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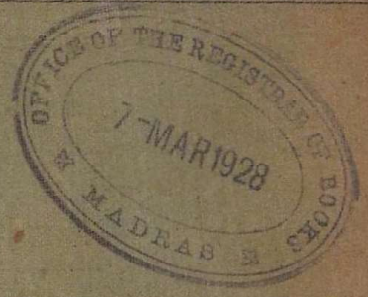
STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 11, No. 3]

January, 1928.

[As. 5, Post free.



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

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

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

Dedication

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

CONTENTS

	PAGE		PAGE	PAGE
		தேவ் துணை	...	40
NOTES AND COMMENTS	33	சமாதானக் குறிப்புகள்	...	42
THE NECESSITY FOR CHANGE	35	ప్రస్తుత స్త్రీవిద్యా విధానము	...	45
THE EVILS OF EARLY MARRIAGE	37	బాల్య వివాహ నివారణ	...	46
THE WOMEN'S CHARTER OF REFORM	38	సంకల్పిత వ్యాఖ్యలు	...	47
WOMEN THE WORLD OVER	39			
BRANCH REPORTS	39			

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

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FOREIGN.

Women's Indian Association

OFFICIALS

President: **Dr. Annie Besant.**
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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 72 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 but non-sectarian 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 members on all Municipal and Legislative Councils.

To secure for every girl and boy the right to education, through schemes of Compulsory Education, including the teaching of

the abolition of child marriage and age of consent for married girls to

Women into groups for the purpose of development, education, and for the benefit of others.

HEADQUARTERS

Women's Indian Association, Adyar, Madras

BRANCHES

<i>Tamil</i>	<i>Gujarati</i>
Adyar	Ahmedabad
Alandur (Madras)	Bhavnagar
S. Chittoor	Bombay
Chicacole	1. Fort Branch
Coimbatore	2. Grant Road Branch
Cuddalore	3. Farei
Enangudi	4. Princess Road
Indamanal	5. Dadar
Erode	Nanded
Inticolam	Surat
Karur	Nasik
Kuttalum	<i>Telugu</i>
Kumbakonam	Anantapur
Madura	Bellary
Mylapore (Madras)	Chittoor
Namakal	Guntur
Nellore	Madanapalle
Ootacamund	Rajahmundry
Pollachi	Vizagapatam
Pondicherry	<i>Malayalam</i>
Rangoon	Palghat
Salem	Badagara
Sivaganga	Cannanore (affiliate)
Saidapet (Madras)	Calicut
Sorathupperiamkuppam	Kallai
Tanjore	Tellicherry
Tirumiyachur	Trivandrum
Tinnevely	<i>Hindi</i>
Trichinopoly	Benares
Trichur	Jhansi
Tuticorin	Lahore
Vellore (2)	Lashkar
Vettaikaranpudur	Mainpuri
Veeraraghavapuram	Patna
<i>Kanarese</i>	Kashmir Women's fare Trust (affiliate)
Bangalore	<i>Bengali</i>
Chikmagalur	Calcutta (affiliated)
Hassan	<i>Marathi</i>
Mangalore	Kolhapur
Molkalmuru	Poona
Tumkur	Nagpur (affiliated)

MEMBERSHIP

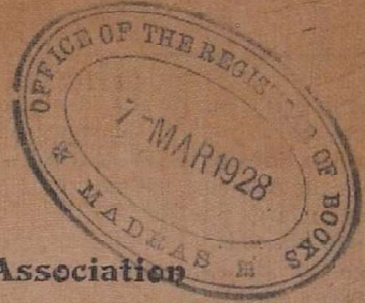
Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women with the same aims can be affiliated to the Women's Indian Association. Members are asked not to be obliged to pay a subscription of annas a year to the Headquarters of the Association.

Local Branches are self-governing and their own affairs.

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Stree Dharma

Official Organ of the Women's Indian Association



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NOTES AND COMMENTS

Women's Day.

Undoubtedly the event of the month as far as the women's cause is concerned has been the unprecedented success of the Women's Day held the day after the Indian National Congress ended in Madras. At least 3,000 women were present at the meetings and crowds of women had to be refused admission at the afternoon session as the Subjects Committee Pandal was already over-full, and without the aid of loud speakers it was impossible to retain order. The "Day" had been well advertised; a large and enthusiastic Committee of women representing all shades of thought in Madras City had worked hard for the previous month; the Programme was carefully worked out; the Congress authorities were most kind in giving free facilities though the meetings were not under Congress auspices or affiliated directly with the Congress; the Officers of the Day were capable and energetic; the Press did wonders in getting Notices and Programmes in time; the arrangements for breakfast and tiffin between the sessions worked without a hitch; the speakers were representative, varied, and sincere; the lessons learnt by all from the day's experience were of invaluable importance.—On the positive side they were: Indian women can organise self-reliantly and efficiently; women are eager for knowledge, power, change; educated women have the faculty of practical idealism. The Resolutions constitute a Charter of Womanhood's Vision of a reformed India. On the negative side they were: The poignant pathos of the appalling illiteracy of the masses of Indian women; the problems of the language difficulty in any large All-Indian meeting; the disappointment of having no women as helpers who are in or connected with Government service, owing to the refusal of Government to let its women employees take any share except by attendance; the need for efficient loud speaker arrangements to amplify women's voices, for only quite exceptional women have loud enough voices to carry to such immense audiences; the impossibility of depending on such leaders as Mrs. Sarojini Naidu and Mrs. Besant who may be called away at any moment on crises of political or international gravity; the public Press will not give the women's movement the proportionate amount of publicity its importance and success demands.

Previous Women's Conferences held at the time of Congress have been shorter and less comprehensive in their scope. It will be noticed that among the Resolu-

tions many are entirely new and will influence India for many a year to come.

"Thoughts have gone forth whose powers sleep no more."

All-Indianism.

The unity of Indian womanhood was well demonstrated at the Women's Day by its Presidents and Speakers. A Bengali woman from Patna, Mrs. P. K. Sen, opened the proceedings, Mrs. Janakibai Bhat of Poona, speaking in Marathi presided at the morning session; Mrs. Kibe of Indore, speaking in Hindi, opened the afternoon session, and Dr. Muthulakshmi Ammal, Deputy-President of the Madras Legislative Council presided over the evening session which was open to men and women and held in the immense Congress Pandal. She spoke in English and Tamil. There were also speakers in Telugu, Tamil and Canarese and a Muhammadan woman speaker in Urdu. The unity was further emphasised by the opening prayers, Hindu, Christian, Muhammadan, and a universal prayer repeated by all together.

The Indian Social Conference.

The organisation of this Conference was in the able charge of its Reception Chairwoman, Dr. Muthulakshmi Ammal, M.L.C. It was a most successful Conference, and by its admission ticket-money, made such a substantial sum that it can afford to undertake continuous work for the coming year. Mr. Natarajan of Bombay presided. A notable speech was made by Dr. Muthulakshmi Ammal which we hope to publish in the next issue of this magazine. Mrs. Sarojini Naidu delivered an inspiring speech in support of abolishing purdah. She warned women all the world over that the more the outer veils were drawn away the more there would be need for establishing the inner purdah of quiet modesty of spirit and self-restraint, and the more demand there would be for utter chivalry of action on the part of men who also should learn modesty and not give themselves the licence to stare at women or to submit them to unveiled public criticism. Another impressive speech was that made in Tamil by Mrs. Chandrasekhra Iyer of Bangalore on Child Marriage.

Women Volunteers at the Congress.

There were sixty lady volunteers on constant duty at the Indian National Congress. They were under the Captaincy of Mrs. Rukmini Lakshmi pathy and Mrs. Kamaladevi Chaitopadyaya and did

splendid service both for the thousands of women visitors and as part of the musical corps. The men volunteers dressed all in white, and the great brown roof of the immense cadjan pandal decorated only and simply by large flags of the tricolour, red, green and white in khaddar, were all illuminated by the brilliant orange-red khaddar sarees of the women volunteers. They seemed to glow like flames from a sacrificial and purificatory fire in the public life. Charge of sixty such young women night and day amid such crowds was no light task, (the railways compute that 200,000 extra people passed through Madras in Xmas Week). That they were able to move freely about their duties without worry from any race of men present is a proof that sex fear is an exaggerated relic of a militarist age at any rate in an atmosphere where the service of the nation is a unifier of all differences.

The Miracle of Accomplishment.

It was in the August *Stri Dharma* that the seed of Women's Day was sown in the words. "It is the intention of the W. I. A. to hold a Women's Day during Congress Week when women can freely express their opinions on the problems of the country." It was the Secretary of the W. I. A. who called the first two meetings of Madras women to initiate the arrangements for the Day but from that time on, the Committee became a General Body for the Day arrangements, and was composed of members from all kinds of Associations. It seemed a miracle to the writer of the above quotation when she viewed the fruition of that seed during the actual meetings of Women's Day and heard the concluding Resolution which called for the establishment of such a Day annually. There is no keeping pace with certain aspects of the women's cause in India.

The Latest Woman Magistrate.

It has happened most fittingly that Mrs. Malati Patwardhan, Secretary of the Women's Day, was nominated as the most recently appointed Honorary Woman Magistrate. Her husband is the younger brother of the Chief of Sangli. For the past six years they have been living in Madras. Mrs. Patwardhan was one of the W. I. A. delegates to the Women's Congress of the International Suffrage Alliance in Rome four years ago. She is very keen on games, a mistress of her motor car, an expert in tennis, an enthusiast on Girl-Guiding, a charming speaker, and an out and out feminist.

Miss Davis, Bombay.

Congratulations to Miss. Davis on her reception of the Kaiser-i-hind Medal for her work in connection with the Children's Aid Society in Bombay. The success of the Scheme for Children's Courts and their accompaniments of Certified Schools, Remand Homes, etc., is due to her energy and wise direction. Her writing in the public Press on the woes of the Child Delinquent have been powerfully moving.

The All-India Women's Educational Conference.

Every progressive woman in India who can possibly arrange it should attend the Women's Conference at Delhi which will be opened on the 7th February by H. E. Lady Irwin. Delegates from the Constituent Conferences have already been elected but visitors will be welcomed and if they will send their names before the end of January to the Secretary of the Reception Committee, Mrs. J. C. Chatterji, Nicholson Road, Delhi, it will be possible to arrange accommodation for visitors at a small charge per day in one of the hostels that is being engaged for delegates and visitors.

Immense interest is being shown in this Conference and as many as 900 women, Hindu, Muslim and Western, gathered at the Constituent Conference held last month in Delhi. The Resolutions for the Delhi Session will be drawn up only when the Standing Committee and Delegates meet in Delhi. The names of all Delegates and the Resolutions passed at all Conferences, also the names of the President and Secretary of each Conference, and the number of women who attended, should all be carefully sent at once to Mrs. Kamaladevi Chattopadhyaya, c/o Mrs. Sultan Singh, Kashmir Gate, Delhi, for inclusion in the Report.

The Legislative Assembly will be sitting at the time of the Conference, and the presence of women from all parts of India all unanimous that they want the age of marriage raised by law should surely secure the passing of the Age of Consent Bill and the Early Marriage Prohibition Bill. The problem of purdah will probably be as vital an issue in Delhi as the early marriage question was in the Poona Session. Mrs. S. R. Das, Mrs. Brajnal Nehru, Mrs. Rama Rao, Mrs. Chatterji and Dr. Pennell are all taking a keen interest in making arrangements for the Conference as will make it a memorable occasion.

Bombay Women's Indian Association.

The Report is to hand of the tenth year's work carried on by the five branches of the W. I. A. Bombay. It is a worthy record. The Bombay Presidency has branches in Bhavnagar, Nandod, Surat, Ahmedabad, Nasik and Poona. In Bombay City alone there are five branches. The Bombay membership roll is now 407. The Branch assisted in all kinds of philanthropic and educational activity during the year—collecting large funds for the Flood Relief, providing musical entertainments, honouring Dr. Besant, starting new adult classes for Hand-work and the study of English and helping in the collecting funds for the promotion of a Happy Home for the Blind. There were also five meetings held to support the raising of the Age of Consent and calling on Sardar to raise the age in his Bill to 16 for girls and 21 for boys. The financial side of the Bombay work is satisfactory as the Balance Sheet shows an amount of Rs. 4,581 in hand to start the new year. Mrs. Herabai Tata is to be congratulated on the success of her untiring work and on the interesting Report of the year.

An All India Fund for Women's Educational Purposes.

The Educational Sub-Committee of the Punjab and Delhi Branches of the Federation of University Women in India has drawn up a valuable scheme for promoting the education of Indian womanhood. It considered that the urgent need for the moment is to increase the supply and raise the standard of trained women teachers, both primary and secondary. Its immediate objective is to raise an All-India Fund to help the teachers primarily, but to assist in all ways to raise the standard of girls' education in this country. It also desires to enlist the active co-operation of the Viceroy's wife in the educational advance of women, as the circular letter wisely states—"Hitherto much attention has been given to hospitals and welfare work, but we feel we shall strike still further at the root and core of social evils by focussing attention upon female education." Every lover of India will send good wishes to the organisers of the scheme and especially to Dr. (Mrs.) Pennell, its Honorary Secretary, for the rapid success of the scheme and for many tangible results.

A Muslim Women's Meeting.

Muhammadan women in North India are so progressive in many ways that it will come as a surprise to them to hear that a meeting of Muhammadan women held recently in Madras City was quite a remarkable event. About 100 Muslim ladies met in the Government Muhammadan Girls' School under the Presidency of Dr. Muthulakshmi, M.L.C. Mrs. Muzhurrudin made a persuasive speech to her sisters. The meeting concentrated on the demand of the Muhammadan women for the inclusion of their girls in all Schemes for Compulsory Primary Education.

Vegetarian Societies.

A Vegetarian Society has been started in Madras, and comes not a moment too soon, for there is a fashion of thought arising amongst Indians who travel outside of India which demands flesh food and says that it is abstention from flesh that makes Indians weak physically. There may be difference of opinion on the subject of meat-eating, but if truly free in her thought and action no woman would care to slaughter animals for food. Women are the donors to the world of living creatures. Those who give do not want to destroy their gift. Women also know the cost of life and they have a greater sense of the sanctity of life than have men. Therefore are women the peace-lovers, the opponents of war, and the natural preservers of all that lives. We hope that the new Vegetarian Societies that are arising will do their propaganda chiefly in the mother tongues, so that women may be roused to combat flesh-eating customs. When the women cook and serve good vegetarian food, and give good humanitarian and scientific reasons for doing so, there are very few people who will force them to degrade their finer feelings by handling the flesh and blood of dead animals.

THE NECESSITY FOR CHANGE.

BY J. KRISHNAMURTHI.

Morality must ever be changing to keep pace with life; for life is ever changing and you cannot bind life as you bind morality. Morality must change century after century to keep pace with ever-changing, ever-forceful life. You cannot bind the sea, but you can a river and make it flow where you will. Whereas the sea is boundless, the river can be held by a dam for the purposes of man. So likewise morality is the river and life is the sea.

In India we do not keep pace with life; we are trying to follow the morality of the past. Life is bounded by our tradition; and with life so bound, we have invented a morality that strangles life. In order to understand life,—ever changing, never constant—you must have a changing morality. All over the world in America, Europe, and elsewhere—they find life so strong, so powerful, so energetic, that they have to change morality. Here we have settled down under the shade of a tree—a religious tree which is supposed to shelter our being, though it does not. In the name of religion we commit atrocities, and we call them religion. In Russia, where the revolution has suppressed religion, they say (I do not fully agree, but I agree in part) that religion is a drug, a dope that lulls the people; it is a disguise behind which you can hide immorality, scoundralism, anything, and call it religion. "Away with religion," they say, "let's get rid of God". Of course, you cannot get rid of God; it is like putting out the sun. You can create a barrier behind which to hide from the sun but you cannot get rid of the sun.

In India we are still restricted by ideas of morality and held by traditions which were, *perhaps*, good some hundreds or thousands of years ago. As a tree drops its leaves (which is a sorrow to the tree), so must human beings change, must be vital, restless. Evolution is ever changing, going on and on; and if you would keep up with evolution, your outlook, and all your ideas must change. With that introduction, let us look at our lives, each one of us at our own, not our neighbour's.

First, life is one, whether in men or in women. Because there is sorrow in woman as in man, suffering is in woman as in man; so to divide human beings into men and women, from the very start, is wrong. Because they have different bodies, we think—men think—that they must be treated in a different fashion and educated in a different way. But do not women suffer in the same way as we do? Have they not the same doubts, the same troubles, the same sufferings as men? So if you look from the bigger point of view, sex disappears, as it should. With that disappearance of the compartments of humanity—men and women—life will become much simpler; and we can solve the problems that each must face.

Let us look at our own traditions, life, customs, habits that cause so much sorrow, degradations, suffering. But first, I would like it understood, because it will grow in the minds of the people that I am a Western in my ideas—that I am neither Indian nor Western; I am just a traveller on the path, observing

things that pass me by. And if I see anything that is wrong, (from my point of view, of course) naturally I want to correct it. What is the thing that strikes one most from a quite impersonal attitude of mind?

Two things fundamentally: the question of woman and the question of education. As you know, women are keepers of tradition much more than men. If women made up their minds to alter anything in the world, they could alter it to-morrow. They are capable of much more self-sacrifice than men, and so have greater strength. But the woman who is a keeper of tradition, if she is to understand life, must change her attitude of mind. She must no longer be a slave. I use this word expressly, because women allow themselves to be dominated. I know that many women agree with me, when they are far away from their husbands, but when they return to their homes, the trouble begins. Then the men begin to dominate. Why should you yield? You are as good as a man: You have greater strength! In America in certain schools there have been strikes among students, because the professors treated the students in a cruel manner. So you should form a *Woman's Union*, not Association, and strike over things that matter. I am going to tell you what matters, for on you depends the future glory of India; because you have the glory of bearing children. One of the most cruel things we have is child marriage. Do not look at it from the father's or the mother's point of view, but from the child's point of view. Suppose you were made to do things you abhor; what would you do? Resist, fight, struggle, run away. Let me give you an example of a boy friend of mine in California. He is five years old and used to play with me often. One day his mother told him she was going to give him castor oil, and the boy objected as all boys do. The mother insisted; the boy said: "All right!" When the hour came, his mother could not find him; a friend found him three and a half miles from home, and asked the boy why he had gone away so far. The boy told him that his mother had insisted on giving him castor oil against his will, and so he was going out into the world to earn his living—he was five years old! After great tact and persuasion, he was brought back; but he did *not* take the castor oil.

Don't you see you want independence, an independent spirit. Just think for a moment: Is it right to marry (even if the Shastras say you may) a girl of eleven or lesser age? You were all married probably at that age; you know the sorrow, the suffering, the calamity, and yet why do you allow it? Forget your religion, your sacred books, everything; but remember your sorrow, because out of sorrow comes the blossom of experience. I was talking to a young girl of seventeen. She was married at eleven. I know this is only an instance among hundreds and thousands. At fourteen, she had a child. It is like a bud just about to open and give forth its scent, and you take it and tear the petals out. The girl had an operation, and lay ill in hospital for two years. I asked her why she stood it? She said, "My father and mother pushed me out of home." Karma, you will say. I asked her why she herself stood it at all. She said, "It is my karma; I have wept so much thinking of all these horrors that

I can no longer weep and I am only seventeen, and I am waiting for the day when I shall die!" Her husband probably ill-treats her: and I am sure they all call themselves very religious. What is the good of religion, of anything, if you let a person suffer? Probably they are religious and they attend to all the sacred ceremonies; yet they allow their daughter to bear suffering and sorrow because they follow the traditions. I have the greatest difficulty in restraining my tears. Think of the appalling brutality, the cruelty, the suffocation that the young girl had to put up with! Why do you allow it? Is it because the sacred books say so, or is it because of some rotten tradition? What has tradition, what have the sacred books to do with sorrow? If the sacred books, if tradition, do not give happiness to every individual, they are not worth anything! Determine once and for ever that, when you go back to your homes, you are not going to allow your daughters to be maltreated. In this Province (Madras) and in Bengal, child marriage is worse than anywhere else. I know you all shake your heads in approval, some of you are crying because you feel it; but the moment this meeting is over, you are going to step back into the old rotten traditions: perhaps because you have closed your heart and mind, you do not see suffering as I see it. If you can't keep your mind and heart open, and if you do not find sufficient reason—reason is the key to open your heart—you are certainly lost. The key lies not in the sacred books or tradition, but in the sorrow around you.

Let me take the other question of widow marriage. The other day in Madura, in the Menakshi Temple I was in the Holy or Holies when a young widow came in. She suddenly began to sing in the most extraordinarily tender voice, and she expressed—I didn't understand the words—all she had suffered and was going through in that song. She could no longer bear children, or have children; all the pleasures and delights of children were killed. The love and affection of her husband—if the husband did give it! It's a rare thing! was finished for her in this life. And the sorrow of a barren home remained. She must live alone all her life or become somebody's servant, as most widows are. Probably she returned home, her heart weeping, her mind at unrest. Whose fault is it but yours? You women are responsible for her sorrow, because you allow such a cruel thing. You bear such responsibility, and you do not know how to use it. Why don't you pass a law forbidding widowers to remarry? They can do what they please, but women can't. Why? They are the rulers at home and elsewhere. Don't you see it depends on you? Refuse to cook their evening meal, and they will soon do anything you want.

Now let us look at the question of education. Again the eternal question of man and woman. Man has a different kind of education; woman practically none at all; and because they have not the full education that men have, women bring up their children cruelly. Who is the biggest person in the house: the father, the mother or the child? The father and mother are useless once the child is born; but the child has the future; in him is the whole creation, he is the bud. And as you would treat a bud with a care, give it proper food and shelter; so must you treat the child. Just look at your homes

and children. First of all the things a child needs most are sleep and health; but he takes food when he likes and sleeps where he likes, and has to wake up when the father eats because the mother has to serve him. Perhaps he is sleeping in a corner while his father is eating. I cannot go into more details. What matters is that the child should have proper care and nutrition, a quiet and clean place to sleep in and healthy surroundings to play in, not in the dirty streets. The care that you give even to animals that you are fond of you do not give to your children. The child is the state, the future generation, everything you can think of. The child is the ruler—should be the ruler—in the house, not the father or any other. You mothers must look after the children, not from the old standpoint of tradition, but from the point of view of life. You will never be happy,—the child, man or woman—if you are constantly thinking of religion and adapting and twisting your life to it. For life is limitless and boundless. Because you always bind morality, you make life itself twisted, hard and miserable. So, I hope you will, if you want to be really happy, step aside from tradition, from all that binds, and look at life in its freshness.

THE EVILS OF EARLY MARRIAGE

BY MISS BAKER.

I would heartily support any plans made to raise the marriage age in India. Early marriages are absolutely fatal to any real education. From the point of view of the girl, her mind is filled with thoughts of marriage, at an age when she ought to be giving all her energies to study, and even if she is allowed to continue her studies up to, and sometimes beyond marriage, she has little energy to devote to them. From the point of view of the boy, at a time when his mind ought to be free from anxieties, he is burdened with the cares of a wife and children, so that often, the only value education has to him, is, how far it will help in the support of those dependent on him, and in the fight for a living, the value of a real education—the broadening of the mind, and the adaptation to and absorption of all things that may be useful—is lost sight of; and the result is a mis-shapen shrub, of little value, instead of the wide fair branches of the tree of knowledge, which should be a thing of glory and beauty in its own perfection, and a place of shade and refreshment, which others may rest in and share that which it has to give.

We often hear of the inequalities of race; but, is not this a misnomer, should it not rather be inequalities of custom, binding and constricting the bud just as it is opening out into the full bloom of womanhood, or manhood; and though the buds may burst the bonds and recover, the scars remain.

Let us look at the conditions of things in Europe, where it is the rule that both men and women shall complete their education, before taking upon themselves the more serious responsibilities of life.

The young girl full of life and energy, her life one joyous song; as irresponsible as the lark; she has no serious cares beyond her examinations and her games. Mind and body being unfettered, and being brought daily into contact with the outside affairs of life, she has the fullest opportunities for development. When

the time comes for marriage, she brings to it a body fully developed, and well knit and capable of producing healthy children, and a mind capable of grappling with the deeper problems of life. She does not always marry, but she has learnt in the first place, that she has a place in the world,—and in the second place, that she is capable of filling it,—or rather of "full" filling it, and oftentimes she prefers to remain unmarried, feeling that the tasks which lie before her will take up all the strength she has to give, and indeed, we should find the world considerably poorer without our single women, many of whom having no homes of their own, give themselves wholly and unreservedly for the service of others.

And the Indian woman is just as capable of such development as the European girl. Give her the same education, give her the same opportunities for outside intercourse, give her the same opportunities for development, and she will not disappoint us, but cramp her at the outset, and burden her with the cares of wifehood and motherhood when she is but just out of the nursery herself, and you take from her all the joy of girlhood, all the sunshine,—which is as necessary to her life as it is to the life of the flower, if she is to open out into the radiant blossom of perfect womanhood. We have women who have fought against custom, and have won, but they are still few, though an ever increasing number, and what they fought for, we want to bring within the reach of all, namely, the right of the individual woman to her own life, and if she is to have the right, she must be of an age to choose for herself before the right is given to her.

And not for our girls alone. We want to see to it that our men are as free to study as are the young men of European countries. What study can a young man do if he is kept awake at night by a fretful infant cutting its first teeth, or, amongst the poorer ones, wailing for the food he is unable to provide it with, and at an age when the European youth is using all his brain power in vigorous study, and exercising his body with vigorous recreation, so that when the responsibilities of life come, he has a store of vital energy, a battery that will carry him well on in years with memories of the laughter of life, and the joyous side of it, to cheer him in days of trouble.

It sometimes wonder, whether it is education that will change the bad customs of India, or whether it is that the removal of the old customs will put education within the reach of all, but whichever point of view we look at it from, the two are intimately interwoven, liberty and a higher marriage age without education is unthinkable, and education and the continuance of the practice of early marriage is equally unthinkable.

These are days of international ideals, and we must see to it that our womanhood of India is up to the standard; not by destroying her personality, but by making her capable of taking her part, and holding her own in the intercourse of nations, and for this she must be fit, both physically and intellectually and it is our duty to see that she has every opportunity of becoming so, and I believe that the raising of the marriage age—if it will not in itself accomplish it, will yet be a great step in bringing it to pass.

THE WOMEN'S CHARTER OF REFORM

RESOLUTIONS PASSED AT "THE WOMEN'S DAY", MADRAS, 25th Dec. 1927.

1. This gathering of women from all parts of India believes that in the interest of the physique of the nation, all schemes for promoting the welfare of expectant mothers, and for preventing the present high rate of infant mortality should be a first charge on public finances and receive liberal subsidies. It calls for Maternity Benefits for women working under the Factories Act, for a Scheme of Widows' Pensions, and for the passing of legislation making the mother an equal legal guardian with the father for their children.

2. This meeting rejoices in the enthusiasm that women have been showing during the past year in the Women's Conferences on Educational Reform. It endorses the Memorandum of Resolutions passed at the All-India Women's Conference at Poona. It realises that the Indian nation cannot rise to greatness unless it is literate. It therefore demands that Compulsory Primary Education be provided for every boy and girl, including specifically Muhammadan girls.

3. This meeting is of opinion that a system of compulsory medical inspection should be an integral part of the complete educational system throughout India. It therefore urges that schemes should be established for the care and proper training of defective children, and that the Acts with their machinery of Children's Colonies, Special Schools, etc., should be put into operation.

4. This meeting urges the need for women to organize and support Women's Associations for the purpose of self-development and for taking an active part in social and national reconstruction.

5. This meeting calls on every woman to realise her responsibility to undertake some form of social service, such as maternity and child-welfare, visiting hospitals and orphanages, prison reform, honorary educational work, Girl-Guiding, rescue work and suppression of brothels, artistic, recreational, civic and political work.

6. This meeting emphatically condemns the unnatural and devitalising custom of allowing immature and uneducated girl-children to become the mothers of India. It calls on the Central Government and the Provincial Legislative Councils to follow the precedent set by the Indian States of Baroda, Kashmir, Rajkot, Mysore, Gondal and Indore, which have raised the legal age of marriage. This meeting demands that the legal age of marriage for girls be made 16 and for boys 21.

7. This meeting condemns the sordid custom of buying marriage partners and urges parents to settle on the girl as her absolute property the amount they would pay for the bridegroom.

8. This meeting condemns the custom of enforced seclusion of women known as the Pardah System,

and entreats all Hindus and Muhammadans who observe this practice to abolish it immediately for the sake of Humanity and National Welfare.

9. This meeting calls for an immediate revision and reform in the inheritance and succession rights of Hindu women, their property rights in joint or divided families and their Stri Dhanam rights.

10. This women's meeting recognises the duty of women to support the indigenous industries of their country, and it demands a higher standard of beauty in industrial production and in civic life.

11. This meeting demands that there should be equal pay for equal work, irrespective of sex, in all forms of manual labour and that children should not be employed in factories and workshops except under strict inspection and that legislation may be brought in compelling employers of child labour to register their industrial concerns.

12. Women, realising the ruinous effects of intoxicating drink on the home life and the race, earnestly desire that the drink evil be done away with by any and all means. They call on the Government as the first reform step to decrease largely the number of licensed shops for 1928 and to enforce rigorously the existing rules for their early closing.

13. Women demand that there should be the same standard of sex-purity and sex-morality for men as for women. Women therefore claim the right for a woman to choose when she will undertake motherhood, and they call for the raising of the Age of Consent. They claim equal rights of legal separation and demand the introduction of an equal Divorce Law for both men and women, the abolition of the Deva Dasi system, and immediate effective legislation for the prevention of commercialised vice.

14. Women call on the Provincial Governments, Municipal Councils and Local Boards to reserve a proportionate number of nominated seats for women representatives, giving organised Women's Associations the preference of electing their representatives to be nominated by the Government, and ask that at least two women should be so nominated in each assemblage.

They call on the organized political parties each to put up women candidates at every election.

15. Women believe that no nation can fulfil its Dharma unless it governs itself. This meeting affirms that the time has now come for India to attain the goal of complete Self-Government.

16. As women are the natural preservers of life, the women of India call on all the peoples and Governments of the world, and particularly the Government of India, to out-law war, to promote unity and to maintain Peace.

WOMEN THE WORLD OVER

NORWAY EQUALISES WIDOW'S RIGHTS.

Under a law just enacted in Norway widows are given the same right in the property of the deceased husband as widowers have had in the property of the deceased wife. This includes the right to occupy the home. The law became effective on January 1, 1928.

FOR MORE WOMEN IN PUBLIC OFFICE.

Non-Party organizations of women in Australia are trying to work out plans for facilitating the election and appointment of more women to public office. The Australian Federation of Women Voters, with which various non-party organizations are affiliated, has taken cognizance of the fact that fewer women have attained public office in Australia than in England, and is studying the nomination and election systems to see what changes can be effected to enable more women to be chosen for public office.

ON GOVERNOR'S EXECUTIVE COUNCIL.

The first woman to serve on the Executive Council of a Governor of Massachusetts was nominated on November 2nd by Governor Fuller to succeed the late Charles Sumner Smith. She is Esther M. Andrews of Brookline, who in the last election ran second to Mr. Smith in the Third District.

Mrs. Andrews took over her husband's business when his health failed, and is now the proprietor of a successful retail shoe store for women in Boston. Calvin Coolidge, when he was Governor, appointed her to the Board of Trustees of the Boston Psychopathic Hospital. She has been Chairman of the Advisory Prison Board and volunteer probation officer of the Children's Division of the Municipal Court.

THE AGE FOR MARRIAGE.

The following letter appeared in *The Times*, November 12th:—

SIR,—I am surprised to see in the reports of representations made to the Home Secretary on the marriageable age, and in newspaper comments thereon, no reference to the immense and far-reaching change recently made in the Catholic ecclesiastical law. In the new Code of Canon Law promulgated by the present Pope, and binding throughout Catholic Christendom, the marriageable age has been raised, for boys and girls respectively, from 14 and 12 to 16 and 14; and no marriages under those ages are now recognised by the Church as either valid or licit. This momentous change, affecting as it does millions of subjects in Britain, Ireland, Canada, and elsewhere, must surely be considered a most important in any question of fresh legislation on this

Fort Augustus, Abbey
Yours faithfully,
David Hunter Blair.

FINLAND.

the accessions of the Government on December 15th, a woman, Miss Milna Sillanpaa, M.P., became a Member of the Government,—“Inter. News Sheet.”

PROVINCIAL SUFFRAGE GRANTED.

The province of San Juan, in Argentina, has

granted the provincial vote to women, the first South American country to enfranchise women even on a partial basis.

AUSTRALIAN WOMEN WIN APPOINTMENT.

The campaign of Australian women for the appointment of women on national commissions won its first victory when Mrs. M. Muscio was appointed to the Child Endowment Commission. Mrs. Muscio is a Vice-President and International Secretary of the National Council of Women, President of the University Graduates' Association, and Vice-President of the Travellers' Aid Society.

BRANCH REPORTS.

ALANDUR.

The members of the Branch are very proud that the Branch Treasurer, Mrs. Ananda Rao, has been nominated as an Honorary Magistrate for their District, St. Thomas' Mount, Madras. She is also the Lady in Charge of the Baby Welcome and is an able and reliable helper of all good causes.

NAGPUR.

The Bhagini Mandal which is the affiliated Branch of the W. I. A. holds regular meetings and discusses all subjects on which women are interested once a month. The wife of the Home Member, Mrs. Tamber, is the President of the Debating Society. Two of the subjects recently debated were (1) If the Joint Family System is good for India, and (2) The Advisability of keeping Savings in Banks instead of in Jewels. The Samajam helps many local philanthropic institutions. It also arranges lectures for prominent people visiting Nagpur. It is just now co-operating with the organisers of the Educational Conference for the Central Provinces. Mrs. Deshmukh is the enthusiastic and energetic Secretary of this wide-awake Branch of women in this City which is the very centre geographically of India. We wish their first Educational Conference every success.

MANGALORE.

It is good news to hear that the members of this Branch are increasing satisfactorily, and there is a steady good attendance at its sewing class. Membership cards have been sent and the Branch has been formally affiliated.

TRICHUR.

Thanks to the efforts of Miss Anna Ornhalt and Miss Draupadi Ammal, a healthy new Branch of the W. I. A., has started work in Trichur. Thirty-four members have received membership cards. All communities are represented in the office-holders and amongst the members generally. We wish the Branch the blessing of being useful to its locality and individually to its members.

MADRAS.

“The Women's Home of Service”, Mylapore.

Two students of the Home have passed the Government Examination for Weaving, and one for Lace-work. There are now twelve resident pupils, all adult women in distressed circumstances. The Baby Welcome of the Home has over eighty children

receiving daily a hot water and soap bath and medical treatment, where needed. Amongst the prominent visitors to the Home during the last two months were Lady J. C. Bose, Mr. Devadhar, Mrs. Janakibhai Bhat, Lady Dias Bandaranaike (Colombo), Mrs. Mehtaand, Mrs. Hora (Surat), Miss King (Australia), Miss Tialak, Miss Lawson.

The Home organised a Stall at the Exhibition which was held beside the Congress. Four of the students demonstrated the work that is taught in the Home, and about thirty thousand leaflets about the Association and the work were distributed. It formed quite a magnetic centre in the Exhibition and more than paid its cost. The embroidery, shadow-work, rattan and jigna work were much admired.

The students of the Home sang the Hindi opening and national songs at the Hindi Conference and also the Welcome Song to the President of the Social Conference on his arrival at the railway station. Ladies are invited to join the daily classes by paying One Rupee per month for any subject they choose or for all subjects.

The services of a teacher for an hour each morning for Tamil and English (alternate days) are badly needed and applications for this post and for the post of instructor in planing, sewing and needle-work are invited, to be sent to the Honorary Secretary to the Home. Readers, send the unhappy widowed woman in your Home to this institution and her future as an independent wage-earner will become assured.

HEAD-QUARTERS.

A series of three meetings has been arranged by the Head-quarters in Madras to popularise the Resolutions passed at Women's Day. The first was an unqualified success. Mr. Justice Venkatasubbarao presided and the speakers were Mrs. Kamaladevi Chattopadhyaya, Mrs. Malati Patwardhan and Mrs. Kalyani Sundararam Sitaram (in Tamil). The large Gokhale Hall was packed chiefly with students from the surrounding Colleges. A number of the prominent leaders of political and social reform life were also present, and the platform was crowded with ladies.

On Christmas Day an audience of at least two thousand people gathered at the Meeting held by the Women's Indian Association under the Banyan Tree in the Theosophical Society, Adyar, during the Session of the T. S. Convention. Mrs. Chandrasekhara Iyer of Bangalore, Mrs. Jinarajadasa and Mr. Krishnamurti were the speakers. Great interest was taken in the views expressed by Mr. Krishnamurthi on the women's question. So we have published in this issue the address he then delivered.

PROPAGANDA.

Over 25,000 leaflets were distributed during the meetings of the Congress week.

Mrs. Padmabai's article has been reprinted as a pamphlet "Women's views on Indian Problems", price annas 2.

TAMIL.

தேவி சூனை.

"காணாமற் கண்டதெல்லாம் பித்தறலாம், கற்றோர் முன் கோணாமல் வாய்திறக்க முடியாதே—" என்று கூறியபடி நான் இன்று இங்கு நிற்கின்றேன்.

"உளர் எனினும் இல்லாரோடு ஒப்பர் கன்னஞ்சிகற்ற செலச்சொல்வா தார்—" தெரிந்ததைக் கூறவிடில் உலகில் இல்லாதவர்களுக்குச் சமானமென்று திருவள்ளுவர் கூறிய படி, எனக்குத் தெரிந்தவற்றை நான் அநேக பிழைகளுடன் கூறியபோதிலும், அதில் ஏதாவது விஷயங்களிருக்குமாயின் அந்த சாராம்சத்தைக் கிரகித்து மற்றவைகளைத் தவிர்த்து மன்னிக்குமாறு வேண்டிக்கொள்ளுகிறேன்.

இச்சங்கத்த அங்கத்தினர்கள் பேசுவது ஸ்திரீகளுக்குச் சம்பந்தமானதென்றே யாவரும் அறிந்த விஷயம்.

"விழைச்சுக்க மாண்ட மனையானே யில்லாதானில்
லகம் காண்டற்கு அரியதோர் காடு."

அஃதாவது நற்குண நற்செய்கைகளையுடைய மனையான் இல்லாதவன் வீடானது எவ்வளவு சிறப்புடையதாயினும் காட்டிற்கு ஒப்பாகும் என்றபடி வீட்டிற்கு அலங்காரமாய் விளங்குவள் ஒரு ஸ்திரீ தான். இந்த ஸ்திரீயின் பொறுப்பும் கடமைகளும் அளவில்லாதனவா யிருக்கின்றன. வெளியே சென்று உழைத்துப் பொருள்சேர்க்கும் புருஷனுக்கு ஏற்பட்டிருக்கும் பொறுப்பைவிட வீட்டின் காரியங்களைச் சீராய் நடத்திவரும் பெண்மணியின் பொறுப்பே மேன்மையும் கௌரவமும் பொருந்தியது. வீட்டைச் சுகாதார முறைப்படி சீராய் வைத்திருப்பதும், பண்டங்களைச் சிதறாமல்-கெடாமல் வைத்திருப்பதும், வீட்டிலுள்ள கன்று பசுக்களைப் பராமரித்தல், 'சுப்போல்வனை' என்று ஓளவை கூறியபடி பந்தக்களை அணுசரித்தல், விருத்தர்களைப் பேணுதல், கணவனை வழிபடுதல் பர்த்தாவெண் இவதைப்பணிவுடன் செய்தல், சகல தேச வர்த்தமானங்களை அறிந்து சிக்கனமாய் செலவழித்துக் குடும்பத்திற்குக் கௌரவத்தையும் பெருமையையும் உண்டாக்குதல் முதலிய எவ்வளவோ காரியங்களும் ஒரு வீட்டு ஸ்திரீயினுடையே நடத்தப்படவேண்டி இருக்கின்றன. ஆனால் மேல்சுருக்கிக் கூறப்பட்டன மாத்திரமே! எல்லாவற்றிற்கும் மிகவும் முக்கியமானதும் சிறந்ததுமான கடமை தாயின் கடமை. நமது குழந்தைகள் எக்காலும் சுகஜீவிகளாயும், சற்குண சிவர்களாயும், பேரும் கீர்த்தியும்பெற்று எல்லோராலும் கொண்டாடப்படும்படி தேர்ச்சியடைவதற்குத்தாய்ம்களை காரணமாக்கின்றார்கள். Woman fulfils her most truly in her children என்பது நாம் காண்கண்டதே. ஆனதுபற்றியே, "நாயைப்போல் பிள்ளை போல் சீலை" என்னும் பழமொழியும் வழங்குபிறதைகளின் ஆகாரம், போஷணை, நித்திரை வற்றைத் தாயாரே கவனிக்கவேண்டியவளாகிறாள். கள் சந்தோஷமாய் இருக்கும்படி செய்வதும், சகலரும் அன்னியோன்னியமாய் இருக்கும்படி உபுதிது புதிதான சக்திகளையும் மாறுபாடுகளையும் உண்டாக்கும் இத்தாயாரே. இவற்றை யெல்லாம் யோஜித்ததில் யாவற்றிற்கும் தாயானவள் ஆதிகாரணமாயிரும் தான் Lady Emily Lutyens என்னும் அம்மை. "Men have created great works of art; women created men" என்று கூறி யிருக்கிறார்போலும். இப்போது

தான் மம்மாதகளுக்கு இவ்வளவு பொறுப்புக்களும், கடமைகளும் வந்தனவோ எனக் கேள்வி பிறக்கலாம். அப்படி ஒன்று மில்லை; உலகம் ஏற்பட்ட நாள் தொட்டே இவைகளும் இருந்து வருகின்றன. சரித்திர சம்பந்தமாய் ஆராய்ந்து பார்ப்போமானால் தற்காலத்தைவிட முற்காலத்தில் நமது மாது சிரோமணிகள் எவ்வளவோ கல்வி யறிவும், சுதந்திரமும், சுயேச்சையும், வீரத்தன்மையும் பெற்றுச் சிறப்பித்து வாழ்ந்து வந்தனர் என்பது புலப்படும். நமது பாதகாசி புராதன கல்விக்களஞ்சியமும் நாகரிகமும் நிறைந்து அமையப்பெற்றிருந்தன. ரிக்வேதத்தில் நம்நாட்டு ஸ்திரீகள் சுதந்திரமும் ஆண்களோடு சமநையும் பெற்றிருந்தனர் என்பது கூறப்பட்டுள்ளது. ஹிந்துக்கள் கொள்கையின் பிரகாரம் அத்த நாரீசுவரர் என்ற சொல்லே ஆணும் பெண்ணும் சமமென்பதை அறிவிக்கிறது. தேவியில்லாமல் தேவனிருந்ததில்லை. அநேக இதிலாஸங்கள் இம் புராணங்களிலும் ஆண் பிள்ளைகளுக்குச் சரியாய்ப்பெண்களும் யுத்தகளைத்திறஞ்சுச் சென்றிருந்தார்களென்பது தெரியவில்லையா! ஆனால் இக்காலத்திலோ நமதுமாதர்களின் நிலைமை அதிகமாய்ப் பரிசுக்கத்தக்கதாயிருக்கிறது. பழையகாலத்து மாதர்களோடும் சேரமுடியாது. இனிமேல் உதிக்கபோகும் ஸ்திரீகளுடனும் கூட்டமுடியாது. ஒன்றோடும் சேரமுடியாமல் ஒரு அச்சரியகரமான நிலைமையிலிருக்கிறார்கள். அப்படி இருப்பினும் அவர்களுடைய பொறுப்பும், கடமைகளும் குறைந்தனவோ! இல்லவேயில்லை. ஆனால் அதற்கு மாறாக அநேக இடையூறுகள் கொடுக்கப்பட்டுள்ளன. சுதந்திரமென்பது 10 வருஷங்களுக்கு முன் கனவிலும் நினைக்கக்கூடாமலிருந்தன. ஆனால் இப்போது சுதந்திரமென்ற வார்த்தை பயமில்லாமல் தைரியமாய் வாயினால் உச்சரிக்கலாம் என்ற நிலைமையை அடைந்துவிட்டோம். ஒரு ஸ்திரீயின் பொறுப்பையும் கடமைகளையும் நினைத்தாலோ எண்ணிக்கையற்றவளாயிருக்கின்றன. அவைகள் வயதுமுதிர்ந்து, அனுபவமுடைய பெண் பாலார்களுக்கே கவடமென்று உரைக்கத் தக்கதாயிருக்கையில் குருவி தலையிற் பணங்காபைத் தூக்கி வைத்ததபோல் 10 வயதுள்ள விளையாட்டுகளிலாழ்ந்துள்ள மன திணையுடைய பெண் குழந்தைகளைத்தாலியென்ற கயிற்றினுக்கட்டிக் குடும்ப வாழ்க்கை என்ற ஸம்சார ஜயிலில் அடைத்துவிடுகிறார்கள். இப்பொறுப்புக்களோ எவ்வாறு அச்சிறுமிகள் அறியக்கூடும்! ஆரம்பபிரதம கல்வியையும் அவர்களில் அநேகர் பெற்றிரா்களே! தத்தம் வாழ்க்கையினறிவு கொஞ்சமு முணராமலிருக்கையில் அவர்கள் கடமைகளை எவ்வாறு இயற்றலாகும். எல்லா விஷயத்திலும் சுத்த சூன்யமாய் மனுஷத்தன்மையற்று, யிருக்கத்தன்மை பெற்று நம் நாட்டிற்கே அநேக கெடுதிகளை யுண்டாக்குகின்றனர். வீட்டைப்பிராமரிக்கும் முறைமை அவர்களாற் கையாடமுடியாமற் போகிறது. அவர்களுக்குப் பிறக்கும் குழந்தைகளோ சொல்லவே வேண்டியதில்லை. இக்கியாவில் ஏழைத்தன்மை பிரபலமாயிருப்பதால், தாய்மாமர்களும் எக்காலத்திலும் அவர்கள் விவனத்தின் பொருட்டு வேலை செய்யவேண்டி வருகிறது. ஆதலால் தாய்மார்களின் தேகஸ்திதிபோஷணையற்று, சுகமற்று, பலவீனமடைந்துகொடிய விபாதிக்குள்ளாகிறது. இவர்களிடம் உதிக்கும் குழந்தைகளும் அநேக விபாதிக்களால் பீடிக்கப்பட்டு வருந்திக் கடைசியில் மாண்டபொகின்றனர். இக்கெடுதி ஒன்று தானே, பாலிய விவாஹத்தினால் வரும்! மற்றொரு பெரிய கேடு நம் நாட்டிலுள்ள பால்யவிதவைகளின் கதி. அவர்களின் கவடங்களைக் கூறப்புகின் அதிக நேரஞ்செல்லும். இவற்றை யெல்லாம் அறிந்தும் வாளாவிருப்பது ஜனசமூகத்தின் குற்றமேயன்றே. ஆங்காங்குள்ள குற்றங்களையும் கெடுதல்களையும் நீக்கிப் புதிய சீர்திருத்தங்களை யுண்டாக்குவது ஜனசமூகத்தின் கடமையல்லவோ! ஆதலால் ஆங்காங்குள்ள மம்மவர்கள் பிரதம கல்வியைப் பெண்களுக்கும் கட்டாயப்படுத்தி, மேலும் அவரவர்களுக்கு

வேண்டியவாறு கல்வியறிவை நாவலாழியிலும் புகட்டி உரிய வயது வந்ததும் குடும்பபாதத்தை ஒப்புவிப்பதன்றே, ஜனசமுதாயத்திற்கு அழகு? அன்றல்லவோ நம் நாடு சுதந்திரம் பெற்றுக் களிப்பதும்.

நம் நாட்டிலுள்ள மற்றைக்கெடுதல்களையும் ஆராய்ந்து பார்த்தால் சுதந்திர மாதர்க்கணிகலம் என்பதற்கு மாறாக நம் நாட்டுக்கண்ணிக்கைகளைச் சிலர் கொடிய வழக்கத்தைக் கையாடுகின்றனர். நாம் அதை அறிந்தும் அறியாததுபோலிருப்பது ஆச்சரியப்படத்தக்கது. பண்டைக்காலம் தொட்டுவரும் வழக்கத்தை நாம் இப்பொழுது ஏன் மாற்ற வேண்டுமென்று சொல்லலாம். நாம் பழையகாலத்தில் அனுஷ்டித்தவைகளை இக்காலத்தில் அனுஷ்டிக்க முடியாது. மேலும் இவ் வகுப்பினர் சார்ந்த மாதர்களின் வழக்கம் பழைய காலத்தில் ஏற்பட்டது போலல்லாமல் முழுதும் மாறாக இருக்கிறது. இது மதச்சம்பந்தமாய்க் கடவுளிடத்திலேயே மனதைச் செலுத்திக் கடவுளுக்குத் தங்களை அர்ப்பணம் செய்து தொண்டு செய்ய ஆரம்பித்த ஏற்பாட்டில் ஒன்று. தன் மனதை நிலை நிறுத்திக் கடவுளிடத்தே உள்ள முருகக்கரையுள் காலத்தில் மெய்யன்பர்களுக்குத் தங்கையறியாமலே ஆடல் பாடல்களுண்டாவதுண்டு. சைதன்ளியர் (ஸ்ரீ கௌரங்கர்) என்ற பக்தர் கடவுளின் அன்பின் மேலீட்டால் ஆடல் பாடல் கொஞ்சமும் அறியாமலிருந்தும், கடவுளின் காமதையும் அவர் அளவில்லாப் புகழையும் பாடி ஆனந்தபரவசனாய்க் கூத்தாடி இருக்கிறாரென்று நாம் எல்லோரும் வாசித்திருந்தோம். அதேபோல் இம் மாதர்களும் கடவுள் பக்தியின் மேலீட்டால் உள்ளம் உருகி ஆடல் பாடல்களைக்கையாடினார்கள். ஆனால் இப்பொழுது முற்றும் மாறாக இவ்வாடல் பாடல்களால் ஆடவர்களை மயக்கி அவர்களுக்குத் தங்கையே அர்ப்பணம் செய்து விடுகிறார்கள். ஆதலால் இவர்கள் இவ்வாறு தொழிலாகச் செய்யும் வழியிலிருந்து விட்டதால் அவற்றிலுள்ள கெடுதல்களையுணரவேயில்லை. அவர்கள் குணமும் அத்தற்குத் தக்கவாறு மாறுபட்டிருக்கின்றது.

விளக்கொளியும் வேசையர் நட்புயிரண்டும் தளக்கற நாடின வேறல்ல—விளக்கொளியும் செய்யற்ற கண்ணே யதமே யவரன்பும் கையற்ற கண்ணே யறும்.—நாலடியார்.

எண்ணெய் அற்றபோது விளக்கொளி யற்றுப் போவது போல் கையிற் பொருளில்லை பென்றுணர்ந்ததும் அவர்கள் உறவு அற்றுப் போகிறது. இதற்கு நம் நாட்டில் வழங்கிவரும் டம்பாச்சாரி விவாசமே சிறந்த ஓர் உதாரணமாகும். பணமுள்ளவர்களையும் பிரபுக்களையும் தங்கள் வசமிழுக்கத் தங்கள் ஆடல் பாடல்களை உபயோகப் படுத்துவது மல்லாமல் அநேக எளியவனவும் சிறந்ததுமான குடும்பங்களை பிராதரவாய் அழியும் படி செய்து விடுகிறார்கள். ஆனால் எல்லோரையும் அவ்வாறு கூறிவிடலாகாது. அவ்வகுப்பைச் சேர்ந்தவர்களுள்ளும் சிறந்த மாதகளைக் கருணமி. சிருஷணகர்ணமிருந்தும் இயற்றியவரான லீலா சுகருடைய சரித்திரம் யாவரும் யறிந்ததே. அவர் தன்மேல் வைத்திருந்த அன்பின் அளவை உண்மையாகக்கண்டதாவி சிந்தாமணி என்பார் அந்த ஆழ்ந்த அன்பையாகக் கண்டதாவி சிந்தாமணி என்பார் அந்த ஆழ்ந்த அன்பை விளக்கி மண்ணை, பொண்ணை, பெண்ணை யெனுமூன்றில் மிகவும் கொடியதான பெண்ணைசையின் அறப் நிலைமையைக் குறித்து அத்தனால் உண்டான தீங்குகளை விவரிக்க, அப்பொழுது லீலாசுகர் தன் உண்மையை அறிந்து, அவளை வணங்கி கடவுளிடம் சரண்புகுந்தனர். “ஐத்தில் வராது ஐம்பதில் வருமா” என்ற மூததாயின் பிரகாரம், இக்கண்ணிக்கைகளைச் சிறிய வயதிலிருந்தே நல்வழிகளில் கொணர்ந்து, கோலில்லிப் பொட்டுக்கட்டும் தூர் நடத்

தைக்கு ஆரம்பஞ் செய்விக்கும் கொடிய பழக்கத்தைப்போக்கித் தருந்த கல்வி புகட்டி, அவர்களைத் தீவிரப் பாயத்திற்கும் வழியேற்படுத்தி விட்டால் நம் தேசம் எவ்வளவு மேலடையும். இக்கொடிய பழக்கம் எண்ணிறந்த வியாதிகளுக்குத் தாயாகிறது. இவ்வாறு உதிக்கும் வியாதிகளாற் பீடிக்கப்பட்டிருக்கல்தமும் ஜனங்களை நம் நாட்டில் கணக்கிட முடியாது. மேலும் அநேக குடும்பங்கள் உண்ணச் சோற்றற்று, உடுக்கத் தணியற்று, உறங்க இடமற்று, மிகவும் நிலை குலைகின்றன. கோடிக்கணக்கான துர்மணங்களும் சம்பவிக்கின்றன. மற்ற நாட்டார் இவற்றையுணர்ந்து மேல்ஸ்திதியடைந்திருக்கிறார்கள் என்பதற்கையமில்லை. ஆதலால் நாமும் ஊக்கத்தடன் ஆயிரக்கணக்கான இச்சிறுமிகளைக் காப்பாற்ற பிரயத்தனப் படுவோமாக. நம் பிரயத்தனமும் விக்கினமின்றி நிறைவேறும்படி நாம் வழிபடும் கடவுளை வேண்டிக் கொள்வோமாக.

“மண்ணுல கத்தினிற் பிறவி மாசற
எண்ணிய பொருளுலாம் எனினின் முற்றுற
கண்ணு தலுடையதோர் களிற்று மாமுகப்
பண்ணவன் திரவுடி பணிந்துபோற்றுவாம்”

ஆகவே, சுயநலம் கருதாது தேசமுன்னேற்றத்திற்காக உழைத்துவரும் சென்னைச் சட்டசபை வைஸ் பிரசிடெண்ட் டாக்டர் முத்து லட்சுமி அம்மாள் கொண்டுவந்த “பால்ய விவாக விலக்கம்” என்னும் தீர்மானத்தை ஆதரிப்பதே நமது கடமையாகும்.

தொன்று தொட்டு நமது நாட்டின் கண் ஒரு கொடிய வழக்கம் உலாவியிருக்கிறது. அஃது என்னவென்று யோசிக்குமிடத்து பால்ய விவாகமேயாகும். இப்படி பெண்களுக்கு 12 வயதிலும் ஆண்களுக்கு 16 அல்லது 18 வயதிலும் கலியாணமும் செய்து விடுவதின் காரணமாகப் பெண்பிள்ளைகள் 15 அல்லது 16 வயதில் குழந்தைகளைப்பெறுவதற்கும், ஆண்கள் சமுசாரக் கடலில் அமிழ்ந்துவிடுதற்கும், இவர்களுக்கு உற்பத்தியாகும் குழந்தைகள் பலவீனர்களாவதற்கும் இடம் உண்டாகிறது. மேலும் பால்ய விவாகத்தினால் வைதல்யம் விருத்தியாகிறது. முற்காலத்திலோ என்றால் இவ்வித அக்கிரமங்கள் கிடையா. முன் காலத்தில் பிறந்த குழந்தைகளோ என்றால் திடகாத்திரமுடையவர்களாயும் தைரியசாலிகளாகவும் விளங்கினார்கள். பால்யவிவாகத்தினால் உண்டாகும் கெடுதல்களை விவரித்து உரைத்தல் அசாத்தியமாகும்.

டாக்டர் முத்து லட்சுமி அம்மாள் அவர்கள் தீர்மானத்தின் படி பெண்களுக்கு 16 வயதிற்கு மேலும் ஆண்களுக்கு 21 வயதிற்கு மேலும் விவாகம் செய்யவேண்டுமாய்க் கேட்டுக் கொள்ளுகிறேன். இது சம்பந்தமாக ஒவ்வொரு ஜில்லாவிலும் சங்கம் ஏற்படுத்தி வைத்தல் நலமேயாகும். டாக்டர் முத்து லட்சுமி அம்மாள் அவர்கள் இத்தீர்மானங்களை ஒன்று சேர்த்து டில்லிக்குக் கொண்டுபோய் சட்டமாக ஸ்தாபனம் செய்யப்போகிறார்கள்.

தொன்னாட்டின் கண் தோன்றிய பதிவிராது கிரோமணிகளான தமயந்தி, சீதாபிராட்டியார், தரோபதை முதலியவர்கள் தங்கள் நாயகன்மார்களை நேரிற் கண்டும், தத்தம் பெற்றோர்களின் அனுமதியின் பேரிலும் கண்ணிப் பருவத்திலும் மணந்துகொண்டிருத்தலை நீங்கள் நன்கு உணர்ந்திருப்பீர்கள் என்று நம்புகிறேன்.

கடைசியாக “பால்ய விவாக விலக்கம்” என்னும் இத்தீர்மானத்தை நீங்கள் எல்லோரும் ஏகோபித்து நிறைவேற்றி

டாக்டர் முத்து லட்சுமி அம்மாளை மேன்மைப் படுத்துவீர்கள் என்று நம்புகிறேன். இத்துடன் என் உபநியாசத்தையும் முடித்துக் கொள்ளுகிறேன்.

இப்படிக்கு,
மாணிக்கத்தம்மாள்.

சமாசாரக் குறிப்புகள்

மாநாடு தீர்மானம்:—இம்மாத்தின் விசேஷம் சென்னையில் இந்திய தேசிய காங்கிரஸ் முடிந்ததும், காங்கிரஸ் பந்தவிலேயே மாநாடு முன்னேற்ற வழிகளைப் பேசும் பொருட்டு ஒரு பெரும் சபை கூட்டப்பெற்றது. குறைந்தது 3000 மாநாடுகள் வந்திருந்தனர். ஏராளமான மாநாடுகளுக்கு, பின்மாலையில், ஸ்பெஷல் கமிட்டி பந்தல் நிறைந்து போனமையால், இடம் கிடைக்காமற் போய்ற்று. சந்தவர்த்தினிக் கருவி இல்லாமல் கூட்டத்தை ஒழுங்குபெற நடத்துவது அசாத்தியமாயிற்று. சென்னை நகரில் நானாவித அபிப்பாய பேதங்களை யுடைய மாநாடுகள் அனைவரும் ஒன்று சேர்ந்து ஓர் உள்வாழ் முள்ள கமிட்டியை நியமித்தோம். அவர்கள் ஒரு மாநாடுக்கு முன்னதாகவே தொடங்கித் தம் முயற்சிகளைச் செய்தனர். செய்யவேண்டிய காரியக்கிரமம் ஒன்று தக்க ஆலோசனையின் மேல் தீர்மானிக்கப்பட்டது. இம் மாநாடுதீர்மானத்தைப் பற்றி விஸ்தாரமாய் விளம்பரம் செய்யப் பெற்றது. இக் கூட்டம் காங்கிரஸின் ஆதரவிலாவது காங்கிரஸுடன் சேர்த்தாவது நடத்தப்படாவிட்டாலும், காங்கிரஸ் அதிகாரிகள் இனமாகப் பல செனாரியங்கள் ஒத்தாசை செய்தனர். இத்தினத்தின் ஏற்பாட்டை வகித்த உத்தியோகஸ்தர்கள் நல்ல சாமர்த்திய சாலிகள். அச்சாபீலிலும் எங்களுக்குவேண்டிய ‘காரியக்கிரம அட்டவணை’ ‘விளம்பரப் பத்திரிகை’ முதலியவற்றைக் காலத்தில் முடித்துக்கொடுத்தனர். பகல் சாப்பாட்டுக்கும், சிற்றுண்டிக்குமுரிய ஏற்பாடுகளும் குறைவின்றி நடைபெற்றன. பேசியவர்களும் வெவ்வேறு ஹோதாலில் பிரதிநிதிகளாயிருந்ததேர்டு உள்ளபடி ஊக்கமுடையவர்கள். அன்று தினத்தால் மாநாடுகளுக்குக் கிடைத்த அதுபவம் விசேஷமானது. இந்திய மாநாடுகள் வெகு சாமர்த்தியமாய்த் தம் சங்க ஏற்பாடுகளைத் தாமே செய்யக்கூடியவர்கள் என்பது நிரூபணமாயிற்று. மாநாடுகள் இயக்கத்தில் இத்தனை சாதக மடைந்த அம்சங்கள்; இத்தனை அம்சங்கள் சாதிக்கவேண்டியவைகள் என்பது ஒருவாறு தெரிய வந்தது.

மாநாடுகள் அறிவும், சக்தியும், சீர்திருத்தமும் வேண்டுமென்ற தீவிர அவாவடையவர்களாயிருக்கின்றனர். படித்த மாநாடுகள் உயர்நோக்கமும், அதனையெய்தும் வகையும் தெரிந்தவர்கள். இந்தியா இம்முறையில் சீர்திருத்தம் பெற்றவேண்டும் என்பதை மாநாடுகள் தெளிவாய்த் தெரிந்துகொண்டிருக்கின்றனர்.

இவற்றிற்கு மாறாக, இந்திய மாநாடுகளைப் பெரும்பான்மையோர்க்கு எழுதப் படிக்கத்தெரியாத பரிதாபம்; அகில இந்தியக் கூட்டம் ஒன்று போட்டால், அதற்குப் பொதுவாய் ஒரு பாவையிற் பேசவும் விவரிக்கவும் முடியாதிருப்பது; சர்க்கார் உத்தியோகத்திலுள்ள ஸ்திரீகள் கூட்டத்திற்குப்போய் நிகழ்வன வற்றைப் பார்க்கவும் கேட்கவும் மட்டுமே உரியவர்களன்றிப் பேசவாவது, வேறெவ்விதப் பொறுப்பையும் வகிக்கவாவது உரியவல்லர் என்று விதிக்கப்பெற்ற நிர்ப்பந்தம்; மாநாடுகள் குரலை லீசிப் பரப்பும்படியான சந்தவர்த்தினிக்

கருவிகளின் ஆவசியகம்; ஸ்ரீமதிகள் மிஸ்ஸஸ் ஸரோஜினி நாயுடு, மிஸ்ஸஸ் பெஸன்ட் இவர்கள் எச்சமயமும் பெரும் அரசியற் காரியங்களில் ஈடுபட்டுழைக்கின்றமையால், அவர்கள் சமூகியில் எங்கோ பிரயாணமாகிறபடியால் அவர்களை நம்பக்கூடாமை.

பொதுவர்த்தமானபத்திரிகைகளில், மாதர் இயக்கத்திற்கு வேண்டிய அளவு பிரசாரத்திற்கு இடம்கிடைப்பதில்லை. மாதர் இயக்கத்தின் முக்கியதையையும், இயக்கத்தின் முன்னேற்றத்திற்கு அவசியமான கோரிக்கைகளையும் பற்றிப் பொதுமானபடி பிரசுரித்தம் செய்யப்படுவதில்லை. பத்திரிகைக்காரர்கள் அவற்றைக் கவனிப்பதில்லை. முன் வருஷங்களில் காங்கிரஸ் மஹாஸபை முடிந்ததும் கூட்டப்பெற்ற மாதர் கூட்டங்களில் நிறைவேறிய தீர்மானங்கள் மிகச்சுருக்கமாகவும், குறுகிய வரம்புடையதாகவும் காணப்பட்டும், இவ்வருடத்திய கூட்டத்தின் தீர்மானங்களில் சில மூற்றும் புதியவை. இன்னும் அனேக வருஷங்களுக்குப் பின்னும் இவற்றின் பயனை நாம் உணர்வோம்.

இக்கூட்டத்தினின்று தீர்மானிக்கப்பெற்ற கருத்துக்கள் வீண்போகாமற் பயனையே கொடுக்கின்றனவாகும்.

அகில பாரதீயம்:—பாரத தேசத்து மாதர் இயக்கத்தின் ஒற்றுமையை மாதர்தினத்தன்று அக்கிராஸனரும் மற்ற உபாயாலகர்களும் நன்கு நிரூபணம் செய்தனர். பாட்டுலிவிருந்து வந்திருந்த மிஸ்ஸஸ் பி. கே. ஸேன் என்ற வங்கதேச மாதொருவர் முசலிற் பேச ஆரம்பித்தார். பூனலிவிருந்து வந்த மிஸ்ஸஸ் ஜானகியாய் பி. காலைக்கூட்டத்திற்கு அக்ராலனம் வகித்து மஹாராஷ்டிர பாலையிற் பேசினார். இந்தாரிவிருந்து வந்த மிஸ்ஸஸ் கைப் என்பவர் ஹிந்தி பாலையிற் பேசி மாலைக் கூட்டம் தொடங்கினார். சென்னைச் சட்டசபை டிப்டி பிரிசிடெண்ட் டாக்டர் முத்துலக்ஷ்மி அம்மாள் மாலைக் கூட்டத்திற்கு அக்ராலனம் வகித்தனர். அதற்கு புருஷர்கள், ஸ்திரீகள் இருதிமத்தாரும் வந்திருந்தனர். கூட்டம் பெரிய காங்கிரஸ் பந்தலில் நிகழ்ந்தது. அக்கிராஸனர் ஆங்கிலத்திலும் தமிழிலும் பேசினார். தெலுங்கு, தமிழ், கன்னடத்திலும், ஒரு முசும்மதிய ஸ்திரீயால் உர்து பாலையிலும் உபயாசங்கள் நடைபெற்றன.

இந்திய ஜனஸமுதாயத்தின் ஆசாரி சீர்திருத்த மகாநாடு:— இம் மகாநாட்டின் வாவேற்புக் கம்மிட்டிக்கு அக்ராலனாரியிருந்தவர் சென்னைச் சட்டசபையங்கத்தினராகிய டாக்டர் முத்துலக்ஷ்மியம்மாள். ஆம் மகாநாட்டின் கூட்டத்திற்கு வைத்திருந்த டிக்கெட் விற்பனையால் வந்த தொகையினின்றே வருஷமுழுதும் தொடர்ச்சியாய் உழைக்கப் போதிய பணம் கிடைத்தது. பம்பாயினின்று வந்திருந்த ஸ்ரீமான் நடராஜன் (இந்தியன் ஸோஷலிபார்டர் பத்திராதிபர்) அக்ராலனம் வகித்தனர். டாக்டர் முத்துலக்ஷ்மியம்மாள் ஓர் அரிய பிரசங்கம் செய்தனர். அதை இப்பத்திரிகையின் அடுத்த சஞ்சிகையில் பிரசுரிக்க உத்தேசிக்கிறேன். பெண்களைப் படுதாலில் சருட்டி மறைக்கும் வழக்கத்தை ஒழிக்கவேண்டும் என்று மிஸ்ஸஸ் ஸரோஜினி நாயுடு அவர்கள் பேசினார். வெளித்திறைகளை மேன்மேலும் அகற்றிவருகையில் கற்பு, நன்னடக்கம் இன்னும் உள் திறையைப்போடவேண்டும். புருஷர்களும் ஸ்திரீகளை உற்று நோக்குதலையும், நாணமின்றி மாதர்களைப் பற்றி அவதூறு பேசுதலையும் ஒழிக்கவேண்டும். ஸ்திரீகளுக்கு மரியாதை செய்யும்படியான பெருமைக் குணம் உடையவர்களாயிருத்தல் அவசியம் என்பதாக வற்புறுத்தினார். பெங்களூர் மிஸ்ஸஸ் சந்திரசேகர ஐயர் பால்ய விவாகம் செய்யலாகாது என்பதைப் பற்றித் தமிழில் நன்கு பேசினார்.

காங்கிரஸில் ஸ்திரீ உமேத்வர்கள்:—இந்திய தேசிய காங்கிரஸ்வில் அதுபது ஸ்திரீ உமேத்வர்கள் எப்போதும் உழைத்துக் கொண்டிருந்தனர். மிஸ்ஸஸ் ருக்மிணி லக்ஷ்மி

பதி, மிஸ்ஸஸ் கமலாதேவி சட்டோபாத்தியாயா ஆகிய இவர்கள் உமேத்வர்களுக்குத் தலைமை வகித்தனர். காங்கிரஸ் பார்க்க வந்திருந்த ஆயிரக்கணக்கான மாதர்களுக்கு எவ்வளவோ உதவியாயிருந்ததோடு, காங்கிரஸ்வில் பாட்டுகோஷ்டியிலும் சேர்ந்து உதவினர். உமேத்வர்களாயிருந்த புருஷர்கள் எல்லோரும் கதரீத் துணி உடுத்திருந்தனர். விரிந்து பரந்திருந்த ஒலைப் பந்தலுக்கு அலங்காரமாகச் சிவப்பும், பச்சையும், வெள்ளையும் கலந்திருந்த கதர்க்கொடிகள் விளங்கின. ஸ்திரீ உமேத்வர்கள் ஆரஞ்சுக் கதர்த்துணிகளை உடுத்திருந்ததானது, ஜனஸமுதாய வாழ்க்கையின் யஜ்ஞ வேதியினின்று எழுந்த ஜுவாலையோல் விளங்கியது. அவ்வதுபது புலதிகளையும் பொறுப்பாய் அத்தனை பெரிய கூட்டத்தில் காத்து வந்தது ஆச்சரியப்படத்தக்க காரியமே. கிரிஸ்ட்மஸ் வாரத்தில் 2 லக்ஷம் ஜனங்கள் சென்னையிலறங்கிப் போனதாக ராய்காரர் கணக்கிலிருந்து தெரியவருகிறது. எத்தனை விதமான ஜனங்கள் வந்திருந்தபோதிலும் பெண்மக்கள் சிரப்பயமாய்த் தம் அலுவல்களைத் தேசிய காங்கிரஸ் நிமித்தம் செய்தினின்று, ஸ்திரீகள் புருஷர்களைக் கண்டெயப்படுவது இக்காலத்தில் அநாவசியமென்பது நிரூபணமாயிற்று. புருஷர்கள் அசாப்பிராயத்திலிருந்தபோது அந்தபயம் நியாயமாயிருந்திருக்கலாம். ஆனால் இப்போதவசியமில்லை.

காரியஸந்தியின் வினோதம்:—ஸ்திரீதர்மம் ஆகஸ்டு மாதத்து ஸஞ்சிகையில் முதன் முதல் மாதர்தினத்தைப் பற்றிப் பின் வருமாறு எழுதப்பெற்றது. "காங்கிரஸ் வாரத்தில் தேசிய விவகாரங்களின் விஷயமாக மாதர்கள் தம் அப்பிராயத்தைத் தம் இஷ்டப்படி எடுத்தாரத்துக் கலந்து ஆலோசிக்க அவகாசம் நேரும்படி மாதர்தினம் ஒன்று நடத்தவேண்டுமென்பது மாதர் இந்திய சங்கத்தாரின் கருத்து." முதன்முதல் மாதர் இந்திய சங்கக்காரியதரிசியே சென்னை மாதர்களின் கூட்டம் இரண்டொன்று கூட்டி, அவர்களைக் கொண்டே மாதர்தினத்திற்குரிய ஸகல ஏற்பாடுகளும் செய்விக்கவேண்டுமெனத் தீர்மானமாயிற்று. அது முதல் பற்பல மாதர் சங்கங்களினின்றும் எல்லோரும் சேர்ந்து ஒரு பெரிய பொதுச்சபையாயிற்று. மேற்கூறியவாறு எழுதினவளுக்கு, மாதர்தினத்தன்று விளங்கிய குதுஹலத்தைக் கண்ணுற்றுக் கடைசியில் இம்மாதர்தினம் வருஷந்தோறும் நடக்கவேண்டுமென்றும் தீர்மானம் செய்யப்பெற்றதையுள் கேட்டபோது, இல்லதென்ன ஆச்சரியம்! இந்திய மாதர் இயக்கத்தோடு வேகமாய்ச் செல்லமுடியாமலிருக்கிறதே யென்று தோன்றியது!

சம்பந்தில் நியமனம்பெற்றிருக்கும் ஸ்திரீ மாஜிஸ்திரேட்:— மாதர்தினத்தின் காரியதரிசியாயிருந்த மிஸ்ஸஸ் மாலத் பட்டவர்த்தன் கௌரவ ஸ்திரீ மாஜிஸ்திரேட்டாக நியமிக்கப்பெற்றிருக்கிறார். அவருடைய பர்த்தா சங்கல ராஜாவின் சோதரர் சென்ற ஆறு வருடங்களாக அவர்களிருவரும் சென்னையிலிருந்துவருகின்றனர். நாலு வருஷத்திற்கு முன் ரோமாபரியில் நிகழ்ந்த மாதர்வோட்டிரிமைச் சங்கக் காங்கிரஸுக்குச் சென்னையிலிருந்து மாதர் இந்திய சங்கப் பிரதிநிதியாய்ச் சென்றிருந்தார். அவர் வினையாட்டிலும், தானே மோட்டார் கார் ஓட்டுவதிலும், டென்னிஸ் விளையாடுவதிலும், பெண்களின் ஸ்கெளட் முயற்சியிலும், சாமர்த்திய சாவி, சபையில் அழகாய்ப் பேசக்கூடியவர். ஸ்திரீ தர்மத்தை மேலோங்கச் செய்யும் கிறந்த பெண்மணி.

பம்பாயிலுள்ள மிஸ் டேவிஸ்:—பம்பாயில் இவர் பாலஸமரக்கண ஸபையின் சம்பந்தமாய் உழைத்துவந்ததற்காக தெய்வரி ஹிந்து பதக்கம் பெற்றதற்கு யாம் களிகூறுகிறோம். குழந்தைகளுக்கென்ற தனி நியாயஸ்தலமும், அவர்களுக்குத் தனிப் பள்ளிக்கூடங்களும், அவர்களைப் பரிபாலிக்கத் தனி ஜாக்கைகளும் இவருடைய செளகரியத்தாலும், உத்தமாத் தாலுமே சரிவா நடந்தேறுவனவாகும். குற்றத்தில் வீழ்ந்த

குழந்தைகளின் தூக்க திகழைப்பற்றிப் பத்திரிகைகளில் எழுதியிருப்பது மிகவும் உருக்கமாயிருக்கிறது.

அகில இந்திய மாநிலங்களின் கல்வி மகாநாடு.—டி.லி.யில் பிப்பிரவரி 7-உ மாட்சிமை தங்கிய வேடி இரவின் அவர்களால் நிறைக்கப்படும். மாநில கல்வி மகாநாட்டுக்கு இந்தியாவில் முன்னேற்றத்தை விரும்பும் ஒவ்வொரு மாதம் போவார் என நம்புகிறோம். துணை மகாநாடுகளாக வெவ்வேறு டி.லி.யில் கூட்டப்பட்ட கூட்டங்களில் தேர்ந்தெடுக்கப்பட்ட பிரதிநிதிகள் போக, மகாநாடு பார்க்கவிரும்பும் மற்றைய ஸ்ரீமதிகள் ஜனவரி மாதத்திற்குள் தம் பெயர் விவர சங்களைத் தெரிவிப்பாரானால், துணைமொன்றுக்கு சொற்ப விசேஷத்தில் ஒரு ஹோட்டலில் ஜாகை அமர்த்திக்கொடுக்க ஏற்பாடு செய்யப்படும். சென்ற 7-டி.லி.யில் முன்னாடிக்கூடிய மகாநாட்டில், ஹிந்தூக்களும், முஸ்லிம்களும், மேல்நாட்டார் களும் 900 மாதர்கள் கூடியிருந்தனர். டி.லி.யில் மகாநாட்டில் செய்யப்படும் தீர்மானங்களை, ஸ்டான்லி கம்மிட்டியும், பிரதிநிதிகளும் டி.லி.யில் கூடித்தான் நிச்சயிக்கவேண்டும். எல்லா மகாநாடுகளிலும், தேர்ந்தெடுக்கப்பட்ட பிரதிநிதிகளும், அங்கு நிறைவேறிய தீர்மானங்களும், ஒவ்வொரு மகாநாட்டிற்கும் காரியதரிசியாகவும், அகாஸனாகவமிருந்தவர்களின் பெயர்களும் “மிஸ்ஸஸ் கமலாதேவி சட்டோபாத்தியாய மிஸ்ஸஸ் ஸூல்தாள் ஸிங். காசிபிசேட், டி.லி.யில்” என்ற விவரத்திற்கு உடனே தெரிவிக்கப்பட வேண்டும். இந்தியாவின் எல்லாப் பாகங்களிலிருந்தும் மாநிலங்கள் மகாநாடு கூடும் தருணத்திலேயே இந்தியச் சட்டசபையுள் கூடும். விவாகச் சம்மதி வயது மசோதாவும், பால்ய விவாகத்தை யொழிக்கும் மசோதாவும் சட்டமாடுமென்று நம்புகிறோம். பூண மகாநாட்டில், பால்ய விவாக கண்டனம் எத்தனை தீவிரமாய் விவகரிக்கப்பெற்றதோ, அத்தனை தீவிரமாய் டி.லி.யில் படுநா மூட்டத்தைக் கண்டித்தல் அவசியமாக நேரும்போல் தோன்றுகிறது. மிஸ்ஸஸ் எஸ். ஆர். தாஸ், மிஸ்ஸஸ் பிரஜ்ஜால் நேரு, மிஸ்ஸஸ் ராமராவ், மிஸ்ஸஸ் சாட்டெர்ஜி, டாக்டர் பென்னெல் எல்லோரும் மகாநாட்டை வெகு சிறப்பாய் நடத்த வெகு உற்சாகமாய் முயன்று வருகின்றனர்.

பம்பாய் மாநில இந்திய சங்கம்.—பம்பாயில் இதன் ஐந்து கிளைச்சபைகள் சேர்ந்து உழைத்த பத்தாம் அறிக்கைப்பத்திரம் கிடைக்கப் பெற்றுள்ளது. பம்பாய் மாணாத்தில், பவநகர், நந்தாத், ஸூராத்த், அஹமதாபாத், நாலிகை, பூண இவற்றுகளில் கிளைச்சபைகள் உள்ளன. பம்பாய் நகரில் மட்டும் ஐந்து கிளைச்சபைகள் உள்ளன. பம்பாயில் மட்டும் அங்கத்தினர்கள் 407 பேர்கள் உளர். சென்ற வருடத்தில் நானாவித தர்மகாரியங்களுக்கும், கல்விக்கைக்காயத்திற்கும், பாட்டுக்கச்சேரிகள் ஏற்பாடு செய்து பணம் சேகரித்தக் கொடுத்தும், டாக்டர் பெஸண்ட் அம்மையாவர்களை வரவேற்றும், கைத்தொழில்கள் படிப்புக்கும், இங்கிலீஷ் படிப்புக்கும் புது வகுப்புக்கள் ஸ்திரீகளுக்காக ஏற்படுத்தியும், குருடர்களுக்காக ஒரு சாலையம் ஏற்படுத்தி பண வசூல் செய்தும், உழைத்து வந்திருக்கின்றனர். பிணைகளின் விவாகச் சம்மதி வயதை 16 ஆக அதிகப்படுத்தவும் ஆண்களின் விவாகச் சம்மதி வயதை 21 ஆக அதிகப்படுத்தவும் கருதி சல்ல கூட்டங்கள் ஏற்பாடு செய்யப் பெற்றன. மேற்படி சங்கத்தின் செல்வ நிலைமையும் திருப்திகரமாயிருக்கிறது. புது வருஷ ஆரம்பத்தில் ரூ 4581 கையிருப்பிலிருக்கிறது. இதனிமித்தம் சலியாமல் உழைத்த மிஸ்ஸஸ் ஹீராபாய் டாட்டா அவர்களுக்கு யாழ் கனிகை நன்றும்.

மாநில கல்வியின் பொருட்டு அகில இந்தியநீதி.—இந்தியாவில் பட்ட பரிசைத் தேர்ந்த மாநிலங்களின் மஹாசபையின் பஞ்சாய், டி.லி.யில் கிளைச் சபைகளின் கல்வி ஸ்பீக் கமிட்டி

யார் இந்தியமாநிலங்களின் கல்வியை மேலோங்கச் செய்யும் பொருட்டு ஒரு முறை திட்டம் செய்திருக்கின்றனர். தற்காலத்தில் முக்கிய அவசியமானது, ஆரம்ப வகுப்புக்களுக்கும் உயர் வகுப்புக்களுக்கும் பழகினை உபாத்யாயினிகளின் படிப்பின் தரத்தை உயர்த்துவது என்றும், இத்தேசத்தில் அதற்காக அகில இந்திய நீதி ஒன்று ஏற்படுத்தி வைக்க வேண்டும் என்று அவர்களின் மனைவியைக் கல்வியிலிருத்தியின் பொருட்டு இன்னும் சற்று விரைந்து உபகரிக்குமாறு வேண்டிக்கொள்வதென்றும், இதுவரை ஆஸ்பத்திரிகள் முகலிய சிகிச்சை முறைகள் செய்தது போதாமென்றும், இனி கல்வியின் பூர்ணமே மாநிலங்களுக்கு அநியவசியமென்றும் தீர்மானிக்கப் பெற்றிருக்கிறது.

முஸ்லிம்திய மாநிலங்களின் கூட்டம்.—வட இந்தியா முகம்மதியப் பெண்களுக்கு, சமீபத்தில் சென்னை சர்கார் முஸ்லிம்தியப் பாடசாலையில் சென்னைச் சட்டசபை அங்கத்தினர் டாக்டர் முத்தலகூமியம்மாளின் அகராணத்தில் 100 முகம்மதியப் பெண்கள் கூடிப்பேசிய விஷயம் கவனிக்கத் தகுந்ததாயிருக்கும். மிஸ்ஸஸ் முஸ்லிம்தியின் என்பவர் தம் சோதரி களைப்பார்த்துப் பேசியதில் ஆரம்பக் கட்டாயப்படிப்பு முறை ம்மதியப் பெண்களுக்கு மிகவும் அவசியம் என்றும், சர்க்காரில் திட்டம் செய்யப்படும் ஆரம்பப்படிப்பு முறையில் முகம்மதியப் பெண்களுக்கும் உரிமை கிடைக்கும்படி செய்யவேண்டும் என்றும் வற்புறுத்தினார்.

திருநெல்வேலி ஜில்லா, வீராசுவாமம் கிளைச்சபை, மாநில இந்திய அங்கத்தினர் காரிய தரிசி மிஸ்ஸஸ். கோமதியம்மாளின் கோமதிநாதிபிள்ளை எழுதுகிறதாவது:—

டாக்டர். முத்து லக்ஷ்மியம்மாளவர்களுடைய தேவதாசி மசோதாவைப்பற்றி ஆலோசிக்கும் பொருட்டு, 28-12-27-ல் டாக்டர் சபை, மிஸ். பத்மாவதியம்மாளவர்கள் அகராசனதின் கீழ் நடைபெற்றது. அதில், உலகத்தின் இருநூள் நீக்கி ஒளியைக்கொடுத்து உதவிபுரியும் சூரியனைப்போல, தேவதாசிகளின் இருள் நிலைமையை இழிந்த, அவர்களுக்கு நல்வழியில் ஒளியைக்கொடுப்பதற்கு அவதரித்தவர் டாக்டர். முத்து லக்ஷ்மியம்மையாவரென்றும், பண்டைக்காலத்தில் ஆலய சைவ காரியங்கள் சரிவர நடக்கும்பொருட்டும், அடியார் மனத்தில் பக்திராசம் பெருகும் பொருட்டும், வேதம், சாஸ்திரம், ஆலயம், புராணம் முகலியவற்றிற் கைதேர்ந்த கற்புடைமங்கையர், தேவதாசிகளென்று கடவுளுக்குச் சம்பந்தம் பட்டிருந்தன ரென்றும், இப்பொழுதுபழைய பேரை மாத்திரம் ஒலத்தக் கொண்டு, கல்வியறிவு சிறிதுமேயில்லாமல், கோவிலிற் சென்று பொட்டுக் கட்டி, ஊரில் வியபிகாரஞ் செய்தவரும் அவர்கள் நிலைமை மிகவும் பரிதாபமானதென்றும், இந்த இழிவான வாழ்வைவிட இறந்து போவது மேன்மையென்றும் அநேகம் தேவதாசிப் பெண்களை அபிப்பிராயப்படுகிறபடியால், காரணம் கவரன்மெண்டார், டாக்டர் மசோதாவை அங்கீகரித்த, உடன் கட்டை யேறும் வழக்கத்தை விடுத்தியது போல, தேவதாசி வழக்கத்தையும் விடுத்தியப்படியாக வேண்டிக் கொள்ளப்படுகிறார்களென்றும், மிஸ். அம்மாக்கண்ணம்மாள் வர்கள் தீர்மானத்தை பீரேனை செய்தனர். அதை ஆமோதித்த, மிஸ். ராஜபத்மாவதி அம்மாநும், மிஸ். லலிதாம்பாளவர்களும் பேசியபிறகு, அக்கிராசனதிபதி ஒவ்வொருகாரியம் முடிவுபெறுவதற்கும் இடம், பொருள், ஏவல் மூன்றும்சரிவர அமையவேண்டுமென்றும், அவை இப்போது நடைபெறும் கைமீதிருப்பதால் எல்லோரும் ஊக்கத்தோடு முயன்று ஸீ. மமோதாவை கவரன்மெண்டார் அங்கீகரிக்கும்வரை ஊக்கத்தைக் கைவிடக் கூடாதென்றும் தெளிவாய் எடுத்துச் சொன்னார்கள். மிஸ். லலிதாம்பாளின் சங்கீதக்கச்சேரியின் பிறகு, சபைகலைத்தது.

TELGUGU

ప్రస్తుత స్త్రీవిద్యా విధానము

(శ్రీమతి సి. సుబ్బలక్ష్మమ్మగారు.)

మానవ ప్రపంచమంతయు మున్ముందుకు పరుగెత్తుచున్నది. భారత రమణులుమాత్రము స్తంభితులైయుండుటకు నీలులేదు. ఏదేశమున కాదేశము పుష్కరసంపర్కములేక భిన్నముగానుండుటకు ఇక్కాలమున నీలులేదు. అన్ని దేశములవారును మన ఇరుగుపొరుగువారైరి. పూర్వయుగమువలె పురస్రాకారములను నిర్మించుకొని అగ్ర్యా జాతీయ సంపర్కము లేకయుండుటకు నీలులేదు. క్రొత్త భావములు ప్రపంచ మందంతటను ఆల్లొకొనుచున్నవి. ఈ నూతన భావసంఘట్టనమును, నూతన సాంప్రదాయ తరంగములు మనలను చుట్టుముట్టినపుడు మన మనస్సుకలవరపడుచున్నది. హిందూసాంప్రదాయముల విడనాడక, జాతీయపద్ధతులనే అభిమానముతో అవలంబించవలెననే పట్టుదల వీర్ప డుచున్నది కాన ఈ పట్టుదలయందు ప్రాకృత్యలోపముకలదని అంతర్మర్శితముగా కొంత ధైర్యముకలుగుచున్నది. ఈ పూర్వచార పరాయణులు క్రొత్త పద్ధతులను అంగీకరించక పాలనాత్రాగు సిల్లలవలె కండ్లు మూసికొనియున్నారు. ఈ క్రొత్తపద్ధతులను నూతన సాంప్రదాయ ములను క్రమేణా సంఘములలో వ్యాపించి పూర్వచార పరాయణులకు నిలవనీడలేక తరిమివేయగలవను సంగతికూడ మనము మరువకూడదు. అది అటుండ సంస్కారప్రియులు సనాతనధర్మములను, ప్రాచీన చరిత్రలను తలపెట్టుటయేలేదు. మన పూర్వులను సంస్మరించి గౌరవ భావముతో నువ్వొంగుటలేదు. పూర్వులగానిలు అగౌరవ నీయములు గా భావించుచున్నారు. స్థితిగతుల్లిట్లుండ ప్రస్తుత విద్యావిధానములు కూడ దాని ననుసరించినయె యున్నవి. ఈ ప్రస్తుతవిద్యను విశేషముగా పరీక్షించుటకునుండు విద్యయన నేమియో, వీనిధమైన విద్య మన బాలికలకు, గరువవలెనో, నిర్లయించదగును.

మనచుట్టునుగల యధార్థవిషయములను మనము బాగుగాగ్రహింప గలుగునట్లు మనలను సిద్ధపరుపజాలని విద్యకు విద్యయనుపేరు సార్థకము కాబాలదు. మాతృదేశమునకు మాతృదేశజ్ఞానమునందును, స్వగృహములందును, సన్నిహితులగు ప్రజలయందును ప్రేమగలిగింపజాలని విద్య నిర్లభకము. నేడు మనము మనశిశువులకు తల్లిచే పాలిప్పించక డబ్బాపాలను పోయించుచున్నటులే మన విద్యార్థ విద్యార్థినులకు ముఖ్యముగా విద్యార్థినులకు దేశీయ విజ్ఞానముకలిగింపక, విదేశీయము లనే నూరిపోయుచుండుటచే వారు ప్రాజ్ఞులగు సరికి, విదేశీయ ప్రాయులుగా తయారగుచున్నారు. వారు మాతృదేశసంబంధమును సుఖదుఃఖములలో పాల్గొనజాలరు. దేశీయములగు భావములు వారితలల కెక్కవు. సానుభూతిరహితులును అస్థిరచిత్తులును, వికలమతులునై, కన్నతల్లి యూరుతలము నందుండియు, అన్యులబిడ్డలవలెనే మెలంగుచుండురు. దానికంతయేం కారణము, ప్రస్తుతము సారకాలలో గరువు విద్యయేయని నిస్సందేహముగా, నిశ్చయముగా జెప్పవచ్చును. సరియైనరీతిని బద్ధనస్థ్య సింతుటచే మాతృతత్వమునందుగల సహజ సౌమ్యతను మనముబాగుగా గ్రహింపగలగుదుము. మనలో సహజముగ నువ్వొంగుచున్న ఈ సౌశిల్య తకు మన మెంత కాలమువరకు లోబడకుండునందు మో అంత కాలమువరకు మనము మృతప్రాయులమే.

ఇక సాంఘికస్థితి పరిశీలించుచు వెనుక పాశ్చాత్యదేశములందు మతగురువుల కుండెడి ఆధికారముతోసోల్పి చూచిన మన దేశములందలి మతగురువులధికార మత్యల్పము. అంతప్రబలముగానుండిన వారియధి

కారమంతయు కాలక్రమమున నంతరించినది. వారి చూగావారములన్ని యు పట్టువిడిచినవికాని మన దేశమునకింకను ఆస్తితిగలుగ లేదు. మన స్త్రీ లింకను చాలమంది వీధి ముఖమెరుగకుండు జనానా రాశి వాసము లలో బంధింపబడుచున్నారు.

ఇది కాక మనకు ఘనతయగు నాభారతదేశ విజ్ఞానము పూర్వము ప్రకాశించినట్లు, ఈమద్య ప్రకాశించుటలేదు. ప్రస్తుత భారతదేశ దుర్లభ తోలగించి జాతీయాత్మగౌరవముల గాపాడగలవారెవరన విద్యార్థ విద్యార్థినులే. ఎక్కువభారము విద్యార్థినులయందేయున్నదనట అతి తయోక్తిగా నేరదు.

స్వస్తి నిర్మాణమునందే స్త్రీలకును పురుషులకును వేర్వేరు కర్తవ్య ములు దేశీయములుటచే అట్టితిరి రెండుతరగతులకును ఒకేవిధమగు విద్య నొసగుట ప్రకృతి విరుద్ధము. స్త్రీల విద్య స్త్రీజన జీవితమునకును, వారివిధులకును అనుగుణముగ నుండవలెను. ప్రస్తుతము మన దేశములో స్త్రీ విద్య విషయమున లెస్సగా ప్రచారము జరుగుచున్నది. అంగ విద్యాలయములలో విద్యను పూర్తిజేసికొనినవచ్చుచుండెడి సమయముల యందు, చారిత్రత సభ్యతన్యకవారవత్త మొదలయిన అవశ్యక విషయ లెట్లు అభావముగ నున్ననో అట్లేయవలయుండును, గృహకృత్య విర్వ హణము, శిశుపోషణము, దైవభక్తి మొదలగు ఆవశ్యక విషయములు బాత్రిగా అభావమగుచున్నవి. ఈ విషయమున ముఖ్యముగా పల్లెలు గ్రామములస్థితి మిక్కిలి శోచనీయముగానున్నది. అచ్చట బడు లలో చదువు, బాలికలకు విద్య లేనిదానితోనే సమానమగుచున్నది. గోరునుట్లువై లోకటిపోలువలె అతిబాల్య వివాహములతో అదియు అంతరించుచున్నది. కొన్ని పెద్దపట్టణములలో స్త్రీ విద్యాభ్యాసము నకు మంచి అవకాశమున్నది. మాతృభాష మిడిల్ క్లాసువరకు చాలా మంది స్త్రీవిద్యసింతుచున్నారు. మరొకన్ని సారకాలలలో బాలికలకు అంగభాష నభ్యసించుట కవకాశమున్నది. ఎన్నోసారకాలలు కాలే జీలు, గురుకులములు మహావిద్యాలయములు బాలికల విద్యాభ్యాసము నకై స్థాపించబడుచున్నవి. కాని ఎందును గృహస్థ శాస్త్రమును గురించిగాని దైవభక్తికర్తాలను గురించిగాని, నేర్పుటకుగాని నేర్పుటకుగాని తగిన ఏర్పాటులులేవు. ప్రతి క్రైస్తవబాలికయు చిన్న తనమునుండియు బైబిలులోని కథను తెలిసికొనియుండును ప్రతి మహామృదీయ బిడ్డయు, కూరానతో మిక్కిలి పరిచయముగలిగి యున్నది. కాని, ఇటీవల మహాత్మాగాంధీ వక్రాణింపినట్లు మనకు దేనియందును నమ్మకములేదు. మనలో నూటికి ఒక్కలైన భగవదీత భక్తి శ్రద్ధలతో పఠించునట్లు తోచదు. మనము ప్రస్తుతకాలపరిస్థితు లలో తెలుగుగ్రంథము చదువుచుంటిమని ఇతరులకు జెప్పట లేనిస్థితి మన చున్నారము. అది యే అంగ్లేయభాషయందొక పట్టికధయైనను ఎంతలో గర్వముతో చెప్పుకొందుము. అటువంటి సమయమునందు భక్తి సంబంధ ముగు భగవదీత చదువుచున్నామని ఇతరులకు తెలిపిన ఎంతవరకూస కరము. ఎంతగౌరవలోపము. ఇక మన బాలబాలికలకు రామ మోహనరాయ, కృష్ణ కేశవచంద్ర విద్యాసాగర మొదలగు ఆధునిక మహా పురుషుల జీవితములే తెలియనపుడు ప్రాచీన సంస్కర్తలగు శంకర రామానుజ మధ్యాచార్య చెతన్య కబీరు మొదలగువారి జీవితములను చేతలును వ్రాసెను కలలోని వార్తలేగదా. ఇది మన తప్పుగాదు. ప్రస్తుతము గరువబడుచున్న విద్యయేదీనికి కారణముకాన ముఖ్యముగ ఇక నైనను మనము బాలికలకు తప్పక చిన్నతరగతులనుండియు నీతిభక్తి సాంఘికగ్రంథములనుపెట్టి వారికి కొంచెము యుక్తవయస్సు కచ్చినపుడు ఉత్తమగ్రంథములను అనగా రామాయణ భాగవత భార తాదులనుగాని అధమము వాటి అంతములను, సంగ్రహముగా వివరింపు

భారత రామాయణ వగైరా పుస్తకముల మనయోగింపజేసిన ఎంతయో భాగండునని నాచుతిము.

ఇక ఆంగ్లసాహిత్యాలలో విద్యనభ్యసించు బాలికలు కొంతమంది పాశ్చాత్యశ్రీల మాదిరి కేవలములోనే లగ్నచిత్తలయి పోవుచున్నారని. వారికి దేశీయభాష మేము వర్తనముకాడ నిష్టములేమిస్తుంది. అనగావారు పూర్తిగా దోరసానుల అను కరించుచున్నారు. గృహస్థ శాస్త్రభ్యాసమువంకవారికి ధ్యానములేదు. హైందవబాలికలు, ఈ శాస్త్రప్రవృత్తినిబోత్తిగా వెరుంగనివారయి పోవుచున్నారు. పూర్వకాలమున, అనగా ఈ విధమైన, విద్యాభ్యాసవద్దతి మనదేశములో ప్రచారములో లేనపుడు బాలికలు తమ ఇండ్లలోనే మెల్లలసాయమున చదువవ్రాయ నేర్చుకొనుచుండెడివారు. గృహస్థ శాస్త్రము అనగా, గృహీణులవ ర్తనమును వివరించు శాస్త్రముయొక్క శిక్షణుల వారికి తమ ఇండ్లలోనే వ్యావహారిక రూపమున తమతల్లిదండ్రులవలన స్వాభావికముగానే లభించుచుండెడిది. కాని ప్రస్తుతకాలమున బాలికలకు చాల సమయము విద్యాలయములలో శిక్షణపొందుటలోనే గడిచిపోవుచున్నది వారికి నిర్లయంబుబడికట్టి పుస్తకములు చదువుటకేవారి కవకాశములే నప్పుడు ఇక ఇంటిలోనివనిసాటలనుగురించి నేర్చుకొనుట వారికెట్లు లభింపగలదు? విద్యపూర్తిచేసికొనివచ్చు తనవుగా వారికి పరిణయములు అగును. వెంటనే వీరు గృహీణీపదము నలంకరించుచున్నారు. బాల్య మంతయు విద్యాలయములలోనే గడచిపోవుటచేత వారే విధముగ గృహీణీకర్తవ్యము నేర్చుకొనగలరు? కనుకనే అల్లవారిండ్లయందు అల్ల అడుబిడ్డల తోడికొండండ్ల దెవ్వడుమాటలచే వీరు మానసిక మైన వేదన అనుభవింపవలసివచ్చుచున్నది. వారివలన వారితల్లిదండ్రులే కాక, విద్యగూడ బహుమాషింపబడుచున్నదిగాన వారికి అల్లవారిండ్లలో కొంతకాని సుఖముకాని లేక పోవుచున్నది. ఉన్నత విద్యాలయముల లో నభ్యసించిన కొందరు యువకులు పరిణయమాడుటకే సమ్మతంప కున్నారు. నురికొందరు, పాశ్చాత్యకృతని పూర్తిగానవలంబించి తల్లి దండ్రుల యాజ్ఞాగొనకయే తాత్కాలికక్షీణిక ప్రేమప్రవాహములో బడి అనుమాన సంబంధముల కంగీకరించి తుదకు కష్టకతి పాలగు చున్నారు. పాశ్చాత్య విద్యాభ్యాసము వలన కలిగిన దోషములలోనిది యొకటి ముఖ్యమైనదోషము. ఆంగ్లవిద్యాలయములలో విద్య నభ్యసించెడి శ్రీలకు గృహకృత్యవిర్యాహాణము, బొత్తిగావుండదు. ఇది యే ముఖ్యముగా ఆలోచింపవలసిన విషయము. ఏమందురా ఏక మై లు ముందుముందు గృహీణీపదమున వర్తించి మాతలగుదురో ఎవరి యోగ్యతాయోగ్యతలమైన హైందవగృహస్థుల సుఖదోషములు సర్వ విధముల నాధారపడియున్నవో అట్టివారి విద్యాభ్యాస విషయమున ఇంతగా నిర్లక్ష్యత మాపబడుట మన శిష్యప్రణాళికాదోషమే. ఈ దోషమును తొలగించుట మనకు ముఖ్యకర్తవ్యత మనకుతప్పదుకాన ఇకనైన పాఠశాలలయందు శ్రీ విద్యావిధానమందు గృహస్థ శాస్త్ర మునకు మతమునకు దైవభక్తికి మరి ఇతరములగు చిత్రలేఖనము కట్టుపని సంగీతము మొదలగు లలితకళలకు ప్రాముఖ్యత మొనంగవలెను. వీటిని ఆంగ్లభాషలో నేర్పుటకు బదులు మాతృభాషలోనే నేర్పవలెను. మీయన పునాదికట్టెని విద్యా పోధము లపాయకరములుగదా. ఒక మారు మాతృభాషయందు చదివిన అర్థమగు విషయము అధమము రి మాయలైన, తదితరభాషలో చదివినగాని మనస్సునకు పట్టుపడదు. అంతకన్నపడి చదువుటచే, ఆరోగ్యభాగ్యము నశింపజేసి అనేక వ్యాధు లు పుట్టిబొందును, గాన ఇవి అన్నియు ఎప్పుటివరకు మన కనుకూరింప వో, అంతవరకును, ప్రస్తుత పరిస్థితులంబక్కుబడవని చెప్పుట కినుమంత యైనను సంబోధములేదు.

బాల్య వివాహ సమస్య

(ఒక ఆంధ్రయువతి)

అతిబాల్య వివాహము శ్రీలయొక్క దుస్థితికారణము. మనము ఆర్యులసంతతివారము. పూర్వకాలమునందు, మనయొక్క పూర్వ గ్రంథములనుబట్టి చూడగా శ్రీలకు రజస్వలాసంబంధ వివాహములు జుగుచున్నట్లున్న యిప్పటివలె తమ తల్లిదండ్రులే వరుని ఏర్పాటు చేయుటకుబదులుగా శ్రీలకు తమ తల్లిదండ్రులతో మేరించుకొనుటకు అధికారమున్నట్లు కనుపించును. అయితే యిటీవల హిందూ సంఘము కొన్ని వివేకులలోనై, సంఘములోనికొన్ని దురాచారములలోనై నది. అందులో ముఖ్యమైనది అతి బాల్యవివాహము. ఈ అతిబాల్య వివాహమువలన మిగతా అన్ని సాంఘిక యిక్కట్లులు దురాచారములు వచ్చినవి. ఇవియేది అన, అతిబాల్య వైద్యము, శ్రీల మూఢత్వము, విద్యలేమి, బాల్యరీతిలోనే సంలంఘన, కరీడుర్బల్యము, దుర్బలసంతానము, పసిపాపలు చిన్నతనములోనే చనిపోవుట, వరకట్టుములు మొదలగు దురాచారములు.

శ్రీకి అతిబాల్యమునే వివాహ మగుటవల్ల రజస్వలయిన కొద్దికాల ములోనే అల్లవారింటికి వెళ్లుటయు, 14,16 సం వయస్సులోనే గర్భాల్పిత్తియై సంతానవంతురాలగుటయు సంభవించుచున్నది. సంతానవంతురాలగుటకు అవయవములు, దేహబలము సంపూర్ణవుట్టి కాక పూర్వమే, సంతానవంతురాలగుటచేత, దేహబలముతిగిపోయి, దుర్బలత్వము సంభవించి, పీడితురాలయి త్వరలోనే ఆయుష్యము తగ్గుచున్నది. అట్టి శ్రీకి కలుగు సంతానముకూడా దారుణ్యము గాయుండుట అసంభవము. కనుకనే మనదేశములో బాల్యవస్త్రలో చనిపోవు పసిబిడ్డలసంఖ్య మరి ఏయితర దేశములోనులేదు. ఒకవేళ జీవించినను అట్టి దుర్బలసంతానము, బలహీనులై ప్రపంచమునందు వారి జీవనము వ్యర్థమైపోవుట సంభవించుచున్నది.

శ్రీలకు బాల్యవస్త్రలో వివాహముచేయుటవల్ల, బాలురకుకూడా బాల్యవస్త్రలోనే వివాహము అగుటసంభవించును. అప్పుడు భార్యా భర్తయు మిక్కిలి చిన్నవారగుటచేత అట్టివారికి దుర్బల సంతానముకలు గుటయు, తండ్రికిమిక్కిలి చిన్నతనములోనే అనగా, తాను స్వతంత్ర జీవనముచేయుటకు ఆధారములేదు. బాల్యకాలమందు అతనికి సంతానము కలుగుటచేత, అతనికికూడా విద్యాల్పివృద్ధిచేసుకొనుటకు ఆవకాశము లేక చిన్నతనములోనే సంతానబాధ్యతవహించి జీవనావకాశముకోల్పి యి, ఊదాదేశనొందుచుండును. అందుచేతనే మనదేశము యంత బీదదశ అనుభవించుచున్నది. ఇంకాండు మొదలగు దేశములలో మనిషికి నెలకు సగటున 30 రూపాయలు ఆదాయమువచ్చుచుండగా మనదేశములో ఒకమనిషికి ఆదాయము 3 రూపాయలు ఆయుయ్యుది.

అతిబాల్య వైధవ్యము

అతిబాల్య వివాహముల సంఖ్య అధికమయిన కొలది, అతి బాలికావితంతువుల సంఖ్యకూడా హెచ్చవుచునే యున్నది. ఇంత కంటే ఎక్కువసంఖ్య మనదేశములోతప్ప యితర దేశములలోలేదు. బొంబాయిరాజధానిలో 5 సం॥ ములోపుగా శ్రీలలో వివాహముయిన వారిసంఖ్య 74,000, ఇందులో 3,574 మంది వితంతువులు. దాదాపుగా 2000 బాలురు బాలికలు ఒక సం॥ వయస్సులోపునే వివాహముకా బడినవారు. అయిదు మొదలు 10 సం॥ లోపుగా వివాహముకాబడిన వానిసంఖ్య 3 క్షే లక్షలు. ఈ అతి బాల్యవైధవ్యమువల్లవచ్చు నష్టములు

చెప్పనలవికాదు. అది అందరికీ తెలిసిన విషయమే కనుక చెప్పనలసరములేదు.

విద్య లేదు

శ్రీకి 10 సంల లోపుగా వివాహము, 14 సంల లోపుగా భర్తతో కాపురముచేయుట 16 సంల లోపుగా సంతానవంతురాలగుటయు సంభవించుటచే, అట్టి శ్రీకి విద్యనభ్యసించుటకు ఎంత అవకాశము కలదో చూడుడు. విద్య లేమికి, అక్షబాల్య వివాహమేకారణము.

నానాటికి దేశములోని ప్రజలయొక్క ఆరోగ్యము దేహదారుఢ్యము ఊణించుచున్నది. ఇప్పుడు కలుగుచున్న సంతానముయొక్క దారుఢ్యముచూచిన మన దేశము కొలది కాలములోనే ఊణదేశమవచ్చును ఇప్పుటి సంతానమునకున్న ఏది సంల క్రిందవుట్టిన సంతానముకున్న దేహదారుఢ్యములో చాలావ్యత్యాస మున్నదని ఒప్పుకొనక తీరదు.

వరకట్టు ములు

ఇప్పుడు మనదేశములో క్రమతయింపని వరకట్టు ములు మనదేశము ఊణదేశకు తీసుకొనివచ్చుచున్నది. ఇందుకు కారణము అతి బాలికా వివాహములు. శ్రీలకవి నిర్బంధ వివాహమేర్పరచినవి. పురుషునకు అది నిర్బంధనలేదు. పురుషుడు ఎంతయిష్టునచ్చినను వివాహమునకు అర్హుడు శ్రీకి రజస్వలాలయిన వివాహముకొన్ని వర్షములలో చేయకూడదు. ఇట్టి అసమానత్యముచేత, శ్రీకి 12 సంవత్సరములు నయగు రాక పూర్వమే అమెతండ్రి ఆమెకు తిగిన వరుని కూర్చు యోచనతో బహు ప్రయత్నముచేయును. అట్టే తొందర పురుషునియొక్క తండ్రికి లేను. కాబట్టి శ్రీకి వివాహముచేయవలెనని తొందర పురుషునితో లేనికారణముచేత, ఒక పనిపిల్లను వివాహంచేసుకొని, సంసార సాగరములో పడుటకు సాధారణముగా ఒక యువకుడు అంగీకరించదు. కాబట్టి అంగీకారము, తొందరలేనట్టి ఒక యువకుని, వివాహంచేసుకొనుటకు సమ్మతించజేయుటకు కొంత లంచమియ్యవలెను. ఈ లంచముపేరే వరకట్టు ములు అనే గౌరవ విరుద్ధముతో పిలువబడుచున్నది. కాబట్టి యీ వరకట్టు ములు పోవలయునంటే, అతి బాల్య వివాహములు శిఖ్రికాలములో మానివేయవలయును. చేనియనల దేశము కొద్దికాలములో అన్ని విషయములోను ఊణదేశమవచ్చును. బాల్య వివాహములు నశించిన దేహదారుఢ్యము మనోబలము కలిగి దేశసేవారుండులైన విద్వంతులు బహుగలము.

సంపాదకియ వ్యాఖ్యలు

శ్రీల మహాసభ

గత మాసమున మదరాసు నగరమున, దేశీయ మహాసభ ముగిసిన మరునాడు శ్రీల దినము అత్యంత బయ్యవ్రదుముగా జరిగినదని వ్రాయుటకెంతయు సంతసించుచున్నాము. ఆనాడు సభా కార్యక్రమమును పాల్గొనుటకు వచ్చిన యువతీమణుల సంఖ్య చెప్పవలవికాదు. ఆ సేకులు స్థలముచాలక వెలుపలనే నిలువలసివచ్చినది. ఈ మహాసభ్యమము జరుపుటకు మదరాసు నగర సోదరీమణులుచేసిన సేవ అపారము. కాంగ్రెసు అధికారులు తమ సెంట్రాల్ లో ఈ మహాసభ్యమము జరుపుకొనుటకు అన్ని రీతుల అవకాశములనుచ్చి యెంతయు తోడ్పడిరి. ఆనాడు ఊహయమునుండి సాయంకాలము వరకెట్టి తొందరలులేక సభా సమావేశము లన్నియు బహుచక్కగా జరిగినవి. శ్రీల సేకు కలవరమయిచున్న సమస్యలలో నారి తేరిన సోదరీమణులు తమ కట్టి

మానములగు విషయములనుగురించి గంభీరోపన్యాసములనుచ్చి, తమ కా విషయములలోగల నిపుణతను చక్కగా వెల్లించుచుండెరి. సభలో చర్చించబడిన విషయముల నొక్కసారి పరిశీలించెదల శ్రీలు అన్యులవిదా నేమాత్రము నాధారపడక, ఎట్టి కష్టతరములగు సమస్యలను వైతము స్వయంసహాయమునై నాధారపడి అతి నిపుణతతో నిర్వహించగలరని మనము చక్కగా తెలిసికొనవచ్చును. అంతయేగాదు. ఆనాడు తమ నాయకామణులగు శ్రీమతి సరోజిని నాయుడుగారు, డాక్టరు అనిబిసెంటుగారు పని తొందరలవలన సభా కార్యములలో పాల్గొనుటకు పిలుకాకపోయినను, ప్రభుత్వమువారు తమ యుద్యోగములలోనున్న శ్రీలీ సభలో పాల్గొనుటకు అవకాశమిచ్చించక పోయినను, ఉపన్యాసముల నందరు వినుటకు గాను తగిన అవకాశములు ఆనాడు లేకపోయినను, సుత్రికాధిపతులు సభా విషయములను గురించి తెగినంత ప్రచారముచేయుటకు అవకాశముల సేవకపోయినను, శ్రీల ఈస్వయం సహాయము ప్రతిమువలన, ఆనాడు వారు తమ విద్యుక్త ధర్మమును బహుచక్కగా నిర్వహించుకొని ధన్యతగాంచెరిని వ్రాయుటకెంతయు సంతసించుచున్నాము.

సభా ప్రారంభ మహోత్సవమును పాల్గొని నగరమునుండివచ్చిన శ్రీమతి పి. కె. సేనుదేవిగారు బరిపిరి. పునా సేవా సదనాధ్యక్షుల రాలగు శ్రీమతి బానకీ బాయిగారు ప్రాతఃకాల సభ కధ్యక్షుత వహించిరి. సుధ్యాన్న సభకు శ్రీమతి కియిగారు, సాయంకాల సభకు డాక్టరు ముద్దులమ్మమ్మగారు అధ్యక్షుతవహించి సభా కార్యములను అత్యంత సామర్థ్యముతో నడిపిరి. దేశభావలలో పలువురు శ్రీలు తమ బాధ్యతలనుగురించి గంభీరోపన్యాసముల నిచ్చిరి. అంతయేగాదు. అన్ని మతములకీ సంపదలీ మహా కార్యమునకు ప్రసాదింపబడుటకుగాను, అన్ని మత సాంప్రదాయముల ననుసరించి దైవప్రాప్తి నలు ఆయా మతావలంబులచే పలుముడిను. అన్ని మతముల సమ్మతి తమకు దైవగీతము అందరిచేతను సేకముగ తరువాత కీర్తింపబడిను.

భారత దేశ సాంఘికసభ

భారత దేశ సాంఘికసభ సైతము కాంగ్రెసు వారమున మదరాసు నగరముననే జరిగినది. ఈమహా సభను వైతము బయ్యవ్రదుముగా జరుపుటకు శ్రీలీ ముందంజ వేసినని వ్రాయుటకెంతయు సంతసించుచున్నాము. సభ కార్యముల సరిపూర్ణముకాలంగ డాక్టరు ముద్దులమ్మమ్మగారు ఆనాడు సభలోనిచ్చిన యుపన్యాసమును ప్రతిపాటున చదివి తీరవలయును. దానిని ముందు మాపత్రికలో ప్రచురించెదము. సభలో శ్రీమతి సరోజిని దేవిగారు మాట్లాడుచు ఘోషావ్రదుత నిర్మాలుముచేయగోరుచు, గంభీరోపన్యాసమునిచ్చి యుండి. బాల్య వివాహములను నివేధించ గోరుచు శ్రీమతి సార్వతమ్మ చంద్రకేఠవయ్య గారిచ్చిన యుపన్యాసమును అందరును విని తీరవలసినదే!

కాంగ్రెసు స్వచ్ఛంద సైనికులు

మొన్నటి కాంగ్రెసు మహోత్సవములను బయ్యవ్రదుముగా జరుపుటకు అరుచదమంది శ్రీలు స్వచ్ఛంద సైనికురాలండ్రుగనుండి యెంతయు చక్కగా తమ సేవా కార్యములను నిర్వహించెరిని వ్రాయుటకు సంతసించుచున్నాము. ఈ సందర్భమున స్వచ్ఛంద సైనికురాలండ్రు నాయకా మణులగునుండి వారికి తగిన శిక్షణనిచ్చి ధన్యతగాంచిన శ్రీమతి ఆనంబు రుక్మిణమ్మగారిని, శ్రీమతి కవలాదేవి తతురో సాధ్యాయగారిని మరదుల కష్టతరము. మన సోదరీమణులు కాంగ్రెసు సభాదినములలో సైనిక దుష్టులనుధరించి సర్దులకు ఆహారా త్రములుచేయుచుండిన సేను కన్నులార గాంచినయెడల, వారి స్వార్థత్యాగమును, కార్యచరణ నిపుణతను మనము చక్కగా నూ

హింసకొనూర్చును. ఈ దృశ్యమును మిస్ మేయోగారుచూచి యుండినయెడల మనశ్రీల పట్ల ఆమెకుగల తలంపులు వీరితిగనండి యుండజేసో! శ్రీలోకమున కత్యంత గౌరవ మర్యాదలను కేవల సేవారాధనచే దెచ్చిన మన యా సోదరీమణులును నభినందించు ఇటు లనేవారు నిరంతరము తమ జీవితమును లోక సేవారాధనలో వినియోగించెదరని నమ్ముచున్నాము.

అభినందనములు

శ్రీల సభలను మొన్న అత్యంత జయప్రభముగా జరుపుటకు తోడ్పడిన శ్రీమతి మాలతి పట్టర్లను గాని మదరాసు ప్రభుత్వమువారు గౌరవ న్యాయాధికారిగ మదరాసు నగరమున నియమించిరని వ్రాయుటకెంతయు సంతసించుచున్నాము. శ్రీల యభ్యుదయము నకు సంబంధించిన యుద్యమములన్నిటిలో ఈమెకుగల యుత్సాహము అపరిమితము. నాలుగు సంవత్సరములక్రిందట రోమునగరమున జరిగిన నానాదేశముల శ్రీ స్వాతంత్ర్య మహాసభకు భారతదేశ పక్షమున ప్రతినిధిరాలుగ వెదిలి భారత నారీమణుల దృక్పథము నచ్చుటవెంత యు చక్కగ వెలిబుచ్చియుండిరి. వ్యాయామ క్రీడలలో పీఠికగల నిపుణత వర్ణింపతరము గారు. గృహకృత్యముల నిర్వహించుటలో ఈ మెను వేగొనియే ఇతరులను సూచించవలయును. గంభీరోపన్యాసములనిచ్చుటలో వీరికిగల సామర్థ్యత నెక చెప్పితరము గారు. ఈ మె భర్త సాంగ్లీరాజేంద్రుని సోదరులు. గత ఆరు సంవత్సరములనుండి యు భార్య భర్తలు మదరాసు నగరమున నివసించుచు దేశాభ్యుదయ కార్యములన్నిటిలో బాల్కానుచున్నారు. నూతనాధి కారమున శ్రీమతి మాలతీదేవి గారు శ్రీల యభ్యుదయమునకై యెంతయుసేవ చేయుటకు అవకాశముగలదు. అన్ని అవకాశములను మన సోదరీ మణిగొని ధన్యత గాంచగలరని నమ్ముచున్నాము.

బొంబయి నగరమున నేరసులను బాగుపరచుటకెంతయు సేవచేయు చున్న దేవిను కన్యగాని ప్రభుత్వమువారు కేసరి హిందీ పత్రికమిచ్చి గౌరవించినందులకు ఎంతయు సంతసించుచున్నాము.

శ్రీ విద్యా మహాసభ

అఖిలభారత శ్రీవిద్యా మహాసభ డిల్లీనగరమున ఫిబ్రవరి నెల 7 వ తేదీని ప్రారంభమగును. ఇర్విను ప్రబ్లిగారు సభా ప్రారంభ మహోత్సవమున జరుపుటకు అంగీకరించిరి. భారత రాష్ట్రమునందలి అన్ని భాగములనుండి మహాసభకరుడంచు ప్రతినిధురాండ్రుక, ప్రేక్షకులకు ఆతిథ్యమిచ్చి గౌరవించుటకు అహోవ సంఘమువారు అన్నిరీతుల సేర్పాటులుచేయుచున్నారు. ఈ సభ కరుడంచు ప్రతినిధులు, ప్రేక్షకులకు తమ నామములను, తాము సభలో చేర్పించదలంపు తీర్మానములను, సభా కార్యమునకు సంబంధించిన మరి యితర విషయములను సభా కార్యదర్శులగు శ్రీమతి కమలాదేవి చతురోపాధ్యాయ గారికి (C) మిసెస్ సుల్తానుసింగు క్యాబుద్ద్యారము, డిల్లీకి వెంటనే సంప్రార్థింతులు.

ఈసభా సమావేశ సమయముననే డిల్లీనగరమున భారత సామ్రాజ్య కాసనసభ నైతము జరుగుచుండును. నయోనిర్ణయవల్ల మా సమయమున కాసనసభలో చర్చకు రాగలదు. శ్రీల అభిప్రాయమును ఆ సమయమున చక్కగా మనము వెలిబుచ్చినయెడల ఈ చట్టము కాసన సభవారిచే తప్పుక అంగీకరింపబడగలదు.

ఈసభను జయ ప్రముగ జరిపించి శ్రీల విద్యుక్తధర్మమును లోకమును చాటుటకు బ్రజలాలు వెహుళి, రామారావు, చట్టే, వెన్నెలు సతీతిలకములెంతయు సేవచేయుచుండుట సంతోషకరము.

బొంబయి శ్రీ సంఘము

బొంబయి భారత శ్రీ సంఘముయొక్క నడియవ వార్షిక రిపోర్టును బట్టిచూచిన యెడల, సంఘము బొంబయి రాష్ట్రమున చేయుచున్న సేవను చక్కగ తెలిసికొనవచ్చును. బొంబయినగరముననే సంఘ సభ్యులు 407 గురుగలరు. సంఘమువారు, సంఘ శాఖాలయములు వరదలలో కట్టబడిన బీదలకు ఈ సంవత్సరమునచేసిన సేవ అపారము. కారదా బిస్వాసు గారి చట్టముపై ప్రశాభిప్రాయమును ఆనుకూలముగ ప్రకటించుటకు సంఘమువారు ఎంతయుసేవచేసి యున్నారు. ఇతర బీదసాదల మధ్యించుటకు వీరుచేసినసేవను వర్ణింపతరము గారు. ఈ సంఘ కార్యములకు నాయకు రాలగు శ్రీమతి హీరాబాయి లాతా గారుచేసిన సేవను ప్రశంసించక దీనిని ముగించుటకు వీలులేదు.

శ్రీ విద్యాసమస్య

నేను శ్రీ లోకము నుద్ధరించుటకు విద్యా విషయమున తగిన శిక్షణను బొందిన సోదరీమణులు లనేకమంది దేశమంతటను కావలయును. అప్పుడే శ్రీల అజ్ఞానంధకారమును చూపించలము చేయుటకు వీలుండును. శ్రీలపుడే తమ విద్యుక్తసానమును, దెలిసికొని ధన్యత గాంచగలరు. ఇందులకుగాను మనమెంతయింది శ్రీలలో ఈ మహాకార్య నిర్వాహణమునకు తగిన శిక్షణ సంపత్తినిచ్చి ప్రచారము రాండ్రుముగ బంపవలయును. శ్రీ విశ్వవిద్యాలయ సంఘమువారి యావశ్యకతను గ్రహించి ఈ కార్య నిర్వాహణమునకుతగిన ప్రణాళికను తయారుచేసి యుండుట ఎంతయు సంతోషకరము. ఈ ప్రణాళిక ప్రచారించి కార్యమును నెరవేర్చవలయునన్న ధన సహాయ మధికముగ కావలసి యున్నది. ఈ విషయమున అభిమానముగలవారందఱును ఆన్ని రీతుల నియుద్యమమునకు తోడ్పడిన కార్యము త్వరలో నెరవేరగలరు. ఇందులకు తోడ్పడువారు సంఘకార్యదర్శులగు డాక్టరు వెన్నెలుసతీ గారికి డిల్లీకి వ్రాయప్రార్థింతులు.

ముసల్మాను శ్రీలు

తమ విద్యుక్తధర్మము నెరవేర్చుకొనుటలో, ఇంతవరకు మోహలో నుండి యేమీయు తెలియకయున్న వారని మనము తలంచుచున్న ముసల్మాను సోదరీమణులు నైతము నేను ముందంజవేయుచు, శ్రీ యుద్యమస్వాసనమునకు అన్నిరీతులు తోడ్పడుటకు వచ్చుచుండుట ఎంతయు శుభనూచకము. ఈ విషయమున ప్రచారము ఒక్క ఈ త్తరదేశముననేగాక దక్షిణప్రాంతమున నైతము యుత్సాహముతో చేయుటకుచుండుట ఇంకను ఆనందకరము. మొన్న మదరాసు నగరమున మహమ్మదీయ సోదరీమణులు నేకులు డాక్టరు ముద్దులక్ష్మమ్మ గారి సభాధ్యక్షత్వక్రింద వొకకొప్ప సభనుచేసిరి. సభలో మహామద్దీను సతీతిలకము ముసల్మాను శ్రీల బాధ్యతలనుగురించి యెంతయు చక్కగ చూటలాడిరి. తమ బాలికలకు నిర్బంధించి విద్యను ప్రసాదించుట అత్యంతవ్యవస్థకమని సభవారు ఏకగ్రీవముగా తీర్మానించుట ఎంతయు సంతోషకరము.