

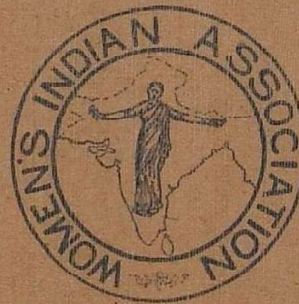
STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 9, No. 5]

March, 1926.

5, Post free.



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

Serene and self-reliant must stand each member, with hands outstretched to sisters and brothers, both in the East and West, to give them from her active right hand Beauty and Prosperity, represented by the lotus, the flower that endures within itself male and female qualities equally. From the lamp in her left hand she sheds light on the fire of the united life of man and woman, the fire of 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 62 Branches, 23 Centres and over 3,000 members.

Branches are formed in every place where possible, with a local Secretary to report to Headquarters.

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

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

OBJECTS

To present to Women their responsibility as daughters of India.

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

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

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

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

HEADQUARTERS

Women's Indian Association, Adyar, Madras.

BRANCHES

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

Mylapore

THE special silver cup presented by the Raja of Panagal for "the best Indian baby" at the Madras Baby Show was won by a baby from the Women's Home of Service, Mylapore. The Baby's Mother lives in a street in the village near by and has been interested in the Baby Welcome since it opened. She used to get the Nurse's advice during her pregnancy, and finally called this Nurse, Gnanamuni, who has been working in the Centre for the past year, to undertake her confinement. The result is the "prize baby" of whom the Women's Indian Association and all connected with the Mylapore Welcome are proud. He, Murugesan, is two-and-a-half months old and weighs 14½ pounds.

The Home Day recently held resulted in the sale of Rs 650 worth of articles made in the Home. This amount includes a number of Girl Guide sarees, much embroidery, rattan articles, cloth woven at the Home, and some lace. The remainder of the lace that was not sold has been taken to Australia by an energetic sympathiser with the work of the Home. She feels certain of selling it all and establishing a market for the products of the Home in Australia.

It was with great regret that the Home parted with its Superintendent of the past year, Srimathi Visalakshi Ammal, who had endeared herself to all, and who had proved herself a most capable and talented controller of the affairs of the Home. The severe illness of a sister calls her back to her home. Her place has been filled by Mrs. Parvati Ammal (Mrs. Sandararajan) as Matron and Mrs. Bhavani Bai as Registrar and English teacher.

Alandur

The first anniversary of the Baby Welcome in Alandur which is managed by the members of the Alandur Branch of the Women's Indian Association, was held on the 30th January. A short meeting of sympathisers and workers for the Welcome was first held at which Mr. Ananda Rao presided and the Report for the year was read. This showed that there had been over fifteen thousand attendances of children. Eighty-one expectant mothers had been visited and the Nurse of the Welcome had conducted forty-five confinements. One hundred and sixty-eight children under one year old are on the register. The cost for the year had been Rs.924 and the receipts Rs.896. The deficit was made up on the spot. A fine tribute to the usefulness and popularity of the Welcome was given by the Doctor of the District who said he almost felt jealous because it had so much reduced the number of his patients. He testified to its power in preventing epidemics which in other years had spread rapidly in their cherries. The Chairman pointed out that the Welcome was giving practical demonstrations of the humane movement against untouchability. He told also of the help the Association had been in getting the wells of the cherries repaired. A good meal of rice, curry and pepper-water was then served to 200 children.

Saidapet

The Chairman of the Saidapet Municipal Council made all the arrangements for the celebration of the second anni-

versary of the Saidapet Baby Welcome. The street in which the Welcome is situated was finely decorated and a pandal erected. Mrs. Symons presided and congratulated the Centre on the progress it had made. The year's Report showed that the daily average attendance of children is now over ninety. There had been over 20,000 attendances registered for the year. Seventy expectant mothers had been visited and there were sixty babies under one year old on the register.

The Welcome had cost Rs.947 for the year and the receipts had been Rs.933. The Chairman of the Council thanked the members of the Women's Indian Association for their regular services to the Welcome and announced that the Council had allocated a donation of Rs.100 to them in connection with Baby and Health Week and had resolved to increase the monthly grant to Rs.55 per month. The Annual Report of the Saidapet Municipal Council publicly states that the work of the Women's Indian Association members has been so valuable to the District that it advises every Municipality to include some of its members on their Councils and to entrust powers of public service to them for ensuring better public health. A beautiful rose garland was presented to Mrs. Symons and the children got special sweets.

Kolhapur

We have a Child Welfare Movement here started by the State. They had Baby Week in the last week of January. They had an Exhibition too at that time.

- (a) We have opened a class for women in which (1) Sewing, knitting, etc., (2) Reading and writing, and (3) First Aid and Hygiene are taught.
- (b) We hold a weekly religious meeting.
- (c) We have opened a Library and a Reading Room and for the present are giving lessons in Midwifery.

Sarasvatibai.

Bombay

Our Bombay Branch organized a splendid meeting of the united women's organizations to demand the suppression of brothels. We publish their resolution in *Notes and Comments*. The work of the Association goes on well in Bombay. Mrs. Tata is now back again in India and carrying on the classes for Parsi girls. She is now arranging to start a class also for Hindu women. Her Branch sent to Headquarters a donation of Rs. 200 last week, which is most gratefully received. Also the Grant Road Branch sent us Rs. 50 a short time ago. This Branch progresses finely and has already from itself organized a third Branch in Parel.

W. I. A. Member Honoured.

There were two important innovations in connection with the Baroda Honours list on the occasion of the Jubilee. The first and the most important was the inclusion of ladies for the first time in this list, and the second, the inclusion of outsiders. The three ladies honoured this time were Mrs. Shardaben Metha, Mrs. Sulochanbhai Desai who is a member of the Women's Indian Association and Mrs. Herelekar. It was also for the first time that ladies were present in the Darbar.

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Stri Dharma

Official Organ of the Women's Indian Association.

Vol. 9, No. 5]

March, 1926

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NOTES AND COMMENTS

The Gokhale School, Calcutta

DONATIONS to boys' schools are fairly common, but generous gifts to girls' schools are few and far between though there is more need for such support for the girls' education. The Gokhale Memorial School has recently been the happy recipient of a gift of Rs. 20,000 made anonymously. It is an institution providing for the higher education of Indian girls. In the five years of its existence it has outstripped its accommodation and in every way justified the faith of the members of the Mahila Samiti who have laboured for its welfare. Its chief organiser, Mrs. P. K. Roy, is especially to be congratulated on the speedy appreciation which has come to her hard work for the school. We wish similar gifts would come the way of the Women's Indian Association for the schemes it has planned for Students' Hostels, Rescue Homes, Training Homes for Widows and Destitute Women, such as the Womens' Home of Service, Homes for Delinquent Children, Working Girls' Hostels, Women's Association Halls, Maternity Homes and Children's Hospitals. Without generous endowments from charitable persons or Associations none of these schemes can materialise, yet all are urgent needs in all the big cities. Who will help?

Good Conditions for Women Weavers

The conditions of labour for its 400 women-employees in the Trichur Weaving Mills, Cochin State are rate is the very fair. Payment is made by piecework and the same for women and men. Women, however, work for nine hours while men go on for ten, which results in the men making more money than the women. When an employee is going to have a baby she is given three months' full pay without work to cover the period when she and the baby need care and rest. The health of the thousand workers in that mill is exceptionally good as a result of the fine ventilation and the good planning of the buildings. Beauty also has not been overlooked as the frontage of the mills has been carried out in the artistic style of architecture characteristic of Cochin houses and it is a pleasure to look at the place. There are plenty of trees in its compound and some of the tall cocoanut-palm tops seem to be

peering into the upper work-rooms, co-operating in the busy life within. It is impressive to see the Cochin women so expert in handling the immense electrical power which turns 10,000 spindles.

Holy Motherhood

Dr. Besant gave a splendid address at the opening ceremony of the National Baby Week Exhibition in Bombay. H. E. the Governor of Bombay had struck the keynote of the movement when he said that Baby Weeks were in no sense spectacular shows, but had a real and definite educational value. Dr. Besant deepened his pronouncement by pointing out that the real significance of the movement is essentially spiritual. It is "to awaken people to the recognition of Motherhood as a sacred vocation and a national duty, on which the welfare and the happiness of the people depend. She said the preventible killing of children and child-wives through various ignorant and superstitious customs is a crime against God. According to India's religious, social and ethical tradition, which alas! is to-day but rarely appreciated and honoured, *Bhrunahatya* is one of the deadliest of sins, and every woman is to be cherished and revered as an actual, potential or possible Mother, and every Mother is to be worshipped as the highest *Deivata*. Baby Weeks will help to restore womanhood to its ancient honour.

Primary Education in the United Provinces.

It is satisfactory that provisions for girls are included in the Compulsory Primary Education Bill which has been passed by the Legislative Council of the United Provinces. A section of the Bill provides that on the application of a local body the Local Government has the power to introduce compulsory primary education for girls in that particular area. This Resolution must have been passed by not less than half the members of that body. It is regrettable that the Government of the Province could not make provisions for the inclusion of religious instruction in the education though the Muhammadans strongly appealed for it. Education without religion is going to undermine all the possible good effects of educational activity among both girls and boys. The problem must soon be tackled and school facilities be provided for those

of different religions just as is done in European countries. In England, Roman Catholics do not go to Protestant schools nor *vice versa*. In the world of abiding values instruction in religion (of all faiths) is important, if indeed not more so, than the attainment of literacy with its superficial knowledge of how merely to read and write and add. Women are the more religious half of humanity, nowhere more than in India, and for religion to be excluded from them is an impoverishment of their whole nature.

A Nurses and Midwives Registration Bill.

The Surgeon-General of Madras is working hard to follow the lead of Burma in getting the nurses and midwives of Madras Presidency all registered as properly trained during the next seven years. The Bill to provide for registration was introduced by the Home Member in the Madras Council. It had a mixed reception but was finally referred to a Select Committee of fourteen members of the Council. How absurd it looks that no woman is on such a Committee. In a matter which directly affects the lives of women there is no representative of women's own point of view because Government in British India still denies women any right of entry to the Legislative Council! The Indian State of Travancore did very differently when it appointed a woman-doctor, Dr. Poonnen Lak-hose, as its Minister of Health! We wish this Bill speedy success and we suggest that the Select Committee should examine many women witnesses and be guided by their desires in this question.

Organised aid for Discharged Prisoners

There is a good deal of activity in different Provinces to give help to newly-released prisoners. District Committees are formed for this purpose and there are urgent requests that volunteers should come forward to act as probation officers to put work and aid of various kinds in the hands of unfortunate people who have done wrong, received their punishment, and are set free into an unsympathetic world to start life again. In all the reports of Conferences of this Society one never comes across the name of a woman, yet a capable warm-hearted woman would be specially helpful in this class of work both amongst men and women. Men must encourage and invite women to share in this aspect of social service. It is hard for a woman to have to force herself into such positions unasked and yet women's intuition, their sympathy and their knowledge of human nature and of detail would be invaluable in solving many of the problems connected with these who had fallen into temptation.

A Malayalam Orphanage

In Trivandrum there is an orphanage which was started by the unaided efforts of one of the local ladies, Mrs. Chinnamma, seven years ago. It now contains sixty children, boys and girls under fourteen years

of age. The writer has never seen children in any similar institution with such a fine air of freedom, happiness and vitality. After working on for some years in a small way Mrs. Chinnamma applied to the Government for land and was granted a gift of three acres. On this she has built three long halls and has collected Rs. 30,000 for her building fund. Now there are three long halls which are used as dormitory, general school, and vocational workroom. It is all an admirable piece of philanthropy, and has every prospect of increasing usefulness. These orphans spend a good while each morning and evening in singing their daily devotions and the rhythm of song seems to pervade the institution. This is the feminine influence working along its own lines of initiative uncut to Government or masculine pattern. Shakti is seeking expression through her representatives with ever-growing urgency in all corners of India.

The Bengal Women's Education Society

This Narisiksha Samiti establishes Primary Schools for girls in Calcutta and in Bengal mofussil. It has already 25 such schools, ten being in Calcutta in different wards. The Sarojini Dutt Memorial Association was started in March, 1925, with special aim of teaching arts and crafts to women, widows in particular, and to establish maternity wards in dispensaries and hospitals. The Samiti held for the first time an Exhibition of Ladies' Arts and Handicrafts in February which proved very successful and enjoyable. It attracted much notice in the Press and will undoubtedly act as a stimulant to increase artistic work amongst women, and probably to original Indian modes of handicrafts. Lady J. C. Bose is the Secretary of the Samiti and gives it unstintingly her energy and her wide experience of the world. One detail demands notice—a model village house right at the entrance of the Exhibition, which was constructed by Mrs. Radharani Ray, the artistic skill of which drew admiration from all visitors.

Cleaning up Bombay

We noted last month the meeting held in Bombay by a large number of Women's Societies demanding the removal of the segregated district from Bombay. We are glad to say that Mr. A. E. Surve is going to bring a Resolution in the Bombay Legislative Council to secure the curtailment of the vice of prostitution in the brothels and to lead up to a statutory abolition of brothels in the urban area. We sincerely hope that this Resolution will soon become law, as the brothels existing in Bombay at present are a disgrace to every country that calls itself civilised. We do not say that it is any worse in many of the cities of Europe. We want India to be an example carrying out in the condition of her cities the spiritually pure ideal that is taught as the fundamental principle of her great religions.

Children's Aid Society, Madras.

FOR some time past much work has been going on in Madras city to organise this new Society for the care of children, who have in some way offended against the law of the land. As a rule, these children have in no way criminal tendencies, but are simply the victims of social customs and poverty, and it means ruin to these children to be tried in the ordinary public Courts, and, if they are convicted, to be herded with the ordinary grown-up hardened criminals. So this Organisation has been started by some of the leading men and women of Madras to care for these unfortunate children. The following are the objects of the Society —

(a) to establish a non-official agency for carrying out the provisions of the Madras Children Act;

(b) to provide a home of shelter for the reception of juvenile offenders pending their trial;

(c) to work the probation system as far as possible in dealing with casual juvenile delinquents;

(d) to provide a home or homes for the reception of destitute or uncared-for children and prevent them from falling into crime, beggary or vagrancy;

(e) to assist in the administration of the Madras Borstal Act (when passed) and specially in the probation work, etc.;

(f) and generally to arouse public interest in the care of children and to help in the promotion of their physical, mental and moral welfare.

Already a very suitable house has been taken in Madras, not far from the Courts, to be called "The Home of Safety," where boys and girls will be moved after their conviction, until they can be drafted off into some school. Also, children are taken to the Home of Safety instead of to Police Courts when they are arrested. There will be fatherly men and motherly women in charge of the Home to look after the children and treat them with understanding and sympathy. The President of the new Association is Mr. V. T. Krishnamachariar, Secretary to Government, Law Department. Mrs. Venkatasubba Rao is one of the Vice-Presidents, and Mrs. Stanford is the Secretary. The Women's Indian Association suggested to the Government last year that executive machinery should be created in the city of Madras that would deal with this question of the juvenile offenders, and it is as a result of this suggestion that that work has been inaugurated.

We wish this Association very much success.

Correction

We stated last month that no woman had been appointed as an office-bearer of the new Prohibition League. We have received a letter from the Madras Branch telling us that, happily, we were misinformed, and that Miss Campbell, a fine lecturer and worker, has been appointed one of the Vice-Presidents, and that there is at least one Indian woman on the Committee. But the letter goes on to say that there were so many men who were needed on the Committee that there was not room for more women. We wish the Prohibition Movement every success in India, but we strongly feel that neither it, nor any other movement can be

a success unless it realises that it is as necessary to have women officers and workers as men. It was the women and the business magnates in America who brought about Prohibition, and who will see that it continues in that country; and without equal co-operation of men and women in India no effective reform on any line can be brought about.

Madras Vigilance Association

We have just received the first annual Report of this Organisation. A good deal of quiet work has been done during the year chiefly by the Executive Committee in discussing the Bill drawn up by Mr. K. V. Sesha Iyengar. This Bill will deal with the suppression of brothels and immoral traffic in Madras. The Chief Commissioner of Police has been interviewed by the Executive Committee, and also the Law Member, Hon'ble Sir C. P. Ramaswami Iyer, received a deputation, and the Bill is being sympathetically considered and accepted by the Law Member. Definite steps will be taken in the near future for the Bill to become law. We hope it will pass through the Legislative Council next July.

To carry out the purpose of the Bill, the next step will have to be the starting of a Rescue Home, to which the girls can be taken, and there the young girls can be brought up and trained and educated to be useful citizens. Already there exist in Madras two Christian Rescue Homes, one for Roman Catholics and one for Protestants. The great need now is for a Home for Hindu girls, and also for Muhammadans. The Vigilance Committee recognises this need, and hopes in the near future to be able to start this Home for Hindu girls, where Hindu ideals and religion will be taught together with various trades and occupations to enable the girls to become fit to earn their own living by the time they are about eighteen. We hope that any one who is interested in this scheme will please communicate with us.

WHAT WOMEN ARE THINKING.

BY CECILY HAMILTON

(From "A Pageant of Great Women.")

"I have no quarrel with you, but I stand
For the clear right to hold my life my own:
The clear, clean right. To mould it as I will,
Not as you will. With or apart from you
To make of it a thing of brain and blood,
Of tangible substance and of turbulent thought—
No thin, gray shadow of the life of man!
Your love, perchance, may set a crown on it;
But I may crown myself in other ways
(As you have done, who are in one flesh with me).
I have no quarrel with you; but, henceforth
This you must know: The world is mine as
yours—
The pulsing strength and passion and hurt of it:
The work I set may hand to, woman's work,
Because I set my hand to it."

CINEMA PICTURES OF THE PROGRESS OF INDIAN WOMANHOOD

BY MARGARET E. COUSINS, B. MUS.

This film begins unrolling from only twenty years ago.

* * * *

In Poona City, Bombay Presidency, Judge Ranade's wife only one year a widow, opens her house in a quiet side street in that city, to grown-up women who wish to meet her a couple of times a week to study the Gita. Ten women come, and their circumstances disclose their poverty and limiting dependence on relatives. She starts hand-work classes for them to enable them to become economically independent. Ten years later one hundred women were attending these greatly increased and better organized classes. Two years ago just before Mrs. Ranade's death eleven hundred women were daily taking advantage of the many-sided activities of the, by then, famous Seva Sadan. It now includes a vocational school, a Normal training school, a practising girls' school, a weaving establishment, separate hostels for teachers in training, nurses, students from the Colleges and for the institution inmates, a beautiful public hall and a Child Welfare Clinic. It is now starting replicas of itself all through that Presidency. The simple, plain-looking, plain spoken little widow has become the liberator of thousands of women prisoners of custom and circumstance.

* * * *

Watch the change in pace and capacity.

Twenty years ago women were drawn along the country roads in bullock carts to rest them in the stages when, during their pilgrimages, they had grown exhausted by walking along the hot and dusty roads. Five years ago I saw a julka and spirited pony being driven by one woman. Two other women were the other occupants of the vehicle. "They are learning power and progress" I thought. Two years ago women began crowding into the public motor buses. What a change! Pollution distance has vanished. These women sit amongst the men. No special seats for women. Special protection for women from their so-called protectors has no longer any sense. Modern common-sense trust in human beings, without distinction of sex, has taken the place of the non-sense of an outworn age. To-day in Patna, the city of the Buddhist kings, a College Professor's wife drives her motor-car through the tortuous twists of the ancient, narrow streets without another soul in the car with her, a Judge's wife drives her learned husband to his Court in Madras City, a woman Doctor speeds in her car, bought out of her own earnings, to usher in a new baby to this new state of things, and so may woman at the wheel be found increasingly in all parts of India. And out of India several of them have braved the dangers of the air and happily flown by aeroplane from city to city in Europe. One still however longs for the day when the lady's bicycle will become the popular means of movement for all young Indian women so as to give them freedom of movement over ten-mile distances. Another generation will do it.

* * * *

Four women only out of every thousand women in Behar Province are able to write a letter in their own mother-tongue. The rate of literacy for the general average of womanhood all over India is three per cent. The rate for Madras Presidency is 13 per cent. But this year there are in a small town in Cochin State on the Malabar Coast of South India 440 girls studying in its Government High School, as many more in Mission High Schools in the same town, and there are over a hundred of these girls in the S. S. L. C. (Matriculation) Class. The fundamental reform is the inclusion of girls in Municipal Schemes for Compulsory Primary Education. Bombay, Baroda, Mysore and Madras City have these schemes now in operation. Twenty years hence no more illiterate wives for educated husbands.

* * * *

In 1916 no Indian woman a voter; in 1917 woman's first demand for political equality with men in India. In 1925 votes for women granted to women on equal terms with men in six provinces of British India; women voters going to the polling-booths even to the extent of 75 per cent of those on the register; a woman Minister of Health in Travancore State and a woman Member of the Legislative Council in Cochin, and the Indian poetess Sarojini Naidu, elected President of the All-India National Congress.

Is not our film of the Plan of Indian woman's progress unfolding very rapidly?

* * * *

In 1917 Mrs. Jinarajadasa sent out an appeal to Theosophical Lodges to start women's Societies in their towns on the model of the one working in Madanapalle of which she enclosed a report. There are now sixty-one Branches of the organization throughout India and a membership of 3000 women banded together for education, self-development and the definite service of others. The Association is recognized as a dynamo for bringing force to play on all movements for the improvement of women and children's conditions. Amongst its members are now Indian women Members of Legislative Councils, elected and nominated Members of Municipal Councils, women Magistrates, Barristers, elected Senators of Universities, Doctors, women non-official visitors to jails, heads of co-educational establishments and heads of businesses.

Watch how women have moved ahead in the Theosophical movement.

Years ago there was an idea against special Theosophical Lodges of women being formed. Later the Time-spirit made them a necessity. Now there are 70 women meeting in one such Lodge in Coimbatore, a similar number in Bellary and these women encourage other women to attend T. S. Conferences and Federations, meeting in ever-growing number until the record was reached this Xmas at the Jubilee Convention when 800 women filled the floor space sitting on carpets in Headquarters Hall. What an inspiration it was to watch them drinking in the words of Krishnaji so ably translated into Tamil by Mrs. B. Shri Ram; and to see the pride

they had in reverencing the great Mother of us all, Annie Besant, as she congratulated the workers on the early success of so much of their effort. Further at the council meeting of the Indian Section of the T. S. a woman Srimati Padmabai Sanjivi Rao, was elected as Joint General Secretary for the North Indian Conference. And every day the number is swelling of women in India who come and ask for Application Forms to join the Society, and so join with their brothers in working for Progress and Brotherhood.

COMPASSION

BY LEONORA EYLES

IF you analyse love you find, in essentials, that it is passion with the addition of compassion or, as the sex psychologists said—much to my horror the first time I heard it—it is a mixture of sensuality and tenderness. When I was horrified at that remark I did not, of course, know what was meant by sensuality. I thought it meant something bestial, something against which we had to fight tooth and nail. But after all, what does it mean except that which appeals to the senses—sight, hearing, and so on? Beauty will always arouse passion in men and women, beauty of body and of mind, beauty of architecture, of sound, of nature, of form, and of colour. It is when this passion is divorced from tenderness or compassion that all the troubles of life start, because when we let passion have its run it so often becomes a predatory thing, seeking to devour, seeking its own gratification at the expense of everybody else, even of human justice. But tenderness, that attribute that "seeketh not its own" brings restraint into passion, making it gentle and generous.

Yet tenderness and compassion can be so terribly mis-used. I have seen so much of the compassion that weakens instead of strengthening human beings; particularly have I seen this in women, and most of all in unmarried women who are getting on in years.

It is natural to a woman to be compassionate, to give with both hands. It is in her bones. I have watched many women in my time, in their relationships with men and other women, and I have noticed that the strongest, most mothering, and, therefore, most womanly type of women, is the most compassionate. It is as though she felt she must gather all the world to her breast and comfort it for its troubles.

But there are two things to be considered about this. One is that by too much comforting and tenderness we tend to weaken people. The other is that when we get economic freedom men's and women's souls will be so freed that there will be no need for compassion and comforting and care-taking.

The many weak ones

To take the first thing first. There are, owing to our system, many weak people in the world. They are weak physically, mentally and spiritually. There are hopeless people who have tired of the struggle and given up. . . . Now it has been, in the past, a great temptation to me to take these people under my wing and protect them. The same temptation assails many

women in our movement, because I suppose that in the Socialist movement you get motherhood at its highest and its universal level. I mean to say, Socialist women let their motherhood go outside its mere physical confines, and want to love all weak things.

That is all very well, and is, I think, a divine and human job for any woman to undertake—picking up the casualties of our system and mending them. But I do beg women—going on my own experience—to be tonic in their effect on weak people. We must not let ourselves say, "Poor thing, let him or her come to me, and I'll look after all their troubles." You may say that Christ said words to that effect, but I do not think He meant when he said "I will give you rest" any thing like the rest the weak person longs for. I think He meant "If My laws were to be adopted on earth, and men and women were freed, body and soul, they would have rest from turmoils".

But I think He meant them to work hard to bring His law to pass. I am sure He did not mean anybody to lie down and leave their problems to Him or anyone else on earth or heaven. It is so easy to smother others in pity and loving kindness; it is so flattering to oneself to think one can manage their affairs for them. Particularly is this the case with a woman who has never had a child; most women long for one, and it fills a demand in their natures when a weak man or woman cries to them for help. Well, let them give the help, but let it be help that will set the weakling on his feet, not merely prop him. I have, in my life, done a great deal of harm by propping people. It is because I know this that I admit it, painful as it is, as a warning to other women. Do not take their burdens from them. Help to stiffen them so that they will be able to bear their own burdens.

—*Lansbury's Labour weekly*

THE WORM

BY T. GISBORNE.

Turn, turn thy hasty foot aside,
Nor crush that helpless worm!
The frame thy outward looks deride
Required a God to form.

The common lord of all that move,
From whom thy being flow'd,
A portion of His boundless love
On that poor worm bestow'd.

The sun, the moon, the stars, He made
For all His creatures free;
And spread o'er earth the grassy blade,
For worms as well as thee.

Let them enjoy their little day,
Their humble bliss receive;
O! do not lightly take away
The life thou canst not give!

A CHILDREN'S LIBRARY.

BY ANANDABAI P. PRABHUDESAI.

Lady Librarian, Baroda.

Up to now Indian Libraries have thrown their doors open mainly to men, and women, owing to their social conditions and restrictions, have played very little or no part in Library activities. In the arrangement and concerns of society and its attitude towards institutions, we generally see that children's needs come even after those of women. It is obvious therefore that even the idea of a Women's Section in a Library would appear somewhat novel and anomalous to a majority of the public, and much more novel and curious would appear to them the idea of a Children's Section in a Library.

Western education has immeasurably helped us in the matter of our Libraries and we cannot but be greatly indebted to it for whatever spread and growth of Indian Libraries we see to-day. It is the spread of Western education, and especially woman's education, that has admitted women into Libraries, and as education advances this admission is extended. It is hoped that as far as Libraries are concerned our Indian women will obtain higher and more extensive facilities for achieving the full advantages of the Library, and that women, as time advances, will be found working in the interests of Libraries as zealously and enthusiastically as they are doing in America. Progress in this respect greatly depends upon education which, as the present times show us clearly, has already reached a stage where every Library, whether in great cities like Bombay, Poona and Baroda or in small ones like Ahmednagar, Satara and Amraoti, has necessarily to make provision for the accommodation of woman.

One of the greatest wants of our present-day Indian Libraries can be distinctly seen from the little scope that the Woman's Section has got there. If a census be taken to-day of the number of libraries in India which can boast of a well-developed women's section that number can hardly be counted upon one's fingers. Our first aim should therefore be to establish and develop women's sections; for we may rest assured that where provision has been made for women, there the children's needs will necessarily be considered. The basis of a Children's Section in a Library is the free introduction of the mothers to it, and a well-organized Women's Section in every Library Institution.

The strength and well-being of nations depends upon the child. How important it is therefore that the child should be developed into all that is good, pure and noble. Who knows what latent powers of good may have been lost in our own nature for want of nurture in the early years of life! Who can say what forces lie in undeveloped childhood around us! The education of a child begins when it becomes interested in the objects that surround it. Its development begins from the first dawn of intelligence. The child's education should be directed by its natural activities and in early years of life there is only one right form for these activities to take and that is *play*. The only right way of educating the child is to surround it with

favourable conditions that will assist its natural inclinations; Herbert Spencer defines education as "preparation for complete living," hence it must be made to fit the capacity of each child and it should be directed to the awakening of its latent faculties.

Two factors in a child's life have to be considered. The development of the child is carried on at home and in the school, and both parents and teachers have to see that the environment and training influencing the child through each of these conditions are congenial to the future welfare of the child. Society as a whole has to discharge the same duty towards the young. Children's Sections in Libraries, at home and at school, have accordingly been organized by some Indian communities and we see the organization daily improving. I am fortunately given an opportunity of organizing Libraries for our young people and I realize that we as parents or teachers have to add a third factor to the life of our children by associating them with Libraries for their advantage and development.

Experience shows us that a well-organized Children's Section can help much towards the training of the senses, the building up of characters and the cultivation of taste for good literature. It is a source of knowledge combined with recreation, where each child can pass free hours happily and play and learn much without looking upon it as a task. The children whose parents are not able to help much their mental development have specially to look to such public institutions for their up-lifting and help.

Librarians, and preferably, women librarians, have to come into existence everywhere in the country and work for the benefit of the young, in co-operation with the parents and teachers. The children's librarian stands next to the mother and teacher in the power she can wield over the lives of the little ones. One who dislikes children or who has not sufficient patience with them should not be entrusted with this work. Love for children helps her to understand them properly.

The next point that our present-day Indian Libraries have to consider is the kind and extent of Juvenile Literature that is published in the country and introduced in the Libraries. Here the responsibility lies on the whole community, including men as well as women. When we look at the English Juvenile Literature we long to see a day when our Indian children will be equally well supplied with books specially written for them in their own languages.

The number of books written for children in the vernaculars however is but small, and our little readers, who are mostly unacquainted with the English language, soon exhaust our resources and like little "Oliver Twist" eagerly and persistently ask for more. Here then is a field of usefulness for those possessing the necessary qualifications and leisure. We want more good books written for children in the vernaculars, whether original works or translations or adaptations from other languages.

Children can successfully be made to come to their Library by supplying it with picture books suited to their habits and tastes, and by introducing various table games, Kindergarten occupations, puzzle boxes, etc. and

by story-telling and cinema shows. Froebel's great inspiration was to organize play as a means of education, and to interest and develop the young life by doing things. The child needs physical activity. Rousseau says, "Children easily forget what has been shown to them or what they have been told, but what they themselves have made they never forget." They love to build and construct. Handicraft games such as Mecano, Buildo, and Basketry gratify this desire, some of the games help a great deal towards the training of the senses.

A child's activities should not be left vague and purposeless but as a certain Baroness beautifully expresses it: "Every delight of the senses should be used as a means for loosening the fetters of the children's soul for ministering food to the spirit and opening the gates into the region of the beautiful. Without cultivation of the senses cultivation of the soul is impossible."

There is nothing so attractive to children as beautiful coloured pictures. They add to the cheerfulness of the well equipped room and make it bright, they develop the child's intelligence and make them interested in their surroundings. Pictures dealing with child life are most interesting.

We know how children love to hear stories, nothing else is more appealing. Story-telling gives pleasure and strengthens the power of imagination, develops sympathy and cultivates a taste for good literature, if well directed it offers opportunity for inculcating moral truths and helps to open before the children the beautiful world of literature through books.

I have already said above that the idea of a children's section in our Libraries is a novel one and must be developed gradually by our people so as to make the children's section in a library as familiar to society as the men's section. A Children's Library should be one of the several social forces that contribute to the building of the character in the young, the enlargement of narrow lives and the opening of opportunities to all children alike. An Indian public Library should henceforth be viewed as an adjunct of the public school system so that a child may consider a Library which provides a children's section as favorably and lovingly as he considers his school. I cannot conclude this short paper without urging that every Library in India should take up this important and interesting subject immediately and commence to organize Children's Sections for the advancement and benefit of our young folk.

THE teacher was giving a class a lecture on "gravity." She said: "Now, children, it is the law of gravity that keeps us on this earth."

"But, please, teacher," inquired one small child, "how did we stick on before the law was passed?"

JUDGE—"I have listened very carefully to you, Mr. Brown, for an hour, but I am none the wiser."

COUNSEL (politely)—"I hardly expected your Honor to be, but I thought you might be better informed."

EXTRACT FROM "THE NEW MOTHERHOOD"

BY MARGARET SANGER

WOMEN are too much inclined to follow in the footsteps of men, to try to think as men think, to try to solve the general problems of life as men solve them. If, after attaining their freedom, women accept conditions in the sphere of government, industry, art, morals and religion as they find them, they will be but taking a leaf out of man's book. The woman is not needed to do man's work. She is not needed to think man's thoughts.

She need not fear that the masculine mind, almost universally dominant, will fail to take of its own. Her mission is not to enhance the masculine spirit, but to express the feminine; hers is not to preserve a man-made world, but to create a human world by the infusion of the feminine element into all of its activities.

Woman must not accept; she must challenge. She must not be awed by that which has been built up around her; she must reverence that within her which struggles for expression. Her eyes must be less upon what is and more clearly upon what should be. She must listen only with a frankly questioning attitude to the dogmatized opinions of present-day society. When she chooses her new, free course of action, it must be in the light of her own opinion—of her own intuition. Only so can she give play to the feminine spirit. Only thus can she free her mate from the bondage which he wrought for himself when he wrought hers. Only thus can she restore to him that of which he robbed himself in restricting her. Only thus can she remake the world.

The world is, indeed, hers to remake; it is hers to build and to recreate. Even as she has permitted the suppression of her own feminine element and the consequent impoverishment of industry, art, letters, science, morals, religious and social intercourse, so it is hers to enrich all these.

Woman must have her freedom—the fundamental freedom of choosing whether or not she shall be a mother, and how many children she will have. Regardless of what man's attitude may be, that problem is hers—and before it can be his, it is hers alone.

She goes through the vale of death alone, each time a babe is born. As it is the right neither of man nor the State to coerce her into this ordeal, so it is her right to decide whether she will endure it. That right to decide imposes on her the duty of clearing the way to knowledge by which she may make and carry out the decision.

Birth control is woman's problem. The quicker she accepts it as hers and hers alone, the quicker will society respect motherhood. The quicker, too, will the world be made a fit place for her children to live in.

Our greatest glory is not in
Never failing,
But in rising every time
We fall.

WOMEN THE WORLD OVER

COPENHAGEN.

In Denmark they say Nina Bang, the first woman member of a Danish cabinet, is the "best man in the whole ministry." Whenever conversation turns upon prominent women of the land her name springs spontaneously to the lips of every Dane.

The widow of a well-known writer on economics and herself a learned writer on the same subjects, Mme. Bang sprang into prominence as a forceful administrator upon her appointment as minister of education in the present Labor government.

As the author of a standard work, "The History of Sound Dues" (taxation), published with the financial support of several foreign governments, she already had established her reputation as a scholar.

To-day she is more debated than any other Danish woman. She is praised and caricatured to such an extent that she has become almost a myth.

Her first ministerial act was the reorganization of the Danish State Theatre, which enjoys an annual subsidy of about \$ 8,250,000. Too many cooks were spoiling the State dramatic broth, she thought, so with a single penstroke she dismissed six managers, including the titular head of the theatre, a king's chamberlain and a belted earl, whom the woman minister characterized as a "rudiment of the days of autocracy."

The reform of the national stage was an acknowledged success.

FAMILY EDOWMENT IN AUSTRALIA

No general scheme of Family Endowment is in operation excepting the Commonwealth Allowance of £5 which is granted on application to every woman, irrespective of income, on the birth of a child.

LEAGUE OF NATIONS

The Council of the League of Nations at its meeting in December appointed three more women assessors on the Committee for the Protection and Welfare of Children. They are Miss Julia Lathrop, U. S. A., Miss Charlotte Whitton, Canada, and Mlle. Burniaux, Belgium, of the International Federation of Trades Unions.

CZECHO-SLOVAKIAN M. P.'s

The new Parliament in Czecho-Slovakia has twelve women members—eight in the House of Deputies, and four in the Senate.

WOMEN COUNCILLORS IN AUSTRALIA

The Constitution (Amendment) Bill, designed to enable women to sit in the Upper House, was reintroduced and carried through to the committee stage, and has become Law.

A WOMAN CONSUL

Miss Pattie Field, graduate of the State Department's Foreign Service School, has been appointed to the post of Consul at Amsterdam. She is said to be the first woman consul in American history.

WOMEN WAGE-EARNERS IN THE UNITED STATES

That 23 out of every 120 women and girls over 15 in the United States are engaged in gainful occupations is revealed by an analysis of census figures just completed by the Women's Bureau of the Department of Labor in Washington, showing in graphic form the great increase of women in trade and industry in recent years.

Women are more numerous in the industrial life of the country, but their wages and working hours are not yet on a par with men engaged in the same fields.

The analysis of census figures also showed that nine out of every 100 working women are married. The problem presented by the married woman in industry is one to which the women's bureau has directed particular attention in its recent studies.

ITALIAN WOMEN FORM AUXILIARY TO FASCISTS

Women Fascists of Italy will be 45,000 to 50,000 strong within a few months, according to Miss Rosa Garibaldi, grand-daughter of the famous liberator of Italy, and one of the organizers of the Women's Fascist Movement in the Rome district.

What pleases the women Fascists is that Mussolini has approved the new corps, and, unofficially at any rate, has given it his blessing.

The organization is growing fast. To cite an example, in the village of Rio Freddo, near Tivoli, which is one of the sections under Signorina Garibaldi's control, there are already 57 women Fascists. The big cities like Rome, Milan and Turin will, it is expected, recruit from five to seven thousand women Fascists each.

Women of any age can join, and enrolment is open to both married and single. The work to be carried on by the "Fasci Femminili", as they are called will be chiefly of a charitable description. The women are expected to offer their services when called upon for hospital work, visiting the sick, helping to organize patriotic festivals and similar duties.

Their uniform consists of a black blouse or shirt-waist with skirt of the same grey-green color as worn by the regular Italian army. In winter they will wear a black fez, and in summer style of the old Garibaldians.

A detachment of the new force, seen in Rome recently, presented a very smart appearance.

SPANISH GIRL WONDER

Eleven-year-old Hildegard Fernandez Carballeira who matriculated at the University at the age of seven, has now finished three of the necessary courses for the Bachelor of Arts degree, and is receiving the applause of court and country for her precocity.

Hildegard is credited with having learned to read at the phenomenal age of eleven months. Her latest triumph was a special session of the Federated Society for the Protection of Animals and Plants, convoked to award her individual honors. The Royal Princesses Beatriz and Cristina presided, and delivered to the child prodigy a special prize for attainment in literature.

At this meeting, Hildegard drew enthusiastic acclamation from the audience with an address. She is an accomplished linguist, and has devoted much of her talent to the piano.

TAMIL.

நாம் மேம்பாட்டையும் வழிகள்

1. அமைதி.

அமைதி, அடக்கம், சமதம், மோனம் இவை எறக் குறைய ஒரே பொருளைக் குறிக்கும் பெயர்கள். இவற்றி லிருந்தே நம் தமிழர் இக்குணங்களை மிகவும் போற்றி வந்தனர் என்பது தெளிவாம். மேலும் 'அறிவோர்க்கு அழகு கற்றுணர்ந்து அடங்கல்' 'மோனம் என்பது ஞான வரம்பு' என்னும் அரிய பழமொழிகள் அதற்குச் சாக்கிப்பதனாம்.

ஆனால், இக்காலத்தில் நம் தினசரி வாழ்க்கையில் சத்த மின்றி அமைதியாய் நம் காரியங்களைச் செய்கிறோமாவெனில், இல்லையென்றே சொல்லவேண்டியிருக்கிறது. பட்டண வாஸத்தைப் பற்றிப் பேசுவோ வேண்டியதில்லை. டிராம் வண்டிகளும், மோட்டார் வண்டிகளும், சடுக்கா வண்டிகளும், ரயில் வண்டிகளும், மற்றுமுள்ள யந்திரசாலைகளும் காலை 6-மணி முதல் இரவு 9-மணி வரை சத்தம் செய்து உகாண்டே யிருக்கும். இவைகளைத் தவிர கடை கண்ணிகளும் சந்தைக் கூட்டமும் வியாபாரமும், நியாய ஸ்தலங்களில் வம்பு வழக் குக்களும், பெருங் கல்லூரிகளும், எங்கு பார்த்தாலும் கூட்டங் கூட்டமாகவே ஜனங்கள் பிரதி தினமும் வசிக்கின்றனர். இப்படிப்பட்ட நிலையில் அமைதி அரிதாயிருப்பது ஆச்சரியமல்ல.

கிராம வாஸங்களிலும் முற்காலத்திய யமம், நியமம் முதலிய ஆத்மஞானப் பயிற்சி ஒழிந்துபோயிற்று. அந்தம் தெரியாத அறஷ்டானங்களும், மதச் சடங்குகளுமே நிகழ்கின்றபடியால், பிராமணர்—முதலியார் முதலிய உயர் வகுப்பார்களும், மாதர்களும் தத்தம் தினசரிப் பேச்சு நடவடிக்கைகளில் தமக்குக் கீழ்ப்பட்ட ஜாதியார்களையும் பள்ளர் முதலிய குடியானவர்களையும் வேலைக்காரிகளையும் வாயில் வந்தபடி வைவது ஒரு பாபமென உணராமலே காலங்கழித்து வருகின்றனர். மத அறஷ்டானத்திற்கும் தினசரி நடவடிக்கைக்கும் யாதொரு சம்பந்தமும் காணோம். அமைதி என்பது ஸதவகுணமாகும். கிராமங்களில் தமோகுண மேலிட்டால் அமைதி கெட்டது. பட்டணங்களில் ரஜோகுண மேலிட்டால் அமைதியில்லை.

அமைதியின் அருமையை யார் அறிவர்? "இனிது, இனிது ஏகாந்தயினிது" என்னும் ஆத்மஞானிகள் அறிவர். கவிஞர், நூலாசிரியர், சித்திரகர், சிற்பிகள், லிணை வாசிப்பவர்கள், நத்தவ நாஸ்திரிகள் ஆகிய பலரும் அறிவர். அமைதியில்லை யானால் வருந்துகிறவர்கள் இவர்கள். அமைதியின்றி அவர்கள் செய்யக்கூடியது அற்பம். ஆதலாலேயே அவர்களுடைய வேலைகளைப் பார்த்து ஆராயும் மற்றவர்களுக்கும் அமைதி உண்டாகிறது. சாமானியராகிய நாமும் ஸூரியோதயத்திற்கு முன்பும் ஸூரியாஸ்தமனத்திற்கு பின்னும் ஏகாந்தமான இடத்திற்கு நடந்து சென்ற வானையும், கடலையும், மரங்களையும், சோலைகளையும், மலையையும், அருவியையும், சந்திரே யமர்ந்து கோக்குவோமாயின் நாமிதுவரை அறிந்திராத ஓர் அமைதி ஏற்படும். இதே மன்றி ஜம்புலன்களை வெளிச் செல்ல வெட்டாமல் சந்திரே நியானம் செய்வதாலும் அமைதியை யுணரலாம். ஓர் தாய் தன் குழந்தையின் நிலைவையே கொண்டு நினைத்து அமைதி பெறுவாள். ஓர் பெண் தன் காயகளை நினைத்து மன மகிழ்ந்து அமைதி பெறுவாள். எப்படியாயினும் நம்மைச் சுற்றி எப்போதும் நம் மனத்திற்குச் சாந்தியைத் தருமபடியான அழகையும் சுத்தத்தையும் அமைத்துக் கொள்வோமாயின், பிசகு எவ் வெவ்விடத்தும் யாவரிடத்தும் நாம் அழகையே காண்போம் அமைதியே பெறுவோம்.

நமக்கு அமைதி என் அவசியம் எனில், அமைதியே இப்பிரபஞ்ச இயற்கை. அதே நமக்கு சுநம் தருகிறது. அதே நமக்கு பலம், ஐசுவரியம், நைரியம் எல்லாமாகிறது. அஃகில்லாதவர்கள் துன்பமே யடைகின்றனர்.

அமைதியே நமக்கு உயிர் நிலை. இவ்வுலகத்தில் பசு, பசுதிகள் முதல் மனிதர் ஈறாக எல்லாம் பகலில் உழைக்கின்றன. உழைப்பு நமக்கு கஷ்டமாயிருக்கிறது இரவில் நன்கு தூங்கி எழுந்தவர் 'சுகமாய்த் தூங்கினேன்' என்றே சொல்கிறார். தூக்கத்தால் யாவரும் சுகமடைகிறார்கள். ஸூரியன் மறைந்ததும் இரவு தொடங்கியதும் பிரபஞ்சமே தன் அந்தார்த்தாவில் ஒடுங்குகிறது. இரவும் பசுவும், உழைப்பும் நித்திரையும் மாறி மாறி வந்துசொன் டிருக்கின்றன. அப்படியே பருவங்களும். ஆகையால் இவ்வுலக இயற்கையில் கடவுளுடைய எற்பாடு ஒரு ஆத்திர அவராயின்றி ஒரே சிராய் அமரிக்கையாய் நடக்கிறது.

'சாந்தமுலேக ஸௌக்யமுலேது' என்றார் தியாகராஜ ஸ்வாமிகள். 'அசாந்தஸ்ய குதஸ் ஸுகம்?' என்றார் கீதாசார்யன். 'போதுமென்ற மனமே பொன் செய்யு மருந்து' என்பது நம் தமிழ் பழமொழி. ஆகவே சருந்தொன்று, ஒருவன் ஏழையாயிருப்பினும் திருப்தி யுள்ளவனுயின் முகத்தில் லக்ஷ்மீ விளங்குகிறார். ஒருவன் கோடிசவரானுயினும் வாட்டிக் கவலையே பெருங்கவலையாகக் கொள்வானுயின் சென்கயம் கெட்டுப்போய் கோயால் வருந்துவான்.

அமைதியுள்ளவர்களுக்கே பலமும் உண்டு, அமிதமாய்க் கோப்படுகிறவர்களுக்கு உதவி துடிக்கும் கால் பூமியில் நிலவது நடுக்கும். ரத்தம் கொதிக்கும் பிறகு ஆவி சோர்ந்து போவார்கள் அவ்வாறே பல ஹீனர்களுக்குத்தான் கோபமும் ரோஷமும் எளிதில் வருகின்றன. பல முள்ளவர்கள் இலேசாய்க் கோபமுளுகிறதில்லை. நாடி நரம்புகளில் பலம் குறைந்த தாய் தன் குழந்தையென்றுகூடப் பாராமல், அதன் அழகையை உபத்யமமாக எண்ணி அதை அடிக்கிறாள்.

அமைதியின்மையால் பலத்தை இழப்பதும், அமைதியால் பலத்தைப் பாது காப்பதும் உண்மை யென்று புலப்படுகிறது. பலம் ஐசுவரியத்திற்கெல்லாம் மேலான ஐசுவரிய மல்லவா? நிற்க, நியாயஸ்தலத்தில் இரண்டு வக்கீல்கள் ஓர் வழக்குப் பேசுகிறதாகக் கொண்டோம். எதிர் வக்கீல் இன்ன கொல்கிறாரென்பதை அமைதியாய்க் கேட்டு சரியான உத்தரவு கொடுக்கிற வக்கீலுக்கன்றி கேஸ் ஜயிக்குமோ? கேஸ் ஜயிக்காத வக்கீலுக்கு ஐசுவரியந்தான் சேருமா?

அமைதியே சைரியமுமாகும், சில சமயங்களில் வீடு தீப் பற்றிக் கொண்டபோது, அமைதியில்லாத புருஷன் உளறி அடித்துக்கொண்டு வெளியே வருவதும், அமைதியுள்ள தாய் தன் குழந்தையையும் தூக்கிக்கொண்டு வெளியே வந்துவிடுகிறதுமுண்டு.

கிணற்றிலிருந்து ஜலமிழக்கும் உருளைக்குச் சிறிது எண் ணெய் உபயோகித்தால் அமைதி ஏற்படும் கோப வசனங்களைப் பேசுகிறவர்களைச் சிறிது சாதாரணத்தால் நம் வசப் படுத்திக் கொண்டு அவர்களைச் சிரிக்கவும் செய்யலாம். வீட்டில் சாமான்களைத் தாறுமாறும் போடாமலும், எங்கும் சுத்தமாக வைப்பதாலும் இருப்பவர்களுக்கும் வருகிறவர்களுக்கும் எத்தனையோ அமைதி ஏற்படும். நாம் சாதாரணமாகப் பேசும் பேச்சு முக்கால்வாசி அனாவசியம். அநேகர் நாதராவியில் உட்காரும்போதுகூட அமைதியாயிருக்கத் தெரியாமல் காலை ஆட்டிக் கொண்டே இருக்கின்றனர். அவ்வது துரும்பு கிள்ளுகின்றனர். இவற்றுலெல்லாம் சக்தி வீணாகிறது. பேசும்போதே மெதுவாப் பேசுதல் எவ்வளவு கல்ல வழக்கம்! இந்த குணயில்லாத பெற்றோர்கள் வீட்டில் மக்களும் சத்தமே போடும். பூஜை, தியாகம், பாட்டு, வாத்தியம்,

சுருதி கூட்டுதல் இவை நடக்கும்போது அமைதியாயிருக்க வேண்டுமென்பதை வெகுபேர்கள் உணருகின்றனர். நாம் நகற்ற முடியாத கனத்த சாமான்களுக்கு அடியில் சிறு சக்கரங்கள் வைத்தால் எவ்வளவு எளிதாக அக்காரியத்தை செய்யமுடியும்! அவ்விதமே அமைதியென்னும் குணத்தை கைக்கொண்டால் நாம் பல அரிய காரியங்களை எளிதில் சாதிக்கலாம்.

இவ்வாறு நாம் மேம்பாடடைவதற்குரிய பல குணங்களில் அமைதி என்பது முக்கியமானது ஒன்று. இக்குணங்கள் நம் முள்ளே ஆழ்ந்து கிடக்கின்றன. சுரங்கத்தினின்று புதை பொருளை எடுப்பதுபோல சற்று சிரமப்பட்டுப் பயிற்சி கொடுக்கியதும், நமது இடையூறுகள் சூரியனைக்கண்ட பனி போல் விலகும்.

அத்தந்தரி.

இக்காலத்தில் ஜனஸமுதாயத்தின் பரிசுத்தத்தைப் பாதுகாத்தல்.

கே. டேவிஸ் அவர்கள் எழுதியது.

வேம்பிலிக் காட்சியில் வில்லிங்டன் பிரபுவும், ஜெனீவா வில் சிசு பரிபாலன விஷயமாகக் கூடிய காங்கிரஸுக்குப் பிரதிநிதியாகப் போயிருந்த டாக்டர் சிகாரி அவர்களும் பேசியவைகள் சில வாரங்களுக்குமுன் தினசரிப் பத்திரிகைகளில் வெளிவந்தன. இந்தியாவில் சுகரோகம் அதிகமாய் நடமாடுவதையும், நமதேசத்தில் அறியாயமாய் சிசு மாண விசித்தத்தையும், முறையே மேற்கூறிய இருவரும் துக்கித்துப் பேசினர். இருவரும் பேசியதில், இத் தோஷங்களை யநேகமாய் அகற்றி விடலாமென்றும் அது சரியான தீவிர முயற்சியாலும் விஸ்வரமான பிரசாரக் வேலையாலும் கூடுமென்றும் ஒப்புக் கொண்டனர்.

நமக்கு முந்தி இத்துறையில் உழைந்தவர்கள் அங்காங்கு சிற்சிலரை ஆபத்தில் விழ வொட்டாமலும், ஆபத்தில் அகப் பட்டவர்களைத் தப்புவதற்கும்படிக்கும் சகாயம் செய்து வந்தனர். ஆனால் இக்காலத்தில் நாம் செய்யவேண்டியது விசால புத்தியோடு, சரியான சாஸ்திரமுறையில் ஸமுதாயமுழுமையும் அகத்தும் புறத்தும் தாய்மையடையும்படியான வழிகளைக் கைப்பிடித்து ஜனஸமுதாயத்தைத் தீவிரமாய்த் திருத்தி யமைத்தலேயாம்.

ஜனஸமுதாய பரிசுத்தி என்னும் லக்ஷியம்.

இதன் விஷயமாகச் செய்யும் யத்தனம் எதுவும் விசாலக் கருத்துக் கொண்டதாயேற்பட வேண்டும். ஆண் பெண் இரு பாலாரிடத்தும் கடவுளுடைய கிரியாசக்தியின் ஒர் அம்சம் உள்ளது. அதுவே 'அன்பாகவும், புதுஉயிரைச் சிருஷ்டிக்கும் படியான வீரியமாகவும்' ஒவ்வொருவரிடமும் உள்ளது. அது மிகப் பரிசுத்தமானது. அதை இழிவான வழியில் தூர்வீசி யோசப்படுத்தலே தவறான நடத்தை. அதே வெட்கத்தக்க காரியம். நாம் உடற்கூறு சாஸ்திரத்தால் தீர்மானமாய்க் கொள்ளவேண்டிய உண்மையாவது, இந்தக் கிரியாசக்தி யானது நமக்குள்ள இயற்கை வாஸனைகளிலெல்லாம் மிகவும் வீரியம் வாய்ந்தது. அந்த வீரியமே ஒவ்வொருவருக்கும் அவரவர் சரீரத்தைக் கட்டுறுதியும் காந்தியுமுடையதாகப்பாது காக்கிறது. அதே வம்ச விருத்திக்கும் வித்தாக உள்ளது. இவ்வுண்மைகளைச் சனங்கள் உள்படி உணருதல் வேண்டும்.

இரண்டாவது கருத்து ஆண், பெண்பாலார் இருவரும் ஒரே நீதி நெறிக்குக் கட்டுப்பட்டு நடக்கவேண்டும். பெரியார் ஒருவர் கூறியபடி கடவுளின் முன்பாகவும் நீதி நெறியின்

முன்பாகவும் எல்லோரும் ஒன்று. சிலர் நினைக்கிறபடி நீதி நெறியென்பது நாமாகச் செய்துகொண்டதல்ல, கடவுள் விதிக்க இயற்கையிலேயே உள்ளது. நீதி நெறியென்பது ஒவ்வொருவருக்கும் ஆக்காய்வும் எவர்க்கும் அதே நிஜ சபா வம். ஜனஸமுதாய பரிசுத்தியை விரும்பும் நாம் மறக்க வொண்ணாதது என்னவெனில், கற்பு என்னும் குணத்தை மாதர்களே யன்றி ஆண்மக்களும் கண்டிப்பாய்க் கடைப் பிடிக்கவேண்டும்.

யதார்த்தமான உண்மைகளை அசட்டை செய்யாமல் இக் காலத்திய அவிலைக் சிந்தையை ஒழித்து, நாம் இருக்க வேண்டிய நீதி நிலை இன்ன வென்று தெளிவாயுணர்ந்து புது லக்ஷியத்தை நிச்சயித்து எல்லோருக்கும் ஒரேதரமான கற்பு நிலையைக் கைக்கொள்வோமாக.

சீலப் பயிற்சி.

ஜனஸமுதாயச் சீர்திருத்தம் எதற்கும் உயர்வான கல்வி புகட்டுதலே மூலாதாரம். மானிடரைத் தீயவழியில் தவறி விழாமல்பாதுகாக்கத் தூய ஒழுக்கத்தில் பயிற்சி தரவேண்டும். சீலமும் தன்னடக்கமும் குழந்தைப் பருவமுதலே இவருவாய் வளரும் வண்ணம் பழக்குதல் அவசியம். ஜீவ சிருஷ்டிகளின் நியமத்தை அகாலது உயிர்ப்பிராணிகள் (மானிட சாதி உள் பட) பிறந்து வளரும் முறையை ஆடவர் பெண்மடர்க்கு வயது பக்குவமறிந்து ஏற்றவாறு போதித்தல் வேண்டும். அறியாமை ஒருபோதும் அணிகலமாகாது. பல சமயங்களில் அறியாமை யால் கேர் விபரீத முண்டாகும். நமது பையன்களும் பெண் களும் தாம் மாதா பிதாக்களாக வருங்காலத்தில் இத்தகைய நியமத்தைக் குடும்பவாழ்க்கையில் அனுசரிப்போம் என்ற எண்ணமுடையவர்களாயிருத்தல் நலம். மேலும் நமது ஸ்கூர் புருஷர்களுக்கு விவாகமாகாவிடில் தம்முள்ளிருக்கும் வீரிய சக்தியைத் தமக்கு திருப்தியாயும் ஜனஸமுதாயத்திற்குப் பிரயோஜனமாயுமுள்ள வேறு விதமான சிருஷ்டிக் தொழில் களில் செலவிடலாம்.

அவகாசமான நோத்தைச் சரியாய் உபயோகிக்க வேண்டும்.

இது இன்னொரு முக்கியமான விஷயம் பயாஸ்கோப்களில் கச்சடாத்தனமான கதைகளின் பட்டம் காண்பிக்கப்படுவது பொதுஜனங்களை அரவிசர்களாகச் செய்கிறது. ஆகையால் அது தள்ளிவைக்கப்படவேண்டும். இக்காலில் ஸ்கூர் புருஷர் களுக்குரிய சாரண சங்கம் மெத்தவும் பயன்தரும் சங்க மொன்று. அதனால் நல்ல வழியில் நம் மக்கள் தம் சக்தியைச் செலவிடுகின்றனர். ஜன நெருக்கமான நகரங்களில் மாலை நோங்களில் பையன்களும் பெண்களும் சமபாவனையோடு ஒருவர்க்கொருவர் சகோதர முறையில் பழகும்படியான கிளப்புகள் வெகு சிலாக்கியம்.

ஜன ஸமுதாயச் சீர்திருத்தம்.

சீரில்லாத வீடுகளும், ஒரே வீட்டில் ஜனங்கள் மிகமிஞ்சி அடைந்து கிடப்பதும், தொழிற்சாலைகளில் வெகு பேர்களை பெருங் கூலி வேலையில் அமர்த்தி அவர்களைச் சக்கை சாறுகப் பிழிவதும் இவையாவும் அதோமுகமான வழிகள். பசல் முழுவதும் புழுக்கிப்போகும்படியாக வேலைசெய்கிறவர்கள் இரவில் தம் சுத்தத்தை யடையக் குச்சுக்களைத் தேடி செல் கின்றனர். ஜன ஸமுதாயத்திற்குத் தீமை வாராது தாக்கச் செய்யும் பிரயத்தனங்களில் முதன்மையானது மேற்படி கல்தன்களை நிவர்த்தி செய்தலாம். சீலமில்லாதவர்களால் ஜனஸமுதாயத்திற்குக் கெடுதி நேருவதை யுத்தேசித்து அவர்க ளெல்லோரையும் ஒர் பக்கமாய் ஒதுக்கிவைக்கும்படி சட்டங் கள் செய்தல் ஆகுமாயினும் பம்பாய் நகரில் சட்டத்தின் பெய ரைச் சொல்லியே வியபிசாரம் நடப்பதை ஒழிக்கவேண்டி யதே ஜனஸமுதாய பரிசுத்திக்கு ஸாதகமாகும்.

இதில் 400 பெண்மக்கள் வேலை செய்கின்றனர். தனித்தனி வேலைக்குக் கூலி கொடுக்கப்படுகிறது. ஸ்திரீகளுக்கும் புருஷர்களுக்கும் ஒரே விகிதத்தான். மாதர்கள் 9-மணிகொடும் உழைக்கின்றனர். ஆடவர்கள் 10-மணிகொடும் வேலைபார்க்கின்றனர். அதனால் ஆண்மக்கள் பெண்மக்களைப் பார்க்கிலும் அதிகம் சம்பாதிக்கின்றனர். அந்த நெசவுச் சாலையில் வேலை யாயிருக்கும் ஒருத்தியின்னை பெறுவதாயிருந்தால் மூன்றுமாதம் வேலை கொடாமல் முழுச்சம்பளம் கொடுக்கப்படுகிறது. அதற்குள் பின்னையப்பெற்று நன்றாய் வளர்க்க ஏதுவாகிறது. அங்கு ஆயிரம் மாதர்கள் வேலையில் அமர்ந்திருக்கின்றனர். அத்தொழிற்சாலையில் நல்ல காற்றோட்டமுள்ளது. அதனால் மாதர்களினவரும் ஆரோக்யமுள்ளவர்களாயிருக்கின்றனர். அழகென்னும் அம்சத்தையும் அவர்கள் அலங்கரியம் செய்ய வில்லை. அந்த சாலையின் முகப்பு வெகு அழகாயிருக்கிறது அனைத்துப் போய்ப்பார்ப்பவர்களுக்கு அது மிகவும் ஆனந்தகரமாயிருக்கும்படி, கொச்சி நாட்டின் சம்பிரதாயமாக நேர்த்தியான வேலைப்பாட்டுடன் அமைக்கப்பெற்றுள்ளது. அதைச் சுற்றியுள்ள தோட்டத்தில் உயர்த்த தென்னமரங்கள் அழகாய் விளங்குகின்றன. அத்தனை பெண்கள் தம் காரியங்களை வியற்றுவதை அத்தென்னமரங்களும் வெளியேயிருந்து ஜன்னல் வழியாய் பார்த்துக்கொண்டிருப்பவர்களை உட்காண்படுகின்றனவோல் விளங்குகின்றன. பதிலாயிம் நூற்கண்டுகளைக் கொச்சி மாதர்கள் அனைவரும் வெகு சாமர்த்தியமாய் மேற்பார்த்து வருவது ஆச்சரியமாயிருக்கிறது.

மதராஸ் விஜிலன்ஸ் ஸங்கம்:—இதன் முதல் வருஷ அறிக்கைப் பத்திரம் கிடைக்கப் பெற்றோம். ஸ்ரீமான் கே. வி. சேஷ ஜயங்கொண்டியார் எழுதப்பட்ட மசோதா வைக் காரியநிர்வாக ஸபையார் தீர் ஆலோசித்து விவகாரம் செய்தனர். சென்னையில் வியபிசாதிக்கிறவருள்ள குசக குடிசைகளை ஒழிக்கவே இந்த மசோதா பிறந்ததாகும். போலீஸ் சிப் சமிக்ஷாவர்களை இது விஷயமாய் பார்த்திருக்கின்றனர். சட்டமெம்பர்கள் ஸர். ஸி. பி. ராமஸ்வாமி ஐயர் அவர்களையும் கண்டு பேசியிருக்கின்றனர். அடுத்த ஜூலியில் மேற்படி மசோதா சட்டமாக நிறைவேற்றப்படுமென்று எதிர்பார்க்கிறோம்.

இந்த மசோதாவை நிறைவேற்ற ஓர் மீட்புச்சாலை ஏற்படுத்த வேண்டும். அதில் பெண்களை ஏற்றுக்கொண்டு அவர்களை நல்ல வழியிற் பயிற்றி உபயோகமுள்ள நகரவாசிகளாக்க வழி பிறப்பிக்க வேண்டும். ஏற்கெனவே சென்னையில் ரோமன் கத்தோலிக்கர் ஒன்றும், புரொடெஸ்டாண்டு கிறிஸ்தவர் ஒன்றும் இரண்டு மீட்புச்சாலைகளை நடத்தி வருகின்றனர். ஹிந்துப் பெண்களுக்கும் முஸ்லிமன் பெண்களுக்குமே மீட்புச்சாலை யில்லை. ஹிந்து மத ஆசாப் பயிற்சியும் வெவ்வேறு விதமான தொழில்களும், ஜவாப்தாயத்திற்குரிய கௌரவமான பிரவாத்திகளும் கற்பிக்கப் படும்படியான ஓர் மீட்புச்சாலை கூடிய சமீபத்தில் மேற்படி விஜிலன்ஸ் கமிட்டியார் ஏற்படுத்த உத்தேசிக்கின்றனர். இந்த ஏற்பாட்டில் அக்கரையும் சிரத்தைமுன்னவர்கள் எமக்கு எழுதுவார்களாக.

பாலகணுசாஸநம், மதராஸ்:—தேசச்சட்டத்துக்கு விரோதமாக ஏதோ ஓர் வகையில் பிழை செய்த குழந்தைகளின் பாதுகாப்புக்கென்று சிலகாலமாக மதராஸில் இப் புதுச்சங்கம் ஏற்படுத்த வெகு பிரயத்தனம் நடத்துவதற்குக்கிறது. இக் குழந்தைகள் குற்றம் செய்வதிலேயே பிரவீர்த்தியுடையவர்கள் என்று சொல்லுதல் நகரது. எளிமையாலும் அல் அவலில் நடப்பதைப் பார்த்துக்கொண்டும் தப்பித்திறங்குள்ளவர்கள். இக்குழந்தைகளை சாதாரணக் கோர்ட்டுகளில் விசாரித்துச் சலிவுக்கு அனுப்புவது அவர்கள் வாழ்காணியே கெடுப்பதாகிறது. ஆகையால் இந்தக் கங்கமானது மதராஸில் சில பிரமுகர்களான ஸ்திரீபுருஷர்கள் ஒருமித்து சர்க்கார்

ஆதரவையும் பெற்று இப்பரிதாபநிலையிலுள்ள குழந்தைகளை மீட்பதற்காக ஸ்தாபிக்கப் பெற்றது. இதன் கொள்கைகள் பின்வருமாறு:—

(a) மதராஸ் குழந்தைகளின் சட்டத்தை நிறைவேற்ற சர்க்கார் உத்தியோகஸ்தர்களின் சம்பந்தமில்லாத ஓர் ஏற்பாடு செய்தல் வேண்டும்.

(b) விசாரணை முடியும் வரையும் குற்றஞ் செய்த சிறுவர் சிறுமியர்களைப் பாதுகாக்கவும், பிறகு கோர்ட்டார் தீர்மானத்தின்மேல் ஒப்புவிக்கப்படும் குழந்தைகளை ஸமரக்ஷணை செய்யவும் ரக்ஷணையமொன்று ஏற்படுத்தல்.

(c) ஏதோ சில சமயங்களில் தப்பிதம் செய்த குழந்தையை பரிசேஷியில் வைத்துப் பார்த்தல்.

(d) அனாதைக் குழந்தைகளைப் பராமரிக்க ஒன்று அல்லது பல விதிகளை ஏற்படுத்தி அவர்கள் திருடிக்கொண்டும் பிச்சை யெடுத்தற்கொண்டும் அலைந்து திரியாமல் பாதுகாத்தல்.

(e) மதராஸ் பார்ஸ்டல் சட்டம் ஏற்பட்டதும் குற்றவாளிப் பிள்ளைகளைப் பரிசேஷியில் வைத்துப் பார்த்துவருதலும், பெளவன பருவத்திலுள்ளவர்கள் விதேசம் பெற்றதும் அவர்களுக்கு அவசியமான வேலைகளைப்பார்த்து அமர்த்திக்கொடுத்தலும்.

(f) பொதுவாகக் குழந்தைகளின் பாதுகாப்பிலும், அவர்களுடைய சீரம், விவேகம், குணம் இவைகளைப் பயிற்றுவித்தலும் பொது ஜனங்களை ஊக்கம் பெறச் செய்தல்.

மதராஸில் ஏற்கெனவே நல்ல வீடொன்று நியாயஸ்தலத்திற்குப் பக்கமாக அமர்த்தப்பெற்றிருக்கிறது. அதை சாணலையட என்று சொல்வோம். குற்றத்தீர்ப்புப் பெற்ற குழந்தைகளைப் பிறகு வேறு பள்ளிக்கூடத்தில் சேர்க்கும்வரை அங்கு அழைத்துக்கொண்டு போய்ப் பாதுகாக்கப் பெறுவர். அவர்களைப் பிடித்தவுடன் விசாரணை செய்யும் வரைக்கும் போலீஸில் வைக்காமல் மேற்படி சாணலையத்தில் பாதுகாக்கப் படுவார்கள். அப்பிள்ளைகளிடத்துப் பிரியமாயும் அநாதாபமாயும் இருக்கக்கூடியவராகத் தகப்பனைப்போல் பாவிக்கும் படியானவர் ஒருவரும், தம் அன்னை போன்ற ஸ்ரீமதி ஒருவரும் அதை மேற்பார்த்து வருவார்கள். இப் புதுச்சங்கத்தின் அக்ரஸனர் ஸ்ரீமான் வி. டி. கிருஷ்ணமாசார்யர், (சட்ட இலாகா கவர்ன்மெண்ட் காரியதரிசியாவர்). மிஸ்ஸஸ் வெங்கடசபராவ், உய் அக்ரஸனர்களில் ஒருவர். மிஸ்ஸஸ் ஸ்டான் பர்டிகாரியதரிசியாவார். பால்ய வயதில் குற்றஞ் செய்யுமவர்களை மேற்பார்த்து நடத்த ஓர் இலாகா ஏற்படுத்த வேண்டுமென்று சென்ற வருஷம் மாதர் இந்தியச் சங்கத்தார் பிரேர்ணை செய்த யோசனை இப்போது இம்முதம்தி தொடங்கப் பெற்றுள்ளது.

பம்பாய் நகரத்தின் பரிசுத்தி:—பம்பாயில் வியபிசாரிகளுக்கென்று தனிப்படுத்தப்பட்டிருக்கும் ஜில்லாவை ஒழித்துவிட வேண்டுமென்பதாக அநேக மாதர் சபைகள் கூடித் தீர்மானித்ததாக சென்ற மாதம் குறிப்பிட்டிருந்தோம். பட்டணவாஸத்தில் வியபிசாரத்திற் சென்றேற்பட்டிருள்ள வீடுகளை ஒழிப்பதற்குச் சட்டம் ஏற்படவேண்டுமென்றும், அதற்கு முதற்படியாக அத்தகைய வீடுகளின் எண்ணிக்கையைக்குறைக்கவேண்டுமென்றும் ஸ்ரீ. எ. இ. ஸர்வேயவர்கள் பிரேர்ணை செய்வார். இச்சட்டம் சீக்கிரம் நிறைவேறுமென்றெண்ணுகிறோம். பம்பாயிலிருப்பதுபோல், வியபிசாரத்திற்கென்று தனியிடம் எக் நகரத்திலிருப்பினும், அம் நகரகரம் எத்தனை நகரிக்முள்ளதாகச் சொல்லிக்கொண்ட பேர்திலும் அது வின் அவமானமேயாம். தென் ஐரோப்பாவிற்குப் பல நகரங்களை விட பம்பாய் கெட்டபுறத்தில்லை யெனினும், புராதன மான மதங்களுக்கு இருப்பிடமான இந்தியா தேசத்தில் அதன் மா நகரங்கள் ஸ்ரீமான் உலகிற்கே நன்மாதிரியாக இருக்கவேண்டுமென்றோ?

TELEUGU

స్త్రీలు: వారి సేవాసంపత్తి

డాక్టరు ఆని బిసెంటుగారు భారత మహిళా సమాజ సభలో ఇచ్చిన యువన్యాసము.

నేను మీకన్న పెంపున పెద్దగానున్నందున, మిమ్ముల నందరిని నా కుమార్తెలని పిలువ తలచితిని. హిందూ దేశమున సాధారణముగా స్త్రీలు నలుబదవ సంవత్సరముననే వృద్ధిరాండ్రగు గురుదరి నేను వినుచున్నాను. అట్టివో ఇందుమించు ఎనుబదవ సంవత్సర ప్రాయమున నున్న నేను, మీలో చాలమందికి, అవ్వగానో ముత్తవ్వగానో యుండునని మీరే కనుగొన వచ్చును.

రమారమి ఎనిమిది సంవత్సరముల క్రిందట, దేశీయ మహాసభకు, మొట్ట మొదటిసారి, యొక స్త్రీ అధ్యక్షురాలయ్యెను. ఆ గౌరవము వాకే కలిగినది. నా అగ్రాగ్రహస్వామి, స్త్రీలు తమ హక్కులు బాధ్యతలనుగురించి మేల్కొంచి ముందుకువచ్చుట భారతదేశ స్వాతంత్ర్యోదయమునకు నొక మాదకమని మదివియుండినది. పూర్వకాలమున హిందూ దేశమున స్త్రీలు అధికారమును, పురుషుడియును గలిగి, వాసికెక్కిరను సంగతి మీకందరికిని తెలిసియే యున్నది. ఆ గౌరవమును ఈ కాలమున ఆమె పోగొట్టుకొనియున్నది. మనము భారతదేశ చరిత్రమునుచూచిన యెడల, స్త్రీలు సాధారణముగ అధికారస్థానముననే యేరితిని నధిష్ఠించుచుండినదియు, ఒక గృహ విషయముననేగాక, దేశమునకు సంబంధించిన అన్ని విషయములలోను, పాల్గొనుచు, మంత్రాలలోచన పలుపుచుండుటయు మనము గాంచవచ్చును. స్త్రీ పురుషుల స్వభావములు పరస్పర సహకారములు కావున, వారిరువురును కలిసి పనిచేయుట అత్యవసరమని ఆకాలమున భావించబడుచుండెడిది. వారే విడివిడిగా పనిచేయుటయన, మాన భావించబడుచుండెడిది. వారే విడివిడిగా పనిచేయుటయన, మాన వుడు ఒక కాలితో నడుచునటులుగను, పక్షి యొక్క రెక్కతో ఎగురు నటులుగను ఉండును. స్త్రీలు, పురుషుల అన్యోన్య సహాయములన వ్యక్తి పరపూర్ణత్వమును పొందగల వ్యక్తులు అట్టి వ్యక్తులు కలిసి చేసినపనియే యెంతయో యువమోగకరముగ నుండును. అనుదిన జీవిత వ్యవహారములను నిర్వహించుటకు గాను స్త్రీ పురుషులు తమ వ్యక్తి భావములను ఉపయోగింతురు. అట్టివోవారు పిడిపోయిన యెడల, గృహభివృద్ధికే భంగము వాటిల్లగలుగు. ఇట్టిభేదమిచ్చున, ఇప్పటి భారతదేశ విద్యావ్యవస్థలనలన, సంభవించినది. అందులన భారతదేశ ప్రజాహిత జీవితమునకే చాలవలసిన భంగము వాటిల్లుచున్నది.

మీ ప్రాచీన చరిత్రమును చదివిన, ఒక్క ఋషి పుంగవురాలు తత్వ విషయములను చర్చించుటకు సమావేశమైన ఋషుల మధ్యచేరి, యేయే రీతిని వాదమును సలిపినదియు మీకు తెలిసియుండును. రాజాధి రాజులకు స్త్రీలు మంత్రాలోచనము సలిపెడివారు. స్త్రీపాంతులు, తమ బిడ్డలకు ప్రతిభు రాండ్రుగనుండి రాజ్యపాలనము చేయుచుండెడివారు. ఎచ్చటెచ్చట స్త్రీలు జోక్యము వున్నకొని పనిచేసినో, అచ్చటంతట శాంతియును శక్తియును గల్గించుచుండెడివారు. మానవ జీవితమునకే గొప్పబల సంపత్తి నిచ్చుచుండెడివారు. ఈ శక్తిచేడి

పోయి, గడిచిన నూటయేబది సంవత్సరములనుండియు, ప్రజా జీవితము, గృహ జీవితములు నిర్జీవము లగుచున్నవి. ఇందులన, దేశములోని విద్యాలయములలో కళాశాలలో మత బోధకును ఆచార్యును లేగిన స్థానము లేకపోయెను. పెద్దవారు, చిన్నవారు, తమ ప్రాచీన మతము పట్ల శ్రద్ధను చూపెట్టుటలేదు. స్త్రీలు మత సంప్రదాయములను తమ హృదయ పీఠములలో నిప్పటికిని నిలుపుచువచ్చుచు, నిజమైన మతమునకు ముఖ్యాంగమగు విజ్ఞానమును మూలము మరచి పోయి యుండుట మీరు వారిలో గాంచనగును. ఇప్పటికిని స్త్రీలు తమ భక్తిని నిలుపుకొనియున్నారు. స్త్రీ తనయొక్క జీవితమును, పురుషుని జీవితమును సంపూర్ణ స్వాత్మముతో శోభిల్ల చేయుచున్నది. భక్తితోపాటు, విజ్ఞానమును నైతిక బడయుచున్నది. ఇప్పటికిని, ఆమె, ఇంటిలో పెత్తనము వహించియున్నది. రైలులు, అడ్డులు, ఇప్పటికిని పురుషుని జీవితాభివృద్ధికి, మౌలకారణ భూతులైయున్నారు. కాని స్త్రీ ప్రజాజీవితమున తనకుగల బాధ్యతను వదిలికొని నప్పటినుండియు, భారతజాతియొక్క శక్తి కృక్కించుచున్నది. దానిని సరియైన రీతిని నడుపుటకు శక్తిగల, సహాయులు, ముద్దదర్శకులు లేకపోయినారు.

ఇప్పుడు స్త్రీ ఎప్పటినుండి జాతి జీవితమున తనకుగల స్థానమును గ్రహించుటకు ప్రారంభించినదో, అప్పటినుండియు, ఎంతయో మార్పు గలుగుచున్నది. స్త్రీ, తన ప్రాచీన స్వాతంత్ర్యమును పలుకుబడియును మరల బడయ కోరుచున్నది. విద్యా విషయమున, తనకు న్యాయరీత్యా అర్హమగు స్థానమును పొందగోరుచున్నది. భారత దేశమున కళాశాలలనేకములు స్త్రీలకు ప్రవేశమిచ్చుచున్నవి. పాశ్చాత్యదేశములలో వలె, స్త్రీలు, ఉద్యోగరాజకీయ జీవితములలో పురుషులతోపాటు స్వాతంత్ర్యమును బడయజేయుటకు పోరాడవలసినటులుగాక, పురుషులు, జాతియొక్క రాజకీయ జీవితమున మీకు అన్ని దానములను తెరచుచున్నారు. న్యాయస్థానములలో మనము స్త్రీ న్యాయాధికారులను, పురుషులతోపాటు గాంచగలము. మన నాగరిక దౌర్బల్యమును విచారించుటకుగాను, పురుషుని, శిక్షణానుభవమును తీర్చునకు, స్త్రీలకు సహజమగు మాను విజ్ఞానము ఎంతయు తోడ్పడుచుండుట మీరు గాంచనగును. మీయొక్క ప్రాచీన స్వాతంత్ర్యము మరల వృద్ధి గాంచుచుండటవలన, పూర్వకాలము లోవలెనే, పురుషులతోపాటు మీ బాధ్యతలను నిర్వహించుచు, ప్రపంచమున, భారతదేశమునకు గొప్పకీర్తిని డెచ్చుచున్నారు. జాతియొక్క జీవితమును, భాగ్యవంతులగును, సౌష్ఠవ వంతయును చేయుటకు, స్త్రీయెంత మకు తోడ్పడగలదో, ఇప్పుడు అందరును గ్రహించగలుగుచున్నారు. ఇప్పుడు మీరు గొప్పగొప్ప సభాకార్యములలో పాల్గొనుచున్నారు. పురుషాభావములు సంపూర్ణముగా వ్యక్తమగుటకు, మీరును అందు తోడ్పడుచున్నారు. పూర్వకాలములలోవలె ఇంట్లో, మీ సోతో సహా, మీ మంత్రాంగమును నైతికము పురుషులు బడయుచున్నారు. స్త్రీ, మరల తన స్థానమును బడయుటకు ప్రారంభించుచున్నది. స్త్రీ, కాంచమునందేగాక, భారత దేశమున శక్తియుండును, ఆదర్శ ప్రాయముగా మన్నదని తెలిసికొనును. ప్రాచీన కథలలో చేనటలకు వీరితిని కష్టములు సంభవించినదియు, ఒక్కసారి వారు స్వర్గమునుండియే వెడల గొట్టబడినపుడు, వారేరితిని శక్తిని ఆవాహనముచేసినదియు, అప్పుడామె, వచ్చి, వారికి వారిప్రాచీనస్థాన మిచ్చినదియు, మీకు తెలిసియేయున్నది.

హిందూదేశములో స్త్రీకి శక్తియే స్వాభావిక ధర్మమని నేను నుడి విన, పాశ్చాత్యులు ఆశ్చర్యమగుచున్నారని. దేశతయొక్క శక్తి, అతనియందుగాక, దేవీయందే ఆవిర్భవించియున్నది. స్త్రీ యొక్క శేషమే, దైవశక్తిగా నుద్భవించుట మో ప్రాచీన సంప్రదాయమైయున్నది. ఆ సంప్రదాయమునే మీరు నేడు మరల వాంఛించుచున్నారని.

మీరు ఆలోచించి, చేయవలసిన సేవలొకొక దానిని గురించి నేను వినయముతో నూచించుచున్నాను. ఇది విడ్డల రక్షణార్థమై చెన్న పట్టణమున సేవచేయుటకు ప్రారంభించిన సంస్థకు సంబంధించిన విషయము. ఈ కోర్టు పోలీసు కోర్టుకు చాలమారుగనుండును. ఆరెక్కుచేయుట, పోలీసువారిచే అవమానింపబడుట మొదలగు విచారకరములగు సందర్భములేమియు ఇందుండవు. పిల్లచేష్టలవలన నుర్రచాండ్రు తప్పుచేసినయెడల వారిచ్చటకు తీసికొని రాబడిముందు వానిని వేయకుండుటల ఏర్పాటుచేయబడును. ఈ కోర్టుకు ముగ్గురు స్త్రీలు ఈ పనిని నిర్వహించుటకుగాను నియమింపబడిరి. వారిలో ఇరువురు భారతీయులు. మరొకరు ఈ విషయమున తగిన అనుభవము కలిగిన బెడోయీలు. సర్ సదాశివయ్యయ సహితుడే గారు. ఈ విడ్డల న్యాయస్థానములో వెసిడెంసీ మెజిస్ట్రేటులో నొకరైయున్నారు. ఇంకొక జడ్జియొక్క భార్యగారునైతే ఈ కోర్టులో మెజిస్ట్రేటుగా నున్నారు. ఈ కోర్టుద్వారా పిల్లలు మొదట తప్పుచేసినయెడల దారిని రక్షించారు. స్త్రీలు, విడ్డలవల తల్లులు, ఈ కుర్రవాండ్రను విచారిం చెదరు, వారికి కుర్రతనముచే చేయబడు తప్పు ఏదీయో, నేరమేదీయో, ముఖముగా గుర్తించుటకు తెలియును. భారతదేశమున ఇచ్చటనే ప్రభుత్వ న్యాయస్థానము ఏర్పరుపబడినదిగావున, ఈ సంస్కరణమున, నడరాగు ముందంజవేయుచున్నది. తమ మాతృదేశమున పసిపిల్లలొకరు కలకొల్పబడిన ప్రభుత్వ న్యాయస్థానమున సేవచేయుటకు నడరాగు స్త్రీలకి ఈ గౌరవము కలిగినది.

ఈసేవ, ప్రాచీన సంప్రదాయములకు చాల గౌరవ కరముగనున్నది. పాశ్చాత్య దేశములలో సేవకముల, తమ దేశములను, మాతృదేశములనిగాక, పితృదేశములని పిలుచుచున్నారు. భారత భూమిమాత్రము, స్త్రీలయందుగల విశ్వాసముచే, తన దేశమును మాతృస్థానమిచ్చుచు, మాతృదేశమని పిలుచుచు, మనమందరము సేవానీతిల మైయుండవలయునని నుద్ఘోషించుచున్నది. ఈనూతనోద్యమముకు నాయకురాలైన మిమ్ముల సభివండించుచున్నాను. భారతదేశ నారీమణులు, ప్రాచీన గౌరవస్థానమును మరల నలంకరించు చుండుట చూచుచు ఎంతయో సంతసించుచున్నాను. స్త్రీ, పురుషులు, వైరభావమున గాక, అన్యోన్య సహాయ సంపత్తితో దేశమునకు సేవచేయుటకు మొదలు పెట్టినయెడల ఆపహకారము స్త్రీ, పురుషులలో కావ్యతముగ నరిలుచుండిన యెడల, భారత భూమి, ప్రపంచమున, ఇతరదేశములలో తగిన గౌరవస్థానము నలంకరించ గలదు. అప్పుడే భారతదేశ వారీ మణులు, ప్రాచీన కీర్తి వైభవములకు తగిన అర్హురాలైనయెను. పురుషులతో కలిసి సేవచే, తిరుంటుమునకును, జాతికిని, దేశమునకును, కీర్తిని దేగలదు!

విద్యావంతులు : వారిక రత్నములు

సుల్తానా మీర్ అమీరుద్దీన్ సాహేబాగారు

మేరీ రాణి కళాశాలలో నిచ్చిన యుపన్యాసము)

(అను వాదకుడు వావిలాల వాసు దేవశాస్త్రి)

విద్యయొక్క విలువ వజ్రవైదూర్య మాణిక్యములకంటె నెన్నియో తెల్లు. అధికము విద్యావంతులు, విద్యావంతులు అన్ని దేశములలో పూజ్యతను గౌరవమును పొందుదురు.

విద్యావంతుల ముఖ్యక రత్నములు.

ప్రభువు ధర్మము ఏ మన జన్మించిన దేశమునకు సేవయొనర్చి, ఉత్తమ సేవలగుట. మిక్కిలి ఉత్సాహముతో, సంఘసేవను బాగుకొని అట్టిసేవ వలన పుట్టు ఆనందమును అను భవించవలెను. ప్రజలందరి యొగతీసుములకు సంబంధించిన అన్ని విషయములయందును శ్రద్ధ వహించి, అవకాశము దొరికినపుడెల్లను సేవ యొనర్చుటకు నుద్వృక్తులై యుండవలెను. సాధ్యమైనంత ఎక్కువ జనమునకు, సాధ్యమైనంత ఎక్కువ సౌఖ్యము నొనగూర్చుటయే మో శుభాశయముగ నుండదుగ, సాధ్యమగుటయు, సాధ్యమగునామెల్లయు అను పదముల భావమును గ్రహించిన నే మీకు ఈ సేవ తత్త్వము బోధవలెను. స్త్రీ రత్నములారా! మీరు ఒక్కొక్కరును, మీరు చేరియుండు సంఘమునందొక్కొక వ్యక్తియనియు, కావున సంఘమునందు గూడ మీకభిమానము గలిగి యుండుట మో ధర్మమనియు గుర్తొనగవలెను. ఒక గొప్పయంత్రమున అన్ని భాగములును కలిసి, వానినాని పనులను వీరితన చక్కగ మరచేర్చునో, అట్లే మీరెల్లరును కలిసి అనుకూల్యముతో సమష్టిసంఘయొగతీసుములను విచారించి, మీ మీ ధర్మములను నెరవేర్చవలెనని మీ రెన్నడును మరుచుడు.

స్త్రీయద్యమము:—పూర్వకాలమున, దొన్నెత్తము నొందిన వారి మణుల చరిత్రముల ననుసరించి, యిక్కాలమున నైతిము, అన్ని దేశములయందును, అన్ని జాతులలోను స్త్రీలు ముందంజవేసి పనిచేయుట ద్వారా స్త్రీయద్యమము ఎక్కువ వ్యాప్తియు, ప్రాముఖ్యతయు నొందుచున్నది. ఇంకను నాగరికత విశేషముగ వృద్ధికాచి దేశములలో గూడ స్త్రీలు ఘనతనహించుచున్నట్లు చరిత్ర తెలుపుచున్నది. ఇయ్యది విశుచ చాల సంతోషకారణము.

పురాణయుగమున, అనగా మహాభారత రామాయణ కాలములలో మన దేశస్త్రీలు రాజకీయ విషయములలో పాల్గొనినది తెలియవచ్చుచున్నది. అది ఆయాకాలపు స్త్రీల విశేష గాంభీర్యములను నేనొళ్లబాటుచున్నది. ఈవల మధ్యయుగమున, అనగా శ్రీ శ్రీ మహమ్మదు గారు మత ప్రబోధమును జరుపు కాలమున అరేబియా దేశపు ముసల్మాను స్త్రీలు వారిసంఘమునందు హెచ్చు స్థితియందుండెడి వారు. వారలకు పురుషులతో సమానముగ విద్యాబుద్ధుల గణపి, సమాన హక్కుల నిచ్చబడ్డారు. సోమరులై తెలివితేనివారై యుండుదని శ్రీ మహమ్మదుగారి ప్రభుప్రాయము ఎంతమాత్రముకాదు. శ్రీ శ్రీ మహమ్మదుగారి కులదళముననే, స్త్రీ రత్నములు పెక్కిన ఘనకార్యములు, ఇప్పుడును మనకు దృష్టాంతములు. వారి కుమార్తె భటిమాదేవి

రాజకీయ వ్యవహార చర్యలలో చాల నిపుణు. వారి మనుషురాలయిన జయనా దా జననముదాయమున కొనర్చిన సేవయు, వారి చిన్న భార్య యగు అయ్యేనాదేవి యుద్ధభూమిలో చూపిన నేర్పు సాహసము, మనకు దృష్టాంతములు. ఇటీవలనే సుల్తానా.....గారి కాలము లోఁగూడ మసీదులలోను సర్కారు పాఠశాలలలోను స్త్రీ పురుష భేదము గమనించక ఉపన్యాసములు ఇవ్వబడుచుండెను. ప్రాచీన కాలమున ఈజిప్టు దేశమున స్త్రీలు కడునేర్పుతో వారిభర్తలకు సర్వ కార్యములయందును సహకారులుగ నుండెడివారు. ఆరోగ్యశాస్త్రము, సంసార బాధ్యత, తత్త్వ విచారము మొదలగు సకలవిషయముల యందును, స్త్రీలు పురుషులకు సహాయభూతులుగ నుండుటయేగాక వారుచూపిన తెలివితేటలనుబట్టి, మతీయే దేశమున కానరానట్టి, మత ప్రచారమునైతము స్త్రీలకే ఒప్పగించియుండిరి.

పైన చెప్పబడిన విషయములు చాలగొప్పవియ్యెను, అవి సర్వ సామాన్యములు కావు. ఇక్కాలమున అన్ని దేశములలోను స్త్రీల యందొక విధమగు ప్రబోధముకాన వచ్చుచున్నది. ఇంతవరకు నిద్ర బోవుచుండినవారు మేల్కొనిరి యన్నట్లు వీరు తమ పూర్వపుస్థితిని మరల స్మరించుచున్నారు. గడచిన పదిసంవత్సరముల చర్యను చూడ స్త్రీల భావిధితచాల తృప్తికరముగ దినదినాభివృద్ధియగుచున్నది. స్త్రీలకు గొప్పనూతన యుగము రానున్నదని స్పష్టమగు నూచనలు కాన వచ్చుచున్నవి.

ఇటీవల ఐరోపాలో జరిగిన మహా సంగ్రామ సమయమున, స్త్రీలు అర్హులని కలలోనైనను తలచని యెన్నియో యుద్ధోగపదవులలో స్త్రీలు నిర్వహించి కీర్తినిపొందెరి. శ్వాయవాది వృత్తిలోవారికి స్థానము కలిగెను. ఇండియా దేశమున ఉన్నతోద్వోగములకు (కత్తెర్లు, జిల్లా బడ్జెటు, బోర్డుమెంబర్లు, గవనమెంటు నిర్వాహక సభ్యులు మొదలగు పదవులకు) అర్హతగలుగజేయు ఇండియాకే సివిల్ సర్వీసు పరీక్షలకు సహా స్త్రీలు అర్హులుగాదగుదురని యుత్తరపు బయలు దెడలట చాల సంతసించదగిన విషయము. పురుషులతో సమాముగ పేదలంట చాల సంతసించదగిన విషయము. పురుషులతో సమాముగ స్త్రీలకును ఎన్నికొలుపాకులకు కలుగ వలెనని, బహుకాలము పోరాడి గెలిచి, యిప్పుడు ఇంగ్లీషు స్త్రీలు పార్లమెంటు సభలలో సభ్యులై యున్నారు. ఆమెరికా దేశమున కొన్ని రాష్ట్రములలో స్త్రీలు గవర్నరు పదవులను నైతము పొంది కొంచెమైనను లోపములేక పురుషులకు సమాను పరిపాలించుచున్నారు. స్త్రీలు ఎక్కువగా ఘోషాపదధి నవలించు ఈజిప్టు టర్కీ దేశములలో నైతము, కాలము ననుసరించి స్త్రీలు తమ కర్తవ్యములను గుర్తెరిగియున్నారు..... అను నొకనారిమణి, తన దేశపు ప్రభుత్వమున విద్యాశాఖ మంత్రి పదవి నధిష్ఠించియున్నారని శెషవటకు ఎంతయో సంతసించుచు న్నాను.

ఇప్పుడు మన దేశమున స్త్రీలయందు గొప్ప ఉద్వోగము పుట్టి యున్నది. ఇది గొప్ప ముఖముచేయు చెన్నపురి స్త్రీలు ఎన్నికొలు పాకులను ఇదివరకే సంపాదించిరి. ఇతర రాష్ట్రములు ఇవివయమున చెన్నపురి చూపిన మార్గము నవలించవలెను.

పట్ట పరీక్షలయందు దేశీయ వారలగు స్త్రీల సంఖ్యను చాలసంతస కారణము. ఇట్టి సంఖ్యములు ఇతర రాష్ట్రములలో సహా అవశ్యములు. విద్యార్థులను వెక్కిరించు ఒక్కదోట సమావేశమగునట్లుచేసి, దేశ ఔనుకర్తములగు పనులయందు ప్రతేక పెట్టుటకు అవకాశమిచ్చును.

ఇతర రాష్ట్రములలో నిట్టి సంఖ్యములు స్థాపించబడుచున్నవి. నేను కలకత్తాలో అభిలబాలీయ స్త్రీ సమాజమున సభ్యురాలనుగ నుంటిని. అనేక విధములుగ ఆసంఘము దేశమునకు మేలుచేయుచున్నది.

జనసామాన్యమునకు సంబంధించిన విషయముల నన్నింటియందు, స్త్రీలును కలిసి సహాయమొనర్చుట శుభనూచకము. శ్రీయులే హరి సింగ్ గార్ గారు ప్రతి పాదించబూనియుండు, గర్భాధాన అంగీకారపత్రము చట్టమును గుతించి, చెన్నపురపు స్త్రీలు సభచేరి, వయస్సు 12 సంవత్సరములనుండి 14 సంవత్సరములకు పాచ్చించవలెనని తీర్మానమును అంగీకరించి, ప్రకటించిరి, మొరల్లరు ఆ విషయమునకు ఏకవాక్యముగ కుమ్మకుచేయవలయును. శ్రీ రామ్మోహనరాయి గారి సతీమణి యీ ప్రాంత్యములకు వచ్చినపుడు, ఈ దేశమున కన్యలు అతిచిన్నవయస్సున వివాహితలై సంసార భారమును నహించుచుండు టనుచూచి విలపించిరి. ప్రాచీనపు పట్టదలను, అభిప్రాయములను మార్చుట మీదోటి విద్యార్థులకు భారము.

హిందూదేశమున స్త్రీలు దేశసేవచేయుటకు అవకాశములు అనేకములుగలవు. శిశుపోషణకు సంబంధించిన విషయములయందు మీరు ఎక్కువ శ్రద్ధబూనవలెను. భారత పుత్రికలారా! లోకసేవచేయు మని నేను చెప్పుటలో. మీమీ యిండ్లయందు నెనచ్చే దగిన విద్యుక్త ధర్మములను మరచవలెనని నా అభిప్రాయముకాదు. ప్రతి స్త్రీయొక్క ప్రథమ ధర్మము, తన గృహమును చక్కపెట్టుకొనుటయే. ఇంటి యందుండు అందరకును ఆదర్శ ప్రాయముగ తాను, సకల సద్గుణ సంపన్నయై, భార్యగను, తల్లిగను, బిడ్డగను నడిచి చూపవలెను.

నీత, ద్రావది, శకుంతల, సావిత్రి మొదలగు పత్నివ్రతా మత్తలల చరిత్రములను స్మరించి, వానిని ఆదర్శములుగ గ్రహించవలెను. ప్రతి గృహమును మీ నేర్పవలస శుభ్రముగను రమ్యముగను సత్వగుణ పూరితముగను చేయవలెను. స్వార్థరహితులయి, శ్రద్ధాధక్తులతో మెలగవలెను. బీదలయిండ్లునైతము, సామాన్యములగు వస్తువు తోనే సాంఘిక రమ్యముగజేయవలెను. విలునగల దేవులు, సేవకులు అందరికిని లభ్యపడవుగదా! అని ఆకస్మరములేదు. కొలదివస్తువులతోడనే యింటిని రమ్యముగచేసి యితరులకు త్రోవచూపవలెను,

మీ పిల్లలను పెంచుటయందు మీకందరికిని ఎక్కువ బాధ్యతగలను. స్త్రీలు పిల్లలను పోషించురీతి ననుసరించి మనుష్యజాతియొక్క అభివృద్ధియుండునని అందరు ఒప్పుకొను విషయము. తల్లు తల్లు పెంచుదునో, పిల్లలట్లు పెరుగుదురు. నూగురు ఉపాధ్యాయులు చేయగలమేలు ఒక తల్లిచేయగలుగునని పార్శ్వస్పృహ ప్రాసేరి. పిల్లలయొక్క గుణాభివృద్ధియందు వారిపెంపుడు ననుసరించియుండును.

కాబట్టి మంచి చెడుగు తెరుగక ఆనందనముననుండు పసిబిడ్డలను ప్రేమతో సద్గుణముల కైపుత్రప్పి, దుర్గుణములనుండి వదలించుదు. సత్యము, దయ, న్యాయము, ఆర్థికబుద్ధిమాలే సహజముగ సదాచారములు, వీని మధ్య పిల్లలు పెరుగుటకు అవకాశములను కలిగించవలెను. ప్రపంచ చరిత్రమున ముద్రసిద్ధ మహాపురుషులు గొప్ప తల్లుల గర్భములం జనించినవియును, జనాంగములయొక్క భావిధితి స్త్రీల మీదనే యున్నదనియును ఎల్లరకును తెలిసిన విషయము.

అర్చన

వృత్తాంతములు: వ్యాఖ్యలు

శిశుసహాయక సభ,

ఎద్దియో యొక విధమున చెట్టుమునకు విరుద్ధముగ నడుచుకొనిన చిన్న పిల్లలకు సహాయముచేయుటకై యొక సమాజమును స్థాపించుటకు కొంతకాలముగ చెన్నపురమున ప్రయత్నము జరుగుచుండెను. సాధారణముగ ఈ పిల్లలు సేరములుచేయు స్వభావముగలవారు కారు. ఇరుగు పొరుగు దురాచారములవలనను, దాడిద్రవ్యమును బట్టియు చెప్పితోచినట్లు పడినవారు. ఇట్టి పసిపిల్లలను సామాన్యముగను బహిరంగ వ్యాయస్థానములయందు విచారించుటయు, సేరము రుజువై శిక్షవిధిని పబడినచో వీరలను, సేరములుచేయుటయందు గడితిరి తెగించియుండు నయనుపజచ్చిన సేరస్తులతోడ గుంపుచేర్చుటయు, వీరల జీవితములనే నాశముచేసినట్లుగును. కాబట్టి, అట్టి అదృష్టవీనులగు పసిపిల్లలను కాపాడుటకై, చెన్నపురిలో ప్రముఖులగు స్త్రీలు, పురుషులను ఈ సమాజమును స్థాపించిరి. ఈ సమాజ ఉద్దేశ్యము లేవ్వియును:—

ఇప్పటికే ఇక్కార్యమునకు అనుకూలమైన యిల్లు ఒకటి కైకొన బడెను. ఇది శిశువుల వ్యాయస్థానములకు సమీపముననున్నది. ఆ గృహమునకు “శ్రీమతి నిలయము” (హోం అవ్ నేస్ట్రి) అని పేరు పెట్టబడెను. శిక్ష విధింపబడగ నే పిల్లలను అచ్చటికి పిలుచుకొనిపోయి యున్నట్లునుండి కాలక్రమమున వారినొక పాఠశాలకు పంపుదురు. ఇంతేగాక, యాపిల్లలు పట్టుబడగ నే వారిని పోలీసు వ్యాయస్థానము లకు గొనిపోకయే, యీ యింటికి గొనివచ్చుదురు. అచ్చట తల్లిదండ్రుల జురే వీరలను దయతోడను, తెలివితోడను విచారించుకొనగల స్త్రీలు పురుషులందురు. ఈక్రొత్త సమాజమునకు అధ్యక్షుడు (పెసి డెంటు) శ్రీమాన్ వి. టి. కృష్ణమాచార్యులుగారు, మద్రాసు గవ ర్నెంటు లా డిపార్టుమెంటు నెక్కిరి. వ్యాయమాత్రి వెంకట సుబ్బరావుగారి సతీమణి, ఉపాధ్యక్షులలో నొకరు. శ్రీమతి పాక్ ఫోర్డ్ అమ్మగారు కార్యదర్శి. బాల్య సేరస్తుల విషయమును పరిశీ లించుటకై గవర్నెంటువారు సరియైన నిర్వాహకుల నియమించవలెనని భారతీయ మహిళా సమాజమువారు గతసంవత్సరమున, సర్కారు వారికి సలహాయిచ్చిరి. ఈ సమాజమువారి ప్రయత్న ఫలమే యిప్పుడి సమాజము ఉత్పత్తి. ఈ నూతన సమాజమునకు జయముకలుగుగాక యని మారోరిక.

చెన్నపురి విజితెన్ను (హెచ్చరికె) సమాజము

ఈ సమాజముయొక్క ప్రథమ వార్షిక నివేదిక మాకార్యాలయము నకు వచ్చెను. శ్రీయుత కే. వి. కేసయ్యంగారు ఈ విషయమున నొక చిట్ట చట్టమును తయారుచేయగా దాని వివరములను చర్చించుటలో ఈ సమాజమువారు విశేష ఆర్థికము లేకయే చాల పనిచేసిరి. చెన్నపురమున వ్యభిచార గృహములు వ్యభిచారవృత్తి వీనిని గురించి చర్య పుచ్చుకొనటకు యాచట్టము తయారుచేయబడినది. ఇప్పిషయ మున పోలీసు కమిషనరుగారిని సహా దర్శించి వారివలన కైకొనబడిన గరియు గవర్నెంటు లామెంటుగారగు జా. సి. పి. రానస్వా మయ్యగారి యుద్దకు ఈ సమాజ ప్రతినిధులు వెల్లి ఇప్పిషయమును చర్చించిరి. గవర్నెంటు ఆధికారులు ఇప్పిషయమును సానుభూతితో చూచుచున్నారు. ఈ మనోదావిల్లు శిశుకాలములోనే పూర్తి చేయుటకు తగినచర్య జరుగుతును.

అయితే ఈచట్టము ఉద్దేశ్యములు నెరవేరుటకు “శరణాలయముల” ను నిర్మించుటకు ఆ వలసని. అచ్చట ఈ చిన్నపడుచులను చేర్చి, సరియైన మార్గమున పోషించి, వారలకు వృద్ధియైననొక విద్య నేర్పించి, చేతమునకు ఉపయోగ కరులగు పాఠులగు చేయవలెను. క్రైస్తవులకు గా ఇప్పటికే రెండు “శరణాలయము”లున్నవి. ఒకటి శోమకా క్యాటోలిక్ క్రిస్టియనులకును, రెండవది ప్రొటెస్టెంటులకును. ఇప్పుడు ముఖ్య అవసరము, హిందూ, మఱి ముసల్మాను యువకులకు శరణాల యములు. “విజితెన్ను” సామాజకులు ఈ అవసరమును గుర్తెచిగి, సమీపకాలములో హిందూ యువకులకు శరణాలయమును స్థాపింప నిశ్చయించుచున్నారు. అచ్చట పడుచులకు జీవనోపాయ శాధన కుగు విద్యయొక్కటి నేర్పుటతోగూడ, హిందూ సంప్రదాయము ప్రకారము మతబోధనకూ చేసి హిందూ ఆధర్మములు వారలకు బోధచేయ బడును. ఈరీతిని ఈ కన్యలకు పడునెనిమిది వత్సరముల వయస్సు వచ్చునంతటికి వారి జీవనము వారు స్వంతముగ సంపాదించుకొన గలుగునట్లు చేయుదురు. ఈ యేర్పాటునందు బోక్సముగలవారలు మాకు తెలుపుబ్రాగుటలు.

బొంబై నగరమున చేకల నివాసమునకై ప్రత్యేకముగ పేట సత్వ యింపబడియుండుటను ఆక్షేపించుచు, దానిని నిలుపులచేయవలెనని కోరుచు, స్త్రీ సమాజములు అనేకములు సమావేశము జరిపిరి. పోయిన సంచికలో ప్రాసించుంటిమి. ఇప్పిషయమున, శ్రీయుత పి. ఇ. సర్వే గారు కానక సభలోనొక తీర్మానమును ప్రతిపాదించి నిశ్చయించి యున్నారనియును, వేర్వేగములను, వ్యభిచారవృత్తిని క్రమక్రమ ముగ తగ్గించుటకై, నగరములలో వ్యభిచారవృత్తిని పూర్తి ముగ అపుటకు ఏర్పాటుచేయ నిశ్చయించినారనియును వినుటకు మేము చాల సంతోషించుచున్నాము. ఈ తీర్మానము శిశువులకు చట్టముగు గాక యని మా ఆశయము. ఏలయన ఇప్పుడు బొంబై నగరమున వ్యభిచార గృహముల వ్యాపకము చాలబోతున్నది. నాగరికముగల యేదేశముననైనను, ఇట్టి నీతి చాల సిగ్గులపాలు. ఇట్టిపిల్ల బిరోపా లో అనేక నగరములలో లేదని మేము చెప్పుటకలదుగాని, పాఠశా లిక ఫర్మములకును, అదర్శములకును పుట్టిలగు ఇండియా యిట్టి బిషయ ములలో, ఇతర దేశములకు మార్గదర్శియై, మేలు బంతిగనుండవలె నని మారోరిక.

కలకత్తాలో గోకలేపాఠశాల:—బాల్య పాఠశాలలకు అకు విరా శములనిచ్చుట సామాన్యముగ వాడుకలోనుండినను, స్త్రీల విద్యాభ్యాసమున కట్టి సహాయమెక్కువ అవశ్యకమయ్యెను. బేదార్థులగు విరాశములు బాలికా పాఠశాలలకు అను ఇచ్చుట అరుదు. ఎక్కడనో, ఎక్కెండా ఒకతూరి అత్తిపూజనట్లు ఒకటి కానరావచ్చును. కీర్తి శేషులైన శ్రీ గోపాలకృష్ణ గోకలేగారి స్మరణవిన్నాముగ స్థాపించ బడిన బాలికా పాఠశాలకు (గోకలే మెమోరియల్ స్కూలు) రు. 20,000 లు, కొలదికాలము క్రిందనే యుండలెనుగ నీయుండెను. ఇది చాలసంతన కారణము. ఇచ్చిన మహనీయుడో, మహనీయు రాలో, తన పేరును తెలుపకయే యిట్టి గొప్పధర్మమును చేసియుండుట మరియు విశేషముగదా.

ఈ పాఠశాలలో హిందూ పడుచులకు ఉత్తమ విద్యనొసంగుటకు ఏర్పాటుచేయబడియున్నది. దీని యభివృద్ధికు అకు పాలుపడిన మహిళా సమితి వారి యాశయములు అన్ని విధములగు కొనసాగెను.