

STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

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27 JUL 1926

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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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 65 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	4. Princess Road
Erode	Nandod
Karur	Surat
Kuttalam	Nasik
Kumbhakonam	<i>Telugu</i>
Madura	Anantapur
Mylapore (Madras)	Bellary
Namakal	Chittoor
Ootacamund	Guntur
Pollachi	Madanapalle
Pondicherry	Rajahmundry
Salem	Vizagapatam
Sivaganga	<i>Malayalam</i>
Saidapet (Madras)	Palghat
Serathurperiamkuppam	Radiagara
Tanjore	Cannanore (Affiliated)
Tirumiyachur	Calicut
Tinnevely	Tellicherry
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Tuticorin	Benares
Vellore (2)	Lahore
Vettaikaranpudur	Lashkar
	Mainpuri
	Patna
<i>Kanarese</i>	<i>Bengali</i>
Bangalore	Calcutta (Affiliated)
Chikmagalur	<i>Marathi</i>
Hassan	Kolhapur
Molkalmuru	Poona

Unattached Members Group

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

Anantapur.

The third Anniversary Meeting of this Branch was held on the 4th April when an enjoyable programme of music and addresses was gone through. It was the happy occasion of an announcement that a grant of Rs. 200 had been secured for the library in connection with the Branch. We congratulate the Secretary Mrs. Sundaramma and the members on opening a library and on the faithful way they have been continuing their work.

Vizagapatam.

We welcome a new Branch here with 22 foundation members as a result of a public meeting held in the Hindu Reading Room for the purpose of putting the woman's movement on a good foundation in the city. Mrs. Sushila Sadashiva Rao is the President and Mrs. Kameswaramma the Secretary.

Pondicherry.

Mme. Monod landed yesterday, 18th, at Pondicherry on her way by sea to Colombo for France, and the ladies informed by me previously of this arrival were glad and willingly to receive and to entertain her.

Dr. E. and by your goodself for the Indian women and ex. the audience to do something in their own in to begin with, to band themselves in, an ass. on similar to the Women's Indian Association to further their culture and education, and to undertake some definite service of others and specially of children.

Her talk in French was translated into Tamil and very much appreciated. The ladies who were present, though small in number started a society under the name "French-Indian Women's Association". Its officers were elected as follows: President, Mrs. Rajalakshmi; Secretary, Mrs. Adalakamariam; and Mrs. Adalakamariam.

to represent them International

சிதம்பரம் அழைத்தும் அந்தமான் சொல்லாதேப்பதற்கு முன்ன பிரியத்தால் வந்தார்கள். பெசன்ட் அம்மால் செய்கையைப்பற்றி யிகவும் சிறப்பாய் கூறினார்கள். தலியில்லன் ஜினரஜதாஸ் இந்திய மாதக்கட்காகச் செய்யும் வேலையைப் பற்றியும் சொன்னார்கள் அதன்பேரில் இவ்விடமிருக்கும் சில பெண்மணிகள் கலந்து Women's Indian Association க்கு உபயோக கல்ல வேலை செய்ய உத்தேசித்திருக்கிறார்கள். டாக்டர் மோனோ கொன்ன யாவும் தமிழில் சொல்லப்பட்டது.

இவ்விடம் சேர்ந்த சபைக்கு பிரஸிடெண்ட் மெட்ராஜ் லக்ஷ்மியம்மாள், செக்ரட்டரி வெளா. அடைக்கல் மெய்யம்மாள், டிரைவரர் வெளா. ச்ரீராம்மாள்.

இச்சபையார் டாக்டர் மோனோவை பாரிஸ் பட்டணத்தில் ஈடக்கும் உமன் ஸப்ரேஜ் அலோயன்வியில் தங்களுக்காக பேச கேட்டுக்கொண்டார்கள்.

Bombay Grant Road.

A lecture by our well-known Gujarati Speaker Urs. Harjivan K. Mehta was given under the Presidentship of Mrs. B. F. Dalal. The theme of the lecture was "Purity" The lecture was arranged in an open space just in front of the training class at Parel where not less than 300 ladies and young girls gathered together to take advantage of the function.

Further I send to you herewith 25 application forms of new members to our Grant Road Branch, Women's Indian Association.

RATANBAI PAVRI.

JOKES.

AUNTIE DATED IT.

"Yes," declared the guide, "this papyrus was written in 3496 B. C."

"How did they know that?" asked the skeptical tourist.

"The date was on it."

TOO CLEAR.

First Bright Lad—"Is there a word in the English language that contains all-the vowels?"

Second Ditto—"Unquestionably."

"What is it?"

"I've just told you."

LUCID.

"You walk very quickly!"

"Walk faster when I am by myself!"

"I'm not walking with you when you are"

"You had a box of cigars, but you didn't light a cigar for a smoke?"

"I don't know."

"Take one cigar out of the box and light it with your lighter."

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NOTES AND COMMENTS

Letter to Councillors

Now that the removal of sex disqualification from the electoral rolls has been established it is a matter of urgency that a Resolution should be brought up during the session providing women with the right of being either elected or nominated as members of the Council. A letter and copy of a Resolution has been sent to all the members of the Madras Council and it is hoped that they will give time to the proposal during their July session. The Madras Council has a reputation for broad-mindedness, being the first to give the suffrage to women, and it is hoped that they will fulfil expectations and be the first Council to admit women as Councillors. It is necessary that a resolution such as sent to the Madras Councillors should be passed in all the various Legislatures, and all Branches should write a letter and draft a Resolution and send them to their Legislative Councillors asking them to admit women as Legislative Councillors. As the general election takes place in November it is necessary that immediate action be taken.

Sad conditions for Bombay Children

Lord Lytton gave a very striking speech to the Society for the Protection of Children in Bombay. He said that in that city about 1,800 children pass through the hands of the police every year as the result of some offence against the law, and there is no adequate means of dealing with them. The bulk are returned immediately to the streets or bad homes. There are no reformatories, no industrial schools, the nearest being the juvenile jails and a Reformatory for boys at Hazaribagh in Behar, where an annual contribution of boys is sent. Is it not an astonishing thing that in a large city like Bombay the children are so badly provided for? It is well known that a life of crime is not taken up by choice, and here are potential citizens being educated to a life of crime. To think that these little children are dragged up to the police court for minor offences, and then turned out into the streets again with no opportunity provided for a better life, is appalling. The need for homes and hostels is an elementary need. As Lord Lytton says: "in order to bring the Children Act into real operation it will be

necessary to provide a Reformatory, an Industrial School and a Borstal Institution". He said, "We are badly handicapped by lack of voluntary associations". There are sins of omission as well as sins of commission, and we are guilty of the former if by our laziness a little child who represents the future of our Motherland, is driven into a life of crime.

A Little child

In the course of the speech mentioned above Lord Lytton quoted the following beautiful passage from the poet Frances Thompson: "Know you what it is to be a child? It is something very different from the man of to-day..... It is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches and mice into horses; lowliness into loftiness and no thing into every thing, for each child has its fairy godmother in its own soul; it is to live in a nut-shell and to count yourself the king of infinite space; it is

"To see a world in a grain of sand,
And a Heaven in a wild flower;
Hold infinity in the palm of your hand
And eternity in an hour."

Child Marriage

There are still, however, child marriages. I was in town the other day and saw not less than four poor little mites, being tied to what they know not. Not for them the happy days of laughter and play in the sun, the gradual strengthening of the rounded limb till in the glory of their new-found strength they gladly and willingly take up the duties of the citizen and the home. It seems as if through a little child we contacted the Divine. We cannot look into the eager questioning eyes without feeling something of the beauty and delicacy of this new life. It stirs the best in us, all our love and protective feelings rush out to meet it. Yet when that little piece of divine life should be care-free and happy, opening its heart spontaneously and joyously to the life around it, we find the burden of the world, its duties, its obligations, sorrows and sordid strife forced upon it; the delicate bud is torn open by ruthless hands, and the baby is a mother. We all know that economic reasons are to some

extent at the back of it, that the future to the elders looks so black that they wish to secure at least a material home and some comforts for those they love. But at what a price! The Indians deplore the physical weakness of the race and the early death rate. How can a child of twelve or thirteen whose young limbs are not yet fully formed produce healthy citizens? Child marriage saps the very heart of the nation, and India can never win respect in the world or be truly great until she puts a stop to this custom.

The Report of the Prostitution Committee, Bombay.

A new report of the Prostitution Committee, Bombay, has been published after a lapse of four years. During those years much work has been done in that city to minimise this social evil, but on reading the Report one realises the mighty work still to be accomplished. The Report puts four reforms as its chief work in the forthcoming years. (1) The need of social reform to remove some of the most preventable causes of prostitution; (2) the need of homes and schools for women and children who are rescued from bad surroundings; (3) the amendment and extension of the Prostitution Act itself and (4) the education of public opinion. The last is of paramount importance, for only as people begin to realise this awful crime of traffic in women will a strong enough voice be raised in protest. The Report rejects suggestions of State regulation on both moral and hygienic grounds and urges that shelters in Bombay and homes near at hand be provided for the dishoused women, and detention homes be substituted for other punishments for women concerned in sexual offences. If a campaign of public education pointing out the moral and hygienic evils of prostitution be vigorously undertaken at the same time as the closing down of brothels, no difficulties in complete abolition need arise. This traffic in women and children is one of the most horrible imaginable, and that it should continue in our midst to the extent that it does is a large black stain on our so-called civilisation, which it will be difficult to wipe out.

Another Baby Welcome Centre

Madras will very soon have added another to the number of Baby Welcome Centres in its midst, all too few for the women and baby population in the City. The Madras Labour Union, the premier Union in India, which represents the mill workers in the Buckingham and Carnatic and the Choolai Mills in the City, is taking the initiative in the matter. Till recently, very few of the women workers in the mills took an interest in the affairs of the Union. Now they are beginning to join it, and to realise the fact that they have the same rights as their brethren who are labourers in the mills, that their wishes call for proper consideration, and that in a number of ways, the conditions of their life can and ought to be improved by those who have the power to change them. We read in the newspapers of special meetings for women recently held in the premises of the Union, and addressed by Mrs. Jinarajadasa among others. The realisation of the need for starting a Baby Welcome, on the lines of the one conducted by the Women's Indian Association in

Mylapore, for the benefit of the women and children in the mill area is an outcome of the new impulse that has touched the women workers. The homes of these workers are not exactly places in which one would seek for peace or happiness. Any one who cares to visit them may see the spectacle of several families, men, women and children, the healthy and the sick uncomfortably huddled in one small, smoky, ill-ventilated, ill-lighted room, in which they have to cook, eat, keep their possessions, sleep and perform whatever other functions are incidental to human life, but for which the amenities of the open street do not suffice. It would not require any effort to convince any one who has some acquaintance with these conditions of the advantages which the existence of a Baby Welcome would mean to the children and the mothers and expectant mothers in its neighbourhood. The Labour Union has already set apart a small building, containing two rooms, in its compound for housing the Centre and the nurse in charge of it. There is not likely to be any dearth of children seeking its ministrations, and the nurse will have plenty of useful work to do in the afternoons, visiting women in need of advice and help both before and after confinement. It is hoped later on, sooner perhaps rather than later, to add a small Maternity Home to the Baby Welcome. Mr B. Shiva Rao, who is taking the chief part, as President of the Union, in organising all this work, deserves the warmest praise for the solicitude he displays for the welfare of women and children.

Cleaning Up.

In St. Louis, America, the Women effectively cleaned up their city. They formed a committee, visited all the shops in the district and listed them as 100 per cent clean, 80 per cent clean, and so on. Then they recommended those shops only that were 100 per cent clean, and soon forced the others to take more account of cleanliness. It would be a splendid thing if their Indian sisters could follow this example.

Malabar Women and The Vote.

RIGHT TO TRANSFER.

Simla, June 11.—The Government of India have announced, with the sanction of the Secretary of State in-Council, an amendment in the Madras Electoral Rules, that a woman of a family in Malabar might transfer her right of vote to a male member of the family. The amendment is in substitution of Rule 20, relating to cases where the property is entered in the name of a woman. The substituted Rule reads thus:

When the property of a Tarwad or similar joint family under the Marumakkattayam Law is sufficient to qualify the registered holder as an elector, if registered in the name of a woman who is not disqualified, and such a woman states in writing to the Revising Authority that she does not wish to be the representative of the family, any male member of the family, not being disqualified, who is nominated by the registered holder in writing to the Revising Authority, shall be qualified as the representative of the family.—(A. P. I.)

EDUCATION.

BY HELEN VEALE, B. A.

In the April number of *Stri Dharma* appeared an Article by A. L. Huidekoper, stressing the necessity for a thorough re-consideration of the whole question of Women's Education in India, and urging the daughters of India themselves to meet and discuss, rather than leave matters of such importance to be settled for them by departmental officials of the other sex, and by well meaning but ignorant outsiders.

As an outsider who has become almost an insider, I have been asked to contribute my views on this important subject, and hasten to obey the Editor's behest, in hopes that others who have a still better right to speak may be emboldened by my example.

One great difficulty, in the way of higher education for Indian girls is the fear—not entirely without foundation—that it unfits them for the normal home surroundings, and encourages them in a selfish aloofness from the family life. This temporary result is, to a certain extent, inevitable; it is the price that has always to be paid by pioneers, or still more, by those who live in a pioneer age, to which they cannot easily attune themselves. No reasonable being would want the educated girl to submit contentedly to conditions prevalent in the uneducated household, for then her education would be wasted, or even worse, it would produce an inner canker of unhappiness. But equally true is it that the price paid may be disproportionately heavy for the advantage to be derived, and then the goods remain unmarketable. Is there any truth in the statement that educated girls are selfish, unwilling to take their share in domestic work, or to undertake the responsibilities of motherhood, or that they affect an irritating attitude of superiority towards established social and religious customs?

We may allow at once that there has, so far, been far more truth in these allegations than has been necessary; but the fault lies not in higher education, but in the type of education supplied. Very few Indian girls are destined to follow a professional career, yet the course of study which has been evolved to fit the Western girl, is the one type of education offered to-day to the studiously minded. Teachers are not entirely to be blamed, for they can but give what they themselves have received, and the educational system has been framed primarily to suit the needs of modern western citizens, and secondarily for Indian males, and to this present transitional state of society in which there is a conventional gulf between the sexes. No attempt has yet been made to give due prominence to the special needs of women, chiefly for the reason that the older Indian women refuse to interest themselves sufficiently in the question. Failing their aid, what can foreign educationalists do but offer the best they know, though fully aware that it can only partially meet the needs of the pupils?

Theoretically we all know that, to teach successfully, a teacher must have full knowledge of, and entire sympathy with, a child's home surroundings, and a complete view of the niche which the child is to occupy in the social circle to which he belongs. Practically the case is very different, where the teaching of Indian girls is concerned. If of the missionary type, the teacher is out to subtly eradicate home influences and traditions, and to substitute an entirely new—and of course,

in her view, highly superior—set of standards. If no missionary, yet the teacher is likely to be a foreigner, or herself trained by foreigners, or to belong to one of the small Indian communities which alone allow their daughters to enter a profession, so with the best will in the world, she is handicapped by entire ignorance of average Indian domestic ideals. Is it then any wonder that school tends to separate the girl from her mother and aunts, to make her impatient of customs which she has been taught to criticise, or at best to look on as irksome hindrances to a free pursuit of quite different ends?

Let us grant again that much of this is not at present to be helped; that we cannot expect so quickly to overcome social prejudices as to get an adequate supply of women teachers from good class Indian families, so far some time must avail ourselves disproportionately of the aid of foreigners. Yet, much more could be done to mitigate these necessary evils, if Indian women would claim their due part in directing their daughter's education.

No doubt there is fear that their influence may at first be reactionary; but I venture to think that even that will be less dangerous than allowing the present gulf between school and home to remain unbridged. The older Indian women have suffered a double wrong, from husbands and sons adopting new standards, and leaving them behind in the old; let their daughters at least be willing to moderate their own pace, not to outstrip them too far.

Perhaps twenty years ago it would have been impossible to find a sufficient number of public-minded, educated Indian women, willing and able to undertake the work of reforming girls' education; but to-day things are changed, and such institutions as the Benares Theosophical College and School, under an Indian lady principal, point out the way of advance. There we have a completely Indian atmosphere, though European help is welcomed in all friendliness. The hostel is an Indian home, where Indian habits are observed, but where the best Indian habits are preferred, and the less desirable gradually discarded. Without scaring the ultra orthodox, it is possible so to foster the growth of the free intellect that conventional barriers are almost unconsciously outgrown, and progress is made from within, on the right lines of Indian growth, without any violent severance of ties with a past of which all remain reverently proud.

But at Benares too we have to conform to an unsuitable educational system, and prepare for university examinations which in many cases are doors leading nowhither. It is high time such a conference were held as Mrs. Huidekoper suggests, and the women of India formulated their own views. Certainly many of us westerners will find ourselves not in complete agreement with them, and there may be some loss of "efficiency" in the educational machine. But, after all, "efficiency" is a vague word, and often stands for mere ceaseless activity, like the turning of a wheel, without anything worth while being really effected thereby.

First let us find at least one common ideal, and then whole heartedly co-operate to take one step forwards towards it. We need not trouble yet over the direction of further steps. Our slogan is, "Advance Indian Woman," and our leaders must themselves be Indian.

MODERN IDEAS OF MARRIAGE.

BY MARIE GODEFROY.

AMONG the many subjects agitating the mind of the people of to-day none compares in its insistence and acuteness with the question of the future of the institution of marriage. A complete change in attitude, often in the form of a violent revolt against the former ideals and customs affecting the marriage relation, is in full swing.

The most striking characteristic among the younger generation is the utter absence of any sense or responsibility or regard for anything but what affects their personal feelings. Obligation to society or custom, even duty to children, when they conflict with the individual's own wishes, scarcely exist. With none of the old restraining influences, marriage is entered into lightly and carelessly, even trial marriages and trial separations are frequent, divorce and remarriage follow each other in quick succession, and children are passed back and forth between the parents, whose only communication with each other is through their lawyers!

The disrespect and careless attitude of children toward their parents, is not a recent matter, but the disregard and neglect of parents, who pursue their own pleasures with little consideration of their duties to their children, is a phenomenon of recent development. These conditions are not only found among the younger generation, the older group as well is swept along.

Further there is evidence, among the civilized nations after the Great War, of a growing disinclination towards marriage. In the thought of modern youth marriage is no more the most important event in life.

The husband, even in wealthy circles, is so intensely occupied with business interests, that he has no energy left for more cultural fields or for the family, while the wife because she has so much idle time on her hands and no necessity to force her to independent constructive activity, becomes unhappy and neurotic—a waste product without meaning or purpose.

This idle time lying heavily in the hands of such a large number of women who have been encouraged by their male relatives to seek out pleasure and personal gratification with which to fill the empty hours, created havoc, not only with the marriage relation but also with the moral character of many women and contributed largely to the beginning of the present chaotic condition.

However, this idle condition could not continue with the energetic woman; then began a period of great restlessness and dissatisfaction. It is the dissatisfaction with, and unwillingness to accept, the role of parasitic woman, that has resulted in the free opportunity for women to engage in all forms of work, professional, educational, and industrial, that are open to men. It is the refusal of women to become a parasitic class, in spite of wealth and every facility to do so, that is the best insurance against the ultimate disintegration of marriage and the decay of civilization.

The women in all healthy nations and culture periods have been the foundation and the upholders of national life, and the final sickness and decay came when wealth and leisure produced a parasitic class of women, unable or unwilling to enter into the new and untried forms of labour which the masculine world offered.

The enormous expansion of industry, the constant development of new fields of labour, together with the pressure of women for opportunities for remunerative work, created a steadily increased demand for their services. It is safe to say that neither men nor women had any conception of what change would be brought about in the status of women as the result of women working outside the home and thus winning economic independence. For it is not possible to separate the changed attitude towards marriage from the changed status of women. It is women who have revolted and for whom the conflict over marriage has arisen.

The suppression of the woman's individuality and her personal needs and wishes for the sake of her husband, the submersion of herself in his life and interests and in those of her children, has become no longer acceptable since the whole social condition which demanded this has changed. It is the dislodgment of marriage from the supreme place in the interest and life of women that has produced the situation which a recent writer characterizes as the greatest revolution that has taken place in regard to marriage in all history.

To those who think in terms of the past and are unable to see any possible value arising out of the destruction of the old, the present chaotic condition of the marriage relation is a tragedy and means only the ultimate disintegration of our civilization. They forget that if marriage, as it has existed, had been the satisfactory relationship which it was supposed to be, woman would certainly not be in revolt to-day.

The movement of women out from the home to the business and professional world has profoundly effected their psychology. They are fast awakening from their long sleep, a sleep of which they were unconscious.

The woman had no ego, no self, but she moulded herself after the style or type desired by the man and the environment which he created. Woman's struggle to-day is the mighty birth throes of a new self.

It can hardly be said that the revolt of women has as yet reached beyond the stage of destructiveness. It still is closely connected with the divorce court and extra-marital connections. Women will not accept any longer the marital conditions of the past and the divorce court is the evidence of their discontent. The overwhelming part played by the economic factor in holding women to the marriage bond, when marriage was their sole occupation, has become tragically clear. Now, when women, from those in the highest social positions to the mothers in factory and mill towns, can walk out with their children clinging to their skirts and by their own labour provide for them, there is no further necessity to accept the wretched conditions.

The disinclination of men towards marriage is not a recent development, in the West, it is true, but their former attitude was more of an egoistical, unwillingness to give up the pleasures of bachelor freedom or to assume the responsibilities and obligations of a family. The present attitude is frankly one of fear and uncertainty regarding women. The girls understand this change on the part of men as little as the others understand their own attitude. One college-trained girl gave the explanation, that men are attracted only to morons. The capable, intellectually developed girl demands much more development from the man and

will not accept weaknesses and inferiorities that prevent her respect.

There is, however, another aspect and significance to all this disturbance which is less obvious and before which the problem of the individual woman or of any class of women, fades away. This concerns its psychological significance and its effect upon the race.

For ages, women as an individual creature has been considered by the masculine mind as inferior; only as mother, did she possess a position and could she win recognition for herself. Therefore the mother-woman was the ideal towards which all women strove. But this was not woman as an individual; differentiated in this aspect she remained as far from attainment and recognition as ever. But the present age is strongly individualistic and it is impossible for women to remain untouched by this tendency. Consequently they cannot continue in their ancient path.

Moreover, the need for a new direction and an awakening of their latent potentialities is very great, for if the women remain static and unchanged in their eternal, maternal strength, it is certain that the race will remain psychologically unchanged. For a maternal woman is the despair and the weakness of man, the one to whom he at last succumbs. The race cannot rise higher than the women who bear it.

The great movement which is sweeping now over the world, affecting the women of all classes, carries with it something unmeasurable, for it is the destroyer of the old mould which for ages has held women bound to instinct. The new humanity which is crying to be born needs a new womb and a new mother with unfettered capacities to bring it to birth and to nourish it. This is the significance of the struggling woman and of the new marriage which she is demanding.

This is taken from a complete study of *Modern marriage* by Dr. Beatrice Hinkle, M. D., a prominent New York Physician, who is one of the leading authorities of psycho-analysis. It is to be included as a chapter in the forthcoming "Book of Marriage" edited by Count Herman Keyserling.

MARIE GODEFROY.

SUPPOSE THE SHOE WERE ON THE OTHER FOOT.

BY SHRIMATI V. K. CHINAMMA.

Concluded from page 103.

After lunch, my Hostess, her husband, and myself set out to see her sister-in-law. The lady's name, I learnt, was Indira. In this strange feminine world she appeared to be a person of some importance. She was a member of the Legislative Council in that city of course, men—no, males—were ineligible for membership on the Council.

Indira received us very courteously. The lady being his own sister Mr. Sujata remained with us without showing any sign of embarrassment. I watched him keenly now and then, but he seemed to be absolutely indifferent to the conversation. Every now and then, she glanced at me with surprise and disapproval, perhaps because I had cast aside the "masculine" qualities of timidity and shyness.

"But why do you not educate your boys? Surely they have as much right to be educated as your girls?" I asked.

"Theoretically, yes," said Indira "but many theories never work in practice. You see, the women have to earn a livelihood, any—'But, can't men earn a livelihood if they are educated?' I asked.

"I doubt it," said Indira decidedly. "They are by nature unfit for roughing it in the world. They have not got the necessary power of endurance, of—'Not got the power of endurance! How do you prove it?'"

"My dear Mr. Susthra, I needn't take the trouble to prove it. Nature herself proves it, by choosing women to bear the pains of child-birth."

I forgot to mention that, by this time my name had been changed into "Mr. Susthra". Susthra was supposed to be the name of my wife, and I was called after her.

"Even if men do not bear the pains of child-birth, I think they are quite capable of earning their livelihood." "No, they are not," said Indira. "Well, suppose for argument's sake they are, even then, if all the males were to earn their livelihood, the sacredness and sweetness of our family life would be seriously interfered with. Who would keep our homes in order? Who would look after the children? Who would look after our creature comforts?"

"Why can't you mothers look after your children?" I asked. Indira laughed. "Don't you think," she said, "that such an order of things would be too hard on us? We have already the hardest part of the job in bringing a new life into the world. It is but fair and just that the fathers of the children should bear their share of the responsibility of parenthood by nursing and bringing up the children, surely you don't expect us to bear the whole burden of parenthood by giving birth to children, suckling them, nursing them, and doing every thing for them. What then is to be the men's part of the work, I should like to know?" "He can earn the money required to feed and clothe the mothers and children," I suggested.

"I dare say! a fine world that would be to live in, where we had to depend on our males for every stiver that we spent," said Indira, and laughed immoderately. "Speaking seriously," she continued "it is woman's privilege to be the food-bringer in the world. It is Nature's law"—"Really?" I exclaimed, "how do you prove that it is Nature's law?"

My dear Mr. Susthra, God knows much better how to arrange these things than we, self-important reformers. "Who suckles a new born infant? Is it not the mother?—That proves what Nature's law is."

This was an entirely new line of argument to me. "Besides" continued Indira, "there is a protective instinct in all women. Have you not noticed how a mother gathers her babe to her breast? The same instinct prompts her to cherish and work for her husband. That instinct is one on which the whole welfare of humanity depends, and it would die if the office of food-bringer were taken away from women."

"But, if you make men earn your livelihood, they too would have that protective instinct," I said.

"I doubt it," replied Indira, "besides, that is not the whole aspect of the question. You see, the sweetness

of family life depends a great deal on the affection the parents have for their children. We, mothers, have it by instinct. We go to death's door to bring a new life into the world. Nothing can destroy or weaken the tie between the mother and the child. Is it not so?"

I had to agree that it was so.

"Well," said Indira, "the tie between the father and child is not so close by nature. So, other bonds of affection between father and child are necessary besides that of mere parenthood, that is why the duty of nursing and bringing up the child should devolve upon the father."

"I quite agree," said Suyata who had hitherto remained silent, "that women should be the food bringers in the world. I cannot bear the idea of throwing Krishna to the rough mercies of the world to earn his livelihood".

"Hear", said Indira triumphantly, "what even such a rabid masculinist as Suyata says".

"Stay," said Suyata, "I do not see, however, why the males should be deprived of their education and personal freedom". "Nobody is depriving them of their freedom, Suyata", said Indira "their duty of bringing up the children and keeping the home in order keeps them secluded, and, personally, I am of opinion that the seclusion is good. Think what it would be if the veil that surrounds them is suddenly torn from them. Their most alluring qualities—shyness, modesty, and grace—all the hundred and one things which make them attractive to us would be lost."

I well nigh lost all patience. "Is our whole business in life to be attractive to you? Have we not desire for freedom, for knowledge, as much as you? Are we not human beings as well as you?"

"Have education by all means" said Indira, "but education which will teach males to be good husbands, to be true to us—"

"I dare say! what a hopeful future for us" I exclaimed ironically "to be always thinking of your comforts, of your pleasures, of your likes and dislikes. And pray, why should you consider yourself so very important in the world scheme?"

"Simply because we are important", said Indira. The world cannot get on without new human beings being born into it, and it is we who bring them into the world, through untold pain and agony. So we have the right to order the life of humanity. Remember that your part in carrying on the "world scheme" as you call it, is insignificant."

"You have not answered my question, Indira" said Suyata.

"Why keep the males always secluded? I suppose many of them have some time free from housekeeping. Why not allow them to spend it out of doors, so that health might be better and our children—" "I have told you very often" interrupted Indira, "that I do not consider such indiscriminate mixing of the sexes to be good for morality."

"Yes" replied Suyata, "I know your ideas on that point. You say it would tend to laxity of morals on their part. I say, it would not. I suppose they could not be immoral without our being immoral."

"Quite so," I said, "why not seclude women if you fear laxity of morals? The argument would apply to them equally well, I suppose."

"Hardly" said Indira, "Women have already a powerful incentive to purity of life. Nature punishes them if they go wrong by illegitimate motherhood, so, no fresh restrictions are necessary in their case. On the other hand, the male cannot go scot-free; his liberty has got to be restricted in the interests of public morality. The thing is as clear as daylight."

"I cannot agree with you. Their sense of right and their affection for us would keep our husbands true to us" said Suyata.

"Not in all cases—where they have a sense of right and where they are happily married—yes".

"And a virtue that is got by lock and key is no virtue", added Suyata.

"It is not admitted Indira, "but we have to take the interests of posterity into consideration. Our seclusion of males ensures that, at least."

"You know, Suyata", continued Indira, "that is why I disapprove of your scheme of late marriages for males. No males, capable of fatherhood, should be left unmarried, for the sake of the happiness and honour of the children of the future."

"But think of the evils of premature fatherhood. Our males are kept out of education, their health is shattered, they are old men by the time they are forty."

"Well, some penalty has to be paid somewhere in any scheme of society. Besides both these evils can be remedied: have some scheme of home education, teach them sick-nursing, cooking, house-keeping, and the 'duties of husbands'."

"The duties of husbands! Duties of fiddlesticks!" I cried, "We want some intellectual culture, so that we may think and act for ourselves."

"Well, I know what that 'thinking and acting for ourselves' means. It means rebellion against useful conventions, against all that is healthy and good in society. Fortunately, Mr. Sushra, males who think like you, are rare. Women's superiority in the world is an established fact in Nature" said Indira.

Seeing that the conversation was becoming more heated than was desirable, Suyata, with her usual tact, tried to restore peace.

We then got into the carriage and drove away, but from a neighbouring house I heard the cries of a man in intense physical pain, and a woman's voice saying angrily "Take that, and that, and that".

"O! What is that?" I asked in horror. "Some wife correcting her husband", said Suyata, with what appeared to me to be brutal calmness, "It is quite a common incident." The blood rushed to my head. I forgot everything. Forgot my natural courtesy to women. Forgot that she was my hostess, forgot everything except that a man—a being of the same flesh and blood as myself, with feelings, thoughts, and hopes, similar to mine—was writhing in agony. For the first time in my life, I knew what sex-tyranny was.

"You selfish, shameless tyrants" I burst out, you cheat us out of our freedom, our health, our education, and keep us in sex slavery. You call yourselves law-makers, and rulers, and permit this kind of inhuman brutality. "Let me get out and save that man", and I struck with all my force against the carriage door.

"O! Uncle! Uncle!" said a small lisping voice by my side, "don't! don't! don't! I say! You'll spoil all my beautiful toys if you go on so."

I opened my eyes to find the morning light streaming into the room. My niece, a tot of four, was standing by my bedstead. She had spread out all her paper toys on my head, and I was striking against them with clenched fist in anger against my dream companion.

I got up and kissed the child with more than usual gentleness.

From that day to this, I have not discussed the women's question with Naveena. Silently and unobtrusively, I have tried to help her in every scheme for women's welfare. She asks me what has changed my views, but I always keep silent on the point.

WOMEN THE WORLD OVER.

INDIA.

COMPULSORY EDUCATION.

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 educational 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 executed. We sincerely hope that, in Indore State, schools for girls will grow in all parts of the country.

EGYPT.

The education of women in Egypt has up to the last few years been confined to a few in whose hands now lies the future of their emancipation. In many instances, the observance of "harem" usages and traditions is voluntarily maintained by high-minded women, who realise that for the ultimate good and benefit of all, the process of emancipation must be gradual. The upper classes are all ready for emancipation, but there is much to be done before the women of the lower classes can be taught to realise even their own individuality. The daughters of the aristocracy receive an education very similar to that of European girls of the same class; English or French governesses direct their studies, which frequently terminate in one of the smart boarding schools in Europe. In these cases, the finished product is a combination of Oriental beauty, refinement and charm, with Western polish and *savoir-faire*. Their activities extend far beyond home circles to the realms of politics, art, charitable works, and "society" to a limited degree. Modern Egyptian art owes much to the harem ladies, who have been entirely responsible for the foundation and organisation of an annual exhibition of pictures in Cairo, mostly by Egyptian artists, amongst whom are always many women. It is not yet the custom in Egypt for ladies to receive guests accompanied by their husbands, although at present it is done to a very limited extent, but social obligations claim much of their time. Visiting, driving, attending the kinema or opera are amongst the chief diversions of the modern harem lady, who still retains the veil for appearance in public; a veil but in name. The Egyptian woman is still in the process of transition, standing between East and West. The daughters of the middle classes are little

by little making their debut in the Government schools, where they receive an up-to-date education calculated to lead them to a wider understanding and self reliance. These schools do not seek to unsettle them, or in any way unfit them for the life which normally will be their lot. On the contrary, highly qualified teachers are engaged for, and special attention given to, domestic subjects, such as hygiene, physical exercises, domestic economy, baby-culture and nature study, in all of which the Egyptian Government might well give points to many of the important educational centres in Europe. The girls are remarkably attractive, bright, intelligent and merry, and will undoubtedly effect a great beneficial influence on the future of Egypt. Education is not yet compulsory in Egypt, but the Government is making praiseworthy efforts to reach the masses, who already attend the schools in tens of thousands. Polygamy still exists among the peasant class. But among the educated classes, it has almost disappeared. Egypt is no longer blind to her responsibilities towards women, who are called upon to bear the most precious burden of the nation's future.

SYDNEY (N. S. W.)

A new medical position has been created in Sydney N.S. W. and Dr. E. Sydney Morris has been appointed to fill it, viz., Director of Maternal and Baby Welfare. He was formerly Chief Health Officer in Tasmania, and about 14 months ago was appointed Senior Medical Officer to the New South Wales Department of Health. Dr Morris's new position was created for the purpose of co-ordinating the work of mother and child-welfare throughout the State. A graduate of Sydney University, Morris received his primary education at the Sydney Grammar School. He served with the Australian Army Medical Corps in Palestine. Last year he was awarded the prize of 150 guineas offered through the Melbourne Permanent Committee for Post Graduate Work for an Essay on "The Cause and Prevention of Maternal Morbidity and Mortality."

NEW INDUSTRIES IN AUSTRALIA.

The annual report under the Factories and Shops Act, contained the following:—

"Prominent among the new industries established during the year is that of the weaving of silk yarn, which is afterwards formed into various articles for wear, with satisfactory results. The completed article is claimed to compare very favourably with the imported garment, and the new industry should have a prosperous future. Employment is given to a large number of females, and the work is both light and interesting. A portion of the factory has been set apart for the production of woollen shawls, articles not hitherto made in this State, and the demand suggests permanence and expansion.

"In the northern part of the State a factory was established to produce a poison claimed as efficient in the eradication of prickly pear. The arsenical ore forming the basis of the product is obtained from the controlling company's mines in Queensland, and the industry is now in full work.

"A new use for scrap leather from boot factories has been found in the manufacture therefrom of lea-

ther doormats, and a factory producing these and like articles is now actively engaged.

"A paper match factory began work during the year, and the product may soon be upon the market.

"The manufacture of oxygen for commercial purposes was commenced towards the end of the year, and the output is now assuming large proportions. It is claimed that the requirements of the States can be effectively and fully supplied.

"Gut strings, for violin and similar instruments, are now made locally, and the same factory is also producing gut capsules for bottles. The demand is satisfactory, and the future of the industry seems assured."

EDUCATIONAL ART EXHIBITION.

There were some interesting features noted at the recent Exhibition of Art at the Educational Department's Buildings in Sydney recently. The work was done by pupils of public and High Schools throughout the State of New South Wales and the exhibits were characterised by a freshness and originality that was a source of delight to spectators. The teachers were congratulated in the Press reports upon having.

"Striven to show the children that the perfect drawing of a sunset or a shalot is not half so important as the expression of the unique emotion which the particular youthful artist feels about the sunset or the shalot. Thus is originality fostered and the children are taught the great lesson of observing and delving into their own minds to find out what they really do feel about the thing they see, so that they may grow into a more enlightened public which does not take everything for granted and by hearsay."

This lesson is begun early, at the age of five the child is taught to model in plastiscene her conception of such familiar things as tea-cups, leaves, Bo-peep, and motor cars; the exhibition of this primary work revealed remarkable achievements. As the little people pass into higher grades they use water colours, never copying, but always drawing from life and designing colour schemes for themselves. The results of the examinations were felt to amply vindicate the methods of direct observation and study which the instructors have insisted upon.

A STRIKE IN FAIRYLAND.

The fairies were holding a meeting.

"They grumble when we send the rain," said a Rain-fairy, "and they grumble when we don't."

"And we get no thanks," sighed a Flower-fairy. "The time we spend getting the flowers ready and washing their faces and folding them up every night!"

"As for the stars," said a Star-fairy, "we might just as well leave them unlit for all the gratitude we get, and it's such a rush sometimes to get all over the sky in time. They don't even believe in us. We wouldn't mind *anything* if they believed in us."

"No," agreed a Rainbow-fairy, "that's true. I take such a lot of trouble to get just the right colours, and it has to be done so quickly. But I wouldn't mind if they believed in us."

"I wonder what they'd do," said the Queen, "if no one believed in them?"

"They'd go on strike," said the Brown Owl (he was head of the Ministry of Wisdom). "They always go on strike if they don't like anything."

"Then we'll go on strike," said the Queen with great Determination.

They all cheered, except the Flower-fairies.

"But the flowers," they said, "they'll get so dusty

with no one to wash them, and so tired with no one to fold them up at nights."

"I hadn't thought of that," said the Queen. "When they go on strike," she said to the Brown Owl, "how do things get done?"

The Brown Owl considered for a moment and everyone waited in silence.

"Of course there are sometimes blacklegs," he began.

"I don't know what blacklegs are," said the Queen cheerfully, "but we'll appoint some." And she did.

"Is that all?" said the Queen.

"Someone ought to have a sympathetic strike with us," said the Brown Owl. "They always do that."

So a fairy was sent off to the Court of the Birds to request a sympathetic strike.

"Is that all?" said the Queen.

"You ought to talk more," said the Brown Owl. "They talk ever so much."

"Yes, but they can't help it, can they?" said the Queen kindly.

And so the strike began that evening.

None of the birds sang except one little blackleg Robin, who sang so hard in his efforts to make up for the rest that he was as hoarse as a crow the next morning. The blackleg fairies had a hard time too. They hadn't a minute to gossip with the flowers, as they usually did when they flew round with their atom-cups of dew and thistledown sponges and washed their faces and folded up their petals and kissed them good-night.

"But what's the matter?" said the flowers sleepily.

"We're on strike," said one of the other fairies. "importantly; not for ourselves, but for posterity."

The Brown Owl had heard them say that.

Meanwhile the rest of the fairies sat silent and rather mournful, awaiting developments.

Then a Thought-fairy flew in. Thought-fairies can see into your heart and know just what you think. They get terrible shocks sometimes.

"I've been all over the world," she said breathlessly "and it's much better than you think. All little girls believe in us and——" She paused dramatically.

"Yes?" they said eagerly.

"All fathers of little girls believe in us."

The Queen shook her head.

"They only pretend," she said.

"No, that's just it," said the Thought-fairy. "They pretend to pretend. They never tell anyone, but they really believe."

"Then we'll end the strike," said the Queen.

Here the Brown Owl bustled in, carrying a little note-book.

"I've found out lots more," he said excitedly. "We must have an executive and delegates and a ballot and a union and a Sankey Commission report and a scale of the cost of living and a datum line and——"

"But the strike's over," said the Queen. "It was a misunderstanding."

"Of course," he said huffily. "All strikes are that, but it's correct to carry them on as long as possible."

"And the blacklegs are to have a special reward."

"That's illogical," muttered the Brown Owl.

He was right, of course, but things are illogical in Fairyland. That's the nicest part of it. *Punch.*

TAMIL.

ஸ்திரீ புருஷர்களின் அன்போன்ய
மதிதமாவதெப்படி?

“ஸ்திரீதர்மம்” படிக்கும் அல்லது படிக்கக் கேட்கும் ஸ்திரீகளுக்கே இது உபயோகமானதால் அவர்களுக்கு மாத்திரமாவது இந்த வியாசம் பிரயோஜனப்படலா மென்று நம்புகிறேன். ஸ்திரீ தர்மத்தை படிக்கும் ஸ்திரீகள் அநேகமாய் மூவகைப்படலாம்—(1) பதியை மடைத்து வாழ்ந்திருப்பவர்கள் (2) பதியை யிழந்தவர்கள் (3) மணம் புரியாத பெண்கள். இதில் முதலாவது வகுப்பினரை எடுத்துக் கொள்வோம்.

வயதுவந்து ஸ்திரீபுருஷர்களாக குடும்பத்தி லமர்ந்திருப்பவர்களுக்கு தற்காலத்தில் காணப்படும் குறைவுகள் என்ன? கிருககிருத்யங்களை சாதாரணமாக ஸ்திரீகளே பொறுப்புள்ளவர்களாய் நடத்திவருகிறார்கள். அநேகமாய் செலவு ஆதாயங்களையும் அவர்களே பார்த்துக் கொண்டு வருகிறார்கள். குழந்தைகளைக் காப்பாற்றுவதிலும், அதிதிகள், பந்துக்கள் வந்தால் அவர்களைக் கவனிப்பது உபசரிப்பது முதலான தர்மங்களையும் அவர்களே வகித்து நடத்துகிறார்கள். ஆனால் இவைகளில் ஏற்படும் குறைவுகள் உண்டு. சுகாதாரப்படிப்பும் பயிற்சியு மில்லாததால் குழந்தைகள் விஷயத்திலும் சொந்த விஷயத்திலும் முக்கியமானவற்றை நடத்துகிறார்களில்லை. ஸ்ரீபகவத் கீதையில் பகவான் சொல்லுகிறார்:—

“ஆகாரத்திலும், விஹாரத்திலும், காரியங்களைச் செய்வதிலும் தூக்கத்திலும், விழித்துக்கொண்டிருக்கும் காலத்திலும் நியமமுள்ளவர்களுக்கு யோகமானது தூக்கத்தை நிவர்த்திக்கிறது” VI (17)

ஆகாரத்தில் நியமமாவது:—ஸாத்விக உணவுகளை உட்கொள்ளவேண்டும். அதாவது அதிக உப்பு, புளிப்பு, காரம், சூடு, மந்தம் செய்யும் சுவாசமுள்ள கிழங்குகள், வெங்காயம், லாகிரி கொடுக்கும் பதார்த்தங்கள் உதவா. அப்படி சிதானித்து எடுத்துக்கொள்ளுவதிலும் மிதம் வேண்டும். அதாவது தேகத்தைக் காப்பாற்றுவதற்கு எவ்வளவு அவசியமோ அதற்கு அதிகப்படாமல் உட்கொள்ள வேண்டும், வயிறு சிறையும் வரையில் சாப்பிடும் வழக்கமும், நிரம்பினதென்ற தோற்றம் வராவீட்டால் குறைவு, இளைத்துவிடுவோமென்ற பிராந்தியும் போகவேண்டும். தேசத்திற்கு வேண்டிய அளவுக்கு சுமார் 7 மடங்கு அதிகம் உணவு கொள்ளுகிறோமென்று தேச சாஸ்திரமறிந்தவர்கள் சொல்லுகிறார்கள். அதனால் நான் அநேக வியாதிகள் உண்டாகின்றன. ஜீரணக்கருவிகள் மிதத்திற்கு மேல் பிரதிதினமும் வேலைசெய்து சீக்கிரத்தில் அலுத்து பலம் குறைந்து போவதால் அதீரணம், ஜூரம் முதலான வியாதிகள் ஏற்படுகின்றன. அப்படியே குழந்தைகளுக்கும் அமும்போதெல்லாம் தெரியாத அபிமானத்தால் பாலும் உணவும் கொடுத்து வியாதிகளை அதிகப்படுத்துகிறோம்.

இந்தநாளில் முக்கியமாய் எல்லா வீட்டிலும் புருஷர் போராட்டம் கொடுப்பது காபி, டீ, என்ற விரோதிகள். அவைகள் உணவல்ல. சாப்பிட்டவுடன் கொஞ்சம் உதலாகக் கொடுப்பதுபோலத் தோன்றி, படிப்படியாய் ஜீரணக்கருவிகளின் வீரியத்தைக் குறைத்து, தேகபலம் குறையும் காலத்தில் முன்பின் அறியாத வியாதிகளை வெளிப்படுத்தும். குடிகள், புகையிலை, சாராயம் போல் வழக்கத்திற்கு வந்து வீட்டால் துலைவது மிக்கவும் கடினம். அந்தோ! இந்த அநியாயம் ஸ்திரீகளைக் கெட்டியாப்பிடித்துக் கொண்டதே! இரண்டு தடவை காபி அவசியமாயிற்று. குழந்தைகளுக்கு அநேகம் தடவை காபி

கொடுத்துப் பெருமையாப்புகளும் ஸ்திரீகள் நம்மில் அதிகமாய் வீட்டார்களே! வயதுமுதிர்ந்த பாட்டிமார்களையும் இந்த வழக்கம் ஆக்கிரமித்து விட்டது குழந்தைகளைப் பாதுகாப்பதில் திறமையும் கைவைத்தியம் நன்றாய்ந்திருந்த இவர்கள் அதெல்லாம் தூரத்திலே யகலவிட்டு காப்பக்குடியில் மூழ்கித் தலைவலித்தாலும், டாக்டரைக் கூப்பிடுவதும், ஆஸ்பத்திரியாத்திரை செய்வதும் வழக்கமாகிவிட்டது. இவையெல்லாம் தொலைய நல்லபடிப்பும் தெரிந்தவர்கள் சேர்க்கையும் வேண்டும். இவைகள் சமீபகாலத்தில் வந்தசேடுகள். இவைகள் போனாலொழிய தே-செளக்கியமும் மனத்தின் சாந்தமும் கிடையா. சாந்தமில்லாவிட்டால் சுகமேது?

அப்படியே மிதமான விஹாரம் வேண்டும். விஹாரமென்றால் வீண்வினையாட்டல்ல. தேசத்திற்கு ஆரோக்கியத்தைக் கொடுக்கும் பயிற்சிகள். வினையாட்டென்ற தேசப்பயிற்சியும் அவசியம். இதுமது ஸ்திரீகளுக்கு அநேகமாய் கிடையாது. வினையாட்டென்றால் பாட்டின்டன், டென்னிஸ் முதலான செலவுள்ளவைகளாயிருக்கவேண்டியதில்லை. வீட்டிற்குள்ளே பயிலக்கூடிய அநேகப்பயிற்சிகளுண்டு. இல்லாவிட்டால் யாலை வேளைகளில் சுறசுறப்பாக ஒரோமாதிரியான வேகத்துடன் இரண்டு மைலுக்கு குறையாத தூரம் சுத்தமான காற்றின் விடங்களில் டைக்கலாம். வீட்டில் வேலை செய்யும் காலத்தில் ஏற்படும் அசைவுகள் தேசப்பயிற்சிக்கு காரணமாகா. முந்தியநாட்களில் கோவிலுக்கு, ஆறுமுதலான தூரத்திலுள்ள வீடுகளுக்கு பிரதி தினம் ஒரே காலத்தில் போய்க் கொண்டிருந்தது இத்தற்பகாரமாயிருந்தது. இந்த நாட்களில் அவை தேசப்பயிற்சிக்கு உபயோகமில்லாமற் போயின. தினம் தவறாத மிதமான தேசப்பயிற்சி யில்லாவிட்டால் தேகம் அழகாகவும் சுகமாகவு மிருக்காது. உணவுகளை மட்டும் உட்கொண்டு தேசப்பயிற்சி யில்லாத நம்முடைய ஸகோதரிகளின் ரூபங்களைப் பார்க்கிறோமே! எல்லாம் ஸந்தோஷத்திற்கு காரணமாக இருக்கிறதா?

அப்படியே காரியங்களில் சுறசுறப்பாயிருப்பதிலும், தூக்கத்திலும் விழித்துக்கொண்டிருப்பதிலும் மிதம்வேண்டும்.

இதைத்தவிர, வீடுகளை நேர்மையாய் வைத்துக் கொள்ளும் விஷயம் முக்கியமானது. இதன் மூலமாகவே ஸ்திரீ புரான்களுக்கு அதிக அந்யோந்யம் வித்திக்கும். இதைப் பற்றி ஒருமுக்கியமான உபாங்கியானம் ஸ்ரீ மஹாபாரதம் ஆரண்ய பர்வத்தி லிருக்கிறது. அதில் அநேக அழகான ஸ்திரீதர்மங்கள் நிரம்பி யுள்ளன. தற்காலத்திற்கும் உபயோகப்படும்படியான அம்சங்கள் அநேக மிருக்கின்றன. அதாவது:—

பாண்டவர்கள் யுத்தவீரர்களாகத் தேறி ராஜ்ய பாரம் செய்துகொண்டு ராஜஸூய யாகம் முடித்து வெற்றிக்கொடி எங்கும் நாட்டி ஆகந்தமாய் அரசாளுகையில் கௌரவர்கள் பொறாபையினால் யுகிஷ்டிராரை சூகாட்டத்திற்கிழுத்து சகுனியின் மாயத்தால் தோற்றுவித்து 12 வரு வனவாஸத்திற்கு அனுப்பிய கதை யெல்லோருக்கும் தெரியும். அந்த வனவாஸம் அநேகமாய் முடியும் மையம் காட்டிலிருந்தாலும் நாட்டில் வாழ்வதற்குமேல் பாண்டவர்கள் துஷ்டர்களைக் கண்டித்து சித்தர்களைப் போஷித்து மகா கீர்த்திமாக்களாகத் தொன்பதிதேவியுடன் சுந்தோஷமா யிருந்தார்கள். அநேக ரிஷிகள், பெரியோர்களுடன் சல்லாபர் செய்துவந்தார்கள். பாண்டவ ஸகாயனான ஸ்ரீகிருஷ்ணனும் அடிக்கடி அவர்களை வந்துபார்த்துப் போவதுண்டு. அப்படி ஒருசமயம் ஸ்ரீ கிருஷ்ணபகவான் தன்னுடைய பிரியமஹிஷிபாகிய ஸத்தியபாமா தேவியுடன் பாண்டவர்களிருந்த வீட்டையடைந்து அவர்களால் உபசரிக்கப்பட்டு ஆனந்தத்தில் அமர்ந்தார்கள்.

(இன்னும் வரும்)

ஸ. ராஜாராம்.

சூடலை.

ஸூடலும் என்பதாக ஒரு தேசம் இருந்தது அதனரசனுக்குப் பிறந்த செவ்வதுமாரி சூடலை பெண்பெயர்பெற்றவள், அவள் இளமையிலே கீதம், வாத்தியம், நிருத்தியம் முதலிய கந்தருவக் கலைகளில் பழகித் தேர்ந்தவள். இயற்கையழகும் இனிமையும் ரூபவாண்மையும், கல்விச் செல்வமும் பொருட் செல்வமும் ஒருங்கே வாய்க்கப்பெற்ற அரிசனக் குமரியாகிய சூடலை தருணியாய்த் தன் இன்னுயிர்த்தோழனைக் கண்ணெதிரிற் காணுமுன்னே மகத்தில் நினைத்து அப்போழகனுடைய திருவருவால் அனவாதமும் ஏக்கக்கொண்டு, தன் உய்யான வனத்தில் சென்று அங்குள்ள பக்தி ஜாலங்கள் கொஞ்சிக் குலாவுதலிலும், வண்டினங்கள் பண் பிழற்ற மயிலினங்கள் கோசை விரித்தாடுதலிலும் சிந்தை செலுத்தி யோர் பங்கிற் குமேடை மீதமர்க்கிருந்தனர் ஒரு நாள் மாலை எக்கம் ஒரு புறமும் ஆனந்தம் ஒருபுறமுமாய்ச் சிந்தையி லாழ்ந்த சூடலையின் முன், சிறிதுநேரத்திற்கெல்லாம் திருவின் உருவையொத்த இரு மாதர் மணிகள் எதிர்ப்பட்டன. உடனே, சூடலை தெளிந்து விழித்து, தெய்வலோகத்து அப் ஸாஸ்திரிகள் போன்ற தாங்களிருவரும் அற்பமாகிய என்னை முன்னிட்டே வந்த காரியம் ஏதேனும் உண்டோ? என்று வினையாய் வினவ, அவர்கள் பின்வருமாறு சொல்லவற்றார்:—

பெண்ணா! உன் உள்ளத்தைதும், உன் உள்ளத்தைக் கொள்ளுகொண்ட ஓர் கன்வனையும் யாம் நன்கேயறிவோம் உன் மனோபீஷ்டம் அதி சீக்கிரத்தில் நிறைவேறும். உன் ராஜ்யபரம் பெருகும், உன் புகழும் உலக முள்ளளவும் விருந்தியடையும், என்று சொல்லிவிட்டு அவர்கள் பொட்டெனப் புறப்பட்டு மறைந்தனர், நிற்க.

மானவ தேசத்தில் சிகிதவஜன் என்ற அரசன் ஆட்சி செய்து வந்தான். அவன் சக்தி வடிவமும் வீரிய தேஜஸ் ஸம் வாய்ந்தவன். மகவுறுதியும் உதாரகுணமும் கன்னடக்கமும் பொறுமையும் அணிகலமாகக் கொண்டவன். அவன் கல்ல சூரனுயிருந்ததோடு அடக்கமு முடையவன். அவன் மஹா உத்தம குணசாலியாகையால் எப்போதும் நற்காரியங்கள் செய்வதில் சுறுசுறுப்புள்ளவன். தவவொழுக்கத்திற் சிறந்தவனுயிருந்ததோடு, வில்வித்தைதிலும் தேர்ந்தவன். தன்னை யெதிர்க்கும் வில்லாளி எவனையும் புறங்காட்டி யோடச் செய்வான். அவன் சாஸ்திரப்படிப்பில் தோர்ந்தவனாகையால் பொது ஜன நன்மையான அநேக காரியங்களைச் செய்து தன் நாட்டு எழைக் குடிகளுக்கும் சாஸ்திரமறிந்த பெரியோர்களுக்கும் ஒருங்கே அன்புடையவனாய் தன் பிரஸன்ன முகவிலாஸத்தால் தன்னை யனுசியவர்களை யெல்லாம் களிப்பித்து வருவான். அவன் நல்லோர்களுக்கிடையில் ஸகல் போகங்களை யும் அதுபவித்து வந்ததோடு சேவதாஸ்திரம்களையும் முறையே படித்து அவற்றிற் பிரீதி செலுத்தினன். தன்னிடத்தில் கொஞ்சமும் கனங்கமும், கருவமுயின்றியே ஸர்வ கலைகளிலும் கலாக்கண்டவனாகவும், ஸ்திரீ சபலத்தில் மனஞ் செவ்வாதவனாகவுமிருந்தான். அவனுடைய பிதா மேலுலகெய் நியபோது அவனுக்கு வயது பதினாறேயெனினும் அவ்விளமையிலேயே சத்துருக்களை நாசப்படுத்திலும் சிதற அடித்து திக்விஜயம் செய்தான். தன் ராஜ்யத்திலும் உள் நாடுகள் யாவற்றையும் தன் வசப்படுத்திக்கொண்டு குடிகளை நேர்மையும் நீதியும் ஸமாதானமும் தவறாமல் ஆண்டுவந்தான். இப்படி அவன் தன் மேதைமாலும், மதியுதமுள்ள மந்திரிகளாலும் ஸகல் நிகைகளிலும் புகழ்பெற்றோடுகி னானொரு மேனியும் பொழுதொருவண்ணமுமாக வளர்ந்து காணப்படுவான் எய்தினான்.

அது வஸந்தகாலம், தனதாண்மனையின் பூஞ்சோலையில் தண்ணமுத மதி நிலவின் கதிரொளியைப் பானம் செய்து,

மணங் கமழும் மலர்க்கொத்தும், அந்தப் புரத்தில் வதாமண்டபங்களில் தொங்கும் பூங்குச்சங்களும், அவற்றின் அழகிய நிறமும், சுகந்த ரஸமும், பூஞ்செடிகளில் அளிகுலங்களின் ஒலி யிணர்ச்சலும் சிகிதவஜனுடைய மனத்தில் ஓர் எழுச்சியை உண்டெண்ணின. வஸந்தகால அழகில் ஈடுபட்டு மதோன்மத்தான அவன் மனம் பின்வருமாறு தயிர்க்கலாயிற்று. என் மது வனத்தில் உள்ள இந்த ஹம்ஸதாளிகா மஞ்சங்களிலும் இப்பொற்றமுரை ஏரிகளிலும், என் பிரியநாயகியுடன் என்று குலாலிக் களிக்கக் கிடைக்குமோ அறிகிலேன். அப்பெண்ணரசியை யிறுகத் தழுவி இன்பமுறக் கிடைப்பதென்றோ? இவ்வாறாகப் பலவிதமாய்ப் பிதற்றவும் புலம்பவும் தொடங்கிவிட்டான். அவன் மனம் தமோறியதையும் சிருங்கார ரஸமான விஷயங்களிலேயே ஈடுபட்டிருந்ததையும் மந்திரிகளறிந்து அவன் விவாஹத்தை நிச்சயித்து, சூடலையே அவனுக்குரியவள் என்பதை தெரிந்து கொண்டனர். விவாஹமும் நிறைவேறியது.

இராஜ தம்பதிகளிருவரும் ஒருவர் மீதொருவர் காதலும் அன்பும் காளுக்கு நாள் மேலிட்டவர்களாய், சூரியனைக் கண்டு தாமரை மலர்வதுபோலும், சந்திரனைக்கண்டு நீலக்குமுதம் இகழ் விரிப்பதுபோலும் மகிழ்ந்து பூரித்து வருவாராயினர். சூடலையின் சிற்றிடையிலும் அன்ன நடைதிலும், புதிதாய்ப் பூத்த பூக்கொடியைக் கண்டதுபோல் ஆனந்தித்து, அரசாட்சியின் பொறுப்பை மந்திரிமார்கள் வசம் ஒப்புவித்து, சூடலையினருகே சிகிதவஜன் வேறொருவனையும் விரும்பாதவனாயிருந்தான் தாமரைக் குளத்தி லீளையாகும் அன்னப் பறவையைப்போல், தன் நாயகியிடம் தன் ஸாமர்த்தியத்தை யெல்லாம் காண்பித்துக்கொண்டும், இருவரும் ஏரிகளில் ஸ்நானத்திற்குப் போவதும் அந்தப் புரத்திலுள்ள ஹம்ஸதாளிகா மஞ்சங்களில் அருகே டீண்டித் துன்பிப்பதும், இருவரும் உல்லாஸமாய் நந்த வனங்களிலு வாவதுபாயிருந்தனர் மல்விசை முல்லை விருபாக்ஷி, ஜாஜிப் புஷ்பங்கனையும் சந்தன் மாத்தையும் ரதி தீர்த்தையும் நாடித் தனியே இருவரும் போவார்கள். நிழலில் விசிராந்தி செய்வார்கள். இவ்விருவரும் இத்தனை நேசமாய் வளர்ந்து வருவதைக் கண்ட குடிகளுக்கு அளவிரந்த திருப்தியுண்டாயிற்று. இருவரும் ரதி சாஸ்திரத்திலும் ஸங்கீத சாஸ்திரத்திலும் நிபுணர்களாயிருந்தனர், சூடலை தனக்கு நன்கு பரிசுமாயிருந்த சித்ரா, சிவ்ப, கீத, வாத்திய, நிருத்தயங்களை சிகிதவஜனுக்கும், சிகிதவஜன் தான் ஏற்கெனவே கசடறக்கற்ற வேதசாஸ்திரங்களைச் சூடலைக்கும் பாஸ்பரம் கற்பித்தனர். இப்படி யிருவரும் ஒருவர்க்கொருவர் பிராணவிதமாய், ஒரே ஆத்மா இரண்டு சரீரங்களில் வசிப்பது எனும்படி கருத்து மாறுபடாமல் சிவனும் உமையும் அர்த்தநாரீசுவரர் வடிவமாக இருப்பதுபோல் விளங்கினர். எவ்வாறு நாளாவித புஷ்பங்களின் வாசனைகள் ஒரே பரிமாணத்தமாகச் சேர்ந்து வாயுவிற் கலக்கிறதோ அவ்வாறு அவர்களுடைய காஸ்திர ஆராய்ச்சியாலும் படிப்பாலும் இருவரும் ஒரே மார்க்கத்தில் நின்றனர். பிறகு இருவரும் ராஜ்யபரத்தை வகித்தனர். சேச்சுச்சட்டங்களையும் ஸம்பிரதாயங்களையும் திருத்தினர். தனாதித்ததை ஸாரத்தியம் முகலிப கலைகளையும் மற்ற கூங்களையும் ஒருங்கே அதுபவித்துக் கொண்டு பிராணைகளையும் திருப்திசெய்யும் இரண்டு சந்திரன்களைப்போல் விளங்கினர்.

இவ்வாறு பல வருடங்களாக மேன்மேலும் இன்பக் கடலில் மூழ்கி ராஜ போகங்களையும் மேன்மேலும் அதுபவித்து வருவானிலேயே முதுமை தொடங்கியதைக் கண்டு இருவரும் கவலைபுற்றனர். கம் இளமை எத்தனை நாள் நீடித்திருக்கும்? முதுமை தொடங்கியதே, ஒட்டைக் குடத்தினின்று நீர் துளித்துளியாய் ஒழுகுவது போல் கம் ஆயுளும் நாமறியாமலே கழிந்து போகிறதே. “பெருக்காறு ஒத்தது செல்வம் பெருக்காற்றிடிசரை யொத்தது இளமை, இடிசரை வாழ் மா

மொத்தது வாழ்நாள்” இனமையில் விருப்பி யதபவித்த இன்பமே முதுமையில் முனிந்து வெறுக்கும் துன்பமாகிறது. அருவருப்பு ஒருபோதும் அடையாமல் சாசுவதமான சுகத்தையும் நிலைவரமான இன்பத்தையும் இவ்வுலகில் எங்கே காணலாம்? நாம் வாழ்நாளின் எல்லாப் பருவங்களிலும் திகட்டாமல் உண்டு களித்து ஸகலவிதமான துன்பத்தினின்றும் விடுபடுவதற்கு உபாயம் ஒன்றிருத்தல் வேண்டும். ஆகையால் அதன் பொருட்டி முயலுவோமாக என்று, இருவரும் தத்துவ விசாரத்திலும், படிப்பிலும், அதுஸந்தானத்திலும், ஸாதன சதுஷ்டயங்களை அபியயலித்து, பிறஹ்மஜ்ஞானிகளிடமிருந்து கிரவணம் செய்வதும், கேட்டடைய சிந்தித்தலும், சிந்தையினின்றும் தெளிவதுமாகக் காலங்கழித்து வந்தனர். இவ்விருவரில் சூடலை தான் தீவிரமாய் சிந்தித்துத் தெளிவு பெற்றுத் தான் உண்மைபெண்க் கண்டபடி தன் நடக்கையையும், உணர்ச்சியையும் அறிவையும் ஒருவழிப்படுத்தி வந்தன ளாகையால் ஆத்மஞானம் சீக்கிரம் சித்திக்கப் பெற்றனர்.

சூடலை பின் வருமாறு அடிக்கடி சிந்திப்பாளாயினர்:

“நான் சம்மா இருப்பினும் வினைகள் செய்திடினும் என் புத்தியில் விளங்கும் ஆத்மா ஒன்றைத் தீரே? நான் என்பது அந்த ஆத்மா வல்லவோ? அப்படிக்கின்றி தேஹத்தையும் மந்தையும் நானென்று பாவிக்கும் வழக்கம் எப்போது தொடங்கியது. அது சரீரத்தின் குற்றமல்ல, சரீரத்திற்குத் தன்னையறியும் தன்மையிலே. அது ஜடம்; நானென்பது என் சரீரமல்ல, என் சரீரத்திற்கு மேற்பட்டதான மனத்தின் சேஷ்டையென்று நினைக்கிறேன். பர்யந்திலிருந்தே “நான் பார்க்கிறேன், நான் செய்கிறேன்,” என்று சொல்லும் வழக்கம் இருக்கிறது. கண் பார்க்கிறது, கை செய்கிறது கண்ணும் கையும் ஜடசரீரத்தின் அங்கங்களே யன்றோ? ஓர் மாதத்திற்கு அதன் கிளைகள் எப்படி அவயவங்களாகுமோ, அப்படியே நம் சரீரத்திற்கு இவ்வைம்புலங்களும் அவயவங்கள் நான் இளைத்திருக்கிறேன் நான் பருத்திருக்கிறேன் என்று சொல்லுவதும் தவறே. இளைத்தலும் பருத்தலும் சரீரமன்றோ. அவ்வாறே அந்தக் கரணமும் பிரகிருதியின் இயற்கையாகிய ஜடத்தாமை யையுடையதே. ஒரு கவணில் வைத்து ஏறியும் கல் எவ்வாறு வேகமாய்ச் செல்கிறதோ அவ்வாறே மதத்தின் வேகத்தால் கரண, களேவரங்கள் வேலை செய்கின்றன. அஹங்காரத்தால் மனம் சலிக்கிறது. அஹங்காரம் என்னும் கல்வாயில் மனம் என்னும் நீர்ப்பெருக்கி வேகத்தால் இந்திரியங்கள் சலிக்கின்றன. ஜீவனென்பதும் நெருந்தோற்றமே. ஸர்வஸாக்ஷியாய் விளங்கும் கடவுளே மெப்பொருள். இவ்வாறாக நெடுகான் சிந்தித்து, ‘கண்டு கொண்டேன், கலந்து கொண்டேன், கனிந்து கொண்டேன்’ என்று ஆர்ப்பரித்தான்.

(இன்னும் வரும்.)

பி. எஸ். ராமசுப்பையர்.

சமாசாரக் குறிப்புகள்.

கிளைச் சபைகளின் அறிக்கை.

பம்பாய்:—இரண்டு புது, ஸெண்டிக்ஸ் தொடங்கப் பெற்றள்ளன ஒன்று பின்ஸஸ் தெருவில் மிஸ்ஸஸ் பி. ஜி. பித்தளே என்பவரைக் காரியதரிசியாகக் கொண்டது. மற்றொன்று கிரஜாமில் மிஸ்ஸஸ் ஓம். யம் ஸமஸ்கிரி அவர்களைக் காரியதரிசியாகக் கொண்டது அவைகள் கூடிய சீக்கிரம் கிளைச்சபைகளாக மென்றெதிர்பார்க்கிறோம்.

கவுன்சிலர்களுக்கு எழுதப்பட்ட கடிதம்:—ஆண்பின்னை கிளைப் போலவே பெண் மக்களுக்கும் சமமான ஒட்டுரிமை புண்டு என்பது நிச்சயமாயிருக்கும் இக்காலத்தில் மாதர்கள்

கவுன்சிலுக்கு மெம்பர்களாக நியமிக்கப் பெறவோ தேர்ந்தெடுக்கப் பெறவோ உரிமைபெறுமாறு முயலுவது பரம அவசியம். மதராஸ் கவுன்சில் மெம்பர்கள் எல்லோருக்கும் இதுவிஷயமாக ஓர் கடிதமும், பிரேரணை செய்து நன்றே வேற்ற வேண்டிய ஓர் தீர்மானமும் அனுப்பப் பெற்றள்ளன. ஜூலைமீ த்துக் கூட்டத்தில் மேற்படி பிரேரணையை ஆலோசித்துத் தீர்மானிக்க அவகாசம் கொடுப்பார்களென்றெண்ணுகிறோம். மதராஸ் சட்டசபையார் எப்போதும் உதாரபுத்தியுடையவர்கள். முதன் முதல் மாதர்களுக்கு ஒட்டுரிமை கொடுக்கப்பட்டது மதராஸிலேயாம். மதராஸில் செய்திருக்கின்ற மாதிரி ஒவ்வொரு மாகாணச் சட்டசபையிலும், மாதர்களைக் கவுன்சிலர்களாக நியமிக்கவோ தேர்ந்தெடுக்கவோ உரிமை யளிக்கப் பெற்றதாகத் தீர்மானம் செய்யுமாறு அவ்வம்மாசாணத்து மாதர் இத்தியசங்கக் கிளைச்சபையார் கடிதம் நெழுதுவார்களென்று நம்புகிறேன். பொதுத்தேர்தல் நவம்பர்மீ நிகழுமாசையால், இப்போதே நாம் உழைக்கத் தொடங்குதல் அவசியம்.

பம்பாய்ச் குழந்தைகளின் பரிதாப நிலைமைகள்

பம்பாயில் பாலாஷ்ண சங்கத்தார்க்கு விட்டன் பிரபு பேசிய தாவது. வருஷந்தோறும் சட்டத்திற்கு விரோதமாக நடந்த குழந்தைகள் என்ற தலைப்பில் 1800 கேசுகள் போலீசார் கொண்டு வருகின்றனர். அவர்களைச் சரியான முறையில் விசாரணை செய்து திருத்துவதற்கான தொழிற்சாலைகள் முதலிய பிரவர்த்திகள் இல்லை போலீசார் பிடித்துக்கொண்டு போவதும் அவர்கள் பழைய நிலைக்கே திரும்பி வருவதுமாயிருக்கிறது. சமீபத்திலிருக்கும்படியான பீஹாரிலே ஹாஸரி பாக்கித்தான் ஒரு ரிபிமேடரி (குற்றம்செய்த குழந்தைகளை ஏதாவதோர் தொழிலிற் பயிற்சி நற்பழக்கத்திற் கொண்டு வரும் சாலை) இருக்கிறது. பம்பாயைப்போன்ற ஓர் மாதரில் அற்பகுற்றங்கள் செய்யும் குழந்தைகளைச் சீர் திருத்த யாதொருவகையும் இல்லாதது விந்தையே குற்றஞ் செய்வதையே தொழிலாகக் கொள்கிறவர்கள் எவருமில்லை. கல்ல குழந்தைக் காரர்களாகக் கூடிய இவர்கள் குற்றஞ்செய்வதற் பிரவர்த்திப்பதையே ஓர் வழக்கமாகக் கொள்ளும்படி விடப்பட்டிருப்பது அநியாயமே. அற்பகுற்றங்கள் செய்தகுழந்தைகளைப் போலீஸ் கோர்ட்டில் கொண்டிப்பாய் நிறுத்தி மறுபடி அவர்களைத் தெருவிலே அலைய விடுவது மிகவும் பரிதாபம். அத்தனும் மேன்மையான வாழ்விற்கு இடமில்லாமல் சீழ் கோக்கிக் கெடுகின்றனர். விட்டன் பிரபு சொல்லிய பிரகாரம் பாலர்கள் சம்பந்தமான சட்டத்தை அமுலுக்குக் கொண்டு வருவதற்கு முன் முதல் அவசியம் பராமரிக்கும் ரக்ஷாலயங்கள்; இரண்டாவது அவர்களைச் சீர்திருத்துவதற்குச் சாதகமான ஒரு ரிபிமேடரி, வேலை பழக்கிக் கொடுக்கத்தக்க ஓர் தொழிற்சாலை, இவைகள் இன்றிப் பழைய நிலைகள். இத்தகைய முறையில் ஜனங்கள் தாமாக ஒருமித்து ஸங்கங்கள் சேருகின்றார்களில்லை. செய்வதால் சில பாபங்களைத் தேடிச் கொள்கிறோம். செய்யாதொழிவதால் சில பாபங்களைக் கட்டிக் கொள்கிறோம். இது விஷயமாக ஜன ஸமூகாயத்திற்குப் பிற்கூறிய பாபம் சம்பவித்திருக்கிறது. அதாவது நம் சோம்பேறித்தனத்தால் ஒரு குழந்தை கேசத்தின் வருங்கால நலத்திற்குச் சாதகமாய் கல்ல புத்திரனாக மாட்டாமல் துஷ்ட வழியில் செல்லவேண்டிருந்தால், நாம் அதற்கு உத்தரவாதிகளல்லவோ?

ஓர் சிறுதூய்மை:—விட்டன் பிரபு அவர்கள் பேசியதில் பிரான்விஸ் தாம்ஸன் என்ற ஓர் உத்தம கவிஞர் சொல்லியதிலின்றி ஓர் மேற்கோள் கெடுத்துரைத்தனர். அதன் கருத்து பின் வருமாறு. குழந்தைத் தன்மை தற்காலத்திப்படித்த மனிதனுடைய சபாவத்தில் காணோம். அதாவது என்ன? அன்பாலும் அழகாலும் தாய்மப்பிக்கையாலும் தேவதைகள் காதோடு ரகவியம் பேசும்படியான தாழ்மையாகவும் பூசனிக்

காயை வண்டியாகவும் சுண்டெலிகளைக் குதிரையாகவும், அற்பத்தை மஹத்தாயும், மஹத்தை அற்பமாயும் ஒன்று மில்லாததை எல்லாமாகவும் பாலுக்கும் குழந்தை, ஒவ்வொரு குழந்தையும் தன் ஆத்மாவில் ஆழ்ந்து, தான் ஒரு புறத்தே யமாந்திருப்பினும் அகண்டமான திசைகளுக்கெல்லாம் தன்னையே அரகனாக மகித்து, "ஓர் மணல் திவிலையில் உலக முழுதையும், ஓர் காட்டுப்பூவில் ஸ்வர்க்க முழுதையும், கா தலாமலகமாய ஸர்வத்தையும் ஓர் மணி நேரத்திற்குள் கண் ணெடுத்து உய்யத் தக்கவாயிருத்தல் வேண்டும்.

பாலிய விவாஹம்:—இன்னும் பாலிய விவாஹத்தைக் கடக் கின்றன. சில நாட்களுக்கு முன் நாலு சிறு கன்னிப் பெண் களுக்கு அவர்களுக்கு சமறம் தெரியாத சில ஆண்பிள்ளை களைக் கொண்டு தாலி கட்டிவிட்டார்கள். அதனால், அவர்கள் ஒடியாடித் திரிந்து தம் சரீரத்தைப் பலப்படுத்திக் கொள்வ தற்கும் பிற்காலத்தில், குடும்ப பாரததையும் குடித்தனக் கடமைகளையும் தாமாசுச் சந்தோஷத்துடன் நன்கு வகிப்ப தற்கும் இடையூறுக லீட்டிலேயே இருந்து அடைபட்ட வேண் டியிருக்கிறது. நாம் ஓர் குழந்தை பெற்ற மாதிரித்தாலேயே ஈசுவர சாக்ஷாத்காரம் அடைந்துவிட்டதாகத் தோன்றுகிறதே. அக்குழந்தை நம்மைப் பார்த்து ஆவலாய்க்கேள்விகளு போழிப் போகெல்லாம், அப்பகுதியுள்ள சமூகையும் இனிமையையும் நாம் கவனித்துணராமல் தீராது. நம் குழந்தையைப் பார்க்குந் தோறும் நம் உத்தம சுபாவமே மேலியுகிறது. நம் பூண னுடும் ஆதரவும் அக்குழந்தையின்பாற் செல்கிறது எனி னும் அக்குழந்தை கவலையின்பிச் சந்தோஷமாய் வளர்ந்து தன்னைச் சுற்றியுள்ள சீவலாவற்றினிடத்தும் தானே தன் அன்பை மலரச் செய்தலின்றி, உலகத்துன்பமும், கடமை களும், கிரிப்பந்தங்களும் அதன் தலையில் சுமர்த்தப்படுகின்றன மிருதுவான ஒரு மொட்டு கிழித்து மலர்த்தப்படுவதற்கு ஒப் பானதே இப்பாலிய விவாகம். அதனால் குழந்தையானவன் தாயாராகிறான். தரித்திரத்தின் கொடுமையால் இவ்வாறு நடக்கிறதுண்மை. அதாவது, தன் பெண்டு பிள்ளைக்கு தக்க ஓர் இடத்தில் சம்பந்தம் செய்தல் நலமென்றெண்ணிச் செய்வ தாகக் கொள்ளலாமெனினும் யானா கழிக்க எண்ணுகிறோ மோ அவரையே பலிகொடுத்து அடையும் சொத்து சுதந்திரங் களின் பயன் என்ன? இரத்தியர் தம் ஜாதியார் பலக்குறை வற்றவர்கள் எனவும், மாண விதிதம் அதிகமாயிருப்பதாகவும் நினைக்கின்றனர். அப்படியாயின் 12, 13 வயதுப் பெண் தன் சரீரம் இன்னும் பக்குவமாய் வளருமுன் எவ்வாறு ஆரோக்ய மான குழந்தையைப் பெறதல் கூடும்? பெற்றாலும் அக் குழந்தைகள் ஆரோக்கியமாய் வளருவதெவ்வளவு? பாலிய விவாஹத்தால் தேசத்தின் ஜனங்கள் சார்மற்றுப் போகிறா் கள். இவ்வழக்கத்தை நிறுத்தினால்லாது, இந்தியாவானது மாண பெருமையையடைதலாவது அந்மேசத்தார்களுடைய தன் சுயமதிப்பைப் பெறதலாவது சாத்தியமில்லை.

பரியாய வியபசார விசாரணை: கர்மீட்டியின் அறிக்கைப் பத்திரம்:—நான்கு வருஷத்திற்குப் பிறகு ஓர் புது அறிக்கைப் பத்திரம் வெளியாகி யிருக்கிறது. இந்த வியபி சாரத் தீமையைக் குறைக்க எத்தனையோ பாடுபட்டது உண்டு. ஆனால் அறிக்கைப் பத்திரத்தைப் படிப்பின், இன்னும் செய்ய வேண்டியது எவ்வளவோ இருக்கிறது எனத் தெரியவரும். வரும் வருஷங்களில் முக்கியமாகச் செய்யவேண்டியதாக நாலு சீர்திருத்தங்கள் அதிற் கூறப்பட்டுள்ளன. (1) வியபி சாரத்தின் காரணங்களில் நிரூபித்த கக் + டியவைகளை ஒழித் தத்தக்க சீர்திருத்தங்களைச் செய்தல். (2) கெட்ட இடங்களி லிருந்து மீட்கப் பெற்ற ஸ்திரீகளுக்கும் குழந்தைகளுக்கும் தனியான ஈசுவராலயங்களும் பள்ளிக் கூடங்களும் ஏற்படுத்தல், (3) வியபிசார சம்பந்தமுடைய சட்டத்தைத் திருத்திப் பெரிதாக்குதலும் கடைசியாகப் பொது ஜனங்களுக்கு இந் நிலைமைகளை எடுத்துரைத்தலும். இத்திருக்கையானதையே

அதி முக்கியமென்று நாம் நினைக்கவேண்டியிருக்கிறது. எவ் வளவுகெவ்வளவு பொது ஜனங்களுக்கு இக்கொடுமைகள் தெரிய வருகின்றனவோ, அவ்வளவுக்கவ்வளவே சீக்கிரம் நன்மை பிறக்குமென் றெதிர்பார்க்கலாம். சுகாதார முறை யாகவும் நீதி முறையாகவும் ஆலோசிக்குமிடத்து, சர்க்கார் மேல் பிராவையில் வியபிசாரத்தை ஒழுங்குபடுத்தலென்பது உதவாது. பம்பாயிலும் பக்கத்து இடங்களிலும், வீட்டை விட்டு வெளியேறின ஸ்திரீகளை ஆதரிக்கும்படியான ஈசுவர லயங்கள் ஏற்படுத்தாமல் வியபிசாரம்செய்து விட்டானென்று வேறுவதமாகத் தண்டிப்பது பயனற்றது. வியபிசாரத்தாலேற் பெட் தீங்குகளை நீதி முறையாகவும் சுகாதார முறையாகவும் பொது ஜனங்களுக்குச் சரிபாணபடி எடுத்துரைப்பதோடு வியபிசாரம் நடக்குமிடங்களையும் அடைத்து விடுவோமாயின் இத்தீமையை முற்றும் அகற்றிவிடுவதில் சிரமமில்லை. நம் நகரத்திற்கே அழியாத கெட்ட பெயரைக் கொண்டு வரும் படியான விதமாக நம்மிடையில் நடக்கும் இத்தீமையை நினைக்க நினைக்க பயங்கரமாயுள்ளது.

இன்னுமே ஒரு சிசு போஷணலயம்:—இது சீக்கிரத்தில் மதராஸில் ஸ்தாபிக்கப் பெறும். இப்போதிருக்கும் சிசு போஷணலயங்கள் மதராஸைப்போன்ற மாநகருக்கு முற் றும் போதா. இந்தியாவில் முதலில் ஏற்பட்ட தொழிலாளர் சங்கமாகிய மதராஸ் தொழிலாளர் சங்கத்தில் முக்கியமாய் பக்கிஷஹம் கர்னாடிக் குகை மில்களிலுள்ள வேலையாட்கள் சேர்ந்து இதை ஸ்தாபிக்கத் தொடங்கியிருக்கின்றனர். சமீப காலம் வரை கெரத்தமான் ஸ்திரீகள் மட்டும் தொழிலாளர் சங்கத்துக் காரியங்களில் சித்தவையெடுத்து வந்தனர் இப் போது அவர்கள் மேன்மேலும் அதிகமாய் வந்து சேரு கின்றனர். மில்வேலை செய்யும் ஆண்பிள்ளைகளான தம் சகோதரர்களைப் போலவே தாமும் சம உரிமைபெற வேண்டியது நியாயம் என்றுணர்கின்றனர். அப்படியே அவர்களுடைய கருத்து நினைவேறாமாறு அவர்களுக்கு நல்ல நிலைமை செய்யும்படியான அந்தஸ்திலிருப்பவர்கள் சீக்கிரம் அவர்கள் குறைகளைக் கவனித்து அவற்றை உடனே ஒழிப் பார்க்கின்றெண்ணுகிறோம். மேற்படி சங்கத்துக் கட்டடத் தில் மிஸ்ஸஸ் ஜி. ஈ. ஜதாஸர் முதலியவர்கள் பேசிய விசேஷக் கூட்டங்களைப் பற்றிப் பத்திரிகைகளில் படித்தோம். மயிலாப் பூரில் மாதர் இத்திய சங்கத்தாரால் கடைபெறும் சிசு போஷணலயத்தைப்போல் ஒன்று, மில்லைச் சுற்றியிருக்கும் மாதர்கள் தம் குழந்தைகளுக்காக ஏற்படுத்தல் வேண்டு மென்று விரும்பினர். இவர்களுடைய விக்கெளிலோ சாந்தியும் சகமும் இருக்க நியாயமில்லை. அவைகளைப் போய் பார்க்கு மளவில், பருஷர்கள், ஸ்திரீகள், குழந்தைகள், சுகமானவர்கள், வியாதிஸ்தர்கள் எல்லோரும் அடங்கிய ஓர் குடும்பம் முழு தும் புகைபோக இடமில்லாததும் காற்றோட்டமும் வெளிச்ச மும் இல்லாததும்தான் ஓர் சிற்றரையில் அடைந்து கொண்டு அதிலேயே சமைப்பது, சாமான்கள் வைத்துக்கொள்வது, தாங்குவது, மனிதவாழ்வில் ஸதஜமானதும் தெரு நடுவில் செய்யத்தக்கதமான காரியங்களைச் செய்வது இத்தனையும் ஆகின்றன. இந்நிலைமைகளை யறிந்தவர்களுக்கு சிசுபோஷண லயம் ஒன்றினால் எத்தனை செளகரியம் அக்கம்பக்கத்தார்க்கு ஏற்படுமென்று சொல்வது அகவசியம். ஏற்கெனவே தொழி லாளர் சங்கத்தார், தம் காமபலுண்டில் இருக்கும் இரண் டறைக்கட்டடம் ஒன்றை மருத்துவத்தாதி தன் மருத்துக ளுடன் இருப்பதற்கென்று தனியே விட்டிருக்கின்றனர். ஏராளமான குழந்தைகள் அங்கு வருவார்களென்பதில் தடை யில்லை. கூடிய சீக்கிரத்திலேயே அதையொட்டி பிரஸவ ஆஸ் பத்திரி யொன்றும் ஏற்படுத்த உத்தேசம். இவற்றிற்கெல்லாம் முக்கிய காரணஸ்தாரான சங்கத்து அச்சாஸனர் ஸ்ரீமான் சிவ ராவ் அவர்கள் மாதர்கள் குழந்தைகளுக்காகச் செய்யும் அருமை யான உபசாரங்களுக்கு, நாம், அவருக்கு நன்றி கூறக் கடவோம்.

TELUUGU

స్త్రీ విద్య

వెంటనే చేయవలసిన పని

(శ్రీమతి ఏ. ఎల్. హైడికోవర్)

నేను నాజీవితచరిత్రను ఉపాధ్యాయ వృత్తియందే గడిపియున్నాను. అందు పండ్రెండు సంవత్సరముల కాలము ఇండియాలో విద్యాశాఖ కార్యములతో సంబంధము కలిగియున్నాను.

ఎనిమిది సంవత్సరముల క్రింద, ఇండియాలో స్త్రీ విద్య విషయమై నా అభిప్రాయమును వెల్లడిచేసితినిగాని, ఆ అభిప్రాయము బయలుపడకుండా భద్రముగ కలకత్తావిశ్వ విద్యాలయ కమిషన్ వారు దాచియున్నారు. ఆ అభిప్రాయమును నేడు నేను తిరిగి వెల్లడిచేయ నిశ్చయించితిని. అందలి అభిప్రాయములు ఇప్పటికిని నా అభిప్రాయములేగాని అవి నామనస్సున మారలేదు. ఇట్లు వెల్లడిచేయుటలో నాయుద్దేశ్య మేమనగా, ఇండియాలో స్త్రీలు ఇవిషయమును తమలో తాము చర్చించుకొని, తమతమ అభిప్రాయములను ఇతరులతోగూడ యొచించి, భారతీయ స్త్రీల సముదాయ అభిప్రాయమును బహిరంగముగ తెలిపి, కర్తవ్యమును పూనుకొన వలెననియే.

1918సం॥ మన కలకత్తా విశ్వ విద్యాలయ కమిషన్ వారు ఆడిగిన ప్రశ్నలలో ఒకవ ప్రశ్నకు, నేను దీర్ఘముగ ఆలోచించి యా క్రింద వివరించిన రీతిని జవాబు పంపియుంటిని:—

“ఇండియాలో స్త్రీ విద్య ప్రస్తుతముండు సంస్కరములలో, తత్సంబంధముగ సమస్యలను తీర్మానించుటకు పురుషుల సంఘమునకెంత మూలము యోగ్యతచాలదు. భారతీయ స్త్రీలే ఆ కార్యమును చేయగలరు. ప్రతి యొక్క అడుగునను పురుషుల సహాయము, తోడ్పాటు కావలసియే యుండునుగాని వారు చేయగల సహాయము ఎట్టిదియన, స్త్రీలు తమయందు లీనమై గుప్తముగనుండు శక్తి సామర్థ్యములను ప్రకాశింప జేసికొనుటలో పురుషులు ఆహేదించి వారి మార్గమున వారికి కావలసినంత సహాయముచేయవలెనను నిశ్చయముగనుండవలెను. ఇండియాలో స్త్రీ విద్య విషయమైన సమస్యలను బాగుగ విచారించి తగిన ఏర్పాటులను ఆలోచించుటకు స్త్రీల కమిషన్ ఒకటి వెంటనే నియమించుట అవశ్యమని నా గట్టి అభిప్రాయము. స్త్రీ విద్య విషయమున ఆదర్శమెట్టిది, అనగా, ఏ యే ప్రయోజనము నుద్దేశించి స్త్రీలు విద్య నభ్యసించవలెనో, ఆ ఆదర్శమును కొనసాగించుటకు ఏమి పాతకము ఏమార్గము నవలంబించదగినో అను విషయములు ముందు నిశ్చయించబడవలెను. ఇది మొట్టమొదట చేయవలసిన కార్యము.

ఈ కమిషన్ లో నానావిధ అభిప్రాయములను తెలుపగల ప్రతి నిధులగు స్త్రీలు ఉండవలెను. నూతన ఆదర్శములు, భావములు, ఆశయములుగల వారును, కొంతపట్టుకు పూర్వాచారములను కాపాడవలెనను వారల ప్రతినిధులును, భారతీయ పురాతన నాగరిక పరిజ్ఞానములను, పురాతన ఆదర్శములను చక్కగ తెలిసిన వారును, ఒక్కొక్క జాతియత సంఘమునకు ప్రతినిధులును ఆకమిషన్ లో నియమించబడవలెను. వీరులకు తోడుగ, భారతీయ ఆదర్శములను ఆహేదించి పురాతనకాల

మున నుహా ధీరలని పేరు పొందిన నారీమణుల మోము వృద్ధికాగల నాగరికమును వృద్ధిచేయుటయందు శ్రద్ధపుచ్చుకొనగల విశిషియను నారీ మణులను కొందరిని నియమించవలెను. నీతా, సావిత్రి, దమయంతి మొదలగు పురాణ ప్రసిద్ధులగు నారీమణులకంటెను శ్రేష్ఠులగు దృష్టాంతములు, రాబోవు కాలపు స్త్రీలకు మేలు బంధితమందగినవారు మరి యెచ్చట దొరుకుదురు?

ఆకమిషన్ వారు స్త్రీ విద్యకుగాను ఒక పతకమును నిశ్చయించురు. అట్టి పతకమును నిర్ధారించుటలో, భారతీయ పురాతన చరిత్రమును విమర్శింతురు. అదియేగాక యితరదేశములలో స్త్రీ విద్యా వ్యాపకమునుగుఱించిన వృత్తాంతమును సహాపరిశీలించి, ఆ జ్ఞానముతో, ఇండియాలో ప్రస్తుత కాలమునకేగాక, రాబోవు కాలమునకు గూడ ఉపయుక్తముగు విద్యాపద్ధతిని వారు నిర్ధారించగలుగుదురు.

ఇట్టి కమిషన్ వారు విచారించదగిన విషయములు బాహుళ్యముగ నుండును. చాలకాలము పట్టునుగనుక అట్టి కమిషన్ ను వెంటనే నియమించవలెను.

ఆలాటి కమిషన్ వారు చేయగల పరిచాల ప్రయోజన కార్యముండును. భారతీయ నారీమణులలో మంచి భావములు, విలువగల ఆలోచనలు అభిప్రాయములు లేకపోలేదు. వారల సలహాలును, ఆలోచనలను, కార్యకాండముగ పరిమించును, కొనసాగునని ధైర్యము కలిగినయెడల, వారలలో పూనికయు, ఉత్సాహము, కార్యదీక్షయు కొజవలెదు. అట్టి కమిషన్ నుల భారతీయ స్త్రీ విద్య లాభము పొందుటయేగాక, అఖిల జనాంగ స్త్రీ సమస్యలన్నిటికి లాభమగు నని నా అభిప్రాయము.”

ఇదియంతయు ఎనిమిద సంవత్సరముల నాడు వ్రాసితిని. ఇది యిట్లుండ, పూర్వము నేను ప్రధానోపాధ్యాయునిగా పనిచేసియుండిన కన్యా కళాశాల వార్షికోత్సవము—బాలికలకు బహుమతులిచ్చుట—గడచిన మార్చి నెలలో జరిగెను ఆసమయమున బంగళా విద్యాశాఖాధిపతి-చైల్డ్రన్ ఆఫ్ ఫర్స్ట్ ఇంస్టిట్యూట్-గారు ఈ క్రింది విధముగ చెప్పిరి.

“నారీ మణులారా! మీరు రాజకీయ న్యవహారములందు తోక్కము పుచ్చుకొని మీహక్కులను స్థాపించుకొంటిరి—అట్లే మధ్యమ, ఉన్నత విద్యా విషయములలో తోక్కము పుచ్చుకొని మీ మాట సాగించుకొనుటకు ఇంకను ఎంతకాలము పట్టును? మీ విద్యా విషయమగు పద్ధతులను నిర్ధారించుటలో మీ మాటయేలేక పురుషులు నిర్ధారించిన విద్యాపతకము, పురుషులు నిశ్చయించిన పాఠముల క్రమము, వారలు విధించిన పరీక్షలును, న్యాయము పురుషుల విచారణకు లొబడి యుండుట, ఇంకను ఎంతకాలము సహించురు? ఇండియా దేశమున ఇప్పుడు గల సమస్యలన్నింటిలో చాలకష్టమైన సమస్య బాలికలయందును స్త్రీల యందును మధ్యమ ఉన్నత విద్యావ్యాపక సమస్యయే. ప్రస్తుతము తమ బాలికలను పాఠశాలలకు పంపవలెనని ఆశకలవారు అనేకులు, ఇప్పటి విద్యాపద్ధతి విషయములో కొంత అవసర్యకము చలన పంపక యున్నారను విషయము యూనివర్సిటీ కమిషన్ వారు స్పష్టముగ ఒప్పుకొనియున్నారు. కావున ఇప్పుడు మనకుగల గొప్ప సమస్యయేమన, స్త్రీ విద్యయందు ఈ అవసర్యకమును ఎట్లుతీలగించవలెను; సందేహించు వాల్లకు సమ్యక్ము పుట్టించి, వారి బాలికలను పాఠశాలలకు కళాశాలలకు పంపునట్లు ఎట్లుచేయుట, మననవియే. ఇప్పుడు ఆ అవసర్యకమును తీలగించుటకు మనకుగల ఏర్పాటు

పురుషులచే నిర్ధారించబడిన విద్యాపద్ధతియేగదా! పురుషులచే నిర్ణయించబడిన పరిత్యజనము, పూర్తిగ పురుషుల విచారణలోనందు పాఠశాలలే గదా! ఈ ఏర్పాటు ఎంతమాత్రము తగదని ఆమూలా గ్రముగ విశ్వవిద్యాలయ కమిషన్ వారిచే నిరాకరింపబడెను."

"కావున ఇట్లు ప్రారంభదశయందే బాలర విద్యాపద్ధతి యేబురుదలోపూడుకొని యున్నదో బాలికా విద్యయు, ఆ బురుదలోనేపూడుకొనిపోవునట్లున్నది. బాలర విద్యవలెనే బాలికల విద్యయు పరిత్యజనము పితాచక్ర ప్రయోగమున్నది. బాలికలను పాఠశాలకు పంపుటని ప్రోత్సహించుటవలన, విద్యార్థులు కాదగిన కష్టలకు భరించరాని భారమును కలిగించి, వారలను బలహీనులుగ జేయునని ఆనుభవజ్ఞులగు విద్యాధికారులందరును నిందించుచుండు ఏర్పాటు నేగదా మనము వారలకు చూపగలిగియున్నాము. అందు ముఖ్యముగ వారలు మాతన సందర్భ సన్నివేశములకు తగినట్లు మార్పుకొన జాలక పోవుటచేత బాలికల ఆరోగ్యము వైతము చెడుచున్నదిగదా! ఈ సందర్భములలో బాలికా విద్యవ్యాపించుకొండుట యేమి ఆశ్చర్యము?"

"ఈ విషయమున జరుపదగిన నూతన పద్ధతులను నేను ఇప్పుడు నిరూపించదలచలేదు. నేను పురుషమాత్రుడను. ఇయ్యది పురుషులు నిర్ధారించదగిన విషయముకాదు అని నా నిశ్చయము. ఇవిష్టవిషయమున నాకు కొన్ని అభిప్రాయములున్నవి—అందు మొట్టమొదటిది యెద్దియన, పురుషులు సంపత్కర్మముల చేయుదురని కన్యవై పరిత్యజారము మోపునోరదు. ముఖ్యముగ కన్య వెంటనే వివాహిత్వము కలుంబభారము వహించవలసి యుండు సందర్భములలో మాడనే మాడను."

"కనుక నేను ముందరిగిన శ్రమను వరలి అడుగుచున్నాను. బంగారోదేశపు స్త్రీలు విద్యా విషయములో తమ మాట్లాటలను స్థాపించుకొని తమ మాట సాగించుకొనుటకు ఇంక ఎంత కాలము ఆలస్యము చేయుదురు? ఈ కాళియందును చాలభక్తి శ్రద్ధలతో కొందరు నారీమణులు పనిచేయుచుండుట నే నెఱుగుచును. అయితే యిప్పుడు బురుదలో పూడుకొనియుండు స్త్రీ విద్య తలయెత్తి వ్యాపించవలెనంటే ఇప్పుడు జరుగుచుండు పనికంటెను ఎన్నియో చిట్లు ఎక్కువ ప్రయత్నము చాల అవశ్యము. మరియు విద్యయన మెరుక్కులేకపో పరిత్యజయని తలచునట్లు చేయుచుండు, ఈ పరిత్యజ పితాచముచేతినుండి స్త్రీ విద్యాలయములను తొలగించ వలయును. స్త్రీ విద్యయం దిప్పుడుండు లోపములను సరించుటకు స్త్రీల సహాయము మాకు వావలెను. చెంపొడ్డు ప్రభువుగారు ఒకతూరి ఇట్లు పె విచ్చిరి. "అనుభవించు వారలకు (స్త్రీలకు) గదా, దానికష్టములు తెలియును. కేవలము పురుషులచే జేయబడు ఏర్పాటు కొన సాగ నేరదు."

"ఈ కళాశాల ప్రధానోపాధ్యాయునిగనండిన యొక నాదీనుణి పూర్వమే, స్త్రీ విద్యావిషయములను పరిశీలించుటకు స్త్రీల కమిషన్ ఒకటి నియమించుట ఆవశ్యకమని సలహా యిచ్చియుండిరి. కలకత్తా యూనివర్సిటీ కమిషన్ వారు ఆసలహాను ఆమోదించియే యున్నారు."

"ఇప్పుడు నేను కొరునదియే మనగా, స్త్రీలు ఇవిష్టవిషయమున లోకము పుచ్చుకొని, ఏక వాక్యముగ యూనివర్సిటీ కమిషన్ వారు సలహా యిచ్చియుండు ప్రకారము, "స్త్రీల స్టూడింగ్ కమిటీ" యును, "స్త్రీల స్పెషల్ బోర్డు"ను వెంటనే ప్రారంభించి నియమించకలెనని కోరవలెను. మరియు స్త్రీల మాకు ఇవిష్టవిషయమున పరిత్యజయన సహాయమివ్వగలగుదురుగాక, మీకు నొగుగ యోచించి, మీకు ఏమికావలయునో గృహముగ తెలుపవలెను. తెలుపుటయేగాక మీరు కోరునది కొనసాగునరకును నొక్కుచునే యుండవలెను."

"కనుక ఇప్పటి పరిస్థితులు పూర్తిగమారి, పరిత్యజ పితాచము చేతి నుండి పాఠశాలలను తిప్పించువరకును, పాఠశాలలో నేర్పు పాఠముల విషయమును, ఇతర పరిస్థితుల విషయమును, స్త్రీలచే నిశ్చయింపబడి, స్త్రీలచే ఆమోదింపబడునంత వరకు, స్త్రీ విద్య వ్యాపించ జాలదు. వ్యాపించినను అది క్షేమకరముగనుండునాయని సంజేహముగ నుండును."

ఇట్లు బంగారో విద్యాకాళాధికారి చెప్పిరి. సోదరీమణులారా! మీరు పూనుకొని కొనసాగించవలసిన కార్యము స్పష్టముగ నున్నది. మీ మాతృభూమికి ఈ అవసరమున సహాయము చేయుటకు బూనుకొనుడు. మీ కన్యలకు సరియైన విద్యను నిశ్చయింపుడు. ఒక గొప్పకవి ఇట్లు వచించియున్నాడు. "మానవుల కృతహరములయందును, పోటు, పాటు" అనునట్టివి కలవు. పోటు ఎక్కువపుడు మెరుకవతో, దాని సుపయోగించుకొనునెడ, అది విశ్వరూపానమునకు గొనిపోవును. ఆ సమయమును అశ్రద్ధతో పోనిచ్చినచో జీవ యాత్రయంతయు విఫలమగును."

పనిచేయరలసినవారు మీరే, మీ క్షేమమును కోరు మేము (అనగా ఇతర దేశముల స్త్రీలు) మీకు తోడ్పడగలము. మీరుకోరినచో మా అనుభవ జ్ఞానమును మీ కొనంగలము, కార్య భారము మీజే. కార్యసాధన భాగ్యము సహా మీజే.

కావున ఈ అవకాశమును వృధాపుచ్చకుడు. అలస్యములేక ప్రారంభించుడు.

మీలో మీరు ఆలోచించుకొనుడు. మీమీ ప్రదేశములలో సంపత్కర్మములను పరిశీలించి, ఆయా సంపత్కర్మములకు తగిన విద్యా పరికమును మీరు నిశ్చయించి విద్యాకాళాధికారులకు తెల్పుడు. నా నా విధ అభిప్రాయములను వ్రాకుడు. ఒకరి అభిప్రాయమువైతను నిరాకరించకుండు. అన్ని అభిప్రాయములను వ్రాకొని అందరి సమ్మతితో రాజీగ చేయుటకు ఏర్పాట్లు మీరుకోరు ఫలితార్థమును ఒనగూర్చగలగును.

ఇంత వట్టును సమస్యస్వరూపమును సూచించి, యొక దాని తీర్మానమునుగరించి యొకటి రెండు విషయములను ఇచ్చట నేను సూచించెద. సమస్యయే రెండు భాగములుగ నున్నది. (1) స్త్రీ విద్యయొక్క ముఖ్య ఉద్దేశ్యమేమి? (2) ఆ ఉద్దేశ్యమును కొన సాగించుటకు తగిన ఉపాయములెవ్వి? ఇందు లోకానుభవ మూలభర్త మొకటి గవనింపుడు. నిదానముగను పూనికతో నిలకడగను నడుచువారు శిష్యుముగను క్షేమముగను వడువగలరు. మార్గమున నెన్నియో అటంకములు అపాయములు నున్నయవి. అతి బాగ్రతతో నడువలెను.

ఇంకొక విషయమేమన, ఇండియాలో ఇంతకాలము సాధారముగ స్త్రీలు గృహకృత్యములనే విచారించు కొనుచుండువారు. అందువలన ఇట్టి విషయములలో వారికి అనుభవము చాల దనియెడరేమో. అదియును ఒక విషయమున అనుకూలమే. ఏన్నియో ఇబ్బందులలో సరియైన ఆలోచనచేసి కార్యమును సాధించుకొని వారికి ఎక్కువ, కావున నారీ విషయములో వైతము అన్ని కష్టములను విపరీత సందర్భములను ముందుగ ఆలోచించి సరియైన ఉపాయములను వన్నగలరు. తన యింటియందును తన కులమునందు మాత్రముగాక భారతీయలో నేనెట్ల కుటుంబముయందలి తన ఆకర్షణలైర్ది విషయము సహాయించవలెను.

ఈ క్రింద కనబడు ప్రశ్నలను యోచించుడు:—

(1) కన్యలకు విద్యయొసంగుటలో భారతీయ స్త్రీల ముఖ్యోద్దేశ్య మేమిగుండవలెను. అనగా ఇండియాలో స్త్రీలు విద్యమును అదర్శముగ నైకొని దానికై తయారు కావలెను.

(2) స్త్రీలందఱకు విద్యయొసగవలెనా?

(3) అట్లెవరో ఎన్ని విధములగు విద్య ఏర్పాటు చేయవలెను. ఆ విధములెవ్వ?

(4) విద్యను బోధించుటకు ఎవరు నియమించబడవలెనని మీ ఆభిప్రాయము.

రెండవ ప్రశ్నను మనస్సునందుంచుకొనియే మొదట ప్రశ్నకు ఉత్తర మియ్యదగును.

మొదటి మూడు ప్రశ్నలకు ఉత్తరము వచ్చినచో నాల్గవ ప్రశ్నకు ఉత్తరము కావలెను. ఎవరు బోధించవలెను? చాలవట్టుకు ఆకు పిల్లలకు ఆదియందు అడువారే బోధించవలెనని అన్ని దేశములలోను అంగీకరింపబడిన అభిప్రాయము. కొంతవయస్సునవచ్చినపిదప పురుషులు ఉపాధ్యాయులు బోధకులుగ నుండుటయు ఒకవిధముగ లాభకరమే. ఏలయు అంతర కాలమున స్త్రీలు పురుషులను లౌకిక వ్యవహారములయందుచేరి పనిచేయవలసి యుండుటబట్టి, విద్యాభ్యాసకాలములో, మొదటినుండి కొనవరకును కన్యలకు ఒకవిధముగను, బాలుర కింకౌక విధముగను బోధించి పెంచుట అంతతేచకరముకాదు. వారలకు పరస్పర సాంగత్యము, చేరి విద్యసభ్యసించుటయు తేచకరము ఇందరు స్త్రీలు ఉపాధ్యాయులవలెకి ఎక్కడ దొరుకుదురు? ఉపాధ్యాయునిలా కలిగితే విద్య వ్యాపించును. విద్యవ్యాపించితే ఉపాధ్యాయునిలా కలుగుదురు—గుడ్డుముండా, పిల్లముండా అని సమస్యవలె నుండును. అయినను సమస్యను యోచించి మార్గమును గనిపెట్టి కార్యమును సాధించవలసియున్నది. మంచి సమయము. అవకాశమును పోనీ యడుగు ధైర్యముతో పనిచేయుడు.

భారత మహిళా సమాజ కాఖిలచేరి యోచించుడు. అనుభవజ్ఞులగు వారితో ఆలోచించుడు. అందరి ఆభిప్రాయములను నైకొని చాలి సంత ఆలోచించుడు. ఆలస్యం అప్పులేం విషయ! ఆలస్యముచేయుచో అప్పులేముగూడ విషయమని జ్ఞాపకముంచుడు. ముందరిజవేసి పనిచేయుడు.

మీకు జయము గలుగుగాక.

వృత్తాంతములు: వ్యాఖ్యలు

శాసన సభ్యులకు ఉత్తరము

శాసన సభల ఎన్నికలు నిబంధనలలో స్త్రీలకు గల ఆటంకము తొలగింపబడినది గనుక, పెంటనే స్త్రీలు సభ్యులుగ ఎన్నుకొనబడుటకుగాని, నియమింపకడుటకుగాని అధికారము నొసంగుచు, శాసన సభలో తీర్మానమును, రాబోయ్యే జూలై సమావేశమున ప్రతిపాదించుట ఆవశ్యకము. ఇవ్విషయము ఒక ఉత్తరమును, దానితోడ ఒక తీర్మానము మనోదాయము, చెన్నపురి శాసన సభ్యుల కందరకును పంపబడినది. జూలై మాసపు సమావేశములోనే దానిని చర్చకు పంపబడినది. జూలై మాసపు సమావేశములోనే స్త్రీలకు ఎన్నికలు తెచ్చుటకు అవకాశము నొసంగుదురుగాక. స్త్రీలకు ఎన్నికలు అధికారము నిచ్చిన శాసన సభలలో మొట్టమొదటిది చెన్నపురి శాసన సభగా! ఇట్లు చెన్నపురి సభ్యులు స్త్రీల విషయమున గొప్ప ఉదార

స్వభావముగలవారని యిదివరకే క్లిరిహొంది యున్నారు. అట్లే స్త్రీలకు సభ్యులగు అర్హత నొసంగి పూర్వపు క్లిరిని యింకను వృద్ధిచేసికొందురుగాక. ఇపుడు కాకెసిల్లకు మేము పంపియుండె మనోదామాదిరి తీర్మానమును శాసన సభలన్నింటిలోను పెంటనే ప్రతిపాదించి అంగీకరించుట మిక్కిలి అవశ్యము. భారత మహిళా సమాజ కాఖిలవారు అదేమాదిరి తీర్మానము మనోదాయము, ఉత్తరమును, తమ మండలముల ప్రతినిధులకు శాసన సభ్యులకు పంపి, పెంటనే స్త్రీలకు అధికారము నొసంగునట్లు తీర్మానమును అంగీకరింపజేయవలెనని నొక్కవలెను. నవంబరు మాసములో కొత్త ఎన్నికలు జరుగబోవుచున్నవిగాన ఆలస్యములేక పనిచేయుట చాలముఖ్యము.

బొంబాయి నగరమున చిన్న పిల్లల శోచనీయస్థితి

బొంబాయి నగరమున “శిశు సంరక్షణ సమాజము” నందు లిట్టెక్ ప్రభువుగారు అడ్డుతమకు సుపన్యాసము నిచ్చిరి. అందు వారేమి చెప్పినవా:—ఆ నగరమున ప్రతి సంవత్సరమునను 1800 చిన్న పిల్లవాండు, చిల్లర నేరములుచేసి, పోలీసువారిచేత చిక్కుచున్నారు. వారల నేమిచేయటకును పదుపాదములు లేవు—వారిలో చాలియంది పెంటనే తిరిగి దిక్కులేక వీధులపెంట విడువబడుచున్నారు. లేదా దుర్మార్గులయిండ్లలో చేరవలసియున్నది. ఇట్టి పిల్లలను బాగుచేయుటకు రెఫరెటరీ పాఠశాలలుగాని, పరిశ్రామిక పాఠశాలలుగానిలేవు. ఉన్నంతలో ఈ నగరమునకు దాపుననుండునది, తేహారులో మాజారి బాగు పురముననుండు “చిన్న పిల్లల రక్షణశాలయు రెఫరెటరీ,” ఈ రెఫరెటరీకి ప్రతి సంవత్సరమును బొంబాయినుండి కొందరు పిల్లలను పంపుదురు. ఇంతగొప్ప నగరమగు బొంబాయిలో, చిన్న పిల్లల విషయమైన యేర్పాట్లు ఇంతలోపముగనుండుట ఆశ్చర్యముకాదా? చిన్న పిల్లలు, మన మున్నెత్తిగ నేరముచేయబోరు. మంచి పాఠాలు కాదగిన చిన్న పిల్లలు అనివార్యముగ నేరమునే తీవ్రముగ నేర్చుకొనుట తలస్థించుచున్నది. ఇట్లు చిన్న పిల్లలు చిల్లర నేరములకు పోలీసు కోర్టులలోకి లాగుబడుదురు, ఆచ్చటనుండి విడుదలగా నే మంచిత్రోవలోకి తిరుగుటకు ఎంతసాత్రము అవకాశముగాని, ఆధారముగాని లేకయే వీధులలో దిక్కులేక విడువబడుటయు చాల భూయముగనున్నది. ఇట్టివారికి కరకాలయగుటల వసతి గృహములు చాల అవసరము. చిన్న పిల్లల చట్టమును సరికల్పనరీతిన అములు జరుపవలెన్న, రెఫరెటరీలు, పరిశ్రామిక పాఠశాలలు, బార్బాస్ ఆలయములు అవశ్యములని లిట్టెక్ ప్రభువుగారు నెలవిచ్చిరి. ఇట్టి కార్యములను తమంతట తాము బానుకొనిచేయుటకు, స్వేచ్ఛా సమాజములు లేక పోవుటచేత చాల ఇబ్బందిగనున్నదని లిట్టెక్ ప్రభువుగారు నొక్కిచెప్పిరి, చేయరాని పనులనుచేయుట ఎట్లు పాపమో అట్లే చేయవలసిన పనిని చేయకపోవుటయు పాపమే మహా! మార్కభూమి భావి పురోవృద్ధికి ఆధారమగు నొక చిన్న పిల్లవాడిని, మన అజాగ్రతమైన నేరపు తీవ్రమైనకు తిరుగునట్లు చేయుటలో, మనము వైరెండ తరగతి పాపమునకు పాల్పడిన వారల మగుము.

బొంబాయి వివాహములు

ఇంకను బొంబాయి వివాహములు జరుగుచునే యున్నవి. కొద్ది దినములక్రింద పట్టణమున పోవుచుండ నలుగురు చిన్ని కన్యలకు పెండ్లి జరుగుచుండెను. వివాహభారమున నేమియో వారలకేమైన తెలియునా? హాయిగ నవ్వులాటలతో వీధిలో నాడుకొనుచు, దేవాదార్యమును వుద్ధిచేసికొని, దేహబలమును, బుద్ధిబలమును బాగుగ గట్టి

పడిన పిదప, ఈ తన్నహముతో కుటుంబ భారము వహించి నలసిన వారలకు, ఎమియు తెలియని చిన్ననాటనే కుటుంబ భారమును మోడకు కట్టుచున్నారే!

చిన్ని పిల్లల ముఖము చూచినపుడు, వారి ముఖమున దివ్య తేజస్సు వెడలునట్లు గుఱచును. ఈ శిష్టుని తేజస్వీవారి ముఖమున చూడగలుగుచు. అట్టి చిన్న పిల్ల, నిర్విచారముగ, ఆనందముగ, పువ్వు మొగ్గ వికసించినట్లు వికసించదగినదా! అట్లుండ, చిన్న తనముననే, కుటుంబ భారము, తాపత్రయములు బలవంతముగ ఆచిన్నకూన పై మోపుచున్నారు. మొగ్గ సకాలమున తనంత వికసించుటకు మారుగ, బలవంతముగ రేతలను విప్పదీసినట్లు పిల్లలను పెంచుచున్నారగదా, ఏమియు తెలియక ఆడుకొను చుండవలసిన పయసులో పనిపిల్ల బడతల్లి అగుచున్నది.

దీనికి కొంతమట్టుకు ఆర్థిక తాపత్రయమైయుండవచ్చును. వారి ద్రవ్య భారము మోయలేని పెద్దవాడగు, తాము క్రేమించు చిన్ని కూనలను ఇంకొకరిచేతిలో పెట్టి, వారికక్కడనో ఇల్లు శివమును నిశ్చయముగ జేయలెనని ఆశతో నిట్లు చేతురేమో, కారణమెద్దిగనుండినను, దానివలె తార్థము ఎంతవోచియుచున్నదో చూడరు. ఇండియా దేశపు జనులు దినదినమునకు బలహీనులగుచున్నారనియు, మరణముల సరాసరి సంఖ్య హెచ్చుచున్నదనియు విచారపడుచున్నారు. దీనికి కారణము బాల్యవివాహములేకదా. శరీర దౌర్భాగము వృషడకముండే పిల్లలను కను తల్లిదండ్రులు, దృఢకాయముగల పిల్లలపెట్టు కనుదురు? బాల్య వివాహములు జనాంగముయొక్క ప్రాణమునే పీల్చివేయును. ఇప్పుడు జరుగునట్లు బాల్య వివాహములు జరుగుచున్నంతవఱకు ఇతర జనాంగములవారు ఇండియాను గౌరవించజాలరు.

బొంబాయి జారత్వ విషయ విచారకసభ

ఇప్పుటికి నాలుగు సంవత్సరములు కడచినపిదప బొంబాయి జారత్వ విషయ విచారక సభవారి రిపోర్టు ప్రచురింపబడియున్నది. ఈ కాలములో ఈ నగరమున ఈ సాంఘిక దుర్వృత్తిని తగ్గించుటకై చాలపని జరుపబడియున్నదిగాని ఈ రిపోర్టును చదివినచో ఇకను చేయవలసినపని యెంత ఎక్కువగా నున్నదను సంగతి తేటపడుచున్నది. రాబోవు సంవత్సరములలో ఈ దుర్వృత్తిని సంస్కరించుటకై నాలుగు ముఖ్యమైన కార్యములు ఈ రిపోర్టులో నూచింపబడియున్నవి. అవి యెవ్వయినను—(1) జారత్వము ఇరుగుంటకు ఆకాశములగు కారణములను లేకుండ చేయుటకై సంఘ సంస్కరణము వోగించుట—(2) చెడు విద్యభావములనుండి నివృత్తిచేయబడిన స్త్రీలను బిడ్డలను కాపాడుటకు కేకాలయములను, విద్యాశాలలను యేర్పరుచుట. (3) జారత్వ నియమన చట్టమును సవరించి బహుదూరము వ్యాపింపజేయుట (4) జనాభిప్రాయమును ఈ వృత్తికి విరుద్ధమగునట్లు త్రొక్కుట. వీటిలో కడపటిది చాలముఖ్యమైనవిగానున్నది. ఏమియన, స్త్రీలలో ఎరుగుచుండు ఈ ఘోరకృత్యమైన వ్యాపారము చాల దుర్మితమని జనులకు తోచినగాని దీనిని ఆపివేయుటకు ముందు ప్రయత్నమును వారు చేయరు. నీతి మరియు ఆరోగ్యశాస్త్ర కారణములనుబట్టి ఈ చట్టము ప్రభుత్వము వారిచే నియమింపబడవలయునను సలహాను ఈ రిపోర్టు తీర్మానించుచున్నది. ఇదిగాక, ఇండినుండి వెడలకొట్టబడిన స్త్రీలకు బొంబాయిలోను మరియు చుట్టుముట్టు ప్రదేశములలోను ఆలయములు కట్టించబడవలసినదనియు, ఇట్టిచేరములలో చిక్కిన స్త్రీలను కడించుటకు మారుగా వారిని భద్రపరచుటకు తగిన గృహముల నెర్ప

రచవలసినదనియు నిరూపించుచున్నది. జారగృహములను మూసివేయుచుటతోటి ఈ వృత్తిలన సంభవించు నైతిక మరియు ఆరోగ్య విషయక దోషములను జనులకు బోధించుచు వచ్చినచో దీనిని బొత్తిగా ఆపి వేయుటలో కష్టములంతగా నుండవని తోచుచున్నది. స్త్రీలతోను బిడ్డలతోను జరుపబడుచుండు ఈ వ్యాపార మూహించుటకు చాల ఘోరతరముగ నుండుటయేగాక మన మృగ్య ఇది జరుగుచుండుట మన నాగరికతకు గొప్ప కళంకమును కలుగజేయుచున్నది. ఆకళంకమును మనము పోగొట్టుట దుష్టముగనుండును.

మరియొక శిశు స్వాగత నిలయము

ఇంతలో చెన్నపురి శిశుస్వాగతాలయముల సంఖ్యకు మరియొకటి చేరవది. ఈ నగరపు స్త్రీల మరియు శిశువుల సంఖ్యను పట్టి చూచిన ఇవియెంతయో చాలకయున్నవి. ఒకింగ్ హం, శర్వాటిక్, మరియు చాల్, మిల్లులలో పనిచేయుచుండు కూలీల సంఘముగ “చెన్నపురి కూలీవార్ల సంఘము” ఇండియాదేశములోనే పెంపటి గొప్పసంఘమై యున్నది. ఈ సంఘమువారిపుడొక శిశు సహాయక ఆలయమును స్థాపించుట, కుద్యమించి యున్నారు. మొన్న మొన్నటి వరకు ఈ మిల్లులలో పనిచేయుచుండు స్త్రీలలో బహు కొద్దిమంది ఈ సంఘముయొక్క కార్యములలో శ్రద్ధనువహించియుండిరి. ఇప్పుడిప్పుడే వారు చేరుటకాంభించియున్నారు. ఈ మిల్లులలో పనిచేయు పురుషులకువలె తమకును సమానమైన హక్కులున్నవనియు, తమకొరకలు సయితము ఆలోచనియుములైయున్నవనియు, తమ చీటితో సందర్భములను మార్చివృద్ధిచేయుట అధికారుల కర్తవ్యమనియు వారిపు డెప్పుడు గ్రహించియున్నారు. ఈ యూనియన్ యొక్క స్పెషల్ మీటింగులు యూనియన్ గృహమున జరిగినవనియు, అచ్చట వాటిదినములో మిసెస్ జనరాజ దాసాగారికి రుండనియు వృత్తాంత పత్రికల మూలముల తేలియవచ్చుచున్నది—మహిళా భారతీయ సమాజమువారు మైలాపూరులో స్త్రీలకొరకును, బిడ్డలకొరకును స్థాపించియుండు శిశు సహజాలయమునంటి ఆలయము మిల్లులందు ప్రదేశములలో స్థాపించబడుట అవశ్యకమని తోచియుండుట మిల్లులలో పనిచేయు స్త్రీలకు కలిగిన నూతనోత్సాహ ఫలమనియే తోచుచున్నది. ఈ కూలీవార్ల ఇండ్లు అట్టివనటి కుటుంబములను కలిగినవికావు. ఈ ఇండ్లను చూడవలసినవారు వెళ్లి కన్నులారచూచినచో ఒక కుటుంబమునకు చేరిన కొగిసి కొగులను బిడ్డలు, చిన్నలును, స్త్రీ పురుషులు, బాలుకును, చాల విలువయలేని పొడత్రోనిండిన గడులలోపుండవలసినదే కాక, వాటిలో తమ సర్వస్వమునుంచుకొని కాలము కడవవలసియుండటమూచేదరు, వీధి చివరలు సయితము వారికి ప్రయోజనపడకయున్నవి. వీటిని చూచువారికి ఈ శిశు సహాయకాలయములు చుట్టుప్రక్కననుండు స్త్రీలకును బిడ్డలకును ఎంత ప్రయోజనకరములై యున్న వనుసంగతి బోధపడక నుండదు. తేబర్ యూనియన్ వారు తమ కాంపౌండులో ఒక మృతసానియుండుటమను, బిడ్డలకు సూచించుటకు వీలగునట్లు చెండు గడులను నిర్మించి యుచ్చిన్నారు. బిడ్డలకు కొదవయుండదు. మంత్రసాని మధ్యాహ్న కాలమున చుట్టుప్రక్కననుండు వీధులకు వెళ్లి గగ్గడే స్త్రీలకును, బాలింతలకును తగిన బుద్ధివాదముల నివృత్తలసిన పనికావలసి నంతయుండును. కొంతకాలమైనపిదప దీనికి ఒక ప్రసవాలయమును సయితము చేర్చవలసిన అవసరమేర్పడునని తోచెడిని—ఈ తేబర్ యూనియన్ కు అగ్రాధ్యక్షుడై పనిచేయుచుండు క్రియత్ ది. శివరామ్ గారు స్త్రీల మరియు బిడ్డలవిషయమై ఇంతటి శ్రద్ధను దయనుచూపించి పాటుపడచుండుటకై వందనీయుడై యున్నాడు.