Reg. No. 1317

Vol. XVIII—No. 5

STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION



OFFICE OF THE REGISTRAR OF BOOKS
19 MAR 1935
MADRAS

MARCH, 1935

Subscription Rates

India, Rs. 5 W.I.A. Members, Rs. 3 Foreign, 10 Sh.

Single Copy, As. 6

WOMEN'S INDIAN ASSOCIATION

———:o:———

OFFICE BEARERS. 1934—35

Patron : H. H. The Junior Maharani of Travancore Raj Kumari Amrit Kaur.

President : Dr. (Mrs.) S. Muthulakshmi Reddi, M.B. & C.M.

Vice-Presidents : Mrs. Ammu Swaminadhan.
Mrs. R. Ramaswamy Sivan.
Mrs. Dorothy Jinarajadasa.
Mrs. R. Ramachandra Rao.

Hon. General Secretary : Mrs. H. M. Dadabhoy.

Hon. Treasurer : Mrs. Kamala Damodaran.

EXECUTIVE COMMITTEE MEMBERS

Rani Sahib of Munagala.
Mrs. M. Balasundaram Naidu.
Mrs. K. C. Achaya.
Srimathi G. Visalakshi Ammal.
Mrs. G. Lakshmi David.
Mrs. Ramath Unissa Begum.
Mrs. Subhadra Chenchiah.
Mrs. Nazir Hussain.
Mrs. Akula Gowri Devi Ammal
Mrs. T. N. Thanammal Moorthi.

ADVISORY COUNCIL MEMBERS

The Secretaries of all branches.
Mrs. Malati Patwardhan.
Mrs. Manjeri Kamalammal, Chalapuram, Calicut.
Mrs. M. E. Cousins, B. Mus., Madanapalle.
Mrs. Hannah Sen, New Delhi.
Mrs. Brijlal Nehru, Lahore.
Mrs. Rajivibai Shiva Rao, Bangalore.
Mrs. Herabai A. Tata, Bombay.

OFFICIAL ORGAN

STRI DHARMA

Editor : Mrs. H. M. Dadabhoy.

Editor, Tamil : Mrs. T. N. Thanammal Moorthi.

Editor, Telugu : Mrs. Akula Gowri Devi Ammal.

Headquarters : Pantheon Gardens, Egmore, Madras.

2

WOMEN'S INDIAN ASSOCIATION

OBJECTS.

1. To present to Women their responsibilities as daughters of India.

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

3. To secure the abolition of childmarriage and other social evils.

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

5. To secure adequate representation of Women in Municipalities Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

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

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

Women who agree and will co-operate with the Objects and organisation of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

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

ORGANIZATION

The Association, which has a central organization at the W. I. A Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religiours but non-sectarian basis.

CONTENTS

	PAGE
Congress International of Social Morals	187
All India Women's Conference Presidential Address	190
Powdering her nose	201
Cruelty to innocent Minor Girls	203
Japan and the Pacific	204
Our European Letter	205
Head Quarters	208
Branch Reports	209
Notes and Comments	211
TAMIL	213
TELUGU	...

The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

Note—All communications regarding Editorial matter and reviews, should be addressed to the Editor, Stri Dharma, Pantheon Gardens, Egmore, Madras and Subscriptions and Cheques are made payable to the Hon. Treasurer, Women's Indian Association.

Subscribers are requested to mention their subscription number when reporting complaints or change of address, etc. These communications should reach our office by the 1st of every month.

STRI-DHARMA

Vol. XVIII MARCH 1935 No. 5

CONGRESS INTERNATIONAL OF SOCIAL MORALS

This Congress, held in Budapest this year from October 14th to 18th was a real constructive achievement, originated by the International Abolitionist Federation, the society founded by Josephine Butler herself, of which the Association for Moral and Social Hygiene is the British Branch.

Fourteen nationalities were represented, including Great Britain France, Switzerland, India, and most of the Near Eastern countries, and papers of a high standard were contributed by delegates from various nations. It was agreed beforehand to pass no resolutions, the aim being to promote construction and avoid controversy. The subjects discussed included the education of young people, women police, and the legal protection of children, and Dr. Nemeth, President of the Children's Court in Budapest, and M. Rottenbiller Rungariah, Secretary of State, illustrated particularly the advanced methods and sympathetic attitude of the Hungarian Juvenile Courts towards the delinquent of both sexes. Mr. Sempkins who was one of the two English speakers, in a thought provoking paper, stressed the danger of allowing public opinion to lag behind legislation, and pointed out that no law can itself achieve public morality; we must educate people to demand a high and equal moral standard, as well as just and adequate legislation.

The public meeting held in the Congress Hall was of great interest Monseigneur Marczell spoke with power and eloquence. He is evidenly a popular orator in Buadpest, and deservedly so, Madame Pesson-Depret the French representative, has the true Josephine Butler spirit of passionate shame for the regulation system, and compassion for its victims. Her speech

was most impressive in its restraint and simplicity, while Miss. Higson, our own delegate, made an immediate and deep impression on the audience, who received her speech with great enthusiasm.

We were also invited to visit several Homes and Institutions, but unfortunately time was too short to take advantage of more than a few of these visits. A Home for girls ranging from 12-18, all committed through the Court, will stay in my mind as as inspiring sample of what can be achieved in the way of self-government in the Homes. What a welcome the girls gave us! And what a thing of beauty was their exhibition of their embroidery; each girl had actually made her own intricate design and chosen her own colour scheme.

Another visit of intense interest Miss. Higson and I owed to the kindness of M. Rottenbiller, who took us to the Women's Prison, where they also have boys up to 18. This Prison is a beautiful modern building managed almost entirely by a women's religious order, The Social Service Mission. It is, quite the most homely prison I have ever been in. The Sister in Charge is a wonderful person, full of sympathy and sanctified common sense.

It was little short of appalling to drive from the hopeful, kindly atmosphere of the prison to an interview with the Chief of Police des moeurs (I was priveleged to accompany Miss Higson and Madame Pesson-Depret on this occasion). He received us most courteously, and discussed quite frankly the problems of prostitution, but was entirely incredulous as to the possibiltty or even the desirability of abolishing regulation. He told us that there were 1,030 licensed women in the city, and avowed that in addition something like 30,000 "clandestines" were known to the police. He showed us the license book, which the inscribed women hold—rather like a passport—in which their photograph and records are kept. They are compelled to attend for medical examination twice a week, and the punishment for being found withount a license, or for failing to attend for examination, is prison. We saw the Examination Centre in action (it takes place in a room adjoining the Chief's office). The women and girls, standing in queues, await their turn, and are dealt with at a speed which must surely render the examination quite futile. This is a sight which one needs only to see once to be fired with a shame and indignation which one prays may stir others towards a more determined work for complete abolition.

At the next meeting of the Congress, Miss Higson touched briefly on what we had seen at the Examination Centre (a proceeding which, it must be realised, goes on day after day, not only in Hungary, but in every country where the government license is still issued). Largely as a result of her speech a representative deputation from the Congress waited on the Minister of the Interior to plead for the hastening of legislation for complete abolition. He received them sympathetically excusing delay on the grounds of Hungary's poverty, and also the difficulty of re-absorbing the women into normal ocoupations. Miss Higson, had the honour of introducing the deputation, pointed out that the money spent on the large and expensive organisation now in use would go far towards the providing the necessary free treatment clinics and other forms of social work.

We have come away from Budapest with a strong resolve that this Congress must issue in action. If the interest aroused in Hungary, the desire to know more, and the determination to press on to complete abolition is to be maintained and wisely directed; it will need wise and tactful organisation; this implies a whole time worker and influential backing, and both should be forthcoming while the iron is hot.

Because Josephine Butler gained the victory for England half a century ago, so that we cannot see in our own land the workings of licensed prostitution, we find it difficult to realise the bitterness and shame of the conflict still being waged in so many Continental countries. Enlightened opinion in those countries looks to England, as the pioneer in this field of social emancipation, for sympathy and guidance, and there are many people in Hungary who are ready to follow our lead and strive for an ideal already proved not only right, but expedient by a great nation.

C. BUTTERFIELD.

ALL INDIA WOMEN'S CONFERENCE PRESIDENTIAL ADDRESS

BY MRS. RUSTOMJI FARIDOONJI.

Little did I dream when we opened our first Conference in Poona, eight years ago, that this Association would become in a few years the most representative body of the women of India, and as one of its humble promoters it gives me the greatest pleasure to preside at this function to-day. I am very grateful to all my colleagues and to the members of the Standing Committee who have so kindly done me this great honour. A President's traditional shortcomings may, with considerable additions, be taken as admitted. I fully realise the resposibility, and hope that, with the help of all our delegates, this Conference will come to practical decisions, and will be as great a success as its predecessors, and the women's movement will be one step higher up the ladder.

Belonging as I do to the past generation, the awakening of Indian women and the progress of the movement have far exceeded expectations. As one of the earliest living workers, I feel proud that the dormant spirit of ages should have been deeply stirred, that we should be utilising powers which have been hibernating for centuries; that we should have made our sisters think that it was their birthright to serve the country, and take an equal share with their husbands, fathers and brothers in efforts to improve general conditions. This is an achievement we might well be proud of. We have made women take keen interest in life; we have made them realise that they are not vegetable matter, or animal life, but as human beings they are part and parcel of that higher life which has something to contribute to the welfare of humanity.

You have so often read and heard statistics relating to women's backwardness in education, etc., and I shall not weary you with a repetition of facts. But a summary of the special features of the several Conferences may interest you. I do not think we have surpassed or equalled our first Conference at Poona in its ideals of service and unity. I came away with great joy from that gathering, as I felt convinced, that if our women worked in that spirit of service, India's future was assured. Many men do not yet realise what a vast power for good has been infused into the country for the service of humanity. That able, brilliant and brave leader, Her Highness the Maharani of Baroda, who is always to the fore in the interest of the womanhood of India, comes to my mind, just as the second Conferenee at Delhi brings before me that safe, moderate and sagacious woman, Her late Highness the Begum Mother of Bhopal. It was at this second conference specially, that solid work progressed both as regards the Sarda Act and the Education Fund. Then we went to Bihar, which is considered one of the most backward Provinces in India in respect of women's education. I still remember the Chairwoman of our Reception Committee, coming before a mixed gathering for the first time, yet, unable to face her husband and the Patna public, but bravely standing there with her face turned aside. It was at this third Conference at Patna that we began to feel strongly the need for social reform, and combined social reform with our educational movement. Our next meeting was at Bombay, where we knew women were well-organised, and had already been carrying on great work in

social and educational reform. The visits to the institutions in Bombay were a great eye-opener to a number of delegates coming from other Provinces. This Conference, presided over by our greatest woman, Mrs. Sarojini Naidu, and most ably organised and managed by the late Lady Dorab Tata, will not easily be forgotten by those who were present. The meeting at Lahore furnished yet another surprise by the keen interest the women of Punjab evinced, though in purdah. The tram-loads and bus-loads of these *purdanashin* ladies, coming to the Conference and insisting on every English speech being translated into Urdu for them, was another new experience. Madras recalls yet another case of a Mohamedan lady being the Chairwoman of the Reception Committee and coming out of purdah for the first time. It was most interesting to hear her justifying her conduct and challenging anybody to prove that she had broken purdah as ordained by Koran. In that land of strong orthodoxy we had a mixed dinner party of all castes and communities, and in the house of a very high caste family. Then came Lucknow, the home of Muslim culture and a liberal Muslim stronghold. It was a joy to see how the women of both communities supported the resolution to evolve one common language, to be known as Hindustani. And last, but not least, the Conference at Calcutta last year which simply surpassed itself as regards the galaxy of notable men and women who met there, and the marvellous organization and comfortable arrangements made. After all, it was Bengal from which had come the first clarion call to the women of India not to confine their energies only to politics, but to assert themselves in the field of secondary and higher education. This call came at a psychological moment from the Director of Public Instruction, Bengal, roused the enthusiasm of women throughout India, and gave birth to the All-India Women's Conference, with a view to tell Government, in the words of the Director, "with one voice what they want .....and to keep on telling till they got it." It was, as our first President Her Highness the Maharani of Baroda said, "Here, with the rising tide of the revival of Indian culture, here at the beginning of what might rightly be regarded as an Indian renaissance, we assemble to discuss that which, more than all else, goes to the root of the rebirth of a great people."

Position of Women

Every year has made me realise more and more that equality of status is absolutely necessary for better living conditions in this world. Equality between the sexes means equal functions, equal powers, equal freedom to work and live, and if married, an equal status in the house—the status of a partner and not of a slave. I know that hundreds of women have an equal status, but there are millions who are treated, as Tennyson says, "something better than his dog, a little dearer than his horse." To my brothers I say: Educate your women and please change your mentality towards them; do not consider them as slaves or playthings. And as for you, sisters: Throw off the inferiority complex and consider yourselves equal partners in God's great world. Women in India in one way have been more fortunate than their western sisters; we have had no suffragette question, and we want no sex war; the scope for our activities is not limited, and we should show, by real work for the welfare of others, that we are ready for the equality of status we demand.

Why has modern Turkey suddenly sprung to such greatness; Because Kemal Pasha at a very early age, when he was studying in France, realised that the strength of France lay in her socially free women, and contrasted them with his immured country-women, and determined that this would be one of the first changes to be introduced in Turkey.

Work Done.

Some sceptics may ask: What have yon done in all these eight years? Well, as I have said, to have awakened like Rip Van Winkle from our long sleep is something. What is more, we women have not contented ourselves with talking only, but have done some work. The first solid piece of work was done at our second Conference in Delhi, when we followed up our previous year's decision, by a resolution deploring the effect of early marriages on women's education and demanding that the age of consent be raised to 16. A deputation was accordingly sent to H. E. the Viceroy to urge the desirability of appointing a Committee to enquire into the problem of Child marriages. A Commitree was appointed, and on its recommendation the Child Marriage Restraint Act, better known as the Sarda Act, was passed.

At the very first Conference, we had shown our dissatisfaction with the education which girls were receiving, and in the course of the year our enquiries showed that there was great need for a change in the curriculum. To be able to carry out this work, an Education Fund was started, which later on, under the auspices of the Lady Irwin, became the All-India Women's Education Fund Association, and which, after a further all-India enquiry, has been instrumental in establishing at Delhi, the Lady Irwin College for Home Science, Psychological Research and the Training of Teachers in these special subjects.

The third important piece of work has been the Franchise. Women have stood for equal justice to all. While some may characterise this as a mere ideal, they cannot deny its truth, or the fact that it embraces the highest principles. I know that, in most things of life, it is necessary to compromise, but there should be no compromise of principles. I realise that we shall have to go slow, but let the ideal be our guide. I fully count on us women not allowing ourselves to get into a groove; nor allowing personal benefit to prejudice our judgement, nor losing sight of our ideals. It is a matter of real grief to me that no women have stood for the Central Legislature which has been thrown open to them for some years. However, I am very glad that in some places, specially in Madras under the able leadership of our dear Dr. Muthulakshmi Reddi, we have made candidates realise the power and strength of the women's vote.

Then, last but not least, the greatest achievement has been the bringing together of the women of this vast country—they have travelled north, south, east and west for that purpose and their knowledge of the country and its people has widened their horizon, which no amount of reading could have done. It has formed inter-provincial friendships and created a real bond of sisterhood among the women of India. Not only that, but our wider outlook on Franchise, etc., is bringing us into international contacts, the greatest need of the world to-day. It is only when we begin to think internationally, and realise that every individual State has its own rights, that there will be an end to war. All over the world, women are striving for peace. One thing is unchangeable throughout the world, the indivisibility of womanhood; frontiers, wars, races and many things make for division,—but there is unity in woman, and the time has come for every woman to know her power. We must show that womanhood is one and indivisible, and transcends rank, creed and race. It is only by a broad international outlook in keeping with the rest of the world, that we can develop and contribute our quota towards this great mission. To be

able to do that, we must educate our girls. Though I feel that we have achieved something, I am fully aware of all the problems that yet lie before us. First and foremost is the education of women.

Education.

It has been well said—"To educate a man is to form an individual who leaves nothing behind him; to educate a woman is to form future generations."

I would ask you to consider why there has been so much opposition to women's education in the past. It seems to me, that when we first started educating our girls, the enthusiasm for everything Western was so great that we forgot our ancient ideals and went straight for the ultra-Western type of education, with disastrous results in some cases. This frightened many men and put them in opposition for several years. History shows us that new-found liberty is always inclined to go to one's head, be it for men, women or a nation. But I hope that this Conference will so help to guide the women of India that they are secured many useful channels of work. Men and women, who have taken up the call for emancipation, have always commenced with the highest ideals and principles, but their followers have often misused this hard-earned freedom. In all movements the pendulum is inclined to swing a bit violently at first, but it soon rights itself. I was reading the other day how Turkish women spent the first ten years of their freedom on their toilet, but they soon realised what freedom meant and rose to their responsibilities. It is perhaps fortunate that our freedom in India has been coming very gradually indeed, and while getting used to it, we also realise the work and responsibilities that are before us.

On several sides I hear that girls' education is now advancing by leaps and bounds, but the figures for the last ten years have been most disappointing. We must make a great effort to remove the existing inequality, especially now that we are asking for a wider franchise; otherwise, the disparity, which has been noticed even by Government, will be terrible, and will have repercussions on their political and social status. Sir Malcolm Hailey, in one of his speeches said, "There is never to my mind any doubt as to the social injury caused by giving undue preference to training of men over women. It threatens a division of sexes more dangerous than a division of communities, but to the social is added the political and, if, at one time desirable, it is now an urgent necessity." That being so, we must press Government to make a larger provision for the education of girls.

We want many things, and naturally we ask Government to provide them all. But, as practical workers, we should concentrate, at a time of money stringency, on such of the resolutions passed during the last seven years, as are most important. I consider the health of a growing child as important as the mind. Upon us, as mothers of the nation, devolves the duty of the up-bringing and welfare of the child, which means education of future mothers on the right lines. We should lay greater stress not only on medical inspection, but regular medical treatment at school clinics. Work done in England in this connection has shown most amazing results, and our Indian children need medical treatment more than the British do. Every individual enquiry in India has shown that over 70 per cent. of our children need attention and careful treatment. This combined with free and compulsory primary education, is the

duty of Government, and we must go on pressing our claims on the Ministers, until they realise the greater need of an educated womanhood for the country, and assign more funds to the education of girls. It is absolutely necessary, for India to take her rightful place in the world, that men and women should both be educated. And to speed up removal of the present inequality, I would strongly recommend co-education in primary schools.

Having set forth our urgent demands to Government, I feel that it behoves us to reinforce their assistance by maintaining adult classes, travelling libraries and the like. Our adult classes should include girls who have left school, so that they may not forget what they have learnt, and they may help others. I would lay great stress on travelling and circulating libraries, which it is in the power of every local committee to organise.

We all recognise that a properly balanced diet for the mind is as important as for the body. Education includes training the physical body, the emotions and the mind, and developing intuition. At present, mind has the monopoly of our attention. Why is India so poor in efficiency? Slackness is partly induced by climate, but is aggravated by malnutrition and old customs. It is the mother's duty to pay attention to diet, and Dietetics with Hygiene should be a compulsory course in every school. Physique and energy can be greatly improved by a well regulated diet. In one girl's school attended by the children of the well-to-do, in India, the doctor found over 34 per cent. ailing from malnutrition due to wrong feeding.

The emotions should be trained first by the teaching of History, with its lessons of courage and great inspirations which would give the child pride in the greatness of this country, and secondly through service and a spirit of good citizenship. The mind should be trained to appreciate values. The highest ideal we desire for our children is the mental, moral and spiritual preparation for their life.

We pass resolutions and expect Government to do the rest. Situated as we are, we should not entirely depend on others, but should make even a small beginning ourselves. Many an Inspectress of Schools is struggling against red tapism; support her, take the matter up to higher authorities and press it forward steadily till you attain your object. Members of Local Committees should get into touch with Mistresses and Inspectresses, improve Secondary Education and bring about changes in the curriculam according to our resolutions. With a little effort it would be quite easy to produce educational films in larger towns. On certain matters like this we ought to co-operate and work with the All-India Federation of Education Associations or any other existing Local Educational Association.

We have got past the stage of meeting and merely passing resolutions. The need for constructive work is immense, and to do that we need clear thinking. The subject of education has not been thought out fully in all its aspects. Everything Western was once considered superb, but we needs must find out which of the Western things are really good, compare them with our own Indian culture, reform certain things and see how we can adopt or adapt an education which would be useful in our modern life. We started the Lady Irwin College, as the knowledge of Home Science was considered absolutely necessary for the education of girls, but the points I would like you to consider deeply are those correlated to education.

Suggestions.

My own idea has always been a bifurcation of studies when a girl is about 11 years of age. Most girls can take up general culture, including a full course of Domestic Science, while those who so wish can undertake studies leading to University courses. As regards general culture, from the little experience I have had, I should like to establish a "Cultural College," where girls could go after leaving school and specialise in two or three subjects, one of which should be of a character to enable her to take up some useful occupation. For instance, with literature she could combine journalism; with Art, disigning, decorating, and so forth, while with these subjects, should be associated the necessary amount of Home Science. With a college like that, a woman would be proficient in something, instead of having a smattering of several subjects. She would possess knowledge which she could make use of in case she has to earn her living, and this would ensure her a certain measure of economic independence. But whatever the plan, it should not be launched before a large Endowment Fund is secured—to avoid, as experience of the Lady Irwin College has shown, risks of the usefulness of an institution being hampered by lack of money.

Like everything else, the problem of education is now in the melting pot. We hear on all sides of dissatisfaction and a longing for change. I would suggest the Conference thinking out a scheme of the right kind of education suitable for Indian conditions. A great deal of work is being done in a haphazard manner—vocational schools are being started; manual labour is put forward as a part of school curriculum; the Vernacular is strongly advocated as a medium of instruction, and so on. I would propose that, as in the case of the Lady Irwin College, we should first make a full enquiry as to how Primary and Secondary Education should be remodelled. Girls should receive a useful general education, suitable for home-makers, and those who wish to adopt a professional career, should work on different lines and have all the facilities for University Education. Already in the south, women graduates are ready to accept posts of teachers on Rs. 50 a month, and I would ask our girls to realise that merely an University Education is not an economic proposition for a living. The system of the future should prepare our boys and girls to live healthily and usefully after the day's work is over. The joy of colour, form, music and creative art would provide hobbies that would divert them from expensive or unhealthy amusements, such as crowded cinemas in badly ventilated places. A nation, to-day, must keep pace with other nations, or perish. With the advent of machinery, etc., skill and intelligence are more necessary than they were a hundred years ago. Modern appliances help to finish the day's work quicker; there is more leisure, and modern education should show the way to the best use of leisure.

Co-education.

I have had no personal experience of co-education, but many educationists have, after experience, pronounced it a success. Economically, its advantages in a poor country like India are obvious, if Primary Education is to be within the reach of every village. One point stressed by many educationists is that the number of boys and girls as well as the teachers of either sex should be equal, giving equal opportunities of advancement to women teachers. The point may be considered side by side with the economic difficulty, as for years to come, the number of girls available for schooling may not approach the strength of boys. Scotland has had 50 years'

experience of of co-education has had not found it harmful, while in the United States as many as 90 per cent of the children in Elementary Schools are receiving co-education.

The latest innovation in educational methods is the intelligence test. Every school should have that test, to enable the teacher to find the capabilities of every child and to give special attention to those that are backward. Experiments have shown that the intelligence test is better than ordinary examinations.

An admixture of general culture is absolutely necessary even in vocational training. It helps to determine values.

Committee of Investigation.

During the last eight years, I have realised the difficulty of All-India team work in the consideration of particular subjects, but it can be done. A representative Committee might be formed to make a full enquiry as regards the remodelling of Primary and Secondary Education, and submit their report. The latest European and American methods may be examined and a scheme evolved to suit our conditions.

The Lady Irwin College.

Before I turn to social questions, I would like to say a few words about the Lady Irwin College at Delhi. As I have already mentioned, it was in the second year of our exististence that we started the All-India Women's Education Fund. A general appeal was first made, but the Committee soon felt that it was better to concentrate on our greatest need. An All-India Committee was appointed, and the members first made enquiries in their own Provinces, then met together, and after full discussion came to the conclusion that a complete course of Home Science and Psychological Research was absolutely necessary for the future mothers of India. They drafted a scheme for establishing a College, where teachers would be trained in these subjects. The College started work in November, 1932, and its first set of trained teachers will be out next June. I read the other day that "Science well taught can supply all that is best in the classical tradition; it can teach accuracy and exactness, can give a discipline in clear thinking, can teach students to recognise differences in things which seem alike, can brace, with its difficulties, minds that are not afraid, can inspire, with its beauty, minds not insensitive to beauty." We have made a small beginning of all this in our Lady Irwin College.

Finance has been our one handicap. We were very unfortunate, in that our activities have been synchronous with the prevailing economic depression, and next, in not finding any Fairy Godmother or Godfather to help us. The original scheme required an outlay of about Rs. 22 lacs and it grieves me to say that the amount collected after strenuous efforts is only a little over 5 lacs, including the very generous gift of Rs. 2 lacs from His Exalted Highness the Nizam of Hyderabad. This College is entirely the work of the women of India and, except for our Honorary Treasurer, the entire Governing Body and the Executive Committee are women. Work and ideas they have given freely, but not being economically independent, they have not found the money.

The College is doing excellent work under Mrs. Hannah Sen, its Directress, and every visitor from India and abroad has been pleased with the practical training that is given. There

is no doubt that it is filling a great gap in girls' education, a training for which both men and women have been asking for years; and yet it cannot work up to expectations for want of funds. We have been refusing students every year, as we have no money to expand, nor can we carry on research work which the founders hoped to do.

Indians are a generous nation, but the cause of their women does not yet appeal to men, even when we wish to make ideal home-keepers, and train girls to be efficient mothers, so as to help India to raise a healthier and a happier nation. If we could get together an Endowment Fund of Rs. 25 lacs, this humble but all-India institution would soon grow into a Training College fulfilling the highest ideals of education for women.

Social Reforms.

I have mentioned how, before our third year was over, the need for the removal of social evils made itself manifest, and how women felt that it was for them to mend or end customs injurious to the physical and moral well-being of the nation. This is one of the hardest tasks before the Conference, but if people only realised that customs and habits, which have crept into our lives through ages, must change with wider knowledge of health, etc., we would not have the serious form of opposition that confronts us to-day—opposition in the name of religion. What is religion? The great God is the same for all of us; only the way to approach Him is taught by different religions, and they all agree in fundamentals. Love, truth and righteousness are the basis of all religions. Is it possible to imagine that God would want half of humanity to suffer unjustly? Think of the several things in which women are unjustly treated—unequal laws of inheritance and property; purdah, which deny them God's fresh air and sunshine; leave alone other amenities of life; early marriage which stops a girl's development of body and mind, closes the door to education, and forces premature motherhood upon her.

Purdah.

I appeal to the men of India—I mean those men who keep their wives and daughters in purdah, but enjoy the society of non-purdah women—I appeal to them to be just. Please realise how Tuberculosis is spreading among these young lives. The late Begum Mother of Bhopal, in her Presidential Address in 1928, said: "I have no hesitation to own that the purdah system, as observed among the Muslims of India is not exactly Islamic and is indeed very harmful to the progress of education among our girls. It is a hindrance moreover in the way of their physical and mental development. The Musalmans should coolly and calmly reflect and decide whether by respecting a mere custom, they would keep their women in a state of suspended animation, whether they would sacrifice the prospects of their future generations at the altar of blind prejudice."

May I reinforce that appeal and ask you to take up the matter seriously and vigorously, in so far, resolutions passed have not materialised. It is for the non-purdah women to exert their influence on behalf of their unfortunate sisters.

Legal disabilities.

There have recently been special meetings all over India, to consider the legal disabilities of our women and the matter is going to be discussed fully during this session. I hope that a

strong Committee will be formed and early legislation sought for the necessary reforms. Many Indian States, as usual, have given the lead in this matter. Experience in one part of India in the south, where women have greater rights, has proved that no harm has come to men, and conditions are betterr there than in the rest of the country.

Labour.

It is very gratifying that our women, with wider opportunities given them, are taking increasing interest in labour questions and we are looking forward to hear the result of the personal investigations made by some of our members into the condition of the poorer operatives in coal fields. I fervently hope that an increasing number of our workers will make the case of the poor labourer their own and improve general conditions. The last Factory Act is a contribution to this, but we must keep on pressing to secure for labour its just share of the good things of the world. It is hoped that the recommendations of the International Labour Office will be adopted and practised as far as possible.

THE WORK BEFORE US.

Unity.

The most important work for men and women to-day is to secure unity in India. Now, how is this unity to be brought about? We, of the older generation whose thoughts and habits are hardened, may find it difficult, but I have always believed that this can be cultivated and strengthened in our schools. Germany has shown us how young minds can be moulded into any particular line of thought. It is through our children that we can attain unity in the next generation, if not in this. To be able to do this, I would abolish every communal school. Let children of all castes and creeds be brought together in one school, and let any special subjects be taught in special classes in the same school. We must do our utmost to translate into practice our resolution passed at the first Conference at Poona that "moral training based on spiritual ideals should be made compulsory for all schools and colleges." This would bring all children together on the common platform of morality. Arrangements for the instruction of children in their own religion, if so desired, could easily be made. We must make every effort to adopt Hindustani as the common language. We should have no prejudice or predilection as between Hindi and Urdu, so long as we get a common language. This question and the question of the script can be investigated by a small Committee of experts from both the principal communities—persons with constructive, fresh and vigorous minds, who have the confidence of the people—and let their decision be final.

Look at the map of India. Is there any division? We are self-contained, enclosed and held together by sea and impenetrable mountains. In our cultures, we have more links between Hindus and Mohammedans than between ourselves and Europeans. We may have politically autonomous Provinces, but none can flourish at the expense of another. All religions show the unity of God and the brotherhood of man. "There should be a deep faith in the indwelling of God. Dogmas may differ, but all religions speak with one voice as far as essentials are concerned. The one golden thread running through all religions is compassion for suffering humanity."

Service.

I beg of every woman here to take a vow that she will devote some little time every day, or even once a week, to the service of the country. Steady, regular work is our greatest need. We can only advance in the proportion that we serve. Without service there will be no advance in social conditions. If every educated woman will give even a little service, we shall have some work done at the end of the year—I mean service in the larger and wider term. During these nine years I have noted with great pleasure that women all over India have grown nationalist at heart, not in the political sense of the term, but that they desire the whole country to advance by rapid strides. The country is backward in education, sanitation and industries, including even the ancient industry of agriculture. We speak of rural reconstruction. Most of us can occasionally spend a few hours in villages read and explain to the people the excellent agricultural pamphlets that are published, can speak about economic husbandry, dairy and poultry farming, sanitation and hygiene, and show them some practical work with our own hands. I make an appeal to the wives of men in Government services—it is in their power to identify themselves with the people—to change the appearance of villages and bring happiness to millions.

Coming to political life, which is now opening before us, as you know, our Conference has no party politics: each member is, in her individual capacity, free to work with any party she chooses. Our work is not among separate entities, but we are an united force, with the one ideal of seeing the welfare of the country. Equality of status for our sex and justice to others should be our ideal. Just as we want unjust laws made against us to be abolished, we should be the first to help in the removal of unjust laws affecting others and demand the removal of all disabilities. The women of India have suffered in silence for generations and have fulfilled their greater mission, and the time has come when we now feel that suffering in silence is doing neither us nor our menfolk nor the great Motherland any good whatever. The time has come for us to take our God-granted position in society and, as citizens of this great land, share equally with men in welfare work. We must enter the Legislatures and help to make laws for bringing a greater humanitarian ideal into the world. We women have an advantage over men; we have started with an all-India consciousness. Do not allow ourselves to get into grooves or provincialism but always have a wider outlook.

The Joint Parliamentary Cummittee Report is now out, and though the recommendations in regard to women are slightly better than those in the White Paper, they fall short of our demands. The three great Women's Organisations in India have always worked together on this subject and put forward women's claims with one voice, and as we are all meeting at Delhi to state our views, I shall not express here my individual opinion.

Sarda Act.

The Sarda Act has been exercising our minds a great deal of late. We feel that we have not received from Government the support we had expected when the Act was passed. The political situation has made Government halting and overcautious. The Act is full of loopholes, and a law which can be evaded is a law which is not respected. It is for us, as has been proposed by the Social Secretary, to take up this matter afresh during the coming year,

collect the necessary data, and move for the law being so amended by the new Legislatures as to make it really effective.

Swadeshi.

We have often passed resolutions as regards the use of Swadeshi articles, but have not carried them out thoroughly. I admit it means a great deal of trouble, as Swadeshi articles have to be looked for, and we have yet to learn the art of salesmanship, but the trouble must be taken for a great cause. Most of our wants can be supplied by the country. If you want a healthy India, if you want a wealthy India, if you want mainly a self-supporting India, buy Indian goods, support home industries and thus add to the resources os our people.

Committee work.

We women of the Conference cannot be too careful of the lead we should give. The Conference is getting larger and larger, and for efficient work in future, I think that Sectional Committees should meet a day before the Subjects Committee, select subjects and report the result for discussion by the Standing Committee before it is brought to the Conference for final decision.

For the future, I give you the double call of unity and service. In your unity you serve—there could be no greater service to the country. In your service you are united—all castes and creeds, rich and poor, men and women—and with faith in yourselves and the cause you serve, go forward and God will be with you.

I would urge ydu individually and collectively to implement fearlessly any resolution that you have been party to, and not merely treat it as a pious hope.

India, with other countries, is expected to contribute her share to the material and spiritual welfare of humanity. But for this to be something more than a vision, she must breed a generation of high-souled men and women, who will work and live as one joint family, with simple wants, but higher and higher ideals as they grow. That spirit pervaded the first Conference at Poona. Inspired by that spirit, let our ideals be great ideals, let our record, from year to year, be one of sustained and consistent work. With a reverence for learning and devotion to great principles, let us build surely, even if we build slowly. If to-day brings defeat, tomorrow will bring victory. To quote one of our great men "Be like the eagle which soars into the heavens and does not shrink from looking full at the midday sun."

NOTE

We wish to correct an error in the Feb. issue of Stri Dharma. It is not Rajkumari Amrit Kaur who is collecting money for work among the Malaria stricken sufferers of Ceylon but Mrs. Amrit Kaur Jamiat Singh.

Editor.

POWDERING HER NOSE!

By Philip Otley.

When the modern woman powders her nose, uses face cream, and brandishes her lipstick, she does not realize that she is ceasing to be so very modern! The older generation may complain: "In my young days, girls were content with the complexion that Nature gave them." But Miss. (and Mrs.) Twentieth Century have history on their side, and, with every flick of the powder puff, they pay homage to those women of the past who, in their days, discovered the truth of the witty saying: "Nature always copies Art."

Friends of mine who were present when Mr. Howard Carter opened the famous tomb of Tutankhamun, who ruled in Egypt about 1350 B. C., have told me that some of the alabaster vases that were found on that occasion contained some marvellous complexion ointments. And even more old was it to find that these aids to beauty still possessed the most subtle Eastern fragrance.

Nero, too, was not above using his wife's supply of white lead and chalk for whitening the skin, or her rouge for the lips, when he was Emperor in Rome in A. D. 54. And, if all we have been told about his "goings on" be true (and we have no reason to doubt it), it is not very hard to believe that he was often to be found dipping into her barley-water and butter in order to get rid of his pimples and skin eruptions! We are left wondering whether the eminent English character actor, Charles Laughton, found a use for ancient Roman make-up recipes, when he acted Nero in the Hollywood production of "The Sign of the Cross." Hollywood does not leave much to chance in the way of historical detail.

Ideas of beauty change. The modern Miss is not likely to follow the example of her sisters in the days of good Bess. *They* used to take a very hot bath to induce perspiration, and afterwards washed their faces with wine (and plenty of it!) to make their complexions ruddy! Indeed, Mary Queen of Scots seems to have decided that there was no limit to this sort of thing. Gossip said that she even *bathed* in wine, and she made things worse for herself by complaining that the wine was expensive, and that she ought to have an increased allowance! History does not say if she got it; but we

should not be far wrong if we supposed that she threatened to lose her bewitching beauty if she didn't! A good argument to use with parents and all "those who sit in authority over us":

Members of Parliament are pretty hardened creatures; but where is the poor male who would have the hardihood to introduce the sort of Bill which was brought forward in Parliament in 1770? There was much grumbling at the time about the way in which the vamp of the day lured men to destruction by the use of artificial beauty preparations. Beauty parlours had never been heard of, but a good deal of sound work was done in every lady's boudoir! So much so, that the following drastic provision was put into the Bill:—That all women of whatever age, rank, profession, or degree, whether virgins, maids, or widows, that shall, from and after such Act, impose upon, seduce, and betray into matrimony, any of His Majesty's subjects, by the scents, paints, cosmetic washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high heeled shoes, bolstered hips, shall incur the penalty of the law in force against witchcraft and like misdemeanors, and that the marriage, upon conviction, shall stand null and void."

Quaint wording, and a very comprehensive list! We are left speculating as to what happened to the Bill. How many marriages would be declared "null and void" to-day, if this law were in force! But, prithee, ladies, do not worry! In one country alone—the United States of America—women spend something like £10,000,000 a year on creams and rouges alone, not to mention other toilet preparations. It is the same everywhere else. And no man has been known to squeal yet! He likes it! Even the "hard-boiled" business man does not talk about economising in the matter of "make up": If he did, he would very soon find himself out in the cold—"all dressed up and no place to go." For after all, is not a woman's face, made beautiful by Nature and Art, a sight for sore eyes in a world that seems to-day to have an ugly look about it?

CRUELTY TO INNOCENT MINOR GIRLS

Several recent publications about the life and condition of Indian womanhood have brought to light some of the atrocious social evils which are still in vogue here and there. Instead of taking their part seriously and earnestly, some of the Indian papers and pulpits remain indifferent. The general tendency of the Press to-day is to extol everything belonging to the ancient past of India, with no consideration at all as to whether it is antiquated or contrary to newly discovered modern sociological principles. Owing to such prejudices, many singularly unjust and cruel customs are still tolerated and going on unchecked and unchallenged. I shall attempt to briefly mention some of the social wrongs, cruelties and injustices to which innocent minor girls are frequently subjected in India, under the cloak of an ancient custom :

1. After the performance of the marriage ceremony, *the constant desire and prayer of the Hindu couple is to be blessed with a son.* A girl is alway an undesirable thing. Being a burden, she is given away in marriage when she ought to be playing about or ought to go to school for necessary and useful knowledge.

2. The evil of female infanticide which raged here for long centuries has been put a stop to, but there still exists in a section of our Indian people another equally cruel and objectionable *practice of selling very minor girls for marriage to men three or four or five times older than themselves.* This evil of selling and purchasing minor girls under the garb of marriage is carried on very skilfully and with a clever secrecy.

3. Such parents avoid sending their daughters to school, pretending before their neighbours and friends that they do not believe in female education.

4. Even in such cases, the celebration of the marriage ceremony is conducted in full with all its rites, rituals, festivities and processions; but the sale-money is secured very cautiously and in secret. Few live up to their convictions or professed principles. Generally speaking, *our people do not scruple to take part in the ceremonies of even awfully unjust and wrong marriages.* It is only after the whole scene is over that the poor young bride is disillusioned and finds that her whole life has been ruined by the

very parents under whose care GOD had placed her, and whom she had supposed to be her sole protectors and well-wishers.

5. *Does not there seem to be something awfully ungodly and immoral in sharing in the sweetmeats and music given on the occasion of such ill-assorted and wrong marriages?* A man who is afraid to attend the ceremonies of such marriages is scornfully cut out by the general community. This is how the evil practice of selling and purchasing minor girls still continues.

BHAGAT RAM,
Secretary.

JAPAN AND THE PACIFIC

Sir Maurice Hanki, the Secretary of the British Cabinet, has been visiting Australia, and in his recommendations to the Australian Government on the subject of defence, he has suggested the reintroduction of compulsory military training. It may be said that this is a concern of Australians themselves; but there are wider issues involved, and Indian interests are bound to be affected by any decision with regard to the Pacific. Conscription in Australia would be a challenge to Japanese interests. It would seem to be infinitely wiser to hold a conference of all the Powers with interests in the Pacific to consider the needs of the overcrowded East and ensure the standards of modern civilisation at the Antipodes. In this connection, it is not without significance that General Araki, the ex-War Minister of Japan, has declared that "Japan's duty is to save the world." We can still benefit from the West's materialism", he added, "but the East is supreme spiritually, and Japan alone knows true civilisation. We are no longer pupils; we must be teachers." General Araki paid a striking tribute to Japanese women, whose great army of millions showed qualities of sacrifice, heroism, and patriotism. They do their full share, he said, in enabling the country to surmount every emergency obstacle.

B. P. HOWELL.

OUR EUROPEAN LETTER

(From a special correspondent)

Peace or War in Europe?—The voting in the Saar in favour of a return of the territory to Germany should do much to ease the international situation in Europe. But it must be remembered that Herr Hitler is reported to have said, at a special conference with various Ministers and superior officers at the end of last year, that if the Saar returned to Germany, "We shall then utilize this newly won inner consolidation for a wide offensive in foreign policy." It is because of signs of a return of the old Prussian spirit in Germany that an authoritative observer like Mr. Wickham Steed argues in The *Fortnightly Review* that "the lack of a plain and comprehensible British policy enters as an unknown and almost incalculable quantity into the world situation today." He pleads for a British foreign policy that will recognise the value of American initiative at the present moment. The Problem of European peace and peace in the Pacific hang together. If only the women of the East and of the West would join hands and say to the Governments of the world: "There shall be no more war"!

Women in Germany and Russia:—In an article in the January number of The *English Review* Mr. E. Tennant gives some information about Herr Hitler's constructive policy in Germany. In a reference to the war against unemployment, he says that within less than two years, the German unemployment figures are down from over 6 millions to little over 2 millions. Unemployment is widely advertised as a natoinal disgrace, a horrible sore in the nation's body, and as a result, the whole country has been roused to make extraordinary efforts to find a remedy. With regard to women, however, Mr. Tennant tells us that German women are being encouraged to support the gospel of "Church, Cooking and Children" and to leave the rest to men!

Whatever we think of Bolshevism as a political and social system, there is no doubt that women in Russia have been officially declared the absolute equals of all their men fellow-citizens, in private as well as in public life. And they have not been slow to assume the responsibilities thus thrust upon them. Apart from their work in industry and the political field, women have practically the entire control of education in all Russia. A sidelight on their work in out-of-the way parts of the country is

given by Beatrice King in The *British Russian Gazette*. In an article on Soviet Education among National Minorities, Miss King tells us that:

"As in the North so here, the approach of Soviet educationists was very skilful. No direct attack was made on any of these evils. Religion particularly was left unmolested for many years. The first essays were made secretly by women Hearty Workers. Disguised as Mohammedan women they mingled with processions and crowds. Selecting a likely subject they would sidle up to her, whisper of the new life open to women in the Land of the Soviets. Would she like to hear more about it? Then let her come secretly to such and such a place that night. The younger women came eagerly though endangering their lives, for the majority of them were no better than slaves of husband and family. Secretly they learnt to read and write. After a year or two the bravest of them would themselves become teachers. The price was often a horrible death. Many Soviet workers too paid the utmost penalty. The secretary of the Institute in Moscow told me how he had sent out 25 educational workers to the North Caucasus. A year later he went down to inspect progress. He found that 12 out of this number had either been killed outright or so mutilated that they lay dying. The following year two more paid the price of opposition to reaction. He called them the heroes of the educational front."

Italy and Abyssinia:—In view of the difficulties that have arisen between Italy and Abyssinia, which will come before the League of Nations in the near future, it is of deep interest to read that a great experiment is being carried out in Abyssinia by the Emperor Selassie, who aims to modernise the country by grafting on to the existing culture the most suitable elements in modern civilisation. He has chosen Japan as his model, and has sent a mission there to examine the situation. Japanese industrialists have recently visited Abyssinia and provision has been made for a plenipotentiary to be appointed. There is more in the recent Franco-Italian Pact than meets the eye!

SOCIAL RECONSTRUCTION

The formation by Mr. Gandhi of the Village Industries Association in India after the last Congress, has called attention to the plight of the Indian peasant. The *Manchester Guardian* reminds its readers that the wages paid to the Indian peasantry are barely credible by outsider standards. It points out that figures for a typical group of farmers in the Punjab show

that the average net income per man fell from about 9d a day in 1928-9 to about three farthings a day in 1930-1. This movement in India finds its counterpart in other countries where the slogan "A New Deal" is very much to the fore.

The United Kingdom:—Mr. Lloyd George has re-entered the political arena at the age of 72 with a campaign appealing to men and women of all parties for a national scheme of reconstruction which will abolish the hard core of over a 1,000,000 unemployed. He proposes the formation of a National Development Council comprised of persons drawn from industry, commerce, finance, and labour whose job would be to survey the country's resources and possibilities, to prepare and approve plans for industrial organisation, land, and transport development etc. and to mobilise finance for its scheme. He proposes the reduction of the Cabinet to five, the resettlement of one million additional workers on the land, and the division of the Budget into two sections, one dealing with ordinary expenditure, and the other with capital expenditure involved in development schemes. He proposes, also, the launching of a great Prosperity Loan to finance the Development Council's immediate projects, and the reform of the directorate of the Bank of England to bring it into closer touch with industry and commerce. Mr. Lloyd George's campaign is likely to have a tremendous effect upon the National Government's policy, because he has the faculty of arousing public opinion, which is not altogether satisfied with the Government's attitude to these problems. It may even have the effect of hastening a General Election, which it is already rumoured the Government contemplate as soon as the India Bill is safely on the Statute Book.

President Roosevelt in the United States:—Among the Bills just introduced into the Senate and House of Representatives, provision is made for old age pensions, unemployment insurance, child welfare, and maternity benefits. The Bills ask for £ 300,000 for child welfare, and an appropriation of £ 5,000,000 yearly for the assistance of mothers and the home care of dependent children.

THE CONSERVATIVES AND INDIA

An Amusing Incident:—In the conference of the Conservative Party on Indian policy, there was an unpublished incident which has since been reported by Lord Castlerosse, and printed in the *Review of Reviews*. This is his lordship's story:—

> "When Sir Henry Page Croft, M. P., asked the rhetorical question, 'What shall we do for the lonely white man?' Lord Winterton M. P., wisely suggested, in a voice that all could hear, that a committee or association should be formed to supply those solitary gentlemen with female companions"!

HEAD QUARTERS

LADY MARJORIE ERSKINE'S VISIT

Lady Marjorie Erskine visited the Women's Indian Association Office and Rescue Home On Saturday 23rd February 1935. She was recieved by the Members of the Committee and office-bearers of the Association and was conducted to the Office.

Mrs. Ammu Swaminadhan, Vice-President of the Association welcomed the distinguished visitor. In the course of a speech, she explained the scope and activities of the Association.

Lady Marjorie Erskin spoke a few words expressing her sympathy with the work and encouragement to the members in the great task which they had undertaken.

She was then conducted to the Home, and shown the various sections.

Mrs. Dadabhoy, the Honorary General Secretary of the Association explained the circumstances under which the Home had been started. She appealed for help from the Government and the public. She also introduced Mrs. Hume Stanford who had come over from South Africa to help the Association to organise rescue and other work of the association.

Lady Erskine then took her departue. She was very well impressed with the Rescue Home.

MEETING FOR Mrs. HOW-MARTYN.

A very interesting meeting of women was held at the Women's Indian Association for Mrs. Edith How-Martyn, the Director of the International Birth Control Information Bureau. The meeting was well attended and Mrs. How-Martyn gave a most infstructive and instructing talk on the history and growth of the Birth Control movement in England and America from its inception and also she explained the various reliable methods that were being followed at the different clinics. Mrs. How-Martyn is one of the first pioneers who began this work in its early days when it was so violently opposed and there was no intelligent public opinion. Sht is also one of the early suffragettes who suffered so much to light the torch that has since led women all over the world to freedom.

BRANCH REPORTS

BEZWADA

Speech given on the occasion of the Opening of the new Buildings of the Association

Your Excellency, Ladies and Gentlemen,

1. We are grateful to Your Excellency for having accepted our invitation requesting you to open our Association building on your first visit to Andhra Desa. Before requesting Your Excellency to proceed with the function of this morning, I beg to be allowed to state briefly the origin and growth of our Association.

2. After the All India Women's Conference which was opened at Delhi by Her Excellency Lady Irwin, the delegates from this place who attended the Conference convened a meeting of women under the presidentship of Mrs. T. L. R. Chandran and formed themselves into an association 6-3-28 which was registered as the Women's Indian Association, Bezwada on 23-3-28. The diffusion of moral and literary culture among women in the Andhra country, the spread of physical culture by having out door and indoor games, formation of free libraries, organisation of child welfare centres and development of home industries are some of the main objects of our Association.

3. We started this Association with membership and subscription. The Municipal Council, Bezwada, by a gift deed registered on 10—12—28 generously gave to the Association this valuable site, where we are met to-day, with a small building thereon. The public with its usual sympathy liberally donated funds for constructing the building for the Child Welfare Centre which Lady Beatrix Stanley was pleased to open on 7—2—1930, and for this building which Your Excellency will be declaring open, of which Lady Beatrix Stanley laid the foundation stone on 7—2—'30. The Child Welfare Centre cost us Rs. 2,500. Our thanks are due to the Municipal Council, Bezwada, to the Zamindar of Mirzapuram who contributed a sum of Rs. 3,000, to the Zamindar of Munagala and the District Board, Kistna, for contributions of Rs. 2000 each, to the Zamindar of Muktyala and Desodharaka K. Nageswararao Pantulu for contributions of Rs. 1,000 each, and to the Zamindar of Challapalii for a contribution of Rs. 1,500 towards initial payment for this undertaking to bear the cost of raising this building estimated at Rs. 13,000. Our thanks are also due to the Committee of the health and welfare celebrations, Bezwada, to the amateurs, Bezwada, to the

late Dasu Kesava Rao Pantulu Garu, Proprietor, Vani Press, Bezwada, to late Mr. Bollareddi Koti Reddi of Ganapavaram, to Tirupatamma Perantalu Committee of Penuganchiprole, to late Mr. G. Appalaswamy Patrudu and to late Rao Bahadur D. Lakshminarayana of Nagpur for their contributions and to all the gentleman that have helped us in the construction of the buildings etc., particularly Mr. Y. Vallabrayudu Naidu.

4. We trust the genorous public would not fail to subscribe liberally for the permanent fund of the Association and hope the Zamindar of Challapalli would kindly complete the construction erelong.

5. The Association has on rolls 45 members paying monthly subscriptions. It runs a free library and has a good collection of English and Telugu books. It is well used by both members and non-members. Telugu and English dailies and monthlies are always available. Facilities for playing Ping-Pong, Carrom, Playing Cards, Badminton and Tennis are provided. Classes are arranged for the education of girls and adult women. The Association had organised girl guides and blue birds and they are now formed in different companies attached to various schools. Mrs. S. J. Eapen, the Hon. Secretary is its District Commissioner.

6. In November 1928 the Association started Child Welfare activities and carried on the work till the end of March 1929 by voluntary contributions from some of its members. From April 1929, Municipal Council, Bezwada, helped it with monthly grants and the Centre was formally opened on 2-5-1929 by Mrs. V. S. Hejmadi and has been in excellent working order since then under the supervision of Mrs. Eapen, Hon. Secretary. The Special Officer, Bezwada Municipality, has been kind enough to take over management of the Centre from 1-9-34 and run it under the auspices of this Association. The Health Officer, Bezwada, supervises its activities. A Health visitor, a midwife, and other necessary staff are attached to it. A lady doctor for the centre will be shortly appointed. This centre is now the seat of great social activity here.

7. The Association has a well-laid-out park on the adjoining vacant land which the Government have been pleased to lease out and it is hoped that the park would be a permanent acquisition.

8. We once again thank Your Excellency for having responded to our invitation and appreciate your sympathy towards the Women's movement and now request you to kindly declare the building open.

NOTES & COMMENTS

Madras Council Election

We welcome the decision of one political party at least in the city to put up a woman candidate for contesting the bye-election. This is the first time that a woman is contesting election to the council in this city and we hope that Madras having given the lead to other provinces in the matter of granting political rights to women will rise to the occasion and will return the woman candidate by a majority of votes. The policy of the Women's Indian Assiociation is to see that as many women as possible belonging to all parties are returned to these public and administrative bodies, women of courage and of capacity and of independant thinking and action who are pledged to the creed of the association and capable of carrying out its aims and objects. Mrs. Lakshmipathi is an old member of our association, was one of the pioneer women workers, had been the first secretary of the All-India Women's Conference, Madras Branch, she had been associated with the Hindu Social Reform League, Bharata Stri Mandal and having for some years served on the committee of the Women's Indian Association and several other committees in the city. Even-though her views on politics and her method of winning political freedom for the country may be at variance with ours, she being the first woman in the city who is contesting election, our Association is bound to give her its support considering that she has pledged herself to support our manifesto. Bombay Municipality has recently had three women returned to its ranks by open election and the purdah ridden Punjab has one woman returned by open election to its Legislative Council. In the recent election to the Turkish National Assembly 17 women out of 19 that stood have been returned. Our English and American friends have been writing and enquiring why even the Congress in whose ranks there are many women members who have undergone much suffering and sacrifice have not returned women to the Assembly. We have had to reply that the blame for not standing and contesting is mainly the women's and not that of any party. Therefore, we call upon our members and all women and men voters in the city to cast their votes in favour of Mrs. Lakshmipathi and return her to the Council by a thumping majority.

Bombay's Women Councillors:

We have read with much pleasure of the 3 women who have been

elected to the Bombay Municipal Council. We offer them our hearty congratulationgs on their success. We feel daily more convinced of the great need that is for women to have the power and public positions where they will be able to use their influence to remove the many evils that beset the progress of the country and specially that of women and not only to remove old impediments but to create new opportunities. We are sure that the women Councillors of Bombay will break the record for useful and constructive work during their term of office. It is quite the fashion to break records and Bombay is nothing if not fashionable! We offer congratulations and best wishes to our comrades in Bombay!

Japanese Women and Franchise:

We feel suprised to read that in a country like Japan where progress has been so phenomenal in every walk of life the women have not yet got the symbol of their right to equal citizenship, the vote. But we feel sure that it will not be very long before they will have this outward symbol of what they already possess in very fact and that is the privelege of serving their country in every capacity. For after all, understood in its widest scope, the vote, like all other priveleges is an open door to wider service and responsibility, and not a mere "right" of self assertion. We hope that the efforts that are being made by the organised Japanese women will soon meet with complete success.

Women Magistrates for Madras:

We are pleased to note the appointment of Mrs. Lobo and Mrs. Yakub Hassan as Hon. Presidency Magistrates. We offer them our congratulations.

For Information of Our Friends & Readers

Our President, Dr. (Mrs.) S. Muthulakshmi Reddi, having undergone a major operation in the first week of February and having been advised to take complete rest for a period of 3 months from March, will not be able to attend to any correspondence take part in any public function.

TAMIL

ஸ்திரீ தர்மம் 1935 வது மார்ச் மீ

சமயமும், இயற்கை தத்துவ சாஸ்திரமும் மாறுபட்டனவல்ல

வித்வான் T. M. தாணுஅம்மாள் அவர்கள் தலைமை உரை.

சென்னை சைவ சித்தாந்த சமாஜத்தின் 29-வது ஆண்டு விழாவின் ஆதரவில் நடைபெற்ற சைவ மங்கையர் மகாநாட்டில் தலைமைவகித்த போது நிகழ்த்திய விரிவுரை.

நமது நாகரீகத்தோடு போரிடுவதற்குப் படையெடுத்து வந்திருக்கின்ற ஐரோப்பிய நாகரீகம் நம்மை வசிகரித்து விட்டது. நாம் அதன் சுழலில் அகப்பட்டு அமிழ்ந்து விட்டோம். நமது மதப்பற்றும் பிறவழக்க ஒழுக்கங்களும் சிறிது சிறிதாக அழிவெய்தி வருகின்றன. யௌவனத்திற்குரிய பரி பூரண ஆற்றலோடும் கூடிய இந்த நாகரீகம் மட்டுமன்று நம்மை இப்போது பாதித்துக் கொண்டிருப்பது, வேறொரு மிக முக்கியமான துணையை இந்நாகரிகம் தேடிக்கொண்டிருக்கிறது. அது யாதெனில் மேலைநாடுகளில் பல நூற்றாண்டுகளாக நுண்ணிதின் ஆராய்ச்சி செய்து போற்றப்பட்டு வருகின்ற இயற்கைத் தத்துவ சாஸ்திரமே யாகும். இந்த சாஸ்திர ஞானமானது நம்மிடையிலும் பரவிக் கொண்டு வருகிறது. இதனால் பல நூற்றாண்டுகளாக நம்மவர்கள் நம்பிக்கை கொண்டிருந்த பல விஷயங்கள் நம்மனத்தை விட்டு அகன்று போயின. நம் முன்னோர்கள் என்றும் மாறாத உண்மைகளெனக் கொண்டிருந்தன பலவும் இப்பொழுது அங்கீகரிக்கத் தக்கனவல்ல வென்னும் உணர்ச்சி ஏற்பட்டு விட்டது. இவ்வுண்மைகளைப் பக்கபலமாகக் கொண்டிருக்கும் நமது சமயத்தின் மூலவேரும் சிறிது சிறிதாக அசைந்து கொண்டிருக்கிறது. சமயம் பற்றும் ஈஸ்வர பக்தியும் இடையறாது ஊற்றெடுத்தெழுகும் நம்மவர்கள் உள்ளமும் இப்பொழுது ஊற்றுக்கண் அடைத்து உலர்ந்தொடங்கி விட்டது.

இங்ஙனமாயின் பிரகிருதி சாஸ்திரம் போதிக்கத் தகாதென நாம் என் பிரசாரஞ் செய்யக் கூடாதென நம் சகோதரிகளிற் சிலர் வினவலாம். வெகு காலமாக நீரோட்டமென்பது அற்று ஆங்காங்கே குட்டமாகவும் மடுவாகவும் சீர்தேங்கித் தேங்கிக் கட்டுக் கிடையாய் நின்று அவ்வப்போது வந்து சேரும் குப்பைக்கூளங்களால் மலினப்பட்டு அழுகி நாறும் ஆற்றுப்படுகையிலே திடீரென மழை இடைவிடாமற் பெய்து யுகாந்தமென்னும்படியாகப் பிரவாக மெடுத்து அழுக்கு நிரம்பிய மட்டுகளெல்லாம் தூயநீரால் நிரப்பி விடுவது போன்றதாகும் பிரகிருதி சாஸ்திர வுணர்ச்சியானது. அதனை நம் முழு மனதோடும் நாம் விரும்பி யேற்றுக் கொள்ள வேண்டியவர்களாகவே யுள்ளோம். நமது மக்களும் நமது தேசமும் முன்னேற்ற மடையவேண்டுமாயின் இச்சாஸ்திர ஞானத்தை நாமும் நிரம்பப் பெற்றுக் கொள்ள வேண்டும். இல்லையேல் நமது நாகரிகமும் நமது பூர்வீகக் கல்வியும் மதமும் கேடு எய்துவதோடு அமையாது அடியோடு அழிந்து விடும் நிலைக்கு வந்து விடுமென்று கூடச்சொல்லலாம், இவ்வழிவும் சாமானியமாயிராது. நம்மவர்

காளாலேயே இகழப்பட்டு அதனைத் தாங்கி நிறுவதற்கு தமிழ் மக்களும் ஒருவனே மின்றி முடிவெய்தும்.

சமயமும் இயற்கைத்தத்துவசாஸ்திரமும் உண்மையில் ஒன்றேடொன்று மாறு பட்டனவல்ல, இயற்கை தத்துவ சாஸ்திரங்களால் ஆராய்ந்துகாணப்பட்ட உண்மை களே அடிப்படையாகக் கொண்டே சமய சாஸ்திரங்களின் ஆராய்ச்சி செல்லுதல் வேண்டும். இந்நெறியிற் சென்றலன்றி அறிவாளர்களுக்கு அவை பயன் படமாட்டா. இயற்கைத் தத்துவ சாஸ்திர உணர்ச்சியிலும் அதன் விசாரணை மார்க்கத்திலும் வல்ல வர்கள் நமது சாஸ்திரங்களை முறைப்படி ஆராய்தல் வேண்டும். அப்படி ஆராய்ந்து எளிய தெள்ளிய வசனங்களில் நமது சமய சாஸ்திர உண்மைகளை எழுதிப் பிரசுரஞ் செய்தல் வேண்டும். நாம் போலி ஆராய்ச்சிகளைப் பற்றித்திரிதல் கூடாது. நமக்கு இயல்பாகவுள்ள சமயாபிமானம், தேசாபிமானம் இவற்றைத் திருப்தி செய்யவெண்ணி, நம் நாட்டினரும் பிறநாட்டினரும் ஒரு சில நூல்களை எழுதி வருகின்றனர். அத்தகைய நூல்களால் நமது அறியாமை வளருமேயன்றி அறிவு அபிவிருத்தியாகாது.

இம்மங்கையர் மகாநாட்டில் நாம் செயற்பாலது யாது? மேற்கூறிய ஆராய்ச்சித் துறைகளிலே நம்மவர் மனம் பதியும் படியான முயற்சியை நாமும் மேற்கொள்ளுதல் வேண்டும். அது பெண்ணுரிமை பேணுதலால் எற்படுவதாகும்.

அம்முயற்சி, அறிவு, வன்மை எப்படி ஏற்படும்? அது 'சுதந்திரம்' என்னும் விளைநிலத்திலன்றி வேறிடங்களில் உற்பத்தியாக மாட்டாது. அறிவு மேன் மேலும் அபிவிருத்தியாதலில் எவ்வகையான தடையும் இருத்தல் கூடாது. நமக்கோ உரிமை யென்பதே இல்லையாயின் சுதந்திரவுணர்ச்சி எவ்வாறு உண்டாகும்? இதற்கு மூன்று வகையான இடையூறுகள் எதிரிட்டு நிற்கின்றன.

முதலாவது—நாம் பேதையர்களாய்க் கௌரவமற்ற வாழ்க்கையில் வெகுகால மாக உரக்கங்கொண்டு வந்திருக்கிறோம். இதனால் நமக்கு நாமே பகையாய் இருக்கிறோம்.

இரண்டாவது—பெண்பாலார் ஆண்பாலாது உடமை என்ற உணர்ச்சி, ஆண் பாலாகிய நமது சகோதரர்களுக்கு மிகப் பூர்வீகக்காலந்தொட்டுப் பரம்பரையாய் வருவதொன்றும், 'மங்கையர் என்றுஞ் சுதந்திரபங்கர்' என்ற கோட்பாடு இவ்வுணர்ச்சி பற்றி எழுந்ததேயாகும். இதனை நம் பெண் இனத்தவரும் ஒருவாறு ஆமோதித்தே வந்திருக்கிறார்கள். இப்போதும் அதனை நாம் ஆமோதித்து வருகிறோம். இவ்வுணர்ச்சி அறவே நீங்குவதற்குரிய காலம் அடுத்துவிட்டதென்று கூறமுடியாது. ஐரோப்பிய நாடுகளில் மூதற்கொண்டு இவ்வுணர்ச்சி சமீபகாலத்திலே தான் மறையலாயிற்று. இப் போது சமத்துவவுணர்ச்சி அங்கே பரவி வேரூன்றியுள்ளது. அவ்வுணர்ச்சியானது சமுதாயக்கேட்டிற்கு இடமில்லாதபடி மெதுவாகப் பரவுவதுதான் நலமாகும். ஆனால் அது பரவவேண்டுமென்பது அவசியம். பரவச்செய்வதும் எளிதில் முடிக்கக்கூடிய காரியமன்று. 'எனெனின் சுதந்திரபங்க வுணர்ச்சி காரணத்தை யொட்டி நிகழ்வ தன்று, காரணம் யாதும் வேண்டாது உள்ளத்துணர்விலே மட்டுமே இது நிகழுவ தாகும். இதனைத் திருத்துவதற்கு மிக நீண்டகாலம் வேண்டியதாய் இருக்கலாம்.

(தொடரும்.)

கற்பகம்

T. M. ஸரோஜம்

(தொடர்ச்சி)

கற்பகம் தன் படுக்கையிற் புரண்டு புரண்டு கவலையுடன் படுத்து யோசிக்க லானாள். 'நான் பெற்றோரில்லாச் சிறுமி. என் தமக்கை என்னிடம் அன்புடையவள் தான். ஆனால், என் ஆவலை அவளிடம் தெரிவித்தால் என்னவிதமான பதில் சொல்லு வாளோ? ஒருவேளை என் அக்காளுக்குச் சம்மதமிருக்கலாம். ஆனால், அத்தான் மனம் எவ்வாறிருக்குமோ? பக்கத்துவீட்டுக் கமலாவுக்குப் பதினைந்து வயதாகிறது. என்னைப் பார்க்கிலும் வயதிலும் உருவத்திலும் பெரியவளாகவே இருக்கிறாள். இன்னும் பாட சாலைக்குச் சென்று படிக்கிறாள். சுகமாகப் பாடுகிறாள். என்ன பாக்கியசாலி! அவள் பெற்றோர் அவளைப் பத்தாவது வகுப்பு வரையிலும் படிக்க வைக்கப்போகிறார்களாம். நான் 10 வயதிலேயே படிப்பை நிறுத்தி, இரண்டுவருஷ காலத்தையும் வீண்போக்கி னேன். சரி, நானே என் அக்காளிடம் சொல்லிப்பார்க்கலாம்" என்று தன் நிலைமையை நினைந்துத் தேம்பித் தேம்பி அழுதாள். அழும் நாயற்ற குழந்தையை ஆதரிக்க நித் தியாதேவியும் அவளை இறுகக் கட்டி அணைத்தாள்.

தாக்கத்தில் மூன்று மைல் தூரத்திலிருக்கும் மங்கலபுரி என்ற பட்டணத்தி லுள்ள பாடசாலைக்குப் போவதுபோல கனவு கண்டாள். கற்பகம் காலை 6 மணிக்கு வழக்கம்போல தூக்கம் விழித்துக் காலைக்கடன் முடித்துக்கொண்டு பங்கஜத்துக்கு வீட்டுவேலைகளோடு துணைபுரிந்தாள். அன்றுமாலை அக்காளும், தங்கையும் தங்கள் பெற்றோரைப் பற்றிப் பேசிக்கொண்டிருந்தார்கள். அப்போது, "நான் சிறு குழந்தை தானே. என்னைவிடப் பெரியவளான கமலா இன்னும் படித்துக்கொண்டிருக்கிறாள். நான் மாத்திரம் என் பாடசாலைக்குப் போகக்கூடாது" என்றாள் கற்பகம்.

பங்கஜம்—கற்பகம்! ஏதோ எழுத வாசிக்கத் தெரியும். அது போதாதா? வீட்டிலிருந்து இன்னும் புத்தகங்களைப் படிக்கிறபோது மேலும் மேலும் விருத்தியாகும். "செந்தமிழும் நாப்பழக்கம்." இதற்குக் கவலைப்படுவானேன்.

கற்பகம்—அது சரிதான் அக்கா. வீட்டிலிருந்தும் படிக்கலாம். ஆனால் இன் னும் 4 அல்லது 5 வகுப்பு அதாவது ஒன்பதாவது பத்தாவது வகுப்பு வரையிலும் கற் றால் ஆங்கிலமும் பேச, எழுத கற்றுக்கொள்ளலாம். இக்காலத்தில் அரசாங்கபாஷை ஆங்கிலமாக இருப்பதால் அதையும் படிக்கவேண்டியதுதானே.

பங்கஜம்—தங்காய்! நீ சொல்வது உண்மை. ஆனால் பத்தாவது வகுப்பு வரையி லும் படிக்க எவ்வளவு ரூபாய் செலவுசெய்யவேண்டும்? அது பெரும்பணக்காரர்களுக்கே

கைகூடும். மேலும் பெண்களுக்கு உயர்தரக்கல்வி எதற்கு? ஆண்களே M.A., B.A. என்ற பட்டங்களைப் பெற்று 25 ரூபாய்க்குத் திண்டாடி தெருவில் நின்று, பின் ரயில் தண்டவாளங்களில் விழுந்தும், இன்னும் பற்பலவிதமாகவும் தற்கொலை புரிந்துகொள் கின்றனர் என்று அடிக்கடி பத்திரிகைகள் வாயிலாக அறிகிறோம். அப்பட்டம் பெறுவ தற்கு அவர்கள் செலவுசெய்த ரூபாய் இருக்குமானால் இரண்டு ஏழைக்குடும்பங்கள் பிழைக்கலாம். ஆனால் யாவரும் தற்கால நாகரிகப்புயலில் அடிபட்டுச் சுழன்று தேக் கின்றனர். பொருளாதார நெருக்கடி இல்லாமல் தொழிற்கல்வி கற்று பணம் படும்ற வழிகளை அடியோடு மறந்தனர். நிற்க, பெண்களான நமக்கு என்ன உயர்தரப்படிப்பு வேண்டியிருக்கிறது.

கற்பகம்—அக்கா! என்ன? ஆண்களும் பெண்களும் சமந்தானே. அவர்களுக்கு ஒரு நியாயம், நமக்கு ஒரு நியாயமா? நான் இப்போது M A., B.A. என பட்டதாரி ஆகவேண்டுமென்று சொல்லவில்லையே. இன்னும் கூடுதலாக இரண்டு அல்லது மூன்று வகுப்பு தானே படிக்கவேண்டுமென்று சொல்லுகிறேன்.

பங்கஜம்—சரி, இன்று அத்தானிடம் இதைப்பற்றி யோசனைசெய்து நாளைக்கு அவர்கள் சம்மதத்தோடு பாடசாலைக்கு அனுப்பும்படி ஏற்பாடு செய்கிறேன்.

இதற்குள் கமலம் தன் தோழிப்பெண்களோடு, கற்பகம்! மணி ஐந்தாகிறதே. நீ இன்னும் ஏன் விளையாடவரவில்லை? என்றாள். கற்பகம் தன் தமக்கையிடம் விடை பெற்று விளையாடச் சென்றாள். எல்லோரும் சமீபத்திலுள்ள தோட்டத்திற்குச் சென்று கண்ணாம்பூச்சி விளையாட்டு விளையாடினார்கள். பின்னர் அவரவர் வீடு சென்ற னர். கற்பகம் இன்று சிறிது சந்தோஷமாகவே படுக்கையிற் படுத்தாள். ஆனால், அத் தானிடமிருந்து என்னவிதமான பதில் வருமோ வென்ற திகில் ஒரு பக்கமும், பாட சாலைக்குப் போவதைப் பற்றிய நினைவு ஒரு பக்கமும் தூக்கத்தில் கலந்திருந்தது. அந் நினைவால் கனக்கடலில் ஆழ்ந்தாள்.

இவ்வாறிருக்க, அன்றிரவு பங்கஜம் தன் நாயகனோடு பேசிக்கொண்டிருக்கும் பொழுது கற்பகத்தின் எண்ணத்தை மெல்ல அவிழ்த்துவிட்டாள்.

பங்கஜம்! உன் தங்கைக்கு வயது 12 ஆகிறது. இன்னும் ஒன்று அல்லது இரண்டு வருஷம் படிக்கலாம். பின், விவாகஞ் செய்யவேண்டியது தான். இதற்கிடை யில் விண்செலவு எதற்கு? என்றான் செல்வராஜன்.

நாதா! பதினெட்டு வயது வரையிலும் படித்தபிறகு விவாகம் செய்துகொடுப் பதுதான் நல்லது. மேலும் பாலிய விவாகம் உடம்பிற்குக் கெடுதல் என்று பதில் கூறினாள் பங்கஜம்.

வெகு அழகாய் சொல்லுகிறாயே. 14 வயதில் பெரியவளாகும் பெண்ணை இன்னும் நாலு வருஷம் பாடசாலைக்கு அனுப்புவது மகா கேவலமாச்சே. பெண்கள் படித்தால் கெட்டுப்போவார்கள். பெரியவளாகுல் வீட்டிற்குள் அடங்கியிருப்பதுதான் சரியான முறையாகும். நான் மங்கலபுரிக்குப் பலமுறை போயிருக்கிறேன். ஆஹா! அங்கு எவ்வளவு நீச்செயல்கள் நடக்கின்றன. அளவிடமுடியாது. இதற்கெல்லாம் காரணம் படிப்பும், நற்கால நாகரிகமுந்தானென்று சொல்லாமலே விளங்கும். ஒரு முறை உன்னை அங்கே அனுப்பிச்செல்லுகிறேன் என்று படபட வென ஒன்றன்பின் ஒன்றுகப் பேசி முடித்தான் பங்கஜத்தின் கணவன்.

பங்கஜம்—என்ன! நாதா! ஏதேதோ முச்சுவிடாமல் மழையெனப் பொழிகிறீர்களே. பெண்கள் கெட்ட நடத்தைக்கும், கல்விக்கும் யாதொரு சம்பந்தமும் இடையாது. ஒருக்கால், அநாகரீகம் காரணமாக இருக்கலாம். அதுகூட அவ்வளவு உறுதியாகச் சொல்லமுடியாது. ஆனால், ஒரு முக்கியகாரணமிருக்கிறது. அது ஆண்களே. அவர்கள் ஒழுங்காகவும், பிற பெண்களைத் தாயாகவும், புத்திரியாகவும் மதித்து நடந்தால் ஒருவிதமான கெடுதலும் பெண்கள்பால் எட்டிப்பாராது ஓட்டம் பிடித்து விடும். அவ்வாறு செய்யும் ஆண்மகன் உளரே என்பதுதான் சந்தேகம்.

இவ்வாறு ஆண்களைப் பெண்களும் பெண்களை ஆண்களும் குறைகூறுவதில் பயனில்லை. இருவர் பேரிலும் பலதக் குறைகளிருக்கின்றன. அதைப்பற்றி விவாதம் வேண்டாம். எவ்வளவோ பெரியவர்களும் இதுவிஷயமாக இன்னும் முடிவுக்கு வந்தபாடில்லை. அதில் நாம் எம்மாத்திரம்? என்றான் செல்வராஜு.

பங்கஜம்—சரி. ஆனால் இன்னும் இரண்டு வருஷமாவது பாடசாலைக்கு நம் கற்பகத்தை அனுப்புவோம். பின்னர் இருக்கிற தருணம்போல் செய்துகொள்ளலாம். பாவம்! சிறு பெண் எதோ படிக்க மிகவும் ஆசைகொண்டிருக்கிறாள். அவளைத் தள்ளத்துவானேன்.

செல்வராஜு—சரி. ஒருநாளைக் குறிப்பிட்டு நானே பாடசாலையில் சேர்த்துவிடுகிறேன் என்றான்.

மறுநாள் காலை நடந்த விஷயங்களைப் பங்கஜம் தன் தங்கையிடம் சொன்னாள். அதுமுதல் கற்பகம் குறிப்பிட்ட நாள் வருவதை எண்ணி எண்ணி அகமகிழ்ந்தாள். கற்பகம் ரூ-வது வகுப்பில் பின்னர் சேர்க்கப்பட்டு தினமும் தன் தோழிப்பெண்களோடு பாடசாலைக்குச் சரிவர சென்று பாடத்தில் கண்ணுங் கருத்துமாக இருந்தாள்.

(தொடரும்.)

SILVER KUNKUM SETS



Rs. 14
A SET

These sets delight the heart of the ladies and are very much in vogue.

When the fair one receives a visit from another, these dainty little silver sets are much in demand. Beneath the bird's wings there is room for Kunkum. There are receptacles for Sandal and Jawad and a little silver stick to lay the Thilakam.



VUMMIDI RAMIAH CHETTY GURUSWAMY CHETTY & CO.
MADRAS & BOMBAY

STRI-DHARMA

The best paper for advertising Everything that women need

Rates of Advertisement in Stri-Dharma.

One full page for one year	..	Rs.	120
Do. six months	..	,,	80
One half page for one year	..	,,	80
Do. six months	..	,,	50
One quarter page for one year	..	,,	50
Do. six months	..	,,	30

శ్రీధర్

శ్రీకృష్ణాష్టకము

క॥ శ్రీ కల్యాణగుణా మహీ
మా కలితానంతరూప మధుసూదన లో
క్తకేళ శేషపర్దన
నాకాధిపగీతయశ సనాతన కృష్ణా॥ (1)

క॥ నందయశోదానందన
బృందావనలోల గోప బృందార్చిత గో
విందా రవిందలోచన
సుందరశిఖిపింఛమాళిశోభిత కృష్ణా ॥ (2)

క॥ నవనీతచోర గోపీ
నవసంపుల్లాబ్జచిత్త నవనీతహరా
సువిమలదరహసితానన
నవనీరద రుచిర దేహ నగధర కృష్ణా॥ (3)

క॥ రాసభ దైత్య వినాశక
రాసక్రీడావినోదరాజితరామా
భాసితమండలమణి సు
శ్రీసఖముఖ కమలనయన చిన్మయ కృష్ణా॥ (4)

క॥ మలయానిలబంధుర కో
మలయమునాపులినవనసమాశ్రితమురళీ
సులలిత రవమున నాప్రజ
జలజాక్షుల మనములలర సల్పవె కృష్ణా ॥ (5)

క॥ ఆపన్నా ర్తి హరత్వ మ
హాపాపతమోహరత్వ మతులితకారు
ణ్యాపూర్ణ ఘనవిభుత్వం
బేపారఁగ నీకతగుఁబలెఁకేశ్వర కృష్ణా॥ (6)

క॥ సకలోపనిషత్సారం
బుకలిఁ మానవుల కతిసుబోధము గాఁగఁ
ఆకుటిలగతి గీతార్థము
బ్రకటించితి గాదె భక్తవరులకు కృష్ణా॥ (7)

క॥ రాధా మాధవతత్త్వం
బాధారముజేసి జీవుఁ డాపరమాత్మ
కాధారంబని దెలుపవె
రాధా మాధవ విలాస రాజిత కృష్ణా॥ (8)

క॥ మంగళము మహితలీలా
మంగళచారిత్ర నిత్యమంగళరూపా
మంగళము యదుకులేశ్వర
మంగళము సురేశ కంసమర్దన కృష్ణా॥ (9)

తాంబూలపు తట్టి

చీటికి మాటికి యిలా దెబ్బలాడుతూంటే యిహపాపసంసారంలో యేలా కేపులాపడమండీ, అని విసుగుకుంటూ పచ్చింది కామేశ్వరమ్మ పంటయింట్లోనుంచి పసారాతోకి.

ఆదిమూలి నుండరేశం 'నిన్నెవరేమన్నారు. ఇదిగో చూడు, ఇప్పుడే నీవిలాగుంటే యింకా నలుగురు పిల్లలకు తల్లివై తే యేలాగు చెప్పు. ఇంతకు నిన్ననవలసింది గాదు. మీవాళ్లే తప్పు. వీచిన్నప్పుడో బ్రతుకు జీవుడాయని కాస్తచదువు నీబుల్లి కెక్కించియుంటే బాగుండేది, అదిలేక యింక యెన్నితిప్పట్లు పడినా యింతే! పోనీ గంట్లైంది మడికట్టుకొనవా?

కా:—నన్నేడిపించటం గాకుండా మావాళ్ళనికూడా యీడుస్తారెందుకూ? మిమ్మల్ని పెళ్లి చేసుకున్నందుకు మీరు చెప్పనదంతా వినవలసింది వావిధిగాని వాళ్ళికూడా తప్పినదిగాదా యేమి? చదువు చదువని ప్రొద్దస్తమానాలూ చెప్పటం మీకే తెలుసుకాబోలు! మీరేమో చదువుకున్నవారని యింత బడాయిమాట లెందుకు.

నం:—అయ్యో! ఇది బడాయా, నీకు చదువు రాదన్నమాట నిజమేనా! ఆహూలాన్నేకదా నీకేం చెప్పినా చెవిటికి శంకూదినట్లుగా వున్నది. చదువురాకపోతేనుగూడా యెవరేనా చెబితేనా వినింపు కోవాలి. నిజం చెబుతున్నానుగా, నేను పదిగంటలకు కచ్చేరికి వెళ్లిపోతే నీవిక్కడ చేసేపనేమి ఎద్దినా పుస్తకము తీసి చదువుకోవుండా.

కా:—ఒక్కర్తినే కూచుని ఏంచదవమంటారు. నేనే చదువుకుంటే వాకేం తెల్సీటంలేదు. ఎంత సేపు తడవటం ఆల్లాగ.

నం:—పోనీ నీస్నేహితురాల్ని చూసు సుగుణమ్మ కానేపు వ్యర్థంగా ప్రొద్దుగడుపుతుండేమో. చదువుకున్నది. నీలా గస్తమావం నిద్రాదేవికి నీరాజనం చెపుతున్నాదా.

కా.—ఆ! బి. యే. చదువుకున్నదే గనుకనే తమవంటివారి మనస్సులకు మెచ్చగూర్చునంత ఘనత వహించింది. వంటయింది మడిగట్టుకోండి. ఈపూట నేను మావాళింటికి వెళితే మళ్ళీ రావలెండి. మీకు నన్నంటే వినుగు. ఈమాటు మీరే బి. యే. నో ఎమ్. ఏ. నో చేసుకోవచ్చును.

నం:—తటాలున యీబీచేరు మీదసుండి లేచి కామేశ్వరమ్మ చేయిపట్టుకొని, చూచితివా, వీకో మాటవరుస కన్నదికూడా విపరీతముగా భావించటమే తెలుసు, నిన్ను చదువుకొమ్మన్నానా లేక బి.యే చదివిన వాళ్లు గావాలన్నానా, చదువు రాకపోవటం చేతనేగదా నీకీపాటి గ్రహణశక్తి లేదు. పోసీ, నీయిష్టము. అన్నం వడ్డించు నేవెళ్లాలి: నేవయింది.

కామేశ్వరమ్మ అన్నం వడ్డించును. నుందరేశం మడిగట్టుకొని పీటమీద కూర్చుండును. భోజనం ముగియగానే కామేశ్వరమ్మ కళ్లెముల్లో తాంబూలంతెచ్చి మేజమీద నుంచును.

నుం:—కామూ, చూడు. ఏమో కోపంగానున్నట్టు కనపడుతున్నావు, నేచెప్పినమాటకు నీకు కోపమా, ఊరికే అన్నాను. నీకిష్టము లేకపోతే అనను.

కా:.....

నుం:—పలకవేం, నిజంగా కోపమే? (అని చేయి పట్టుకొనబోవును.)

కా:—(విడిపించుకొని) నాకేమి కోపములేదు.

నం:—లేకపోతే రోజూ తమలపాకులు చీల్చిపెట్టేదానవు నేడు పెట్టలేదేం?

కా:—నేను చదువుకున్నదాన నయితేగదూ! మీమనసుకు సరిపోయేటట్టు చేస్తా పట్టెమొద్దని నాకేంతెలుసు నిట్టి నాజూకు పనులు.

నుం:—(బట్టలు తొడుగుకుంటూ) దీనికికూడా చదువు కావాలేం! నీవు నిజంగా చదువుకుందువని కాళంతో సరదాయుండింది. మీతల్లిగారింటనుంచి తెచ్చి నిన్ను స్కూల్లో తద్దినారంలో చేర్పించి చదువుకొమ్మంటే యేడాది చదువుకున్నావే మళ్లేమయిందని మానేసి కూచున్నావు. నీవు స్కూలుకు వెళ్లలేవని మాపిన్నత్తగారికిగూడా సరదాగా యుండేది. ఆమె మన నిద్దరికి వినుగులేకుండా చేసిపెట్టు లుండింది. నీవిప్పుడు మాసేనేసరికి ఇక నీసంసారంగదాయని యామె తన కూతురిదగ్గిర కెళ్లిపోయింది. నీవు వంటయింట కష్టపట్టం నాకే బాలిగావుంది, ఇంతమాత్రమంటేకూడా నీకు కోపమే గనుక నిక యేమనను. నీయిష్టం నీవీవేళ తమలపాకులు చీల్చిపెట్టలేదు పరి నేపుచ్చుకోను. కొసుకానని చెప్పి నుందరేశం గ్రిర్రున వెళ్లిపోవును.

కామేశ్వరమ్మ నిట్టూర్పువిడచి యాదారినే చూచుచుండెను. తుదకు గుమ్మంతలుపు మూసికొని లోనికివచ్చి కుర్చీమీద చతికిలబడగనే యామె నేత్రములబడినది తాంబూలపుతట్ట. తోడనే యామె కొక యనిర్వాచ్యమైన బాధ మనస్సునకలిగెను. తనభర్త తాంబూలము పుచ్చుకొనక పోవటం తనమూలమునసే యని యనుకొనెను. తనకై యాతడెంత విచారపడుచున్నాడనియు, తాను విస్మరించిన నాతడెంత యానంద పరవశుడగుననియు నప్పుడామెకు గోచరించెను. తాంబూలపు పళ్లేమును చూడగా చూడగా నామెకు పట్టజాలని దుఃఖము కలిగి వెక్కివెక్కి ఏడ్వసాగెను.

ఇంతలో వీధిగుమ్మముకడ నెవరో పిలచినట్లు చప్పుడయింది. కామేశ్వరమ్మ కర్చుతుడుచుకొని యెవరా వచ్చినవారని తలచెను. ఒకవేళ నుందరేశరే తన యసాహాయ దుఃఖమున కూరటగలిగింప వచ్చేనా యని యనుకొనెను. మళ్లీ తలుపు చప్పుడు, తోడనే యామె లేచి తలుపుతీసేసరికి యామెతండ్రి భీమరావు చేత మరచెంబు బట్టుకొని నిలచున్నాడు. ఆమె యాశ్చర్యమునకు మేరయేలేదు. తానుపచ్చి యప్పుడే యిరువది రోజులైంది. అప్పుడే తనతండ్రి యిందులకు వచ్చాడనితెలియక అట్లే నిమిషము నిలచింది. అంత నాన్నగారూ! ఒక యుత్తరమైనా రాయక అట్లే బయలుదేరారేం. అమ్మ యేలాగుంది. అంది.

తల్లీ! ఏమీ ముఖము చిన్నబోయినట్లున్నది. ఈవేళ యింకా భోజనము చేయలేదా? అబ్బాయి యాఫీసుకు వెళ్ళినాడా?

కా.—అవును నాయనా వెళ్లేవారు. నాకేమో కొంచెము నుస్త్రీగా నున్నది,

భీమ:—మీఅమ్మకు ఒంట్లో బాగులేదు. మూడురోజుల్నించి పడకపట్టింది. ఇంట్లో ఎవ్వరును లేరు దిక్కు. నిన్నేలాగైనా తెమ్మన్నది. ఈసాయంత్రమే వెళ్లాలి. సిద్ధమగుము.

కా:—నాన్నా! వారు సాయంత్రం వచ్చినతర్వాత చెప్పి రేపు ప్రొద్దున వెళ్లగూడదా?

భీమ:—వీలులేదు. మీయమ్మకు గంజిచ్చేవారైనా లేరు. పిల్లలు పైగా తొందరపెట్టుతారు. నేను కూడా వచ్చేశాను. అబ్బాయికి యుత్తరంవ్రాసిపెట్టి వెళ్ళొచ్చు, అట్టి యడ్డుపెట్టకు. కాబాయన.

సాయంత్రం ఆరుగంటలకు సుందరేశం యింటికొచ్చెను. రోజు నాలుగుగంటలకు వచ్చేవాడు. కాముమీది కోపంచేతనేమో.

సుం:—కామూ—తలుపుతీయి.

తలుపుతీయక పోవటంచేత నాతని మనస్సున నానావిధాలోచనలు గిర్రునతిరిగాయి. మనస్సులో నొక విధమగు నాందోళన పుట్టింది. కామేశ్వరి లోపలనుండియే తలుపు తీయలేదేమో ననుకొని, దొడ్డిపైపున్న దేమోనని యూహించి మరల తలుపు గట్టిగా బ్రద్దలయిపోయేటట్లు గుద్దాడు. అవప్పుడు వినిగాబోలు ప్రక్కయింటి కనకయ్యగారి కూతురు కమలంవచ్చి ఇదిగోనండి పెద్దతాళం కామక్కయ్య యామధ్యాహ్నం యొక్కడికో వెడుతూ యీతాళం మీరొస్తే యిమ్మని మాఅమ్మచేతికిచ్చి వెళ్ళిందండి. అని తాళంచేతిలోపెట్టి పారిపోయింది.

సుందరేశం నిశ్చాంతపోయాడు. నిజంగా కామేశ్వరి తనపైకోపంచేత వెళ్ళిపోయిందా? వెళ్ళితే ఒంటరిగా నెక్కడికెళుతుంది. అంతసాహసము చేయునా?

వానికి మతిపోయినట్లుంది. ఏమియూ తోచలేదు. పంటయింటికి వెళ్ళాడు. ఎక్కడిసామానులక్కడనే యున్నవి. గదిలోనికెళ్లాడు. అన్నీ సర్దిగా నున్నవి, కామేశ్వరి ట్రంకుమాత్రం కనపడలేదు. పిచ్చివానివలె ఇటునటు కొంత తిరిగాడి తుదకు ఛీ! నమ్మకద్రోహం అని అప్రయత్నంగా నవ్వాడు. దుర్భీభూత కూలబడ్డాడు. ఇంతలో నమాంతంగా వాతాంబూలపు పళ్లేమాతని కన్నులబడినది. దీనిమూలాన్నేగదా యింత గతి యనుకొన్నాడు. తాను తాంబూలం తీసికొనక వెళ్లిపోవటం తనకప్పే ననుకున్నాడు. ఇంతకు ఏమందని యూహ్యడేమి తెలుసును. ఆతాంబూలపుతట్టపై నొక ఉత్తరముండెను. అది చూడగనే వాని మనస్సులో మరింత యాందోళనమైంది. పంకల్ప ప్రవాహములతో కొట్టుకొనిపోవుచు యుత్తరమిప్పి చదివాడు. అబ్బాయిగారూ! మీరు తొందరపడ్డట్టుండి యనితముగా బబ్బుచేసినందున కామేశ్వరిని వేడు తీసికొని పోవుచున్నాను. ముందుగా యుత్తరంవ్రాయుటకు వీలులేక పోయింది. బబ్బు కొంత నయము గాగనే పంపి వేసెదను. మీరు సెలవులు దొరికితే ఒక్క వారంరోజులు వచ్చిపోవలసినది. ఇట్లు భీమారావు.

సుందరేశం మనస్సులోని ప్రవాహమంతా ఒక్కమారు కొట్టుకొనిపోయి యిప్పుడు తేటపడింది. ఇంతమాత్ర మూహించుకోక పోయినానుగదా అనుకొన్నాడు.

కామేశ్వరమ్మ తండ్రిప్రాసినట్లుగా నామె త్వరగా వచ్చుటకు వీలులేకపోయెను. ఆమెతల్లికి పైపాయిదు తగిలి కదురుటకు సెలకుపైగా పయింది. డాక్టరు యిక సెలకు పనిపాటలు చేయకూడదని కట్టు దీసికొమ్మని చెప్పాడు. సంగతంతా భీమారావు అల్లుడికి తెలిపించాడు. సుందరేశం సెలవుల కప్లికేషన్ పెట్టాడుగాని సాంక్షన్ కాలేదు.

కామేశ్వరి స్నేహితురాలు సావిత్రమ్మ చూడటానికి వచ్చింది. కామేశ్వరి యామెనుచూచి చాల రోజులయినందున నిద్దరు నపరిమితానందములో నారోజు గడిపిరి. తమ కష్టసుఖములను భర్తవారింటి సంగతులను ముచ్చటించుకొనిరి.

సా:—అయితే నీకు చదువురాకపోవటం నీభర్తకు కొదవే నన్నమాట.

కా:—దేనన్మా! ఎప్పుడూ చదువు చదువు అంటూయుంటారు.

సా:—సరి నీవు చదువుకోకూడదూ. వివాహమైన తర్వాతకూడా నీవు చదువుకున్నట్లు విన్నాను. ఎందుకు మానేశావు? పోని యిద్దరిదాంపత్యము బాగుందా.

కా:—మాకేవిషయములనందును లోటులేదు. నేనంటే యాయనకు ప్రాణం. నేనేలా అంటే అలాగే చేస్తారు. కాని నీవు చదువుకోకూడదా అంటారు ముఖ్యమధ్య. చదువుకున్నవాళ్ళను గురించంతా చెపుతూ యుంటారు.

సా:—కామేశ్వరీ! మగవాడు పట్టివెర్రివాడు. నీవు క్రొత్తగా కాపరానికి వెళ్లావు గనుక తెలియదు. వారికి క్రొత్తనెలా కొన్నాళ్ళే, ఎప్పుడు నీవు చదువుకోవాలని ఆతనిహృదయంలో నుంటే ఆని ఇప్పుడు క్రొత్తనెలాపై మరిగియుండినా కొన్నేళ్ళయేసరికి మూలకారణమగును. నేను నీప్రాణాన్నేహితురాల్ని గనుక నీమేలుకోరి చెప్పుచున్నాను. నీవు ప్రయాసపడి చదువు నేర్చుకో. అది ఆతనికి సంతోష దాయకమగును. సంతృప్తికరమగును. నీకును సర్వవిధముల సహాయకారిగ నుండును. మీకు పిల్లలుపుట్టినచో వారిని పోషించడం తెలిసియుండవలయును గదా? చదువు రాకపోతే వారిని యెలా పోషించవలెనో తెలియదు. అన్నట్టు నీయింట యొక యుసలమ్మయినా లేదుగదా, ఆమెకాపని వదలుదామన్నను; పైగా

నీకాలపు చదువుకున్న మగవారికా మునలిపనులు మునలిమాటలు చేష్టలేమి వచ్చువ కూడాను. అప్పుడు నిన్ను దెప్పుతూయుంటారు. నీకు కష్టముగా వనిపించును. అంత మీదాంపత్యమును భంగమే. సంతోష మికనున్నే, కనుక నామాటవిని చదువుకుంటేనే మంచిది.

కా:—సరే, సావిత్రీ నీవేలాగున్నావు? మీయత్తగారింటిలో? అప్పుడప్పుడు వస్తూయుంటావా యివ్వటికి?

సా:—అయ్యో నామాటకేమమ్మా? వేనిక్కడికి తరుచుగారాను. నీవలె కాండేళ్ళయినాకూడా తల్లికొంనవనే యిల్లుకట్టుకొని కాపరముండడానికి నాకు మాత్రల్లి లేదుగాని, మాఅన్నావాళ్ళు వేనొస్తే బాగానే చూస్తారు. వేనంటే మావాళ్ళకు ప్రాణం పైగా గౌరవంకూడాను. ఇక మీయత్తగారిమాటనా? ఆమె పెద్దగెయ్యాళిగంపే. పెద్దవారిని అనగూడదుగాని నీతో నాకేం భేదము లేకపోవటంవలన యున్నది యున్నట్లుగా చెబుతావిను. మాయింట్లో వంటావార్పుకూ నౌకరువాళ్ళుండినాగూడా వేను వారితో కూడానేయుండి చేయించుతుంటాను. భోజనాలకాడనూ ఫలహారాలకాడనూ యెవరెక్కడా గిట్టమైతే యట్లాను వడ్డించుతాను. ఇంటిలెక్కలూ మొదలయినవి వేనే వ్రాస్తూయుంటాను. నౌకరీవాళ్ళ కష్టసుఖాలకు తగినట్లుగా వారి నారసికొనుచు దయాదాక్షిణ్యములు కలిగియుండటంచేత వారును నామాట వేదవాక్కుగభావించి నడుస్తుంటారు. పిల్లకు జబ్బుచేసినను వారల్లరిచేసినను వేను చిరాకుపడను: నెమ్మదిగా వారి కేసుమయాని కేదిగావాలో చూచి చేస్తూయుంటాను. చిన్న చిన్న జబ్బులకు వేనే ఫస్టుఎయిడ్ చేసేస్తుంటాను గనుక అట్టే డాక్టరుతో మాకు పనియుండదు. పైగా నాపని ఇంకొకరిని చేయుమనిగోరను, ఇతరులకు పాయము చేస్తూ యుంటాను. ఇక మాదాంపత్యవిషయము చెప్పనక్కరయే లేదు. గర్వంచేత నంటాననుకోకు. చూచిన వారిక్కూడా మేమంటే యెంతకన్నే.

కా:—సావిత్రీ! ఆలాగయితే పనంతా నీదేనన్నమాట. ఇట్లు చాకిరీచేస్తుంటే నీకెప్పుడేనా విశ్రాంతియుంటా? కష్టజీవి వన్నమాట. ఇంత ధనవంతురాలయినకూడా సౌఖ్యమనుట లేక యేలాగున్నావమ్మా. చదువుకున్నవానవు. నామల్లే మూఢురాలవు గావు. మాప్రక్కయింటిలో నొక బి. యే చదువుకున్నావిడేవుంది. ఆమెభర్త యడ్వొకేటు నలుగురు పిల్లలున్నారు, ఇంటివించూ నౌకరులే. ఆమె యేపనియు చేయుటలేదు. నౌకర్లే అంతాచేస్తారు. పిల్లలకు ప్రత్యేకంగా బాదీయున్నది. వారిద్దరు ఎప్పుడుచూచినా హాయిగా సినిమాలో, టీలో, పార్టీలో యెక్కడికో వెడుతూయుంటారు.

సా:—కామేశ్వరీ! ఆగు ఆగు, చదువుకున్నవాళ్ళనిగూర్చి వార్లపోషణగూర్చి పెద్ద లెక్చరిచ్చేస్తున్నావు. చదువుకోవటమంటే యింతేనా గ్రహించుకున్నావు. ఇప్పటికాలపువారి చదువుకు మనవారి చదువుకు చాలభేదమున్నది, బి. యే చదువుకోవటం గొప్పగాదు. 'విద్యా వినయేన శోభతే' అన్నట్టు యెంత చదువుకుంటే యంత అణకువ యుండాలి. నౌకర్లకే పనులన్నిపడలేసి తాను కారులో హాయిగా తిరిగిరావటం ఫోషనేంటి? అదికాదు,నిజమైనగృహిణి కుండవలసిన దా లక్షణముగాదు; పిల్లలను నౌకర్లకు పదలివేయటంవలన వారికా నౌకర్ల యలవాట్లు, మాటలు, బుద్ధులే యలవడునుగాని తల్లితండ్రుల గుణాలురావు, ప్రేమలత యసలే వృద్ధికాదు. వారు యిక పెద్దవారైనప్పుడు తల్లితండ్రుల మాట వినమంటే వింటారా? వినరు. అప్పుడు ఎవరికివారే యమునాతీరే, అసాలిసిందే. అది వారితప్పుకాదు, తలితండ్రుల తప్పే, మొక్క చిన్నదిగా నున్నప్పుడు ఏలాచిద్దితే యాలా వెరుగుతుంది, మోడైనతర్వాత వంగదుగదా? గనుకనే ఆడవాళ్ళు చదువు

కోలేదే అని విశ్వప్రయత్నాలుచేసి వాళ్ళను చదువులోదింపిరి. అచదువు యేమైపోయిందంటే సంఘానికే యగౌరవకరమైంది. నయ్యి ద్రవ్వబోయి భూతం వెలువడిందట. ఇప్పుడు గొప్పవారంతా ఇది కనిపెట్టి ఆడవాళ్ళకిట్టిచదువు పనికిరాదు వారికితగిన చదువుండాలి అని యభిప్రాయపడుతున్నారు. ఇప్పటి చదువు విదేశాలకీ వారి యభిప్రాయాచరణాలకీ సరిపోయేదేగాని మనకు తగినదిగాదు. అట్లని బొత్తిగా మానేసేయక సర్వత్ర సత్తును పరిగ్రహించుకొని యసత్తును పదలిపెట్టవలెను. విచ్చలవిడిగా తిరుగు విదేశీస్త్రీలకు విడాకులచట్ట మావశ్యకముగాని విశ్వత్రధర్మవిదాంకితులమగు మనకేల. వాళ్ళకు విడాకంటేమనకు గావాలి. వాళ్ళరవికెచేతులు పొట్టిదైతే మనకు గావాలి వాళ్ళు తలనెండ్రుకలు కత్తరించుకుంటే మనము చేయాలి. ఇంకాయెన్నో ఇటువంటి అజ్ఞానవిద్యచే గలుగునవి, చదువుకోవడమంటే ఇదిగాదు, తనకు, తనపరిస్థితులకు, తన మతమునకు, తన దేశపుగారికి, తన దేశమునకు తగినరీతి నడచుకొన దెలియవలయును, అదేవిజ్ఞానము, దీనికి బొత్తిగా చదువకయే నాప జ్ఞానము కలుగుతుందని కూచోకూడదు, అట్లుచేసిన నేమియు ప్రయోజనము లేదు. చక్కగా చదువుకొని పీచ్చిపనులు, తలంపులు మాని క్రమముగా నడచుకొన దెలియపలెను. ఇప్పటి చదివినవాళ్ళనుగూర్చి (the modern educated wicked girls) ది మోడర్న్ ఎడ్యుకేటెడ్ విక్కెడ్ గర్ల్స్ అన్నాడొక పెద్దమనిషి వీనినిబట్టికొంచించిన నిట్టివి మనవారికి వచ్చలేదనుకొందా. (చదువని బాడజ్ఞాంధకార చదివిన సదసద్వివేక రహితత కలుగుట) అని చెప్పిరి యార్యులు. ఇట్టి సదసద్వివేకము గలుగు చదువు చదువే గాని సంఘమును పాడుచేయుచదువు చదువుగాదు, గమక కామా ! నీవనుకొన్నట్టువంటి చదువు వైని యభిప్రాయముపదలి, కులాంగనలకు తగ్గచదువు నేర్చుకొనుము. అది నీకును నీధర్మమును నానందకరమగును. ముందు నీకది ప్రయోజన కారియగును.

కా:—సావిత్రీ! నీవు నా నేకాంతరూపాలని తలచితి నిన్నాళ్లు, ఇప్పుడు నీవు నిజముగ సావిత్రివే, నీకున్న విజ్ఞానము సాధారణ విద్యావతుల కుండదు. నీ యాశయములు విద్యాభిమానము మెచ్చదగినవి. నీయుపదేశము నా మనస్సునందలి యజ్ఞాన చీకటిని బారద్రోలినది. నేడు మొదలు నీవే నాకు గురుస్థానము వహించి నాకు విద్య గఱపుదువని కోరుచున్నాను. ఏమందువు?

సా:—కామా ! చాలా సంతోషము. నీకిట్టి శ్రద్ధగలుగుట సమంజసము. శ్రద్ధలేనిదే చదువురాదు గనుక నీవు నేడు మొదలు నాయొద్ద కొంచెము కొంచెము నేర్చుకొనచుండుము. త్వరలో నీ పతిమన్ననబడయగలంత విద్య బడయగలవు.

నాడు మొదలు సావిత్రి కామేశ్వరికి విద్యాగురువయ్యెను. తెలుగులో గామేశ్వరికి గొంతప్రవేశముండుటజేసి సంస్కృతము, ఇంగ్లీషు నామెకు నేర్పుచుండెను. ప్రస్తుత కాలమున స్త్రీల చదువువిషయమై యట్టే శ్రమపడనక్కర్లేదు గదా? వారికి మనస్సుండివ పురుషులకన్న నాలుగురెట్లెక్కువ కృషిచేయగలరు. ఇట్లు రెండుమాసములు గడచెను.

ఒకనాడుదయము సుందరేశం కాఫీ పుచ్చుకొని చేత నొక పేపరు పట్టుకొని కూర్చుండెను. దృష్టి మాత్రము పేపరుపై నుండెనుగాని మనస్సుమాత్రమలనిలో లేదు. కామేశ్వరి తనపై కోపముతోనే, తన సెలవు గ్రహింపకయే వెళ్లిపోయింది. వెళ్లినతర్వాత నామె తండ్రియొద్దనుండి ఒకటి రెండు యుత్తరములకన్న నెక్కువ రాలేదు. మూడునాలుగు నెలలయినను నామెవచ్చు జాడలేదు. ఈపాటికి ఆమెతల్లి జబ్బు పూర్తిగా నయమై యుండవచ్చును. కారణమేమి? తా నామెను చదువుకొమ్మని బలవంతపెట్టిన దామె కిష్టములేదేమో. నే

నీసారి వెళ్లిన మరల రానని కూడా చెప్పి వెళ్లిందికదూ. అని యూతని మనస్సులో నింశేమేమో తలంపులన్నీ నిర్ఘర తిరిగాయి. ఇంతలో వెనకో తలుపుతట్టినట్టయింది. ఆపడు తలుపుతీసెను కామేశ్వరియు వాని తండ్రియు బండిదిగి లోపలికి వచ్చారు.

నుం:—మామగారూ! ఒకయు త్తరమైనా వ్రాయలేదేం? అత్తయ్య కులాసాగా నున్నారా!

భీ:—కులాసాగా నున్నారు. కామేశ్వరి ఒక్కవారం రోజులనుంచి ప్రయాణం. వాకు సమయము దొరకలేదు. నీవు వస్తావనుకొన్నాం, రాలేదెందుకు?

నుం:—నీవు దొరకక—

భీ:—వాకూ అంతే. నేనుకూడా అనుకున్నట్టు బయలు దేరాను. ఈ సాయంత్రంబండికే వెళ్లవలయును.

కామేశ్వరి వంటయింట నుండినది. నుందరేశం భీమారావుమేడపైకి తీసుకొన్నారు. అచ్చట కొంతసేపు కబుర్లు చెప్పుకొనేసరికి కాము కాఫీఫలహారం తెచ్చింది. అందరు పుచ్చుకొన్నారు. భీమారావు సెలవు తీసుకొని వెళ్లెను. అతని కైలుకాడదిగ బెట్టుటకొఱకు నుందరేశంకూడా వెళ్లెను. కాము వంటపని ముగించి మేడమీద చదువుకుంటూ కూర్చుండినది. మామగార్ని విడిచిపెట్టి వచ్చేసరికి నమారారుగంటలయింది. నుందరేశం చప్పుడుగాకుండా మేడమెట్లెక్కాడు. కిటికీలోనుంచి చూశాడు. కాము చేత నొక నింగ్లీషునవలయున్నది. మెల్లగావచ్చి వెనకనుండి కన్నులుమూశాడు. ఆమెపిర్రతో పుస్తకమునూసి గబాలునలేచింది. పుస్తకము క్రింద పడినది. నుందరేశం తీశాడు. దానిపై 'ది గ్రేట్ చేంజ్' అనివుంది దానిపేరు.

నుం:—కామూఎప్పుడు నేర్చుకున్నావు? ఇంత యింగ్లీషు ఇది గొప్ప వావలయిందే. కాము పలుక లేదు. గబగబ క్రిందికివెళ్ళిపోయింది పిర్రతో నుందరేశం విస్మయమునకు పంతోషమునకు మేరలేదు. చటుక్కున వామె ట్రంకుదెరచి చూశాడు. దానినిండా పుస్తకాలే అవన్నీ ఒక్కొక్కటిగా చూచేసరికి తానునుకున్నంతకంటే కాము గొప్పచదువరియైందని గ్రహించుకొని యానందపరవశుడయ్యాడు.

ఇంతలో కాము, పంటయింది భోజనానికి వస్తారాయన్నది. నుందరేశం క్రిందికి వెళ్లెను. ఇద్దరుగలసి భోజనముచేసి పైకి వచ్చారు. కాము తాంబూలం తెచ్చింది.

నుం:—కామూ! నాటినుండి నేటివరకు నేను తాంబూలమే ముట్టుకోలేదు నుమా.

కా:—ఆనాడాకులు చీలిచివ్వకపోయినది నాతప్పే నేడు చీల్చిపెట్టుతాను పుచ్చుకోండి అని యాకులు చీల్చిపెట్టింది తాంబూలపుశట్టలో.

నుం:—కామూ నీ ట్రంకులోని పుస్తకాలన్నీ చూశాను. గొప్ప పండితురాలవయ్యావు కాబోలు ఏదీ ఎల్లాగా చదువుసేర్చుకున్నావు చెప్పు.

కా:—చాలు పరిహాసమువకేమి? నాకేమీ తెలియదు చదవటానికి.

నుం:—అవునవును నీపుస్తకాలే అందుకు సాక్ష్యమంటూ 'నీకిష్టంలేకపోతే మళ్ళీ నిన్ను చదువు' అని చెప్పనని చెప్పానుగా ఆరోజు అని నవ్వుతూ ఆడవాళ్ళు మహా అసాధ్యులు వారిని ఈకాలములో జయించే వాళ్లేలేరు. అన్నిటిలోనూ వారికే మొదటియడుగు అంటూ గబాలున దీపమార్పేశాడు.

Printed and Published by S. Seshagiri Rao, at Lodhra Press, Egmore, Madras.

APRIL - 1935

23

OFFICE OF THE REGIS... 25 APR 1935 MADRAS

WOMEN'S INDIAN ASSOCIATION

OBJECTS.

1. To present to Women their responsibilities as daughters of India.

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

3. To secure the abolition of childmarriage and other social evils.

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

5. To secure adequate representation of Women in Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

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

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

Women who agree and will co-operate with the Objects and organisation of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

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

ORGANIZATION

The Association, which has a central organization at the W. I. A Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8. 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

CONTENTS

	PAGE
All India Women's Conference at Karachi	227
The Position of Women in Hindu Law	231
The Women's Consultative Committee on Nationality created by The Council of the League of Nations	238
Women's status in Tibet	242
Our European Letter	246
Child Guidance and Mental Health	248
Notes and Comments	251
TAMIL	255
TELUGU	

The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

Note—All communications regarding Editorial matter and reviews, should be addressed to the Editor, Stri Dharma, Pantheon Gardens, Egmore, Madras and Subscriptions and Cheques are made payable to the Hon. Treasurer, Women's Indian Association.

Subscribers are requested to mention their subscription number when reporting complaints or change of address, etc. These communications should reach our office by the 1st of every month.



LADY ERSKINE'S VISIT TO THE W. I. A. HOME.