

STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 9, No. 6]

April, 1926.

[As. 5, Post free.



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

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

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

Dedication

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

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

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Women's Indian Association

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ADVISORY COUNCIL

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ORGANIZATION

The Association, which has a central organization at Adyar, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 62 Branches, 23 Centres and over 3,000 members.

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

The political policy of the Association is to work for Reforms through the Legislative Councils.

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

OBJECTS

To present to Women their responsibility as daughters of India.

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

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

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

HEADQUARTERS

Women's Indian Association, Adyar, Madras.

BRANCHES

<i>Tamil</i>	<i>Gujarati</i>
Adyar	Ahmedabad
Alandur (Madras)	Bhavnagar
S. Chittore	Bombay
Coimbatore	1. Fort Branch
Cuddalore	2. Grant Road Branch
Enangudi	3. Parel
Endamanal	Nandod
Erode	Surat
Karur	Nasik
Kuttalam	<i>Telugu</i>
Kumbhakonam	Amantapur
Madura	Bellary
Mylapore (Madras)	Chittoor
Namakal	Guntur
Ootacamund	Madanapalle
Pollachi	Rajahmundry
Salem	Vizagapatam
Sivaganga	<i>Malayalam</i>
Saidapet (Madras)	Palghat
Sorathupperiamkuppam	Badagara
Tanjore	Cannanore (Affiliated)
Tirumiyachur	Calicut
Tinnevely	Tellicherry
Trichinopoly	Trivandrum
Triplicane (Madras)	<i>Hindi</i>
Tuticorin	Benares
Vellore (2)	Lahore
Vettaikaranpudur	Lashkar
<i>Kanarese</i>	Mainpuri
Bangalore	Patna
Chikmagalur	<i>Bengali</i>
Hassan	Calcutta (Affiliated)
Molkalmura	<i>Marathi</i>
Unattached Members Group	Kolhapur
	Poona

MEMBERSHIP

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

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

Women's Indian Association

BRANCH REPORTS

Calicut

This Branch is carrying on a flourishing Baby Welcome attended by over 80 children daily. The Welcome has recently changed its quarters and is now in one room of a Girls' School. So pleased has the owner of the school been with the way the members have conducted the Baby Welcome that he has asked them also to undertake the management of the school. After consultation with the Honorary Secretary of Headquarters they have agreed to do this. Mrs. Cousins began her tour of the West Coast Branches here and spoke at a Ladies' Meeting at which the members of all three Women's Associations of the town were present and realised the unity of the woman's movement, its differences being only the necessities of distance and specialised effort to suit a locality or a community. Mrs. Cousins addressed a large open-air meeting of the townspeople on the "The New Era" with special reference to the relationship in it of men and women. Major Lorimer was in the chair and spoke strongly and sympathetically of the necessity of men working for the release of women from out-worn customs. Srimati Ramabai has gathered round her a band of enthusiastic and capable members who will push ahead things in Calicut.

Mangalore

The Baby Welcome is moribund and the Mahila Sabha also seems to be doing little. The management of the National Girls' School arranged a public meeting for Mrs. Cousins at which she reviewed the progress of the women's cause in India since she was in Mangalore before six years ago. The meeting resulted in the expression of a strong desire that some ladies should be nominated for the Municipal Council and in view specially of the fact that there are schemes before it for a Women's Hospital and for Compulsory Primary Education and a representative of women's and children's interests should have a voice in the deliberations. The Collector and Chairman of the Council have been written to on the subject by the Sec.

Cannanore

At a large and representative meeting of the Ladies' Club to welcome Mrs. Cousins for the first time to the town a Resolution was passed unanimously to affiliate the Club to the Women's Indian Association and while retaining its present name to consider it the Cannanore Branch of the W. I. A. The Club has a good room of its own where the members have a library and get magazines. They have also a nice Badminton Court. It was pleasant to find ladies of all communities co-operating for mutual and public progress. The Branch is anxious to improve the existing Baby Welfare work.

Badagara

This is only a small town but it showed a big spirit in the staff and pupils of its girls' school and in the ladies who gathered there to entertain and listen to Mrs. Cousins. The Munsif's wife who is studying for

her Honours Degree presided. She is directly related to the famous artist Ravi Varma, and the whole proceedings had marked an artistic character. A number of new members joined. A strong appeal has been made to the authorities to provide larger school buildings with a compound.

Tellicherry

Several members of this Branch have undertaken the good work of giving classes on religion in the girls' schools of the town. The members are arranging also to supervise the working of a Baby Welcome. Meetings are held regularly and an intellectual interest in religion appears to be the present characteristic of this Branch. A full meeting assembled to welcome Mrs. Cousins and as a result the Branch has been put into more businesslike relations with Headquarters. Srimati Chinnamalu Amma translated ably for Mrs. Cousins here and in Badagara.

Trivandrum

A fine meeting of the members of the Trivandrum Branch gathered to meet Mrs. Cousins at the end of her tour. She pointed out how various members could be of service by visiting and helping the patients in the large hospitals in the town, by visiting the Jail and the Reformatory School, and the Orphanage which Mrs. Chinnamalu has so nobly established. Mrs. Cousins also addressed the members of the Ladies' Association which meets in the Maharajah's Fine College for Women. There are numbers of intelligent and patriotic women in Travancore but generally they have not turned their attention and their energy to altruistic service for the public as yet. It was encouraging to learn of the existence of four troupes of Girl Guides and enthusiasm for the movement. Dr. Poonen Lukhose, M. L. C. is the pride of the women of the State, a real stateswoman.

Lahore

The Branch arranged a very successful meeting for Dr. Besant with Mrs. Abdul Raschid in the Chair, who neatly explained that the W. I. A. in inviting women to join did not ask what they believed but how they served. Dr. Besant spoke of the reforms necessary to secure better health for women and children and outlined how women should take part in the better administration of their towns, province and country.

Rajahmundry

This Branch was visited by Mrs. Jinarajadasa in the course of the month and a good meeting held. The Branch have been in difficulties owing to not having a suitable place in which to meet; but a Resolution was passed by the meeting asking the Hindu Samaj to allow a room to be used by the Association one afternoon a week. The President and Secretary at the Hindu Samaj both promised to support the request. So we trust that shortly the W. I. A. Branch will have a Home.

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NOTES AND COMMENTS

Sweated Labour in Jute Mills

LAST month, we made a note of the condition of the weavers in Trichur mills, Cochin State, pointing out the excellent condition under which the men and women were working. But, unfortunately, all mills in India do not treat their workers with the same consideration, and we have lately received a report of the jute mills in Calcutta. It is declared that the total gain of the shareholders for the ten years ending 1924 was three hundred million pounds, or ninety per cent. per annum on the capital invested. This shows what gain is made in the Calcutta jute industry, and one would imagine that the workers, who have made this enormous profit possible and who are responsible for the actual handling of all the material, would also receive some portion of the gain as their legitimate reward. But the report goes on to say that the average wage of nearly three hundred thousand workers is at present £12-10-0, (which is about Rs. 160) a year. The conditions under which these people work are very bad, and the houses in which they live are appalling. The death rate among children under ten years of age is fifty per cent; and there is not even elementary primary education for the child workers. If this report is true, it is a scandalous thing for the city of Calcutta, and should not be tolerated. In many parts of the world to-day, the owners of the great industries are beginning to realise that the workers should have a share in the profits of an industry that only exists as a result of their labours. The great motor manufactory of Ford, and the Sunlight Soap Works, the Lever Company, have a profit-sharing scheme for the workers, and still make the business a good investment for the shareholders. It is certainly time that the light of truth and knowledge is cast upon those Calcutta mills which are sweating their workers to such a terrible degree. Such a enormous profit wrung out of the hard labour of thousands of men and women, who are given barely a subsistence allowance is a crime to our civilisation.

The Registration of Nurses and Midwives

Madras Presidency leads the way in British India in securing legislation for registering Nurses and Midwives. The Bill was passed by the Madras Legislative Council as drafted by Major-General Symons in consultation with a representative Committee of which the Secretary of the Women's Indian Association was a member. The Bill provides for a Council whose business it will be to register all nurses and midwives who have undergone the training and passed the examinations, also all who may be already practising and dhais under certain conditions and restrictions. No woman after the expiry of three years still unregistered as a nurse, midwife or dai, can hold any appointment in any hospital aided by Government or local bodies, and also that after one year unregistered dhais shall not be employed by Government or local bodies. These provisions should ensure a very great improvement in the conditions of maternity aid during the next three years. Mrs. Symons has been the moving spirit and director in all the Child Welfare movement in Madras Presidency with the exception of the Madras Corporation scheme. Both Mr. and Mrs. Symons are to be heartily thanked by South Indian womanhood for all that they have done to ensure better health for the women and children of the future. They will be much missed in Madras but they go to wider spheres of influence as the Major-General has been promoted to the position of Director-General of the entire Medical Service of India and is now transferred to Simla.

Compulsory Education in Indore.

We are glad to hear that Indore City has started a scheme of compulsory education, and has not, as so many other cities in India, forgotten the girls. The scheme in Indore City includes girls equally with boys. We sincerely hope that the education scheme in this State will rapidly develop, and that the laws of compulsory education will be carried out in actual effect. It is not difficult to pass laws advocating good reforms, but it is difficult to get these reforms enforced. We sincerely hope that, in Indore State, schools for girls will grow up in all parts of the country.

Education News

The Calcutta Corporation has sanctioned Rs.10,000 for its staff to carry out an education survey of the city. This will ascertain the educational needs of different localities, the number of resident boys and girls of school-going age, educational equipment required, etc. The Corporation has also sanctioned Rs. 35,286 for the construction of a children's playground in a congested part of the city.

In Mysore State a Committee of the University states that the progress of women's higher education in the State is retarded by social and economic conditions such as the absence of a desire for higher education, the custom of early marriage, the segregation of women, poverty in certain communities, the unsuitable curriculum, the tendency of women to seek education solely for the purpose of employment and the unfitness of a large number of girls in the schools for University education. They therefore suggest the award of more scholarships for girls and the imparting of instruction in their own homes. Also it is proposed to have training schools and colleges and schools. But this last mentioned seems strange seeing that the Maharani's College in Mysore City has so declined in numbers that it was seriously debated if it should not be closed.

Women in India must get together and discuss most seriously the problem of the curriculum of education. The present kind of education does not appear to the majority of parents as the right kind for girls. Nor is it right for boys either, and the teaching profession is entered and upheld only because it is the entrance to respectable means of earning a living outside of trade and agriculture.

In view of the importance of this subject of the system and curriculum of education, the article that we print this month on *Education* is particularly appropriate. We would specially draw the attention of our readers to it, and we will be glad to have opinions, criticisms and suggestions from any one who has any ideas on the subject of the progress and development of education in India, particularly with regard to the education of girls.

A little while ago I spent a few months in the near East and while there I was a guest in a house where a young servant, a sweet Maltese girl of 16, had already had four dead children. The cruelty, waste and uselessness of it appalled me, and yet the child mother was exceptionally fortunate in having a kind and sympathetic mistress who did everything possible to enable the poor girl to recover the health and spirits natural to her age.

There will be no lack of scope for social reform to be taken up by the newly enfranchised women of India; and I am rejoiced to see in the December number of *Stri Dharma* that the young men of India are coming to the assistance of their sisters and are adding their voices to yours.

THE WOMEN'S QUESTION IN INDIA

By DAME MILLICENT FAWCETT

(Dame Fawcett is one of the great pioneer women of the world women's movement, who has spent a life time in self sacrificing service to the cause of progress and justice. Ed.)

I feel greatly indebted to your editor for her kindness in sending in from its first appearance, copies of *Stri Dharma*. I always look forward to it month by month, with pleasure and interest; and I have particularly noticed the parallel lines in which the women's movement has progressed in India and in Europe.

Years before we in England won the vote, or your paper existed, members of the House of Commons used to assure the British public that nothing would more alienate the respect and sympathy of our Indian fellow subjects than the extension of the Parliamentary franchise to women in the British Isles. We did not know at the time how very false the view was and the cry "we would lose India" went unchallenged.

Then came the enfranchisement of British women in 1918 but not the smallest murmur of disapproval proceeded from India. A little later, i.e. in 1919, came the Indian Bill which set up Legislative Councils in the various provinces of India with electorates composed entirely of men. Mrs. and Miss Tata made a gallant effort to induce the British Parliament to include, in the India Bill, the principle of women's franchise, and they were greatly discouraged when these efforts proved unsuccessful. But they had really won the greatest possible victory; for the British Parliament deliberately left the question of women's votes to be decided by the Indian Legislative Councils themselves, this was much better from every point of view than if the women's vote had been forced on India by the Parliament in London. For no sooner were the Legislative Councils in the various Provinces of India set up, than they began one after another to give the vote to women.

When the paper was very young, your Editor assured me that she was extremely hopeful about the opening of the vote to women, and well she might be. Women were enfranchised first of all in Burma. This was very natural, Burma is not India but Burmese women have long held an economic independence which has set an example to Great Britain. Women received the vote for the Legislative Councils in Madras and Bombay and in Cochin, Travancore and Jhalwar; Punjab, United Provinces and Assam and in your number for December 1925 I see that by a unanimous vote women were enfranchised in the Bengal also; so that now, January 1926, the only Indian Provinces where women are voteless are Rajputana and Behar.

I may be asked what are the women of India going to do with the vote now they have got it. That is for them to decide; but I shall be very much surprised if we do not very soon see additional protection for childhood in India, the age of consent raised, and also the marriagable age for girls; and I hope also to see the legal status of widows made very different from what it is now.

(Continued foot of Col. 1.)

EDUCATION.

A call to action.

BY A. L. HUIDEKOPER.

Ex-Principal of Bethune Girls' College.

YOUR Editor has been kind enough to open these pages to me for the expression of something which I have very much to heart. Many of you know that I have been a teacher all my life and that for the last twelve years I have been in intimate touch with various forms of education in India.

We have a saying that if you keep a thing for seven years you will find a use for it. True as this may be for material things, it would seem as for ideas, the period necessary to bring one to useful fruitfulness were much longer.

Eight years ago I expressed an opinion on the education of women in India, an opinion which I hold as strongly as ever, but it is still coyly hidden behind the purdah of the pages of the Calcutta University Commission, and from this seclusion I now wish to bring it before the eyes of those women of India represented by the readers of *Stri Dharma*, and would ask them to speak of it freely with all manner of other Indian women, so that they may arrive at some considered opinion which truly represents that of the Women of India.

In 1918 in my answer to question 23 of the Questionnaire of the Calcutta University Commission I stated as my considered opinion that

"No body of men is competent to deal with the manifold problems which the present transitional state (of women's education in India) creates: only the women of India can do that. The co-operation of men will be needed at every step, but their contribution must be that of ready sympathy and of a determination to help the women in every way to realise their, at present, hidden capacities.

I hold most strongly that a commission of women should be at once appointed to deal with the whole of women's and girls' education in India. The need of an ideal, of a plan, for the whole of such education is the first and the greatest need.

The Commission should consist of women as representative as possible, women imbued with new ideas and aspirations, women representing the more conservative forces, women well versed in the ideals of India's ancient civilisation, women representative of every community. With these should be associated western women in sympathy with the formation of a real Indian type of womanhood, a type founded on, and developing from, the heroic women of India's past, the Sitas, the Savitris, the Damayantis, than whom no finer women need be sought as models for the future ideal Indian women.

The Commission would prepare a plan and to do this would study the past, its aims and ideals, its successes, and its failures—the past not of India only, but the educational past of other lands,—and

drawing from these a rich experience would be able to give to India a plan that would allow of the moulding of present circumstances, which are still quite plastic, and of making them subserve the purpose of raising a fair fabric, which should be a complete and well-balanced structure calculated rather to serve future developments than only to deal with present needs.

As the deliberations of such a commission would necessarily cover a long period no time should be lost in the formation of such a body.

The result of the work of this commission would be almost unlimited; there is no dearth of ideas among Indian Women, no dearth of energy when they feel that their ideas can be made to materialise, not only women's and girls' education in India would benefit from the deliberations of such a body, but the world of women would be the richer and both directly and indirectly the education of the other half of mankind would derive much inspiration and assistance."

I had reached this point in the actual writing of this to you, my Sisters, and the rest of it was all ready to write out, when I received the account of the Prize-giving on March 4th at my beloved old college, Bethune College, and I found in this account such a clear clarion call to the women of India and especially to the women of Bengal, that I feel that my original theme must be postponed, with the kind permission of your Editor, to a later issue; and that I must bring before you the great opportunity, offered in one of the speeches at this prize-giving, of giving a right lead and direction to the education of women and girls in your country.

The Director of Public Instruction in Bengal was in the chair and in the course of his address he said to the ladies present: "You have asserted yourselves in the field of politics; how long is it before you assert yourselves in the field of secondary and higher education? How long are you going to tolerate a man-made syllabus, a man-made system, a man-made examination, and a controlling authority in which women have no influence, as the dominating arbiter of your educational destinies?"

If there is one problem which is recognised in India to be difficult beyond all others, it is the problem of the expansion of secondary and higher education among girls and women. The University Commission frankly recognised that among an exceedingly large proportion of the population who could, if they so desired, send their girls to school, there was a grave distrust and dislike of modern education. Our problem is how to overcome this distrust, to offer something which will reconcile the doubters and unbelievers to the education of girls. And yet in our effort to overcome this distrust, all we are able to do to tempt the doubting parent, is to offer a man-made curriculum, a man-made system, a man-made matriculation and a controlling authority for schools composed entirely of men, a system already condemned lock, stock and barrel by the Salder Commission.

And so, even thus early, the education of girls is beginning to flounder in that morass which has already engulfed the school system of the boys. Like the education of the boys, it is dominated by an examination standard. In our attempt to persuade the girls of Bengal into our schools we offer a course which is alleged by competent critics, English and Indian, to expose the future motherhood of the country to a wasting influence, and to impose a strain, which owing to their lack of adaptation to the new conditions, is harmful to their health. Can it be wondered at that educational progress is slow among girls?

Now I am not going to sketch here any proposal for a better state of things. I am a mere man and I consider this is not a matter to be settled by men. I have my views, and one of them is that a Bengali girl of sixteen ought not to be exposed to the strain and worry of an examination at all, especially in those cases where marriage is destined to follow shortly after.

But what I am going to do is to reiterate my question:—How long is it going to be before the women of Bengal assert themselves in the field of education? I am aware of the devoted work in this connection of many like Lady Bose, Mrs. P.K. Roy, the late Mrs. Dutt and others. But much more than has yet been done is essential if women's education is to be dragged out of the slough into which it is sinking, and if our girls' schools are to get rid entirely of that fetish of examinations which makes them identify matriculation with education. We must have the co-operation of women to help us to remedy what is wrong in women's education. Lord Chelmsford said years ago: "It is they (the women) who know where the shoe pinches: and any purely man-made scheme is foredoomed to failure."

A former principal of this college (Miss Janau) advocated a Commission of Women to deal with women's education. The Sadler Commission practically adopted this suggestion

I want the women, to take the matter up and with united voice demand the Women's Standing Committee and the Women's Special Board proposed by that Commission. I would urge that women, who alone can help us adequately, should tell me with one voice what they want, and keep on telling us until they get it.

For as I have already said until conditions are changed and the schools are freed from the examination fetish and given a curriculum and conditions devised and approved by women, I not only do not believe a large extension of secondary education is possible, but I am exceedingly doubtful whether it is wholly desirable."

Now, my dear Sisters, could a clearer call to action come to you? Rise at once to help your country in one of its greatest needs—the proper education of its women and girls. Remember that:

"There is a tide in the affairs of men
Which taken at the flood, leads on to fortune:
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

It is for you to act: we, your well-wishers, may help you with our sympathy, our experience and our counsel if you so desire, but the burden of the work, the privilege of the work lies with you and you only.

Take your opportunity without any delay, especially those of you who belong to Bengal, but let those who belong to other parts of India take the hint and work also.

Find out by consultation among yourselves what it is you want and what the actual circumstances in your locality are; then make some practical plan and bring it before the educational authorities.

Exclude no shade of Indian opinion from your counsels, for only by knowing all opinions and allowing for them, can you, by wise compromises in *methods* for the present transitional period, bring about better conditions swiftly and safely and reach the path leading direct to your goal.

Having put the problem before you, I would like also to make a few suggestions as to the solving of it.

This problem divides itself into two very distinct parts,—first the ideal towards which you will aim; secondly the methods by means of which you can most safely and swiftly reach that ideal. And here we must remember the basic truth of the proverb "Who goes slowly (but steadily) goes safely." You have to remember that you have to steer the ship of this education out of a harbour full of other shipping, of sand-banks and shoals; you are not setting out on your journey in a wide and empty ocean. You must not be lost through gazing only at the stars, but be eminently practical and look carefully at the surroundings.

Now every set of circumstance has its advantages as well as its drawbacks, and the fact that the activities of an Indian woman have for centuries been limited to the narrow confines of her home, has made her an adept at making the most of difficult surroundings, has made it imperative for her, if she was to keep her ideals, to learn how to express them under difficulties, and thus has made her extremely practical. She should then be able to find a way out for her ship of education amid difficulties which, to those in sympathy with her seem well nigh insuperable. One thing she will however have to remember, and that is the fact that now she must think, not only of her sisters in her home, but of those innumerable other sisters in the million homes of India. She must now think nationally and plan for her younger sisters who have fewer advantages than herself.

If I may I would propose these as the first main questions—

- (i) What is the ideal of Indian womanhood which you wish girls' education to have before it?
- (ii) Do you want all Indian women educated?
- (iii) If so, how many and what types of education do you advocate?

(iv) Whom do you propose is to teach them?

In thinking out the ideal of question (i) the answer to (ii) must be borne in mind, for a national ideal of womanhood must include all the women and only be slightly modified according to the types of (iii).

When the first three questions have been satisfactorily answered, there remains the great question of teachers. Most will agree whatever their race or creed, that girls should be taught in all the earlier stages by women; at any rate until quite grown up when there is certainly a great deal to be said for some of their teachers being men, since women and men are later to work together, and it does not make for comradeship if, as R. L. Stevenson says in *Virginibus Puerisque*, "you teach one set of catchwords to the girls and another to the boys."

Where are all the women teachers thus necessary to teach Indian girls to come from? The problem reminds us of the age-old one of the hen and the egg. Which came into existence first? How are you to get Indian women teachers, who is to teach them? Which families are going to help this problem by dedicating some daughters to this noble profession, to this great service to the Motherland?

I have now introduced my subject and leave it with you. My Sisters, let it not be said that having this unique opportunity to serve your country, you held back, you hesitated, you left it to others; seize your opportunity and go courageously forward.

Meet in your women's associations, group yourselves together, ask any experts you know to help you, and be sure to leave no one out who is full of enthusiasm for India and for India's womanhood, however much her views may differ from your own. Remember also delays are dangerous.

EQUAL RIGHTS.

BY RUTH ALLISON HUDNUT.

In the words of Mrs. Pethick-Lawrence, well-known English feminist, "Internationalism concerns women in two ways. First, women must be represented in International Councils to safeguard the victories they have won." Second, "They are needed in international life as a force for permanent and universal peace." This need for international co-operation is felt by thinking women everywhere.

During the meeting of the Interparliamentary Union in Washington, America, last October, members of the National Women's Party put forward a resolution which would give concrete force to the declaration of the rights of man already on the agenda. This declaration calls for equality for all persons regardless of sex, race, nationality, or religion. The resolution of the National Women's Party makes the reference to sex more explicit: *Resolved*, "That this convention of the Interparliamentary Union expresses its belief in the principle that men and women should have Equal Rights everywhere throughout the world, and urges every parliamentary body to take immediate steps to bring the laws of its country into harmony with this principle."

JAPANESE BABIES.

BY HILDA WOOD.

Now, why should I write about Japan? Is it not more important to write about India? Well I have travelled in many countries and I have seen that each country has some special lines of perfection, that they can learn from one another. People usually say that the wonder of Japan is its beautiful art; that is true, but Japan is great also in another way—as a children's heaven.

The Buddha said that the babe is wise that weepeth being born, yet I doubt whether that would apply to a little Japanese baby, for he has come to a part of the world which seems to have been specially made for him—a veritable heaven on earth, intended especially for babies. And yet that little heaven has been made, not by climate and nature, but by the sympathetic treatment of the grown-ups.

All the world loves a baby; all the world also knows how difficult it is to teach a baby to grow as it should grow, and it is here that the little heaven for the baby in most countries is rudely broken up. It is only a few people who can look back upon their childhood and say that they have never been struck or punished or at least shouted at in a cross voice.

That, I think, is one of the reasons why Japan is called the children's heaven. For the little Japanese children are never struck, never punished and the parent or teacher rarely loses his temper. And the result after centuries of such treatment is, that the children do not shout, or roar, or quarrel and fight, as do their little Western brothers who have been brought up on the motto "spare the rod and spoil the child."

There are many queer little ceremonies and charms hanging round the life of a little baby and these differ in different countries. One such charm that every Japanese baby boy and girl has, is a fat little papier-mache dog which is placed at the head of his bed every night. This little guardian is supposed to keep away all evil spirits and is his night companion for many years. The babies are given this dog, along with their first presents, on the thirty-first day after they are born. On that day also they pay their first call, and, as should be the case, it is to make the physical acquaintance of some special deity, who will protect them during their earthly life. They again visits their Spiritual Protector after two years, but I fear that the shades of the prison house are now beginning to close round them a little, for really this is in most cases an excuse for the mother to dress them up in fine clothes and show them off to her friends.

Little Japanese babies are specially fortunate in having a common Deity all to themselves. His name is Jezu, and it is interesting to wonder what the connections are between this truly Japanese Jezu and the Christian Jesus who also was a lover of little children.

Walking through Japan one comes across many stone statues of Jezu by the road-side, each with a little pile of stone at his feet. And you must add your stone to the little heap, for the sake of some little child who has died. How these stones help the little dead children I do not know. But at least the loving thought with which each stone is added to the pile must be a

great help. You may also find the statue of Jezu has many babies hibs round his neck, put there by mothers whose little ones are teething, in the hope that He will make that troublesome time pass easily for them.

* * * *

There is great debating and questioning in the Japanese family of Naguchi, for their son is now a wise little man of six days old and must have a name. He is not very strong and two little sisters born four years before him only gave a swift look round at this old earth and, deciding they did not like it, returned from whence they came. So to confuse the bad spirits he must have the name of a girl. If he had been a little girl he would have been given the name of a boy.

Still as he grew older, in spite of the protection of the faithful paper dog at night, he was weak and sickly. What could be done? Surely the most practical and commonsense thing of all: and that is not what you think. It is not medicine, nor doctors, nor food. You would never guess what this very practical thing is. Why, to enlist the sympathy of thirty-three families in this little weak mite so that they will send their thought to him to help him in his struggle. And that is done by getting pieces of cloth—one from each of the thirty-three families—and making them into a little dress for him to wear. Of course he grows strong then! And at the age of four months he is a sturdy youngster ready for his ceremonial introduction to the "Flesh-pots of Egypt", which in Japan are mostly filled with rice, pickled vegetables and an edible seaweed.

These tempting delicacies are placed before him on a little tray and some of the food is put into his mouth. Of course, having only reached the tender age of four months he has not yet acquired a love of the good things to eat of this world. So he promptly spits them out. He is not expected to eat—he has had his ceremonial introduction to food and that is all that is intended.

And now he is growing so strong that, although only about eight months old, he wishes to walk. But his parents are very wise. They know that it is bad for a baby to walk before he is a year old, so to prevent him they hang on his back a little bag containing three pints of rice, and each time he tries to rise up to walk the weight of the bag tipsles him over and prevents him from putting all his weight upon his legs.

Every boy must have his day, and in Japan every year there is a festival especially for boys on the 5th of May. And though our little hero is only two years old he hangs his little paper fish from a long pole attached to the roof of his house, and from every house where there is a son you will see big and little paper fish flying in the wind. They look most life-like as the wind enters their mouths and fills them with air so that they squirm and wriggle as if alive. The gold fish is especially taken as a symbol for a boy because of its courage and strength. Nothing can stop the carp when it returns to its breeding place up stream. It will jump back up the high waterfalls down which, before, it gaily slithered over with the water, and swim for miles and miles up the stream without a pause. And it is hoped that

the little boys of Japan will shew at least the same courage and strength of purpose in their lives as do these national fish.

But what of the girls? Have they no special day of their very own? Yes, of they have "Doll day" when, once a year they bring out their dolls, who are made to represent the Emperor and Empress and their court, and place them on shelves in due rank. And then these little Japanese girls sit and look at them. A dull procedure to her Western sister no doubt, but she seems to derive enjoyment out of her "Doll day".

At the age of four all children are sent to the kindergarten. Education is compulsory in Japan, but that is not a hardship for the little ones, since the teachers are just big brothers and sisters and no rough gesture is made and no harsh words are spoken to frighten them.

Yet a Japanese child has to learn many difficult lessons and one most difficult, which other little sisters and brothers of his in other parts of the world have not to learn. He has to learn to hide his sorrows, so much so that when he wants to cry he must laugh. And he learns how to smile. Yes, it is not necessarily a spontaneous action with the little Japanese children; they are actually *taught* how to smile. It is something like the Boy Scout who has to smile and whistle to cheer himself when in difficulty. But with the little Japanese, he has to smile so as not to make other people unhappy by seeing his sorrow.

There is a story about this. Once there was a Japanese clerk in a European office in Japan. This clerk one day came very late to office and his employer called him.

"Why are you so late?" he asked.

"My mother fell down and broke her leg this morning," said the boy, and then he smiled all over his face.

The Englishman could not understand it and thought: "What cold, unemotional people these are." He did not realize that, though perhaps the little Japanese heart was breaking, his clerk had had such a training that it forbade him to be so selfish as to pass on his sorrow to another.

What sublime sympathy must have been at the back of such a thought, which has inspired this national characteristic!

At the age of six our hero enters the school proper and has there a six years course and afterwards four years in College. And then at the age of about nineteen or twenty he marries and lives happily ever after.

But our story is not quite finished, for in Japan every man who lives to old age has to become again "as a little child." That great day comes when he celebrates his sixtieth birth-day. He can then wear the red cap and red lined clothes that children wear and be revered and adored as they are. But more treats are in store for him. At the age of seventy he has another special celebration, and can then be called by the august title of "A Rarity since Antiquity".

And when at last he goes to other planes no words of condolence are offered to the family. It is as if another baby had been born, and is therefore a time of congratulations.

THE YOGA OF FRIENDSHIP.

BY DOROTHY M. CODD.

MANY are the roads to God, to self-realisation, but there is one about which we hear comparatively little, and that is the Yoga of Friendship. Friendship is in these days rather a promiscuous affair, over easy: a laughing and joking fellow-feeling. We are mostly satisfied with the wild variety which springs spontaneously in the natural soil provided by daily intercourse, and few of us care to take pains to cultivate a more perfect blossom in the private garden of our own heart. We do not eagerly respond to the dim sense of affinity, and fail to treasure and cherish the delicate first shoots of affection, but let them go like so many other beauties with which life surrounds us, and pass on unaware that the divine flute of Krishna has called to us through the heart of our friend.

Not unoften people are heard to complain—"I have many acquaintances, but of them all I cannot name one who is really my friend." While it is true that we cannot turn all our acquaintances into friends, yet also it is certain that we could find at least in one or two of them this hidden treasure, this precious jewel, the possession of which will illumine never so dark a corner of the earth, and the soft radiance of which will lend tenderness and mystery to the crudities and clumsinesses of our humdrum life. A very happy man he is that can count many friends, taking the word in a sublime sense; for the majority of us it will be a great spiritual achievement to perform the offices of friendship to a small and scattered number. But having found our friend, having chosen him for the gift of our own special thought and affection, we may never take back that offering without sin against the occult law. Also, having undertaken that form of service, because friendship is that if we can maintain it and carry it to a high degree of perfection, without failing in the peculiar tests which belong to it, we can achieve yoga along that road, and reach union with the Self through the soul of our friend. There is no lesson to be learned in life, nor is there any beauty to be found in it, which may not be so learned or discovered by an utterly true and loyal friendship.

In the first place, we must strive to be selfless, because our friend is not a possession on which we are to lay claim, and requiring our jealous guardianship. One soul is not possessed by another, but being immortal is also immortally free, and the purest love recognizes this and leaves the beloved wholly free. Secondly, if a friend is in need, whatever the cost to oneself that need must be supplied if it is within our power to do so. There is a deep truth in the old adage, "A friend in need is a friend indeed" and another ancient tradition speaks of "crossing land and sea to support his undertakings." Yet how rarely it is that one's so-called "friends" will cross a street, or even a room, to aid one's efforts at a particular task or some cherished scheme of work. The same tradition teaches that one must keep his secrets, and be the guardian of his honour in his absence. Then, also, to be worthy of the

name of "friend", when once we have given our word of promise in any respect, we must not fail, and no sacrifice is too big to make on his account. If we are poor, we gladly pour out our small share of wealth for some gift to yield him pleasure; and if that is impossible, we toil and strive in order to bestow upon him something that, by its preciousness to ourselves, by nights and days of effort, by the thoughts and impulses of our own heart with which it is charged, will be of more value to him than anything that gold could buy.

Lastly, there is one supreme test of friendship. Having made a mutual pact of understanding, and having fulfilled its ideal according to our own vision, there may yet come a moment when our comrade for his part fails us. His ideal may prove lower in standard or his strength to fulfil it be less than our own, or, another trend of thought may turn him away from us entirely. Then it is that our own ideal has its greatest opportunity to blossom. Shall we take back our offering, or regret that we gave it? Shall we cease to give further? And shall we cease to believe in that beautiful ideal we have followed? If the love for him in our heart is pure and selfless, it will leave the loved one entire freedom, and, realising that he is immortal, and that if the person we know fails us, the Divine soul that is he will one day in the future reclaim him, until that ideal is realised to the full, then will our friendship remain firm and loyal, and we shall still be ready "to cross land and sea" to his aid when he may have need of us. Thus through the Yoga of Friendship we shall be united with, the one "Friend of All".

Long before these higher reaches of the sublime in friendship are attained, we can taste its joy in the gladdening and beautifying of life, which, irradiated with its influence, becomes full of sudden colour and vitality, seeming, as it were, to have higher light and shades. Our view points are broadened, our sympathies are deepened, our emotions are strengthened in power and intensity: for instead of looking out in loneliness from our own small window, we look out on life together with him through the bigger window of two united souls, and we can say as Ruth said to Naomi of old "Thy God shall be my God, any thy people shall be my people." That ancient Hebrew tale of the friendship of two women, is the universal story of every friendship between soul and soul; for henceforward all things are enriched for us because they are shared with another. Emerson expressed it for us in his beautiful and well-known poem:—

"O Friend, my bosom cried,
Through thee alone the sky is arched,
Through thee the rose is red,
All things through thee take noble form,
And pass beyond the earth,
The mill-round of our life appears,
A sun-path in thy worth."

WOMEN THE WORLD OVER.

THE WOMEN OF RUSSIA.

A preliminary report on conditions in Russia by the four women Labour delegates who have just returned from that country has been issued in London, and the report states that the Soviet Government has not only the enthusiastic support of the vast majority of the workers and peasants but that both these classes of workers look upon the present Government as essentially their own. Women are encouraged to enter all classes of work, including skilled work, and for equal work they receive equal pay. The entry of women into industry is facilitated by the fact that most factories have nurseries and kindergartens attached where the women can leave the children in safety, and where the children are looked after and fed, in most cases free of charge. Every woman factory worker gets two months' leave of absence before and after the birth of a child with full pay, and, in addition, an allowance is made in money or kind—usually the latter—to provide for the baby's clothing, etc., and free medical attention is provided. Women clerks and brain workers generally get six weeks before and six weeks after. A special feature of the factory life is the works canteens, which provide meals for children and employees. There are also communal and co-operative dining rooms, which diminish the domestic responsibility of the working women. Attached to most factories is a Club, which plays an important part in the entertainment of women in the evenings. In order to give the women an opportunity to participate in educational circles and trade union meetings, the children are catered for by the provision of special accommodation and qualified attendants. A minimum of two weeks' holiday (with pay) is made statutory, added to which are a number of religious and national holidays. Two weeks extra is granted to workers in unhealthy and dangerous occupations. The organisation of rest-houses where workers may spend their vacations is a unique development of present-day Russian life, and these rest homes are free of charge, and all expenses of travelling are also met. A system of sanatoria and health institutes has been organised and is being extended for the treatment of various diseases, such as tuberculosis, nervous heart, etc. Garden cities with American and British types of houses are being constructed for the workers out of the profits of industry. An enormous amount of work still remains to be done not only in the restoration and improvement of industry and agriculture, but also in the sphere of housing, education, public health and particularly in the construction of a proper drainage system. Both men and women workers in every part of the Soviet Union expressed keen appreciation of the moral and practical support manifested by the British working class against the intervention and the blockade of Russia, and they value most highly the fraternal relations already established between the Russian and British workers, particularly as a first step toward the establishment of the international unity of the working class.

ICELAND.

The women of Iceland are preparing an electoral campaign. In July there are to be elections to the Upper House of Parliament. Only three members are to be elected for a period of eight years. They are going to have a non-partisan women's list as this is the only chance of having a woman elected. The candidates on the list are: Mrs. Briet Asmundsson, President of Kvenrettindafelag Islands (veteran sufragist); Mrs. Guorun Larusdottir; Miss Halldor Rjarnadottir; Mrs. Aoalbjörg Siguroardottir.

UNITED STATES.

Women have entered another field of service long held exclusively by man. Miss Mary J. Simpson has been appointed clerk in charge of the Bills of the United States Senate, a stupendous job when it is realised that Bills introduced so far this session surpasses the number passed in the last twelve months by every civilised nation.

AUSTRALIA.

The Federal House of Representatives has adopted a private Member's Bill, proposing that no British women should lose her nationality by marriage with an alien. The Premier, Mr. Bruce, promises that the Australian representatives will endeavour to get this law adopted throughout the Empire.

J. W. S. A. Service.

UNDER THE STAR AND CRESCENT.

Turkey's one and only Mayor has been found. The office is held by a woman, and the fact that for years she has administered her office as an illiterate, has fired the courage of Turkish feminists in their campaign toward the vote for Moslem women (says a message to *The San Francisco Chronicle*).

Koudret Hanoum, a woman beyond 60, for many years has been unanimously elected Mayor of the village of Germat, in the vilayet of Erdaahan. She can neither read nor write, but she knows all the laws of the village by heart. She is a widow, and, with her daughter-in-law and two granddaughters, does all the work on the farm, which is their only source of livelihood.

MEN IN PURDAH.

Men who doubt the psychological effect of women, subjection on the women themselves might profit by studying a tribe in Africa about which Diana Bourban wrote recently in the *New York Times*. Of this tribe, the Touraregs, Miss Bourban says:

"A peculiarity of the tribe is that, though the men are magnificent fighters and of immense courage, it is the women who govern and who have all important rights. A man takes his mother's, not his father's name. It is the daughters, and not the sons, who inherit. The men are monogamous, but the women may have as many as six husbands—and it is the men who go veiled!"

The Count de Prorok is now engaged in an expedition to study this tribe.

TAMIL.

வைதிக இலக்கியங்களிலும் பிற்பட்ட

இலக்கியங்களிலும் விளங்கும்

மாது சிரோமணிகள்.

[சென்னை மாகாணத்துச் சட்டப் பேரவைத் தலைவர் ஸ்ரீ. வி. பி. ராமஸ்வாமி ஐயர், கே. வி. ஐ. இ., அவர்கள் இராஜதானிக் கல்லூரியின் பெரிய உபநாயக மண்டபத்தில் ஸம்ஸ்கிருத ஸபை வருஷாந்தரவகுப்பில், ரைட் ஆனரில் வி. எஸ். ஸ்ரீ ரி வாஸ் சாஸ்திரியவர்களை அக்ரஹணமாகக் கொண்டு பேசிய தாலுது.]

அக்ரஹணவர்களை, என் வாலிப நண்பர்களை!

உங்கள் சபைக் காரியதரிசியானவர் என்னை ஸம்ஸ்கிருதம் அல்லது ஸம்ஸ்கிருத இலக்கியங்கள் சம்பந்தமாக ஏதாவது கொரு விஷயம் பேச வேண்டுமென்று கேட்டதும், சற்று நிதானித்து, இவ் விஷயத்தை உபநிமிசிக்க ஒத்துக்கொண்டேன். இத்தகைய விஷயங்களில் நாம் ஓர் குறித்த நோக்கத்தைக் கருத்திற்கொண்டு பற்பல கிரந்தங்களிலிருந்தும் நமக்கு இசைந்த ஆதாரங்களைப் பொறுக்கிக் கொடுத்தாலொழிய நம் அறிவு தெளிவுபெறுது. நாம் பேசுவது நம் கல்பனை யென்பதாக முடியும். இவ்விஷயத்தில் எனக்கு உதவாஹம் ஏற்பட்ட காரணம் நம் இந்திய மாதர்கள் அநி சமீபகாலம் வரையில் சட்டத்திலும் ஜன ஸமுதாய அந்தஸ்திலும் தாழ்வான நிலையிலேயே இருந்திருப்பதாக ஓர் அமெரிக்கப் பத்திரிகையில் தொடர்ச்சியான சில வியாசங்கள் வெளி யானது பற்றியேயாம். பொருள் சேர்ப்பதையே பெருமை யாகக் கொண்ட மேனாட்டு நவீன நாகரிகத்தில் அநி சமீப காலம் வரை மாதர் நிலைமை இருந்ததற்குச் சற்றும் இந்திய மாதர்களின் கண்யதை சட்டவாயிலாகத் தாழ்த்தினதற்கு இடமில்லை யென்று என் சட்ட அறுபவத்தால் கூறுவதற்கு மீதாஸ்திரம், தாயபாநம் இவை ஏற்ற பிரமாணங்கள். மலை யாநத்தில் வழங்கும் மழமக்கந்தாய மென்பதைத் தனியே விசாரித்தல் வேண்டும். அதை யிங்கு கூறவில்லை. ஆகையால் சட்ட விஷயமாக அவர் பிரசுரித்த வியாசத்திற்கு நான் மறுப்பெழுதச் சித்தம் செய்து கொண்டேன். ஜன ஸமு தாயத்தில் மாதர்களின் அந்தஸ்து இன்னகென்று விவகரிக்கு மிடத்து, பல உதாரணங்களை மேற்கொளுடன் எடுத்துரைக்க விரும்புகிறேன். "விவகாரத்திற்காக நம் மாதர்கள் இக்கால நிலையிலேயே மேனாட்டு மாதர்களைவிடச் சிறந்தவர்கள் என்று புகழ்ச்சியாய்க் கூறுவதுண்டு. என் நோக்கம் அதல்ல. விவகாரத் திற்காக நம் மாதர்களின் நிலைமையைத் தூக்கி வைத்துப் பேசும்படி நமக்குச் சில சமயம் றேரிகிறது. ஜன ஸமுதாயத் தின் மதிப்பும் விவகைப் பயிற்சியும் நம் மாதர்களுக்கு விசேஷ மாயுள்ளன என்று சொல்ல முடியாமலிருக்கும் தற்கால நிலைமையால் நமக்குப் பெருமையிலை யென்பதை நான் மறைத்தலொண்ணாது.

நம் ஸமுதாய ஏற்பாட்டுக்களை உஷாராய்ப் படிப்பவர்களும் இவ்விஷயத்தைப் பற்றி யதார்த்தமாய் ஆராய்ச்சி செய்வதை விட்டு மத்தியில் வந்த ஓர் சீழ்நிலையே பெரிதும் பராட்டுகின்றனர். பாணியி யானவர் செய்த அருப்போந் தீரட்டு இலக்கண தூவல்ல. பெரியதோர் அருப்போந் தீரட்டு என்னலாம். அத்துடன் அதை முற்கால சரித்திரமாகவும், ஜன ஸமுதாயம் நல்ல ஒழுக்கில் நடைபெற்றபோது எழுதப் பட்ட ஓர் வரலாறுகளும் கொள்ளலாம். கம, பஹ்ஸ்ரீ என்னும் சொற்களால், கடோபரிஷத், பஹ்ஸ்ரீ சோபரிஷத் இவைகள் சம்பந்தமான வேத சாகைகளை பெண்கள் அத்திய

யனம் செய்தனர் என்பது தெளிவாகின்றது. பாணியி யான கரணத்தின்படி பதீநீ என்னும் சொல் எதைக் குறிக்கிறதெனில், முற்காலத்தில் புருஷன் (பதி) நித்யகருமமாய் அது சரித்து வந்த வைதிக யஜுருத்திற்கு துணைவியாயிருந்தவன் பதீநீ யெனப் பெயர் பெற்றான் என்பதேயாம்.

வைதிக யக்கியம் நடக்கும்போது, யஜமானன் சொல்லும் மந்த்ரத்திலாவது உச்சாரணத்திலாவது பிழை ஏற்படுமாயின், அதைப் பத்தினியானவள் திருத்தவேண்டுமென்ற விதி யிருக்கிறது. இதனால் விளங்குவது, அப்பெண்மணி யஜு காரியத்தை வரிசைச் கிரமத் தவறாமல் ஒவ்வொரு படியிலும் கவனித்து வரவேண்டியவள் என்பதோடு மந்த்ரங்களின் படிக்கம் முன்னமேயே இருத்தல் வேண்டுமென்பது மன்றோ? இத்தகைய வாக்கியங்களைப் பிரமாணமாகக் கொள்வதை விட்டுப் பிற்காலத்து ஸ்மிருதி கர்த்தாக்கள் மாதர்களைப் பற்றி, மேலெழுந்தவாறாக எதையோ எழுதி வைத்தனர். அநி விருந்து ஐரோப்பிய பண்டிதர்கள், தமக்கு விபரீதமாகப்பெடும் ஏதாவதொரு கட்டத்தை, முன்பின் பொருத்த மெப்படியுள்ளதென்பதைச் சுவனியாமல் வியாக்கியானம் செய்து சித்தந்தப் படுத்துகின்றனர். ஸ்ரீ ராமர் விபீஷணரைப் பார்த்து "ஓர் பெண்ணைக் காப்பது அவளுடைய நல்ல சீல்மேயன்றி, வீடு வாசல்களாவது, ஆடையாபரணங்களாவது அல்ல," என்றார். இதை மேற்படி வித்துவான்கள் மறக்கின்றனர். துஷ்பந்த ராஜனுடைய நியாயஸ்தலத்தில் சருந்தலை போய்த் தன் வழக்கைச் சொல்வது முற்றும் நியாயமாகவே கருதப்பட்டதன்றோ? இதையும் அவ்வித்தவான்கள் மறந்தனர்போலும். தமயந்தி தானே தனியாய்ப் பிரயாணம் செய்யவில்லைவா? ராஜ ஸ்திரீகள் தாமே வால்மீகியின் ஆசிரமத்துக்குப் போய்ப் பார்ப்பதை உத்தராம சரித்திரம் வருணிக்கின்றதன்றோ? நம் மாதர்கள் முற்காலத்திலும் நாடகசாலைகளைப் போய்ப் பார்த்துண்டென்பதும், தேவாலயங்களுக்குத் தாமே தனியாய்ப் போவது ஸஹஜமென்பதும் நம் இலக்கியங்களைப் படித்தவர்கள் நன்குணராமல் தீரா. மஹா பாரத காலத்தில் தான் மாதர்கள் சுதந்திரமின்றிக் கட்டுப்படுத்தொடங்கினர் என்று ஒருவாறு தோன்றுமெனினும், அப்போதும் மாதர்கள் தம் முகத்தை மறைத்துக் கொள்ளாமல் முற்றும் ஸ்வாதீன முடையவர்களாய் வெளியே சஞ்சரித்தனர் என்று சொல்லப்பட்டிருக்கிறது. இந்திய இலக்கியங்களை நன்கு படித்து, முகஸ்துதியின்றி குணதோஷங்களை ஆராய்ந்தெடுத்தாரைத் தான் ஸ்ரீ மானியர் வில்லியம்ஸும் ராமாயணத்தில் கையே, கௌஸல்யை, மந்தோதரி இவர்களுடைய வர்ணனையும் தமயந்தி, திரௌபதி, இவர்களுடையவர்ணனையும் மேனாட்டு உத்தமியான பென்ஸோப் ஹேலென் என்பவளுடைய குணதிசயத்தைவிட மேலாக நம் மனத்தை வசப்படுத்துகின்றன. கார்தாரி தன் புருஷன் கண்குருடாயிருந்ததுபற்றி அதுதாபமுடையவளாய்ப் பொது ஜனங்களுக்கு முன் முகத் திறையின்றி வந்ததேயில்லை என்பதாகவிய்ந்து பதி பத்திக்கு இலக்ஷ்யமாக அதை உதஹரித்துக் கூறுகின்றனர்.

வைதிக காலங்களில் மாதர்கள் தாம் ஆரிய புத்திரிகளென்பதான நன்மதிப்புடன் தம் காலத்து ஸமுதாய வாழ்க்கையில் கலந்து வந்தனர். சிற்சில வேத மந்த்ரங்கள் அவர்களால் இயற்றப் பெற்றவைகள். ரிக்வேத மந்த்ரங்களில் மந்த்ரத்தைச் செய்து ஸ்வாம் அமைத்தவர்களின் பெயர்கள் சாதாரணமாய்க் கூறப்படுகின்றன. அந்ரி ஸம் சத்திற் பிறந்த வீசீவாவா என்பவன் இயற்றிய ஓர் மந்த்ரம் ரிக்வேதம் 5-ஆம் அக்யாயத்தில் உள்ளது. அகஸ்தியர் பத்தினியாகிய லேஸபாழத்தினர் இன்னொரு பிரவித்தி பெற்ற மந்த்ர கர்த்தா. மாதர்களுக்கெல்லாம் சிறந்த நன்மாதிரியாக அவரை இராமாயணம் கூறுகிறது. உண்மையில் அவர் விசேஷ படிப்பும் பதி பத்தியும் உடையவராகத் தோன்றுகிறது. 179 ஆம் ரதி அவரால் செய்யப்பெற்றது. அம்

பிரியின் மகள் செய்த இன்னொரு மந்தரமுண்டு. பிற்பட்டப் பிரபலமான வேதாந்த தரிசனத்திற்கு இதே ஆதாரம் என்று சொல்லப்படுகின்றது. அந்த மந்தரங்கள் தெள்ளிய நடைபயில் ஆழ்ந்த கருத்தமைந்தன. இவை மாத்திரமேயன்றிப் பிற்காலத்தில் தத்துவ விசாரமும் விஜ்ஞானப் பயிற்சியும் பிரபலமான போதும் இந்திய மாதர்கள் விசேஷமான சாமர்த்தியத்தை விளக்கி யிருக்கின்றனர். பிருஹதாரண்யகத்தில் மைத்ரேயீயினுடைய சரித்திர மிருக்கிறதல்லவா? ஆதிகால சரித்திரத்திற்கு இது போதும்.

இனி பெளத்தர்களின் காலத்தை ஆராய்வோம். பெளத்த தருமத்தில் தத்துவ சாஸ்திரமும் ஒழுக்கமும் மாதர்களின் கல்விப் பயிற்சிக்கும் மற்றவித அபிவிருத்திக்கும் ஸாதகமாயிருந்தது. பெளத்த ஸ்திரீகளுக்கு ஸம்யாஸ தர்மத்தைக் கைக்கொள்ளும் உரிமையிருந்தது. அவர்களில் அநேகர் நன்கு கல்வி பயின்றனர். அநேகர் தம் மதத்தைப் பரவச் செய்யத் தூரதேசங்களுக்குச் சென்றனர். அசோக சக்ரவர்த்தியின் சோதரி முறையான சங்கியீதீதா என்பவள் இலங்கைக்குப் போய் அங்கு ஓர் தத்துவ தரிசனத்தை ஸ்தாபித்தாள். அவளால் இலங்கை மாதர்கள் அநேகர் கலைகளில் பயிற்சி விசேஷமாய்ப் பெற்றனரெனத் தெரிய வருகிறது. ஆனால் மண்டன மிசிரருடைய மனைவியாகிய பாரதியின் சரித்திரம் விசதமாய்த் தெரியவில்லை. சங்கராசாரியரும் மண்டன மிசிரரும் ஒரே காலத்தில் விளங்கின மஹா வித்துவான்கள். சாஸ்திர விவகாரம் இருவருக்கும் நிகழுமுன் சங்கரர் தாம் தோற்றுப்போனால் மண்டன மிசிரருக்கு சேஷராக சம்மதித்தார். மண்டனமிசிரரும் தாம் தோற்றுப்போனால் தம் இல்லறத்தை விட்டுத் துறவறம் பூண்டு ஸ்ரீ சங்கரருக்குச் சீடனாகச் சம்மதித்தார். தமக்கு மதயஸ்தராகச் சற்றும் தயங்காமல் இருவரும் பாரதியைக் கேட்டுக் கொண்டனர். விவகாரம் முற்றி முடிவு பெற்றதும், பாரதி தன் புருஷனையே வழக்குத் தோற்றவராகத் தீர்மானித்தான். பிறகு புருஷன் இல்லறம் துறந்து ஸ்ரீ சங்கரருடைய சீடரானார். அப்படியே பாரதியும் ஆனால், இவ்விருந்தே பாரதியின் சாமர்த்தியமும் பகற்பாத மின்மையும் எல்லோருக்கும் எவ்வளவு பிரசித்தியாயிருந்தன வென்பது விளங்கவில்லையா? பாரதி ஸரஸ்வதியின் அவதாரமென்றே கருதப் பெற்றவன். சங்கரர் செய்த திக் விஜயங்களிலெல்லாம் பாரதி கூடவே துணையிருந்ததாகத் தெரிகிறது. பாஸ்கராசாரியருடைய மகளாகிய லீலாவதியைப் பற்றி இந்திய மாணவர்கள் நன்கு அறிந்திருப்பர். அவள் பாலியத்தில் விதந்துவாயினன். பிறகு அவள் தகப்பனார் அவளை தத்துவ சாஸ்திரத்திலும் கணிதத்திலும் பயிற்றினர். லீலாவதி யென்னும் கணித கிரந்தத்தினின்று அவள் சாமர்த்தியமும் கைமதிப்பும் உலகத்தாருக்கு எவ்வளவு பிரசித்தியாயிருந்தனவென்று புலனாகும்.

வராஹ மிஹிரர் என்னும் பெரிய வான சாஸ்திரி காணுவென்னும் பெண்ணிடமிருந்து கற்றுக்கொண்டனர். அப்பெண்மணி இலங்கையின் சதேசப் பெண் இன்னொருத்தியிடமிருந்து பயின்றனராம். இவ்வாறு வராஹ மிஹிரர் சாஸ்திரத்தைப் பயின்று, சாஸ்திரத்தை முன்னுக்குக் கொண்டு வந்தார். அப்படியே முற்கூறிய பெண்மணியும் சாஸ்திர ஆராய்ச்சி யிசச் செய்தபிறகு இருவரும் தமக்குள் மணமுடித்துக்கொண்டனர். வராஹ மிஹிரர் விக்ரமாதியருடைய ஸமஸ்தானத்தின் நவரத்தினங்களில் ஒருவராக விளங்கினர். காணவின் வான சாஸ்திரப் பயிற்சியைப் பற்றிப் பல கதைகள் சொல்வதுண்டு. ஓர் சாயங்காலம் வானத்தில் எத்தனை நகரத்திரங்கள் தெரிகின்றனவெனக் கேட்டான் விக்ரமன். வராஹ மிஹிரர் விடை கூற மாட்டாமல் திகைத்தார். ஆனால் உடனே அவர் மறுமகள் விடை பகர்ந்தான். அரசன் ஆச் சரியமடைந்த கணக்குப் பார்த்த விதமெய்யாயென்று வராஹ மிஹிரரைக் கேட்ட, அவர் அது என் மறுமகளுக்குக் தெரியுமென்றார். உடனே விக்ரமன் அவளைத் தன் ஸமஸ்தானத்திற்குப் பத்தாவது ராஜ்ஜமாகச் செய்து கொண்டனன். போஜ

ராஜனுடைய காலத்தில் ஓர் குயவனுடைய மனைவியுடைய, வனசா நெருவனுடைய மனைவியும் கவித்துவத்திற் சிறந்த விதுஷிகளாயிருந்தனர். இதனால் கல்வி இன்ன சூலத்தவர்க்கே உரியதென்ற வறுதியில்லை. மஹாபாரதத்தில் ப்ரேத னன் என்ற ராஜாவின் குமாரத்தியாகிய ஸாலபா வென்பவள் தனக்கு நிகரான படிப்புள்ள புருஷனைக் காணாமையால் தன் ஆயுள் முழுதும் தனியே காலங் கழித்தனளாம். தூர்வாஸரிடத்தில் படித்துப் பல கலைகளிலும் பயிற்சி பெற்ற மலயாவதி என்ற ஒரு பெண்மணியைப் பற்றி ஸ்காந்த புராணம் கூறுகிறது. சாலிவாஹன் சக்ரவர்த்தியின்பத்தினி இன்னொரு மலயாவதி என்பவள் இலக்கண தூலை யியற்றியிருக்கின்றனள். அந்நந்தேவன் என்ற அரசனின் மனைவியாகிய ஸரீரியாவதி யின் பல்கலைத் தோக்கி கதா ஸரீரிக் ஸாகரத்தில் கூறப்பட்டிருக்கிறது. மாதர்கள் வெறும் கவி களேயன்றி, ரசாயன சாஸ்திரம், வான சாஸ்திரம், லோஹக் களைப்பற்றிய சாஸ்திரம் இவைகளில் தேர்ந்திருந்தவர்களாக பத்தி விஜயத்தில் எழுதப் பட்டுள்ளது.

மத்தியகால சரித்திரத்தில் இரண்டு மாதர்கள் கல்வியில் பாண்டித்யமடைந்தவர்கள். 14 ஆம் நூற்றாண்டில் நரவீம்ம ராஜனுடைய போன் மனைவியாகிய லக்ஷ்மீதேவீ என்பவள் எழுதிய விவாத சந்திரன் என்ற சட்டப் புஸ்தகம் இன்னும் மிதிலர் தேசத்தில் பிரமாணமாக விளங்குகிறது. இந்தியாவின் மற்ற பாகங்களைக் காட்டிலும் மிதிலா தேசத்தில் பெண்களுக்கு அதிக உரிமை உள்ளது என் என்பதற்கு வேறு பிரமாணம் வேண்டாம். சென்னை மாகாணமுன்பட இந்தியா முழுதும் அநேகமாய் வழங்கும் சட்டப் புஸ்தகம் மிதிலா மென்பதற்கு பாலம் பட்டர் என்ற விமர்சகியான மொன் டுண்டு. கந்த பண்டிதருடைய சட்ட பரிசயத்திற்கு மறுப் பாக 17 ஆம் நூற்றாண்டில் விளங்கிய இன்னொரு லக்ஷ்மீ தேவியால் அது எழுதப்பட்டது.

18 ஆம் நூற்றாண்டுக்குப் பிறகு இலக்கியங்களிலும் தத்துவ சாஸ்திரத்திலும் இந்து மாதர்களுடைய சாமர்த்தியம் அதிகம் விளங்கினதாகச் சரித்திரமில்லை. ஆனால் அஹல்யா பாய் முதலிய பெரிய இராணிகள் வெகு சாமர்த்தியமாய்த் தம் இராச்சியத்தை ஆண்டு அழியாப் புகழ் பெற்றிருக்கின்றனர். மொகலாய ராஜ வம்சத்து ஸ்திரீகளின் கல்வித் திறத்தை எடுத்துரைக்கக் காலம் போதாது. அவர்கள் படுதா மூட்டத் துள் அடைபட்டிக் கிடந்தாலும் எத்தனையோ கலைகளில் தேர்ச்சியடையவர்களாயிருந்தனர். ஓர் மொகலாய ராணி குகிரை யேற்றத்தில் நல்ல தேர்ச்சி பெற்றிருந்தனள். அவரங்கெப்பின் மகள் பெரிய பண்டிதையாயும் கவித்துவத்திற் சிறந்த விதுஷியாயும் இருந்தனள். முஸல்மன் மொகலாய அரசர்களுடைய அரண்மனைகளில் பெண்மணிகள் எல்லோரும் பொதுவாய்க் கவித்திறம் வாய்ந்தவர்கள். நமது சாஸ்திரப்படியும் அதி சமீப காலம் வரை பெண்கள் வெகு சாக் கிதையாய்ப் படிப்பிக்கப் பெறலேண்டமென்ற விதியுண்டு, அவ்விதத்திற்குச் சாதகமான கலா சாஸ்திரங்களிலே யல் லாது, இல்லறத்திற்குரிய யோக சூக்ஷமங்களைக் கவனிக்கவும், வரவு செலவு கணக்கு வைக்கவும், முன்னுக்கு முன்னாகத் தனக்கு நோக்கடிய வரவு செலவுகளையும் மற்ற சமய சந்தர்ப்பங்களையும் எதிர் நோக்கிச் சித்தமாயிருக்கும்படி மாதர்கள் அக்காலத்தில் பயிற்றுவீக்கப் பெற்றனர் என்பதாக பாதத்தில் திரௌபதி—ஸத்யபாமா ஸம்வாதத்தில் காணலாம்.

சருங்கச் சொல்லில், ஆரிய ஸ்திரீகள் கல்வியின் எல்லாத் துறைகளிலும் பயிற்சிபெற்று, விதுஷிகளாகவும், ஸைகிக் உபாத்தியாயினிகளாகவும், சாஸ்திர வியாக்யாதாக்களாகவும், யோகத்திலும், யாகாதிக் கிரியைகளிலும், ஆடவர்களின் ஸம பாகஸ்தர்களாகவும் இருந்திருப்பதாகக் காண்கிறோமல்லவா? ராஜ ஸமஸ்தானங்களில் அவர்கள் நன்கு மதிக்கப் பெற்றனர். அவர்கள் சட்டப் புத்தகங்களை இயற்றியிருக்கின்றனர். அவர்கள் குதிரை யேற்றம் ஸாரத்தியம் முதலிய யுத்தப் பழக்கங்

களும் பெற்றனர். ஸ்திரீயின் கலத்தைப் புருஷன் வேறாக எண்ணாமல் தன்னுடைய கலமாக எண்ணி அதற்குழைக்க வேண்டும். ஸ்திரீயானவள் குழகி மெலிந்து துக்கப்பட்டுக் கிடந்தால் புருஷர்கள் சிறந்து வளருவதெப்படிக்கடும்? முன் நாட்களிலாவது இவ்வுண்மையை இந்தியர் மறந்ததில்லை யென்பதுண்மை. நான் ஸம்ஸ்கிருத இலக்கியங்களைப் பற்றியே பேசியதன் காரணம், திராவிட நாகரிகச் சிறப்பைப் பற்றி அவ்வளவு அறியாமையேயாம். எனினும் சமீபகாலமாக வட இந்தியாவை விட திராவிட தேசத்தில் மாதர்கள் அதிக ஸ்வாதந்தரியம் உடையவர்கள் என்பதில் தடையில்லை. திராவிட தேசத்து மாதர்கள் நல்ல சிரத்தையுடன் மன ஆசைகளைக் கைப்பிடித்து கார்யநிர்வாக சாமர்த்திய முடையவர்களாயிருக்கும் நற்குணம் உலகநாகரிகத்திற்கே சிறப்பைத் தருகிறதென்பேன். கிரியா சக்தி, ஞான சக்தி இரண்டும் ஒருங்கே பொருந்தி யவர்கள் ஸ்திரீகளாதையால் சக்தி யின் அம்சமென்று அவர்கள் கூறப்படுகின்றனர். நாகரிக மதக் கொள்கையை நான் இங்கு விவரிக்க வந்தேனவையினும், ஸ்திரீ நாமர், பார்வதி பாமேசுவரர்கள் என்பதாக முதலில் தேவியின் பெயர் சொல்லப்படுவதினின்றும், பிரயஞ்சு நியதி யில் ஸ்திரீ தத்துவம் எதற்கும் இந்தியர் விசேஷ கௌரவம் அளித்திருக்கின்றன என்று தெரியவருகிறது. முடிவுறையாக, ஜஸ்டிஸ் உட்பாப் என்பவர் ஆதிர் ஆலவான் என்ற பெயருடன் இயற்றியுள்ள தாந்த்ரிக கிரந்தத்தில் கூறியதை இங்கு எடுத்துரைக்கிறேன்.

“சக்தி என்னும் கொள்கையை உள்ளபடி புணர்வீராயின், அறிவில்லாதவர்களுக்கும் தவறான வழியில்சென்று அழிவோர்களுக்கும் மத சிரத்தையையும் தத்துவ புத்தியையும் நன்கு ணட்டலாகும். அதுதான் இந்தியாவிற்கு இப்போதவசியமாக யுள்ளது. இந்தியாவானது வேராக காரியத்தில் சுடுபடக் கிடைக்கும் படி இந்தருணமே நீவிர் உணழக்கக் கடவர். அவ்வாறு உழைப்பதற்கு உங்கள் புராதனர்களின் தத்துவக் கருத்துக்களை ஆதாரமாகக் கொள்வீரே; அன்பர்களின் லகியங்களை நாடுவீர்களோ? உங்கள் நாகரிகத்திற் சிறந்த வற்றைக் கடைப்பிடித்துக் காப்பாற்றி வருவீர்களென்றே, காப்பாற்றி வாக்கடுமென்றே எண்ணுகிறேன்:

சமாசாரக் குறிப்புக்கள்.

நைவிகத் தாய்மை:—பம்பாயில் தேசிய சிசுவரக் காட்சியில் டாக்டர் பெஸண்ட் அம்மையார் சிறந்த பிரசங்கமொன்று செய்தனர். சிசுவரம் வெரும் காட்சிக்கேற்படுத்தப்பட்டதன்று. அதனால் யாவரும் தெரிந்து பயன் பெறக்கூடியது அளவிற்றத்து என்று பம்பாய் கவர்னர் அபிப்பிராயம் கூறினர். டாக்டர் பெஸண்ட் அம்மையார் அக் கருத்தையே விசேஷமாக வற்புறுத்தினர். அதாவது தாய்மை என்பது ஆத்மிகமான ஓர் கடமை யென்றும், தேசிய உத்தரவாதமென்றும், ஜனங்களுடைய கேடமும் செனக்கியமும் அதைப் பொறுத்ததே யென்றும் கூறினர். அறிவீனமுள்ள நாகர முடாசாரங்களால் ஏற்படும் சிசு மாணங்களும் கன்னித் தாய்மர்களாக மரிப்பதும், கடவுளுக்கே விரோதமாக நாம் செய்யும் பாபங்களின்

பலன்களாம். இவைகளெல்லாம் முக்கால்வாசி, மனிதர்களின் சரியான அறிவால் நிவர்த்திக்கலாம். இந்தியாவின் புராதன மதக்கொள்கையில், ப்ருண ஹதியா வென்பது கொடும் பாசகமாகக் கருதப்பட்டு வந்தது. ஒவ்வொரு கன்னிப்பெண்ணும் தாயும் தேவநா விசுவாஸத்துடன் கொண்டாடப்பட்டு வந்தான். சிசுவரங்களைக் கொண்டாடுவதால் ஸ்திரீ தீயம் பண்டைய காலத்து மேல் நிலையை யடையும்.

ஐக்கிய மாகாணத்தில் ஆரம்பப் படிப்பு:—ஐக்கிய மாகாணத்துச் சட்ட சபையில் ஆரம்பப் படிப்பு விஷயமாய் சிறை வேறிய சட்டத்தில் பெண்களின் படிப்புக்கு இடமேற்பட்டுள்ளது. எந்த ஊரார் தத்தம் இடத்தில் பெண் கல்வி அவசியமென்று கேட்டுக்கொண்டோ அங்கங்கு பெண் கல்விக்கு வழி செய்யவேண்டுமென்பதாகத் தீர்மானிக்கப் பட்டிருக்கிறது. முறும்மதீயர்கள் தம் மதக்கல்வி பயிற்றப்பட வேண்டுமென்று கேட்டதற்கு அம்மாகாண அரசாங்கத்தார் உபாயஞ் செய்யாதது ஓர் குறைவே. பெண்மக்களுக்குரியனும் பையன்களுக்காயினும் மதபோதனையில்லாத வெரும் படிப்பு படிப்பின் நன்மையையே கெடுத்துவிடும் போலிருக்கிறது. ஐரோப்பிய நாடுகளில் புரொடெஸ்டண்ட் மதத்தார்க்கு புரொடெஸ்டண்ட் பள்ளிக்கூடமும், ரோமன் கத்தோலிக் மதத்தார்க்கு ரோமன் கத்தோலிக் பள்ளிக்கூடமும் ஏற்பட்டுள்ளன போல இந்தியாவிலும் மதக்கல்வி புகட்டத்தக்க ஏற்பாடு அவசியம் செய்தல் வேண்டும். விசேஷமாய் மாதர்களுக்குத்தான் புருஷர்களைவிட தம் மதத்தில் சிரத்தை அதிகம்.

மருத்துவத் தாதிகளின் ரிஜஸ்ட்ரேஷன் பில்:—பர்மாஷவுப் போல் மதராவிலும் அடுத்த ஏழு வருஷத்திற்குள் மருத்துவத் தாதிகளாக நன்கு படிப்பிக்கப்பட்டவர்களை சர்க்காரில் பதிவுசெய்து கொள்ளும்படியாக ஒரு மசோதா மக்காஸ் ஸர்ஜன் ஜெனரல் பிரயத்தினத்தின் மேல் மதாஸ்க்ஷவ்லில் ஹோம் மெம்பர் அவர்களால் பிரேரணை செய்யப்பட்டு மெம்பர்களில் சிலர் அங்கீகரித்தும் மற்றும் சிலர் அங்கீகரிக்காமலுமிருந்த நிலையில் 14 மெம்பர்களடங்கிய குறிப்பிட்ட ஓர் கமிட்டியாருடைய பரிசீலனைக்குக் கொடுக்கப்பட்டிருக்கிறது. இந்த கமிட்டியில் ஸ்திரீ ஒருத்தியாவது இல்லையென்றால், அது யோசனையோடு செய்யப்படுங் காரியமென்னலாமோ? ஸ்திரீகளின் கேமலாபங்களைப்பற்றிய ஓர் மசோதாவை விவகரிக்க ஸ்திரீ மெம்பர் இராதது எத்தனை நியாய விரோதம்? ஏன்? இந்தியாவிலுள்ள பிரிடிஷ் துரைத்தனத்தார் இன்னும் மாதர்களுக்கு சுதந்திரமளிக்கக் கூசுகின்றனர். சட்டசபையில் ஸ்திரீ மெம்பராகும் உரிமை இன்னும் கிடைத்திலதன்றோ? திருவாங்கூரில் டாக்டர் பூனென் லாகோஸ் என்ற ஸ்திரீவைத் தயாராயே ராஜ்யத்தின் சுகாதார மந்திரியாக நியமித்திருக்கின்றனர். இந்த மசோதா சீக்கிரம் நிரைவேறுவது எமக்கு இஷ்டமே யெனினும் அநேக மாதர்களுடைய சுகதியைக்கேட்டு இவ்விஷயம் விசாரிக்கப்படுமென்றே தீர்பார்க்கிறோம்.

விடுதலை செய்யப்பெற்ற கைதிகளுக்கு உதவி:—வெவ்வேறு மாகாணங்களில் இவ்வகையான உதவி செய்வதற்கு ஐவ் வாக் கமிட்டிகள் ஏற்படுகின்றன. குற்றம்செய்த தண்டனை பெற்றுத் திருமப விடுதலையாகி வந்தவர்களை உலகத்தார் மிகவும் ஏனனமாய் நினைத்து உதவின்மாய் நடத்திப்படியால் இத்தகைய உதவி மிகவும் அவசியமானது. இந்த ஸபைக்

கான்பான்ஸ் அறிக்கைப் பத்திரங்களில் ஒரு ஸ்திரீயின் பெயராவது காணக்கூடவில்லை. இரக்கமும் புத்திசாலித் தனமும் உடைய ஓர் மாதைத் துணையாகக் கொண்டால் இச் சபையின் காரியம் அதற்கேற்ற ஓர் பெருமையை நிச்சயமா யடையும். பெண்மக்கள் அழைக்கப்படாமல் தாமத வலுவில் சென்று தலையிடமாட்டார்கள். ஆகையால் ஆடவர்கள் இத்த கைய ஜனஸமுதாய ஊழியத்தில் பெண்மக்களையும் அழைத்து அவர்களைத் துணையாகக் கொள்வதினால் தம்மால் முடியாத அநேக காரியங்களை அவர்கள் யோசனையாலும், தயாகுணத்தாலும் சாதித்தல் கூடும்.

மலையாளத்தில் அநாதபால ரக்ஷணையம்:—திருவனந்த புரத்து பெண்மணி யொருவராகிய மிஸ்ஸஸ் சின்னம்மாள் 7 வருஷத்திற்கு முன் இதைத் தம் சொந்த முயற்சியால் தொடங்கினர். இப்போது 60 குழந்தைகள் உளர். அவர்களில் 14 வயதுக்குட்பட்ட ஆண்பிள்ளைகளும் பெண்பிள்ளைகளும் இருக்கின்றனர் அப்பிள்ளைகள் கல்ல உதஸாகமும் ஆரோக்கிய மும் உடையவர்களாகக் காணப்படுகின்றனர். சில வருஷம் இம்மாதிரி முயன்று மிஸ்ஸஸ் சின்னம்மாள் ஸர்காருக்கு எழுதிக்கேட்டு மூன்று ஏக்கரா நிலம் சம்பாதித்து அதில் மூன்று பெரிய கூடம் கட்டியிருக்கின்றனர். கட்டடம் கட்டுவ தற்கென்று ரூ. 30,000 சேகரித்துமிருக்கிறார். அம்மூன்று மண்டபங்களும் ஒன்று இருப்பிடமாகவும், மற்றொன்று பள் ணிக்கூடமாகவும், மற்றொன்று கைத்தொழில் பயிலுமிடமாக வும் உபயோகப்படுகின்றன.

வங்காளத்து மாதர் கல்விச் சபை:—வங்காளத்திலும் கல் கத்தாலிலும், சுற்று ஊர்களிலும் ஆரம்பக் கல்விச் சாலைகளை பெண்களுக்காக ஏற்படுத்துவதற்கென்ற நூர்ச் சிக்ஷா ஸமிதி 25 பாடசாலைகளை மேற்பார்த்த வருகின்றது. கல்கத்தாவில் மட்டும் வெவ்வேறு வார்டுகளில் 10 உள்ளன. வரோஜினி தத்தர் ரூபகார்த்தமான ஓர் சபை 1925-ல் மார்ச்சு மீத்தில் விசேஷமாய் விதத்துக்களுக்கு கைத்தொழில், கலைத்தொழில் களைப் பயிற்சிக்கவும், ஆஸ்பத்திரிகளில் பிரஸவ சிகிச்சைக்கு ஸ்திரீகள் போயிருக்கும்படியான இடங்கள் கட்டுவதற்குச் சகாயஞ்செய்யவும் ஏற்பட்டது. அந்த ஸமிதியார் முதன் முதல் பிப்பிரவரிமீத்தில் மாதர்களின் கலைத்தொழிற் காட்சி யொன்று ஏற்பாடு செய்ததில் மிஸ்ஸஸ் ராதாராணி ராய் என் பவர் ஓர் கிராமிகி மாதிரி ஒரு உருவம் செய்து காட்சிசா லைக்கு முகப்பில் வைத்திருந்தனராம். அதை எவரும் கொண் டாடாதவரில்லை, மேற்படி காட்சியைப் பற்றிப் பத்திரிகை களில் வெகுவா யெழுதப் பட்டிருந்தது. இதனால் மாதர்களின் கைத்தொழில் தேர்ச்சியும் கலைப்பயிற்சியும் வளரும் என்ப தில் ஐயமில்லை. இதன் காரியதரிசி லேடி ஜே. வி. போஸ் அவர்கள் தமது லோகாநுபவத்துடன் தம் சக்தி முழுமையையும் இக்கைக்காயத்திற்கு அர்ப்பணம் செய்கின்றனர்.

கல்கத்தா சணல் யந்திரசாலை அறிக்கைப் பத்திரம்.

கொச்சி மாகாணத்தைச் சேர்ந்த திருச்சூரியன் நெசவு யந்திரசாலைகளில் உழைக்கும், மாதர்களுக்கும், ஆடவர்களுக் கும் ஏற்பட்டுள்ள செளகரியங்களை நம் பத்திரிகையிற் சென்ற

மாதம் குறிப்பிட்டோம். ஆனால் இந்தியாவிலுள்ள எல்லா யந்திரசாலைகளிலும் அவ்வித பராமரிப்பில்லை. சமீபத்தில் கல்கத்தா சணல் யந்திரசாலையின் அறிக்கைப்பத்திரமொன்று கிடைக்கப் பெற்றோம். 1924-ம் வருஷத்தோடு முடிந்த ஓர் பத்து வருஷத்தில் முதலாளிகள் அடைந்த மொத்த லாபம் 30 கோடி பவுளும், அதாவது வருஷத்துக்கு 100-க் குத் தொண்ணூறு வீதம் ஊதியமடைந்திருக்கின்றனர். கல் கத்தா சணல் தொழிலில் எத்தனை லாபம் உள்ளது என்பது இதிலிருந்து நன்கு தெரிகிறது. இத்தனை லாபம் சம்பா தித்துக் கொடுக்கும்படியாக சர்க்கைக் கையாண்டு உழைத்த வர்களுக்கு ஒரு பங்காவது கிடைக்கவேண்டுமென்றெண்ணு வது நியாயம். ஆனால் அறிக்கைப்பத்திரத்தின்படி மூன்று லக்ஷம் தொழிலாளிகள் பெற்றிருப்பதின் சராசரி பார்த்தோ மாயின் ஒரு வருஷத்துக்கு ஒருவனுக்கு வரவ சமார் ரூ. 160. இவர்கள் எத்தகைய பரிதாப நிலையில் இருந்து கொண்டு உழைக்கின்றனரோ அது அநியாயம். அவர்கள் வசிக்கும் வீடுகளோ தரித்திரமாக உள்ளன. பத்து வயதுக்குட்பட்ட குழந்தைகளில் 100-க்கு 50 பேர்கள் மார்க்கின்றனர். தொழி லில் சேர்த்துக் கொள்ளப்பட்ட சிறுவர் சிறுமியர்க்கு ஆரம் பப் படிப்புக் கிடையாது. இவ்விதத்தைப் பத்திரம் உண்மை யாயிருக்குமாயின் அது கல்கத்தாவுக்கே அகௌரவமான விஷயம். இக்காலம் உலகின் பல பாகங்களிலும் எந்தத் தொழிலிலும் பெறும் லாபத்தில் உழைப்பாளிகளுக்கும் ஓர் பங்குண்டு என்று கருதப்படுகிறது. ஏனெனில் அவர்கள் உழைப்பின்றி இலாபம் பெறுவது எங்ஙனம்? போர்டு (Ford) மோட்டார் தொழிற்சாலையும், ஸ்னீலட் ஸோப் தொழிற் சாலையும் தங்கள் வேலையாட்களுக்கு லாபத்தில் எதோ ஓர் விகிதப்படி பங்கு பிரித்துக் கொடுக்கிறதென்ற திட்டம் செய் திருக்கின்றன. தங்கள் தொழிலாளிகளைச் சக்கை சாராயப் பிழிந்து வேலை வாங்கும் இந்தக் கல்கத்தா சணற் கம்பெனி யார் மேற்படி கம்பெனிகளின் நன் மாதிரியைப் பார்த்தொழு குவாராக. தம் தொழிலில் ஆயிரக் கணக்கான ஸ்திரீ புரு ஷர்களைக் கசக்கி வேலை வாங்கி அவர்களுக்குச் சோற்றுக்கு மட்டும் கொடுத்து ஏளனமாய் லாபம் பெறுவது நம் நாகரிகத் திற்கே இழிவானது.

ஜூம்பக் கல்வி:—இந்தூர் நகரத்தில் கட்டாயக் கல்வி ஏற்பாடு செய்யப் பெற்றது. அதில் மற்ற நகரவாசிகளைப் போல பெண் கல்வி அலகறியம் செய்யப் பெறவில்லை. இந்த ராஜ்யத்தில் கல்வி ஏற்பாடு வேகமாய்ப் பிரபலமாகுமென்று நம்புகிறோம். கட்டாயப் படிப்பின் விஷயமாகச் சட்டங்கள் நிறைவேற்றுதல் எளிது. ஆனால் சட்டங்களை அமுலுக்குக் கொண்டு வருவதிலேயே சிரமம் உள்ளது.

திருவாசகம்

தாயாய் முலையைத் தருவானே!
தாராதொழிந்தாம் சுவலையாய்
நாயேன் கழித்து போவேனோ?
கம்பி! இனித்தானல் குதியே.
தாயே என்னுள் அடைந்தேன்
தாயா நீ எனபாலில்லையே
நாயே னடிமை உடனாக
ஆண்டாய் நான்ருன் உண்டாவோ?

TELEUGU

పారమార్థిక ధర్మానుష్ఠానము ;

అవిభక్త కుటుంబము

హిందూగృహ స్థాశ్రమము స్వాభావము (Selfishness) నిర్మూలము చేయుటకును, పరాధానునుని సరించుటకును పరధానమును ఏకత్వము సంపాదించుటకును ఉత్తమోత్తమమైన ఆధ్యాసాలయము. పరమేశ్వరనియందు మహామహిమగ ప్రకాశించుచుండు సమస్తకల్యాణగుణములూ, పరమేశ్వరాంశమైన జీవునియందు వెలిగింప జేయుటకు మూలాధారము. సమస్త దుఃఖములకు మూలమైన రాగమును తెగటూ దుష్టులకును, సర్వదుఃఖములకు కారణముగు త్యాగమును అభివృద్ధిజేయుటకును గృహస్థాశ్రమమే ముఖ్యపాదము.

ఇట్టి శ్రేయోదాయకంబగు గృహ స్థాశ్రమధర్మములు బాగుగ తెలిసి వర్తించి కృతార్థులగుట అందరికిని పునుధర్మము—

మొదట స్వాభావమెట్లునిర్మూలముగుట అను విషయమును గురించి విచారితము:—

పూర్వమందు హిందువులలో అవిభక్త కుటుంబములుగా జీవించుటయే శ్రేష్ఠమని తలంచుచుండిరి. బహు కుటుంబములు అవిభక్తమున జీవించుచుండినవి. కుటుంబములలో స్వాభావ ఎక్కువైనట్లంతయు అవిభక్త కుటుంబములనంభ్య ఎక్కువగుచు వచ్చెను.

ఒక కుటుంబములో తల్లిదండ్రులును, రి—గురు పుత్రులును, నలుగురు పుత్రికలును ఉండినపుడు పిల్లలు పెద్దవారగువరకు తల్లిదండ్రులు పెంచి విద్య నేర్పి, వారందరికి వివాహములు చేసి వృద్ధి చేత్తురు. ఆపుత్రులలో కొందరు ఎక్కువసంఖ్యగల సంతానముగలవారును, కొందరు సంతానము లేనివారును, కొందరు తక్కువ సంఖ్య సంతానము గలవారును నుందురు. ఇవిభక్తమున వీరందరును ఏకకుటుంబములో కలియుట పూర్వజన్మ ఋణానుసారముగ ప్రాప్తమగును. సంతానములేనివాడు ఎక్కువ పదవిలో నుండి పితృభవనము సంపాదించువాడుగాను ఎక్కువ సంపాదనముకలవాడు అల్పసంపాదనకలవాడుగను ఇతరులు సామాన్యసంపాదనకలవారుగ నెవ్వడినపుడు వీరిలో నొకనియజమానునిగ నియమించి, అందరి సంతానమును వానిస్వాధీనముచేసి కుటుంబములో చేరినవారికంత యెనచెరికి ఎంతెంత వ్యయము చేయవలయునో దానిని చేసి అందరికిని సమముగ నుభయకలుగు నట్లును, అందరికిని సమముగ విద్య నేర్పుటకును వివాహములు మొదలుగు కార్యములు నిష్పక్షపాతముగచేసి నిర్వహించు నట్లును చేయుదురు. వీరందరు ఏమాత్రమైనమనస్తాపము లేక ఆనోద్యముగను, అనుభూతిముగను కొనకై జీవించుచుండినట్లైన సమాజము గనేర్పడిన సముదాయ జీవనము (Communal life) జీవించినట్లుగును. విశేష సంపాదనకలిగి పిల్లలు లేని సోదరుడు “వేమ సంపాదించినది ఇందరికెందరు పంపిపెట్టవలె ? వేరు పోయి నా సంపాదనతో సౌఖ్యముగ జీవించవచ్చునని” తలంచి విరజన అయినట్లైన స్వాభావము

వెంచినట్లుగును. అట్లు లేక సముదాయముగ అవిభక్తముగనుండినట్లైన స్వాభావత్యాగము చేసినట్లుగును.

ఒక తల్లికడుపులో పుట్టినవారే స్వాభావతపదలనువర్తముగ జీవించనపుడు సంబంధములేనివారు జీవించుట కడు దుస్సాధ్యము. అన్నదములుండుట అంతకష్టము కాదు, వదిలె మరదండ్లుండుట మరియు కష్టము. అన్నదములు చిన్న నాటినుండి ఒక ఇంటిలో ఒద్దికగనుండుచుండురు. భార్యలు ఇంటికిచ్చినతరువాత అల్లుండుట అరుదు. వారి భార్యలు ఒకకొకరు ఒక్కొక్క దేశమండించినవారుగ నుండుచున్నారు. అట్టివారు ఏక కుటుంబముగానుండినట్లైనవారిస్వాభావత్యాగము మిగుల ఎక్కువయని చెప్పటకు సందియము లేదు.

అవిభక్త కుటుంబముగ నుండుటవలన అనేక విధములస్వాభావత్యాగము (Unselfishness) వృద్ధిచేయవచ్చును. కొన్ని కుటుంబములలో కొందరు రోగిష్టులును, కొందరు బలహీనులును, కొందరు వృద్ధులును, కొందరు విద్యలేనివారుగను, కొందరు అంగహీనులుగను కూడనుండవచ్చును. అట్లుతటస్థించునపుడు ఇతరులు వినుకుచెందక వారికి ఆదర పూర్వకముగ ఉపచరించుట ఎంతదయాగుణమును వృద్ధిచేయునో యోచించుకు.

అవిభక్త కుటుంబ ధర్మాచరణము మొదట కుటుంబ బాహరణములో నొకరి కొకరికి ఆనోద్యమును, ఉపకారబుద్ధియు, సేవాస్వభావమును వర్ధిల్లజేయును. ఒక తల్లిదండ్రులకి పుట్టి స్వభావముగ సోదరులుగనుండు వారు సోదరభావముతో వర్తించుట సమాజధర్మము. చిన్న ఆవరణములోనే తోడబుట్టినవారే సోదరభావము చూపక ఒకరి నొకరు అమితద్వేషముతో కలహించుచుండు వారు వసాధవంతయు సోదరభావముతో నెట్లు చూచుదురు? ఇందుకే అల్పకష్టములకు ఓర్పుకొని, ఉచిత గుణమును చూపుచు కుటుంబములో విద్యముతో నుండుట శ్రేష్ఠమని పెద్దలు చెప్పుచున్నారు.

ఇంతకంటె సగ్ధి మైన గృహస్థధర్మమే దిన కుటుంబమునకు చేరినవారికి మాత్రము ఒకరికొకరు ఉపచరించుట గాక, నానన పోవువాడెవడుగాని గృహమునకు వచ్చినపుడు వానిని తిరస్కరించక ఆదరపూర్వకముగ సత్కరించి అన్నము పెట్టుట. దీనికి అతిథి సత్కారమని వేరు. ఒకరాత్రి ఒక గ్రామములో నుండినవానిని అతిథియని పిలుచురు. కుటుంబమునకు చేరిన బంధు మిత్రులకు మాత్రము పరస్పరదయోపచారములు వ్యాపింప జేయుటగాక ఏలాటి సంబంధము లేని అపరిచయాలకు మాడవ్యాపింప చేయుటను సోత్సాహపరుచుటకు అతిథిసత్కారమును విశేషముగ చెప్పవలెనది. “అగ్నియజుర్భావమ్యంతి వ్యాధా అతిథిభోజనో” అతిథికి ఆదరపూర్వముగ అన్నము పెట్టుటవలన శ్రేతాగ్నులు తృప్తిచెందునని అభిప్రాయము.

ఇదిగాక ఈ అతిథి సత్కారము బాధితులమత దురభి మానములను తెగటార్చును.

శ్లో॥ జీవనాచకులం విద్యాం,

పుష్ట్యయోఽన్నం ప్రముచ్యతి,

నస తిష్ఠలమాప్నోతి దత్వాన్యగ్రంశచ్చతి॥

అతిథియొక్క దేశము, వేరు కులము విద్య మొదలైన వేవయు విచారించి అన్నము పెట్టినట్లైన పెట్టినవానికి ఆనము ప్రాప్తించదు. వానికి స్వర్గమును దొరకదు. కనక

శ్లో॥ పాపోవా యది చండాలో,
విప్రస్థుః పితృమా తకః । వైశ్య,
దేవేతు సంప్రాతై సోఽతీధిః స్వర్గ సంక్రమః ॥

పాపిష్ఠిడుగాని చండాలుడుగాని, బ్రహ్మహత్య చేసినవాడుగాని, తండ్రిని చంపినవాడుగాని వైశ్యదేవతమున ఇంటికివచ్చిన అతిథిని స్వర్గమునుండి వచ్చిన దేవతలతో చూడవలెనని లాత్పర్యము. ఎట్టి పాప కర్ముడైనను ఇంటికి అతిథిగవచ్చినప్పుడు, ఇవిధమున ఆదరించ వలెనని గృహస్థ ధర్మమందు చెప్పబడినది.

శ్లో॥ చక్షుర్ద్విద్యాన్మనో దద్యాత్,
వాచందద్యాచ్చ, మాన్యతా, ముద్ధాయ,
ఆసనందద్యా దేవధర్మస్సనాతనః॥

మంచిచూపుతో చూడవలెను, మంచి మన్నుతో ఆదరించవలెను, మృదు మధురవాక్కులతో మాటలాడవలెను, ఆయనను ఉచితాసనమున కూర్చుండ పెట్టవలెనని లాత్పర్యము. బాతికులనీతులైనవియు విచారించక, ఎట్టివానిగాని ఇంటికి వచ్చినపుడు, అత్యంత వినయముతో స్వీకరించి ఆదరించుట అభ్యసించి స్వభావముగ చేసేకొనినపుడు అట్టివాడు ఇతరులను ఎట్లుతిరస్కార భావముతో చూచును? అట్టివాడు అందరిని సమముగ చూచును. గృహస్థాశ్రమము సమత్వమును వినయమును, దయాదీనమును వృద్ధి చేయునటులు సంశయములేను.

ఇదిగాక గృహస్థులు గృహమునందు చావలును, చోలును, నీళ్లును, ధాన్యమును, ఉంచుయుంటుంటేగాక, కూర్పుత వాక్కులును, నేర్పు యుండవలెనని నియమింపబడినది. ఏలయునః—

శ్లో॥ దేయమార్చస్యశ్రేయసం,
స్థితకార్గితేశ్య ఆసనం,
తృప్తితస్యవపానీయం,
తుదితస్యచ భోజనం॥

కోగ పిడితునికి, పడుకొనుటకును, బడలివచ్చినవానికిని కూర్చుని విశ్రమించుకొనుటకును, దప్పి గొన్నవానికి త్రాగుటకును, ఆకలిగొన్నవానికి భుజించుటకును వైనచెప్పబడిన వస్తువులు ఇంటియందుంచి యుండవలెను.

వై చెప్పబడిన గృహస్థ ధర్మము లాచరించుటవలన మనుజుడు ఎట్లు క్రమక్రమముగ స్వాధ్యాయమును, పరాధ్యాయమును ; వినయమును, దురభిమానము వదలుటయు, ఇతరులను సన్మానించుటయు మొదలు తన కుటుంబమున సార్వభౌమి చివరకు అందరియందు వ్యాపింపజేయుటకు నేర్చుకొనుటకు ఆధారముగ నుండునని తెలియుచున్నది.

గృహస్థులు ఆచరించదగిన పంచ యజ్ఞములవలన సర్వభూతదయాభివృద్ధి కలుగుచున్నది.

ఇదిగాక గృహస్థాశ్రమ ధర్మములు కామమును, ఇంద్రియములను జయించుటకు కణరంగము. అది ఎట్లునః—

శ్లో॥ ఇరుప్రొద్దు గుడుచుచు, నెడనెడగుడునకయుండు నాతెండు సదోపవాసి, బుతు కాలమున నాత్మ సత్యయందురతి సల్పభవ్య శీలుడు సదా బ్రహ్మచారి, తన యిట్ల పంక్షివారును భుజియింప

భుజియించునంచితాత్ముడు విఘ్నకాశనుండు, భృత్యుకర్తంబు గుడిచిన పిదప గుడుచువాడెప్పుతాశి, దినమునందు నిదురబోని పుణ్యదస్యపుడు.

తెండు పూటలు మాత్రము భోజనము చేసి పదేపదే ఏమియు తినని గృహస్థులు సదోపవాసినయనబడును. బుతు సమయమందు మాత్రము భార్యతోకూడి మరియు కూడనివాడు నిత్య బ్రహ్మచారియగుదురు. తాను భుజించినట్లు, భేదము లేక పక్షిలో నితరులను భుజింపజేయువాడు విఘ్నకాశియగును, తన సేవకులకు మొదలు అన్నము పెట్టి తరువాత భుజించువాడు అమృతము భుజించు వాడనుదురు. పగలు నిదురబోని పుణ్యదస్యపుడనబడును.

గృహస్థులు పై ఆచారములు ఆచరించుటవలన జిహ్వేంద్రియమును జయించును. జయించుటకు దుష్కరమైన కామమును స్వాధీనపరచుకొనును. తన వలెనే ఇతరులను చూచుట అభ్యాసమగును. భృత్యులందు కరకృప చూపుట నేర్చి కొనును. నిదురను స్వాధీన పరచుట నేర్చుకొనును.

ఇట్లు అన్ని విధముల స్వాధ్యాయమునూ, పరమార్థమునకై పాటుపడుటవలన పవిత్రదయాభావము విస్తరిల్లి ఇతరుల కష్టములు తన కష్టముగను, ఇతరుల సుఖము తన సుఖముగను చూచుట స్వభావమగును. దీనివలన ఏకత్వము సిద్ధించును.

ఈలాటి గృహస్థ ధర్మాభ్యాసమువలన గదా రంతిదేవునికి ఏకత్వము సిద్ధించినది? అనేక దినములనుండి అన్నము లేక కృశించియుండి ఒక నాడు అన్నముదొరికినపుడు, ఎవరో నిమ్మ జాతివాడు ఆకలిగొనిరాగా అయ్యన్నము వానికిడి, నీలైనను త్రాగవలెననియుండగా, అతివప్పిగొని వచ్చిన చండాలునికి ఆ నీరొసంగుటవలన కలిగిన ఆనంద మనుభవించుచు ఇల్లుపొోకించెనుః—

నేను ఈశ్వరపదవిని అపేక్షించను, అష్టైశ్వర్యములు నాకువద్దు, మోక్షమును అపేక్షించను. లోకములో నుండు వారికష్టములనన్నిటిని భరించి వారికష్టములు నివారించు కక్షిత్రాతముందీన చాలును. నేను ఆదప్పిగొన్నవానికి నీళ్లిచ్చుటచే నాకు ఆకలి దప్పి మొదలైన వన్నీయు నివారణ ఆయెను, అని ప్రాోకించెను. మనుజునకు గృహస్థాశ్రమమే సదభ్యాసములకు, మూలాధారము.

ఇం. శ్రీనివాసరావు.

వృత్తాంతములు: వ్యాఖ్యలు

భారత మహిళా సమాజమువారు స్త్రీల పురోవృద్ధికై పూనికొని యుండు నానావిధ ఉద్యమములకు—అనగా, విద్యార్థిబోలెట వసతి గృహములు, శరణాలయములు, సేవాసదనము వలె విలంతువులకును, దిక్కులేని స్త్రీలకును విద్య నేర్పు ఆలయములు, శిశు స్వాగతాలయములు, తప్పు త్రోవలో పోవు పసిపిల్లలను తప్పించి కాపాడి తయారు చేయగల శరణాలయములు, స్త్రీసమాజమందిరములు, కూలిచేసికొని త్రుతుకు కన్యలకు వసతి గృహములు, కాన్పు గృహములు, శిశు వైద్యశాలలు— వీని కన్నింటికిని గూడ, తగిన విరాళములను ఒసంగుదురుగాక యని మాకోరిక. ఉదాహరణార్థితో, స్త్రీలు, పురుషులు, సమాజములు, విరాళములనొసంగినచోగాని యిట్టికార్యములు కొనసాగవు. ఇవి యన్నియు,

ప్రతి పెద్ద గ్రామమునను పట్టణమునను కేవల మవశ్యములు, ఎంత శీఘ్రముగ వీని నెల కొల్పిన అంతమందిది. ఎవరు సహాయము చేయుదురో గదా!

నేతక తైలకు సదుపాయములు:—తిరుమారు నేతయంత్రశాలలలో పనిచేయువారి స్థితిగతులు సామాన్యముగ, బాగుగ నున్నవని. చేపింపని బట్టి కూలియిత్తురు. ఆడువారైనను, మగవారైనను వివక్షలేదు. అయితే ఆడువారు తొమ్మిది గంటలే పనిచేయురు, మగవాండ్రు పదిగంటలు పని చేయవచ్చును, ఆరితిన పురుషులు కొంచెము ఎక్కువకూలి సంపాదించు కొనగలరు. స్త్రీలకు ప్రసవమునకు ముందుమొదలకు, తరువాత, పుట్టు శిశువు నకును తగిన సదుపాయములందేసికొనుటకు, మూడు నెలలు పనిచేయించుకొనకయే తీరమిత్తురు. ఈశాలలలో పనిచేయువాండ్రందరు—వేయి మంది—సామాన్యముగ మంచి ఆరోగ్యవంతులగు నే యున్నారు. ఆ యంత్రశాలలు, బాగుగ గాలివచ్చునట్లు కట్టబడి యుండుటచే దీనికి కారణమని చెప్పవచ్చును. కొచ్చి దేశపు ఇండ్లన్నింటికలెనే యాయంత్ర శాలలు సహా ముందరిభాగము అందముగ చిత్రనైపుణ్యముతో కట్టబడి యున్నది. చూచుటకు చాల మనోహరములగు నుండును. ఆవరణ ములో కొబ్బరిచెట్లు కావలసినన్ని యుండును. కొన్నిచాల ఎత్తుగదెరిగి మేడలపైన పనిచేయు గదుల లోపలికి తొంగిచూచుచు, ఆపనికి తోడ్పడుచున్న వా యున్నట్లు కావచ్చును. 10,000 కడులు త్రిప్పటకు తగిన విద్యుచ్ఛక్తియంత్రమును కొచ్చి దేశపు స్త్రీలు నేర్పుతో నిర్వహించ గలిగియుండుటచాల అద్భుతముగ నున్నది.

మాతృభావ పవిత్రత.

జాతీయ శిశువార ప్రదర్శనమును బొందెనగరమున ఉపక్రమించు నపుడు, డాక్టరు ఆనీబెనెంటమ్మగారు అద్భుతమగు ఉపన్యాసము నిచ్చిరి. బొందెనగర్నరుగారు శిశువారము ఊరక చూచి యానందించుటకు మాత్రముకాదు. దానినుండి “నేర్చుకొనవలసిన విషయములు మెక్కులున్నవని” నొక్కి చెప్పి, యాయవ్యవస్థయొక్క కీలకమును తెలిపిరి. డాక్టరు బెనెంటమ్మగారు: ఈయద్యమము యొక్క ముఖ్యాభిప్రాయము పాశ్చాత్యమని చూపి, గవన్నరు గారు చెప్పిన దానిని స్థిరపరచిరి. మాతృత్వము పవిత్రమగు వృత్తియనియు, మతీయు అది జాతీయ ధర్మమనియు, ఈధర్మా చరణమే జనుల క్షేమారోగ్యములకు ముఖ్యాధారమనియు, మరచి పోయిన ఈవిషయములను బోధించుట యే శిశువారప్రదర్శనము వలని ప్రయోజనమనియును నొక్కినెలచిచ్చిరి. శిశువులను, చాలచిన్నతనమున నే సంసారభారమును పూనుకొనిన భార్యలును ఆ నేకులు మృతిపొందుచుండుట, తెలివినూలిన మూఢాచారముల వలననేయనిస్పష్టము. ఇది నివారించ దగినదిగాని అనివార్యముగాదు. దీని నెంతవరకు మాన్వవచ్చునో అంతవరకు మాన్వక పోవుట భగవంతుని సంకల్పమునకు విరుద్ధమగు ఘోరపాపమని యామెచెప్పిరి. హిందూ మతమును బట్టి చూచినను, సంఘసంప్రదాయములను బట్టిచూచినను నీతిప్రవర్తనమును యోచించినను, భూమిహత్య, మహాపాతకములలో నొకటి. ప్రతి స్త్రీయును, ముందోపెనుకనో కల్లికాదగియున్నది. కనుక

నొక్కొక్క స్త్రీయును, స్త్రీయునుతగిన సౌకర్యములంగలిగి గౌరవపాత్రముగ నెంచబడదగును. తల్లి పూజింపబడు దేవతలలో ఉత్తమదేవతగ భావించవలెను. ఈ శిశువారపు వ్యవహారము వలన ఆమెకు పూర్వపు మర్యాద తిరిగి కలుగు గాక.

సంయుక్త రాష్ట్రములో ప్రారంభవిద్య.

ఈ పరగణా కాసన సభలో జారీఅయిన నిర్బంధవిద్యా చట్టమునందు బాలికలకుఁగూడ నవకాళ మొసంగిరని వినుటకు సంతసించుచున్నాము. స్థానిక స్వపరిపాలక సంఘమువారు దరఖాస్తుచేసినవో నాచూ ప్రదేశములలో బాలికలకు విద్యనిర్బంధము చేయుటకు అనుజ్ఞ యిచ్చుటకు రాష్ట్రీయ దొరతనపువారికి అధికార మొసంగబడెను. అయితే స్థానిక స్వపరిపాలన సంఘ సభ్యులలో సగము కంటే ఎక్కువ మంది ఆవిషయమును ఒప్పియుండవలెను.

ఈ పరగణాలో ముసల్మానులు గట్టిపట్టుపట్టినను, పాఠశాలలో మత బోధకు అవకాశ మొసంగక పోవుట కోరనియము. మత బోధలేని విద్య స్త్రీలకేగాని పురుషులకేగాని, విద్యులన గలుగు ధలములను విరసముగ జేయును. విరోపాఖండిమున నున్నట్లు ఇచ్చటను వివిధమతస్థులగు బాలబాలికలకు, వారివారి మతమును బోధించుటకు పాఠశాలలలో నేర్పాటు చేయవలెను—ఇంగ్లండులో రోమన్ క్యాథోలిక్ మతపుబాలురు ప్రాటెస్టెంటు మతమువారి పాఠశాలలకు పోరు. వీరు వారి బద్ధమిపోరు. ఇప్పుటి ప్రపంచపరిస్థితులను ఆలోచించిచూడ, విద్యార్థులకు వ్రాయుట, చదువుట, లెక్కలుగుణించుటయు ఎంత ప్రయోజనకారియో, మత బోధయు అంతకంటే తక్కువ ప్రయోజనకారికాదు. బహుశః ఎక్కువ లాభకారిగ నుండవచ్చును. మానవజాతి యందు సామాన్యముగ పురుషులకంటే స్త్రీలకే మతవిషయములయందు ఎక్కువ శ్రద్ధగలదు. హిందూ దేశమున ఇది ముమ్మాటికి సత్యము. మతమును కాపాడవలెనన్న స్త్రీలకు విద్యాభ్యాసము చేయుటలో మతవిషయములను ఉపేక్ష చేయరాదని నొక్కి వ్రాయుచున్నాము.

కలకత్తా యంత్రశాలలు

కొచ్చి సంస్థానపు తిరుమారులో యంత్రశాలలలో నేతపని చేయు వాండ్ర స్థితిని గురించి ముందు వ్రాసితిమి. ఇట్టి మంచి యేర్పాటు ఇండియాలో అన్ని యంత్రాలయములలో నుండినవో ఎంతబాగుగ నుండును? కలకత్తా నగరమున “జనుము” పనిచేయు యంత్రాలయము లలో—జాల్ట్ మిల్లు—నుండు పరిస్థితులను తెలుపుచు నొక రేఖ మాకు వచ్చినది. ఈజాల్ట్ మిల్లులలో గత పదిసంవత్సరములకాలమున (1915 మొదలు 1924 సంవత్సరమువరకు) యంత్రాలయముల అధికారులకు వచ్చిన లాభము ముప్పది కోట్లు పాసుట. అనగా నన్నూరు కోట్ల రూపాయాలు. ఇట్లు మూలధనముపై సంవత్సరమునకు చూటికి తొంబది వంతున లాభము అనుభవించియున్నారు. ఇంత అమితమగు లాభము వారలకు వచ్చుచుండగా, ఈ కర్మాగారములో ఇంతింత లాభమును ఉత్పత్తి చేయుచుండు కూలి వాండ్రకు ఇందులో కొంతభా

గనైనను ముట్టియొడవచ్చునని తలచుట న్యాయము. అయితే యాధార్థము విచారించగా, ఇందు పనిచేయు మూడులక్షల కూలీవాండ్లకు సరాసరి జీతము సంవత్సరమునకు రూ 160 తే తేలవచ్చును. ఈ కూలీవాండ్ల పరిస్థితులు చూచేదనున అవి అన్ని విధముల ఘోరముగనే యున్నవి. వారలు కాపురముందు ఇండ్లు అతి ఘోరముగ వున్నవి వారలలో కని సంవత్సరములకుంటే తక్కువ వయసుగల పిల్లలలో నూటికి యేబదిమంది చచ్చిపోవుచున్నారు. అచ్చట పనిచేయు వసిపిల్లవాండ్లకు ప్రారంభ విద్యయైనను లేదు. పై విషయములే వాస్తవమే, కలకత్తా నగరమున ఇట్లుంట చాల ఘోరము. ఎంతమాత్రము సహించరాదు. కూలీవారల కష్టము మీద సేగదా, యీ చరిత్రకులన్నియు వృద్ధియగుచుండుట. ఇట్లుండగా ప్రపంచమునందెల్ల యెడల పరిశ్రమలకులని లాభములలో ఒక భాగము కూలీ వారలకు చేరుట ధర్మమని తలచుచున్నారు. ఫోర్టు హెటారు బండ్లుచేయు యంత్రాల యయినను, మరియు సత్తెలు సుబ్బత యారే చేయు యంత్రాలయినను, కూలీవారికందరకు లాభముందుఒక భాగమును చేర్చి పెట్టు ఏర్పాట్లుగలవు. కావున, కూలీవాండ్లనుచేరుటలు గారుట్లు పనిచేయించు ఈ యంత్రాలయములలో న్యాయము సత్యము కొంత యొసగు ప్రవేశించి యిట్టి దుస్సహములగు పరిస్థితులను మార్చుటకు సమయము వచ్చినది. ఇట్లుమున కూలీవాండ్లను పీడించి, స్త్రీలను పురుషులను వేధించి లాభమును పొందుట గొప్ప నేరముగదా! ఇది నాగరికమునకు చాలనిరుద్ధము.

నిర్బంధవిద్య:

ఇందురు నగరమున నిర్బంధ విద్య ప్రారంభించినదియు, అందు బాలురకువలెనే బాలికలకును సభ్యులైన యేర్పాట్లు చేయబడెననియును వినుటకు చాల సంతసించుచున్నాము. ఇట్లే ఈ సంస్థానమునందంతట యాయేర్పాట్లు వ్యాపించి చక్కగ ఆములులోకి వచ్చుగాకయని పేము మిక్కిలి కోరుచున్నాము. మంచి చట్టములను జారీచేయుట అంత కష్టము కాదు, వానిని యధార్థముగ వాడుకలోకి తెచ్చుట చాలకష్టము. ఈ విద్యార్థివాసకు విషయము ఇందురు సంస్థానమున బాలికా పాఠశాలకు వల దిక్కలలో వృద్ధియగుగాక చురచియుచున్నాము.

చెన్నపురి మహారాజాసేవా సదనము: 1925వ సం. ఆగష్టు మాసమున స్థాపించబడిన ఈసేవాసదనము చాల ఉపయోగ కరముగ వృద్ధియాయెను. దాని ఫలము ప్రస్తుతపు ఇల్లుచాలకపోయి యంతకంటే పెద్దబంగళాకు స్థానిలనివచ్చెను. దానివలన దక్షిణ ఇండియా స్త్రీలయెడ నింకను ఎక్కువసేవచేయగల అవకాశము లభించెను. మైలాపూరులో మును పటికంటే ఎక్కువ అనుకూలముగ నాశ్వనమును ఒక గొప్పబంగళా దొరికెను. దానిపేరు "ఉద్యానము" కెంకటాచలమెదలి వీధి. మైలాపూరు ముద్దిపురి సంస్కృత కళాశాలకును, శ్రీరామకృష్ణ విద్యార్థి వసతి గృహమునకును దగ్గరగవచ్చుది. బ్రాంబండ్లు, హెటారు లన్నవి స్థాపు పెద్దరస్తాను సమీపము. మేరీవాణి కళాశాలనుండి అచ్చటికి అయిదు నిమిషములలో సేవకవచ్చును. బంగళాలో; ప్రస్తుతము సేవా సదన కార్యములకు కావలసినది గాక ఎక్కువగ మూడు మంచి గదు లున్నవి. అవి ఉపాధ్యాయనీలం, ముద్దిపురినీలం, విద్యార్థుల నీలి అద్దెకు ఇచ్చబడును. వేదవిశేషపులలో వైతము దొరకును. ఇచ్చట నివసించు వారలకు సంఘ సేవా కార్యములయందు ఆభ్యాసము చేయుటకు అవకాశము కలుగునుగాన మా పాఠకులు, ఈపాఠమునకు

వారి మిత్రులకు తెలియపరచి శిష్యానుచేయ ప్రార్థితులు. ఈ బంగళా ఆవరణములో ఒక బ్యాడ్మింటన్ కోర్టును, చల్లనిచెల్ల సేదనిచ్చు వనమునకులవు. ఈ బంగళాలో ప్రవేశించు వాడందఱునున అనుట్లు ప్రక్కలనుండియే దెబ్బదిమంది కంటే ఎక్కువ శిశువులు "శిశుస్వాగతము" వైతవచ్చిరి. ముందుముందు ఈ ప్రదేశముచాల ఎక్కువ ఉపయోగకారి యగునని స్పష్టము. పూర్వము "అనందాశ్రమము"న శిశుస్వాగతమునకు క్రమముగ వచ్చుచుండిన శిశువులకు, ఆ యిల్లు విడచు సమయమున ఒక విందుచేయబడెను. 170 మంది పిల్లలకు భోజనముపెట్టితిమి. ఆయింటికి ఇరుగు సొరుగుననుండు వారందరు, సేవాసదనము నాయొంటినుండి వేరు ప్రదేశమునకు మార్చబడవలెచాల ఆశోకపనుచు గవర నెల్లంటువారికి అక్షేపా మహాబరును పంపుకొనెదమని వేదించిరి. దీనివలన సేవాసదనము జనులకు చాల ఉపయోగముగ పనిచేయుచున్నదనియును, జనులచాల ఆనందించుచున్నారనియును నూచించుచున్నది. ఇది మిక్కిలి సంతస కారణము.

సేవాసదనమున చిత్తపు కుట్టుపని (ఎంబ్రాయిడరీ) చేర్చు ఉపాధ్యాయని, గవర నెల్లంటు పరీక్షలో కోస్తాలో అందరికంటే ఎక్కువ మార్కులతో మొట్టమొదటగా వేరిన బాబులు.

మంత్రసానుల రెవెన్యూ:

దామలు మంత్రసానులందరు తమ పేరులను సర్కారు దాఖలా రెజిస్టరుచేసి, కొనులెనిన చట్టమును జారీచేయుటలో చెన్న రాజధాని ఇండియా కరికటికి మార్గదర్శి అయినది. ఈ చట్టము మహారాజు, మేజర్-జనరల్, డాక్టరు సిమన్స్ గారు భాగత మహారా సమాజ కార్యదర్శి మొదలగు ప్రతినిధులతో అలోచించి తయారుచేసిరి. ఈ చట్టము ప్రకారము (1) క్రమముగ శిక్షించి పరీక్షించు కడతేరిన మంత్రసానులు, దామలును (నర్తులు) (2) ఇదివరకే ఆస్పత్రియందు ఆధ్వర్యించుచుండువారను, (3) మరియు కొన్ని మంత్రుల నిర్బంధములకు లోబడి, దామలను-వీరందరి పేర్లు రెజిస్టరు దాఖలాచేయుటకు ఒక కొంపిలో ఉంచవలసినట్లు నియమించుచున్నది. ఈ చట్టము జారీ అయినది మొదట మూడు సంవత్సరములు గడిచినపిదప, పై చట్టము క్రింద రెజిస్టరు కాని యే నర్తుగాని, మంత్రసానిగాని, దామ (దాది)గాని గవర నెల్లంటు లేక లోకల్లుండ, మునిసిపాలిటీయండి సహాయముపొందు ఆస్పత్రులలో ఉద్యోగమున నుండవూడదు. ఒక సంవత్సరము వైస-గవర నెల్లంటు. లోకల్లుండు మునిసిపల్ ఆస్పత్రులలో నియమించవూడదు. ఈ యేండ్లవలన రాబోవు మూడు సంవత్సరముల కాలములో బిడ్డకాన్సుల విషయములలో కావలసిన సౌకర్యములు చాల ఎక్కువగను చక్కగను అయరును. డాక్టర్ సిమన్స్ సతీమణి, శిశువుల ఔషధోగ్య విషయములలో చాల ఎక్కువ శ్రద్ధ పుచ్చుకొనుచుండిరి. ఇట్లు దక్షిణ ఇండియాలో స్త్రీలకును, పసి పిల్లలకు ఆరోగ్య భాగ్యములను పురుకొన్నట్లులలో చాల శ్రవపడిన యీ దంపతుకు, చాల కృతజ్ఞులము. మేజర్-జనరల్ డాక్టరు సిమన్స్ దంపతు గారు చెన్న రాజధాని వైద్యకాని ఆధిపత్యమునుండి అధిభారతీయ గారు చెన్న రాజధాని వైద్యకాని ఆధిపత్యమునుండి అధిభారతీయ వైద్యకాని యాజమాన్యమునకు నియమించబడి, చెన్నపురి విడిచిపెట్టుచున్నారు. ఈ నూతన పదవియందు ఇష్టపడకంటే ఎక్కువ జనములకు ఉపకారము చేయగలుగుదురు. వారు చెన్న పట్టణమును విడిచి పోవుట యీ పట్టణమునకు గొప్పకోరిక.