

We are very glad to be able to announce that the Travancore State has at once taken advantage of the Rule of the Reform Bill which allows the new Legislative Councils to extend the franchise to women. It has the honour of being the first State in India to grant voting powers to women on the same conditions as they have been given to men. Well done, Travancore!

The women of Poona are making a splendid and historic attempt to secure Compulsory Primary Education for girls. The Poona Municipal Council has a certain amount of money in hand which it has decided to spend on establishing compulsory primary education in the Municipality. Certain members of the Council want to make education compulsory for boys first, and propose postponing compulsory education for girls to the future. The women of the city feel that it is not just, nor will it be good for the country to make the difference between the educated standard of boys and girls even greater than it is when now only one girl is educated as compared with every ten boys. So they have expressed their ideas in the most public and effective ways.

Their leaders are Mrs. Ranade and Mrs. Janakibai Bhat of the Seva Sedan, Mrs. Khedkar and Mrs. Deshpande of the Indian Women's University, and Miss Goadon, a Christian Missionary lady. These ladies and others held two or three ladies' meetings every day, then got up a deputation to the President of the Municipality, to urge the imperative need for introducing compulsory education for girls at the same time as it is applied to boys; and finally they organised a magnificent procession, nearly 2000 women, and all marched together through the town to the Municipal Office and attended the meeting at which the subject was discussed.

The following is a short account of the procession which will make all our readers proud of the spirit and organising ability of their sisters:—

On February 13 a big procession of women marched to the Municipal Office. There were nearly 2000 ladies in the procession,—Brahmanas, Marathas, Untouchables, Christians,—all walking side by side. The ladies carried flags in their hands, on which were inscribed mottoes advocating the spread of women's education and the elevation of the social status of women. The most striking among them was one saying: "To postpone girls' education for three years is to postpone Home Rule for 30 years." There was music all along the way. The demonstration was magnificent in appearance. The opposition party had previously circulated handbills opposing compulsory education on the ground of taxation, and a disturbance was apprehended, but everything passed off well. The ladies, after reaching the Municipal Office, took seats kept for them, and attended the proceedings throughout.

If they succeed in their efforts it will establish a principle which is most likely to be followed by all other Municipalities, and our Branches will support their demands.

We understand that the question has been referred to the Government, and women in other towns should hold meetings in support of their brave and vigorous sisters in Poona, for by passing resolutions of sympathy with their object the authorities will learn that women everywhere are awake on the matter, and that they object to any schemes of compulsory education being applied which leave out girls. Madras, Bangalore and Mangalore have already held good representative meetings of support.

The Government in India has gone a step further than before in honouring the capability of women for responsible work in public service by appointing Mrs. Drysdale as Advisory Directress of Female Education on a salary of Rs. 800 per month. We know how sympathetic Mrs. Drysdale is with all the problems connected with the education of Indian girls and women. The Brahmin Widow's Home in Madras would never have been started and become the success it is but for her untiring work for it, in spite of much discouragement at first. We congratulate her on her appointment and expect that many improvements in facilities for girls' education will result from it.

The following address was presented to Mrs. Annie Besant, the President of the Women's Indian Association, on her return to Madras, by the Madras branches of the Association, when a letter from the Secretary on behalf of the Mufussil Branches was also read:—

Revered Mother,—We, the women of the Indian Women's Association, Adyar, bid you a loving welcome on your return from England after so many months of incessant and strenuous labour in the cause of India's freedom.

We cannot be too grateful for your unremitting efforts to secure from the British Parliament a recognition of the right of Indian women to equal political franchise with Indian men. Though we are disappointed that the Parliament has not seen the wisdom of an immediate grant of the franchise to the women of India, we yet feel certain that with your wise guidance and advocacy and the hearty co-operation of the true sons and daughters of the Motherland we shall soon secure a statutory recognition of the rights and privileges of women in the body politic.

May God grant you long life and unfailing health and strength, so that your dedicated life in the cause of Indian National Progress may find its full-fruit and be crowned with complete success.

Mrs. Jinarajadasa continues to give lectures in Australian and New Zealand cities on the culture, customs, and present status of Indian women. Interviews with her have also appeared in a number of newspapers. She expects to arrive in India about the end of April. She will get a hearty welcome after all her strenuous work in educating the Antipodes about the fitness of India for Self-government.

The following is a Resolution passed by a large meeting at which she spoke in Wellington, the capital of New Zealand:—

That this meeting of Wellington citizens desires Mrs. Jinarajadasa to convey our fraternal greetings to the woman of India, and expresses the hope that the Indian Legislative Councils will grant them the franchise on the same terms as the men, thus giving them the same political status as the women in all other parts of the British Empire.

A large number of women voted at the last elections for the Madras Corporation. Women in the Madras Presidency had the Municipal vote till about 1908, when for no given cause it was withdrawn from them. Now it has been restored to them, and as the qualifications have been lowered a greater number of women are now voters than before. The same right is being extended to the women in Municipal areas throughout the Presidency.

We much regret to state that the Madras Legislative Council has voted against women being allowed to become Councillors. There were only two of a majority in the voting, however, and women must at once make it clear that they strongly object to sex disqualification so that the matter may come up again for discussion and amendment. All thinking women will strongly protest against the decision of the Government of Madras to exclude women also from the franchise for the Legislative Council, a matter of which we hear only just as we go to Press.

Branch Reports.

Chigmagalur.—A fresh lease of life was given to the Branch by a visit from Mr. Narahari Sastry who gave a very successful and well attended lecture. Meetings are now held regularly once a week, but the attendance is variable.

Hospet.—Weekly meetings are regularly held and short discourses given on different subjects by the advanced members. Though members are few, the average attendance is about 20. Several ladies, though not members, take an active interest in the working of the Branch and regularly attend the meetings. Srimati Sundarammal, the President, is carefully looking after the interests of the Branch.

Ottapalam.—The first meeting of this Branch took place on the 3rd January. Sixteen members were enrolled. A programme of work was drawn up. Weekly meetings are held. Classes for painting and needlework were started, and other meetings were devoted to the reading of papers on hygiene and general subjects. Members also arranged to exchange books and stimulate an interest in reading.

Enangudi.—In connection with a local Theosophical Conference a special gathering of ladies was held under the auspices of this Branch. Speeches were given on "The Divinity of Children," "The Benefits of Theosophy to Women," "The Evils of Early Marriage," and "Love." A social gathering was also held. The special feature of the Conference was the presence of a large number of women of the labouring class. The Secretary reports her intention to extend the activities of the Branch to the women of the depressed classes also.

Sorathuperiankuppam.—The Branch meets every Friday to read *Stri-Dharma* and to discuss matters like child-welfare and other subjects of interest to women.

Georgetown, Madras.—Meetings are now arranged to take place once a month. The first of the series was held in January in the Soundarya Mahal Hall, Madras, with Mrs. T. Sadasivier in the Chair. Mrs. Chandra-sekarier was the speaker on the occasion and dwelt on the advantages of joining the Association. Mrs. Mahadeva Sastry and Mrs. Rajammal Mudeliar also spoke. Post-card notices will in future be sent monthly.

News About Women in Other Countries.

England.—For 30 years women have been passing the Degree Examinations of the great Universities of Oxford and Cambridge, but have never been allowed to use the Degrees after their names. Now, at last, this injustice is being removed and they will have these Degrees publicly conferred on them by these Universities.

Women in England are now allowed also to become Magistrates, and to try cases in Courts. A number have been already appointed.

Ireland.—A remarkably large number of women have been elected Municipal Councillors in the Local Government elections recently held in Ireland. One woman was elected Alderman of the Dublin Corporation by two different divisions of the city.

Australia.—Women hold a National Council every year at which questions relating to women are discussed and Resolutions on them are brought before the Government for immediate action. These Councils are important and draw to their meetings women delegates from all parts of Australia.

The women of New South Wales and Victoria are now eligible for seats in the State Legislature and on Municipal Councils. The women of Victoria have also, in addition, secured the right to be magistrates in children's courts, justices of the peace, barristers, and solicitors. It is expected that the women of New Zealand will shortly gain the same rights.

Spain.—The Spanish Government has decided to give votes to women of the age of 23 and above.

Japan.—A famous actress in Japan is establishing a silk factory for women only, with a capital of 60 lakhs. It will be managed and operated by women exclusively. The owner, Madame Sada Yacco, who was the pioneer actress in Japan, declares that not a man will be employed in her enterprise.

In Tokio, the capital of Japan, women are now employed as conductors of trams and motor-buses and these little Japanese ladies are showing themselves well able for their strenuous duties.

Canada.—A woman has been elected Member of Parliament for the first time in Canada as a representative for the district of Pelly in the Saskatchewan Legislature.

The Reform Act and the Future of Women.

BY MARGARET E. COUSINS, MUS. BAC.

Sometimes people in India say that women should have nothing to do with politics because politics do not make any difference to women's lives. The history of all other countries contradicts this and the same has been the case in India. Politics is just the form of government under which a country lives and no one can deny that the whole life and customs of women were changed when India came, for instance, under the rule of the Muhammadans. The advent of the English and their methods of governing India have also had more result on women's lives than is always remembered—as in the ending of *sati*. And now the gradual restoration of Government back to the hands of the Indians themselves by the Reform Bill will undoubtedly bring about further changes in women's lives, which we will consider.

Let us take the fundamental subject of education. Under the Aryan political sway all girls got a good education. They were taught in the *ashramas*, in the *pial* schools, by private teachers. In the Buddhist times a great wave of educational enthusiasm passed over the country and Buddhist convents full of nuns provided for and encouraged the education of girls far and wide, as is still to be seen from the fact that the Burmese women, all Buddhists, are still the best and most widely educated women in the East.

The seclusion of women, which dates from the Moghul times, limited, alas, the facilities for the schooling of girls and its results are seen most glaringly in the Central Provinces and the Punjab where only 4 girls out of every 1,000 are now able to write or read their mother-tongue. In the less invaded South of India *pial* schools still gave a good grounding to girls during that period, so that we find Tamil and West Coast women good Vernacular and Sanskrit scholars to the present day.

But the English Government replaced the native system by its own more specialised form of education, demanding increased efficiency in teaching and organisation and a much more expensive equipment of building, furniture, etc. This resulted in a further decrease of facilities for educating girls, for by far the greater number of schools which

were built and equipped by the Government were devoted to the education of boys only. At present there is only one girl educated in proportion to every ten boys; in other words ten times as many boys are educated as girls. Whereas under this same Government system of education in Great Britain there would be 25 High Schools in a city the size of Madras, yet in Madras itself there are not more than half-a-dozen, and statistics show that there is only one Girls' High School for every two million inhabitants in the Madras Presidency. Similarly, with regard to Colleges which girls can attend. In the Madras Presidency there are only six Colleges open to girls for a population of 40 millions, while in my own native land, Ireland, there are a dozen for a population of only 4½ million people. Thus India needs at least 60 times as much education as it has in the higher grades of knowledge in order to come any where abreast of Western women in mental training.

Now, by the regulations of the new Reform Act, the whole subject of education is to be transferred from the British Government back to the hands of the Indians themselves. An Indian Minister for Education alone is to have charge of the educational policy and schooling of each Province. It is certain that he will understand the necessity for the wide-spread education of girls and young women more intimately than any Westerner can. The chief difficulty lay in the large amount of money that the Western system insisted should be spent on the building and furnishing of every one of its schools. The Society for the Promotion of National Education has shown a cheaper, more national, more hygienic way in the schools it is running, such as floor mats instead of expensive desks and benches, more open-air classes, more open class-rooms, the help of honorary lady teachers, etc. If its example is followed by the new Indian Ministry of Education a great many more Primary Schools for girls can immediately be started. The Reform Act also makes it lawful for local authorities, like Municipal Councils or Taluk Boards, to levy a tax for local educational purposes, and Poona has already made a move towards starting compulsory primary education. The Council there proposed enforcing it only on boys, but the Poona women are spiritedly and justly protesting

against such an unfair and ill-judged exclusion of girls. [It is of the very utmost importance that girls shall get equal educational facilities with boys in every new scheme under the Reform Act. Women must see to it that they shall. Then such a fundamental change in education for all Indian girls will improve the lives of the Indian women of the future to an extent that it is impossible to calculate; for education always brings freedom, and capacity, and power in its train.]

To those women who have been already educated and who pay a certain amount of rates and taxes, the Reform Bill is opening a great opportunity by giving them the power to affect legislation directly by the power of their votes. It has not exactly given women the same rights of voting as it confers on men, but it allows any Legislative Council to do so as soon as it wishes. It thus depends on the efforts that women make as to how soon and how many Councils will pass a Resolution granting the franchise to the women of their Province. Already Travancore has led the way in this matter. There is little doubt that Bombay will also extend the Legislative franchise to their women who already have the Municipal vote, and in the Madras Presidency it is very likely that it will also become theirs, as now, by the new Municipalities Act, women have become Municipal voters. In the recent Elections for the Madras Corporation many women in Madras voted with intelligence and were welcomed at the voting offices (polling booths as they are called).

Through this power of voting women will be able to influence those who desire to be elected because the latter will pledge themselves to work for reforms which the women desire so as to gain their votes.

These Legislative Councils have the duty of looking after many things which touch the lives of women, such as proper housing, proper sanitation of towns, proper provision for the sick, just distribution of food supplies, and the regulation of taxes.

To these Councils is given also the control of Indian industries, and women will be very glad to buy Indian goods when these are available, for in their heart of hearts Indian women are true Swadeshi lovers. By supporting the products of the industries subsidised by Indian money, worked by Indian people, giving their profits to the Indian owners, women will increase the prosperity

of India and help it to recover its ancient reputation for commercial as well as political and spiritual greatness. The trend of industrialism in India will also be towards calling for the services of women in the many manufactories which will be started, and this will lead to greater financial independence amongst women than now exists, and "the power of the purse" gives "the power of the tongue."

The improved education of the women of the future, their increased opportunities for earning their own livings, their power of voting for those who will make the laws for India, will all awaken a broader understanding of public affairs in the minds of women. It will also give them a deeper sense of their responsibility to their homes and their children. Good citizenship, like charity, begins at home. Nowhere are the claims of home more sacred than in India, but ignorance of simple hygiene, or wrong methods and habits of feeding babies, or allowing children to stay up too late in the night, or the lack of exercise in the fresh air for growing girls of over twelve, all combine to lower the health of the family. Good laws are not of much use unless there are good bodies to carry them out and to enjoy their benefits. In other countries laws connected with rules of health have been passed by the Parliaments and the saving of the lives of thousands of babies has been accomplished by the Government establishing maternity centres where sympathetic women help poor women or inexperienced women, both before and after confinement, with advice, or medicine or special food. Health schemes must also be carried out in India and great will be the gain to suffering Indian womanhood.

For those women, chiefly of the lower classes, who work for their living outside their homes, laws will be passed which will pay them according to their work, and not according to their sex. At present a man and woman coolie may do exactly the same work and for exactly the same number of hours in the day, yet when each comes for payment the woman will be offered only half the money the man gets. This was a world-wide way of punishing women for being women, but women workers in all the Western countries, in Africa and in Australia, have struggled successfully against this injustice, and, just as now in these other countries women get paid equal wages with men for

equal work, so it will come to pass also in India.

Thus, founded on the possibility of the education of every Indian girl, the Reform Act opens the door through which women shall walk to greater health, better housing conditions, more just economic treatment, higher greater national prosperity and wider powers of service to humanity.

STUDY NOTES.

BY MURIEL FRASER.

[The following article is the continuation of the eighth of a series that come out in this paper.]

The lesson will have to be carefully studied as perhaps the subject may be new to many members. But these great fundamental truths of our life and being and of the universe of which we are a part, should be understood, as far as may be possible, by everybody.

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

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

LESSON 8.—(Continued.)

All plants are divided by the scientists into families. There are two main groups, the Cryptogams or flowerless, and the Phanerogams or flowering. The Cryptogams are divided into the families of Thallophytes, Bryophytes, and Pteridophytes. These are nice names for you to remember. Lichen, fungi and seaweed or algæ belong to the Thallophyte family. I am sure you have all eaten mushrooms? They are fungi. The next time Mother gives you mushrooms you may surprise her by saying, "A mushroom is a fungus, and belongs to the family of Thallophytes which are included in the Cryptogams." All these Thallophytes have no stems or leaves or roots. Moss and liverwort belong to the Bryophytes, and they have leaves and stems but no true roots. Ferns and club mosses have stems, leaves and roots, and they are Pteridophytes.

The Phanerogams are divided into the families of Gymnosperms and Angiosperms. The word Gymnosperm means uncovered seed, and the word Angiosperm means hidden seed. Pines and palm ferns are in the Gymnosperm family, and, as you know, they

have cones of seeds, that is the seeds are uncovered. There are two orders or subdivisions of Angiosperms, and all the other plants belong to one or the other order. When we learn botany we will have to remember these families and orders.

I told you before that there are animals which imitate plants and plants which imitate animals. It is so interesting that I would like to tell you more about these queer creatures.

There is a plant called the Heteromita. It is a very tiny organism. It lives in the water, and is only one-three thousandth of an inch in length. I will draw it for you as you would see it in a microscope. It has two tiny whips growing out of one end and it often anchors by one of them and by coiling or uncoiling the other it springs forward or retreats. It evidently developed its swimming powers to move away from danger. The Diatom is another very small plant. It moves along in short slides, and the movement is so slow that a journey of two inches takes a long time. It developed this movement, we think, to prevent any shifting sand covering it. Then there is the queer thing called Mucor. This is the mould which forms on damp bread or jam. Everyone thought this was a plant growth, till some scientist discovered it takes its food as an animal does. It cannot live on what it gets from air alone. Then there is the plant called the bladderwort, and it catches water fleas and devours them. The Pitcher plant catches insects. It attracts them by a smell of honey and they crawl in but can't get out again. But the most famous plant which likes a little animal food is the Sundew. The Sundew catches flies and digests them. You have all seen a lizard's foot, with its quaint little lumps at the end of each toe. Well, the leaves of the Sundew are covered with tiny spikes or fingers, and at the end of each finger there is a gland very like the little blob on a lizard's toe. When anything falls on any one of these glands all the surrounding fingers bend towards it. If it is something they can't eat they straighten up again. But if it is a fly they fasten on to it and do not rest till they have absorbed all that is nutritious. This Sundew is a plant and yet it eats flies. Its leaves contain chlorophyll; it has roots and flowers. There is an animal called the barnacle. It lives in the sea. When it is first born it swims about, and then

it looks for a nice rock or a piece of timber and fastens on to it and never moves again till it dies. The weird thing about the barnacle is that it fastens itself on to the rock or timber by its head! It loses its eyes, and it uses its legs to kick what food it can find in the water into its mouth!

Now, I have been telling you these things for one reason. I want you to understand that all life, though it may be in different form, comes from one origin. All life at the beginning was the same. From the first speck of protoplasm comes all the organic life we know, both vegetable and animal. The plan of Evolution is gigantic: it includes everything. When we work well we are helping that plan, and so helping GOD. Nothing is too small for us to do. We have each of us a choice. Do not think because you are only children you can do nothing to help. It is just when you are young that you can form these habits which will help the evolution of the human race. All that you do helps or hinders. The human race has evolved from that first dot of jelly called protoplasm to Man and Woman as they are to-day. God has made the plan; He wants you to help Him in carrying it out. Politeness is one way of helping. When you are polite you are raising the whole human race: when you are rude you are hindering it. When you are kind you are helping: when you are gentle you are helping. If you, the present generation, are noble and truthful, kind and courteous, you are making the next generation, as well as yourselves, better. This is all from the moral point of view. From the physical point of view there are many ways of helping. We can be clean, we can take care of our bodies and make them sweet and healthy. We can choose the food we eat, so that we harm nothing. We can help to keep the home bright. All the good we do is done for ourselves, for the coming generation, and for GOD. We won't be like the barnacle, that forgets it ever was a free creature and buries its head and leads a lazy life. Our ancestors worked to make us what we are. If everyone had said, "Oh! what is the good of bothering about little things?" Well, we might still have been invertebrates! Never forget this. It applies to everything you do, in school, at home, while you are playing, when you are working. The plan is there: you have a free choice; you, each one of us, can help GOD, or can hinder His work.

TAMIL.

சுகாதாரம்.

நாம் இந்த ஸ்கிரீதர்மத்தில் அடிக்கடி விவாகத் தைப்பற்றியும் பெண் கல்வியைப்பற்றியும் வாசித்திருக்கிறோம். எனக்கு சுகாதாரமானது மிக அவசியமாகத் தோன்றுகிறபடியால் நான் சுருக்கமாக தெரிந்தவரையில் ஸ்கிரீதர் கவனிக்கவேண்டிய சுகாதார விஷயங்களைக் குறித்து எழுத துணிகிறேன்.

சுகாதாரமென்றால் சுதந்திரம் ஆதாரமென்று பொருள் ஸ்தூலசரீரத்தை வியாதியில்லாமல் வைத்துக்கொண்டால்தான் நாம் சவுகர்யமாய் நம்முடைய இதரவேலைகளை செய்யமுடியும். சுவற்றை வைத்துக்கொண்டதான் சித்திரம் எழுதவேண்டுமென்று எல்லோரும் கேட்டிருப்பீர்கள். நாம் முக்கியமாய் கவனிக்கவேண்டிய விஷயமாவன.

- I. வாசஸ்தலம்.
- II. நல்லஜலம்.
- III. சுத்தமான காற்று.
- IV. சுத்தமான ஆகாரம்.
- V. உடை.
- VI. தேச அப்பியாஸம், தூக்கம்.

முதலாவது சொல்லிய வாசஸ்தலத்தைப்பற்றிக் கவனிப்போம். நாம் வசிக்கும் வீடுகள், சாதாரணமாய் சைரமட்டத்திற்கு குறைந்தது 3 அடி உயர்ந்திருக்கவேண்டும். மேற்கூரைகள் சாதாரணமாய் 7 அடி உயர்ந்திருக்கவேண்டும். மழைக்காலங்களில் வீட்டைச்சுற்றி இருக்கும் இடங்களிலும் வீட்டின் தரைகளிலும் ஈரகசிவு உண்டாகாதபடி மணல் அதிகமாய் சேர்த்துக் கட்டப்படவேண்டும். கூடியவரையில் வீடுகளில் அறைகள் அதிகமாயில்லாமலிருக்கவேண்டும். வீட்டின் ஒவ்வொரு பாகத்திலும் நல்ல காற்றும் சூரிய வெளிச்சமும் பிரவேசிக்கும்படியாக இருக்கவேண்டும். சமையல் அறையானது நல்ல வெளிச்சத்துடனும் புகை போகிறதற்கு நல்ல செளகரியத்துடனும் நல்ல காற்று சஞ்சரிக்கும்படியாயும் இருக்கவேண்டும். சமையல் அடுப்புகள் உயர்ந்த மேடைகளின்மேல் கட்டப்படவேண்டும். சமையல் சாமான்கள் வைப்பதற்கு உயர்ந்தமேடைகள் அவசியம். ஒவ்வொரு வீட்டிலும், ஸ்கிரீதருக்கு தனியாக ஒரு அறை, இடமிருக்கவேண்டும். குழந்தைகளுக்கும் தனியாக ஒரு அறை இருக்கவேண்டும். படிப்பதற்கும் தனியாக இடம் இருக்கவேண்டும். ஸ்நானம் செய்வதற்கு தனியாக ஒரு அறை இருக்கவேண்டும். படுப்பதற்கு தனியாக இடம்வேண்டும். படுக்கும் அறையிலாவது வாசிக்கும் இடத்திலாவது அவ்விடங்களில் இருக்கக்கூடாத சாமான் அப்புறப்படுத்தவேண்டும். கிணறு வீட்டிற்கு செளகரியமான இடத்தில் கைப்பிடிச்சுவருடனும், கிணற்றிலிருந்து எடுக்கப்படும் ஜலம் மறுபடியும் கிணற்றிலேயே சோராமற்படிக்கும், சாக்கடை முதலான அசுத்தங்கள் சமீபத்திலில்லாத இடங்களிலும், மரம், செடியிலிருந்து கெடுதல் உண்டாகாத இடங்களிலும், சூரிய வெளிச்சம் நன்றாய் படும்படியான இடங்களிலும் வெட்டிக் கட்டப்பட்டிருக்கவேண்டும். வீட்டிலிருந்து வெளியேபோகும் அசுத்த ஜலங்கள் வீட்

டிற்கு ரொம்பதூரம் கொண்டுபோகப்படவேண்டும். சுக்கஸூகன் வீட்டிற்கு எட்டி சுத்தம் செய்யும்படியான இடத்தில் கட்டப்பட்டிருக்கவேண்டும். ஒவ்வொரு வீடும் ஒவ்வொரு சிறிய கோட்டத்தின் மத்தியிலிருக்கவேண்டும். தற்காலத்தில் அடுத்தடுத்துக் கட்டப்பட்டிருக்கும் வீடுகள் சுகாதாரத்தை அது சரித்தவைகளல்ல. பட்டணங்களில் இருக்கும் வீடுகள் விசேஷமாய் வியாதிகள் உண்டிபண்ணக்கூடியவைகளை. ஸ்கிரீதர் பகிஷ்டைகாலங்களில் விலகியிருப்பதற்கு தனியான செளகரியமான இடங்கள் இருக்கவேண்டும். முக்கியமாய் ஸ்கிரீதர் வீட்டிலிருந்து விலகியிருக்காலங்களில் அவர்களுடைய உடம்பு ரொம்பவும் பெலயீனமாய் இருக்குமாதலால் அந்தசமயங்களில், காற்று, மழை, ஈரம், பனி முதலியவைகளால் அசௌகரியம் ஏற்படாதபடிக்கு அவர்களை பாதுகார்கவேண்டியது. முக்கியமாய் ஸ்கிரீதருக்கு வியாதிகள் ஏற்படும் காலங்கள் அவர்கள் வீட்டிற்கு விலக்கமாய் இருக்கும் காலங்கள் கொஞ்சங்கூட கவனிக்கப்படாமல் கொல்லப்பக்கங்களிலோ, தெருக்களிலோ, விறகு அடுக்கும் கொட்டகைகளிலோ, இருக்கும்படி நேரிடுவதினால்தான் அவர்களுக்கு கடுமையான வியாதிகள் ஏற்படுகின்றன. மேற்சொல்லிய விஷயங்களை எல்லாம் அது சரித்து வீடுகளை ஏற்படுத்திக்கொள்ளுவது சாதாரணமான ஜனங்களுக்கு முடியாதகாரியமென்று நினைக்கலாம். அப்படி நினைப்பது சரியல்ல நாம் சொல்பதுகையில் வீட்டிற்கு நான்குபக்கத்திலும் காலியாகவீட்டு நடுவில் ஒரு உயர்ந்தமேடையை கட்டிக்கொள்ளலாம். சுலபமாய் சட்டிக்களைக்கொண்டே நமக்கு வேண்டிய அறைகளை ஏற்படுத்திக்கொள்ளலாம். இப்பொழுது நாம் சாதாரணமாய் சுகாதாரவிதிகளை அதுசரிக்காமல் கட்டிக்கொண்டிருக்கும் இருக்கும்வீடுகளுக்கு சிலவு அழிக்கும் துகையில் சொற்ப பாகத்தை சிலவழித்தால்கூட மேலேசொன்னவீதம் வாசஸ்தலம் நிர்மானம் பண்ணிக்கொள்ளுவது சுலபமாய் சாத்தியமாகும்.

2. நல்லஜலம்:—இப்பொழுது இரண்டாவது விஷயமான சுத்தமான ஜலத்தைப்பற்றி கவனிப்போம். நாம் ஸ்நானம் செய்வதற்கும், உட்கொள்ளுவதற்கும் சமையல் செய்வதற்கும், துணிகளை சுத்தம் செய்வதற்கும் சுத்தமானஜலம் அவசியம். விசேஷமாய் தற்சலத்தில் உபயோகப்படுத்தப்படும் ஆறுகளும், குளங்களும் மேற்கூறிய ஸ்நானபானூதிகளுக்கு உபயோகில்லாதவைகளை. பூர்வகாலத்தில் நமது ரிஷிசர் நதிஜலத்தை சிலாக்கியமாக சொல்லியிருப்பதாய் நாம் கேள்விப்பட்டிருக்கிறோம். ஆனால் அந்தக்காலங்களில் நதிகள் அசுத்தப்படாமலிருந்தன. ஜன நெருக்கம் ஜாஸ்தியாயிருக்கவில்லை. பட்டணங்களிலிருக்கும் சாக்கடை முதலானவைகள் நதிகளில் கொண்டுபோய் விடப்படவில்லை. நதியின் கரைகளும், குளங்களின் கரைகளும், சுக்கஸூகனாக ஏற்படவில்லை. ஆடுபாடுகளை நதிகளில் குளிப்பாட்டவில்லை. ஜனங்கள் செளசாதிகாரியங்களை நதிகளில் செய்யவில்லை. இப்பொழுது இருக்கும் நதிகளிலோ ஜலம் காற்றினாலும், சூரிய வெளிச்சத்தாலும், ஒட்டத்தாலும் சுத்தப்படுத்தப்பட்டாலும் அசுத்தமாகவே யிருக்கிறது.

பிடிவாதமாய் ஸ்நானத்திற்கு நகியின் ஜலத்தைத் தான் உபயோகப் படுத்தவேண்டும் என்று நினைப்பவர்கள் சூரிய உதயத்துக்கு முன் ஸ்நானம் செய்யவேண்டும். நதிகளே இவ்வளவு அசுத்தமாயிருக்கும்பொழுது குளங்களைப்பற்றி விவரிக்கவேண்டியது அநாவசியம். காலரா முதலிய கொடிய சொத்து வியாதிகள் அசுத்தமான ஜலத்தினால் உண்டாகின்றன வென்பது எல்லாருக்கும் தெரிந்தவிஷயம். நாம் உபயோகிக்கும் கிணற்றுஜலம் சுத்தமானதாயிருக்கவேண்டும். கிணறு நல்லஜலம் ஊற்றுவருமிடத்தில் வெட்டப்பட்டிருக்கவேண்டும். கிணற்றை சுற்றிலும் அசலமான உயர்த மேடை கட்டப்பட்டிருக்கவேண்டும். கைப்பிடிச்சுவர் கட்டாயம் கட்டப்பட்டிருக்கவேண்டும். கிணற்றுக்கு சமீபத்தில் மாம் செடிகள் இல்லாகிருப்பது நல்லது. சூரிய வெளிச்சம் நன்றாய் கிணற்றுஜலத்தில் படும்படி நன்றாய் கிணறு வெட்டப்பட்டிருக்கவேண்டும். கிணற்றிலிருந்து வெளியே எடுக்கும் ஜலமானது வெளியே வெகுதூரம் ஒடும்படி ஏற்பாடு செய்யவேண்டும். கிணற்றிலிருந்து ஜலமெடுக்க உபயோகப்படும் பாத்திரங்கள் சுத்தமானவைகளாக யிருக்கவேண்டும். ஜலம் எடுப்பவர்களும் சுத்தமானவர்களாயிருக்கவேண்டும். நாம் உட்கொள்ளும் ஜலத்தை நன்றாகக் காய்ச்சி மட்பாத்திரங்களில் குளிரவைத்து இருக்கவேண்டும்.

3. சுத்தமானகாற்று:—நாம் ஜீவிப்பதற்கு அத்தியாவசியமானது நல்ல காற்றென்பது எல்லாருக்கும் தெரியும். சுத்தமான காற்று இல்லாமல் நாம் சிறிது நேரங்கூட இருக்கமுடியாது. அன்னபாளுகிகளில் லாமல் நாம் சிறிதுநாட்கள்கூட இருந்துவிடலாம். நமது உடம்பில் சதா ஓடிக்கொண்டிருக்கும் ரத்தமானது நமது உடம்பிலிருந்து வெளிப்படுத்தவேண்டிய அசுத்தகாற்றை சதா எடுத்துக்கொண்டு அசுத்தத்தப்படுத்தவேண்டிய தினிமிச்சம் வெளியிலிருந்து நல்ல பிராணவாயுவை அபேட்சிக்கிறது. ரத்தத்திலிருக்கும் கரியமலவாயு வெளிப்பட்டு புசிசான பிராணவாயு ரத்தத்தில் கலக்கவேண்டும். இதனால் சுத்தமான காற்றுள்ள இடத்திலே நாம் வசிக்கவேண்டும். தற்காலம் விசேஷமாய் பட்டணங்களில் பெரும்பான்மையான ஜனங்களுக்கு கிடைப்பது மிகவும் அரிது. பட்டணம் தெருக்களில் புழுதியும் அசுத்த பதார்த்தங்களும், விசேஷமாய் யிருக்கின்றன. வீதிகள் நெருங்கியிருப்பதாலும் ஜனநெருக்கம் ஜாஸ்தியாயிருப்பதாலும் கக்கடஸ்கள் வீட்டிற்கு அதிக சமீபமாயிருப்பதாலும் இன்னும் அநேக காரணங்களினாலும் பட்டணங்களில் காற்று அசுத்தமாயிருக்கின்றது. பணக்காரர்கள் மாத்திரமே தனிமையான பங்களாக்களில் வசிக்கிறார்கள். நாம் பட்டணத்தில் வசிப்பதே கூடுமானவரையில் விலக்கவேண்டியது. நிர்ப்பந்தமாய் பட்டணத்திலேபோய் வேலைசெய்து ஜீவிப்பவர்களுக்கு பட்டணத்திற்கு சுற்றுபக்கங்களில் வீடுகள் ஏற்படுத்திக்கொடுத்து வேலைநிமித்தம் மாத்திரம் பட்டணத்திற்குள் வந்து போக தகுந்த சவுகரியங்கள் ஏற்படுத்தவேண்டும். சுத்தமான நல்ல காற்றானது விசேஷமாய் நமது இந்திய ஸ்திரீகளுக்கு கிடைப்பது அரிதாயிருக்கிறது. நமது இந்திய ஸ்திரீகள் வெகு வாய்

அவர்கள் வீடுகளுக்குள்ளேயே சமையலறைக்குள் அடைக்கப்பட்டிருக்கிறார்கள். அவர்கள் நல்லகாற்றைபெற உத்தேசித்து வெளியே போய்வர இதர ஜனங்கள் பரிசாசம் செய்வார்களோவென்று பயந்து வீட்டிலேயே நின்றவிடுகிறார்கள் தவிரவும் நல்லகாற்று வேண்டிவெசைப்பது அநேகருக்கு தெரியாவிஷயம். நமது இந்தியாஸ்திரீகள் நல்லகாற்றினுடைய அவசியத்தை நன்றாய் தெரிந்துகொண்டு அசைபெற தகுந்த பிரயாசைபுடுவது மிகுந்த அவசியம். வீடுகளில் குப்பைகளும் அழுக்கு வஸ்துக்களும் அழுதிப்போன பசார்த்தங்களும் சேரும்படி விடவேகூடாது. இவ்வுழுக்கு வஸ்துக்களிலிருந்தும், அழுதிப்போன பசார்த்தங்களிலிருந்தும் செட்டகாற்று உண்டாகி நமக்கு பெரும் சத்தாருக்களான ஈ, கொசு முதலியவைகள் வந்தசேர சௌகரியங்கள் ஏற்படுகின்றன. அநேகவியாதிகள் கொசுக்களினாலும், ஈக்களினாலும் பரவுகின்றன என்று டாக்டர்கள் கண்டுபிடித்திருக்கிறார்கள். கொசுக்கள் நம்மை ஒருநொடும் கடிக்காசபடி நாம் கொசுவலைகளை உபயோகப்படுத்தவேண்டும். அநேகஜனங்கள் கொசுவலைகளை உபயோகப்படுத்தாததால் யானைக்கால், மலேரியா முதலிய வியாதிகளால் பீடிக்கப்பட்டிருக்கிறார்கள். மூக்கியமாய் இந்தவிஷயத்தை ஸ்திரீகள் கவனித்தவேண்டும். ஸ்திரீகள் நகைகளிலும், புடவைகளிலும் சிலவழிக்கும் பணத்தைக் குறைத்து சங்களை கொடுமையான வியாதிகளிலிருந்து காப்பாற்றிக்கொள்ள கொசுவலைகளை சைத்து உபயோகப்படுத்தவேண்டும். வீடுகளுக்கு சமீபத்தில் ஆடு மாடு முதலிய மிருகங்களை கட்டிவைப்பதால் காற்று அசுத்தப்படுகிறது. நான்முடிவதும் வீடுகளிலிருக்கும்படியான ஜன்னல்கள் சிறிதுவைக்கப்பட்டிருக்கவேண்டும். ஜன்னல்கள் நேருக்குநேராயிருக்கவேண்டும். குளிர்ந்த இராக்காலங்களிலும்கூட ஜன்னல்கள் சிறிதுவைத்திருக்கவேண்டும். குளிரால் சொந்திரவு ஏற்படாதபடி தகுந்த போர்வைகளால் நமது சேகத்தைக் காப்பாற்றிக்கொள்ள வேண்டியசேயொழிய குளிருக்குப்பயந்து முகங்களை மூடிக்கொண்டும் ஜன்னல்களை மூடிக்கொண்டும் தூங்கப்படாது. நல்லகாற்றை சுவாசிக்கும் பொருட்டு குறைந்தது ஒருநாளில் ஒருமணிநேரமாவது நல்லகாற்று வீசுமிடங்களில் நன்றாய் உலாவிவரவேண்டும்.

4. சுத்தமான ஆகாரம்:—நாம் உண்ணும் ஆகாரம் சாச்வீகமான ஆகாரமாயிருக்கவேண்டும். சாத்விசு ஆகாரமானது ஆயுசையும், சரீரத்தில் பெலத்தையும், சுகந்தையும் விர்த்திசெய்யும். மாமிசம், சாராயம் முதலிய வஸ்துக்களை சாப்பிடிக்கூடாது. அதிக உறைப்பு, புளிப்பு, கைப்பு, உப்பு, சம்பந்தப்பட்ட ஆகாரங்களை விலக்கவேண்டும். அழுதிப்போன பதார்த்தங்களும் ரசம்போன பதார்த்தங்களும், அசுத்தமான பதார்த்தங்களும் உட்கொள்ள தகுதியானவைகளல்ல. நாம் ஆகாரத்தை எப்பொழுதும் மிதமாகவே சாப்பிடவேண்டும். நன்றாய் பசியெடுத்தபிறகு சாப்பிடுவதுதான் நல்லது.

5. 6. உடை, தேகாபியாசம், தூக்கம்:—

நாம் உடுத்திக்கொள்ளும் உடை லேசாகவும் கொஞ்சக்கூட அழுக்கற்றதாகவு மிருக்கவேண்டும்.

దము తదితరులను పోషించుటయందు వినియోగపఱచుచు
సద్గుణ భాగ్యయై యథాంగ నామమును పార్థి క పఱచుకొన
వలయును.

“కార్యేషుదాసీ శరణేషుమంత్రీ
గూ పేచలక్ష్మీః క్షమయాధర్మిత్రీ ।
భోజ్యేషుమాతా శయనేరువేశ్యా
పట్నార్తయక్తా కులధర్మపత్నీ” ॥

అను నటుల స్త్రీ తన భర్తకు పరిచర్యయొనర్చుటయందు
దానివలెను, నాలోచనా విషయంబున నమాత్మనివలెను,
సౌందర్యంబున లక్ష్మీవలెను, భోజనసమయంబున జననిభోలే,
భోగసమయంబున వేశ్యవలె నీయాటవిధంబులగు నామె
కులపత్నీయగు.

స్త్రీలు పాకము నెఱింగి కుటుంబమునకు దుష్టములగు
భోజనంబుల నమ కూర్చుచు నతిధియభ్యాగతుల నాదరించు
టయందు వినుపు లేని వారై యుండవలయును. మనుచరిత్ర
కారుడైన యల్లసాని బెదనార్యుడు ప్రవరాఖ్యుని వత్సనిఁ
గూర్చి యీ క్రింది విధమునఁ జెప్పియున్నవాడు.

గీ. “వండనలయడు వేపురువచ్చిలేని
నన్న పూర్ణకుసుద్దియో నతనిగృహిణీ
యతిగుణేశ్వరనడికిరే యైంబెట్లు
వలయుభోజ్యంబు లింబునవ్వారిగాగ” ॥

అతిధి సత్కారంబు గృహస్థామ ధర్మంబులందు మొట్ట
మొదటిది, ఇద్దాని మనవారలు పాలించునటు లింకొకరు
పాలించుటను విషము కావున నట్టియతిధి సత్కారంబు
నందగ్రస్థానము వహించిన యాధర్మంబును విశువక కాపా
డుకొనవలసినది స్త్రీకి విహితకృత్యమైయున్నది.

అవల ప్రజాభివృద్ధి చేయుచు మాతృత్వమును వహించి
శిశుపోషణాదులు జక్కగా నెఱింగియుండి తన సంతాన
మును నారోగ్యవంతముగఁ జేయవలసినది స్త్రీకి విహిత
కృత్యమై యున్నది. ఇంతియేగాక స్త్రీలు తమ బిడ్డలకు
సద్గుణులఁగఱపి వారిని యుక్తరితి, నీతిపరులను జేయుటకు
వారికిఁ బనితనంబులే హరిశ్చంద్రుడు మున్నగువారిల చరి
త్రంబుల విపులముగ నెఱుంగఁజెప్పి సత్యవచో పరిపాల
నార్థమై హరిశ్చంద్రుఁ డెన్నియేని యిక్కటులకుఁ జక్కఁ
గాని యనత్యమాడి తప్పించుకొన లేదనియు, ప్రహ్లాదుని
దైవభక్తియు, రాజ్యభోగంబులంద్యజించి మానియై జటా
జినవల్లలములను ధరించి నతీంద్రులఁగూడి యాకులముల
దిన పదునాల్గేండ్లు పనపానమును గడపిన శ్రీరాముని పితృ
భక్తియు, భీమార్జునుల శౌర్యంబు నభిమన్యుని పద్మవ్రాహ్మ
మునాటి పరాక్రమంబును దెలిపి వారలను శౌర్యవంతులు
గను, పరాక్రమవంతులుగను, పితృభక్తియుతులుగను, దైవ
భక్తితత్పరులుగను, సత్యవచోనియుతులుగను, పరోపకార
పారీణవృద్ధులుగను సునర్థవిధి స్త్రీలదేయై యున్నది.
తల్లియే తన సంతానమునకు మె దటిగురువు. ఈ విధి వారిని

పనితనంబునుండియు శరీరపోషణతోబాటు నాత్మపోష
ణయుఁ జేయుటయును స్త్రీలకు విధి. పురుషుండు విద్యా
వంతుడగు నేని యాతని పుత్తులు మాత్రమే విద్యావంతుల
రయ్యెదరు. స్త్రీ విద్యావతియగుచో కుటుంబముంతయు
విద్యావంతమగును.

ఇంతియేగాక స్త్రీలకుఁ దమ బంధుమిత్రుల కుపకృతి
యొనర్చియుఁ బేదసాదల నరిసి కాపాడుటయు నాచరణీ
యంబులే స్త్రీ యెవ్వరి నెల్లాదరింపవలయునో చక్కగా
నెఱుంగుటయే గాక నేవకులచే నెట్లెట్లు సేవను గొనవలయునో
యారీతి నెఱింగియుండవలెగాని సేవకులు న్వల్పబాతులని
వారిని నీచజనముగ భావించి వారియెడలఁ గాఢిన్యము చూపిన
నాగృహిణీయొక్క యాజమాన్యమున కొక్కిఁ తలొపంబు
నాటిల్లు. మఱియు నమ న్న భూతింబులఁ దుఁదయఁ గల్గియుండి
తననంపారము సెకభాంముగాదలంప కిచ్చియుండు తనకు
విలాసముగ ప్రాద్దువుచ్చునీచ్చి యున్నదానిని మనఃప్రీతిగ
వహించి తాను నడుచుకొనవలసిన విధులను గమనించి యాచ
రింపవలెను. వేయేల! తనగృహమును భూతిలక్ష్మర్థముగ సొన
ర్చుకొనువిధి స్త్రీలదియ. కావున నిన్నికృత్యములను నెఱ
వేర్చు నామర్థ్యంబు నిచ్చునట్టి యుచితవిధ్య నీ స్త్రీ తాను
భర్తగృహంబునకుఁ బోకమున్నే నేర్చియుండవలసినది.
యొక్కము. అందునకుఁ బాల్గొనివాఁపంబులు ప్రబలాటంకము
లుగ నున్నయవి. బాల్యావస్థ పూర్తిగ ముగియకమున్నే
గృహిణీత్వమును మాతృత్వమును వహించవలసినప్పుడున్న పృ
థాయావిధుల నామె నెరవేర్చ నెట్లు సామర్థ్యము గలుఁ
గును. బాలిక యేమాత్రయగు నవనరంబున నామెకు శిశుపోష
ణాదు లెల్లు తెలియఁగలవు? ఆమెకన్న సంతానము నభి
వృద్ధి కెట్లుదేగలదు. కావున నామెకు బాల్యావస్థనీరి
గృహిణీత్వము వహించునంతిలో తా నెరవేర్చవలసియున్న
ధర్మంబు నెఱుంగుటకుఁ దగువిధ్య నీయవలెను. ఇద్దానిని
నేర్చుటకుఁ గొంతకాలము నీయవలసియున్నది. ఏతినూల
మున స్త్రీ తనకుటుంబమును చక్కఁజేయ నమర్థురాలగు
ఈవిధి ప్రతిస్త్రీయును తమతమ గృహంబులను దిద్దుబాటు
జేసికొనఁగల్గి తని సంఘములోని దురాచారములు తొలగి
మేలువైతలను. సంపాద్యవృద్ధి యేదోభివృద్ధికి మూలంబగుట
యాయభిప్రాయంబు పెక్కుర మనంబునఁ దవలియున్న
దగుట కాలక్రమమున నాచరణలోనికి రాగలనూచనలు
పాడకట్లుచున్నయవి.

గృహిణీలగు స్త్రీ లనునరింపవలసిన యాచరణములు
పెక్కులున్నవగుట వారాధర్మంబులఁ బాలింప నమకిట్లుట
చే తమకాలంబును నద్వనియోగంబునకుఁ జేగలరు. ఇత
విగతభర్తృకలన్న సో తమ గృహిణీధర్మంబులు తీరినవిగావున
తామాచరింపవలసిన లెవ్వియుండు? ననుకొనరాదు. కుటుం
బములకు వారి గృహకృత్యంబుల నెఱవేర్చుకొనుటతోడనే
వారికాలము నరిపోవుచున్నది కావున వారి కితిరమేమి

చేయుటను కాలమేచాలదు. మఱియు వాహిక కుటుంబమునకే నహాయకారులై యాకుటుంబమునే యభివృద్ధి లోనికి దీసికొని రానమర్థముగాని పీరికన్న నూ నట్లుగాక యాశ్వరేచ్ఛ వేరువిధముగ నుండుటజేసి వారి సంసార లంపటము వీడిపోయినను విశ్వమే తమ కుటుంబమునమి నిష్పక్షపాతలై సంపాభివృద్ధి నొనర్చి లోకోపకారీణులై తమజీవితములను దేశసేవకై ధారపోయునట్టి విధి నివహింప వలెను. ఎందరెందరు మహంగనలు సంసారమును నిస్సారి మనియెంచి దేశసేవకై తమజీవితములను ధారపోసియుండ లేదు. అట్టి వారీమణు లాకాలంబున నేగాక నీకాలంబునందు నుగలరు. యోగినులు దేశసేవ జేయజాలనటుల గృహీణులు చేయజాలరు. వారికృత్యములే వేరు. పీరికృత్యములే వేరు. ఈరెంటికి నెపుడును సమానము గలగదా. విగత భర్తృకల నేకవిధముల దేశసేవ చేయంగలరు. వైద్యవిద్య నభ్యసించి స్త్రీలోకమున కుపకారిణులుగ నుండవగు. తా మభ్యసించినవిద్యనుతోడి సోదరీలోకంబున కుపదేశంబులచే వినియోగపఱచి యేకీకరమున స్త్రీధర్మంబుల బునరుద్ధారము సేయవగు. వేదకాలంబున గార్గి మైత్రేయ మున్నగు స్త్రీరత్నంబులు యోగినులై వేదాభ్యాస మొనర్చి వానియందలి రహస్యంబుల గ్రహించి లోకమునకు వెల్లడి చేయుచుండలేదా! ప్రస్తుతకాలంబున గొంద రాండ్లయ యుగతీమణులను దేశసేవజేయ గృహీణ్యాశ్రమధర్మంబుల ద్యజించి యోగినులై సంఘములోని త్రాగుడు మున్నగు దురాభ్యాసములను దురాచారములను సంస్కరింపఁగోరి యూహారేగి వ్యయప్రయాసలకోర్చియు కాయకష్టములకుఁ జంకకయు నుపన్యాసంబుల నిచ్చుచున్నవారు. అట్లులే మనవారును వేరులంపటములు లేమిజేసి హీనదశ నొందు చుండు ధర్మములను పునరుద్ధారము సేయవగు. మఱియుఁ దమకాలమును క్రొత్తసంగతుల నెఱుంగుటయందును, నెఱింగినంతమాత్రముననే దృష్టింజెందియురకుండక తోడి సోదర సోదరీలోకంబున కుపదేశించుట యందును వినియోగింప వగు. కుగ్రామంబుల నివసించు పామరజనంబులకు తాము ప్రయత్నించునేని గడించినవిద్యను ధారపోసి వివేకురాండ్ర గజేయవగు. ఈప్రపంచమున గళలెన్నియోగలవు. చిత్రలేఖ నము, కుట్టుపని మున్నగునవియుఁ గళలగనే యేర్పడు చున్నవి. వీటినిన్నింటిని పిరుచక్కగా బరిశ్రమచేసి యితరు లకు నేర్పవగు. మఱియుఁ గళాశాలలం దుపాధ్యాయ నీత్యము వహించి సోదరీ లోకమునకు మగవారిచేత విద్య గఱచు నవసరంబులేకుండ జేయవగు. స్త్రీలకు స్త్రీలే బోధకు రాండ్రుగనున్నచో నావిద్యార్థినులు గురువులకడ నేర్చు దానికంటె నెక్కుడు నేర్వవనమర్థం లగుదురు. ఏలయన మనము చదువబోవు ప్రతిగ్రంథమునందు నేత్రా గొన్ని భాగంబుల శృంగారరస ముపయోగింపకుండనుండవు. అట్టి గ్రంథములను స్త్రీలు పురుషులద నేర్వవలసినవైనపుడు

వారికి గల్గు సందేహంబులను యభిప్రాయంబులను పురుషుల నడిగి తెలిసికొనఁ జాలరు. అట్టితరీకధాభాగంబు కొంత విడువ వలసినవయ్యును. తుదకది సీతీబోధక మున జేసినప్పటికి నడుమ విడుచిపెట్టినదానిగూర్చి విమలముగ దెలియకపోవు టను సందేహము లుండనే యుండును. ఇచ్చుదొక్కటియే గాక వలుసార్లు విద్యార్థినులు గురువులనడుగ సంకోచపడు దురు. కావున స్త్రీలే బోధకురాండ్రుగనున్నచో గురు శిష్యులనడుమ నే భేదమునుండక వారి శంకలనువిచ్చివిడిగ నడిగి నివృత్తిజేసి కొనవగు. అదిగాక సజాతీయులనుసూ భావంబులే కీభవించినటుల యితరులతోనే కీభవించవు. కావుననే యేనంబుముల నెట్లెట్లు బోధయొర్పవగునూ నాయావిధమున స్త్రీలే స్త్రీలకు బోధకురాండ్రైన బోధంపఁ గలరు. స్త్రీలుచేయవలసిన ధర్మంబులవారికే బాగుగ దెలియును గావునపాఠశాలయందలి విద్యతోచాటు స్త్రీలకువారు చేయవలయు ధర్మంబులను, భక్తివిషయవిధేయత మున్నగు నవన్నియు బోధంపగలరు. ఇట్టి సౌకర్యంబులు స్త్రీలోకంబునకు స్త్రీలమూలమున నే గలగవలయును.

ఎంచిమాచినఁ గళాశాలలయం దభ్యసించు సాండ్లకు విద్యలన యుక్తాయుక్త జ్ఞానము బుద్ధివికాసము గల్గుచున్న దిగాని సంస్కృతవిద్యను పూర్ణముగ చదువువారిమణులకు (హిందూ) స్త్రీ ధర్మంబులం దాదర్శభావ ముదయించున టుల కీవ లాండ్లయభాషావిద్యాభ్యాసనకుల యందుఁగాము. ఏలయన యయ్యది విదేశీయ మగుటను వారియభిప్రాయము లేవేరు. వారి యాచారము వ్యవహారములే వేరు. వేయేల ధర్మంబులందుఁ గొన్ని వరిపోలినను హిందూ మతాచారవ్య వహారంబులకును సాండ్లయ మతాచార వ్యవహారంబులకు నెంతయో వ్యత్యాసము గలదు. కావున హిందూదేశమున హిందూకుటుంబమున నుద్భవించిన ప్రతిసారీమణియు సార్వ భాషయఁ విశేషించి జ్ఞానాదయము గల్గించు సంస్కృత విద్యను సాధ్యమగునంతవరకు నేర్చుటయు పీరిధర్మమై యున్నది.

ఇవిధిస్త్రీ లాచరింపవలసిన ధర్మంబులు పెక్కులగుటచే వేర్వొన శక్తిచాలదు. ఈప్రపంచమంతయును స్త్రీరూపిణియగు పరమేశ్వరిచే నిర్మింపఁ బడినదై నిమిత్తమాత్ర సాక్షియై పరమేశ్వరుఁడున్నట్లు గృహమున ప్రపంచ సృష్టి స్త్రీయొక్క యాదీనంబు నుండుండ స్త్రీ ధర్మంబు లనుష్ఠించు టను నదనులభముగాదు. అయిన నిధర్మంబులను నదివిద్య నహాయంబున నులభి రీతి నాచరించుట స్త్రీలకు నిర్ణీత కృత్యంబు అట్టివిద్యుక్తమును స్త్రీజాతి నెఱవేర్చి తమకా లమును నదివినియోగపఱచి తమ జీవితములను సార్థక పఱచి కొందురుగాక:—

CANARESE.

మ హా రాణి స్వర్ణ మయి.

ఈ చరిత్రనాయకియు బరదాస్ ప్రాంత్యక్త సేరిన బట్టకోల్ ఎంబ గ్రామమున (క్రి. శ. ౧౮౭౨ రల్లి జన్మించిరి. ఈకేగ హమ్మెందు మహాగళు తుంబలు, కాళింబారు రాజకుటుంబమున ప్రఖ్యాతనాద రాజకీసన్నాధ రాయ బహద్దూరు యవరిగ ఈకేయన్న కొట్టు, ౧౮౭౨ రల్లి మదు వెయన్న మడిదరు. ఈకేగ ఉత్తమనాధ తియ నొరెతు దక్కె ఈకేయ జననీజనకరు ఆత్మంత హృతిరాదరు. ఆదర ఆ భాగ్యపురాణిగ చిరకాలవీరలిల్ల. ఆల్లకాలమునందు రాజునిగ మనోభ్రమంబుటాగి ౧౮౭౭ నెయ ఇనవియల్లి ఆతను ఆత్మహత్యకున్న మడికొంచు. మత్తు ఈతను మరణాల్ల పూర్వమున మతిచాంచల్య మశ్చననాగిద్దరింద తన్న ఆస్తియన్నెల్ల ఆగ రాజ్యభాగవన్న మడుతులిద్ద ఈస్ట ఇండియా కంపెనీయవరిగ హెయితు ఆదర ఆకేగ మాలి ఆస్తియు లభిసితు. పున రాజ్యవన్న పడెదఅంతర స్వర్ణ మయియు తన్న ధనవన్న నర్వయ మడలారంభిసితు. సంతతదాయర్యునింద ఈకేయు ఉభయవంశగళిగూ, తన్న సంస్థానకూ, యాదా సుల్యలాదకు సత్కార్యగళిగాగి ఈకేయు ఖర్చుమాడుతులిద్ద అధిక ద్రవ్యవన్న మోడిదరిగ, ఈ ధనరాణియు ఈకేయదల్లె, మల్తోబ్బరు ఈకేయల్లి బచ్చిట్ట నాణాగిరబహుగు ఎదు తోగుతులిత్తు స్వర్ణమయి యు వివాహంబల్ల. కాస్త్రీగళన్న పరిసేదవల్లె. ఆదర ఆప న్నర విత్తన్న పరిహాసువురు, ఆనాధ విత్తుగుగ నేత గళింద బీతుం అగుగళన్న తిడెయవన, వృధా రరిగ ఆన్న వన్న ఇదుపుదుగ వస్త్ర హీనరిగ వస్త్రదానవన్న మడు వురు, మనెయిల్లదరిగ స్వహదానవన్న మడువురు, అవి ద్యావంతరిగ విద్యాదానవన్న మడువురు, వ్యాధిగస్త రిగ బౌషధగళన్న కోడినువురు, ఇనే మొదలద సరో కార కృత్తిగళల్లి స్వర్ణమయియు పారంగతేయగిద్దరు. ఈకేయు సంతానహీనాదరూ, విశ్వకుటుంబిని యాద ఈ రాణియు ఆనన్నగన్నెల్ల తన్న మక్కళంత భావినుత ద్దరు ఈకేయు హంగసాదురింద యాక్రాయుక్త విదత్త వెయిల్లె దానవన్న మడుతులిద్దతెండు డాహినువరోనా ని స్వర్ణమయియు తన్న మంత్రియూ, విజ్ఞనూ, వివాహవనూ, ఆద రాయరాణివలోచన రాయబహద్దరన సహాయదింద సాత్ర పాత్రవిచారమాడి దానవన్న మడుతులిద్దరు.

ఈకేయుమాడువ దానధర్మగళన్న కేళి అంగేయదారతన దవరు అనేక బిరుదుగళన్న దయవాలిసిదరు. విజ్ఞోరియాచక్ర ప్తరినియు ఈకేయ బౌదార్యవన్న కేళి, ఆగేయ భరతఖండ దల్లి యూరిగూ కోడద “క్రా అఫ్ ఇండియా” ఎంబ బిరు దన్ను కొట్టరు. ధనసంపన్నెయరాద కెలపు స్త్రీయరు తన్న బంధుగళిగ మాత్ర సహాయమాడుతారె. స్వర్ణమయియు బం ధుగళన్న, ఇతరరన్నూ సమదృష్టియిందనూడుతులిద్దరు.

ఈకేగ నక ౧౮౭౭ రల్లి ఆస్తియు స్వాధీననాయితు, ఆగ సంస్థానపు విశేష ఋణగ్రస్త్రీవాగిత్తు. స్వర్ణమయి యు బుద్ధివంతనాదమంత్రియ సహాయదింద సంస్థానద సాల :న్ను తీరిసి వర్దానాయవన్న పుద్ధిమాడిదరు. అధికవాగి బరువ ధనవన్న వర్ధమాడదె రాజ్యమునరువ ప్రజెగళ నాగ రికవన్న పుద్ధిమాడువునక్కూ, కందాయవన్న తెరలాదర బటైతరిగ సహాయమాడువునక్కూ, వినియోగినుతులిద్దరు. రాణీస్వర్ణమయియు మహాకార్యగళన్న మోడి బ్రిటీష్ సర్కారదవరు ౧౮౭౭ నెయ ఇనవియల్లి ఒండు దొడ్డ నభేయన్నమాడి ఆకేగ ‘మహారాణి’ యెంబ బిరుదన్నదయ పాలిసదరు. అదే వర్షమున సంభవించి మహామదున మహా రాణి స్వర్ణమయియు అనేకసానిర కుటుంబగళిగ అన్న దానం మాడి కాపాడిదరు అనంతర సర్వోత్తమశాస ఈ మహారాణిగఇండియా ప్రభుత్వదవరు నీవు నిమ్మ సంస్థానక్కి ముంద హాసదారనన్నాగి నియమినువనిగె నహ నాపు ‘మహారాణి’ ఎంబ బిరుదన్న కొట్టిపు ఎంద తిలిసిదరు. నక ౧౮౭౮ రల్లి “మెంబర్ ఆఫ్ ఇండియల్ ఆర్డర్ ఆఫ్ ఇండియా” ఎంబ బిరుదన్న ఇ గ్లీషివరు రాణి స్వర్ణ మయిగ కొట్టరు. అనమయదల్లి కాసి బహుస రాజగృహ దల్లి ఒండు దొడ్డనభేయన్నమాడి రాజ పరిసేదగ బదలాగి పీకార్ దొరెయ అనమయల్లి స్వర్ణమయియున్న నాబో ధసి. ఈ పకారనాగి నడిదను: “మహాపకారాధీనాగి తాపు అనేకనల అనంఖ్య ధనరాణిగళన్న వెచ్చిసిద సంగతియన్న ప్రభుత్వదవరు కేళితన్ను గౌరవినువునక్కూగి తనుగ ఈ బిరుదన్న కొడుతులిదారె. ౧౮౭౯ నెయ సనకద మెదల్లాండు ౧౮౭౯ నెయ వర్షదవరిగ తాపు ౫౨,౫౦౦ రూపాయిగళన్న జనహితకార్యగళిగ వెచ్చమాడిరవిరి ఈ ధనపుత్రు ఆదాయద వస్త్రాంకిల్లూ అధికవాడు. తాపుదానమాడువాగ తోరుదూరదృష్టి, వివేచనాశక్తి మొద లాదపుగళిగాగి తనున్నెల్ల కొండాడిదరూ న్యెల్లవ ఈదేశ దల్లి దానమాడునవల్లి నిమ్మ మబుద్ధియింద దానమాడునవరు అత్యల్పవాగిదారె తాపు మాత్రయక్త ముక్త విచారవన్న మాడి, బునైయి ద కొడువనన్న ఎడగయిగె తిలియదంతి ధనుమాడువరి. దానధర్మగళి విషయదల్లి మాత్రవే అల్లద, సంస్థానకార్యగళన్న నిర్వహి నువదగ్గియూ విశేష బుద్ధిమళితెనున్న తోరుతులిదరి. ఆదుదరిందతే నిమ్మ జమీన్దారియు ఇతర జమీన్దారిగళంతే సాలదల్లి ముగిగిరె దిననినక్కె ఆభివృద్ధియన్న పడెయతులిదె.”

ఈకేయు సాయువదక్కె పూర్వ కెలపు వర్షగళింద తన్న ఆదాయదల్లి వర్ష ఒందక్కె ఒండు లక్ష రూపాయిగళన్న లోకహితార్థవాగి వెచ్చమాడలు నిశ్చయిసికొండరు. దేశ దల్లి యావ విపత్తుంటాదరూ, అధివా యాపపుణ్యకార్యపు నడెయవేకాదరూ మహారాణి స్వర్ణమయియు ముందు హ జ్ఞేయన్నిట్లు ధనవ్యయవన్న మాడుతులిద్దరు. ఈ నర్మణ రాణి యాద రాణియు ౧౮౯౭ రల్లి కీర శేషగళిదరు.

“కమలాంబారచిత, అ. సచ్చరిత్రరత్నమాలె”

Women's Indian Association.

OFFICERS.

President: Mrs. Annie Besant
Secretary: Mrs. D. Jinarajadasa
Secy. pro. tem: Mrs. Cousins
Treasurer: Minakshiamma
 (Mrs. A. Mahadeva Sastri)

The Secretaries of all the Local Branches.

OBJECTS.

To present to women their responsibility as daughters of India.

To help them to realise that the future of India lies largely in their hands; for as wives and mothers they have the task of training and guiding and forming the character of the future rulers of India.

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

MEMBERSHIP.

Women who agree and will co-operate with the objects of the Association may be members.

Groups of women having the same aim can be affiliated to the Women's Indian Association without change of name or organisation, if desired.

ORGANISATION.

The Association has a central organisation at Adyar, Madras.

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

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

The Association was started on May 8th, 1917, at Adyar, Madras, and has grown and increased steadily ever since. It now has 48 Branches and over 1,500 members.

There are now Branches at:

Tamil.

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

Malayalam.

Alleppey
 Badagara
 Calicut
 Ernakulam
 Munchirai
 Tiruvattar
 Ottapalam
 Trivandrum

Telugu.

Bellary
 Chittoor
 Madanapalle
 Chikmagalur
 Mysore

Saklaspur
 Thirthahalli

Hyderabad

Gujarati.

Bhavnagar
 Bombay
 Nandod
 Surat

Hindi.

Benares
 Lashkar
 Nagpur

Bengali.

Rishra

Unattached Members Group.

WORK.

The work of the Branches depends on the capacity and wishes of the members. In most Branches Hygiene, Domestic Economy, Elementary Science and other subjects are studied in the vernacular; where possible English is taught. Many Branches learn needlework and cutting-out. All Branches are encouraged to study subjects of National importance and interest, to read a newspaper and keep in touch with current events. In some cases a Branch has started classes to teach and help poor women and girls in various ways.

Branches meet usually once, twice or three times a week, but some meet daily and two fortnightly.

Most of the Branches send in reports and are meeting regularly and doing good work.

Help is given from Headquarters in the suggestion of subjects to study, books to read and possible lines of work to be carried on.

FUNDS.

There are no subscriptions to the Association; it is hoped that the expenses may be met altogether by voluntary contributions and donations.

STRI-DHARMA.

This paper is the official organ of the Association and is issued, at present, free to members. To non-members the charge is As. 1½ a copy, As. 2 to subscribers by post, As. 3 per V. P. P. Members and friends are invited to send donations towards the heavy expense of printing, paper and postage, etc., so that it may be possible to continue to send the Journal free to members and those unable to spare the money to buy it.