

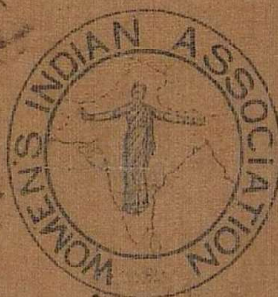
STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 9, No. 12]

October, 1926.

[As. 5, Post free.



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

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

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

Dedication

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

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

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Women's Indian Association

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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
Endamamul	4. Princess Road
Erode	Nanded
Karur	Surat
Kuttalura	Nasik
Kumbhakonam	<i>Telugu</i>
Madura	Anantapur
Mylapore (Madras)	Bellary
Namakkal	Chittoor
Nellore	Guntur
Ootacamund	Madanapalle
Pollachi	Rajahmundry
Pondicherry	Vizagapatnam
Salem	<i>Malayalam</i>
Sivaganga	Palghat
Saidapet (Madras)	Badagara
Sorathupperiamkuppam	Cannanore (Affiliated)
Tanjore	Calicut
Tirumiyachur	Tellicherry
Tinnevely	Trivandrum
Trichinopoly	<i>Hindi</i>
Triplicane (Madras)	Bénarès
Tuticorin	Lahore
Vellore (2)	Lashkar
Vettaikaranpudur	Mainpuri
	Patna
<i>Kanarese</i>	<i>Bengali</i>
Bangalore	Calcutta (Affiliated)
Chikmagalur	<i>Marathi</i>
Hassan	Kolhapur
Molkalinuru	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, not obliged, to pay a subscription of two 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

Coimbatore

This Branch has now been reconstituted with a new set of officers. Mrs. Lakshimbai Sivam is now the President, the Secretaries being Miss Amery and Mrs. Parvathi and four new members of the Committee have been asked to serve. Meetings will be held each Friday. The President gave an inaugural address on the Duties of Women and a programme for three months has been prepared. We wish this Branch much success in its new era of reconstructed effort.

Cuddalore

The Principal of the Government Teachers' Training College of Cuddalore was appointed a Municipal Councillor of the town and the W. I. A. Branch quite appropriately celebrated the event by giving a reception in Mrs. Sargunari's honour as her appointment is also a compliment to the W. I. A. of which she is a member. Though the Branch has not a large number of members it is quite active and influential. Cuddalore is noteworthy as a mufassal town which has both a Woman Municipal Councillor, and a Woman Honorary Magistrate who acts as Vice-President of the Bench of Magistrates, both W. I. A. members.

Bangalore

Miss Ornsbalt is taking an active interest in the work of the Branch and has called the members together especially to interest them in the cause of the Equal Moral Standard for men and women. The Branch, in association with the Social Service League, is arranging a good campaign in the cause of Social Purity and the Raising of the Age of Consent.

Nellore

About 200 ladies attended a meeting addressed by Mrs. Cousins in Nellore Women's Training School. They showed themselves quite eager to further the interests of women and passed Resolutions in favour of the Raising of the Age of Consent to 16 and in favour of securing Primary Compulsory Free Education for the girls and boys alike of the town. Miss Chinnammal, B. A., L.T., had made most satisfactory arrangements for the meeting, which proved a great success. The Principal of the local College presided. One of the lady doctors of the town (of whom three were present) translated admirably though it was her first attempt. Many ladies gave their names as members of a new Women's Society for the town which would be the Nellore Branch of the Women's Indian Association, whatever vernacular title it might be. The list of officers was approved of at the meeting and the programme of meetings and classes now being drawn up.

Ellore

Though not so large as the above, the meeting held next day at Ellore by the local Ladies' Recreation Club, with Mrs. Cousins as its guest and speaker, was characterised by much awakened life and earnestness. Also the same Resolutions were passed; also one

to ask the Municipal Council to appoint some women on the Council. Both towns have promised to send representatives to the Madras Constituent Conference for the All-India Women Conference on Educational Reform. The wife of the Municipal Chairman is the President of the Club and the wife of the District Director of Education is its energetic Secretary. The Association intends to affiliate with the W. I. A.

Masulipatam

Mrs. Stewart, wife of the Collector, presided at a meeting of about a hundred ladies in this town. She gives her compound grounds for the use of a Ladies' Recreation Club, but at this meeting after Mrs. Cousins' address the ladies of the town expressed their wish that a second Association should also be started more on the lines of the Seva Sadan, for teaching handwork, lectures, and conversational English classes. There are a number of highly educated and cultured ladies in the town so that it seemed strange that no lady is on the Local Government Board and it is quite a shame that girls were not included in the town's scheme for Compulsory Primary Education. Mrs. Cousins invited the Associations to link on to the All-India Women's Association and to send a representative to the Women's Educational Conference to be held in Madras City in the middle of October.

Madura

We regret to record the death of Mrs. K. P. Velayuda Menon who was a Municipal Councillor of Madura. She was the first Hindu lady in Madura to be nominated to the Municipal Council and took a keen interest in all civic affairs. She was also an active worker in Madura in the cause of the welfare of the women and children of the town. About a month ago she went to Trivandrum to meet her daughter and it was there that she suddenly took ill and died. She was a member of the W. I. A. and an active supporter of "Stri Dharma" for which she got six new subscribers on one occasion.

Women's Home of Service, Madras

The Women's Home of Service, ... Udayavaram, ... Royapettah High Road, Mylapore, Madras, now combines a Baby Welcome, a Vocational Training School for Women, and a Hostel for College Students and Teachers. There are twenty-one women now resident in the Home. Two free Scholarships for Telugu women are still open to applicants who should apply at once. They must be over 18 years old, and know how to read and write their mother-tongue. An experiment is being made in combining one and a half hour's teaching in class singing, Tamil and English each day with the four hours of hand-work. An order for the rattan weaving of the seats of 100 chairs has been completed by the pupils of the Home. There is a greater demand for work than there are at present workers to supply it. More workers for embroidery, rattan, and weaving are called for. These are paid by piece rates for their work. An additional teacher, Government certificated, has been acquired for Cutting out, plain Needlework and the Sock-knitting machine.

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NOTES AND COMMENTS

Women in the New Legislative Councils.

The new Legislative Councils will be elected before the next number of *Stri Dharma* appears. These will act for the next three years. It will easily be seen how important it is that some women shall be included in them from the beginning. So far only Madras and Bombay Presidencies, Assam and Burma have secured for themselves the right to admit women to the Councils. Election and nomination. Unfortunately the Government allowing the present Councils to pass Resolutions to this effect came into law only three months before the date of the elections and the time is too short for women candidates to work up a whole district in competition with men who have been "nursing their constituencies," as it is called, for the past year. The only chance of a woman being elected was where a seat was very certain to come to a particular Party. In that case if the Party had been broad-visioned enough to see what honour it would bring to their Party to have a Woman Member, and had withdrawn its man candidate in her favour, the disadvantage of the short time would have been overcome. The Women's Indian Association asked the Parties to select some women candidates but so far they seem to have been deaf to its request. It may not be their fault, for too often men are ready to do what is asked but the few women qualified to go forward hang back, and give every kind of excuse for not taking up public service. Indian women are famous for their powers of self-sacrifice, but they have still to learn to use them for their sex in the broadest way when the chance comes to them, and not let service to a much smaller personal circle prevent their service to millions of their sisters and their children. We note with pleasure that Mrs. Hannen-Angelo is contesting the Anglo-Indian Constituency for Madras Presidency. As this is a small specialised community of voters she stands a fair chance of succeeding. Not for her views, to which the members of the Women's Indian Association have often been opposed, but for our common womanhood, and in appreciation of her splendid courage, we wish her success at the polls, and we ask our readers to canvass Anglo-Indian voters on her behalf.

All honour to Mrs. Kamaladevi of Mangalore, wife of the poet and musician Harindranath Chattopadhyaya

who is the first Hindu woman to stand forth as candidate for election to a Legislative Council. We most sincerely wish her success. She is a worthy representative of the new era for womanhood—young, talented, travelled, full of patriotic, artistic, feminist ideals.

Nominated Women Members for the Councils and the Assembly.

In view of the above, the Women's Indian Association is calling on the Governments of the above Provinces to allocate at least four seats in their Councils and in the Legislative Assembly to women nominated members. Four women in Councils of 130 men each is an absurdly low proportion to ask for as representatives of full half the people, but even that some people consider too many! Let us start with four women in each Province and feel that we have at least as honourable a quantum as other depressed and special classes.

Navarathri or The Puja Holidays.

The last fortnight has been a time of holiday making everywhere in India. In the Indian religions it is a season sacred particularly to the Feminine manifestations of the Supreme Creator of the universe. The worship of the whole nine days' festival is devoted to the Goddesses who are the Consorts of the Hindu Trinity, Siva, Brahma and Vishnu. Three days are for the worship of Parvati, three for Lakshmi, three for Saraswati. The Goddesses are the Power (Shakti) aspects of the Gods. Without the Goddess the God is powerless to make his boon manifest. Similarly the Brahmin husband must have his wife present when he performs his ceremonies, if they are to be effective. It is the time of the year when women should charge themselves afresh with Divine courage, learning and love. From this worship of the virgins and the matrons and the Goddesses, and especially the Great Mother, they should go forth into the whole year's work with renewed self-respect as individuals and as a sex. No other country in the world to-day gives such Divine honour to womanhood in its religion as does India. It is for women themselves to insist that the conditions of their daily lives

be so changed that the reflection of this honour may be found in the daily relationships of modern men and women.

Women in Conference About Reforms in Education.

The scheme for holding Conferences of Women on Educational Reforms as desired by women is now in full swing from North to South of India. Shikarpur, in the North of Sind Province, has the honour of being the first place to have held its Conference preliminary to the Conference for Sind Province. It selected six delegates to go to Hyderabad, and drew up its own Resolutions which have been formulated in a way that can be a suggestive example to other places. This Report can be obtained from the Hon. Sec. Women's Health and Education Society, Shikarpur, Sind. The first Provincial Conference will be held in the Senate House of the Madras University, Madras City, for the Presidency. It will take place on the 16th inst. the day after the Saraswati Puja, which will be an auspicious season for the historic event of launching the scheme of Constituent Conferences for the All-India Conference. Bombay, U.P. the Punjab, Poona, Sind and Gujarat Conferences are booked for dates in November. Suggestions on all points connected with the subject and the organization of the Conferences will be welcomed by the Hon. Organizing Sec., Mrs. Cousins, Adyar, Madras. The efforts to find solutions for the undoubted difficulties that come to light when the subject is carefully reviewed will be an education in itself to women workers for India. Mrs. Pelhick Lawrence, the famous suffragette colleague of Mrs. Pankhurst, will be travelling in India during December and January and it is possible she may attend one of the Conferences. The presence of such an inspiring figure in the history of the feminist movements in Europe would bring a special blessing with it.

It is gratifying that the Government women education Officers have been given full freedom to take part in the Conferences.

A New Slogan—Baths for women.

The feminist movement in Kashmir has demonstrated itself in an unexpected angle. As a result of the celebration of Srikrishna Janmashtami by the Sanatan Dharma Pratap Sabha a philanthropist contributed Rs. 2,000 for the construction of *hammam* (baths) for Hindu ladies at Saitlu. At Rainabai the public undertook to raise the necessary funds for another such bath in their locality. We can imagine what a boon such bathing places will be to poor women who live in the severe climate of the Himalayas. The dirt of the people of Kashmir is proverbial. Evidently the Sabha believes that "Cleanliness is next to godliness". A new Society for the education and general helping of women has been started in Kashmir, and under the enthusiastic leadership of Pandit Srikanth and Mrs. Van Ghel Gildemester is sure to achieve solid progress.

An All-India Conference on Child Welfare.

With the object of comparing results, discussing methods and pooling experience, the Lady Chelmsford All-India League for Maternity and Child welfare has invited those who are actively engaged in this work to meet in a Conference to be held from the 4th to the 8th of February next. Those eligible to attend are medical officers of health, district or municipal secretaries or presidents of committees for this work, representatives of health training schools, experienced health visitors and an invited number of private individuals. The Conference is bound to strengthen the cause.

The Raising of the Age of Consent.

Public opinion grows stronger every day in favour of Raising the Age of Consent so that parents may have some legal excuse for securing freedom and health for their young daughters. Daily instances are coming to light of cruelty inflicted on child wives by selfish husbands of much older age. Sometimes regret to say that the mother-in-laws are the ones who when they take a dislike to the poor bride. It is hard to understand how daughters of their own can be so hard-hearted to another woman's daughter. If the wives were older, more educated and in every way more matured they would not be so much bullied. The commercialisation of vice is assuming heart-rending dangers to innocent little girls who are trapped by agents of brothels. One such was seen taking a race for her freedom from one house of ill-fame the other day in broad daylight, but she was pursued and brought back to captivity again. No constables were at hand then or later to look into the incident, but other agencies are seeking the girl and will try to save her. Two children spirited away from Madras Presidency were found in Meerut, and their kidnappers are now on trial. Another case disclosed that the girl of thirteen decoyed into a bad house contracted sex disease there which will probably ruin her health for life. She was granted Rs. 1,000 compensation by the Court to be given to her when she is 18, and the two brothel-keepers were fined the compensation amount and sentenced to six months' rigorous imprisonment each. Stringent legislation and the conscientious vigilance of Probationer Officers, men and women, alone can lessen the menaces to girls that lie all around in the social customs of present-day life in India.

A packed meeting in a large Hall in Bangalore, with hundreds of people turned away for want of room, showed the interest of the public in the subject, "Problems of Womanhood and the Social Evil," at which the Hon. V. Srinivasa Sastri presided and Mrs. M. E. Cousins was the speaker. That meeting was only one of many which are just now passing Resolutions unanimously in favour of Sir Hari Singh's Gour's Bill to raise the Age of Consent to 14 as a step towards raising it to the desired 16.

THE EQUAL MORAL STANDARD FOR MEN AND WOMEN.

[Editor's Note : THIS is an English version of the Tamil speech delivered by Dr. S. Muthulakshmi to the members of the Indian Ladies' Sami with Lady Sadasiva Iyer in the Chair].

Before I begin the subject proper, I would like to say a few words about the activities of the Western women and their many good qualities of head and heart. In the first place, the education of women is very advanced there, so much so that women evince great interest in politics, in social work—in short, in everything that is conducive to the welfare of their people and their country. The English women are intelligent, industrious, ever active and above all are good organisers and show admirable capacity for social work. They possess much freedom, can look after themselves and others as well, and are not dependants as we are.

In our country, the birth of a girl is not welcome simply because the advent of a girl in a family means much expense and other responsibilities. The parents already begin to think of the difficulties of getting a bridegroom and the expenses connected with that, because for us Hindu women, marriage is the end and aim of life, whereas in the European countries, it is not. Girls can get as much education as boys and can earn their livelihood and not necessarily depend on others as a Hindu woman must. The Western women do not confine themselves to their home duties but they have a wide outlook on life. They take a delight in serving others. They take care of the sick, the old and other disabled people and so we do not see any begging in public places in those countries.

Women take a prominent part in all health and child welfare movements.

Social Purity Work.

Now, coming to the subject proper which is "Social Purity Work" in other countries: At the Paris Conference of Women from 42 countries, this question was first taken up and discussed by women of all countries, as this concerns very, very intimately the status and dignity of every woman.

Women feel strongly on this subject and many thrilling fine speeches were made by women delegates who are actively engaged in "rescue work."

Dr. Paulina Luisa of Uruguay, Chairman of the Committee for Equal Moral Standard and against the traffic in women, says as follows in her admirable report on that subject:

"Of all the laws, rules and regulations which for centuries have helped to place women in a position of inferiority, none has been so powerful in creating in the spirit of men and people a sentiment of scorn and contempt for our sex as the degrading idea of a double standard of morals.

We shall need all our energy and all our courage in this unrelenting fight but we have the will to win and we are determined to gain our end.

A Duty for the Enlightened.

For every enlightened woman throughout this world this is a duty: for those who are yet unfranchised within the limits of their power and for those who have already won their political rights with the full strength of their power as active members of the civic life of their countries. The duty is one to throw the whole weight of our energy into, that struggle in which are involved the morale of our people, the dignity of our sex and the future of our children and our race."

All women present at the Conference paid warm tributes to the great French woman named madame de Witt Schlumberger—the pioneer worker in that cause in France.

She was the first woman in France to call the attention of her sisters to the helpless victims of immorality in that land, pleaded on their behalf and succeeded in getting up schools and rescue homes for their fallen sisters.

She impressed on others that the reforming of character can be achieved only by education and by work and took much trouble to teach these poor women the dignity of labour.

Referring to this work of reclaiming young girls from immorality and vice she says as follows:—

"It is for us women to protect our poor sisters because it is women who are poor, who are the victims of such a shameful institution. We are not worthy of the role a woman should play in the world if we have not courage enough and determination enough to get that institution of infamy, that denial of all justice in which some creatures of our sex are living, abolished. Sisters, let us never forget we share the responsibility of the evil we tolerate, so long as we have not struggled with all our might to prevent it. The strength of women can perform much. They must be made to realise this and to conquer their indifference or idleness. Merciful heavens! Can it really be a question of any woman's indifference to other women's sufferings?"

Fight against Double Moral Standard.

Again Mrs. Josephine Buteer, an English woman of wonderful capacity, founded two Associations in the year 1869-1870 to fight against the double moral standard and to teach good morals to both boys and girls, which are styled the Ladies, National Association...for the abolition of State Regulation of Vice and the Association for the Promotion of Social Purity—the objects being as follows:

- (i) To raise the standard of character and conduct in sexual relations.
- (ii) To secure the recognition of an equal standard of morality for men and women.
- (iii) To eradicate prostitution and kindred evils.
- (iv) To protest against the State regulation of vice which still leaves the women to bear alone the blame and the punishment.

In many countries in Europe, owing mainly to the strong and sincere fight put up by the enlightened women on behalf of their fallen sisters, the regulation system has been abolished. The thinking and enlighten-

ed women of all countries feel that the society has been enacting laws and regulations till now only to deal with the women offenders in this respect, while the men who have been a party to any immoral act have never been thought of.

Women demand justice and equality of treatment for both sexes in the name of humanity as the women alone at the present day are burdened with the consequences of this mutual act while men have the benefit of irresponsibility in vice.

In studying that question in our country we know that Indian women have been famed for their chastity.

In India.

In our history we have had illustrious examples of women like Damayanti, Nalayani, Savithri who are said to have acquired even superhuman powers because they were chaste.

Even gods and the elements of nature are said to have obeyed the commands of a chaste woman. Chastity as a virtue in a woman has been highly praised by our poets and great writers and our philosophers.

In spite of that there has sprung amidst us a class of women who practise the vice of immorality as a profession, and who look upon it not as a matter of shame, but as their hereditary right and "Kuladharmma."

The existence of such a class of women amongst us is a matter of not only great concern to us women, but is a disgrace to womanhood.

We note in the writings of our people that immorality in women has been highly condemned but with all that, those poor ignorant women cherish wrong ideas about their conduct. Again we note that till now, no attempt has been made as in other countries to rescue those poor fallen creatures and to abolish such an institution of infamy from our land. They have been looked down upon, have been threatened with scorn and contempt by society. Yet nobody has thought of redeeming them. Owing to their ignorance and the immoral atmosphere in which these women are brought up, they have failed to see the indignities that are heaped upon them. At least, we, the enlightened women of India, should consider it our primary duty to rescue these poor creatures from a life of vice and misery, and we do need all our courage to speak out and act what we desire most.

If women do not help women who else will? Again we find in the writings of our great men and women that immorality in men is classed with other bad qualities such as untruth, theft, etc.

We have had instances in our history that even great and famous men like "Vali," "Kenhakan," "Indra" were severely punished for their immorality. The great Rishi Visvamitra suffered much because he yielded to his passion in a weak moment.

Immorality a crime.

So we see that our ancients were treating immorality in men as severely as a crime. Still our society

while punishing the women most severely, has been lenient or has not been taking any notice of men transgressing those rules or regulations.

It has been so all over the world. Now, the educated and the enlightened women of the world demand equal treatment and equal punishment for both sexes, as under the present conditions one party is given much freedom which is abused very often and that is the reason why that particular vice is on the increase.

Again in all our writings we find that our people have been trying to save men, or rather the writers being mostly men have been warning their own sex not to have anything to do with bad women, describing such women as the incarnation of devil, monster, etc., thus ascribing all blame and guilt to the weaker sex. Even our great saint "Pattanathupillayar" has been guilty in that respect. They have been ignoring the fact that in a mutual act, two parties are concerned, and both deserve condemnation or punishment.

Let us, sisters—let us extend our sympathy and love to our suffering sisters, let us teach them to be good and chaste, let us help them to reform themselves, for no human being is ever beyond redemption and let us clear out such weeds from our midst as will interfere with the full development of women and our race.

Again as mothers, it is our solemn duty to teach our boys to be chaste as well as the girls, as immorality in the one is as harmful as in the other and such early education will surely bear fruit in their later lives.

FREEDOM CONSIDERED.

(BY HARRIET SAMPSON)

Freedom, considered, seems to be
Only another boundary,

And liberty a picket fence
With one small gate of common sense

And pointed palings of control
Marking the meadow of the soul.

And if in time my fence and gate
Seem insolent and obdurate,

And if rebelliously I lean
Over the gate or look between

The palings and grow keen for some
Unending jaunt to Kingdom Come,

I shall remember in my wrath
I set the posts, I nailed the lath,

And built this sturdy fence to be
My own preferred austerite.

—"The Atlantic Monthly."

KITTU.

BY SRIMATI R—

Kittu is my four-year old son, and a constant source of disappointment to me from the time of his birth. I say from the time of his birth, because even when he first came into the world he disappointed me. "It is a boy, Sir, it is a boy," the doctor announced in a hearty voice to the eager relatives waiting outside, while I thought to myself, "What a pity it is not a girl."

Then he persisted, in spite of all our efforts, in being a small and puny child, though sound in health. Why could not he be natural and get fat like all other babies? No, it was his perverseness to be puny and make my relations scold me for not feeding the child well. Oh God! not feeding the child well! This when he used to take more than the normal amount of food and still cry before the time was up for his next meal.

Not satisfied with this, he has a snub nose. When everybody in the family has noses twice the usual size, it was too bad of the child to have no nose at all. Of course, because he was ugly, everybody said that he resembled his mother. May be he did, and does, but I hate to be reminded of it.

As he grew up, he began to get worse and worse, and shattered all my ideals and illusions. I wanted everybody to say, "What a nice, quiet boy he is." What the most polite of them could manage to say was, "What a lot of information your son seems to have!" The fact is he has grown to be a chatter-box, and my enemies, of course, say that there is no need to wonder from whom he inherited it. He is an inveterate talker, and like all talkers seems to have an excellent memory for all useless things. From morning till evening he is prepared to talk about anything and everything with all due attention to details. In fact his attention to details, when talking with strangers, becomes sometimes most embarrassing, especially as his voice is a strong clear treble.

When anybody asks him whether he had breakfasted, he won't merely content himself with saying Yes, but will gigglingly lisp, "Yes, I breakfasted with father. Mother cooked some vegetables. Father asked is it the greens or is it the tree itself you have cooked. It was so tough. Father did not like it." Why should he expose all his mother's weaknesses. It was bad enough to have his father pass scathing remarks on my cooking without the child going and repeating it to everybody.

Then, I like children to be clean. Kittu is never that. It is no use if one changes his clothes fifteen times a day, and bathes him twenty times, he has a genius for getting dirty. So I simply sigh, and think of some other subject, the servant problem, for example, which is much worse than this.

I have already said that he took more than his normal amount of food in his infancy. He still persists in that habit. It is a wonder to me to see how much he manages to put in, without turning a hair. I have long since given up buying sweets by the pound, I buy it by the hundredweights and tons; the fruits by baskets, not dozens.

His idea of playing seems to be that the more things one breaks, the more enjoyment out of life one gets. After having seen this child reduce to powder toy engines, railways, motors, and even the stoutest of hockey sticks and balls, I have at last determined to give him marbles and marbles alone to play with. It takes him a whole day to powder to his satisfaction a dozen marbles, and it is cheap at that price to keep him from breaking other things.

In other respects I suppose he is the ordinary child. He is always ready to laugh and play when in good health, and cries and sulks when in bad health. Of course he imitates and learns all the bad qualities in other children with a quickness that absolutely convinces one of the soundness of the Darwinian theory, and completely fails to observe it when another child behaves nicely.

After all, he is going to be a man, and even now shows a strong tendency towards egotism and vanity, like all males (and unlike all females). Why should I allow myself to be disappointed? So, I will bear up and be cheerful.

THE WOMEN'S MOVEMENT IN INDIA
TO-DAY.

BY MARGARET E. COUSINS, B. MUS.,

India never ceases to be to me the most amazing country. No matter what one studies connected with the problems of life one can find every gradation of it in India—its most acute form, its transitional experiments, its solution in the great philosophies, and their application actually in practice exemplified in a minority. The conditions of Indian womanhood is a case in point. In the same week that one reads of a child of eight being married to a man of seventy in the Punjab, and of a girl of thirteen who had lived only fifteen days, with her husband twice her age being burnt to death from the pouring on her of kerosene oil, either by suicide or by the act of the husband, as one believes the word of the husband or wife respectively (but both agreeing it arose out of her protest against sexual intercourse), one also reads of University Convocations granting Degrees to hundreds of Indian young women, the voting of a Legislative Council to admit women as Legislative Councillors, the touring and healing of communal differences of a Woman President of the Indian National Congress, and the introduction of the Budget of six and a half lakhs by the Woman Minister of Health in an Indian State. What a record, what a sweep of the women's movement from the lowest to the highest! There is the Power of Shakti turning the Wheel that will indeed make the prophecy come true that the Kali Yuga will be the Age of Liberation for Women. It has several thousands of years yet before its close and at the rate that events are marching today with regard to Indian womanhood it may easily become fact. Where the Indian girls get the opportunity of education equal to that of their brothers, where they are allowed even to study through their Matriculation Course, they show in later life that they are valuable co-operators in every sphere of the life of the nation and more efficient and healthier household women at the same time.

But alas, alas, the number permitted to study is truly microscopic compared with the millions and millions of women who have had no education at all and the millions and millions more on whom the taxpayer's money has been wasted because they have spent only a couple of years at school so short a time that they forget all their letters even within a few years. No country in the world has the disgrace which belongs to India of having only 2 per cent. of its women literate in their own language. It is depressing that in the last ten years though we know there is progress in many directions this figure has not risen by even one unit. The only hope is the enforcement of Free and Compulsory Primary Education applied to girls and boys equally throughout India. Concurrent with this there must rise a wave of zeal to act as teachers in the hearts of all who have already received the blessings of literacy. Was India ever educated? Were the masses of the people at any era literate? Or was knowledge jealously confined to limited castes and communities only, and even only to the men? At present legislators, householders, the vast bulk of Indian men and women do not desire education because they do not realise its value. They see no necessity for training the brains of girls; they are quite content to allow them to grow up mentally as untutored as the little calf in the house! One of the reasons which makes parents fail to send their girls to school is the servant problem. Over-burdened mothers indeed need the help in the housework of even the very young children, but this difficulty could be much overcome if the school hours for girls were better adjusted to the housework hours of the home and if the Government spent money on establishing creches where many babies could be hygienically cared for by a couple of grown-up women instead of its being one little girl in each home ignorantly minding one baby, a cause of ill-health, arrested development and all-round waste of free human material.

Another cause amongst the higher castes is the custom of early marriage. That custom, with its baleful progeny of the dowry system and seven lakhs of child widows at the present moment, and infant mortality and immature motherhood mortality, and cruelties beyond expression, MUST GO. It is a canker at the heart of Indian social life. Its evil results are already patent to any observer or patriot or humane Indian. Those results are bound to grow worse as the joint family life breaks up more and more and the educated man feels the increasing incumbrance of an illiterate, inefficient wife. Men are even now waking up to the fact that education pays, even in a wife. But they cannot have their cake and eat it too they cannot expect dowry money in a case where the money has to be spent on the education of the wife. A girl of thirteen is not capable in any respect to take up all the responsibilities of a separate married establishment and the added burden of child-motherhood. The problems that will arise will themselves put an end to the unnatural custom of child-marriage, illustrating the proverb "Give him enough rope and he will hang himself".

A very bright aspect of the women's movement is the increased interest that women are taking all over

India in schemes to reduce the disgracefully high rate of Infantile Mortality. In India this ranges from 500 to 600 per thousand, whereas it is only 60 per thousand in England. Care of the child and care of the mother will have to go hand in hand and will result in reform also in housing and hygiene. An example of this was seen in the Deputation of women that waited on the Chairman of the Municipality in Ahmedabad the other day to demand from him some promise that the sanitation of the city would be improved. They complained that no matter how hard they worked to keep their houses and streets clean the sanitation of the city was so bad that their children got ill and their babies died.

Reams could be written about the state of virtual imprisonment in which the vast majority of Indian women find themselves because of the conditions of purdah (curtain) in three-quarters the area of India. And in addition to this even in the non-purdah keeping parts the word of the husband keeps the women tied to her own four walls, unless he gives her leave to stir. A man had just been telling me that he did not want his sister (a quite grown-up woman) to move out of the compound of the house in which she was living when he expatiated on the beauty of the moonlight seen over the river on the Adyar Bridge. "Ah, But you won't allow your sister to enjoy the lovely sight!" I cried. "Why should you men, in this country alone, arrogate to yourselves freedom to enjoy the beauties of nature and the refreshment of change of air, scene and company?" When women are better educated there will be no excuse for virtually tying them up as custom now does in the higher castes. It is part of the paradox of India that the women of the labouring classes are amongst the freest women in the world. They seem to know no fear, they are merry, kindly, healthy, companionable self-reliant and where piece-work rates are in question, they are given a free field and no favour. In factory employment, the need, however, for women factory inspectors is very urgent. In spite of its women's illiteracy it is wonderful how far ahead Indian women are of the women of other countries. Thus in New Zealand the Upper House of Parliament has twice refused to allow women to become Honorary Magistrates, yet here we now have sixteen Honorary Women Magistrates, and fifteen Women Justices of the Peace. In South Africa no women have the right to vote for Parliamentary elections, in Great Britain only women over thirty years of age may vote and there are other differentiating qualifications they also have to endure, but in this great and ancient country women have been granted political rights and responsibilities on exactly the same terms as men. In Japan women are prohibited by law from even attending a political meeting. It is indeed a matter of great pride that Indian legislators have opened so freely and so quickly all the doors of opportunity for public service to womanhood and that once they see that a woman is capable they invite her help and put few hindrances in the way of her rise to the highest positions of trust and responsibility. There are now in India thirty-eight Women Municipal Councillors and members of District or Local Boards and these ranging over such a widely different area of women's

conditions as Madras, Bombay, Calcutta, Kolhapur, Tinnevely and Patna. (Yet in Behar of which Patna is the Capital there are only four women literate in every thousand?) There are also many women members on Educational Councils, and Women Members of the Senates of various Indian Universities, one at least having been elected in open competition with men for the honour. What other country can boast of a political leader chosen by a huge national body who is a woman and a poetess? Sarojini Devi will become a figure in the future centuries as proudly quoted as is now Maitreyi and Gargi. During the past year of her Presidentship of the Indian National Congress she has been a model of patriotic industry, a peace-maker, a visionary; she is an ever romantic figure so unique in qualities and failings that she is more like a character of fiction than of matter-of-fact present-day India. Sarojini raised to Power in Cawnpore, and Dr. Poonen Lokhose made not only Member of the Travancore Legislative Council but its Minister for Health prove that India is well on the way to leading the world in demonstrating its belief in the equality of the sexes, for what it is doing now in exceptional cases it will do quite naturally in an all-round way when men and women get equal education. Education is the doorway to everything for human beings. There is something wrong about the present education, though, it would be more popular and spread more quickly. That is why the next two mass movements in the women's cause in India are the Raising of the Age of Consent to 16 and the holding of an All-India Women's Conference to formulate the Reforms that women consider necessary in the education of their girls and boys.

Despite facts which may legitimately make one groan in despair almost at India's backwardness—such as the absence of a single specialised Children's Hospital for Madras City or Madras Presidency—or the remembrance of the chawls of prostitutes in Bombay whose doors and windows are made of locked iron bars like cages—yet "it moves," when this land of the greatest social inequality between the sexes is the leader of the greatest political equality between them; and when the people, with the highest rate of infantile and maternal mortality, and the lowest standard of national physique in the world, have given the making and introduction of their Health Budget in a progressive Self-Governing State into the hands of a woman, a modern Hygieia. Patience and hard work along the lines in which we are moving will disperse the present black clouds that obscure the Light of India, and will enable its *whole* womanhood and manhood to become as free as even now are its exceptional individuals.

CORRESPONDENCE

Suicides of Child Wives

To the Editor,

It was only a few weeks ago that the High Court of Madras was pleased to acquit the young husband in the Triplicane case of the charge of burning his child-wife. Whatever the merits of the case, it brought

home to many the evils of our social life in a glaring manner; nor can there be any doubt that for every such case that is brought forward to the limelight of publicity, there must be a thousand child-wives who suffer untold tortures in silence. A similar tragedy happened here a few weeks ago, when a young girl just come to her mother-in-law's house ended her misery in drowning herself in a well. It would appear that she was systematically ill-treated by the latter, as well as by her husband, both of whom seem to have taken a dislike to her. On the day previous to her suicide, she had been to her sister's house, and when she returned home they both took to abusing and beating her. In the morning they found her dead. We do not know the full details of the case; but a social system that drives so many of our girls to suicide as the only escape from a living hell, must have something fundamentally rotten in it. Even a wife with young children committed suicide in this place last year because of her husband's cruelty. There are many who condemn these poor victims of a senseless orthodoxy; but how few who are willing to irradicate the poison from our system. A drunkard is insensible for the time being to all sensations; that seems to be the case with our society. Is it not time that we woke up, and organised public opinion against the crime of child-marriage?

Bhagat Ram Kumar M.A.

Madanapalle

THE ALL-INDIA WOMEN'S EDUCATIONAL CONFERENCE.

The proposal to hold a Women's Educational Conference is quite opportune. Indian women have made their influence felt both in social service and political questions. It is but a logical sequence that they should exert their influence on education as well. The scheme outlined seems to be so practical and comprehensive that I suggest only a few minor details with regard to its working, which I hope *Stri-Dharma* will kindly publish.

(1) That a permanent body be formed out of the All-India Educational Conference consisting of women in all parts of India interested in education. It should be their idea to interest themselves in all measures of the Government and other bodies on education, to bring together women interested in education—in fact, to play the same part in education as the Women's Indian Association and other organisations have done in politics and social welfare. I am aware of the dangers of over-organisation, but education is a sphere where there is ample scope for such an organisation.

(2) That the following be included among the subjects for discussion:—

(a) *Home Education*.—However much we may deplore the fact early marriage is a fact in India. That being so, some scheme, whereby a girl may continue *regular* education after marriage, becomes necessary,—a class of home-visiting teachers might be formed. The work of the missionaries among zenana

women might give us hints on the point. Unless some scheme is devised which will bring education home to the girl, literacy and education amongst Hindu and Islam girls cannot go far.

(b) *Technical Education.*—The learned professions are already overcrowded. Already men are finding the necessity for fresh avenues of employment and are insisting on technical education. We must not fall into the error of having a too literary education, or of thinking of the professions only. Women must have technical education as well. There will be good scope for reviving old cottage industries and setting up new ones when we have our women textile experts, women professors of applied chemistry, etc.

(c) *Village Education.*—Some plan should be devised to extend education to women in the villages—both technical and literary.

(3) That pressure may be brought to bear upon the Government and other authorities to increase educational institutions for higher education of girls. That facilities for higher education may be increased. That restrictions with regard to attendance in Colleges, etc., may be relaxed. Even a highly educated country, like England, finds a University like the London University which does not insist on attendance a necessity. The need is greater in India, at least in the case of women. The Government has already acknowledged this principle by instituting the Women's Higher Examination. The practice should be extended to College and Degree Courses.

V. K. CHINNAMALU AMMA.

WOMEN THE WORLD OVER

WOMEN VETERINARY SURGEONS.

A woman from Dublin and a woman from Liverpool have become fully qualified as Veterinary Surgeons. We wonder if medical care of animals will soon attract women in India in this way. In the West many women are great lovers of animals. One does not notice this characteristic amongst Indian women, perhaps because the climatic conditions do not favour domestic animals. A lady in Adyar, Madras, organized a small local Dog Show which attracted a fine amount of attention. The ideal was to encourage the village people to care more for the health and training of dogs, and prizes were given for the best kept, the best trained, the most good-tempered, the most beautiful, etc. dogs, rather than for the best of various breeds of dogs. This is an idea that might be followed in any locality by women who long to improve the conditions of animals and to rouse a greater affection for animals amongst people.

PENSIONS FOR WIDOWS.

In connection with the Widows' Pensions Scheme, which came into operation at the beginning of the year, it is announced that, during the first six months of the operation of the new Act, widows' pensions to the number of nearly 149,000 have been awarded. These pensions, with allowances for children, cover

about 420,000 persons. Over 13,000 orphans are also benefited under the scheme. Claims are still being received.

WOMEN DELEGATION TO THE LEAGUE OF NATIONS.

It is a pleasure to note that the British Government sent a woman as a fully accredited delegate to the Assembly of the League of Nations in September. Many subjects discussed at the League do require the knowledge and experience of women for the proper understanding of them.

JAPAN.

BROTHEL REFORMS.

The new regulations regarding brothels in Japan will gradually help forward the removal of the licensed vice. The action of the authorities in revising the rules is the outcome of the national conference of police chiefs which was held some time ago by the Department of Home Affairs. It was agreed at that conference that steps should be taken to gradually eliminate the system of licensed vice throughout the Empire. The new regulations make it much easier for women to quit the profession, by abolishing various agreements made between them and the proprietors, which are no longer to be considered binding.

CHILE.

The Bill supported by the feminist organization of Chile would confer on Chilean women certain civic rights they now lack, namely, rights of guardianship over their own children, the right to be guardians of the children of others, the right to witness a legal document, the right, if they are married, to hold property, and the right to do paid work. The Bill does not, however, give equal rights to married women in all these respects. For instance, in the case of the married woman's right to work, the Bill rules that she may accept any employment and enter any profession or trade unless at the husband's petition, the magistrate forbids her to do so. The Bill further allows continuance of inequality in that a married woman may not become a guardian of other people's children without her husband's consent. The Bill provides that married persons may either hold their property in common or own it separately.

AUSTRALIAN WOMEN'S PROGRAM

The Women Service Guilds of Western Australia included the following Resolutions among those adopted at their Conference, May 18-19.

Women's claim to real equality of liberties, status, and opportunities, in the family and society and as fellow-citizens with men in the common service of the State.

Equal moral standard.

Equal pay for equal work, and the right to work.

Appointment of a woman probationary officer for the Children's Court.

Endowment of motherhood.

NEW WORD WANTED. Pronoun That Will Mean "He" Or "She."

In these days of labour-saving devices it is surprising that no one has invented one tiny modification in the English language which would save millions of people writing millions of words in the course of a year. What is wanted is a new pronoun meaning equally "he" or "she."

"Consider the amount of unnecessary writing obligatory on my profession," remarked a young surgeon to a *Daily Mail* reporter. "I have to give explicit directions, so I write, 'The patient must apply the liniment whenever he (or she) feels the pain, but at the same time' it is necessary to caution him (or her) that, etc. If one sent out such a direction without the 'she' or 'her,' a woman patient might think that the liniment was intended only for men."

When the Parliamentary draughtsman draws up a Bill he uses the pronouns "he" and "him" to mean, where necessary, "she" and "her." In Acts of Parliament, therefore, women find themselves referred to under the masculine pronoun.

If a philologist would oblige with a pronoun which would mean both "he" and "she," the Parliamentary draughtsman would doubtlessly adopt it. Certainly everyone else would be grateful to him or her for his or her invention.

A WOMAN MAGISTRATE'S EXPERIENCES

Mrs. M. Pushpanadban thus describes her experience as a Magistrate:—

There are 17 Magistrates on the Bench in Cuddalore to which I belong including the President who is a retired Sub-Magistrate. He and the Vice-President (who are invested with special powers from the Government) alone can take in complaints and send summons and warrants to the parties concerned. When the Court is presided over by the President, it has 1st class powers; but when it is presided over by the Vice-President, it has 2nd class powers. As a member of the Bench, one has to sit along with the other members and follow the procedure of the trial of cases which is done by the President and Vice-President as the case may be, and in the end, give the verdict "guilty" or "not guilty" and propose the punishment or fine.

I was just a Member of the Bench along with the other Magistrates for the first two months, after which to my utter surprise and to the disappointment of many experienced Magistrates on the Bench, I was appointed the Vice-President of the said Bench by the Collector. (If I am not mistaken, I think I am the first lady Vice-President of the Bench Court in the Madras Presidency.) The Collector advises me to appear for a test in criminal procedure and who knows I may be made a regular Magistrate, as the world's famous horoscopist predicts that the year 1927 will see the dominance of the fair sex! The town was quite excited over the appointment and criticisms for and against the appointment appeared in the *Madras Mail* and other papers. The disappointed aspirants to the post have not yet got over the shock and they are try-

ing their best to get the appointment cancelled. Some of the lawyers felt it beneath their dignity to plead before a woman, but now they are reconciled and are quite polite to me. When I preside I get cases like petty assaults, town nuisances, quarrelling or using obscene languages in public streets, driving motor cars and hackney carriages on the wrong side and without light, etc., etc. When women are the accused, they make very solemn appeals to me in the Court which are at times quite amusing. Sometimes when the drunkards are charged with assault or using obscene language, they do not admit the charge but say that they never knew anything of it till their neighbours told them in the morning that they had behaved so. The men Magistrates are apt to be severe, but I always try to moderate or mitigate the punishment proposed by them. When the accused are too poor to pay the fine, we send them to the jail. The jutka drivers, etc., hail my coming to Court as I am lenient to them.

TAMIL.

தமது ஸகோதரிகளின் முன்னேற்றம்.

வட இந்தியாவில் உள்ள தமது ஸகோதரிகளுக்கும், தென் னிந்தியாவில் உள்ள ஸகோதரிகளுக்கும் மெத்த வேற்றமை யுள்ளது. அப்பெண்மணிகளில் ஆயிரத்தில் பத்துபெயரே படிக்காதவர்களாய் இருக்கலாம். நம் தென்னாட்டிலோ? பரிதாபம்! பரிதாபம்!

2. பார்லீசர்—தமிழ் பெண் மகவை படிப்பிக்கும் சிந்தனை மைய எடுத்துரைக்க இயலாது. நாம் எவ்வளவு ஆண்மகவை படிப்பிக்கும் விஷயத்தில் முயற்சி யெடுத்துக்கொள்ளுகின் றோமோ, அதனிலும் பன்மடங்கு அதிகமாகவே இருக்கும் அவர் தம் ஊக்கம். அதுவே அவர்கள் தம் மகவிற்கு செய்யவேண்டிய முதற்கடமை. பெண்கள் கருதுகின்றனர். நம்மவரோ, பால குணம் மாறப் பத்துவயது சிறுமிகளுக்கு விலங்கு இடுவது போல் விவாகத்தை செய்துவைத்து விடுகின்றனர். பார்லீசர் தம் பெண்களுக்கு குறைந்தது 18-20-வயதான பிறகுதான் விவாகத்தைப்பற்றி யோசிப்பர். அதுவும் அப்பெண்களாலே தெரிந்து எடுக்கப்பட்ட கணவன்தான். மேற்குறிப்பிட்ட வயதிற்கு மேற்போகுமே தவிர குறையாது. அதுவும் அவ்வாறே இஷ்டத்தை பொறுத்தேயாகும். அப்பெற்றோருக்கு பாலிய விவாகமென்பதே கனவிலும் தெரியவராது. என்னே! அவர்களது பாக்கியம்! மேலும் பார்லீசர் தமது ஸொத்துக் கள் முழுவதும் நாம் பையன்களுக்கு களிப்பதுபோல் பெண் களுக்கு கல்ல கல்விச் செலவ்தையும் அளித்து பொருட்டுச் செல்வத்தையும் அளித்து விடுகின்றனர். பையன்களுக்கு சிறந்த கல்விமட்டும் கற்பிக்கப்படும். பின் அவன் ஸம்பாதினையாலோ, மனைவியின் ஸ்திரீ தனத்தினாலோ, தனவான் ஆவான். இவர்கள் பெரும்பாலும் ஆங்கிலேயர் நாகரிகத்தை மேற்கொண்டிருக்கின்றனர். இப்பெண்மணிகள் ஆண் மகவைப்போலவே எல்லா விஷயத்திலும் வளர்க்கப்படுகின்றனர்.

3. இப்பெண்மணிகள், தமது கல்வி முடியும்வரை, அதாவது கலாசாலை வாணர் முடியும்வரை டாம்சேமான உடையணியார். ஆபரணத்திலோ, விருப்பமே உறார் நாம் எவ்வளவு, ஆபரணத்தின்பொருட்டு ஆயிரக்கணக்கான பணத்தை செலவு செய்கின்றோமோ, அதுபோல் அவர்கள் கல்வியின் பொருட்டு செலவழிக்கின்றனர். இவர்கள் கல்விமட்டமென்றி எல்லாக் கலைகளிலும் தேர்ச்சிபெற்று இருக்கின்றனர். ஓர் நிமிடமேலும் வீண் போக்கார். ஸதாஸர்வகாலமும் எதாவ

தொரு வேலையை ஊக்கத்துடனும், சுறுகிறப்புடனும் செய்து கொண்டே இருப்பர் இப்பெண்மணிகள், ஸாதாரணமாய் ஓர் தனவானின் மகளாய் இருப்பின், தன் வாணுள் முழுதும் தான் எவ்வளவு கற்றிருந்தபோதிலும் கர்வமற்ற மேன்மேலும் இன்னும் ஏதாவதொரு கல்வியை கற்பதிலேயே செல்வழிப்பர். இது போற்றத் தக்கதேயாகும். அவ்வாறன்றி எளிய குடும்பத்தைச் சார்ந்தவராய் இருப்போல், அவசியமான கல்வியைக் கற்று, தன் குடும்பத்தைப் போதுமானவரை சம்பாதித்து பின் இங்ஙனம் இருப்பின் விவாகம் செய்துகொள்வர். அப்படி விவாகம் செய்துகொண்ட போதிலும் தாமும் கணவனுடன் சேர்ந்து உத்தியோகத்திற்கு செல்வர். ஆடவருக்கு ஸமமாக இருந்தும் கணவனிடமும் மூத்தோரிடமும் அன்பும் வணக்கமும் உள்ளவர். இவர்களிடம் வித்யா கர்வம் என்பதை காண்பகிரது. இவர்கள் இயற்கை யழகிலும், செயற்கை யழகிலும் சிறப்புடையோர். செயற்கை யழகென்றால் ஆபரணத்தாலல்ல, ஆடையால். சாதாரணமாக ஓர் விசேஷ காலத்தில் ஓர் தனவானின் மனைவியோடு சேர்ந்துவராமாயின், அவளது ஆடையானது குறைந்தது ரூ. 700 அல்லது 800 பெறும்படியானதாக இருக்கும்.

கான் என் கிண்கிணியை கேக்கி "என் ஆடையில் இவ்வளவு செலவழிக்கின்றீர்கள்" என்று கேட்டதற்கு— அவன் "நீங்கள்—உங்கள் வகுப்பினர் வயிர் ஆபரணத்தில் ஆயிரக்கணக்கான பணத்தைக் கொட்டி வாங்குகின்றனர். அங்ஙனம் வாங்கியும், அவ்வாபரணமானது சரீரத்தில் ஓர் மூலையில் மினுக்கு மினுக்கென மின்னுகின்றது" எங்கள் ஆடையோ, சரீரமுழுவதும் ஜ்வலிக்கும். மேலும் நாங்கள் ஆடம்பரமான சரிகை ஆடையில் விருப்பம் கொள்ளோம். எமது ஆடை எப்பொழுதும் அமரிக்கையாயும், இயற்கை யழகைப்பெற்றதாயும் இருக்கும். மேலும் நாங்கள் எங்கள் கடமைகள் யாவும் முடிந்த பிறகே—அதாவது முதலில் தாம் கல்லியில் தேர்ச்சி பெற்று—பின் மது எளிய விகோதரிகளுக்கு எங்கள்ால் ஆன உதவிகளை இயற்றிய பின்பே எங்கள் சுயநலத்திற்காகப்பொருளை செலவழிப்போம்" என்றனர். இதனைச் செவியுற்ற என் மனம் மிகவும் வெட்கியது என்று இயம்பவும் வேண்டியோ? பின் ஓர் நாள் பார்விக் மாதரின் பொதுக்கூட்டத்திற்கு சென்றிருந்தேன், அங்கே! அப்பெண்மணிகளின் ஸர்வகலா வல்லபத்தை விவரிக்க அசுக்கையாய் இருக்கின்றேன். முதலில் பலவித இந்துக்களின் வாதியைக் குவியைக்கொண்டு ஆங்கில "ரூல்" தவறாது பாண்டு வாசித்தனர். அதனை அங்கு வந்திருந்த ஆங்கிலேயரும் கண்டு மெச்சினர். பின் சில பெண்கள் ஸங்கீத சாஸ்திரத்தில் தமது திறனை பிழையறக் காட்டினர். அப்பொழுது அவரு வியமம் செய்கிருந்த வடஇந்தியாவில் கீர்த்திமானாய் விளங்கும் "பீரூஸாஹேப்" என்போரும் விபந்தனர். பின் கடைசிபாக "வான்வீசல்" எனும் வித்தைக்கு அதிக திறனுடன்காட்டினர். இதனை கண்ணுற்றவர் மனம்சுற்று உருகிற்றென்று திண்ணமாய்ச் சொல்வேன். இவ்விருந்தே அவர்கள் எல்லாவித சுவைகளிலும் தீரத் தேர்ச்சி பெற்றிருக்கின்றனர் என்பது நன்கே விளங்குகின்றதன்றோ?

4. நானறிந்த ஓர் பெண்மணியின் கணவன் நோயினால் ஆறுமாத காலம் படுக்கையில் இருந்தான். விவாகம் ஆகியது முதல் வெளிச்செல்லாது வீட்டில் அடைப்பட்டிருந்த அவன்

மனைவி சாதாரியமாய் கணவன் உத்தரவுபெற்று "வதார்ட்டான்டு" (சுருக்கெழுத்து) எழுதவதற்கு ஓர் ஆபீஸில் ரூ. 100 சம்பளத்திற்கு வேலையில் அமர்ந்து அந்த ஆறு மாதமும் கணவனை காப்பாற்றினாள். இது சிலருக்கு ஆச்சரியமாய் தோன்றாவிடினும் என் சிற்றறிவு பெரும் வியப்பும், அடங்கா மகிழ்வும் பெய்தியது யென்பது திண்ணம்.

5. மருத்தியென்ற மற்ற ஜாதியினர் கண்கு கல்விதிறும் அவர்கள் வெளிப்பழக்கத்தில் வேலைக்கு செல்ல அவ்வளவாக இஷ்டப்படுவதில்லை. ஆதலால் வீட்டிலிருந்தே மாதாமாதம் கணவனுக்குச் சரியாய் பணம் ஸம்பாதிக்கின்றனர். தையல், லேஸ், மேஜோடுகள், நூல் வேலைகள், சரிகை வேலைகள், சரிகை கரைகள், மணிலேலை, பணியங்கள் முதலியன செய்து பெரிய ஷாப்புகளுக்கு அனுப்பி பணம் பெறுகின்றனர். அக்கடை அதிகாரிகள்—கேரில் அப்பெண்மணிகள் வீட்டிற்குச் சென்று, ஒரு மாதத்திற்கு வேண்டிய நூல், துணி முதலியவைகளை கொடுத்து, நயாரானவைகளை எடுத்துச் செல்வது வழக்கம். இப்பெண்மணிகள் அதிகாலையில் எழுந்து முதலில் ஸ்நானம் செய்து, பின் தமது வீட்டை மேல் காட்டாணாப்போல், அலங்கரித்துவைத்து, பின் தமது கணவர் வேலைக்கு செல்லும்வரை அவர்களுக்குத் தவி, பிற்பகலில் தமது ஹைத்தொழிற்காக இரண்டே மணிகேரம் எடுத்துக்கொள்வர். இதனால் இவர்கள் குறும்பு வேலைக்கும், கணவனின் பணிவிடைக்கும் இடைபூறு கேரிலுவதில்லை. இவர்களிடமிருந்து வின்யம், அன்பு, தயை, பணியாளரை ஆகரித்தல், குழந்தைகளை வளர்த்தல், விருந்தினரை வரவேற்றல், வித்தியாகர்வமின்மை முதலிய நற்குணங்களை நாம் கற்றல் அவசியமாகும்.

தெற்கேயுள்ள நமது ஸோதரிகளும் எப்பொழுதுதான் முன்னேற்றமடைய ஸர்வ வல்ல எம்பிரான் முயலுவோ!

ஓர் இந்திய சகோதரி.

சமாசாரக் குறிப்புகள்.

மாதிகளும் புதுச் சட்டசபைகளும். —ஸ்திரீதரம் பத்திரிகையின் அடுத்த பகுதி வெளியாகு முன் புதுச் சட்டசபைகளுக்கு நியமனம் ஆகும். அப்படி நியமிக்கப்படுகிறவர்கள் அடுத்த மூன்று வருஷம்வரை உழைக்க வேண்டியவர்களாவார். ஆதலால் ஆரம்ப முதலிலேயே சில யாதர்களையாவது தேர்ந்தெடுத்தல் எவ்வளவு முக்கியமென்பது இதனால் புலப்படும். தேர்தலினாலும் சர்க்கார் நியமனத்தாலும் ஸ்திரீகளையும் சட்டசபையில் சேர்க்கவேண்டுமென்று ஒப்புக்கொண்ட மாகாணங்கள், மதராஸ், பம்பாய் அஸ்ஸாம், பர்மா இவைகளேயாம். இப்போதிருக்கும் சட்டசபைகள், இனி மாதர்கள் அங்கேரிக் கப்படுமாறு தீர்மானம் செய்யலாம் என்ற விதியானது மூன்று மாதத்திற்கு முன்னதாகவே அமுலுக்கு வந்தபடியால், சென்ற ஒரு வருஷமாக தம்மை நியமிப்போர்களைப் பல விதத்திலும் வசமாக்கிக்கொள்ள முயற்சி செய்திருக்கும் ஆடவர்களுக்குப் போட்டியாக மூன்று மாதத்திற்குள் உழைப்பது முடியாத காரியம். ஏதாவதோர் கஷிக்கு நிச்சயம் ஓர் ஸ்தானம் கிடைக்கும் என்று இருக்குமாயின், அக்கஷிக்காரர்கள் ஓர்

பெண்மணிக்கு அடைக்கொடுத்தல் சிலாக்யமென்று நினைத்துச் செய்வார்களாயின் மேற்படி அசௌக்யத்திற்கு ஈடு செய்யலாம். மாதர் இந்திய சங்கத்தார் அநேகம் கஷ்டிகளைத் தம் பிரதிநிதியாக ஓர் ஸ்திரீயை அனுப்பி கௌரவம் பெறுமாறு கேட்டுக்கொண்டதற்கு இதுவரை அவர்கள் அலக்ஷிய மாயிருப்பதாகவே தெரியவருகிறது. இது விஷயமாக புருஷர்களைக் குறைகூறவதும் சிபாயியில்லை. ஏனெனில், அநேக மாய் நாம் கேட்டுக்கொள்வதைப் புருஷர்கள் செய்யத் தயாராயிருப்பினும், பொது ஜனங்களுக்கு உழைக்கும் யோக்கையையுடைய மாதர்கள் ஏதாவதொரு சாக்குப் போக்கைச் சொல்லித் தயங்குகிறார்கள். இந்திய மாதர்கள் சுயநலத்தியாகத்திற்குப் பேர்போனவர்கள். எனினும் அவர்கள் பெண்களின் முன்னேற்றத்திற்கு கனுகூலமான பாரி உபாயங்களைக் கைக்கொண்டு நிறைவேற்ற இன்னும் தெரிந்துகொள்ளவில்லை. நம்மைச் சேர்ந்த சிறுபான்மையோருக்குப் பெண்கள் எவ்வளவு உபகாரிகளாயிருப்பினும், லக்ஷக்கணக்கான தம் சோதரிகளின் பொது நலத்தைக் கவனிக்கமுடியாமல் கட்டுண்டு கிடக்கிறார்கள். மிஸ்ஸஸ் ஹானேன் ஆஃசேலோ என்னும் மாது ஆங்கிலோ இந்தியர்களுக்குப் பிரதிநிதியாக வா ஓர் அபேக்ஷகராயிருக்கின்றனர். அவர் ஓர் குறித்த வகுப்பாருக்குள் நிமிக்கின்றமையால், அவர் அநேகமாய் பிரமுகராக தேர்ந்தெடுக்கப்பெறலாம். அவருடைய அபிப்பிராயங்கள் மாதர் இந்திய சங்கத்தார்க்கு பலதரமும் பிடித்தமிடலாவிட்டாலும், பெண் என்னும் உண்மையையும் அவருடைய நல்லதையத்தையும் கருதி, அவர் ஜயம் பெறுவானென விரும்புகிறோம் நம்பத்திறிகையைப்படிக்கும் ஆங்கிலோ இந்திய ஸ்கூல்டர்கள் மேற்படியாருக்கு தம்வோட்கொடுக்குமாறு கேட்டுக்கொள்ளுகிறோம். மாகாண சட்டசபைகளுக்கும் இந்தியப் பொதுச் சட்டசபைகளுக்கும், முன் குறித்த காரணத்தால் சர்க்கார் குறைந்த பகும் நாலு பேர்களுையாவது நியமிக்கவேண்டும் என்று மாதர் இந்திய சங்கத்தார் கேட்டுக்கொள்ளலானோம். 130 புருஷர்கள் இருக்கும்படியான சட்டசபைகளில் ஜனத்தொகையில் சரிபாதி மாதர்களுக்கு நான்கு மாதர்கள் எம்மாத்திரம்பிரதிநிதிகளாவர்? எனினும் இதே அதிகபென்றுசிலர் நினைக்கின்றனர்! ஒவ்வொரு மாகாணத்திலும் நாலுபேர்களாவது மாதர்கள் சட்டசபைக்கு நியமிக்கப்பட்டும், மற்ற தாழ்த்த தனி வகுப்பினர்களைப் போலவாவது சங்கியையுடையவர்களாயிருப்போம்.

நவாப்திரீ பூஜை விழையை நாட்கள் :—இந்தியாவெங்கும் சென்ற சக்கிலபகும் விடுமுறை நாட்கள். ஈசுவரனுடைய பிரபஞ்ச ஸ்ருஷ்டியில் தேவதாமசங்களான சக்திகள் யாவற்றிற்கும் விசேஷ பிரபாவம் இக்காலத்தில் கொண்டாடப்படுகிறது. ஹிந்து திரிமூர்த்தியான பிரஹ்ம, விஷ்ணு, நந்திரீசுவரின் சக்திகளாகிய தேவதைகள் இல்லாமல் அவர்கள் ஒன்றும் செய்ய இயலார். அதை அதுசரித்தே பிராமணர்களும் தாம் செய்யும் மதச் சடங்கு எவற்றையும் தம் பத்திரிகைகளின் உதவியின்றிச் செய்வதில்லை. செய்வீகமான ஓர் தையத்தை யும், அழிவையும், அன்பையும் அடவிருத்தி செய்துகொள்ள வேண்டியதற்கே இந்த நவராத்திரியானது ஏற்பட்டிருக்கிறது. இத்தினங்களில் சில நாட்கள் குமாரி பூஜையும், ஸுமங்கலி பூஜையும், தேவதைகளின் பூஜையும், பராசத்தியின் பூஜையும் கடைபெறுவதென்றது, வருஷத்தின் மற்ற கால முழுதும்

ஸ்திரீகள் தம் நன் மதிப்பைத் தனியாகவும் பொதுவாகவும் மிகவும் காக்கக் கடைமைப்பட்டவர்கள். மதச்சடங்குகளில் ஸ்திரீக்கு ஓர் தெய்வீக அந்தஸ்து இந்தியாவிலேயே கொடுக்கப்படுகிறது. இக்காலத்திய ஜனமுதையப் பழக்கத்தில் ஸ்திரீ யானவன் தன் கௌரவமான பதவியைத் தானே காத்துக் கொள்ளவேண்டும். மூன்று நாள் பார்வதி தேவியையும், மூன்று நாள் லக்ஷ்மி தேவியையும், மூன்று நாள் ஸாஸ்வதி தேவியையும் ஆராதிக்க நவராத்திரி ஏற்பட்டிருக்கிறது.

கல்விமுறை: சீர்திருத்தத்திற்காக மாதர்களின் மகாநாடு.—மாதர்களின் விருப்பப்படி இந்தியாவில் வடகோடி முதல் தென்கோடிவரை இது விஷயமான பிரயத்தனம் பிரபலமாய் நடக்கத் தொடங்கிவிட்டது. லிந்து மாகாணத்தில் சிக்காப் பூர் என்னுமிடத்தில் முதன்முதலாக ரீ பிரதிநிதிகள் நியமிக்கப்பெற்றனர் அவர்கள் ஒருவர்க்கொருவர் கலந்து ஆலோசித்து ஹைதராபாத்தில் நடந்த மகா நாட்டுக்குப் பிரதிநிதிகளாகச் சென்றனர். அவர்கள் செய்த தீர்மானங்கள் மற்றவிடங்களுக்கும் ஓர் முன் மாதிரியாக உள்ளன. "Hon. Secretary, Women's Health and Education Society, Shikarpur, Sind" என்ற விலாஸத்திற்கெழுதினல் மேற்படி அறிக்கைப் பத்திரம் பெறலாம். முதல் மாகாணக் கான்பரன்ஸானது மதராஸ் நகரத்தில், மதராஸ் ஸர்வ கலாசாலை ஸெனட் ஹவுஸில் ஸாஸ்வதி பூஜையின் மதகாளான விஜய தசமியன்று சபாசுகமாய்த் தொடங்கப் பெறுவது ஓர் விசேஷமாகும். இந்தியா முழுவதற்குமாக ஓர் கான்பரன்ஸ் கூடுவதற்குக் கூலமாக, பிரதி மாகாணத்திலும் மகா நாடுகள் கூடி விவகரித்தல் முதற்பிரயத்தனம். பம்பாய், ஐக்கியமாகாணங்கள், பஞ்சாப், பூஜா, ஹிந்து, குஜராத் இம்மாகாணங்களின் மகா நாடுகள் நவம்பர் மாதத்தில் கூடுவதாகத் தேதி குறிப்பிடப்பட்டிருக்கின்றன. இம்மாகா நாடுகள் கூட்டுவதற்கு உபாயங்களும், அவற்றிற்குரிய விஷயங்களும், சபைகூட்டும் கௌரவ காரியதரிசியாகிய மிஸ்ஸஸ் கலின்ஸ், அடையாறு, மதராஸ், என்ற விலாஸத்திற்கு எழுதியனுப்பவேண்டுகிறோம். இவ்விஷயத்தை நிதானமாய் ஆலோசிக்கப்புகும்போது நாம் நினைவாத பலவித சிரமங்கள் தோன்றும். இந்திய மாதர்களுக்காக உழைக்கிறவர்களுக்கு அப்போதே ஓர் படிப்பும் அதுபவமும் உண்டாம். மிஸ்ஸஸ் பாங்கீஸ்ஸி என்பவருடைய ஸ்ப்ரஜெட் தோழியான மிஸ்ஸஸ் பெதிக்லாரென்ஸ் என்பவர் வருகிற டிஸம்பர் ஜனவரி மாதம் இந்தியாவிற்கு யாத்திரையாக வருவார். அவர் ஏதாவதொரு கான்பரன்ஸுக்கு வரக்கூடுமென்று நம்புகிறேன். ஜரோப்பிய ஸ்திரீ ஸமাজங்களில் பிரவிர்த்திபெற்ற அவர் வருகையால் நம் தேசத்தில் நாம் விசேஷ நன்மையே பெறுவோமென்பதில் ஐயமில்லை. பெண் கல்வியிலாக உதயோகஸ்தர்கள் இந்த கான்பரன்ஸுகளில் முற்றும் கலந்து பேசி உதவ உத்தரவு பெற்றிருப்பதைக் கேட்கத் திருப்பதியாயிருக்கிறது.

மாதர்களுக்கரிய ஸ்திரீநவாஸதிகள்.—கால்திரீத்திலுள்ள ஸ்திரீ ஸமாஜத்தார்கள் ஓர் புது தினுசாகத் தம் இயக்கத்தைத் தொடங்கியிருக்கின்றனர். ஸந்தன தர்ம பிரதாப ஸபையில் ஸ்ரீகிருஷ்ணஜயந்தி கொண்டாடியதன் பயனாக, ஓர் தரிமப் பிரபுவானவர். ஸந்தன என்னும் ஊர் ஸ்திரீகள் குளிப்பதற்குரிய வஸதிகள் செய்விக்க ரூ. 2,000 கொடுத்து தவிரினராம். ஹைபாக் என்னுமிடத்தில் பொது ஜனங்கள் அதேமாதிரி இன்னொன்று. ஏற்பாடு செய்யப் பணம் வசூல் செய்தனராம். ஒரிமாவய பிரதேசங்களிலிருக்கும் ஏழை மாதர்களுக்கு மேற்படி ஸ்நாக கட்டடங்கள் மெத்தவும் உதவியாயிருக்கும். கால்திரீத்து ஜனங்களின் அழகு பேர்போன பழமைபொருந்தியது. பண்டித ஸ்ரீ கண்டர் அவர்கள் தலைமை புண்டி இன்னொரு புதிய மாதர் சங்கம் பெண் கல்வியினியத்தம் உழைக்கத் தலைப்பட்டிருக்கிறது. மிஸ்ஸஸ் வான் கீல் கில்லிமெஸ்டெர் என்பவர் நிசயம் ஜயம் அடைவார்.

నిక్కష్ట జీవనములచే జీవించుచున్న నూ సర్కారు వారైననూ జోక్యము పుచ్చుకొనరైరి. భగవంతునకైననూ దయలేకుండా ఉన్నది. ఈనర శుల్క పికాచమును పారవ్రోలుటకు గవర్న మెంటువారయినా ఏరయినా చట్టము ప్రవేశపెట్టితే బాగుండును.

నేను:—ఎందుకంత దూరము పోవలెను, ఇంతంత చదువులు చదువు తున్నారన్న మాటయేకాని యిప్పుటి స్టూడెంట్లకు జ్ఞానములేని చదువే నక్కా! ప్రతిస్కూలులో స్టూడెంట్లంతా మీటింగులుచేసుకొని కట్టుములు తీసుకొని పెండ్లిచేసుకోకూడదని ఒక తీర్మానము ఎందుకు చేసు కోకూడదు? మా స్కూలులో మూక్తాసుచార్ల మంతా అలాగేచేయవలె ననుకుంటున్నాముగాని, పేదవాళ్లు, చదివిన డబ్బుంతా అల్లెవాణిపద్ద నుంచి లాగాలనే ప్రయత్నములో ఉంటున్నారు. ఏమిచేయటానికి తోచడంలేదు.

మురళి:—పేదవాళ్లు డబ్బునకాశ పడడము సహజమేగాని భాగ్య వంతులేమి చేస్తున్నారు? మాకు 50 సేల రూపాయల ఆస్తియున్నది మా ఆబ్బాయికి 10 సేల రూపాయలు కట్టుము కావలెనంటున్నారు. ఇది బాగున్నదా? దేశము బాగుపడవలెనంటే ఏరయినా ఒక పద్ధతి భాగ్య వంతులుగా ఉండేవారు ముందు ఆచరణలో పెట్టిన బాగుండును. అట్టి వారి ఆబ్బాయిలనే ఎక్కవ ఖరీదుకు అమ్ముకుంటున్నారు. వైసుంచి డబ్బులేచివినవారిమీదనే అధికారము చలాయిస్తున్నారు.

సరళ ప్రవేశము

సరళ:—మీలో అక్కా! మహా దీర్ఘంగా ఆలోచిస్తున్నారు తమ్ముడూ నీవునూ!

మురళి:—ఏమిలేదు. శ్రీబాతి మానవజాతిలో చోడనికాదా ఎందు కింత నిరసన భావమేర్పడినదా అని ఆలోచిస్తున్నాను.

సరళ:—అట్లా ఉంటే అన్ని దేశములలో ఉండవలెగాని మన ఒక్క హిందువులలోనే యీ దుర్బలత ఎందుకు?

మురళి:—బాలికలకు పెద్ద చదువులెందుకని 12 ఏండ్లురాగానే ధూపాపస్తతిలోనుంచి ఏమాలేము స్వతంత్రమనునది యివ్వక పసితన ములోనే ఏబాలునకో అంటగట్టి పుస్తకమెడగట్టినది మొదలు వారి భర్తలయొక్కయు అత్తమామల యొక్కయు నిరంకు శాధికారము నకు పాత్రులుగా జీవించుననడని చెప్పి ఈ అంబువ్యాధి మనలో నే యున్నదిగాని ఏ యితరదేశీయులలోను ఏ యితర మతములలోను గనబడుటలేదు.

సరళ:—అన్న దుర్బల మరచినాను. ఇది ఎప్పుటినుంచి హిందువుల కు ఆచారమైందో తెలియలేదు. పూర్వము మనవారు, సావిత్రి, ద్రౌపది, దుష్యంతి, మొదలైనవారు వ్యక్తత వచ్చువరకు తండ్రి యింట నే అన్ని విద్యలు నేర్చి స్వయంవరములలోను గాంధర్వ విధిగానున్న వివాహములుచేసి కొన్నట్లు వినియున్నామే?

నేను:—చరిత్రనుబట్టిచూడగా మహావ్యక్తియ కరిపాలనలో తుర కలు పెండ్లికానికన్యలను ఎత్తుకొనిపోవుచుండెడి వారట. అందు వలన బాలికలను బయటికే రానివ్వక చిన్నతనములోనే అభిము శుభమెరు గని ఏబాలునకో అంటగట్టుటకు ప్రారంభించినారు. దానితోపాటు విద్యకూడా నశించినది.

మురళి:—ఏబాలునుండి శ్రీంతు విద్యకూడదను తర్క-వాదులు బయలుదేరినో ఆవాటనుండియే దేశమునకు ఎన్ని అరిష్టములు కావల యునో అన్నియు బయలుదేరినవి. తల్లి గర్భమున ధరించిన నమూన

ములలో, తల్లియొక్క బోధనలో, తల్లియొక్క ప్రేమాప్యతలలో, వర్ణించని సద్గుణగుణములు శ్రీ పురుషాకలునుండి వచ్చును? మగ పిల్లలను చదివించితే సంపాదించెదనకు ఆశతో పూర్తిగా వినువత్సర ములైనను వెళ్ళకమును పే యింటనే ప్రైవేటు చెప్పించి స్కూళ్లలో చేర్పించి పెద్దలు సంపాదించిన మల్లు మాన్యా లక్ష్మ్యులొని పెద్దపెద్ద పట్టాలను సంపాదించుటకే ప్రయత్నించుచున్నారగాని శ్రీ విద్య నశించుచువలన దేశము ఎన్ని అన్యములలోనగుచున్నదో గ్రహించుట లేదు.

సరళ:—అతి పసితనములో బిడ్డలు చనిపోవుట అన్ని దేశములలో కన్న మన దేశములోనే సంఖ్య ఎక్కువట. బిడ్డలమీద ప్రేమ లేని తల్లి ఉంటుందా? అంతమాత్రము చాలను. వారిని చక్కగా పోషింప గలర క్తి తల్లికుండవలెగదా? పిల్లలే పిల్ల తల్లులగుచున్నప్పుడు చక్కగా పోషించు సమర్థత ఎట్లుండను? విలంబపుల సంఖ్యకూడా అన్ని దేశములలోకన్న మనదేశములోనే ఎక్కువట! అతి బాల్య వివాహములుకూడదని బట్టలు గ్రుద్ది ఉపన్యాసములు యిచ్చేవారే పిల్లల కు ఎనిమిదవ ఏటనే పెళ్ళిచేస్తున్నారు. ఇతరులు అడగము తట స్థించినప్పుడు మా ముసలమ్మచోరుపడలేక చేస్తున్నామని జపాను చెప్పు చురు. ఇంటిలో ఒక్క ముసలమ్మ మాటత్రోసివేయలేని మగ వాళ్లు దేశము నెట్లు బాగుచేసికొనగలరో! పోనివారి బిడ్డల శుభమైన మా విచారంపరు. వరకుల్గుములుకూడదని ఎన్నియో వ్యాసములు ప్రాస్తుంటారు. వారి ఆబ్బాయి పెండ్లికి మాత్రము 5 పేకు తక్కువ కట్టుముతీసుకోకూడదు. ఎందుకట్లా చేశారంటే ఏమిచేయను యిం టో పోరుపడలేక తీసుకున్నామని జపాను చెప్పుదురు. ఇంటిలో ఒక మరత్రగా ఉండి సలహాచేప్పవలసిన యజమానుగాండ్రను ప్రపంచ భాగములేకుండా చేయబట్టియే ఇట్లు చెప్పకొనుటకు సావకాశము కలుగుచున్నది. ఒక దయామయలగు తండ్రిలారా? మీబిడ్డలను సరిసమానముగా జూచుకొనుడు. బాల్యంతోపాటు బాలికలకు వ్యక్తత వచ్చువరకు అన్ని విద్యలు నేర్పించుట, ఇంటి గలువలేనివారు రచ్చ నెట్లు గెలువగలరు? ఈ దినములలో స్వరాజ్యము కావలెనని పోటాడువారు కొందరు, నాకు ఓటి నే దేశమంతయు ఒక్కసారి బాగుచేయగలనని చెప్పువారు కొందరు, ఇట్లనేక విధములుగా ప్రవక్త కీయు లనకుతానే గోప్పగా వుండవలెనను వారేగాని దేశము బాగుపడు విధముమారులు లేదు. ఇంటిబుట్టిన ఆడుబిడ్డలు వున్నవని నిట్టూర్పులు విడుచుచుండ మీరు కాసన సభలకు వెళ్లి ప్రమాదజమేమి? ఆడుబిడ్డల వుమరు సామాన్యమైనదిగాదు! తరతరము లనుభవింపజేయును.

సోదరులారా! మీతల్లి, గర్భమున ధరించి మీవలెనే మీ సహోదరీ మణులను నమూనములుచూసి, కని, అప్రకష్టములుబడి పెంచలేదా? ఒక్కతల్లి ప్రత్యముత్రాగి సుమారు 14 వత్సరముల వరకైననూ ఒక్క కంచమున తిని ఒకప్రక్కనబరుండి అంతప్రేమతోబెరిగిన మీ ఆడు తోబుట్టువులు “మితో సరిసమానములారా!” తల్లి తన బిడ్డలను ఎట్లు సమానప్రేమతో బెంచుకొనుచున్నదో అట్టి ప్రేమ మీకు వలదా? వారిని నోరయగనిపిత్తిలో దైధ్యమును పులివాతిబడవేయుటకు అధికారు లు మీరేనా? తరువాతి చచ్చేటంతవరకు యింత అన్నముపెట్టులోముతిని మాయింట చాకిరీచేయుచుండుమని చెప్పుటకు అధికారులు మీరేనా? పోనిండు వారిని బాగుచేయుటకు మీ చేతగాదేని నుంచి జ్ఞానము కలుగునంతవరకు విద్యాబుద్ధులు చెప్పించి సుమాను పనునారు వన్నముల వదలెనను వివాహములకు త్వరపడక ఆబాగ్యతన వారికే వదలండి. కొంతగాకున్న కొంతయైననూ స్వతంత్రమిచ్చి చూడుడు. కొన్ని

సంతోషములకే తమను దేశమును కూడా వారు బాగుచేసికొనగలరు. ఏకగర్భజని తులమైన మేము సమానులుగా నుండవలసినదేని మాత్రము హేంపుడు. వారున్నా మీతో సరిసమానులే.

వేణు:—అక్కా నేను పోవుచున్నాను. తైమయినది నాన్న గారెందుకో 5 గంటలకే వచ్చి హేపుకు రమ్మవ్వారు. (నెట్లను)

సరళ:—ఏది ఎట్లున్న నా స్త్రీ విద్యలేనంత కాలము మనదేశమిట్లు స్త్రీలయొక్క కన్నీటి ధారలచే అభిషేకము చేయించుకుంటూ దినదిన కృత్యమొనవలసిదే. ఇప్పటికే స్త్రీల దుఃఖమును అగ్నికి వేడినిట్టార్చులను గాఢితోడై భరత భూమియొక్క ఘనతను చాలా వరకు కల్పిచేచినది.

స్త్రీలు కాసన సభలకు మొంబర్లుగా చేరవచ్చునని ఒక తీర్మానము మున్నునే చేసి నారని విన్నాము. ఇకమీదట నయినమా ఒక రిద్దరు మహిళామిత్రులు కాసన సభలలో ప్రవేశించి ఏదైనా చట్టములు ప్రవేశపెట్టి పాఠ్యను చేయించి స్త్రీజాతి నుద్ధరించుటకు తగినదైర్ఘ్యతాపాహములు క్రిక్కుళ్లును వారికివచ్చుగాక. అక్కా వేళయినది. పోయి వచ్చెదను.

మరళి:—మంచిది.

మున్నా కోట్కోర్కొరమ్మ.

80 వ జన్మదిన మహోత్సవము:

“శ్రీమతి డాక్టరు అనిబిసెంటు.”

అదృష్ట! సోదర సోదరిమణులారా!

నేడు శ్రీమతి, అనిబిసెంటుగారి జన్మదినము. మిగుల పవిత్రమైనదినము. ఇంతకు మున్ను పరపురుషన్యాసకులు, ఆమె జీవితమును గురించియు, ఆయమృత్యు చేసిన దేశసేవనుగూర్చియు ఇదివరకే విపులముగా చెప్పియున్నారు. నేను ఈ పుర నారీతత్వముల పరమన, ప్రత్యేకముగా ఆయమృత్యుచేసిన, మహోపకారముల కొలదిగా వ్రాయ ప్రయత్నించెదను.

శ్రీమతి, అనిబిసెంటు మన దేశమునకువచ్చి గుమారు 52 వత్సరములైనది. ఆమె నాటినుండియు, నేటివరకును, ఎడతెగని యుత్సాహముతో, పరోపకారమును, దేశసేవయు చేయుచున్నది. భారత నారీమణులు విద్యలేకయుండుటను జూచి, మిగుల చింతించి, వారికి విద్య సాధ్యమైనంతవరకు అందజేయుటకు సాధన మెయ్యదయిన, స్త్రీజన సమాజముల భారతదేశమునందే గాక, దేశదేశములందు సెలకొల్పి యున్నది. వారికి, నుత, సాంఘిక, రాజకీయ, విద్యాది విషయములు కుంభముగ బోధింపజేయుటకై మానవత్రిక నొకదానిని స్థాపించి మహోపకారముచేసియున్నది.

మరియును భారతీయులకు స్వాతంత్ర్య సంపాదనమునకై, “కామను వెల్లు” బిల్లునొకదానిని తయారుచేసి, పాఠశాల సమృద్ధిని పొందుటకై యింగ్లాండు దేశమునకు వెడలియున్నది. ఈ యమృత జీవితములను సామాన్య ప్రజలు నేర్చుకొనవలసిన విషయముల నేకములున్నవి. అందులో ముఖ్యములైనవి? 1. పట్టుదల 2. ఓసిక 3. నియమితకాలము ప్రకారము కార్యముల నిర్వర్తించుట. ఇట్టి గుణములు ప్రతియొకరును తమ జీవితకాలమున నభ్యసించి ప్రయత్నింపవలెను.

సర్వేశ్వరుడు ఈ యమృత ఎక్కువ ఆయురారోగ్యముల నిచ్చి మనుచుగాక యని కోరుచు విరమించుచున్నాను.

వి. పాపమ్మ.

రాటపు సం దేశము

అదృష్ట! భాషాభిమానులారా! సోదరి మణులారా!

నేడు మహాత్ముని జన్మదినము. ఈదినము భారత దేశమునకే గాక, లోకమునకంతకును ముఖ్యముగ దినము. మహాత్ముని జీవితమును గూర్చియు, ఆతని యువదేశములను గూర్చియు, పరిపూరితమరకే యుపన్యాసము లిచ్చియున్నారు. నేను ఈ పుర నారీమణుల తరపున మహాత్మునిగురించి కొన్ని వాక్యముల చెప్పదలచుకొన్నాను. మీరు సావధానముగా వివేచనని తలచెదను.

పూర్వకాలమున భారతదేశము, ధనధాన్యముల కాకతమై, సునీతి మగు నన్నని వస్త్రములచే, తన ప్రజలయొక్క మానరక్షణమును చేయుటయేగాక, యితరదేశ ప్రజలయొక్క మానరక్షణమును జేయుచుండెనది. మన దేశము పూర్వకాలము నందంతటి యున్నత దశయందుండుటకు కారణము గృహపరిశ్రమలు, అభివృద్ధి దశయందుండుటయే! గృహ పరిశ్రమల కాధార మగు సాధనమెయ్యది? రాటము! రాటము ఏగృహమునందు సంతతియు పనిచేయుచుండునో, అగృహమున లక్ష్మి నివాసముచేయుచుండును, ప్రాచీనకాలమున భారతదేశమున ప్రతియింటను రాటములుండెనవి. రాటపు పరిశ్రమ మిక్కిలి యున్నత దశలోనుండెనది. మనదేశములో నొకానొక ముఖ్యపట్టణమగు “డెక్కా” యను నగరమున నేయుండెన వస్త్రములు అతి సునితములైనవి ప్రతీతి. అకాలమున మనదేశము ఇతరదేశములలో సమాన నగా, ముఖ్యముగా “బాబిలొ” అంటే దేశమునకు ముఖ్యపట్టణమగు “గోము” తో సహాన్యాయము చేయుచుండెనది. మన సునీతిమైన వస్త్రములు, ఆ దేశములందు వాడబడుచుండెనని దేశచరిత్ర వెలించిన వారికి తెలియగలదు.

పూర్వకాలమున నంతటిస్థితిలోనున్న దేశమునే డెట్టి స్థితిలోనున్నది? గృహ పరిశ్రమ లభ్యమయ్యలేనవి. రాటములు మన దేశమున బాత్రిగ పనిచేయుట నిలచిపోయినది. మన స్వదేశవస్త్రములు, అదృశ్యమయ్యెనవి. ధనధాన్యములతో తులదూగుచుండెన దేశము, నేడు దరిద్ర, డూచదేవతల కాకరమైయున్నది. ఇట్టి మార్పు జెందుటకు కారణ మన గృహమునందు రాటములు పనిచేయకుండుటయే! మహాత్మా గాంధీగారు రాటపు పరిశ్రమను గూర్చియు, ఆద్రాని ప్రాముఖ్యతను గూర్చి కొన్ని వత్సరములకు ముందు ప్రజలలో కొంత ప్రబోధమును కలిగించిరి. నాటినుండియు మన దేశమునందే నేక ప్రాంత్యములందు రాటపు పరిశ్రమ కొంత అభివృద్ధి పొందినది. మన దేశమున స్వదేశ వస్త్రములు విరివిగా వాడబడుచున్నవి. ఇయ్యది భారతదేశ మోన్న త్యక్తికినొక ముఖ్యమగు కుభశూచనలని తలచెదను.

అన్ని ప్రాంత్యములలో వై విషయములందు తీవ్రముగా పనిచేయుచుండెనను, మన పురుషున మాత్రమట్టి సూచనలు పొడచూపకుండుట కడుకోవలసియును. మహా పురుషుల జన్మదినములను జరుపుటతోమ నధర్మము ముగిసినదికాదు. ఈ సంవత్సరమున నీ పురుషున నతి స్వల్ప సంఖ్యాకములగురాటములు పనిచేయుచున్నవి. మనము వచ్చే వత్సరము, మహాత్ముని జన్మదినము జరుపు వేళకు, నీ పురుషున నెక్కువ రాటములు పనిచేయునట్లు కృషిసల్పినచో నయ్యదియే ఈ మహోత్సవము జరిపిండులకు ఫలితమని తలచెను. దైవము మనమింతవరకైనను చేయుటకు ధైర్యోత్సాహములనిచ్చుగాక యని ప్రార్థించుచు విరమించుచున్నాను.

ఆర్. సోనాచాయమ్మ.

వృత్తాంతములు: వ్యాఖ్యలు

నూతన శాసనసభ స్త్రీ సభ్యులు

వచ్చేనెల స్త్రీసభ పత్రిక వెలువడు లోపుల శాసనసభకు సభ్యులను ఎన్నుకొని ముగియుచున్నది. ఇప్పుడు ఎన్నికొనవలసిన సభ్యులు ఇక మూడు సంవత్సరముల కాలము పనిచేయుదురు. కాబట్టి శాసన సభలో ప్రారంభమునుండియే కొందరు స్త్రీ సభ్యులు చేరియుండుట ఎంత ముఖ్యమో యోచించదగినది. ఇప్పటివరకు, చెన్నపురి; బొంబాయి, అస్సాం, బర్మా రాష్ట్రములు మాత్రమే, స్త్రీ సభ్యులను ఎన్నికొనుటకుగాని నియామకము ద్వారా సభలో ప్రవేశించుటకుగాని అధికారమును పొందియున్నవి. ఇవివక్షయమున రాష్ట్రీయ శాసన సభలో తీర్మానములు చేయవచ్చునను నియమములు, ఎన్నికల కాలమునకు మూడు నెలకుముందే జారీ అయియుండుటను బట్టి, రాష్ట్రీయ సభలకు చాలినంతకాలములేదు. మరియు స్త్రీలు అభ్యర్థులయి, తమ ఎన్నిక బార్లను మెప్పించి, యిదివరకే ఒక సంవత్సరముగ ఒట్టర్లకు ఎడతెగక తమను ఎన్నికొనునట్లు పనిచేయుచుండిన పురుష అభ్యర్థులతో పోటా పోటీచేసి, జయ ప్రథముగ ఎన్నికొనబడుటను అవగాళము కొంచెమైనను చాలదు. స్త్రీలు ఈ సందర్భములలో సభ్యులూ ఎన్నికొన బడట ఒక మార్గము మాత్రమేకలదు. ఎద్దియన, రాజకీయ కక్షలలో ఎక్కువయైనను, ఉదార మనస్సుతో, స్త్రీలను తమ ప్రతినిధులుగ ఎన్నికొనిన తమ పార్టీకి ఎంత గౌరవమో అని యోచించి, తమ పార్టీ పక్షమున ప్రవేశించు అతడు అభ్యర్థిని విరమించునట్లుచేసి, స్త్రీ అభ్యర్థిని ఎన్నుకొనిననే సాధ్యము. ఇవివక్షయమున భారతీయ మహిళా సమాజమువారు రాజకీయ కక్షలవారిక వ్రాసి స్త్రీ సభ్యులను కొండటినైనను నిఘోరము—నామి సేక్—చేయవలయునని ప్రార్థించియున్నారు గాని యింతవరకు ఆప్రాంతన వెడచినవి పెట్టుబడియున్నది. ఇదియునుగాక పురుషులందరికీ స్త్రీలను ప్రోత్సహించుచేయుటకు నిధముగ నె యున్నారుగాని, అభ్యర్థులగుటకు అధికారముగల కొద్దిమంది స్త్రీలు వెనుతీయుచున్నారు. రాజకీయ వ్యవహారములయందు తాము పాల్గొనుటకు ఎన్నియో ఆటంకములను సాకు చేప్పుచున్నారుగాని, భారతీయులకు గల ముప్రసిద్ధి సామర్థ్యాగబుద్ధిని తమతమ కుటుంబ, బంధువర్గములలోపనే వినియోగించుటకు మారుక విశాలమగు దేశ సేవయందు వినియోగించుట యెంత శ్రేష్ఠ మోయను విషయమును వారు యోచించ బాలకయున్నారు. అయినను శ్రీమతి మిసెస్ హాన్. ఆంజీలో ఆను సోదరిమణి, ఆంగ్లో ఇండియన్ సంఘపరమున అభ్యర్థి అయి పోటాపోటీ చేయుటకు నిశ్చయించెనని విని చాల సంతసించుచున్నాము. ఆ సంఘమునందు వోటర్లు కొద్దిమందియేయున్నారుగాన వారు జెయించవచ్చునినియు మేము నమ్ముచున్నాము. ఆయమ్మ అభిప్రాయములు, చాలబట్టుకు భారత మహిళా సమాజమువారి ఆభిప్రాయములకు విరోధములుగ నుండినను, వారు స్త్రీ అభ్యర్థి అగు కారణమునను, ఆమెయొక్క ధైర్యసాహసములయొడ మా ఆమోదమును చూపుటకు, వారికి జయముగలుగుగాకయని మేము కోరుచున్నాము 'మా పాఠకులు తమకు పరిచితులగు ఆంగ్లో ఇండియన్ పోట్లను ప్రోత్సహించుచే ఆమెను ఎన్నికొనునట్లు చేయుదురుగాకయని కోరుచున్నాము.

శాసనసభలలో నియామక స్త్రీ సభ్యులు

ఈ సందర్భములలో భారత మహిళా సమాజమువారు ఇండియా గవర్నమెంటువారికి, వైన బేర్కనిన రాష్ట్రీయ గవర్నమెంటులకును, తమ తమకాసు సభలలో అధమ పక్షము నలుగురినైనను స్త్రీలనునియమించవలెనని ప్రార్థించియున్నారు. 130 మంది సభ్యులుండు సభలో ప్రజా సంఖ్యలో అర్థమగు స్త్రీల పక్షమున నలుగురు స్త్రీలను నియమించుమని కోరుట అతిస్వల్ప సంఖ్యయేగాని, ఆ సంఖ్యగూడ ఎక్కువ అని తలచువారు కొందఱుండగా అంతతోనైనను ప్రారంభించుట యుక్తమని తలచుచున్నాము. ఒక్కొక్క సభయందును నలుగురైనను ప్రవేశించినచో కొంత గౌరవముగ స్థానము మనకు కలిగినదనియును, నిమ్మబాతులు, అల్పసంఖ్యగల యితర బాతులవారితో సమానమైన ప్రాతి నిధ్యమైనను మనకు దొరకినదని ప్రస్తుతము సంతసించదము.

నవరాత్రి, సరస్వతిపూజ, ఆయుధపూజ

పండుగ దినములు

ఇప్పుడు జరుగుచుండు పదిహేను దినములు, ఇండియాదేశమున నెల్లయడల ఉత్సవదినములు. అందు ముఖ్యముగ శక్తిపూజా కాలము అనగా స్త్రీయొక భగవంతుని, ఆరాధించుదినములు. ఈ దినములందు తలను త్రిమూర్తులగు బ్రహ్మవిష్ణు, మహాదేవుల భార్యలగు సరస్వతి, లక్ష్మి, పార్వతులను పూజించు దినములు. శక్తి సహాయము లేకయే దేవతగాని తన యనుగ్రహమును వ్యక్తముచేయబాలదు. ఆట్లే ద్విజులలో భార్య సమీపమున లేకయే బ్రాహ్మణుడు చేయుకర్మ ఫలమునియ్యబాలగు. కావున స్త్రీలు విశేషప్రయత్నముచేసి, దివ్యమగు ధైర్యము, విజ్ఞానము, ప్రేమయ తమయందు నిండించుకొనవలసిన దినములు ఇవి. ఇట్లు లోకమాతను, స్త్రీ దేవతలను, దివ్యకన్యలను పూజించి తద్వారా, తమ ప్రత్యేకవ్యక్తిత్వమునకును, స్త్రీ జాతికిని ఆత్మ గౌరవ పూరితులై క్రొత్త సంవత్సరమున ఉత్సాహముతో పనిచేయ బూనుకొనదగినది.

మరియు, ఇండియాదేశపు మతాచారములలో స్త్రీలకు ఇచ్చియుండు గౌరవముతో సమానమగు గౌరవము మరియే మతమునను స్త్రీల కొసంగబడియుండలేదు. తమతమ దినచర్యలయందు, స్త్రీ పురుషులకుగల సామాన్య సంబంధములందా గౌరవము ప్రతిబింబి తమ గునట్లు స్త్రీలే సాధించవలెను.

విద్యా సంస్కారముల విషయమై మహిళా మహాసభ

స్త్రీలు తాము కోరు ప్రకారము విద్యా విషయిక సంస్కరణములను యోచించుటకై, సమావేశములం జరుపుటకు ఏర్పాట్లు అనేక హిమాచలముగ జరుగుచున్నవి. "సింధు"—రాష్ట్రమున షికార్పూరులో, నొక ప్రారంభ సభిజరిగి, సింధూ రాష్ట్రీయసభకై యేర్పాటు చేయుటలో ముందంజవేసి అగగామి ఆయెను ఆర్థరు ప్రతినిధులను నియమించగా, వారు రాజధానియగు హైదరాబాదు (సిండ్)కు వెళ్లి, అచ్చటివారితో గలిసి, రాబోవు సమావేశమున చర్చించ బడదగిన 'తీర్మానము'లను నిర్ధారణచేసిరి. ఆ తీర్మానములు ఇతర రాష్ట్రములకు ప్రోవమాపునవిగ నున్నవి. ఈ సమావేశ విషయమగు రిపోర్టు కావలెనన, సిండ్ రాష్ట్రములో షికార్పూరులో—'ఉమన్స్ హెల్త్ అండు ఎడ్యుకేషన్ సొసైటీ' కార్యకర్తలవారికి వ్రాసినచో దొరుకును.

చెన్నరాజధానియొక్క ప్రథమ రాష్ట్రీయసభ, చెన్నపురమున విశ్వవిద్యాలయ భవనమగు "సెనెట్ హాలు"లో, ఈ మాసము

తే 16 దిన జరుగును. సరస్వతిపూజ దినమునకు మరుసటిదినము. ఆఖిల భారతీయ మహిళా మహాసభకు పూర్వంగములుగ రాష్ట్రీయ సభలను ప్రారంభించుటకీది మంచి కుభదినము. సరంబరు మాసములో బొంబాయి, యు. పి., పంజాబు, పూనా, సింధూ, గాష్మీయ సమావేశములకు దినములు నిశ్చయింప బడియున్నవి. ఈ సమావేశములలో చర్చకు రాదగిన విషయములనుగాని, చేయదగిన యేర్పాట్ల విషయమునగాని సలహాలను ఎవరైన పంపినచో భారత మహిళా సమాజ కార్యదర్శిగారు శ్రీమతి మిసస్ కజన్ గారు మంజులముతో గ్రహింతురు. ఇట్టి గొప్ప విషయములో తటస్థించు ఆటంకములను తప్పించుకొనుటకును, తొలగించుటకును, చేయు యత్నములు పన్ను గడలు—ఇవియే ఇండియా దేశమున స్త్రీ యద్యమున పనిచేయుటాను కొనినవారి జ్ఞానదాయములుగదా! ఇంగ్లండులో స్త్రీ స్వాతంత్ర్యోద్యమమున ప్రముఖులగు శ్రీమతి, మిసస్ ప్యాంకర్ట్స్ అమృతగారి కుడిభుజమువలె తోడ్పడి పనిచేసిన శ్రీమతి, మిసస్ వెత్కెలారెన్ను అమృతగారు రాబోవు దినంబరు జనవరి మాసములలో ఇండియాలో సంచారముచేయు బోవుచున్నారు. ఆమె యీ సమావేశములలో నొకటి రెంటికీ వెచ్చినను రావచ్చును. విరోధాలోని స్త్రీ యద్య మములలో చాలప్రాముఖ్యత వహించిన యా యమృతగారు వచ్చుట యిచ్చుట స్త్రీలకు చాల ఉత్సాహ ఉల్లేఖనములకు కారణమగును గదా! స్త్రీ విద్యాధికారులందరకు ఈ సమావేశములకు వచ్చుటకు స్వేచ్ఛ యొసంగబడినందులకు మేము చాల సంతసించుచున్నాము.

స్త్రీలకు స్నానఘట్టములు

స్త్రీ యద్యమును కార్యదేశమున, ఎదురుచూడని క్రొత్త క్రోవ లో వృద్ధిచెందుచున్నది. శ్రీకృష్ణవైయంతి ఉత్సాహంతెచ్చున నొక ధర్మవృద్ధిగు వైద్దమనీరు. 2000 లు విరాళ మొసంగి గుత్తు అను ప్రదేశమున స్త్రీలకు ప్రత్యేకమగు స్నాన ఘట్టమును కట్టించుటకు ఏర్పాటుచేసెను. రెనాటియను మరియొకచోట, మహాజనులందరు కలిసి, అట్లే ప్రత్యేక స్నాన ఘట్టము స్త్రీలకై కట్టుటకు ఏర్పాటుచేసిరి. హిమత్ తప్పింతులలో దుస్సహాయగు శిరోస్థములతో బాధపడు చీద్ర స్త్రీలకు ఇట్టి స్నాన పాకర్కములు ఎంత పోష్య దాయకములో చెప్పవచ్చురేదు. కాశ్మీరదేశమున, దుమ్మ ముడిలోక ప్రసిద్ధిములు. “కాచము భగవద్ద కై ప్రథమాంగము”ని యీ యమ దారు చరితులు నమ్మువారు. మరియును స్త్రీల విద్యాభివృద్ధికిని, మరియు స్త్రీలకు ఇతరవిధ సహాయములచేయుటకును ఒక సమాజము స్థాపించబడినది.

శిశుు మారోగ్య విషయమున నొక సమావేశము

శిశు ఆరోగ్యము విషయములనుగురించి క్లిష్టించుటకు, ఎల్లర ఆనధముల సంప్రతించుకొని సరిపోల్చుకొని సూతన మార్గముల సర యుటకును చెప్పుకోర్క ప్రభిక్షణి ఆఖిల భారతీయ బాలెంత, శిశు దేశమారోగ్య సమితి వారి భయననొక సమావేశము జరుగును. అం దుకు చాలమంది ఆశ్చర్యముచేయబడి యున్నారు. వైద్య ఆరోగ్య ఆధికారులను, మ్యునిసిపల్, లేక జిల్లాలోర్లు ప్రికిటరీలు. ఈ కార్య ములకు పూనుకొనియుండు కమిటీల కార్యదర్శులు, ప్రెసిడెంట్లును, ఆరోగ్యమార్గ పాఠశాలాధికారులుగాని ప్రతినిధులుగాని, అనుభవజ్ఞు లగు ఆరోగ్య ప్రచారకులు, పనిచేయువారును ఈ సమావేశమునకు రావచ్చులు. ఈ సమావేశము చాలప్రయోజనకారియని చెప్పదగును.

అంగీకార వయస్సును హెచ్చుములు

కన్యల గర్భాధానమునకు అంగీకారవయస్సును హెచ్చించవలెనను ఆఖిప్రాయము దినదినమునకును పెలుచుచున్నది. కన్యల తల్లిదండ్రు లు, తమ ఆడుబిడ్డల గర్భాధానము ఆలస్యముచేయుటకు, తద్వారా వారలకు ఆరోగ్య భాగ్యమును కొంతస్వేచ్ఛయు లభింపజేయుటకు చట్టము సహాయముండిన బాగుగనుండునని కోరుచున్నారు. చిన్న వయసుననుండు భార్యలకు వారికంటె చాల ఎక్కువ కయసువారలగు భర్తకు కలిగించు క్రూరమగు బాధలు దినదినమునను అనేకములు వెల్లడియగుచున్నవి. కొన్ని సమయములలో ఈ భర్తకు, తోడు వారి తల్లులును చేరుచున్నారు. ఆడుపిల్లలను కనినతల్లులునూడా, ఇంకొక తల్లిబిడ్డయిన కోడలి విషయములలో, కఠిన హృదలగుచుం డుట చాల ఆశ్చర్యముగనున్నది.

వృద్ధిచార వ్యాపారము చాల హెచ్చుచు భూభరూపమును ధరించు చున్నది. ఏమియు సెలంగని చిన్ని పిల్లలు, మోసవిధముగ వృద్ధిచార గృహములను సాగించు దుర్మార్గులవలలగుడి. విపరీతములకు విపత్తుల సౌ లగుచున్నారు. ఇట్టి అన్యాయముకటి మాకు తెలియవచ్చెను. ఇట్టి వల నొకనాడు ఒక చిన్నపిల్ల యొక దుర్మార్గ గృహమునండి తప్పించుకొని, ప్రాణమునకై పరుగెత్తి వెళ్లుచుండగా, ఆయింటి వా డొకడు దాన్ని వెంటడించి, తరిమితిరిమి, కడపల్ల పట్టుకొని బలవంతముగ నాయింటిలో ప్రవేశ పెట్టెనట. ఆ సమీపమున పోలీసు క్యాంటిబిలు ఒకరు ఆసమయముననుండలేదు. వారా విషయమున జ్యోము పుచ్చు కొనుట కవకాశములేదు. అందు ను ఇతరులు జ్యోక్యముపుచ్చుకొని యాబిడ్డను తప్పించి కాపాడుటకు యత్నించుచున్నారు.

మరి డాక్టరు పసిపిల్లలు, చుద్రాను కోస్తానుండి మోసవిధముగ గొనిపోయినవారు, మీరతు నగరమున దొరికిరి. వారి నశహరించిన దుర్మార్గులు, మ్యూజిస్ట్రేటునొద్ద విచారణలోనున్నారు.

ఇంకొకపిల్ల, పరుమాడు సంవత్సరముల వయసున, మోసవిధ ముగ వృద్ధిచారగృహమున ప్రవేశ పెట్టబడినది. అచ్చట గుఖనంబంధ మగు వ్యాధికలిగెను. ఆమె జీవితమంతయును దాని సౌఖ్యము ఏమగుటెనుగదా! అధికారులు విచారించి, యా పిల్లకు వదునెనిమిది సంవత్సరముల వయస్సు రాగానే ఆమెకు తేయు రోపాయీలు పది పాదముగ ఇచ్చునట్లు తీర్మానించి, ఆమెను చెల్లెలిన కుర్మాచులనిదరికి, అరారు మాసముల కఠినమైన తిక్షను విధించిరి. ఇవిష్టయమున చట్టము లను కానించుటయు, మరియు స్త్రీలు పురుషులు—ఇట్టి విషయములను కనిపెట్టి బయలు పరచుటకై నియమించబడిన యువోగ్యధులును బాగ రూకులై పనిచేయుటలననేగాని యీ అపాయము తొలగింపజాలము.

బెంగళూరు నగరమున ఈ విషయమును చెర్చించుటకై యొక గొప్పసభ జరిగెను. హాలుపట్లక నందజొలది జనులు బయలు నిలువ నలసి లేక వెనుకకు పోవలసియుండెను. చర్చవిషయము. “స్త్రీ పరు స్వలు వృద్ధిచారము” ఆసభకు వచ్చిన గుంపులను చూడగా ఈ విషయ మున సామాన్య ప్రజలు ఎంత శ్రద్ధపుచ్చుకొనుచున్నారో తెలుపు చున్నది రైట్. ఆనరబిల్—వి. ఎస్. క్రినివాస కాన్సులుగారి అధ్యక్షతీక్షింక, శ్రీమతి మిసస్ కజెక్ గు అమృతగారు ఉపన్యసించిరి. ఇట్టి సభలు ఇంకను పెక్కులు జరుగుచున్నవి. ఆ సమావేశాంతమున శ్రీయత హరిసింగ్ గార్ గారు ప్రతిపాదించియుండు చిట్ట కానము నకు తమకుర చేయుచు, అంగీకారయము, అధ్యమము 14 సంవత్సర ములైన నుండవలెననియు క్రమముగ వైకను 16 సంవత్సరములగ హెచ్చించుట యుక్తమనియును తీర్మానము నంగీకరించిరి.