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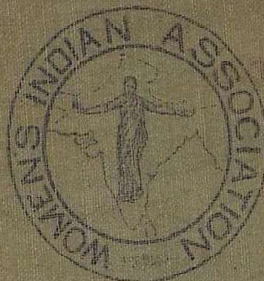
STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 11, No. 5]

March, 1928.

[An. 5, Post free.



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

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

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

Dedication

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

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

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ADVISORY COUNCIL

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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 as members on all Municipal and Legislative Councils.

To secure for every girl and boy the right of Education, through schemes of Compulsory Primary Education, including the teaching of religion.

To secure the abolition of child marriage and to raise the age of consent for married girls to sixteen.

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

HEADQUARTERS

Women's Indian Association, Adyar, Madras.

BRANCHES

Tamil

Adyar
 Alandur (Madras)
 S. Chittore
 Chicacole
 Coimbatore
 Cuddalore
 Enangudi
 Endamanal
 Erode
 Inticolam
 Karur
 Kuttalum
 Kumbakonam
 Madura
 Mylapore (Madras)
 Namakal
 Nellore
 Ootacamund
 Pollachi
 Pondicherry
 Rangoon
 Salem
 Sivaganga
 Saidapet (Madras)
 Sorithupparimkuppam
 Tanjore
 Tirumishur
 Tinnevely
 Trichinopoly
 Trichur
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Kanarese

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 Chikmagalur
 Hassan
 Mangalore
 Molkalmuru
 Tumkur

Gujarati

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Nandod
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 Trivandrum

Hindi

Benares
 Jhansi
 Lahore
 Lashkar
 Mainpuri
 Patna
 Kashmir Women's Welfare Trust (affiliated).

Bengali

Calcutta (affiliated)

Marathi

Kolhapur
 Poona
 Nagpur (affiliated)

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 manage their own affairs.



1 & 2. Grand-daughters of Her Highness. 3. Mrs. Kamaladevi Chattopadhyaya. 4. The Heiress Apparent to the Throne of Bhopal. 5. H. H. the Begum Mother of Bhopal. 6. Mrs. B. Nehru. 7. Mrs. Sarojini Naidu.

AT THE WOMEN'S CONFERENCE, DELHI.

NOTES AND COMMENTS

The All-India Women's Conference at Delhi.

The outstanding event of the women's world in India during February was without doubt the Women's Education Conference held in Delhi. It secured the help of the foremost women in India. Her Excellency Lady Irwin, wife of the Viceroy of India, opened the Conference in a speech of sympathetic insight, and practical common sense as regards the programme of work; Her Highness the Begum-mother of Bhopal brought to its aid Islamic culture and the valuable pronouncement that the Indian-Muslim purdah practices Srimati Sarojini Naidu as acting President of the Conference Sessions was inimitable in her power of conducting the business of the Conference and in ruling speakers; she was brilliant and moving in eloquence and in her power of expressing the fundamentals—"the indivisible unity of womanhood"—for which the Conference stood; Dr. Annie Besant gave the blessing of her eighty-one years of life, Mrs. Kamaladevi Chattopadhyaya, the popular and capable young Secretary, who proclaimed herself the apprentice of Mrs. Cousins, organiser of the first Conference which had brought women from all parts of India to discuss together their vital needs; elegant Mrs. Das, wife of the Executive Councillor, for whom no task was too hard, or too lowly or too high which contributed to the success of the Conference; indefatigable Mrs. Chatterji, to whose genius for organisation the success was due of the hostel and local arrangements for the Conference; Mrs. Sultan Singh, whose hospitality was unstinted; Mrs. Ambalal Sarabhai, wife of the princely mill-owner of Ahmedabad, who, though the young mother of eight children, combines intense public service with family duties and was the driving power of the Deputations of the Conference; the Princess Shakuntala Raje, widowed daughter-in-law of H.H. the Maharani of Baroda, who has done magnificent work for the relief of women rendered destitute and homeless by the Baroda floods; Miss Lazarus, famous for the patriotic stand she and her sister made when they asked to see the Pope and gained permission to wear their national saree instead of the conventional Western dress and black veil which was at first demanded of them. Many others of repute and leading in their localities were present to express the hunger for knowledge of India's womanhood and to concert plans for obtaining it speedily. The greatness of these women inspired a sense of greatness in all present and a pride in womanhood not before realised. As one woman said "Women are now out not only to rock the cradle but really to rule the world."

The Second and Third Women M. L. C's.

To the United Provinces has fallen the honour of gaining the second nomination of a woman to the Provincial Legislative Council. The Government has nominated Mrs. Ahmed Shaw to represent the Indian Christian community in place of her husband who has gone to England. Quickly following her appointment comes happy news of the nomination of Mrs. Kale of Nagpur to the C.P. Council. She was a member of the Delhi Conference and its Deputations. The nominations are wisely made and we hope will cause many other women to receive nomination both in the Central legislatures and Provincial Councils. Bombay especially should look to its laurels in this respect. We wish every success to work of these women members in the Councils. We remember how the United Provinces was the first legislature in the world to vote unanimously that women should be granted the franchise and the right to enter the Council by election and nomination.

A Hospital for Children.

Bombay has taken the lead in providing generously for the children. First it equipped the Children's Courts and its Children's Aid Society for delinquent and sub-normal children. Now it is providing recovery for sick children. The Bombay Municipal Corporation has accepted the generous offer of 24 lakhs by Sir Ness Wadia and Mr. C. N. Wadia for establishing a Children's Hospital of 110 beds. The land and the building will cost Rs. 16 lakhs towards which the Wadia brothers are to contribute Rs. 9 lakhs and the Municipality Rs. 7 lakhs. Towards the Maintenance Fund the Wadia brothers will contribute Rs. 15 lakhs and the Municipality Rs. 10 lakhs. Thus is a great and noble precedent being set for all India.

Bengal Institutions.

Other Provinces in India will read with envy the account given in Reports to hand of women's organisations in Bengal. The Bengal Government gives generous support to all institutions which provide training of any kind for adult women. For instance it has given a capital grant of Rs. 4,233 and an annual recurring grant of Rs. 5,260 to the Women's Industrial Home of the Nari Siksha Samiti which has at present 54 pupils. The Madras Government gives only Rs. 800 per year to the Women's Home of Service, which is of exactly the same character and has 80 pupils. But because the nature of its pupils prevents the Home from coming into the red tape divisions of the channels along which Madras Grants flow the Madras and other Provincial adult institutions are denied

aid from the public funds. The Vidyasagar Widows' Home of this same Bengal Society receives Rs. 4,100 Government grant annually. The Reports of the Sarojini Dutt Memorial Association show splendid organisation of the women in Bengal country town. Branches have been formed in over 100 places. The Bengal Education League is also forging ahead and held a very successful Educational Conference on the 16th and 17th February.

West and East.

Dame Clara Butt is one of Europe's greatest singers. She has recently been touring in India and it is an interesting sign of the growing appreciation of the East by the West that she has included several of Dr. Rabindranath Tagore's songs in her programmes for concerts in Calcutta and Madras. She also spent several days with the poet at Shantiniketan. Real culture knows no bounds of race, culture and sex and it is good to find that while there has been one Miss Mayo who has seen in India only a menace there are many, and those among the greatest, who appreciate India's gifts of beauty and genius. Oxford has invited Tagore to give the lectures this year of its great Hibbert series.

A National Loss.

The death of Srimati Parvati Ammal through a burning accident is an irreparable loss to the Women's cause and to all humanitarian causes in India, and especially in South India. She was the Founder and Organising Secretary, and heart and soul of the Mahila Seva Samaj in Bangalore City, President of the Child Welfare Association, first woman member of the Bangalore District Council, recipient of the highest Sanad Honours from the Mysore Court and recently also of the First-Class Kaiser-i-Hind Medal. But above all these honours was the love and respect poured on her by all men and women who knew her and her work. She was one of the finest speakers in South India and her speeches at the Social Reform Conference and at the Women's Day Meetings in December last in Madras Congress Week, her last services outside Bangalore, were triumphs of common-sense, wit, and persuasive eloquence, based on the deepest spiritual truths. Her life was one joyous sacrifice for the good of others, especially of her own sex, and her death was the crown of such sacrifices arising as it did from her response to the call of duty that she should be a member of the Women's Conference Deputation to the Viceroys to secure legislation which will prohibit early marriage. Words are unequal to the task of appraising her saintly character and influence. Her portrait is included in the "Women Servants of India" Illustration printed in our December issue. She was a constant contributor to this Magazine and a tower of strength to the Women's Indian Association since its inception. The utmost sympathy flows from all to her bereaved life's comrade, Dewan Bahadur Chandrasekhara Iyer, ex-Chief Justice of Mysore.

The Kamala Lectures.

Mrs. Sarojini Naidu surpassed all her previous feats of eloquence and oratory in her three

lectures for the Calcutta University on "The Ideals of Indian Womanhood." The University Hall could not contain the crowds who flocked to her lectures. The enthusiasm was immense. Unfortunately the major portion of her addresses is lost for the stenographers found it impossible to keep up to the speed of her torrent of imagery and breathless wealth of expression and no phonograph or wireless radio machine was present to record her extempore flow of words and ideas. We know, however, that she set the ideals and aspirations of Indian womanhood "in letters of fire against a sky that will not blot out the flame." She traced the gifts of aesthetic culture which the Islam women brought to the "legacy of legend" which Hindu women possessed. No worthier representative than herself could be found of the heroines of old.

Youth to the Rescue.

It is heartening to notice the strong resolutions being passed and the many meetings being held by students calling on Government to pass legislation preventing marriages of girls below 16 and boys below 21. An intensive propaganda for this movement is being carried on by the Madras League of Youth. Following a monster meeting of Madras citizens under the Chairmanship of Dr. Annie Beasant four other meetings on the same subject were held in other parts of Madras. Men and women students of different hostels and colleges met and supported the Resolution. It is significant to note that the students of Queen Mary's College and the Lady Willingdon Training College were the first to meet and demand the reform. We shall be glad to hear if Youth in other Provinces is equally active in this Cause.

Dr. Balfour's Appeal.

As a result of special research work Dr. Miss Balfour of Bombay has done, investigating the causes of Maternal and Infantile Mortality in India, she has found that anaemia of pregnancy was responsible for the largest number of deaths in child-birth. Little is understood regarding the causation and prevention of these diseases which are almost unknown in other countries. She has sent out an appeal for the modest sum of Rs. 35,000 to carry on the enquiry into the prevalent diseases of pregnancy. This sum would secure the services of an expert research worker for two years. The enquiry must be in connection with several maternity hospitals attended by women of different communities and with an up to date research institute in order that all the most modern scientific resources may be utilised. It needs the help of social and voluntary workers in connection with domestic and dietetic problems. The subject is so vital to the well-being of womanhood that it should be a first charge on the Bombay or Madras Health Budget.

A Conference Number.

Our Illustration is a portrait of H.H. the Begum-mother of Bhopal, the Junior Princesses of Bhopal, Mrs Naidu and others arriving at the Women's Education Conference.

We have pleasure in presenting *Stri Dharma* this month as a special Conference number.

THE WOMEN'S ASSEMBLY IN DELHI.

Impressions of the Second All-India Women's Conference on Educational Reform.

BY MARGARET E. COUSINS, B. MUS.

It is no small feat of organisation to gather together in Delhi nearly 200 women from all quarters of India in the second week of February, and to house them comfortably in the rigours of a climate that dashed big hailstones on them one day, hurled a thunderstorm with vivid lightning at them another day, poured rain as if out of buckets on to the shamianas on the morning of preparation for the opening ceremony, and finally smiled its good-byes to them with brilliant sunshine at the Garden Party in the Viceregal Lodge on the closing day.

Every one in Delhi agreed that the Women's Conference was a brilliant success and that it created an effect and an atmosphere of earnestness, capacity, unity and determination to accomplish its ends that have been most impressive. The delegates had come from 31 constituent areas so far apart as Trivandrum and the North-West Provinces, Calcutta and Baroda. There were Brahma Samajists from Bihar, Parsees from Bombay, orthodox Brahmins from Madras, British and American Missionaries, Princesses from Baroda, Begums from Bhopal, citizens of matriarchate Cochin, freedom-loving Mahrattas, and purdah-loving Muhammadans from Hyderabad. Not less than 15,000 women had attended the preliminary Conferences which had sent these women as their representatives by election on a democratic basis of choice by open election. They included the wives of highly-placed Government officials, inspectresses, doctors, poetesses, musicians, actresses, magistrates, Municipal Councillors, Members of Local Government Boards, teachers of every grade, a woman lawyer, graduates in many subjects, women who had travelled in all lands, even in aeroplanes, great organisers in war, flood and famine, women who in other lands had suffered imprisonment for the cause of women, Indian widows, and happy wives and mothers.

Delhi has never welcomed a more inclusive and representative body of women. They already are the voice of public opinion of the people most affected by the cause they express—the demand for more and better education for Indian children and particularly for girls, and the appeal for legislation to help parents to end child marriage. That these women have come from all parts of India with the consent of their men-folk is evidence that the public opinion is already existent of which Government and apologists for legislative inaction are demanding proof. It is a demand and an authority not possible to be measured by quantity, but by quality, in this stage of women's illiteracy and in the vastness of this India. Through the deputations of the Conference which waited on the Viceroy, and the leaders of all Parties in the Central Legislatures, the mandate of the women of India has been given to its manhood.

It was a remarkable fact that the 200 people who were sitting daily hammering into shape a Constitution for Indian Self-Government met only five minutes' distance away from the Saraswati Hall in

which the Women's Conference was simultaneously meeting and ratifying the Educational Fundamentals which the First All-India Women's Conference had formulated at Poona last year. Between the two and the Imperial British Power were the liason officers, Sarojini Naidu, Annie Besant and Lady Irwin, all linked together by the Begum-mother of Bhopal, Ruler of her own State for 25 years. One felt that there in Delhi not one section only of India was engaged in a historic struggle, but the whole Nations in the complementary spheres of India's life, masculine and feminine, politics and social reform.

The definite result of the first Women's Conference was the Memorandum of Resolutions on Educational Reform which enunciated women's principles of reform, such as the restoration of religion to education, compulsory medical inspection and physical training, the demand for alternative courses of study for girls not intending to enter the learned professions, the encouragement of the fine arts and all subjects which would enrich, ennoble and enlighten the future mothers of the Indian Nation.

This year's Conference supplemented this Memorandum in some important particulars. There was a long, brilliant discussion on a resolution about the inclusion of agriculture as a compulsory subject in rural areas. Another resolution was on compulsory primary education, with directions that Muhammadan girls should specifically be included in its schemes, and demanding that such financial provision should at once be made as would bring the proportion of girls' education up to that of boys. Girl Guiding and eurythmics on National lines were recommended, the need for more and better training colleges for teachers was emphasised, and the urgent necessity stressed of women being in the Assembly and on all public bodies which dealt with education or social reforms definitely interlinked with education.

But the chief characteristic of this year's Conference was its formation of five sub-committees with definite, constructive work to keep them engaged throughout the year and perhaps many years. This is getting to grips with efforts to carry the Memorandum of Resolutions into concrete achievements and models, for one Committee is to collect textbooks, recommend revisions and compile those needed for new subjects, the second is to draft a complete curriculum on the lines which will incorporate the ideals of women, the third to investigate the conditions of the training of teachers, the fourth to carry on a national campaign for the abolition of child marriage, and the fifth to collect and administer an All-India Fund for Women's Education.

Circumstances over which the Conference had no control provided the Delegates with a dramatic object-lesson in women's exclusion and powerlessness in legislative matters directly affecting themselves. A visit of the Delegates to the Legislative Assembly had been included in the Conference programme, and 176 women filled all available seats in the Visitors' Galleries. Imagine the amazement when it was found on the Agenda Sheet that Gour's Age of Consent Bill came up for discussion that very afternoon! Strangely enough no one had previously informed the Conference of the fact, and it seemed like a miracle. The

mover's fine speech and the Government's open opposition to the Bill made a vivid impression on the mind of every Delegate. The statement that a Committee might be formed by Government to investigate the question of child marriage and Age of Consent satisfied no woman present. Each came out after the debate hot with indignation against Government policy and burning to press women's views directly on those responsible and powerful in the Legislatures. Urgent requests for interviews were the result, and the Conference found its climax this year in the historic Deputations of 21 fully representative women to the Viceroy and the Party leaders.

Those Deputations were remarkable. They were not in the Conference Programme. They arose out of the surging life of the Conference. They were arranged and carried through within 24 hours. Five minutes before the time the women were all sitting quietly, unflustered, awaiting His Excellency. None present will ever forget the earnest appeal in the firm musical voice of the beautiful young Rani of Mandi as she read the Memorial of the Conference to the head of the Government. "The extreme urgency of this question and the burning desire of women to remove this barrier from their path of progress.... tragedy of child marriage.... consequences on women's education.... menace to the physique of the Nation.... Until the abolition of child marriage is brought about by legislative action India cannot fit herself to take her place in the comity of civilised Nations." The occasion was dynamic. It was as full of power and potentiality as was the similarly historic Deputation to the late Hon. E. S. Montagu when women first asked for their full citizen rights as voters. One realised that "Thoughts had gone forth whose powers can sleep no more." The later interviews were more informal and it was the representative of orthodox Madras, quiet Mrs. Lakshman Rao who maintained that the Shastras did not support early marriage, even if they did, she said, "We want new Shastras." The Nagpur delegate ejaculated "We have had enough of men's laws for us, we want to make laws for ourselves!" Pandit Malaviya got the greatest amount of heckling. Women entirely disapproved of his panacea—marriage at 12, and consummation before 16 punishable by law. "Impracticable," "Two bites of a cherry," "Not twelve" were heard on all sides. Mrs. Kamaladevi asked Pt. Motilal Nehru direct, "What will the Swaraj Party do when the Early Marriage Bill comes up for discussion?"—and received the cryptic and unsatisfactory reply "I will see that your cause will not suffer through any action of the Swaraj Party." Earlier however in welcoming the Deputation he had said "We will do our best to see this business through." All those men realised that the women of India were roused, that they were issuing marching orders which must be obeyed. They were pleading for their children, they were fighting for a finer race, they were fundamental patriots fulfilling their Dharma, they were the voice of the Mother protecting the Motherland.

One of the secrets of the success of the Conference was the absence of written papers during its deliberations. There was an amazing amount of

relevant, concise, good speaking on the Resolutions. Under the dignified, keen direction of Her Highness the Begum of Bhopal, assisted in detail work by Mrs. Sarojini Naidu the discussions were carried on at a high level, and there was no conversation in the body of the Hall. Every one was too eager to hear each new speaker to have any desire for *sotto voce* comment.

Three sessions stand out particularly for comment—the brilliance of the opening ceremony, the session which Lady Irwin informally attended, and the closing session. Men got their only chance of evaluating the Conference at the Public Meeting which formed its opening, but its organisation in the Cinema Theatre within a few hours, its beauty of setting with palms and huge brass bowls of lovely roses, its crowded auditorium, its inspiring speeches, its influential patronesses, must have impressed every one most favourably. How few other national functions begin with a Hindu, a Christian and a Muhammadan Prayer for Divine guidance in their deliberations! The personnel of the platform itself was a demonstration of the unity of women in a common sisterhood for service.

The All-India Women's Education Fund was started during a session which had displayed much vigour and interchange of opinion on important resolutions dealing with the promotion of Adult Educational Centres and the desirability of staffing Primary Schools with women teachers predominantly. H.E. Lady Irwin was present and said she was much impressed by the spirit of the Conference and then, before she left, the resolution was brought forward to start the Conference Fund for Women's Education. An appeal was made by Mrs. Naidu for the announcement of donations to be promised there and then. Her Highness the Begum-mother immediately promised Rs. 5,000 as her first instalment, other Princesses followed with several thousand or one thousand each. Then woman after woman rose offering sums from Rs. 1,500 down to Rs. 100. The amount had run up to nearly Rs. 30,000 within fifteen minutes—and that is only the spontaneous springing forward of the moment without consultations with husbands! It is only the beginning. The Secretary of that Fund is Mrs. Rustomji Faridoonji, Saifabad, Hyderabad, Deccan, to whom all who answer this call from women should send their Donations.

Eloquence that moved one to the depths of the heart brought the Conference to a close. Dr. Annie Besant had found it possible to attend the last session, and in the presence of a trio of women hard to equal in any other part of the world—The Begum-mother of Bhopal, Srimati Sarojini Naidu, and Dr. Annie Besant, seated as written,—the deliberations of the Conference ended, and the poetess called on the young-old warrior of eighty-one, who fifty-three years ago gave her first speech on "The Right of Women to the Franchise," to give her blessing to the women assembled. Oratory and wisdom and spiritual truth couched in universal terms flowed from her to those whom she addressed as "My grand-children and great-grand-children..." Her speech put all the flowers of the week's work into a bouquet, and the inimitable Sarojini Devi presented it with magic-making

words to the other young-old champion of her sex, the Begum-mother, whose words, in her opening speech were in all minds, "Never in the midst of the duties which Providence placed in my hands have I been forgetful of the interests of my own sex." Sarojini Devi spoke of the goddesses, and those three women might truly be considered their representatives, Shakti, Lakshmi, Saraswati, Power, Beauty, Wisdom. It was an inspiring hour.

The day is not far distant when such Conferences will be open for their experiences to be shared directly by men also, though it is wisdom for women by themselves just at present to try out their powers and their vision, unhampered and unhelped by their brothers. Women are educating themselves towards the time when there shall not be a Legislative Assembly of men in one place and a constructive Assembly of women in another place in the same city, but where on equal terms in equal numbers, with equal powers and equal opportunities but with distinctive qualities of body, mind and heart, women and men will assemble together for national and international service.

MEMORIAL TO H. H. THE VICEROY FROM THE WOMEN'S CONFERENCE ON EDUCATION REFORM.

The following is the Memorial read by the Rani Sahab of Mandi on the reception of the Women's Deputation on 11th February at the Viceregal Lodge, Delhi:—

MAY IT PLEASE YOUR EXCELLENCY,

We are grateful to Your Excellency for agreeing to receive a Deputation from the Second All-India Women's Conference on Educational Reform.

2. The Conference on behalf of which we come to-day represents thirty different Constituencies all over India, and about 200 Delegates have attended the Conference from all parts of India.

3. The attached Resolution has been passed unanimously by the Second All-India Women's Conference on Educational Reform at its session in Delhi held on February 8, 1928. It therefore represents the united feeling of the women of every part of India and of every race, creed and caste.

4. In response to the intense feeling shown by the delegates this Conference has decided upon an organised national campaign for the abolition of child marriage. Until some definite action has been taken the Conference is unanimously of opinion that its efforts towards educational reform amongst the women of India are so handicapped as to be rendered almost nugatory. It further considers that such action must be legislative.

5. Under the circumstances, and before taking any further step, the Conference felt that it would be highly desirable for a representative Deputation of its members to wait upon Your Excellency and also to seek an opportunity of meeting the leaders of the various political groups in the Legislative Assembly in order to be able to place its views personally before Your Excellency and the gentlemen referred

to and to discuss on a practical basis what immediate legislative action can be taken in the matter.

6. The Conference fully realises that the time of both Your Excellency and of the Legislative Assembly is limited and that many other important matters claim your attention. But it appeals to Your Excellency to take into consideration the extreme urgency of this question, and the burning desire of the women of India to remove this barrier from their path of progress. Your Excellency must have seen for Yourself in the course of your many tours throughout the country something of the tragedy of child marriage in India, its menace to the physique of the nation, and, especially, its consequences as regards women education. Until the abolition of child marriage is brought about by legislative action India cannot fit herself to take her proper place in the comity of civilised nations.

7. This Conference, through its Deputation, therefore prays Your Excellency graciously to extend Your sympathy and support to the women of India in this, their vital need. It appeals urgently to Your Excellency and to the Government of India for your whole-hearted collaboration in the efforts of the women of India to secure the abolition of child marriage throughout the country.

8. In the event of any special Committee being appointed to consider measures directed towards this end, this Conference further ventures to pray Your Excellency to use the influence at your command to ensure the appointment of representative women upon such a Committee.

9. If Your Excellency should not think it feasible to take up this question actively, we would at least beg of Your Government to remain neutral when these questions are brought up before the Legislature so that we may be in a position to influence non-official members of the Legislatures.

RESOLUTION.

This Conference deeply deplores the effect of early marriage on education. It emphatically condemns the custom of allowing immature boys and girls to become parents. It calls on the Central Government and the Provincial Legislatures to follow the precedent set up by the Indian States of Baroda, Rajkot, Kashmir, Gondal, Indore, Limbdi, Mandi, which have raised the legal age of marriage. This meeting demands that the legal age of marriage for girls and boys be made 16 and 21 respectively. While welcoming Rai Sahib Harbilas Sarda's attempt to pass legislation prohibiting early marriage, this Conference strongly protests against his proposed ages of 12 and 15 and calls on him and the Select Committee to amend his Bill in conformity with this Resolution. It reiterates its demand of last year to raise the Age of Consent to 16 for girls and supports Sir Hari Singh Gour's Bill as a step towards that end.

MEMBERS OF DEPUTATION.

The Rani of Mandi.

Mrs. S. R. Das.

" M. E. Cousins.

" Kamaladevi Chattopadhyaya.

" Nehru.

" Rustomji Faridoonji.

" Huidekoper.

Mrs. Saraladevi Choudhuri.
 Begum Hamid Ali.
 " Surbuland Jung.
 Mrs. Ambalal Sarabhai.
 Miss Bhagwat.
 Mrs. Lakshman Rao.
 " Shukla.
 " Sultan Singh.
 Miss Das.
 Mrs. Kale.
 " Janakibai Bhat.
 " Latifi.

FROM THE PAST TO THE PRESENT

A Tribute to the Delhi Conference.

I shall not dwell at length upon the details of this brilliant Conference. Men and women must have read its accounts with interest, but I do want to say one or two things which I felt as I never felt before. I went there as a delegate and spectator as well. I have lived long enough to see the changes that have come upon the women of the country. I have lived through the most orthodox times, when girls were married as babies, when it took many days to travel a hundred miles of country and when English was unknown. I have watched too the growth of the women's movement, in this province of Madras, as well as in the other provinces, so that if I speak of my impressions, I shall be doing it with a certain amount of conviction and authority as well.

The one very important thing that struck me was the perfect business-like way in which the women took to their work: out of a handful of women interested in the women's movement, talking over their tea, at the little Women's Home of Service at Madras, one of the biggest movements for women had sprung up. What was it that made this Conference so signal a success? I suppose it was the earnestness and the sincerity of all those who worked: of the faith in the ultimate good; of the steadfast zeal: all these went towards the making of that successful Conference. For once the women of India showed that they could manage national affairs as well as they could their affairs at home. As the little lame philosopher of Greece remarked, 'all great things have a small beginning.' So was it with the All-India Educational Conference of Women. As an organised non-official body concerning the affairs of women in India, speaking and expressing with authority, it has no parallel: and that is where the beautiful perfection of this Conference lies. It is neither under the aegis or auspices of Government: nor is it at the mercy of an irresponsible hectoring political body. Wisely have the women chalked out their programme, keeping out all other things that do not concern them, having definitely made up their minds as to the things which concern them. To-day their concern is above all things, education, and for some time to come it must be so, but there is no reason why it should not extend its activities further, which I hope will do by and by. In that way one can say with confidence that it stands on a par with one of the greatest institutions of the country, *viz.*, The Indian National Congress. To-day the National Congress has

concerned itself about politics, and men. Women have had no part in it, with two exceptions.

The Women's Conference ought to be able to satisfy this need, but with better acumen, skill and good will, at least it will not trouble itself with Hindu-Muslim Unity and the vexed untouchability question for the women of India are united in a glorious indivisible way and they have no parties. So whatever work they take up, whether it be politics or education or Social Reform, then success is assured.

Years ago, when the wave of the Great French Revolution swept over the land, similar gatherings of women took place in Europe. History repeats itself,—a very similar thing is taking place in India. We are in the throes of a social and a political revolution. It is no wonder the women have come out to play their part, and it is gratifying to note that they have begun in a really brave beautiful way.

The Conference at Delhi is a forerunner of that mighty awakening, and as in the life of all nations, has not the renaissance been ushered in by the women of the land? So it was with the West. So was it with Turkey. So was it with Egypt, and so it is with India.

"Vande mataram,"
 KAMALABAI LAKSHMAN RAU,
A Delegate from Madras City.

THE EDUCATION PROBLEM.

Extracts from the speeches of H.E. Lady Irwin, H.H. the Begum-mother of Bhopal and H.H. the Maharani of Baroda at the Women's Conference.
 H.E. LADY IRWIN,

The obstacles in the way of women's education in this country are enormous, difficulties of language, poverty, ignorance, apathy, hostile public opinion, social customs and even politics. But women, the world-over, are famed for their patience, their dogged courage in the face of daily adversities. If we keep a stout heart and are determined to go forward steadily, I am convinced that we shall, in due time, overcome all our present troubles, and win through them to our goal. In one respect India is favoured. Other countries have been pioneers, and have made mistakes by which India if she is wise, may profit. They have been slow to recognise the necessity for differentiating between education of boys and girls. It is, of course, true that they both have to live in the same world and that they both have to share it between them; but their functions in it are largely different. In many countries to-day, we see girls' education developing on lines which are a slavish imitation of boys' education. It is surely inappropriate that a curriculum for girls should be decided by the necessity of studying for a certain examination so that it must perforce exclude many if not most of the subjects we would most wish girls to learn. If public opinion, for example, demands that Matriculation should always be the first test of excellence of a high school education, schools will necessarily be framed to meet that demand. The result will be, as I suggested, to drive us into a uniformity that fails to take account of the distinctive necessi-

ties of women. We must therefore, as I see it, do all in our power to set a different standard, and to create a desire in the public which will allow girls or at any rate a greater number of girls to develop on other lines. What I feel we should aim to give them is a practical knowledge of domestic subjects and the laws of health, which will enable them to fulfil one side of their duties as wives and mothers, reinforced by a study of those subjects which will help most to widen their interests and outlook.

H.H. THE MAHARANI OF BARODA.

This Congress will be epoch-making if from its deliberations there results security for every woman in her financial status. Each of us should have that independence secured her by the laws of her country. By earlier Hindu law women were better off than they are to-day. These laws must be changed so that women shall never have to suffer the indignity of uncertainty over her economic position. Woman is degraded when her nobility is checked by the pulling of purse-strings instead of heart-strings.

Let me tell you also that men are still groping blindly in their honest wish to do the best for us. Their responsibility is an unnecessary burden from which we can free them, from which we *must* free them if there is to be satisfaction in the home over this vexed question of ownership of property. I am certain that we women shall find the right solution.

But there is so much to learn, and sometimes we must be content to wait even though delay is chafing. Where shall we be taught? And how?

The ordinary education of to-day is not good enough for the true Indian woman. Other teaching, other inspirations are her need. Home-Colleges, with new ideals, with new shapes to old ideals, should be the training ground of our girls and matrons.

We look to the Chief Lady of India, who has graced our assembly to-day, to help us here. Her wisdom, her wide influence will set on foot a movement in the right direction; and it would be a happy omen if her name were to be lent to the foundations that shall be built. I can foresee in the great cities of India the Lady Irwin Home-Colleges exercising a lovely and vital influence on our national life.

Lastly I would add this. The whole world is looking at us Indian women as we work out our own salvation.

H.H. THE BEGUM-MOTHER OF BHOPAL.

To preside over the deliberations of the Conference such as this is indeed an honour which any woman of howsoever exalted a position may be justly proud. You have placed before you those lofty ideals on which the well-being of the future generations so much depends and the performance of a national service without which all the endeavours of the stronger sex are bound to be useless. You have very correctly diagnosed the nature of the national disease and the remedy you have prescribed is sure to eradicate the evil. It is a fact, and no one can doubt it, that the educational progress of women is essential, not only for their own salvation as a separate sex, but also for the progress and betterment of the entire nation. It is the mother's lap that provides the first and the best school of education for the child.

Considering the importance of this Assembly and the enormity of the responsibilities attaching to its Presidentship, I cannot help feeling nervous about my own short-comings.

My only excuse for being here, if excuse it even can be, is to be found in those family traditions and those religious precepts which have all long perforce filled my heart with an anguish at the deplorable condition of my suffering sisters. Never, in the midst of the duties which Providence placed in my hands and which I have striven to the best of my ability to discharge, have I been forgetful to my own sex, and that indeed was the strongest of incentives that compelled me to accept your kind invitation. In spite of my age and failing health I could not decline the honour, and prepared myself to take part in your deliberations which I look upon as a national duty.

Could there be a more hopeful sign for the future educational and social progress of India than that ladies from all parts of the country should have assembled here, without any distinction of caste or creed, to discuss the problems of education and to find out suitable means for its progress?

It is indeed most gratifying to see that a noble cause has wiped out differences which are the natural outcome of ignorance and narrow-mindedness, the two chief causes of friction and disunion, now unhappily rampant among our brothers in India. Even if this Conference were to fail in the fulfilment of its objects, the comradeship so much in evidence to-day will by itself be an achievement, the value of which cannot be easily estimated. But no, I am by no means a pessimist. This Conference will doubtless, bring about useful results, and I would assure you that, by the help of God, our feeble efforts will prove immensely beneficial to our sex and to our country, for anything that is done in perfect sincerity for the good of others carries the blessings of the Deity with it.

We cannot blink the fact that men cannot fully realize our needs or look at them from the same viewpoint as we can. They simply cannot grapple with our problems to our satisfaction. What they have done deserves our fullest appreciation, but the needs of the present time call upon us to solve for ourselves the peculiar educational difficulties that face the women of India.

The need for women's education has not been even so much as properly felt by our countrymen. Their lack of interest and, sometimes, their opposition have prevented the Government from paying due attention to the education of the women of India. That accounts for the backwardness of girls in education in comparison with boys, and for the fact that the ratio of education between women and men is hardly 5:100.

Another handicap to the education of our girls is the custom of early marriage.

Another custom that needs re-adjustment is the purdha. Just as early marriage is largely common among the Hindus, the purdha is to be met with mostly among the Musalmans. There can be no denying the fact that the present strictness of the purdah system among the Musalmans does not form part of their religious obligations. It is based on purely

local considerations and is not found in other Islamic countries. The motive underlying the system as it obtains in India was perhaps the prevention of an improper association of men and women. The idea was that women should not make a show of their charms, and it was with that object in view that the purdah was introduced into Islamic countries. In some of them it still exists, but nowhere is it as strict as in India. If the system were remodelled according to peculiarities of the environments and placed on a reasonable footing, most of the evil effects which it has on female education would disappear, while, at the same time, we should be spared from a situation that is causing a great deal anxiety in the West.

I have no hesitation to own that the purdah system as observed among the Muslims of India is not exactly Islamic and is indeed very harmful to the progress of education among our girls. It is a hindrance moreover in the way of their physical and mental development. The Mussalmans should coolly and calmly reflect and decide whether by respecting a mere custom they would keep their women in a state of suspended animation, whether they would sacrifice the prospects of their future generations at the altar of blind prejudice....

I do not propose to go into details about various social difficulties. I feel that they will all gradually die out with the spread of education, and that the necessary reforms and the acquirement of rights very much in demand will automatically follow in its wake. No power in the world can stop us from getting our rights if we are capable and deserving of them.

There are some who favour an identical course of studies for both boys and girls, while there are others who would keep the two systems totally distinct from each other. I would chalk out a *via media* for the conduct of women's education. In the choice of a curriculum, the peculiar needs and requirements of women and their mental constitution should be lost sight of. It should also be borne in mind that the time our girls can afford to devote to their studies is necessarily very limited, and that therefore the course of instruction for them should be such as to admit of the necessary amount of the knowledge being imparted to them within that period. Such of them as have the means of prosecuting their studies still further or are inclined to enter any learned profession, need not be prevented from carrying out their intentions, but, generally speaking, the education of girls in India should proceed on the lines I have ventured to suggest. It is not very commendable in any case to look upon education merely as a means of livelihood, much less should that be the aim in educating our girls. Woman was not meant by nature to take part in the struggles of life or to compete with man in the domain peculiarly his own. Her education should be such as may enable her, among other things, to help man in his struggles, to comfort him in his troubles and create a happy home.....

For the progress of female education a large number of female teachers is required. I would earnestly appeal to my noble-minded sisters to realize the po-

verty and helplessness of their country, and to contribute their *quota* of help in the advancement of education. They could easily devote some of their spare time to the teaching of the girls in their neighbourhood. In this way difficulty about teachers can be greatly relieved. I suggest it only as a temporary measure, for as soon as education becomes universal, the want of teachers will not be so acute, and good teachers will be much more easily available.....

I admit that it is essential to crystallise and formulate our ideas before any practical steps are taken and this necessitates discussion but once a decision has been reached, let it be acted upon for otherwise success is difficult to attain. Let us make up our minds to act up to what we are saying to-day, and that to my mind is the secret of all success.....

We should never think that something is lacking in us and that we cannot shape our own destinies, or work out our own salvation. The gifts of nature are within the reach of everybody and if we do not take due advantage of them the fault is ours. The members of our sex have performed heroic deeds in the world and the pages of history are full of the records of the marvellous achievements of women, both Hindu and Muslim. Even to-day we are not without women in our midst who would take their place side by side with men in any walk of life. That the bulk of us are backward is due to want of proper training, not to any defect in our intelligence and understanding. Given the necessary chances and scope, our girls would surely shine just as their progenitors shone in the pages of history in the days gone by.

BRANCH REPORTS.

GRANT ROAD INSTITUTE, BOMBAY.

The Report for the year of this Branch is to hand and shows that its whole organisation has been remarkably improved. The Municipality has given it a Grant-in-Aid and the Wadia Trust also gives it a monthly grant and behind all there is the every-present generous financial support of Dr. Pavri. The Report is very happy reading and reflects great credit and honour on Mrs. Pavri, the mother of the Doctor, who gives herself whole-heartedly for the advancement of her Parsi Sisters. The notable feature of the Report is the large number of ladies who do honorary service for the classes held by the Branch. Constitutionally, financially, numerically and culturally the work of the Institute has made remarkable progress and its Report will be an encouragement to all women who like good Mrs. Pavri are starting to do what they can even in a small way and year by year will find their work enlarging as hers has done. The Headquarters of the W.I.A. is proud of its Grant Road Branch, now a full fledged "Institute" and gives its hearty congratulations to Mrs. and Dr. Pavri.

HEAD-QUARTERS.

We are glad to announce that Mrs. Ananda Rao and Mrs. Sirkar of our Alandur Branch, Madras, and Mrs. Chakko of Saidapet Branch have been nominated Honorary Magistrates in their Districts.

The Baby Welcome Centres of Alandur and Saidapet were recently visited by H.E. the Governor's wife,

Lady Goschen, who gave them high commendation. These are conducted entirely by the W.I.A. Branches in those places.

We also note that Mrs. Theobald of Mysore City has been nominated a Councillor of the Municipal Council of that City. The authorities of Bangalore Cantonment have by a majority extended the Cantonment franchise to women.

BOMBAY BRANCH.

A splendid Report of Free Classes, conducted by the Bombay Branch of the Women's Indian Association, has just been printed. These classes are held in Apollo Street and at Mantree House, French Bridge, and give lessons in 15 different subjects useful to grown-up ladies. 17 pupils passed in First Aid and Home Hygiene Public Examinations.

The Branch opened a daughter Branch at Dadar in which 40 women are now being trained. The Fort Branch has during the past year continued its excellent public work in large provincial matters. It collected Rs. 1,050 for the Guzerat Flood Relief Fund. It organised a number of most successful lectures, held a sale of work, several Social Gatherings, took a large share in organising the Bombay Conference of Women on Educational Reform and supported the Age of Consent Bill. Mrs. A. Tata, the Branch Secretary, organised a valuable and noteworthy deputation to H.E. the Governor of Bombay and requested him to nominate some women to the Legislative Council. The Branch also gave a welcome to Mrs. Pethick Lawrence, well known for her suffragist work in England. The Branch organised a amongst the performers. The Zarathosti Bhaibundh Mandali held a competition and offered prizes for the best explanation of the Theory and Composition of Parsi Lullabies and two women students of the Music class of the Bombay Branch got the first prize of Rs. 100 and the second prize of Rs. 50 respectively. All credit is due to the gentleman-helper who teaches the students without any remuneration.

Mrs. Tata and her band of honorary workers are worthy of all praise for the steady and public-spirited manner in which they conducted the Branches under their charge.

CALCUT.

The Women's Indian Association, Chalapuram Branch, has started Continuation Classes for the benefit of adult women in the following subjects thrice a week; English, Malayalam, handwork and music. A very successful celebration of the Health Week was held in this Branch's Baby Welcome Centre this month when 150 children with their mothers were presented with rice, avool, fruits and soaps on a lavish scale. The rice was contributed by Mrs. Cousalya C. Kutty and the soap by the Kerala Soap Institute. Nine children were given prizes and much interest was shown by the many visitors and many mothers present in the celebration and the children. The work of the Branch is progressing very satisfactorily.

TRICHINOPOLY.

The Second Anniversary of the Association and the school conducted by it was held in February. About 350 poor people were fed. The Anniversary Meeting commenced at 3-30 p.m. with Mrs. Ormby

in the chair. Over 300 ladies were present. Prominent among those present were Lady Desikachari, Mrs. Furness and the wives of some prominent gentlemen.

After the opening prayer, the school girls staged some scenes from 'Nandanar.' This was followed by several items of music, recitation and kolattam. The President then gave away the prizes, which consisted of silver cups, bell-metal tumblers and toys. The prizes were all contributed by the friends and members of the Association. Mrs. Jesudoss, the Secretary, read the Annual Report. There was also a sale of fancy needle work done by the girls of the Association. Special mention must be made of Mrs. Rajuvi Siva Rao, the Treasurer, for her untiring work on behalf of the Association.

MADANAPALLE.

The Anniversary was celebrated on December 2nd in a grand style in the Besant Hall of the local College when Dr. L. H. Hart, M.D., of the Mission Hospital presided. There was a large gathering of ladies of different communities and nationalities. A very interesting programme consisting of prayers of all Friths, music, acting, etc., was gone through.

Activities—The Association meets every Sunday regularly. Ordinarily the issues of the *Stri-Dharma* and the *Andhra Patrika* are studied. Some short talks are given by the President, or some specially invited person. One such subject was a talk to future mothers by a lady doctor. Sometimes interesting articles from various English Journals were read after having been translated into Telugu. Rattan work was carried on for some time. The unique feature of the Association was that during the year under report the members organised camps for breathing the fresh air of the mountains. Three such camps were held. The interesting feature about this branch is the understanding and unity of the different communities coming together, in the close relationship of sisterhood.

The Association organised an Educational Conference to support the All-India Women's Conference on Educational Reform.

TAMIL.

ஒட்டு இந்தியர் நியு இந்தியர்

1. முன் இந்தியர் பழக்க வழக்கம் சாஸ்திரங்களை புது இந்தியர் அதுசரிப்பதில்லை படிப்பு கட்டாய கைத்தொழில் விவேகா விவேக யுக்தாயுக்த தீர்மாதர்மவரை யறையில்லை. உள் ஒன்று புறமொன்று மில்லாது உத்தம மாதரு பக்திக்கு பாத திர மாகாமல் பேசும் பேச்சுக்கு சாக்கு போக்குச் சொல்லிக் கொண்டு சாஸ்திரம், பையின், குரு உபதேசம் இவைகளை உண்மையில் கைக்கொண்டு எந்தறுதி மதத்தினரும் நடப்பதில்லை; ஒவ்வொரு ஜாதிக்குள்ளும் உண்மையில்லை; உணர்வில்லை; சத்ய மில்லை; கெட்டுத்தான் போய் விட்டது என்று ஒவ்வொரு ஜாதி மதத்தினர் மனதிற்கும் நன்றே புலப்பட்டு வெளியில் சொல்லுவதற்கில்லாமல் தவித்து தத்தளித்தக் கொண்டொன் இருக்கிறார்கள். யோஜிக்கும் போது தற்கால இந்தியர்கள் ஸ்வபகூஸ்தாபநம் பரபகூகண்டனம் என்றபடி தன்பகூமே மேலானது இதர்கள் சொல்லும் வார்த்தைக்கு விலையில்லை என்று பேசுவது தான் வழக்கத்தில் கைக்கொண்டிருக்கிறார்

கள். நிற்க இந்தியர்களாகிய நமக்கு இப்பொழுது ஏற்பட்டிருக்கும் காலம் நம்மை மாறுபடுத்தக்கூடிய காலமே. இக்காலத்தில் நாம் மாறுபாடு அடையவேண்டியதே. மாறுபாடு அடையாது இருப்போமானால் சிறப்பும் சுகமும் இல்லை.

பவணந்தி முனிவரும் 'பழைய சுழிதலும் புதியன, புதுதலும் வழுவல் கால் வகையினவே' என்று கூறியுள்ளார். உள்ளது போகாது, இல்லாது வராது என்ற தருக்க நியாயப்படி பழையனக் கழிதலாவது புதியன புதுதலாவது இரண்டு என்ன? தருக்க நியாயத்திற்குச் சிறிதும் பொருத்தமில்லை என்று கூறுவாரா யிருக்கலாம். அவர் கொள்கைப்படி கொண்டாலும் பழையனவும் புதியனவும் உள்ளனவென்பது தெளிவாம். இதனால் நெடுநாட் பழக்க வழக்கத்தை விட்டு வேறு பழக்க வழக்கங்களை கைக்கொள்ள வேண்டுமென்பதே. பழையனவும் புதியனவும் உலகத்தில் எப்பொழுதும் உள்ளதே இட்பேதங்களாற் பழையன போலவும் புதியன போலவும் தோற்றம் என்பதே.

2. நம்மிந்தியர்கள் பண்டைக்காலத்தில் விவசாயத்தையும், கைத்தொழிலையும், வியாபாரத்தையும், மிக கவனித்து வந்தனர் என்று பல தாங்களால் அறிகிறோம். பிறகு சற்றேறக்குறைய இருநூறு ஆண்டுகளாக அவற்றை விட்டு அன்னிய அரசர்களால் சிக்கித்தேய்வுண்டு தமது முயற்சிகளிலும் தேய்வுண்டு போனார்கள். ஆனால் இப்பொழுதோ—ஆங்கில நாட்டாரவர்கள் காலத்திலோ—சிறிது தெளிவுற்றிருக்கிறார்கள். தெளிவுற்ற நம் சகோதரர் மருளுந் கொண்டிருக்கிறார்கள். எவ்வகையில் தெளிவுற்று இருக்கிறார்கள் என்றால் கல்வியிலும் அறிவு நுண்மையிலும் பலதேசப் போக்குவாத்தும் பலதேச உணர்ச்சியும் பெற்று இருக்கிறார்கள். பட்ட பரீக்ஷையில் தேறி உத்யோகம் பெறவேண்டும் என்பதையே முக்கிய கடனாகக் கொண்டார்கள். இந்த மருந்தான் கூடாதென்பது என்று விருப்பம். கல்விகற்றல் அறிவைப் பெறுவதற்கே என்று நினைக்கவேண்டும்.

3. இதனால் கலாசாலைகளிற் கல்வி கற்க வேண்டா மென்றவது உத்தியோகஞ் செய்ய வேண்டாமென்றவது கூறவில்லை. இப்பாரத நாட்டில் நாம் ஸகோதர ஸகோதரிகளாய்ப் பிறந்தும் ஒப்பற்ற இந்துமதத்தைத் தழுவியும் ஒரே பாஷையில் வார்த்தையாடியும் வருகிறோம். ஆகையால் நாமெல்லோரும் ஒரே குடும்பத்தைச் சேர்ந்த ஸகோதர ஸகோதரிகள் என்பதற்கு சற்றேறமுமைய முண்டோ? கல்விகேள்விகளில் தேர்ச்சி பெற்று பலதேசங்களைப் பார்த்து அவைகளைப்பற்றி புலங்கம் பத்திரிகை வாசித்தும் உலகம் நாளடைவில் நாகரிகத்தில் உயரவேண்டும் தாங்களும் தங்கள் ஸகோதரிகளும் மேன்மை அடைய வேண்டும் என்றும் உற்சாகத்துடன், நாட்டிற்கு மேன்மையுண்டாகவேண்டும் என்பதைக் கைக்கொள்ளவேண்டும். நம் ஸகோதரர் அதிகம் படித்து மென்? பட்ட பரீக்ஷை கொடுத்தமென்? பல பத்திரிகை படித்துமென்? பல பிரஸங்கங்கள் செய்தமென்? ஒற்றுமையாய் இருக்க முயன்று அவர்கள் கற்றவாறும் நினைத்தவாறும் சொல்லியவாறும் நடக்க வேண்டும். ஒருவன் டியிற் பூட்டிய மாகெளரிண்டு மொருமனத்தாலோரோவழியிற் சென்றால் வண்டியும் வழிநடந்து செல்லும். அப்படி யில்லாமல் ஒரு மாடு ஒரு பக்கம் படுத்துக் கொண்டிருக்க மற்ருன்று அதிவேகத்துடன் செல்லமுயலுமானால் நோக்கச் செல்லாதென்பது உள்ளங்கை நெல்லிக் கனிபோல் விளங்கும். புத்தி னுட்பத்தில் ஆண்களைவிடப் பெண்கள் நான்கு மடங்கு சிறந்தவர்கள். காந்தியீ அவர்கள் அபிப்பிராயத்தை ஆதரித்து சுயநலத்தொழில் செய்து தேச முன்னேற்ற மடையப் பாடுபட்டும் பெண்களைச் சிறையினின்று மீட்ட வேண்டும்.

நம் தாய்நாடு சிறப்புற வேண்டும். ஏழை ஸகோதரிகள் மேன்மை அடைய ஸகோதரர் பாடுபடவேண்டும். ஏழ்மை

நீங்கி இன்புற்று ஒற்றுமையாய் வாழவேண்டும். அப்பொழுதான் இந்தியா சீர்திருத்த மடைந்து முன்னுக்கு வாழமுடிய ஆகையால் ஆண் பெண் அனைவரும் வந்தே மாதாம் என்னு வாக்கியத்தை நிலை நாட்டி ஆதி ஓளவைபோல் வயதில் முதிர்ந்து (81) வது ஆண்டில் சிரமத்தைப் பாட்டாது சுயராஜ்யத்திற்கு திரீரமாய் உழைக்கும் கனடி டாக்டர் அன்னை வஸந்தை அம்மையவர்கள் அருள் வாக்கு உபதேசப்படி யொரு வரை யொருவர் வித்யாஸ யில்லாது பார்த்து, கெட்ட எண்ணம் பாப செய்கை இல்லாமல் ஸ்திரீகளுக்கும் சகல சுதந்திரம் கொடுக்க வேண்டும். ஸ்திரீ ஸ்வாதந்திரியம் ஏற்பட்டு பூதேவியாகிய யாதொரு பாரத மாதாவை காணவும் அடையவும். ஆனந்த ஸாகரத்தில் மூழ்கியின்பம் துன்பம் என்ற இரண்டில் துன்பத்தைத் தோலத்தேன் இன்பத்தைக் கொடுத்தேன் என்பதற் கறிஞரியாய் துல்யமான வெண் வஸ்திரத்தூடன் இந்தியநாடு நன்கேயினி உய்யப்புகும் என்ற உதாரகான சுத்தத்தோடு உன்னதமான ஸ்தானத்தை வந்தடைந்து நீயு இந்தியாவாக ஆதரிக்கப் போகிறாள். இது ஸத்தியம். எஸ். சேஷம்மாள்.

அகில இந்திய ஸ்திரீகள் மகாநாடு

(டாக்டர் அன்னுதாமஸ்)

தமிழ்நாட்டின் மதுரை இராமநாதபுரம் இவ்விரு ஜில்லாக்களிலிருந்தும் தேர்தெடுக்கப்பட்ட இருவரில் ஒருவராக நான் சென்ற மாதத்தில் டில்லி நகரத்திற் கூடிய அகில இந்திய ஸ்திரீகள் மகாநாட்டிற்குச் சென்றிருந்தேன். அம்மகாநாடு சென்ற மாதம் 7ந்தேதி லேடி இர்வின் சீமாட்டியால் 150பிரதி நிகளும், ஸர் ஜான் சைமன், லார்டு பர்ன்ஹாம், பரோடா இளவரசர் முதலிய பிரமுகர்களும் இந்தியா சட்டசபை, இராஜாங்கசபை முதலிய சபைகளின் அங்கத்தினர்களும் கூடியிருந்த கூட்டமத்தியில் திறந்து வைக்கப்பட்டது. அவ்வமயம் லேடி இர்வின் செய்த உபன்யாசத்தில் ஸ்திரீகள் தான் சிறந்த ஆசிரியர்களாக விருப்பத்திற்குண்டான பொறுமையும் அனுதாபமும் கொண்டவர்களென்றும் ஸ்திரீகளின் செல்வாக்கு மிக அதிகமென்றும் கூறியுள்ளது நாம் கவனிக்கத் தக்கது.

பின்னர் முதன் முதலாக நிறைவேறிய இரு கர்மானவ் களில் அடங்கிய கட்டாய ஆரம்பக் கல்வியும் புகட்டலும், பால்யவிவாகம் அறவே ஒழித்தலுமே நமது முக்கிய கடமை. இம்மாதிரி பால்ய விவாக மொழித்தலுக்கு நாம் முதலாக அதன் கொடுமைகளை எடுத்துரைத்து அதற்கு ஆதாவேற்படுத்த வேண்டும். தேச வலிமையல்லாமல் கல்வியால் மாத்திரம் யாது பிரயோஜனமுமில்லை. சிறுமிகளுக்குத் தக்க கல்வி போதித்தால் தக்க யோக்கியதையும் வேண்டியவைகளை எடுத்துரைக்கும் சர்மர்த்தியமும் அவர்களுக்குண்டாகும், அப்படி கல்விகற்கும் சிறுமிகளின் போதனை முறையை ஸ்திரீகளைக் கொண்டு பரிசீலனை செய்யும்படியும், அவர்களுக்குக் கல்வி இலாகாவில் சில உத்தியோகங்களையும் கொடுப்பது மிகவும் நன்மையைத்தரும். நம் கொள்கைகள் கைகூடுவதற்கும் மகா நாட்டின் தீர்மானங்கள் பரிபூரணமாக நிறைவேறுவதற்கும் நம்சகோதரிகளின் ஒற்றுமை அதியவச்யம். அதை மட்டும் நாம் சம்பாதித்தக் கொள்ளுவோமானால் சிறுமிகளுக்கு கட்டாய ஆரம்பக்கல்வியும் விவாகவயதை 14ஆகவும் நாம் செய்வதும் மிகவும் சுலபமே.

தற்போது நடந்தேறிய இரண்டாவது ஸ்திரீகள் மகாநாடு இந்ததேச சரித்திர சம்பந்தமான ஒரு பெரும் சம்பவம். அம்மகா நாட்டில் வந்திருந்த பிரதிநிதிகளின் ஒற்றுமையையும், அங்கு வந்த கனவான்களின் புகழையும் நோக்குங்கால் ராஜப்பிரதிநிதி கூறியபடி புருஷர்களைப்போல் ஸ்திரீகளும் கல்வியில் தேர்ச்சி பெற்று முன்னேற்றமடைவதில் யாதொரு

ஆகேபமும் கிடையாது. ஜாதிவித்யாச மில்லாமல் மனோலாக்ருகாயம் முதலிய ஒற்றுமையுடன் நமக்கு முன்னிருக்கும் வேலைகளை நாம் செய்வோமானால் சில நாளில் இந்துதேச சரித்திரம் வேறு விதமாக எழுதப்படும். முடிவில் ஸ்ரீ மதிகள் பெஸன்மும், கவின்ஸும் செய்துள்ள அபாரமானதேச சேவையே நாம் தற் போதுள்ள நிலைமைக்கு முக்கிய காரணம். ஆகையினால் அவர்கள் வழிபற்றி வருங்காலத்தில நாம் முன்னேற்ற மடைவதிலே கண்ணுங் கருத்து மாயிருக்கவேண்டும். முடிவாகக் கூறுமிடத்து நம் மற்ற நாடுகளைப்போல் முன்னேற்ற மடைந்து ஸ்திரீகளும் சுதந்திர நிலைமை யடைந்து தேசத்தின் நன்மைக்குப் பாடுபட வேண்டுமானால் அவர்களுக்கு புருஷர்களைப்போல் சம அந்தஸ்து கொடுக்கவேண்டும். அப்படிசம அந்தஸ்தைப் பெற வேண்டுமானால் நம் சிறு மிகளுக்குச் சிறுவயதி விருந்தே கல்வி கற்பித்து அவர்களுக்கு வேண்டியதைத் தாங்களே செய்துகொள்ளும்படியான ஒரு நிலைமையை கற்பிக்க வேண்டுவதவசியம். மகா நாட்டின் தீர்மானங்கள் பூர்ண ஜயத்துடன் நிறைவேறி நம் சிறுமிகள் கட்டாய ஆரம்பக் கல்வியையும், அவர்களுடைய விவாகத்தைத் தாங்களே தருந்த வயது வந்த பிறகு முடித்துக்கொள்ளும் படியான சுதந்திர நிலைமையையும் கொடுப்பாரென்று எல்லாமவல்ல இறைவனை இறைஞ்சுகின்றோம்.

சமாசாரக் குறிப்புகள்

டில்லியில் அகில இந்திய மாநாட்டின் மகாநாடு:—சென்ற ஸ்ரீ நம் தேசத்தில் மாநாட்டின்க்கத்தின் முக்கிய விசேஷம் 1928ஆம் பிப்ரவரியில் 7உ முதல் 10உ வரை நடைபெற்ற மாநாட்டின் கல்வி மகாநாடு என்பது கவனிக்கத் தக்கது. இந்திய வைஸ்ராயின் மனைவியாகிய மாட்சிமைத்தங்கிய லேடி இர்வின், மாநாட்டின் முன்னேற்றத்தின் பொருட்டு மாநாட்டின் கொண்ட குறிப்பையும், கையாள வேண்டிய வழியையும் பற்றி மிகவும் அருதாபமாய்ப் பேசி மகாநாடு திறப்பித்தனர். மாட்சிமை தங்கிய நேபால் பீகம் அவர்கள் இஸ்லாமியக் கல்வியின் பிரதிநிதியாக வந்திருந்தனர். இந்திய முஸ்லீம் மாநாட்டின் தங்கள் முகத்தை மறைத்துக் கொள்ளும் வழக்கமானது முஸ்லீம் சாஸ்திரத்திலாவது, முகம்மது நபியினாலாவது பிரஸ்தாவிக்கப் படவில்லை. அவருடைய ராஜ்யத்தை நெடுநாள் ஆண்ட அனுபவத்தால் கல்வியைப்பற்றி அவர் கூறிய வார்த்தைகள் மெத்தவும் பயனுடையன. இம்மகா நாட்டுக்கு அக்ராஸனம் வகித்தவர் ஸ்ரீமதி ஸரோஜினி நாயுடு, அவர்கள் சபைத்தலைமைபுண்டு மகாநாட்டிற் பேசி உபந்யாஸகர்களை அடக்கிக் கார்பாதினை நிர்வகித்த சாமர்த்தியம் வேறொருவரால் முடியாதது. மகாநாட்டின் கருத்தாகிய 'ஸ்திரீகளின் ஐக்கியம்' நன்றாய் ஸரோஜினி தேவியாரால் வற்புறுத்தப்பட்டது. எண்பத்தொரு வயதுப் பெருமாட்டியாகிய டாக்டர் அன்னிபெஸன்ட் அம்மை, ஜம்பத்து மூன்று வருஷமாக உலகிற்குத் தாம்செய்து வந்திருக்கும் பொதுவழியத்தின் ஆசிரவாதம் தந்தருளினர். முதன் முதல் அகில இந்திய மாநாட்டின் கூட்டத்தை டெல்லியிற் கூட்டி இந்தியாவிற்கவசியமான முக்கிய விஷயங்களை ஆலோசிக்கச் செய்த மிஸ்ஸஸ் கவின்வினிடத்து வேலை பழகுபவராகச் சொல்லிக்கொண்ட மிஸ்ஸஸ் கமலாதேவி சட்டோபாத்தாயா ஊக்கமாய் உழைத்த காரியதரிசி. எக்ஸிகடிவ் கவுன்சிலர், மனைவியாகிய மிஸ்ஸஸ் தாஸ் எத்தனை பெரிய காரியத்தையும் ஓர் அலக்ஷியம் செய்வதில்லை, எத்தனை சிறு காரியத்தையும் அசட்டை செய்வதுமில்லை. மிஸ்ஸஸ் சாட்டெர்ஹீயவர்களின் இடைவிடா உழைப்பினால் உள்ளூரில் கூட்டத்திற்கு வந்திருந்த பிரதிநிதிகளின் சாப்பாடு, ஜாகா

முதலிய செனகரியங்கள் இனிது கவனிக்கப் பெற்றன. மிஸ்ஸஸ் ஸுல்தான் விங் தாராள் சித்தத்தோடு அதிகிகளை உபசரித்தனர். அஹமதாபாத் பஞ்சாலை முதலாளியின் மனைவியான மிஸ்ஸஸ் அம்பாலால் ஸாராபாய் எட்டுக் குழந்தைகளையுடையவளாயினும் வீட்டுச் சோலையையும் தேசகாரியத்தையும் ஒருங்கே கவனிப்பவராயிருந்து, மகாநாட்டின் ஆதரவில் வைஸ்ராயைப் போய்ப் பார்த்து ஸ்திரீகளின் குறைகளை எடுத்துரைக்கச் சென்ற மாதர்களுக்கு முதன்மையாய் நின்றனர். விதத்துவான பரோடா மகாராணியின் நாட்டுப் பெண் சகுந்தலா ராஜ் என்னும் இளவரசி, பரோடா வெள்ளச்சேத்தத்தில் விவோசல்களிழந்தவர்களுக்கு நஷ்ட ஈடு செய்து உதவிபுரிந்தனர். மிஸ் லாஸரஸ் சில மாதர்களுடன் ஐரோப்பியப் போப்பைப் போய்ப் பார்த்து வரச்சென்றபோது கறுப்பு உடைகளையே அவர்கள் தரித்து வரவேண்டு மென்று போப் சொன்னார். அச்சமயம் மிஸ்ஸஸ் லாஸரஸ் தம் இந்தியச் சேலையை யன்றி வேறெதையும் அணியமாட்டே னென்று சொல்லி விட்டார். அதன்மேல் போப் அவர்கள் இந்திய உடையிலேயே வரலா மென்று சம்மதித்தனர். இப்படி ஆங்காங்கு பல்விதத்திலும் பிரசித்தி பெற்ற இந்தியமாதர் பலர் மாதர்களின் கல்வி முன்னேற்றத்தைச் சீக்கிரமே யெய்தும் முறைகளை விதாயகம் செய்யக்கருதி மேற்படி மகா நாட்டுக்கு வந்திருந்தனர். இம்மாதர்களின் பெருமையால், மாதர்களே பொதுவில் தம் பெருமையை ஒருவாறு நன்கேயுணரலாயிற்று. ஒருவர் அப்பிராயப் பட்டபடி மாதர்கள் குழந்தையைத் தொட்டிலிலிட்டுத் தாலாட்டுவதோடு மட்டுமல்லாமல், உலகத்தை ஆளவும் தொடங்கி யிருக்கின்றனர்.

சட்டசபைக்கு இன்னொரு ஸ்திரீ மெம்பர்:—இந்திய ஐக்கிய மாகாணத்தில், மாகாணச் சட்ட சபைக்கு ஒரு ஸ்திரீ அங்கத்தினராக நியமிக்கப் பெற்றிருக்கின்றனர். மிஸ்ஸஸ் அஹமத்ஷா என்பவர் இந்திய கிறிஸ்தவர்களுக்குப் பிரதிநிதியாய்ச் சர்க்காரால் நியமிக்கப் பெற்றிருக்கின்றனர். இந்த நியமனம் செய்தது மெத்தவும் சரியானது. இந்தியப் பிரதானச் சட்ட சபையிலும் மாகாணச் சட்ட சபைகளிலும் இவ்வாறே செய்யப்படுமென்றெதிர்பார்க்கிறது.

குழந்தைகட்கு ஓர் ஆஸ்பத்திரி:—குழந்தைகளைப் பாதுகாப்பதில் பம்பாய் முதன்மையாய் இருக்கிறது. முதலாவது, குற்றஞ் செய்த குழந்தைகளை விசாரிக்கத் தனி நியாயஸ்தலமும் அதன் சார்பாகக் குழந்தைகளை மீட்டு ரகழிக்கும்படியான சங்கமும் ஏற்படுத்தப்பட்டன. இப்போது நோயுற்ற குழந்தைகளுக்கு கிச்சை செய்யும் ஆஸ்பத்திரியும் ஏற்பாடுசெய்கின்றனர். 110 குழந்தைகளுக்குப் படுக்கைகள் திட்டம் செய்ய, ஸர் நெஸ் வாடியா, லீ. என்வாடியா அவர்கள் 24லக்ஷம் ரூபாய் நன்கொடையளித் திருகின்றனர். பம்பாய் நகரபரிபாலன ஸபையார், 17லக்ஷம் கூடப் போட்டு, இடத்திற்கும் கட்டிடத்திற்கும் 16 லக்ஷம் செலவுழிப்பார்களாம். ஆஸ்பத்திரி நடத்துவதற்கு 25 லக்ஷம் மூலசனமாக வைத்துக் கொள்வார்களாம்.

மேல் நாடும் கீழ் நாடும்:—மேல் கிளோராய்ட் என்பவர் ஐரோப்பாவிற்கு வந்த காயகி. அவர் சமீபத்தில் இந்தியாவில் பிரயாணம் செய்து கொண்டு போனவர். கல்கத்தாவிலும் கீழ் நாட்டின்கண் உள்ள அபிமானத்தால், தாம் பாட்டுநேர்த்த போது டாக்டர் ரவீந்திரநாத் தாகூர் அவர்களின் பாட்டுக்களையும் சேர்த்திருக்கின்றனர். அவர் சில நாள் சாந்தி நிகேதனத்திலும் ரவீந்திரநாதர் அவர்களோடு வசித்தனர். உண்மையான ராகசிகத்திற்கு ஜாதியும், மதமும், படிப்பும், ஸ்திரீ புமான் என்பதும் புறம்பானவை. இந்தியாவைப் பற்றிக் கண்டதெல்லாம் எழுத ஒரு மிஸ்மேயோ துணிந்தனர். இந்தியாவில் நிகழும் நல்ல விஷயங்களை வியக்கிறவர்கள் அந்நியருள் எத்தனையோபேரும் இருக்கின்றனர். இந்த வருஷம் ஆகஸ்ட் போர்டு ஸர்வகலா

சாலையில் ஹிப் போர்ட் உபந்யாஸங்கள் செய்யும்படி டாக்டர் ரவீந்திரநாத் அழைக்கப் பெற்றிருக்கிறார்.

வங்காளத்து ஸ்தாபனங்கள்:—ஸ்திரீகளுக்கு எவ்விதப் பயிற்சியேனும் கொடுக்கும் சங்கங்களுக்கு, மற்ற மாகாணங்களைக் காட்டிலும் வங்காளத்தில் சர்க்கார் உதவி தாராளமாய் அளிக்கப்படுகிற தென்பது, மேற்படி ஸ்தாபனங்களின் அறிக்கைப்பத்திரத்தைப் படிக்கும் போது தெரியவருகிறது. தற்காலம் 54 மாணவிகள் உள்ள நாரீ சிக்ஷா ஸமிதியில் மாசர்களின் தொழிற்பயிற்சிக்கு முதலில் ரூ 4233 உபகாரதனம் அளித்து வருஷந்தோறும் ரூ 5260 உபகாரதனம் கொடுப்பதாகவும் உத்தரவாகியிருக்கிறது. சென்னையில் அதேமாதிரி நடைபெறும் ஸ்திரீகளின் ஸேவா சதனம் 80 மாணவிகளைக் கொண்டு வந்தபோதிலும் வருஷத்திற்கு ரூ 800 தான் உபகாரதனம் கிடைக்கிறது. சென்னையில் சர்க்கார்ப் பணத்தை யதேவ்ந்தமாய் புஜிக்கும் கல்விஸ்தாபனங்களுக்கு ஈடாக எழுதுமாணவிகள் இல்லையாம். வித்யா சாகர் விதவா வித்யாலயத்திற்கும் சர்க்காரிலிருந்து வருடந்தோறும் ரூ 4100 உபகாரதனம் கொடுக்கப்படுகிறது. இதன் கிளைச்சங்கங்கள் ஒரு துறாக்கு மேலே பரவியிருக்கின்றன. வங்காளத்தக் கல்விக்கழகம் என்பதும் தீவிரமாய் உழைக்கிறது. சென்ற பிரவரி 1916 சரியான கல்வி மகாநாடு நடத்தினர்.

தேசத்திற்கோர் நஷ்டம்:—ஸ்ரீ மதிபார்வதியம்மாள் தேஹவியோகமானது தென் தேசத்தில் விசேஷமாய் மாதர் முன்னேற்றத்திற்கும் பொதுவின் ஓங்காருண்ய முடைய எவ்வித இந்திய இயக்கத்திற்கும் சம்பந்தம் செய்ய முடியாத ஒரு நஷ்டமாயிற்று. பெங்களூர் நகரத்தில் மதறினா ஸேவா ஸமாஜத்தை ஆரம்பித்து ஸ்தாபித்து ஈட்டி வந்து அந்தஸ்து ஜடத்திற்கு அவரே உயிராக விளங்கினார். சிசுபரிபாலன சங்கத்திற்கும் அக்ரான்ஸ்திராசுத்திரந்தன், பெங்களூர் ஜில்லாகவுன்சிலுக்கு அவர் முதல் அங்கத்தினராயினார். மைஸூர் ஸமஸ்தானத்தில் உயர்ந்த ஸன்னதா மரியாதை பெற்றவர். சரீபத்தில் கெய்சரி ஹிந்துபதக்கம் பிரிசுபெற்றவர். அவர்க்கு அறிமுகமான ஸ்திரீபுருஷர்கள் யாவரும் அவரிடத்து வலித்திருந்த நன்மதிப்பும் பஹுமானமுமே, அவர் இயற்றிய உபகார காரியங்களுக்குக் கிடைத்த மேற்படி பரிசுகளைவிட மேலான பரிசாம். தென் இந்தியாவில் அவர் உபந்யாஸத்தின் சொல்சாதுரியம் எப்போதும் கேட்கத் தகுந்ததாகவே யிருக்கும். சென்ற டிஸம்பர் மீதத்தில் ஜனஸமுதாய ஆசாசிரி திருத்த மகாநாட்டிலும், காங்கிரஸ் வாத்திலும் அவர் சமயோசித சாதாரணத்தோடு கேட்போர் மனத்தைக் கவர்ந்து, அவர்க்கு உயர்ந்த அநியாதம் உண்மைகளை உலக நடைவழி கைப்பற்றும் படியான வழியைச் செவ்வனே எடுத்துரைத்த அழகு பலர்க்கு இன்னும் ஞாபகமிருக்கும். ஸ்திரீ ஜாதியின் தயர் நீங்கி முன்னேற்றம் வருதல் வேண்டுமென்ற எண்ணம் ஒன்றே அவர் மனத்தில் இடைவிடாமல் குடிசெண்டது. அவர் இவ்விதேயை ஏகாக்கிர உழைப்பும் நிரந்தரமான தியாகபுத்தியும் உடையவராயிருந்தனர். இந்தத்தியாகத்திற்குடையே அவருடைய தேஹவியோக மாக்கும்! பால்ய விவாகத்தை யொழிக்கச் சட்டம் திட்டம் செய்யுபடி வைஸ்ராயவர்களை முன்னிட்டுப் பார்க்கப்போகும் மாதா மகா ஈட்டிப் பிரமுகருள் ஒருவராக அவர் தாம் செல்லவேண்டிய உத்தர வாசம் உணர்ந்து அவர் சுத்த சபாவத்தையும் சக்தியையும் உண்மையாய் மதிப்பிட்டுவைக்க எழுது வார்த்தைகள் போதா. இந்தியமாதர்களின் ஸேவையில் ஈடுபட்ட “மாதர் குலதிலகங்களில்” அவருடைய படம் நம் பத்திரிகையின் டிசம்பர் மாதத்து சஞ்சிகையில் அச்சிட்டிருப்பதைப் பார்க்க. ஸ்திரீ தர்ம பத்திரிகைக்கு அவர் அடிக்கடி எழுதுவதுண்டு. மாதர் இந்தியசங்கம் தொடங்கப் பெற்றதா முதல் அதற்கவர் மஹோபகாரியாய் விளங்கினார். அவருடைய இன்னுயிர்த் துணைவரான மைசூர். மாஜி சீப்.

ஜட்ஜ் திவான் பஹதூர் சுந்திரசேகர ஐயாவர்க்கு நம் மெல்லோருடைய அதுதாபத்தை இதன் மூலமாய் அறிவிப்போமாக!

இன்னொரு பலி:—உதயபூர் அரசாங்கத்திற்கு பாத்தியஸ்தராக வாக்கூடிய இளவரசன் ஐம்பது வயதுடைய ஒருவர் ஏற்கெனவே மணந்து கொண்ட மனைவி யொருத்தியிருக்க, தான் பகட்பாத்தோடு பத்துக்கொண்டிருக்க 17வயதுச் சிறுபெண் ஒருத்தியை விவாகம் செய்து கொள்ள ஏற்பாடு செய்து கொண்டிருக்கிறாராம். இஃது உண்மையாயின் இந்திய இளவரசர்கள் ஸஹவாஸ தோஷத்தால் மிகவும் கெட்டுப்போகின்றனர் என்று எண்ண இடமுள்ளது. இத்தார் ஸமஸ்தானத்து எக்ஸ்—மஹாராஜாவின் புதுவிவாகத்தைப் பற்றியும், காசுமீரத்து மஹாராஜா தம் கல்வியும் கற்பும் வாய்ந்த பத்தினி யொருத்தி இருக்க, 15வயதுச் சிறு பெண் ஒருத்தியைக் கல்யாணம் செய்து கொண்டு, மூத்த மனைவிக்கு விளைத்த துக்கத்தையும் கேட்டுத்தோறும், தாய்மன முடைய பேர்கள் நடுக்குறுகின்றனர், பழைய நாட்களில் மிருகங்களை தேவர்களுக்கென்று பலிகொடுத்தார்கள். இக்காலம் புருஷர்கள் தம் மிருகப்பிரயமான காமாதிக்கு சிறுபெண்களைப் பலிகொடுக்கின்றனர். இத்தகைய ஸம்பர தாயங்களை ஆமோதிக்கிற ஜனஸமுதாயம் அழிவுக்கு வழிதேடிக்கொள்வதேயாகும். கடவுள் ஏற்படுத்தியிருக்கும் சுத்தத்தையும் நியமத்தையும் மீறி வரம்பு கடத்தல் சும்மா விடாது. மதுஷ்ய ஜாதிக்குத் தகாத வழக்கங்கள் பண்டையநாளில் இருந்து இப்போது ஒழிந்தன. அவற்றிற்கு குரிய கர்மபலனையும் அதுபலித்து வருகிறோம். சாமான்யமான மதுஷ்ய தன்மையையும் யோக்யதையையும் தெரிந்துகொள்ள எவ்வளவு காலம் வேண்டுமோ? இதில் அக்ரமம் அதிகமாகவந்திரு, ஒரு மடாதிபதியாகிய சங்கராசார்யர் கீழான அந்தஸ்திலுள்ளவர்கள் செய்தால் ஜாதிப்பிரத்தம் செய்யக் கூடியவர். உயர்ந்த அந்தஸ்திலுள்ளவர்கள் செய்யுங் காரியத்திற்கு சாஸ்திரப் பிரமாணம் கூறி ஆசீர்வதிப்பதும் ஒரு விசேஷம்.

ஈமலா உபந்யாஸங்கள்:—இந்தியாவின் “ஸ்திரீ தர்மத்தின் லக்ஷியங்களைப்” பற்றி மிஸ்ஸஸ் ஸரோஜினி நாயுடு கல்கத்தா ஸர்வகலா சாலையிற் பிரசுரித்த சொற்பொழிவு, அவர் செய்திருக்கும் முற்பிரசங்கங்கள் எவற்றையும் மேற்கொண்ட தென்னலாம். ஸர்வகலாசாலை சயாமண்டபம் கேட்கவந்தவர்களின் கூட்டத்திற்கு இடம் போதியதல்ல. அளவிற்ற உத்ஸாகம். அவர் பிரசங்கங்களிற் பெரும்பாகம், சுருக்கெழுத்துக் காரர் எழுதக்கூடவில்லை. அவருடைய அபாரமான கற்பனையும் சொற்பொழிவும் போனோகிராப் அல்லது கம்பி யில்லாத ரேடியோ யந்திரத்தில் பிடிக்கப்பட்டிருக்குமாயின் எத்தனையோ உயர்வாயிருந்திருக்கும். இந்திய ஸ்திரீ தர்மத்தின் லக்ஷியங்களைத் தேஜோமயமான அக்ஷரங்களில் அழிவுருது ஆகாயத்திற் பதிப்பித்தாற்போல் அவர் எடுத்துரைத்தனர். இஸ்லாமிய மாதர்களின் நடை உடைகளுள் ஹிந்துக்களின் நடை உடைகள் என்னென்ன அம்சங்களில் உயர்வு பெற்றிருக்கின்றன வென்பதையும், ஹிந்துக்களுடைய கதாக்கோசங்கள் எத்தனை இஸ்லாமியர்களிடமிருந்து வந்திருக்கின்றன வென்பதையும் எடுத்துரைத்தனர். பண்டைக் காலத்து இந்திய மாதர்மணிகளுக்கு ஈடு சொல்லக்கூடியவர் மிஸ்ஸஸ் ஸரோஜினி நாயுடுவைத் தவிர வேறொருவர் இல்லையென்றே கூறுவேன். அவர் சொந்த வாழ்நாளிலேயே தாம் போதித்த ஸகல தர்மங்களையும் கடைப்பிடித்து, ஹிந்து முஸ்லீம் ஒற்றுமைக்கும் இந்திய தேசாபிமானத்திற்கும் இலக்காக விளங்குகின்றனர்.

TELUGU

అఖిల భారత స్త్రీల సమావేశము

ఒక ప్రతినీధి యు త్తరము

(శ్రీమతి పి. కే. సుబ్బరాయుడిమ్మగారు)

ఈ పత్రికకు సంపాదకురాలగు కలెక్టు ఆమ్మ యీ విషయములో నా యభిప్రాయమును, నేను చూచివినిన సంగతులు వ్రాయుచున్నాను. ఈ మహాసభను నేను గాత్రోహడా మా కృష్ణా జిల్లానుండి అయిదుగురము ప్రతినిధులముగా వెళ్ళితిమి. గోదావరి మొదలగు ఆంధ్ర ప్రదేశ్ జిల్లాలనుండి అరుగురు ప్రతినిధులు వచ్చిరి. వీరు గాక ఆ మహాసభయందు పాల్గొనినవారిలో నాయకులని చెప్పవచ్చినవారు భూపాల రాజ్యపు దేవం సాహెబ్ గారును, ఎస్. ఆర్. దాసు అమ్మగారును శ్రీ పటాచి అమ్మగారును, శ్రీ కమలా దేవమ్మగారును మరి యెందరు చాలామంది గొప్పవారునువచ్చి ఆంధ్ర కార్యక్రమమును బయ్య ప్రదముగా జరిపిరి. ఈ సభవారు చేయుబానిస కార్యక్రమము చురుకముందు మన హిందూ రాజ్యమునకు రాజప్రతినిధియగు శ్రీ ఇర్విక్ ప్రభువు సరీ తిలకము ఆరంభోపన్యాసముచేసి యీ సభయందలి తమవల సాను భూతిని కనుపరచిరి. భూపాలరాజ్యపు దేవం సాహెబ్ సభ కార్యక్రమమునకు సహించి కార్యక్రమమును బహు చక్కగ జరిపిరి.

ఈసభ గడచిన సంతోషము పునః పునః జరిగెను. ఈ సంతోషము ఢిల్లీ నగరమున జరిగెను. ధర్మనిధులను సమీక్షించుచుండి స్త్రీలు తెలియదల యేదికంటే ఎక్కువమంది ప్రతినిధులు ఈ సభకు వచ్చిరి. ఒక్క జాతిగల వారని కాక మన దేశపు నానాజాతులవారు, నానా భాషలు మాటలాడువారూ సభనొంకరించిరి. వారిని చూడ మాకు కన్నులపండుగ గానుండెను. వారిలో చాలామంది మన ఆంధ్ర స్త్రీలకంటే దేర్ఘమును వాక్పాత్రుర్యమును కలవారును, చదువరులనై సభలో బహు ఆసక్తితోను నేర్పుతోను ఆయా విషయములనుగూర్చి మాట్లాడిరి.

ఇదివరలో పునఃపునఃమాత్రమే (కొర్రును) అఖిలభారత మహాసభ సభ మొదలగు గొప్పసభలకుబోయి మనదేశ స్త్రీల విద్యాభివృద్ధినిగూర్చి అతిబాల్క వివాహములు కూడవనుటనుగూర్చి, విలేంతు పునర్వివాహములు కూడవనుటనుగూర్చి, విలేంతు పునర్వివాహములనుగూర్చి యీ మొదలగు స్త్రీలక్షేమ విషయములను గూర్చి ఆలోచించేవారు. ఇది చాలవని, మనమేజెల్లి యిట్టి విషయములనుగూర్చి ఆలోచించి మన నుండరము ఏకభాషముతో తగిన తీర్మానములుచేసి దేశమందలి స్త్రీ పురుషులలో కదలిక పుట్టించుట అత్యవసరమని గ్రహించి యీ సభను ఏర్పాటుచేసిరి.

ఈ సభ సెప్టెంబరు 7, 8, 9, 10 తేదీలలో ప్రతిదినము రెండు పూటల జరిగెను. చర్చించబడిన విషయములన్ని వారికలయొక్క స్త్రీల యొక్క విద్యయెట్టిది గానుండవలసినది, కరీరసాధకము పాఠశాలలో నేర్పుట అవసరమని, ఇతరులకు అడపిల్లలెట్లు ఉపచారులుగానుండ

వచ్చునని, వారి యారోగ్యమెట్లు బాగుండునని యీ మొదలయిన సంగతులతో సంబంధించియుండెను. రెండవ ముఖ్యంశము అతి బాల్క వివాహములను మన దేశమునకు కలుగుచున్న అరిష్టములను చూపుచు అవి కూడవని, అందుకే ప్రభుత్వమువారు మగచిన్నవానికి 21 సంవత్సరములను ఆడ చిన్నవానికి 16 సంవత్సరములను రాకముందు పెండ్లిచేయుట శాస్త్ర విరోధమని శాసనములు నిర్మాణముచేయుచుని కోరిరి. వీలయినంతవరకు బాలికాపాఠశాలలో చదువుచెప్పుటకును పరీక్షచేయుటకును స్త్రీలనే నియమించవలసినదిగా తీర్మానించిరి. ఇదిగాక మగపిల్లలు ప్రయుమరీ తరగతులలో చదువుకొంటున్నంత కాలము స్త్రీలే ఉపాధ్యాయులుగా నుంటే చాలామేలు కలుగునని నిర్దేశించిరి. వ్యవసాయసంబంధ మొకపాఠములకూడా బాలికా పాఠశాలలో నేర్పించుట ముఖ్యమనికోరిరి. ఈ విషయములన్ని అమలు లోకి వచ్చునట్లు ప్రభుత్వమువారును ఆయా శాఖల వారును, జిల్లా బోర్డులును, తాలూకాబోర్డులును, మున్సిసిపాలిటీలును తోడ్పడుటలని కావలసిన ద్రవ్యము ఖర్చుపెట్టుటలని తీర్మానములుచేసిరి. ఇట్లు అధికారులుమాత్రమేగాక దేశప్రజలును తగిన ద్రవ్యసహాయముచేసి యీ యుద్దేశములు నెరవేరుట కవసరమయిన సభలు ఉపసభలు ఏర్పాటుచేసి దేశమంతట తీవ్రముగా చనిచేయ వారంభింపవలెనని వచ్చిన నానినందరిని హెచ్చరించిరి. ఉపన్యాసములు చేసినవారిలో కొందరు బహు నేర్పుతోను ఆశక్తితోను తమ యభిప్రాయములను వెల్లబెట్టిరి. మన దేశ స్త్రీలలో ఇంత విద్యావంతులు గట్టివారు న్నారాయని నేనాశ్చర్యపడితిని.

మొదటనేను వ్రాసినట్లు మాకృష్ణాజిల్లానుండి వెళ్ళి అయిదుగురు ప్రతినిధులము దేశవాడలో కలకత్తా మెయిలుబండియొక్క రిఫ్ వేదీ యుండుమున కలకత్తాకు ప్రయాణముచేసితిమి. ఆనాడు ఆనెక వోట్ల జరిగిన హార్టల్ వల్ల మాకేమి యిబ్బందిలేక ప్రయాణము జరిగెను ముగ్గురుమాత్రం అక్కడక్కడ మిత్రులు మేమునచ్చుచున్నమాట యెరిగి మాకు భోజన సదుపాయములు పెండ్లిచిందులను మరిపించునట్లుచేసిరి. రైలువారు మృగయాణమునుఖముగా బయటపెట్టు సహాయముచేసిరి. కలకత్తానుండి ఢిల్లీకి ఎక్కడను ఆగమండా అయిదవతేదీ సాయంకాలము చేరితిమి. అక్కడ మా కాత్రిగ్యమిచ్చిన మిత్రులు మేమందరము ఒక్కనోటనే యుండునట్లు బస యేర్పరచినందుకు చాలాసంతోషించితిమి. ఢిల్లీలోనుండిన దినములలో సభ పనులుకాగా తీరుబడి సమయములో అచ్చట చూడవలసినవస్తువులు చూచితిమి. నూతనముగా కట్టిన ఢిల్లీ నగరము బహుశుభిముగాను వీధులన్ని అందముగా తీర్చి యుండెను. కుతుబ్ మినార్ ఆను పురాతనపు కట్టడము బహు అద్భుతముగానుండెను. పూర్వపు మొగలాయి చక్రవర్తుల గోరీలు వారి సుశతకు సూచకములుగా తోచెను. అక్కడికి వచ్చినవారిలో కొందరు నేనెరిగినవారిని తిరిగి చూడగలిగినందుకు సంతోషమాయెను. పదవతేదీ రాత్రి తైలుదేరి యింటికివచ్చుపూర్వమున ఆగ్రా, అలహాబాదు, కాశీ మొదలగు ముఖ్యపట్టణములలోనుండు విశోదయలు చూచుకొనుచు ఒక్కొక్కనోట నొక్కొక్కదినము గడుపుచువచ్చితిమి. ఆగ్రాలో లోక ప్రసిద్ధమగు "తాజ్ మహల్" అను అద్భుతయయిన కట్టడమునుచూచి ఆనందము పొందితిమి; అది మాంపుడు కట్టెనో దేవతలం కట్టినోయనిపించునంత నాజాకుగాను శృంగారముగానుండెను. దాని నిర్మించిన శిల్పుల నైపుణ్యమిట్టిదనిచూచి తీరనలేగాని దానిని వివరింప నాతరముకాదు; అలహాబాదులో శ్రీరామేశ్వర స్థానముచూచితిమి; కాశీలో నాకేమి విశేషము కనబడలేదు. మన దేశములు మహాపుణ్య

తేత్రమని యెంచుదురు గనుక అదిమాచినందుకు సంతోషమయినది. అక్కడిదేవాలయములు వెక్కలేనివియున్న ను నసి దక్షిణ దేశపు దేవాలయములది గొప్పని యెన్నుకొనును. గాలిగోపురములు గలవి-లేనేలేవు. గంగాదితీరమున అక్కడ ప్రభులుచేయు కన్యాలముచేరి-అసహ్యముగా కనబడెను. క్షుకత్తలో రెండు దినములుండి యేకాయేకీ బ్రజవాడకు వచ్చితిమి. ప్రతిస్థలములలోను స్నేహితులు మాకు కావలసిన సహాయము చేసిండుదురు వారికి కృతిజ్ఞురాలనెయ్యవచ్చును.

శ్రీశ్రీశ్రీ అక్కడ జరిగిన సుఖసౌఖ్యలో వాయుకు రాండ్లయిన మా పోదరియగుచేసిన యుపన్యాసములువిని, మిత్రులచేసిన అతివ్యమును విందులను ఆరగించి, అయా ప్థులములలోని విసోదములు వింతలుదర్శించి చేలకొలది పైశ్చప్రయాణముచేసి వందలాది రూపాయలు భుక్తిపెట్టుట తో ప్రతినిధులముగా కల్గిన మాదిధితిరపోయినదా? లేదు. ఇప్పుడే మానిధి వెరవేర్చునని ఆరంభమైనదిని మేనుండరము భావించుటని యున్నాము. వేముజూచి వినుచున్నందులకు మాకు కలిగిన హెచ్చరికను నుమ్ము తమకు ప్రతినిధులనుగా బంపిన మన జిల్లాల శ్రీ పురుషోత్తమ, ముఖ్యముగా శ్రీలకు కలగకేయవలసియున్నది. అందుకై ప్రతి గ్రామములలోను శ్రీల సభలు తరుచుగాచేసి వారికాయా శ్రీక్షేత్ర విషయమున సంకతులు తెలిసి వాటివిషయమయి యుదివరకన్న డెరుగని కవలికను హెచ్చరికను పుట్టిండుట యుపాయము. అట్టి సభలు జరుపుటకు శక్తిసామర్థ్యములుగలవారు నెకేమమందే అభిమానముగలవారు బయలుదేరి పనిచేయవలయును, సభలకు తగిన యింద్రు కట్టుటకు ప్రయత్నములు జరుగవలెను. అందులకు కావలసిన ద్రవ్య సహాయము ద్రవ్యసంతులు భారాళముగాచేయవలయును. ద్రవ్యము పోగుచేయుపని కొందరు భూమికొనవలయును. చేయవలసినపని యెంతోయున్నది. అన్నిటికంటే ప్రధానముగా ప్రతి అడుపిల్లకు మంచి ప్రయోజనకరమగు విద్య నేర్పించుట, జ్ఞానాభివృద్ధికలుగ జేయుట అవసరమని తిట్టును వేల్కొలుపుట; బాలప్రాయమున వివాహములు చేసి, బొమ్మలువెట్టి ఆడుకొనవలసిన యాహున సంసారముచేయ బంపుట మాని మంచియుక్తయమ్మనమ్మకకు విద్యాభ్యాసము చేయించుటే ధర్మమని మన శ్రీలకు ఒప్పించి ఆలాగు జరిగించునట్లు ప్రేరేపించుట మనము చేరవలసియున్నాము.

ఆ. క్యా సుబ్బారాయడమ్మ

సంపాదకీయ వ్యాఖ్యలు

అఖిల భారత శ్రీల సహాభ

శ్రీల యుత్సాహము

గత నెల 7, 8, 9, 10 నేటిలో డిల్లీ నగరమున జరిగిన అఖిల భారత శ్రీ సహా సభ భారత శ్రీల వర్షియైన సతిముఖ్యతర మైనదని చెప్పవచ్చును. భారత దేశాభ్యుదయమునకు తమ పర్వస్వమును సమర్పించుచు, ధన్యత గాంచుచున్న బహిర ప్రముఖురాండ్రందరును నీ సభలో పాల్గొన్నట్లు ఎంతయు శుభ సూచకము. అంతియే గాదు. రాజ ప్రతినిధి గారి సతీ తిలకము, ఇర్విస ప్రభిణిగారు, సభాకార్యక్రమ

మును ప్రారంభించుచు, శ్రీ యుద్ధమయనకిచ్చిన కేహత తరముగారు. ఇక అధ్యక్షురాలగు భూపాలు బెగముగారి వాము, అభిమానముల నివయము నిక చెప్పవలయువా? మహమ్మదీయమునంతయు వివర్ణించుచు, ఏ మతగ్రంథమును గోపిపర్వ వామోదించువది యందలదేనియు, అపద్ధతనల నేడు శ్రీలలో వారించియున్న అజ్ఞానమును శ్రీలాయుల పారద్రోలి కార్యక్రమమున దిగవలయునని అధ్యక్షురాలు నుడివిన హితవాక్యములను విన్నవించి మనము మరునాటిము. సభా కార్యములను అధ్యక్షురాలి పక్షమున నడపిన పోదరియని సహజీవిదేవిగారి కృపవారవిప్రజితమయ్యచియే తీరవలయును. తరు జీవిత సభకుములవంతయు, భారత శ్రీ భావ్య పయమునకు భారదీయులము మహాశ్రీ అనిబింబు దేవిగారు, సభా కృపవారములలో పాల్గొని, అన్ని విషయములలో నెంతయో తోడ్పడియుండిరి. వ్యవహారదిక్షితో నది సామర్థ్యమును మోపుచు ఎంతయు తోడ్పడిన, శ్రీమతి కమలాదేవి చతుకోపాధ్యక్షురాలని గురించి, కాశ్యోత్పాహమున చేరుగాంచిన శ్రీమతి మాన్య రెలు కలిష్ట గానిగురించి, దామ, చల్లదీ సతులనుగురించి, అంబాలా శరణాయి శతులల రాజగార్లనుగురించి, సభాకార్యక్రమమును నిక్కగ నిర్వహించుచు, ప్రారంభమునుండియు ఎంతయు తోడ్పడిన ఇతర పోదరి మణులనుగురించియు పేర్కొనుట అనవసరము. వీరందరి సహాయ పరమ త్రివలననే సభ అత్యంత జయప్రదముగ జరిగినది. భారత శ్రీలు తమ విద్యుత్ కధర్మములను నిక్కగా గ్రహించి, వాని నేరితిని కార్య రూపమునబెట్టిన వారికార్యదీక్ష సత్త్వమున నెరవేరగలదో నేడు ప్రపంచమునకు మోపుటకు ఎంతయు అవకాశము లభించినది. అంతి యేనా? ఒక పోదరియజి వనించినంతిని, శ్రీలు ఉయ్యలనూపులలో సామర్థ్యరాండ్రేగాక, ప్రపంచము నేలుబలో నైతిము నిపుణురాండ్రని నేడు చాటగలిగినారు.

జగన్మాధరథము కదలకుట ప్రారంభించినది. ఇక గారిని నాపుట కెవరికిని తరముగారు. రథము వెంట త్వరితముగ నడపిన అంత త్వరితమున గమ్యస్థానమును మనము చేరగలము. వానములు నీ రోములతో ముందు నడచుచున్నారు. మనమందరము నైతిము వారి ననుసరించవలయును. వారి యుత్సవము అత్యంత వైభవముతో జరుగునట్లు చూడవలయును. బాధ్యతయంతయు మనమీదగలదు. ఎవరి యుత్సవములలో పాల్గొందురు? ఉత్సవము జయప్రదముగా జరిగి, అందరు ఆనంద సామాజ్యమున నానందించుటకు తమ పర్వస్వమును ఎవరు భారపోయగలరు? డిల్లీ శ్రీల సహాసభ నీకార్యమునకు భారత శ్రీల నందరిని నాహ్వనించుచున్నది? భారత మాతృదేవత మనల నందర నీ మజ్జమున బాల్గొన ప్రేరేపించుచున్నది? తల్లియజ్ఞను, నాయకుల కొరికలను ఎవరు నెరవేర్చగలరు? ఎవరు విజయ పతాకమును పట్టుకొని ధన్యాత్ములయ్యెదరు?

శ్రీల విజయము

శ్రీల సమాజ హక్కులను గమనించి గౌరవించుటకు సంయుక్త పరగణాల ప్రభుత్వమువారు నైతిము ముందంజదేయుట ఎంతయు నానందకరము. ఈ మధ్యరాష్ట్ర కాసన సభలో ఖాళీయైన సభ్యత్వ స్థానమునకు, ఆ ప్రాంత ప్రభుత్వమువారు, శ్రీమతి అహమదుషాగాదిని క్రొస్తపుల పక్షమున సభ్యురాలినిగా నియమించి, శ్రీ లోకమును గౌరవించిరిని మా పాఠకులకు తెలుపుటకంతయు సంతసించుచున్నాము. సంయుక్త పరగణాలవారి పద్ధతిని ఇతర రాష్ట్రముల నాయను

పైతము అనుబంధించి, తమ ప్రాంతములలో దేశోపకార విషయములలో పాల్గొనమని సేవచేయుచున్న శ్రీలలామలను శాసన సభల కావ్య వింది, గౌరవించుటని నమ్ముచున్నాము.

శిశు వైద్యాలయము

అనాధ బాలకుల, బాలికల నాదరించుటలో ఎంతయు ప్రసిద్ధిగాంచుచున్న బొంబయి ప్రాంతమువారు, రోగిష్టులగు బిడ్డలకు చికిత్సల యునును స్థాపించుటలో ముందంజవేయుట ఎంతయు సంఘోషకరము. ధర్మజాతలగు సర్ నెనువాడియా, సి. ఎన్. వాడియాగార్లు ఈమహా కార్యవిన్యాసానిమన కేంతయు నుదారభావముతో బొంబయి నగర పారిశుధ్య సంఘమువారికి 24 లక్షల రూప్యములను సమర్పించి యున్నారు. చికిత్సాలయమును నిర్మించుటకు కావలసిన స్థలమునకు, అచ్చట కట్టబడు వైద్యాలయభవనములకు, ఈమహానీయులేగాక, నగర పారిశుధ్యము సంఘమువారు పైతము అన్ని రీతుల ద్రవ్య సహాయముచేయుట కంగీకరించుట ఎంతయు అనందకరము. ఇతర రాష్ట్రములలోని లక్షీసంపన్నులు పైతమిందులకు తోడ్పడరా?

ప్రాకృత్యములు

నేడు విజ్ఞాన సంపత్తిని పెంపొందించుటలో ప్రాకృత్యములు సమైక్యతనుగనుచుండుట ఎంతయు శుభ ప్రభము. యుగోపురేకమున సంగీత శాస్త్రమున ప్రసిద్ధిగాంచిన నాయకులలో నశ్రేయాలగు క్షారాబట్టుగారు నేడు మనదేశమున సంచారముచేయుచు, తమ పాట కచ్చేరీలలో కవిసార్వభౌములగు రవీంద్రుని పాటలను పాడుచున్నారు. అంతియేకాదు. కొంతకాలము కవిచంద్రుని ఆశ్రయమున నివసించి అచ్చట గాపావృత్తమును గ్రోలియున్నారు. మిస్ మెయోవలెగాక నిజముగా భారత జాతిని డెలిసికొన కుతూహలముగల ప్రతి ప్రాకృత్య ప్రేమియునుగాని, దేశీయులగుగాని భారతాంబును గౌరవించాలక యబంధకారులు. ఇదియే భారతజాతీయైక్య నిజశక్తి. ఈ నిజశక్తిని గనుగొన్నవారే ధన్యురాలరు. ఇట్టి గౌరవమునుగాంచిన మన సోదరీ మణి క్షారాబట్టుగారు ధన్యాత్మురాలు.

ప్రాకృత్యదేశము పైతము భారతశక్తిని డెలిసికొని, భారతశక్తి సంపన్నులగు భారతాంబులనయలను ఈశక్తిప్రకాలములలో పైతము గౌరవించుచుండుట ఎంతయు సంఘోషకరము. ఆత్మకృత్య విశ్వవిద్యాలయము వారు మన కవిచంద్రులగు రవీంద్రుని నాహ్వానించి, వారిచే కొన్ని యువస్వాసములను భారత విజ్ఞానముపై నిష్పించి తలంచుట ఎంతయు శుభప్రభము. వారి విజయ ధూత్రజయ ప్రదముగా జరుగుగాత! వారి రూపమున భారత విజ్ఞానము మరల ప్రాకృత్య ప్రపంచమున చిరస్థాయిగ విలసిల్లుగాత!

వంగరాష్ట్ర శ్రీ సంఘములు

బంగాళా రాష్ట్రమున శ్రీ సంఘములు చక్కగా పనిచేయుచు, శ్రీ యుద్ధమమును వ్యాపింపజేయుచున్నవని ప్రాయుటకెంతయు సంతసించుచున్నాము. వంగరాష్ట్ర ప్రభుత్వము వారి విషయమున శ్రీ సంస్థలకెంతయు ధన సహాయముచేయుచు, వారు నిర్వహించుచున్న పనులకు నిరంతరము తోడ్పడుటయు కేంతయు నానందకరము. వారి కిత్తానమితివారి శ్రీ పారిశ్రామికభవము, విద్యాసాగర విలంతు శరణాలయము, సోదరీవిద్యుత్సాగర సంఘము, ఆరాష్ట్రమున పని చేయుచున్న సంస్థలలో ముఖ్యముగా పేర్కొనవచ్చును. వీని శాఖా సంఘములు రాష్ట్రమునందలి అన్నిచోట్లను విలసిల్లుచు శ్రీల నిజశక్తిని

వికసింపజేయుటకెంతయు పనిచేయుచున్నవి. ఈసందర్భమున వంగ విద్యాసంఘము ముందంజవేయుచు, శ్రీలకు చేయుచున్న సేవను పేర్కొనక నూరకుండజాలము. ఈ సంఘమువారు గతనెల 18 వ తేదీని జరిపిన విద్యాసంస్కరణసభ ఆరాష్ట్రవిద్యకేత్రలకెంతయు తోడ్పడినదని వినుటకు సంతసించుచున్నాము. ఎచ్చట భాషాశ్రీ ప్రజ్వరిల్లుచున్నదో, అది పవిత్రస్థలము. అట్టి పవిత్రస్థలము లోకములు మన దేశమునంతటను వెలుగుడవలయును. అపుడే మన కట్టుబరం పులన్నియు విముక్తిగాంచగలవు. ఈ నుహా యజ్ఞమున కర్వర్యత స్థానమును వహించిన మన వంగరాష్ట్రసోదరీమణులను అభినందించుచు, వీరి మాన్యమును ఇతరరాష్ట్రములవారుపైత సుఖంబించి తోరుచున్నాము.

మనజాతి దురవస్థ

కీ. శే. పార్వతమ్మగారు

సోదరీమణి శ్రీమతి పార్వతమ్మగారి అకాల మరణమునలన భారత జాతికి, అందు శ్రీ యుద్ధమమునకు సంభవించిన అపార నష్టమును వర్ణించుటకష్టతమము. శ్రీమతి పార్వతమ్మగారు తమక క్తి సంపన్నత నంతయు భారత శ్రీ యుద్ధమమునకు సమర్పించి కృతార్థతగాంచి యున్న వారిలో నగ్రేసరులు. వారు బెంగళూరులో శ్రీలకొరకు నెల కొల్పియున్న మహిళా సేవాసమితి చేయుచున్న పనినిచెప్పదలము గాదు. పసిబిడ్డల పోషణకు నెలకొల్పియున్న సంస్థచేయుచున్న అపారమగు సేవను వర్ణింపవలయునా? ఇక మైనూరు రాష్ట్రరాజ్యాంగ సంస్థలలో సభ్యురాలై ఆమెగారు చేసిన దేశసేవను చెందుమూడు మాటలతో చెప్పదలముగాదు. ఒక్క కార్యచరణములోనేగాక, గంభీరసన్యాసములనిచ్చుటలో మనసోదరీమణిగారికి పెట్టినదే కేరు. ఆమె జీవితనంతయు త్యాగభూయిష్టము. దేశసేవ, లోకసేవ, తమ ఇతర విషయములేనియు మన సోదరీ కృష్ణు.

అనారోగ్యముగనుండి, యెచ్చటికిని కడలకూడదని వైద్యులు నుడివినను, అపసానకాలమున పైతము సోదరీ పార్వతమ్మగారు తమ విద్యుక్త ధర్మమును మరచిపోలేదు. ఋగ్వేదతోడనే డిల్లీకివచ్చి, శ్రీల హక్కులనుగురించియు, అందు ముఖ్యముగా ఆదిబాల్య నివాహిని, భయను గురించి వైస్సాయిగారికి సచ్చతేజ్ఞులకు శ్రీల రాయబారము ను నడపి కీర్తిగాంచిరి. ఆసమయమున డిల్లీలో సమావేశమైయున్న దేశనాయకులను సందర్శించి, శ్రీల సహజ హక్కులను వివేదించి యుండిరి. స్వాధీనత్వమున పుట్టినిల్లయిన, మన సోదరీమణిని గురించి-భారతశ్రీల కందరికిని దేశసేవా ప్రతీకమున నాదర్శమూర్తు రాలగు మన సోదరీనిగురించి యంతనాసినను తనివితీరకున్నది. ఆమె గారు నడపుచున్న యుద్ధమములను చిరస్థాయిగా నిర్వహించుటకు మనమందరము పూనుకొనవలయును. భారతశ్రీ స్వాతంత్ర్య పతాకమును నానా ప్రాంతముల నాడువలయును. అప్పుడే ఆమె ఆత్మ శాంతిని బొందగలదు, ఆమె శక్తి సంపన్నతలు మరలో వావేకించి, మనలను కార్యోన్ముఖులుగజేయగలరు! మనసోదరీ మార్గమును మనమందరము ననుసరించుటకు భగవానుడు మనకు అన్నిరీతుల తోడ్పడును గాత!

అట్టి ధీరోత్తమురాలగు సతీని గోల్పోయిన, దివాను బహదరు చంద్రశేఖరయ్యగారికి మాసానుభూతిని డెలుపుచున్నాము.

కనుకా యువన్యాసములు

ఈ సంవత్సరము కలకత్తా విశ్వవిద్యాలయమున సోదరిమణి సరోజినీదేవిగారు ఇచ్చిన కనుకా యువన్యాసములు అత్యద్భుతములని చెప్పవచ్చును. వారు ఇచ్చిన మూడుపన్యాసములలో భారతీ శ్రీల పుత్రాద్యములనుగురించి నుడివియుండిన గంభీర హక్కులను ఎవరును మరచిపోకలరు. హిందూ ముస్లిము విజ్ఞానములను కనున్వయము చేయుచు, శ్రీల యాదర్శములివియని వచింపు సామర్థ్యము నిజముగా మన సోదరిమణిగారికే గలదు. వారి యువన్యాసములను వినుటకు వచ్చిన ప్రేక్షకుల సంఖ్య వర్ధిల్లెంతరమేగాదు. ఎంతయో వికాలవంత నగు విశ్వవిద్యాలయ భవనవంతయు క్రిక్కిరిసి యెందరో వెలుగుల నిలుచుండిపోసి వచ్చినదని తెలిపినచో, ఆమెగారి యువన్యాసము లేకని ప్రజాకోటిని వాకరించినదియు చెప్పవచ్చును. ఇక యువన్యాసభారతీని చెప్పవలయునా? శిష్యులు వారి యువన్యాసమును వ్రాసికొనుటకు పైలము చేతిగాలేదని చెప్పినయెడల ఆ యువన్యాస ప్రవాహాశక్తియంతయో మా పాఠకులు గుర్తించగలరు.

త్యాగము

ఎంతకాలము భరింపవలయును?

ఇంకను మన బాలికలు వృద్ధులనంటగట్టుకొనుచు, కష్టపరంకల దీకాలమున పైలము వసవిరించవలసివచ్చుచున్నదియని తెలియు విచారకరము. బోగలాలను గు పురుషులకు శ్రీలు యువనవతులను, తమ కిక్కి సంపన్నతలను మంటగట్టుకొనవలసి వచ్చుచున్నది. ఈదనుపురము యువరాజుగారు-50 సం॥ వయస్సుగలవారు-ఇంతకుముందే కొక భార్యగలవారు-పతివార్యుల రోగముగలవారు-మరల 17 సం॥ బాలికను పెండ్లియాడ సకల సన్నాహములను చేసికొనుట చూడ భారతీ వాతావరణమింకను నేటికగున్నదియు మనము తెలిసికొనవచ్చును. ఇక బహు భార్యత్వమున పేరుగాంచిన ఇందూరు-మహారాజాగారి మూతన వివాహ ప్రయత్నముల సంగతి, కాశ్మీర మహారాజాగారి మూతన పెండ్లి పేరంటముల సంగతి, చెప్పవలయునా? భార్యకాలమున దేవతల కాంతింపజేయుటకు, ప్రజలు జంతువులను బలియిచ్చుచుండు వారని వినుచున్నాము. నేడు బోగలాలనులగు పురుష పుంగవులకు బాలికలు బలియాయబడుచున్నారు. ఇట్టి దురాచారములనుగాంచియు భారతీజాతి మాకీభావము వహించుట ఎంతయు విచారకరము. ఇట్టి మాకీభావములను భారతీజాతి పడుచున్న కష్టములు చెప్పవలయునా? ఎంతకాలము మనమీ దుర్బర జీవితమును జూచి యూరకుండగలము? మరగుచువురై, జనుల సద్ధర్మకర్మలకేయ వలసిన మన మతాధిపతులగు శంకరాచార్యులవంటివారే యీ కార్యక్రమమును నడిపుటయోగ, ఇంకేమి చెప్పవలయును?

జాతి నీ దురాచార శృంఖలములనుండి రక్షించగల ధీరోదాత్తలేవరు?

భయపడ నక్కరలేదు

మన యీదుర్బర జీవితమునుమంచి నిరుత్సాహపడ నక్కరలేదు. నెడల నెడలవోవను బోవుచున్న ను యువకులు మన సీమావస్థను పూరించుటచేసి, శ్రీ లోకము నుద్ధరించుటకు దేశమునంతటను ముందంజ వేయుచుండుట ఎంతయు సంతోషకరము. ఈ దురాచారములను రూపుమాపుటకు వారు బద్ధకంకణముగట్టుకొనుటఎంతయు అపరాధాయకరము. ఒక్క మదరాసు నగరముననే గతమాసమున నాలుగు సభలు యువ

కులచే సమావేశమయినవి. అన్నిటిలోను అతి బాల్య వివాహములను నిషేధించుచు, బాలికలకు 16 సం॥ లు కయస్సువచ్చినంత వరకు, బాలురకు 21 సం॥ లు వచ్చునంతవరకు వివాహములు జరుప గూడదని ప్రభుత్వమువారు వెంటనే తీసినములను చేయవలయునని తీర్మానములను గావించియున్నారు. ఇందు ఒక్క బాలకు మాత్రమేగాక, మదరాసు నగరమున జరుపుచున్న బాలికలు సైతము పాల్గొని తమ ఆహేదమును తెలుపుచున్న పాఠకులకు తెలుపుట తెలియు సంతసించుచున్నాము. ఇతర రాష్ట్రములలోని యువకులకు ఈ విషయమునగల బాధ్యతవ్యక్తమైయున్నది. నేటి యువకులే రేపటి నాయకులు. వారు ఇప్పటినుండియే తమ బాధ్యతను గుర్తించి ధన్యులయ్యెదరుగాక. యజ్ఞపతువులకు సంప్రార్థన స్వాతంత్ర్యముచ్చి యుద్ధరించెదరుగాక.

బాలింతల మరణము

మనదేశమున బాలింతల మరణముల సంఖ్య నానాటికి మించి పోవుచున్నది. చంటిబిడ్డల మరణములు హెచ్చుచున్నవి. వీనికి కారణములేమియో యని పరిశోధించుటకు గడంగిన డాక్టరు బొల్బరు కన్యగారు ప్రకటించిన నివేదికను ప్రతిపాదును చదివి తీరవలయును. ప్రపంచకాలమున బిడ్డలు దుర్బలులైయుండుటవలననే మన శ్రీలు అసంఖ్యాకముగ గతించుచున్నారనియు, పుట్టిన బిడ్డలు చనిపోవుచున్నారనియు మీరు ఈ క్షుణ్ణికోభవలయగ గాంచి, వారి నాపుటకు కొన్ని మార్చనలను చేర్చియున్నారను. ప్రపంచకాలముననే మన శ్రీలు అన్ని విధములగు రోగములు వచ్చుచుండును. వాని నాపుటల చేయుటకు ఎన్నియో సాధనోపాయములున్నను, మన వారు తెలిసికొనక, అజ్ఞానావస్థలోనుండి, అనేక జీవుల నిరోగములకు అర్పించుచున్నారు. ఈ కార్యమును కొంతవరకు కొనసాగించుటకు మన సోదరిమణిగారు పూనుకొనుటకు సంసిద్ధులైయున్నారు. బాలింత రోగముల భోగిల్లును ముందుగా మనము సేకరించవలయును. ఇందులకు స్వచ్ఛంధ వైదకుల నేకులు దేశమున బయలుదేరి అన్ని గ్రామములలో, సంచారముచేసి సమకూర్చవలయును. ఈ కార్యమును ప్రారంభించుటకు వెంటనే రిగ్ జేల రూపుములు అననరమని అంచనవేయబడినది. చేయబోవు నేకను గుర్తించిన ఈసొమ్ము అంతగొప్పదిగాదు. ఒక్కరు తలంచిన ఈయవచ్చును. ఈ సుమన్యమాత్రము అందరికి ముఖ్యమైనది. అందరియొక్క సహాయ సంపత్తికావలయును. ఇందులకు అందరను తోడ్పడెదమనె నమ్ముచున్నాము.

BOOKS FOR PROGRESSIVE WOMEN.

1. Perfect Health for Women and Children. By Dr. E. L. Chesser, M.B. Ch., Rs. 5.
2. The Science of New Life, a book for Brides, Wives, Grooms and Husbands, by J. Cowan, Rs. 10.
3. Advice to Women by F. Stacpoole, Rs. 2-3.
4. The Secret of Sex or Controlling the Sex in Generation by E. H. Terry, Rs. 3-8.

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