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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
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Editorial Notes.

We are glad to have our President, Mrs. Besant, home again amongst us after her six months' strenuous work in England. In all her public lectures on behalf of India she never failed to uphold the dignity and capacity of Indian women, and her work in connection with the removal of the proposed Sex Disqualification Clause in the Franchise Committee's report undoubtedly influenced the Members of Parliament to deal more justly with women regarding this section of the Reform Bill.

Just as we go to press we learn that the Reform Bill has become law. We shall deal with its probable effects on women's interests in our next issue. It enacts that the question of granting votes to women shall be left to the decision of the Legislative Council of each Province by means of a Resolution therein, and no restriction is placed with regard to the time when each may introduce this. Other matters connected with the franchise cannot be changed before ten years but the sex disqualification may be removed immediately by the Legislative Councils locally.

It would have been preferable if the English nation had, as a matter of principle and as the result of their own experience, laid down that the matter of sex should not in any way affect the political position of women, and that the demands of the Congresses should have been granted, namely, to give qualified women the same voting rights as are given to men. Parliament has taken a middle course. It has laid the responsibility on Indians themselves of showing justice to women.

The event of the season for women in South India has been the Women's Work Exhibition opened in the Senate House, Madras, on the 26th November last by Her Excellency Lady Chelmsford. It was a Demonstration of the work that has been done by women in the Madras Presidency, but it also included exhibits from Ceylon, Hyderabad (Deccan), Travancore and Mysore. It was a splendid object-lesson of the skill, the sense of beauty, the practical usefulness of women's work. There were exhibits of cookery, of needlework, of crafts-work (like rattan and bead work), of garden produce, of weaving, of painting. There were most interesting exhibits sent in from various educational institutions of which one deserves special mention, namely, a collection of medicinal plants and herbs grown by the children of the Olcott Panchama Free Schools. The many ladies who visited the Exhibition must have been encouraged by this exhibit to cultivate a whole medicinal plot in their own compounds.

Everyone was pleased with the section of the Exhibition devoted to "An Ideal Indian Home." It was organised by Mrs. Salla Guruswami Chetty who also provided everything required for it at her own cost. It showed an Indian Drawingroom, Office, sleeping apartments, kitchen and storeroom, all furnished in the most correct and beautiful Indian style. Such an attractive display will help to retain Swadeshi fashions in the country and prevent the craze for buying second-rate Western furniture. Mrs. Sadasivier was one of the secretaries for the Exhibition. She is one of our most earnest Madras members of the W. I. A. Several other members, such as Mrs. V. Karandikar, Miss Kofel, etc., were promi-

ently connected with the work of the Exhibition and we are glad our Association was thus so closely related to an event of such importance.

Hearty congratulations are due to Her Excellency Lady Willingdon and to all who worked with her for the success of the Women's Work Exhibition. It deserved all praise and should be only the first of the many inspirations which, we trust, will mark Her Excellency's stay in this Presidency.

The Muhammadan Ladies' Association of Bangalore recently held a Gosha Ladies' Conference. It was largely attended and the capable ladies who spoke at it including their President, Mrs. Zahiruddin Mecci, gave very useful advice to the educational authorities of the Mysore Girls' Schools. For the facility and encouragement of education for Gosha ladies and older girls she put in a powerful plea that men teachers should be excluded, and she begged that the Mysore Maharani's College and the Bangalore Sri Vani Vilas Institute should be provided exclusively with lady teachers.

The presence of men teachers is undoubtedly one of the barriers to the better education of Muhammadan girls and this step should certainly be taken wherever possible so as to extend to these Gosha girls all the benefits of education.

The news from our absent Editor, Mrs. D. Jinarajadasa, is very satisfactory. She has entirely got rid of her fever and is feeling a great pleasure in being strong again, and able to do things easily. She has been speaking about the position and problems of Indian women to audiences in each of the big cities in Australia—Sydney, Brisbane, Adelaide and Melbourne. She has at last received copies of "Stri-Dharma" and says she was very glad to see it again.

Our representatives, Mrs. and Miss Tata, are doing most useful work in England in connection with woman suffrage for India. Their Memorandum to the Joint Parliamentary Committee was printed in "United India" and articles by them have also appeared in many other English papers. They have

spoken in London, Edinburgh, Glasgow, Newcastle, Harrogate and many other large and important cities in England and Scotland, and everywhere the meetings they addressed were most successful. In London itself they have addressed more than twenty different societies. The Earl of Lytton, always a helper of women's causes, introduced them to Major Hills, M. P., who organised a meeting of Members of Parliament to hear them state their case, which they did in a Committee Room of the House of Commons with good effect.

A woman has become a Member of the British Parliament and took her seat in the House of Commons on the 1st December—the first time in history a woman has become a representative of the people in England. She is Lady Astor and was elected by the people of Plymouth by a majority of 5,000. It gives us great pleasure to find that her first recorded speech (though only some strong interjections) was in support of granting the vote to her Indian sisters, and she also voted for the amendment to give them the vote in the Reform Bill.

Branch Reports.

Chittoor.—Meetings are being held regularly. A Donation of Five Rupees was sent towards *Stri-Dharma*. Mrs. Galletti, the wife of the Collector, takes an active interest in the work of the Branch. Its members sent up work for the Women's Work Exhibition.

Calicut.—The Branch, which was dormant for some time, is now again holding meetings regularly in the Hindu Girls' School. Over 30 ladies attend. Papers are read on subjects of interest to women and there is good music. Over 20 ladies have newly joined the Association.

Alleppey.—A good meeting of over 100 ladies was addressed by Mrs. Cousins during her visit to Alleppey in connection with the Theosophical Conference there. Her address was ably translated into Malayalam by Mrs. Karanakaran Nair. A large number of new members joined after the meeting. Work is being continued regularly since then.

Enangudi.—The Branch is progressing and adding extra subjects to those already taught. It sends further Donations to *Stri-Dharma*.

Hospet.—This Branch prints a fine Report of its year's work which should stimulate other Branches to similar activity.

Bombay.—There are now 250 members in this Branch and splendid educational work is being done by its members in daily classes for English, Urdu, Needlework, etc. The temporary secretary is Mrs. Goolbanoo K. Wadia during Mrs. Tata's visit to England.

Coimbatore.—The members have hired a room for the work of the Branch. It is used as a reading-room and they assemble there daily. A paid teacher has been engaged to teach English and music. Those who know how to read and write Tamil teach others who have not already learnt, and also read out articles and news to them.

The Purdah System.

By Radhabai.

While in our thoughts we associate Northern India with proud memories of India's glorious past in religion, learning, and valor, yet the fact of the present day is that it is a purdah-stricken country. Even Bengal, that has given us a Torn Dutt and a Sarojini Naidu, if shorn of its few centres of education would stand forth little better than the rest of the land.

With the intense limitations of the *purdah* as the stumbling blocks in the way of real culture, progress and social reform, the women of North India are lagging far behind the men who have had for so long freedom and facilities for all grades of education.

Very little has been done as yet in the name of education for girls in these parts. Only schools which are conducted on strict *purdah* lines will command any appreciable attendance as has already been proved in the case of some Missionary schools existent here and there.

This lack of proper education has caused the women to be so conservative as to blind them to the power of discriminating between propriety and impropriety of action where the *purdah* is concerned.

They consider the *purdah* so sacred that they would rather die than go in quest of grain or water even in times of famine and when scarcity of water reigns, as it often does in those parts of India. Even in days of plenty unless a woman has a man to lean upon her life is unenviable, and if the keeping of a servant is above her she feels her helplessness at every step; and yet she thinks little about trying to

find a way out, or the real cause of her backward condition. Years of habit have reconciled her to it and help to keep her down. She has little else to mind than cooking and babies; but in these duties there is a good deal to be learnt; rules of hygiene, etc., are unknown to her. Caged and secluded the very beauties of nature are strange to her.

After all what ought we to care for the purdah system? It is no Indian Institution. With its distrust of woman it came over to us with the Muslims. Its very existence at present in those parts of the country only where their rule predominated before the advent of the English is proof enough of this.

The lower classes and some classes of Brahmans are free from the purdah. The Rajputs observe it in the strictest form. In pre-purdah days Rajput Ranees accompanied their princely consorts to fields of battle and fought on equal terms with men of might. Indian History gives us instances enough of their strength of mind and body. There are names handed down to us of Ranees who ascended funeral pyres and burned themselves alive, at sight of defeat, for honour's sake.

To-day a Rajputri scarcely dares step out of her house. If ever, it is either to go to the house of the husband or from the husband's to her childhood's home; and in either case under ample escort, and veiled from head to foot. If by chance a toe or a finger happens to come under suspicion of having been seen by a stranger, the husband, father or brother, without whose company she has no right to stir out, would not scruple to sever the recreant member from the body of the lady with the sword every Rajput carries with him.

With some classes purdah is less strict. These may visit friends and relations by themselves in closed carriages or in what are called "dhoolies", screened baskets hung on poles and carried by two men. Still others there are who go about, and one often meets them on the roads in Delhi, Agra and places near these, looking like white bundles; these go about rolled up in a big white sheet called a *chudler* and each seems to be moving with the help of a pair of eyes above and feet below.

Besides these there are those that go in groups, say, half a dozen or so from the same neighbourhood join together. A few maid-servants are made to hold over them a con-

struction of some thick cotton material often lightly coloured, sometimes white, some thing like a bed curtain, a square top and the four sides hanging down and called a "chandani". The whole mass moves over so many pairs of feet, and the maid-servants walk on hanging to the corners of the whole. In marriage processions women form the rear in closed carriages. Even that freedom we know of in the South is denied to our sisters of the North.

Their very dwellings are built with the same end in view: seclusion. They hardly have any windows as we know them. If there happen to be any, the shutters are carefully kept closed. Their ventilators consist of square or arched slabs of stone or marble with beautiful designs in pierced work here and there in the walls. The whole appears charming from the exterior but render it unhealthy for the inmates, as little air and light penetrates through this fine work. In these ill-ventilated houses children are born and bred and one finds it really difficult to find a well-developed and healthy child with a purdah mother; but as soon as they quit their mother's side and are old enough to do without the mother's lap they go out into the fresh air and derive the benefit thereof. In purdah parts infant mortality is very high.

These houses are partitioned into two parts, the Zenana and the Mardana. The Zenana is the name for the part inhabited by the ladies of the family and consists of a suite of rooms with the kitchen attached; among the poor the kitchen alone stands for the Zenana. With both the rich as well as the poor the best room or rooms go to form the Mardana, where the male members of the family spend their time when at home.

You can never see a woman of any status whatever at a jatra mela or other place of amusement like the theatre and so forth. To be so seen even heavily veiled is considered entirely below one's dignity—while men go to such places and enjoy themselves as heartily as they can without sending back one thought towards their wives and daughters at home.

Death is preferable to a woman seeing, or being seen by, a strange man—but as for men! they marry as many wives as they are inclined to, without even consulting those already married and living with them!

This is the treatment meted out to woman, the wife, the "Ardhangi" of the India of olden days, the other half without whom he was only an incomplete half himself, his equal, the sharer of his public and private life, the partner of his happiness and sorrows.

Where the women are loved and respected there the Gods are pleased. So it is that woman, whom man tramples under his heel, drags him back and impedes progress; and will continue to do so as long as men are indifferent towards the state that their wives and daughters are plunged in, giving no thought for the amelioration of their condition, raising no finger on their behalf. India will rise only with her daughters.

Many purdaneshin ladies behind the purdah are literate and can read and write Hindi in the Nagri characters. Though Hindi books of educational value, daily papers and monthly magazines in the same characters can be had at very little cost few care to know about the outside world. They do not wish to peep beyond the curtain and very little is done in the way of broadening the mind.

The Puranas are widely read and their mode of daily life is marked out by them. Rich purdah ladies spend heaps of money in feeding Brahmanas (so-called by birth rather than by virtue of character) in building and endowing temples, presenting "vaiterani" to priests, who often, inflated by such easily acquired wealth, indulge in the vice only too common in North India, opium eating. If these women who never hesitate to spend such large sums of money on indiscriminate charities, in the belief that the merits of these will stand them in good stead in lives to come, could be persuaded to know that there are other channels of far greater utility to the country, such as the capitalising of an industry or the erection of girls' schools, by which they would please God and man better, they would be a boon to the nation.

But in the first place they are difficult of approach on account of the purdah, and from lack of education or any other kind of brain-work they have become mentally so weak as not to be able to grasp a new idea, or to judge for themselves and so they stick on to their old ways, with of course a few notable exceptions.

Education! shall be the cry of our Indian women for a long time to come, and a thrice louder cry for our sisters of the North.

A PLEA FOR THE FRANCHISE OF INDIAN WOMEN

To the Members of the Joint Parliamentary Committee on Indian Reform

By

MRS. SAROJINI NAIDU, K.-1-H.

Fellow of the Royal Society of Literature, Great Britain and Ireland, Vice-President of the Bombay Branch of the All-India Home Rule League.

Not without a due sense of my great privilege do I venture to lay before this Committee, in briefest outline, some of the reasons on which the Women of India base their claim to equal franchise in the Scheme of Reforms to inaugurate Responsible Self-Government for India.

I may observe that my sole title to be regarded as an All-India representative of my sex on a question of such far-reaching importance lies in the fact that I am intimately aware of every shade of orthodox and progressive opinion alike, throughout the country, and I am closely associated with all the larger public movements of the day, especially in relation to the vital and delicate problem of the Hindu-Muslim unity.

There are two reasons why I desire to dwell for a moment on the ancient and historic Indian tradition of woman's place and purpose in the civic and spiritual life of the nation, and to recall the versatile and illustrious record of her contribution to the National achievement by her wit and wisdom, her valour, devotion and self-sacrifice, as scholar and statesman, soldier, saint, queen of her own social kingdom and compassionate servant of suffering humanity.

Firstly: To repute the reiterated argument of the illiberal or uninstructed opponent of women's suffrage as being too premature or too novel and radical a departure from accepted custom likely to offend or alarm a sensitive and stationary prejudice.

Secondly: To demonstrate that the Indian woman is essentially conservative in her impulse and inspiration, and so far from demanding an alien standard of emancipation, she desires that her evolution should be no more than an ample and authentic efflorescence of an age-long ideal of dedicated service whose roots are deep hidden in the past.

I do not for one instant deny that the story of her progressive development has suffered severe interruption and shared

in that general decline—I had almost said decadence—that befalls a nation with so continuous a chronicle of subjection to foreign rule; but of recent years the woman of the Indian renaissance, largely owing to the stimulus of invigorating Western ideas and influences has once more vindicated herself as not wholly unworthy of her own high social and spiritual inheritance. And already she is beginning to recover her natural place and establish her prerogatives as an integral part of the National life.

It is, indeed, a curious and a startling irony of fate that the trend of a doubtless, conscientious, but over cautious official decision, is to refuse her a formal legislative sanction for a privilege which is already hers in spirit and substance, tacitly acknowledged and widely exercised; for the power of the Indian woman is supreme and her influence incalculable in the inner life of her own people. I do not exaggerate when I assert that there is no summit to which she might not aspire or attain in any sphere of our National energy or enterprise unhampered save by the limitations of her own personal ambition and ability.

Wherein has her sex disqualified the Indian woman, or disinherited her, from the rich honours she has earned in equal emulation and comradeship with her brother in every field of intellectual or patriotic endeavour?

In our universities she has won brilliant distinction in the arts and sciences, medicine, law, and oriental learning. She holds office in the Courts and Senates of Universities, like Bombay University, the Hindu University of Benares, and the Women's University of Poona, and the National University.

She has evinced her creative talent in literature and music; she has proved her consummate tact and resource in administering vast properties and intricate affairs, and demonstrated beyond all question her marvellous capacity to organise and sustain great educational institutions and large philanthropic missions for social service. She has been pre-eminently associated with the political life of the country, uplifting the voice of her indignation against all measures of unjust and oppressive legislation, like the Partition of Bengali, the Press Act, the Defence of India Bill and the Rowlatt Bill, she has accorded her cordial support to

all beneficent social and economic measures like Gokhale's Bill for free and compulsory education, the Civil Marriage Bill, of Mr. Basu, the Inter-Caste Marriage Bill of Mr. Patel and the Swadeshi Movement inaugurated by my friend and leader, Mahatma Gandhi, and all efforts to ameliorate the condition of the depressed and afflicted members of our Society.

Moreover, not only has she participated in the programmes of our great periodic National Assemblies, like the National Congress, the Muslim League, the Social Reform and Social Service Conferences but she has not infrequently been called upon to guide their deliberations, direct their policies, harmonise their differences, and unite their ideals towards a common goal of self-realisation.

Where then lies the logic of their refusal of a franchise to Pandita Ramabai, or Swarna Kuman Ghosal? To Ramabai Ranade or Kamala Satthianadhan? To Kamini Sen or Shireenbai Cursetji? To Nagutai Joshi or Anasuya Sarabhai? To Abale Bose or Cornelia Sorabji? To Indira Devi or Sarala Devi? To Sarala Ray Faiji Petal Uma Nehru Vidya Ramanbhai? To Mrs. Chandra-sekhara Aiyar of Mysore or Mrs. Sadasiva Aiyar of Madras?

And what of that group of women in the seclusion of the Purdah, whose culture and accomplishments rival the golden age of the Saracens? Sultan Jehan of Bhopal and Nazli Raffia of Janjira? Abru Begum, Tyaba Begum, Khujista Sulhana Begum; Abadi Baru, the lion hearted mother of the Ali brothers; to the courageous young wife of the poet Hasrat Mohani; the late Suhai-wardja Begum, who from her sequestered corner set papers in oriental Classics for the Calcutta University and Amina Hydari who won the Kaiser-i-Hind decoration for her selfless services in a time of tragic distress in the Hyderabad State?

But it is the Purdah which constitutes the chief weapon in the armoury of opposition against franchise for Indian women. I readily concede that it might in its initial stages seriously inconvenience and complicate the electoral system, and perhaps even be attended with temporary danger of fraudulent votes.

Although it is no part of either my mandate or my mission to ask for any concession or preferential treatment for women, I am still constrained to say that I fail to understand,

when the interests of small political minorities of men are safeguarded with a scrupulous care, why it might not be possible in course of time to extend a similar chivalrous consideration to the Purdahnashin in those local and limited areas where this custom is rigidly enforced, for I am sure that her vote would usually be exercised with intelligence and discretion and prove a valuable acquisition to the country.

Without discussing the merits or demerits of this old social custom, I am convinced that, like all the other time-honoured but already obsolete social observances and usages, the purdah system can no longer remain immutable, but must readjust itself to the needs and demands of a wide-spread national re-awakening. And after all, the terrors of the polling booth would scarcely daunt the Purdahnashin who in the course of her religious pilgrimages habitually encounters immense multitudes and becomes no more than a casual unit of a heterogeneous pilgrim-democracy.

What, however, of the unsequestered Women of Malabar and Madras, the Maharashtra and Gujrat and the Central Province? Of the enlightened Women of the Parsi, Sikh and Christian Communities, of the Arya Samaj of Punjab and the Brahmo Samaj of Bengal? Whether the franchise be one of literacy or of property, their inclusion would in no wise disturb or deflect the normal electoral arrangements.

In the name of the Women of India, I make my appeal to the statesmen of a glorious country whose cherished freedom is broad-based upon a people's will. There is not one citadel of Hindu civilisation, or one centre of Islamic culture, where I have not scattered broadcast my message of India's duty and destiny among the free nations of the world. I have spoken to the youths in their academies, to the women in their walled gardens, to the merchants in the market place, to the peasants in the shade of their fig and banyan trees, but how shall my prophecy be realised and how shall my country take her predestined place worthily in the noble world federation of liberated peoples, until the Women of India are themselves free and enfranchised, and stand as the guardians of her national honour and the symbols of her national righteousness?

Appendix I

Women's Literacy in British India

(Statistical Abstract 1915-1916)

COMMUNITY	VERNACULAR PROFICIENCY	ENGLISH PROFICIENCY
Hindus	814,810	28,569
Muslims	127,867	3,940
Parsees	31,218	3,347
Christians	252,295	112,643
Jains	24,120	209
Sikhs	17,280	238
Aggregate Literacy	1,600,763	152,026
STANDARD OF EDUCATION	PUBLIC INSTITUTIONS.	PRIVATE INSTITUTIONS.
*Arts Colleges	469	1,873
Professional Colleges	131	...
Secondary Schools	93,997	...
Primary Schools	993,459	73,400
Special School Instruction	2,405	...

Appendix II

Women's Occupation in British India

Census Report 1911.

Women living on their own income	62,614
Department of Medicine	11,298
" Instruction	25,745
Letters, Arts and Sciences	88,471
Aggregate of Women following Professions and Liberal Arts	402,536

Study Notes.

By Muriel Fraser.

[The following article is the eighth 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.

It will be seen at the top of the lesson that there are various articles "wanted."

If these articles are used as directed in the course of the study, it will help to the better understanding of the subject.]

D. J.

LESSON 8.

WANTED: Chart of Plant evolution: Various flowers, moss and ferns.

To-day we are going to talk about plant life, and its evolution. First of all, I want to ask, do any of you know what constitutes the difference between a plant and an animal? In my young days children used to be taught that plants lived and grew, while animals lived and grew and moved. But now Science

has advanced, and in studying Biology (the science of life) the scholars have discovered that there are plants which move from place to place and animals which remain anchored in one place all their lives. There are some creatures that behave like animals when they are young and then like plants when they are older. If we are to understand evolution we must know the difference between plants and animals. Here is a definition which the scientists give us as true and correct. *A plant lives on inorganic food; an animal must have organic food.* Organic life is the life of plants and animals; inorganic life is the life of minerals, gases, water and air. These things have life, but it is life without form, without organs. Plants and animals have form and organs. You know what the word 'organ' means? We have many organs in our bodies. The eyes are the organs of sight; the tongue is the organ of taste; the feet are the organs of locomotion, the lungs are the organs of the body. Now what does eating mean? It means the nourishment of the body, and the various organs of the body. The plant, for its nourishment, gets carbon from the air, water from the rain, and mineral salts from the soil. The plant possesses a wonderful and most mysterious power. It transforms the invisible into the visible. You know that nearly all plants have green leaves. The green colour is caused by a substance called chlorophyll, and it is the chlorophyll in the plant which transforms the sunlight and air into food for the plant. The chlorophyll takes the carbonic acid out of the air, separates it into carbon and oxygen, sends back the oxygen into the air, and makes the carbon into food for the plant. If we breathed carbonic acid we would die, for our lungs are adapted to oxygen. But the lungs of a plant must have carbon. Did you know that plants have lungs? The leaves of a plant or tree are its lungs.

All organic life, *i.e.*, plants and animals, are built up of protoplasm. This word is derived from two Greek words,—*protos*—first, and *plasma*—moulded. *Protoplasm is the basis of all organic life.* It is a sticky material, semi-fluid, like a thin jelly, and it is composed of carbon, hydrogen, oxygen, nitrogen, sulphur, mineral salts and water, in very complex union. If you remember, I told you that the Spirit arranged all the Atoms into different forms of matter. Protoplasm is one of these forms. The scholars don't

know very much more about it than what I have just told you. We know it is the basis of all organic life. We do not know how the atoms of carbon, etc., etc., are arranged to form the protoplasm. The chlorophyll of the plant is united with this protoplasm. The plant draws in water by its roots: the lungs or openings in the leaves absorb the carbonic acid from the air, and when the sunlight falls upon the leaves, the chlorophyll sets to work upon its wonderful task, keeps the hydrogen and send back the oxygen.

Now, animals cannot do this. And this is what we mean when we say the plants can live on inorganic food, while animals must have organic food. So animals have to eat the plant to get the nourishment in its organic form.

We know that in the scheme of evolution the plant came first. The vegetable requires only inorganic food. The earth was ready for plants long before it was ready for animals. Consider the history of the earth. You must have heard how from a mass of flaming matter it cooled to its present form. As soon as the earth became solid on the outside everything was in favour of plant life appearing. There was soil, formed of rocks which had been worn away by water; there was air, and, as you will recollect, the air at that time was laden with carbonic acid, which is the food plants must have; there was water and sunlight.

The earliest plants were specks of protoplasm, and they lived in the sea. They were just tiny specks, with no roots or leaves, they were nothing like any plant you know; they were just wee dots of jelly, almost invisible, and they floated on the top of the water. They were carried along by the wind and tide, and drifted wherever the current took them. Now this was not a very good thing for these plants, as you will see. When the tide carried them far up the beach they couldn't get back to the sea, and so died in the heat of the sun. Sometimes they would get covered up with sand or mud and then they would die. So very slowly those first plants developed swimming powers, and so could move of their own accord. Then they could avoid these dangers.

We must try to imagine this primitive plant form, the speck of jelly, moving about very slowly. And then among these first organisms there arose another class of little specks which could not manu-

facture protoplasm but obtained it ready made by devouring their neighbours! These were the first animals. They are alike in appearance specks of jelly, but the plants lived on raw air and water, and the animals could only live on these elements after they had been prepared by the vegetable. It is almost as if the animals had said "Why do what you can get others to do for you?" The plant has that mysterious power of making its food from the air and sunlight. It spends its whole existence in manufacturing food for itself. The animal swallows the plant and so obtains the nourishment without having to spend all its time in making it.

In the vegetable world, changes gradually took place. The shapeless specks became a

cell. Now a cell is simple protoplasm with a wall round it. In the vegetable kingdom this wall is made of a substance called cellulose, which is very like starch. We will hear more about cells in our next lesson. So first the plant made itself a wall and became a cell, and at that stage it is called unicellular, because the whole plant consisted of one cell. Then the cells got strung together like a chain of beads and grew into seaweed and water plants. They evolved very slowly. At some far distant time they got on to the land, and there had to adapt themselves to their new home. All the changes you have heard about, all the earthquakes and floods and volcanos, helped the plants to evolve.

(Lesson to be Continued.)

TAMIL.

ஸ்ரீராமஜெயம்.

“பிராசின தர்மங்களும்”

“தற்கால நிலைமையும், இனிச்செய்யவேண்டிய நமது வேலையும் அதாவது ஸ்திரீகள் செய்ய வேண்டிய வேலையும்.”

நமது இந்தியதேசமானது, பட்டுப்போன மரம் மறுபடி துளர்ப்பதுபோல்தான் முன்னிருந்த செழிமையை அடைய முயற்சிச்செய்து. இப்பொழுது நடந்து முடிந்த யுத்தத்தினால் நம் இந்தியாவில் அநேகமானவர்கள் காணப்படுகின்றனர். இத்தருணத்தை முன்னோக்கி, எவ்விதமான சீர்திருத்தங்களை கைகொண்டால் இந்தியா பிரகிருத நிலைமையைவிட்டு தன் சுதந்திரமான உயர்ப்படியை பெறுமோ, அதை ஆலோசிப்போமாக. அதில் ஏதேனும் சுவரூப வசனங்களிருந்தால் என் சகோதரிகள் என்னை மன்னிப்பார்களென்று கருதுகிறேன்.

முதலில் நாம் நம் சொந்த குழந்தைகளை சீர்திருத்த மடையும், புது இந்தியாவுக்கு தக்கபடி பழக்குவதும், நாமும் அதற்கு முடிபடையான காரியங்களை செய்து வைத்தலுமே, நாம் இனி செய்ய வேண்டிய வேலைகள். இனி இந்தியாவுக்கு உண்டாகப்போகும் போன்றால் போரைத் தவிர்த்து சமாயிருக்கவேண்டுமென்றால் போரைத் தவிர்த்து சமாதானத்தையே சன்னை பிடியாகவும், ஒருவருக்கொருவர் போட்டிபோடும் வழக்கம் துறந்து அன்பும், ஆதரவும், வர்ணம் ஜாதி எத்கன்மையாகிலும் எல்லோரும் சகோதர பாவத்தை அனுசரித்து வரும் படியாக இருக்கவேண்டும். அவ்விதம் பழக்க நம்ம பிராசின முறைகள் கிரும்பவும் நம்ம அனுஷ்டானத்திற்கு வரவேண்டும். அவற்றை கையாண்டு நடத்தப்படும் நமது குழந்தைகள் நல்லொழுக்க முள்ளவர்களாயும், சைரிய, சுதந்திர, பரிசுத்த நடையுடையவர்களாயும், ஆவார் என்பதற்கு ஆஸ்பத முண்டு. இவ்வண்ணம் நிகழுவாராகில் இனி உலகெங்கும் பரவும் ராஜாங்கத்தில் இந்தியாவின் சுதந்திரமானதும் மரியாதை யுள்ளதானதுமாகிய, ஆஸ்தானத்தை அடைய இடமுண்டு. சவிற

வும் பிறருடைய ஆட்சிக்குப்பட்டு நடக்கும் தேசமாகவுமிராது. இனி நாம் என்ன செய்யவேண்டியதென்றால் நம்மை போலொத்தவர் காலஞ்சென்றபின் நமது ஸ்தானத்தில் பிரவேசித்து தேசம் அவர்களுடையதாகும். ஆகையால் எவ்வளவு பெயர்களை பாலியசையில் நாம் ஒழுங்காய் வளர்ப்போமோ, அம்மட்டில் நம்ம தேசமும், அவர்களின் சந்ததியும், நமது ராஜ்ய போராட்டமாகிய சுய கிரீணயமும் ஒங்கி வளர்ந்து நம்மைப் பார்க்கிலும் அவர்களுடைய எண்ணம் விசாலமடைந்து நம் தேசம் முன்னுக்கு வரும். ஆகலால் இப்பொழுது நடைபெறும் வழக்கத்தில் நம் தேச நன்மைக்கு அவசியமான அதாவது பிராசினமானதும், இக்கால வழக்கத்திற்கு புதிதுமான வழக்கங்களை கலந்து கொண்டு நம் புத்திர புத்திரிகளையும், நன்றும் விருத்திக்கு கொண்டுவர வேண்டும்.

முதலில் நாம் பாலகருடைய தர்மத்தைப்பற்றி சுருக்கமாக எடுத்துக் கொள்வோம். முற்காலத்தில் எல்லா சிறுவர்களும், அவர்களுடைய எல்லா சபாவங்களும் நன்றும் பயிற்சியடையும் வண்ணம் ஒருகுருவின் சுவாசினத்தில் ஒப்புவிக்கப் படுவார்கள். அவ்விடம் எல்லா வித்தைகளிலும் தேர்ந்து, மாதாபிதா குரு இவர்களிடம் வணக்கம், மரியாதை, சத்தியம், வினயத்தோடு இருக்க பயின்று வந்தார்களும்ல்லாமல் வேதம் முதலிய சாஸ்திரங்களை யும், கா்மானுஷ்டானங்களில் பத்தியுள்ளவர்களும்யிருந்தார்கள். மேலும், உலகவியாபாரங்களில் பிரவேசித்ததினால் ராஜாங்கத்திற்கு தகுதியானவர்களாயும், ராஜபத்தி நிறைந்தவர்களு மாயிருந்தார்கள். இக்காலத்தின் ஸ்திதியை பார்ப்போமானால் ஒரு பாகம் விருத்தியடைந்திருக்கிறது. புலநறிவை விருத்தி செய்யக்கூடிய இக்காலத்தின் கல்வியினால் உலக காரியத்திற்கு உபயோகப் படுமடியான மனிதர்கள் எப்படி ஏற்படுவார்கள். வியாபாரம், கைத்தொழில், சதவருமானம், முதலியவைகளை முற்றிலும் கைவிட்டார்கள். பிறர் கைகேழ்ந்ததைச் சற்றேனும் கவனியாமல் தன் லாபத்தையே நோக்குவார்கள். ஆனால் நான் மேற்சொன்ன கல்வி முறையை அனுஷ்டானத்திற்கு கொண்டுவரும்படி

யாக கலாசாலை முதலியவைகள் ஏற்படுத்தியது மிகவும் சந்தோஷகரமான சங்கதி. ஆனதால் நம்மாலானமட்டும் நமது செல்வம் முதலியவற்றை இவ்விஷயத்திற்கு அற்பணம் செய்வோமாக. பின், முற்காலத்தில் அனுஷ்டித்துவந்த பிரமசாரி வீரசத்தையும், கிரஹஸ்தனாக முன்னெயே போர்வீரர்களாகும்படி நம் பாலகரையும் தேற்றுவோம். இது மாத்கிரமல்லாமல், பாலிய விவாகத்தினால் நமது புத்திரிகளுடைய கல்வியும், சரீரபலமும் குன்றி, யௌவனசை யடையும் வேளையில் வார்த்திபத்தை அடைகிறார்களென்று எல்லோரும் அறிந்த விஷயமே. ஆகையால் பிறர் நிந்தனைகளை கவனியாமல் மேற்சொன்ன விஷயத்தால் நம் இந்தியாவுக்கு உண்டான கடினத்தையை நிரூபித்தி ஸ்திரீகள் கல்விகற்கக்கூடாதென்பது போன்ற சில நிற்பந்தங்களை ஏழித்து நாகரீகமுற்ற தேசத்தாரைபோல் நாமும் முன்னேற முயலுவோம்.

ஒருதேசத்தின் நாகரீகம் எம்மாதிரி உள்ளது என்றரியவேண்டுமானால் அத்தேசத்து ஸ்திரீகளின் நிலைமையால் தெரியவரும். அது யதார்த்தமானால் இந்தியாதேசத்து பண்டைகால ஸ்திரீகளின் நிலைமையும், உயர்வையும், சீலத்தையும், கவரவத்தையும் கவனிக்குமளவில் இந்தியாவின் நாகரீகமானது உயர்பதவியை அடைந்திருந்த உண்பதற்கு சந்தேகமில்லை. மேலும் பண்டைகால ஸ்திரீகள் இத்தேசத்தில் பிரமவாதினிகள் என பெயர்பெற்று அக்னிடேஹாத்ராதிகள் செய்து, வேத புராணங்கள், யாவும்பிந்து வித்யாசிரோமணிகளாகவே யிருந்தார்களென்று மைத்ரேயி, கார்க்கேயி முதலியவர்களின் சரித்திரங்களினால் கண்டெடுக்கிறது. அவர்கள் அவ்வளவு அறிவு பெற்றிருந்தமையால் புருஷர்கள் அவர்களுடைய புத்திமதியை நன்கு மதித்ததுமன்றி அவர்களிடம் அதிகாரத்தோரணையில், தங்கள் அபிப்ராயங்களை சொடுக்க துணிந்தார்கள். ஆகவே ஆதிகால உயர்வையும், இக்காலநிலைமையும், பார்த்தால் ஒவ்வொரு பாரத ஸ்திரீயும் துக்கிக்க தகுந்தநிலைமையிலிருக்கிறது. படிப்பிழந்து, கவரவமழிந்து, செல்வாக்கழிந்து. சொலையா வியாதிகொண்ட நடைபிணம்போல் நீங்கள் கவனிக்கவில்லையா? ஆனால் தற்காலத்து சில மஹான்கள் உண்மையாய் ஸ்திரீகளின் முன்னேற்றமான அபிப்ராயமும், செய்கையையு முடையவர்களாயிருக்கிறார்கள். அவர்களுடைய முயற்சிக்கு ஸ்பீகவான் ஒத்தாசை அளிப்பாராக. மேலும் இவ்விஷயத்தில் அபிமானமுள்ள சகோதர சகோதரிகள் ஸ்திரீ ஸங்கங்கள், கலாசாலை முதலியவைகளை ஏற்படுத்தி வருவதுடன் நமது மிஸஸ் “ஜீனராஜதாஸா” நம்முன்னேற்றத்தை கருதி நமது அபிப்பிராய முதலியவைகளை வெளியிட “ஸ்திரீ தர்மா” என்ற இப்பத்திரிகையை ஸ்தாபித்திருக்கிறார். இதற்காக நாம் எல்லோரும் அவர்பால் நன்றிபாராட்ட கடமைப்பட்டிருக்கிறோம். இதுதான் இனியாவது நம்பெண்குழந்தைகளை சரியான நெறிபற்றி, கவரவமாகவும், சகோதர பாவங்கொண்டு ஒழுங்கும் படியும் புத்திவிசால முடைத்து பர்த்தர்களுக்கு ரம்யமான பத்தினிகளாகவும், முற்காலம்போன்ற புருஷர்களுக்கு யோசனை, புத்திமதி இவைகளை புகட்டக் கூடியவர்களாகவும், பொது நன்மையை கோரும் பரோபகாரிகளாகவும் பழக்க கடவோம்.

இன்னும் அவ்விதம் பழக்க எவ்விதமான படிப்பு அவசியமென்று சற்று விசாரிப்போம். நாம் முதலாவதாக ஸம்ஸ்கிருத பாஷாநூலமும், அதற்கு வேண்டிய இலக்கிய பயிற்சியும் செய்விக்க வேண்டுவதோடு நமது அந்தந்த ராஜதானிகளின் லுள்ளதாய் பாஷையையும் கற்பிக்கவேண்டும். இம்முறையினால் முற்கால ஸ்திரீகளின் சரித்திரங்களை யறிந்து, அதை அனுஷ்டானத்திற்கு கொண்டுவர பிரியமாய் முயலுவார்கள். பின்னும் ஸ்திரீகளுக்கு முக்கியமான ரஸாயன பாகசாஸ்திரம், சுகாதாரம், முதலியவைகளு மல்லாமல் குடும்பகாரியங்களிலும் சேர்ந்து “மனைவிவாழ்க்கை துணைவி” என்னும் பெயர் பெடம்படியான வித்சையை அவர்களுக்கு புகட்டவேண்டும். ஆங்கில பாஷாநூலமும், அமையபெறவாராகில் அதனாலும் நன்மையுண்டு. அதனால் அப்பாஷை பயிற்சியினாலுண்டாகும் நீதி, அநீதிகளை உணர்ந்து தீயகுணம் புருஷர்களிடம் விருத்தியாகாவண்ணம் தடுக்கலாம். ஸ்திரீகளும் பலவாறான தொழில் முறைகளை தாமும் கைக்கொண்டு, புருஷர்களைப்போல் தாமும் ஆர்ஜிக்கும் படியாக, உற்ற பயிற்சியையும், கல்வி திறமையையும் பெற்று, ஸ்திரீ, புருஷனின் பாதிஎன்கிறபடி அவர்களுடைய சிரமத்திலும், பாதியை வகிக்கவேண்டும். இப்போது நம்தேச புருஷர்கள் மாத்திரம் தேசத்திற்காக பாடுபட்டாலும் மேம்பாட்டையடையாது, ஏனெனில் ஸ்திரீகள் புருஷரைவிட ஆயிரம் மடங்கு தேசபக்தி யுள்ளவர்களாயும், நினைத்த காரியம் நிகழவேறுவதில் அதிக ஊக்கமுள்ளவர்களாயும், இருப்பதினால் இவ்விஷயத்தில் தம்முயிரையே தியாகமும் செய்வார்கள். ஏனெனின் இயற்கையாய் ஸ்திரீகள் குடும்பகாரியங்களிலும், பர்த்தாரிஷிகளிடமும், தியாகமென்பதை நன்றாய் படித்து வந்திருக்கிறார்கள். ஆதலால் ஸ்திரீ புருஷர்களிருவரும் சமபாகம் பெற்று, ஒத்துழைத்தாலேயே நம்தேசம் உயர்ந்த கதியை அடையும்.

ஸ்திரீகள் தற்காலத்தில் முன்பிந்து எவ்வித முறைக்கவேண்டு மென்றால், ஜனத்தொகையின் மேன்மை பெருவதற்கும், இந்தியாவின் பிற்கால கதியை உத்தேசித்தும், பெரும் பான்மையோர் மாதிரி ஸ்தானத்தை வகிக்கவும் ஆனால் அவர்கள் இப்பொழுது உள்ள நிலைமையில் நின்று மாறாதலடைந்து, சமயம் வாய்த்தவிடத்து பொதுஜன நன்மைக்கு உழைக்கக்கூடியளவு எல்லாத் துறைகளிலும் தேர்ச்சி பெற்றிருக்க வேண்டும். ஏனென்றால், அவர்களுடைய சந்ததிகளும் பிற்கால வாழ்வுக்கேற்பவிருந்த எண்ணமும், பரோபகார சிந்தனையும், நல்லொழுக்கமும், சுயநலமின்மையும், உதார குணமும், ஆழ்ந்த யோசனையும் உள்ள பொறுப்பேற பெற்றவர்களாயிருப்பார்கள். மற்றும் சிறுபான்மையோர் உயர்ந்த கல்வி (அதாவது புருஷர்போல்) ராஜாங்க காரியங்கள், பொதுச்சபைகள், முதலியவைகளில், பங்குபெற்று உழைத்து, தற்காலம் இந்திய மாதாவுக்கு இருக்கும் குறைகளை நிவர்த்தி செய்வதில் நம் சகோதரர்களோடு ஒத்துழைத்தும், மதப்பற்றும், தேசபக்தியும் தெய்வபக்தியும் உணர்ந்து, இகபா நல்லொழுக்குற்ற சாதனங்களை ஜனங்களுக்கு போதித்து நம் பாரததேவியின் இடர்களை மறந்திட செய்விக்க கடவோம்.

இன்னுமொரு சங்கதி யாதெனில் நாம் ஸ்திரீகள் அனுவசியமான ஆடையாபரணங்களில் ஆசையைக் காமல் கல்வி சாலைகளையும், ஐயான்செய்ததுபோல் நம் மாணவர்களை அநேக சாஸ்திரப்பயிற்சி கொள்ள ஐரோப்பாவிற்கும், அமெரிக்காவுக்கும், அனுப்பி அவர்கள் கற்று திரும்பியின் அவர்களைக் கொண்டு, பலவித சாஸ்திர கலாசாலைகளை ஸ்தாபித்து, தற்காலத்தில் நம்மால் கையாளப்படாமல் விட்டிருக்கும் தொழில் முறைகள் முதலியவற்றில் அவர்களைவிட மேலாகி நம் தேசத்திற்கு நன்மையையும், மேன்மையையும் உண்டாக்கலாம். இப்பொழுது நமது தலைவர்களான மகாத்மகாந்தி, பாபின் சந்திரபால், முதலியவர்களால் சிலதொழில் ஆராய்ச்சி முதலியவற்றிற்கு அஸ்திவாரம் போடப் பட்டிருக்கிறது. அதன்மேல் கூடுதலாகப் பட்டம் கட்டும்படியான வழியை நம் பாலகருக்கு பழக்கக் கடவோம்.

மேற்சொன்ன கடமையாகிய வேலைசெய்து சீர்திருத்த மடைவோமாகில் நமக்கு ஓட் சுதந்திரமும் சாஸ்திர கிடைக்கும். ஆகையால் இந்திய ஸ்திரீகளுக்கு மேற்சொன்ன வேலைகளை செய்ய சைரியம், பத்தி, ஞானம், விடாமுயற்சி, தேசாபிமானம் இவைகளை, ஜகதீஸ்வரன் அருள்புரிவாராக.

S. Gerisundari Ammal.

இந்தியாவில் ஸ்திரீகளுக்கு அக்ஷர ஞானம் குறைந்திருப்பதற்கு காரணங்கள்.

By D. S. Ranga Rao.

ஒரு தேசத்திலுள்ள ஜனங்களுடைய நாகரீகத்தன்மையை ஆராய்வோமாகில், முதலாவது அத்தேசத்தின் ஜனங்களுடைய வித்தியாப்பியாசத்தைப் பொறுத்திருக்கிறது. மேல்கண்டபடி ஆராயப்புகின், இந்தியாவின் நிலைமை மிக்க பரிதாபமாயிருக்கிறது. இந்தியாவில் பரிதாபத்தைப் போக்கடிய ஆண்பிள்ளைகளில் நூற்றுக்கு ஐந்து பையன்கள்வீதமே கல்வி அறிவை அடைந்திருக்கிறார்கள். இனி, பெண்பிள்ளைகளின் நிலைமை யோசித்தால், இதிலும் மிக்க பரிதாபமாயிருக்கிறது. இருநூறு பெண்களுக்கு ஒரு பெண்பிள்ளை வீதம் எழுதவும் படிக்கவும் அறிந்திருப்பதாக தெரியவருகிறது. மற்ற நூற்றுத் தொண்ணூற்றொன்பதுபேரும் அவரவர்கள் தாய்பிரைவுயில் தங்கள் பேரும்கூட எழுத முடியாதவர்களாய் இருக்கிறார்கள். இந்த நிலையில் நம்முடைய தேசம், என்ன செய்தாலும் உன்னத ஸ்திதியை பிராபிக்காததில் ஏதேனும் ஆச்சரியம் உண்டா? முக்கியமாய் ஸ்திரீகளுக்கென்று உபயோகப்படுத்தியிருக்கிற இந்த மாசிகையில் ஸ்திரீ வித்தியாப்பியாசத்திற்கு இவ்வளவு சாழ்ந்த நிலைமை வருவதின் காரணங்களைப்பற்றி யோசித்தப்பார்த்தால் யுத்தமாயிருக்கும். ஸ்திரீகள் வித்தியாப்பியாசமில்லாதவர்களாயிருந்தால் இந்தியாவுக்கு ஒருபொழுதும் கேம்முண்டாகாதென்று யோசிக்கவேண்டியதாயிருக்கிறது.

ஸ்திரீ வித்தியாப்பியாசத்தக்கு இடைபூராயிருக்கிற முக்கியமான காரணங்கள் இந்தியர்களிடத்துள்ள ஸமுதாய. ஆசார வழக்கங்களாயிருக்கிறது.

அவைபாவன. பால்ய விவாகம், ஸ்திரீசன நிர்ப்பந்தம், அர்த்தப்புவாசம் ஆகிய இம்மூன்று காரணங்களால் நம்முடைய சமுதாய உயிர்வாழ்க்கையை மலிநப்படுத்திக்கொண்டிருக்கிற காலம் வரையிலும் நமது நாட்டிற்கு கேம்முண்டாவது பிரயாசம். ஆகையால் ஸமுதாயத்தலைவர்களாகிய சுதேசிய சிநேகிதர்களின் ஊக்கம் இந்த விஷயத்தில் மிக்க பிரகாசிக்கவேண்டியிருக்கிறது. பால்ய விவாகத்தைப்பற்றி முதலாவது யோசித்தப்பாருங்கள்:— இந்த ஸம்பிரதாயம் உயர்தர ஜாதிக்காரராகிய இந்துக்களுக்குள் பதிந்து கிடக்கிறது. ருதுவாகுமுன் விவாகம் செய்துகொடுக்கிற ஒருபெண்ணுக்கு பால்யதகை மாத்திரமே வித்தியாப்பியாசத்திற்குள்ள காலமாயிருக்கிறது. விவாகமானவுடன் பெண்மக்களை அவர்கள் புருஷர்கள்விட்டுக்கு அனுப்பாவிட்டாலும், ஷே. யார்களை பாடசாலைக்கு அனுப்புவதில் சாதாரணமாய் பெற்றோர்களுக்கு ஸங்கோசம் இருப்பதாக தெரிகிறது. ஐந்துமுதல் பன்னிரண்டு வயதுவரையில் வித்திக்கிற வித்தியாப்பியாசம் எந்த நிலைமையில் இருக்குமென்பது தெரிந்தவிஷயமே. கௌரவமான விஷயங்களைப்பற்றி யோசிக்கவாவது, கற்றுக்கொடுத்தால் தெரிந்துகொள்ளவாவது இந்த சிசுக்களுடைய புத்திக்கு சக்தி ஒருபோதும் வந்திருப்பதில்லை. இந்த ஐந்து வருஷத்துக்குள் மிகப் பிரயாசத்துடன் வாசிப்பதற்குமாத்திரம் ஒரு சிசு படித்திருக்கும். பின்னிட்டு பாடசாலைக்குப் போகாமல் நின்றவிடம்போது இதவும் அதி சீக்கிரத்தில் மறந்துபோய்விடுகிறது. இந்த தோஷகரமான சம்பிரதாயம் இந்துக்களுக்கு சுபாவமாக உள்ளதல்ல. இப்போர்ப்பட்ட ஒருசட்டம், முன், மகம் மதியர்களுடைய அதிகரிமத்தால் ஸ்திரீகளுடைய மாணவானியை பயப்பட்ட அக்காலத்திய ஜனங்களால் ஏற்படுத்தப்பட்டது. எங்கும் சமாதானம் நிலவியிருக்கிற நம்முடைய தேசத்தில் இப்போது கோழிக்குஞ்சிகளை வியாபாரிகளுக்கு விற்பதுபோல் நமது பெண்மக்களைப் பிடித்துக்கொடுக்க வேண்டிய அவசியம் ஒன்றுமே இல்லை.

இரண்டாவது ஸ்திரீதனம்—இந்த தோஷமானது மேற்சொன்ன, பால்ய விவாகத்திலிருந்து உற்பத்தியாயிருக்கிறது. பெண்மக்களை குறித்த வயதிற்கு முன் விவாகம்செய்துகொடுக்கவேண்டுமென்கிற நிர்ப்பந்தம் ஏற்பட்டிருப்பதால், அதுபோல் செய்வதற்காக பணமும் கொடுத்து புருஷர்களை, தகப்பன் மார் விலக்கு வாங்கும்படியானதில் என்ன ஆச்சரியம் இருக்கிறது? நிர்ப்பராதிகளான பெண்மக்களுடைய பெற்றோர்களுக்குள்ள வெறுப்பே இதின் பலனாயிருக்கிறது. விவாகத்திற்கும் வித்தியாப்பியாசத்திற்கும் சேர்ந்து செலவுசெய்ய சக்தியும் மனமுமுடையவர்கள் மிகக் குறையும். விவாகச்செலவு இன்றியமையாததால் வித்தியாப்பியாசச் செலவு இல்லாமல் பார்க்கப்படும்.

மூன்றாவது அர்த்தப்புவாசம்— உத்தர இந்தியாவில், மகம்மதியர்களிடத்தும், ராஜபுத்திரர்களிடத்தும் இது கிரமமாய் அனுஷ்டித்து வரப்படுகிறது. அவரவர்களுடைய சொந்தபுருஷர்களைத் தவிர யாதொரு அன்னியபுருஷர்களுக்கும் பார்க்கவாவது அந்தப்புரக்கட்டித்துக்கு வெளியே போகவாவது முடியாத இந்த ஸ்திரீகளுக்கு பூலோகவாசமும், நரக

வாசமும் சமமாய் காலம் கழிக்கவேண்டியதாயிருக்கிறது. அன்னிய தேசங்களின் நிலைமையைப்பற்றியாதொன்றும் தெரிய இவர்களுக்கு வழியில்லை. தவிர அதைப்பற்றி அறியவேண்டும் என்கிற ஆவனம் இவர்களுக்கில்லை. ஆபரணம், விலையுயர்ந்த வஸ்திரங்கள், தூஷணையான ஸம்பாஷணைகள் இவைகளால் காலத்தைப் போக்குகிறவர்களுக்கு வித்தியாப்பியாசத்தில் ஆசக்தி இல்லை என்பது, குறிப்பிடுவது அநாவசியம்.

மேல்கண்ட காரணங்களைத் தவிர இன்னும் இரண்டு காரணங்கள் இதை அனுசரித்திருக்கின்றன.—

ஸ்திரீகளுக்கு வீட்டில் உள்ள பொறுப்பு. ஜாதி வித்தியாசமுள்ள இந்து ஸமுதாயத்தில் (சங்கத்தில்) மேலான ஜாதியிலுள்ள ஊழியக்காரர்கள் கிடைப்பது மிக்க அருமை. அப்படிக்கு அகப்பட்டாலும், ஒருஜாதியிலுள்ள எல்லோரும் சமவமானதால் ஊழியக்காரர்களை வைத்துக்கொண்டாலும் அவர்களை சமன்மாநிலையில் எண்ணவேண்டியிருக்கிறது. தவிர அநேக குடும்பங்கள் வேலைக்காரர்களை வைத்து அந்தச் செலவை சகிக்க சக்தியற்றவர்களாயிருக்கிறார்கள். ஆகையால் பெண்மக்களுக்கு பால்யசையிலேயே வீட்டுக்காரியங்களை செய்யவேண்டியிருக்கிறது. வயது வரும்போதும் அவர்களுக்கு குடும்ப சம்ரக்ஷண நிமித்தம் வீட்டிலிருந்து வெளியே போகவோ, அல்லது மனோபீஷ்டபிரகாரம் ஏதாவது செய்யவோ முடியாமல் போய்விடுகிறது.

இப்பொழுது இந்தியாவில் அனுஷ்டானத்திலிருக்கிற கூட்டு சொத்து ஸம்பிரதாயம், ஸ்திரீ வித்தியாப்பியாசத்திற்கு ஒரு பிரதி பந்தகமாயிருக்கிறது. விவாகம் செய்து வீட்டிற்கு அழைத்துக் கொண்டுவருகிற சிறு பெண்களின் போஷகன்மார்களை பெண்களின்மீது யாதொரு சினேகமும், இரக்கமும் பாராட்டமுடியாத அவ்வுளவு கருணையில்லாத தாயாதிகளாயிருக்கலாம். பெற்றோர் வீட்டிலும் ஸ்திரி அநேகமாய் இதேமாதிரிதான். ஒரு பெண்ணின் சம்ரக்ஷணையானது அவள் புருஷனுக்காவது அல்லது அவள் தகப்பனுக்காவது உண்டு என்பது மிக்க அருமை. பெண்மக்கள் படித்து சமர்த்தாராகும் குணம் பர்த்தாக்கள்மார்களுக்கு ஆகையால், புருஷன் குடும்பத்திலுள்ள (ஒன்றுவிட்ட) பந்துக்கள் இந்தச்சிலவை ஒப்புக்கொள்வதில்லை.

இனி நம்முடைய ஸமுதாய ஸம்பிரதாயங்களைத் தவிர வேறு சிலகாரணங்களும் உள்:—இதில் முக்கியமானது இந்தியாவில் வித்தியாப்பியாசம் ஒரு அன்னியபாஷை ரூபமாய் படிப்பிக்கப்படுகிறது. என்ற ஒரு விஷயம். அதிககாலம் பயிற்சி உண்டானால் மாத்திரமே இங்கிலீஷ் பாஷாஞானம் உண்டாகும். அப்படிக்கு படிக்கவேண்டிய அதின் கால அளவும் நம்முடைய ஸ்திரீகளுக்கு போராது. இந்த ஸம்பிரதாயத்தின் பலன், வரம்பு கடந்து பிரமைகொண்டு அன்னிய பாஷையையும், அன்னிய ராஜ்யக்காரருடைய ஸம்பிரதாயங்களைப்பற்றியும் உண்டாக வேறுவாயிருக்கிறது. ஆனால் பெண்மக்களுக்கு இது அவசியமில்லாததால், அவசியமாய், பணமும், காலமும் ஒரு அன்னிய பாஷையைப் படிப்பதற்காக செலவழிப்பதில் விவேகமுள்ள பிதாக்களுக்கு மனம்வராது. பம்பாயில் பிரொபெஸர் கர்வே (Karye) ஏற்படுத்தியிருக்கிற பெண்மக்கள் ஸர்வதலாசாலையில் இந்த உத்தேசத்தின்மேல்

தான் ஸகல வித்தியாப்பியாசமும் தாய்பாஷையில் படிப்பிக்கப்படுகிறது. இந்தியாவில் இப்பொழுது இருக்கிற பெண் பள்ளிக்கூடங்கள் முழுவதும் கவர்ன்மெண்டினாலும், மிஷின்காரராலும் நடத்தப்படுகிறது. அவைகளிலிருந்து கிடைக்கிற வித்தியாப்பியாசம் இந்தியாவின் ஸம்பிரதாயங்களுக்கு கொஞ்சம்கூட அனுசரித்ததாயில்லை. மேற்சொன்னவைகளில் வாஸ்துவம் உண்டோ, இல்லையோ என்பதற்கு, அப்படிப்பட்ட பாடசாலைகளில் உபயோகிக்கிற முக்கிய பாடபுஸ்தகத்தை (Text Book) ஒன்று பரிசுதித்தால் தெரியவரும் படுக்கை முதலானதுகளில் பரவதானிப் (Carpet) பொடி இல்லாமல் ஜாக்கிரதையாய் எடுத்துவைப்பதும், பன்றி ரத்தத்தால் பலகாரங்கள் செய்வதும், கோமாம்ஸம் பாகம் செய்யவேண்டிய கிரமங்களும் நம்முடைய பாலிகைகளுக்கு தெரியவேண்டிய அவசியம் ஒன்றுமில்லை. இதைத் தவிர, மதசம்பந்தமான வித்தியாப்பியாசத்தைப் பற்றி யோசித்துப் பார்ப்போம்.— கவர்ன்மெண்டு பாடசாலைகளில் மதசம்பந்தமான கல்விப்பயிற்சி படிப்பிக்க முடியாது. மிஷின்பாடசாலைகளில், நிர்ப்பத்தித்து அன்னிய மதத்தை கற்பிக்கப்படுகிறது. மேல்கண்ட காரணங்களால் இப்போதைய பாடசாலைகளிலிருந்து கிடைக்கிற வித்தியாப்பியாசமானது நம்முடைய பெண்மக்களுக்கு அனுசரித்ததல்ல வென்று தெளிவாய் விளங்குகிறதல்லவா!

ஸ்திரீ வித்தியாப்பியாசம் இந்தியாவில் இல்லாதிருக்கிற சங்கதியைப்பற்றி அநேகமாய் சொல்லப்பட்டது. இனி இந்த தோஷங்களை நிவர்த்திக்கும் மார்க்கங்களைப்பற்றி யோசிப்போம். முதலாவது:— பாடசாலைகளில் வித்தியாப்பியாசம் தாய்பாஷையில் படிப்பிக்கப்படவேண்டும். ஆண்பிள்ளைகளுக்கும் தாய் பாஷையிலேயே படிப்பிக்கவேண்டும். பாடசாலைகளில் ஹாஜர் முதலான சங்கதிகளில் உள்ள நிர்ப்பந்தம், கவர்ன்மெண்டு, பெண்மக்களைப் பற்றியவரையில் விட்டொழிக்கவேண்டும். பெண்மக்களுக்கு விவாகம் ஆனபோதிலும் வித்தியாப்பியாசம் செய்யத்தகுந்த ஸ்தலங்கள் ஏற்படுத்தப்படவேண்டும். பம்பாயில் ஸைவஸ்தனத்தின் ஸம்பிரதாயத்தில் வித்தியாலயங்கள் ஏற்படுத்துவது நலமாயிருக்கும். ஹிந்து மதத்தைப்பற்றி பரிபூர்ணமான அறிவு வித்யார்த்தினிகளுக்கு கிடைக்கவேண்டுமாய் தகுந்த உபாத்தியாயனிமார்களை நிச்சயிக்கப்படவேண்டும். ஒரு ஹிந்து வீட்டில், என்னென்ன கிரியைகளும், மதாசாரங்களும் நடக்குமோ, அவைகளை எல்லாம் பாடசாலைகளிலும் ஏற்படுத்தப்படவேண்டும். ஸர்வதலாசாலையுடைய, துளசிபூஜை, முதலிய விசேஷதினங்களில் பாடசாலைகளில் வைத்து வித்தியார்த்தினிகள் கொண்டாடவேண்டும். ஸ்திரி வரங்களாகிய பாட்டுக்களைப் படிப்பிக்குக, ஆலயங்களில் சுவாமியெரிசனம் முதலியவைகளை நிர்ப்பந்தப்படுத்தியாவது செய்வீக்குக. இது முற்றிலும் ஒரு அசாத்தியமான காரியமல்ல. இப்போது புதிதாய் ஏற்படுத்தப்பட்டிருக்கிற நேஷனல் பாடசாலைகளில் மேல்கண்டவைகள் அனுபவத்தில் நடந்து வருகிறது. ஹிந்து பெண்மக்களை உத்தமமார்களாகிய ஹிந்து வனிதகளுக்கொண்டு வருவதில், இந்தியாவில் பழைய பரிஷ்காரத்தால் மாத்திரமே முடியும். ஆனால் புதிய பரிஷ்காரங்களையெல்லாம் தள்ளிவிடவேண்டுமென்று சொல்லப்பட்டதல்ல,

பழைய சம்பிரதாயங்களை தீர்வியசாரியாமல் அங்கீகரிக்கவேண்டியதும் இல்லை. ஹப்ஸ்பர்கியுடைய நடவடிக்கை அனுசரித்து இரண்டிலும் உள்ள நன்மைகளை எடுத்துக்கொண்டு மனோகரமாகிய ஒரு ஸுருதாய ஜீவீதத்தை ஏற்படுத்தும் பாரம், இந்தியர்க்காரரும் பிரிட்டிஷ் பிராஜைகளுமான நம்மைச்சேர்ந்தவையிருக்கிறது. இந்த முயற்சி ஸபலமாகவேண்டுமா இல்லையென்று ஸ்திரீகளுக்குத் தமையந்தி, சீதா, கார்த்திகி (Gargi) முதலிய கீர்த்திபெற்றவர்களுடைய ஸந்தானங்களாய் இருக்கவேண்டிய யோக்கியதை உடையவராகவேண்டும். ஆனால் புண்ய பூமியாகிய நம்முடைய தாய்நாடு உலகத்தில் ஒரு அனுக்ரஹமாய், லோக சூருவாய் திரும் என்பதில் சந்தேகமில்லை. ஸரஸ்வதி, பார்வதி, லக்ஷ்மி ஆகிய மூன்று ரூபங்களோடுகூடிய மஹாசக்தியை ஆராதித்துக்கொண்டுருகிற பாரத ஜனங்களாகிய நம்முடைய ஸ்திரீகள் அக்கியானத்தில் கிடந்து மூழ்கிக் கொண்டிருந்தால் இந்தியாவுக்கு கேஷமமுண்டாக யாதொருவழியும் இல்லை. நம்முடைய பாரதபூமி இப்படிக்கு பலஹினமாயிருந்தால், உலகம் அங்கப்ங்கமான ஒரு சந்தரியைப்போலாகும்.

TELUGU.

హిందూ దేశ పునరోద్ధారణకు స్త్రీలు ఎట్లు
సహాయపడగలరు.

విశాఖపట్నమున స్థానికముగ మొదలగు మగ్య రాష్ట్రములలో 1914 సంవత్సరము ఆగష్టు నెల లాగాయితీ జరుగుచుండిన ఘోరయుద్ధము ఈ చూర్మి నెలలో ముగిసినది. అన్ని దేశములనుండి ప్రవాసప్రదేశియులుగ నుండు ప్రముఖులు పార్వతిను పట్టణమున సభ చేరి నానా దేశముల జనాబుదారీలను, హక్కులనుగురించి ఆలోచించుచున్నారు. వీరి తీర్మానములను అన్ని దేశములవారును అత్యాశతో నిరీక్షించుచున్నారు. అయితే వీరి ఏర్పాట్లు ఎల్లరు అంగీకరించిన దేశదేశములకు వుండు ముఖ్యమైన కొన్ని చిక్కలను మాత్రమే తొలగించును. ఇది చాలా సంతోషకరమే. ఇప్పుడుండు చిక్కలినిచేసా? వీటినిమాత్రము చక్కపెట్టుటకల్గిన దేశములకు శాంతిగలుగునా? ప్రస్తుతపు దేశస్థులలో, కాలానుసారముగ అంతః గొప్పమార్పులులేకనే దేశాభివృద్ధి కవకాశముగలదా?

ఈ యుద్ధము అయిదు సంవత్సరములక్రిందట ప్రారంభించినను అంతకు పూర్వమే 25, 30 సంవత్సరములక్రిందట గొప్పయుద్ధము ఏరోపాఖండమున కలగబోవునని ఐంగ్లండు మొదలుగాగల దేశములయందు వదంతి యుండినట్లు వివరించుచున్నాము. కాని ఈ యుద్ధము ఆకస్మాత్తుగా సంభవించినదనిగాని, జర్మనీవారి అత్యాచారవలనమాత్రమే కలిగినదనికాని చెప్పుటకు వీలులేదు. అట్లయిన ఈ పలుకుబడికి కారణ మాలోచించదగు. అన్ని దేశములలోని ద్రవ్యవంతులు కేవలము వారి ద్రవ్యాభివృద్ధికే క్రొత్తక్రొత్తమార్గములు వెదకుటయేగాని, దానికై వారికి తోడ్పడి మిక్కిలి కష్టించు

నిరుపేదల జీవనసౌఖ్యముల కలుగజేయు ప్రయత్నించుచున్నారా? వీరిట్లు బీదలచేత కష్టముచేయించి వారికి చాలనికూలినచి తానుమాత్రము ద్రవ్యమువార్జించి గొప్ప భవనములనుండు నివసించుచు, ఎల్లనుభుముల ననుభవించుచుండ, దేవాపొండుకు ఆస్తునును, మానసరక్షణకు ఎస్ట్రమును, నివసించుటకు గుడిసెయనులేని కడు బీదలు కర్లను చూచినవారిమనస్సు లెట్లుండును? ద్వేషభావముతో నిండియుండునని నేరుగ చెప్పవలయునా? ఇంతియకాదు పలువారు ఈబీదలను దుర్భావణలాడుదురు. కొట్టుదురు. మరియు ఉన్నతస్థితియందుండువారు హింసస్థితియందుండువారియందును, ఎక్కువవారితవారు తక్కువవారితవారియెడలను ఎంతమాత్రము అదరణబుద్ధి చూపుటకానరాదు. సమానులయందుకూడ తమతమవృద్ధియే ముఖ్యాభిలాషగా నుండుట వలన పోటాపోటీలు ద్వేషబుద్ధియు ఎక్కువగుచున్నదిగాని సోపరభావము ఆనుమాట పెద్దనున్న. ఇది లేకపోవుటయే దేశములందు కలహములకు కారణమని ఎందరిగియున్నది.

ఇదివరకు ఎల్ల దేశములవారి గమనము బైటి యుద్ధమును శీఘ్రముగా పరిసమాప్తమునకు తెచ్చుటయందుండినది. దేశములోని లోనములవైకి చక్కచెట్టుకొన ఆపకాశము తేకయుండె ఇప్పుడు యుద్ధము పూర్తియైనది. ఎల్లరువారి వారిదేశ పునరొద్ధారణకు ప్రయత్నించుచున్నారు. మనకుకూడ ఇదియే సమయము. ఇతరదేశములలోపాలుమనము నర్పివిషయముల ప్రసిద్ధిగాంచవలెనన్న మనదేశములోనుండు మిక్కిలి శోచనీయమగు నానావిధములైనదురాచారములు, దురభిప్రాయములు మొనలైనవాటిని రూపురూప యిదే మంచితిరుణము. ఒకదేశము గొప్పసితి శి రావలెనన్న ఏకమత్యము సోదరభావము ఇవలెండును ఆదేశపు జనులస్పృహయ శల్కములందు వాటియుండవలయును. ప్రపంచమునకెల్ల ఆత్మజ్ఞానమును బోధించు సమర్థతగల మనదేశము ఈతరుణమున ఇక్కడనుండు లోనములను సవరించుకొనినయెడల ఖండితముగా అన్యదేశములవారి పరిహాసాస్పదమునకు పాలగుచున్నది. వీటిని నివారించి మనదేశమును పునరొద్ధారణ చేయవలెనన్న స్త్రీలయొక్క సహాయ్య మత్యంతావశ్యకము.

ఈ విషయములెల్ల స్త్రీలకేల? ఈ కథ స్త్రీధర్మములో
ఏల వ్రాయవలయును? మన దేశములోనుండు సర్వవిధము
లైన చిక్కులను నవరించుటకు వారెల్లు సహాయభూతులగు
దరని కొందఱుడుగ వచ్చును. స్త్రీలు సభలు చేసి ఉపన్యా
సములిచ్చి తద్వారా పునరౌద్ధారణమునకు ప్రయత్నింప
గలరా? చేయక క్రిగలవారు చేయవచ్చును. మంచిదే,
అయితే ఇది హిందూదేశములో స్త్రీల మాఖ్యుగర్భముని
నెట్టుటకు వీలులేదు. లేకపోయినను ఈ ఆందోళనము
లేకనే పైకనుపరిచిన కష్టములెల్ల తొలగించుటకు సాధ్యము.
అట్లేదనిన ఈదేశములోని గృహస్థధర్మముల కొంచ
చించిమాత్రము.

“ఏతేగృహస్థ ప్రభవాశ్చత్వారిః పృథగాశ్రమాః”
తా॥ ఈనాలుగు ఆశ్రమములును (బ్రహ్మచర్య, గృహస్థ,
వానప్రస్థ, సన్యాస) గృహస్థాశ్రమమున బుట్టినది.

“యథావాయుం సమాశ్రిత్య వర్తంత ఇతరాశ్రమాః॥”
తా॥ గృహస్థ మశ్రిత్య వర్తంత ఇతరాశ్రమాః॥”

తా॥ ఎట్లు వాయువు నాశయించి అన్నిజంతువులు
జీవింపమన్నవై ఆశ్లే ఇతర ఆశ్రమములవారికి గృహస్థా
శ్రమము ఆధారముగానున్నది.

“గృహస్థ ఉచ్యతేశ్రేష్ఠః సత్రేనే తాన్విభర్తహి॥”

తా॥ ఇతర ఆశ్రమములను భరించుటవలన గృహస్థాశ్ర
మము శ్రేష్ఠమైనది గృహస్థు నిత్యగౌరవగాను, అన్ని
భూతములకుండు దయగలవాడు (సర్వభూతానుకంపం) గ
నుండువలయుననికూడ చెప్పియున్నది. అయితే ఈ గృహ
స్థధర్మములు జరుపుటకు గృహిణియే మూలాధారము ఈమె
సహాయములేనిదే పంచభూతములు మొదలుగాగల కర్మలు
పురుషుడుచూతమే చేయవలయును. ఇంతియగాక కాస్త్ర)
ములప్రకారము కొంతకర్మకు ఆనర్హుడు. గృహిణిని, తన
ఇంటిలోనుండు బిడ్డలుచూతమేగాక, వాకిట బిచ్చమున
కొచ్చువారును, భిక్షాన్నమునకు వచ్చు బ్రహ్మచారులును,
సన్యాసులునుకూడ ఆమెను అమాయని పిలుచుట సహజమే
కదా? అట్లుండ వీరెల్లరుకును మాతృభావముచూపి పోషిం
చుట సీమే ధర్మమేకదా? కాన గృహస్థు సహధర్మచారిణి
యగు తనభార్యతో ఎల్లరకు మాతాపితృలభావముచూపుచు
సహాయభూతులుగా వుండిన ప్రపంచములో వికమత్యుత,
సోదరభావము ఉండకపోదని గట్టిగా చెప్పవచ్చును.

అయితే ఇప్పుడు గృహస్థాశ్రమమును ప్రవేశించువా
రెవరు? అటువంటి గృహస్థాశ్రమము ఇప్పుడే స్థితికి చేరు
నది? పూర్వకాలమున ప్రతిపురుషుడును 25, 30 సంవత్స
రములవరకును బ్రహ్మచర్యాశ్రమమును ఆచరించి విద్యాభ్యా
సముచేసి దేహదారుఢ్యము, మనోబలమును సంపాదించు
కొని తరువాత లోకోద్ధారణకై తనకుతగిన కన్యను వివాహ
ముచేసుకొనుచుండెను. ప్రకృతము బ్రహ్మచర్యము బొత్తిగా
సవలంబించుటలేదనె చెప్పవచ్చును. బాలురకు 10, 15
సంవత్సరములకును, బాలికలకు 8, 10 సంవత్సరములకును
వివాహము చేయుచున్నారు. వారు విద్యాభ్యాసము చేయు
దురా? గృహస్థధర్మముల జరుపుదురా? గృహస్థధర్మములు
జరుపవలెనన్న వారికి శక్తి ఎట్లు గలుగును. ఇంత చిన్న
వయస్సులో వీరికి సంతానముగలిగిన, బలహీనులుగాను,
అల్పాయువ్యవంతలుగాను గాక వేరెట్లుందురు? మరియు
7, 8 సంవత్సరముల బాలికలను 50, 60, సంవత్సరముల
వృద్ధులకుకూడ ఇచ్చి వివాహము చేయుచున్నారు. ఇట్లు
చేసిన మాతాపితృలయందు వాత్సల్యత లేకుండట బాలికలకు
సహజమేకదా? గడచిన జనాభాప్రకారము సంవత్సరము
వయస్సుకూడలేని బాలవిలేంతువుల సంఖ్య 31, 5 సంవత్సర
ములలోనివారు 673; 5-10 సంవత్సరములలోనివారు

4070; 10-15 సంవత్సరములలోనివారు 18, 328; మన
రాజధానిలోనే ఉన్నట్లు ఏర్పడినది. వీరిగతిఏమి? ఇది
పైకనుపగించిన అతిబాల్యవివాహ దురాచారమేకదా? తల్లు
లుగనుండువారు ప్రయత్నించిన ఈకష్టము తొలగించుట
చాలకాలమువట్టునా!

వైవాహికములందు ద్రవ్యము కోరుట మరియొక దురా
చారము. వరకున్నము ఈకాలములో సర్వసాధారణమై
నది. ఒక్కొక్క పుత్రికావివాహములోను నూర్లు లేక వేలు
అల్లునికే సమర్పించుట సాధ్యమా? అస్త్రీపుష్పవారు అస్తిని
కుదువపెట్టువలయును. లేనివారు అప్పులపాలు కావల
యును. ఇట్లు తన్ను కొంచము హెచ్చుతక్కువగా దారిద్ర
దళకు తెచ్చిన అల్లునియందు మామగారికి ఎంత ప్రేమ
యుండునో యోచింపదగు. సభయకుటుంబములలోకూడ
అన్యాయ అనురాగము ఉండవలయు. ఇటువంటి దురా
చారములు ఎంత కీక్రుకాలములో నశించిన అంతత్వరగా
దేశము అభివృద్ధికి రంగలదు.

బాలికా విద్యావిషయములో నయితము చాలమంది
తల్లులు, తల్లులననేల తండ్రులకూడ, తమబాలికలకు విద్య
నేర్పుటయందు తగుశ్రద్ధవహించకున్నారు. జ్ఞానశూన్య
లైన తల్లులకడుపునపుట్టు బిడ్డలెట్లుందురు? దీనివల్ల దేశ
మునకెంత కష్టమును, నష్టమును సంభవించునో కొంచ
మాలోచించుడు.

ఓ భారతభాగ్య సోదరీమణులారా! మనకుప్రక్కలో
బల్లెముపోటునలెనుండు సాంఘికదురాచారములను నాశ
నము చేసినగాని మనదేశము ఇతర దేశములలోపాటు
వన్నెకెక్కదు. దీనికి మీ సహాయము లేనిదేకాదు.
గాన మీరందఱుతోడ్పడి, ఈగొప్పమార్పులకు కారణ
భూతులై మనదేశపు నిరోధారణకు సహాయపడుదురని
సమ్మతమన్నాను.

చి. సుబ్బరాయుడు.

THE OPENING ADDRESS.
(Read on 6th October 1919 at Hospet,
Bellary Dt.)

సోదరీమణులారా!

మీరు నాకుచూపుచుండు ఆదరము అతిశయమయినది.
స్నేహితులగు వారు తమప్రేమకు వచ్చువారియందు కొదవ
లండినను వానిని లెక్కగొనరు. నన్ను మీరందర యీ
గొప్ప పట్టణమునకు పిల్చి నేడు ఈ తీరుగ గౌరవించుటకు
కారణము మీ ప్రేమయేకాని నాయోగ్యతకాదు.

4. ఇదిగాక ఈ ప్రాంత్యములు మరియొక విధమున పరిశ్ర
ములైనవి. రామాయణమున, పారాయణ యోగ్యముగు
నుందరకాండ కథకు ఇవి భూమికలు. పూతచారిత్రయగు
సీతనుపైతకుడు కనులనీరుగార శ్రీరామచంద్రుడుపోయిన
జాడ యిందెక్కడనో యుండవలె. జీవదాయకుడని బిరు
దొందిన పరమభక్తుడగు అంజనేయుని మొదిట రాముడు

కనుగొని సఖ్యములవరచి రావణసంహారమునకు దీక్ష తీర్చుకొన్న చోటు ఈ వైపున నేయున్నది. ఇట్టిగొడవ లంకాపురుషు సేయుచున్న మీసూముఫలము పొగడలేదనినది.

5. మొదట దండకారణ్యముగనున్న భాగము శ్రీరాము పాదారవిందముల ధూళిచే విరాజించుటయు, పిమ్మట గొప్ప సాంప్రదాయమునకు రాజధానియగుటయు, కాలవశమున ఆ సాంప్రదాయమే శిథిలమయి రాజధాని పాడుపడుటయు మరల బ్రిటిష్ సాంప్రదాయమొక్క పోషణకు లోబడుటయు పరికించిచూడ ఈ ప్రపంచమున జరుగుచున్నవి మిక్కిలి విచిత్రములని తోచకమానదు. ఇప్పటికిని ఈ బ్రిటిష్ హిందూదేశసాంప్రదాయమున ఈ ఊహమున మార్పులు జరుగుచున్నవి. రాజాధిరాజున పంచము జార్జి చక్రవర్తి మన దేశకార్యనిర్వహణమునందు మనజనులకు స్వాతంత్ర్యమును హెచ్చించుటకై తనమంత్రుల కాజ్ఞ మెసగియ న్నాడు. ఈగొప్ప పనియందు ఆడువారు తోడ్పడుట అత్యవసరము. అట్టిపదవికి మనముఇప్పటి స్థితియందు అవర్ణ్యులమయినను మనయాడుబిడ్డల ఆ యంత్ర ఘోషముల సిగ్గుపడుట మనకు మొనటిపని. ఆపనిని ఇప్పుడే ఆరంభించవలసియున్నది. స్త్రీవిద్య యవశ్యమని మాత్రము యుగన్యాసములతో కాలము గడపుచుండుట తగవుగాదు. పెనిమిటులవెంబడి కాచియుండి వారి కార్యనిర్వహణ మందు తోడుపడుటకు ప్రాణగలిగి యుండునటుల మనము వారికి నర్హవిధముల యవకాశమును కలుగజేయు వలెను.

6. మగబిడ్డలకెట్లు వధ్వతోల శ్రమలతోర్చి చదివించు చున్నారమా అట్లే ఆడుబిడ్డలనహితము వివేక మొనగజేయ నిన కాలమునచ్చినది. ఇట్లు మనయాడుబిడ్డలకు క్రమముగ విద్య నేర్పవలసన్న బాల్యవివాహమును బొత్తిగ నిరసించ వలెను. రజస్వలగువరకు వివాహములు జరుగుటచేసిన మంచి వరులు దొరకరను భ్రాంతి మనములను బాధించుచున్నది. ఇది పారబాటు. ఈ కాలమందు బాలురు వికాశవంతు లగు కొలది చిన్ని కందములకాక ప్రాథమిక వివాహమాడ కొర బాలుగుఖ్య నానాటికి హెచ్చుచున్నది. వరదక్షిణలకు అప్పుచేసి యిండ్లు భూములనమ్మి జమచేయువైకము ఆడుబిడ్డల విద్యకై వెచ్చించిన మంచి వరులు మిక్కిలి సులభముగ దొరకగలరు. ఈ సంగతులయందు మగవారిని పురిగొల్పి ఈ దురాచారమును పోగొట్టుట ముఖ్యముగ యాడువారిపని స్త్రీ. సమాజములందు ఇట్టివిచిత్రములను గూర్చి అపుడపుడు చర్చించుటచే మిక్కిలి ప్రయోజనము.

7. ఇకమందు ప్రజలు కావోవువారు ఇప్పటికి పని బిడ్డలై వారివారి తల్లుల పోషణయందున్నవారు. తల్లికుండు యంత్రవాదిత్వము మనము సంపూర్ణముగ గ్రహించలేము. తల్లిబిడ్డలు ఆరోగ్యవంతులయి బుద్ధికాలులయి ధైర్యశాలు లయి యుండవలెన్న తల్లికి యీగుణములన్నియు యుండి తీరవలె. నెపోలియన్ అను పెద్ద కీరాగ్రేహరుడు ఇచ్చి టికి నూరేండ్లకుముందు బ్రతికియుండిన ఒకా సెకన్వడు

ఆయన మిత్రులలో మొకడు, ఏమియుండిన ఒకదేశము వృద్ధికి రాగలదని అడిగెను. అందుకాతడు "మంచితల్లులు" అని జవాబుచెప్పెనట. దీనిమీద దేశవృద్ధికి తల్లులెంత ముఖ్యమో యూహించవగును. నేనుమందు నూచించి నట్లు మనయాడుబిడ్డల ప్రాథమిక జీవనగాని వారు ముందుకుమంచి తల్లులు కానేరరు. మనదేశముందు ఇప్పటి తరుమునకు జేరిన తల్లులు అనేకులు. చదువనేర్చిన వారయి యున్నారు. వ్రాయను చదువను మాత్రము నేర్చి యుండినను వివేకము గ్రహించుటకై చదువతగిన పుస్తక ములు నూర్చుకొని యిపుడొచ్చుచున్నవి. విజ్ఞానచంద్రి కామండలి స్త్రీల మనయోగమును పుస్తకములెన్నియో ప్రచురించియున్నారు మిక్కిలి సులభమైన వెలుగు దొరుకు చున్నవి. ఇటువంటి స్త్రీ సమాజమువారు అట్టిపుస్తక ములు తెప్పించి కలిపిచదువుటచే మిక్కిలి ప్రయోజన ముండును. పట్టిచదువుతో పాఠ వకరికొకరు అడలి యంశములనుగూర్చి సంభాషించుకొనుట మంచిది.

8. ఇంతేకాక తల్లులు తమబిడ్డల ఆరోగ్యమును వృద్ధి పోవుటకై యారోగ్యపద్ధతులను సహితము చదివి తెలిసి కొనతగిన పుస్తకములు యెల్లెడల సులభముగ దొరకును. చిన్నతనమందు నేర్చిన సంగతులు మనమునకుఁజ్ఞినట్లు, పెద్దలయిన పిమ్మట పట్టుదు. బిడ్డల బుద్ధిని వికసింపజేయుట తల్లుల కర్తవ్యము కథలు వినుటయందుబిడ్డలకు మిక్కిలి యిష్టము. వితరణ గలతల్లికి పుట్టెడు కథలుచెప్పి తెలిసి యుండవలెను. అదే విజ్ఞాన చంద్రికామండలివారు సులభ తెలితో, దేశచరిత్రముల వ్రాసియున్నారు. వానిని చదివిన మనమున కింపుగొల్పుటయేగాక బిడ్డలకు దేశచరిత్రయం తయు చిన్నచిన్న కథలరూపముగ చెప్పి సంతోషింపవగును, ఇందుకు చరిత్రకథలు (Historical Novels) సహితము మిక్కిలి ప్రయోజనకారియై యుండును. భారత భాగవత ములు ఇతరముగు పురాణములు చదువనెరుట తల్లులగు వారికి తగినపని మనపూర్వపు ఆద్యములు సంప్రదాయ ముగ ఇపుడు ఇగ్గోపు చదువునువారికి తరుచుగా తెలి యగుండుట గొప్పలోపము. తల్లులు పురాణేతిహాసముల చదివి యుండురేని చిన్నతనమందే ఈకొదవల సరిపరచ వచ్చును. ఇట్టి సంగతులయందు నవరణ లెన్నియో పాప సంఘమందు కాదగియున్నవి. ఇట్టిపనికి వకయూరసండు స్త్రీలు మీరుకూడిన తీరున సమాజముగకూడి అపుడపుడు చేరి మాట్లాడుకొనుటచే మిక్కిలి ప్రయోజనము లుండును.

9. దేశవృద్ధికి స్వవిధముల వివేకములేని యాడువాచే యభ్యంతరమని మగవారు నిందించుచున్నారు. ఈ యప నిందను నాము పోగొట్టుకొనవలసియున్నది. ఈ గొప్ప భారమును నిహించుటకు మనకు ఈశ్వరుడు తెలివిన బల మనుయిచ్చి రక్షించుగాక !

టి. మీనాక్షమ్మ.

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 47 Branches and over 1,500 members.

There are now Branches at:

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

Malayalam.

Alleppey
 Badagara
 Calicut
 Ernakulam
 Munchirai
 Tiruvattar

Trivandrum

Telugu.

Bellary
 Chittoor
 Madanapalle
 Chikmagalur
 Mysore

Saklasapur
 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. 3 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.*