

# STRI-DHARMA

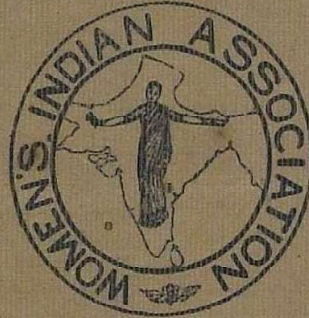
Official Organ of the Women's Indian Association

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## Dedication.

To the women of India to-day, and to the memory of the Indian Women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

The Editor will be glad to receive articles suitable for publication in English or in any of the Indian languages.

All communications to be addressed to the Editor, Mrs. M. E. Cousins, Women's Indian Association, Adyar, Madras.

## Editorial Notes.

It is with deep disappointment that we have to announce that Mrs. Jinarajadasa, the Secretary of the W. I. A., has had to go straight from Australia to England with her husband at the wish of Mrs. Besant on urgent work there. They expect to be back again in December and until then Mrs. Cousins will continue as the temporary Secretary and Editor. If STRI DHARMA is to be retained, however, it will be necessary to get more regular donations and subscriptions for it, and these are earnestly requested. Several friends who heard that our publica-

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tion funds were exhausted kindly have come to our help; especially we have to thank the generous Bombay Branch, and so we have been able to publish this issue. We would ask members of the various Branches to become regular *paying subscribers* to our little useful magazine and so enable it to be placed on a more business-like foundation and then it could be made more serviceable to all.

Professor Karve and all his self-sacrificing colleagues of the Indian Women's University are to be most heartily congratulated on the



munificent donation which has just been made to the University. Sir Vithaldas Thackersay has presented 15 lacs to it in memory of his mother. This noble gift ensures the financial future of the University, and is also certain to enable it to become even more famous and useful than before. Such a gift is a striking reproof to the mean and prejudiced action of the Nationalists in the Poona Municipal Council who have denied girls any share in the money at their disposal for free and compulsory primary education. Poona women have received a worthy reward for the zeal they showed in the cause of girls' education and this princely donation will give an impetus in their Presidency to the cause which they have at heart.

While the last issue of *Stri Dharma* was being printed a very important discussion took place in the Madras Legislative Council on the question whether women should be allowed to one Municipal Councillors. Many Councillors stated their views, few definitely opposing it, several merely seeking to postpone it, one opposing the election of women councillors, but favouring their nomination by Government. Twelve non-official Indian Councillors spoke very strongly in women's favour and pleaded for the matter to be decided by only the elected members, but His Excellency Lord Willingdon would not allow this. Indeed, in his speech he showed himself definitely opposed to the amendment, and gave a lead to the official members to vote against it, with the result that 16 voted against the removal of the sex disqualification and 14 for it, so women remain excluded from the power to sit on District Municipal Councils, as also from the Madras Corporation. His Excellency mentioned, amongst other remarks, that since he had come to this country he could not find any demand or any intense desire on the part of Indian ladies for power to vote. At present he felt and thought that "the country was not in a sufficiently progressive condition for ladies to sit in Municipal Councils". A deputation of representative women from the many societies and towns which have publicly stated their desire for this reform will evidently have to wait on His Excellency at the proper moment in the near future. Facts sent to a Governor through the post are evidently not noisy enough or dramatic enough! We will have better luck next time.

Fine representative meetings took place in Coimbatore, Calicut and Mangalore to protest against the Government of Madras' recommendation to the Government of India to exclude women from eligibility to vote for, or be elected to, the reformed Legislative Council. The meetings were well reported in the Press and the following are the resolutions passed at them:—

I. "That this meeting is gravely dissatisfied with the proposal submitted by the Madras Government to the Government of India that womanhood shall remain a disqualification for the Legislative Council Franchise and for eligibility as Councillors."

II. "That this meeting requests the Madras Legislative Council to pass a resolution granting the vote to any woman who possesses the same qualifications as are laid down for men, and removing the sex disqualification in the matter of candidates for the Legislative Council, Municipal Councils and Local Boards."

III. "That this meeting thanks the Hon. Councillors who supported justice to women in the recent debate in the Legislative Council and requests them to continue their efforts strenuously to remove the sex disqualification."

Many more meetings of this nature must take place before the new Council begins its work, so that one of its first acts may be to extend to the mothers and sisters of electors the opportunities for service that have been granted to themselves.

The General Annual Meeting of the Women's Indian Association was held in Adyar in April and was attended by many of the Presidents and Secretaries of the Branches. Resolutions were passed supporting the Poona women in their agitation for the application of compulsory primary education to Poona girls as well as boys, and also favouring the marriage of Mr. Arundale and Srimati Rukmaniammal, daughter of the late Mr. Nilakanta Sastri. Miss. F. Arundale gave an inspiring address on the need there is for women to fit themselves for helping in public life by education, morality, self-sacrifice, and religious devotion.

An organization called the "Public Interests Committee" was formed some time ago in Madras and is doing many things to improve living conditions in the city. A sub-committee of ladies (we do not understand why they are not members of the chief committee) has undertaken the task of enlightening the women in the poorer parts of the city, and five lectures have been given by Srimati Ramabai and Srimati Lakshmi Ammal on "Methods of Cleanliness," "Industry" "Child Welfare," etc., to large and



interested audiences. It needs women to find out the difficulties under which women live and work, and the best improvements in housing, bathing, sanitary and food conditions will only be brought about by women taking a full share in such public service.

It is satisfactory that the Madras Provincial Conference held in Tinnevely passed a resolution urging the immediate extension of the vote to women on the same terms as to men, as also did the Malabar District Conference. It is noteworthy that in both cases the resolution was ably proposed by Indian ladies who are taking a growing share in public work, Sister Balambal and Srimati Chinnamalu Amma.

Over 100 gentlemen have already come forward as candidates for the new Legislative Council elections which will take place in November. The Secretary of the Women's Indian Association has written to each one asking him to state in his election manifesto that he will support woman suffrage, and will strive to remove the disqualification of sex in all political matters immediately after the new Council begins work. Most satisfactory replies have been had up to date from the Valiya Raja of Chirakkal, Dr. Rama Rao, P. Sambasiva Rao (Ellore), K. Sarabha Reddy (Cumbum), P. V. Venkataramana Aiyangar (Coimbatore), T. D. S. Murti (Tiruvendipuram), T. V. Venkatarama Aiyar (Mylapore), G. Harisarvottama Rao (Madras), Venugopal Pillai (Coimbatore), G. Narayanaswami (Rajahmundry), T. Raghavachar and Siva Rao (Bellary), C. K. Reddi (Bezwada), W. M. Mascarenhas (Mangalore), Hon. C. P. Ramaswamy (Madras), M. B. Krishna Chettiar (Salem), N. Chelapathy Rao (Ongole), H. Punnan Hegede (Puttur), P. S. Raghaviah (Madras), J. Raja Row (Guntur). We ask our members and friends to help in securing the election of these candidates and any others who promise to support the cause of justice and opportunity for qualified women, for the denial of it is one of the gravest defects of the Reform Bill.

Mrs. Herabai Tata of Bombay has published a neat and useful pamphlet giving an account of the work done hitherto in India to obtain woman suffrage. It is a great loss

to India, temporarily at least, that Mrs. and Miss Tata are not returning to India for a couple of years, as Miss Tata, B. A., is taking a special post-graduate course in the London University. We are glad that they are attending as our delegates the great Women's International League Conference being held this month at Geneva, Switzerland.

Sympathy still flows to Indian women from their sisters in Australia. A new society, the Theosophical Women's Union of Service, has been started there with Branches in Sydney, Melbourne and Adelaide. At the first meeting of the Union held in Melbourne under the presidency of Mrs. Jinarajadasa the following resolution was passed.

That the women here assembled heartily sympathise with the efforts of the Indian women to obtain the Franchise, and they hope earnestly that their efforts will meet with success.

Her Highness the Begum of Bhopal is famous throughout India as a wise and noble ruler of her people. She presided over the first session of an All-India Ladies Conference two years ago in Bhopal which was very successful. Another session is to be held this year and we wish it all success for its objects deserve the sympathy of all women in the country, especially in view of the increasing part women will be called on to play in public life. They are: (1) reform in education; (2) improvement of the condition of widows, and, incidentally, encouragement of their re-marriage; prevention of early marriages; (4) checking of extravagance in connection with marriage and funeral ceremonies; (5) prevention of the use of intoxicating drugs by men; (6) encouragement of thrift.

A magnificent meeting was held early this month in Bombay which was organised by the women of the city and attended by about 3000, to protest against the Hunter Report of the Punjab cruelties. Mrs. Jehangir Petit presided, and Mrs. Annie Besant, Mr. Gandhi, Pandit Mohan Malaviya were among the speakers. The substance of the Resolutions passed was cabled to the Secretary of State for India by Mrs. Petit. Bombay women are splendid organisers and usually manage to accomplish their object so that there is no doubt that their opinions, so successfully expressed, will carry great weight with the authorities, and will cause reprimand to be given where it is so richly deserved.



### Branch Reports.

*Bhavnagar* :—Classes are taught in Gujarati, Sanskrit, English, Sewing and Knitting, by three honorary and three paid workers to 32 pupils and the Branch does good and silent work. Rs. 150 was received for prize distribution to all the girls in the class and nice silver things useful for the house were distributed by Lady Pattani and Mrs. Owen, the wives of the District administrators. They were very kind to the girls who played different parts in a drama, and altogether showed themselves much pleased with the work of the classes. Mrs. Owen wrote: "We much enjoyed your prize distribution. Your girls have such nice manners and such pretty voices and faces and showed themselves so bright and intelligent that I was quite charmed and was so glad I had been able to be present. I wish you and your kind self-sacrificing colleagues more and more success. You are doing the very best work."

*Chicmagalur* :—The Branch is getting on well. At a recent meeting resolutions of support of Mrs. Ranade and the Poona women were passed in connection with their Compulsory Education campaign for girls.

*Bombay* :—A similar resolution to the above was passed also by this Branch. An excellent lecture was recently delivered in Gujarati by Mrs. Bapamai F. Dalal on "The Training of the Child". The Branch has sent a very generous donation to the Publication Fund of "Stri-Dharma."

*Coimbatore* :—An important meeting of this Branch and kindred societies of women was held to protest against the Government of Madras' proposal to the Government of India to retain the sex disqualification in all Legislative Council matters of representation. The resolutions were sent to Lord Willingdon, to the Chief Secretary to the Government of India, and to the Press.

*Calicut* :—Each month one general meeting and one religious meeting takes place. About 40 ladies attended one which took place at Panniankara, a suburb, where a paper was read by Mrs. C. Narayana Menon on "Our Women". At the next meeting Mrs. K. Kunhumi spoke on "Cottage Industries". Resolutions of sympathy were sent to the Poona women, also resolutions of protest to the Governor and to the local authorities against the behaviour of the police in a meeting in the Calicut Town Hall. Mrs. K. P. Raman Menon presided at this Branch meeting.

*Bangalore* :—The Branch continues its useful classes in rattan-work and other home industries.

*Madanapalle* :—Work has begun again after the summer holidays. Members first gathered at a large public meeting of the townspeople to welcome back Mr. and Mrs. Cousins, when the address was read by the former Secretary, Padmasani. Each Sunday a general meeting is being held and each Saturday a rattan-work class and Badminton.

### Indian Women and Education.

By H. MANORAMA BAI.

India is now approaching the most momentous epoch in her history. Roused from her lethargy, she throbs with new life. There is at present, without the shadow of a doubt, a rise in national consciousness; and with it, the determination to keep pace with the tide of advancing change.

Education, sown broadcast, will be the greatest factor in promoting national advancement. It has been fully realized that without the healthy co-operation of women, national progress will be seriously retarded, and it is time the problem of female education received due recognition.

Statistics open our eyes to the fact that education is confined to comparatively few, and that it has made little headway amongst the women of India. Education, and education alone will bring about the amelioration of Indian women. The unequal education and the despotism of custom have subjected the women to an inferior position to men, and this long subjugation has stamped out of them the desire for initiative. But, with the enlightenment of the present times, Hindu women are waking up to a sense of their perilous situation, and education in the widest sense of the term will, no doubt, soon bring them out of the darkness of ignorance and superstition. It will engender a spirit of self-respect and foster an independence of thought and self-reliance. It will draw out all their innate finer nature,—for it should be remembered that the Hindu woman has not lost in the least her inherent culture—and endow her with a broader outlook on life than she has had hitherto. It will remove all the fossilized notions that seem to have obsessed her ignorant mind. What India needs most to-day is a democracy of education.

Education is now the monopoly of the well-to-do or the well-born. There is no equality of opportunity, and female education urgently



requires special consideration. Two main difficulties present themselves in conjunction with the education of girls--the lack of proper schools, and the paucity of competent women-teachers. The most flourishing institutions are those maintained by missionaries. These, though efficient in themselves, work havoc among the susceptibilities of the Hindus by their revolutionary ideas and missionary ideals. The inevitable result of such education is a supreme contempt for the religion and traditions of India. Such a consummation is devoutly to be avoided in the best interests of the country. No nation can aspire to rise to eminence that has a contempt for its religion or its history.

The opening of schools on National lines—where vernaculars, fine arts, domestic science, religious instruction and physical training are insisted upon—will remedy the evils of the present system of education. Such a course of instruction will not only extend their mental vision, but give them practical grounding as well.

The education of women has been a temporary trust in the hands of men. They have succeeded in rousing their sisters to a comprehension of their own problem. Women entrusted with responsible work have always acquitted themselves creditably, and it is essential that women should be given a voice in the matter of female education. Let man give woman a fair trial in a matter that concerns them both vitally and trust to her practical genius.

Woman still preserves her prerogative of intuition, which is the outcome of a sympathetic heart. It is she who instils into her children the element of spirituality. Her claim on culture is prior to and stronger than man's. She is capable of drawing out and refining every possible quality and potentiality, not only of her own nature, but also of that of her children. She is therefore the first and best educator, and if the history of the past speaks truly, she will always be so.

It may not be out of place to remark that the Indian woman palpably shrinks from mixing freely with men, and the Hindu girl feels loth to attend a school conducted by men, after a certain age. Hence the introduction of women-teachers into all girls' schools is an imperative necessity. The need for women-teachers at the present day is great. The task of imparting knowledge to the ignorant is a noble one, and it is earnestly hoped that the daughters of the motherland will rise equal to the situation and bear their responsibilities with a will. A large body of wo-

men-teachers will contribute considerably to the spreading of female education, and a large percentage of properly educated women means a great national asset. The majority of women should be so educated as to enable them to take an intelligent interest in life, both at home and outside it, for education is the truest and surest road to liberty—it alone is the great mind-awakener, and when the mind of each one of us has broken the bonds of ignorance, we shall be a truly free and great nation. Let us all work and strive for the dawn of such a day.

H. MANORAMA BAI.

### Compulsory Primary Education for Indian Girls.

BY GUNGABAI KHEDKAR.

[Editor's Note: Mrs. Khedkar was the chief co-worker with Mrs. Ranade in the recent agitation of the Poona women for compulsory education for girls. She has been also the first Indian lady to give lectures on the Vedanta to English audiences.]

Nowadays there is a great movement about compulsory primary education for girls in India. Everybody knows the advantages of education. Unless the women are educated they will never be able to mind their houses properly, to spend money justly, to bring up their children well, and to serve and work for the prosperity of their country. The rising generation is the very pillar of our country and if it is not brought up well by the mothers, the country will never be prosperous. So for the welfare of every child every mother should be well educated.

At present the number of educated women in India is very discouraging. It is 1 in 100 and that of men 10 in 100. The reasons are that people think that female education is not necessary, and even when given girls are married at the age of 11 or 12 when once married their education is stopped. This made the late Hon'ble Mr. Gokhale struggle for a Bill for compulsory primary education in the Viceregal Council, but he failed. Since then the Hon'ble Mr. Patel succeeded in getting the Bill passed, but so far it has had no effect.

In the Vedic period women were well educated in India. Then in Mohamedan times the pardha (curtain) system was followed. It brought a permanent curtain over female education, and lastly Manu, the Smritikar, went so far as to expound that women as a class ought not to be educated. History is repeating itself. During the present English period men have begun to think and we see women coming forward to



receive education. But alas! Smritis, Shastras, Customs, and what not, come in the way of women's education and our Poona Municipal Councillors are no exception to these.

The Bill for the compulsory primary education of girls in the city limits of Poona was placed before the Committee. Naturally two parties formed—one in favour, and the other against. Hot discussions followed and at last the Bill ended in smoke. It is interesting to study the discussion, and some broad points I now place before my readers.

The main arguments against Female education were that (1) it is the primary custom of the world that men should be first and foremost and women backward. (2) Men earn money while women do not. So if we have one rupee we must spend it on the education of the boys and not on the girls. (3) The Municipality has sufficient funds for the education of boys and not of girls. A very amusing discussion followed over these points. Who was first? Man or woman? Take for example the hen and the egg. Who was first? The hen or the egg? Shri Shankaracharya writes that which moves about is the first. So the hen was the first and it applies to woman as well. As men get their living so also can women. We see that poor women and educated ladies earn their living as men do. Boys and girls are alike to parents. If they have a rupee to spend on education and if at all they think that boys are precious to them, let them spend annas ten on the education of the boys and annas six on that of the girls. They must always judge with impartial views, because woman is a part of man. To educate boys and to exclude girls is just like taking care of the right hand and cutting off the left, or to taking care of one wheel of a carriage and letting the other wheel go to pieces. Nowadays it is very funny to read advertisements such as "Wanted a bride, young, well educated, beautiful, etc., etc., etc." What does this mean? You advocate against the education of women and still you want an educated wife with all other qualifications. Well, I ask men, and specially women, to think seriously of this. The last point about funds is just saying that they would give food to the boys and not to the girls because they are girls and not boys.

Some liberal-minded Councillors brought forward a scheme that the same schools, the same furniture, the same teachers should be used for the education of girls with a little change in the time, *i.e.*, 7 to 10-30 a.m. for

boys and 3½ hours for girls in the afternoon. This was better than nothing. Boys and girls can learn well in 3½ hours without much taxation to their brains, and out of the same funds. But some went against it because they wanted boys to be educated first and girls afterwards. It is now questionable whether the bygone days of Manu and the Mohamedan rulers are coming back to India so that the Indian ladies may be kept in the deep ditch of darkness and of ignorance by not allowing them the life and the light of education.

Some Poona women felt very keenly this partiality and they did their best to make a movement for the education of their sisters. 13 meetings were arranged to protest against this injustice. A deputation was arranged to wait on the President of the Municipality to urge the need for introducing compulsory education for girls at the same time as it is applied to boys, and lastly there was organized a procession. Nearly 2,000 women marched through the city to the Municipal Office and attended the meeting at which the subject was discussed. But all this, as I have said above, ended in smoke. No doubt it is expensive to have separate schools for boys and girls, but had the scheme of 3½ hours school for boys and girls in the same building with the same furniture, etc., been followed, and some honorary lady-teachers' assistance been taken, the question of the education of girls would have been very easily solved.

It is a general cry that if the girls go to school there will be nobody to help their mothers at home, and to take care of their little sisters and brothers. The same question was brought forward once in England and America, but when the mothers made up their minds to endure a little self-sacrifice for the good of their girls, the question was solved and the girls were allowed to attend school. It is a pity that girls should be made to marry at the tender age of 11 and 12 or to look after their younger brothers and sisters when they themselves are in need of being looked after. The result is that many a girl is weak and ill-looking, and the new generation is pale and feeble.

In the case of poor people it is argued that boys and girls earn 2 to 4 annas a day and thus help their parents. But from some special experiments made, it is found that an hour or two spent with a teacher by the boys and girls of villages have resulted in turning out well educated boys and girls. Secondly, if industrial education is given to poor boys and girls on Saturdays and Sundays with



wages, this in a way will help them to earn their living and to be good workmen from their youth.

There is another plea against female education. If poor girls are educated then there would be scarcity of maid-servants to do menial work. In England and America primary education is compulsory, and there we see every workman or maid is educated. In the evening, when they return home after a day's work, a bundle of newspapers is always seen with them. Thus they spend their leisure hours in reading and writing. In India, giving themselves with newspapers the newspapers give them during the course of the day. In this way they know much about political, social and industrial affairs in every country. Every maid-servant knows how to read and write, how to send telegrams and parcels, how to use telephones, drawing, sewing, knitting, and many other useful things. Here, in India, not only maid-servants but rich ladies also do not properly know how to send telegrams, how to post parcels or even how to read the messages sent by their beloved husbands. To travel alone from one place to another is always a great question before them. In my travels through England and America, I came across many educated maid-servants but I never found that they did not like to do their own work or to neglect their duties. On the contrary, they were more conscious of the responsibility of their work, and careful and punctual. Again, for the convenience and benefit of the rich, it is not proper to keep the poor classes ignorant. One must try to be liberal-minded and give them the opportunity to learn and become prosperous and to lead better lives.

In England we see that every woman there is not only well educated, but she is taught some business, or industrial work. Every woman there works for herself and earns her own living. She does not depend upon her brothers or anybody for her livelihood. On the contrary in India unfortunately if any calamity falls on a woman and if she becomes a widow her case becomes miserable and throughout her life she has to depend on the mercy of others. In case she has any children her position becomes still worse. Had they been educated this state of things would never have come to pass.

If woman is given education she will look better after her home affairs and also after the health and education of her children. She will be able to sow the seeds of religious principles, the seeds of morality and gener-

osity and to plant the love of God and the love of their country in their hearts. It is said that "She who rocks the cradle rules the world." The mothers of Alexander the Great and Shree Shivaji Maharaja were well educated and therefore their sons became brave and famous rulers. Educated women will be able to work in social affairs and to help their sisters to better their condition and to help the poor. They will also be able to understand political things and help their husbands and brothers in political affairs. They will vote for only such liberal-minded people as will make good laws for India, as will try to better the degenerated condition of their ignorant sisters, and, on the whole, will try their best to regain the ancient good name of India for commercial, social, industrial, political and spiritual greatness.

Education is like sweet sugar. It is as essential to every human being as food and water. It is celestial ambrosia. One who drinks it is not satisfied but wishes to have more of it. So poor Indian ladies should not be excluded from obtaining this sweet ambrosia, but they should be given it by their Indian educated brothers to better their condition.

GUNGABAI KHEDKAR.

## Study Notes.

BY MURIEL FRASER.

[The following article is the ninth of a series that come out in this paper.

The lesson will have to be carefully studied, as perhaps the subject may be new to many members. But these great fundamental truths of our life and being and of the universe of which we are a part, should be understood, as far as may be possible, by everybody.] D. J.

### LESSON 9.

In our last lesson we heard of the very beginning of organic life. This, you will remember, was in the form of a speck of jelly. Living on water and air, these specks manufactured the inorganic elements, with the help of the sunlight, into the protoplasm of which their bodies were composed. And then other little specks appeared which swallowed the first kind, and manufactured them into the more complex compound of which they, the second kind, were composed. The first little specks were plants, the second were animals.

We do not know how life first originated: we do not know how the animal kingdom



first grew out of the vegetable. All we know is that the spirit breathed life into certain atoms and so the protoplasm of living organic matter had birth. These dots are at the bottom of the tree of evolution.

I told you in our last lesson of the cells, and told you that we would hear more of them. *The first animal was a simple cell, a speck of soft protoplasm. The vegetable grew a coat or wall of cellulose. The animal grew a thin skin, a very delicate covering.* This skin was just a protection for its soft inner part. Don't forget it consisted of one single cell. I will draw a cell shape for you on the board. O You can see it is shaped like a sphere and there is no difference of parts. The animal's body was its hand, its mouth and its stomach. When it wanted to eat it enclosed its food inside it and digested it. When it wanted to move to another place it threw out part of its body like a finger and then moved the rest of the body after it. New ones were born by the simple method of division. I will show you how it was done on the blackboard. Here is our cell. Please remember that these single-celled animals were so small as to be invisible, so that what I draw is only a plan. When the cell was ready to divide it became elongated, and then a waist formed, and at the next stage they divided completely and there were two swimming about instead of one.

But, in course of time, instead of these new cells separating from their mother cells, they divided in the same way but stayed on with the parent. So gradually there came to be colonies of cells, a cluster of them all living together. This is called the Mornla, because the form looked just like a mulberry, as you will see from a drawing. The cells all keep together, but each cell is an individual. I want you to understand this. Now you are all individual children, but we will just pretend you are each one a cell. Now, if you will form a group you will see how the cells formed a colony. But they were still individuals just as you are still. Now, if I could arrange you as that colony arranged itself I would say one of you must be the mouth for all, and another of you must be the hands for all, and another must be the heart for all. This is what that colony did. Some cells formed the outer skin. Then the organs of the creature began to appear. The animal found it needed hands to seize its food, so some cells were pushed forward and became limbs. Then, instead of each cell seeking food and eating it, a mouth and stomach were made out of several cells, and so a few did the work and all benefited by it. The

cells within had next to be altered. Some of the cell walls were broken to make long galleries or tubes, and more cells were combined to form the heart, and the blood was pumped along the tubes. And as the animal found it required any special organ it made it by breaking down cells and building. At last it was organized; it had organs for eating, for moving, for pumping the blood, for catching food, and for digesting the food when it had eaten it.

When the plants established themselves on land the animals had to follow in search of food. Evolution gradually worked on bodies; the various types of animals slowly grew, birds and quadrupeds appeared, insects hummed in the forests, animals became of a better type, and at last the world was ready for the coming of Man.

Now we have to ask an important question. How did these marvellous changes take place? We know why they took place. We know it was GOD'S plan that everything should progress and evolve. HE began the plan when HE formed the nebula and HE will finish it in time. But we want to know how evolution progressed, and what caused the animal to change from a single cell to the complex forms we see around us. GOD created certain forces which helped the plan, and it is of those we are going to hear. We want to understand how those forces worked, and what they did. Think of all the different creatures, think of all the plants, and you cannot help wondering how all this diversity of form came from those first specks of protoplasm floating in the sea.

There are three great causes, and they all fit one into the other.

You have heard of the continual changes that happened on the surface of the earth when the crust was cooling, of the eruptions of fire and the burial of large pieces of land by water, not once, but over and over again. Fire and air and water continually changed and are changing the surface of the globe. These changes in Nature produced changes in the animals. If we take one case we will see how this happens. Let us think of a colony of animals living in the deep sea. They had built their bodies to suit the place, and so they prospered and multiplied. Now, if by some change, an earthquake or a volcano, the bed of the sea was raised near the surface, they would feel uncomfortable and they would move away into deep water again. But let us suppose that the earthquake raised a wall of rock round their dwelling place so that they couldn't get into



deep water again, what do you think would happen? They would be living in shallow water instead of the depths of the sea. They would be exposed to light and air. Their surroundings would be completely changed. Well; they would have to change or die. They would gradually change their bodies to suit the new surroundings. Now we will think of some other animals living in shallow water, say on a coast where the tides flow up and down. When the tide was low they were left uncovered. They would have to develop lungs to enable them to breathe the air. Then we will think of another earthquake which raised that bit of the coast so that the water never touched it any more. Those animals would have to adapt themselves to the land. Don't think this all happened in one generation. It took thousands of years for the one cell to develop into the collection of cells. It took many thousands of years for animals to adapt themselves to life on land. They were helped by the changes in Nature. So our first force is Change. Change is one of the great factors of progress.

The next force is what scientists call the Law of the Survival of the Fit. There are many more animals born of every kind than there is food on the earth for. The codfish lays 8 million eggs every year. If all the young of every codfish lived, the sea would be a solid mass of codfish, and there would be no room for anything else in the sea. Of all the animals that are born only a few survive. There isn't enough food for all. If any animal possesses an advantage over any others with whom he struggles for food, he will survive while they will die. The plant can live on air and water and sunlight: the animal must hunt for his food. All his life is spent in the search for food. It is this constant search and struggle which helps to develop new qualities in the animal. If he is a vegetable feeder he and his kind soon exhaust the food in one place and have to move on to find more. If he is a flesh feeder his food has to be caught. The hunters have to be cunning and swift to catch their prey. The hunted have to be cunning and swift to escape death. The cheetah would not have developed his speed if the deer could be caught by the slow of foot. You may hear when you are older that this law is a cruel one. It is only cruel when we do not understand it. Each animal preys on a weaker one. The hawk sweeps down on the chickens, but this teaches the chickens to be wary. The cat hunts mice, but this constant fear of

death teaches the mouse intelligence. There is nothing really without a purpose in Nature. The strongest and most intelligent qualities are the fittest to evolve a higher type. Weakness is destructive, just as evil is. So this Law of the Survival of the Fittest helps to develop the animal according to the great plan.

The third force we have to consider is called the Law of Variation. It is this: No two individuals are exactly alike; each tends to vary; or, in simple words, each individual is different from the next. You can see the truth of this if you look round this table. Here we are, all of one species, we are all human beings. And yet there are no two of us exactly alike. Children are different from their parents and different from each other. It is the same in all plant and animal life. Each individual has a form which is slightly different from the others of his class or family. In the history of evolution when any of these variations improved the type, or the species, Nature helped, the improvement was handed on to the next generation, and so the variation lasted and became permanent.

Now we will just run over all these forces which have helped and see what we have learned of the reasons for the development of all forms from that speck of protoplasm. *No two things are exactly alike.* They have a tendency to vary, and this tendency is helped by changes in their surroundings. Their lives depend on their surroundings, and when these change they must adapt themselves to the change or perish. *Every living thing is helped by Nature to adapt itself to change.* When by variation the type is improved, this improvement is handed on to the next generation, and the children profit by the variation of their ancestors. The more useful the improvement the better is the plant or animal equipped for the struggle for food and life. All living things multiply so rapidly that the earth would be too small in a very short time for one species, so that a fierce and continuous struggle is always raging for food and place. *In the long result these variations give rise to new and improved species,* and so the work of evolution goes forward, steadily, never faltering, in accordance with GOD'S plan.

“ Before beginning, and without an end,  
As space eternal and as surety sure,  
Is fixed a power divine which moves to good  
Only its laws endure.”



## TAMIL.

## புனர்வீவாகம்.

அழிகுழி யிச்சரா தலத்தின் கண்ணையுள்ள ஜீவ ராசிகள் இருவகுப்புடையன. பிராணிகளுள் சிறப்புற்றோர் மனிதரே. மனிதர் என்னும் பதத்திற்கே மனத்தையும் அறிவையும் உடையவர் என்பது பொருள்படும். சிறப்புத்தன்மை மனிதனுக்கா? மனுஷிச்சா? என்று நமக்குள் வினாவிடில் மனிதன் சிறப்பில் உயர்ந்தவனென்றாலும், மனுஷியின்றி மனிதனில்லை. மனிதனின்றி மனுஷியில்லை, என்னும் விடையை அடைவேளாம். ஆசலால் சிறப்புத்தன்மை ஆண் பெண் என்னும் இருபாலார்க்கும் பொருந்தியுள்ளது. இக்கத்திலும் பரத்திலும் இன்பசுக ஆரோக்யங்களை இருவருமே அநுபவிக்க உரித்தாகின்றனர். ஆண் அநுபவிக்கவேண்டிய இன்பசுகங்களை ஆணும் பெண் அநுபவிக்கவேண்டிய இன்ப சுகங்களைப் பெண்ணும் அநுபவிக்கவேண்டியதென்று ஏற்படுகின்றது. மனிதர் அநுபவிக்கவேண்டிய இன்பசுகங்கள் பலவாயினும் முக்கியமானது ஆசை அல்லது காமம். வரம்பு மிகுந்த காமத்தால் வரும் இடர்கள் பலவெனினும் சற்காலத்தில் காமத்தைச் சடைசெய்வதால் வரும் கேடுகள் பலவென்று யாருமறிவர்.

காமம் வசிக்கும் காலத்தில் ஆசை அடங்குதல் அறிவுடையோற்கே அசாத்யமென்றால் மற்றவர்களுக்குக் கேட்பானேன். மண், பொன், பெண் எனும் மூவாசைகளையும்விட்ட மஹாதபஸ்விகளும் சப்பினூர்களில்லையே. பிரம்மரிஷியெனப் பட்டம் பெற்ற விஸ்வாமிச்சிர மஹரிஷியே காமவலையில் சிக்கியபோது பூமியில் பிறந்த மானிடரில் உயர்ந்தோர் முதல் சாழ்த்தோர்வரையில் யாராயினும் காமத்தைநீக்கிக் காலங்கழித்தனரா? இல்லையே, திடசித்தமும் அஞ்சாததீரமும் உடைய ஆண்மக்களே இந்நிலையில்நிற்க, பெண்களையே ஆண்களையுடைய இன்பமென்பதும் பெண்களையே எழுதவும் வேண்டாமோ? நாயகனைத் தழுவா நன்மக்கையாருமுண்டா? யவ்வனபருவமடைந்த கன்னிகைக்கு, காமமிகுந்த காலத்தில் உயர்ந்தவன், சாழ்த்தவன், என்கிற ஜாதி வேற்றமையும் பாராமற் காமவலையில் சிக்குண்டு செத்தாழையில் கிடக்கும் பூநாகம்போலாவதை யாரறிவார்? காமம் என்பது ஆண் பெண் (முதல் சகல பிராணிகளுக்கும்) இருவார்க்கும் யவ்வனபருவத்திலிருப்பதென்பது யாவரும் நன்கு அறிந்த விஷயமல்லவா? ஆண்மக்களுக்கு மாத்திரம் சகல சுதந்திரத்தையும் தந்து பெண்மக்களுக்குமட்டும் அச்சுசத்திரத்தை இந்நாட்டில்மட்டும் சராசது ஏன்? கண்ணாளை இழந்த கன்னிகை மறுவீவாகம் செய்யா சிறுத்தலுக்குச் காணமென்ன? வேதாகமங்களின் விதிப்படி நடக்கவேண்டுமென்றா? அப்படியாயின்? வதா கமங்களை விதுத்தவர் யார்? ஆண்மக்களை யுபர்த்தியும் பெண்மக்களைக் காழ்த்தியு பெருமைப்படுத்தியது, பேசுவதும் மனுஷிச்சர்மத்திற்கு மாறபாடல்லவா? நாயகியை இழந்த நாயகன் மறுமணம்புரிவது ந்யாயமாயின் நாயகனையிழந்த பெண் மாத்திரம் மறுமணம் புரியலாது? பெண்கள் எவ்வளவு அறிவு வாய்ந்தவர்களானாலும், கல்வியற்ற தேர்ந்தவர்களாயினும், பேசைமைக்குணம் மாறாமோ?—இயற்கையல்லவா?

“நுண்ணறிவுடையோர் நூலொடுபழகினும் பெண்ணறிவென்பது பெரும் பேசைமையே.”

இன்பமென்பது ஆண் பெண் இருபாலருக்குமே உரித்தாயிருக்க ஆண்மக்கள் மாத்திரம் அநுபவிக்க வேண்டுமென்றும், பெண்மக்கள் அநுபவிக்கக்கூடா தென்றும் ஏற்பாடுகள் செய்ததும், செய்வதும் ஆண் மக்களல்லவா? இவ்வற்பாடு உலகம் முழுவதும் பிழையே, நம் நாட்டில் மட்டுந்தானே? புனர்வீவாகம் கூடாதென்று சதித்ததற்கும் சதித்துக் கெடுத்துக் கொண்டுவருவதற்கும் பூர்வீக ஆசிரியர்களும் சற்கால ஆசிரியருமே காரணகர்த்தாக்கள். எந்நாட்டினும் சிறந்த பொன்னாடாகிய நம்மிந்தியாவில்மட்டும், மணவாளனையிழந்த பெண் சிறையிலடைபட்டகைதி போல் வருந்தும் பேசைகளுக்குக் கணக்குண்டா? அந்தோ! சிறைப்பட்டகைதிக்காயினும் ஓர்காலத்தில் விடுபடையென்று, நமக்கு விடுதலை இல்லையே என்று, சிங்கி, யழுது, மேனிமெலிபும் பெண்களின்துயரத்தை யாரறிவார்? அதுவெகு கொடியதல்லவா.

“உல்லறப்பட்டார் ஒரு தழுசுகண்ணீர் அன்றே செல்வத்தைத் தேய்க்கும்படை.”

சான்பெற்ற அரும்புதல்வியை ஓர் அணையில் ஏங்க விட்டு தன் மனையாளுடன் சரஸ் சல்லாபமாய்க் கூடிக்குலாவும் சந்தையும் சந்தையோர்? அவர்கள் உற்றரா? பெற்றரா? அல்லது கற்றரா? தமயந்தி பரமேஸ்வரன் வரத்திறுந் கன்னிப்பருவ மடைந்து தன் பரிசுதா நளனை அழைத்துக்கொள்ளு மாறு ஓர் உபாயஞ் செய்கான், அதாவது மறு சுயம்வரம் இச்சித்தகாளென்றே வைத்துக்கொண்டாலும், அசைக்கேட்ட இருதபர்ணன் “தமயந்திக்கு நானே இரண்டாவது சுயம்வரமாகையால் இரத்ததை சீக்கிரம் செலுத்து” என்று சொன்னானும், இசைவு இரண்டாவது சுயம்வரத்திற்கு இச்சைகொண்டு வந்ததால் அக்காலத்திலும் இந்நியாவில் புனர்வீவாகம் நடந்துகொண்டிருந்ததென்று நன்கு விளங்கவில்லையா? அக்காலத்தில் நாயகனையிழந்த நாரீமணிகளை புருஷர்களே ஏன் இச்சித்து மணம்புரிந்திருக்கக்கூடாது? புராணமூலியவைகளில் எழுதியில்லையென்னும் நம்பிக்கையா? ஆனால் எழுதியபடி யெல்லாம் நடக்கின்றார்களா? மனுசர்மத்தில் பிராயமணர் நிரார்த்தத்தில் பசுவைக்கொண்டு புசிக்கலாமென்றும் அப்படிப் புசிக்காவிடில் இருபத்தோரு தலை மூறை பசுவாய்ப் பிறப்பார்கள் என்று எழுதியிருக்கிறதாம். இக்காலத்தில் மனுசர்மப்படி நடக்கின்றார்களா? சுவதர்மப்படி நடக்கின்றார்களா? ஆகையால் பூர்வீகத்தில் புனர்வீவாகம் உண்டென்று நினைக்கவும், நமது, அநுபவங்களுக்கும், மாணுஷிகதர்மத்திற்கும் ஒத்திருப்பதால் நடத்தவும், நடத்திக்காட்டவும், நடந்துகொள்ளவும் நியாயமில்லையா? நியாயங்களை விவரித்ததே செளிவாய்க் காட்டலாம், அகற்கு சுருகியுண்டேல் காட்டு என்று கேட்பது நியாயமா?

“ஒருகோட்டுக்கலைமுனியு மொளிதிகழு புலியாடை யுடுத்தகோவும், மறுமலர்வாழ் திசைமுகனும் கானவர் நாயகனும் மயிடன்றனும், அரியநிறத்திருமாலும், வாலியும் பராசனுமே காமனம்பால், பெருமையிழந்தனரென்றால் சிறுமனி தற்கெப்படியோ பேசுக்காலே”

இதிலுள்ள மகான்களுக்கே காமத்தினால் இக்கதி யானால் சிற்றறிவையுடைய ஆடவர்களின் கதியா







చియు మాట్లాడుచు చాలకాలము గడుపునాడుక ఇప్పుడు ప్రబలియ్యుంది. నలుగురు చేసేపుడు ఎవ్వరియిన మంచి విషయములు సంతోషకరమైన వార్తలు మాటలాడుకొనుట తప్పకాదు. గాని, అప్పుట లేని యితరులను గురించి చెడ్డ మాటలు మాట్లాడుటయంగును, ఇతరులను పనికిమాలిన పుగా ప్రసాదములయందును కాలము పుచ్చుక అకాలమును నద్వియోగము చేయుట యెంతయు లాభకరము.

ప్రతిదినము చలుపురు ఒకనోటచేరి ఒకరికొకరు నహాయము చేసికొనుటవలన అందరు బాగుపడుట కవకాశము గలదు. ఆట్లు చేయుటకు పెక్కు మృదులుంకెవు.

ఆట్లు చేరువారిలో కొందరు సంగీతమునంగుగాని, సామాన్యముగు సాహిత్యవిద్యయందుగాని, చిత్రకళలు అనగా చిత్రపటములను వ్రాయుట, పటములను బహువిధముల నలంకరించుట, వానాశ్లములుగల పుల్లదారములతోగాని పూసలతోగాని చిత్రములగు అల్లికలను ఆట్లుట, ఈ మొదలగు పనులయందుగాని, బెత్తపుని యందుగాని, ఇంకను పెక్కువిధములగు పనులయందు ప్రవీణులుగను దురు. ఒక విద్యయందు శేర్పగలవారు, తమకు తెలిసినవిద్యను ఇతరులకు శేర్పి దానిని వ్యాపింపచేయుట చాలమంచిది ఒకవిద్యను ఇతరులకు శేర్పటయందు తమకును అవిద్యయందు శేర్ప హెచ్చును. విద్యయు క్రమక్రమముగ వ్యాపించును. తమ సోదర సోదరీలు విద్యనేర్చుకొని బాగుపడుదురు. ఇట్లు ఒకరికి తెలిసినవిద్యను ఇతరులకు శేర్పను, ఆ యితరులను తెలిసిన విద్యను తాము శేర్చుకొనుచు మాతృభూమి క్షేమమునకై పాటుపడవలయును.

సామాన్య సాహిత్యవిద్య. సామాన్యముగు విద్యను వ్యాపింపచేయుట అన విశేషమేలగలదు. విద్యాకాశనం గము అభివృద్ధి కానుకాను జనులు తమకుగల తీరిక కామును మంచి వియోగము చేయుదురు. విద్యలేనివారును, విద్యయందు శ్రద్ధలేనివారును, తీరిక గలిగినపుడు ప్రాద్దువుచ్చుటకు త్రోవతోచిక, నలుగురినిచేర్చుకొని, జూదము, చదురుంగము, చీట్లు, గవ్వలు సాగటాలు అకుట మొదలగు నివృయోజనములగు కార్యములందు ప్రాద్దువుచ్చుచు, "తాచెడ్డకోతి వనమంత చెరిచెను" అన్నట్లు తాము చెడి తన తోటివారిసందరిని చెరువుచురు. అట్టివారు విద్యాభ్యాసముచేసి, మనస్సుకు జ్ఞానదాసుకములును సంతోషకరములును గ్రంథములను చదువుకొనుచు, ఇతరులకు చెప్పుచు కాలము గడపుటకు అవకాశమును గలిగించికొనినవో ఎక్కువలాభకరముగ నుండునుగదా. ప్రతిదినమును భోజనానంతరము పదిమందిచేరి పనికిమాలిన పుక్కిలపురాణములతోను, దుప్పినంగములతోను, కాలయాపనముచేయక నద్వింధ కాలక్షేపముచేయుచు, కృతార్థులుకావచ్చును.

చిత్రకళలు. సంగీతము, చిత్రపటములువ్రాయుట, చిత్రించుట, వానిని అలంకరించుట మొదలగు పనులవలన మనస్సు వికసించుటయేగాక ఎంతయో సంతోషమును,

ఆంమును అనుభవించుట కవకాశము కలదు. అట్టివిద్యలు విశేషబుద్ధి వికాసమునకును నాగరికమునకు మార్గములను, నాగరిక లక్షణములు నగును. వీనియందు శేర్పగలవారు తమవిద్యల నితరులకు శేర్పి వాగల నాగరికమునకు మెరుగు పెట్టినట్లు ప్రకాశింపచేయవచ్చును. వారల గుభుమును అనందమును అభివృద్ధి చేసినవారగుదురు. ఇతరుల యానందమును అభివృద్ధి చేయుటలో తమ అనందము సైతము అభివృద్ధి యగునుగదా! ఇట్టి విద్యలు అభివృద్ధి కానుకాను తమ తమ యిండ్లయందు విశేషద్రవ్యమును పెట్టచేసి కొఱగాని యలంకారములను చేయుటకు మారుగ తాము స్వంతముగ తమతమ గృహములను ఎంతయోమృద్ధుగ అలంకరించుకొన గలుగుదురు. ఈవిద్యలను వృద్ధిచేసి వ్యాపింపచేసి రాజోవు సంతతి బాలరకు బాలికలకు శేర్పి దేశమునకు మేలు చేయవలయును.

చేతిపనులు. ఇవిగాక, లాభకరములగు చేతిపనులను కొన్నింటి నభ్యసించుట చాలమంచిది.

పాశ్చాత్యులయందు స్త్రీలు తీరిక అయినపుడెల్ల ఎద్దియో ఒక కుట్టువని చేయుచు నేయుండురు. కుట్టుపనియందు ప్రవీణులై తమయిండ్లలో ఆవసరమైన పనులన్నియు తామే నకాలములో చేసికొని దానివలన నెంతయో కుటుంబమునకు లాభము చేయుదురు. మనదేశమున నిపుడు స్వల్పములగు పనులను సైతము కూలిపెట్టి కుట్టుపునానియొద్దకు పరుగెత్తుదురు. చేతికుట్టుపనియును, యంత్రపుకుట్టుపనియును అభ్యసించుట, ఒకరికొకరు శేర్చుకొనుట మిక్కిలి యుపయోగకరము.

మరియును ఉల్లుదారముతోను, సాదా తెల్లదారముతోను నానావర్ణములుగల పూసలతోను అల్లికపనులు ఎంతయో అనందమునిచ్చునవియును, లాభకరములును, అగును. కొందరు అట్టిపనులను శేర్పి, తమకును, బిడ్డలకును, ఇమ్మలకును, మిత్రులకును, సొగసైన మెడకట్టెలు, మేజోడ్లు, టోపీలు మొదలగునానిల్లి తమవారి కుపయోగించుకొనుటలో, ఎంత అనందము, ఎంత లాభము. ఇవియును ఒకరికొకరు శేర్చుట యెంతయు శ్రేష్ఠము.

బెత్తపుపని. వేముతో సొగసైన తట్టలు, పళ్లెములు, పూలబుట్టలు, పెట్టెలు స్వంతముగ అట్లుట ఒక నుంసరమైన విద్య. అవిద్యయందు శేర్పగలిగినవో తీరికకాలమున విమోదముగ ప్రాద్దువుచ్చుటకును, ఇంటికుపయోక్తములగు వస్తువులను చేసికొనుటకును, మిత్రులకు ప్రీతితో సొసగుటకును అవకాశము గలుగుటయేగాక మాస్తలాభుపము సైతము వృద్ధి యగును.

మరియును, మహిళాసేవా సమాజము తేర్పరచి, బహువిధముల దేశసేవా తత్పరులగుటకు అవకాశములు మొండుగ నున్నవి. బీదలగువారు తమ గృహకృత్యములయందు విశేషకాలము గడపవలసియుండగా, సంపదన్యకులు అగువారలకు, సేవక బృందముచే నింటిపనులను జరిపించుకొనుచు, తమకు



గల అవకాశమును సోదర సోదరీ భావముతో లోకగోచరముగా భగవద్దైవంకర్యమును నలుపవచ్చును గదా!

ఇట్లు వెక్కిరింపవలయుననుచు చేసికొనుటకు తగు ఏర్పాట్లు చేసికొనినచో పృథా కాలయాపనము చేయుక కాలమును నద్వినయోగము చేసి నాభిమును పొందుటయేగాక, మనస్సును చక్కని విశిష్టమునట్లు చేయుటకును, మనస్సునకు నరీయమునపని పెట్టుట ద్వారా, దానినుండి చెడ్డ నంకల్ములు, చెడ్డ యోచనలు లేకయుండచేసి, పరిశుద్ధముగ నుంచుకొనుటకు నహాయముగును.

అందరును స్త్రీలును పురుషులును, తమ విరామకాలమును పృథా సనాగముల యంగును నిష్ప్రియోజనములగు పనులయందును గడవక యెద్దియైన మోక్షప్రయోజనకరముగు విద్యనభ్యసించి, అభ్యసించినవిద్యను, ఇతరులకు నేర్పుచు, ఇతరులకలన లాము శ్రోత్రివిద్యలను నేర్పికొనుచు లాము బాగుపడి నుఖముపొందుటయేగాక మాతృభూమి యభివృద్ధి పాటుపడుదురుగాక.

చిట్టమూరు రామయ్య.

విద్య.

మహా మంచికాలము నమిపించెను గనుక. హిందూ దేశము వృద్ధిపొందుటకు కాలము నమిపించియున్నది గనుక మన దేశములో స్త్రీవిద్య తక్కువగా నుండుటవల్ల మన యొక్క దేశము వృద్ధిపొందుటకు కర్తవ్యము ముఖ్యముగా కావలసిన సహకారి ఏదియనగా స్త్రీవిద్య అ స్త్రీవిద్యకు గాను ప్రస్తుతము గల్గియున్న మొత్తము ఆ స్త్రీవిద్యకు కాలము వుంచి ఎంత వృద్ధిచేయ దలచుకొన్నను నూటికి 99 మంది చదువులేనివారున్నా! పరిసంతుమాత్రము చదువరులన్నా యున్నారు గనుక మనము ఇకమీదట మేలుకొనవలసిన కాలము వచ్చియున్నది గనుక శ్రద్ధతో బాలికలు, పడుచువాండ్లు వయస్సు అయినవాండ్లు అందరూ శ్రద్ధతో చదువుయందు బుద్ధిని చెల్లించవలయుననియు ప్రార్థన. ఈవేసినక కొద్దికొంచుగామాత్రమే స్త్రీలకు విద్య లేకపోయినేగనుక పూర్వమునందు సీతా, ప్రాపదీ, దమయంతి మొదలగు రాజస్త్రీలు చదువరులని మనము చదువయి వినియు వున్నాముగదా అప్రకారముగా మనము మంచివిద్య నేర్చుకొన మనదేశమునకు మంచిది చేయవలయును అదిగాక మనదేశములో కొన్ని జిల్లాలుమాత్రము స్త్రీవిద్య లేక నశించిపోవుచున్నది కొన్ని జిల్లాలు స్త్రీవిద్య వృద్ధి కొన్నిచోట్లుమాత్రము అయియున్నది అది ఏదియనగా బొంబాయి మొగళూరు కొద్ది జిల్లాలుమాత్రము వృద్ధిపొంది

యున్నది అలాగే కేరళ మన దేశములకూడా వృద్ధికి రావలయును. స్త్రీవిద్యకుగాను పురుషులే ప్రయత్నము చేసినయడల చాలా వృద్ధివచ్చును. మనము స్వతంత్రము లేనివారమునకు పురుషులే విద్యనేర్పి తమ ఆర్థాంగినులైన స్త్రీలకు విద్యనేర్పి వృద్ధికి లేవలసినవాండ్లు పురుషులే స్త్రీలు విద్య నేర్పినయడల తమిడ్లను పోషించుటకున్నా వృద్ధికి తెచ్చుటకు స్త్రీలే ముఖ్యమైనవాండ్లు గనుక స్త్రీలే విద్యావంతులుగా నుండవలయును స్త్రీలు విద్యనేర్చుటవల్ల దేవుని యందు భక్తి పురుషులయందు మర్యాద ఇతరులకుండు గౌరవము మొదలగు గుణములు కలుగును.

స్త్రీవిద్య చేడ్చి దాని తలంచువారికి ఈ ప్రపంచ అనుభవము తెలియనివారినియును వారుచగ్గవియు మూడులని తలంచు యుండవలయునే గాని నరుగాదు ఒకనంపొంగుమనగా లెండు ఎద్దులబండి, ఆ లెండు ఎద్దులలో, ఒక ఎద్దు చురుకుగాను మరి యొక ఎద్దు మొద్దుగాను యుండునయెడల ఆ బండి మొద్దు ఎద్దు ప్రకాశము నడుచునేకాని, చురుకుగా ఆ బండి నడువజాలదు. అటులే హిందూ దేశమున పురుషు లెంత విద్యావంతులై యుండినను స్త్రీవిద్యలేని దానివల్ల ఈ దేశము వృద్ధికి ఒకప్పుడున్న రాజులదు గనుక, శ్రద్ధతో ఓర్పుతో స్త్రీవిద్యను గమనించి వృద్ధికి లేవలయును. పురుషులు నడిచి ఆ నేక విషయములు తెలుసుకొని, ఆయా దేశములలో జరుగు సాగ రీకతలు ఎట్లు తెలుసుకొని నడచుచున్నారో అప్రకారము స్త్రీలు చేతననులు, అనేక దేశభివృద్ధిచేయు చువులును నేర్చుకొని, మన ఇండియాదేశమును వృద్ధికి లేవలయును. ఇప్పట్లో గవర్న మెంటువారుకూడా ఇంగ్లాండు, యూకోపు, ప్రాన్సు మొదలగు దేశములయందు పురుషులు ఓట్లు ఒట్లు యిచ్చుచున్నారో అప్రకారమే స్త్రీలున్నా ఓట్లు యిచ్చువచ్చునని ఏర్పాట్లు చేసియున్నారు. అందుకు మన దేశములో చదువు ముఖ్యముగా కావలయును గనుక స్త్రీలు శ్రద్ధతో విద్యను గమనించవలయును. ఈక్షీణ ఇండియా దేశమునందు స్త్రీలకు విద్య ఊణించిపోవుటకు కారణము ఏమనగా పురుషులు విద్యావంతులు గనుక స్త్రీవిద్యయందు శ్రద్ధలేనిదానివల్ల ఈక్షీణదేశకు స్త్రీలను తెచ్చియున్నారు. ఇందులకు కారణభూతులు పురుషులే స్త్రీలకు విద్యనేర్పిన యెడల, పురుషులకు మించియుండులేగాని తగ్గియుండరు. దీనికి ఉదాహరణమున అనిలి సెంటమ్మగారున్న Mrs. తన రాజదాసుగారున్న, Mrs. సరోజినీదేవిగారున్న, ఇకను కొందరు యున్నారు గనుక మనదేశముందు స్త్రీవిద్యకుగాను అందరు శ్రద్ధతో పాటుపడి, మనదేశమును వృద్ధికి లేవలయును. మేలుకొనండి నిద్రపోకండి. ఇదే, తరుణము. గమనించుడు.

టి. వేదామూర్తి.



## Women's Indian Association.

### OFFICERS.

*President* : Mrs. Annie Besant  
*Secretary* : Mrs. D. Jinarajadasa  
*Secy. pro. tem.* : Mrs. Cousins  
*Treasurer* : Minakshiamma  
 (Mrs. A. Mahadeva Sastri)

The Secretaries of all the Local Branches.

### OBJECTS.

To present to women their responsibility as daughters of India.

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

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

### MEMBERSHIP.

Women who agree and will co-operate with the objects of the Association may be members.

Groups of women having the same aim can be affiliated to the Women's Indian Association without change of name or organisation, if desired.

### ORGANISATION.

The Association has a central organisation at Adyar, Madras.

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 aims and ideals and work of the Association are on a religious basis.

The Association was started on May 8th, 1917, at Adyar, Madras, and has grown and increased steadily ever since. It now has 48 Branches and over 1,500 members.

There are now Branches at :

### *Tamil.*

Adyar, Madras (Headquarters)	Ootacamund
Coimbatore	Pollachi
Chingleput	Salem
Erangudi	Tanjore
Georgetown, Madras	Thirumiyachur
Guntakal	Trichinopoly
Kattalam (2)	Vellore
Kumbakonam	Vettaikaranpudur
Madura	Viralimalai
Mayavaram	<i>Kanarese.</i>
Namakal	Bangalore
	Hospet

### *Malayalam.*

Alleppey  
 Badagara  
 Calicut  
 Ernakulam  
 Munchirai  
 Tiruvattar  
 Ottapalam  
 Trivandrum

### *Telugu.*

Bellary  
 Chittoor  
 Madanapalle  
 Chikmagalur  
 Mysore

Saklaspur  
 Thirthahalli  
 Hyderabad

### *Gujarati.*

Bhavnagar  
 Bombay  
 Nandod  
 Surat

### *Hindi.*

Benares  
 Lashkar  
 Nagpur

### *Bengali.*

Rishra

### Unattached Members Group.

### WORK.

The work of the Branches depends on the capacity and wishes of the members. In most Branches Hygiene, Domestic Economy, Elementary Science and other subjects are studied in the vernacular; where possible English is taught. Many Branches learn needlework and cutting-out. All Branches are encouraged to study subjects of National importance and interest, to read a newspaper and keep in touch with current events. In some cases a Branch has started classes to teach and help poor women and girls in various ways.

Branches meet usually once, twice or three times a week, but some meet daily and two fortnightly.

Most of the Branches send in reports and are meeting regularly and doing good work.

Help is given from Headquarters in the suggestion of subjects to study, books to read and possible lines of work to be carried on.

### FUNDS.

There are no subscriptions to the Association; it is hoped that the expenses may be met altogether by voluntary contributions and donations.

### STRI-DHARMA.

This paper is the official organ of the Association and is issued, at present, free to members. To non-members the charge is As. 1½ a copy, As. 2 to subscribers by post, As. per V. P. P. *Members and friends are invited to send donations towards the heavy expense of printing, paper and postage, etc., so that it may be possible to continue to send the Journal free to members and those unable to spare the money to buy it*