

STRIDHARMA

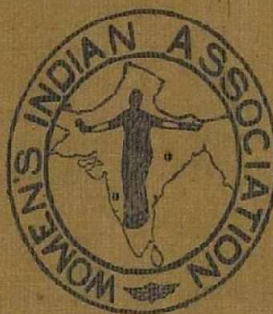
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Dedication.

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.

The Editor will be glad to receive articles
suitable for publication in English or in any
of the Indian languages.

All communications to be addressed to the
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Editorial Notes.

Association News.

The reports from the Branches are records
of very good work done, though in many
places influenza had interrupted the meetings
for a few weeks, they are now being resumed
and a useful programme of work being or-
ganized. We have no space to mention all
the work done, but give as an example of the
activities :—

Coimbatore Branch has started a Reading
Room where the members meet daily, those
who can read, read aloud to those who can-
not. A weekly meeting is held where excellent
lectures are given on useful subjects.

Bellary has begun to have an Educational

class daily. At Ernakulam a lady doctor has
promised to give instruction in First Aid, and
some of the members have become girl scouts.

Alleppy has also been able to arrange
through the kindness of a local doctor to
have lectures in Hygiene.

* * *

We have had two new Branches since our
last paper at Thiruthakalli and Kuttalam.

* * *

We very much regret to announce that our
Secretary at Terikare has passed away. Hers
was a young life full of promise. She had
already done very good work among women,
holding meetings and teaching in Terikare

and other places in her district. Though she was still young she had the capacity for organization and drawing others to her, and a strength of character to carry on what she knew was good and right in spite of opposition and prejudice. We would send our true sympathy to her husband, who always helped and encouraged her in her work. May she rest in peace and light shine upon her.

About 200 ladies were present at the first Mysore Ladies' Conference held last month in the Maharani's College Hall, Mysore, under the presidency of Mr. Chandrasekara Aiyar.

Mrs. Chandrasekara Aiyar, in her presidential speech, emphasised the necessity for the education of women and of holding ladies' conferences at least once a year to discuss their views on questions affecting women.

Mrs. Rukmaniamma, B. A., moved a resolution stating that the great obstacle to higher education of women is the custom of early marriage which necessitated the withdrawal of girls at an early age from schools. This custom should be abolished and girls given the same opportunities of education and development as boys.

Mrs. K. Subbamma, B. A., seconded the proposition and said education in English was necessary to give women a broad outlook, and urged that their curricula of studies should not in any way be inferior to that of boys. It was unanimously resolved that the higher education of girls should be on the same lines as that of boys.

The President explained that the system of early marriages prevented the higher education of women and was a great hindrance to national uplift. She urged that the marriage age of girls be raised.

Mrs. Rangamma supporting the resolution urged that the system of marrying young girls to elderly husbands was a cruel one, and that no mother should consent to such an arrangement out of regard to the wealth of the bridegroom.

Mrs. Venkoba Rao explained that the Hindu Shastras were entirely in favour of marriage of adolescent ladies and that the present custom was unshastraic.

The President in summing up laid stress on the necessity of educated women in all walks of life and urged that the resolutions

passed by the Conference should be well pondered over and acted upon by the members.—A.P.I.

November 16th in the House of Lords saw the door of Parliament opened to English women—a revolution quietly accomplished. The Bill needs now only the signature of the King. It seems odd that Lord Haldane's proposal—that peeresses in their own right should sit in the House of Lords—should have been rejected; women abbesses sat in the Council in Saxon days. It is a great triumph, this swift and ready acceptance of women in "the best club in Europe," as the House of Commons has been irreverently termed. Now that men and women will take counsel together for the country's weal, Great Britain should go forward quickly in social reform and in the uplift of the poor. It is in these that woman should prove supremely valuable, for she will bring into legislation a new point of view, not merely a reduplication of the old.—(*Commonweal*).

At the last meeting of the Executive Committee of the Ladies' Home Rule League, Ahmedabad, the following resolution proposed by Bem Ansuyabai Sarabhai was adopted:—The Executive Committee of the Ladies' Home Rule League, Ahmedabad, resolved that a deputation should be sent to England to secure for the women of India the same rights with the men of India in the coming reforms and that the Committee should immediately put itself in correspondence with Mrs. Besant and Mrs. Naidu on the subject; (2) that the Bombay Government should be requested to undertake the legislation to amend the Bombay and District Municipal Acts as also the Bombay Local Boards Act so as to remove disqualifications imposed on the women of the Presidency by these enactments.

Bombay women are to be congratulated on the passing of a Resolution by the Legislative Council allowing women to be candidates for the Municipal Council.

We understand that a bill is shortly to be introduced by the Madras Legislative Council to reconstruct the Madras Municipal Electorate. Madras women had the municipal vote once upon a time, but it was taken away from them! Now Madras women are

awake and holding meetings in the various districts of the town and demanding not only the municipal vote but also to be able to stand for election as Municipal Councillors. We wish our Madras sisters may succeed in obtaining this most obvious right.

A great deal of interest and enthusiasm is aroused among the women of India is the towns and even in the villages regarding the question of Women's Suffrage. Women, both individually and in associations, are holding meetings and passing Resolutions and sending them to the Franchise Committee. A number of the Branches of our Association have passed and sent up Resolutions. I think it will hardly be possible for the Franchise Committee to ignore the claims of women to the vote on the same terms as men, as the fundamental principal of Democratic Government is: Taxation and Representation must go together, and women if they qualify for the Franchise as men cannot be left out of any Reform Scheme aiming at Democracy.

The Death Rate Among Babies.

By Dorothy Jinarajadasa.

I have just read the report of the Victoria Memorial Fund and it proves very terrible reading. One marvels how, in a country where motherhood is so idealized and children so desired, that the awful loss of infant life that there is in India should be permitted; and that the entrance of the child into this world should be in such conditions of darkness and incleanliness and lack of hygiene as to cause the death of such an enormous percentage of infants. In North India the number is appalling, Madras Presidency though very bad is rather better. For instance, I will quote the death rate out of every hundred born, among babies of under a year old in various places:—

Punjab...	...	30	per cent die.
Bengal...	...	27	" " "
Bombay	...	32	" " "
U. P. ...	...	35	" " "
Madras...	...	20	" " "
England	...	12	" " "
New Zealand	...	6	" " "

* It will be noted that in the districts where women are most kept in subjection and in purdah, where they are the least developed

and educated there the death rate of babies is the highest, suppression has not taught women to fulfil their great role of motherhood, but exactly the contrary. [In Madras Presidency where there is more education and freedom for women than in North India the death rate is not so appalling though still very high.] In England where women have begun to understand the laws of hygiene and care of children, but have not had until now any power to influence legislation with regard to these important national matters, the death rate is 12 per 100.

But in New Zealand where women have had political power and the vote since the year 1893 the death rate is only 6 babies out of every 100. In New Zealand women see that legislation is introduced regarding midwives, pure food, healthy conditions for the mother and child. The mothers are able with judgment and sense and intelligence to arrange for the welfare of the future race, to see that strong healthy boys and girls are brought into the world and what is the chief point, stay in the world to grow up worthy citizens.

India beginning her new era and her re-incarnated life as a nation, cannot continue to tolerate this wholesale slaughter of the innocents. It is not normal or natural that Indian babies should die in such numbers, but caused solely by ignorance, lack of hygiene and prejudice.

The death rate among young mothers also referred to in the report is as terrible as that of the babies and these things do not only happen in the homes of the poor and uneducated, but in houses where the husband may be a B.A., and who has not even the excuse of ignorance.

For the future development and well-being of India these things must be seriously considered by all thinking men and women, and we shall continue this subject in our next issue of Stri-Dharma.

Women and Law-Making.

By Margaret E. Cousins, B. Mus.

Everyone has to obey laws. Laws are of different kinds. Some are the laws of Mother Nature, which cannot be broken without suffering; such as the law that fire burns, and so, if a child takes hold of a piece of burning charcoal the child will certainly feel great pain. When we obey Mother

Nature's laws we lead happy lives, but if through ignorance or self-will we disobey them, then she is as great a tyrant as any dreaded mother-in-law of South Indian stories.

There are also spiritual laws, which have been taught by the religions, laws commanding us to perform sacrifices, to meditate, to give charity to the poor, etc. These laws have been made by the Rishis to help people to gain freedom from continuous rebirth (moksha). Men and women cannot change these laws; they were given out in the Vedas, and it is as necessary to obey them to-day as when they were first spoken.

Then there is a third set of laws, the laws of the country, made by living people. We call these Government laws, or the laws of the land. If we think of spiritual laws as the laws of the Father, natural laws as the laws of the Mother, then the laws of the land are the laws made by the children. As one might expect, the children's attempts are not perfect, and they are constantly having to be changed or improved. Until quite recently it was one of the laws of England that no woman could take any share in making these laws, for men had a way of thinking of women as baby-children. When the Great War took millions of men away to the battle-fields from their homes, the men saw that the women were well able to do men's work, that they were just as courageous, clever, capable, patriotic and serviceable to the country as the men themselves; and so they have changed the old law, and now women in England take a full share in making the laws which have to be obeyed by women as much as by men. This same change must and will come in India too. Indian women know that they are just as well able and as anxious to serve their country as are Western women, and so they want the British Government to treat them with the same respect as it has shown to their Western sisters.

But it is not only because of their feelings of individual and international self-respect that Indian women want to be voters and councillors, but because they know well in their hearts that men will get on better with their help. They know that many a time they are wiser than their husbands, and that is why the husband is often spoken of as "the eleventh son."

Men are always thinking of *things*—fields, figures, buildings, materials; women are al-

ways thinking of people, the children, the old people, the sick, the husbands. So, because of their circumstances, women will be more keen than men in getting laws passed which will prevent sickness, which will prevent adulteration of food, which will make it impossible for small numbers of people to get very rich by the great profits they make through forcing large numbers of people to pay far too high prices for necessary articles. Women will certainly be against the very heavy salt tax; they will say, "Get money by taxing anything else but food and clothing." Women will have their own way of looking at the subject of education. They are anxious that their daughters shall be educated, but they may have to influence the law-makers to change entirely the hours of school for older girls, because the mothers cannot do without the help of these girls at home just at the hours when the present laws command them to be at school.

Through the power of the vote women in Australia and other countries have been able to save the lives of hundreds of thousands of infants and young children because they persuaded the law-makers to spend much more money than they had ever done before on providing visiting district nurses, many more doctors, and all kinds of means for looking after the mothers and babies. They have also appointed women Magistrates to try juvenile offenders, and they have brought about many other reforms dealing with the interests of women and children.

Then also women's way of looking at the problems of good government will help men and help their country, because women are such great upholders of purity and religion. In elections they will vote for the person who has the best moral character. Women's qualities of endurance and self-sacrifice will also strengthen men in the struggle of the whole people for full self-government within the Empire. If a woman makes up her mind to get something, we all know she will certainly get it. If she is prevented in one way, she will plan and scheme and hold on till she has got her own way; and this is a most valuable quality when the thing desired is good. Mrs. Gandhi was not one step behind her husband in being ready to suffer imprisonment in South Africa in order that the cruel laws there against Indians might be changed, and

we can well guess how often her husband is helped by her suggestions and advice.

The life of the famous Nur-Jahan, wife of Jehangir, is full of examples of the influence of woman in politics, for she is well-known to have been the best politician of the time, and at her father's death was actually given his post as Chief Vizier to the Emperor. Through her it was decreed that all antelope skins that the Emperor shot—and there were thousands of them—should be cured and given as prayer-mats to the various mosques. Then also there was absolute prohibition of the making or sale of any intoxicating drinks or drugs; a law that her sisters of to-day would willingly seek to reintroduce.

Women's influence will also be directed towards maintaining peace and unity between castes, peoples and nations, for women hate bloodshed and quarrellings, and it has been amply proved by the great war that none suffer so much in war-times as do women.

Everywhere in India there are signs that women are waking up to their great responsibilities and privileges of service to their Motherland. Men are willing to have the help of women if women show that they desire to take part in public service. So now women are asking for a voice in their Local Boards and Councils so that they may share in the responsibilities of keeping their own towns clean, healthy, peaceable and righteous. The Bombay Presidency has been the first in India to give women their full opportunities to work as Voters and Councillors. There women will take a free share in law-making and the blessing of Sakhti will undoubtedly be on their work of helping to make to the homes and lives of the people happier and the country more prosperous.

There is no doubt that the rest of India will follow Bombay's example and so men and women will, united like Shiva and Parvati, work together for the destruction of evil and the promotion of good.

Woman's Suffrage.

By Dorothy Jinarajadasa.

I am receiving letters from thinking men on the question of Women Suffrage. As many of the questions are on the same lines I think it will be useful for me to outline here the answers to such universally asked enquiries.

(1) What women will vote?

We certainly are not asking for womanhood suffrage, that is votes for all women, but only that women shall have the vote on the same terms as men, so that sex shall be no disqualification and that if a woman is capable of qualifying for a vote equally with a man, she is capable of exercising that vote. If a man holder of property has a vote, a woman holder of property should have a vote; if the test is an educational one, then if the woman passes it exactly as a man does, she should have the same right to vote.

(2) Purdah women cannot go to the poll.

The difficulty of purdah or gosha women is easily solved by India doing as was done in Australia in the early days of the enfranchisement of Australian women. An appointed officer (who in India could be a woman) called at the house of the woman voter to get her voting paper and thus the woman could exercise her rights as a citizen without going from her home or seeing any male official.

(3) Women will not use the vote.

As to women not voting even if enfranchised, that will be a matter of the education of the women. The education of women has been shamefully neglected in India but it will only hold women down and further prevent education and progress if the rights of citizenship are withheld from them.

(4) Women do not want the vote.

I travel in India a great deal and everywhere I go I hold women's meetings and see and speak to the women, and everywhere there is a very great and growing desire in all women for education and change in their condition, and a divine discontent in a very large number at their backwardness and an instant and enthusiastic response to the ideals of service in citizenship. If India is going to be a nation worth anything, she must start her life on a democratic basis. Indian men are working against autocracy and the domination of a British bureaucracy; Indian women suffer more from the autocracy and domination of men than the men realise, and Indian men cannot demand justice if they are going to withhold the same justice from half the Indian nation—the Indian women.

(5) What is Britain's attitude to the enfranchisement of Indian women?

India, in her fight for Home Rule, will not get the help and sympathy of English women (nearly 8,000,000 of whom are voters) and of a large number of English men also, added to the influence of the whole of the powerful Labour Party, if she is going to start her constitution on the out of date and proved to be unworkable basis, in existence nearly 100 years ago in England. The mistakes that were made by England are an example of what India should *not* do. The foolish blunders of England in starting her constitution have caused endless trouble and suffering through social and economic injustice, and one does not expect India to blindly copy England in the stupid mistakes that she has made in the past.

This is an age of Democracy and a nation wanting to carry on traditions of autocracy will not be welcomed and honoured by a Democratic world. One can daily hear on public platforms what the Indian men think of bureaucracy and autocracy, and they are sentiments that all lovers of Freedom applaud, but these sentiments are equally shared by the women of India and they ask for the same freedom and opportunity for development as the men.

(6) The Petition of Rights.

The Indian National Congress in its Special Session in Bombay passed a Petition of Rights which it demanded should be made an integral part of the coming Reforms. The first clause of the Petition laid down that "*all Indian subjects of His Majesty*" are "*equal before the law, and there shall be no penal or administrative law in force in this country, whether substantive or procedural, of a discriminating nature.*" It is this fundamental principle which is violated if the vote is not given to women on the same terms as to men.

[The following article is the fourth of a series that will come out in each issue of 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 top 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.]

D. J.

Study Notes.

By Mrs. Muriel Fraser.

LESSON 4.

[WANTED: Pail of Water, Sawdust, Stick.]

You may think it is very difficult for us to find out how God created the worlds, ~~and~~ indeed, no man can say he knows exactly. If we did know exactly we could make worlds too! But God has given us brains, and if we use the reasoning power of the brain we can learn much from the hints we get from everything in Nature. I don't know whether any of you have ever played the game of "*hidden treasure.*" Some one hides a thing, and the rest come and look for it. As you go away from it, the hider calls "*Cold*" and when you get near she calls "*Warm,*" until you get close to it, and then she says "*Hot,*" and you know the hidden treasure is not far away, and so you find it at last. But you would take much longer if the hider didn't give you those hints by calling out "*Hot*" or "*Cold.*" Exactly in the same way God gives us hints. He wants us to use our brains and think for ourselves. He wants us to be wise. And so the whole Universe is full of hidden treasure only waiting for us to find it. And the hints! Why, you have all had hints! The sunrise and the sunset are hints. The man who began to think about sunrise and sunset discovered that the earth turns round itself. And the seasons are hints from which the thinkers discovered that the earth travels round the sun. We may learn from everything around us, we have only to use our brains.

I want to tell you about the first sea voyage ever made to India. In those ancient days all the travelling to India was done by caravans which had to march overland. It was a long and toilsome journey, as you will see if you look at a map. From Persia and Egypt and Mesopotamia the caravans had to go through terrible deserts and over high mountains, through bitter cold and blistering heat, but no one ever thought of any other way. But there was a man who lived on the

shores of the Red Sea. He was a trader and sent caravans to India by the overland route. He was one of the thinkers, and he noticed year after year, that for six months the wind always blew towards his home, and for the other six months it blew away from it. He waited and observed, and at last he bought a tiny ship, and when the wind started blowing away from the direction of his home and in the direction of India, he sent her forth. Imagine the romance of it! He couldn't hope to get any news of the venture, he had to wait; and a year after the ship came safely home, bringing a rich cargo, but what was better, proving that the man who had been observant was right. So was made the first passage by sea to India. Now we all know about the monsoons, the northeast which brings us the fine weather and the southwest which brings the rain. But we must never forget the man who first took God's hint and made use of it, not only for himself but for the benefit of others. All that has been discovered is for the use of humanity. Selfish knowledge is worth nothing. No man who has made a discovery which has been worth anything keeps it to himself. Those who only learn to teach others have the true wisdom, and unselfishness in knowledge helps the world to know God.

We have gone from our subject, but I hope this will help you to understand what comes next.

We are going to talk of the creation of the Solar system. As you have learned, the Universe is the whole system of created things, and the Solar system we speak of is that part of the Universe which contains our sun and the planets. In one of our lessons we will learn the names of the planets. They all make a journey round the sun just as our earth does. Now, when God willed to build the worlds, He used the Ether in Space. You have heard this before! Remember Ether is Matter, so fine that we cannot see it. First of all He decided how big the Solar system should be. At the outside edge He drew a kind of ring to set the limit of the size, and within this ring He drew all the Ether He required. Then He set up a gigantic vortex. A vortex is a circular movement in matter which sweeps all the Matter into a central mass, all turning round and round. Try an experiment which will shew you what a

vortex is. Take the pail of water. On it sprinkle the sawdust. You see it floats on the surface of the water. Now take the stick and stir it. Do you see what happens? The sawdust sweeps round and round with the swirl of the water, it collects more and more towards the centre. When you stop stirring the vortex goes on sweeping round, thicker towards the centre and thinner towards the outside edges. Of course that is a small example and the movement soon slackens and stops. But you are to think of a vast Space, so big that you cannot imagine how big, and all turning round in a gigantic movement. In the Christian Bible this first movement of the Ether, stirred by God into this wonderful vortex, is called the Breath of God.

Now as the particles of Ether go whirling round and round they go at such a speed that they begin to grow hot. If you rub a piece of glass on iron it will get hot. We call this, heat by friction. Well the particles of Matter, the Electrons and still smaller particles, get hotter and hotter until at last they burst into glowing fire. The fire generates gas or releases gas, and that is aflame too, and the whole thing goes whirling on like a wheel of fire.

You may ask how we can know these things? How can we know, when the earth we live on and the sun shining in the sky are so different now? It is because God never leaves us in doubt. He gives us hint after hint, and in this as in all things, He gives us such wonderful hints that the thinkers, the observers, have discovered what I have told you. When men first began to study the stars, they found much to learn and much to teach. I hope some day I shall be able to tell you about the stars. But now I have this to say, that when these astronomers began to use bigger and better telescopes, they found several objects in the sky which for a long time they could not understand. Stars are only suns, so far away that they look small. In reality most of them are bigger than our own sun. But they are suns and we presume they too have planets clustered round them. But there were these other things which the astronomers couldn't make out for a long time, till at last they discovered these were God's hints as to how worlds are made! These wonderful objects are called *Nebulae*. Just in that place God has started to make a new world, and we can

see it being done! Now you know what is meant by vortex, and how we have learned through the discoveries of the astronomers that there are many of these fiery wheels in Space. To go back to our own Solar system, it was first of all a Nebula. I could not tell you how many millions and millions of years it went whirling round and round. We do not know, but it is longer than we imagine. Then very slowly and very gradually, the flaming mass began to form into shape. Our sun was in the centre, many hundreds of times bigger than he is now. The glowing mass began to cool, and as this happened, the outside edges cooled first and as the central mass cooled it contracted or grew smaller. All things expand with heat and contract with cold except water. The Nebula was bigger when it was a wheel of fire than the Solar system is now, and as you know it is always the outside of a hot thing that cools first. Well, the outside edges of the Nebula got cool first, and were left behind. You see they couldn't revolve so fast as the hotter mass, and so they parted company. These cool masses were flung into Space. The next happened in the same way, and so gradually all the planets left the central burning mass and started on their own journey. When they left you must remember they were just glowing masses of incandescence, then they cooled slowly, and as they cooled they too contracted. The earth was spinning round on its own axis, and also it was travelling round the sun; it was very hot, and because of this, it got the shape it has now; and while it was still very hot, hotter than any fire, it too threw off a little piece of burning Matter, and that piece became our moon. The moon is much smaller than the earth, so it became cool much sooner. The earth is still quite hot inside. We know this by many experiments, but the moon is now quite cold, and only shines with the reflected light of the sun.

Now to begin at the beginning and go quickly over what we have learned, we start with this:—

God built the worlds from the Ether in Space.

He set up a movement which we call a vortex.

A vortex is a rotary movement. The Matter thus set moving became a fire mist or Nebula.

The Nebula revolved for millions of years before it took shape. It revolved into a central glowing mass which formed the sun, and as this cooled certain portions became detached and formed the planets. The planets being much smaller than the sun cooled down more rapidly, and in cooling down they too threw off pieces which became moons revolving round the planets, as the planets revolve round the sun. The sun being so enormous is still a white hot mass of incandescent matter, but the earth though still hot inside, has become cool enough outside for us to live on. We will hear later on, how life first appeared on the earth and in what forms.

TAMIL.

வாந்திபேதியை தடுப்பதற்கும்,
சொஸ்தம் செய்வதற்கும்,
அனுசரிக்க வேண்டிய விதிகள்.

1. மிதமாயும், காலாகாலத்திலும், வழக்கம்போல் ஆகாரத்தை புதிக்கலாம். நன்றாய் பழுக்காத அல்லது அழுதிப்போன பழங்களை அல்லது காய்கறிகள் முசலியவைகளை உண்ணக்கூடாது. நன்றாய் பாகம் செய்யப்பட்ட காய்கறிகள் கனிந்த பழங்கள் இவைகளை உண்ணலாம். கெட்டுப்போன மாமிசம், மீன், ஆறியபோன அன்னம் இவைகளை உண்ணவே கூடாது. குழந்தைகளுக்கு புளித்துக் கெட்டுப் போகாத நல்ல பாலு வாங்கிக் கொடுக்க வேண்டும். பால் காரன் பாலில் சேர்க்கும் தண்ணீர் மிகவும் அசுத்தமானது. ஆகையால் பாலு எப்பொழுதும் காச்சியே உபயோகப்படுத்த வேண்டியது.

2. கக்கஸ், சாக்கடை, குப்பைத்தொட்டி முதலியவைகளிலிருந்து உண்டாகும் துர்நாற்றம் தேகத்துக்கு மிகவும் கெடுதியானது. ஆதலால் மேற்சொன்ன இடங்களை பிளையில் (Phenyle) முதலிய மருந்துகளை தண்ணீரில் கரைத்து தினம் 2 அல்லது 3 தடவை செளித்து சுத்தமாய் வைக்க வேண்டும். காய்ந்த குப்பைகளை வீட்டில் வைக்காமல் குப்பை தொட்டியில் கொட்டவாவது தீவிரத்து கொளுத்தவாவது வேண்டும். நீர் சம்பந்தமான குப்பைகளை சாக்கடையில் கொட்டி நன்றாய் தண்ணீர் விட்டு கழுவவேண்டும்.

3. வாந்திபேதியுள்ள காலங்களில் தண்ணீரை அப்படியே உபயோகிப்பது, மிகவும் கெடுதியானதால் நன்றாய் வடிக்கடி கொடுக்கவைத்து உபயோகப்படுத்தவேண்டும்.

4. ஜிப்படி வாந்திபேதியுள்ள காலங்களில் ஒவ்வொருவருட டாக்டர்களால் கொடுக்கப்பட்டாலொழிய வேறு எவ்விதத்திலும் சுகபேதிக்கு மருந்து சாப்பிடவே கூடாது.

5. குளிரை தடுப்பதற்கும், வெயர்வையை தடுக்காமல் யிருப்பதற்கும், வயற்றில் இழுப்பை தடுப்பதற்கும், கம்பளிச்சட்டை, கம்பளிபெல்ட்டி முதலியவைகளை உபயோகிக்கவேண்டும்.

6. நீர் வசிக்ஞம்வீடு, படுக்கும் அறை முதலிய இடங்களில் நல்ல காற்று பரவும்படியாய், ஜன்னல்களையும், கதவுகளையும் நன்றாய் திறந்து வைக்கவேண்டும்.

7. மதுபானம் செய்தால் வாந்திபேதியை உண்டு பண்ணுமாதலால் உண்பதிலும் மதுபானம் செய்வதிலும் மிதமாய் யிருத்தல் நல்லது.

8. வாந்திபேதியை பற்றி பயப்படாமலும், அதையே மனத்தில் நினைத்துக் கொள்ளாமலும் யிருக்கவேண்டும். ஏனென்றால் பயம் மனோவியாகூலம் முதலியவைகள் தேகத்தை பலவீனப்படுத்தி வாந்திபேதி வருவதற்கு ஹேதுவாகின்றது.

9. வாந்திபேதிக்கு முன் காணும் அஜீர்ணம் எனினில் சொஸ்தம் செய்யக்கூடியது. இந்த அஜீர்ணத்துக்கும் சாதாரணமாய் உண்டாகும் அஜீர்ணத்துக்கு முள்ள வித்தியாஸத்தை கண்டு பிடிப்பது அரிது. ஆதலால் அஜீர்ணம் கண்டவுடனே ஒரு டாக்டரிடத்தில் தெரிவித்து வைத்தியம் செய்துக்கொள்ளவேண்டியது மெத்தாவசியம். அவைகள் இரண்டும் வெவ்வேறு வியாதிகளாய் யிருந்தாலும் ஒன்று மற்றொன்றுக்கு காரணபூதமாய் யிருக்கிறது.

10. ஒவ்வொரு வீட்டிலும் ஒரு புட்டி காமரோடயின் (Camphorodine) யிருக்க வேண்டும். வாந்திபேதி கண்டவுடன் பெரியவர்களுக்கு ஒரு அவுன்ஸ் தண்ணீரில் 40 அல்லது 60 துளி வரையிலும், குழந்தைகளுக்கு ஒரு வருஷத்திக்கு ஒரு துளியிழுக்காடி வயதுக்குத் தக்கபடி போட்டு உடனே உள்ளுக்கு கொடுக்கவேண்டும். முதலில் கொடுத்த மருந்தை வாந்தி செய்துவிட்டால், மறுபடியும் ஒருதடவை கொடுப்பதுடன் வயிற்றுக்கும் கடுகு அரைத்து பத்து போடவேண்டும். வயிறு, கால், கைகளில் குறக்குவலி வாங்குதலும், மென்மேலும் தண்ணீர்போல் வாந்தியும் பேதியும் உண்டாகுமானால் அதுதான் உண்மையான வாந்திபேதி. மிக்க கடுமையான நிலைக்கு வந்திருக்கிறதென்று அறிந்து கொள்ளலாம். அப்பொழுது மேற்சொன்ன மருந்துகளை கொடுக்கக்கூடாது. வாந்தியை, பனிக்கட்டியை நாக்கில்வைத்து உரிஞ்சு செய்தாவது அல்லது பால், சோடா, பனிக்கட்டி மூன்றையும் கலந்து குடிக்கச் செய்தாவது நிறுத்தவேண்டும். கால், வயிறு, இவைகளில் குறக்குவல் உண்டானால் சுக்குப்பொடி அல்லது கர்பூரத்தைலம் (Turpentine) தேய்த்தால் நின்றாவீடும். கால் கைகளில் தேனம் தட்டாமல் யிருப்பதற்கு வெந்நீர் நிரம்பிய புட்டிகளைக்கொண்டு ஒத்தடம் கொடுக்கவேண்டும்.

11. வாந்திபேதி முதல் முதல் கண்டவுடனே நோயாளியை படுக்கையி் யிருக்கச் செய்யவேண்டும். கெட்டியான ஆகாரம் ஒன்றும் கொடுக்கக் கூடாது. இந்த விதிகளை அனுசரிப்பதினால் வைத்தியர் தேவையில்லை யென்று நினைக்கக்கூடாது. இவைகளெல்லாம் டாக்டர் கருவதற்குமுன் செய்யவேண்டியவைகள்.

12. உங்களுடைய, பந்துக்களுக்காவது, சிநேகிதர்களுக்காவது, அல்லது வேலைக்காரர்களுக்காவது, வாந்திபேதிகண்டு அவர்களுக்கு வீட்டிலேயே சரியானபடி வைத்தியம் செய்ய சொளகரியப்படாவிட்டால் உடனே அவர்களை ஆசுபத்திரிக்கு அனுப்பிவிடவேண்டும். அங்கே அவர்களுக்கு நல்ல மருந்து கொடுத்து காப்பாற்றுவார்கள். மேலும் அப்படி செய்வதினால் உங்களுடைய குடும்பத்தில் வேறு யாருக்காவது வாந்திபேதி வராமல் தடுப்பதுடன் கண்டவர் கள் பிழைப்பதற்கு ஹேது உண்டாகிறது. ஏழை ஜனங்கள் வாந்திபேதி கண்டவர்களுக்கு நல்ல வைத்தியம் செய்வது மிகவும் கஷ்டம்.

13. வாந்திபேதியின் விஷமானது வார்தியிலும், பேதியிலும் இருப்பதால் அவைகளை உடனே அப்பறப்படுத்துவதுடன் அவைகளை நன்றாய் சுத்திக்கரிக்கவேண்டும். மேற்படி வாந்திபேதிகளை பினால் போடப்பட்ட ஒரு பாத்திரத்தில் ஏற்றி நன்றாய் மூடி, பாத்திரத்துடன் ஜனம் போக்குவரத்தில்லாத ஒரு விடத்தில் தோட்டி வரும்வரையில் வைத்திருக்கவேண்டும்.

14. விஷம் சம்பந்தப்பட்ட துணிகளில் படுக்கை, பாத்திரங்கள் இவைகளை பினைல் முதலிய மருந்து சேர்க்கப்பட்ட தண்ணீரால்கொண்டு நன்றாய் கழுவி சுத்தம் செய்யவேண்டும். இது உங்கள் வார்டு சானிபரி இனிஸ்பெக்டரால் செய்யப்படும். அவர் செய்யவரும்போது தடுக்காமல் வாந்திபேதி கண்டவுடன் அவருக்கு தெரியப்படுத்தி துணி, பாத்திரங்கள், படுக்கை முதலியவைகளை சுத்தகரிப்பதில் உங்களைவிட அவர்களுக்கு நன்றாய் தெரியுமாதலால் அவரைக்கொண்டு செய்யச்சொல்லுவதுடன் வாந்திபேதி பரவுதலையும் தடுக்கவேண்டும். துணிகளை தீயில்போட்டு கொள்ளுதல் மிகவும், லுத்தமம். வாந்திபேதிகண்ட வீடுகள் எல்லாம் அது முடிந்த உடன் கத்தகப்புடை போடுவதுடன் பிளையில் ஜலத்தை தெளித்து சுத்தம் செய்யவேண்டும்.

15. வாந்திபேதி காரர்களிடத்தில் நெருங்கி வந்த விபுரிந்து கொண்டுவந்த ஒவ்வொருவரும் தாகத் திற்கு சாப்பிடும் முன்னும், போஜனம் செய்யும் முன்னும், முகம், கை, கால்களை, நன்றாய் கழுவிக்கொண்டு சாப்பிடவேண்டும். வியாதிக்காரர் இருந்த அரையில் சாப்பிடவே கூடாது.

டாக்டர் யு. ராமராவு.

323, தம்புசெட்டி தெருவு,

சென்னப்பட்டணம்.

ஒப்புற வொழுது.

சகோதரிகளே!

ஒற்றுமைதான் பலம் என்னும் பழமொழி பல பாஷைகளில் இருப்பதை நாம் அறிவோம். வெவ்வேறாய் இருக்கும்பொழுது காற்றிலே பறக்கின்றவைக்கோலும் தேங்காய் காரும் ஒன்றாய் சேர்த்து முறுக்கப்பட்டால் யானையையும் கட்ட வல்லதாகிறது. அதுபோல் ஜனங்களும் நான் வேறு, நீ

భార్యతిపాందులుకును స్వదేశ సేవ సుసరించుటకును దూరదేశములకు పోయి అక్కడ సంవత్సరములకొలది కాలము నివసించుటయు తటస్థమయి యున్నది. ముందు పోనుపోను ఇది హెచ్చునట్లును ఉన్నది. స్వదేశమునకు మరల వచ్చినను స్వగ్రామమునగాని దానికి దగ్గరగాని నివసించుట ప్రాయశఃముగ కనుపడదు. తమ బంధువర్తమునకు దూరముగ నుండుటయే తటస్థుగ సంభవించుచున్నది. ఈ కారణములవల్ల అనాదిగ వెనుక నుచును ఏబది సంవత్సరముల వరకు మనలో వాడుకగ నుండిన ఏక కుటుంబవాసము ఇప్పుడు క్రమముగ తగ్గుచు వచ్చుచున్నది. ఏక కుటుంబవాసము అనగా ఒక గృహములో ఒక సంసారముగ ఆశీకమంది—ముసలివాండ్లు, మధ్యవయస్కులు, పసివాండ్లు, అడవాండ్లు, మగవాండ్లు, రెండు మూడు పురుషాంతరములవారు తాతలు, అవ్వలు, తల్లితండ్రులు, కుమారులు, కుమార్తెలు, కొండండ్లు, మొదలైనవాండ్లు—చేరి వసించుట. ఇది ఇప్పుడు కొంచెకొంచెముగ తప్పిపోవుచున్నది. బాలరును వయస్సు పచ్చినవారను కూల కుటుంబమునకు దూరముగ నివసించవలసియున్నది. పూర్వపు ఏక కుటుంబవాస పద్ధతికి తగిన సంసార క్రమములు ఇప్పటికి సరిపడక యున్నవి. ఈ పద్ధతులను ప్రకృత కాలమునకు తగునట్లు సవరించుకొను ఆవశ్యకత తటస్థమయి యున్నది.

4. ఏక కుటుంబవాసమునకు తగిన ఒక ఆచారమును ఎత్తి విచారించిన ఈ విషయము స్పష్టమగును. మనలో ఇప్పటి బాల్య వివాహ సంప్రదాయము ఏక కుటుంబవాసమునకు తగినపద్ధతి. ఈ పద్ధతి ఇప్పటికి సరిపడదు. ఇప్పుడు పిన్నతనముననే భార్య బంధువర్తమువిడిచి నూల కుటుంబమునకు దూరమున భర్తతోకూడ వసించవలసియున్నది. దానియొక్క వయస్సు సామాన్యముగ పదిమూడు పదినాలుగు సంవత్సరములుండును. ఇంక రెండుమూడు సంవత్సరములెక్కువగను ఉండవచ్చును. గృహకృత్య భారముంతయు పదిదానిపైపడును. గృహకృత్య నిర్వాహమునకు తగిన దేహబలముకాని జ్ఞానముకాని అనుభవముకాని అట్టి బాలికకు ఎట్లు కలుగును? పదిదానిగ అట్టిభార్యను తగినవయస్సు వచ్చువరకు అత్తమామలవద్ద పెదలపెలననిన, దానికి ఎన్నియో ఇబ్బందులు కలవు. అవి ఏవి అనునది అందరికి తెలిసియే యున్నది. బుద్ధిమంతులు ఊహించనగును. వానిని ఇచట చెప్పటానుట ఆనావశ్యకము.

5. దీనికి సరిహద్దుమీది విచారించుదము, విద్య పూర్తిచేసికొని ఉద్యోగములో ప్రవేశించు కాలమునకు జ్ఞానము చేతను, దేహశక్తిచేతను, లోకానుభవముచేతను, స్వతంత్రముగ భర్తతో నివసించతగిన స్త్రీని పెండ్లిచేసికొనుటయే దానికి తగినఉపాయముకదా. ప్రకృత సంప్రదాయములో ఇందునకవకాశము లేకయున్నది. ఇప్పుడు వివాహము రెండువిధములగ జరుగుచున్నది. స్త్రీ పురుషులకు అతి

బాల్యములోనే వివాహముచేయుట ఒకటి. ఇట్టి వివాహము వల్ల మగడు చదువుచుండు కాలములోనే భార్యాభర్తల సరిపడి వసించుటయు బిడ్డలు కలుగుటయు సంభవించుచున్నది. ఇందువల్ల ఇద్దరికి ముప్పు కలుగుచున్నది. మగవిద్యకు కొంచెముగనూ హెచ్చుగనూ ప్రతిబంధము కలుగుచున్నది. భార్య పిన్నతనముననే బిడ్డలను కనుటవల్ల బలహీనురాలై సలహాగముల పాలగుచున్నది. ఈవిధమైన వివాహము ఇక ముందు దిండినమునకు అరుదయిపోవునట్లున్నది. ఇప్పటి వారు సామాన్యముగ బాలరుకు అతిబాల్యమున వివాహము చేయుట అయ్యుక్తమని యెంచుచున్నారు. విద్యాభ్యాసము పూర్తయిన వెనుక, యువకులకు వివాహముచేయుట క్రమముగ వాడుకపడుచున్నది, అదియే వివాహమునకు తగిన కాలమని మనము చెప్పవచ్చును. అప్పటికి వారికి నుమారు ఇరువదినాలుగు ఇరువదివిరు సంవత్సరముల వయస్సు అగును. అట్టివాడు ప్రకృత పద్ధతి ప్రకారము పదిమొదలు పండ్లండ్లపిల్లను వివాహమాడ వలసియున్నది. అపసిది కాపురిమునకు వచ్చునపుడు మగడు పెద్దవాడుగను భార్య పిన్నదిగను ఉండురు. వారి దాంపత్యము వయోజ్ఞానములందు అనురూపముగనుండురు. దూరదేశమునందు స్వజనము దాయమును వదలి స్వతంత్రముగ కాపురము చేయుటకును అట్టిభార్య తగియుండదు. ఇట్టిస్థితియందు భార్య ఇరువది వయస్సుకలదై దేహశక్తియును లోకజ్ఞానమును కలిగియున్నయెడల మిక్కిలి అనుకూలముగనుండును. ఈవయస్సు పచ్చువరకు పడుచు తల్లితండ్రులవశముననుండి విద్యాభ్యాసముచేసి తగిన జ్ఞానము సంపాదించి యుండుచున్నాడు. అట్టియువతి విద్యావంతుడైన యువకునితోచేరి కాపురము చేయుట ఇప్పటి కాలస్థితులకు తగియుండునుకదా. స్త్రీ అను అతిబాల్యవివాహమును తప్పించి తగినవయస్సు వచ్చిన వెనుక వివాహము ఏల చేయరాదు? ఇప్పటి దేశకాలస్థితులనువల్లీమాడగ వివాహపద్ధతిని ఈవిధముగ మార్పుట యుక్తమని ఎవరికితోచదు? కుటుంబ యోగక్షేమములు భార్యాధీనమునైనందున స్త్రీధర్మమునుచక్కనివిచారించి కాలదేశస్థితులకు తగునట్లు ఆచారసంప్రదాయములను సవరించుకొనుట అత్యావశ్యకముకదా.

6. ఇప్పటి పద్ధతిని మార్పుటకు పెద్ద అడ్డముకటి యున్నది. అది ఏమనగా ఇప్పటి ధర్మకాస్త్రీవిధానము. ఈ ధర్మకాస్త్రీవిధానము పడుచునకు ఎనిమిదిమొదలు పండ్లండ్లండ్లు లోపలనే వివాహమునకు తగినకాలము, వివాహ కాలము మొదలుకొని భార్యాభర్తల భర్తయింట్ల వసించుచు అగ్నిహోత్రాది వైదికనిత్య కర్మలను తప్పక ఆచరించుచు రావలెను. భార్య పతియింట్ల పతిసేవ చేయుచు గృహకృత్యములను చేయుచుండవలెను. ఇదియే కాస్త్రీవిహితమైన భార్యాధర్మమని ఇప్పుడు గ్రహించబడి యున్నది. ఆయినను ఇప్పటి ఆచారము ఈ కాస్త్రీవిధిని పూర్తిగ అనుస

రింనుట లేదు. స్త్రీలకు బాల్యములోనే వివాహము జరుగును గాని వివాహము మొదలు భర్తతో భార్య నివసించుటలేదు. ఋతుకాలమువరకు పడుచు తన తల్లిదండ్రుల వద్ద నుండుటయే ఇష్టపడెను. ఋతువైన తోడనే కాని కొన్ని మాసములయిన తరువాతగాని గర్భదానము చేసి పడుచును పెనిమిటియింటికి పంపుదురు. ఈ ఆచారము భార్యయొక్క బాల్య స్వభావమునకు తగియున్నను ఇప్పటి కాస్త్రీమునకు నిరుద్ధమనియే చెప్పవలెను. బాగుగ విచారించి చూచిన ఇట్లే కొన్నికొన్ని అంశములలో కాస్త్రీవిధిని ఆతిక్రమించి మనలో కష్టములను వారుకూడ నడచుచున్నారు. ఇది అందరికి న్నష్టము.

7. ఒక అంశమును ఉదాహరణముగ నెత్తి విచారించగ మన ఆచారము అన్ని అంశములలో కాస్త్రీయు ననుసరించి యుండలేదు అని తెలియవచ్చుచున్నది. ఆచారమును కాస్త్రీయును, ఈ రెండును, కొన్ని అంశములలో మన ప్రకృతిస్థితికి అనుకూలముగ లేవు. స్త్రీధర్మ విషయమందు అనేక కాస్త్రీవిధులును ఆచార సంప్రదాయములును స్త్రీల యోగక్షేమములకు ప్రతికూలముగనే యున్నవి కాన వానిని మార్చవలెననియే అందరికి తోచును. అయినను కాస్త్రీ విధులను కాని కాస్త్రీవిధి ననుసరించి పుట్టిన ఆచారములను కాని యెట్లు మార్చవచ్చును? అని సంశయించుట సహజము. కాస్త్రీవిధులను మార్చుటకు మనకు అధికార మెక్కడిది? అని సాంప్రదాయములు ఆక్షేపించుట కలదు.

8. దీనికి సమాధాన మేమనగా—కాస్త్రీయు విధించు విషయములలో రెండువిధములు కలవు. కొన్ని అంశములు ఎప్పుటికి ఏకరూపముగనే యుండునవి. అట్లైనగా—దేవుని భజింపుము, దేవ-ముషి-పితృ దేవతలను ఆరాధింపుము. పశుపశుకారము చేయుము, హింసనుపడలము, అనత్య మాడకుము. ఈ మొదలైనవి. ఇట్టి ధర్మములను అందరును, అన్ని కాలములందును, ఏకరీతిగ ఆచరించవలెను. స్త్రీ పురుషులు, బ్రాహ్మణ, క్షత్రియ, వైశ్య, శూద్రులు, దేశభేదము, కుల భేదము, యుగభేదము—ఈ భేదములపట్టి ఈ ధర్మములు, మాటునవికావు. ఇట్టివి సనాతనధర్మము, శాశ్వతధర్మము అనవచ్చును. మిగిలినవి ధర్మములు దేశకాల భేదములపట్టి మాటునవి. అవి ఎట్టివనగా—స్త్రీలకు విద్య చెప్పకూడదు, స్త్రీలకు బాల్యములోనే వివాహము చేయవలెను, స్త్రీలు స్వతంత్రముగ ధర్మ మచరించరాదు, కూడ్రుడు ఆకుచి, వాడు ద్విజులెంటి సౌకాదుల జేయరాదు, కూడ్రుని విద్య చెప్పకూడదు, కూడ్రునకు యాగముచేయ సధికారము లేదు, బ్రాహ్మణుడే సంన్యాసాశ్రయమునకు అధికారి, ఇట్టి విధానములు ఒక్కరీతిననుండవు. కాలభేదము దేశభేదముపట్టి మాటుచుండును. ఒక ఆచార్యుడు ఒక విధముగ జెప్పును, మిగిలిన ఆచార్యుడు వేరువిధముగ చెప్పును.

9. ఈవిషయమును ఒక ఉదాహరణముచే న్నవ్వమగును. స్త్రీలకు వేదము చెప్పకూడదు, పురుషులకే వేదము చెప్పవలెనని అని ఇప్పటి కాస్త్రీవిధి. ఈ విధిని అనుసరించియే

పురుషునికి బాల్యముందు ఉపనయనముచేసి బ్రహ్మచర్య ధర్మమును ఆచరింపించి ఇరువదిసాలుగు సంవత్సరముల నయస్సు వరకు వేదము చెప్పుటవాడుక. స్త్రీలకు వేదాధ్యయన ముక్కడ లేనందున ఉపనయనము చేయుటలేదు. బాల్యము ఉపనయన కాలముగు ఎనిమిదవ సంవత్సరమునగాని, పండ్రేంజేండ్లకు లోపలగాని స్త్రీలకు వివాహముచేయుట విహితమైనది. వివాహసంతరము బాల్యముననే భర్తయుంటి పతిసేన చేయుటయు, గృహకార్యములను చేయుటయు స్త్రీలకు బ్రహ్మచర్య ధర్మము అని కాస్త్రీయు చెప్పుచున్నది. ఈ విధముగ విద్యాభ్యాస విషయమున ఇప్పటికాస్త్రీయు స్త్రీ పురుషులకు భేదమును కల్పించియున్నది. పూర్వపు కాస్త్రీయులో ఇట్టి భేదము లేదు. ఉపనయనము, గురుకులవాసము, బ్రహ్మచర్యము, వేదాధ్యయనము, అగ్నికార్యము ఇవి యన్నియు స్త్రీలకు బాల్యముందు పురుషులకు పతిసేన పూర్వము కాస్త్రీ విహితమై యుండెను. అప్పుడు ఋతువయినతరువాత గురుకులవాసమును జాలించుచుండిరి. వివాహము ఋతు కాలానంతరమే జరుగుచుండును. ఈ పద్ధతి ఏకారణమున మాటిపోయినదో కాస్త్రీయులో న్నవ్వముగ చెప్పలేదుకాని కాలక్రమమున మారుచువచ్చిన కాస్త్రీవిధానములను పరికించినయెడల కారణము కనుపడకపోదు. దానికి కారణ మేమయియుండినను ప్రకృతముందు దేశకాలస్థితులకు తగు నట్లు ప్రాచీనతర సంప్రదాయసిద్ధమైన స్త్రీవిద్యాభ్యాస పద్ధతిని ప్రాధానికముగాను ఏల ఉద్దేశించరాదు? పూర్వము కాస్త్రీవిహితముగ నుండినందున ప్రాధానికముగాను అ కాస్త్రీయుమని చెప్పజనదు.

10. ఈరీతిగ కాలక్రమమున మార్చదగిన స్త్రీధర్మవిధానములు కొన్నియున్నవి. వానిని ప్రకృతకాలోచితముగ నవరించువిషయమై మనలో పెద్దలు ఆలోచించవలెను. అటులమార్చుట ఆర్యసంప్రదాయమునకు నిరుద్ధమని చెప్పుకూడదు. దేశకాలోచితముగ ఇట్టి పద్ధతులను నవరించుటయే ఆర్యుల సంప్రదాయమని చెప్పవలెను. అప్పటిప్పటికి ఆచారపద్ధతులను నవరించుటకు ఆర్య సంప్రదాయములో తగినవిధము ఉన్నవి. ధర్మ కాస్త్రీయులను తెలిసిన వారు ప్రముఖులు కొంతమంది సభచేరి కొత్త ఏర్పాటులను చేసికొనుటకు కాస్త్రీవిధియున్నది. అధ్యాత్మికాస్త్రీవేత్త ఒకడైనను కొత్త ఏర్పాటులను చేయను అధికారియే అని విధియున్నది. ఈ విధినిబట్టియే సన్యాసియు ఆత్మవేత్తయు నగు గొప్ప మతాధిపతికి ఆచార పద్ధత్యాపకత్వము సిద్ధించి యున్నది. అట్టివారు తమ కర్తవ్యమును చేయనియెడల ఇతరులు కాస్త్రీయు తెలిసినవారు పరివర్తుకూడి దేశకాల స్థితులకు తగునట్లు ఆచారపద్ధతుల చేసికొనుట యుక్తము. స్త్రీధర్మ విషయములో కొన్ని సనాతన వ్యవస్థలజేయను ఇది నమాయము. ధర్మజ్ఞులైనవారు తగిన ప్రయత్నము చేయవలెనని నాప్రాధిక.

అ. మహాదేవశాస్త్రి.
A. MAHADEVA SASTRI.

The Mother as Teacher.

By Hilda Wood.

No one doubts that one of woman's greatest responsibilities is that of attending to the needs of the unfolding life, physical, astral, and mental of her children, until they attain the age at which they can go out into the world and seek that which they feel they need for the growth of their bodies and minds. It is indeed a great responsibility, for the mother has put into her hands the power to mould the future of her country by her influence over the lives of the young children of the present. As this work is hers, given to her by social conditions, it is necessary for her to acquire all those qualifications which will enable her to give her children a good start physically, astrally, and mentally; to give them as sound a physical body as possible, to awaken their minds in right directions and to arouse their emotions for those things that are pure, healthy and true.

When we look at the unsatisfactory infant classes in most schools we realise how important it is that the mothers should take up the work of child training, so far at least as to release the children whenever possible from the infant classes of most of the existing schools. What kind of a start in education is given to these poor little things, all sitting in rows, hardly daring to move, longing to run and play, understanding little of what the teacher is saying? It is no wonder that under the circumstances the children lose that natural desire for knowledge that was so active in their early years, and that their minds and feelings become dulled by the terrible strain put upon them. Modern society is doing a disservice to these little creatures and to the poor over-strained teacher, whose impossible task it is to keep 100 infants quiet for two or more hours every day, and the harm done in this way to the country and humanity is very great. The case would be different, of course, if this country were supplied with schools having proper Kindergarten and Montessori teaching but there is sufficient money neither for the teacher nor for the apparatus in 999 schools out of a thousand. How much better it would be if the mother were able to stimulate and awaken the growing faculties of her children and supply all their simple wants until the awakened mind and emotions

could understand what school was for and cause the children to take an intelligent interest in class work, just as she supplies milk to the baby until it is strong enough to eat for itself.

If the mother is to do this she must in some ways be a teacher herself. There are three things she should understand to equip her well as an instructor:—

(1) To be able to attend to the physical body of her children she should understand the fundamental laws of health; (2) to guide and stimulate their right emotions she should understand the effect that the religious stories told to the children are intended to produce and should have a simple idea of the science of the emotions, and (3) she should be able to teach her children the elementary arts required to gain knowledge, i.e., reading, writing and simple calculations. The last two are of great importance, for if she can answer to the needs of the higher bodies of her children she is guiding their souls, and it is the soul of the little child that is important and is wanting to grow; for the body exists only for the growth of the soul, and health and strength are given to promote that end. This of course should not be taken to mean that attention to the physical body is unimportant, for cleanliness and health are necessary for refined thoughts and emotions.

In their school days most Indian women have not had opportunities to acquire the knowledge that is necessary to equip them in this work for their country, so the Women's Samajas should, as part of their regular activities, help to prepare the women to do their duty in this respect. Classes in the laws of health, emotional and religious training, and reading, writing and simple calculations should be given in such a way that the mother will know just how to teach them to her children in turn. The mother, teaching the children at odd free moments of the day could give much more to them than a teacher in the same time since he has a large class to deal with. The child would then at about the age of seven go to school with pleasure and build upon a sound foundation laid by the mother, the glorious structure of a noble, fearless character. Add to this the great reverence and devotion a child would have for its mother if she were all sufficing for its growing intellect, and then it becomes apparent what a mighty lever is in the hands of the mothers for the raising of India.

Women's Indian Association.

OFFICERS.

President: Mrs. Annie Besant
Secretary: Mrs. D. Jinarajadasa
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 44 Branches and over 1,400 members.

There are now Branches at:

<i>Tamil.</i>	<i>Malayalam.</i>
Adyar, Madras, (Headquarters)	
Chingleput	Alleppey
Coimbatore	Badagara
Enangudi	Calicut
Erode	Ernakulam
George Town, Madras	Munichirai
Guntakal	Tiruvattar
Kattalum	Trivandrum
Kumbakonam	Kanarese.
Madura	Bangalore
Mayavaram	Hospet
Namakal	

Ootacamund
 Pollachi
 Salem
 Tanjore
 Thirumiyachur
 Trichinopoly
 Vellore
 Vettaikaranpudur
 Viralimalai
Telugu.

Bellary
 Chittoor
 Madanapalle
 Mysore

Chikmagalur
 Saklasapur
 Tarikere
 Thirthahalli
Gujarati.
 Bhavnagar
 Bombay
 Nandod
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.

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