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OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION



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STRI DHARMA

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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.

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TAMIL	
TELUGU	

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

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20 DEC 1934
MADRAS

STRI-DHARMA

Vol. XVIII DECEMBER 1934 No. 2

"THE RESPONSIBILITY OF WOMEN AS CITIZENS IN THE INDIA OF TO-DAY"

Before I try, in my humble way, to place before you my thoughts on what I consider to be the responsibilities of Indian women as citizens in the India of to-day, it will, perhaps, be as well for us to consider for a few moments what the word "citizen" signifies. If you consult a dictionary you will find "citizen" described as a dweller in a city—especially one who enjoys certain rights and privileges. But the meaning of words often changes with the progress of time and the term "citizenship" to-day should convey to us all something very much more comprehensive than a mere dweller in a town enjoying its freedom and privileges.

For the conception of the word "citizen" we have to go back to Greek and Roman times where "city" involved the ancient idea of the State or City State and did not apply to the place but to the whole body politic. Aristotle defines a "citizen" to be one to whom belongs the right of taking part both in the deliberative, or legislative, and in the judicial proceedings of the community of which he is a member. A citizen, therefore, can only exist in a free State and Aristotle felt that the State, as a body of citizens, was sufficient for the purposes of life. A citizen is, in short, one who rules and is ruled in turn and one whose aim is the salvation and safety of the community, its being and well-being. At first, the rights of citizenship in Athens and other Greek communities were readily attained by those who were not born to them, but at a later period when the organisation of Greek civic life had reached a high degree of perfection, admission to the roll of citizens was procured with difficulty. The public ceremony, however, of the dedication of Greek youth to the service of the State was a most inspiring one and I often wish we, in our

country, had something of the same nature for the guidance and inspiration of our youth. In any case the rights of citizenship in Greek and Roman times were a coveted possession and this association of rights with citizenship has lasted down to the present day. It is interesting here to note that when self-government developed in ancient Greece and Rome, women had no share in it. Citizenship rested with men only and it was not until the 19th century that it was realised that it is a mistake to treat sex as a factor that should militate against one half of God's creation.

Civics, or the philosophy of citizenship, is to-day a recognised Social science. By some it has even been described as a science of civilisation for the three words, citizenship, civics and civilisation are all derived from the Latin word for citizen which is "civis." It is also interesting to note the close connection between politics and civics. Aristotle's definition of a "citizen," which I have already quoted to you, is mainly political and relative to a State. The Greeks developed a vigorous social and political life in their city-states—the Greek word for City being Polis. The Romans developed the same type of government in their "Civitas" or City. Therefore, just as Politics referred to affairs of the City in Ancient Greece, so Civics referred to affairs of the City in Ancient Italy. But, though, etymologically Politics and Civics mean the same thing the former, politics, has come, in our time, to treat specially of national and international affairs; it traces the evolution of political forms and institutions and lays stress primarily on rights and the ways of securing them—while the latter, civics, lays stress primarily on *duties* and on the education and character requisite for their performance. Civilisation has progressed to such an extent that no side of life, whether economic, religious, social, literary or humanitarian can now be divorced from civics. European civics has been based on Greek and Roman traditions and has evolved in different countries according to varying national temperaments, characteristics and needs. In our own country Hindu ideology also laid down that one should give up oneself for the sake of one's family, one's family for the sake of one's village, one's village for the sake of one's country and the world for the sake of one's soul. The Hindu conception of citizenship has probably been more social, humanitarian and spiritual than political in that spiritual salvation of the soul has always been given the highest preference. Generally speaking, however, the modern idea of a good citizen is not merely that of one who is a member of a State or obeys its laws, but one who has

an active sense of being an integral part of the State. He is not a part of it because he lives within its boundaries or has accepted its ideas or become naturalised in it *but* he is a part of it only in so far as he helps to make it and maintain it as a great civilised and civilising group. Citizenship, therefore, is the right ordering of our several loyalties and the proper performance of our functions and duties in life and the correct balance and adjustment thereof.

Civics, as a social science, may then be stated to be :—

(1) a study of what is really good life for oneself, one's society, one's country and the world in general and

(2) the practice of the knowledge gained in the best ways of life which are consonant with one's past culture and present needs and environment. As a science it extends from local interests to national, international and human relations. It has to consider all aspects of life, individual and social, physical and moral and adjust activities in the light of past experience and future aims. It touches human interests so intimately that it calls upon its students to cultivate in themselves that understanding sympathy with the lives and general conditions of others without which no well-being or progress is possible. Aristotle laid down that man is a social animal—he is born in society and lives in society. From earliest ages he has built up for himself institutions such as family, clan, tribe, caste, community, village, town, province. country, empire, world, and has taken intense pride in the ever growing and expanding nature of such progress. To-day we are so linked with each other by scientific discoveries that it is not possible for any nation to live in isolation.

Being, therefore, members of society it is our duty to see how best we can contribute to the well-being of that society. The aim of society is the good life of the individual and certain rights which give free scope to the individual for progress are fundamental to our idea of a good society. The basic conception of such must, therefore, be one which sets out clearly as its end the realisation of the good life for all its members through the maintenance of these fundamental rights. It is in the daily exercise of these rights and duties and in the opportunities which the State affords to the individual of developing his or her faculties that constructive citizenship is built up.

India to-day is standing on the threshold of a new life which is pulsating within her veins. We are struggling to find ourselves and evolve for ourselves what we consider to be our rightful place in the sun. In this transition period, as is only natural, there is in our country a conflict of opinion, an internal turmoil, which may, at times, obscure the goal we all have in view. The womanhood of India has awakened from an age-long slumber and the responsibility of seeing and feeling aright our duties at this critical period of our history is very great. The women's organisations of the country are to-day pressing for the recognition in the New Constitution of our inherent right to citizenship—citizenship which will give us the same political rights as are enjoyed by men. But I hope and believe that our conception of citizenship will teach us to reckon our citizenship as something very much higher and bigger than mere political freedom or privileges. Civic rights will mean nothing to us unless we realise to the full the *duties* that these rights imply. Rights and duties are surely interdependent—for what is a right in regard to oneself is a duty in regard to others. Mazzini said to the workmen of Italy—"Every right you have can only spring from a duty fulfilled." I would ask every Indian woman to remember his dictum.

The crying need of our country to-day is social and educational reform and the burden of social service lies heavily, at the moment, on the shoulders of a few selfless workers. If India is to progress along right lines it is incumbent on us women to seek to play our rightful part in the building up of a structure of society which shall have solid foundations.

In a land, such as ours, of universal marriage, motherhood as well as household work is in itself a vocation. The proper ethical training of children is the sacred task entrusted to women. To instil into their young hearts love of country, love of humanity, hatred of wrong, to train them to follow the paths of virtue and to live and sacrifice for truth is to make them worthy citizens of the India of to-morrow.

It is the bounden duty of women to see to it that our daughters as well as our sons are given opportunities for education and we must continue to press that such education shall be of the right type.

I feel very strongly that it *is* possible for a wife and mother to command sufficient leisure for an active interest in the wider life around

her and contribute to the well-being and advancement of those less fortunate than herself in every way. There is room for endless voluntary workers in our schools, our hospitals, among our own servants, in our maternity and child-welfare centres, in our large industrial centres amongst our women labourers, amongst our fallen sisters—and, above all, in our villages where the large majority of our population lives and where ignorance breeds disease and increased poverty. I am sure that we who have had the privileges of education and live for the greater part in towns have been negligent of the needs of our sisters in the villages. Believe me when I say that there *is* an awakening amongst women in the villages; they are anxious to have schools for their daughters, they welcome with open arms those of us who can even occasionally find time to go and talk to them and take an interest in their conditions of living. We owe an enormous duty to them and we should consider it a privilege to stretch out the right hand of fellowship and help them.

We who are convinced of the terrible results of early marriage should band ourselves into groups pledged to banish this evil from our midst not only by non-co-operating with all such of our own class of society who still persist in following this custom, not only by doing our best to bring to book those who violate the Sarda Act, but also by doing endless propaganda among those who are victims of an age-long habit from sheer force of tradition and ignorance.

It should be our aim to create a healthy public opinion against such harmful customs as "pardah," polygamy, the dowry system, immoral traffic in women and children and others that still exist in our country. Social legislation, however necessary, can never wholly eradicate evils—but as soon as society realises that an evil exists its day is, ipso facto, over.

We must believe in and value the dignity of human labour so that the sin of untouchability may be cast out from our midst.

One of the greatest contributions we women can make to India to-day is the creation within us and around us of that spirit of unity without which our true welfare is wholly impossible. If we ourselves realise that we are members one of another and that the gain or loss of one is equally the gain or loss of the other and if we inculcate this ideal in the

minds of our children we shall indeed be laying the corner stone of a national structure which shall endure. The value of co-operation cannot, in my opinion, be too highly estimated.

I have touched very briefly on the practical side of such work as I believe lies within the power of all of us to do. In particular I should like to appeal to the younger generation to come forward in their hundreds for the field of work is immense and the labourers few. It is not so much in the actual attainment of the goal as in the earnest endeavour to accomplish what we believe to be a noble purpose that the measure of success lies. It was so with Browning's Grammarian. Men laughed at him while he lived, but what did that matter? In the end they paid their homage to him and when he died they laid him to rest in the highest place they knew. For it is the spirit of the worker that counts.

Aristotle's dictum that "The State comes into existence to make life possible, it continues to exist to make life good" is true for all time.

Lastly, therefore, and above all else the women of India must see to it that our State is a great moral agency. We must, at all costs, stand by principles for principles alone are constructive and ideals are never translated into facts without faith. Great things are never achieved except by "the rejection of individualism and a constant sacrifice of self to the common progress." Women as the embodiment of devotion and self-sacrifice have got to realise that the things most worth having cannot be had without much toil—and self-denial is a lesson that began to be inculcated while man was still a savage and has never ceased to be reiterated generation after generation. If, therefore, we want to become citizens in the fullest sense of the term we have got to give the highest place to the moral and spiritual values of life without which all material gain or political freedom is mere dross. "Religious thought is the breath of life of Humanity; at once its life and soul, its spirit and its outward sign." *But* it must not be the religion of dogma and ritual which breed superstition and intolerance; it must be the religion of love which "creates for us that theory of duty which is the mother of self-sacrifice which ever was and ever will be the inspirer of great and noble things." If this spirit of love dominates our lives, of it will be born the spirit of service—service in the sense of sharing our gifts with others—and that faith which can move

mountains. It is through the religion of love that I would fain hope and believe that India's women will rise to their full stature and become worthy citizens not only of our own loved country but of the world. For it is the gospel of the brotherhood of all men that must inspire and guide us so that, rising above the man-made barriers of caste, creed, community and race, we may make our humble but lasting contribution towards the ushering in of a new era of peace and happiness into a stricken and a suffering world.

May each one of us strive to be as Browning so admirably put it:—

"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better, Sleep to wake."

(Sd.) AMRIT KAUR.

LORD, let me patient be with those whose ways
Are not my own, when we perchance shall meet;
Let not one single glance throughout my days
Be otherwise than tolerant and sweet;
Help me to sense the bitterness they bear,
The undercurrents pulling at their hearts,
That I may somehow touch their souls, and share,
Through sympathy unworded, all their smarts.

Lord, place each day within my soul a seed
That shall unfold in broadest charity,
And bloom in tenderness for some one's need,
Exhaling perfume, giving clarity
To See into the lives of of those who planned
A different way, but failing, drifted low;
Help me my human kin to understand,
That I may justly speak where'er I go.

My creed is kindness. Help me to be kind!
A touch of love between each mortal here
Would greater be in power upon the mind
Than wealth of all the Incas, birthing cheer;
Help me to live in fellowship so broad
That it shall ring in every word I speak;
Help me to be kind, just kind, please, God,
That I may mold the character I seek.

—*Grace E. Hall.*

MADRAS WOMEN'S CONFERENCE

SESSION OPENS

DR. MUTHULAKSHMI REDDI'S ADDRESS

SISTERS,

Thank you for the honour conferred on me a second time. We have every reason to rejoice that we are holding the 9th session of the Madras Branch of the A. I. W. C., especially when we are reminded on this occasion that the very idea of organising a conference of an All-India character originated in Madras, that the first constituent conference was held here thus giving a lead to other provinces and that now we have a branch in all the provinces and in most of the Indian states, embracing within its membership all classes, communities, creeds and races. Further anyone who reads the latest report of the A. I. W. C. cannot but be impressed by the enormous amount of educational and social service that is done by women in each of the branches (118 in number) which are spread out throughout the length and breadth of India. The Lady Irwin College at Delhi is a standing monument of our limited efforts in the field of Educational reform. Hence I want you all to realise that we belong to a great organisation which has become world-known and which has established its prestige and that each one of us should try to be worthy of our alliance with that body and we naturally look, to the younger generation of women to continue the good work, that has been started by the older generation.

I cannot now pass on without making a reference to the good work of our retiring president, our dear sister, Dr. McDougall. She is surely an example for each of us who is engaged in educational and social activities of any kind whatsoever. She has been elected twice as the President of this conference and she has cheerfully borne that responsibility and has managed the affairs of the conference ably and wisely. We are all very much indebted to her and we wish her a long, healthy and useful life in our midst.

Now coming to my duty as the president of to-day's proceedings, I wish to draw your attention to only two important items in our programme, leaving the rest for your discussion and decision.

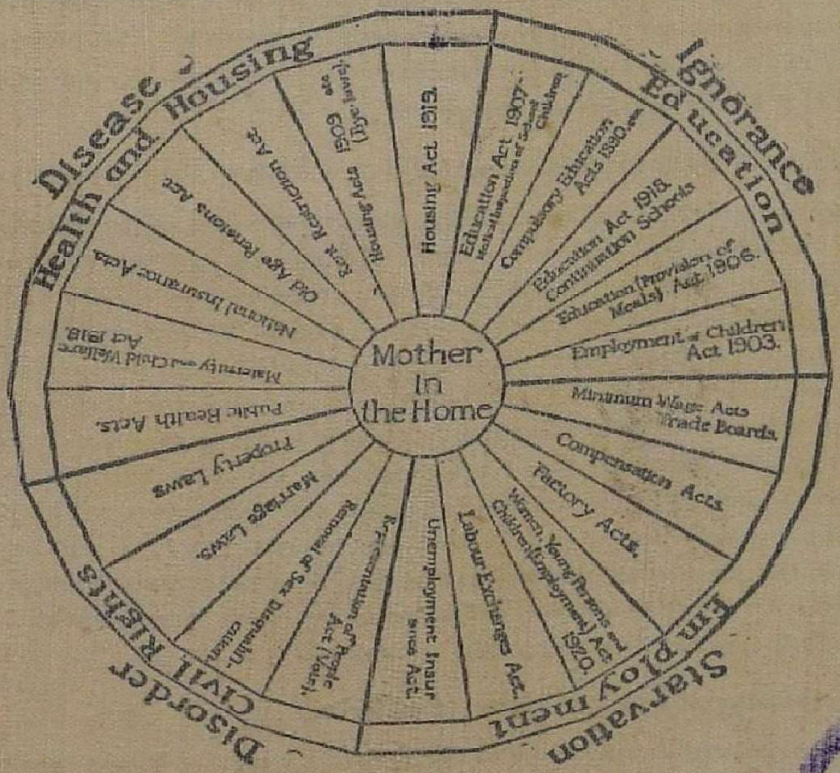
1. We have been meeting these nine years and even more in local conferences and in All-India Conference discussing and passing many a resolution on both educational and social reform many of which are unfortunately still unfulfilled. Even the possibility of introducing universal primary compulsory education for every boy and girl is still a far off vision, even though a few municipal towns have introduced it sometime before, the child-marriage restraint act owing to its inherent defects is not having the desired effect, the equal rights for women in marriage, in guardianship and adoption of children and in inheritance is still a matter of discussion and speculation in British India, even though the Indian States of Baroda and Mysore have taken a forward step, the double moral standard between the sexes still prevails with disasterous effects upon the individual and the community. Is there then any means of removing the social and legal disabilities that our sisters are subject to?

The answer is yes! We don't need any-body's help to redeem ourselves from the sad plight that most of us are in. We have a powerful weapon and an instrument for good in our right to vote, if we only have the will the determination and the desire to use it for our own and for our country's good. It was not in vain that our sisters in the West fought,

suffered and sacrificed to win this right. Some of them even paid for it with their lives, because they realised its usefulness for all women whether in the East or West, because they felt that the securing of that right would make woman a human being in the eyes of the law and an equal to man and the woman possessed of that right will easily win her rightful and legitimate place in society. Let us on this occasion pay our humble tribute to all those pioneer women who suffered for the good of womankind and thank all those good men in all countries who have conceded the just claims of women.

About 4000 women in our city alone have the right to vote for any representative in whom she has confidence. The test has come, the electioneering and canvassing campaign are fast going on in this city and men belonging to either parties would have gone to some of you seeking your votes.. Our future depends on our decision. Are we going to vote for the candidate because he belongs to a particular community, because he is influential and rich, because he is your relation or friend or someone in your house even your husband inclusive induces you to vote for him? Remember, sisters, that some of us have got the right to-day to make or mar our future, and to promote or hinder our own advancement. Think of the sufferings of the young and the old widows; think of the pangs of the child wives and child mothers and the despair and destitution of the hundreds of neglected and deserted wives, of the disgrace, the disease and sufferings and premature death of the young devadasi and non-devadasi girls who are the victims of tolerated and sanctified prostitution. You have to exercise your right with a full sense of your responsibility, as you have to render account to yourself and to God.

Here is a diagram illustrating what Government does for the "Mother in the Home"—What does Government for her? A good Government ought to protect her againt ignorance starvation, disease and disorder.



(Copied from the Labour Magazine)

All of these matters are very important to the mother in the Home and affect her life and the life of her family very greatly. She must therefore concern herself in the passing of laws, which means that she must vote for the right people and return them to the councils and the assemblies.

Appeal for Women Workers :

Then coming to the other item of business to-day, I wish to appeal to you for help for workers on behalf of the hungry orphans, of the unwanted and the unclaimed and the neglected children, of the deserted mothers with their starving children, whom the law does not protect against the injustice of their husbands, on behalf of the widows, old and young, and last but not the least, on behalf of the young and innocent victims of vice, the girls and women who are rescued from a life of disease, shame and horror.

There is so much sorrow, so much suffering and misery all round and so much need for selfless, and devoted women workers. How can we, who command a good and happy home and whom God has blessed with all the comforts of life, with knowledge and wealth and plenty remain content and indifferent to all the starvation and the suffering that surround us? We who are mothers and who love our own children whom we protect with all the care and love that a mother alone can give, have we no feeling for the sorrows of other children who have no parents, no home and even if a mother either widowed or deserted or unmarried be living is unable to feed, clothe or much less educate them? The lot of the deserted wives and mothers with a number of her children is most sad indeed and their numbers owing to the present economic depression and unemployment is daily increasing. The husbands and fathers simply desert their families and disappear. Many a mother and many a young wife has come to me with her tale of sorrow and utter destitution.

Remedy—The need for a Domestic science school and a Women Employment bureau

A well organised school for these elderly women who are past the age of school study wherein a course in Home-keeping, in cookery, in domestic hygiene and sanitation and in care of children, in short, in all the household duties could be taught and then could be sent out to good private families on reasonable service terms through an Employment-bureau which should be controlled by a committee of women. This is necessary not only to dispel the prevailing notion on the minds of the public and on some of our women that house-keeping and household service and cooking etc., is not a noble profession, but also to meet the existing demand from well-to-do families for good cooks, domestic menials and care-takers of children. Further the profession of teaching is already full and unless more schools come into existence even the present number of elementary women teachers will be too many and again the pay of the elementary woman teachers is even less than what is spent on a good cook in our homes. Cooking is an art and a legitimate work of women and trained women cooks will certainly be preferred to men cooks in families.

The need for the training of a large number of midwives :

As there is a need and a great demand for midwifery service in the mofussils and as it is a profession monopolised by women for ages, a number of young and suitable women may be

trained as vernacular midwives after coaching them up to the 6th or 7th standard. All this planning and schemes are possible only with the help and the co-operation of a number of self-less and devoted women who are touched by the sorrows of thousands of their poor sisters, the innocent victims of either an evil custom or an unjust law (a Hindu husband can easily desert his wife and may marry or keep another woman with impunity, the law does not punish him but the woman cannot remarry during his life time and even her maintenance allowance depends solely upon his sweet will and pleasure). Again we women alone can do effective rescue work among the young victims of vice, can reclaim them and restore them back to a normal clean and healthy life. We will never be justified in standing at a distance and pointing at them our finger of scorn, because if we do not forgive our own women-kind and if we do not give them a chance for a betfer life by our teaching, by our association and by our own example, who else will come to their help? Very often you will find on patient enquiry and thorough investigation that with a few exceptions all these young creatures have been misled or misguided by someone who is the real culprit and who deserves the punishment or have been led into the horrible life by more force of circumstances or have not been sufficiently taught by their own parent or guardians or by their schools or colleges how purity in sex-relationship is essential to maintain the health, the happiness and the dignity and sanctity of family life. Therefore let us use our citizen-rights for the good of our fellow-beings irrespective of caste, creed colour or sex. As the French Proverb says "What a woman will have, God will grant," let us consecrate our lives to noble causes, to the service of the poor and the lowly.

Before I finish I should like to make this clear at the outset that our conference does not engage in party-politics, but deals with all questions relating to the welfare of women and children and hence women of all shades of opinion and of all parties find a place on this body.

"In the strength of the endeavor,
In the giving of the giver,
In the loving of the lover,
Lies the hidden recompense."

RESOLUTIONS PASSED AT THE CONFERENCE.

A.—SOCIAL RESOLUTIONS.

Sarda Act.

I. This Conference expresses its whole-hearted support of the Sarda Act, and pledges itself to do all in its power to ensure its successful operation. At the same time, this Conference urges that it is absolutely essential for the operation of the Act that it should be so amended as to render the working of it more effective.

Cinema Control.

II. In view of the unwholesome influence exercised by unsatisfactory Cinema films, this Conference calls on the general public to co-operate with the Cinema Censor Board by drawing the attention of the Commissioner of Police to any objectionable films or posters they have seen, and secondly, by helping to create public opinion in favour of better films.

Sanitary Condition of the City.

III. This Conference records its strong approval of all that is being done for the improvement of the Sanitary condition of the city, and its satisfaction at the efforts made in recent months to beautify the public places.

Suppression of Immoral Traffic.

IV. This Conference expresses its earnest conviction that Society should no longer tolerate a double moral standard for men and women, and records its appreciation of the very good and useful work done by the Madras Vigilance Association to combat the traffic in women and children. This Conference urges the necessity for a wider public sympathy and support, both moral and financial, for all the rescue work undertaken to reclaim the victims of the traffic.

Removal of Untouchability.

V. This Conference records its conviction that the removal of untouchability is an essential step in the progress of India towards a true national life.

Removal of Legal Disabilities of Women.

VI. The Madras Constituency of the All-India Women's Conference strongly supports the demand made by the All-India Women's Conference for the immediate appointment of a non-official Commission with an adequate proportion of women members to enquire with expert legal assistance into the legal disabilities of women.

B.—EDUCATIONAL RESOLUTIONS.

Compulsory Primary Education for Girls.

I. This Conference repeats its demand for the extension of compulsory primary education of girls, and for the effective carrying out where it already exists.

Champion Scheme.

II. This Conference expresses its hope that the carrying out of the Champion Scheme may not decrease the facilities at present available for the education of little girls, and urges that their claims for education be zealously guarded.

Fee Concessions.

III. This Conference feels that any limitations of the fee concessions hitherto granted to girls would form a serious obstacle in the progress of their education.

Training Colleges.

IV. In view of the insufficiency of Training Colleges for women, this Conference urges the establishment of more Training Colleges of all grades for women.

Music in Schools.

V. Srimathi Visalakshi Ammal moved:

"This Conference calls upon (*a*) all parents to teach their children music so as to develop their taste for music from an early age and (*b*) the managers of all schools, primary or secondary, government or private, to make that subject compulsory in the curriculum of studies in their schools."

Medical Inspection in Schools.

VI. This Conference urges the appropriation of grants by Government for compulsory medical inspection of Girls' Schools.

Adult Education.

VII. With a view to the abolition of illiteracy, this Conference supports all effective schemes for adult education.

Railway Concessions.

VIII. This Conference records its strong appreciation of the Railway Concession rates hitherto granted to the delegates to the All-India Women's Conference, and hopes that the Railway authorities will continue to grant such concessions, thus encouraging a large number of delegates to attend the Conference.

CO-OPERATION IN FAMILY RELATIONS

PAUL POPENOE

One of the greatest problems of the educated wife is to achieve a democratic co-partnership in marriage. It is a problem because usually she has not analyzed what it means, nor has she been given any idea of how it is to be achieved. But since the ideal is something that the modern woman prizes highly, it is imperative that women who are preparing for marriage should be given some clue, if there is one, to the attainment of their goal.

How do they succeed at present?

I have studied 3,000 marriages representing almost every part of the United States. They are all in the college-educated part of the population and are all of at least five years duration. Whether the husband or the wife was the dominant partner in these marriages and also the happiness of the mating were points judged for me by near relatives or close friends. This method has some drawbacks but is probably the best available for the present purpose. All of these marriages should in theory have been democratic co-partnerships. Actually only 37 per cent of them were so classified by outsiders who knew them best. The number in which the man had the ascendancy was 35 per cent, and in the remaining 28 per cent the woman was regarded as the definitely dominant personality.

When the happiness of the marriage was estimated and compared with the dominance a very interesting trend was apparent. Of the 50-50 marriages 87 per cent were happy. This tallies closely with the report of Katherine Bement Davis on the marriages of 1,000 educated women who estimated their own happiness.

In the marriages which I studied in which the man was boss, 61 per cent were happy. Of those in which the woman was boss of the household, only 47 per cent were happy.

It appears then that only a minority of educated American marriages succeed in reaching the status that theory prescribes for all, but this minority represents a much greater proportion of successful marriages than the rest.

Since it is eminently desirable to attain a democratic partnership in marriage because that is associated with the greatest happiness, how does it happen that the majority of educated Americans fail to reach this goal?

To the differences in personality must be added conflicts of attitudes, ambitions, and accepted patterns which apparently make the 50-50 marriage an unrealizable ideal at present even for most college people.

When two persons confront each other with different ideas, there are five ways in which the situation may be handled:

1. They may fight it out until one establishes a dominance.

2. Conflict may be avoided by the submission of one at the start.

3. They may compromise, that is, each makes some concession for the sake of peace. But this is not an ideal solution, for each commonly feels that he should not have been called on to make such a concession, or that the concession involved a real loss.

4. They may solve the problem by integrating their views so that something will result which is different from and better than what either had anticipated. This may be called emergent evolution, making use of a popular idea in current biology. It is the ideal way of resolving a conflict but requires a patience, intelligence, and freedom from emotional complications which most people lack.

5. Conflict may be avoided by division of labor. In actual practice, this is often the simplest and most feasible plan, and I shall discuss it more fully a little later.

When the man dominates the marriage it is partly because he has a dominant personality, partly because economic and social conditions give him an advantage. He is also greatly aided by the fundamental disposition in most women to admire a strong and dominant man and to be willing, in fact happy, to accept his protection and leadership. If men understood the opportunities that are open to them in this direction and were properly educated, the percentage of male dominance would increase.

The women-dominated marriages represent an abdication of the male usually forced on him by his lack of aggressiveness, his habit of accepting female guidance, and his inadequate preparation for his job as a husband and father. Probably the average woman who is undisputed boss

of the home does not at heart prefer this situation. She does not respect her husband, and he does not respect himself. In these circumstances it is not surprising that the majority of such marriages are unhappy or at best of doubtful happiness. The wife is not satisfied, the husband is not satisfied, and it is questionable whether the children in such a home have the best opportunity for development.

What can be done then to increase the percentage of 50-50 marriages? If any enterprise is to function successfully with two heads, there must be a division of labor between them. No army ever won a battle when it was commanded by two generals with equal authority. Unless husband and wife recognize that even in a co-partnership there must be a difference of function and a division of labor it will be hard for them to operate as a unit and the result will inevitably be either chaos and a broken home or else definite assumption of leadership by one or the other.

This division of labor, it seems to me, was found conspicuously in the older American family of the colonial and pioneer periods. Such a family is generally described as patriarchal and vigorously condemned as such by feminist writers. Further consideration will, I think, show that this type of family actually represented a partnership with division of labor in which the wife's position, responsibility, and authority were quite as important as those of the husband. He was supreme in his own sphere. She was no less supreme in hers, and her sphere included the organization and administration of an industrial unit whose work was often larger and more valuable than that to which the man addressed himself. The woman who was the head of such a household had, I imagine, very little of the inferiority complex which characterizes so many college-educated wives of the present day. She had a set of patterns to follow which were accepted by society, which fixed her status authoritatively, and which gave her a feeling of security and self-realization often conspicuous in her granddaughters by the absence.

Changing industrial conditions largely destroyed the woman's sphere of activity, and with the change went a repudiation of the idea of division of labor. When feminists denounced the older family as patriarchal and therefore despicable they naturally reached the conclusion that freedom and emancipation for women meant that they should do the opposite of whatever they had done in the past. Since there had been division of labor

and cooperation in the older family, this must be abolished and direct competition substituted. For several decades young women have been educated, in so far as their education has had any ascertainable purpose, toward competition with men. The small part of the curriculum represented by the home economics departments which still stood for the principle of division of labor, was relegated to a secondary place in the educational scheme, indeed it was ostracized completely by many of the separate women's colleges and secondary schools. Even in colleges where home economics was admitted, superior students were put under heavy pressure to avoid that subject on the ground that it represented an inferior status for women which was appropriate to the feeble-minded but which could represent nothing except humiliating descent for the intellectually superior. Even at present when the greatly broadened scope of the home economics department has justified its right to be considered one of the most important parts of every curriculum, it has been easy for boards of education to cut the home economics budget unmercifully while showing a tender solicitude for so-called cultural subjects whose value can only be maintained by pure faith.

Thus started into marriage without any idea of how intelligent and successful co-operation could be achieved, women have naturally floundered. Sex equality became a dogma of faith and was understood by most women to mean that they must do the same work that men do, and in the same way. Small wonder, then, that husband and wife had no working knowledge of how cooperation could be brought about and that among 13,000 clients of the Institute of Family Relations virtually every one who complained of unhappy marriage also revealed failure to cooperate successfully in homemaking, with incessant conflict growing out of that failure.

Suppose for the sake of argument that young people have been educated for marriage and that they start with an understanding of the difficulties; just how shall they go about cooperating?

The general idea seems to be that the two shall talk over each problem and, in the light of the information brought to bear on it by each, agree on the wisest course of conduct. Then the secretary will be instructed to cast the unanimous vote of the meeting for that course of conduct. This virtually turns a family into a debating society. It means

almost unlimited argument over all sorts of inconsequential points. It is the feeling of most married men, I believe, that their wives attach too much importance to this process. In his study of marriages, G. V. Hamilton asked his subjects what they found most annoying in their respective mates. Most of the husbands said their wives talked too much. Most of the wives said their husbands did not talk enough. A similar conflict of ideals is found whenever the subject is studied. Even if the husband is willing to cooperate in the sense of unlimited discussion over every move to be made, the argument is likely to result in a stalemate unless the couple are remarkably mature emotionally, well informed, and openminded to an exceptional degree. But since so many of the problems brought up for discussion have emotional content, since each of the partners is unconsciously trying either to imitate or repudiate his own early home, and since they inevitably have different family backgrounds, the attempt to maintain cooperation on this somewhat metaphysical basis is likely to be hard.

A successful business enterprise cannot well be managed by a headless debating society. In practice, therefore, it turns out that there is actually a division of labor and this division is observed except when one, for various and largely emotional reasons, wants to invade the domain of the other.

If cooperation is to be produced through division of labor it must be studied carefully in connection with each of the principal areas at which the interests and activities of the two partners overlap. I have space only to enumerate a few of the more important:

1. The fundamental biological relationship of sex.
2. Handling the family income.
3. Dealing with the children. Men need training for this, otherwise they cannot cooperate successfully with their better-educated wives.
4. The routine of housework, in the great majority of homes which have no servants.
5. The use of leisure time.
6. The attitude toward relatives. It is sad to recall the findings of a recent study of marriage, which concluded that the chances of happiness are greatest when the parents of both husband and wife are dead!

All the figures show that real cooperation is not easily attained even by educated people. I have tried to point out that this is largely due to the defective character of their education and to indicate a few of the ways in which the education might be redirected. A large part of the difficulty seems to come from the uncertainty of educated women about their own status in marriage. They are victims of conflicting moods and sometimes can never make up their minds just how they want to be treated. The wife is a partner in an adventure which proves hopeless unless it is reciprocity not so much in services as in purposes. If young people have a goal which is mutually accepted at the beginning of marriage, if they recognize the need for division of labor, and if they are free enough from infantile attitudes to be able to give and take on an adult level, they can reach the best that marriage has to offer.

(Home Economics.)

OUR EUROPEAN LETTER.

Civil War and Assassination:—During the past month we have seen in Spain street fighting, arson, and all the tragedy that befalls a nation when civil war breaks out. Scarcely had the news of the collapse of the rebellion reached us when the world was horrified by news of the assassination at Marseilles of King Alexander of Yugoslavia and M. Barthou, the French Foreign Minister. The sympathy of all people has gone out to the widowed Queen, whose son becomes the youngest monarch in Europe. He had only just started his school days in England.

The use of assassination as a political weapon must always be condemned by right-minded people. It always fails in its ultimate objective. In the case of Yugoslavia, the country has been united as never before by the death of her Hero-King.

Is it any wonder that Mr. Lloyd George should describe the modern world as "a jungle, and the nations are prowling through it snarling at each other?" If nations are behaving in this way, all the more reason is there for the firm upholding of law and order against the private murder of political opponents within the borders of each country. For without the elimination of assassination as a political weapon, whether it be in the hands of Governments or individuals, there can be no hope of the future peace of the world.

War and National Policy:—The British Labour Party at its Annual Conference this month, decided that if the Party should again come into power, one of its first measures would be solemnly to pledge Great Britain to submit all international disputes in which she may be involved to arbitration. At the same time, Labour agrees to the acceptance of all obligations placed upon members of the League of Nations, which would mean that the country might be drawn into a Continental War. This decision goes against a large body of opinion in England, which is opposed to any participation in a European conflict, but would fight only if the interests of the British Commonwealth of Nations were endangered. The Questions asked by Lord Ponsonby remain unanswered—where would the international force, to be used ostensibly by the League of Nations, be recruited? Who would supply it with arms? Who would command it?

The Business of Fashion:—The financial crisis throughout the world has produced stocks of new books on all kinds of obscure economic problems. It was left to a French economist to point out the ironical fact that it was probably women's fashions which saved the recent French Budget, and the Government too, by providing a surplus for the year.

An interesting analysis of the economics of fashion is contained in a leading article in *Time and Tide* (edited by The Viscountess Rhondda) of recent date. It points out that the fashion market is expanding, and even Moscow has recently decreed the publication of a Russian Women's fashion magazine, the first of its kind in the U. S. S. R. It seems more than likely that Mussolini's admission that fashion is more powerful than any dictator was due to the fact that Italy does trade with Germany in the fashion field, and Nazi objections to lipstick and silk stockings might damage the Italian artificial silk industry and dye production! One is reminded that Hitler had to stop his Brown Shirts from interfering with ladies whose charms were not altogether national! Fashion. and its subsidiary industries lead, in space and value, the advertising list in Britain and the U. S. A.—outdistancing motor-cars and patent medicines.

If women only realised their potential economic power in the world of to-day, what could they not do in co-operation? As the writer in *Time and Tide* (22—9—34) points out:

> "Cast out fashion and curb the mass propaganda directed towards making millions of women what the Americans call "beauty conscious,' and you doom giant industries and whole provinces to death, you destroy a whole vast complex of economic activities, you abolish one of the greatest of all markets, you unbalance national budgets, and you shake the whole fabric of our machine civilisation. It is not often realised that fashion, which demands silk, both natural and artificial, is largely responsible for providing the Japanese with the funds which they have devoted to the conquest of Manchuria and the building up of a war machine which they hope will assure them the mastery of Asia."

Women in Industry:—Even with the knowledge of the large number of women employed in industry in Britain it comes as a surprise to find

from the Annual Report of the Chief Inspector of Factories and Workshops for 1933 (just out) that 35·6 per cent of the workers in industry are now women. When it is remembered that the physical welfare of future generations depends largely on the health of these women, the question of their employment under proper conditions, becomes of vital national importance. Dr. Sybil Horner informs us, in her special survey contained in the Report, that women doing factory work, especially the large number in heavy industry (steel and iron etc.,) age more quickly than men because most of them have to work at home in addition—"physical attraction is early attained and quickly lost." On the credit side of the account, Dr. Sybil Horner places the fact that factory life improves the personal hygiene of most girls, owing to facilities for medical attention, to regular discipline, to the higher standard of life possible to wage earners, and (in contrast too often, to bad housing conditions) to the comparatively good conditions of work in most factories.

ASIA AND ITS MIGRATIONS: A WORLD PROBLEM.

BY BASIL HOWELL.

The crisis in Manchuria has drawn the attention of the world to the immense complexity of the problems relating to Asiatic populations. This is a question that vitally affects the whole future welfare of the white races. Huge populations in fhe East are spilling over, and, with their lower standards of living, constitute an ever pressing menace to Western peoples Not only do we find, as in the case of the recent Census in India, that population in Asia is increasing at an enormous rate; but there, is also the danger of the movement of masses of the population from their native land to places like Manchuria and Korea, where the pressure upon the means of subsistence is less keen, and Nature less niggardly than in more crowded areas.

Over-Population in Japan :—Within 50 years the population of Japan has nearly doubled, notwithstanding an increase in the death rate from 18.3 (1874-1883) to 22.5 per 1,000. The overwhelming pressure may be gauged from the fact that, owing to improved standards of living and the

addition to population, demand to-day is nearly seven times higher than food-production, as compared with the end of the 19th century. The density of the population in arable districts is such that more than 35 per cent. of Japanese cultivators farm less than 1 acre, and nearly 70 per cent. less than 2 acres. Rents have so risen in consequence that, in most areas, they exceed the value of the crops by 55 per cent. Unemployment is on the increase, and is not confined to manual workers. Universities are overcrowded, and graduates find the greatest difficulty in securing suitable employment. It is from the ranks of these ex-University men that Japanese revolutionists are recruited. Without looking elsewhere, here we have a sufficient explanation of Japan's desire to eliminate anarchic conditions in Manchuria, and to exploit that country's natural resources. It is not because the Japanese are fond of emigrating. The facts point the other way. M. Etienne Dennery tells us, in an admirable survey of the present position (*Asia's Teeming Millions*) that only 600,000 Japanese live overseas, not even the equivalent of the annual increase in the population. Japan, therefore, concentrates on industrial production. Economic forces are compelling her to realize that her existence depends upon effective *control* over the products, work and requirements of the Continent of Asia. She is setting up factories in the heart of China, in Manchuria and Korea. She is even controlling the finances of a great number of Chinese factories.

China's Expansion:—The Chinaman differs from the Japanese. He emigrates in large numbers, and he likes going to Manchuria because that land offers more settled social and political conditions than he can find in his own country. M. Dennery states that at least 8,000,000 Chinese live away from the Republic. And, because the majority of Chinese emigrants are traders, they have practically made themselves masters, for instance, of the economic situation in the greater part of Indo-China. While Japanese commercial enterprise is busily at work in Manchuria, China looks upon the country as one for her nationals to inhabit. Arising out of this conflict, we find America using her influence to counteract the insistent exploitation of the country by Japan. Her interests in the Far East cause her to keep a watchful eye upon Japanese policy. When we turn to British Malaya, we find that the yearly number of Chinese emigrants is now one-tenth of the total population of the colony. Many of the rubber plantations and tin mines in Malaya are controlled by the Chinese. And Mr. Ormsby-Gore, when he was Under-Secretary of State for the Colonies, paid a well-deserved tribute to British influence in his statement: "It is a remarkable fact to find in the mixture of races, of which Malaya is composed, a complete absence of antagonism, and mutual toleration and universal good-will."

It is clear that the Chinese emigrant is a very real power in the world to-day. It may be, as M. Dennery asserts, that the real wealth of China lies overseas. Certain it is that the Kuomintang has always received large sums of money from Chinese merchants abroad. It is in this fact that we find the explanation of China's demand for the abolition of unfair treaties restricting the liberties of Chinese in other countries, and her threat to suppress the privileges accorded to foreigners in China.

The Peace of the World:—The question arises: Is there a real danger for Western Nations and the future peace of the world in these migrations of the masses of Asia and their vital Nationalism? It has only been possible to give a few facts in this article. But all competent observers agree that what, at the present moment, prevents the latent hostility felt towards the West throughout the East from threatening the world with a terrible and imminent danger, is the lack of unity and defective organisation characteristic of Asia generally. Apart from political and social divisions we find that, in the main, systems of government, and means of production and exchange, come from the West. As M. Dennery puts it: "Asia is forced to seek the very weapons armed with which they are so eager to rise against him, from the enemy himself." Above all money for capital enterprises is usually raised in the money-markets of England, and, in ever greater measure, of America. Even in Japan, the rebuilding of Tokio and Yokohama was only practicable through Wall St., capital, and, as a consequence, Japan too often finds herself forced to sacrifice her political ambitions through being financially dependent. None the less, a weak Asia will always be a danger to the peace of the world. By her very weakness, she is bound to arouse the ambitions and rivalries of foreign Powers. Russian influence, for example, has grown considerably in the East of late years, for universal destitution is a ready soil for the propagation of Bolshevik ideas.

One lesson for us to-day is plain. *A Federal India*, with the means in her own hands, in co-operation with Britain and the great self-governing Dominions, to bring contentment and prosperity to her peoples, would be an enormous steadying factor in Eastern affairs, and worth more for that purpose than a dozen Singapore bases. Our future security and well-being as a World Power in the East depend very largely upon co-operation and goodwill between Britain and India.

HEADQUARTERS.

MADRAS CITY CANDIDATES REPLY TO THE W. I. A. QUESTIONNAIRE.

At a meeting of the members of the Women's Indian Association held on Monday the 5th November, Mr. S. Satyamurti answered the W.I.A. Questionnaire. There was a large audience of the members of the Women's Indian Association and also a number of gentlemen interested in the object of the meeting were present.

Dr. (Mrs.) Muthulakshmi Reddi who presided over the meeting, placed in Mr. Satyamurti's hands a copy of the questionnaire which she said, had been prepared by the Association and sent round to all candidates standing for election to the Assembly. She requested Mr. Satyamurti to answer the questionnaire.

Mr. Satyamurti said that the first question, whether he would try to establish equality of rights and opportunities between men and women, had been fully answered by the resolution passed by the Indian National Congress at its Karachi session. He referred to the Congress because he was standing as its nominee for the City constituency and was bound by its party discipline and its mandate.

The second question was: 'Will you secure for every girl and boy the right of education through schemes of compulsory primary education'?

Mr. S. Satyamurti answering it in the affirmative said that he would try to make education compulsory for boys and girls between 6 and 14. The present act he mentioned, contemplated compulsion only for children between the years 6 and 11.

Q. Will you support all schemes for the expansion and development of girls' education and liberal grants for girls schools, both primary and secondary?

Mr. Satyamurti.; Yes, wholeheartedly.

Q. Will you work to remove the legal disabilities of women in regard to inheritance, marriage, guardianship and adoption of children?

A. Yes, I will try. I have an only daughter, and I would like her to labour under no disability. (Laughter.)

Q. Will you work to secure the abolition of child marriage by suitable amendments to the Sarda Act and by enforcing its provisions and raising the age of consent both within and outside marriage?

This question Mr. Satyamurti said, was not quite so easy to answer He would prefer the marriageable age of girls being reduced to 12 and enforcing the Act strictly to having the age of marriage for girls fixed at 14 and not enforcing the Act strictly. In fact, he believed that a lowering of the age limit to 12 would help the enforcement of the measure. But the Congress, he said, was entering the legislature with a programme, which would keep them fully preoccupied with other matters. He thought Congressmen might not have the time to consider this measure at all.

Mr. Satyamurti stated that this was only his personal view. In reply to Mr. Satyamurti that the Act could be enforced if the age was reduced to 12, Dr. Muthulakshmi Reddi said that the reasons for non-observance were other than what he imagined. It was due to want of propaganda both on the part of the public and on the part of the state. If propaganda on a large scale has been done as is done for plague, cholera and for popularising the political programme of the parties, the act would have gained popular support.

She then reminded Mr. Satyamurti that both Mahatma Gandhi and Pandit Motilal Nehru, then leader of the Swaraj Party in the Assembly recommended on behalf of that party that the marriageable age for girls should be even over 18 during the discussion of the Sarda Act in the Assembly, Further Mahatma Gandhi issued an appeal to all congress members of the Assembly to give their wholehearted support to the Act and hence she wanted to know from Mr. Satyamurti whether Congress had changed its opinion since and whether the Congress candidates were to be bound by the party policy or if they were to be guided by their own personal opinions on the subject.

Mr. Satyamurti replied that he was bound by the party creed—congress has not changed its opinion since.

Dr. Muthulakshmi Reddi wanted to know if the act is to be discussed again in the Assembly whether he would absent himself from the Assembly. He said no.

Q. Will you support all measures, legal, educational and social to establish an equal and high moral standard between the sexes (to suppress immoral traffic in women and children, to close up brothels, to secure adequate public and government grants for Rescue Homes, and to abolish the Devadasi system and all other licensed and tolerated prostitution)?

A. Yes. But I would like to suggest 'equally high' in the place of an 'equal and high' moral standard to which Dr. Muthulakshmi Reddi replied 'there need not be any quarrel about the words as their ideas had to be expressed through a foreign medium which certainly was a disadvantage but what this association meant was that both the sexes should practise a high moral standard and purity in sex relationship, because unless men were chaste it was not possible for all women to be chaste.'

Mr. Satyamurti subscribed to that statement. Again the president asked Mr. Satyamurthy whether he would also work for abolishing dedication of girls to temples both inside temples and out side.

Mr. Satyamurthy—answered in the affirmative—

Q. Will you work to secure adequate medical aid and trained help during child-birth for mothers, and liberal grants for women's hospitals, and for health schools for the training of midwives and nurses and the establishment and development of maternity and child welfare centres?

A. Certainly. But I think that it cannot be done fully until we have Swaraj and all power in our own hands.

ADULT FRANCHISE.

Q. Will you support schemes for adult franchise for men and women in the urban areas to begin with in addition to the other qualifications (literacy and property) for the voters?

A. Yes. The Congress stands for adult franchise. I urged its adoption in the City Council, but it was opposed by others—I do not want to mention names—and it fell through.

Q. Will you work for communal unity and try to modify the Communal Award?

A. Yes. We believe communal unity is essential for the attainment of Swaraj. We will try to have the Award modified, not by petitioning

the Government, but by bringing about an agreement among the communities concerned.

Q. Will you support and encourage Swadeshi?

A, Certainly. We support, encourage and work for Swadeshi and Khaddar.

Q. Will you work for the removal of untouchability?

A. Yes. Untouchability, we believe, must go. It is against the Shastras.

WOMEN AND THE LEGISLATURES.

Q. Will you try to secure adequate representation of women on municipalities and local boards, Legislative Councils and the Assembly and the Council of State?

A. Yes.

But adult franchise should be adopted first, Mr. Satyamurti opined. Women should also, he said. be prepared to face elections. So long as Congressmen worked for the Congress, they could not be expected to stand aside in favour of non-Congress women candidates. Congressmen cherished and would continue to cherish in their memory the splendid sacrifices made by the women of India in the cause of India's freedom. How could any Congressman fail to support them in elections? But if they wished to have the support of the Congress in elections he would suggest to them to become members of that body.

Dr. Muthulakshmi Reddi said that when women stood for elections they should be prepared to face contests. When they were claiming equality of rights and opportunities with men, it was not right that women should fight shy of the burdens that it would involve. She was opposed to any lady candidate asking for special consideration from any party.

Q. Will you support our demand for a full responsible Self-Government or Dominion Status for India?

A. We have a higher ideal. We want independence—not merely Dominion Status, hut the right to secede from the Empire at will.

Q. Will you introduce measures to ameliorate the condition of men and women labourers and help women labourers and their children with

maternity benefits, the establishment of creches, the abolition of child labour and the reduction of working hours?

A. Certainly; the answer to this has been given at the Karachi Congress.

Mrs. H. M. Dadabhai proposed a vote of thanks to Mr. Satyamurti and the meeting then came to a close.

WOMEN AND THE ELECTIONS.

Addressing the members of the Women's Indian Association, on 7th November 1934, Mr. A. Ramaswami Mudaliar explained his attitude towards some of the questions relating to social reform raised by the Association in the questionnaire they had issued.

The Association, he said, had rightly laid stress on the need for the extension of primary and secondary education among boys and girls. This was vital to the progress of the men and women of this country. It was also his view that as far as possible equal rights and opportunities of citizenship and civic service should be afforded to men and women. As for the removal of legal disabilities that women laboured under in regard to inheritance and other civil rights, he said that in the past he had supported such removal and in the future too he was prepared to do so, because he was strongly of the opinion that in matters of inheritance, marriage, guardianship and adoption of children and other related matters there should, as far as possible, be equality between the sexes.

On the question whether he would support measures to establish equal and high moral standard between the sexes, to suppress immoral traffic in women and children, to close up brothels, to secure adequate public and government grants for rescue homes and to abolish the Devadasi system and all licensed or tolerated prostitution,' he said that these were mostly matters that would be dealt with by provincial legislative councils. But at the same time, he wished to make it clear that he stood for these measures of reform and that his party had consistently supported them.

THE SARDA ACT.

The next question was whether he would work 'to secure the abolition of child marriage by suitable amendments to the Sarda Act and by enforcing its provisions and to secure the raising of the age of consent both within marriage and out of marriage.'

As a member of the Joshi Committee, Mr. Ramaswami Mudaliar said in answer, he had been one of the most enthusiastic supporters of the provision for raising the age of consent and marriage. He felt that at that time nothing short of it would satisfy the public demand, and that it was absolutely necessary in the interests of the girls. He had had a fair share in the drafting of the report. He still believed that the minimum age of marriage and consent should be fourteen—if possible higher still. But during the last four years, he had realised the pressure put on the Government by Muslims and Hindus alike to get the Act repealed and he had seen how the Act was being disobeyed with impunity, marriages being performed in British India or the neighbouring states or in foreign territory. When the Committee toured the country public associations had agreed to the suggestion that those who violated the provisions of the Act should be prosecuted but actually, the response in this direction had been found to be very poor, and the Committee's expectations had not been fulfilled. It might be asked, 'Why not make the Act stricter.?' "I agree that the Act should be further strengthened" he said, "and made more effective. The best way of strengthening the Act and making its penal provisions more effective would be to exempt those who on religious grounds desire to be exempted. I may be wrong or thoroughly mistaken; but that has been my experience during the last four years of Legislative Assembly life. Unless there is a great deal more of education of the public in this matter, it will not be possible for me to give you the promise that I will try to strengthen the provisions of the Act."

Dr. Muthulakshmi Reddi detailed the numerous measures whose adoption by the Government had been recommended by the Joshi Committee and asked how, when none of these had been adopted any blame could attach to private organisations.

Mr. Mudaliar said that he was not responsible for the government not having carried out any of those recommendations and the government being foreign always adopt a policy of least resistance so as not to offend any section of the public.

In reply to Mr. Ramaswamy Mudaliar's statement, Dr. Muthulakshmi Reddi further added that the violation was due to more than one cause and was not merely due to the conservative orthodoxy of the people nor to the inactivity of the women associations that demanded legislation to

put down childmarriage. Joshi Committee made certain recommendations as essential to the effective enforcement of the Act which recommendations had never been carried out and no propaganda of any kind had been done to let the people in the remote villages know even about the provisions of the Act and further it is a matter of doubt if the Act had been translated into all the vernaculars of India and that the women and the reform associations had done their best under these adverse circumstances, she added that in the first place, the Act itself was defective in as much as action against the party could be taken only after the performance of the marriage which could not be made null and void. The party that complains about the violation of the Act has to deposit 100 Rs. before any proceedings could be launched and when the case is proved the culprits are let off with a nominal fine of ranging from Rupees Five to Rupees Fifty which is the maximum in this province, which is easily paid off as this expense is nothing when compared with the enormous dowry that buys the bridegroom and the extravagant marriage expenses. Very often the party that violates the Act are the well-to-do classes and they easily bribe the evidence. Therefore the association or the individual who make a complaint and who incurs the odium of the rival party do no good either to the couple who are already married and whose marriages are indissoluble or to themselves. The Act therefore must be so amended so as to give power to the Magistrate on authority to prevent child marriages and that the recommendations of the Joshi Committee should be carried out. In reply to Mr. Mudaliar who said that the Muhammadans in the N. W. F. pressed for the repeal of the Act, Dr. Muthulakshmi Reddi said that the demand came from the Muhammadan men and not from the women who had sent in a petition to the Viceroy not to repeal the Act which has been published in Stri Dharma in the February issue of 1931.

Regarding the raising of the age of Consent and the Girls' Protection Bill recently introduced in the Assembly, Mr. Mudaliar said that he could not support the bill because the bill was so badly drafted.

The president asked why Mr. Mudaliar who was a lawyer himself could not have introduced a well-drafted bill or could not have suggested redrafting in the select committee. Mr. Mudaliar said that he had been very busy and have had no time to attend to these matters.

Dr. Muthulakshmi Reddi said that in future, women hope that candidates who seek women's votes would find some time at least to further women's reforms.

ADULT FRANCHISE.

The next question asked was whether he would support schemes for adult franchise, in the urban areas to begin with, in addition to other qualifications for the voters.

Mr. Ramaswami Mudaliar referred at legth to the recommendations of the Lothian Committee and said that, after careful consideration, they had come to the conclusion that it would be impracticable, under present conditions, to adopt that system in this country. To recommend its adoption only for urban areas would be to weight the scales too much in favour of towns against the villages. Even Mahatma Gandhi, he said, had not expressed himself in favour of unadulterated adult franchise as it obtained in some western countries. Mahatma Gandhi had asked for indirect elections, from the villages to the taluks, from the taluks to the districts from the districts to the provincial Councils and from the Provincial Councils to the Assembly on the parallel of the Congress. "I would," Mr. Mudaliar remarked, "prefer direct election with a limited electorate to indirect elections with an unlimited electorate."

The president pointed out the reasons that prompted the women Associations to demand "Adult Franchise" for women in the urban areas to begin with in the place of the wives and widows votes, which statement has been published in small pamplets and are available for any one interested in this question in the office of the W.I.A.

On the question of communal unity, Mr. Ramaswami Mudaliar said that in the past he had always stood and worked for it. As for the Communal Award, he would say that he would not ask for its modification without knowing in what direction modification was suggested.

Dr. Muthulakshmi Reddi: For instance, we want joint electorates at least for women.

Mr. Mudaliar stated that he would unreservedly say that he was in favour of the proposal. But so far at least as men were concerned, it had been found that the more the majority community pressed for joint electorate, the less were the minorities inclined to accept it.

Mrs. Ammu Swaminathan: If the question of joint electorate were to come up, will you support it?

A. It depends on how it comes up. I am not willing to force the issue against any unwilling section. If the move comes from that section. so far from being an obstacle in the way, I shall say, 'welcome, brother, let us live in one house.'

Answering other questions, Mr. Mudaliar said that he was for supporting 'Swadeshi,' removal of untouchability and for giving women adequate representation on local self-governing and legislative bodies.

Mrs. Muthulakshmi Reddi: Will your party put up a woman and support her election?

A. No party can give an assurance that whatsoever woman stands, for election, that party will support her. If the proper candidates be forth-coming, women will have as good chances of being elected as men. I cannot take it upon myself to give a guarantee that my party will support any woman candidate merely because she is a woman.

In conclusion, Mr. Ramaswami Mudaliar said that his party's attitude towards the White Paper was the same as that expressed in the resolution passed by the Assembly—that the White Paper proposals were not acceptable to the people of India unless they were radically altered to give real power to the people. He said he stood by the Joint Memorandum presented by twelve Indian delegates.

Dr. Muthulakshmi Reddi thanked Mr. Ramaswami Mudaliar for having attended the meeting and placed before them his views on the questions they were interested in.

The meeting then terminated.

BRANCH REPORTS.

THE FOURTH ANNUAL GANJAM DISTRICT WOMEN'S EDUCATIONAL AND SOCIAL CONFERENCE.

The Fourth district Women's Conference was held at Chicacole on 12th October 1934, in the Girls' School under the presidentship of Sreemati Ventrapragada Lachayamma garu. A large and distinguished gathering of ladies all over the district attended the Conference.

Sreemati Viswanadhan Mahalakshmama garu, Chairwoman of the Reception Committee Welcomed the delegates to the historic City of Chicacole, where, the Conference was held this year. In her address she encouraged ladies to take more active part in social and educational movements of the Country.

Sreemati Ventrapragada Lachayamma garu was elected as the president of the conference amidst loud cheers.

The president in her address dwelt at length on the Women's movement and the part played by woman in society. She emphasised the need for compulsory primary education to girls. She laid stress on the evils of early motherhood and urged them to stop early marriages.

After the presidential address, the following important resolutions were moved and passed unanimously.

RESOLUTIONS.

This Conference requests the Government to introduce compulsory primary education for boys and girls in all towns and villages and to appoint Women teachers alone in elementary schools.

This Conference requests the Government to introduce industrial education in all schools.

This Conference requests the members of the Indian Legislative Assembly to introduce a bill and legislate the equal division of properties to daughters along with sons.

This Conference requests the Government and the Andhra University authorities and the public to give all facilities to women to take up to medical education. by way of scholarships etc.

This Conference resolves to persuade the public to remove the barbarous custom of untouchability among Hindus.

With the presidents concluding remarks and the usual vote of thanks the conference came to a close.

(1) M. UPANISHAT DEVI,
(2) D. SUVARNABHAI,
Secretaries of the Reception Committree.

NOTES & COMMENTS

The Joint Select Committee Report:

The J. S. C. Report is at last in our hands and we know what the future constitution of India is to be. To say that it has failed to bring satisfaction, even to the most moderate section of Indians is to put it mildly. Apart from criticising the merits and demerits of the constitution detailed with such care in its many hundred paragraphs one is struck with the spirit that runs through the document, of which the entire fabric of the plan detailed therein, is built up. The sense of caution, of distrust of the Indian's capacity, the assumption that India can and will never grow into a nation, and the repeated and tremendous emphasis put upon racial and religious differences are a sad reflection on British statesmanship. Much more than this it is a still sadder and sorrier reflection on the Indians if they will not see how they have exposed themselves to the very obnoxious necessity of being presented with a constitution which they vehemently declare to be unacceptable. This very significant event in our history ought to prove a keen incentive for us to throw our whole heart and soul into the work for unity which alone will bring us successfully to our goal. What has been exaggerated in the J. S. C. report is still unfortunately a fact, that among the many communities of India there has not yet awakened the sense of a single political destiny to be worked out in unity of purpose and mutual trust and understanding. Difference in religion and culture, in manners and customs have nothing to do with good laws and a free state in which citizens can grow to the full stature of their manhood and womanhood. Laws do not take cognizance of how a man is dressed, what language he speaks or, of the special kind of food that suits him. It operates alike for one and all nor does merit-rest in our religious or racial persuasion but in how far each one has enough character to stand out in the stream of the country's life and give to it the best in service, love and sacrifice! We venture to think that if the many Indians who attended the R. T. C's. had been able to carry a message from the people of India, of a united attitude towards their future goal, the J. S. C. report and White Paper would have taken a different form and even if it had not done so, we at least would not have felt the shame or guilt of having failed our country. On the otherhand we

cannot help feeling a keen sense of disappointment at the sad way in which English statesmen seem to have fallen so far short of their proveroial statesmanship. In their anxiety to safeguard British interests in India they have allowed themselves the very costly luxury of overstepping the limits of reasonableness and a sympathetic analysis of Indian aspirations.

"He that saveth his life shall lose it" said the Master of Christian nations. How profoundly true this is the British statesman may realise bye and bye. In trying to save too zealously, the very thing they seek to preserve will perish in their hands to dust, that is the good will and faith of Indians which alone can be the foundation of a prosperous alliance between Great Britain and India. Where as a more generous policy and a freer gift may win for them the staunch allegiance of the masses of the Indian people.

Going on to examine the outstanding features of the report regarding the Women's Franchise, they have recommended means to simply try and enhance the women's franchise to a larger extent than even the White Paper. This is a mark of the unanimous respect that the women of India have won for themselves and their country but we regret that the J. S. C. have retained the wives and widows vote and nomination which was so definitely opposed by all the leading women's organisations all over India. They have on the otherhand accepted the bare literacy qualification but only for certain provinces. But the greatest of all omissions is that they have not taken any notice of the firm stand taken by all the women of India unanimously no matter what their cast creed or political views against communal representation and indirect election. The terms of the communal award allow of alteration if there is a unanimous demand to the contrary from the section of people concerned. Why then have the J. S. C. not taken any cognizance of the united demand that women have made for a joint women's electorate. We hope that as yet the matter is not closed, our urgent demand will be considered before the Bill is passed into an Act of Parliament.

Regarding the women's franchise and her status in the new constitution, in spite of the committee's expressed view of the importance of the women's vote and the women's participation in the social and the political life of the country the actual proposals fall short of our united demands before the Joint Select Committee in London and even our modest expectations.

In the recent elections it has been brought to our notice how the rich conservative husbands used their conjugal rights to prevent their wives from exercising their precious political right. It is more than probable that many of these women voters may not apply for the registration of their names on the electoral roll. Therefore we are afraid that the 6 million women votes will be only on paper for some years, and the future alone will show how the double votes of propertied classes in this country will work for reform. Again the women's demand for joint electorate has been ignored and they have been, in spite of their wishes to the contrary, put into communal compartments with their men. These retrograde proposals will not, we are afraid, advance the women's cause nor the nation's in any direction.

As there is to be a joint meeting of the three women's associations, the All-India Women's Conference, the Women's Indian Association and the National Council of Women in India at Karachi or Delhi, we refrain from saying anything more on the subject.

Women of Turkey:

The Women of Turkey have been enfranchised. We are told that the Turkish Parliament enthusiastically passed the measure. This is indeed a sign of the great strides that women are making all over the world. It is not merely that they wrest their rights from unwilling hands but that the need for the full development of the women in every country has grown to be an inward conviction of men everywhere. Those men who still hold to the view that women are best relegated to the kitchen and nursery alone, are acknowledging unaware that they are uncivilised. The enfranchised women must work for the uplift of these gentlemen.

The Legal Disabilities of Women:

The 26th of November was observed all over as the Removal of Legal Disabilities of Women Day. Meetings were held all over the country to express the urgent need for immediate amendment of the laws of inheritance, marriage, adoption, etc., as regards women. The leading women's organisations have urged on Government the necessity to appoint a non-official commission to enquire into this matter and to have a proportionate number of women on the Enquiry Committee. It is needless

to point out how urgent a need this is. We trust that the government will give their earnest consideration and comply with this request.

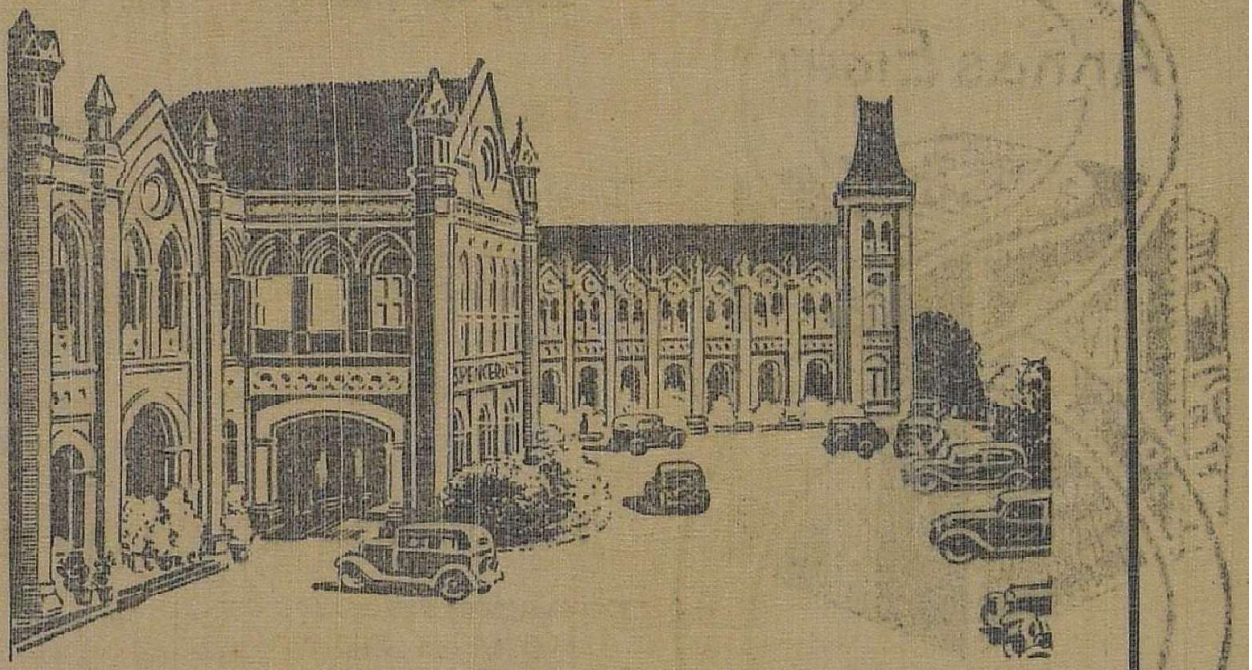
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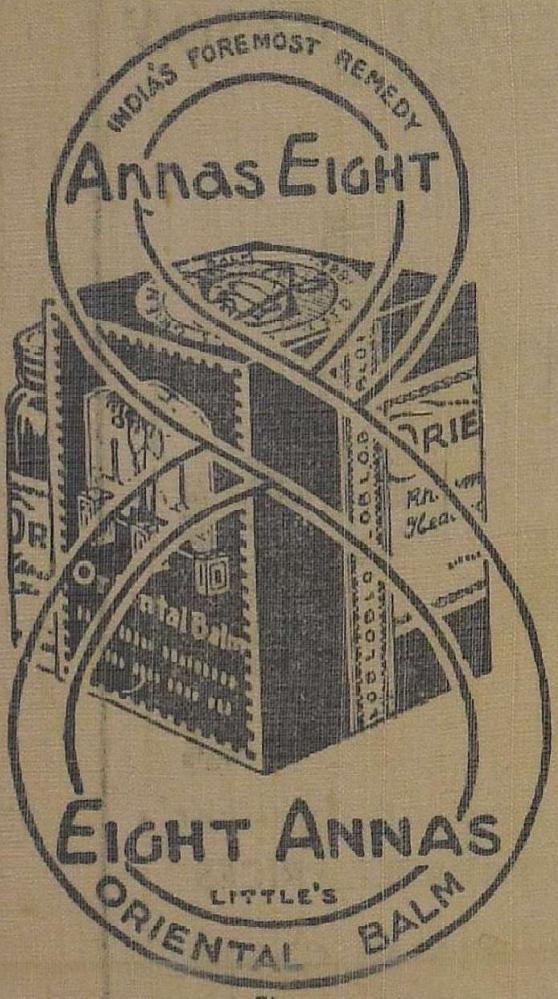
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போர்க்கோலம் பூண்ட பூவையர்கள்

2. சம்யுக்தை

மிஸிஸ் மூர்த்தி

(சென்ற மாதத்தொடர்ச்சி)

சம்யுக்தை:—என் அருமை தந்தையே! "கேடு வரும்பின்னே மதிகெட்டு வரும் முன்னே" என்ற வாசகம் பொய்யாகுமா? கேடு வரும்போது என் சொற்கள் உங்கள் காதில் ஏறுமா? எழுதது பற்றி வருந்துகிறேன். யானே என் தாய்நாட்டுக்காக, சிறப்பு வாய்ந்த டெல்லிக்காக, என் ஆசை நேச நாயகன் உயிரைக்காக்க, என் உயிரையும் விடத் துணிந்துள்ளேன். தந்தையாகிய தங்களிடம் ஆசி பெறவே வந்தேன். தங்கள் இஷ்டம் போல் செய்யலாம். ஆனால் கடவுள் உண்டென்றும் அவன் வழி நிற்பதுவே, மேலென் றும் நினையுங்கள். அவன் வழி நிற்க முதலில் கருணை வேண்டும். நீங்கள் இப்போதிருக் கும் தன்மையைப் பார்த்தால் எத்தனை எளியவர்கள் துன்பத்துக்காளாகிறார்கள். எத்தனை பெண்டுகள் தன் பதி இழக்கப் போகின்றனர். பாரத தேசத்தின் பெருமையை நோக் குங்கள். ஆலயங்களையும் ஆண்டவன் அருட்தன்மையையும் ஓருங்கள் பாவச்செயலை அகற்றுங்கள், என திரும்பவும் புத்தி கூறினாள்.

ஜயசந்திரன்:—பெண்ணே! இனிமேல் என்னால் ஆவது ஒன்றுமில்லை இருபக் கத்து படைகளும் தயாராகி விட்டன. மூசல் ஆரம்பமாக வேண்டியது தான். நீ உன் இருப்பிடம் போகலாம் என்றான்.

சம்யுக்தை:—தந்தையே ஓர் ஆண் மகன் ராஜபுத்திர வம்சத்தில் கோடரிக் காம்பாய்ப் பிறந்தனையே! அன்னியரிடம் நாட்டைக் காட்டிக் கொடுக்கின்றனையே. ஓர் அசாலுக்குள்ள லக்ஷணம் ஒன்றும் காணேமே. ஒற்றுமை இழந்து வாழத்துணிந் தனையே என பல வாறுக மொழிந்து தன் இருப்பிடம் திரும்பினாள்.

அப்பால் பிருதிவி ராஜன் தனது ஒற்றர்களின் மூலம் பகைப்படையின் பலத்தையுணர்ந்து கனவின் பலனையும் உன்னி வீரசொற்கமே தனக்குக் கிட்டுமெனத் தீர்மானித்தனன்.

சூரியன் உதயமானதும் இருபடைகளும் போருக்கு எழலாயின. தொகையில் பெருத்த முகம்மதியச் சேனை பகல் வரையில் பிருதிவியின் கையில் சிக்கி வேசாறியது. முடிவில் அச்சேனை முர்க்கங் கொண்டு கிளம்பவே இராஜபுத்திரரும் ஆவேசத்துடன் பாய்ந்தனர். எங்கு பார்த்தாலும் இரத்தம் ஆறுகப் பெருக ஆர்ம்பித்தன. தலை அறுந்த கையறுந்த பிணங்கள் முண்டங்களாகக் கிடந்து உருண்டன.

ஒவ்வொரு இராஜபுத்திரரும் ஊக்கமாக போர் புரிந்து ஆவியுறந்தனர். பிருதிவியோ தன் குதிரையை பகைப்படையின் நடுவே செலுத்தி அங்குமிங்கும் திரிந்து பகைவரின் உயிரைக் கவர்ந்து உறுமினான். இவ்வாறு அங்குமிங்கும் சுற்றித் திரியும் போது பகைவனது வாள் வீச்சு பிருதிவியின் மார்பைப் பார்த்து பாய ஆரம்பித்தது.

அப்போது ஓர் வீரன் பிருதிவிக்கு மெய் காவலனைத் தோன்றி அவ்வாளை இரு துண்டாக்கினான். பின்னும் ஒரு சமயம் ஒரு யானை வீரன் தனது முகத்தை பிருதிவின் மேல் எறிந்தான். மெய் காவலனது வேல் கம்பினால் யானைப் பாகன் பட்டு வீழ்ந்தான். யானையும் தடுக்கை யற்று பிளிறிக் கொண்டோடியது.

இதனைப் பார்த்த பிருதிவி இம்மெய் காவலனது வீரங்கண்டு மனங்களித்து வாயார வாழ்த்திப் புகழ்ந்தனன். நேரம் போகுந்தோறும் யுத்தம் பலமாக நடக்க ஆரம்பித்தது. மெய் காவலனும் சமாரியாக வாள் தொடுத்து எதிரியை தோற்கடித்தான். அது மாத்திர மல்ல பிருதிவிக்கு நேராக வரும் படைகளையும் அவன் மேல் படாது தானே பகைவனை வீழ்த்தி வந்தான்.

இப்படி நடக்கும் போது மெய் காவலனது வலது கரம் வெட்டுண்டது. உடனே அவன் இடது கரத்தால் யுத்தம் புரிந்தனன். அவன் ஒவ்வொரு வாழ்வீச்சிலும் அநேக துருக்கிய படைகளைக் கொன்று வந்தான். சிறிது நேரத்திற்கெல்லாம் இடது காலும் அற்று விழுந்தது. அப்போது அவன் தளர்ந்தானில்லை. சிறிது நேரத்தில் பகைவனது வேலொன்று அவன் மார்பில் விழுந்தது. உடனே அம்மெய் காவலன், "ஆசை! உன் ஆருயிர்க்காதலி கதி யின்றி கீழே விழுந்து இறக்கப்போகிறாள். மேலுலகிலிருந்து உன் வாலை எதிர் பார்ப்பாள் அங்கே அவளைக் கண்டு களிக்கலாமென்று," கூறிக்கொண்டே தரையில் வீழ்ந்தான்.

அப்போது தான், தன் மெய் காவலனை இன்று யுத்தம் புரிந்தது தன் அருமைக் காதலி சம்யுக்தை யென பிருதிவி தெரிந்தான். என் செய்வான், என் கண்ணே! நான் உன்னை டெல்லிக்கு அல்லவா அனுப்பினேன். நீ இது காறும் ஆண் உடை அணிந்து என் அருகினின்று யுத்தம் செய்தது அறியேனே என்று புலம்பி அவள்

உடலை வாரி எடுத்து மடி மீதிருத்திக் கொண்டான். சிறிது நேரத்தில் பிருதிவியும் தன் நாயகியோடு வீரசொர்க்கம் புகுந்தனன். வீரத்தாயான சம்யுக்தையின் வாழ்வு இவ்வாறாக முடிவுற்றது.

முகமத் கோரியோ வெற்றிக் களிப்பில் மூழ்கி வழியிலுள்ள நகரங்களை பாழ்படுத்தி ஜெயசந்திரனை எதிர்க்க ஆரம்பித்தான். அப்போது தான் ஜெயசந்திரன் புத்தியீனத்தால் அடைந்த பெரும் நஷ்டத்தை உணர்ந்தான். தன் பொறுமை பேயால் இந்தியாவுக்கு அடிமை வாழ்வைக் கொடுத்தான். கோரியோ ஜெயசந்திரனையும் வென்று டெல்லியில் அரியணை ஏறினன். சாபத் தீட்டினால் அன்று அடிமை கொண்ட நம் நாட்டுக்கு இன்றும் அடிமை நீங்க வில்லை.

(தொடரும்.)

கற்பகம்

(ஒரு தொடர் கதை.)

T. N. ஸரோஜம்

தங்கம்மாள் வெகு நேரம் வரையிலும் தன் நாயகன் வரவை எதிர் நோக்கி வழிமேல் விழிவைத்து நின்றாள். மணியும் பதினொன்று அடித்தது. கதிரவன் கதிர்களைத் தீவிரமாய் வீசலானான். உஷ்ணமோ தாங்க முடியவில்லை. மனதில் கெட்ட எண்ணங்கள் பலபல தோன்றி மறைந்தன. கூந்தல் காற்றில் பறந்தன. கண்ணீர் வடிந்த வண்ணமாக பங்கஜத்தை அழைத்தாள் தங்கம்மாள்.

பங்கஜம் :—அம்மா! என்னை அழைத்தீர்களா? ஏன் இவ்வாறிருக்கிறீர்கள்?

தங்கம்மாள் :—என் கண்ணே! வழக்கமாக 9 மணிக்கு திரும்பி வரும் உன் தந்தையை இது வரையிலும் காணோம். என்ன நேர்ந்ததோ?

பங்கஜம் :—நானும் தங்கை கற்பகமுமாகப் போய் பார்த்து வரட்டுமா?

தங்கம்மாள் :—சரி, வழியில் ஜாக்கிரதையாகச் செல்லுங்கள். வாய்போகாங்களில் விஷ ஜந்துக்கள் உண்டாகும்.

பங்கஜமும் கற்பகமும் தங்கள் வீட்டிலிருந்து இரண்டு பர்லாங்குக்கு அப்பாலிருக்கும் வாழத்தோட்டத்திற்குப் போனார்கள். அத்தோட்டமும் அதனைச் சுற்றியிருக்கும் இரண்டு எக்கர் நிலமும் பங்கஜத்தின் தகப்பனார் கந்தசாமி பிள்ளைக்குரிய சொத்துக்கள். அவர் தினமும் காலையிலெழுந்து வயலையும் தோட்டத்தையும் சுற்றிப் பார்த்து விட்டு ஒன்பது மணிக்கு வீட்டுக்கு வேண்டும் காய் கறிகளுடன் திரும்புவது வழக்கம். இவர் எளிய வாழ்க்கையுடையவராக யிருந்தாலும், நன்னடக்கை, தெய்வபக்தி, முதலிய குணங்களில் சிறந்து விளங்கினர். அவர் மனைவி தங்கம்மாளும் அவர் வருவாய்க்குத் தக்க செலவு செய்து "போது மென்ற மனமே பொன் செய்யும் மருந்து" என்ற வாக்கை அமுதமென கடை பிடித்து ஓழுகி இல்லறமான நல்லறத்தை நன்மை பெற நடத்தி வந்தாள்.

அவர்கள் வாழ்வுக்கு தக்கபடியாக அவர்கள் வசித்து வந்த தர்மபுரி என்னும் கிராமமும் இயற்கை இன்பம் பயந்தளித்தது.

செம்மண் நிறைந்த சிறிய நான்கு வீதியும் அவைகளைச் சுற்றிலும் அழகான தென்னந்தோப்புகளும் வீடுகளுமிருந்தன. 10, 12, வேளாளர் வீடும், இன்னும் பல வணிகர் வீடும் சிறிது தூரத்திற் காணும் கடலோரத்தில் சில பரதவர் வீடுகளுமிருந்தன, கடலினமைப்பும் சிறிய வாய்க்காலும் அழகிய தடாகமும் செழிப்படைந்து பச்சை

யாகப் பார்ப்பவர் கண்களைப் பறிக்கும் மாகதம் போல விளங்கும் வினோதிலங்களும், கற்பகத்தருக்களோ யெனத் தோற்றும் தென்னை மாங்களும் அவைகளில் தொங்கும் கனிகளும் இயற்கை நலம் பொலிந்து கடவுளின் அருள் மயம் ஜொலித்து வீசும்.

இவ்வாறு சுகவாழ்வுடனிருக்கும் போது தான் வழக்கம் போல வயற்கரைக்குச் சென்ற பிள்ளை அவர்கள் பகல் 12 மணி வரையிலும் காணவில்லை. அதற்காகத்தான் பங்கஜமும் கற்பகமும் அனுப்பப்பட்டார்கள். தோட்டத்திற் சென்று இருவரும் தன் தகப்பனர் தலை சுழன்று பிதிக்கினை அற்று படுத்திருப்பதைக் கண்டு திடுக் கிட்டு ஓவென்றலறினர்கள். பின் பங்கஜம் தன் தந்தை பக்கலிலும் கற்பகம் தன் தாயாருக்கு அறிக்கை செய்ய துரிதமுடன் தன் வீடு நோக்கியும் வந்துகொண்டிருந்தாள். அப்போது அப்பக்கம் புல் மேய்ந்து கொண்டு நின்ற ஒரு கடா அவள் எதிரே ஓடிவந்து அவளை கீழே வீழ்த்தி அப்புறம் சென்றது. கற்பகம் அடியற்ற மரம் போல் அசைவற்று கிடந்தாள்.

(தொடரும்.)

நமது உலகம்

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நான்கு மாதகாலம் இங்கிலாந்தில் தங்கிய பின்பு நவம்பர் 4ம்நியதி யன்று ஸ்ரீ. மீராபென் இங்கிலாந்தினின்று இந்தியாவுக்கு திரும்பியதால் அவருக்கு வழி யனுப்பு உபசாரம் செய்வதற்காக டாட்டன் ஹாம்கோர்ட்சாலையில் வெளிக்கிழமை யன்று ஒரு பொதுக்கூட்டம் நடந்தது. அதில் தலைமை வகித்த ஆர் டக்ளஸ் மூர் பாதிரி யார் ஸ்ரீமதி மீராபென் இங்கிலாந்தில் தங்கிய சில நாட்களுள் செய்த அபாரப் பிரசங் கத்தைப் பற்றிப் புகழுரை கூறினர். இதே மாதிரி மீராபென் தொடர்ந்து வாழ்க்கையில் சேவைசெய்வாரென்று தாம் நம்புவதாகவும் குறிப்பிட்டார்.

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ரம்லா கிராமத்தைச் சேர்ந்த ஒரு பெண் ஏழு அங்குல நீளமுடைய ஒரு குழந்தையையும் ஒரு ஆறு அங்குல கறுப்புப் பாம்பையும் ஈன்றுள்.

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பீகார் மாகாணப் பெண்களின் நான்காவது மகாநாடு சிவராம் கொட்டகையில் நடைபெற்றது. இம்முறை கமலாதேவி சாடோ பாலை வகித்தார் சுமார் 500 பிரதிநிதி கள் பல ஜில்லாக்களினின்று பிரசன்னமாயிருந்தனர். பெண்கள் விடுதி எவ்வாறு நடந்து வருகிறதென்பதை பற்றி ஸ்ரீமதி மாயாதேவி பால சந்திரா அறிக்கையைப் படித்தார்.

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பில்லவ சமுதாயத்தைச் சேர்ந்த ஸ்ரீமதி சாரதா தலவர் என்ற பெண்மணி மங்களூரில் கவுரவ மாஜிஸ்திரேட்டாக நியமிக்கப்பட்டிருக்கிறார்கள். இச்சமூகம் மிகப் பிற்போக்கான சமூகமாகும்.

✦ ✦ ✦ ✦ ✦

ஸிலோன் ராஜாங்க சபையின் உபத்தலைவர் திரு. N. A. ஒபேசேகரின் புதல்வி மிஸ். எஸ்லின் இலங்கை கோர்ட்டுகளில் வக்கீல் தொழில் நடத்தப் போகிறார். இலங் கையில் முதலாவது பெண் பாரிஸ்டர் இவர்தான். இவருக்கு வயது 26.

✦ ✦ ✦ ✦ ✦

கொச்சி சமஸ்தானத்தில் முதலாவது முஸ்லீம் லேடி டாக்டராக ஸ்ரீமதி டாக்டர் அபிஸச்சகுட்டி அலி என்ற பெண்மணி தேர்ச்சி பெற்று சமீபத்தில் உத்தியோ கம் வகித்திருக்கின்றார். எர்ணாகுளம் மாதர் சங்கத்தார் இப்பெண்மணியைப் பாராட்டும் பொருட்டு ஓர் கூட்டம் நடத்தினர். அக்கூட்டதிற்கு கொச்சி ராஜாகுடும்பப் பெண் களும் விஜயஞ் செய்திருந்தனர். இவைய இராஜாவுடைய மனைவியார் அக்கூட்டத்திற்குத் தலைமை வகித்து, முஸ்லீம் பெண்களும் உயர்ந்த கல்வி பெற முன் வரவேண்டுமென்று பாராட்டிப்பேசினார்.

சமீபத்தில் நடந்த காரைக்குடி முனிசிபல் சபைத்தேர்தலில் பெண்கள் தொகுதிக்கு அபேட்சகராக நின்று பலத்த போட்டிக்கு இடையே தேர்ந்தெடுக்கப் பெற்ற ஸ்ரீமதி மு. மரகதவல்லியம்மாள் அவர்கள் இராமநாதபுரம் ஜில்லா கல்விச் சபையிலும் அங்கம் வகித்து வருகிறார்கள்.

✣ ✣ ✣ ✣ ✣

விஞ்ஞான சாஸ்திரத்தில் சிறந்த நிபுணராக விளங்கிய M. கியூரீ அம்மையார் சில மாதங்கட்கு முன் காலஞ் சென்று விட்டார். இவர் தமது கணவருடன் ஒத்துழைத்து 'ரேடியம்' என்னும் உயரிய உலோகத்தைக் கண்டுபிடித்தார், 1903ல் இருவருக்கும் நோபல் பரிசு அளிக்கப்பட்டது. 1911-ல் இவ்வம்மையார் இரண்டாவதாகவும் இப்பரிசைப் பெற்றார். இவரது அரிய ஆராய்ச்சிகளால் மருத்துவ உலகம் பெரிதும் பயன் பெற்றிருக்கின்றது.

✣ ✣ ✣ ✣ ✣

கொச்சி முன்சிபாலிடித்தலைவர் பதவிக்கு நிரு. என். எம். வர்கீசும், ஸ்ரீமதி பெர்னர்டும் அபேக்ஷகர்களாக நின்றதில் ஸ்ரீமதி பெர்னர்டே வெற்றியடைந்தார். இவர் எய்திய ஸ்தானம் இந்தியாவிலேயே எந்தப் பெண்ணும் அடையாததாகும்.

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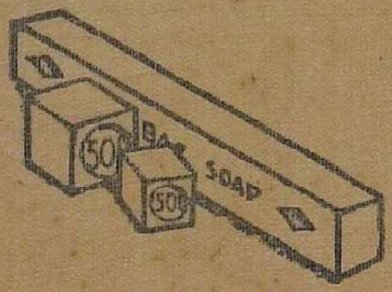
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శ్రీ ధర

శ్రీ అంబాష్టకము.



క॥ శ్రీపరమేశ్వరి! వరకరు
ణా పాలిత సకల భువన! నగరాజసుతా!
పాప భవ శోక భంజని!
ఆపన్నుల గావవే దయాపరి! అంబా ॥ ౧ ॥

క॥ అంబా! మంగళకరి! జగ
దంబా! బింబోష్టి! పంకజానన చింబా!
లంబోదర జననీ మద
బంబర వేణీకలాప భవహరి! అంబా ॥ ౨ ॥

క॥ భవదీయపాదయుగళము
భవరత్నాకర నిమగ్న పాపావళికిన్
ప్రవిమల విజ్ఞానతటం
బవిరళగతి జేర్చునావ యానిలనంబా ॥ ౩ ॥

క॥ హేమనిభగాత్రి ధరలో
నీ మంగళ నామజపము నెమ్మది సలుపన్!
కామిత ఫలములు చేకురు
సామజగమనా త్వదీయ సత్కృప నంబా ॥ ౪ ॥

క॥ వరదేవి నీచిన్మయ
వరరూపము మానసమున భావింపంగా
వరయోగీంద్రుల కైనం
దరమే కల్యాణి! ముక్తిదాయకి! అంబా ॥ ౫ ॥

క॥ నీ చిన్మయ రూపంబులు
నీ చిన్మయ లీలలెన్న నీ మహిమంబుల్
వాచామగోచరంబులు
ప్రాచుర్యదయాగుణాభిరామ! మదంబా ॥ ౬ ॥

క॥ సరివేమును భారతియును నిను
నిరుగడలం జేరి కొలువనిమ్మగ నురసుం
దరులు గొనియాడుచుండగ
వరరాజేశ్వరి ! యొసంగు వరముల నంబా ॥ ౭ ॥

క॥ భువనముల కాదిమాతవు
భవదీయనుతాపరాధ పంకము వెల్ల
వివిలిశమియించికావవె
నవవికసిత కమలనయన నమ్మితినంబా ॥ ౮ ॥

క॥ మంగళము సర్వమంగళ !
మంగళమత్యుగ్రమహిషమర్దని ! జననీ !
మంగళ మాశ్రిత వరదే !
మంగళము భవాని నిత్యమంగళ మంబా ॥ ౯ ॥

లోపాముద్ర

అగస్త్యుడను తపోధనుడొకడు కలడు. సంచుమిశ్వరులయం దాతడత్యంతయశోనిధాలుము-బృందారకాదిసంసేవితుడు- మహోగ్రమును పానముచేసిన మహామహత్వపటుత్వసంపన్నుడు-ఒకప్పుడు వింధ్యపర్వతము మేరుపర్వతముకన్న నున్నతముగానుండగోరి చాలయెత్తుగా పెరుగజొచ్చెను. నానాటికది తన మహోన్నత శిఖరములచే మార్తాండుని మార్గమునకు బద్దుతగిలెను-తత్కారణమున దివాకరుగతి నిరోధింప బడగా దేవతలు వెఱగంది యగస్త్యునిచెంతకేగి తమయాపద బాపవేడికొనిరి. అపుడా ఋషిసత్తముడు వారల కథయమొసంగి తా దీర్థయాత్ర వెడలుచు వింధ్యాచలముకడ కరుదెంచెను. అప్పుడా భూధరము ఋషీశ్వరు గౌరవించునిమిత్తము, తన శిఖరమువంచి యాతనికి సాష్టాంగ దండప్రణామము లాచరించెను. మునిపుంగవుడాతని నాశీర్వదించి "వత్సా! నేను తీర్థయాత్రవెడలుచున్నాను. ఇప్పుడిటునుండి దక్షిణదిశ వెళ్లెదను-నీవు నాకు త్రోవయిచ్చినందులకు గడుసంతసించితిని. మరల నే పచ్చటను నీవు తలయెత్తకుము-తర్వాత యథాస్థితినుంచవుగాక"యనిచెప్పి వెడలిపోయెను; కాని యాతడు మరల కభిమతము జేయగోరి మరల నాదిశ తిరగనేలేదు-వింధ్యాచలమును తన తల పైకెత్తలేదు. ఈతడే కుంభసంభవుడు.

ఆతడు సంతానవిహీనుడైయుండుటవలన నాతని పితృదేవతలెల్లరు, స్వర్గమునందజాలక వాలఖిల్యులై తలక్రిందులుగ వ్రేలుచు బాలకాలము చరితపించుచుండిరి-ఆతడు వివాహితుడైపుత్రహీనుడైయుంట,పితృలు [illegible] మోక్షప్రాప్తి గొందరైరి-వారల్లిట్లు పరితపించుచు, యగస్త్యుని వివాహాయత్నమొనరించి, సత్ప్రజాభిలాషుడసి తమ్మెట్టులేని దరింపఁ జేయవలయునని వేడికొనిరి-కుంభభవుడు తన జపతప హోమాదివిధాల కనిష్టాలవతియగు యువతీరత్నమును నొక్కర్తు వరింపగోరి దశదిశలును గలయవెదకి చూచెను, [illegible] తుదకు తన కనుగుణలక్షణోపేతయగు కన్నియ యొందును లభింపదాయెను.

ఆకాలమున వీరనాథుఁడను భూపాలుఁడు విదర్భాధీశుఁడై యుండెను-ఆతఁడపత్యుఁడై యుండినందున సంతానార్థియై యజ్ఞంబొనరించెను-అగస్త్యుఁడాసంగతినెఱింగి తనతపోబలముపలన విదర్భేశు యజ్ఞమునకు సర్వవిధముల సహాయమొనరించెను-అపుడు హోమకుండంబున మెఱుపుతీగవోలె జేదీప్యమాన దేహకాంతిచే విరాజిల్లు నొక కన్నియ యావిర్భవించెను-ఆ శిశువునకు లోపాముద్రయని పేరిడిరి-ఆకుమారీతిలకమయొక్క రూపరేఖా విలాసాదులు వర్ణనాతీతములు-లావణ్యమగణ్యము- లేక లేక జనించిన యొక్క-కుమారితయగుడు తలితండ్రు లాయమ నరచేతి నిమ్మపండువోలె యెంతయుఁ గారాబముతో పెంచుచుండిరి. లోపాముద్రయుఁ, గతిపయకాలమునకు సముచిత విద్యావతియై నవయౌవనవతియై నవనవలావణ్యఖనియై తన రారిచుండెను.

ఆయమ సత్యవ్రతమును ద్రైవభక్త్యాది సంశీలప్రభావనులను గొనియాడనివా రెవ్వరును లేరు. రూప లావణ్యోపేతయు, జగద్ధితయగోవిశాలయునగు నాయమవిషయము నెఱింగిన రాజపుత్రులెల్ల నామె పాణిగ్రహణ మొనరింప నభిలషించుచుండిరి-ఆట్టిసమయమునం దగస్త్యమహాముని విదర్భకరుదెంచి, రాజనందనను వరింప దాగోరియున్నట్లు రాజేంద్రున కెఱింగించెను. పాపము! లేక లేక కన్న యొక్క ముద్దులకుమరితను వసచరుఁడగు జడదారికొసంగి పాణిగ్రహణమొనర్ప నాతనిమన స్సియ్యకొనకుండెను-మాఱుపలికినయెడల దాపసి కినిసి శపించునేమోయని భయపడి, యేమిటకుఁను జేయనేరక, నంతిపురమునకేగి తద్విషయమును, తన యభిప్రాయము నామూలాగ్రముగ దనప్రియపత్నికెఱింగించెను-ఆసాధ్వియుఁ గర్తవ్యతా విమూఢయై మాఱు పలుకకుండెను- ఇరువురును దుఃఖాక్రాంతులై బొగులజొచ్చిరి.

ఈ విపరీతముగాంచి లోపాముద్ర తలిదండ్రులదురంతచింత నోర్వజాలక వారిదరిజేరి నిజమృదుమధురస్వరమున "తండ్రీ! నానిమిత్తమై నిష్కారణముగ మీకేల యిట్లువాపోయెదరు-వలదు వలదు-మీరిట్లు దురపిల్లుట పాడిగాదు. రాజనీతికోవిదులగు మీర లీసమయమున యుక్తాయుక్తత విచారించి యాచరింప వలయును- దుఃఖవారిధిమగ్నులై పరితపించు మిమ్ముల నే జూడజాలకున్నాను-ఆయగస్త్యునికే నన్నిచ్చి పెండ్లిచేయుఁడు-అందులకై నేనావంతయేని దుఃఖింపను-పరమ తపోధనుని హృదయేప్సిత మవశ్యము నెఱి వేర్చఁదగినది-మహితాకారణ మెద్దియో లేక నీవికాగి యీపనికి గడంగజాలఁడు-కావున నిష్కారణ మిట్లు దిగులుపడి వగలపాలు కావలదని విన్నవించెను.

తలితండ్రు లాకన్యారత్నమయొక్క చిత్తవృత్తినిగని యామె ధైర్యమునకు నచ్చెరు వొంది కడకామెను మునినాథున కొసంగి వివాహము జేసిరి.

అంత లోపాముద్ర తన చీనిచీనాంబరాది యాడంబరములనెల్ల తక్షణమ పరిత్యజించి నారచీరలు ధరించి, నవరత్నఖచితభూషణములను విడచి నల్లగాజులమాత్రము ధరించి జటాధారిణియై, బుష్యాశ్రమోచిత వేషముతో నత్యుల్లాసమునఁ బ్రాణేశ్వరుచిత్తము ననుసరించి సేవచేయఁ గడంగెను- రాజనందన పవిత్ర చరిత్రము నరసినవారందఱు విస్మయాకులితులైరి-జనులెల్లరు మేలుమేలనిరి.

విజ్ఞానపతియగు లోపాముద్రను బరీక్షింపనెంచి యొకమా రాజడదారి, 'ఓ తామణీ! నీవు చేయు పతిచర్యలు వాకు తృప్తికరములై యున్నవిగాని ప్రతిదినము నీపు నాకొయొసంగు నాన్నపాలు [illegible] లేదు. ఆకలి తీవ్రముగా నున్న'దని చెప్పగావిని యా పతివ్రత యాతనికి క్షీరము నెకు పగ దెచ్చిచ్చెను: ప్రతిదిన మామెయెంతదెచ్చినను ఋషీశ్వరుఁడు పానముజేసి చాలుటలే దనియే చెప్పుచుండెను. అంతనా సాధ్వి యపారపారావారనీరమంతయు నవలీలగాద్రావిన మహాత్ముని నేనెట్లు తృప్తి జేయగలనని తలంచి

దొక చిన్నకలశమున బాలుదెచ్చి యాతని పాదముల స్మరించి 'ఈపాలు, అక్షయముగావలయు'నని ప్రార్థించి యాతనికొసంగెను-ఆంత నాతడు ప్రొవినకొలది పాలు తరుగక కలశము నిండియేయుండెను-బుషి సంతసించెను. ఆహా! పాతివ్రత్య ప్రభావము!!

అంత గతిపయ కాలానంతరము మునీంద్రుడు తనయాశ్రమమునకు బయలుదేరెను. లోపాముద్రయు వానినివెంట కానకేగి, మునీంద్రునితోఁగాపురము నేయుచుండెను-కొంతకాలమైన తర్వాత నొకనాఁ డా సంయమీంద్రుఁ డుగ్రతపమాచరించుకొఱకు గంగాతీరమునకేగెను-లోపాముద్రయు నాతని వెనువెంట జని వివిధోపచారముల నాతని నెల్లపుడు సంతృప్తి పరచుచుండెను-తపోనియమపరిపూర్ణానంతరము మునీశ్వరుఁ డామెతో మరల దన యాశ్రమమును జేరఁగోరెను-ఇంతకాల మామె దనకు వినువులేక సల్పిన పరిచర్యల కాతఁ డాత్మ నమితోత్సాహమునొంది, యామె భక్తికి ముదమెచ్చి బాలఖిల్యుల వచనమునస్మరించి పుత్రోత్పాద నాకుతూహలముతో నామెవరిఁజేర నాపతివ్రతారత్న మాతని యంతరంగమెఱింగి గార్హస్థ్యకర్మాదులకది యుచిత స్థానమును వేషమును కానుకాఫున, మందస్మితవదనారవిందయై బద్ధాంజలియై ప్రాణవాయు వనలోకించి, "మీరుపుత్రోత్పాదన మెదగోరి నన్నువరించితిరి-ఇంతదనుక నన్నతి ప్రీతినేలితిరి-ఇప్పటి మీయభీష్టిత మెఱింగితిని, అయిననొకవిన్నపమాలింపవేడెద-ఆదియేమంటిరేని, నే పూర్వము పుట్టినింట యెట్లుంటినో, అట్లేయిప్పుడును సకలాభరణాలంకృతనై శుద్ధాంతమునంబలె నలంకృతశయనాగారమున హంసతూలికాతల్పము పై నుండవలయును-తమరు సర్వాభరణాలంకృతులై యుత్తమాంబరముల ధరించి నిరుపమాన రూపవయోవిలాసాదుల దేజరిల్లుచు నానందమున నరుదెంచి మీయభీప్సితము నెఱవేర్చుకొనవలయును-ఇదియే నా మనఃపూర్వకాభిప్రాయము-గృహస్థధర్మము జేకొనునప్పుడు పతులకనుగుణముగ సతులును, సతుల మనస్సరీతి బతులును మెలంగుటలోనిమేలును మీరెఱుంగుదురు-"అనిన పనవాపి తానంతటి యాడంబరములకెక్కడకు బోవుదు ననిన, లోపాముద్ర చిరునగవుతో, "నాథా! మీరు తపోధనులు-తపస్సుచే సాధింపరానికార్య మీలోకమున నెద్దియులేదుకదా" యని నగ్నగర్భితముగ వచింప మునీంద్రుఁ డాయమ భక్తియుక్తుల కెంతయు నానందించి, తనతపోబలముచే నాగంగాతీరమున, సకలవిధవృక్షముల శోభాయమానమగు సౌధమొండు నిర్మించి, తత్పరిసరమున లతానికుంజములచేతను, నవమల్లికా చంపకాది సురభికుసుమములతోనిండిన పూదోటలతోను, పుష్పములందలి మకరందమునుగోరి ఝుంకారముతో మురరు దేంటలతోను, ఇందీవర తామరసములతో చతుఃప్రీతిగొల్పు సరోవరములతోను సొప్పారు నొక క్రీడోద్యానముఁ గల్పించెను.

లోపాముద్ర కిట్టితలంపు జనించుట కేమికారణము? విషయేచ్ఛల సైహికభోగముల మనస్సున వీడలేకుండెనా? కాదుకాదు-గృహస్థ ధర్మములఁ జక్కఁగా నెఱింగిన సతీమణి-"కార్యేషుదాసీ కరణేషు మంత్రీ రూపేచలక్ష్మీ క్షమయాధరిత్రీ| స్నేహేచమాతా శయనేతు వేశ్యా షట్కర్మయుక్తా కులధర్మపత్నీ"॥ అనునట్లు హృదయేశు నిర్మలహృదయముతో ప్రేమించి సమయోచితప్రవర్తన గలిగి వర్తించు సాధుశీల. లేకున్న భర్త తన్నుపాలచే పరీక్షించిన ట్లాతని తపోబలము బరీక్షింప నెంచినదేమో! కానిచో విరాగికి దనపై వినిర్మల ప్రేమగలదో లేదో శోధింపనెంచెనో! ఆహా! విదుషీమణుల్లులకు పతివ్రతారత్నముల కలవిగాని దున్నదే!

అంత గొంత కాలమునకు వారికొక పుత్త్రుఁడుద్భవించెను-అగస్త్య మహర్షి తా బిల్వాణముక్తుఁడైతనని మదిసంతసించి పుత్త్రునకు దృఢహ్యుడని పేరిడి, యాశ్రమవాసులైన బుషీశ్వరులను శిష్యబృందసహితముగా విందునకు బిలచెను-ఆపుడు లోపాముద్ర తన పాతివ్రత్యప్రభావముచే గావలసిన పదార్థములను, పంచభక్ష్యపరమాన్నసహితముగా గల్పించి మునినికరమునెల్ల దృప్తిజేసెను.

లోపాముద్ర యొక్క విమలచారిత్రము, విశేషజ్ఞానము, వైరాగ్యశీలము, దశదిశలు నిండిపోయెను. న్యాయము మహిమాతిశయమును, మహద్గుణగణంబులను మెచ్చుకొనని వారులేరు-అదివిని, యొకప్పుడు, పిపులుండను సంయమీంద్రుఁడు విమలాంగియను తనధర్మపత్నితో నామెనుసంబర్శించిపోవ నాశ్రమమున కరుదెంచెను. లోపాముద్ర వారిని నాదర పూర్వకముగ గారవించి, యతిథిసత్కారమొసంగి దృప్తిజేసి తమ యాశ్రమమున కొన్నాళ్లుండవలయునని వేడుకొనెను-వారును వల్లెయని యందేకొంతకాలముండిరి-ఇట్లుండ నొకనాఁడు, విమలాంగి లోపాముద్రతో, అమ్మా ! నీవు రాజనందనవు. నీవు నీపుట్టింట పుచారికాగణములు సేవింపగా, నమస్తరత్నభూషణాలంకృతవై యుండినదానవుగదా. ఇప్పుడు మునివెంట వచ్చినప్పుడాయాభరణములన్ని యందేవదలి రావసాంగనవలెవచ్చితివఁట-అందులకేమి కారణమని యడుగ నామె వికసిత ముఖారవిందమున దిరునగవుదోప నిట్లనియె. 'చెల్లీ! నీవన్నది నిజమే, కాని నాభర్త నాకసంఖ్యాకములు నమూల్యములునగు భూషణముల బెట్టియున్నాఁడు. ఇంకను నాపుట్టింటివారి నగ లేలయని వదలి వచ్చితిని. పతి యొట్లుండిన నట్లుండుట సతులపని విధిగానున నేనిట్లు మునిపత్నివలంబించియున్నాను' అనెను-వనచరుఁడగు నన్యాపి యొక్కఁడ, యీమె కమూల్యాభరణములు బెట్టుకొక్కఁడ, యని లోలోన విస్మితచకితయై విమలాంగి మెల్లన అమ్మా ! భూషణముల నొకమారు జూడవలయునని నా కాళగనున్నది. జూపెదరా యనియడిగెను. లోపాముద్ర ఇదుగో చూడుమని, తన యాశ్రమము చెంతనున్న యొకచెట్టు జూపెను. విమలాంగి వింతపడి, ఇదేమి చెట్టున సొమ్ములు గాయుచాయని విలోకించ నాచెట్లకొమ్మలందు వివిధములగు, వెలలేని యాభరణములు, కంటికి మిఱుమిట్లు గొలుపు కాంతులతో వ్రేలాడుచుండెను. అదిచూచి విమలాంగి, యాశ్చర్యముకొంది, తీమింపుమని, యామెను వేడుకొని వెలపుగైకొని వెడలిపోయెను.

పతివ్రతయు, విదుషీమణియునగు లోపాముద్ర చరిత్రము ఋగ్వేదమునందును గీర్తింపబడి యున్నది. ఆయమ తనముదిమియందును భర్తృసేవాపరాయణయై యుండెను-అతివార్ధక్య దశయం దామె పలికిన పలుకులు ఋగ్వేదమందు గలవు-అవి, "స్వామీ! నాయొక్క జీవితమును నీదు సేవయొనరించి కాంతముగా గడపితిని. ధన్యతనొందితిని. ఇప్పుడు నేను ముసలిదాననయితిని. నా శరీరము ముదిమిచే జీర్ణించినది. ఇప్పటికినిగూడ మీ సేవజేయుటకు వెనుదీయదు. అదేనాకు పరమానందకరమై యున్నది. అదే నాతపము. భవచ్చరణములే నాగతి. నీవు నిత్యము నాపై బరపు ననుగ్రహమే నాకు స్వర్గము. అదియేనాకు పరమావధి."

లోపాముద్ర పవిత్రచారిత్రము మనకెల్ల నాదర్శ ప్రాయమని వేఱుగ చెప్పనక్కరలేదు. ఇట్టి పుత్రికారత్నముల గన్న భారతమాతయొక్క ప్రస్తుతకాలపుపుత్రికామణులు దమపూర్వ సోదరీమణుల ననుగమింతురుగాక !

విశేష వార్తలు

దేశక్షేమబాధ్యత-కర్తవ్యతా జ్ఞానము.

భారతదేశ మింగ్లాండువలన నేర్చుకొనుట యేమి ? టర్కీదేశపు స్త్రీల పురోభివృద్ధినిగూర్చి యొక మహన్మహీయ వనితయొక్క యభిప్రాయము.

డిస్ట్రిక్టు లో నెపన్సు జడ్జిగానను మిస్ అమీ రుద్దీన్ వారి సతీమణి బీగమ్ నుల్తానా మిస్ అమీరుద్దీన్ గారు పాశ్చాత్యదేశములందు చాలకాలము సంచరించి నవంబరు మాసము 19-వ తారీఖున మదరాసునకు

విచ్చేసిరి. వారు తమ విదేశయాత్రయందు భారతదేశస్త్రీలకును విదేశయువతులకును సాంఘిక సారస్వత రాజకీయాది వివిధాంశములందును గల భేదము విమర్శనాదృష్టితో చక్కగ పరిశీలించినవారు. తద్విషయమై వారి యభిప్రాయ మేమనగా—

"ఇంగ్లాండు దేశమునందు సాంఘికవిషయాభివృద్ధికొఱకు జనులెల్లరు, ఆనగా ముందు ఇండియా గవర్నరుగానుండిన లార్డు గోషన్ దంపతులు మొదలుకొని సాధారణ శ్రేణిజనులవఱకు నాబాలగోపాలము పాటుబడుచున్నారు. వారిని టర్కీదేశ మిప్పట్లు చాలవర కనుగమించుచున్నది. ప్రాచ్యయువతీరత్నమణియొక్క నిరాడంబరజీవితము జూచినవారికి పాశ్చాత్యవనితల పటాటోపము, భోగపరాయణత్వము, పాపకల యాడంబరములు స్వర్గమునుండి నరకమునకు బడద్రోయునంతటి భేదముతో గాననయ్యెడిని. నిజముగా నచ్చట జీవితము పండెమునకు బయలు దేరినట్లున్నది. ఐరోపాదేశముయొక్క ముఖ్యనూత్రము పరిశ్రమ. నేను చూచిన దేశములలో నన్నిటిలోను నింగ్లాండుదేశమే మిక్కిలి సుఖవంతమును సభ్యుదయాన్వితమునగు దేశము. కావున హిందూదేశమును తనబద్ధకమును జాలించి మిక్కిలి చురుకుదనముతో పాటుబడవలయును. పాశ్చాత్యులచే నవలంబింపబడు పద్ధతులను చక్కగా గమనించి నేర్చుకొనవలయును. ప్రస్తుతకాలమున నింగ్లాండునందు కానగు కార్యక్రమశిక్షణ, కార్యసాధనావిధానము, కర్తవ్యతాజ్ఞానము దేశక్షేమ బాధ్యత యివన్నియు ముఖ్యముగా గమనింపదగిన విషయములు. వీని నాచరించుటలో మనము ప్రతిస్పర్ధులమై యెంతయు వెనుదీయక నోర్పుతో పరిశ్రమ జేయవలెను. మఱియొక ప్రశంసార్హమగు విఖ్యాతాంశమే మన బ్రిటిషువారియొక్క స్వదేశాభిమానము. బ్రిటన్ దేశమునందు ప్రతివ్యక్తికి నీ యభిమానముండుటను పసిబాలికలగు వా పుత్రికలుగూడ గమనింపగలిగిరి. విహారమందేమి, పారిశ్రామికమునసేమి, నౌకాసంబంధపు పనులందేమి తక్కిన యన్నిటియందును తక్కినదేశములకన్న బ్రిటన్ దేశమే పురోగామియగును."

తర్వాత యామె విదేశమున సందర్శించిన నిమ్నజాత్యుద్ధరణమునుగూర్చి యిట్లుపచించెను. "మొదట మొదట మే మింగ్లాండునకు వెళ్లినపుడందఱకును నపరిచితులమే గాని యతిత్వరలో మిక్కిలి ప్రేమవంతులును విశ్వాసపాత్రులునగు నసేకులు మిత్రులయిరి. వారితోడి చెలిమి యానందకరము. క్రూలీ ప్రభువు కూతురును సేరీ మహారాజ్ఞి సేవకురాలునునగు సింథియా కాల్‌విలీ యను నామె సఖ్య మత్యంతోత్సాహకారిగనుండెను. ఆమె యనేక శిశుసంరక్షణాలయములకును, నిమ్నజాత్యుద్ధరణశాలలకును మమ్మును దోడ్కొనిపోయెను. ఆమెయు తదితరులును, దురదృష్టవంతులగు నిమ్నజాతీయుల పశ్చాత్తాపకరమగు స్థితిని బాగుచేయుటకెంతయు కృషిచేయుచున్నారు.

వైకౌంటు గోషన్ ప్రభ్విగారుకూడ సాంఘికవిషయమునకు పాటుబడువారిలో నొక్కరు. ఆమె మమ్మల 'గ్లే' యాస్పత్రికి దీసికొనిపోయెను. అది చాలా పెద్దది. దాని చుట్టిజూచుటకు గంటన్నర పట్టినది. ఆ యాస్పత్రివిషయమున నామె చూపు శ్రద్ధ యనిర్వచనీయము.

అచ్చటి స్త్రీలును పురుషులును యెంతటి యున్నతదశలోనుండినను పురస్త్రేమమున పాలొక్కని పాటు పడెదరు. స్త్రీలు తమకాలమును వ్యర్థాలాపమునందు వృథబుచ్చుట లేదు.

మన భారతీయ స్త్రీలు పురుషులును సామర్థ్యవంతులగు సంభోద్ధారకులై యొక్కటిగజేరి తమకన్న హీనస్థితిలోనుండు ప్రజలదశ సభివృద్ధిపరచి సౌఖ్యమొగూర్చుటకు తమయూహచ్ఛక్తిని వినియోగింపవలయును. హిందూదేశమునుగూర్చి యిచ్చటి స్త్రీలనుగూర్చియు, యింగ్లాండున చెలిసినవారు చాలతక్కువ. భరతఖండము ప్రాచీనసాగరికతకు పేరువడసినదని యచ్చటివారికి సాధారణముగ చెలియదు. గత దశాబ్దమునుండి భారతనారీమణులు జూపు నత్యంతప్రశంసార్హమగు యభివృద్ధినిగూర్చియు వారి కెక్కువగ చెలియదు. ఒక్కసందర్భమున నేను నీ భారతీయయువతీమణుల యభివృద్ధినిగూర్చి యొక్క పెద్దసభయందు మాట్లాడగలిగితిని. దానిని వా రెంతయో శ్రద్ధతో వినియానందించిరి."

తర్వాత యామె తన స్వదేశమగు టర్కీనిగూర్చి యిట్లు చెప్పెను. "శతాబ్దాలలోనుంచి బయటిలోక మెట్టిదో యెఱుంగక కఠినపద్ధతులకు బలియైయుండిన టర్కీస్త్రీ లిచ్చుడు పురుషులతోపాటు సమముగ విద్యనభ్యసించి, అడ్వొకేట్లుగను డాక్టర్లుగను, బాంకులు మున్నగు యాపీసులలోను సామర్థ్యముతో యుద్యోగములు జేయుచున్నారు.

స్టాంబెలు నగరమున నిప్పుడు నలుగురు న్యాయాధికారిణులున్నారు (స్త్రీజడ్జీలు). కోర్టులలో వారు తక్కిన పురుషజడ్జీలతో తీర్పు జెప్పుచున్నారు. టర్కీవనిత వారి జడ్జిమెంటులను పైపైజేయుటనుగూట నేను చూచియున్నాను. పాశ్చాత్యపద్ధతు లన్నివిషయములందును తెగనమ్మి కాపీజేయవలయునని నే ననుటలేదు వీలైన భరతఖండము ప్రాచీనజ్ఞానమున బహువృద్ధమైనది. అట్టిదాని బొత్తిగా రూపుమాపి పాశ్చాత్యాచారముల పద్ధతుల నవలంభించుట కడుశోచనీయము. కావున ప్రాచీనవిజ్ఞానముతోపాటు మహమ్మదీయ విజ్ఞానము భాసటయొసగ పాశ్చాత్యవిధానములను మనకు హితకరములైయుక్తులైనవానిని మాత్రము దీసికొనవలెనని నా యభిప్రాయము. ప్రాచ్యప్రతీచ్యాచారములను సుఖకరమగునట్లు కలుపుకొనవలెను. భౌతికమగు పాశ్చాత్యవిజ్ఞానమును, పారమార్థికమగు ప్రాచ్యవిజ్ఞానముతో జేర్చి పరిశ్రమజేయుటయే భావినాగరకత కాధారమగును.

ఐనను ఒక్క ముఖ్యవిషయ మేమన భారతమహిళామణులు టర్కీ, ఈజిప్టు స్త్రీలవలె తమ దుస్తులను విదేశీయుల దుస్తులుగ మార్చుకొనక స్వదేశీయపద్ధతినే ధరింతురుగాక. అయ్యదియే యాంగ్లపని తలచేతను మెచ్చుకొనవగినంత లలితమై యందమైయున్నది. కావున మన స్త్రీలు, ప్రస్తుతనాగరకతకు గురుతగు వీపులు కనబడు గౌనులు ధరింపక, లలితమై, విలాసవంతమైన చెరగులతోగూడిన చీరలనే ధరింతురుగాక.

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అఖిల భారత మహిళా సమాజము,

తిరువాన్కూరు శాఖ.

పైసమాజశాఖయొక్క వార్షిక మహాసభ తిరువనంతపురమునందు నవంబరు మాసము 17-వ తారీఖున విక్టోరియా జూబ్లీ టౌనుహాలునందు శ్రీమతి డా. ముత్తులక్ష్మమ్మగారి యధ్యక్షతన జరిగినది.

ఆహ్వానసంఘాధ్యక్షురాలగు శ్రీమతి దైవశిఖామణిసతి యామెతో మాట్లాడుచు నిట్లు వచించిరి: మా రాజ్యమునందు అనగా తిరువాన్కూరు మహారాజుయొక్క ప్రశస్త పరిపాలనమందు స్త్రీలు తక్కిన రాజ్యములందుకన్న నెక్కువ స్వతంత్రము గలిగి విద్యనభ్యసించుచున్నారు. దీనికి మా రాజ్యమెంతయు తోడ్పడుచున్నది. మతియు, బ్రిటిషు యిండియాలో విద్యావంతులగు పురుషుల సంఖ్య నూటికి యేడు వంతున నున్నది గాని యిచ్చట విద్యావతులగు స్త్రీల సంఖ్య నూటికి 17 గురువంతున నైయున్నది. ఐనను ఈ విద్యావిధానము మా స్త్రీలకు తమ గృహకృత్యములను నెఱపుటకు, అనగా తమ గృహముల పరిశుభ్రముగ నందముగ నుంచుకొనుట, కార్యనిర్వహణదక్షత, మితవ్యయము, తమపిల్లల చక్కగా పరిపోషించి విజ్ఞానవంతులగు ప్రజలుగ నొనరించుట మొదలగు విషయములందు వారికి దీనులైయున్నారు. కాబట్టి రాజ్యమం దావశ్యకమగు స్థలములందు పైకార్యములందు శిక్షయొసంగు నర్సరీస్కూళ్లను స్థాపింపవలెను.

అధ్యక్షురాలగు శ్రీమతి ముత్తులక్ష్మిరెడ్డిగారు చిట్లు నుడివిరి—"మీ జాతి స్త్రీలయొక్క నిరాడంబరము, విజ్ఞానము, అణకువయు హిందూదేశమున తక్కిన స్త్రీలనుగూడ నాకర్షించినవి. 'స్త్రీలు తమ గృహమునకు రాజ్యమునకు నేలికలై, పురుషులతోపాటు మతియు వారికన్న నెక్కుడుగ స్వరంత్రత ననుభవించుచు సుఖజీవన మొనర్చెదరు. ఈ ప్రవర్తన లోకమునకెల్ల నాదర్శప్రాయమైయున్నది.

వీలన స్త్రీ లిచ్చట తమ విధులను దుర్వినియోగము చేయలేదు. తమ గృహముల పరిత్యజించి వెళ్లలేదు. పురుషులచే హింసనొందుట లేదు. తక్కిన దేశ పురుషులు స్త్రీలకన్న నధికులుగ పరిగణించుకొనుచు, స్త్రీలకు స్వాతంత్ర్యము నొసగక కుటుంబముపై భార్యాపుత్రులపై తమకుగల బాధ్యతను గమనింపక వదలి వేయుచున్నారు. మీరు మీ తల్లుల యొక్కయు పిల్లల యొక్కయు హక్కులను చట్టప్రకారముగా నెల కొల్పుకొనగలిగితిరి.

మీ దేశమున విద్యావంతులను పురుషులసంఖ్య నూటి కేబదిమంది, స్త్రీలసంఖ్య నూటికి పదునేడుగురే. హిందూదేశమున తక్కిన భాగములవలె మీ రాజ్యమున సాంఘిక కట్టుబాట్లులేవు. సంపూర్ణస్వాతంత్ర్యము గలదు. అట్లుండగా విద్యావంతులను స్త్రీలసంఖ్య యింత తక్కువగా నుండుటకేమి కారణము? మతియొక గమనింపదగినవిషయ మేమనగా విద్య హిందువులలో నున్నతజాతివారియందును క్రైస్తవులయందును నూటికి 80 వంతున వ్యాపించియున్నదిగాని నిమ్నజాతులయందు పురుషులు నూటికి 10 మందికైనను లేదు. స్త్రీలలో లేదనియే చెప్పవచ్చును. ఈ భాగమందు అస్పృశ్యతాపిశాచము తొలగకుండుట కిది యొక గొప్పకారణము. నిమ్నజాతీయుల తక్కువగ జూచుటచే మనము లోకదృష్టియందు తక్కువగా నున్నాము. అస్పృశ్యతయు, జాతిద్వేషమును నిండియాలోమాత్ర ముండు దురాచారమని మనల నితరులు తక్కువగ భావించెదరు. మనము వారికి దయచూపక నిరాదరణచేయుటచే వారి యభివృద్ధి తగ్గి వారిలో పేదవేలుజనులు తమకు చేయూతనొసగి సాయపడక యపన్యమతముల స్వీకరించుచున్నారు.

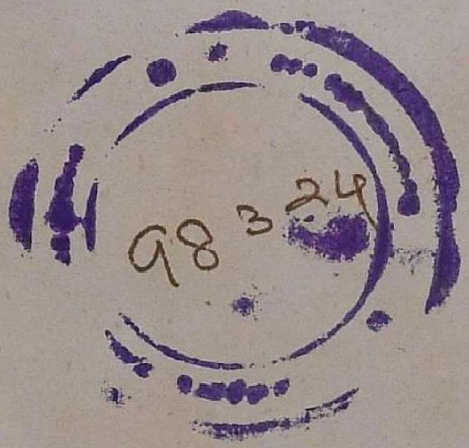
మన విద్యాలయములు కళాశాలలందు గలుపబడు విద్యావిధానముల సంస్కరింపవలయును. లేడీ యిర్విన్ కాలేజి ముఖ్యముగా తెలుపబడిన యుద్దేశమేమున, భారతీయ బాలబాలికలకు వారి కుచితమైన విద్యావిధానముల కనిపెట్టి తద్రీతి నాచరింపుటకు, వారి మనోవృత్తులకును, బుద్ధికుశలతకును తగినరీతుల కును దగిన విద్య నొసంగుటకేగాక తక్కిన విజ్ఞానములతోబాటు గృహనిర్వహణజ్ఞానము నొసగి తద్విజ్ఞాన మున నుపాధ్యాయినులకు తగు శిక్షనొసంగుటకే. మీ సంస్థానమందుండి యిద్దఱు స్త్రీలీకలాశాలను జేరి తగు శిక్ష నొంది యిచ్చటి మీ పాఠశాలలో పనిచేయుచున్నారని వినుట కెంతయు నానందించితిని. గృహవిజ్ఞానము స్త్రీలుమాత్రము నేర్చుకొనదగినది. బాలురకది యనావశ్యకమని యసేకు లభిప్రాయపడెదరు. కాని యదితప్పు; అదియు జీవితమున ముఖ్యమగు విజ్ఞానముగనుక నద్దాని యందఱును తప్పక నేర్చుకొనదగినది. గృహకార్యనిర్వహణమందు, నెట్టిస్థితిలోనుండినను, ప్రతి స్త్రీకిని హక్కును స్వతంత్రతయు గలదు. అట్లని ప్రతివారును వివాహమాడి కుటుంబముల పోషించవలయునని నే నభిప్రాయపడుటలేదు; పవిత్రచారిత్రము గలిగి నిర్మలమైన మనస్సుతో స్త్రీ పురుషు లెవ్వరైనను, వివాహమాడక తమజీవితముల బీదల నాదరించుటకో దేశక్షేమమునకో నర్పించిరేని యది యత్యంతప్రయోజనకారిగనుండును. ఈ మన భారతభూమియొక్క ప్రస్తుత విపాకరమనుదశను తొలంగించుట కట్టి నిర్మలహృదయులు నాత్మార్పణాదక్షులునగు స్త్రీ పురుష లసేకులు గావలసియున్నారు.

నేను మీకు జెప్పు మజియొకవిషయ మేమన మీలో నసేకులు వెలిపచ్చి దేశక్షేమార్థము పాటుబడ వలెను. మంచి చట్టములను నేర్పరచి మంచి ప్రభుత్వమును సాపించుటలో మీరు పూనికతో పని జేసి గెలిచితిరి. బాలబాలికాపాఠశాలలందు సాంఘికసేవలు గలుపబడి, వారు సంఘసేవజేయు శాలల దర్శిం చుట కనుపగుపద్ధతుల నేర్పరచవలెను. వేఱుతెగవారితో వేఱుజాతులవారితో పంక్తిభోజనము చేయుటకును వారి హాస్టలులందు వసించుటకును పిల్లలకు గలుపవలెను. మఱియు ఉపాధ్యాయులు, తక్కిన వర్ణములవారి పిల్లలతో గలసిమెలసి ప్రవర్తించి విద్యార్థులకు మార్గదర్శకులు గావలయును. విజ్ఞానము చదువుట వ్రాయుట పట్టములు పుచ్చుకొనుట యందుమాత్రమే నిలుపక నాచరణలోను రావలయును. అప్పుడే విద్యకు తగుప్రయోజన ముండును."

తర్వాత కొన్ని తీర్మానముల నామోదించిన తర్వాత సభ ముగిసెను.

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