எடுத்து, 5 முதல் 7 மிளகுடன், கிறிது மோர் சேர்த்து நன்கு அரைத்து உருண்டை யாக்கி தினம் காலை உண்ணுக.

ஸ்திரீ தர்மம்

அல்லது அந்த உருண்டையை கருப்புட்டியுடன் சேர்த்து உருட்டி உண்ணுக.

அல்லது (2) இதின் இலைகளின் ஸ்வாஸம் 1 மஸ்பூன் முதல் ½ அவுன்ஸ் வரை, எடுத்து 2 முதல் 4 அவுன்ஸ் பாதுடன் சேர்த்து கிறிது ஜீனியுடன் போட்டு, காலையில் அருந்துக.

அல்லது (3) ஸ்வாஸத்தின் அந்த அளவுடன் 4 அவுன்ஸ் மோரும், கிறிது உப்பும் சேர்த்து காலையில் அருந்துக.

அல்லது (4) ½ முதல் 1 தோலாவரை இலையுடன் இஞ்சி, முதலியது சேர்த்து சட்னியாக.

உபயோகம்—காமாலைக்கு உத்தம மருந்து. ஜூரம் வீசியடியாமல், ரத்த மின்மையும், பான்டுவும் தோண்டிப்போது, மிளகுடன் சேர்த்த உருண்டை மிக குணம் தருகிறது. ஜீர்ணம் பலமில்லையாயின் மோருடன் சேர்த்து அருந்தவது நலம். இத்துடன் காய்ச்சிய எண்ணையைத் தேய்த்துக் குளித்தால் மூளை உஷ்ணத்தை ஆத்தும்; குளிர்ச்சி தரும். கலைமயிர் கருக்கச்செய்யும்.

தீண்டாமை ஒழிக! ஹிந்து மதம் புனிதமடைக !!

இந்திய மாதர் சங்கத்தினரின் வேண்டுகோள்.

ஹிந்து மதக் கொயில் நிகலாகிலே, ஹிந்து மத அன்பர்களே, சகோதர சகோதரிகளே.

பல நூற்றாண்டுகளாக கையாளப்பட்டவரும் சில குழுட்டுப் பழக்க வழக்கங்களை அடியோடு ஒழிக்கவும், ஹிந்து சமூகத்தினரை ஒற்றுமைப்படுத்தி வலிமையுடன் செய்யவும், கடவுள் நமக்கு இப்பொழுது ஒரு நல்ல சந்தர்ப்பத்தை அளித்திருக்கிறார். இவ்வழக்கத்தை ஒழிப்பதற்காகவே பாரதத்தாயின் மாபெரும் தலைவர் 'காந்தி மஹான்' உண்ணாவிரதம் கொண்டு உயிரை விடவும் தீர்மானித்துள்ளார். ஆகையால் சகோதர சகோதரிகளே உலக நிலைமை அறியாததாலும், ஹிந்து மத உண்மையை உணராமலும், ஜாதி ஹிந்துக்கள் சிலரை தாழ்த்தப்பட்டோரென்றும், தீண்டாதார் என்றும் கூறி, அவர்களுக்கு சாதாரண உரிமைகளைக் கூட கொடுக்க மறுத்து வந்ததின் பலனாக மேற்படி தாழ்த்தப்பட்டோர் தீண்டாதவர்களாகவும் தொடக்கடாதவர்களாகவும் ஆகிவிட்டனர். அந்தோ! தீண்டாதோர் என்ற பெயரையும் கொடுத்து கடவுள் ஒருவர், யாவரும் அவரது மக்களே என்பதையும் மறந்து, தீண்டாதார், தீண்டாதார் என்று கூச்சலிட்டு, ஹிந்துக் கோவிலுக்குள் நுழையக் கூடாதென்றும், ஜாதி இந்துக்கள், உபயோகித்தவரும் குளம் இனறுகளில் தண்ணீர் எடுக்கக் கூடாதென்றும், கூச்சலிட்டு விரட்டுகிறார்கள்! தீண்டாதாரை தெரு வழியாகவும் போகக்கூடாதென்று சில இடங்களில் தடுக்கின்றனர். சாக்ரதமடைந்த எங்காட்டிலும் இந்திய வழக்கம் கையாளப்படவில்லை.

கம் காட்டிலே வசிக்கும் பாரசியர், மகம்மதியர், பெளத்தமதத்தார், கிறித்தவர்கள் இவர்களுக்கெல்லாம் தீண்டாமையே கிடையாது. அவர்கள் எந்த விதத்தில் ஜாதி ஹிந்துக் களைவிட குறைவாயிருக்கிறார்களென்பதை நீங்களே யோசித்துப் பாருங்கள். அச்சமூகத் தார், நம்மை விட பிற காட்டாரால் நன்கு மதிக்கப்படுகிறார்கள். இன்னும் அவர்களில் அநேகர் ஒரு காலத்தில் ஹிந்துக்களாக விருத்தவர்களானோர். ஹிந்து சமூகத்தின் ஜாதி

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சென்னை,
26-9-1932.

1932వ సంవత్సరము ఆగస్టు తే 13-14 దులలో
తెనాలి గ్రామమునందు జరిగిన ఆంధ్రదేశ కళావంతుల
సంఘ సంస్కరణ మహాసభయందు జె. రాజగోపాలం
గారిచే యివ్వబడిన ఉపన్యాసము.

ఈ వేళ్ళల స్నేహానురాగము నవేక్షించు సాధారణముగా ప్రతి పురుషుడు, అన్యతము లాడుట కలవాటుపడుట, మోసగాడగుట, సంతానహీనుడగుట, ఒక వేళ్ళయ్యను దుర్బల రోగిని సంతానము కలిగినవాడగుట, తన ఆ పబంధములై

వర్ణముల శాంతికి భంగము కలిగించినవాడగుట, తన కుటుంబనాశనమునకు కారకుడగుట, త్రాగుడు, జూదము మొదలుగాగల మిగత దురలవాటులకు లోనగుట, తా మన్నిసాక్షిగ వివాహ మాచరించుకొన్న తన్వియొక్క పాతివ్రత్యమును మంటగలిపించి, వ్యభిచారిణిగనో, లేక సాధ్యమై పెనిమిటి చేయు అకార్యముల సహించలేక ఆత్మ హత్యచేసుకొనుట కనకాశమిచ్చుటాదిగా గలలోటుల కాలవాల మగుటయేగాక, తుదకు క్రమముగా, తనగౌరవమును, విలువయును, ధనమును కోల్పోయి, కడుదుఃఖ మై, దీర్ఘరోగియై, విరుపేదయై, నిరాధారియై, నిష్ప్రయోజకుడై, నిర్వాహారియై, కుటుంబనాశకుడై దురాచారసంపన్నుడై, కృశించి కృశించి కేవలము దుఃఖ భావనమగు జీవిత మనుభవించి యెట్టుకేటకు భూభరమగుటచే మృత్యువువార బడుచు బంధుమిత్రదూషణకులోనై సమాప్తిం లేండు చున్నాడు.

ఇక విటకత్తై యవనయన్ననో క్రమముగా దీర్ఘరోగియై పెనజెప్పబడిన అక్రమ ప్రవర్తనలచే నార్జించిన ధనమంతయు వైద్యులచాలుజేసి తుదకు కడుబీదై తన గడిచినజీవితమునకు వగచుచు, పాపము సుఖమనున దెరుంగక క్రమముగా నశించును.

సోదరీమణులారా! ఇట్లు నేను చెప్పటలో నేను వేశ్యలనుగాని, వారి స్నేహితులనుగాని యంతమాత్రము దూషించుట లేక వారి నవమానపరచుట నా తత్వముగాదు. నిజపరిసితులు నిర్భయముగాను, నిర్మోగమౌటముగాను, నిర్మల భావముతో, నిష్కర్మగా నెరిగించిన, పుణ్యములకు రోలిపుట్టి వేశ్యావృత్తి నిర్మూల నమున కహకాశము గలిగి ప్రజాక్షేమమునకు మార్గ మేర్పడునేమో యనుచాశతో వెల్లడించుచున్నానుగాని, వేరుమార్గము గానని పమ్ముటకు మిమ్ముల కోరుచున్నాను. మంత్రాచారవిశ్వాసములకు లోనై యున్న మిమ్ముచుటకన్న మతిమునే యన్న యెప్పుడు సమజనమని నాకు తెలియకపోలేదు.

ప్రస్తుతము వేశ్యావృత్తిని ప్రోత్సహించువారినిగురించి కొంతముచ్చటిం చెందము :—

(1) దేవాలయములు-వేశ్యలు:—దేవాలయము లేటి కుద్ధేశింపబడి ననో అట్టి పవిత్రోద్దేశములను తల్లక్రిందుల చేయుటకన, పవనచమంతయు జాతి మత వివక్షతలేక యివీ యని రోసివేసిన వ్యభిచారము, నటన, బూటకము మొదలు గాగల అక్రమప్రవర్తనలే ఆధారములుగా గల్గిన వేశ్యల ప్రవేశము దేవాలయ ముల పవిత్రతను మర్చిపోలాననించుచున్నది. చెప్పక తప్పదు. వీరి ప్రవేశము

కోరు దేవాలయములే వీరి యభివృద్ధికి ప్రోత్సాహకరములుగా నున్నవన్న య సత్యము కానేరదు. వీరి ప్రవేశమునకు లోనగు దేవాలయములను, దేవాలయ ములనుటకన్న వేశ్యాలయములన్నచో సహితకంబగు.

(2) ధర్మకర్తలు-వేశ్యలు:—మహాశయలారా! దేవాలయపు ధర్మ కర్తలలో కొందరు వీరి పేరునకు విరుద్ధముగా నడచు చున్నారని చెప్పట కొకింత విచారము కలుగకపోదు. వేశ్యలు దేవాలయములోనికి రానిది వీరికి తోచ దట; శాస్త్రసమ్మతముగాదట; పూర్వాచారమట; దేవుడు లేనదట; లేచినను కళా కాంతు లుండవట; ఇవీ యివి యేటిమాటలు. వేశ్యావహ్వనమును పరిశీ లించగా వీరికి వారి వృత్తియనగా వ్యభిచారవృత్తియందు అయిష్టము లేక అసూ యతాభావభారము లేనట్లు కాన్పించుటయేగాక అభిలా షున్నట్లు కాన్పించు చున్నది. ఇట్లు వ్యభిచారిణులయందు విముఖతచూపక వారిచాకయందే అనురా గము గలధర్మకర్తలు యేస్త్రీలైనను వ్యభిచారిణులుగ నుండుట వారి కంతయిష్టము లేనట్లు చెప్పకయే చెప్పచున్నది. గనుక, వేశ్యావహ్వనము కోరు ఓదేవాలయ ధర్మ కర్తలారా! మీతలమీదిడియున్న నేరమును కళంకమును పోగొట్టుకొని నిలువబడ దలంచితిలేని దేవాలయముల వేశ్యలప్రవేశము మాన్పుడు. లేదేని నీతిదాయక మయిన లోకము మిమ్ముల పరిహసించును. స్త్రీకోటి మిమ్ముల దూషించును. సరియగు ప్రతి భారతీయుడు మిమ్ముల హేయముతో జూచును. మతకళంకము నకు మీరే కారణులగుదురు. యిట్లెన్నియో దూషణలకు లోనయి మీరు క్రమేణ తల లొగ్గవలసినవచ్చును. మేల్కొనుడు, లేదేని పరిపశించవలసినవచ్చును.

(3) వివాహములు-వేశ్యలు:—స్త్రీపురుషుల యారోగ్యము, నీతి, ప్రవర్తన మొదలుగాగలవాటిని పెంపొండజేసి, పాతివ్రత్యమహిమను వెల్లడి చేయుటకును, వ్యభిచారవృత్తిని నశింపజేయుటకును, పవిత్రోద్ద్యమమగు వివాహ ముల నేర్పాటుచేసి యిట్టి పవిత్రోద్ద్యమములలో యీవుద్యమనిబంధనలకు కేవలము వ్యతిరేకముగా నడుచుచున్న వేశ్యల నాహ్వనించుట యెంతటి యవివేకమో చూ డండి. వేశ్యల నాహ్వనముచేసి, చేయు వివాహములన్నియు వివాహపవిత్రతను లోనెంచి చేయుబడిన వివాహములుగా పరిగణింపబడనేరవని చెప్పట సాహసము గాదు. వ్యభిచారవృత్తిని ప్రోత్సాహముచేయు యిట్టికార్యములు పవిత్రములగును, దయచేసి యోచించుడు.

(4) మూఢధనవంతులు:—ధనవంతులలో కొందరు మూఢమతులై వారి ధనమంతయు బహిరంగముగాగాని, లేక వారి హృదయపూర్వకముగాగాని లేక

శ్రీ భక్తి.

మూఢ పూర్వాచార పరాయణులు.

వారివారియందుగాని యెంతమాత్రము కోరని లేక కోరరాని వ్యభిచారవృత్తిని పెంపొందజేయుచు వారు ద్రవ్యనాశనము చేసుకొనుటయేగాక పెక్కుయిక్కట్లపాలగుచున్నారు. వీరు వ్యభిచారవృత్తిని పెంపొందజేసి గౌరవహీనులై నేను పైనచెప్పిన రీతిగా అన్నివిధముల యగచాట్లుపడుటకన్న, నీతిదాయకమైన ధైర్యముకలిగిన వేశ్యానురాగము గోరువారు, ఆయా వేశ్యలను సివిల్ మ్యారేజి యాక్టుక్రింద వివాహము చేసుకొని వారిని గృహిణిలుగా భావించి ఒకరినొకరు కాపాడుకొనుచు, దేశ మత కళంకములను పాఠదోలుట శ్రేయస్కరము గాదె. అదియే యధార్థమైనది. అదియే నిజమగు పౌరుషము. అదియే సౌమ్యము. అదియే సత్యమయిన సుప్రసవనము. ఇట్లు చేయజాలలేని వీరిని విసర్జింపుడు. వారయగచాట్లు వారుపడెదరు. ప్రస్తుతము అక్కడక్కడ జరుగుచున్నమాదిరిగా వారిలోవాతే వివాహములు జేసుకొనెదరు. వీరు వేశ్యల విసర్జించజాలక, వివాహము చేసుకొనలేక మూఢపట్టుదలతోయున్నంతకాలము ఆయాజాతులు చెడిపోవుటయేగాక మతకళంకమునకు తోడ్పడుచున్నారని చెప్పిన యసత్యము కానేరదు.

(9) మూఢ పూర్వాచార పరాయణులు:—

అబ్బబ్బ! వీరినలన దేశమునకు కలుగు కీ డింతింత యనగాదు. చూచి నాడుగదా! యింకను కొంతవరకు చూచుచున్నారుగదా! దేశోద్ధరణ నిమిత్త మేర్పడిన శ్రీభారతాయాత్రుని ప్రతిఘంటించి పిరికిపందలై కండ్లుకూడ తెరవజాలని యెన్నువేలపసికూనలకు అర్థము లేనివివాహములు గావించినారో! ఇట్లనే మంచి చెడ్డ లారయక, పూర్వాచారములని మొండివాదములు చేయుచు కడుమూఢులయి వేశ్యలను దేవాలయములలోను, వివాహములు మొదలగు శుభకార్యదులలోను యుండవలెనని వారివారి పలుకుబడి యున్నతావులలో మిగుల ప్రోత్సాహము చేయుచున్నారు. వేశ్యలు కావలె నను కోరుజాతులు లేక న్యక్తులు తాత్కాలికముగానైన వేశ్యలను వారివారి వృత్తులనుండి విముఖతను జేయించి తల్లెస్తానే వారల స్త్రీజాతులను భర్త చేయుచున్న వారి కాగ్రహమురానిచో వారికోరికయందు మూఢత్వమున్నను అమానుకత్వము లేనట్లు చెప్పటకు నలనవడదు.

(10) ఆట పాటలు నేర్పు కళావంతులు:—

సోదర సోదరీమణులారా! మహాశయులారా! వీరినిగురించేమిచెప్పటకు తోచకున్నది. అబ్బ! వీరిని విజమైన మానవస్వభావము కలవారని చెప్పటకు

నోరాడకున్నది. వ్యభిచారవృత్తి పుట్టుటకు వీరే బీజములు. వీరే స్త్రీలను వ్యభిచారిణులవృత్తికి అర్హులుగా జేసి వెదజల్లుచున్నారు. ఆహా! వీరెంత ఘోరపాపులో చెప్పట కలవి కాదు. దురాచారపిశాచములకు లోనైయున్న వేశ్యమాతలు వారి పసికూనలను వ్యభిచారవృత్తిలో దింపుటకు తయారు చేయునిమిత్తము మొదట వీరిచేతిలోనే బెట్టుదురు. వీరు తయారు జేసి బయట ఆయావారలకు పంచి బెట్టెదరు. మహాశయులారా! వ్యభిచార వృత్తి యంటే యేమయినా వీరి కనూయనన్నట్లు గోచరించుచున్నదా! యేస్త్రీనైనను పాతివ్రత్యములో పెట్టుటకు వీరికర్హత గలదా, దయచేసి యోచింపుడు.

(11) వేశ్యలను పలుచో ట్లాడించువారు:—

మహాశయులారా! సోదరసోదరీమణులారా! పైవా రట్లు తయారు చేసి పంపగానే వీరు వారిని (వేశ్యలను) అనుభవములో (practice) పుంచుటకు తయారుగుదురు. వీరుపురుషులు, కాదు, కాదు, పురుషాకారులు. అట్లు చెప్పటకుకూడ సిగ్గుగుచున్నది. ఇట్లు వీరు స్త్రీకోటిసంతయు నాశనముచేయుకతన, వీరిని యేదో యొక యాక్టుక్రిందగాని, లేక యిట్టి స్త్రీహంతకుల నిమిత్తము క్రొత్త యాక్టునైనను పుట్టించిగాని వీరిని కొన్నియేండ్లు యీవాతావరణములో కనుబడకుండా చేసిననేగాని వేశ్య లభివృద్ధి యంతరింపజాలదు. వీరు యీవేశ్యాస్త్రీల వెనుకనిలువబడి వారి నెట్లాడించెదరో, వారికి కలుగు నవమానము నెట్లు భరించుదురో, పరిహాసము లెట్లు సహించుచుందురో-అబ్బబ్బ! ఎంతకష్ట మెంతకష్టము! ఇంతకును యిదియంతయు దురాచారము; మతలోపము; ప్రోత్సాహకుల అవజ్ఞత.

సోదర సోదరీమణులారా! మహాశయులారా! వేశ్యావృత్తి నిర్మూలనకు కొన్ని సూచనలు జెప్పి యింతటితో ముగించెదను. యీ కొద్ది ఆలస్యమునకు తుమించ గోరుచున్నాను.

స్త్రీల కొక సూచన:—

ఓ సోదరీమణులారా! నాకు ప్రపంచజ్ఞాన మలవడిన దాదిగా మిమ్మలను గురించి అమితముగా పరితపించుచున్నాను. పురుషులతోపాటు మీరుకూడ అన్ని కార్యములు చక్కబెట్టగల శక్తి మీవద్ద యున్నను, శిశురక్షణ, శిశు శిక్షణ, శిశు పోషణ, కుటుంబదిద్దుపాటు మొదలుగాగల పెక్కు యెక్కువపూచీ గలపనులు మీచేతిలోనే యున్నను, ప్రేమ, భూతదయ, ధైర్యము, పట్టుదల, అణకువ

మొదలుగాగల సద్గుణములలో పురుషులకన్న మిక్కిలి మిన్నగానున్నను, కొంతమంది పురుషులు కడుక్రూరస్వభావులై మీస్వాభావిక ఆధిక్యత నోర్వలేక యేవో శాస్త్రములు, పురాణములంటూ, సహగమనము, అతిబాల్యవివాహము, ఏటన్నిటికన్న మిన్నయను క్రూర రాక్షసాచారముగు వేశ్యావృత్తి మొదలుగాగల దురాచారములను మీ స్త్రీకోటిలో ప్రవేశపెట్టి మిమ్ముల నెందులకు పనికిరాకుండజేసి అబలలని పేరుపెట్టి పురుషాధములు మిమ్ముల బానిసలకన్న అధములుగా చూచుచున్నారు. మీస్త్రీకోటిలో కొంతమంది స్త్రీలను శిశ్యులను పేర పెంతయవమానించుచున్నారో యెంతనాశనము చేయుచున్నారో మీరు పరిశీలించిచూచిన తెలియగలదు. మిమ్ముల పురుషులు జేయు వంచన వివరించవలెనన్న కొన్నిరోజులు పట్టుకు గనుక సోదరీమణులారా! మీకు కలుగుచుండు కీడును కలుగకుండా? పురుషులలో వారెవరైనను దుష్టులే యని ప్రహ్లాద విభీషణాదులవలె ఎదిరించి పోరుడు. అవసరమైన ప్రాణము లర్పించుడు. దైవము మీయందుండును. మీరు బాగుపడనిది తాము బాగుకాజాలరని యెరుంగక మూర్ఖులై, దురభిమానులై, భూతదయ సశ్చాత్యాపము లేనివారలై క్రూరస్వభావులగు పురుషులు మతమునుపేరట దురాచారవిశాచములకు లోబై మిమ్ముల బహుహింసించుచున్నారు. అదియే మన ప్రస్తుత సౌర్యాగ్యమునకు కారణము. మరియు యీ నీతియుద్ధములో పోరుటకు మీస్త్రీజాతి యగువేశ్య లుండుచోట్లన్నియు బహిష్కరింపుడు. ఇదియే ప్రథమ సోపానముగా పెట్టి మీకుసంబంధమగు మూఢపురుషులతో యుద్ధము ప్రకటించుడు. ఇట్లు చేయుచుండుటవలన, సత్యము, సుహృద్భావము, క్రమము, నీతి మీయందెయున్నకతన జయమబ్బుటయేగాక, మీకు, మతమునకు దేశమునకు కళంక దాయకమగు శిశ్యావృత్తి విధిగా రూపుమాయును. ఇట్లనే ప్రతి అంతస్తులో పోరుసలుపుడు. మీకే జయ మబ్బును. మీరు బాగుపడిన మరునాడే యింతసేరకు తమత్కి తెలుసుకొనని పురుషకోటియుగూడ బాగుపడి మానవకల్యాణమునకు సదుపాయము గలుగుచున్నది.

ప్రామాణ్యంల కొక విజయి:-

మహాశయలారా! ముఖ్యముగా హిందూమతావలంబకులలో చాల మట్టుకు జరుగు శుభకార్యములలోను, దేవాలయాదులలోను మీరు లేనిదే యే పనిజరుగకున్నది? గాన, మీరు స్వలాభిలాషులుగాక మానవక్రేయోభిలాషులై వేశ్యలనుయూహ్వనముచేయు ప్రదేశము లెల్లను బహిష్కరింపుడు. మీ పేరుప్రతిష్ఠలు

సారకముచేసుకొనుడు. వేశ్యావృత్తి నశించనియెడల, మితలమీదను కళంకమున్నదని భావించుడు. శిశ్యావృత్తిని నిర్మూలముచేయ గడంగుదులేదని, యీ శిశ్యావృత్తి కభివృద్ధికి మూలకారణము మీరేయని లోకముతలంచకపోదు. మిమ్ముల దూషించక పోదు. కనుక మేల్కొంచి లోకోపకారముచేయ ప్రయత్నింపుడు.

హిందువుల కొక సూచన:-

హైందవ సోదర సోదరీమణులారా! యీ మహాసంఘములో యీవేశ్యావృత్తిని నొకయాచారముక్రిందనుంచుట కొంత మానవకోటి నాశనముకొరకేగాక వికందరికిని తలవంపులు లేకపోలేదు. ఆయాచోట్లం యీమహాసంఘములోని తదితర జాతులు ఏరినిగురించి హాస్యముగ మాట్లాడుట, అవమానపరచుట, నిమసంఘములోనివారే యని జాతీయతలేక ప్రాతిమూలకమున హీనముగా కనుబరచుట మొదలుగాగలవి జరిగించుట మిగుల యవివేకమేగాక యిట్టివారినుంచుట తమకు కూడ తలవంపులని తిలంచక మాట్లాడుచున్నారని చెప్పటకు విచారమగుచున్నది. నీతికోవిదుడగు ప్రతిహిందువు యీజాతి సంస్కరింపబడుటను చూడవలెనని కోరుచున్నాను. మరియు యీతెగ సంస్కరణకు తోడ్పడి మీమతకళంకమును బాపుకొని స్త్రీజాతికనలేల మానవకోటి కంటెయు యవమానకరముగానుండు యీజాతిని కడతేర్చు ప్రార్థించుచున్నాను.

భారతీయుల కొకసూచన:-

అయ్యలారా! భరతిపుత్రులారా! మీ రేమతిములకు సంబంధించినను అందరును భారతమాత పుత్రులేగదా! ఈ శిశ్యాజాతివలన లేక హిందూమత దురాచారమువలన గలుగు కళంకములో ప్రతివారును భారతీయులగుతమున భాగస్వాములగుచున్నారుగదా! గనుక సోదర భారతీయులారా, వేశ్యావృత్తి నిర్మూలనము చేసి వేశ్యాజాతిని కడతేర్చువని హైందవుల కుపదేశమిచ్చుడు. లేదేని మీరు స్వయముగా యీరంగమందు ప్రవేశము గొని మీరు యీజాతిని కడతేర్చుటకు కృషి సల్పుడు. అంతవరకు మీయందు కూడ యీకళంకమున్నదని భావింపుడు.

ఓ సోదర సోదరీమణులారా! మహాశయలారా! ఇప్పటికే కాలాంతేమయినది నన్ను యింపగోరుచున్నాను. ఈజాతి సంస్కరణ కోరియే మీరందరిక్కడికి విచ్చేసి యున్నారని నమ్మియున్నాను. అయితే వొక్కసంగటి, యీతెగ విద్యలోను జ్ఞానములోను, ధనములోను పూర్తిగా నడుగంటియున్నది. ఒకవేళ యొక్కడనైనను స్వల్పసంఖ్యాకులగు విద్యావంతులుండినను వారు పిరికిపండ్లై సావము మారు

శ్రీ భక్త.

మూలల బయల్పడక దాగుచుందురు. యీ సంస్కరణ మానవకోటి కంఠయు
శ్రేయోదాయక మనియైనను పాటింపక అర్థములేని దురభిమానపూరితులైయున్న
వారు. గాన నో మహాశయలారా! యీ సంస్కరణ అవసరమైయున్నను పైకా
రణమువలన మీ సాంఘికులయొక్క సాధ్యములో నంతగా లేదని చెప్పవలెను. ఈ
కళంకములో మొరందరు పూర్తి భాగస్వాములుగనక ప్రతివారును యీ సంఘ
సంస్కరణ పని తమవ్యంతపనిగాభావించి, అట్టిపనికీ ప్రతిజ్ఞపూని యంతర్వ్యరలో యీ
జాతిని కడలేర్పిన అంతర్వ్యరలో మరికళంకము పోగలదని లోనెంచి భృథమన
స్సుతో పనిచేయ మిమ్ముల ప్రార్థించుచూ యింతటితో విరమించుచున్నాను.

జె. రాజగోపాలు, ఒంగోలు.

