

STRI-DHAR

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 10, No. 1]

November, 1926.



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 to be addressed to the Editor, "Women's Indian Association", Adyar, Madras.

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Women's Indian Association

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Mrs. D. Jinarajadasa.
Mrs. M. E. Cousins.

OFFICE

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Mrs. Chandi
Miss S. B. L.

ADMINISTRATIVE COUNCIL

The Secretaries of all the Branches.

ORGANIZATION

The Association, which has a central organization at Adyar, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 65 Branches, 23 Centres and over 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.

HEADQUARTERS

Women's Indian Association, Adyar, Madras

BRANCHES

Tamil	Gujarati
Adyar	Ahmedabad
Alandur (Madras)	Bhavnagar
S. Chittore	Bombay
Coimbatore	1. Fort Branch
Cuddalore	2. Grant Road Branch
Enaygudi	3. Parel
Endamanal	4. Princess Road
Erode	Nanded
Karur	Sugat
Kutalera	Nawik
Kumbakonam	
Madura	Anantapur
Mylapore (Madras)	Bellary
Namakkal	Chittoor
Nellore	Guntur
Ootacamund	Madanapalle
Pollachi	Rajahmundry
Pondicherry	Vizagapatam
Rangoon	Malayalam
Salem	Palghat *
Sivaganga	Badagara
Saidapet (Madras)	Cannanore (Affiliated)
Sorathupperiamkuppam	Calicut
Tanjore	Tellicherry
Tirumiyachur	Trivandrum
Tinnevely	Hindi
Trichinopoly	Benares
Triplicane (Madras)	Lahore
Tuticorin	Lashkar
Vellore (2)	Mainpuri
Vettaikaranpudur	Patna
Kannarese	Bengali
Bangalore	Calcutta (Affiliated)
Chikmagalur	Marathi
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 Headquarters of the Association.

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

Women's Indian Association

BRANCH REPORTS

Gwalior.

After two years of dormancy the Branch was revived in January last and has since been doing some work. The members meet every Monday evening and receive lessons in hand-work including spinning. They also learn English.

Pondicherry.

Following the visit to this place of Dr. (Mrs.) Monnot a French Indian Women's Association has been started in Pondicherry. Fifteen ladies have become paid members, with Mrs. Rajalakshmi Ammal as President and Mrs. Adikalmary as Secretary. All the members know Tamil and French, and a good proportion of them are teachers. We hope the Branch will have a successful and useful career.

Nellore.

The Literary Club of the town kindly gave the profits of their performance of "Othello" as a Donation of about Rs. 100 to the Women's Indian Association in consequence of the interest the towns people took in the visit of Mrs. Cousins and the Nellore Branch of the W. I. A. The Branch has 30 members and has drawn up a programme for the next month. The members were much thanked for their interest and for their practical help.

Cuddalore, Rajamundry, Benares, Cannanore, Nellore, Anantapur, Edamaval, Coimbatore, and Madanapalle. have held Branch Meetings at which Resolutions were passed in favour of Raising the Age of Consent from the present 13 to 16 and supporting Sir Hari Singh's Bill in the next Assembly to raise the age to 14 as a step towards the later age. They also called on the Government of Madras to nominate at least four women to the new Legislative Council. Coimbatore selected Mrs. Sivan Rao as its delegate to the Women's Conference in Madras to discuss Education Reforms. All these Branches welcomed the scheme for holding these Women's Conferences.

Cannanore sent a telegram of congratulation to the Headquarters on the 80th birthday of its world-famous President, Dr. Annie Besant, now in America on an extensive lecturing tour.

Benares.

The Branch of the W.I.A. in Benares is conducting a Baby Welfare which excites much interest in the members. The Branch held a large meeting last month and discussed among other things what they could do about holding a Constituent Conference for the U.P. in connection with the Scheme for the All-India Conference of Women on Educational Reform. Plans are being made.

Headquarters.

RECEPTION TO THE PARIS DELEGATES.

A fine gathering of ladies gathered in Mylapore to welcome back to India Dr. Muthlakshmi Ammal, Mrs. Lakshmi pathi, and Miss Barrie, delegates of the

Women's Indian Association to the International Congress of Women held in Paris last May. Lady Sadastivier presided. A group photo was taken. On behalf of Mrs. Jinarajadasa who had arranged all details of the Delegation Mrs. Cousins gave the delegates the thanks of the Association for the able way in which they had brought the position and abilities of Indian women before the women of the world. The guests of the function then each told her impressions, and the lessons she had learnt from her experiences. Dr. Muthlakshmi dwelt on the necessity of unity within the nation, and the imperative need for insisting on the same moral standard for men and women. Mrs. Lakshmi pathi showed in what ways Indian women's movement was even now helping women in other lands and how necessary it is to use the political powers women here have got. Miss Barrie described details of the organization of the great Congress and told those present to be getting ready to organize a similar World Conference to be held in India. Garlanding and *pansubari* brought the meeting to a close.

The Headquarters has sent out a Letter to each Candidate for the Legislative and Assembly elections asking him to reply to each of the following questions:

- (1) Will you vote in favour of making primary education compulsory for girls as well as boys in all Municipalities?
- (2) Will you vote for larger grants of money for the higher education of girls, and for Health purposes, especially for appointing Lady Doctors throughout the Muffasal, and for building a Children's Hospital?
- (3) Will you support a Resolution recommending that the Age of Consent be raised to 16?
- (4) Will you vote for a Bill to make Brothels illegal and to prohibit commercialised vice?
- (5) Will you vote in favour of a Bill to make Maternity Benefits compulsory for woman working in factories or large industries?
- (6) Will you vote in favour of Prohibition of intoxicating drink?

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Official Organ of the Women's Indian Association

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NOTES AND COMMENTS.

The Madras Women's Educational Conference.

The Women's Educational Conference held in the Senate House, Madras, on 16th October, was a great success. It was opened by Lady Goschen, the wife of H.E. the Governor, and presided over by Sister Subbalakshmi Ammal, B.A. There was a large attendance (over 400) of ladies actively engaged in the various departments of educational work, and otherwise interested in the welfare and advancement of women. The subjects that were dealt with were all of great practical importance, and there was lively discussion on every one of them from all points of view. To mention but a few: The ideal of citizenship, religious instruction, training in domestic science, co-education, evils of early marriage, importance of fine arts, medical education and physical culture were some of the subjects that engaged the attention of the Conference. The Conference dealt with the problems of women as a whole and provided an excellent prelude and Constituent Conference for the All-India Conference to be held in Poona, on the 5th January, to which Miss Van Doren and Sister Subbalakshmi Ammal were elected as representatives from Madras. Mrs. Patwardhan, Mrs. Srirangamma, Mrs. Ramasivan are also going at their own expense. In the evening there was a largely attended public meeting in the Presidency College Hall. Lady Sadasiva Iyer presided. Interesting speeches were delivered by ladies and gentlemen on the various problems of women's education in India. Mr. Abdul Karim's speech on the education of Muslim women was specially valuable, and we hope that a true interpretation of the Prophet's advice will be followed in India also as has been done with such excellent results in modern Egypt and Turkey.

Women the Makers of India's Destiny.

No apology is needed for reproducing Lady Goschen's speech in opening the Madras Women's Educational Conference. It neatly sums up how the future of India lies in the hands of her daughters.

"It gives me great pleasure to-day to be present here and I feel flattered that you have chosen me to open this important Conference. I have always taken a keen interest in all that promotes the education of women and I am also keenly interested in the future of India, and the education of both her men and women. I feel strongly that a great deal of the destiny of this wonderful India lies in the hands of the Indian women. And as education spreads, and grows in the country, India's

daughters will become more and more fitted for the task that lies before them. We are working side by side, Europeans and Indians, in a great sisterhood in this country and we are all keen to find out what is the best way and along what lines to develop education so that it may be for the good of the country. We do not wish the development of education to be for the good of the individual alone, though this is important, but for the good of the community as a whole. Women who receive education should not be putting this question to themselves—"what am I going to get," but, "what am I going to give?" Let us begin this Conference in the full hope of an ever-widening circle of good and be ready to work side by side for all that is best in our countries. When I left England, my wish was—and so was that of H.E. the Governor—to work for the good of India. Two friends have lately been to see our home in England—one a European from India and another a well-known Indian. They both asked me, 'How could you leave this place? Your home is so lovely.' My answer to the question was what I say to you now: "We left England because we wished to work for the good of India and so to serve both the country of our birth and that of our adoption for a period of five years."

Other Constituent Educational Conferences.

While Madras has been the first Provincial Conference as a Constituent for the All-India Conference of Women on Educational Reform it is a most heartening sign of the times that there are being held similar Conferences this month in Mysore, Cochin, Sind, Delhi, Benares, Bombay, Poona, Baroda, Dacca, and Patna.

Already successful Conferences have taken place in Indore, where all the proceedings were in the mother-tongue and the views were heard of those who usually remain inarticulate, 120 ladies being present; in Cawnpore where over 80 teachers gathered and formulated a valuable series of Resolutions which will come before the All-India Conference. The earnestness and quietness of this meeting was quite a new feature of women's meetings in Cawnpore. In Larkana, Sindh, a goodly number of Muhammadan women took part, the President, who is the popular wife of the Collector of the District, being herself a Mussalman lady. The Sind Press is giving much publicity and encouragement to these Conferences. Indeed everywhere the general public is showing its appreciation of the women's move towards self-expression on its educational problems. A beautiful feature of the work is the esprit de corps that springs up amongst the women of all creeds and communities who act as the

Executive Committees for the organization of these local Conferences. The All-India Conference will take place on January 5-8-1927 in Poona.

The Punjab Follows Suit.

The last session of the Punjab Legislative Council was marked by the passing of an important measure removing sex disqualification in the matter of election or nomination of women as members of the local Councils. Lala Mohanlal moved the Resolution recommending this, and quoted the instance of the Bombay and Madras Councils and also of the Legislative Assembly. No other Member spoke. But when the Resolution was put, a division was called and the motion was carried by 15 votes against 9, amidst applause, Government remaining neutral.

Two Noted Suffrage Pioneers.

Mr. and Mrs. Pethick Lawrence have arrived in Madras. The W. I. Association and other bodies associated with the winning of freedom in all its aspects are arranging to give them a fitting reception. Mrs. Pethick-Lawrence, a leader of the British Women's Suffrage Movement, was born with the mission of transforming the status of women in every sphere of life. She has been actively associated with every movement towards that object. In 1905 she joined the Militant Suffrage Movement and was its Treasurer. Together with her husband she started the paper *The Vote*. She was imprisoned six times in the cause. In 1914 she was called to New York to start the Women's Movement there which has been so successful. She is also associated with the Women's Peace Party with Jane Adams as its President, and the two women made the International Conference of Women held at The Hague in 1915 a great success. Mr. Pethick Lawrence, in addition to his own strenuous work as Member of the Labour Party to which he belongs, has been actively associated with his wife in her suffrage movement, editing the paper, writing a book and other varied literature on it, and suffering imprisonment and other persecutions along with her in the cause.

Bombay Muslim Ladies.

EDUCATIONAL CONFERENCE.

Another notable event in the cause of women's education is the holding of the Bombay Muslim Ladies' Conference in Poona, presided over by Mrs. Shuffi Tyabji J. P. In her address she dealt with all aspects of Muslim girls' education. She criticised the Government's policy of having left out the Muslim girls of Bombay from the scope of its Primary Education Act. A resolution was adopted demanding *inter alia* that the age limit of compulsory education be fixed at 11 for Muslim girls. Mrs. Tyabji explained the higher purpose of education as fitting girls for enlightened responsibilities of life. She appealed to the community to stand on its own legs in this matter without waiting for the Government to do everything. She also explained how many evil customs in the community might be effectively removed by proper propaganda against them, appealing to the intelligence of the community, instead of using any violent measures.

Illness of Mrs. Jinarajadasa.

Our readers will be sorry to hear that for the past month Mrs. Jinarajadasa has been seriously ill as a result of *dingue* fever from which she suffered during her tour in Burma, followed by a heart attack after she returned to Madras. She is still unable to see visitors or answer letters, and it will probably be some months before she resumes her former active life of service to the women's cause. She had been looking forward to taking part in all the political activity of the elections, and to being present at the Women's Educational Conferences. Her absence is being much regretted. Indian womanhood owes much to her efforts to improve its circumstances, and many are the good wishes being sent to her for her speedy recovery of full health.

Women and the Elections.

Women have come in large numbers to vote at the elections this year. The various agents of the Parties have taken good care that their votes have been canvassed, and have used every persuasion to get them to the polls. The woman who usually is thought nothing of becomes the most important person in the street near election day! Certainly the vote has raised the status of all women in modern Indian life. There is still not enough consideration shown in the polling booths to women, seeing they are new to the technique. In South Canara a lady was allowed to stay inside each booth to show the women how to vote, but in other places this service to her sisters was denied to her. We must have this righted before the next elections.

The odds were too great against the Anglo-Indian woman candidate in Madras, though even then Mrs. Hannen-Angelo got 450 votes in her favour. It is good news that Dr. Parvati Bibi of Sialkot has come forward as a candidate in the Punjab elections. The Punjab was dilatory in removing the sex-disqualification for women's voting, now it is tumbling over itself to be first, and we wish it every success.

A noteworthy point was that one nomination paper of one of the Madras men candidates, Mr. Ranganathan Mudaliar of Bellary, was proposed and seconded by women voters.

Women and Religious Festivals.

A unique feature of this year's Dasara celebrations in Lalgudi (Trichinopoly) was the active association of the ladies of the place in them, and the Y. M. I. A. there is to be congratulated for this innovation. There was a special "Ladies' Day," Mrs. Ratnam acting the hostess, and the ladies participated in the pooja, music and other festive functions of the occasion. The Dasara in India is a religious and social festival symbolising the recognition of the feminine aspect in creation; and it is, therefore, most appropriate that women should participate in it. It was so till recently. Then the real significance of the religious festival was well understood and found its vivid expression in various ways. A re-interpretation of the old Hindu festivals in their true light and women's prominent participation in them ought to prove a real inspiration to women's movements in India. The position of woman as a partner of man in religious life and effected, therefore, in all the activities of the world, will then be realised; and all the evils which have crept in as the result of its ignorance will disappear.

THE PROBLEM OF WOMEN'S EDUCATION IN INDIA.

BY SISTER SUBBALAKSHMI AMMAL, B.A.

(A Summary of the Presidential Address delivered at the Women's Educational Conference, Madras, on 16th October, 1926).

This is a most happy day in the life of our country, for we women have met here for the first time under your (Lady Goschen's) auspices to express our positive interest in the welfare of our Nation, for it is on education that the future of all people depends. It is indeed gratifying to feel that the time has come for Indian women to have a say in the guidance and training of their sons and daughters. We, who have met here, feel very strongly that there is a great need for the awakening of a public conscience in this matter and we seek to arouse a sound and proper interest in problems of education, which are not peculiar to India only, but which are being faced by all Nations.

An Appeal to Reason.

The problems of India present peculiar difficulties. And it is with no spirit of controversy, but only with calm friendly appeal to the deep spirit of human reason and fairness, that we sit in deliberation on the subject of Indian education to-day.

We have, for the convenience of our survey, arranged our problems under several headings according to the accepted divisions of present-day education; but there is a unity of aim behind the whole, viz., the fullest possible development of the complete child. We want to arouse a more active and widespread interest in the importance of education as a whole. If I may mention some of the points which are, perhaps, the most essential to sound education, I would say that instruction in the child's vernacular all through its school education is the first. Then, since we all know that true culture is the blossom from the "seed of the race," as Sir John Woodroffe puts it, "fed by its natural food, its racial literature," we require the restoration of our classical languages, Sanskrit, Arabic, etc., to their proper places. A common language is also necessary.

We feel urgently, too, that primary education at least should be the right of every boy and girl in India. A great hindrance to this is the lack of the proper type of teachers. Those who have had anything to do with children know that sympathy and understanding are the prime necessities for a teacher and we want our women, both Mahomedan and Hindu, to arise and offer themselves for this great service for the Motherland. But it is a matter of great regret that Hindu women and, worse still, the Mahomedan women, do not consider the teacher's profession an honourable one; and hence, we do not find them coming forward to help their own children. "Full many a gem of purest ray serene the thick purdah of homes keeps hidden away. There are thousands and thousands of Hindu

and Mahomedan women with very good home education, intelligent and capable, who are sitting at home doing nothing. Is this not a reproach when such a large percentage of our children are growing up uneducated?

Another aspect on which we have felt that a word from the women's point of view might be said is on the subject of the practical aspect of life. We require sound education for our boys and girls for vocations in life, and a development of the correlation of the mind or soul and social activities of all kinds. This must be begun young, at the period of the child's greatest natural activity, and continued, like the cultural literary side, through the whole course of education. So our programme gives permanent place to technical education, domestic science and the fine arts which are so much neglected at present.

Pressing Problems.

Physical development, sex hygiene, avoidance of early marriage and the need for training in mothercraft are pressing problems for consideration, and I hope we shall learn much about these in the course of our work here to-day. I would like to say a word specially about early marriage, which is the greatest hindrance to the educational and, therefore, cultural advancement of our Hindu race. At an age when young boys and girls should be going to school and allow both their minds and bodies to be growing, at an age when they should not be hampered with cares and worries which spoil their health, mental as well as physical, at an age when their minds should be young, pure, unsullied by worldly desires, the poor young boys and girls are married forced to enter the mysteries of married life and made to face all the problems, troubles, worries and cares of a family. Imagine a young girl of 13 being a mother with a young baby, kept awake at nights to look after the child, and in many homes doing all the domestic work as well. How can we expect such a girl to live a long and healthy life, and how can we expect a child born to another child of 13 to grow up into a healthy boy or girl? Again, imagine a boy of 15 years being a father chained down to a family, unable to guide either his mother or his young, delicate wife, having, at the same time, to study all his school lessons and satisfy his teachers! By the time he completes his course and is in a position to earn his living he has a big family depending on him.

These, then, are some of the problems we are asking you to discuss to-day; and we hope our Conference will be fruitful of good results. This is the first of a series of Conferences which will be held all over India, and consummated in an All-India Conference at Poona of elected delegates from all the Provincial Conferences. Thus a great voice from the women of India will be raised on behalf of Indian children and their most urgent needs.

"SPLENDIDLY SHELTERED!"

BY V. K. CHINNAMMALU AMMAL.

"Distance lends enchantment to the view. Surely that is why people so often disparage our social customs in comparison with the ways of other nations. Take it all in all, the position of women in India is not one whit worse than it is in other countries. Gentlemen, think how splendidly sheltered our sisters are in comparison with Western women. Is she ever compelled from choice to work for her own livelihood?"

So ran in my mind the sentences of a lecture that I was to give the next day under the auspices of the "Go-not-forward Society". The flame of the lamps on my table danced and flickered almost as if it were capable of human expression. I saw, in anticipation, the audience of the morrow listening to me with keen interest. How I would press every point home! How keen would their appreciation be! O, the power of speech that can make one man sway hundreds and ——— Good God! Have I come to a modern *Ilavrita**! I am no longer a man and the President of the Go-not-forward Society. All past associations, past surroundings, past memories even have been clean wiped off.

* * *

A room in a small unpretentious house. In the centre stands a child of nine. Her rich and heavily brocaded dress is strangely out of place in those poor surroundings. Her small neck, hands and feet are literally loaded with jewels. Heavy gold chains, gold coins strung on chains, chased ornaments—anything and everything in the shape of gold—are heaped on that poor body. That girl is no other than myself. As I look into a mirror held before me I notice my dark eyes sparkling with joy. I am told that it is my wedding. Our neighbour's daughter is thirteen and no alliance has been found for her. Her unwedded condition is the talk of the whole neighbourhood; but I, proud thought! am a bride at nine. Hark! the noise of trumpets and drums! I am the centre of all this festivity and rejoicing. The women crowd round me and I have to turn round a hundred times for their inspection. At last, I am led away to the decorated pandal, where the ceremony is to take place. People crowd round to witness the "auspicious" ceremony. But I confess that that same ceremony struck me as being awfully tedious. More than once I wished it were over. I longed to take off the heavy, long and stifling brocade sari and put on my plain cheap cotton dress. I glanced several times at my husband. His dress was very grand and he had a fine turban on with a broad band of gold. At last! It is over and I am a married woman. A month passed by, and one day my father came to my mother. Ah! how well I can interpret now the meaning of that unutterably sad and pale face of his. He whispered something to my mother and she burst into tears. I tried to take her hands off her tear-stained face, and asked her what was the matter. Her only answer was to fold me in a close embrace and sob out, "My child! O my child!" I too wept—because my mother wept.

* * *

* *Ilavrita*.—In Hindu mythology, a land where men changed their sex miraculously the moment they passed into it.

A kitchen in which utensils and provisions are strewn about the floor. In a corner, kneading some flour, sits a girl. Her head is shaved, her dress is of coarse white stuff and that none too clean. There is not even the tiniest bit of gold on her person. As she raises her head now and then from her task, one may see the pale face, the sunken cheeks, and the lustreless eyes. Who could have recognized in that poor, sad, widowed girl the happy proud bride of seven years ago? Little did I dream on that day, when I threw my arms round my mother's neck and wept with her, that from that day onwards I was to become a waste product of humanity, an unwanted and unnoticed creature on the face of the earth.

"Now, you lazy bones! you inauspicious object!" ——"The familiar voice, and the more familiar epithets, struck a chill into my heart in spite of their familiarity. I raised my head to see my mother-in-law, the mother of the husband I never had known.

"How long have you been in kneading that flour? It'll never be finished to-day, I declare. Go, make the fire and heat the ghee. I will see about this myself. The lazy baggage cannot work, but can eat very well. It was that ill-omened face of yours that lost me my son, you shaven-pate?"

My tears fell fast. Had my dear father and mother lived to-day, what would they have felt to hear these words, I wondered. I was their only child, and albeit that they were poor, they had cherished me with an intense love in my widowed childhood. God forbid that they could see me now. Their hearts would burst with sorrow for their ill-fated child.

I had not taken a morsel of food that day and it was evening then. To do my mother-in-law justice, she, as the mistress of the house, dealt out the provisions liberally, but that day a couple of guests had come unexpectedly and of course they had to be served. My sister-in-law was leaving that night for her home with her first-born. Cakes and sweetmeats had to be sent with her along with other costly gifts. My hands were full and I did not care to take the trouble of cooking for myself.

I went to the store-room to get the ghee. On the threshold I met my sister-in-law. She was a bright, happy, beautiful girl of seventeen. She wore a bright red silk sari, diamonds in her ears and bracelets on her arms. More conspicuous in my eyes than all other decorations was the tiny bright spot of red on her forehead. She held in her arms her son, a fine child of about seven months. I stopped, put the vessel down and held out my hands to the child with a smile.

"Go, little one, to your aunt," said the mother.

The child shrank away from me. I felt a strange yearning to feel those soft chubby arms round my neck.

"He does not like your white clothes. That is why he does not come. Go, child, go to auntie!"

For answer the child caught at its mother's nose and crowed loudly.

"You naughty child, let go my nose."

Another loud crowing.

"What is that, what does that mean?" asked the proud mother tossing her child.

The little gentleman was mightily pleased. I stood watching them and adding my own interpretations of the baby language.

"Give him to me just once. Let me fondle him a bit," I begged.

"What am I to do? The little one is fastidious. Only a beautiful face and dress attracts him. And yet —" she abruptly stopped and looked at me.

"Yet what?"

"Well, I might as well finish it, now that I have begun. It was stupid of me to speak so thoughtlessly. I was thinking that you must have been very beautiful once."

"Yes; I was beautiful — once."

"What a shame! That people should compel you to disfigure yourself like this?"

"It is the penalty for the sins of my past births," I said humbly.

"Sins of past rubbish," uttered my sister-in-law contemptuously. She was married to an English-knowing gentleman and had picked up modern notions from him. She took precious good care not to utter them in her mother's presence, though.

"What! are you standing and talking away there, you good-for-nothing? Where's the ghee? The fire-wood has all burnt away."

I need hardly say that it was the voice of my mother-in-law. She came forward and snatched the vessel from my hands.

"O mother! Leave off taking her to task. She has enough to bear even otherwise."

God bless you, dear soul, for those words. Those were the only words of pity I had heard for many a day.

"You leave off taking your mother to task," retorted the old lady. "That is the only thing you need think of leaving off. The ill-omene dobject! It was an evil day for this family when she entered it."

I was in the store-room but could hear the words. They rang changes in my ears. "It was an evil day for me too," I spoke aloud after a few moments' silent tears. I had thought that my mother-in-law was at a safe distance in the kitchen. Else I would never have dared to utter those words. Alas! she was in the corridor and heard them. Never shall I forget her inflamed face as she dashed into the room and pounced on me. "An evil hour for you, was it? Come along! I will show you what an evil hour is like."

She dragged me by the arm to a room at the end of the house, pushed me in and locked the door. It was a room used for storing firewood and had no windows. The time was about nightfall and the darkness intense. As long as I could hear voices occasionally, my captivity was not insufferable. But the household soon retired to rest and all was silent and still.

I was alone in that dark room. Superstitious terrors came over me. My body was drenched in perspiration as I thought that I was to spend the whole night in that room. The minutes flew on — oh, so slowly. I would have given all the days of my miserable life to hear a human voice then, nay, not even the dreaded voice of my mother-in-law. I felt something cold and

slimy creep over my feet. O! was it a snake? I screamed out in terror and my voice died away. The darkness and silence stifled me. It was no snake, but only my imagination. Indistinct noises began to ring in my ears. Hideous forms were before me with shrieking mouths and protruding teeth. O for a human voice! for the sight of a human face! for the touch of a human form! I went to the door and struck at it with all my might. Those dread faces before me, behind me, everywhere gave out a shout of derision. My head was growing light and I felt something snapping in my brain. O! I was going mad! Great God! spare me that. Let me die sane that I may pray to my Maker with my last breath never to give me a woman's birth on earth again.

Yes, I would cheat fate and die sane. Thank God! I had the means of self-destruction at hand. Hastily tearing a piece off my sari I tied it round my neck and pulled at both ends. Alas! the ends grew heavy in my hands and would not be pulled.

* * * * *

"Hallo! are you not going to your office? What are you tugging at your pillows for? Good habits these! To lie in bed till eight in the morning. Get up youngster!" I felt my shoulder shaken roughly and opened my eyes to see my father standing at my bedside with a stern look of displeasure in his face. My lecture was never delivered.

INDIA'S NEEDS.

SHRIMATI KAMALA DEVI'S
ELECTION SPEECH.

Shrimati Kamala Devi Chattopadhyaya, the lady candidate for the South Kanara Rural seat in the Madras Legislative Council at the coming elections, delivered an open air public lecture before a large gathering of about 2,000 persons of both sexes at the Clock Tower Maidan, Mangalore. The following are extracts from the speech which was in English *ex tempore*, and heard with rapt attention:—

If you peep into the dim unknown history of India, the history of which is written not on palm leaves or paper, but is alive in the hearts of every one of us, you will find that the position of woman was indeed an enviable one. Never in the history of any country, at any time, has woman been so honoured as she has been in this country. Though apparently she seems to have lost her voice, she has always been the vital element in the evolution of the country and the Nation. When I was travelling abroad, I was often asked how the suffragist movement in India was progressing, I could only tell them that there was no suffragist movement in India. In fact, there was no need for such a movement. The last few years have proved this. As soon as the new Reforms came in, the franchise was granted, and closely following upon its heels came the removal of the ban of sex disqualification. The time has now come when women should come forward and share the responsibilities equally with men. All over the world women are now taking a keen and an active part in all departments of life.

I stand now as an Independent. I stand for no party or community. I stand as a representative of women. I am not a Swarajist candidate and I am not a member of the Swarajya Party. I do not believe in the policy of obstruction and walk-out. What the Swarajya programme for this year is, I do not know. Whether it is going to accept office or not does not concern me. That temptation does not come in my way.

People have been questioning me what my political precedents are. I have been interested in politics for several years now. When the great Non-Co-Operation Movement was started, my husband and I were pursuing studies in England. The great message came to us over the waters. Our hearts throbbed to the cries of the great Nation. Gandhi's message of love thrilled us, and we felt that we should not be led away by the glamour of foreign degrees. A golden opportunity had been offered to us to do our bit for our country. By the time we had completed our tour and landed in India, Mahatmaji had been imprisoned for some time. When we landed in India we were met by Mrs. Naidu. The first question we asked her was: What was the condition of the country? She said there was no condition at all. Death had already set in. Our burning spirits were undaunted with this reply. We enlisted ourselves as Congress members and tried to do our bit, but a good many difficulties arose in our way. We soon found much of our precious time getting scattered. We then decided to do the same work through the fine arts and achieve the same end. So at the Belgaum Congress we consulted Mahatmaji. He gladly assented to our plans and with his blessings we started upon our work. We have been trying to wake up the political consciousness of the country through poetry, through music and through drama. It was just a month ago that we met Mahatma Gandhi in Bombay and he said: "Though I am pressed with heavy work I have found time to watch with pleasure your progress. Though I cannot be with you in person, let me admire you from a distance. When you have a little leisure come to my Ashram and show my boys the beauties of your art." Even on the day I was leaving for Mangalore we received two wires asking me to go to him. It was indeed a great temptation I had to resist. And these three years, though I have not been active in the political field, all the time I have been in close touch with politics.

As to what work I shall do in the Council, though no doubt I shall try to tackle problems that are intimately connected with women and children, I feel confident that with time and study I shall be in a position to handle general questions as well. During the course of my tour I have been observing and studying the local grievances. I have been trying to get first-hand information as to the Forest and Land Act. Some of the main problems agitating the public mind just now are the abolition of the old Rent Recovery Act without the introduction of any new compensating one and the Revenue Settlement Act. I have enough of leisure at my disposal to devote it to this work. I appeal to you to give me a chance. If women in other countries have proved competent enough to handle these problems I do not think an

Indian woman will prove an exception. For years you have been sending men to the Councils. Some of them have done something for this District. Others have done nothing. So even if a woman fails to fulfil your expectations you have not much to regret. Some of you may have some conscientious objections in supporting my candidature either on the ground of sex or otherwise. I appeal to you, in that case, at least to remain neutral as far as possible. For, remember, when you work against me, you insult all womanhood, you work against your daughters. When you lend me your support, it is not merely a personal favour you do to me, but you pay your homage to womanhood. If the first Indian woman who has come forward in spite of all difficulties and obstacles is not helped, it will greatly discourage the women who in future might stand for election. To the privilege granted to women will be hardly of any service. I am not concerned very much with the result. I shall do my best. I wish to prove to the world that a woman can fight well in spite of everything. Woman in India has always stood for strength and not weakness. She is the Divine Shakti. Whether it is a mere sentiment or a living name will be proved by this election.

"VOTE FOR THE LADY"

IMPRESSIONS OF THE SOUTH KANARA ELECTION BY
MARGARET E. COUSINS, B. MUS.

There can be no doubt that the election polling day for the first Hindu woman candidate for the Legislative Council has been not only a day in which history has been made, but that it was a unique occasion in all aspects. It was an election set to music and color and poetical symbology. It proved itself a demonstration of a new order of chivalry for the crusades of the New Era, not only in Indian National Life, but, as I believe, in the New World Order, in which men fight to give women the power to protect themselves, and thus ensure that later men and women may live in a harmony of conditions equally favourable to both sexes, and most freely serve their country unhampered by the foolish prejudices of out-of-date customs and conventionalities.

This election has proved that Kamala Devi is an exceptionally gifted young woman with a brilliant culture career to which this has become the doorway. She is only twenty-five, but she has shown in difficult situations the wisdom of a hundred and five. In five weeks, she has put in as much work as her opponent did in five months. She has demonstrated that she is a fine organiser, an eloquent speaker of a highly inspirational quality, a natural leader, as calm as a pond, as cool as a cucumber, and as busy as a bee. Her hard work has been unflagging. Her power of endurance and her sustained good health under the hardest of conditions showed her the amazing contradiction to all the experiences I have had of the fragility of Indian womanhood. She had to come into personal touch with an electorate of 25,000 persons over distances

reaching 60 miles away; she had to walk over miles of fields, travel in buses, in rickety motor-cars which broke down at critical times, and be forced to travel far into the night in bullock-carts.

Indian elections at present seem to be fought entirely along the lines of personal and communal appeal and personal contact. There is practically no intellectual appeal on a pledged programme of work in the Council. It is just this personal interviewing that strikes terror into the ordinary Indian woman's heart, but, as I said, Kamala Devi is an extraordinary woman, and she flinched from nothing. She rose above personality. She has a strangely impersonal and detached atmosphere about her. She has rightly termed herself an Independent. She is one of the most free women in her own being whom I have ever met. In fact, her tangible self-reliance might antagonise some natures. She is dedicated to the service of her generation and her country, but being so talented she had a struggle between her aspiration to revive the great art of drama and music and the call to serve India through showing to the wide world that an Indian woman had pluck and ability equal to that of women of other countries in furthering the reforms so urgently desired by women. I believe she will be able to do both. She has paid the price of opportunity for great service—she has fully sacrificed her time, her energy, her ease, her health, her reputation (of course, she has been slandered), her money to the tune of thousands, and, above all, she has had the courage to face possible defeat. As I write on the night of the polling, it is evident that the figures will be close, though the odds are distinctly in her favor. What a heroine! And her husband, the poet and exquisite Indian singer, Harindranath Chattopadhyaya, is her complementary and opposite in many ways, yet they are one in their devotion to Beauty and the Vision Splendid. He backed up his wife in every possible way and thought nothing too much to do for her. I must mention their little three-year old son, Rama, who also attended the polls, and, if he had been exploited, would have won votes from the very stones by the sweetness with which he used to say at home, as he marched up and down with one of her election placards, hung in front of him: "Please vote for Kamala Devi."

As I travelled to Mangalore I thought we must have blue and white as the women's colors, the white of purity and synthesis, the blue of the broad spaces with which Leonard de Vinci so loved to surround women in his pictures, the blue of the sky, the blue of the sea, the blue of the Madonna. In Mangalore, it worked out as the royal blue, and in form the rosette became glorified by skilful fingers into the eight-petalled lotus, so appropriate because "Kamala" means lotus. It was delightful to see the zeal with which women volunteered to make flags for the fleet of motor-cars and jukas, lotus badges for the hundred men and women volunteers, and paper decorations for the office and for the streamers across the street at the office. And then the enthusiasm with which each volunteer adorned himself with his blue lotus, which shone out on the white clothes striking terror into the hearts of the opponents, for they were colorless and unadorned. Kamala's flags flying everywhere in the Municipality,

Kamala's knights, conspicuous everywhere, were all so proud of the gage of their "ladye faire". It has been like a modern romance.

Over twenty women volunteers divided the work of canvassing and personally saw over 400 women voters of the Municipality. They also remained all day at the polling stations directing the women in recording their votes. At least 80 per cent. of the women voters of the constituency have come to vote. There has been intense interest in the election.

The men who served Kamala were fine,—retired white-haired veterans, political lions in their prime, like the ex-M. L. A. and the new unopposed M. L. C., some well-known Muhammadans, and crowds of efficient, well set up, graceful young men who worked day and night for the "lady candidate". Such a happy family we all were to-night, after the polling in the Star Club, the pleasant room which had been offered freely to Kamala as her office by its young men members. The New India built on young men of this clean, high-ideal type is something worth looking forward to.

And where else in the world would one find songs used as bribes? Yet Harindranath's song recitals played a conspicuous part in gaining support for his wife. Music was a notable addition to electioneering, appropriate to the entrance of the feminine quality into politics.

To a Westerner certain things stand out as remarkable, as contrasted with British elections—the absence of speechifying, but a vast amount of small talk, the absence of the drink element, the terrible illiteracy and the political ignorance of the voters, the good temper and tolerance of everybody, and finally the response of the common people to the cry: "Give the woman a chance!" In their hearts, there was no opposition to the thought of a woman representing the people. In truth, Kamala Devi has won the hearts and the imagination of all.

PHYSICAL EDUCATION IN SCHOOLS AND COLLEGES.

BY MARIE H. BUCK.

The term "Physical Education" means different things to different people in India apparently, for though there is much talk about it among educationalists, there seems to be little real conviction. I have yet to find one school or college in South India that has a really complete system. When we pause to consider the health of our students a number of pertinent questions enter our minds.

Firstly—Are we not wasting a large part of our efforts by being far too generous with our education? Are we not educating a number of people who are not *physically* worth our efforts? When a girl asks to enter our school or college we make sure that she has passed her examinations, and can pay her fees, but what do we ask her about her health? There we have no standard whatever. Every school and college in India that I know has girls studying who have no physical right to be there.

Secondly—Why are we wasting so much of our educational effort by our failure to equip our girls for daily life?

If we pour petrol into an engine and fail to get power we call it waste. Why cannot we not realize the mistake of pouring facts into a girl's brain when her body is too weak to endure the strain of studying? She passes her examinations, and then we hear that she is teaching in a listless fashion, so fearful of losing her post that she can never do any original work; or she gets married and has weak anæmic children; or, tragically often, we hear that she has died before she reached the age of 35. For all of this her school is partly to blame. Not because it *overworked* her brain but because it *underworked* her body. Her health was probably no worse for her attending school, but we should have made it better. If we spend years improving a girl's knowledge and none of our effort in intelligently improving her health, letting her know how and why we do it, we certainly should be severely censured.

What is the leisure hour conversation of the average school or college girl? Marriage of course. Everything in the average Indian girl's life points to a future of wifehood and motherhood. What do we do to prepare her for it? Our boys we so carefully prepare for their profession of Law, Medicine, etc.; but for the health and strength of the next generation, which depends upon the health of our girls, we do nothing. We are so careful to give our girls the very latest interpretation of the poets, the most recent development in Science; the very newest exposition in Mathematics, though we know that within a very few years 90 per cent. of them will be longing, not for a geometry theorem, but for a remedy for a feverish baby. The invalid or the harassed weary mother of weak children cannot reap the normal benefits of a cultural education, and the thing that our girls need most if they are to enjoy the possibilities we have shown them, we leave for them to learn by bitter experience. I maintain that we are wasting a large part of our effort by training Indian girls for their *secondary* ambition of teaching, and ignoring their *primary* ambition of wifehood and motherhood. When we can so easily give the student not only a cultural background, but a real preparation for the problems of living is it not our duty to insist that it should be done. A proper system of Physical Education will accomplish this end.

One of the greatest defects of our present educational system is that it teaches neither the joy of creative thinking nor the joy of living. When I arrived in India my saddest impressions were of the colleges and schools. In America the very happiest places are, I think, our schools. In them and about them there is a general atmosphere of care-free, laughing youth, brimming with healthy energy that demands expression in hard study and equally hard play. There is a zest and keenness in the very air, and the final impression is that of gay confident youth, riding on the crest of the wave, joyfully girding itself for a gallant struggle with the world. It is not an atmosphere of the West alone, for in China one gets much the same impression of gay, laughing youth. But in India,

I am always conscious of an air of driven effort. The girls may not be always studying, but there is always the *attitude* of studying with the books everpresent. And always over them the constant shadow of the dreaded Government examinations. It is not the Work to which I object, but the attitude toward it. If we could create an atmosphere of joyful effort, the nerves of our girls would certainly suffer less. A proper system of recreation will remedy it.

Can we not look at it in this light? The examinations are an established fact. Now what can we do to make our students accept their challenge more joyfully? A system of Physical Education will help tremendously. Not Physical Culture—a dreadful phrase used by weight lifters and notoriety seeking "strong men"—but Physical Education. Once we understand the body and how and why it functions we are just as ashamed of neglecting its daily exercise as we would be of neglecting to bathe. It is this understanding and pride we must give to our students.

To the majority of people in India, the term "physical education" means Drill—a horrible word, and most of the drill is just as horrible as the word. Formal, set drill should be the smallest part of a physical education programme. Then of what should it consist?

First there should be a real course in Physiology. Not as it is usually taught, as an abstract, dull and very difficult subject, with a dry dissertation on the blood and the number of bones in the body, until the girls loathe the very name; but an interesting and absorbing discovery of the wonder and beauty of the human body. Why the body is so made, and what to do about it, and how to keep it up to standard.

And then, equally important, the conditions in which the body exists. If it is important to know the situations that produced the French Revolution, it is certainly equally important to know that one of the situations producing so much disease in Madras is our unprotected water supply, hence the need for boiling our drinking water, and that no one knows how many of our cows have tuberculosis, hence the need for boiling the milk. And the causes of malaria, cholera, dysentery etc., and the simple methods of preventing them should certainly be taught.

All of this is simply a natural physical defence that we must build if we are going to keep our body in proper working condition. Education is certainly a failure unless it makes us happier, and unless it makes us better citizens. Certainly our present system does very little to make us healthier citizens.

Another great defect of our educational system is that we do not have time to get the benefit of accumulated experience. In India we die off before we have time to weigh up what we have been taught against actual experience, and then strike a balance. It is not enough to go on pouring knowledge into young girls unless the great majority of them are going to be still hale and hearty and working hard when they are 60. But what do we find? In India the average length of life is not quite 23 years, and the average of death between the ages of 30 and 45 is amazingly high. In England the average length of life is 46 years, and in the U. S. it is 56 years. In the last ten

years the average length of life in the U. S. has been increased from 46 years to 66 years by a programme of health education in the schools. What has been done, can be done. It is our duty to see that such a triumph is repeated here.

What is the trouble with our teachers? Why do so many of them get into a rut from which they never escape? Why do they present their subject in such a parrot-like manner that eventually the children lose all interest and learn with one half of their brain and act with the other half, the two being very slightly related? A striking example of this was found by an Inspectress of Schools when upon entering a school she was almost overcome by a vile odor. After a long search it was traced to a class-room, and a filthy open drain was discovered in one corner of the room while in the other corner a teacher was earnestly conducting a class in hygiene! Hygiene was hygiene, and active dirt was another matter and to the teacher there was apparently no connection between the two.

It may seem a far-fetched argument when I maintain that a proper system of games will remedy such a condition, but it is true. The good, alert teacher is the one who can best put herself in the other persons' place, and see another's point of view. Nothing so quickly develops this aptitude as the give and take of active games.

Our education is decidedly too individualistic to develop good citizens. Studying after all must be individualistic if it is to be worth while, but there are many possibilities for group effort that we have not explored. Women the world over naturally find it more difficult to work happily together than men do, because we are by nature individualists. Games are the quickest and easiest path to happy broad-mindedness, and the lessons of fair play and co-operation learned on the athletic field are never forgotten.

But, you may say, all of this is very expensive and far beyond us. But surely some one can be found who can transfer her enthusiasm for healthy vigorous bodies to the Physiology class, and another one whose passion for sensible cleanliness will make her a good Hygiene teacher. I admit the difficulty of finding a person who can conduct games properly, for she must be

1. A person who is herself healthy and happy. The physical condition of some games mistresses is enough to make one weep.

2. A person who loves to play. Better no organized play at all than the feeble attempts one sees by some teachers who think it undignified to play with their students.

3. A real programme of activity into which every girl in the school can join happily.

4. Once these are established, games, in some active form, should be made compulsory for every girl in the school.

Given all of this, our girls will be healthier and certainly they will be happier. Because of that their studying will be less of a burden to them. Our duty of getting them through the Government examinations will be less tedious, and we will also have discharged our far more vital duty of making them better citizens.

TAMIL.

இந்தியாவில் பெண்கல்வி எவ்வகையாக நடைபெற வேண்டும்?

நமது நாட்டிலுள்ள ஸ்திரீகள் எல்லோருக்கும் கல்வி யறிவு அத்தியாவசியம் என்பதைப்பற்றி பேச அபிப்பிராயம் இருக்கமுடியாது.

ஆனால் நமது இந்திய சகோதரிகளின் கவமான மேம்பாட்டிற்குரிய கல்வி எத்தகையதா யிருத்தல்வேண்டும்? அக்கல்வி யினால் ஏற்படும் அறிவு எவ்வாறு பயன் தரத்தக்கதாக இருத்தல்வேண்டும்? தற்காலம் நமது பெண்களுக்கு பள்ளிக்கூடங்களில் கற்பிக்கப்படும் கல்வியும் அதனால் உண்டாகும் ஞானமும் அவர்களின் உண்மையான மேம்பாட்டின் அபிவிருத்தியை நாடியவையா யிருக்கின்றனவா என்பதைப்பற்றி அபிப்பிராயம் பேசும் இருப்பதாக நான் நினைக்கிறேன்.

எனது அனுபவத்திலிருந்தும், என் சிற்றறிவுக் கேற்ற மட்டிலும் தற்போது பெண் கலாசாலைகளில் புகட்டப்பட்டு வரும் கல்வியும் போதாதுமுறையும் நமது நாட்டு ஸ்திரீகளின் உண்மையான மேம்பாட்டைக் கருதியதாகவாவது, நமது தேசாசாரம், மதக்கோட்பாடுகள், இந்திய ஸ்திரீ தர்மம் இவைகளுக்கு ஏற்றதாகவாவது இருப்பதாக எனக்குத் தோன்றவில்லை. அன்றியும் போதாதுமுறையும், கற்பிக்கப்படும் விஷயங்களும், சாஸ்திரங்களும் ஆண்மக்களுக்கும் பெண்மக்களுக்கும் சிறிதும் வேறுபாடு யில்லாமல் கிருமிக்கப்பட்டுப் போதிக்கப்பட்டுவருகின்றன. ஆண் பிள்ளைகளுக்கும் பெண் பிள்ளைகளுக்கும் கற்பிக்கப்படவேண்டிய கல்வியும் முறையும் வெவ்வேறான தன்மையுடையன என்பது இந்நாட்டிலுள்ள ஆக்கிலப் பெண்களுக்கென்றே ஸ்தாபிக்கப்பட்டிருக்கும் சில பள்ளிக்கூடங்களில் படிப்பிக்கும் முறைகளிலிருந்தும் விஷயங்களிலிருந்தும் விளங்கும். அக்கலாசாலைகளில் கற்பிக்கும் முறைகள் நமது பெண் பிள்ளைகளுக்கு முற்றிலும் ஏற்றவை என்றாவது அம்மாதிரியே நமது கலாசாலைகளிலும் ஏற்படுத்தவேண்டும் என்றாவது நான் கூற வாவில்லை.

இப்போது நமது சகோதரிகள் பெறும் கல்வியறிவு ஏதாவது ஒரு தொழிலோ, உத்தியோகமோ செய்யவிரும்பும் வெகு சிறுபான்மையான பெண்களுக்கு மட்டும் பிரயோசன மாவதன்றி குடும்ப சமூட்சனையில் ஈடுபட்டு வாழ்காக்களை இனிது கழிக்கவிரும்பும் சகோதரிகளுக்கு ஏற்றதேயல்ல என்பது எனது துணிவு. அன்றியும் ஒரு பெண் இருப்பது அல்லது இருபத்தைந்து வயதுவரையில் படித்து பி. ஏ. முதலிய பட்டங்கள் பெற்றாலல்லது படித்தவர் என்று கருதுவதற்கோ கருதப் படுவதற்கோ இடமில்லை. இம்மாதிரி படித்துப் பட்டதாரிகளாவதற்கு வேண்டிய தேசபலமும் மனோதிடமும் ஐசுவரியமும் இல்லாத பெண்கள் தங்கள் குடும்ப வாழ்க்கையில் தகுந்த படிப்பின் பயனைச் செலுத்தி வாழ்காக்களைத் தங்களுக்கும் தங்கள் கணவர் மக்கட்கும் இனிப்புடையதாகச் செய்ய எவ்விதமான கல்வி வேண்டுமோ அவ்விதக் கல்வியைச் சிறிதும்பெற இடமில்லாமலிருக்கிறது. இவ்விதமான சகோதரிகள் தூற்றுக்குத் தொண்ணூறுக்கு மேற்பட்டவர்கள். ஆகவே ஜனத்தொகுதியில் தூற்றுக்குப் பதினமனோ அல்லது அதனிலும் மிகக்குறைந்த எண்ணிக்கையுடைய ஒரு வெகு சிறிய கூட்டத்தாருக்கு மட்டும் பிரயோசனமாகும் கல்வியை எப்படி பொதுவில் ஸ்திரீகளுக்கேற்றதாக மதிக்கற்பாலது? பெரும்பான்மையான ஸ்திரீகளுக்கேற்ற கல்வித் கோட்பாட்டில், உயர்தரக் கல்வி முறைகளுக்கும் விஷயங்களுக்கும் இடமே இருக்கக்கூடாது.

உதாரணமாக, நமது தேசச் சரித்திரத்தை இரண்டாவதாக ஒதுக்கிவைத்து, கிரேக்கர், உரோமானியர் முதலியவரது சரித்திரத்தைப் போதிப்பதில் என்ன விசேஷம்? இவ்விரு தேசத்து ஆசாரங்களும், கோட்பாடுகளும் நமது நாட்டிற்குரியனவையா? அவைகளை விஸ்தாரமாகப் போதிப்பது பயனற்றதல்லவா? ஸ்திரீ தர்மத்தின் முக்கிய அம்சம் பிரஜாபிவிருத்தி. புருஷன் குடும்ப சமரங்குடன் ஆகவே, ஸ்திரீயின் கல்வியறிவு முக்கியமாக அவளது தர்மநிலையை அபிவிருத்தி செய்து அந்நிலையில் அவள் குடும்பத்திற்கு ஒரு திலகம் போன்று விளங்கச் செய்வதல்லவா? பிரஜாபிவிருத்தி என்னும் பதம் கேவலம் பிள்ளைகளைப் பெறுவது என்பதைமட்டும் குறிப்பதல்ல. தான் பெற்ற குழந்தைகளைச் சரிவர போஷித்து நேயக்கிடங்கொடாமல் வளர்த்து, சிறுபொழுதிவருந்தே அவர்களுக்கு நீதி மார்க்கங்களையும், சுகாதார வழிகளையும் கற்பித்து, அவ்வழிகளிலிருந்து அவர்களை வழுவிவொட்டாமல் பாதுகாத்து, அவர்களின் பாலியத்திலேயே தாய் நாட்டு சேவை செய்வதின் கௌரவத்தையும், பெருமையையும் இனிமையாகப் புகட்டி, வயது வந்தவுடன் அவர்கள் தேசத்தின் அங்கத்தினராய் தங்கள் உரிமைகளையும் கடமைகளையும் கவனித்து நடக்குப்படி செய்வது இவ்வளவும் பிரஜாபிவிருத்தி என்னும் பதத்தில் அடங்கியவை. ஆகவே ஸ்திரீ தர்மத்தின் முக்கியம்சம், புருஷ தர்மத்தினது எல்லா அம்சங்களையும் சேர்த்து கணக்கிட்ட தொகுதியைவிட, வெகு சிறுஷ்டமான தோடுகூட, ஸ்திரீகளுக்கே அதிகமான பொறுப்பை ஏற்படுத்துகிறது. இது தவறல்ல. ஏனெனில், புருஷன் வீட்டில் தங்கும் நேரம் வெகு குறைவானது. குழந்தைகளுடன் எந்நேரமும் பழகுவரும் தாய்தான் அக்குழந்தைகளின் சரிபான அபிவிருத்தியைக் கவனித்து நடத்தத் தகுந்தவள் என்றால் இவ்விதக் கடமையாய்த் ஸ்திரீ அக்கடமைகளைச் சரிவர நிறைவேற்றத் தக்க அறிவு வாய்ந்தவளாக இருக்கவேண்டுமல்லா? அவ்வுறிவை அவைகளுக்குப் புகட்டக்கூடிய கல்வி நமது கவர்சாலைகளில் கற்பிக்கவேண்டாமா? நமது இந்திய வீரர்களின் செய்கைகளும், பெளருஷமும் இயற்கையில் நமது சிறுவர்களுக்கு ஊக்கமும் உற்சாகமும் உண்டாக்குவதுபோல அயல்நாட்டு வீரர்களது செயல் உண்டாக்குவதில்லை. நமது நாட்டு ஸ்திரீகளில் பெரும்பாலானருக்குக் குடித்தனச் சிக்கனம் என்னும் பதத்திற்கு அர்த்தங்கூட தெரியாது. எவ்வளவு அவர்கள் குடித்தனத்தைச் சிக்கனமாக நடத்தக்கூடும்? இங்கிலாந்து, ஜெர்மனி முதலிய மேலாடுகளிலும் ஜப்பான் தேசத்திலும் உரிமையான கல்வித் தேர்ச்சியினால் ஸ்திரீகள் சிக்கன வழிகளைக் கண்டிப்பிட்டு, குடும்பத்தை கிர்வகித்து வருகிறார்கள். அதன் பயனாக, அத்தேசத்திய ஜனங்கள் செலவு மேம்பாட்டை யடைந்திருக்கிறார்கள். நமது பெண் கலாசாலைகளில் கற்பிக்கப்படும் கல்விக் கோட்பாட்டில் குடித்தனச் சிக்கனம் என்ற வித்யைத்தைப் பிரஸ்தாபனகூடச் செய்யவில்லை.

இரண்டாவது, இன்னொரு முக்கியமான குறை என்னவென்றால், நமது நாட்டுக் கலாசாலைகளில், தேசபாணையில் எல்லா வித்யைகளையும் போதிக்காமல் ஆங்கில பாஷையில் போதிப்பதே. இதனால் விளையும் தீங்குகள் பல முக்கியமாகக் கல்விகற்கும் மாணாக்கர்கள் (ஆனாயிருந்தாலும், பெண்ணையிருந்தாலும்) தாய்ப்பாஷையை மறந்து பகிஷ்காரம் செய்வதோடு வீட்டில் தங்கும்பொழுதுங்கூட ஆங்கிலபாஷையை இடையிடையே கலந்து ஆங்கிலபாஷையின் போக்கின் படிபடி சம்பாஷிக்கிறார்கள். நமது தேசவீரர்களின் செய்கையைப்பற்றி ஒரு வியாசம் எழுதச்சொன்னாலும் சரி, எடுத்து சொல்லச் சொன்னாலும் சரி, தாய்ப் பாஷையின் உற்சாகம், உருக்கம், மாண்பு, முதலிய குணங்களை அமைத்து எழுதவோ, பேசவோ கூடுவதில்லை. அந்நே! என்ன விபரீதமான பரிதாபநிலை! இதன் முக்கிய காரணம் நமது போதகு முறைகளையும், கல்வி கற்பதற்கான கோட்பாடுகளையும் நாமே திட்டம் செய்துகொள்ளக்கூடாதபடி அயல் நாட்

டாருடைய இஷ்டத்திற்கும் சுட்டுப்பாட்டுக்கும் இணங்கி நடக்கவேண்டி யிருப்பதுதான் என்று எனக்குத் தோன்றுகிறது. நமது தற்காலப் பெண் கல்விக்கோட்பாட்டின் மூன்றாவது முக்கியமான குறை என்னவென்றால், படிக்கும் பெண்களில் துறையில் தொண்ணூறுக்கு மேலானவர்கள் படிப்பு முடிந்தவுடன் குடும்ப சமரட்சனையிலேயே ஈடுபடுகிறார்கள் என்று சொன்னேன்ல்லவா? இவர்கள் தங்கள் குடித்தன வேலைகளைச் சரிவரச்செய்து ஒழிந்த நேரங்களை வீணே போக்காமல் யாத்விதொரு உபயோகமான கைத்தொழிலைச் செய்து பொழுதுபோக்கி அதனால் குடும்பத்துக்கும் நன்மை பயக்கும்படி செய்யக்கூடிய ஒரு தொழிலை பள்ளிக்கூடத்தில் கற்பிக்க வேண்டாமா? பின்னலுசி கொண்டு செய்யும் விசித்திர தூள்வேலை (Francy knitting work) சில பள்ளிக்கூடங்களில் கற்பிப்பது போதவேபோதாது. ஏனெனில், இவ்வித வேலையினால் குடும்பத்திற்கு லாபம் இல்லை.

இனி, மேற்கூறிய குறைகளை எவ்விதம் நிவர்த்திக்கக்கூடும் என்பதைப்பற்றி சில வார்த்தைகள் மட்டும் கூறி நிறுத்துகிறேன்.

முதலாவது, சாதாரணமாக நமது பெண்களில் பெரும்பாலர் 15 வயதிற்குமேல் பள்ளிக்கூடங்களில் படிப்பதற்குக் கூடுவதில்லை. இதற்குக் காரணம் நமது மதாசாரங்களும் ஜாதிக்கட்டுப் பாடுகளும்மதலால் அவைகளை ஒரு நொடியில் நிவர்த்திக்கமுடியாது. ஆகவே, ஐந்தாம் பிராயத்தொடங்கி 15-வயதிற்குள் (அதாவது 10 வருஷகாலத்தில்) ஒரு குடித்தன ஸ்திரீ தன் வேலைகளைச் சரிவர சிக்கனமாக நடத்திவருவதற்கானவும், மனைவியின் முறையில் தனது கணவனது நலத்தைநாடி அவனது உத்தியோகமுறையிலும், இதரவேலைகளிலும் அவனுக்கு இடைஞ்சலாயிராமல் உதவிபுரிந்து வருவதற்கானவும், பின் இவள் தாயாரான விடத்துத் தன் மைந்தர்களை முன்னே நான் சொல்லியபடி கவனித்து அபிவிருத்திக்குக் கொண்டுவருவதற்கானவுமான உத்தம விதிகளையும் சாஸ்திர ஞானங்களையும் செவ்வையாகக் கற்றறியவேண்டிய சாதனங்களைக் கல்விக் கோட்பாட்டில் ஒன்று சேர்த்துக் கலாசாலைகளில் இம்முறைகளை, அனுஷ்டித்துக் கற்பிக்கவேண்டும். தாய்ப்பாஷையே பிரதானமாக வைக்கப்படவேண்டும். ஆங்கிலம், பிரெஞ்சு, லாடின முதலிய இதர பாஷைகள் படிக்க விரும்புவோருக்கு அவைகளை இரண்டாவது பாஷையாகக் கற்பிக்க வசதிகளும் இருக்கவேண்டும். சுகாதாரம், சரீர மாம்சாஸ்திரம், குடித்தனச் சிக்கனம், சிசு சமரட்சனை முதற்சிகிச்சை இவைகள் முக்கியமான அம்சங்களாகக் கருதப்படுவதோடு சாதாரணத் தையல்வேலையும் சாத்திரமும் கற்பிக்கப்படவேண்டும். இதல்லாமல் முக்கியமாக எளிதில் எல்லாரும் கற்றுக்கொள்ளக்கூடியவும், எக்காலத்திலும் மிக உபயோகப்படக் கூடியதுமானவும், தேவை யானவர்கள் அதையே ஒரு ஜீவஜோபயமாகக் கைப்பிடித்துப் பயனடையக் கூடியவுமான ஒரு சுலபமான கைத்தொழிலைக் கட்டாயமான படிப்பின் பிரதம அம்சமாக நியமிக்கவேண்டும். நான் எதைப்பற்றி மனதில் எண்ணி இருக்கிறேன் என்பதை ஏறக்குறைய எல்லோரும் அறிந்திருப்பீர்கள். மஹாத்மாஜி நமது நாட்டு ஜீவராசிகள் உச்சிவிப்பதற்கே போலும் "சரீக்கா" என்று சொல்லப்படும் இராட்டினத்தைத் தனது விருதாகக்கொண்டு எல்லோரும் எளிதில் அனுஷ்டிப்பதற்கேற்ற கைத்தொழிலாக வழிகாட்டி வருகிறார். நாம் அதை அனுஷ்டித்தல் மிகச் சுலபம் அகௌரவம் ஒன்றுமில்லை. ஏழை, பணக்காரர் அனைவரும் துற்கலாம். பாலியரும் விருத்தாப்பியரும் தங்கள் சக்திக்கேற்றவாறு சுற்றிப் பயன்பெறலாம். தேசத்திற்குச் சிரமம் என்பதே இல்லாத தொழில். பிறர் கிர்ப்பந்தம் ஒன்றும் இல்லாமல் நாமே தோன்றிய பொழுது உட்கார்ந்து மன வியாசமும் நாமே தோன்றிய கொள்ளுமாறு செய்யக்கூடிய வேலை. இவ் வேலையைச் செய்வதனால் குடித்தன வருமானத்தையும் சிறிது அதிகரித்துக்

கொள்ளலாம். நமக்குத் தேவையான ஆடைகளுக்கு வேண்டிய நூலை நாமே நூற்று அதிலிருந்து செய்யப்பட்ட ஆடைகளைக் கட்டிக்கொள்வதினால் மட்டும் மனதிற்கு என்ன பிரமானம் உண்டாகிறது என்பதை இராட்டினம் சுற்றியவர்கள் முகத்தில் நிமிஷத்துக்கு நிமிஷம் காணலாம். குடித்தன ஸ்திரீகளுக்கு இராட்டினம் நூற்பதனால் உண்டாகும் சகலவித நன்மைகளும் நாளைவில் விருத்தியடைந்து நம் நாடு மேம்பாட்டை யடைவதற்கேற்ற செளகரியங்களைப் பயக்கும் என்பது எனது திண்ணமான நம்பிக்கை.

எஸ். அம்புஜவல்லி அம்மாள்.

சமசாரக் குறிப்புக்கள்.

மதாஸ மாதிகளின் கல்வி மகாநாடு:—சென்ற அக்டோபர் 16-ம் மதாஸ் ஸெனட் ஹவுஸில் நடந்த மேற்படி மகாநாடு நன்கு நிறைவேறியது. மாட்சிமையுடைய கவர்னர் பத்தினியாகிய வேடி கோஷன் மகாநாடு ஆரம்பித்தனர். சோதரி ஸுப்பலக்ஷ்மி அம்மாள் அக்ராஸனம் வகித்தனர். வெவ்வேறான கல்வி யிலாகாக்களிலிருந்து மாதர் முன்னேற்றத்திற்கும் சேதமத்திற்கும் பல துறைகளில் உழைப்பவர்களும் வெகுவாய் வந்திருந்தனர். விவரிக்கப்பட்ட விஷயங்கள் யாவும் காரியத்தில் மிக்க உபயோகமானவைகள். ஒவ்வொன்றின் விஷயமாயும் நாகாவித் திருஷ்டியினின்றும் விவகாரங்கள் தீவிரமாய் நிகழ்ந்தன. விவகரிக்கப்பெற்ற விஷயங்களிற் சில பின்வருமாறு: (1) பிரஜாதர்ம லக்ஷம் (2) மதசம்பந்தமான கல்வி, (3) குடும்ப நிர்வாண சாஸ்திரப் பயிற்சி, (4) ஸ்ரீ லக்ஷ்மிப்பியாஸம், (5) பால்ய விவாஹத் தீமைகள், (6) அழகான கலைகள், (7) வைத்தியப் பயிற்சி, (8) சிரிப் பயிற்சி முதலிய விஷயங்கள் மஹா நாட்டாரால் கவனிக்கப்பட்டன. இம்மக்களாடு மாதர்களுக்கென்றுள்ள அநேக பொது விஷயங்களை மொத்தமாய் விவகரித்தது. இந்த சான்பாஸ்ஸிலிருந்து இரண்டு பிரதிநிதிகளாகிய மிஸ் வான்டோரென், சோதரி ஸுப்பலக்ஷ்மி அம்மாள் இருவர்களும் மதாஸினின்றும் பிரதிநிதிகளாகத் தேர்ந்தெடுக்கப்பட்டனர். மாஸியில் பிரவரி டென்வரி காலேஜ் மண்டபத்தில் ஏராளமான பொதுஜனங்கள் கூடியிருந்தனர். வேடி ஸ்தாசிவ ஐயர் அக்ராஸனம் வகித்தனர். இந்தியாவில் மாதர் கல்வியைப்பற்றிய பல விவரங்களை ஸ்திரீகளும் புருஷர்களும் பேசினர். மிஸ்டர் அப்துல் கரீம் இஸ்லாம் மாதர்களின் படிப்பைப் பற்றிப் பேசியது வீதேஷ உபயோகமாயிற்று. கபியின் உபதேசத்தை இக் காலத்தில் எகிப்திலும், துருக்கியிலும் அதுசரிப்பதுபோல், இந்தியாவிலும் அதுசரித்து முஸ்லீம் மாதர்கள் கல்வி பயிற்சிப்பெறவோரோனால் எத்தனை அனுகூலமாயிருக்கும்?

இந்தியாவின் வருங்கால மஹிமைக்கு

மாதர்களே காரணம்.

இங்கு வேறு புகழூறையின்றியே வேடி கோஷன் அவர்களுடைய பிரஸங்கத்தை எடுத்துரைக்கவாயிற்று. அவர் பிரஸங்கத்தில் இந்தியாவின் வருங்கால மஹிமை இந்திய புத்திரிகளின் கையிலிருக்கிறது என்பது சுருக்கி கூறப்பட்டுள்ளது.

இந்த முக்கியமான உங்கள் மகாநாடு நான் ஆரம்பிக்க வேண்டுமென்று விருமபியதபற்றி எனக்கு உத்தேசம் சந்தோஷம். எப்போதும் பெண் கல்வி யபிவிருத்தியிலும் இந்தியாவின் வருங்கால நன்மையிலும், இந்திய மக்கள் ஆணைகளும் பெண்ணைகளும் எல்லோருடைய பொதுப் படிப்பிலும் எனக்கு மெத்தவும் கவனமுண்டு. விசித்திரமான இவ் இந்தியாவின் வருங்கால முன்னேற்றம் இந்திய மாதர் கையிலேயேயுள்ளது. தேசத்தில் கல்வி பரவல் பரவ, இந்திய புத்திரிகள் தம் காரியங்களை மிகவும் திறமையாய்

பார்த்து வருவார்கள். இத்தேசத்தில் ஐரோப்பியர்களும் இந்தியர்களும் சோதரிகள் என்னும் முறைமையில் உழைத்து வருகிறோம். தேசத்திற்குரிய கல்விமுறை எது சிறந்தது, அதை எப்படி விருத்திசெய்யவேண்டும், என்ற விஷயங்களைத் தீர்மானிக்கப் புதுத்திருக்கிறோம், கல்வியபிவிருத்தியானது அவ்வாறு தனி நன்மையை மட்டும் பயக்கக் கூடியதானால், அது போதாது. மொத்தமாயுள்ள ஜனஸமுதாயத்திற்கே நன்மை பயக்கத் தக்கதான கல்வியைத்தான் புதுத்திருவேண்டும். படிக்கும் பெண்கள் எமக்கு என்ன கிடைக்குமென்றெண்ணாமல், யாம் என்ன கொடுக்கலாமென்றே சிந்தித்தல்வேண்டும். இந்த மகாநாட்டின் பயனாக, மேன்மேலும் நன்மை எல்லோருக்கும் விளையட்டிமென்ற எண்ணத்துடன் தொடங்கி, நம் இருவர் தேசங்களிலும் எது எது சிலாக்கியமானதோ அதற்கு இருதேசத்தார்களும் பக்கத்திலிருந்து உழைப்போமாக. இரண்டு ஸ்திரீவாதிகள் எங்கள் வீட்டுக்கு வந்திருந்தார்கள். ஒருவர் ஐரோப்பியர். ஒருவர் இந்தியர். “உங்கள் வீடு எவ்வாறு அழகாயிருக்கிறது இதை விட்டு நீங்கள் எவ்வாறு புறப்படத் துணிந்தீர்?” என்று கேட்டார்கள். அப்போது நான் சொன்னவிடை இப்போது உங்களுக்குச் சொல்லுகிறேன். “இந்தியாவின் நன்மைக்கு உழைக்கவே நாங்கள் செல்கிறோம். அதனால் எங்கள் பிறந்த நாட்டுக்கும், நாங்கள் ஏற்றுக்கொண்ட தேசத்திற்கும் 5 வருஷம் உழைக்கச் செல்கிறோம்.” என்றேன்.

அடுத்தது பஞ்சாப்:—சென்ற பஞ்சாப் சட்டசபை மீட்டிங்கில், முனிசிபாலிடி முதலிய கவுன்ஸில்களுக்கு மாதர்களை அங்கத்தினராகத் தேர்ந்தெடுக்கவோ அல்லது நியமிக்கவோ, பெண் பிறப்பு என்பது ஒரு தடையாக இருந்தல் கூடாது என்பது ஓர் தீர்மானமாக நிறைவேறியது. லாலா மோஹனலால் என்பவர் பம்பாய், மதாஸ கவுன்ஸில்களையும், அஸ்ஸமபிளியையும் உதாஹரணமாக எடுத்துக்கூறிய மேற்படி தீர்மானத்தைப் பிரேரணை செய்தார். வேறொருவரும் பேசவில்லை. தீர்மானத்தை வோட்டுக்கு விட்டதும் தீர்மானத்திற்கு அதிகூலமாய் நின்றவர்கள் 15, அங்கீகரிக்காதவர்கள் 9-மாக முடிந்தது.

ஸ்திரீகளின் வோட்டு சுதந்திரத்திற்காக உழைத்துப் போடுபெற்று இருவர்:—மிஸ்டர் பெனிக் லாரென்ஸும் அவர் மனைவியும் சீக்கிரம் மதாஸுக்கு வருவார். மாதர் இந்திய சங்கமும் ஸ்வாதினத்தை நோக்கிப் பாடுபடும் மற்ற சங்கங்களும் சேர்ந்து ஓர் விசேஷமான உபசரணக் கூட்டம் கூடி அவர்களை நல்வரவேற்கப் பிரயத்தனம் நடக்கிறது. பிரதிஷ்ட மாதர்களின் வோட்டுரிமைக்குப் போராடிய மின்ஸஸ் பெனிக் லாரென்ஸ் என்னும் மாது ஒவ்வொரு வித வாழ்க்கையிலும் மாதர்களின் நிலைபையை முன்னேற்றுவதென்பதென்பது முயன்றவர். அவர் அவ்வாறே ஒவ்வொரு சங்கத்திலும் சேர்ந்தவர். 1905-ஆஸ்திலே பலாக்காயான மாதர் வோட்டுரிமைச் சங்கத்தில் சேர்ந்து அதன் பொக்கிஷதாராயிருந்தார். அவர் தம் புருஷனுடைய உதவியையுக்கொண்டு “மாதர்களுக்கு வோட்டு” என்னும் புத்திரிகை பிரசுரிக்க ஆரம்பித்தார். அதன் விஷயமாக ஆறுதாம் சிறையிட்டுப் பெற்றார். 1914-ல் நியூ யார்க் நகரில் மாதர்களின் இயக்கத்தைக் கிளப்ப அங்கு அழைக்கப்பெற்றார். அங்கு அவர் முயற்சி மிகவும் கைகூடியது. பிறகு மாதர்களின் ஸமாதானக் க்குடி என்னும் சங்கத்தை ஜேன் ஆடம்ஸ் என்பவரைத் தலைவையாகக் கொண்டு தொடங்கினார். 1915-ம் ஆஸ்தில் வேறு என்னும் நகரில் நடந்த ஸ்டீவ்ஸ்கேய் மாதர்களின் மகாநாடு ஷை இருவராலும் ஏற்பாடு செய்யப்பட்டு மிகவும் நன்றாய் நிறைவேறியது. மிஸ்டர் பெனிக் லாரென்ஸும் தொழிலாளர் கழியில் ஓர் மெம்பராயிருந்ததொன்று தீவிரமாய் உழைத்ததனாலும், தன் மனைவியின் காரியங்களுக்கு மிகவும் ஒத்தாசை யாக புத்திரிகை நடத்தியும் ஓர் புத்தகமும், துண்டு புத்திரி

கனம் பிரசரித்தாலும், அவற்றிற்காகச் சிறைபுகுந்து பல தொந்தரவுக்குள்ளாவார்.

பம்பாய் முஸ்லீம் மாநாடுகள்:—மாநாடுகளின் கல்வியைப் பற்றிய சரித்திரத்தில் இன்னொரு முக்கியமான சம்பவமாகவு. புனாவில் மிஸ்ஸஸ் ஷாப்பிரியாபிஜி யவர்களின் அக்ராஸனத்தில் நடந்த மகாநாடு. அவர் அக்ராஸனமாகப் பேசியதில், முஸ்லீம் மாநாடு கல்வியின் எல்லா அம்சங்களையும் விவகரித்திருக்கிறார். பம்பாய், முஸ்லீம் பெண்களை ஆரம்பக் கல்விச் சட்டத்தில் உட்படுத்தாததைப்பற்றி கவர்ன்மெண்டானாக குறை கூறினர். மிஸ்ஸஸ் ஷாப்பிரியாபிஜி கல்வியின் உயர் நோக்கமானது உலக வாழ்க்கையில் உயர்ந்த பொறுப்புக்களைப் பெண்கள் கிரவதிக்கும்படி செய்வதேயாம். என்று விவரமாய் எடுத்துரைத்தனர். ஒவ்வொன்றும் ஸர்க்காரே செய்யும்படி எதிர்பாராமல், தம் இனத்தாரே இக்காரியத்தை நடத்துதல் வேண்டுமென்றும், தம் ஜாதியில் எத்களைவிட கொடுவதற்குக் கள் உள்ளன வென்றும், அவற்றை நிவர்த்தி செய்ய முட்டி பலத்தை உபயோகிக்காமல், ஜனங்களுடைய விவகத்தைத் துண்டியபடியான பிரசார வேலையால் ஆகுமென்றார்.

மாநாடு இந்திய சங்கமம், தேர்தலுக்குமுன் அபேக்ஷகர்களே கொடுத்த உறுதிமொழியும்:—மாநாடுச் சட்டச் சபைக்கும் இந்தியச் சட்டச் சபைக்கும் மெம்பர்களைக் அபேக்ஷகர்களாய் நின்றவர்க்கு மாநாடு இந்திய சங்கத்தார் பின்வரும் கேள்விகளை அசுதிட்டுக் கொடுத்தனர்.

- (1) முனிவிர்பாலிதிகளில் எல்லாம் பையன்களைப் போலவே பெண்களுக்கும் ஆரம்பக் கல்வி கட்டாயப் படுத்தும்படி வோட்டுக் கொடுப்பீரா?
- (2) பெண்களின் உயர்தரக் கல்விக்கும், சுகாதாரமான காரியங்களுக்கும், வெளிப்புகளில்லாவிடம் ஸ்திரீ வைத்தியர்களை நியமிக்கவும், குழந்தைகட்டுரிய ஆஸ்பத்திரி வைக்கவும் அதிக பணம் கிடைக்கும்படியாக வோட்டுக் கொடுப்பீரா?
- (3) பெண்களின் விவாகச் சம்மதி வயது 16 ஆக உயர்த்தப்பட வேண்டுமென்பதற்கு வரும் தீர்மானத்தை ஆதரிப்பீரா?
- (4) வியபிசாரத்தைத் தொழிலாய் நடத்துவதைத் தடுத்தும் வியபிசாரம் நடக்கும் இடங்களைச் சட்ட விரோதமென ஏற்பாடு செய்ய ஓர் மசோதா வருமானால் ஆதரிப்பீரா?
- (5) பெரிய தொழிற்சாலைகளிலும், ஏராளமான ஆட்களைக் கொண்ட வேலைகளிலும் இதர முயற்சிகளிலும் கர்ப்பினி ஸ்திரீகளின் கண்மைக்குப் பணவுதவி செய்யும் வகையான ஓர் மசோதாவுக்கு அனுசுலமாய் வோட்டுக் கொடுப்பீரா?
- (6) புத்திப்பிரமை செய்யும்படியான குடினைய நிறுத்த வோட்டுக் கொடுப்பீரா?

இத்தனைக்கும் எதிரே 'ஆம்' என்று விடையகர்ந்து 40 பாரங்கள் இதுவரை ஸ்திரீயெய்து பெற்றிருக்கிறோம். இதுதான் மத பிரமுகர்களுக்கு இவையாவும் ஜன ஸமுதாயத்திற்குக் கெடுதல்களென்று தெரிந்திருக்கின்றன இவர்கள் தத்தம் சட்டச்சபைகளில் மக்களாகப் போராடி ஐயிக்கும் வண்ணம் பொதுஜன அபிப்பிராயத்தைப் பலப்படுத்துதல் வேண்டும்.

மாநாடுகளே மத சம்பந்தமான உதவிகளையும்:—லால் குடியில் இந்த வருஷம் நவராத்திரி உதவியை கொண்டாடப்பட்டதில் அவஜா மாநாடுகள் பலரும் ஊக்கமாய்க்கடி உழைத்தனர். அவ்வுரிவிருக்கும் இந்திய வாலிபச் சங்கத்தை நாம் கனிகூறற்பாலது. 'ஸ்திரீகளுடைய காள்' என்று ஒரு காள் நியமிக்கப்பெற்றது. மிஸ்ஸஸ் ரீதும் என்பவர் உபதானே செய்தனர். மாநாடுகள் யாவரும் பூஜையிலும், பாட்டிலும், மற்ற உதவிக் கொண்டாட்டத்திலும் சேர்ந்து ஆண்டித்

துக் களித்தனர். பிரபஞ்ச ஸ்ருஷ்டியில் ஸ்திரீ அம்சத்தை யுடையவற்றிற்கெல்லாம் பூஜை செய்வதுதான் நவராத்திரி. இந்த உதவியில் ஸ்திரீகளுக்கு விசேஷ உரிமையுண்டு. அதி சமீபகாலம்வரை இத்தகைய உதவியைத் தராத கருத்தை நன்குணர்ந்தே மாநாடுகள் அதுவுக்கு வந்தனர். அப்போது அதைப் பலதினுசாகவும் அலங்காரமாகவும் பிரகாசப் படுத்திக்காட்டினர். ஹிந்துக்களுடைய புராண உதவியைகளின் கருத்தைப் யதார்த்தமாய் விளக்கி அவற்றில் மாநாடுகள் எவ்வாறு முக்கியமாயிருந்திருக்கின்றனவென்பதை நிரூபணம் செய்வோமாயின் மாநாடுகளின் இயக்கம் இந்தியாவில் பரவ அனுசுலமாயும், மக விஷயத்தில் ஸ்திரீக்கு புருஷனைப் போல ஸம உரிமையிருந்திருக்கிறதென்று தெளிவானால் மற்ற உலகப் பிரவர்த்திகளெல்லாவற்றிற்கும் அவை ஸமமாய் பாராட்டவேண்டும் என்று தெளிவாகும். இது தெரியாமை யால் விளங்கி அறிவீனம் யாவும் ஒழியும்.

இந்தியாவில் மாநாடு கல்வியைப் பற்றிய தோஷம்:—1926ஆம் அக்டோபர் 16உ நடந்த மாநாடு கல்வி கான் பான்வலில் அக்ராஸனாகவிருந்த ஸோதரி சுப்பலக்ஷ்மி அம்மாள், B.A. பேசியதன் ஸாராம்சம். நம் தேச சரித்திரத்தில், முதன் முதலாக, இந்த மகா நாட்டின் ஆதரவில் நம்தேச கேமத்தில் நமத்திருக்கும் தெளிவான சிந்தனையை வெளிப்பிட முன்வந்ததுபற்றி சந்தோஷம். ஏனெனில் ஓர் தேசத்தின் வருங்கால மஹிமை அதன் மக்கள் படிப்பிக்கப்படும் முறையைப் பொறுத்ததன்றோ? இந்தியாவிற்கே யன்றி மற்ற எத்தேசத்திற்குமே சிந்தனையைத் துண்டிப்படியான விஷயம் கல்வியேயாம். இது விஷயமாகப் பொதுஜனங்களின் சிந்தனையைத் துண்டி, அதில் சரியான உதவியைத் தர உண்டாக்குதல் அதியவசியமென்பதை நாம் மனப் பூர்வமாயுணருகிறோம். மேலும், பிள்ளைகளுடைய மனமும், ஆத்மாவும் முறையே பயிற்றப்பட்டு, அவர்கள் எல்லாவித ஜன ஸமுதாய காரியங்களுக்கும் பயன்படொது கற்பிக்கப்படவேண்டும். இவைகளைல்லாவற்றிற்குமே அது பால்யப் பருவத்தினின்றே கல்விபுகட்டும் முறை உள்ளது.

அவசரமாய்க் கவனிக்க வேண்டிய விஷயங்கள்:—சரீர்ப் பயிற்சி, ஆண், பெண் இருபாலார்க்கும் முறையே அவாவர்க்குரிய சரீரக்காசாரம், அந்நியோக்ய முறைமையில் கவனிக்க வேண்டிய சுகாசாரம், பால்ய விவாஹத்தை நிறுத்தல், தாயின் உத்தரவாதத்தையும், மற்ற காரியாதிகளையும், பயிற்றுத்தல், இவையாவும் நாம் தாமஸிக்காமல் உடனே கவனிக்க வேண்டிய விஷயங்கள். ஹிந்து பால்ய விவாஹத்தைப்பற்றி நான் ஒரு வார்த்தை சொல்ல விரும்புகிறேன். அது கல்வி பயிற்சிக்கும், விவேக வளர்ச்சிக்கும் தடையாயுள்ளது. சிறு பிள்ளைகளும் பெண்களும் தாம் பள்ளிக்கட்டத்தில் படித்துக்கொண்டு உடம்பும் மனமும் தன தளப்பாய் வளர்ந்து, கவலைபற்று ஆனந்தமாய் இருக்கவேண்டிய பருவத்தில், உலக ஆசைகளும் விகற்ப எண்ணங்களும் மிளிர் வித்தை பயிலவேண்டிய பருவத்தில் மனம் செல்விக் கப் பெற்று, எல்லாவித கவலைக்கும் உட்படுத்தப் படுகின்றனர். 13 வயதுப் பெண் ஓர் குழந்தையைப் பெற்றுக் கொண்டு ராத்திரி கண் விழித்து குழந்தையைப் பார்த்துக் கொண்டும் குடும்ப காரியத்தைக் கவனித்துக் கொண்டும் இருப்பவனை யோசித்துப் பாருங்கள். அவன் எவ்வாறு தீர்க்காயுளாக இருக்கக்கூடும்? 15 வயது பையனுக்குமே போதே அவன் குழந்தை பெறுவானென்று, தன் பெண்காதியி னிடத்து பிரியமாய் நடந்துகொள்வானா? தன் தாய்க்குரிய கடமையைச் செய்வானா? தன் குழந்தையைக் கவனிப்பானா? தன் பரடங்களைப் படித்து உபாத்தியாயரைத் திருப்தி செய்வானா? அந்தப் பையன் படித்து வேலைக்கு வரும்போது, அவன் காப்பாற்ற ஓர் பெருந் குடும்பம் தயாராயிருக்கிறது.

இவைகள் நாம் விவகரிக்க வேண்டிய சில விஷயங்களாம். இந்தியா முழுதும் பல பாகங்களில் ஓர் கான்பான்ஸ் நடத்தி கடைசியில் பூராவில் ஓர் அகில இந்தியா கான்பான்ஸ் முடிவாக நடைபெறும். அதில் சகல விவகாரங்களும் முடிவாகும். அதில் இந்தியக் குழந்தைகளும் அதியவசியமாயுள்ள வற்றையெல்லாம் சிந்தித்து முடிவு செய்து இந்திய மாதர்களுடைய ஓர் கன அபிப்பிராயம் கிடைக்கப் பெறும். வெகு தூரமான இடங்களிலிருந்து பலர் இங்கு வந்து கூட்டத்தை நிறைவேற்றியதற்கு, காரிய நிரவாஹ சபிட்டியின் பொருட்டு என் மனமார்த்த வந்தனத்தைக் கூறுகிறேன். நம் மக்களின் கல்விமுறை பற்றிய ஸகல விஷயங்களிலும் மனப்பூர்வமாய் கிரத்தைகொண்டு, தங்கள் யுக்திதனையும், யோசனைகளையும் சொல்வார்களாக. இந்தியாவில் கல்வி முறையைப் பற்றி விசேஷ சிரமம் உள்ளது. வீண் எதிரவாதத்தை ஒழித்து மனுஷ்ய விவேகத்தோடு நிதானமாய் இந்தியக் கல்வி விஷயத்தை ஆராய்வதற்கே இப்போது தொடங்குவோம்.

நாம் அப்படி ஆராய்வதில் இக்காலத்திய கல்வி விபாகங்களைக் கொண்டே நாம் விஷயத்தைப் பலவாறாக வகுத்து விவகரிப்போமாக. ஆயினும் நம் பொது உத்தேசம் என்ன? குழந்தையானது தன் பூர்ண சக்தியையும் பெறுதலேயாம். அத்துடன் பொது ஜனங்களுக்குக் கல்வியில் ஓர் விசேஷ உத்தரவுதன்னைக் கிளர்ச்சி செய்யவேண்டும். நல்ல படிப்புக்கு இன்றியமையாதது என்னவெனில், குழந்தை ஆரம்பமுதல் தன் படிப்பு முழுதும் தன் சுயபாஷையிலேயே படிக்க வேண்டும். ஸர் ஜான் உடர்ப் அவர்கள் கூறியப் பிரகாரம், ஓர் வித்து எவ்வாறு தன்னுள்ளடங்கப்பெற்ற ஆகாரத்திலிருந்தே வளர்ந்து மலருகிறதோ, அவ்வாறே ஓர் ஜாதியும் தனக்குரிய உணவாகிய சொந்த இலக்கியங்களைக் கற்றுத் தான் ஆகவேண்டும். ஸம்ஸ்கிருதம், அராபிக் முதலிய பாஷைகளைக் கற்றல் வேண்டும். இந்தியா முழுவதற்கும் ஓர் பொதுப்பாஷையும் வேண்டும்.

இந்தியாவிலுள்ள ஒவ்வொரு பையனும் பெண்ணும் ஆரம்பக் கல்வியாவது குறைந்த பகலும் இவ்வசமாய்ப் பயிலும் உரிமை வேண்டும். இதற்குப் பெரிய தடை சரியானமாதிரி உபாத்தியாயர்கள் கிடைப்ப தில்லை. குழந்தைகளிடத்துச் சந்தேகம் பழக்க முடையவர்களுக்கு, அன்பும் அனுதாபமும் ஓர் உபாத்தியாயருக்கு எவ்வளவுமட்டும் வேண்டியிருக்கின்றனவென்று தெரியவரும். இப்பெரிய தாய் நாட்டுக் கைகங்கரியத்தை உணர்ந்து நம் வீற்று முஸ்லிமன் மாதர்கள் என் தம்பை இக்கைகங்கரியத்திற்கு அர்ப்பணம் செய்தல் கூடாது? விரிந்து ஸ்திரீகளாகட்டும், முஸ்லிமன் மாதர்களாகட்டும் உபாத்தியாயர் வேலை கொள்வானாதன்று என நினைக்கிறார்கள். குடும்பக் காரியத்தில் நல்ல பழக்கமும், கெட்ட பழக்கமும், உடையவர்கள் வீட்டுக்குள்ளேயே அடைபட்டுக் கிடக்கிறார்கள். அவர்களால் தேசத்தில் படிப்பில்லாத எத்தனையோ ஜனங்களுக்கு பயனில்லை. இது நமக்கு ஓர் அவதூறுல்லவா? உலக வாழ்க்கையில் காரியாம்சமானவைகளில் நாம் சொல்வதற்கே கௌரவம் உண்டு பையன்களும் பெண்களும் லீவ்ஷோபாயத்திற்குரிய தொழிலில் பயிற்சிப்படவேண்டும்.

TELUUGU

బాలశిక్ష విధానము

సోదరిమణులారా!

ఈసాధ్యములు సమాజే మైయుండు ఈసభలో భాషించుట కనకాశము దొరికినందుకే నేను చాల సంతోషించితినిగాని నేను నిరీక్షించకయుండు సందర్భములు ప్రాప్తించి స్వయంగా కానలికి

వేలకుట వీలులేక యున్నందుకే వగచుచున్నాను. అయినను సమాజే కార్యములలో నా ప్రసంగమునుచేర్చియుండుటచే దానిని యీ వ్యాసము మూలముగ మీకు విన్నవించుకొనుచున్నాను. మీవలె నేను నుసాధ్యము వృత్తిచేకొని యున్నాను. మీవలె నేనును బాలశిక్ష విధానమును తెలిసికొనుటలో శ్రద్ధ కలిగియున్నాను. మీ వలెనేనును లోకముననుండు నూతన పరిస్థితులను తెలిసికొని వాని కనుగుణ్యముగ మనధర్మమును సవరించుకొనుటలో ఆక్రమకలిగియున్నాను. పూర్వపు విద్యాపద్ధతి పలు విషయములలో సంస్కరించబడవలసిదని మీవలె నేనును దలచుచున్నాను. నూతనాభిప్రాయములను పరిగ్రహించి వాని కనుగుణ్యముగ పరిశేయ యత్నించుట యుసాధ్యముల ముఖ్య ధర్మముని నాకు తోచెడిది. అని యిట్టి యను సంగతిని విచారించుటయే యీ వ్యాసముయొక్క ముఖ్యోద్దేశ్యము. నేజదివి 'తెలిసికొనిన మతము నాయనుభవము నకువచ్చిన కొన్ని సంగతులను మాత్రము నే నీ వ్యాసమున వేల్చిచేయ దలచితిని.

మనమెప్పుడును విద్యార్థులమే

“నేను ప్రాచీన విద్యాకాలాధ్యక్షుడైన పిదప (Principal of the College) నిజమైన విద్యార్థిని”ని నాక్టర్. జి. ఎస్. ఆరండే గారిక తురానతిచ్చిరి. ఈసాధ్యములను కేర మనకు ప్రాప్తించియున్న నా ప్రపముగ మనము విద్యార్థులమే. మనకు కొంతవరకు గ్రంథాలలోకము ముగిసియుండుచున్నగాని విష్టల స్వభావమును విమర్శించి తెలిసికొను కత్తి మనకింకను యెక్కువగా కాదగియున్నది. గ్రంథములను చనువుటచే గ్రంథకర్తల యభిప్రాయములు కేటపడుచున్నవి. అయితే విష్టల స్వభావములను చనువుటచే నిజమైన విద్యకు పలయు సామగ్రులు దొరుకుచున్నవి. ఇట్లు చెప్పుటచే గ్రంథము లనుసరములనిగాదు. ఇతరుల యభిప్రాయములను తెలిసికొనుట ఆవశ్యకమేను. అట్టి అభిప్రాయములను విమర్శించుట మరికొంత యుపయోగమే. అయితే విష్టల స్వభావమును తెలిసికొనుటచే ప్రాప్తించు జ్ఞానము విద్యాపద్ధతిలో మన కెక్కుడు శక్తిని గలుగజేయును. కావున మనము విష్టల మనస్సును తెలిసికొనుటలో విద్యార్థులు కాదగియున్నది. ఇంత మాత్రమే కాదు. మన మీ ప్రపంచమునందుండవలసిన విద్యార్థులై వర్తించవలసియున్నది. పిలయన, స్వభావ నియమములిట్టివి తెలిసికొనుటయు, వాని కనుసారముగ వర్తించుటయు, కొన్ని సందర్భములలో వాని నుపయోగించి పరిశేషములయు, విద్యాక్రమమునకేను యద్యముమై యున్నవి. కావున మనము మన జీవితమంతయు విద్యార్థిత్వమును తలంపుతోనే వర్తించుచు, తెలియ దగిన సమస్తమును తెలిసికొని యత్నించుచుండవలయును.

పూర్వపు బాలశిక్ష విధానము

బాలశిక్ష విధానము విద్యలో చేరిన యొక భాగమైయున్నది. ఇది పూర్వకాలమునుండియు జరుగుచు నేయుండ మనము క్రొత్తగా తెలియదగిన దేమియున్నదని కొందరు భావించవచ్చును. అయితే కాలము మార్పిణలయల పద్ధతులు, ధర్మములు మారుచుండునని మనము వినియున్నాము. మానవోటి కదలక మెదలక యొకస్థితియందే యుండదు. నిరంతరము వృద్ధియగుచు మారుచుండును. వేనకస్థితిలో నాచరణయందుండు పద్ధతు లాకాలమునకు బాగుగనుండునప్పును గాని కొంత వృద్ధియైపిదప నవి సరిపోవు. పూర్వపు బాలశిక్ష విధా

సము ఈ కాలమునకు తగినదిగా లేదు. పూర్వమున బిడ్డల నొక నిర్ణయమైన స్థలమున కూర్చుండజేటి కొన్ని సారములనిచ్చియో లేక వారు ప్రారంభ దశయందున్నచో పలకపైన కొన్ని యత్నములను ప్రాసే దిద్దనునిచ్చియో లేక పాఠములను తలలో నించుటచేతనో, లేక కంఠాపాఠముచేయించుటచేతనో విద్యను గణపుచుండిరి. నియమించిన పనులను బిడ్డలుచేయకపోయినచో, తిట్లుచు, బెదిరించుచు, కొట్టుచు వారితో పనులను జేయించుచుండిరి. కొన్ని సందర్భములలో కండ్లకు సొంతించి వేయుచుండిరని, త్రాటికి ప్రేలవేయుచుండి రనియు కూడ వినియున్నాను. బిడ్డలు విద్యావంతులు, గుణవంతు లు కావలె ననెడియాతే తలదండ్రులకుండెడిదికాని ప్రజెప్పిన దండన భయోదులవలన బిడ్డలకెంత కీడు కలుగునను తలంపు వారికి లేకయుం డెను. బిడ్డలు చదివి పఠితులలో తేరి డబ్బు సంపాదించువలసినదను తలంపు తలదండ్రులకు మొదలుగ నుండెను. వారి తలంపుల ననుసరించి యుపాధ్యాయులు వర్తించవలసియున్నందున బాలశిక్షణము దండనా విధానమైయుండెను. ఇప్పటికిని కొన్ని బళ్లలో నిది జరుగచు నే యున్నదికాని ఇది యనాగరికమనియు, యసంబద్ధకార్యమనియు నిశ్చయించబడి యున్నది. ఇదియునుగాక, బిడ్డలనెఱు, వారెందును పుట్టియున్నారు, వారిని జన్మోద్దేశమునకెట్లు సిద్ధపరచవలయునను సంగతులను తెలిసికొని విద్యావద్ధి నేర్పరుచుట యవసరమని యనేక యాధునిక విద్యాపరిశిలు రభిప్రాయపడి యున్నారు. కావున, మనము నూతనాభిప్రాయములను తెలిసికొని వాని ననుసరించి మన యుపాధ్యాయుల గర్భమున నెరవేర్చుటకు సిద్ధపడవలయును. ఇదియే ఇట్టి సమావేశముల ముఖ్యోద్దేశ్యమని నేనెఱుగెద. నూతనాభిప్రాయములను పరిగ్రహించి నడచుటకు మనమెంత సిద్ధముగానుండెదమా యంత చక్కగ మన ధర్మమును నిర్వహింపగలము.

బిడ్డలు జీవులు

విద్యా ప్రపంచమున బిడ్డలు జీవులేకాని దేహములు కాదను సంగతి ననేకు లంగీకరించి యున్నారు. జీవులయందు శక్తులు నిగూఢముగ నున్నవి. ఆ శక్తులను విభజించినచో ముఖ్యముగ మూడు తరగతులు గ నేర్పడుచున్నవి. మనఃపరిపాకమునకు సంబంధించిన మేధాశక్తులు (Intellectual Capacities), హృదయ పరిపాకమునకు సంబంధించిన భావ శక్తులు (Emotional Capacities), స్థూలదేహాభివృద్ధికి సంబంధించిన క్రియాశక్తులు (Physical Powers.) అని మూడు తరగతులుగ నేర్పడుచున్నవి. దేహములగుండా యీ శక్తులను వికసింపజేసికొనుట వారి జన్మోద్దేశ్యమై యున్నది. ఈయన్దేశ్య మొక జన్మమున నేరవేరుటలేదు. కావున ఎచేక జన్మములు వారికి తటస్థమగుచున్నవి. ప్రతియొక జన్మయందును కొంచెము, కొంచెము ఈ మనశ్శక్తులు ప్రకాశమగుటకు మనోదేహమును, భావశక్తులు ప్రకాశమగుటకు కామదేహమును, క్రియా శక్తులు ప్రకాశమగుటకు స్థూలదేహమును వారికి గలవు. ఈదేహములు వారుపయోగించు పరికరములే యున్నవి. ఈ పరికరములను వారు ప్రతి నిమిషము స్వాభావికముగ నుపయోగించుచున్నారు.

విద్యా శిక్షణముయొక్క సావము

జీవుని ప్రవర్తనాన క్రమమున (Evolution) విద్యాశిక్షణము నకుండు స్థానమేదనిని ప్రశ్నికలుగుచున్నది. పరికరములగు దేహములను త్వరితముగా జీవుని యాధీనమునకు వచ్చునట్లు చేయుటయు, వాని యాంతరంగిక శక్తులు త్వరితముగా వృద్ధిగాంచి ప్రకాశమగునట్లు

జేయుటయు విద్యా శిక్షణముల ధర్మమైయున్నది. యథా సావ కాశముగ ప్రకృతి నియమములచే జరుగుచుండు కార్యమును విద్యా శిక్షణము త్వరపరచి జీవుని జన్మోద్దేశ్యమును నెఱవేరునట్లు చేయును. బాలశిక్షా విధానమున మనమెక్కువగ భావకము నుంచుకొనదగిన దేమనఁ—జీవులగు బిడ్డలు మొదటితరారి జన్మమునకు వచ్చివారని భావించవలయుట, వారికి నేక జన్మములిదివరకే గడిచినవనియు ఆ యా జన్మములలో సంపాదించిన శక్తులు, అనుభవములు గుణములు, వారి యందు బీజమాపముగ నుండుననియు, వానిని గుర్తించి వృద్ధి కాదగినవానిని వృద్ధిచేయుచు వృద్ధి విరుద్ధమైనవానిని నశింపజేయుటకు వారికి సహాయము జేయుట విద్యాశిక్షణముయొక్క ముఖ్యకర్తవ్యము.

విద్యా శిక్షణము గర్భమునందే యారంభమగుచున్నది

బిడ్డలు జీవులనియు, దేహములను వారు పరికరములుగ నుపయోగించెదరనియు జన్మ జన్మములయందు సంపాదించిన శక్తులను గుణములను, అనుభవములను వారు తమ వెంటబడి ప్రతి జన్మమునందును దెచ్చుకొనెదరనియు సంగీకరించినచో బిడ్డల విద్యాశిక్షణము తల్లిగర్భముననే యారంభమగునని చెప్పవలసియున్నది. గర్భమున పెరుగుచుండు శిశువుయొక్క మృదువైన మరియు అపక్వమైన మనో కామ స్థూలదేహములు తల్లియొక్క తలంపులచేతను, భావములచేతను, క్రియలచేతను పోషింపబడుచుండును. అట్టి పరిస్థితియందు ఆ తలంపులు, భావములు, క్రియలునుంచియే యున్నచో శిశువుయొక్క వృద్ధి త్వరపడును. అవిచెడ్డవిగానుండిన శిశువుయొక్క పురోభివృద్ధికి కుండకము కలుగుటయేగాక జన్మించిన బిడ్డప వాని తలంపులు, భావములు, క్రియలు సహితము చెడ్డనగుట తటస్థించును. కావున గర్భస్థులకు మంచి పరిస్థితులను (Environment) కలుగించుట అత్యవశ్యకము. పీరిణ్య కశిపునిభార్య లీలావతీదేవి గర్భమున భక్తాశ్రేయరూపగు ప్రహ్లాదుడున్నాడని గుర్తించి వారదమహర్షి యా దేవిని ప్రకృతి సౌందర్యముతోగూడిన పావనమగు తన యాశ్రమమునకు గొనిపోయి నిరంతరము ఆమెకు పరమాగ్లోపదేశమును జేయుచుండెననియు, నొక సమయమున నామే గాఢ నిద్రయందుండ గర్భముననున్న శిశువు ఆ పరమపూజ్యుని వాక్కుల నాలకించుచుండెననియు మనము వినియున్నారముగదా! ఈ వృత్తాంతముకేళ నిజముకాదని కొందరు తలచును గర్భమున నున్న శిశువుయొక్క విద్యాశిక్షణమునకెట్టి పరిస్థితులను కల్పించవలయునను తత్వము లేటపడుచున్నది. గర్భస్థులకు భయక్రోధాదులు లేకుండులాగున చేయుట యత్యవసరము. ఇటీవల సత్యను దేశమున నడచిన మరియు కృత్తాంతమున నేనొక పత్రికలో జదిచియున్నాను. ఒక పాశ్చాత్య నిగరమున నొక గర్భవతి ప్రసవించునపు ఆహార్యము పశువు జరుగుచుండు స్థలమునకు పోవుచు, హత్యను సంతోషముగ జూచుచుండెను. ఆమెకు సకాలమున నొక మొగశిశువు జన్మించి రెండు సంవత్సరముల వయస్సుకు గాక మును చేవాడు చిన్నకత్తిని తీసికొని పురుగులు మున్నగు చిన్న చిన్న ప్రాణులను జంప వారంభించె నట. ఈ వింత ఘర్షకు కారణమేమని విచారించగా తల్లి గర్భవతి గానున్నపు డట్టిహార పరిస్థితులలోబోయి హత్యను ప్రేమించుచుండె ననియు, ఆస్వభావ మాబిడ్డను పట్టుపడినదనియు నొక మనశ్శాస్త్రజ్ఞుడు (Psychologist) నిర్ణయించెనట. కావున బాహ్యంతర పరిస్థితులు గర్భముననున్న శిశువుకు కూడినంత వరకు మంచివిగానుండ వలయును. అట్టి పరిస్థితులను ప్రయత్న పూర్వకముగ కల్పించుట మొద విద్యాశిక్షణమని భావించవలయును. (సకేవము)

సంపాదకీయములు

మదరాసు విద్యావిషయసభ

గతనెల 16 వ తేదీని నెనెలు మందిరమున జరిగిన మదరాసు శ్రీ విద్యా విషయక మహాసభ అత్యంత విజయవంతముగ నిర్వహించబడినది చెప్పవచ్చును. గవర్నరుగారి సతీ తిలకము, గోమన ప్రభృతి గారు సభా ప్రారంభోత్సవమును జరిపిరి. శ్రీమతి సుబ్బలక్ష్మమ్మ గారు సభాధ్యక్షతవహించిరి. విద్యాశాఖలోని చేయుచున్న ప్రియ, ఇతర శ్రీ అభ్యుదయమునకు తోడ్పడుచున్న వారీమను లనేకులు సభనలంకరించిరి. శ్రీల శ్రీమోదయమునకు సంబంధించిన, భారతదర్శములను గురించియు, మత విమర్శము, గృహ నిర్వాహకత్వము, అతి బౌద్ధవివాహములవలన గలుగు నష్టము, బాల బాలికలు కలిసి చదువుకొనుటవలన గలుగు లాభాలాభములను గురించి, చిత్రకళల వలన, వైద్య, కఠిన వ్యాయామము కీయవలసిన అర్హతమును గురించి, యితర విషయముల నేకములును, కార్యచరణ దృష్టితో సభలో చాలవరకు చర్చింపబడినది. రాబోవు జనవరి నెల 1 వ తేదీని పునః సంగరమున జరుగబోవు అఖిలభారత శ్రీ మహాసభకీ సభముఖ్యాంశమై, శ్రీలకు సంబంధించిన విషయములన్నియు, ఆత్మచక్ర గా ఆలోచింపబడినవని చెప్పవచ్చును. పునః సభకు శ్రీమతి సుబ్బలక్ష్మమ్మగారును, వానోదోరనుగారును, మదరాసు పక్షమున ప్రతి నిధురాండ్రుగ ఎన్నికొనబడిరి. ఆ నాడు సాయంకాలము, ప్రెసి డెంసీ, కళాశాలా భవనముననొక గొప్పసభ, శ్రీమతి సహావేష్యుర సతీ తిలకముగారి యాజమాన్యమున జరిగినది. ఆ సేకమంది శ్రీలకు పురుషులును, భారత దేశములోని శ్రీ సమస్యలనుగురించి మాటలాడిరి. వానిలో అబ్దులకరీముగారు మహామదియ శ్రీల విద్యా విషయమును గురించినిచ్చిన యుపన్యాసము ప్రత్యేక ప్రశంసార్హము. మహామది ప్రస క్తవారి సుసం దేశము భారత దేశమున అనుసరింపబడినయెడల, ఈజిప్టు, తుర్కీ దేశములలోవలె, ఇచ్చతీసు, ముసల్మాను సోదరి మణులు అత్యద్భుత సేవచేసి కృతార్థులు బొందగలరు.

భారతదేశ భావిభాగ్యోదయమునకు శ్రీలే ఆధార భూతురాండ్రు !

భారతదేశపు భావిభాగ్యోదయము, శ్రీలమీదనే యాధారపడి యున్నదని, నుడువుచు, గోమన ప్రభృతిగారు ఇచ్చిన ఉపన్యాసమును ఇచ్చట ప్రచురించుటకు మా సాకకుల క్షమార్పణము అక్కరలేదని భావించెము !

“నేడు మీ సభకువచ్చి, అతి ముఖ్యమగు ఈ మహాసభా ప్రారంభోత్సవమును జరుపుటకు నాకు అవకాశమిచ్చినందుల కెంతయు గర్వపడుచున్నాను. శ్రీలవిద్యా విషయమున నేను కొంతవరకు శ్రద్ధ తీసికొనుచున్నాను. భారతదేశము యొక్క భావిభాగ్యోదయము నుగురించియు, అందు ముఖ్యముగా, అందలి శ్రీ పురుషుల విద్యా విషయమునుగురించియు, నాకెంతయు అభిమానముగలదు. అత్యె ద్యుతమగు ఈ భారతదేశముయొక్క రాబోవు ఉన్నతస్థితి, చాలవరకు భారత శ్రీలమీదనే యాధారపడియున్నది. విద్యాభివృద్ధియొక్క నగుచున్న కొలదియు, అన్ని శాఖలలోను సేవచేయుటకు శ్రీలే సం సిద్ధురాండ్రుగాగలరు. ఈ మహాకార్యము కొరకు ఇచ్చట యూరో

పీయమును భారతీయులును, కలిసిమెలసి పనిచేయుచున్నాము. భారతదేశమునకు ఏపద్ధతులవలన, సేవచేసినయెడల, విద్యాభివృద్ధి జయ ప్రథముగా నగునో ఆలోచించుట అవసరము. ఈ విషయమున ప్రత్యేకవ్యర్థుల లాభముగాక, మొత్తముమీద, దేశభ్యుదయమున కంత యు మము తోడ్పడవలయును. చదువుకొన్న శ్రీలు “నేను ఏమి సంపాదించగలను” అను ప్రశ్నను నురచిసోయి “నే నేమి ఇయ్య గలను?” అను విషయమును తలపోయుచుండవలయును. మనదేశ ములలోని మంచి విషయములను ప్రసాదించి, అందరు కలిసి మెలసి సేవచేయు వాతతో నీ సభను ప్రారంభించెము. నేను ఇంగ్లండు వదిలి యిచ్చటకీ వచ్చునపుడు—నాధర్మ గారియొక్క యాశీర్వాద— ఈ దేశమునకు తోడ్పడవలయునని భావించితిని. ఈ మధ్య ఇరు వురు ప్నేహితుల—ఒక్కరు యూరోపియను, మరియొకరు భారతీయుడు ఇంగ్లాండులో నూగ్రహమును చూచుటకువచ్చినపుడు “మీరేమిని యీ స్థలమును విడిచివచ్చితిరి? మీ గృహము ఎంతో బాగుగనున్నదే! “అని పలికిరి. నేనపుడు వారితో: “మేము భారతదేశమునకు తోడ్పడవలయుననియు, ఈరీతిగ మా మాతృభూమికి, అయిదు సంవత్సర ములు తాత్కాలికముగా నివసించబోవు ఈ భారతభూమికి సేవచేయ వలయునని దలంచి, వచ్చితిమి “అని చెప్పితిని. ఈ కోరికయే నేను ను మీకు వెల్లెబుచ్చుచున్నాను.”

సంజాబు వెనుకబడలేదు !

సంజాబు కాశనసభయొక్క గత సమావేశమునందు ‘కాశన సభలకు శ్రీలు సభ్యురాండ్రు’ నుండుటకు ఆనకాశమిచ్చుటకు, లాలా మో హనలాలుగారిొక తీర్మానమును ఉపసాదించిరి. ఎట్టి చర్యయు లేక యే, తీర్మానము పోటుకు బెట్టగా, 15 గురు అనుసారియుగను, 9 గురు వ్యతిరేకముగను వోటునిచ్చిరి. ప్రభుత్వసభ్యులు మధ్యస్థముగా నుండిరి. ఈ తీర్మాన ఫలితముగా, శ్రీమతి పార్వతీదేవిగారు పయాలు కోట ప్రాంతమునుండి సంజాబు కాశన సభకు అభ్యర్థింబుగా నిలచు నుండుట సంతోషదాయకము.

శ్రీల అభ్యుదయమునకు, బహు వత్సరములనుండి సాహిత్యదేశమున సేవచేసి కీర్తివంతులైన, వెతికులారమ్మగారును, వారి సతీతిలకము గారును, మదరాసు నగరమును దర్శించుటకు వచ్చియున్నారు. భారత షహిదా సంఘమువారు వారిని తగినట్లు సన్మానించి, గౌరవించుటకు ఏర్పాట్లుచేయుచున్నారు. లాకన్న సతీమణి ఇంగ్లాండులోని ఆంగ్ల శ్రీస్వాతంత్ర్య సంఘమునకు అధ్యక్షురాలు శ్రీల శ్రీయమ్మకు నెల కొల్పబడిన ప్రతి యువ్యమునును స్వాగ్రామము, గొప్పసేవచేయు చున్నారు. 1905 సం॥ శ్రీల రాజకీయ పోరాటమునచేరి కోశాధ్యక్షురాలుగ యెంతయో తోడ్పడియున్నారు. వారిధర్మ సహాయ మున, వోటు ఆను పత్రకను స్థాపించిరి. ఈ మహాకార్యము కొరకు ఆరు సార్లు చెరసాలకు వెళితము వెల్లియుండిరి. 1914 సం॥ వ న్యాయార్థు నగరమునకువెల్లి, అచ్చట వెళితము ఈ యువ్యమును వెంబొందింపజేసి కృతార్థురాలై యుండిరి. శ్రీలు స్థాపించిన సంధి సభలలో వెళితము జను ఆడమ్మ మొదలగువారితో స్వాగ్రాని, 1915 సం॥ హేగు నగరమున నానారాజ్య సంధి సభను అత్యద్భుతముగా జరిపియుండిరి. లామ్మగారు, కార్మికోద్యమమున సుప్రసిద్ధ నాయకులుగానుండి, తన భార్య తలవెట్టిన కార్యముల కన్నిటికిని తోడ్పడుచు, అన్ని కష్టములను సంతోష పూర్వకముగ నెదుర్కొని కీర్తిగాంచియున్నారు.

బొంబాయి ముసల్మాను స్త్రీల విద్యా విషయక సభ

స్త్రీల విద్యా విషయమున గత మాసమున జరిగిన ప్రయత్నములలో పూనాలో జరిగిన బొంబాయి ముసల్మాను స్త్రీల మహాసభను వైతము ప్రత్యేకముగా పేర్కొనవచ్చును. క్రీస్తు పాపితర్యాన్ని సతీతీలకము గారు ఈ సభకు ఆధ్యక్షతనవహించి, బొంబాయి ప్రభుత్వమువారు, ముసల్మాను బాలికల విద్యా విషయమున ఆశ్రద్ధను నిరసించుచు, పాది విద్యావిషయమున సంపూర్ణావకాశము లేయనలయునని, కోరిక, మహా నుదీయ బాలికలకు, విద్యా విషయమునగల నిర్బంధమును 11 వ సం॥ వరకునుంచుమని కోరుచు, సభలో నొక శీర్షికముచేయబడినది. తియాబ్జీగారు, స్త్రీల జీవిత భర్తములలో పాల్గొని కృతార్థురాలైనట్లుటయు, విద్యయొక్క ఆదర్శమని నుడువుచు, తమ సంఘమువారు ఈ విషయమున ప్రభుత్వమువారి మీద ఆధారపడక, స్వప్రయత్నములతోడనే సేవచేయుట అవసరమని చెప్పిరి. ఈ చర్చివలన, తమ సంఘములోని దురాచారములన్నియు పోగలవని చక్కగా అర్థమగుచున్నది.

స్త్రీసంఘము : ఎన్నిక పరీక్షలు.

భారత మహిళా సంఘమువారు, గత యెన్నికలలో అభ్యర్థులుగా నిలచినవారిలో ననేకులకు. 1. నిర్బంధవిద్యావిషయమున, బాలబాలికలకు మునిసిపాలిటీలలో అవకాశమిచ్చుటకు తేబడుచట్టములకు తోడ్పడగలరాయనియు, 2. బాలికల విద్యా విషయమునకు, వారి ఆరోగ్యమునకు గాను, తగిన వసతుల వేర్పరుచుటకు గ్రాంటుల నిష్పించెదరాయనియు, 3. స్త్రీల వయో పరిమితి 16 వ సం॥ గనిర్హించుటకు వోటిచ్చెదరాయనియు, 4. వ్యభిచారమును నివారణచేయుటకు తగిన కట్టు నిట్టములచేయు చట్టము ప్రవేశ పెట్టబడిన తోడ్పడగలరాయనియు, 5. కర్మాగారములలో పనిచేయు స్త్రీల కానుకలొరకు అవసరమైన పోషకనిధికి సంబంధించిన చట్టమునకు వోటిచ్చెదరా యనియు, 6. మధుసాన నిషేధమునకు తోడ్పడగలరాయనియు, నొకపత్రము పంపబడినది. ఇంతవరకు 5 కి గురు ఈ పరీక్షల జరిగిరించి, వాని కొరకు అన్ని రీతులతోడ్పడగలమని వ్రాసియున్నాము. ఇట్టి సభ్యులకు అన్ని ప్రాంతములలోని స్త్రీలు తోడ్పడిన, వారి యాశయములు రిస్కలో కొనసాగ గలవు.

స్త్రీమతి జీవరాజదాసగారు.

క్రీస్తు జీవరాజదాసగారికి, బర్మాలో సంఘమువేసినపుడు ఎచ్చి నడింగిజ్వరమువలన, కొంత అనారోగ్యముగ మండి పారు మదరాసునకు వచ్చినదానికి, జ్వరము తిరుగ బెట్టినది. ఇంకను వారు బలహీనముగా నున్నందున, మిత్రులను మామటకు విలుకాకయున్నది. బాగుగా ఆరోగ్యవంతురాలై, యధారీతిని, స్త్రీ యుద్వ్యమున దిగి పనిచేయుటకు కొన్ని మాసములు పట్టగలదు. ఈ మధ్య జరిగిన విద్యా విషయక సభలలోను, ఎన్నికలలోను పాల్గొని, స్త్రీ యుద్వ్యము పెంపొందియ జేయవలయునని యెంతయో, ఆత్మీయరతతో నుండేగాని, దైవ విధివలన, వారి కోరిక నెరవేరినదిగాదు. త్వరలో వారు సంపూర్ణారోగ్యవంతులగుటకు చూచుచున్నందున భగవంతుని ప్రార్థించవలయునని కోరుచున్నాము.

ఇతర సభలు.

స్త్రీల యుద్వ్యము, అందు ముఖ్యముగా, ఆఖిలభారత స్త్రీ విద్య సభాదర్శములను పెంపొందింపజేయుటకు, ఈ మాసములో కాశీ,

బొంబాయి, పూనా, బరోడా, దక్కా, పట్నా మొదలగు చోట్ల సభలను సమావేశపరచుటకు ఏర్పాట్లు జరుగుచున్నవి. ఇండోరులో ఇట్టిసభలు కొన్ని యదివరకే జరిగినవి. సభాకార్యక్రమము మాత్రమే పూనాలో అత్యుత్సాహముతో జరుపబడినది. అనేక మంది స్త్రీలు సభలో పాల్గొనిరి. కాన్పూరులో జరిగిన సభలో 80 మంది యుపాధ్యాయులు సమావేశమై, రాబోవు మహాసభలో చర్చించుటకు అనేక విద్యతీర్మానములను మూచించిరి. లారానా (సింధు)లో జరిగిన సభలో మహామదీయ స్త్రీలు పాల్గొని అత్యుత్సాహమును జూపిరి. సభకభ్యక్షితనహించినవారు, జిల్లా కలెక్టరుగారి భార్య, మహామదీయ నారీతీలకము, సింధు ప్రత్యేకము స్త్రీల యుద్వ్యమున కేక్కున ప్రాముఖ్యతనిచ్చుచుండుట ఎంతయు సంతోషకరము. దేశములో అందరిచే నీరీతిని జూపబడుచున్న ఉత్సాహమువలన, రాబోవు ఆఖిలభారత సభ అత్యంత జయ ప్రదముగా జనవరినెల 5, 6, 7, 8 తేదీలలో పూనాలో జరుగ గలదని చెప్పుట అనవసరము.

స్త్రీలు : ఎన్నికలు

ఈ సంతస్సరమున అన్నిచోట్ల జరిగిన శాసన సభల ఎన్నికలు స్త్రీలు అసంఖ్యాకములుగా తమ వోట్లనిచ్చుట సంతోషకరము. అన్ని రాజకీయపార్టీల వారును, స్త్రీ వోట్లను సందర్శించి, వారిని వోట్లనిచ్చుటకు అన్నిరీతుల ప్రోత్సాహపరచిరి. ఎన్నికలరోజున, ఇంతకు ముందెప్పుడును తలంచబడిన, స్త్రీ, అన్నిచోట్లను ఎక్కువ గౌరవార్హతలను బడసెను. వోట్లమూలకముగా, స్త్రీలు, ప్రజా జీవితమున తమకుగల స్థానమును పెంపొందింపజేసికొనిరిని చెప్పుచున్నను, వోటింగుస్థానములలో వారికి అన్నిరీతుల సకల సౌఖ్యములను కలుగ జేయబడినది. దక్షిణ కన్నడమున, వోటింగు ప్రవేశములోనికి స్త్రీయై ప్రవేశించి, స్త్రీవోటులకు లాభలికి మార్గము జూపుటకు అవకాశమియ్యబడినది. ఇట్టి అవకాశములు ఇతరచోట్ల స్త్రీలకు మూలకుండుట విచారకరము.

అభ్యర్థురాలైనగా ఎన్నికలలో నిలచిన స్త్రీలు ఎన్నియో కష్టముల కొర్రవలసినచేసెను. వాతావరణము అనుకూలముగా లేక పోయినను, హాసను అందరిలోగారు 450 వోట్లను, సంపాదించగలిగినారు. పంజాబు ఎన్నికలలో నైయిలకోటనుండి చార్లరు పార్లమెంటుయగు ముందంజవేసి, అభ్యర్థురాలుగానుండుట సంతోషకరము పంజాబు స్త్రీలకు ఎన్నికలలో అన్ని రీతుల అవకాశము లిచ్చుటకు, మొదలు వెనుకంజ వేడినను, నేడు, ఎన్నికలలో స్త్రీలకు స్వాగత మిచ్చుచున్నది. పంజాబు కోరికలు నిర్వహ్యముగా నెరవేరుగాత !

బల్లారిమండి, శాసన సభయెన్నికలలో అభ్యర్థులుగా నున్న రంగానాథము మొదలియారుగారి నామినేషను పత్రములలో నొకదానిని స్త్రీ వోట్లను ప్రతిపాదించి, బలపరుచుట యెంతయు సంతోషకరము.

STOP PRESS NOTICE.

Just as we send the magazine to the Press the telegrams come stating that Mrs. Kamaladevi secured 4451 Votes in the South Canara Election. Her opponent, Mr. Karant (Congress), gained 4976. We much regret her technical defeat, but we take pride in her virtual victory, for her poll represents only one month's work as opposed to the five months' previous work of her rival.