

STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 9, No. 4]

February, 1926.

[As. 5, Post free.



Our symbol represents the ideal influence of woman, which it is the object of our Association to make an actuality in every detail of daily life in every part of India. The work has begun in the Madras Presidency (the place of the woman's feet), but its life-force springs from religion (her heart is in the region of Benares), and its intellect must be as clear and cool as the Himalayan regions into which rises her head.

Serene and self-reliant must stand each member, with hands outstretched to sisters and brothers, both in the East and West, to give them from her active right hand Beauty and Prosperity, represented by the lotus, the flower that bears within itself male and female qualities equally, and from the lamp in her left hand, to extend the steady flame of inspiration which will light the fire of the united life of man and woman, the fire of devotion to our Sacred Religion and of love for humanity, the fire of patriotism, the fire of zeal for reform.

Thus she represents Religion, Knowledge, Organization, Service, Beauty, Prosperity. Inspiration and Co-operation, all offered freely to Mother India by each of her daughters.

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.

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The Editor will be glad to receive articles suitable for publication in English, Tamil, Telugu, or any Indian language. All Communications should be addressed to the Editor, "Women's Indian Association", Adyar, Madras.

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Women's Indian Association

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ADVISORY COUNCIL.

The Secretaries of all the Branches.

ORGANIZATION

The Association, which has a central organization at Adyar, Madras, was started on May 8th, 1917, and has grown and increased steadily ever since. It now has 60 Branches, 23 Centres and nearly 3,000 members.

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

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

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

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 secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

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

HEAD-QUARTERS

Women's Indian Association, Adyar, Madras.

BRANCHES

<i>Tamil</i>	<i>Gujarati</i>
Adyar,	Ahmedabad
Alandur (Madras)	Bhavnagar
S. Chittoor	Bombay
Coimbatore	1. Fort Branch
Cuddalore	2. Grant Road Branch
Ennagudi	3. Parel
Endamanal	Nandod
Erode	Surat
Karur	Nasik
Kuttalum	<i>Telugu</i>
Kumbhakonam	Anantapur
Madura	Bellary
Mylapore (Madras)	Chittoor
Namakkal	Madanapalle
Ootacamund	Rajamundry
Pollachi	Guntur
Salem	<i>Malayalam</i>
Sivaganga	Palghat
Saidapet (Madras)	Badagara
Sorathupperiamkuppam	Calicut
Tanjore	Tellicherry
Tirumiyachur	Trivandrum
Tinnevely	<i>Hindi</i>
Trichinopoly	Benares
Triplicane (Madras)	Lahore
Tuticorin	Lashkar
Vellore (3)	Mainpuri
Vettaikaranpudur	Patna.
<i>Kanarese</i>	<i>Bengali</i>
Bangalore	Calcutta (Affiliated)
Chikmagalur	<i>Marathi</i>
Hassan	Kolhapur
Molkalmuru	Poona
Unattached Members Group	

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association. Members are asked, but not obliged, to pay a subscription of twelve annas a year to the Head-quarters of the Association.

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

Women's Indian Association

BRANCH REPORTS

Fourth Anniversary at Trichinopoly

This event was celebrated on the 14th December. The function began with an address of welcome to the President, Lady T. Desikachariar. This was read by Miss Subba Rao, and was followed by the reading of the report on the working of the Association by Mrs. Rengaswami Iyengar, in which a strong appeal was made for the support of a larger number of ladies, and the need of a building which the Association could call its own was emphasised. Mrs. B. Subba Rao spoke in Tamil on "Bakti" and the need for active work for others, a far greater offering to the Almighty, she said, than not understood rituals and misplaced charity. After an interval for music the President in well chosen words congratulated the Association on its work and promised her active support in the future. About 50 new members were admitted including several prominent local ladies and a pleasant function came to an end with the garlanding of the President.

Earlier in the day about 500 poor people were the cooking and serving being done by the members of the Association.

There was a large attendance including among others Mrs. K. P. Lakshma Rao, Mrs. Venkata Rao, Mrs. and Miss. Rajab Ayyar, Mrs. B. Subba Rao and her daughters, Mrs. N. Seshagiri Rao, Mrs. Swami Desikachariar, Mrs. Rengaswami Iyengar, Mrs. Krishnamachariar, Mrs. S. Siva Rao, Mrs. V. Jayarama Ayyar, Mrs. Gnanamuthu, Mrs. Shetty and Mrs. M. K. Sastri.

Our frontispiece this month is a group taken at this meeting.

Saidapet

This Branch has revived its lecture meetings and held two good meetings last month at one of which Mrs. Mahadeva Sastri spoke and at the other Mrs. Chandrasekhara Iyer.

A new district has been opened in the place in which the households live of the many employees connected with the Chingleput Collector's Office. The Secretary, Mrs. Chakko, is most earnest in trying to persuade these ladies to join the Association and take an interest in its activities. The Saidapet Baby Welcome is extremely popular, over one hundred children attending it every day and the women of the Cheries being quite eager to get the services of the Baby Welcome Nurse for their confinements.

Women's Home of Service, Mylapore

The second Anniversary Day of the Home was celebrated with much success on the 12th December. Despite rain a large number of people attended the sale of work made by the pupils, and enjoyed the entertainment of music and drama given after the Exhibition was over in the National Girls High School kindly lent for the performance by Miss Noble. The Home was beautifully decorated for

the occasion and the Embroidery, Rattan Work and Weaving were much admired and found a ready sale. Rs. 400 worth of materials was disposed of, the buyers particularly being visitors from overseas who were staying at Adyar for the Theosophical Convention. The Drama "Druva" was admirably performed by the girls of Guindy High School trained by Mrs. Mahlati Padwardhan and Mr. B. Rajagopalan. Lady T. Sadasivier presided. Dr. Annie Besant was amongst visitors of the day, also Mrs. R. Ramachandra, wife of the Collector and a large number of most representative women in Madras.

Baby Welcome, Calicut

The period under review is from 1st July to October, 1925, with 106 working days. Total attendance of children was 6636 all under 6 years of age being a daily average of 62.69. 528 children fed with milk and 212 with Ragi Conjee on Doctor's orders. 252 cases were treated for ailments. 35 cases were sent for special treatment to the Women and Children's Hospital. We are grateful to Drs. Miss S. Timothy and V. Vijdiar, L. M. & S., who kindly visit the centre once a week. The latter will also in future give health talks to mothers once a week. 60 hours were visited during October and instruction given on Child Welfare. On the 15th October a lantern lecture was arranged on the same subject, 12 mothers, many of whom were Moplahs, attending. Our appeal for a Maternity Box has been generously responded to by the Red Cross Society, Calicut, who gave a grant of Rs. 30 and also Rs. 4 for medicines. The pupils of the Chalapuram School have presented Rs. 250 to the Centre out of the proceeds of an entertainment which they recently gave, and one cannot but rejoice at the spirit of service which animated these little girls. We sincerely hope the General Public will take an interest in this work and give it the support that it deserves.

The old negress who washed for Mrs. Worth came one day with a tale of woe calculated to awaken pity in the hardest heart. "Cheer up, auntie" said Mrs. Worth consolingly, "there's no use worrying". But auntie held other views. "How come dern's no use worrying?" she demanded, "when de good Lawd send me tribulation. He done spect me to tribulate ain't He?"

Hee-Haw!

A well-known political leader in the Middle West completed a full course of study in veterinary surgery, but never practised. He branched out into politics. During a campaign his political enemies referred to him with mingled sarcasm and scorn as "the Vet," and one day at a heated debate one of them asked, "Are you really a veterinary surgeon?" "Why do you ask?" queried the quick-witted politician. "Are you ill?"

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NOTES AND COMMENTS

Health week

ALL over India attention has been drawn during the past month to the unsatisfactory state of health of the Indian people. A great amount of educational propaganda has been done to ensure that babies and mothers get a fairer chance of living than they did in the past. Millions of women and men up and down India have been shown the striking object lesson of a simple, clean, airy room into which the new baby may arrive; and in contrast with the old fashioned airless, sunless, dirty room which was and is undoubtedly the cause of the death of many of India's fair young daughters in child-birth. The advantages of the hygienic conditions must convince every spectator, and this policy of impressing the masses of people by living pictures will assuredly bear splendid fruit in a very short time. The infantile mortality of England was reduced 50 per cent within ten years by the same methods. In the Madras Presidency alone there are 47 Municipalities now which have undertaken the help of Baby Welcomes, and five years ago there were only half-a-dozen who thought of Child Welfare in any way except through their ordinary hospitals. The change is very remarkable and one of the healthiest signs of the times. We know of instance after instance where the trained Baby Welcome Nurse or the Municipal Midwife has saved the lives of mothers and babies who surely would have died under the old conditions of ignorance and callousness. And everywhere parents are beginning to realise that the good health of their children will depend on their efforts and that they must not blame Karma or Providence for all the still-births, or deaths of the young, or the ill-health that they took so casually almost as a matter of course. The Women's Indian Association is proud that "the best Indian baby" in the great Baby Show of Madras City came from its Baby Welcome Centre in the Women's Home of Service, Mylapore, Madras. We hope that next year all the Women's Indian Association Branches will be managing Baby Welcome Centres and securing first prizes.

Prohibition League

A Prohibition League has been newly started for India whose object is to make the sale and consumption of intoxicating drink illegal and to free India from the use of intoxicants and drugs. This is an object which appeals strongly to women who are usually the worst sufferers

from the misery and poverty brought about by drink. It is, therefore, very strange and thoughtless that not one of the office-bearers of the new League is a woman, nor have we heard of women having been included in the Committee of 25 members. This is a glaring defect in the organization of the League, and, until it is generously amended, the League need not hope to gain success. There are numbers of keen temperance workers amongst both Indian and Western women throughout India and we call for their inclusion in the honour and the responsibilities of this League in which their services will be so valuable.

A Woman's Renunciation for a Principle

Srimathi Uma Nehru was defeated in open election when she stood as a candidate recently for the Allahabad Municipality (as reported last month). Later the authorities offered her a seat by nomination, but she showed great political wisdom by refusing such a means of admission in the circumstances. Of the incident the *Indian Social Reformer* writes:

"The action of Mrs. Uma Nehru is as courageous as it is praiseworthy. Not infrequently candidates who have been rejected at the polls find their way to the Councils and Municipal bodies by the backdoor of nomination.

It need hardly be said that this strikes at the fundamental principle of Representative Government. An adjournment motion was recently brought in the Madras Legislative Council by a Swarajist member against this abuse of the powers of nomination by the Madras Government in the case of the ex-President of the Madras Corporation who had sustained a severe defeat at the recent Municipal elections. All self-respecting men and women seeking election to the Councils and the Municipal bodies would do well to follow the excellent example of Srimathi Uma Nehru."

Ourselves

We must apologise to our readers for our late appearance this month. This is caused by our printers suddenly giving up the particular branch of their business which prints *Stri Dharma*; and we had not sufficient notice to make a change in our arrangements in time to bring out our paper on the proper date. Our small type is also due to the same cause, we shall appear as usual next month.

Suppression of Brothels

The women of Bombay held a fine meeting on the 30th of January to demand that brothels should be suppressed in Bombay. Not long ago a Bill was passed to remedy the evil of prostitution, but though it had many very good points, it has permitted a definite area of segregated, disorderly houses to exist in the city, whither the brothels are concentrated, therefore known to and permitted by the police. This area has been the centre of a great residential district of Bombay, and still is, so the boys and girls in thousands of families have to grow up surrounded by the tainted atmosphere that inevitably exists in these districts where brothels are permitted, it is a moral plague spot, spreading infection of dissipation, lack of control, drunkenness, disease, and the misery of the unhappy women who are slaves to man's lust. Fortunately the women of Bombay have awakened to the evil and the need for pressing for an immediate reform. The meeting was well attended by a large number of representative women and the following Resolution was passed:—

"That this meeting of the women of Bombay held under the joint auspices of The Bombay Branch of the Women's Indian Association, The Gujarati Hindu Stri Mandal, The Bombay Presidency Women's Council, The Ladies' Branch of the National Indian Association, The Arya Mahila Samaj, The Jain Mahila Samaj, The Pathare Parbhu Mahila Samaj, The Beni Israel Stri Mandal, The Shrivika Ashrama, is strongly of opinion that the continuance of the system of brothels in the Presidency and the City of Bombay is highly undesirable and is conducive to the moral degeneration of the young and calls upon the Government and the Members of the Legislative Councils to frame and enforce laws making the continuance and existence of brothels illegal."

A Women's International in India

A historic women's meeting took place in January in Adyar, Madras, when women representatives of 25 nations met together to exchange greetings in the great cause of the progress of women and to give news of the chief characteristics of the women's movements in their respective lands. The meeting was arranged by the Women's Indian Association, whose President, Mrs. Jinarajadasa, presided, and who felicitously christened it the first International Conference of Women in India. The occasion was auspicious for such a gathering owing to the hundreds of delegates who had come from all ends of the earth to attend the Jubilee of the Theosophical Convention, and the list of countries alone will show how varied was the interest of the speeches:—Russia, Sweden, Norway, Holland, Germany, France, Egypt, England, Poland, Yugoslavia, The United States of America, South America, Australia, Japan and India. From the problem of the geisha life of slavery for prostitution in Japan, through the problem of purdah in India, and of ignorance and dirt in Egypt, the aftermath burdens of war and the political possibilities of women in Europe, to the pressing need for economic equality in industrial America, there is a ring round the world of great causes relating to the happiness of women which is like a ring of Saturn, the Hinderer, binding women's freedom and self-expression, but the meeting disclosed that there is also a great band of women dedicated to the release of their sisters in all

lands. Together they were gaining strength for a good fight through happy friendship, through increase of knowledge, and through spiritual union consecrated to the service of the humanity of the whole world.

A Lead from an Indian State

While the chief Indian Legislatures have been debating and debating whether they will raise the Age of Consent to 13 or 14 years of age and finally could bring themselves only to raising it one year, from 12 to 13, an Indian State has forged ahead and the Ruler of the Morvi State and his people have taken the bold step of raising the Age of Consent to 16 years by the promulgation of a new law. Morvi is a small State in Gujarat near the Gulf of Cutch and not far from that other progressive State of Rajkot which was the first to open its Legislative Council to women and which now has several women members of its Parliament. We congratulate the Ruler of Morvi on having accomplished this much-needed reform and in having set a fine example to the bureaucracy. His action carried through in spite of the orthodox people shows the Indian Government what Indians would do if left to themselves. The present system of Government in British India is really a great hindrance to Social Reform, for almost invariably it is afraid to incur any unpopularity not necessary for its own purposes, it weighs down the scales on the side of the conservative and reactionary elements.

National Council of Women.

As we mentioned a few months ago, an attempt is being made to start this organization in India. In Bengal a Provincial Council has started. In Bombay it is under consideration. In Madras we held the first and preliminary meeting. But the attempt has had to be given up, chiefly because the organization cannot be started by the Women's Organizations themselves owing to a rule of the Central Committee which says "that all Presidency or other Councils should be inaugurated under the auspices of the wife of the Governor of the Province of the leading official lady (if she would so consent)". As in Madras our leading official ladies are not willing to proceed with the forming of the Council for the present, no more can be done in the matter. We consider this a most unwise rule of the Central Committee, as an organization to be vital and active should obviously be started at the desire and on the initiative of those who are to be the members and workers, not by any one individual. The women of Madras Presidency should have the power to say whether they wish, or do not wish to form themselves into a Council. We wonder if any other organization of either men or women is formed under this curious limitation?

The Children's Act.

The Madras Children Act was passed in 1920. The main objects of the Act are (i) to prohibit the imprisonment of juvenile offenders under 16 years of age; (ii) to provide for the reception of youthful offenders under 12 years of age in junior certified schools and those between the ages of 12 and 16 in senior certified schools; (iii) to empower Courts to commit a juvenile offender to the custody of his parent, guardian or any adult relative and to

place him under the supervision of a person named by the Court; and (iv) to provide for children who are likely to drift into crime being sent to certified schools or committed to suitable custody.

3. The rules framed under the Act provides that young persons under 16 years of age under arrest or remand or committed for trial shall not be detained in gaols, but that they shall, as far as possible, be detained in a separate place which should not be under a Police-officer. The object is to ensure that they shall not be familiarized with the atmosphere of gaols and police courts while awaiting trial. As pointed out above, the Act lays down that in cases in which such persons are convicted they shall not be sent to ordinary gaols.

4. The question of taking further steps for the effective administration of the Act in the City where about 100 juveniles are dealt with every year for offences under the Indian Penal Code, has been under consideration for some time past. The *Women's Indian Association* suggested to the Government last year that an executive machinery should be created in the City of Madras which would (i) arrange for the custody of children while under trial, (ii) assist the Court in collecting information about the antecedents, etc., of children brought before it and (iii) assist in finding suitable institutions or homes in which they can be placed and in supervising children released on probation. It was recognized that welfare work of this kind was best undertaken under the auspices of unofficial societies. A Provisional Committee was therefore appointed to investigate in detail the measures necessary for organizing and co-ordinating the various activities arising out of the Children Act.

The Committee has decided that a voluntary Association called "The Children Aid Society" should be formed, which would discharge the duties outlined above, established and manage a place of safety for juveniles and appoint a probation officer with the necessary staff for assisting the Court in dealing with juveniles, finding institutions in which they can be placed and obtaining employment for them after release and guiding them with advice and assistance.

International Women's Suffrage Alliance.

The Tenth Great International Congress of this organization is to be held in Paris on May the 30th to June the 6th, this year. When there will be gathered together women from all over the world to discuss the problems specially concerning women. At the last Congress held in Rome in 1923 we had eight Delegates present, five being Indian ladies. At this Congress I hope we may be able to send an equally good Delegation. Therefore I would ask any of our members who are going to Europe this year to attend the Congress, and act as representatives for India. If any member is able and willing to do this, please will she send me her name as soon as possible, at once, and I will then send her further particulars.

Address to

THE HON. SECRETARY,
THE WOMEN'S INDIAN ASSOCIATION,
ADYAR, MADRAS.

ADDRESS TO A MEETING OF THE WOMEN'S INDIAN ASSOCIATION.

BY LADY EMILY LUTVENS.

(Delivered at the Meeting referred to in Notes and
Comments in our last issue.)

I AM very sorry indeed to think that we could not all meet together, men and women both. I have just come from a meeting of men only, under the banyan tree where I have been speaking of the women's point of view and it is a pity that we could not all have been together at that meeting. I have been trying to make men understand something of the difficulties of women, trying to make them imagine themselves to be women and to see whether the conditions under which women live appeal very much to them. But what I want especially to say to you who are women is, that we should not have to plead with men to give women their rightful place in the world, if women themselves realized what is that rightful place.

Now, our President has just been speaking to you about that great Hindu conception of the Shakti, of the power Aspect of God, and it is that conception of womanhood which we must bring back to the world. Women have to have a new conception first of all of themselves as women, in order that they may have a new conception of themselves as mothers. For we are at a very important stage in the history of our world. We are looking, as you know, for the coming of the World Teacher and we sometimes forget that when He comes there is born into the world a new sub-race, to which He will give His teaching and from whom He will draw His disciples and His followers.

How much thought are you, who believe in that Coming, giving to the question of the new sub-race? Have you ever thought of the bodies which will be required for the incoming egos of that race? This is a question of vital importance, especially to the young men and young women of to-day who are to be the parents of the future.

I have spoken to the men of what I believe to be the right attitude towards women. I want to put before you another conception of motherhood. I know that it is unnecessary to speak to any Indian woman about motherhood as a great and beautiful vocation, because the Indian mother is in some senses the most ideal in the world, but not in all, because it is impossible to be an ideal mother unless you have first of all tried to realize yourself as an ideal woman. And that means that you must realize the power aspect of your nature and not the weak aspect. The future is with the children of our race, and the child is the all-important fact or in everything that we build and plan for the future.

Now, the first defence of the child is the Mother and when the Mother fails it, then everything fails, and I want you to realize that Motherhood, under the conditions in which too often it is carried on in the present time, makes it impossible to give to the child either the physical body or the mental and the emotional capacity that children have the right to demand from us. How is it possible for a child-mother to give the right conditions to her children? She who undertakes the responsibility of bearing children before she has ceased to be a child herself

Then, again, how is it possible for a woman to realize Motherhood in its fullness if year after year she bears children until they grow up round her in such numbers that her family is nothing but a burden. She cannot give herself, either physically or mentally, to children in such numbers, and is it any wonder in the home where twelve or thirteen children are born that only two or three will live to grow up.

Now, this is a question which concerns men and women alike and you have to change the opinion of your men; you will have to demand the right to be physically fit before you bring children into the world. Your first duty is to the child because the child is the helpless one who looks to you and you have no right to bring children into the world, children who can never grow up to be the useful citizens of this world that they should be, who can never hope to have physical health or mental or moral capacity. And so the first thing I would say to you is remember your duty to the unborn and your duty to the unborn means your duty to yourselves. Motherhood is one of the highest and holiest vocations in the world. It is the one which requires the greatest training and it is the one which under the present conditions receives no training whatsoever. Any girl, any woman, thinks if she can do nothing else, at least she can be a Mother and the result is what you see. The result is seen in sickly or defective children; the result is seen in children who have to grow up without the mental companionship and help which they have the right to demand from their Mother. Remember that Motherhood only *begins* when the child is born. It continues until the end of life. Motherhood is a great initiation if you rightly understand it. For initiation only means an expansion of consciousness, and if you have ever looked into the face of the Mother of a new-born child you have looked into the face of one on whom a larger consciousness has dawned.

But that is only the first stage of Motherhood, and if you would be a true Mother, you must learn all the stages of Motherhood to the end. And I want to say a word to those Mothers who have reached one of the most difficult stages of Motherhood and that is the middle-aged Mother, the Mother who sees her children growing up and leaving home. Too many Mothers at that stage are seeking to hold back their children, to keep them still as babes and refuse to them the liberty and the independence which is their natural right. Too many Mothers at this stage of their history are looking backwards with regret to those early days, forgetting that they must grow with their children; that they must be willing very often to stand aside and see the child make mistakes, to see the child suffer and yet to stand patient and silent to the end, for the way of the cross for the true mother is not trodden on her own feet, it is trodden on the feet of her children. And when she feels her arms are empty remember that they are emptied of her own children in order that they may be filled with the children of the world.

Therefore it is essential that in training for Motherhood, you must train first of all physically; you have got to give of your physical health and strength to your children and therefore physically you must first become strong. Then you have got to give them mental companionship. That means that you must be educated and you must demand education for your daughters as much

as you demand it for your sons. For without education they will never learn to be the Mothers they should be to their children. And then you must train them emotionally and train their characters in order that they may realize to the full that function of Motherhood.

Remember, we are all representatives of the great World Mother, and take the Earth as an example. The Earth has no beauty of her own. Her beauty is in her children, the trees and the flowers and the plants, and the true Mother asks no beauty for herself. She lives again in the lives of her children, and in order that she may so live to the full she must be able to produce the very best, that her children may be the greatest flowers of creation.

One of the great Masters of the Wisdom has told us Himself that the day will come when through the Theosophical Society a light will shine on this whole question of the sex problem:

"Woman must not be looked upon as an appendage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realized as equal powers though unlike individualities.

Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till the woman bursts the bonds of her sexual slavery, to which she has been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post-Mahabharatean India, with all her profundity of learning, has neglected and forgotten it.

The light that will come to it, and to the world at large, when the latter will discover and really appreciate the truths that underlie this vast problem of sex, will be like "the light that never shone on sea or land," and has come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own power* to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out."

So to all of you who are assembled here, some of you married, some of you mothers, some grand-mothers perhaps, I would say to every one of you, remember that you are representatives of the Mother of the World, and learn what true Motherhood is in order that you may pass on that knowledge to your children.

The Coming Woman.

And women too, frank, beautiful and kind,
As the free heaven which rain's fresh light and dew
On the wide earth, passed, gentle, radiant forms,
From custom's evil taint exempt and pure,
Speaking the wisdom once they could not think,
Looking emotions once they feared to feel,
And changed to all which once they dared not be,
Yet being now made earth like heaven.

AN INTERNATIONAL GATHERING

UNDER the auspices of the Women's Indian Association a meeting was held on Saturday, the 9th January, under the Banyan Tree, at the Theosophical Society, Adyar, for the purpose of hearing about the progress of womanhood in the many countries from which representatives had come for the recent Theosophical Convention. Women from as many as thirty-seven different lands have been residing at Adyar during the last three weeks, and the moment seemed auspicious for having an international gathering of women. In opening the proceedings Mrs. Jinarajadasa, who presided, said that this was the first international meeting of women that had been held in India. There had been Women's Conferences, but they had been comprised of women of different parts of India, but, in seeing such large numbers of women from all over the world, she believed that they had a unique international gathering there. She sketched the progress of the Women's Movement in India through its recent educational and social reform and political activities also on its present work for Child Welfare. She laid stress on the usefulness of International links, and pointed out how the Women's Indian Association is affiliated to international organizations, such as the International Women's Suffrage Alliance, to which it had sent eight delegates to the last Convention in Rome, and with the International Women's League for Peace and Freedom.

Madame Kamensky of *Russia* said that the characteristics of Russian women had always been courage and faith. By the capabilities of individual women, womanhood took rights without asking for them, and the people of Russia have a saying that if a woman is in a movement, then it is all right.

Miss Pallin of *Sweden* said that since 1923 all Government posts have been open to women. Four women are Members of Parliament, of whom one is a member of the Theosophical Society. In her country women are allowed to be Ministers of Religion. All rights belong to women, but they have not as yet appropriated all that has been open to them. She advised Indian women to learn independence from Swedish women and said that independence of thought and action in womanhood gave more happiness to women and made also for the greater happiness of men.

Mrs. Van Reghan spoke for *Holland*, and said that the characteristic of its women was a love of Peace and Freedom. She related incidents about their great Queen, saying how they had been blessed by her peace-making qualities for twenty-five years. The women's movement had no longer to fight in the open for equality for women, but there were still many points of detail which had to be won. It had left the stage of sex war and was now in entire co-operation with men, the future of their movement depending entirely on individuals.

Men and women vote equally at the age of twenty in *Germany*, said Frau Gutteman, in all the Provinces. The women in the Labor movement are remarkably well organized, but she still pleaded for an international rate of wages for women and the emergence of the principle of equal pay for equal work, irrespective of sex. She told that a new sect had arisen in Germany "to renew the religious life of Germany," and its chief pastor has ordained a woman.

Madame Bermond explained why the women in *France* are not likely to get political recognition for some time, because there is much interlinking between the church and politics, and the free thinkers in France are afraid that women are too religiously influenced. A special characteristic of the women's movement in France is its desire to protect animals.

The key of political action was that which unlocked the freedom of *British* women, explained Mrs. Duckworth. She paid a tribute to the work of the militant suffragettes and instanced that there are now women on practically all public boards and that there are over eight hundred women Magistrates in the country. Addressing the Indian ladies present, she concluded: "Prepare yourself with education so that when your importunity gains your opportunity you may show yourself fitted and capable." As she had lived some years in *Egypt* she also told something of the very great backwardness of the general masses of the people, their cleanliness and education being conspicuous by their absence. The need of the moment was child clinics, hygiene and primary education.

Mrs. Labberton was most interesting in her sketch of the life and characteristics of *Japanese* women, of whom obedience as wives seems to be the most prominent characteristic and remarkable democracy between all classes of women. She had seen the mistress digging the garden, while the servant listened to the wireless, and both servants and mistress say "good-bye" familiarly to the master, each morning, as he goes to office. The terrible problem in Japan is prostitution, and women are beginning to tackle that seriously.

With a few words from Mrs. Bennett of *Australia* and Srimati Bagirathi Amma for *India*, Mrs. Cousins closed the meeting with the affirmation that there can be no barriers in the future for women who have the desire for service in their hearts in any sphere of life.

ONE NATION TO ANOTHER

BY WAFARER.

IT is very refreshing to return to the East after a visit to the West. As I belong to the West I may say so.

It is the best education at some time of one's life to visit other countries and to try to understand how each country is struggling, unknown to itself, to make up a beautiful whole. Now it seems as if each country had a "talent" of its own given to it so that it might add to that "talent" and thus give its contribution for the benefit of all the other countries. Moreover, no country can do another country's work nor can any country contribute another country's portion. The more we realize this the more shall we see how utterly foolish are wars and jealousies and competitions and rivalries. The very difference of the physical conditions of each country would show that what I try to say has a truth behind it. It has always seemed to me to be a madness to expect the same temperament, habits, customs and religion in a cold country as in a tropical one. After all religion grows out of the temperament, customs and habits of a people. Their art, their music, their literature, their commerce grow also out of their conditions and surroundings, and there is great need for this diversity and it is extremely valuable to the world as a whole.

to have diversity of any kind so long as that diversity does not make for friction.

We are slowly learning and there are at the present time many signs that we are learning that we cannot all be alike, that, in contrary, it would greatly retard progress if we were all alike as nations; differences in nations are as natural and necessary as differences of opinions anywhere else. We know and realize how essential to growth are differences of opinion as well as other differences in our own country, but when it comes to other countries there is still a remnant, nay more than a remnant, of a wish to impose our opinions, and without study or investigation to insist that our methods are best and our opinions superior to those of other nations.

The West has, of course, its lesson to offer to the East, and the East likewise has many lessons to offer to the West, and going from one to the other one realises how little the peoples of either, as a whole, have as yet realised how much each can learn from each. To go further, I would say how essential to progress is the learning of this lesson. On the surface perhaps to some this is not so obvious, but a little thought will show that the law of the world is involved in this question, and history shows us how dependent each part of the world has been to some other part of the world for lessons in agriculture, commerce, culture and art.

The Women's Movement is no exception, and without going into the history of the movement and its essential part in the play of the world one sees how each country must learn from the other, no country is perfect and yet each is in some way or other a pattern to every other country in some characteristic and no country can progress which is too proud to acknowledge this.

What I have endeavoured to say is such a very different thing from one country copying another and I know nothing so disastrous to progress than for this to take place. The one who copies loses its strength, its independence, and virtually it loses its soul, a copiest ever loses his soul for his soul represents his inner life, and if that is hidden his soul departs.

Vulgarity is largely an outcome of copying, you can trace this in manners, in dress, in customs; the fact of copying is vulgar and lowering: it deprives a man of his power of discrimination as to what are the things that matter from those that are useless, the gold from the dross.

All lovers of their own country long to see that country at its best, act up to its own best tradition, and it is the women's part in each country to uphold that which is true to that tradition. That so much has been lost in the great tradition in each country is largely due to the one-sided rule which has kept woman in the background for the selfish ends of men. Each country has to take its place in the evolution of the whole world and only as we acknowledge this will rivalry cease, because each country will fulfil its part in the make-up of the whole. Within each country each section of the people will have to learn that each must work for the common good, and not only each section but each citizen must feel himself as a part of a whole, not as a separate unit that must fend for himself but as a steward of his part, as a worker for the whole. The part that women must inevitably play is a greater one, selfless, and far reaching, for only as she grasps the fact that her influence dominates the world will she see that her responsibilities are surprisingly heavy.

Those leading the forward movements for women must strive for the good of the whole and realise that each country can learn from each and side by side help each other on the road of evolution and for the upliftment of humanity and the perfection of mankind.

"THE SWEET-SPOKEN."

BY SHRIMATI CHINAMMA.

THIS is the pseudonym of a woman Sanskrit poet. We have no means of ascertaining her real name. The poetess lived in the court of the Raja of Tanjore, Raghunath. Herself one of the distinguished band of women poets who were patronized by this king, she received her name of "Sweet-spoken" as a tribute to the beauty of her poems. If the opinion of contemporary poets like Rajashekhar, the author of the Prakrit drama, "*Camphor cluster*," may be taken as an indication of her greatness, she certainly deserved this title. The poetess herself has told us how she came to receive the pseudonym. The king himself was a poet and a great devotee of Rama. He wrote a Telugu version of the Ramayana and desired it to be translated into Sanskrit, in order that the work might reach a wider reading public. Among the many poets of his court, he could not think of any one definitely superior to the rest, and naturally hesitated as to whom he should entrust with the translation. Tradition has it that Lord Sri Rama himself appeared to the king in a dream and named "Mathuravani" as the fittest person for the work. The work was duly translated and so greatly was the king pleased with it that he named the poetess "Sweet-spoken." The refers to herself throughout this poem by this pseudonym. "I whom, pleased with my eloquence, Your Majesty has named the 'Sweet-spoken' The poem has only recently been discovered in the Mysore State. The poet begins with a praise of her patron, of past poets like Kalidas, Magha, Bana and others. She then gives a description of the palace of the king and then begins the main story of the Ramayana.

WAS IT AN AMEUREMENT

The teacher was giving a class a lecture on "gravity."

"Now, children" she said, "it is the law of gravity that keeps us on this earth."

"But, please, teacher," inquired one small child, "how did we stick on before the law was passed?"

—The Tattler.

AN ANALIST.

Teacher: Willie, what kind of a noun is trousers?"

Willie: "It's an uncommon noun, because it's singular at the top and plural at the bottom."

PROOF

Mom—Johnnie, you can't go swimming unless you take a towel with you.

Johnnie—But there's one at the beach.

Mom—Well, that one isn't sanitary.

Johnnie—It must be—everybody uses it.

ARJUNA'S SECRET POWER.

BY RAMA SHANKAR PANDIYA, M.A., L.T.

IT is often said that Arjuna was unconquerable because he had Shri Krishna by his side. But why had he Shri Krishna by his side? Because he was fit for the company of Shri Krishna, he was His ideal disciple, Arjuna was far more qualified than any one else for this great companionship both physically as well as spiritually. But physically he had his rivals in Bhishma and Karna; spiritually he had none. He had developed within himself the qualities of Duty, Purity and Devotion. All these three qualities are expressed in every single act of his. His devotion to the one Life (The Goddess Shakti) was so great that he succeeded in invoking That One Life in Her purity and splendours on the battlefield at the command of Shri Krishna, in order that She might vitalize his activities, be at his side while he was engaged in the service of the world and make him victorious.

The mission of Shri Krishna was the purification of India and the world. This was fulfilled through Arjuna, the worshipper of Purity. The Goddess Shakti is Purity and Purity being invoked She burnt up the impure in the fire of battle. She was the One secret of Arjuna's victory. She was the secret of Shri Krishna's Power to give victory to the side of Right. She was the secret of Shri Krishna and Arjuna carrying victory after them wherever they went. She was the secret of the Yellow Pitambara which dazzled Dushshasana through its purity when he wanted to make Draupadi naked before the court of Duryodhana. Purity is victory—Devotees of Purity always win. For Purity is the All-pervading Flame—The *Amra* or *Shakti* of God. Shakti burns up all impurity. In Her alone lies the key to progress—individual and social.

The following is an example of Arjuna's devotion to Purity—The One Goddess—the secret of his success: (from the *Mahabharata*, Bhishma Parva, section XXIII):—

On the battlefield The Holy One Shri Krishna said:—

"Cleaning thyself O mighty one (Arjuna) utter on the eve of battle the Hymn to Durga for the defeat of the foe."

Arjuna prayed—

"I bow to Thee, O leader of Yogins! O Thou that art identical with Brahman! O Thou that dwellest in the forests of Mandara! O Thou that art freed from decrepitude and decay! O Kali! O wife of Kapala! O Thou that art of a black and tawny hue! I bow to Thee O proud One! O Thou that rescuest from dangers! O Thou that art endued with every auspicious attribute! O Thou that art sprung from the Karta race! O Thou that deservest the most respectful worship! O fierce One! O giver of victory! O victory's self! O Thou that wearest a banner of peacock plumes! O Thou that art decked with every ornament! O Thou that bearest an awful spear! O Thou that holdest a sword and shield! O Thou that art the younger sister of the chief of Cowherds! O eldest One! O Thou that art dressed in yellow robes! O Thou that hast devoured Asuras assuming the face of a wolf! I bow to Thee that art fond of battle! O Uma! O Shakambhari! O Thou that art white in hue! O Thou that art black in hue! O Thou that hast slain the Asura Kaitabha! O Thou that art yellow-eyed! O Thou that art diverse

eyed! O Thou of eyes that have the colour of smoke! I bow to Thee! O Thou that art the Vedas, the Shrutis and the highest virtue! O Thou that art propitious to Brahmins engaged in sacrifices!"

"O Thou that hast a knowledge of the past! O Thou that art ever present in the sacred abodes erected to Thee in the cities of Jambudwipa! Thou art the science of Brahman among sciences and Thou art that sleep of creatures from which there is no waking! O brother of Skanda! O Thou that possessest the six attributes! O Durga! O Thou that dwellest in inaccessible regions! Thou art described as Swaha, as Swadha, as Kala, as Kastha, as Saraswati, as Savitri, the mother of the Vedas and as the science of Vedanta. With inner soul cleaned I praise Thee O great Goddess! Let victory always attend me through Thy grace on the field of battle. In inaccessible regions, in places of difficulty, in the abodes of Thy worshippers and in the nether regions Thou always dwellest! Thou art the unconscioness! Thou the sleep! Thou the illusion! Thou the modesty! Thou the beauty! Thou art the twilight! Thou art the day! Thou art Savitri! and Thou art the mother! Thou art contentment! Thou art growth! Thou art Light! It is Thou that supportest the sun and the moon and makest them shine! Thou art the prosperity of those that are prosperous."

Understanding (the measure of) Partha's devotion, Durga, who is always graciously inclined toward humanity, appeared in the firmament and in the presence of Govinda said these words: "Within a short time thou shalt conquer thy foes, O Pandava! O Invincible One thou has Narayana for aiding thee! Thou art incapable of being defeated by foes, even by the wielder of the thunderbolt Himself." Having said this the boon-giving Goddess disappeared.

Thus also will be overcome all the troubles to-day on the face of the earth if only we invoke the Feminine Power for our aid. Mere prayer is not enough. We must feel the burning touch of the Goddess. Her Flame will burn up all that is impure within us. Let us invoke Her aid that the battle against evil may be won. If we are to become Arjuna's, if we are to become fit for the company and teaching of the great Lord, Shri Krishna, let us get ready for the occasion when He will surely ask us again to pray to Her, the giver of Victory against all evil. Let us watch Her mysterious existence in all that is Beautiful, all that is Pure, all that is Feminine around and within us, for devotion to Beauty, Purity and Womanhood is the master and key to victory which is the Perfect Brotherhood. Shri Krishna is great, but His Shakti is even greater. He would manifest Himself on our own level, but His Shakti manifests Herself only when we raise ourselves to a higher level. No doubt He helps us to rise to a higher level but unless we behold the Flame of the Great Life mere rising to a higher level is nothing. Let us then prepare by practising to catch a glimpse of the great Life, the Shakti of God all round us in every woman so that we may be able to stand face to face with the Flame when She descends to purify and lead us to victory. She is Peace. She is Victory, She is Unity.

THE PROGRESS OF WOMEN IN 1925.

BY MRS. CORBETT ASHBY.

THE world war hastened on the political and social evolution of women's place in modern civilization, though it did little or nothing to alter the character of that evolution. Behind the vivid political happenings of 1925—debts and reparations, wars in Africa and Asia, the European peace of Locarno—the ordinary man and woman has been adapting him and her self more or less painfully to the demands of modern life. The woman's movement of 1925 is rather one of the quiet assumption of new responsibilities than the calling on deaf ears for new rights, yet a minimum of personal rights must be secured before any advance is possible.

The suffrage success of the year is the grant in Newfoundland of full suffrage and eligibility to women over twenty-five. This leaves the Union of South Africa the only Dominion where any white woman immigrant loses her previous status and sinks to or below the level of the native.

The basin of the Mediterranean provides a more significant victory. Asleep in the shadow of its glorious past, Latin civilization has ignored women as citizens, but Signor Mussolini has kept in 1925 the pledge publicly given to the Congress of the International Woman Suffrage Alliance in 1923 and has given to some women the municipal franchise. Under present circumstances the practical value may be small, but in any revival of self-government. Italian women will take a share. Of greater practical importance may be the woman's share in the new Act dealing with trade unions, as in the Magistrature del Lavoro women will be eligible as assessors. Mussolini's rival, Rivera, was slower to promise but quicker to perform, and women in Spain are already voters for and sitting on municipal councils. In the oldest of democracies the towns of Greece, women over thirty have obtained the municipal franchise without eligibility, but may not exercise their rights till 1927. These three victories are the first breaches in a hitherto unbroken wall, and the vast continent of South America will follow. Italy and Spain as they will not follow the United States of America.

It is always difficult to compare the status of women in Anglo-Saxon countries, where a few capable individuals are immensely in front of the mass of their fellow-women. For example, on November 30 the French women barristers celebrated their first quarter of a century as members of the French Bar, and received the congratulations of our women barristers of only three or four years' standing—yet no French woman possesses even the municipal franchise, much less the Parliamentary. Chile, where until this year no married woman has had rights over her person, her children, her property, or her earnings, has just appointed a woman as judge. In Uruguay a bill to give complete equality in civil and political rights is now under discussion, yet Uruguay sends a medical woman, Dr. Paulina Luisi, as Government representative on the Commission of the League of Nations against the Traffic in Women and Children, and to various medical and hygiene congresses. In the Argentine a bill giving women equal civil rights has been passed. Austria has her first woman K. C.; Japan and Greece have made women eligible to practise law.

In Cairo and Bagdad the first women's clubs have been opened. Those in Constantinople, Angora, Beirut, and Damascus flourish and train women in social work and citizenship.

The Bengal Legislative Council has passed and the Punjab Council is discussing a woman suffrage resolution. The first elected woman has taken her seat on the Madras Municipal Corporation. In the Central Legislative Assembly one of the first contributions of the Indian women's movement is to get the age of consent raised to fourteen in the case of unmarried and thirteen in the case of married girls. It is very significant that the women are so conscious of the physical, moral and intellectual detriment of immature marriage. In Cochin Mrs. T. Madhavi Amman has been nominated to the Legislative Council.

Victories in the northern countries, where equality between men and women is a fact rather than a goal, are rather solid than spectacular for 1925. In Denmark a nationality law was passed giving a married woman the right to retain her nationality on marriage with an alien while residing in Denmark, or in any case if she does not acquire the nationality of her husband. This compares favourably with the resolution of the British House of Commons, which the Government, under shelter of seeking advice from the Dominions, has quietly neglected. In Finland eighteen women were elected to the body of special electors who elect the President. In Sweden a Civil Service Bill was passed giving equal pay to men and women except that one extra increment is given to men. Sweden has five women in Parliament. Nearer home, the Free State of Ireland has opened the Civil Service examinations to both sexes. Mrs. Chichester has been elected as the only woman member of the Northern Irish Parliament.

Outside national happenings, 1925 has been memorable for the setting up of the League of Nations Commission on the Protection of Children, many of whose members and most of whose assessors are women. The International Congresses of the International Council of Women in Washington and Congresses on Prison Reform, Education, and Child Welfare in London, Edinburgh, and Geneva roused widespread interest. To stray for a moment into 1926, women are now looking forward to forthcoming Congresses of the International Woman Suffrage Alliance in Paris next May, of the Women's International League of Peace and Freedom in Ireland in the summer, and of the International Federation of University Women in Amsterdam.

To the 1925 Assembly of the League of Nations Australia, Denmark, Great Britain, Norway, Rumania, and Sweden again sent women as substitute delegates. To the Seventh International Labour Conference in Geneva, 1925, which was chiefly concerned with workers' compensation in cases of accident during work, five women were sent as technical advisers by the Governments of Denmark, France, Irish Free State, Netherlands, and Rumania, while Miss Julio Varley was sent by the workers of Great Britain.

On the whole the position at the end of 1925 is satisfactory on the political and social side.

Women have won equality where giving of service is required, but where payment for service is concerned 1925 shows clearly that women cannot yet rely on any general sense of fair play.

TAMIL.

மாதர் இந்திய சங்கத்தார்க்கு.

லேடி எம்.லி லுட்டியன்ஸ் பேசியது

ஆடவர் பெண்டிர் இருபாலாரும் ஏக காலத்தில் ஒரே இடத்தில் சபைகூடச் சாத்தியப்படவில்லையென்பது எனக்கு வருத்தந்தான். ஆலமரத்து நிழலில் கூடியிருக்கும் ஆடவர்களுக்குப் பிரசங்கித்துவிட்டு இப்போதுதான் வருகிறேன். ஸ்திரீகளின் கருத்தினியல்பு எந்த நோக்கத்தை ஆதாரமாகக் கொண்டதென்று அவ்ரு பேசினேன். அவ்ரு நீங்களுக்கும் ஒரு மித்து இருக்கமுடியாதது அசௌகர்யமே. ஸ்திரீகளுக்கு எத்தனைவிதமான கஷ்டங்கள் உள்ளன? அவர்கள் இருக்கும் நிலைமையில் ஆடவர்கள் ஒரு சிறிதாவது இருக்கச் சம்மதிப்பார்களா? பொறுப்பார்களா? அந்நிலைமை அவர்களுக்குப் பிரியமாயிருக்கிறதா என்று கேட்டேன். ஆனால் பெண் மக்களாகிய உங்களுக்கு நான் சொல்வதென்னவெனில், நீங்கள் அடையவேண்டிய அந்தஸ்து இன்னதென்னுணர்வீர்களாகில் புருஷர்களைக் கெஞ்சிக் கேட்கவேண்டிய அவசியமில்லை.

நம் அக்ராஸனர் ஒரே பரம்பொருளின் சீக்கிரியம்சத்தைப் பற்றி ஹிந்து வித்தாந்தத்தை உங்களுக்குச் சற்று முன்பே எடுத்துரைத்தனர். பெண்மக்களும் அவர்கள் வாழ்வும் அந்த சீக்கிரிய தர்மத்தையே இவ்வுலகில் நிறைவேற்றும்படியான வகையை நிலைநிறுத்தல் வேண்டும். மாதர்கள் தம் தாய்மையைப் பற்றி ஒரு புதுக் கருத்துக்கொள்ளுமாறு, மாதர்கள் தம் பெண்மையைப் பற்றியும் ஓர் புதுக் கருத்தை உய்த்துணர்வேண்டியிருக்கின்றனர். ஏனெனில், இவ்வுலக சரித்திரத்தில் நாயிருக்கும் காலம் ஓர் முக்கிய தகை. ஜகத்பூருவின் திருவரவை நாம் எதிர்பார்த்து நிற்கிறோம். அவர் வருங்கால் அவரைச் சூழ்ந்து நின்று அவருபதேசங்கேட்டு நடக்கும் புதிய கிளைச்சாதி யொன்று தோன்றுமென்பதை நாம் மறக்கின்றோம். அதினின்றே அவர் தம் சீஷர்களைத் தேர்ந்தெடுப்பார்.

ஜகத்பூருவின் வருகையில் நம்பிக்கையுடைய நீங்கள் இனிப் பிறக்கவேண்டிய கிளைச்சாதியைப்பற்றிச் சிந்தித்ததெவ்வளவு? அந்த ஜாதியில் வந்து தோன்றக்கூடிய ஜீவர்களுக்கு உரிய சரீரங்களை அளிக்கவேண்டியது நம் கடமையாயிற்றே. இதைப்பற்றி நீங்கள் எப்போதாவது சிந்தித்ததுண்டா? இப்போது யௌவன பருவத்திலுள்ள ஆடவர், பெண்டிர் சிந்திக்கக்கூற்த பரமமுக்கிய விஷயம் இது. ஸ்திரீகளைப் பற்றிப் புருஷர்கள்கொள்ளவேண்டிய சரியான அபிப்பிராயம் எது என்பதை நான் ஆடவர் கூட்டத்திற்கெடுத்தாராதேன். தாய்மை இன்னதென்பதைப் பற்றிய இன்னொரு கருத்தைத் தங்களுக்கு எடுத்துரைக்க விரும்புகிறேன். தாய்மை என்னும் உத்தம தர்மம் இந்திய மாதர்களுக்கு என்னென்றெரிந்ததாயினும், சிற்சில அம்சங்களில் இந்தியத் தாய்மார் உலகிற் சிறந்தவர்களெனினும், இன்னும் அநேக அம்சங்களில் முன்னுக்கு வரவேண்டியது உண்டு. உண்மையான ஸ்திரீ தர்மம் இன்னதென்று உணரும் பெண்மக்களே தாய்மையின் உயர்ந்த லக்ஷியத்தை எய்துதல் முடியும். அதாவது ஸ்திரீயானவள் தன்னை அபலை யென்று சொல்லிக்கொள்ளாமல், தன்னைச் சக்தியின் வடிவினளாகக் கருதல் வேண்

டும். வருங்காலம் நம் மக்களைப் பொறுத்ததல்லவா? நாம் வருங்கால ஏற்பாட்டை நிரூபிக்கச் சிந்திக்குமுன் துழந்தைகளின் நலத்தை உத்தேசிக்கவேண்டியது அதி அவசியம்.

அந்தச் சூழ்ந்தையின் நலத்தைத் தாய் கவனிபாமை வேறு யார் கவனிப்பார்? [‘பொல்லாத சேயெனில் தாய் தள்ளல் நீதமோ’ என்று நாடிமானார் கூறினர்.] அப்படியிருக்க, இக்கால நிலையில் பெண்மக்கள் உடல் வன்மையையாவது, உள்ள மகிழ்ச்சியையாவது, மனச் சக்தியையாவது தம் மக்கட்கு உவந்தளிக்க மாட்டாதவர்களாயிருக்கின்றனர். கன்னித் தாயாகவுள்ள இக்காலத்து இந்தியமானது தன் மகவிற்கு உடல் வலிமையையும், உயிர் வலிமையையும் எவ்வாறு உதவுவாள்? தானே கன்னிப்பருவம் நீங்கப்பெறுமுன் சூழ்ந்தைகளைப் பிறப்பித்தல் வேண்டியானால், அவள் தாய்மையின் உத்தரவாதத்தை உணர்ந்தவளென்னலாமோ? ஒரு சூழ்ந்தை பிறந்து வளருமுன்னே வருஷத்துக்கு வருஷம் சூழ்ந்தைகளைப் பெற்று வருகிறவளுக்கு குடும்பம் பாரமாய்த் தோன்றாமல் எப்படியிருக்கும்? இப்பல சூழ்ந்தைகளை ஊட்டி உண்பித்து வளர்த்து அறிவு புகட்டுவது ஒரு தாய்க்கு இலேசான காரியமல்ல. அதனாலேயே பன்னிரண்டு பதின்மூன்று பேர்கள் பிறந்த குடும்பத்தில் இரண்டு மூன்று பேர்களைத் தவிர யாவரும் அற்பாயுளாக மரித்தல் ஆச்சரியமல்ல.

இவ்விஷயம் ஆடவர், பெண்டிர் இருபாலாரையும் பொறுத்ததே. உலகில் நீங்கள் மக்களைப் பெறுமுன், உடல் உறுதியை நீங்கள் அடையப் பெறுவது உங்கள் உரிமை. உங்கள் முதற்கடமை சூழ்ந்தைக்குச் செய்யவேண்டியதேயாம். இவ்வுலகில் சுக செளக்கியமாயும், தேஜஸ்விகளாயும், மேதாவிகளாயும், சீலர்களாயும் வாழ, அவர்கள் உங்கள் உதவியையே எதிர்பார்த்து நிற்கின்றனர். ஆகையால் நான் உங்களுக்குச் சொல்வது இனிப் பிறக்கவேண்டிய சூழ்ந்தைகளின்பொருட்டு உங்கள் உத்தரவாதத்தை உணர்ந்து நிறைவேற்றுக. அதாவது உங்களுக்கே உரிய உத்தரவாதத்தை நீங்கள் உணர்ந்து செய்க. உலகத்தில் எல்லாவற்றிலும் பெரியது மக்கட்பேறு என்பது உண்மை. அதைச் சிறந்ததோர் உத்தம விரதமாய்ச் செய்தல் வேண்டும். அதற்குச் சாதகமாய் முன்னுக்கு முன்ன தாய்ப் படித்துக் கொள்ளவேண்டியது மிகவும். தற்கால நிலையில் அதற்கே சவனம் இல்லை. எந்தப் பெண்ணும், எந்த ஸ்திரீயும் வேறொன்று மில்லாவிட்டாலும் சூழ்ந்தையாவது பெறலா மென்று நினைப்பதின் பயன் தான் ஊனமுள்ள நோயாளிக் சூழ்ந்தைகளின் பிறப்புக்கிடமாகிறது. கல்விப் பயிற்சியால் மரப்பண்பு பெறாத தாய்மார்கள் தம்மக்கட்கு விவேகத்தால் உதவச் சிறிதும் சக்திபற்றவளாயிருக்கின்றனர். சூழ்ந்தைகளைப் பெற்றுவிடுகிறவளெல்லாம் தாய் ஆகமாட்டாள். சூழ்ந்தையைப் பெறுவது தாய்மையின் ஆரம்பதகை ஆயினும் அதுஆயுள் முழுதும் வளரவேண்டியதோர் நற்பயிராம் நற்குணமாகும். தாய்மை யென்பது நர் பெரியஞான தீகை என்பேன். ஏனெனில் அதனால் பிரச்சுராவிகாஸ (ஆத்ம நெகிழ்ச்சி) சக்திக்குரிய பெரிய ஸம்ஸ்காரம் உண்டாகிறது. தலைச் சூழ்ந்தையைப் பெற்ற ஓர் தாயின் முகத்தில் அத்தகைய ஞான ஒளிர்ச்சியைக் காணலாம்.

அது தாய்மையின் முதற்படியே. உண்மைத்தாயாக இருக்க விரும்புகிறவள் தாய்மையின் பல படிக்களையும் கடைசிகளை தெரிந்து நடக்கவேண்டும். தாய்மையின் மத்தியதகையிலுள்ள

வர்களுக்கு நான் ஒரு வார்த்தை சொல்ல விரும்புகிறேன். அதாவது, தன் மக்கள் வயது வந்து பெரியவர்களாகித் தம்மை விட்டுப் பிரிந்து வேறு குடும்பமாக அமருந்தருளும் அநேகம் தாய்மார்கள் அத்தருணத்தில் அவர்களை இன்னும் சிசுக்களாகவே பாவித்து அவர்கள் ஸ்வாசீனத்திற்குத் தடையாகக் கட்டை போடுகின்றனர். தம் குழந்தைகளின் வளர்ச்சியைப் போலவே தாமும் ஆத்மபரிபக்குவத்திலும், விசால அறிவிலும் வளருவார்களாயின் தம்மக்கள் விடை பெற்றுப் பிரிவதைக் குறித்து வருந்த நேராது. தன் குழந்தை தப்பிச் சென்று கீழே விழுந்து மறுபடி எழுந்து நடந்ததைத் தனியே கிண்டித் தாய் கவனிக்கிறது கிடையாது? தானே விழுந்து எழுந்திருக்கும் குழந்தைக்குத்தான் தைரியமுண்டாகும். விடாமுயற்சியும், பலமும் உண்டாகும் என்று தாய் அறிதல்வேண்டாமோ? அவ்வாறேதான் தாயானவள் தன் குழந்தைக்கு வயதுவந்த காலத்தும் தன் பாசத்திற்கிடங்கொடாமல் தான் சற்று விலகி நிதகச் சித்தமா யிருக்கவேண்டும். அப்போது அற்பமான தன் குடும்ப பாவனையைவிட மேலாக உலகமென்னும் கடவுளுடைய குடும்பவணர்ச்சியில் ஈடுபடவேண்டும். ஏனெனில், ஒவ்வொருவரும் அவரவர் ஆத்ம லாபத்தையும், பரம செளக்கியத்தையும் தமக்குத் தாமே உழைத்துப் பட்டு அநுபவித்துத் தேர்ந்து எய்தவேண்டியவர்களாவர். இவ்விஷயத்தில் பிள்ளையின் பாரத்தையும் பொறுப்பையும், தாய் ஏற்றுக்கொள்வதும், தாயின் பாரத்தை மக்கள் ஏற்றுக்கொள்வதும் முடியாது.

ஆகையால் உங்கள் குழந்தைகளுக்கு அர்ப்பிக்கத்தக்க சரீர ஆரோக்கியத்தையும், பலத்தையும் இப்போதே நீங்கள் பெற்று வாழ்வீராக. நீங்கள் உங்கள் விவேகத்தால் உங்கள் மக்களுக்கு உதவியாயிருக்குமாறு நீங்கள் இப்போதே படித்து உங்கள் விவேகத்தைப் பயிற்றிக்கொள்க. உங்கள் ஆண் குழந்தைகளைப்போலவே பெண் குழந்தைகளையும் படிப்பித்தல் முக்கியமென உணர்க. படிப்பில்லாத அவிவகிகளாய் உங்கள் பெண்குழந்தைகள் இருப்பின் அவர்களெவ்வாறு உண்மைத் தாய்மார்களாக விருத்தல் கூடும்? அவர்கள் தம் குழந்தைகளை எவ்வாறு நல் வழியில் பயிற்றுவார்கள்? தாய்மையின் உயர்வை உள்ளபடி உய்த்துணருமாறு உள்ளப் பண்பிலும் பெண்களைப் பயிற்றுதல்வேண்டும்.

நாமனைவரும் லோகயாத! வென்றும் ஜகதஜநீ என்றும் போற்றப்படும் அம்பிகையின் அம்சங்கள், என்றதை ரூபகத்திற்கொள்வோமாக. பொறமையிற் பூமிநேவி எனப்படும் பூலோகத்தை உதாரணமாகக் கொள்வோமாயின், மாங்கனும், பூக்களும், செடி கொடிகளும் அவளுடைய குழந்தைகளாம். இவைகளின் அழகைத் தவிரத் தனக்கென்று பூமிநேவி ஓர் அழகைப் பிரத்தியேகப்படுத்தி வைத்துக்கொண்டிருக்கின்றனா? இல்லையே! தன் குழந்தைகள் யாவரும் கேசுமமாய் வாழும்பொருட்டே மேன்மேலும் ஏற்றமடையுமாறே தான் பக்கோடி யுயிர்த்திரளாகச் செறிந்து நிற்கின்றன.

குருதேவர்களில் ஒருவர் கூறிய தென்னவெனில், ஆடவர் பெண்டிற்களின் முறைமையைப்பற்றிச் சரியான அபிப்பிராயம் ஓர் காலத்தில் பிராஹ்மண சபையின் பயலாய் உலகில் தோற்றமென்றனர். அது பின்வருமாறு:—

பெண்கள் புருஷனுடைய சுகத்துக்காகவே படைக்கப்பட்டார்கள் என்று நினைக்கக்கூடாது. பெண்ணினுடைய சுகத்துக்காக புருஷன் சிருஷ்டிக்கப்பட்டவிதமாகவே புருஷனுடைய சுகத்துக்காக பெண்ணும் சிருஷ்டிக்கப்பட்டிருக்கிறார். ஆகையால் இருவரையும் ஸமானம் என்று நினைக்க வேண்டியது.

தேவ தத்துவ சாஸ்திரப் பிரகாரம் ஏழாம் வயது வரையில் புருஷன் தேகத்துக்கும் பெண்ணினுடைய தேகத்திற்கும் உள்ளவயவங்கள் சமமானாய் இருக்கும். பெண்கள் இனியோகிகள் ஆக வல்லமையுள்ள குழந்தைகளை பெற உள்ளவர்கள். ஆகையால் பாவம் அற்ற ஜீவாத்மாக்களுக்கு பிறப்பு தாவேண்டுமாறால் பெண்களை சுத்தமாய் வளரச் செய்ய வேண்டும். இப்போது வழங்கி வருமாறு பெண்களை அடிமைகளாக உபயோகிக்கும் வழக்கம் போகும் வரையில் ஸ்திரீயினுடைய உறிமையும் ஸ்ருஷ்டிகர்த்தாவினுடைய உத்தேசமும் உண்மையாய் அறியமுடியாது.

ருஷிகள் மனுஷர்களுடன் கூடி நடந்து வந்த வரையில் பெண்களுக்கு அடிமைப் புணியிடை யிருந்திருக்கவில்லை. ஸ்ரீ மஹாபாரத புத்த காலத்துக்கு பிறகுதான் இந்த அடிமைத்தனம் வந்தது.

பெண்களுடைய உண்மையான நிலைமை வெளிப்படுங்கால் இதுவரையிலும் உலகம் அறியாத காகுலி காணப்படும். இது திவ்ய கியான சபையாரால் தான் கிடைக்கவேண்டும்போல் இருக்கிறது. பிறகுதான் உலகில் மெம்பராய் மஹான்கள் பிறந்து புத்த தேவர், சிருஷ்டணமூர்த்தி, கிரைஸ்டு இவர்களை போன்ற குழந்தைகள் பிறப்பார்கள். இந்த அறிவு பரவியபோது பொய் நம்பிக்கைகளும் ஆசாங்களும் நசுக்கும்.

ஆகையால் சோதரிகளே, இங்கு கூடியிருப்பவர்களில் சிலர் மணமுடித்தவர்களாயிருப்பீர்கள், சிலர் மக்களைப் பெற்ற தாய் மார்களாயிருப்பீர்கள், சிலர் போன்ற பேத்திகள் பெற்றவர்களாயு யிருப்பீர்கள். நீங்கள் லோகமாதாவின் பிரதிநிதிகளென்பதை ரூபகத்திற்கொள்க, தாய்மை உள்ளபடி இன்னதென்றுணர்ந்து அதை உங்கள் மக்களுக்கும் சொல்லீர்களாக.

“தாய்மையைப் பற்றிய புதியதோர் புத்தகம்:—மார்க ரெட் ஸேஞ்சர்.” (ஜோனதன் கேப், 11, கௌவர் ஸ்டீட், லண்டன், விலை 6/-).

“மாநர்கள் புருஷர்கள் போகும் வழியிலேயே போக நோக்கமுடையவர்களாயிருக்கின்றனர். அதாவது புருஷர்கள் சிந்திக்கிற மாதிரியே தாமும் சிந்திக்கவும், உலக வாழ்க்கையின் காரியங்களை புருஷர்கள் எந்த உபாயத்தால் செய்து முடிக்கின்றனோ அந்த உபாயத்தாலே தாமும் செய்து முடிக்கவும் முயலுகின்றனர். மாநர்கள் சுதந்திரம் பெற்ற பிறகு, அரசாங்கம், கைத்தொழில், கலை, நீதி, மதம் இவ் வெல்லாத துறைகளிலும் ஆடவர்களுள் ஏற்பட்ட ரீதியையே பின் பற்றுவார்கள் போலும். புருஷனுடைய வேலையைச் செய்வதற்கு ஸ்திரீ வேண்டியதில்லை. புருஷன் சிந்திக்கும் வழியிலேயே நினைக்க ஸ்திரீ எதற்கு?

“புருஷர்களுடைய கருத்து உலகெங்கும் பிரபலமாயிருப்பது ஒழிந்து புண்டற்றுப் போமோவென்று அவன் பயப்படவேண்டாம். ஸ்திரீயின் தர்மம் புருஷ ஸ்வபாவத்தையே விருத்தி செய்வதல்ல, ஸ்திரீ ஸ்வபாவத்தை பிரகாசிப்பித்தலாகும். ஸ்திரீ தர்மமானது புருஷர்கள் செய்த உலக ஏற்பாட்டை அப்படியே பாதுகாப்பதல்ல. ஆனால் உலக வாழ்க்கையின் எல்லாத் துறைகளிலும், ஸ்திரீ ஸ்வபாவம் மேன்மேலும் கலந்து உலகம் இன்னும் (அன்பும் அழகும் பெற்றதாய்) இருபாலார்க்கும் பொதுவாய் விளங்கச் செய்ய வேண்டும்.

“ஏற்கெனவேயுள்ள நிலைமை சரியே யென்று ஸ்திரீ அங்கீகரித்துச் சம்மாயிருக்கலாகாது. இக்காலம் வெளிப்படையாய்ப் பிரபலமாயிருக்கும் ஏற்பாட்டைக் கண்டு பிரமிக்கலாகாது. தன்னால் செய்து முடிக்க வேண்டிய தர்மத்தைச் செய்யத் தாண்டும் தன்னுட்கருத்தாகிய அருஞ் சக்தியை மதித்து நடக்க வேண்டும். தற்கால நிலைமையைவிட வருங்கால நிலைமையிலேயே அவளுடைய திருஷ்டி இருத்தல் வேண்டும். தற்காலம் பொது ஜனங்களின் அபிப்பிராயத்தை கேட்கும்போதே நம்பாமல், அதில் பாரபக்தமும் இல்லாமல் ஹைரிமாய்க் கேள்வி கேட்டுக் கட்டுதலும் தெளிவாக வேண்டும். ஸ்திரீ தன் புது தினுசான மார்க்கம் இது என்று தீர்மானித்து, நடக்கத் தொடங்குவது தன் சொந்த அபிப்பிராயத்தினாலும், தன் சொந்த உன்னணர்வின்பேரிலும், செய்தல் வேண்டும். அப்போதே ஸ்திரீயானவள் தன் சபாவத்தை கிர்ப்பந்தமின்றி விளங்கச் செய்கிறவளாவள். அப்போதுதான் ஸ்திரீயானவள் புருஷனை, அவனால் தனக்கும் அதன் மூலமாய் அவனுக்குமே ஏற்பட்ட பந்தத்தினின்று விடுவிப்பாள். அப்போதுதான் ஸ்திரீயானவள் தன்னிடமிருந்து அபகரிக்கப்பெற்றதால் புருஷனும் இல்லாமல் தவிக்கிற அரும் பொருளைக் கொடுத்துதலுக்கடும். அவ்வாறுதான் அவளால் உலகம் நன்மை பெற்றுப் புதிதாகும்.

அவளால் தான் உலகம் புதிதாய் நிரூபிக்கப்பெறும். அவளே அதைப் புதிதாய் அமைப்பாள். அவளே அதைப் புதிதாய் கிர்ப்பித்தலுக்கும். ஸ்திரீ தன் ஸ்வபாவத்தைப் புருஷர்கள் அடக்கிவைக்க இடங்கொடுத்தால், கைத்தொழில், கலை, இலக்கியம், காஸ்திரம், நீதி, மதம், ஜனஸமுதாய ஆசாரம் இவ்வெல்லாம் களையிழந்தன. மறுபடியும் அவளாலேயே இவ்வெல்லாம் சோபையடையும்.

ஸ்திரீயானவள் தன் மக்களைப் பெறச் சம்மதமுடையவள் தானா? அப்படியானால் எத்தனை குழந்தைகள்? இந்தத் தீர்மானம் ஸ்திரீயே செய்தற்குரியவள். புருஷனுடைய மனப்பான்மை எப்படியிருந்தபோதிலும் இதை முதலாவதாகத் தீர்மானிக்க வேண்டியவள் ஸ்திரீயே.

ஒவ்வொரு குழந்தை பிறக்கும்போதும் அவள் மரணத்தைப் பார்த்துவிட்டே திரும்புகிறாள். அவளை இந்த அவஸ்தைக்குட்படும்படி செய்ய புருஷனுக்காவது, ராஜ்யத்துக்காவது அதி காரமில்லை. தான் அந்த அவஸ்தையைச் சகிப்பாளாவென்று ஸ்திரீயே தீர்மானிக்கவேண்டும். அவ்வாறு தீர்மானிக்க வேண்டியவள் அறிவுடன் நிச்சயித்து அவ்விதம் நிறைவேற்ற

வேண்டும். மக்கட் பேற்றை நியமனத்துடன் உறுதிப்படுத்தல் ஸ்திரீயின் பொறுப்பு. இதில் மாதர் எவ்வளவு சீக்கிரம் தம் உத்தரவாதத்தை யுணர்ந்து நடப்பார்களோ, அவ்வளவுக் கவ்வளவு தாய்க்கும், தாய்மைக்கும் ஜனஸமுதாயத்தில் கௌரவமும் பூஜ்யமையும் ஏற்படும். உலகமும் மக்கள் வாழ்விற்கேற்றதாக விருக்கும்.

சமாசாரக்குறிப்புகள்.

சிசுவாரம் :—இந்தியா முழுதும் சென்ற மாதத்தில் இந்தியர்களின் பொதுப்படையான அநாரோக்கியமான நிலைமேற்படி வாரத்தில் எடுத்துக்காட்டப்பட்டது. பழைய நாட்களைவிட சிசுக்களுக்கும் தாய்மார்களுக்கும் இந்நாளில் சற்று போஷணை அதிகம் கிடைக்கிறது என்பதும் நிரூபிக்கப்பெற்றது. பழைய நாளில் பெண்கள் பிரஸவீக்கும் அறைகள் எவ்வளவு இருட்டாயும், அழுக்குப்பிடித்ததாயும், காற்றோட்டமில்லாததாயும் இருக்குமென்றும் இந்த நாளில் எவ்வளவு சுத்தமாயும், துப்புறவும் பிரசவ அறை இருக்கிறதென்றும், லக்ஷக்கணத்தான ஜனங்கள் ஆடவர், பெண்டிர் சென்ற மாதம் உணர்ந்திருப்பார். அத்தகைய காற்றோட்டமற்ற இருட்டு அறைகளால் எத்தனை பெண்மணிகள் பிரஸவத்தில் மரித்தனரோ! இவ்வாறு சுகாதாரமான நிலைமைகளின் பெரும் பயன் பிரத்தியக்ஷமாக காண்பிக்கப்படுவதால் ஏராளமான பொது ஜனங்கள் மனத்தில் அது நன்கு படும். இத்தகைய முறைகளால் இங்கிலாந்தில் கோந்து கொண்டிருந்த சிசுமரணமானது பத்து வருஷத்தில் அரைவாசி குறைந்தது. ஆஸ்பத்திரிகளில் தவிர சிசு பரிபாலனத்திற்கென்று பொது ஜனங்களுடைய முயற்சி 5 வருஷத்திற்குமுன் 6 இடங்களில் நடந்து வந்தது. இப்போது சென்னை மாகாண முழுதும் 47 முனிசிபாலிட்டிகளில் சிசுபரிபாலன முயற்சி நடந்து வருகிறது. இத்தகைய சீர்திருத்தம் நல்ல காலத்தையே குறிக்கிறது. பழைய நாள் அறிவீனத்தால் இறந்து போயிருக்கக்கூடிய எத்தனையோ தாய்மார்களை முனிசிபாலிட்டி மருத்துவத்தாடிகளும், சிசுபோஷணையைத் து கிதிஸ்கர்களும் ரக்ஷித்திருக்கின்றனர். கருமத்தின் பேரிலாவது, தெய்வத்தின் பேரிலாவது பழிபோடாமல் நம் ஜாக்காயையாலும், நன்முயற்சியாலும் குழந்தைகளின் ஆரோக்யத்தையும், தீர்க்காயுளையும் பெறவாமென்று பெற்றோர்கள் நாளுக்கு நாள் தேர்த்து வருகின்றனர். சிசுக்களின் வியாதியும், சிசுமரணமும், கர்ப்பத்திலிருந்து பிறக்கும்போதே மரிப்பதும். ஸர்வஸாதாரணமாக ஜனங்கள் நனைத்து வந்தனர். மதராவில் வைத்த சிசுக் காட்சியில் மிகச் சிறந்த இந்தியக் குழந்தையானது மயிலாப்பூர் ஸ்திரீகளின் ஸேவா ஸ்தனத்தில் வளர்க்கப் பெற்றதேயாகும். அடுத்த வருஷம் மாதர் இந்திய சங்கக் கிளைச்சபைகள் எல்லாம் சிசுபோஷண முயற்சி தொடங்கி முதற்பரிசு பெறுவார்களென்று நம்புகின்றோம்.

குடிநீருத்தீர்ச்சு :—சாராயம் வாங்குவதையும் விற்பதையும் சட்டத்தின் மூலமாய் நிறுத்த ஓர் சங்கம் புதிதாய் ஆரம்பிக்கப்பெற்றிருக்கிறது. குடியினால் வரும் கேட்டுக்கும் ஏழ்மைக்கும் ஆளாகிறது. ஸ்திரீயாகையால், ஸ்திரீகளின்

முயற்சி இதற்கு மிக அவசியம். அப்படியிருக்க இச்சங்கத்து உத்யோகஸ்தர்களில் ஒருவராவது ஸ்திரீ மெம்பர் இல்ல இது விந்தையாகவும் யோசனைக் குறைவாகவுமே இருக்கிறது. 25 மெம்பர்கள் உள்ள சம்மிட்டியிலும் ஒருவரும் ஸ்திரீ மெம்பர் கிடையாது. பெண்மக்களை விகற்ப புத்தியின்றி மெம்பர்களாக அங்கீகரித்தாலல்லாமல் இந்த சங்கம் ஜபம் பெறுமெனத் தோற்றவில்லை.

ஓர் ஸந்தியத்தைக் கருதி மாது ஒருவர் செய்ததற்காக: ஸ்ரீமதி உமா நேரு என்ற பெண்மணி அல்லஹபாத் முனிசி பாலிட்டிக்கு மெம்பராகத் தேர்தலுக்கு நின்றபோது, அவருக்கு ஜபம் கிடைக்கவில்லை. பிறகு அதிகாரிகள் அவரைத் தம் நியமனத்தால் அங்கீகரிக்கச் சம்மதித்தனர். ஜனங்களுக்குப் பிரதிநிதியாகவல்லாமல், மேற்படியார் கவுன்சிலில் வீற்றிருக்கப் பிரியப்பட்டாமல் தமக்கு அந்த கௌரவம் வேண்டாமென்றனர். அதைப்பற்றி “இந்திய ஜனஸமுதாயச் சீர்திருத்தப் பத்திரிகை” (Indian Social Reformer) பின் வருமாறு கூறுகிறது:—“மிஸ்ஸஸ் உமா நேருவின் காரியம் தைரிய முள்ளதாகவும், புகழ்த்தக்கதாகவும் இருக்கிறது. தேர்தலில் சித்திபெறுதலர்கள் அநேகமாய் அதிகாரிகளின் நியமனத்தைக் கொண்டு கவுன்சில்களில் புகுவதுண்டு. அது வாசல் பக்கமாய் வீட்டின் செல்வதைவிட்டு கொல்லைப் புறமாய் வீட்டிற்குள் குழைவதை யொக்கும். ஜனப்பிரதிநிதி யாசாட்சியின் மூலதனமும் இதல்ல. மதராஸ் கார்ப்பொரேஷன் (நகரப்பிரபலன் சபை) தேர்தலில் சுத்தமாய் தோல்வியுற்ற பழைய அக்ராஸன் ஒருவரை மதராஸ் துரைத்தனத்தார்தம் நியமன அதிகாரத்தை தவறாபுய்யோகித்து ஜனங்களைச் சம்மதித்திருக்கிறோதமாய் அவரை திரும்ப அக்ராஸனாக்கும் கெட்ட வழக்கத்தைக் கண்டிக்கும் ஓர் தீர்மானம் சமீபத்தில் ஸ்வராஜ்ய கமிட்டி மெம்பரால் தள்ளிவைக்கப் பிரேரணைசெய்யப் பெற்றது. முனிசிபல் கவுன்சில்களில் பிரவேசிக்க எண்ணமுடைய ஸ்திரீ புருஷர்கள் மிஸ்ஸஸ் உமாநேரு அவர்களின் கண்மாதிரியைக்கொண்டிட்டுத் தொழுகுவாராக.

ஓர் இந்திய ராஜ்யத்தின் முன் மாதிரி:—விவாகத்திற்குப் பெண்களின் சம்மதி வயதை 13 ஆகவா அல்லது 14 ஆகவா செய்வது என்ற விவகாரம். செய்து கடைசியாய் 12 விரும்பு 1 அதிகப்படுத்துவது இந்தியப் பொதுச் சட்டச் சபைக்கு வெகு கஷ்டமாயிற்று. மோர்வி ராஜ்யமும் அதன் ஜனங்களும் பெண்களின் விவாகச் சம்மதிவயதை பதினாறுக்கு ஓர் சட்டம் நிறைவேற்றியிருக்கின்றனர். மோர்வி என்பது குஜராத் (கர்ஜா) தேசத்தில் கடீச் வளைகுடாவுக்கு அருகே உள்ள ஓர் சிறு ராஜ்யம். அதற்குப் பக்கத்தில் ராஜகூட் என்ற இன்னொரு சிறு ராஜ்யம் உள்ளது. அதுவும் நாகரீக முன்னேற்றத்திற்கு சிறந்தது. அதன் சட்டச்சபையில் (பார்லிமெண்டில்) அநேக மாதர்கள் மெம்பர்களாக இருக்கின்றனர். மோர்வி ராஜாவானவர் அதிகாரி வர்க்கத்தார்க்கு நல்ல மாதிரி காட்டும்படியாக நடந்திருப்பதைப்பற்றி யாம் அவர்க்குக் களி கூறுகிறோம். பழைய சம்பிரதாயக்காரரின் ஆக்ஷேபங்களைச் சிறிதும் பொருட்படுத்தாமல் இராஜா செய்த இச்சீர்திருத்தத்தைச் சித்திக்குங்கால் இந்திய அரசாட்சி ஸ்வராஜ்யமாயிருக்குமேயானால் எத்தனையோ நல்ல சீர்திருத்தங்களுக்குச் சாதகமான சட்டங்கள் எளிதில் நிறைவேற்றலாகும். பிரிடிஷ்

இந்தியாவில் உள்ள இக்காலத்து அரசாங்கமுறை ஜனஸமுதாயச் சீர்திருத்தத்திற்கு எதற்கும் தடையாயிருக்கிறது. ஏனெனில், தன்பொருட்டல்லாத எதற்கும் பொதுஜனங்களுக்கு விரோதமாய்ச் செய்வதாக இருக்கக்கூடாதென்ற கருத்து இந்த ராஜாங்கத்திற்குண்டு.

இந்தியாவில் ஸர்வ தேசிய ஸ்திரீகளின் கூட்டம்:—சரித்திரமாகத்தக்க மாதர் கூட்டமொன்று சென்ற 1926-ல் ஜனவரிமீ சென்னை அடையாற்றில் கூடியது. 25 தேசத்து ஸ்திரீ பிரதிநிதிகள் கூடி ஸ்திரீகளின் முன்னேற்றமாகிய பெரும் பொதுவிஷயத்தில் கலந்துறவாடினர். அவரவர் தத்தேசத்தில் மாதர் இயக்கத்தின் முக்கிய லக்ஷணங்களின் னின்ற வென்று சிறிது சிறிது பேசினர். இக்கூட்டம் மாதர் இந்திய சங்கத்தாரால் ஏற்பாடு செய்யப்பட்டது. அதன் ஸபாகாயகரான மிஸ்ஸஸ் ஜி. ஜி. ஜி. அக்ராஸன் வகித்தனர். இந்தியாவில் முதல் ஸர்வதேசிய மாதர் மகாநாடு அது தான் என்று அவர்கள் சொன்னது மிகவும் சரியே. அது நல்லதோர் சபமான சந்தர்ப்பமாயிருந்தது. பூமியின் பலகோடி களிலிருந்து பிரஹ்மஜன சபை ஜலிபிலிக் கன்வென்ஷன் கூட்டத்திற்கு துற்றுக்கணக்கான பிரதிநிதிகள் வந்திருந்தனர். பின்வரும் தேசங்களிலிருந்து வந்த பிரதிநிதிகள் கூடியிருந்தனர்:—ருஷியா, ஸ்வீடன், நார்வே, ஹாலாந்து, ஜெர்மனி, பிரான்ஸ், எகிப்து, இங்கிலாந்து, போலாந்து, யுகோஸ்லேவியா, அமெரிக்க ஐக்கியமாகாணங்கள், நேன் அமெரிக்கா, ஆஸ்டிரேலியா, ஜப்பான், இந்தியா இத்தனை தேசங்களின் பெயர்களைக் கேட்கும்போதே ஒரோர் தேசத்தாரும் ஒரோர் வகையில் ஆச்சரியகரமாகப் பேசியிருப்பாரென்பது தெரியவரும். இந்தியாவில் பதினாறு சூட்டம், ஆபிரிக்காவில் அறிவீனமும், அசுத்தமும், ஐரோப்பாவில் யுத்தத்திற்குப் பிறகு ஏற்பட்டிருக்கும் பாரமும் அரசாங்க விஷயங்களில் ஸ்திரீகள் பிரவேசிக்க வேண்டிய ஆவசியமும், அமெரிக்காவில் தொழில் முயற்சியில் மாதர்களுக்குச் சம உரிமையில்லாதது, இவற்றையெல்லாம் பேசும்போது உலகெங்கும் மாதர்களின் சுதந்திரத்திற்கு பிரதி பந்தமான சன் எப்போது விலகும் என்ற எண்ணம் ஒவ்வொருவருக்கும் உதித்தது. அத்துடன் அந்தக் கூட்டத்திலிருந்து வெளிப்படையானது மாதர்களுக்கு விதிநிலை செயலிக்கக் கங்கணம் பூண்டுழைப்பவர்களும், உலகமுழுதும் ஒரே சோதாவுணர்ச்சியோடும், உலகக்ஷேமத்தின் பொருட்டு மனித கோடியின் பொது நலங்கருத்தோடும், ஆத்திரேய உரிமைகொண்டும், அறிவிலும் அன்பிலும் தேர்ந்து தம் பொது கோக்கத்தை நிறைவேற்றி வெற்றிக்கொடி நாட்டக் கூடியவர்களும் உள் என்பதேயாம்.

TELUUGU

దిలేడి ఎమిలి లట్జన్సు గారి
యువన్యాసము

స్త్రీల ప్రస్తుతస్థితి : కర్తవ్యము.

ఇచ్చట ఇంతవఱకు సభిజేరియుండుట నాకు చాల సంతోషము గనున్పడి. వెక్కండ్రు స్త్రీలు పురుషులు ఈ సమస్యయందు శ్రద్ధ వహించియున్నారని స్పష్టము. కృష్ణాజి ఇష్టియమున చాల చెప్పి యున్నారు. అందుకొన్ని అంశములను మాత్రము ఎత్తి విస్తరించి చెప్పువలెనని నాయుద్దేశ్యము.

స్త్రీలు తాము తక్కువ అను భావమువారి మనస్సుననాటి యుండుటయే మొదటి కష్టము అనియును, అభావము ఇండియాదేశమున ఎట్లు స్పష్టమగుచుండునదియు కృష్ణాజి చెప్పెనుగదా. ఈ తప్పుభావన పశ్చిమభాగదేశములలో సహజ ఉండియున్నది. ఇక్కాలమున స్త్రీలు తిరుగబడి ఇంకొక మార్గమున అతికి బోవుచున్నారు. వారు చాలయారము పురుషులవలెనే నడించుటకు యత్నించుచున్నారు. అదియును తాము తక్కువ అనుభావము వారల మనస్సులందు నాటుకొనియుండుటవలన నేగదా! పురుషులు తమకంటె గొప్ప అని భావనలేనియెడల వారలవలెనే వీరలు ఏల నడుచుకొనవలెను? కావున మొట్టమొదట స్త్రీలు తమను గురించి తమ అభిప్రాయములను మార్చుకొనువలెను.

ఇండియాదేశమున కిక్కిరావలయు శక్తి యిచ్చు విషయమును విష్ణు కొనుగొన్నారని కృష్ణాజిగారును శ్రీమతి రుక్మిణి అదంతేమోగదను చెప్పి యున్నారుగదా! అయితే అనుష్ఠానమున అవిషయమును పూర్తిగమరచి యున్నారు. పశ్చిమభాగదేశములలో, క్రైస్తవ మతమునను భగవంతునికి స్త్రీ అంతయు ఉన్నదనియును అట్లు ఉండక తీరదనియు, నరచియున్నారు. అవిషయమైన భావములను మార్చవలెను. ఈశ్వరుని తోడ శక్తియు ఉండి తీరవలెను. ఈ తత్త్వ విచారముచేయుట కిది సమయముకాకపోయినను, ప్రకృతిలేక ఆత్మ చైతన్యము వ్యక్తము కాజాలదనియు, శక్తి సహాయములేక ప్రపంచమే వ్యక్తము కాజాలదనియు ఇచ్చట మీకు జ్ఞాపకముచేయుచున్నాను. ప్రకృతి పురుషులు సమములు; రెండను సమముగ నిర్ణయములు. (ఆనాడులు ఆద్యంతములు లేనివి.) ఇవిరెండు సమములు అనుభావము, ఎచ్చట తలక్రిందగునో అచ్చట అంతయు గండరగోళము కల్లోము, చెడిపోవుటయు తలక్రించును. కాబట్టి స్త్రీలకు, పురుషుల పదవికంటె, విలక్షణముగను పదవి ప్రత్యేకముగనున్నదని చక్కగ మనస్సునకు తెచ్చుకొనవలెను. జీవాత్మ యందు స్త్రీ పురుషభేదములేవు. అది యథార్థము, పరిపూర్ణమగు దివ్యమానవులందు స్త్రీ ధర్మములు పురుషధర్మములను రెండను పరిపూర్ణముగ వికసించియుండును. అయితే ఆత్మమొక్క భిన్న భిన్న లక్షణములను నెలిపుచ్చుటకు భిన్న భిన్న కరణములతో వుట్టియున్నాము. కనుక సృష్టియందు, ఆత్మవికాసమునందు స్త్రీ జన్మమొక్క ఉద్దేశ్యమేమన అత్యంత త్వమును పొలిపుచ్చుటయే యని నా అభిప్రాయము. ఏలయన, ఆత్మతత్త్వము ప్రకృతిద్వారానే వ్యక్తముకావలసియున్నది. ప్రపంచముయొక్క జీవితమును పోషించుటయే స్త్రీమొక్క కర్తవ్యము. అట్టిపోషణకర్తలనిసముగనుండినవో తననిని నెరవేర్చవలదు. రాజ్యపు కాలమునకు తినుచే మూలాధారముగాన, ఆతిథివును చక్కగ

సంరక్షించుటయే స్త్రీమొక్క ముఖ్యకర్తవ్యము. కాబట్టి కృష్ణాజిగారు చెప్పినది నాకు సమర్థము. స్త్రీలు ప్రకృతి సందర్భ స్పృశేమములకు తిరుగబడుచున్నదియెప్పుడది. లోకమునందెల్ల యెడలను స్త్రీలు తిరుగబడవలెను. తాము ఈశ్వరునికే అంశములనియును, స్త్రీగను, తల్లులు గను ఇష్టధర్మములను చక్కగ నెరవేర్చవలెనని తాము ఈశ్వరుని కేక్తి స్వరూపులగుటవలన గలుగు జవాబుదారిని పూర్ణముగ గ్రహించి మహించి నేగాని సాధ్యముగాదనియును స్త్రీలు తెలిసికొనవలెను.

మొట్టమొదట ప్రపంచమునందెల్ల యెడల స్త్రీలు సభలుచేరి తగిన సన్మానముచేసికొని, స్త్రీలైన మాత్రమున తమకొక విలక్షణధర్మమున్నవని తెలిసికొనవలెను. రెండవది మాన్యధర్మమును గురించి యుత్కృష్టమగు మాతన భావమును పొందవలెను.

ఇచ్చట హిందూదేశమున మాతృధర్మము చాల పవిత్రమైనదను భావము ఎల్లపుడు నుండియున్నదిగాని, ఆచరణమునందు మాత్రము, పశ్చిమ భండవాసులు మంచినట్లే ఇచ్చటను మరచిపోబడినది. పశ్చిమదేశములో చాలవఱకు స్త్రీలు మాతృధర్మము భారమనియించి దానిని పూనుకొనటకు ఆనుమానించున్నారు. అట్లు విరమింపుకొనిన స్త్రీలు చాలమందియున్నారు. పురుషులలోనూ చాలమంది, ఈ కష్టకాలములో పిల్లలనుకనులు, వారిని పెంచుట చాలకష్టమగును. కావునని తలుచువారున్నారు. ఇష్టియమున నేను కొంత వివరముగ మాట్లాడబోవుచున్నాను. నేను తల్లిని, నాకు మనుషులు మనుచురాండ్రున్నారు. ఈసమయమున నాయెగుట చాలమంది పురుషులగుండునాకు చాలవలె సము. ఏలయన ఇష్టియమువారలకు ఎక్కువగ సంబంధించినది. ఇచ్చట ఇండియాలో చాలమంది, పండ్లరెండుగురు, పనుముగ్గురుపిడ్డలను కనుట, అందుఇద్దరు ముగ్గురుపిడ్డలకిన్ని వారందరు చచ్చిపోయినను, అది ఒక ఘనకార్యముగ తలచబడుచున్నది. అది సిగ్గుచేటువలెనవిషయము. అది ఒక గొప్పకార్యముకాదు. ఇంకొకచేయలేక పోయినను, ద్రుతికి యుండుటకైనను శక్తిలేని పిల్లలను పన్నిద్దరు, పనుముగ్గురును కనిపెట్టేమేమి? దీనికి కారణము మొదటిది ఆర్థిక బాధ్య వివాహము. ఇచ్చట ఎవ్వరి మతాభిప్రాయము బోలికపోదు నేమో అని గాని ఎవ్వరి జాతియభిప్రాయముల బోలికపోదు నేమో అనిగాని నాకు చింతలేదు. ఏలయన ఈసమస్య మానవజాతి కంతకును సంబంధించినదే. అతిబాల్య వివాహమున్న నేరములోనుగూడ గొప్పదని నేను చెప్పుచున్నాను. ఇంకను చిన్న పిల్లలు గానుండినవారి మీద మాతృస్వత్వ భారమును మోపుట గొప్పయపరాధము. దీనికి పురుషులే బాధ్యులు. మీరేమట్టి బాధ్యతను నిర్వహించుటకు సాహసింపలేకున్నాడని యెరిగియున్నప్పుడు దీనిని చిన్న పిల్లలపైయెట్లు మోపసాహించగలరు? అట్టి బాధ్యతను వహించుటకు చిన్న పిల్లలెట్లు సిద్ధమగుదురు. స్థూల శరీరమున కలుగజేయుట యొక్కట్టియే తల్లి పనికాదనియును, అంతకంటె చాలయెక్కువయిన బాధ్యత యామెకు కలదనియును, తల్లియననది యామె తాత్కాల్యది యందేకాక తుదవరకునుగూడ తన్నుకొని చేసికొనవలసినదేమనియును అనుభవముద్వారా సాక్షాత్కరించు కొమ్మని నేను కోరుచున్నాను. మాతృత్వభారమే స్త్రీవహించునో యామె దానిని తిరిగించట వలెను. అట్టి సంబంధములో చిన్న పిల్లలు తామా భారమెట్టివో తెలిసికొనాలక పూర్వమే వారియందట్టి భయంకరమైన బాధ్యత వేల కలుగజేయుట యును? తాను పూర్ణముగా నెవక పూర్వము, అత్యంతమైన దానిని తల్లితన చిన్న పిల్లలకెట్లవ్వలదు? తాను స్వయముగా నెట్లు మనస్సును వృద్ధి చేసికొనగలుగును? స్థూల శరీరము నిచ్చినట్లే తన పిల్లలంతయుమీముగా నిర్వహలసిన విద్యయును పరిపక్వమును తా నెట్లు సంపాదించగలడు?

చిన్న పిల్లలయందు మాతృభావమును మోపుట పాపకార్యమనియే గాక
సీపాపకార్యముకంటె నీచముయిన జేడియనులేదని చెప్పుచున్నాను.
ఇంతయెగాదు మరికొంచె మెక్కువగా చెప్పుచున్నాను. మాతృ
భావ మే శ్రీయందుగాని యిష్టములే పూను బువంతముగ మోపించో
నామెకెంత వయస్సును ప్రస్తుత ఆక్రమణకయే పాపమని చెప్పుచున్నాను
ఇవ్విధ తూర్పుఖండందును పశ్చిమఖండమందును గూడ అభిప్రాయ
ములను మార్చకలయునని నే నాలోచించుచున్నాను. శ్రీకి స్వతంత్ర
మియ్యవలయును. ఆమె కీర్త్యులేక యిష్టలేకయే అట్టి భారము
వహించునని యామెను కోరరాదు. ఏటేట పిల్లలనుగను తల్లి పుట్టబోవు
జనముకు తనకున్న దానిలో నత్యుత్తమమైన దాని నివ్వగలదని మీరు
తలంబురా? మాతృభావము చాలకష్టమైనదని. ఈకష్టము తల్లి స్థూల
శరీరమునకే గాక, యామె భావస్వభావమునకు, మానసికమునకుగూడ
గలుగుచున్నది. ఆమె పిల్లలు కనుటకు శక్తిని గోలుబోవువరకున్నట్టి
శ్రమ యామె కేటేట గలుగజేయుటకు హక్కులేదు. ఆమెకొరకే గాక
పిల్లలకోరకును భర్తకోరకునుగూడ నామెకు విశ్రాంతికాలవలయును.
అట్టి సుఖములయందు తాము భావికాలయందు కని కష్టమనుభవించ
వలయునను భయముకూడ లేక స్వేచ్ఛగానుండవలయును. ఇది మీరు
పురుషులు ముఖ్యముగ జ్ఞాపకముంచుకొనవలసిన విషయము. అది మీ
బాధ్యత. పిల్లలయందలి ప్రేమచేతను, వారి పునోన్మేధియందలి యా
శేచేతను తల్లి శరీరదౌర్భాగ్యము నుమించి చాలవలెచేయును. అట్టి పనిని
బలవంతముగ గలుగజేయుటకు మీరు హక్కుగలదా? తల్లి గరించలే
నందరు పిల్లలపుట్టి నాకిట్టి పదవెందులకు గలిగెనను యవస్థ తటస్థించిన,
పిల్లలకు గావలసినంత మంచిచేయులేక పోదురని తల్లలకు జ్ఞాపకము
చేయున్నాను. మీరు స్థూలశరీరమందలి వైతన్యమే గాక యెక్కువ
యిష్టవలసియున్నది. నిజముగా తల్లిచేయవలసిన దానిని చేయుటకు
గాను, మీరు భావములను వృద్ధిచేసికొనవలయును, మనస్సునందును
శిలమునందును. పరిణామముందును గూడ వెరుగవలయును. అన్ని విధ
ములను మెరుగవలయును.

మాతృభావమును గురించి శ్రోత్రభావమును గలుగజేసి కొనుట
కును, అట్టి స్వేచ్ఛమైన మాతృభావము, పాధికజేహ మండేగాక
నువస్థునందును శిలమునందునుగూడ పరిపూర్ణమైనదానిని సాక్షాత్తు గా
వ్యూహారస్థితిలో నలవడుచుకొనుటకు శక్యముగ జేయుటకు జేయుప్రయత్న
ములలో నిది తొందరయంతముగ మీయెదుట గనపర్చువలయునని నా
తలంపు. సాధారణముగ నన్ని దేశముల శ్రీ లిచ్చుట కలసివారుగాన,
ఈచరచానధియందు (Convention) మన మందరముగలసి యీ
విషయమును శ్రీలకు సాక్షాత్తుగ నేదోయొక విధముగ ననుభవముల
నికి లేవలయును. పశ్చిమదేశములనుండి వచ్చిన శ్రీలము హిందూ
ముందరులకు మాతృభావముగల భావమును తెలిసికొవలయు. వారు
గూడ మాభావమును తెలిసికొనవలయు. మనమందరమును గలసి యట్టి
భావము వ్యవహారదేశలో నాచరణ లోనికి తెచ్చుటకుతగిన విధములను
సరికల్పములను యాలోచించుటకు తగినట్లు కలుసుకొనుటకు తగిన
సమయమును గలుగునని నాయాశ. జగన్మాత యా విష్ణునించుట గాను
భార్యులగ త్రోవ నేర్పవలయు మన మాలోచించవలయునని నేనెంచె
దను పోవీయముంచవలెన్న సాత్రకావలెనగానీ అట్లే బ్రహ్మ శ్రీల
నావిష్ణునించవలెన్న. అట్లు శ్రీ త్వమును వ్యక్తీకరించుటకు గాను జగ
న్మాతావిష్ణుభావము కావలయును—దీని కథమేమన, కొంతవరకును.
ఈ ప్రస్తుత మతమునుబట్టియు, తత్త్వోత్తమునుబట్టియు పరిశీలన
ములేసి సాక్షాత్కరించవలయును. కృష్ణదేవరాయ శ్రీలు పునోన్మేధులగు

నుండవలెదని చింతించినారు. చాలవంది శ్రీలు హిందూ మతము
ందును క్రీస్తు మతముందును పోగోహితులుగా లేనందుకు కోపముతోను
న్నారు. నాచుటుకిది చాలస్వల్ప సంకతియే. ప్రతి శ్రీయును పురా
తన మతప్రకారము అనగా స్వస్తి ధర్మ ప్రకారము, బ్రహ్మయొక్క
పెద్ద పోగోహితురాలి. గనుక ఏ శ్రీగాని ఇట్టి స్వస్తి విషయముల
గురించి బాధపెట్టుకొనకూడదు. ఇట్లుచేప్పెదను. మేమత్యున్నతమైన
ట్టియు, అన్నిటికంటె నెక్కువ పవిత్రమైనట్టియు, పనికింక కర్పణ
చేసికొన్నాము. మాకిచ్చవచ్చినయెడల మేము స్పష్టికి పోగోతులము
బోధకులము, మేమా గొప్పకార్యముచేతుము గాక! ఇప్పుడు మేమే
మియు నిచ్చుటకు తగినవారముకాము. మాను విలుగలవస్తువులున్నప్పుడే
ఇవ్వగలము. అను విషయముల ననుభవములో నికలేమ్మకొనండి."

ఈ విషయమును గురించి యిల్లు మన మాలోచించి తెలిసికొంద
ము. ఇంతకంటె సాక్షాత్తుగ వ్యవహారములో చేయదగినది మనకు కన
పడదు. ఈ స్థూల ప్రపంచములో నుపచోగించనిదో నిట్టి యాచుత్త
మైన తత్త్వములవలన ప్రచోదమేమియులేదు. ఈ ప్రత్యేక
సందర్భములో ప్రపంచములలో నందరు శ్రీలును కలసి యొక నిమ
మము నేర్పవచ్చునని బాగుండునన్నది నేను చెప్పుమాటలలో మొదటిది.
ఇప్పుడు శ్రీమతీ జీనరాజదాస అయ్యగారు భారతమహిళా సమాజము
నకు సహాయముచేయుట కీ విషయములో వెల్లు చేయగలుగుదురో!
ఇతర దేశము శ్రీలెట్లు వారితో తోడుపడగలరో చెప్పెదను. అది
యొకపని మేముచేయవచ్చును. ఇంకొక విషయముగలను, అదే మందు
రేమో? మేమే యేజిల్లాలో నివసింతుమో ఆయా జిల్లాలో శ్రీలు
కోరకును, పిల్లలకొనకును, నిలయములు స్థాపించుటయే గాక లెట్లులకును
పిల్లలకును నడుమస్థానములందును చేయుటయు తగినయెల్లము చేసి కొననగించు
కొను కార్యక్రమాములు గూడ స్థాపించవచ్చును. అది కార్యసాధనము
అదియెట్లుచేయవలయునని మన మాలోచించుచుండవలయును. శ్రీ
పురుషుల ధర్మములను సరిమైన విధముననుడుపుటకు ఎట్లు పిల్లలకు విద్య
గరడవలయు నెట్లు శిక్షచేయవలయునో అనున దన్ని సువస్థలలోను
గొప్పదిగదోచుచున్నది. నాకు హిందూ దేశపు పాఠశాలలనుగురించి తేలి
దండ్రుల యాశయములను గురించిగాని చాలినంతగాని తెలియదు,
పాశ్చాత్యులనుగురించి చే నెరుగును. వారు నేరమనిసింపుకొనుటకు
తగినంత శ్రద్ధాహీనులయియున్నారు. ఏతలిదండ్రులు పిల్లలకు యెంత
నిచ్చి దానివలని యాపత్తులను తెలియజేయకయే దానితో నాడనివ్తురు?
అయితే మనము మనపిల్లలు పెద్దనాళ్ళయినప్పుడుగూడ శ్రీ పురుషుల
ధర్మముల జ్ఞానమేలేమందునము కేయుచున్నాము. వారికెట్టి సహ
యముగాని మాగ్నాదర్శమునుగాని జేయునన్నాము. వారికి మార్గము చూప
కయేపోయిన వారికంటె ముందుగాల నారలెట్లు ఎక్కువవారు కా
గలరని నిరీక్షించవచ్చునో ఈ విషయములో పనిచేయుటకు గొప్ప
యాకాశమున్నది. మొదట తలిదండ్రులకు పిల్లలకు బోధించవల
యునో యెక్కువ బోధించవలయునో తెలియాలయును. శ్రీలు,
తల్లలు తమ యాడపిల్లలకును మగపిల్లలకునుగూడ బోధించవలసినవారు,
తగిన యాదవాంఛన బాలకుల పాఠశాలలకును కొంతా కును బోయి
శ్రీల విషయమై మాటలాడచుండవలయును. వారిమేల్మ కథలు తెలియ
జేసికొనవలయును. చాలవంది తెలిసికొనలరని నా బాధిగ్రాయము.
మగవారలను గూడ శ్రీలే శిక్షించినవారు గనుక, పురుషులకు కనపడు
చున్న సాధ్యపత్యమునకును శ్రీల యెవలగల ప్రస్తుతభావముల
కును పురుషులను పూర్ణముగా దూషించరాదు. శ్రీలతో నుడిచుకొ
నికొమ్మెకముల చెప్పులను మనము తలంచినట్లు లోకమును

తెయ్యారు చేయగలము. భవిష్యత్ప్రపంచమును పిల్లలను గూడ తెయ్యారు చేయగలము మనచేతిలోని పనియే. ఇప్పటివరకును గంధర్వశివులకు శుభ్రుండులకు కారణము దానినుండవలసివట్టు మనముచేయక పోవుటయే. అట్టియా శుభ్రులైనట్టి అల్లశ్శాలమును పురుషులే చేసినట్లు తలంచెదరా? వా రసహాయములు అట్లు చేసియున్నారు. అట్లుచేయ నిచ్చునందులకు మనము బాధ్యులము. వారందరును మనపిల్లలుకారా? మనమే పిల్లలకు అట్టి సహాయముచేకే ప్రపంచమున కింకను గొప్పనాగరికతను గలంగజేయవలయును. ఆబాధ్యతయనదే.

రాబోవు జగద్గురువు వారిని గురించి చాలమట్టుకు ఈ మహాసభ (Convention) లో నాలోచించుచుంటిమి. ఆ యాగమము ప్రస్తుతపు మానవజాతినుండి క్రొత్తకాఖ నేర్పరచుకేయని మీకు తెలుసును కాని యట్టికాఖలో వానికి క్రీ బగదురుని యా కెరముల నాదరించుటకు తగిన దేహములను ఏర్పరచుటకు తగినంత యాలోచన చేయుచుండలేదు. ఆ కాఖశెట్లు నిర్మించులయునను విషయమునుగూడ బాగుగ గమనించుచుండలేదు. జగద్గురువులవారు దయచేసినప్పుడు వారి యీ దేశముల ప్రకార మాదరించుటకు గాను వారియెదుట నిలవక క్రిగల పిల్లలకు వయోగించు సందర్భములలేయెడల వారి యాగమన ప్రయోజనమున్నదిగా వారాయనకు శిష్యులై వర్తింపవలయును. అట్లుచేయుట యుండవలె బాధ్యతయనది. కనుక మనము పిల్లల విషయమై యెక్కువ శ్రద్ధతో గమనించవలయును. ప్రపంచము పురోవృద్ధికి పిల్లల మూలముగ నే రాగలదని తెలిసికొనవలయును. అది పురోవృద్ధికి రావలె నా లేక నానాటికి వీడికట్టు కావలెనా? కనుక స్త్రీ పురుషులకు సమానమైన భార ముండుననుచుగలము. కనుక మనము కలిపిచనిచేయు సందర్భము మరల తలపించితిది. మీరందరు నీ మహాసభ సమయములో (convention) చేడైన మార్గమును నిర్ణయించి మన యాదర్శము లిడమిదముగా సమకూరునని కార్యసాధనమార్గమును ఇచ్చటనే నాకును జనరాజదాస అయ్యగారిని తెలియజేయ వలయునని యాశించుచున్నాను.

వృత్తాంతములు: వ్యాఖ్యలు

ఆరోగ్యవారము.

ఇండియాదేశమున ప్రజల ఆరోగ్యస్థితి చాల అక్కష్టికరముగ నుండు విషయము, గడిచిన మాసమున విశేషముగ వెల్లడిచేయబడినది. ఇప్పటివరకు, తల్లుల శిశువుల నాగజేయములకై చేయబడియుండిన యోగ్యత్వకంటె నెక్కువ తృప్తికరముగను నేర్పాట్లు చేయబడి, ఇప్పుడు తల్లులు శిశువులను తమతమ ఆయుర్దాయమును పొడిగించుకొన జాలియున్నారు. ఇవివిషయమున ప్రజలకు జ్ఞానాభివృద్ధియగునట్లు చాల ప్రచారము జరుపడెను. ఇంతవరకు ఈదేశములో ఆచారముగనుండిన, మొలకులు లేని, శుభ్రమగుగాలిరాని, మురికి మాంసములవంటి పురిటింటిని, దానిప్రక్కను ఇక్కలమున నుడుచుకొనించుచుండు, లేనిపోని అవ్వహాసములలేక శుభ్రమగు కాన్పుగదిని ఇండియాలో నెల్లయెడల లభింపకొలది స్త్రీ పురుషులకు నొచ్చుచూపుడెను. ఇంతవరకును అనేకులు ముడైన భారతపుత్రులకు, ప్రపంచ సముదాయములలో మృతిపొందుటకు ఈ మురికి పురిటింటి కారణమని సంశయమీలేదు. ఆరోగ్యకాన్త సమృద్ధి ముగిసి పోవుటలన గలుగు లాభములు మంచి భావయుక్తములగు చిత్రపటములద్వారా పాఠకు జనులకు బోధించుట చాలప్రయోజనకారి.

శిశువులకు ఫలము నియ్యగలదు. ఈ మార్గమున ఇంగ్లండు దేశమున వది సంవత్సరముల కాలములోను శిశు మరణములును నూటికి యేబది తగ్గివని, చెన్నపురి కోస్తాలో మాత్రము ఇప్పుడు 47 మృత్యుశిశువారిట్లు శిశు స్వాగతాలయముల సహాయమును పొందుచున్నవి. విడు సందర్శనములక్రింద సామాన్య వైద్యకాలు వివా, ప్రత్యేకముగ శిశు సంరక్షణమును గురించి వీర్యము కలుగజేసికొనిన ప్రదేశములు అరింటికి వైదయొందలేదు. ఈమార్గముల క్లాస్సుము. కాలమహిమ నూచకము. పూర్వపు అజ్ఞాన అనివేపు సందర్భములలో కాన్పు సమయములలో తల్లియు శిశువునుగూడ తప్పక మృతిపొందియుండునొట్టలో, చక్కగ తరివీకు అయిన మృతసానియు దాది మునచ్చి కాన్పు జరిపించి ఇద్దరి ప్రాణములను కాపాడింది యెన్ని యెంతయు ప్రత్యక్షముగ తెలుసును. ఇప్పుడు ఎల్లయెడల, తల్లిపండులు, తమ ప్రయత్నమునన, తమ విద్య ప్రాణములను కాపాడుకొన గలుగుచురనియును, సందర్భించుచుండు కడుపులో నే చచ్చిన బిడ్డలు, పుట్టితర్వాత బాధ్యములలో నే మృతిపొందు బిడ్డలు, బ్రతికియుండినను రోగ పీడితులుగానుండు బిడ్డలు—ఇవియన్నియు విధి లిఖితములు అని కర్మను చూపించునని విషయములు కావనియు తెలిసికొనుచున్నారు. ఇతరల చెన్నపురమున జరిగిన శిశు ప్రదర్శనములకు తేబడిన భారతీయ శిశువులలో మైసూరు మహిరానీనా సహనమునుండి తేబడియొక శిశువు అందరికంటె మేలు అని నిర్ణయింపబడినందుకు, భారతమహిలా సమాజము చాలంతెనించుచున్నది. ఇంకొక సంవత్సరములోపు సమాజ కాఖలన్నియు శిశుస్వాగతాలయములను స్థాపించి చక్కగ జరిపి, వారి శిశువులకు మొదటి బహమానమును పొందుదురుగాక.

మద్యపాన నిషేధ సంఘము.

ఇండియా దేశమున మద్యమును (సారాయి మొదలగు మత్తుపదార్థములు) విక్రయించుటగాని త్రాగుటగాని నేరముగ విధించుటకును, సారాయిము మరి యితర మత్తుపదార్థముల బారినుండి ఇండియాను రక్షించుటకును, ఒక సమాజముస్థాపించబడెను, మద్యపానములన గలుగు దారిద్ర్యము, దుఃఖము మరి యితర బాధలనుండి శ్రమపడుచూ ముఖ్యముగ స్త్రీలే కాబట్టి, యీవిషయమున స్త్రీలు చాల శ్రద్ధగొనించి యున్నారు. అట్లుండియు, ఈ సంఘపు ఉద్యోగములలో నొక స్త్రీయనను చేర్చబడియుండలేదు. మరియు 25 గురు సభ్యులగు కమిటీలోయొకను ఒక్క స్త్రీయనను చేర్చుట తెలియలేదు. ఇదిచాల పొరబాటు ముందాలోచన లోపమనియు స్పష్టము. ఈలోపము, ఉదాహరణకు సమీపరియెడల ఈసంఘ ఉద్యమము సఫలము కానేరదని మా అభిప్రాయము. ఇండియా అన్నివోట్లలోను, “మితపాన ప్రచారక సంఘముల”లో చాలశ్రద్ధతో పనిచేయు స్త్రీలు భారతీయులు విరోధియనులను పెక్కుండ్రు కలగు. వారలను ఈ కమిటీలోను ఉద్యోగస్థులలోనుచేర్చి, యీభూమి కార్యముమొక్క ఇబాబు దారియును, గౌరవమును స్త్రీలు పొందానుట్లుచేయుదురుగాక యని కోరుచున్నాము.

ఆర్యమునకై యొక స్త్రీచేసిన త్యాగము.

క్రిమతి ఉమాబాయి నెహ్రూగారు ఆలహాబాదు మ్యునిసిపాలిటీలో సభ్యులమును అధ్యక్షుని నిలిచి, ఎన్నికలు చాలెన్నగాక ఒడి పోయెను. ఆయనను ఆధికారులు ఆమెను సభ్యుగాలుగ నియమించెనని వారికి తెలుపగా, వారు ఆమెను సభ్యుగాలుగనుటకు సమ్మతించలేదు. ఇవిషయమునుగురించి, “ఇండియన్ పోస్ట్” కిఫార్సుగొనపత్రిక ఇట్లు వ్రాసిరి:—

క్రీస్తు శతాబ్దమునాటినుండిగానిచక్క ధైర్యమును చూపుచున్నది. శాస్త్రపు మైవనని. సామాన్యముగ శాసనసభలకుగాని, మ్యూనిసిపల్ లో నగు స్థానిక సభలకుగాని, ఎన్నికలలో ఒడిపోయినవారు వెక్కిరింప, అధికారుల నియామకమును నిర్దేశించువాడైనా సభలలో ప్రవేశించుట కలదు. ఇది, ప్రజా ప్రతినిధి పరిపాలన మూలధర్మముకే భంగముచేయుచున్నదనుట స్పష్టము.

ఈ మధ్య చెన్నపురి మ్యూనిసిపల్ కార్పొరేషన్ పూర్వపు ప్రెసి డెంటుగారు సభ్యత్వమునకు ఎన్నికలలో పూర్తిగా ఒడిపోగా, గవర్న మెంటువారేచే నియమించబడి సభ్యుడాయెను. ఇవిషయమున గవ ర్నమెంటు అధికారులు తమకుగల నియామక అధికారమును దుర్వినియో గించినను విషయము చర్చకుతెచ్చుటకు శాసనసభలో నొక స్వరాజ్య కర్త సభ్యుడు ప్రతిపాదించెను. శాసన సభలలోగాని, మ్యూనిసిపల్ సభలలోగాని సభ్యత్వమునకు అభ్యర్థులగు ఆత్మ శారణముగల స్త్రీలు పురుషులును ఈ ఆమ్యగాని దృష్టాంతము నవలంబించుదురాక.

మదనవలె,

అబలాభివర్ధనీ సమాజము: వార్షిక నివేదిక.

మదనవలె అబలాభివర్ధనీ సమాజపు తొమ్మిదవ సంవత్సర సమావేశము, బెసెంటు సౌధమున 1925 నవంబరు 22న జరిగెను.

రహస్యము : 00 వందల స్త్రీలువచ్చియుండిరి. గోపా ఆస్పత్రియజ మానురాలు క్రీస్తు ఆశీర్వాదం అమ్మగారు అగ్రాసనము అలంకరించిరి. వార్షిక రిపోర్టువదిలిన పిదప క్రీస్తు పాపము పూర్ణా జీవితమును గురించియు, క్రీస్తు ఆర్. అమృతమ్మ పతిని క్రింది గురించియు వ్యాసములవదిరిరి. ఆవలక్రీస్తులు ముగిలమ్మ, జయలక్ష్మమ్మ, అగ్రాసనాధి పతియు సంభాషించిరి. కొందరుకొందరు క్రీస్తులను నాటకము నాడిరి. క్రీస్తు ఆర్. శేషగిరిరావుగారు వ్రాసిన యుత్తరము క్రీస్తు జయలక్ష్మమ్మ చదివెడిరి.

జరిగిన సంవత్సరమున సమాజ సమావేశములు 52 జరిగెను. మరియు పాంథిక, విద్యావిషయములు చర్చించబడెను సామాజిక సంక్షయ గత సంవత్సరమున 12 గురుండిరి. ఈ సంవత్సరమున 14 గురు ఉన్నాము.

ఆర్. సోనాబాయమ్మ,

కార్యదర్శి,

జయలక్ష్మి,

ప్రెసిడెంటు.

హిందూ సంస్థానము ఆంగ్ల ప్రభుత్వమునకు మార్గదర్శి:

అఖిలభారతీయ శాసనసభలో గర్భాధానమునకు ఒక్కకొనుటకు నయము, 18 ఏండ్లకు పోచ్చించవచ్చునా, 14 ఏండ్లకు పోచ్చించ వచ్చునాయని చర్చ జరిపిజరిపి తుదకు పూర్వపు 12 సంవత్సరములకంటె ఒక సంవత్సరము మాత్రము పోచ్చించిన యుక్తవయస్విని సిద్ధాంతముచేసి యుండగా, మోర్లీ సంస్థానమున గర్భాధానమునకు 2 ఏళ్ళకొనుటకు 18 సంవత్సరములైనను ఉండవలయునని చట్టముచేసిరి. మోర్లీరాజ్యము గుభారతులో నొక చిన్న సంస్థానము. కచ్చిసింధు రాజ్యకు సమాప మున నున్నది. దాని ప్రక్కను వికాల దృష్టిగల పరియొక సంస్థానము రాజకొట. ఈ సంస్థానమున శాసన సభలో స్త్రీలు సభ్యులగుటకు అను అని తీర్మానించుకొనిన రాజ్యములలో మొదటిది. ఇప్పుడు ఆ సంస్థానపు శాసన సభలో స్త్రీ సభ్యులు అనెకులున్నారు. మోర్లీ సంస్థాన

దొరతనమువారు ఇట్టి సంస్కారమునుచేసి, అఖిలభారతీయ ఆంగ్ల ప్రభుత్వాధి కారులకు తోచుచున్నవందలకు వారిని కొనియాడుట ధర్మము. మరియు భారతీయులకు చేశ పరిపాలనమున స్వాతంత్ర్య ముండేవో సంఘ సంస్కార విషయమున ఎట్లు ధైర్యముతో ప్రవ ర్తించగలుగుదురో, ఎంతదూరము పోగలుగుదురో అను విషయము మోర్లీ సంస్థానాధి పతులు పూర్వార్చార పరాయణులు ఎంత అన్య ములు చేసినను, ఎంత ఆందోళనముచేసినను లెక్కపెట్టక యీ సంస్కారము కాపించుట, ఆంగ్ల యుద్ధోత్సాహులకు కండ్లు తెరువకల దు. బ్రిటిషు ఇండియాలో నిపుటి దొరతనపు పద్ధతి సంఘ సంస్కారమునకు గొప్ప అడ్డుగనున్నది. ఆంగ్ల అధికారులు తాము కావలెనని తలచిన కార్యము పట్టి జనవాక్యమునకు విరుద్ధముగ నడచుట సర్వ సామాన్యమైనను, తమకు జరూరుకాని విషయములలో మాత్రము జనవాక్యమును నిరాకరించి అనిష్టమునకు పాల్పడుటకు వారు సమ్మ తించుటలేదు. ఆకారణమునబట్టి పూర్వార్చార పరాయణుల ఆందో ళనమునకు లోనైన సంస్కారములకు అటంకమును వేయుచున్నారు.

ఇండియాలో 2వయ జనాంగ స్త్రీ సమావేశము ప్రపంచ ఆర్థికలో ముప్రసిద్ధముగ ఎన్నిబడదు బహుజనాంగ స్త్రీ సమావేశము 1925-26 జనవరి మాసమున అడయారులో జరిగెను అందు 25 జనాంగముల వారి మణులు చేరియుండిరి. ఆయా చేశ ములలో స్త్రీ యుద్ధయములు ఎట్లు పనిచేయుచుండ నదియును, వారి వారి యాదర్శములెవ్వి, సామాన్యముగ స్వాత్ర స్త్రీ పునర్వృద్ధి యెట్లు, ఏమార్గమున జరుగవలెను, అను నీయ చేశ విషయములను చర్చించిరి. భారత హిందూ సమాజ అభ్యర్థులగు క్రీస్తు దొరొడ్డి శాసన దాస అమ్మగారు అగ్రాసనము కైకొని యీ సమావేశమున “అఖిల జనాంగ స్త్రీ సమావేశ”మని ముద్దుగవర్ణించిరి. విద్యభ్యాస సమాజపు యొడిదన వార్షికోత్సవమునకు ప్రపంచమునందలి నానా చేశములనుండి వేల కొలది ప్రతి నిధులువచ్చియుండిరిగాన యీ సమయము ఇట్టి సమావేశ మునకు ఇది సుసమయము. రష్యా స్వీడన్, నార్వే, హాలెండు, జర్మనీ, ఫ్రాన్సు, ఈజిప్టు, ఇంగ్లండు, పోలండు, జర్మనీ, యూగోస్ల వోవీయా, ఆమెరికా యునైటెడ్ స్టేట్సు, దక్షిణ ఆమెరికా, ఆస్ట్రేలియా, జపాను, దేశములవారు వచ్చియుండిరి. ఇప్పుడు నానా దేశములయందుగల స్త్రీల పరిస్థితులను మాడగా—హిందూ దేశమున పరదాపద్ధతిలో స్త్రీలు అంధకారము నందుండుట, వెక్కిరి దేశము లలో స్త్రీలను నిష్పంప వ్యభిచార వృత్తికై క్రయ విక్రయములుచేయు చుండుట, ఈజిప్టు దేశమున స్త్రీలు అంధకారమున మునిగి, చాల అమె శుద్ధమునందుట, ఐగోవా దేశములలో స్త్రీల రాజకీయ హక్కుల నీతి, ఆమెరికాలో స్త్రీల ఆర్థిక దుశస్థి—వీనినన్నింటిని చూచిచుడు, స్త్రీల స్వాతంత్ర్య స్వాస్థ్యవికాసములకు కొంత మిథి, హద్దు ఉన్నదని తోచవచ్చునుగాని, యీ సమావేశమును చూడగా ఇట్టి యటంకములను పూర్తి తొలగించుటకై తమతమ జీవితములను అర్పణముచేసిన స్త్రీలు గుంపులు గుంపులుగ ఇన్ని దేశముల యందు వ్పారను విషయము స్పష్టమాయెను. వీరందరును ఒక్కటొకటి చేరి పుష్కల మైత్రీతో, కను మోములతో, ఒండొరుల భావములందలికి కొనిగట ద్వారా తమతమ భావమును వ్యక్తచేసికొని, నకల మానసాంతి యభివృద్ధికై, మానవ సేవయే పోమాద్యముగ ప్రసించి సావనూర్తిక బుద్ధితో ఆత్మాభ్యుదయముచేకొనిన కారణమున వీరందరును ఒక నిలక యగు సంఘీభావము, వికమత్వము, ఏకోదరభావము వుట్టి, యొక వింతకై ఆవిర్భవించెనని చెప్పుటకు మేము సంతసించుచున్నాము.