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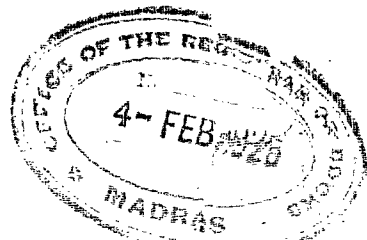
STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 8 No. 3]

January, 1925

[As. 5 Post free



Our symbol represents the ideal influence of woman, which 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.

Each member must stand each member, with hands outstretched to sisterhood 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 equally, and from the lamp in her left hand to extend the steady flame of inspiration and light the fire of the united life of man and woman, the fire of devotion to our Sacred and of love for humanity, the fire of patriotism, the fire of zeal for reform.

Thus she represents Religion, Knowledge, Organisation, Service, Inspiration and Co-operation, all offered freely to Mother India by each of us.

Dedication

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

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The Editor will be glad to receive articles suitable for Indian language. All communications to be addressed:

Adyar, Madras

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JANAGANAMANA

The Morning Song of India

BY RABINDRANATH TAGORE

[Some of our readers will like to see this translation from the Bengali made by the Poet while visiting Madanapalle College in March, 1919. It is a favorite song with students.]

Thou art the ruler of the minds of all people,
Dispenser of India's destiny.

Thy name rouses the hearts of the Panjab, Sindh,
Gujarat and Maratha, of Dravid and Orissa
and Bengal.

It echoes in the hills of the Vindhya and Himala-
yas, mingles in the music of the Jumna
and Ganges, and is chanted by the waves
of the Indian Sea.

They pray for Thy blessing and sing thy praise.
The saving of all people waits in Thy hand,
Thou Dispenser of India's destiny.

Victory, victory, victory to Thee!

Day and night Thy voice goes out from land to
land calling the Hindus, Buddhists, Sikhs
and Jains round Thy throne, and the
Parsis, Mussalmans and Christians.

The East and West join hands in their prayer to
Thee, and the garland of love is woven.

Thou bringest the hearts of all people into the
harmony of one life, Thou Dispenser of
India's destiny.

Victory, victory to Thee!

As pilgrims pass over the endless
road with the rise and fall of

the thunder of Thy wheels,
tear!

Thy trumpet sounds,
Thy voice across death.

Thou art to all people, O
Dispenser of India's destiny.

As the night
like silence of

and Thine
face in
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ser of

NOTES AND COMMENTS

Traffic in Woman and Children

On the 13th Dec. Miss Edith Gray delivered a
interesting lecture in the Gokhale Hall, Madras, on
"The Traffic in Women and Children". Miss Gray
has travelled all over the world investigating this
question, and her lecture supplied valuable infor-
mation and inspiration to all who desire to better
the condition of women. All other phases of social
reform, caste, depressed classes, widow remarriage,
etc., have received more or less attention from our
leaders, but this question, perhaps from a sense of
false modesty, has not yet been placed before the
public, as it ought to be, if a strong public opinion
is to be formed on the subject. It is ultimately a
question which touches not only the unfortunate
women, but the health of Society. We are glad to
note that a vigilance Committee has been formed
in Madras as a result of her visit.

Proposal for an All-India Council for Women

Many women were present at an "At Home"
given by the Bombay women's council in the Town
Hall, Bombay some time ago when Mrs. Faridoonji
spoke who was in England last year. On the
augural meeting of Indian women on
the occasion to discuss the
ing "a National Council for
Mrs. Faridoonji who is a member of the inter-
national Council of Women, observed that their
president Lady Aberdeen had recognised that the
Council could not be considered truly international,
if India with her huge population was not re-
presented on it. But before India could take part
in the International Council it was necessary that
Women's Councils should be organised in the
various provinces of India. Bombay had already a
Women's Council, but the other provinces were
not so fortunate. Requests were made that Miss
Cornelia, Sarabji should undertake the organisa-
tion in Bengal, Lady Ali Imam in Behar, Mrs.
Cousins and Mrs. Jinarajadasa in Madras and
Lady Shafi and Mrs. Faridoonji in the U. P.

More Women Magistrates for the City of Madras

The appointment of Lady Sadasiva Iyer, who
has been made Hon. Presidency Magistrate for the
City of Madras, will be hailed with satisfaction
by the public of that Province, for she is respected
by all for her faithful service in all good causes
and her outstanding ability as an eloquent speaker
and wise leader. The *Fort St. George Gazette*
announces the same appointment for Mrs. V.
Pauduranga Rao, a native of Mangalore, that city
noted for the advancement of its women, and for
Mrs. Hume Stanford recently of S. Africa, where
she had an extensive experience in the working of
Children's Courts and Vigilance work. Thus Madra-
City has taken a longer step forward than Bombay,
which gave only the more limited powers of Justice
of the Peace to four women, first but the Madras
Presidency Magistrates include this title with

First Class Bench powers. Lady Sadasiva Iyer
is a member of the central committee of the
Women's Indian Association and president of the
Indian Ladies' Samaj and Mrs. Stanford is the
Commissioner of the Women's Indian Association
for work connected with the Children's Act. The
other Women Magistrates of the Presidency Mrs.
M. E. Cousins, B. Mus., for Saidapet and Mrs. Jaya-
lakshmi Amma, B. A., for Madanapalle, are also
members of the Women's Indian Association.

Children's Rights

It is only a couple of months since the Associa-
tion of Honorary Magistrates and the Women's
Indian Association memorialised the Law Member
that a Children's Court should be established in
Madras, in which it was desirable that both men
and women Magistrates should work together and
therefore requested that more women Magistrates
should be appointed. It must be highly gratifying
to both Associations that their request has been
granted so expeditiously.

Children's Rights and the League of Nations

It is a sign of the times that not only in India,
but everywhere in the world, the question of "child-
ren's rights"—i.e., the rights of those who are not
yet of legal age—should be insistently voiced
by public bodies, National and International. The
following is the declaration of the rights of the child
as finally adopted by the League of Nations, which
assembled in Geneva in 1923, and of which it
should be remembered India was a component
member.

(1) The child ought to be put in the way of deve-
loping itself in a normal fashion, materially and
spiritually.

(2) A hungry child should be fed, a sick child
taken care of, the backward child encouraged, the
child led astray reclaimed; the orphan and abandon-
ed child sheltered and succoured.

(3) The child should be the first to receive succour
in times of distress.

(4) The child should be put in the way of making
its life, and should be protected against all exploit-
ation.

(5) The child ought to be brought up in the senti-
ment that its best qualities ought to be given to the
service of its brothers.

Such are the international rights of the child. It
is a sad commentary on our present state, that no
nation in the world requires stronger warning that
these rights of children cannot be taken away from
them without the nation suffering the penalty, than
India—India, whose sages could envisage divinity
in a Child of Vrindavan.

A Great Indian on the Status of Women

Sir C. Sankaran Nair delivered a striking Presi-
dent address to the Social Reform Conference at
Belgaum. He appears to have dealt in it chiefly
with the status of women in India and that of the
submerged classes. On the former topic Sir

Sankaran has been refreshingly bold and uncom-
promising. There is plenty of evidence to show
that in Ancient India women had all the opportu-
nities and rights that men had, and played an
important part in public affairs. It is of the utmost
importance to the future of India that their former
status should be restored to them with the least
possible delay. Sir Sankaran Nair has outlined in
his address the reforms which, in his opinion,
should be immediately brought about in order to
give women the same rights as men. He mentions
the following:

"Early marriage, compulsory marriage, compulsory
widowhood, denial of freedom to grown up women to
select their own husbands must all disappear. The age
of consent must be raised to discretion. The right of men
to contract a second marriage should be granted only if the
wife is given the right to claim divorce on the same
ground, together with a share of property. Women must
also be given votes."

Women's Labor in Mines

We are glad that the Chief Inspector of Mines
supports the case for the exclusion of woman labor
from the mines, on the ground that there is an
increasing body of opinion which thinks that a
mine is no proper place for women and that the
output would increase and the cost decrease, if
women were not employed. It is to be earnestly
hoped that his observation will expedite the reform.
The Chief Inspector points out that alcoholic spirits
to the value of 1½ lakhs are retained every year
by the Jaria coal fields. It is scandalous
that a thing should occur and that the miners should
be robbed in this way of a portion of his hard earned
wages. The money spent in drink ought to go to
ameliorate his lot and his family's. If the Govern-
ment saw that there were no liquor shops within
convenient distance the money would be spent by
the men on their families.

The Bombay Legislative Council

Mr. R. G. Pradhan has given notice of his inten-
tion to move the following resolutions at the next
Session of the Bombay Legislative Council which
commences on February 19:

"This Council recommends to the Governor-in-
Council to take such steps as may be necessary for
the amendment of the Bombay Electoral Rules
with a view to removing the sex qualification
for election or nomination to the Bombay Legisla-
tive Council."

A similar Resolution has been on the Agenda of
the Madras Legislative Council for the past two
sessions, but has not been fortunate enough to
secure an favourable place in the ballot, and still
awaits discussion.

The Coming Woman

"I see the coming woman, the woman clothed
with the sun. In her right hand is power, in her
left hand, peace. She is clothed with wisdom and
crowned with love. She is masculine in her digni-

ty and force, feminine in her gentleness and patience. She is all conquering in her power, all winning in her love. She is neither the subject nor the competitor of man. She is beside him as his comrade, before him as his shield, above him as his ideal, around him as the divine virgin of whom he is to be reborn. She holds within her the divine instead of the sensuous conception of man. As mother, she protects, as leader she defends, as priestess she exalts. In her name shall all the nations of the earth be blessed."

Honors for Women Professors

(Sent to *Stri Dharma* by DR. WINNERTZ, of Prague, who is an appreciative reader of this magazine.)

Twenty, or even ten years ago, nobody would have thought it possible that there would be as many lady professors and lecturers in German Universities as there are now. Dr. Rhoda Erdmann has been appointed as Professor at the medical faculty of Berlin University. She has been assistant at the Institute for infectious diseases in Berlin, afterwards lecturer of biology at Yale University, since 1919 director of one of the departments of the Institute for cancer research in Berlin and lecturer in biology. Dr. Lise Meitner is professor of physics at Berlin. Dr. Paula Hertwig lectures on biology and geology at the University of Berlin. Dr. A. M. Guttrud von Petzold is lecturer for English at Frankfurt University. Dr. Margarete Bieber is professor of classical archaeology at the University of Berlin. Dr. Charlotte Lenbuscher lectures on political economy at the University of Berlin. In the same University Dr. Emmy Noether, an eminent mathematician, is professor of mathematics. Dr. Betty Heimann is lecturer on Sanskrit at the University of Halle. Her special subject is Indian philosophy. The University of Leipzig also has a lady lecturer for Sanskrit—comparative philology, Dr. Charlotte Krause, who makes a special study of Indian vernaculars. Dr. Matilde Baerting is professor of pedagogics and sociology at the University of Jena. In the same University Dr. Anna Siemens lectures as honorary professor on pedagogics, especially on the education of women. At the University of Tübingen four ladies are appointed as lecturers, one for French, two for English, and one for rhetorics. There is also a lady lecturer in rhetorics at the University of Königsberg; and one at the German University of Prague (Czechoslovakia). In the new University of Cologne one lady lectures on modern history, and two ladies are lecturers for English. There is a lady lecturer for German philology at the University of Marburg, Dr. Berthold. And Dr. Adele Hartmann is lecturer on morphology in the medical faculty of the University of Munich.

Customer: "Tell me, is this hair restorer certain to make hair grow on a bald head?"

Chemist: "Yes, sir, absolutely. It will do so in 24 hours."

Customer: "Well, just rub a little on yer own 'd patch, and I'll come back i' the mornin' and ow it works."

TORU DUTT

BY V. CHINNAMALU AMMA

A pathetic interest attaches itself to this "half-blown floweret of song of Bengal". The mind mournfully dwells on the words of the English critic Edmond Gosse who says: "It is difficult to exaggerate when we try to realise what we have lost in the premature death of Toru Dutt. Literature has no honors which need have been beyond the grasp of a girl who at the age of twenty-one and in language separated from her own by so deep a chasm had produced so much of lasting worth." She is one of these 'inheritors of unfulfilled renown' of the poet Shelley."

Toru Dutt or Torulata Dutta was born on the 4th March, 1856, in Calcutta. She came of a very respectable family, the Dutt of Rambhagan in Bengal. Toru and her sister Aru seem to have inherited their poetic genius from their father Babu Govinda Chandra Dutt, who was himself a poet of some ability and reputation. The Dutt family was a gifted one, and had given to India a distinguished scholar and statesman in the person of R. C. Dutt. Thus Toru had from her early years surroundings which were favorable for the blossoming of her poetic genius. Her father, admirably fitted by his endowments and strong character to guide the intellectual life and development of this child, who must have shown unmistakable signs of genius in her very early years. He gave personal attention to her studies in childhood. Toru at almost the age of infancy showed a deep love of English literature and when scarcely in her teens was deep in the beauties of *Paradise Lost*. The death of the eldest son Abu at the age of fourteen threw a gloom on the family, and the father took his daughters for a course of travel and education in Europe. The girls stayed for a period of four years in France in a school, subsequently finishing their education in Italy and England, in which latter country they attended a course of lectures in Cambridge. Toru and Aru were thus equipped with a knowledge of the best of European culture—a knowledge that is so vividly evident in her writings. But with all, she was a child of the East, of India and if she has used an alien medium of expression, instead of being enslaved by it, she has mastered it to interpret the beauty and mystery of her own wonderful land to the world. The winter of 1873 saw the Dutt back in their beautiful home in Bengal. Into a mind already enriched by western culture came a knowledge of Sanskrit literature with all its profound depth, beauty, and soul stirring power. The family of the Dutt lived a life of strict seclusion. Neither Toru Dutt nor her sister had any opportunity of mingling in Calcutta society. When her poems began to appear, the Anglo-Indian Society of Calcutta ventured the suggestion that the writer of the exquisite lines was an Englishman or woman who had taken an Indian *nom de plume* for a freak.

Alas! this brief period of quiet happiness and literary production, which was to give her an undying fame among her country's poets, lasted only for four short years. Consumption had claimed her brother Abu some time before as a victim. Her sister Aru also succumbed to the same disease. In 1889 the same complaint brought her to a sick bed. After a period of protracted physical agony she passed away on the 30th of August being only twenty-one years and six months. It was her father's mournful lot to publish several of her works after her death.

As has already been said, in Toru Dutt was combined the best culture of the East and of the West. Her great mastery of two European languages—English and French—and her insight into the spirit of French literature are markedly present in her work, "A Sheaf gleaned in French fields". The work, unfortunately, by the nature of the subject does not appeal much to Indian readers. In it occur the lines which so struck by surprise and admiration Edmond Gosse.

Still barred thy doors the far east glows,
The morning wind blows fresh and free
Should not the hour that wakes the rose
Waken also thee?
All look for thee, Love, light and song,
Light in the sky deep red above,
In the ark of pinions strong
And in my heart true love.

The tenderness, delicacy of fancy, and grace of these lines are such as to remind us of the beauty of some exquisite flower that swings by its delicate stalk and turns its freshly opened bosom to drink the sunlight of a fine morning.

"Ancient Ballads and Legends" is the work by which she is best known and it is the work which has the greatest fascination for her countrymen. In this she has successfully interpreted the spirit of the East to the West. The writer is dealing with themes which naturally excite her greatest sympathy and enthusiasm and they are tales that are dear to every Hindu heart. In Savitri is portrayed the ideal wife. Sindhi is the story of the ideal son. The young boy while filling his pitcher in the evening twilight by the river is shot by an arrow of King Dasaratha. In his dying agony his thought is not for himself but for his blind parents who await his arrival in their ashram.

"O God!" he said "I die, I die
Who will carry home this pail"

The King hurries to the spot hearing the cry, and is horror struck to find that he has slain a human being. In the true spirit of a Rishi the boy forgives the King his unwitting action. The fearless and philosophical spirit in which the boy meets death, forms one of the most soul stirring incidents in the whole tale. The king goes to the ashram with the pitcher of water, and here occurs a pathetic scene in which the blind parents, mistaking the king's footstep for their son's, fondly chide him for being late, asking him whether he did not know he

was their only refuge. With throat choking with grief the king tells them of his fatal mistake. Less magnanimous than their noble son, the parents curse the king to die of grief for his son and themselves and their lives on the funeral pyre of the dead boy. The poetess has given the narration with the dignity, pathos, and austerity demanded by the theme.

The lays are steeped in Hindu sentiments and breathe throughout the spirit of Hindu tradition and Hindu thought. Her poetry is essentially of her race and her country. There is no vain attempt to give an exotic setting to the songs or delineate thought alien to the culture and civilization of her country. Now she gives vent to the fatalistic doctrines of the popular philosophy of her nation:

"It is my destiny.
O! fear not thou, but pity one
Whose fate is thus to die."

There is evident the well-known doctrine of Karma where Dhruva's mother attempts to reconcile him with his low condition in life,

The ivory throne, the umbrella of gold,
The best steed and the Royal elephant
Rich capricious, must be his by right
Who has deserved them by his virtuous acts
In times long past. O think on this my son
And be content.

The sketches of Indian life are vivid and faithful. Here are the people stirring out early in the day in the Indian village. The reader can easily feel how realistic the description is:

A ragged herd boy, here and there,
With his long stick, and naked feet,
A ploughman wending to his care
A field from which he hopes the wheat
To the next town; an urchin slow
Bound for the school,

Occasionally she strikes quite a modern note and this is not the least attractive feature of three ballads. The story of Prahlada suggests a political moral, which might well have served as a motto for a modern revolutionary.

The echoes ran from hill to hill,
"Kings rule for us and in our name".
Tyrants of every age and clime,
Remember this—
As human peoples suffer pain
But O! the lion-strength is theirs,
Woe to the King when galls the chain!"

The ballads have a charming simplicity which seems a natural expression of the fragile young genius. The delicacy and lightness of touch displayed in her verse bear testimony to her faultless and refined poetic taste, and the music of her poetry is not the least negligible feature of her work. She cannot be accused of want of simplicity and her verse is a spontaneous outburst from beginning to end—a virtue which is perhaps the fundamental requisite of all true poetry.

—abridged from Life of Tora Dutt
published by Natesan & Co.

THE NEW WOMAN IN CHINA

[Editor's Note: The following account of the women in China has been written by Mrs. Thompson Seton who recently visited India and was so much interested in our paper *Sri Dharma* that she is a subscriber and reads it regularly.]

While a bloody revolution, complicated by a Chinese puzzle of conflicting claims makes the Republic of China the most unsettled spot on the globe, one observer, at least, finds a good portent for the future in the rise of the Chinese woman. China, it has lately been discovered, is conducting a "modern war" with all the misery and bloodshed and general horror produced by warfare in the most enlightened nations. Her womanhood is equally modern, and the modern woman of China, whose existence may surprise the Western nations as much as the modern frightfulness of Chinese warfare is surprising them now, will have a hand in reforming the nation after wars have run their course. The Chinese wife, though ensnared in custom and convention and obedience to the Ancient Rites, has always had great power in her little domain. She is accustomed to receiving obeisance from her husband and her sons as well as from all the female members of the household. Given modern education, modern humanitarian ideas, together with new power and independence, she will go far.

The New Woman of China has emerged from the Inner Chamber. In contrast to the past, she is walking the streets, going into strange and public places, conversing with men, other than her near relatives, even accepting their embraces in the lively steps of the latest jazz, without running undue risk of incurring the Penalties of the Ancient Rites, which prescribe death and torture for all kinds of breaches of modesty and good faith.

The wave of self determination, both for nations and individuals, which has been creeping around the world, received its major impetus during and after the Great War, and has broken upon the mental shore of China with spectacular results. It has left there Western thoughts and Western ideals which, taken to the Chinese home, have nourished a sense of independence and power already strong in the women of the Celestial Kingdom.

The late Empress Dowager Tzu Hsi is the most striking example of a powerful personality breaking through the conventions. She owed the change in her status in the first place to an unusual combination of circumstances the early death of Sakota, the Empress without male issue, and her good fortune in being the first of the Emperor's Consorts to supply the Emperor with an heir to the throne. This raised her to the rank of Imperial Mother—an advantage her ambition and wits and personal charm was able to cement into an impregnable position, even in a country which had seldom tolerated women rulers. Another imperial link between the old and the new order is the present Empress of China. Education in Western thought influenced the Boy Emperor in his choice of a wife. Only one secondary wife, and of the highest rank, "Fei" has been selected to share his favor.

To generalise upon such widely divergent cities as Peking in the north, Shanghai, in the middle, and Canton in the south is not like stating conditions in Boston, Philadelphia and Jacksonville, but rather like discussing Montreal, New York and Mexico City. The self-interest and isolation is almost as complete; and patriotism, as we understand it, is about analogous to our American international spirit. Ancestor worship has made the Family and not the State all-important and the lack of quick inter-provincial communication, either physically or mentally—there are few railroads, postal or telegraphic services—has left the local isolation undisturbed by anything that the mysterious "grapevine telegraph" has not deemed important. Therefore, when one can find similar cases in the three great Chinese cities mentioned it is fair to assume that the condition is national.

The educated women, are not hiding their lights under bushels. A great part of the work of all them consists in the propagation of liberal ideas.

The educated women have entered three fields of endeavor—the professions, business, and philanthropy. There are women bankers and lawyers and dentists and druggists as well as shining lights who are educationalists and philanthropists. But the most interesting group, to my mind, are the doctors. Chinese medicine, the accompaniment of surprising cures, is ridden by and unscientific practice, and the woman doctor has had a hard road to travel while establishing her practice. She rarely is called in until the patient is *in extremis*, and if she fails "foreign devil's medicine" is blamed.

Women educators are particularly prominent, throughout the Chinese Republic, and it is in the realm of education that the revolutionary ideas of the "Western barbarians" have taken greatest hold.

China already has a woman suffrage party. Among the suffragists, may be found most of the women lawyers, writers and business women.

In 1912, Some women lawyers returning from Paris established a school of law and politics in Peking, which has since lapsed. But another opportunity for young women to train for law has been given recently in the opening of a new Law School for women in Shanghai, for which Mrs. George C. Hsu is largely responsible. Mrs. Hsu is one of the best known and most substantial progressives in Shanghai. She is the President of the Women's Rights Association, Vice-President of the Women's Club, and President of the Women's Law School.

Various missionary organisations are credited with much of the responsibility for the improved and improving status of education in China. The missionaries are everywhere, and like a web, their mission schools, hospitals, and welfare centres have spread to the farthest outposts and have caught the mind and perhaps some of the heart of a people who revered learning long before Europe was out of its swaddling clothes. In the Mission Schools the percentage of girl students as compared with the boys is much higher than in the Government schools.

In the lower primary (elementary) schools, there were 169,146 pupils in 6,012 schools under 6,620 teachers, and about 30 per cent were girls. In the higher primary (elementary) schools, the percentage remained about the same.

Correspondence

SIR J. C. BOSE ON THE ECONOMIC DEVELOPMENT OF THE COUNTRY.

In his Convocation Address at the Patna University Sir J. C. Bose said:—

"I have been able to prove that there is a great capacity among Indians for invention and discovery. How is this to be utilised for saving India in her present economic crisis? In other parts of the world, all the intellect of the country, all the leaders of science, all leading men of business, are organising to devise means for increasing the wealth of the country. Need I say that unemployment and economic distress in India present a problem even more acute than anywhere else? Is it not tragic that our country with its great potential wealth should be in this terrible plight?"

There is a very large number of young men (*Ed. and women now enthusiastically studying science*) who could be specially trained in the most advanced methods of science in efficiently conducted institutes, the high standard of which would stand comparison with any in the world. For carrying out such a programme, a far sighted and comprehensive State policy would be required. I am sure that the country would willingly meet the necessary large expenditure, provided that the money is spent here for the benefit and enriching of India, and in opening out wider spheres of activity for her children. The peaceful penetration will inevitably lead to forceful occupation and division of India into different spheres of interest. There lies India's real peril."

These words uttered by one of India's greatest scientists are surely deserving of the gravest attention. Sir J. C. Bose has pointed out what constitutes India's real peril, and has indicated the methods by which it may be met. It is for the elected representatives of the people to take up the matter, and to invite the leading scientists and business men to consider the problem. It is essential to distinguish between matters that are of vital, and those that are merely of secondary importance, and if, owing to the press of less weighty matters this opportunity is allowed to pass, it will not readily recur.

All Indians possessing the least spark of imagination will gladly follow the advice of the man who is not only celebrated throughout the scientific world, but has proved, contrary to the general opinion, that Indian mechanicians are second to none.

It should be clearly realised that the right economic development of the country is not a simple question, and it is fortunate for India that at this critical period she can invoke the help of a man who, besides a deep knowledge of, and real love for the people, possesses the sympathy, imagination and intuition that are essential for the solution of the problem.

E. A. JOHNSTON
BANGALORE

WOMEN THE WORLD OVER

Japan

The Tokyo Electric Bureau has decided to train 400 girls as Conductors in the Local Bus Service for a new system to begin in January.

Girls from 17 to 25 years of age with primary school education are qualified. The applicants after passing examination will be trained for about 10 days in handling passengers and studying the geography of the city. Upon the completion of the training they will be placed on the present bus service for practice for operation of the new system early next year. Girl conductors will wear foreign style clothing and cap.

The Electric Bureau also is planning to introduce women conductors in the tram car service. The plan arises from a desire to reduce running expense and avoid quarrels between conductors and passengers. It is said that girls are better qualified to handle passengers than men. The authorities, however, fear that some passengers may be tempted to escape the payment of fare by intimidation, taking advantage of the conductors being women. A few women conductors will be placed in the tram service at first as an experiment.

The Woman Suffrage Association of Japan held a mass meeting to arouse public enthusiasm for the presentation of a suffrage bill at the coming session of the Diet. The bill will be introduced to the Diet through Mr. Seinen Takagi, blind member of the House of Representatives, in which branch of the legislature the bill is expected to receive substantial support.

The Woman Suffrage Association demands franchise for all women of 25 years of age and above.

In support of this demand, the society points out that pupils of both sexes have been receiving education in Japan on an equal basis and that the women workers in the country have increased to more than a million and should have a voice in the government.

Spain

Spanish newspapers record that three women (Doña Maria Echarri, Vizcondesa de Llanteno, Doña Elisa de Calonge) have just taken their places on the Madrid Town Council as a result of the recent granting of the municipal vote to Spanish women.

The first woman to become a mayor in Spain is Doña Maria Pérez Molla, a widow aged forty, who has been a schoolmistress in one of the national schools. She became Mayor of Cuatrecerdas in the district of Cocentina this week.

General Primo de Rivera, the Dictator of Spain, has expressed himself a pronounced feminist, and by giving all single women over 23 years of age of good character, widows, and other women heads of

families the municipal vote all over Spain he has given the suffrage movement in his country a strong impetus. Excepting Belgium, no other Latin country has given women's suffrage this much encouragement.

Norway

In spite of the fact that women voters in Christiania are in a majority by 23,000, no women M. P.s were elected at the recent Storthing elections in Norway.

Russia

Amongst the crew of the Russian ship, *Iovarsitch*, which recently put into harbour at Port Talbot, was a pretty Russian girl of 23, who acted as fourth officer. She was a practical navigator, and intends to travel all round the world, before eventually commanding a Soviet merchantman.

Sweden

An International Women's Club has just been formed in Stockholm by a group of women representing the chief women's organisations in Sweden. The aim of the International Club is stated to be to provide a neutral ground on which women of all nationalities may meet for a better understanding. A committee was elected to find ways and means for a permanent home for the club, which will be open every day, and to provide international reading matter. Membership is open to all nationalities, and it is expected that members will be drawn from all parts of the world.

Stockholm has six women police, whom Mr. Harleman, Stockholm's Chief of Police, says have greatly benefited the police service in that city. These women police occupy themselves mainly with work amongst women and children, and also with detective work.

Holland

Quite a number of women have recently been appointed to important posts in Holland, among them Miss J. M. J. A. Meyer, M. P., as a member of the Board of Governors of the Rotterdam prisons; Miss A. M. D. Lange, an engineer, has become an examiner for the State University for Technical Science at Delft; and Mrs. Tervaert Israels (daughter of the famous painter) and Mrs. Bergsma-Bergsma have taken their seats on the country councils of South Holland and Zeeland.

Great Britain

Eight women have been nominated to serve as Mayors of their respective boroughs for the ensuing year for important cities including Birkenhead and Cambridge.

In Great Britain the result of the elections from the women's point of view has been distinctly disappointing: to have lost five out of eight members, with but one newcomer, instead of going, as had been hoped, from strength to strength, does at first sight appear to be a real set-back. A con-

sideration of the figures reveals a more hopeful aspect of the question. The average number of votes polled by the women candidates has gone up by over a thousand since the last election, and by over six thousand since the first election in which women were qualified to stand. That does suggest that sex prejudice is dying down, and that the failure of women to secure a greater number of seats is primarily due to other causes, mainly, of course, the swing of the party pendulum! In the United States, results are still better. It is true that but one woman has been returned for Congress, but the success of two women governors, one of them in the largest State in the Union, is a real victory. Further, the number of women returned for State legislatures—many of them in States which have never before had women members—is satisfactory.

The Duchess of Atholl has been appointed Parliamentary Secretary to the Board of Education.

We are glad to note that Mrs. Philip Snowden and Dame Helen Gwynne Vaughan have been appointed members of the Royal Commission on Food Prices, although we think that two women to eleven men is not a fair proportion. No one can deny that women are at least as directly concerned in food prices as men, and there should be an equal number of women with men on this Royal Commission. It is also a matter of satisfaction to us that women in political parties are no longer content to be seen and not heard when important Party decisions are arrived at; and we congratulate women Liberals on their demand to be represented in the inner counsels of the Party, and that there should be closer co-operation between their own and the men's organisation. Had Liberal women been in the inner counsels of their Party, and working in close co-operation with its leaders, the recent Liberal Election Manifesto would not have entirely omitted to mention women's special interests. We think, too, that the women Liberals' suggestion that women should be called into counsel at headquarters with regard to candidature of women is excellent, and that not only Liberals, but Conservatives and the Labour Party, should take note of this suggestion.

The Colonial Office is to be congratulated in making the following appointments: Mrs. G. Blacklock, M. B., B. Sc., Ch. B., as Woman Medical Officer, Sierra Leone, and Miss A. M. K. O'Holloran, M. B., B. Ch., D. P. H., as Women Medical Officer, Gold Coast. In these appointments, the Colonial Officer places no bar against the married woman; married and single women being treated alike. The woman doctor, also, receives the same pay as the man. She starts at £ 660, rising to £ 1,150, with the right of advancement to higher appointments. She has free quarters, her passage is paid, and there is no income-tax. It will be remembered that women were appointed as Medical Officers in Uganda and (as a temporary appointment) in the Fiji Islands.

(From *The Vote*).

TAMIL

நகை.

அழிந்தினு மினிய சமிழ் மொழியில் சமைத்து வரும் நீதி நூல்கள் பலவற்றுள்ளும் பெருமை பொருத்தியது நீருக்குறள் என்பதை, பாலவர் பலரும் நன்கறிவார். மேலும் இந்நூல் ஆங்கிலம், இலத்தீன் முதலிய மேனாட்டுப்பல பாஷைகளில் மொழி பெயர்க்கப்பட்டிருப்பதனால், மேலைத் தேசத்தாரும் இதை உச்சமேற் சொன்னின்றனர் என்பது உன்னங்கை செல்வீக்களிபோல் உரைக் கிடக்கின்றது. இவ்வரிய பெரிய நூலினது சொந்தசெறவு, பொருட் பொலிவு முதலிய பெருமைகளை இத்தன்மையவென எடுத்துரைக்க இயலாது இடைக்காலம்.

“கடுகைத் தளைத்தேழ் கடலைப் புகட்டிக் குறகத் தறித்த குறள்”

என்று வியந்து கூறியுள்ளார். இவ்விதம் இடைக்காலஞர் இயம்பியதற்கு ஆசாரமாக

“இவனென்னும் எவ்வர் உரையாயைச் சதல் குலனுடையான் கண்ணே யுன”

என்று அருமைச் செஞ்சொல் யாராயப் புகுமோம். இக் குறள் வெண்பாவிற்கு எழுபதுவாழ்வுப் பொருள் காணலாம்.

1. பரிமேலழகர் கருத்து. இவன் என்னும்-யான் வறியன் என்று இரப்பான் சொல்லும். எவ்வம்-இளி வரவை, உரையாடை-தான் பிறர்க்கு சொல்லாமைவும், சதல்-அதனைத் தன் கண் சொன்னார்க்கு மாற்றாது சதலும், உன-உனவாவன, குலனுடையான் கண்ணே-குடிப்பிறந்தான் கண்ணே.

அதாவது சரித்திரஞருளின் ஓர் கனவானிடம் சென்று தன் குறையைக் கூறிய யாசித்தால், தன்னிடம் இன்னஞன் வந்து இன்ன தயர்மொழிகளைப் புலம்புன் என்று பிறரிடம் சொல்லிக் கொள்ளாது தன்னை வந்தடைந்தவனுக்குப் பொருள் வழங்கிப் பேரக விடுத்தலே உத்தமம். இத்தன்மை உயர்குடியிற் பிறந்தவனிடத்தே காணப்படும். இக்கருத்தை களியமைத்து விகடக புராணமுடையார்,

“இரப்பவன் இவனென் றுடையுடைய எவ்வஞ்சொல் வென்று இரப்பினும் பிறர்பார் கூறுது இரக்கமோ டதன் மைத்தா!”

என்று திருவாய்மலர்ந்தருளினார்

2. இப்பாவில் பல பொருள்படும் வாகம் “இவனென்னுமேல்வ முறையாமை யீதல்” என்கதே. காயத்த மாய் கல் லேறி படுமல் யோழியக் காயாத மாய் கல்லேறி படாது. அதுவே போல் கிரப்பவும் நினையப் படைத்த சீமான்களை யறிந்தே இரவால் பலரும் யாசிப்பர். ஏனானான் செல்வச் சம்பந்தை யடைந்திருந்த போதிலும் சிலர் தங்களுக்கு இயற்கையாயுள்ள உலோப குணத்தால் ஏற்பவர்களைக் கண்டதும் “ஐயா! நான் என் செய்வேன்! என்னிடம் இது பொழுது

பணமில்லை. நீர் ஏதாவது கொடுக்க இயலுமோ” என்று வந்திருக்கின்றனர். தடையிலே” என்று பொலிவார்ந்ததைகள் பலவும் பேசி வறியோர்களை வறியே போகச் செய்கின்றனர். “இடல்வது சுவை” என்றும் அழுத மொழியை யவர்கள் அறியார்போலும். நான் இச்சமயம் இல்லாதவனாகியிருக்கின் றேன் என்று உலோபிகளைப்போல் உரையாமல் “எந்த கைமற்றாலும் என்னாலும் தாம் வரைபாது ஆற்றாநாக்கு சுவதாம் ஆன் கடன்” என்பது இயண்டவது பொருள். இதற்கேற்ப ருந்குறி புராணமுடையார்,

“இரப்பவன் வானாதேக இவனென்னும் எவ்வம் கூறுது இரப்பினே கிரப்பல் கன்றும்.”

3. இவனென்னு மெவ்வமுறையாமை யீதல்—யான் இவ் லேன் என்னும் இரக்க வார்த்தையை யாகக் தனக்குச் சொல்வதற்கு முன்பே அவன் குறிப்பறித்து கொடுத்தல். “தன்மாயல் சுவது தானாண்மை” என்ற ஒன்றை தனிப் பாடலும், குறிப்பறித்து நதலே கோடை” என்ற புலவர்க் கெனாதமாம் டைதல் பாடலும். “தோல்லை இரவாமல் சந்த இறைவர்போல் நீயும் கரவாமல்கை கடன்” என்ற புறப்பொருள் வெண்பாவும் புகட்டிவது உய்த்துணர்த்தக்கது. குறிப்பறிந்தியுங் குணமுடைய வன்னால் இக்காலத்தே காணக் கிடைப்பது அருமையினுமருமையே!

4. என்சாமுரை. இவனென்னும் இழிமொழியை இரப் பவன் தன்னிடம் தானம் வாங்கின பின்பும், வேறொரு வனிடம் போய்ப் புகல வண்ணம் துணதவறுமை நீக்கவும், அவனுக்குச் செல்வம் கிரப்பவும் திருப்பியுண்டாகவும் கொடுத் தல் 2, 3, 4 ஆகிய மூவுரைகளும், குறளனுரைகண்ட மந்திர யாசிரியர்களின் கருத்து என்பது பரிமேலழகரது குறிப்புடையவர்களையாகிறது. சுவைகடகசன்வ பிறவாகியா களின் கருத்தை இப்பரிமேலழகர் மறுப்பதபோல இக் குறளில் மறுத்திலர். ஆதலின் இவ்வுரையானும் பொருத்த முடையன வென்பதற்கு ஆசேடிபயில்லை.

5. யான் மிகவும், எழுது என்ற இவ்வரையாகசன் கூறியதும், அவனது வாயை நீக்கி அணையும் ஒரு கொடை யாளி யாகும்படியான மிகுந்த பொருளை சதல்.

“அருத்தியின் இவனென்னுமுன் அளித்தலும், இவன் என்றப்பால்

உரைத்திவருகச் சால் உதவலும், ஏற்கின் றாலும் வருத்தா இவனென்னுமே வழங்கிட வையலில் செல்வம் போருத்தலும் ஒன்றி நென்று புகழ்மிக வின் கிள்க்கத்தும்”

எனக் கச்சியப்ப முனிவர் தமது புராணத்தில் மேற்கண்ட, 3, 4, 5-ஆகிய மூவுரைகளின் கருத்தை மிக அழகாய்ப்பொருத்தி யிருப்பதும் பெருமைபுடைத்தே!

6. சில செல்வவந்தர்கள் “ஏம்பிறர்க்குக்கிஞ்சித்தேனும் சுயாபுபட்சத்தில் பலரும் தூற்றுவரே! அத்தோ! இவர்களுக்குக் கஞ்சியல்லோ பாடு பட்டுத் தேடிய பணத்தை வழங்கும்படி கேளிகின்றது. ஐயோ! தனலே! கைவிட்டுப்போகின்றாயோ” என்று மனம்வாடி சுய இகைசெய்தனர். “அந்தார் அழிபிதி தீர்த்தல் அகிசொருவன் பெற்றார் பொருள் கைப்பயி.”

బుద్ధ ధీగ హేతును గాంచి న తదనంతము, ఆ మహానీయుని ధర్మ సూత్రములను ప్రబోధించుము చేయుటకు ఆకాలమున మన ధర్మ గ్రహము నేలమధ్య రాజులెందరో అన్నిటయుల ప్రయత్నముల నుత్ప్రయంచించి, అట్టివారిలో అంద్రరాజును ప్రముఖులు. వీరి రాజ్య పతాకము గంగానదికి దక్షిణమునకున్న ప్రాంతములన్నిటిలో ఏయ యుండెను. రాజులు పౌద్ధ మతావలంబికులు. ప్రజలలో సగముపాలు పౌద్ధులు. అందువలన పౌద్ధమత వ్యాపనమునకు మన అంద్రరాజులకు గల అనుకూలములు ఇతరుల కెవరికిని లేరని యెస్సిన తర్ఫులేను. వీర కాలమున పౌద్ధమతము సంపూర్ణ స్వాధీనములతో విలసిల్లుచుండెను. అంద్రరాజ్యమున ఎచ్చలచూచినను పౌద్ధ విహానములే. ఏ ప్రాంత మున గాంచినను, పౌద్ధ విశ్వులపక్షే. పౌద్ధ మతధర్మములను తెలి యునివానినను, వానిని తమతమ శక్త్యనుపారముగ అనుమరించని వాడును, అంద్ర సామ్రాజ్యమున లేకనే యెప్పునద్యును. అంద్రరాజులు అంతరితతో కృషివసలేదు. అసోక చక్రవర్తిని కన్నే, విజేతములన్ని టిలో, పౌద్ధధర్మముల సర్వదా విలసిల్లేయేయుటకు ఎంతయో ప్రయ త్నముల నుత్ప్రయించిరి. బర్మాలో చూచినను, నరిమి, సింహళ మున చూచినను సరియే, వాని యిది దీప్తములలో గాంచినను

Branch Reports¹

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The Seventh Annual Report of the Bombay Branch is a most interesting and valuable account of the work done during the past year by the many members of the Branch. The total membership of the premier Branch in the Bombay Presidency is including 30 new members who joined during the year. The account of the many classes in handcrafts is most stimulating. It is added too that there are classes in Avesta, First Aid and Sick Nursing, and the Theosophical Religions. The list of public opinion that the Branch is taking a leading part in forming public opinion on all kind of subjects. It has taken part

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చెన్న ప్రభుత్వం. . . స్థానిక విభాగం. . . (Magistrates)
ప్రభుత్వముచారు ని. . . విభాగము చాల సంకెండును
న్నాడు. ఇట్టి బిడ్డల న్యాయస్థానములకు స్త్రీలు న్యాయాధికారి
గా నుండుట యత్యవసరము. కిల్లాత్ బిడ్డల న్యాయస్థాన
ములకేల స్త్రీలను న్యాయాధికారిగాను నంగ ప్రభుత్వముచారు
నియమించెడియున్నాలో, తెలియజాలము. ఈ న్యాయస్థానముల
లను విచ్చూర్చి బిడ్డలయొక్క దుష్టత్రానబోతుల బిడ్డలయొక్క
దుష్టత్రానములను విచారింపకొనుట కధికారం కనకాళము కలుగు
చున్నది. పాద్యమైనదివరకు బిడ్డలు సేరములనుచేసి ఆపరాధస్థా.
ములకు రావలసివలెనగు సేయుటచే విడియొక్క ఎత్తువపని యని
తోచెడిని. ఈబిడ్డల నంది విద్యమానములలో నుండుట కష్టమై
నగుట కవకాశ ముండవలయుననుటచే ముఖ్యోద్దేశము కాన స్త్రీలు
ఈ విషయకమున న్యాయచట్టమును నక్కర్చి తెలిసికొనుట ముండుట.
స్త్రీల మరదలు బిడ్డల కవితములకు సంబంధమైన న్యాయవిధులను
అనుసరింప తెచ్చుటయములలో స్త్రీలు నిఖిలములై యుండవలయును
గాన వారిచట్టముల జ్ఞాన ముసరమని చెప్పవలెను. ఈ విషయమందు
తమకు కరవ్యమున్నదని తెలిసికొని దానిని సేరవేరించు నిమిత్తము
తమ శక్తికాలములను వినియోగపరచుట. కష్టమున్న స్త్రీలకిది గొప్ప
సేవాక్షేత్రముగ నున్నది.

చెన్న ప్రజలలో నానా విధములైన అసహనము కన్పించినది. ఆ సమయమున స్త్రీలు మాగిరేటలగు (Magi trates) ప్రభుత్వమువారు నియమించిన విశాలమున కాల సంరక్షించుచు న్నారు. ఇట్టి బిడ్డల న్నాయకులైన మలకు స్త్రీలు న్నాయకులకు కాలము గానుగోలు యిచ్చెను. కల్ప-త్రా బిడ్డల న్నాయకులకు మలకల స్త్రీలను న్నాయకులకుగోలుగా నంగ ప్రభుత్వమువారు నియమించెడియున్నానో, తలెయబాలము. ఈ న్నాయకులనుల వలన విప్లవాగ్రహ బిడ్డలయొక్కచూ, త్రానబోతుల బిడ్డలయొక్కచూ విషయములను విచారించుకొనుట కధికారము కనకశము కలుగుచున్నది. సాధ్యమైనదివలన బిడ్డలు సేరములనుచేసి ఆపరాధ సాములను రాకుండులాగున పురుషులను విడియొక్క సత్కృతపని యని తోచెడిని. ఈబిడ్డల నెంచి విద్యమునములలో నుంచెడి విద్యుజలగుట కవకాశ ముగ వలయునునందుచే ముఖ్యోద్దేశముగాన స్త్రీలు ఈ విషయకు మగు న్నాయకులకును సత్కృతి తెలిపికొనుట ముందరి. స్త్రీల ముగయు బిడ్డల జీవితములకు సంబంధమైన న్నాయకులకులను ఆనరాన తెచ్చువిషయములో స్త్రీలు నిఖిలములై యుండవలయునుగాన పాఠచిట్టముల బాస ముసరమని చెప్పెనగు. ఈ విషయమును తమకు కర్తవ్యమున్నదని తెలిసికొని దానిని నెరవేరించు నిమిత్తము తమ శక్తికాలములకు వినియోగపరచుట. కష్టమున్న స్త్రీలకిది గొప్ప సేవాత్మకముగ నున్నది.

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No. 1317.

STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 8 No. 4]

February, 1925

[As. 5 Post free



cal influence of woman, which is the object of our
ry detail of daily life in every of India. The work
ie place of the woman's feet), b. its life-force springs
Benares), and its intellect mu be as clear and cool
her head.

member, with hands outstretched to sisters
om her active right hand Beauty and
rs within itself male and female qualities
the steady flame of inspiration which will
the fire of devotion to our Sacred Religion
re of zeal for reform.

as she represents Religion, Knowledge,
Inspiration and Co-operation, all offered free

Organisation, Service, Beauty, Prosperity,
ther 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

OFFICIALS

President : Dr. Annie Besant.
Vice-President : Mrs. D. Jinarajadasa.
Hon. Gen. Secretary : Mrs. M. E. Cousins.
Treasurer : Mrs. A. Mahadeva Sastri.

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Lady Sadasivier, Madras.
 Mrs. Hirabai Tata, Bombay.
 Mrs. Chandrasekhara Aiyar, Bangalore.
 Mrs. B. Rama Rao, Quetta.
 Miss S. B. Das, Patna.

ADVISORY COUNCIL

The Secretaries of all the Branches.

ORGANISATION

The Association has a central organisation at Adyar, was started on May 8th, 1917, and has increased steadily ever since. It has 5 Branches, 20 Centres and over 2,500 members.

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

The political policy of the Association is work for Reforms through the Legislative Councils, for which, as stated in the Object demands the Vote.

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

OBJECTS

To present to women their responsibilities 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 right to be elected to Municipal and Legislative Council 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 definite service of others.

HEADQUARTERS

Women's Indian Association, Adyar, Madras.

BRANCHES

Tamil	Telugu
Adyar,	Anantapur
Alandur (Madras)	Bellary
S. Chittoor	Chittoor
Coimbatore	Madanapalle
Enangudi	Rajamundry
Endamanal	Guntur
Karur	
Kuttalam	
Kumbakonam	Malayalam
Madura	Palghat
May	
Mylapore	
Namam	
Ootac	
Poon	
Salem	
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ettaiakaranpu	Mainpuri
Gujarati	Patna

Ahmedabad	Bengali
Bhavnagar	Calcutta (Affiliate)
Bombay	
1. Fort Branch	
2. Grant Road Branch	
Nandod	
Surat	Marathi
Nasik	Poona

Unattached Members Group.

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organisation 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.

Stri Dharma

Official Organ of the Women's Indian Association

Vol. 8 No. 4]

February, 1925

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NOTES AND COMMENTS

National Baby Week

There was a time when India's thought was centred so acutely on politics that "Congress Week" dominated the year's thought. Then for all ambitious students there is a week that looms largely known as "Convocation Week," but three years ago who would have thought that the baby was going to dim the light of these other weeks by arrogating to itself what is now becoming the week of weeks— "Baby Week"! Yet the fact that Baby Week has been celebrated with vigour and enthusiasm from end to end of India shows how firm a hold the baby has taken on our heart and head. To get to grips with the Indian baby is to grapple with the fundamentals of India's future. The birth of Young India is the best practical politics possible in a country where the average death age is 26, where one out of every three babies born dies before it is one year old, where the second of each three grows up weakly and unfit, and where the third and healthy one is weighed down by the general lack of joyousness which arises out of these previous conditions. There has been too much acquiescence in these disgracefully low standards of health. A Madras lecturer put it neatly by saying: "Can you imagine an agriculturist or a horse-breeder remaining undisturbed if half his stock died each year? And yet this is what practically happens in India to the National stock! Surely our human stock is more valuable and more in need of anxious care than our animal stock!"

It is wonderful how popular this new National Health Week has become in such a short space of time. At first people said no one would send a baby to a Baby Show for fear of attracting to it the Evil Eye. Now the difficulty is to prevent an unwieldy number from entering for the Show! Those who work in Baby Welcome Centres know of the harvest of jealousy and discontent that follows in the wake of Baby Shows, yet these Shows seem to be the best way of procuring a climax to the Week's activities and they provide health education for thousands and thousands of people who in previous years were taking the ill-health of women and children far too casually. All kinds of examinations for babies or students seem a necessary evil of which the advantages outweigh the disadvantages. No one has a good alternative to submit. We offer our columns for a discussion on The Advisability of Baby Shows with Prizes. The inclusion of the school

children in the processions of Baby Week is useful in impressing on the receptive young minds the necessity for proper trained care and cleanliness for the mother and the baby. The real harvest of these weeks will be seen only twenty years hence when the present school children will be the young parents of a new generation and we believe a stronger one.

Behar's Advance in Feminism

We heartily congratulate Miss S. B. Das, a member of the Central Committee of the Women's Indian Association, on her appointment as the first woman Honorary Magistrate in Behar Province. She also happens to be the first Bengali woman to receive this recognition of capability for sound judgment. Her younger sister, Miss S. B. Hazra, has the unique honour of being the only lady in India who has so far been elected as a member of the Senate of a University. She is a Senator of the Patna University and she practises in the High Court as a Vakil. She has also been elected a member of the Syndicate of the University (Patna), but this honour has first been obtained by Mrs. Radhabai, B. A., Zemindar of Coomaramangalam, in her election six months ago for the Syndicate of the University of Madras. The success of these ladies in open election in competition with men is quite remarkable and promises a happy future for Indian women when more and more of them go forward, bravely risking defeat as well as hoping for success, in willingness to share in the public life of their city or locality. The good news also comes that a Resolution to give women the vote in Behar has been sent forward to the Behar Legislative Council and stands a good chance of being passed. We wish its supporters and the Behar women every success!

Our Woman Chancellor

The Muslim University of Aligarh enjoys the unique privilege of having a woman as its Chancellor. Her Highness the Begum of Bhopal holds that position and she presided at the Third Convocation of the University which was held on January 27. Her Highness keeps strict purdah yet she is one of the most enlightened and progressive women in India, and takes a specially keen interest in fostering education in all its stages.

It is noteworthy that a Muslim lady Ferozkhan Sultan Maryidzade has stood first in the list in the

subject of Persian in the M. A. Degree examination of the Calcutta University. She is the daughter of His Eminence Aga Muayedul Islam, Editor of the well-known weekly journal *Hablu Matten*. Though brought up in purdah she has had a brilliant University career. She is accomplished both in Oriental and Western languages, knowing Arabic, Persian, Urdu, French and English. Her eldest sister Begum Sultan, stood first in the Preliminary Law examination and her younger sister Khawer Sultan secured first-class Honours in History in the B. A. examination. The controversy in Madras about the inclusion of Muhammadan girls in the city's scheme for Compulsory Primary Education has ended in a Resolution that the scheme be started without their inclusion and that it be debated again at a later date. We hope that long before then public opinion will have insisted on the same rights of education for the little Mussalman girls as are given to other girls.

Honours and Responsibility for Women

At the Convocation of the Hindu University, Benares, great applause was given to a lady, Miss Asha Adhicara, who received her M.A. Degree. Dr. Annie Besant repeated during Convocation Week the impressive and beautiful lectures she had given some weeks before in Calcutta University as the first Kamala Lecturer. It will be remembered that Sir Ashutosh Mukerji endowed the Kamala lectureship in memory of his beloved daughter Kamala Devi who had died before him. He also chose Dr. Annie Besant as the first lecturer. Unfortunately he did not live to hear her, but he could have made no better choice. *The Modern Review* comments thus on the event: "As the lectures are named after a woman, it was quite in the fitness of things that the most learned woman in India was chosen to deliver the first course of lectures. These lectures have fully demonstrated the rightness of choice by their thoughtfulness, insight and scholarship." The inclusive subject was "Indian Ideals" and the several lectures were on I. Education, II. Philosophy and Religion, III. Art.

Orthodox Bengal, which means the vast majority of Bengalees, is not well disposed towards the education of women. It is all the more remarkable then to find that Miss Nirmala Bala Bose, granddaughter of the late Babu Ananda Krishna Deb, has stood first in English in order of merit in the M. A. examination of the Calcutta University. That a girl belonging to an orthodox family has achieved this distinction by private study is worthy of all praise.

We note that it was a lady, Mrs. Krishnavamma, who presided over a meeting of the Godavari District Educational Council at an important meeting at which there was much criticism of the system of the present Educational Councils and in which it was resolved that if increased powers

could not be vested in the Councils they should be dissolved altogether. It was contended that the Councils could now do nothing more than had been done already in each case under consideration by the Educational authorities. The District Educational Councils have, however, been a means by which a considerable number of women have gained valuable administrative experience at a time when the Local Government Councils were not open to them. Mrs. Krishnavamma herself is an instance of this. She is now a member of the local Municipal Council.

Maternity Benefits

It is very disappointing that Mr. Joshi's Bill to secure Maternity Benefits for Working Women has again been delayed by being recirculated for the collection of public opinion on it. Mr. Joshi and, we may add, the women's associations, were most anxious that the Bill should at once be submitted to a Select Committee of the Legislative Assembly. This would mean that the House consented to the principle of giving maternity benefits to women but that the Committee would consider all the details and machinery for carrying out the principle.

A number of women's societies in Bombay held a large meeting in support particularly affect Bombay. In other similar manufacturing towns in the North. The Women's Indian Association has also memorialised the Government in support of the principle of the Bill, and at a public meeting in Madras the women also showed their strong support of the measure. The delay has been brought about chiefly by the influence of the tea-growers of Assam who argue that they already give larger maternity help to their women than Mr. Joshi's Bill would supply, and they do not want their arrangements disturbed! We are not satisfied with their arguments for it was pointed out by another speaker that the women got only Rs. 8 per month which does not sound very flourishing, to say the least of it! We request women in every town to call a public meeting and state their support of the cause of their working-class sisters and to send an account of their meeting to Mr. N. M. Joshi, The Legislative Assembly, Delhi, as soon as possible.

The Children's Court for Madras

Much interest is being shown in Madras over the establishment of a Children's Court under the Children's Act. For the past year all cases of offences by children have been tried by the Chief Presidency Magistrate in a private room and for the first time a woman magistrate was present at one such trial this week. It is a strange oversight that the Women Magistrates who have recently been appointed in Madras as Honorary Presidency Magistrates have not got the statutory powers to take part in the trial of children under this Act. This power is given only to salaried Presidency

Magistrates, so though Mrs. Stanford was present she could act only in an advisory capacity. This lack of power for the women magistrates must be remedied as it is a grave defect of the Act, but as the Act was drawn up at a time when women magistrates were unthought of it is not surprising. It needs to be changed at once.

We have only just been informed that two extra women magistrates were appointed some months ago for the Chingleput Honorary Magistrates' Bench, Mrs. Rajamanickam, wife of the local Assistant Surgeon, and Mrs. Nadar. It is very unprogressive of Bengal Province to have appointed no women magistrates yet.

A Eventful Act

A lover of animals in Travancore State, Mr. Narayana Iyer, has for long years been trying to get legislation passed to stop animal sacrifices. At last he has been successful and it is very significant that it has been through the sympathetic influence and courage of Her Highness the Maharani Regent Ranees Setu Lakshmi Bai, who has recently come into power, that the law has come into being. Travancore State is the first in India where animal sacrifices are forbidden in all temples within the State.

The Women's Home of Service, Madras

The Home has lately had a number of distinguished visitors, including the Leader of the Madras Legislative Council, Sir Arthur Knapp, who came with Lady Knapp and wrote in the Visitor's Book that he was most favourably impressed with all he saw. Lady Sankaran Nair and Mrs. Madhavan Nair, wife of the Attorney-General, Mrs. Gopalratnam, Mrs. Natarajan, Deaconess Creighton, Mr. Abdul Karim, and Mr. Raghava Chetty, President of the very wealthy and helpful S. P. K. D. Charities, have all come and spoken in its praise. Amongst the recent Donations given to the Home are Rs. 100 each by Lady D. Tata, Mrs. Venkatasubbarao, the Rajah of Kollengode, Rs. 200 given by Mr. Ratansi Morarji, Rs. 50 each by Professor Roerich and Mr. V. C. Seshachariar, and the promise of Rs. 100 by the Hon. Mr. Madhavan Nair.

One of the babies attending the Home's Baby Welcome got one of the prizes at the Baby Show. The weaving pupils continue to execute the order for the saree uniforms for the Madras Girl Guides. One of the stipendiary pupils has undertaken to train as a Midwifery Nurse thus equipping herself with a certificate which will make her services more valuable to her sisters. She has secured one of the Corporation scholarships in Sir Raja Ramaswamy's Hospital. Mrs. Jinarajadasa and Mrs. Cousins stayed in residence in the Home for three days so that the former may know at first hand all its working and be prepared to take up Mrs. Cousins' work when the latter goes at the end of March for a six months' visit to Ireland.

A LITTLE BET

BY A MODERN INDIAN GIRL

Hullo, is it 1398? Will you please call Ambujamma to the 'phone?

"Yes, if you will wait a little," replied the servant's voice at the other end.

Hullo?

Ambu, household work done? Can you spare a few minutes? I am rather bored with my studies, and thought that I would brighten up your lonely existence a little.

Thanks. I am duly grateful. I suppose you mean to do it with your brilliant conversation. What fresh gossip of college life are you bursting to tell?

Alas, the lack of faith showed by friends is the chief cause in retarding the success of geniuses. Oh, unappreciative one, let me tell you that I never listen to gossip or scandal, much less repeat it. On the other hand there is no one in the whole college more devoted to study or more obedient to strict discipline than I.

Worthy disciple, how is it that I find you 'phoning to me, when it is against the rule for students to use the 'phone?

I am speaking from a friend's house where I have called.

Any news? You are making my mother-in-law wonder to whom I am speaking in English.

Speak in Tamil then. Though I cannot speak it I can understand.

Then she will wonder at the things we speak.

I am surprised at you southern girls of average brains and capabilities sticking to your mother-in-laws and their foolishness. Why, no girl of spirit will stand half as much as you do at your mother-in-laws' hand. But what can one expect from backboneless jellyfishes like you?

I suspected that the worthy angel Satan has found something for you to do. So you have turned a Social Reformer? What do you advise me to do? Turn out my mother-in-law, who loves my husband and who denied herself much to beget him, bring him up, and educate him?

I do not object to the mothers loving their sons, but why do they tyrannise over their sons' wives? I maintain that partly the fault is because you wives are such weak creatures.

I shall not say that I do not envy you your college life and freedom from early marriage. Still, since I am married I observe the usual course for a dutiful daughter.

That is what I am complaining about. If you have an ounce of character in you, you will not allow the lady to interfere in your affairs.

Perhaps it is not a matter of strength of character, but a want of desire for publicity of any kind. I prefer to be under my mother-in-law's rule and suffer a little inconvenience, rather than provoke scandal by my unusual conduct.

All rubbish, if you will excuse my saying so. You may not like publicity; but I wonder if you have the ability to manage your affairs even if you have no objection to publicity. I am sure that the mere supposition that your mother may not like it will be an objection to your doing any desired thing, even if it is a right thing and your mother would be wrong if she opposed it.

All I can say is that you will be disappointed if you think so. There are more ways to do a thing than the direct way, which you seem to like so much. In six months' time I hope to manage all my respected relations and manage their conducts without their least suspecting it.

If so, Ambu, it will be an agreeable disappointment. But in spite of my unbounded affection for you, which, they say, will make one believe anything, I cannot swallow that. Do you dare to say that you could come to the Cinema even for one day? You cannot do even such a thing in six months' time. The old lady will grip you tighter and tighter every day.

Who is the unappreciative now, please? I want to manage things with as little fuss as possible. Shall I, though it is an unusual thing with me, bet you, that I will attend the matinee performance at the Gaiety to-day?

I am sure you will lose your bet.

I will attend it accompanied by my sister-in-law. Ramachandra! You do not mean it really?

I do mean it.

I will ring you up to-morrow to console with you in your failure. You will never get your mother-in-law's permission.

Is it 370? Is it uncle? How do you do?

Very well, thank you, Ambu. Why this sudden and abnormal interest in poor old uncle?

I like that. Here am I, a lonely forlorn girl, under strict control; while you and auntie never even trouble to enquire about me.

We are enquiring after your welfare daily, child, of all persons. But I thought auntie and I were not wanted at your house and so we have not called.

Why so?

Why? Because auntie does all kind of wicked things and I aid her. She attends the ladies' club, and social reform meetings, and, it is even said that she goes to the Cinema sometimes. Surely your mother-in-law would not like her daughters to associate with such beings. That is why we held ourselves away.

Nonsense uncle. Even if she does all that sort of thing, it is not forbidden to associate with her. Surely you are rich enough to overcome such scruples.

What use are my riches to me, if my favourite niece is not allowed to visit me, Ambu? And I do not think that auntie will like it if all the visiting is to be done by her and none returned.

You are very kind. Please give me some time.

You know the saying 'Rome was not built in a day.' Neither can I overcome my revered mother's prejudices so soon.

Meanwhile can I oblige you in any way?

If it would not inconvenience you much, I would like the loan of your car and chauffeur for three hours to-day.

Certainly. Which car would you prefer?

The small one would do; but I would like Kumar to drive it. He is cleverer than the other one, and I like to enjoy the luxury of a clever servant.

All right. When shall I send the car?

About half-past two.

May I be permitted a little curiosity? Why do you want the car?

You know my sister-in-law Vijay. She wants to do some shopping, and was kind enough to say that I may accompany her. As she was a little troubled about the proper conveyance I suggested the use of your car.

Tell her that I am delighted to lend it. Any thing more?

Thanks, nothing. I am simply bursting to have a heart-to-heart talk with auntie.

Is it Blightery Ltd.? Will you please call the foreman?

Hullo, who is it please?

Kittu, I am Vijay. Can you get the afternoon off? I and your wife want to do some shopping. Your wife's uncle says that he will lend his car. But we cannot go unaccompanied. Will you come and join us?

Yes. As this is Saturday we are closing early, and I will come and join you. Where shall I do so?

(Ambujan, the voice was heard to say, 'brother wants to know where he can join us in Town?' there was a pause, when it seemed as if somebody was answering.) Kittu, I do not know anything about Madras. But your wife says that as we girls alone are coming it would be better if you come back here for tiffin so that we can all start together.

All right. I will do so.

Hullo, 1398?

Yes.

Narain, tell mother that we will be a little late owing to the car breaking down. We will arrive about seven.

Yes, sawmy.

Many congratulations, Ambu,

Why, what is that for?

Kumar tells me that you went to the Cinema.

Hush. So he has told you, in spite of my tip. I do not believe that there exists in this wicked world such a thing as a trustworthy servant.

He won't tell anybody else, so do not be afraid. He has the greatest admiration for you, and says

the way you handled your sister-in-law was wonderful. What a good laugh we had, auntie and I, over the story he told us.

I do not see anything laughable in it. We two girls intent upon shopping set out, with my husband. What great dreams we had and how we longed for this day. Alas, the evil genius that pesters us took it into his head to destroy our dreams. The car, though driven by a clever chauffeur and though it was in splendid condition when we started, stopped suddenly at about ten paces from the Gaiety Cinema entrance.

But, I say, if you wanted to go to town and shop, why did you go on that road.

Do you think that we need not have gone on that road? Curious, but I thought that maybe it would be a short cut, or perhaps the driver misunderstood my instructions. Anyhow we were there, and Kumar said a lot about plugs and carburettors which none of us understood; but he stated clearly enough that it would take at least one hour to repair the car. They were having a matinee at the cinema, the film being "Pati-Bakhti".

So you attended it.

It was not so simple as that. My sister-in-law, Vijay, who as you know is an impatient girl, did not like to sit there and wait for the car to be repaired. There were no shops near by. So, the evil genius whom I mentioned before prompted her to visit the play *Rajmangalika* child, the more I and her brother opposed the more obstinate she became.

Yes, yes, Kumar told me how strongly you objected to it.

Did he? You see, in spite of her being his sister, my husband does not know how to manage Vijay. One cannot exactly call him tactful. To all my arguments against it, he joined his by saying how even though so many persons went to the cinema nowadays, and the title of the film seemed respectful enough, mother would not like it. Such things appeared to Vijay rather as an inducement for attending than otherwise. So, afraid of a scene in the street we were obliged to take her in. Once in, she would not budge till the end. What is there laughable in the pathetic incident of the devil tempting human nature? In a spoilt child wanting to have her own way?

So that is how your mother-in-law takes it?

My mother-in-law? My husband and I did not want to get the child into trouble. In spite of the title the film was not exactly a respectable one. As she begged us not to mention it to mother we had not done so.

What about your shopping?

The shopping? Winter sales just being over they had not anything worth seeing in the shops.

Oh, I see. Still I am puzzled. You do not like the cinema, surely, so much, that you need take trouble over it. You used to say when I took you to the cinemas two years ago, that they were stuffy places.

I do not understand you, uncle. You do not

think that I deliberately planned to go to the cinema, surely?

Come now, don't humbug me. Kumar tells me that he received all his instructions from you. That is to say, to go by the Beach road and lie about the trouble in the car.

Now you mention it, it is curious how coincidences take place. Do you remember the North Malabar girl, a playmate of mine named Kutti Amma? She is studying in Queen Mary's college now, and is a great enthusiast for social reform. She bet me that I could not go to the cinema with my sister-in-law. By a course of unexpected things I was able to do so. On the same day.

H'm, I have my doubt about the unexpected part of it. I say, will you have a bet with me, that you will spend a week with me? You have not visited me since your nuptials.

Thanks, I will consider it, uncle.

WOMAN—THE REBEL

I want to live, to grasp
With arms outspread, and feel
The thrill, the passion of my time,
To know the dream of every clime:
The goodness, badness, joy or weal,
All throbbing in my clasp.

I want to feel, to see,
To meet, to know, to do,
To live as deeply as I can,
To know the best and worst of man,
To meet the storm, the heat, the snow,—
But you say "you love me."

You love me, how? you come
To hoard me up and hide
Whatever I may have of bloom
Within a narrow little room,
While sweet the world outside
Sings on, and I sit dumb.

You want a thing to cook,
To wash and scrub and smile;
To black your boots and brush your hat,
And kiss you good-bye on the mat
Then darn your socks awhile,
Or con the baker's book.

I must be I, not you,
That says the thing in brief.
I grew to this without your aid,
Can face the future unafraid,
Nor pine away with grief
Because I'm lonely. True

It is I love you, yet
I must be I, E'en tho' I fling
Your love away and call it knavery,
I cannot love if love be slavery.
I hear the free wind rush and sing,
Must I live in a net?

JAMES STEPHENS

THE AMERICAN WOMAN

BY DOROTHY JINARAJADASA

After having been away for many months it is an inexpressable joy to be back once again in the land of India, where the atmosphere is redolent of holiness and the spirit of mysticism, and knowledge of the nearness of the Other World pervades. Here under the palm trees with the blazing sun shining out of a blue sky, one can go back in thought to the lands the other side of the world, so recently left behind, and recall the interesting swift life there that is so different from this life that has continued without change, without hustle, for so many thousands of years.

It is a great experience to visit the United States of America. Life there races along, the people are vital, speech is expressive and sharp, ideas are welcomed, experiments are willingly tried, not weighed and balanced for ages, but tried *because* they are new, not in spite of being new as in Europe. The standard of living and comfort of the people, the workers, is high and there is very little of the squalor, misery and starvation that are found in Europe and in India.

In this short article I want to give you a few ideas as to what the American woman is doing and the part she plays in the life of the nation. As in all countries, the greater number of women are looking after their own homes and families but also there is a growing realization that woman has a civic and national duty as well as her home duties. There is in America no disability for a woman to occupy any position or fulfil any function for which she is fitted and capable, and so there are women Senators and Councillors and officials in all departments. In the last election there were two women elected as Governors of two States, (when will we have a woman Governor of Madras and Bombay?) and a Woman Secretary of State for New York State and 108 members of the various Legislative Councils.

One of the most striking institutions of America are the Woman's Clubs, in each large town there are several and in the small towns there is at least one to be found. These Clubs are the centres of the cultured life of the town. Most of the women belong and there they meet, read and study Art, Literature, Politics and many other subjects. Very often the Club is built and owned by the members and there will be a large lecture hall attached where the lectures and concerts of the town are held. There is also of course the social side of the Club life where the women go in for games indoor and out door and athletics of all sorts.

Social questions and politics are more and more interesting a very large number of women. It is largely owing to the women (combined with the big business interests) that Prohibition has become part of the American Constitution. The enforcement of Prohibition is still very lax and the law is easily and frequently evaded, but the greater part of the American people

desire to have a "dry" country so it is most improbable that the law will never be repealed, for there is beginning to be a demand for a most strenuous enforcement of it and when the majority of the men and women citizens of a country demand a thing—that thing happens.

At present there is a hard fight going on, specially supported by the women, to pass a new Amendment to the Constitution, prohibiting the employment of young children in factories, etc. It seems curious in a new and enlightened country that such a thing as child labour should be for a moment tolerated but as a matter of fact in some of the States those working for this reform have met with a very great deal of opposition, and some States have even voted against the Amendment. But a Reform on these lines can only be delayed; that a child should slave for others instead of gaining an education to fit him or her for life, is a wrong to Childhood and to Humanity that cries out for redress.

Whilst I was in Chicago I was able to meet several of the leading Negro Women. There had been a Convention of the Negro Women's Federation but I arrived in Chicago unfortunately too late to attend the meetings, but before some of the women had returned to their own towns. So a tea party was arranged and quite a large number of the Negro Women, who are doing fine work in the country came to meet me. After tea each one told me of the work that she was doing and I told them about our work in India and the rapid progress being made here for the recognition of the claims of women for education, rights of citizenship and all opportunities. They were a wonderful group of women, journalists, heads of great schools, orphanages, nursing institutions, soldiers, homes, etc., each woman doing constructive noble work to help upward her own people. The Negro citizens of the States have had, especially in the South, a hard time to have their legal rights made actual facts. Legally all over the States they have the franchise, but in the South no Negro dare use his vote and all kind of restrictions are placed upon him in his association with white Americans. But in the Northern States the Negro uses his vote and conditions are much better. The problem of the Negro race in the States is a big piece of karma to be solved by the American people. There is a strong movement among the Negroes to develop themselves and to be acknowledged as equal American Citizens.

From the woman's point of view the conditions existing in the home are of the utmost importance, and there the American women are miles ahead of any other country. The heating (a material point in such a cold country) is always either from a furnace in the basement of the house regulated, by some simple device from the inside of the house, or from a central heating station in the town which distributes, by means of pipes, heat and hot water to all the houses in the district. Electricity is used for heat also and for cooking, lighting, telephones, cleaning, sweeping, ironing and washing cloths and

china or metal vessels, etc. It is usually the only, but most efficient, servant that a woman possesses, for domestic help is very expensive and difficult to get, so only the rich people can afford to keep a servant, a good cook or house servant would be paid at the rate of Rs 400 a month. But with all the labour-saving methods in the American home, the mistress is able quickly and easily to finish her work and have plenty of time to go out and attend to her outside duties or amusements.

Almost every American family, except the really poor, has a motor car and on Saturdays one sees the roads leading out of the cities crowded with Fords, driven by the Father or Mother and full of children and camping outfit, off to spend the weekend in the country.

It is not possible to talk much about the wonderful women who are leading the various movements in the States, that would fill volumes. I had the pleasure of meeting Mrs. Chapman Catt, a woman who has worked for women and the gaining of the vote all her life. She is a great leader, a powerful personality and a charming woman. Also I spent a few hours at Hull House with Miss Jane Addams, who not long ago toured India and spoke to our Women's Indian Association. She has done a wonderful work as a pioneer of Settlements in poor districts of great cities for the uplift and education of the working classes. She has an enormous and most striking Institution in Chicago where thousands of workers go daily for classes, clubs and amusements.

Without question the woman is a force in the National life of America and since her enfranchisement she is increasingly bringing a much needed idealism into politics. Every country is having to-day, through sorrow and trial, to reconstruct its life from the shattered and shaking edifice of Government that the men have alone erected; but in practically every civilised country now is realised the supreme necessity of the men and women co-operating as equal citizens for progress and good Government. May India not remain behind the nations of the world but use the priceless store of wisdom, purity and commonsense that is stored in her Daughters!

"I say, doctor, did you ever doctor another doctor?"

"Oh, yes."

"Well, tell me this: Does a doctor doctor a doctor the way the doctored doctor wants to be doctored, or does the doctor doing the doctoring doctor the other doctor in his own way?"

THE COMMONWEALTH OF INDIA BILL AND WOMEN

The Stage at which the political destinies of India are now is very important and far-reaching as regards women, both directly and indirectly. The National Convention has spent much time, research, investigation and discussion in drawing up a Draft for a Constitution, which will

make India a Self-Governing Dominion within the British Empire. The National Convention at its last sitting in Bombay, in December, drew up a First Draft of a Commonwealth of India Bill which its Secretary Dr. Annie Besant, presented to the All-Parties Conference in Delhi, and which has been published in the Indian Press and has been circulated to Political Associations for opinions, comments and amendments.

It is described as "A Bill for submission to the British Parliament that it may be passed into an Act to constitute the Commonwealth of India".

While there are particular clauses in the Bill directly affecting women, every woman who loves her country will also be roused to pride by the opening clauses of the Bill: "Whereas it is the desire of the Indian People to exercise anew the ancient and recognised right of Self-Government, enjoyed by their ancestors from time immemorial, and to recognise His Imperial Majesty the King-Emperor as their Sovereign and the Protector of their Commonwealth, and to provide for that exercise of power from the village upwards in each successive autonomous of wider extent, to be earned by good character, and by increased knowledge, or administrative experience, or public service.

And whereas it is necessary for the dignity, peace and contentment of the People of India and also for the welfare and continued amity of the British and Indian Nations that India should be placed on an equality with the Self-Governing Dominions, sharing their responsibilities and their privileges, as a Free Nation in the Federation of Free Nations owing allegiance to H. I. M. the King-Emperor."

Then follow other clauses and the Bill proper.

The disadvantages which sex used formerly to place on women are sought to be removed entirely in the new Constitution for India by the Clause which comes as the final section of the "Fundamental Rights," namely: "There shall be no sex-disqualification with regard to the franchises, membership of the Governments, of the Legislatures, and of the Local Bodies, and all offices, functions and powers shall be open equally to both sexes."

From these quotations it will be seen that the interests of women in the future in India have been well safeguarded, as indeed might be expected from a Convention which includes amongst its members such ardent feminists as Dr. Besant, Mrs. Jinarajadasa, Mrs. Cousins, Mr. Kanji Dwarkadas, Mr. Polak, Mr. Kamat, and Mr. Ranganatha Mudaliar, M. L. C. Every effort will be made to retain these opportunities for women and this statesmanlike recognition of their value and dignity as equal citizens of their country with men.

Women's organisations should study the Draft Bill and send forward to the Secretary of the National Convention (P. O. Box 904, Madras S.) their opinions or support of it, for it is truly a woman's as much as a man's subject, and needs their co-operation to bring pressure to bear on the British Nation to give Self-Determination or Swaraj to India.

WOMEN THE WORLD OVER

Germany

The result of the elections of December 7th was that thirty-two women were elected: seventeen Socialists, five German Nationalists, two Communists, two German People's Party, two Democrats, four Catholic Party.

There were also forty women elected to the new Prussian Landtag.

Hawaii

The first woman legislator in the history of the territory of Hawaii will take her seat in the next Legislature with the assured election of Mrs. Resolie Keliinui, Republican, from the Island of Kauai.

Persia

A Feminist paper, *The Persian Feminist Review*, has just been established in Persia, with Mme. Dalatabadi as Director.

Mexico

A bill for woman suffrage will be introduced in the Senate of Mexico by Senator Vito Alessio Robles, according to a report from Mexico City. A petition for suffrage has been presented to the Senate by Senorita Emelida Carillo of Nogales Sonora, who stated therein that women want to participate with men in the rights that belong to them.

Turkey

There is only one woman doctor in Turkey, Dr. Safieh Ali, and she was present at a meeting of the Medical Women's International Association, held recently at the offices of the Royal Society of Medicine, London.

Dr. Safieh Ali remarked that as it was only a year since the Government had allowed women to practise medicine, she could not bring greetings from the medical women in Turkey, as there was none except herself.

In the near future, however, she hoped there would be many medical women in Turkey, for the women were studying hard to get the necessary degrees.

Albania, Central Europe

There is no Equal Rights movement in Albania, for the reason that none is needed. Full equality between the sexes exists there. This state of affairs has been handed down from ancient days and is looked upon as a matter of course. The Albanian woman, whether married or unmarried, once she has attained her majority, may hold property in her own right and manage it as she sees fit. The married woman's authority in family matters is on a par with that of her husband. A widowed mother becomes automatically sole guardian of her children. The result of this freedom is said to be

that in no other country are crimes against women so rare or women treated with so much respect. In a recent interview Malcolm Mackenzie, a British authority on the Balkan nations, said that there is no record of the murder of a woman in Albania, that divorce is almost unknown and that the company of a woman in the inaccessible parts of the country is a greater protection than an army of soldiers.

England

Mrs. George A. Mitchell, who designed the Regent Street Polytechnic, and is head of the School of Architecture there, has been elected a Fellow of the Royal Institute of British Architects.

America

ELECTION GAINS

Two women were elected Governors, the first time any woman has ever held the position.

Illinois and Pennsylvania have each elected a woman State Senator for the first time.

Two States have for the first time sent women to their Assemblies.

New York elected the only woman who appeared on the State tickets of either of the two major parties.

At least 122 women were elected to State offices.

Virtually every office has been, is being, or will this year be held by some woman, except that of coroner.

One woman was elected to Congress.

Women who have held, or are holding, or will this year hold seats in their State Legislatures number 108.

Australia

An inter-State conference of woman justices took place in Sydney recently. The conference discussed a wide range of subjects, and passed numerous resolutions. Among the most important were motions seeking segregation of the mentally deficient from normal criminals; the admission of women to juries, and that an equal number of men and women be empanelled when a woman was on trial. Regarding the law concerning children born out of wedlock, all members favored the granting of a simple birth certificate showing place and date of birth. Fathers of such children, it was held, should be compelled to support them until they were 18; also that such children should have a claim to the father's estate, and the right to assume the parent's name. It was urged that penalties for cruelty to animals should be increased. A motion was passed urging that it be made an offence punishable by law for any newspaper to comment on arrest of a person before trial, and before he or she was found guilty, and that no photographs should be taken in such cases. It was also suggested that witnesses under cross-examination in Courts should be protected from any insulting or offending suggestions and questions. The conference decided to form a federation of women justices throughout Australia.

TAMIL

குழந்தை யுலகு.

“எழு பிறப்புத் தியவை தீண்டா பழி பிறக்காப் பண் புடை மக்கட் பெறின்”

—திருக்குறள்.

“.....செய் போலிருப்பார் கண்டீர் உண்ணை

ஞானம் தெளிந்தவரே”

—பட்டணத்தார் பாடல்.

குழந்தைகளே

“கருமச் சுவங்கள் ;
“சத்தாய் சத்தையர் ;
“அமலர் ;
“அறிவின் மிக்கார் ;
“அழகின் மிக்கார் ;
“குணத்தின் மிக்கார் ;
“ஞானிகள் ;
“தயாகிகள் ;
“தீரர்கள் ;

குழந்தைகளே

“கந்தெய்வங்கள்
“கம் அருள் குருவர்
“கமலர்
“அருளின் மிக்கார்
“அன்பின் மிக்கார்
“ஆற்றலின் மிக்கார்
“யோகிகள்
“விசுவாஸிகள்
“வீரர்கள்

குழந்தைகளின் தன்மையே தெய்வத்தன்மை, குழந்தை யுலகமே தெய்வ உலகம், குழந்தைப் பணியே இறைவன் திருப்பணி; குழந்தையைப் பேணலே இறைவனப் பேணல், குழந்தையை கம்புகதே மனிதனை கம்புகது. மனிதனை கம்ப வதே கடவுளை கம்புகது.

குழந்தைகள் கமக்குத் கூறும் கூறுவதென்னே?

குழந்தைகள் கொள்ளுகளும் கற்செய்தி என்னே?

பெற்றோர் கூறும் மந்திரங்களே.

எங்கள் சிறுகளாகளால் உங்களை அன்புடன் துதிக்கின்றோம். எங்களை நீங்கள் இதுவரை பரிசுடனா காப்பாற்றி வந்தீர்கள் அதற்கு நாங்கள் வந்தனமளிக்கின்றோம். ஆயினும் ஓர் விஷயம் சொல்லத் துணிவின்றோம். மன்னிக்கவும். அஃது எங்கள் (ஸ்வ)கர்மத்தையும் சத்ததீர்த்ததையும் குறித்தது.

நாங்கள் அசேஷனப் பொருள்களல்ல. சேஷனப் பொருள் களே. நாங்கள் நங்கள் உடைமையல்ல. ஆற்றிவுடைய உன்னத உயிர்த் தாங்கள், நாங்களும் உங்களைப்போல் ஆன்மாக்களே. எமக்கும் உடல் உளது, உயிர் உளது, உணர்ச்சி உளது; மனம் உளது; நாங்களும் உம்மைப்போல் முறையே யெனவன ராயும் முதியாராயும் ஆவோம்; பின்னாலில் உயிர்போல் போலவேனும் உலகினுக்கு கற்செய்தி இயற்றுவோம். இன்று எங்கள் உடம்பில் மெலியாதே. எம்முடையும்களத் தையும் உம்மிடம் சிறிது காலம் ஒப்படைத்துள்ளோம். இப்பிறப்பில் எம் உடல் வளர்ந்து, உயிர் வளர்ந்து, உணர்வு தூயதாகி, மனம் மலர்ந்து, உளங்களிந்து, உன்னொளி வீசும் வரை எமக்குத் தேவையான உதவியை அன்புடன் அடவப் பொழுது வழங்குங்கள். நாங்கள் தகுந்த பருவம் எய்துக தால் எமது வேலைக்கு இவற்றைச் சாதகப் படுத்திக் கொள் ளோம். நங்களையும் நாங்கள் மறக்கல்லிலே பின்னாலில் நங்களுக்கு இரத்தக் கைம்மாராய் இப்படி சுகத்தத்தவ ளோம். சந்தோதிய எங்கள் தீனிலையிலோ நீங்கள் எம்மை ரகித்தவரே கூடும், பகித்தவரே கூடும். எங்களைச் செய்யப் பாடுகின்றீர்கள்?.....நங்கள் உத்தேசம் உயர்வுகடையதே; ஆயினும் நீங்கள் கையாளும் வழிகளும் உபாயங்களும் எப்போ துமே உயர்வுடையனவோ?

நம் தர்மம் வேறு, எமது தர்மம் வேறு, நங்களுக்கு கண்ணைப் போனது நவனவெல்லாம் எமக்கும் கண்ணையே என தீவிர நிச்சயம் கொள்ளுக! எம் தர்மம் அறிந்து எமக்குதவி புரியுங்கள்! என்னெல்லாம் நாங்களும் நங்களைப் போல் சத்ததா தாக முடைபோரே; எம் வாழ்வில் எமக்கு அக்கவையிருத்தல் குந்தமாயுமோ?

இசைக் கூறுமிடத்து நாங்கள் கன்றிமறந்தவர்களேன கின்றோம்!

அன்றியும் ஓர் செய்தி!

எங்களுக்கு நங்கள் உலக அனுபவம் அதிகம் இல்லையென கின்றோம்! நங்கள் உலகினே நாங்கள் பன்முறையும் பார்த்துள்ளோம். பார்த்தவரை அது எமக்குப் பிடித்தமில்லை நமதுலகில் அச்சமும், வெறுப்பும், அஞ்சையும; அவைமயக் கையும், குதும், வாதும், தீதும், சிந்தையும, அச்சையும. கொள்கையும, அதிகமுள்ளன. இவை எமக்குப் பெரும் வாதையைத் தருவன. இவை ஒழியும்களவென்களோ?...!

இசை ஒழிக்குமாறு வழிகாட்டவே எம்மிறை நம்மிடம் எம்மை அனுப்பினார் போலும், தன்றேல். எம்மையும் நம்மை யும் இறை கூட்டி வைப்பாளேன்?...

ஆயினும் குழந்தைகளாகிய நாங்கள் பூரணர்களல்ல; அஞ் ஞானத்தால் நாங்கள் தவறுசெய்தலும் கூடும்; அடிக்கடிபுது செய்ய சேரலாம். இசை அட்புது திருத்துதல் நமது பொறுப்பாகும். எப்போதும் எம்மைக் கோரவாய் நடத்துங்கள். எம்மிடம் இடையறுது நர்பிக்கை காட்டுங் கள். உமது ஒழுக்க வலிமையால் எமது ஒழுக்கத்தைத் திருத்துங்கள். உமது கல்வெண்ணத்தின் தின்மையே எமது குக்குத் தின்மையுத்தரும். உமது பலமே எமது பலம், எமது பலமே உமது பலம், உமது குறையே எமது குறை, எமது குறையே உமது குறை, உமது குறையை நீக்கவே எங்கள் இவனெய்திடுமே. எம்முறையைய யகற்றினோ நம்மை யாம் அனுவிடுமே. இரத்தே அன்னைத் திருவுளம் போலும், “இசை எம்மையே நீலி அறிந்தீர்” என என்னை என்மை களெனுக! இக்கலையில் எங்கள் சுத்த சரஸ்விக் குணம் வாய்ந்தவர்கள்.

இசையின் இசையின் திருவுளத்தையும் ஆணையையும் ஓரளவு அறியவல்லோம். இப்பிறப்பில் இன்னும் உங்கள் மன்னுலக மாயை எம்மைப்பற்ற வில்லை. நமது சம்பந்தத் தால் இஃது கேரிலும் கேரலாம்! அங்கனமாயின், எம் விண்ணுவக வாழ்வு எந்தவகயதாகும்! அச்சோ!

நாங்கள் சந்தோது வாழும் சுகவாழ்வோ கல்பிலா இன்ப வாழ்வு! அதில் பிணியில்லை, முப்பில்லை, வீசனமில்லை, மனமில்லை, இங்கு எம்மை இகழ்பகரில்லை, எம்மை அசட்டு பவரில்லை, அச்சுறுத்துவார் இல்லை, அடிப்பவர் இல்லை, எம் கற்பனா மாடக்களைச் செதப்பவரில்லை, உலைப்பவரில்லை, அழியாவானச்சம் எம்முடையது!

எங்கள் உலகோ கல்லுலகு அது தெய்வ உலகு அருளுலகு, அங்கு நாள் தோறும் நாங்கள் கடவுளுடன் பேசி வருகின் றோம். அவரே எமக்கு ஆருயிர் கண்பர். அவர் எம்முடன் ஆடு வார், பாடுவார், குதிப்பார், களிப்பார், தாயே போல் (ஆனால் சாவினுமினியாய்) கன்னத்தில் முத்தமிடுவார், எம்மைத் தழுவுவார், தாலாட்டித் தூங்கவைப்பார், பிரகு எழுப்பி அருட்பால் ஊட்டுவார், எம்மை மலங்கரித்து மகிழ்வார், உண்ண உணவுகளும் உடுக்க உடைகளும் அணிய அணிகலங் களும் ருசியிலும் அசுகிலும் அளவிலும் அங்கு கணக்கேயில்லை. வேண்டிய பொழுத்தல்லாம் நமதுமனமும் காத்தியுமுள்ள மலர் களையும் சுவை யடைக்களிகளையும் எமக்குக் கொடுத்து மகிழ் ளுத்திவார். போக கண்களும் இடங்களில் எம்முடன் ஆட வுயர்வார். இசைக் கேட்டு அதிசயப்படுகின்றீர்களே?

வந்தே வின்பம் சிறைந்த வலகம் எங்களுடையது; அங்கு நாங்கள் கடவுளோடு கைகோத்து உலாவுச் செல்வோம் அவர் பாடுவார், நாங்களும் பாடுவோம், சில வேளைகளில் அவர் எமக்கு இனிய கதைகளைச் சொல்லுவார். நாங்கள் கேட்டுக் களிப்போம்.

சில வேளைகளில் நாங்கள் கடவுளோடு (கண்ணுமூச்சி) கண் பொத்தி விளையாடுவோம். அவர் எம் கண்களைப் புகைப்பார், பிரகு ஒடிவிடவார், நாங்கள் தேலிவோம், அவர்

பம்பாயிலுள்ள அமீக்க மாதர் சங்கங்கள் இந்த மசோதாவை ஆதரித்து திரளான கூட்டினொன்று கூடினர். பம்பாயிலும்

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March, 1925

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NOTES AND COMMENTS

Cochin Again Leads

In certain directions so quickly does the women's movement advance in India that each month sees some new and noteworthy step forward being taken. This month we are happy to record that a woman has been nominated to an Indian Legislative Council for the first time in her own right. The Government of Cochin nominated Mrs. T. Madhavi Amma as a member of the Council. It will be remembered that the first woman to be elected to the Council of Travancore was the first to be elected to the Council by virtue of her husband's position as a substitute for the Darbar. Now Mrs. Madhavi Amma is the first woman appointed as a member of an Indian Legislative Council. We congratulate her as a recipient of the historic honor and hope she will be the forerunner of many Indian women M.L.C.s. Cochin State has been ever in the lead as regards women's progress, which is what one would expect in a State where matriarchy still holds sway, where the rate of female literacy is the highest in India and where the wife of the Maharajah wields very great political influence. A Council which appoints only one woman to an assembly of over a hundred men makes the position and power of that lady unnecessarily difficult, by not giving her at least one woman companion. We understand that another lady in Cochin was asked if she would accept nomination and replied in the affirmative, but her nomination was later vetoed because her husband was an elected member. Such an objection is absurd. If a husband and wife may each vote separately surely they may also represent separately! A similar case is likely to arise for the Travancore Council elections. We trust that the wife will not be sacrificed to the husband or vice versa. Each has a valuable viewpoint and a different experience to contribute to the subject under discussion. The British Indian States should now follow the lead of these two resolute Indian States and freely throw open their Councils to women. Too long have they lagged behind, retaining the disqualification of their women from the Council. It is time that this magazine of the Council should be in favor of women.

The Age for the Consummation of Marriage

As will be seen elsewhere in our pages the Women's Indian Association has protested vigorously and immediately against the recommendations of the Select Committee of the Legislative Assembly that the Age of Consent for married girls should be raised from twelve, its present number in India, to thirteen instead of to fourteen as was fixed in Dr. H. S. Gour's Bill. It is heart-breaking to find the Indian men who are supposed to be India's leaders into the Promised Land of Self-Government so little able to govern their own lower natures that they are willing to offer to it, or to it in other men, the bodies of thirteen. These children will then be at fourteen. To talk of consent in the case of thirteen is a frightful abuse of language. The public would awake if one could broadcast some graphical illustrations of the agonies suffered by girl mothers in delivery, the deaths that result in the case of some, the weakening of the body and the consequent life-long depression in spirit of others, the physical degeneracy of the children and of the race-stock born of such child-mothers in consequence. We have seen only four protests in the Press against this disappointing proposal of the Committee namely in *The Servant of India*, *The Modern Review*, *The Madras Mail* and *New India*. No political move could do India more harm in the eyes of the outside world than the attitude to its young womanhood taken by the Select Committee. Other countries protect their girls until sixteen and they consider any nation barbarous in which a girl is entrusted into a man's hands before that age. India will be lowered in the eyes of all by such disclosures as are published in the Committee's Report. It is still possible for the Assembly and Council of State to pass the Bill in its original form. We call on them to do so. Every woman should call on them to do so and so.

Madras, Bombay, Karachi, Hyderabad (Sind), Gaya, Delhi, Benares and Rangoon. Everywhere she went she stirred up interest in rescue work, she started new Vigilance Societies or encouraged existent ones. She spoke to meetings of women who had never heard before the actual facts which she was able to bring before them. She also spoke with much effect to meetings of College students and urged them to be the true protectors and knights of every woman and not of only those women of their own families. Throughout her tour she held high the ideal of an equal moral standard of chastity and faithfulness. Such international messengers of a deeper purity are invaluable as leaven to raise the conservative and often degenerate moral tone of an old civilization. Miss Gray's work was much appreciated by those who came into contact with her, and the courage with which she faced difficulties of travel, and place of abode, and organisation, was inspiring. If only those of our sisters in houses of ill-fame who long for freedom could have heard her, how cheered they would be to know that the conspiracy of silence is being torn away and the ventilation of wrongs will be followed by a reform of conditions.

War or Peace

There are many signs of growing preparations amongst the important Nations of increased militarist activity. One of the most ominous of these for Indian and Far Eastern women is the renewal of building and legal preparations for the establishment of a Naval base at Singapore. Experience has taught us that preparation for war means an invitation and a temptation to make war. Each nation will then of course maintain that it is in the war only for self-defence, but the fact remains that as long as the armaments are not ready the need for defence does not seem to arise. Give a little boy a pistol to play with and he will not be satisfied until he can discharge its mock cartridge at something or someone! The mind works in the same way with those who play with armies and navies, and big financial ventures like oil-fields and coal or mineral areas. Women need to be intensely alert to preserve the race from another harvest of slaughtered masculine youth. The American women have risen to the rumour of coming dangers and Mrs. G. S. Dutt

a time the action and influence of the Labour Party had refused to build this base, but now the Tory Party is all in favour of it. As a first result we hear that Japan has become so frightened that she has begun to put great guns again on her ships. Fear is at the root of all wars. This naval base by Britain in Singapore is going to raise all the demons of fear, and as a magazine expressive of women's thoughts we call for the abandonment once again of the scheme.

The All-Parties Conference

It is gratifying to hear that the Swaraj Sub-Committee of the All-Parties Conference entirely and unanimously approved of the clauses relating to women in the Draft Commonwealth of India Bill which we re-printed in last issue *Stri Dharma*. The leaders of India all approved of the disqualification of sex being entirely removed in political matters. They could not logically think differently when, as Dr. Annie Besant, Sarojini, and the P. M. Ammen proved their leaders.

Indian women are very fortunate to have a woman to be appointed to the Honorary Presidency Magistrate is their venerated leader. Although already six other women have been appointed to the Honorary Presidency Magistrate it has been for country powers are not so extensive as they are in the Honorary Presidency Magistrate City Courts. Mrs. Hodgkinson of Bombay was the first woman to be made a Presidency Magistrate. The women of Madras gave their congratulations to Lady Sadasivier this month by presenting her with an address in a sandalwood and ivory casket at a meeting organised under the joint auspices of the Shri Sarada Union, The Indian Ladies' Society, and the Women's Indian Association. Over 300 women were present and it was evident that the tide of women's movement forward was running strong.

A Bengal Loss

The news of the passing away of Mrs. G. S. Dutt while still in her thirties is a blow to those who knew how well she served her sisters wherever her husband was stationed. For a number of years he was Collector of Bankura and there she had built up a flourishing woman's Association on lines suitable to the customs of purdah. She had great influence in the powers and future of Indian womanhood and one of her last acts was to write an appeal which he had been writing for some time. The *Modern Review* seeking to form a Federation of women's societies, and workers in the field.

bers the encouragement she got in editing it from her contact with Mr. and Mrs. Dutt during her visit to Darjeeling. Such women are amongst those who can be least spared!

India in Advance of Italy

The news from Italy that the women of that country have been refused even the preliminary right of voting for municipal elections will show our readers how far ahead of many of the supposedly more "civilised" countries India's womanhood now is. An Electoral Reform Bill has just been passed in Italy in the short space of four days. It is considered a great improvement in political constitution-building there, but it is evidently stupidly unprogressive in that it still excludes women from its provisions.

The Nationality of Married Women

A cablegram has reached us from the International Women's Suffrage Alliance, London, announcing that the British Parliament has unanimously passed a Resolution acknowledging women's right to retain their nationality on marriage with an alien. The Resolution at present is before the National Assembly of the Empire. India will certainly be in favour of such a woman being recognised legally and nationally as an Indian, whoever her husband may be, and its Legislative Assembly should at once signify its approbation of the Resolution to the British Parliament.

Council Entry for Women

It is satisfactory that the agitation and propaganda of women has resulted in the following Recommendations having been included in the Majority Report of the Reforms Enquiry Committee. If these are accepted by Government then already the Assam women will have the right to enter the Assam Legislative Council and very soon the Andhra and Madras women will have a similar right. As Resolutions are on the Agenda of both Councils to open the Councils to women and these are sure to be passed.

8. The bar against women being registered as electors for the Delhi and Ajmer-Merwara constituencies should be removable by the passing of a resolution after due notice in the Assembly.

9. The bar against women being elected or nominated as Members of either Chamber of the Indian Legislature or of the Provincial Councils should be removable by the passing of resolutions after due notice in the Chambers and the Councils.

The following recommendations of the Committee will favourably affect women's interests also if the Government accept them out as it is most likely to do.

10. Special provision should be made for factory laborers in the Legislative Assembly. It should be provided for, if Local Governments can do so, by election, and if not, by nomination.

11. The Government should have power to nominate persons whether officials or non-officials to be Members of either Chamber of the Indian Legislature as experts for particular Bills or particular classes of Bills.

A Woman Suffrage Resolution in the Punjab

It is good to find that a champion for womanhood has arisen in the Punjab in the person of Mr. Lala Bodh Raj who has tabled the following Resolution for the Punjab Legislative Council which meets this month ending on the 23rd inst. Our readers will wish him speedy and entire success in his efforts:

"The Council recommends to the Government so to amend the Punjab Legislative Council Electoral Rules as to amend the sex qualification in the matter of registration on the electoral roll of persons who are entitled to vote in the elections held for the Punjab Council."

Mrs. Jinarajadasa on Tour

Mrs. Jinarajadasa, the Vice-President of the Women's Indian Association, has been visiting a number of towns on the West Coast and has held many women's meetings, and has also taken the opportunity of men's meetings to tell the men their responsibilities for the progress or otherwise of their womenfolk. She has not had the opportunity of holding such meetings for some years and she is happily surprised to find the greatly increased number of women who now attend public meetings in South India, and to meet everywhere vital interest in the advancement of women. She will make a similar week's tour on the East Coast between Ellore and Bezwada this month.

THE OPEN ROAD

BY MITHAN A. TATA, BAR-AT-LAW

For centuries the road has been barred to women by the triple bars of prejudice, ignorance and incompetence. Once again the gate has opened—what shall we do? One thing is sure, if we do not traverse the high road now, if we care not, and are not wakeful to our interests, the opportunity will pass by, and the gate be slammed in our faces by the wild gusts of adverse public opinion. The acquisition of the vote is a signal for us to commence our work.

But though the highway lies in front of us, there is still the danger of our not being able to follow it. The greatest stumbling block during the ages, and even now, is the comparative incompetence of the majority of women to do many essential things; though this, no doubt, is due absolutely to our cramped circumstances and lack of training. Hence the first essential of progress is training; that must be as systematic and thorough as possible. Every woman should know at least one thing which she can do perfectly;—it may be cooking or serving, or managing a bank, but she must know that perfectly, though of course she can do many other things besides; the need of the times is well-thought-out action and specialization.

By specialization, we do not mean that a woman must do a particular job and nothing else all her life. Women perform, especially mothers of

families, must have an all-round training, but that does not prevent them from specialising in one subject. The war showed the women of the west how essential it is to do things well. When the women's associations were organising voluntary war workers and women's corps, they were constantly confronted by this question. It was absolutely necessary to have trained persons to do each job well, but they usually received such replies from the women volunteers—"Oh, I can do a little bit of most things, but I can't say I can do anything perfectly." It took a great amount of time and energy to train these women, often very intelligent, to do a particular thing well; for there is a wrong and a right way of even scrubbing the floors, and that has to be learnt. That lesson of the war has not been forgotten; women's help is needed just as much during the period of reconstruction as in the war, but the cry everywhere is for trained workers. Willingness to serve goes a long way, but training is absolutely necessary for success. Besides the training of the hands and perception, there is what is called mental training, making the mind alert and receptive; this is very good for women who want to do any public work, as it makes them understand and follow new ideas thoroughly and quickly; it also greatly helps the dexterity of the hands and brings about better results.

Women have always showed great aptitude for social and humane welfare work. These activities have to be systematised and learnt properly. Yet that is not the only thing which has to be done. There are other functions tedious to perform, needing steady application such as council or committee work which women must undertake; the administrative part of any work is tedious, a great amount of dull routine work has to be gone through, yet competence in such work ultimately spells success for the whole enterprise. For example, in America the women are organising their resources properly, so that their efforts may not be wasted and the best results may follow. In every town of any importance, there are women's associations. Some of the members of the association take upon themselves the task of compiling an inventory of all the professional women in the town; their permanent addresses, qualifications, etc. are taken, and classified according to profession. The married women who are willing to help are also classified under the non-professional group; all particulars, of what they can do, how many times a week or month they are willing to help, are taken down, and thus the energies of all women are co-ordinated. If anything is needed for the town all these women can be called upon to help. If a woman cannot do much personally, but if she is in good circumstances, she agrees to lend her carriage or motor so many times a month, so that the other active members may be able to do their work quickly and without being unnecessarily tired. Thus each one helps in her own way and the work is done successfully. On all committees, it is found in America, the married women play a very important part, because they have leisure and can

help substantially.

In England also, societies are springing up which call themselves "Useful Women." The system there is not so thorough as in America, but anyone willing to do any work can apply to be a member. A list of every conceivable subject is presented to the prospective member and she is asked to state which subjects she can do well. The subjects range from knowledge of foreign languages, electricity, connoisseurs of old art, to mending and domestic work. Any one in need of help can apply to the association and is helped; the only condition of entry is the ability to do at least one thing well.

With the training of the mind and hand comes another question—that of saving unnecessary labour in domestic work. Our Indian methods are often antiquated and cumbersome, they take the greater part of a woman's day, leaving her with little time or energy to do anything else. We will have to find out quicker and more effective methods of doing house work. There is no need for women to copy western methods and machines, though those have simplified house work immensely. Indian women will have to find out their own methods, but one thing is necessary. We must systematise the whole thing. Most women's time is wasted because of their lack of dealing with the subject methodically; we must make a science of house work, find out how things can best be done with the least fatigue. This means a great adjustment in household affairs, but it is necessary if mothers and other working women are to have time to take an active interest in the affairs of their town or village.

Though the road is open it will not be bordered with roses, many obstacles will encounter us. These are old customs and traditions, useful perhaps, in their own days even meant as aids to progress, but which now serve no useful purpose. The older these customs the more deeply rooted they are; if they have served some good purpose in bygone days the greater the difficulty of displacing them. But one thing is certain, we cannot advance these lie in our path; we must get over them or put them aside. Changes of old laws are the most difficult to face, especially when, as in India, they have the sanction of religion; but we must develop the historical sense and see things in their right proportions; all the forces of reaction will be ranged against us and reaction is the most difficult of all obstacles to pass. It is at this stage that we need a leader of true, unerring vision, one who has the courage of her convictions, yet is practical in the methods by which she means to reach the goal. Dreamers we want of course, for they have an important place to fill, but not persons of the day-dreaming type, whose vain imaginings lead to nowhere. But we want more workers to make the dream effective. Innate spirituality of the people, their religious outlook on life can be a great help towards progress if rightly directed, but can as well be a great hinderance if misused. It is a source of power which has to be carefully used and time alone will show what use we have made of it.

THE PROCESSION OF THE BOOKS

BY M. E. COUSINS

It was a chilly early morning in the picturesque town of Darjeeling, 7000 feet up the Himalayas. A short stretch of street rising at one end to a steep hill and at the other falling away out of sight suddenly to a much lower level of the town acted as the stage for the first act of a living drama. Suddenly, unexpectedly, moving down the ascent, came into view a scene as picturesque, as old-world, as magical, as surprising as could be found in any fairy story. One by one came banners and quaint dresses and weird musical instruments followed by a line of individuals in single file—men, women and grown-up children, each in brilliant colouring, each bearing a burden unrecognisable at first sight.

It was the annual procession of the sacred Scriptures of Tibetan Buddhism. Once a year a hundred and eight Volumes of the Kangyur Scriptures are taken in procession throughout the adjoining town from any monastery in which they are preserved. They are so borne to remind the faithful of the holy precepts of their religion contained in these authorities. English literature contains a famous "Bible of the Books," but has been the good fortune of the religion of the Compassionate One only to institute the ritual of the "Blessing of the Books." The procession is said to produce an atmosphere propitious to the good and the welfare of all beings who may witness it, and to exert an influence which tends to generate meritorious thoughts, words and actions.

Each Buddhist lay member of the procession, male and female (no sex disqualifications here) alike carries strapped on his or her back a volume about two and a half feet long by eight inches broad, weighing from ten to twenty pounds and containing several hundred loose sheets (pages) wrapped in cloth and held together between heavy boards. Most of them are written by hand, and some are beautifully inscribed and illuminated.

As the procession moved forward spectators were seen approaching it from the crowd that soon gathered to touch the books with their heads. This signifies reverence for the Buddha, the Teaching and the Order. It confers merit upon those who perform this act.

At the head of the procession was a symbolical flag and eight Buddhist emblematical flags—tall, long pointed streamers with printed prayers upon them. Then came the orchestra, comprised of twelve kinds of instruments and four kinds of drums, two magnificent brass and copper trumpets each ten feet long, held horizontally with two small neophytes dressed most fantastically at the broad end and two students at the mouthpieces. Then came cymbals, drums, clarionets, and conch shells. The tone of the great trumpet was like the voice of the Lord of the Earth while the conch was as the moan of the Sea. It was music allied to the elements. It was mantric in its effect, like the strange shrines and the little tea-pot of special holiness and magnetism which followed in the wake of the music, leading on the chief lamas and

their disciples and trailing off in this procession of book-laden men and women, each looking so proud to be a bearer of Truth and Blessing.

Clothed the ensemble in brilliant scarlet robes with peaked red caps bearing long lapels over the ears, in some cases the shorter red tunics bordered with a black pointed design, the quaint pointed hats made of reeds on the heads of the drummers, with a few feathers giving piquancy to an already unique head-dress. Visualize the plaited beard of one of the chief lamas ending in a long tassel; imagine the women with their rows and rows of beads and silver and gold coin necklaces and brightly coloured silk quasi-kimonos, and the men in every variety of Eastern and Western costume, most of them carrying flowers or incense sticks, none smoking—a miracle almost for hill-people—and one may build up something of the excitement and thrill of this tidal wave of living Buddhism flowing around a mountain town on the anniversary of the Day of Enlightenment of Gautama Buddha while the Holy Himalayan peaks smile down their benediction.

MATERNITY MORTALITY

BY C. R. ELISHA

(Gold Medal Prize Essay of the Madras National Health Week—abridged.)

Maternity or Motherhood is one of the grandest experiences of a woman. To bring into this world another human being, cherishing and nourishing it for nine months, eagerly awaiting its arrival, arouses feelings so sacred that they cannot be revealed to the nearest and dearest, even to the husband, feelings too profound to be given expression in words. To have a little helpless form entirely depending on her love and care; to hold it in her arms; to feel its soft breath on her breast; to see it smiling up into her eyes; and then to watch its development and see it growing into a man or woman, guarding and guiding it through this journey of life; what woman would willingly forego these joys? Not the Indian woman who lives only for her children and concentrates all her affections on her children and who has not the idea that the love of the lover, of the husband and wife, transcends every other love, as some of those novelists of the West would try to make it appear.

Childbearing should be a natural function. A healthy woman should bear the burden of maternity cheerfully and with very little discomfort. Of course the state of pregnancy is sure to cause some discomfort to the woman, but to many women, maternity is a period of continuous suffering and the day of delivery a time of terror. Women have given way under the strain of child birth, and confinement has often proved fatal. Uncongenial marriage, disease and ignorance of the simple rules of health are greatly responsible for this suffering.

Marriage is the harmonious blending of two personalities, the agreement of two persons to provide a home for the children of their union,

here they may control the training and discipline of the little ones. In the East man marries not so much for the companionship of the woman, as to have children to perpetuate his name. Maternity is sometimes forced on the woman and the undesired is always a burden.

Where the woman is considered man's equal and the husband treats the wife with respect and deference she is the happy mother of a happy home. She does not merely feel the instinctive love for her offspring as the animals do, but she feels the responsibility of motherhood and takes due care of her health during pregnancy and after the confinement so that she may by safeguarding her life and health be a real companion to her husband and an efficient mother to her children.

Where the woman is held in esteem there cannot be child marriage. The woman will have a voice in the matter of the choice of a husband and claim the right to refuse the undesirable and the man will not entertain the idea of a child becoming a mother before she can be an efficient mother. This does not mean that all the men who marry girl wives do not esteem women. There are some educated men who have been persuaded to marry girls but who still have regard for women as their equals. The custom itself casts a slur on the man and is derogatory to the dignity of a woman. It is said that the proper childbearing age is between 20 and 30. This of course varies slightly with races and climatic conditions. Although a girl may have passed from childhood to womanhood at 13 or 15, her whole frame is as yet immature and the bones of the pelvis are not properly developed till after 20. The strain of child birth will be too much for her and she may die. The custom of child marriage is gradually going out of India but there are many who still fear to be considered odd and continue to practise this custom. The result is that the girl accepts the responsibilities of wifehood and motherhood without due forethought or preparation for them. An attempt is being made to raise the age of consent by legislation from 12 to 14. Even then she is too young to become a mother. Parents should see that she is not sent to her husband till she has completed 20.

Miss Edith Grey in a recent lecture on Social Evils desired to revive the order of chivalry of ancient days in Europe when some men took upon themselves the task of protecting the fair name and fame of women from the unscrupulous. This would indeed raise womanhood and create in the minds of young men a reverence for women.

Venerous disease is a greater menace to humanity than smallpox or tuberculosis. The lives of young men are corrupted by the defiling contact with prostitutes and ruined early for it is impossible for any woman in this trade to be long in good health. Disease is contracted very readily and the pure young innocent wife who stays at home contracts the disease from her husband and her life is blasted. The disease sometimes causes miscarriage if she is pregnant or sometimes

she dies at confinement. It would be well if a young wife could be protected from a husband who has the disease. Better still if we could secure to wives, the protection of a medical certificate such as has been secured in Denmark through a recent piece of legislature. There will be difficulties in this matter but it cannot be denied that it is for the safe-guarding of society. It is time that here in India we also have adequate legislation on this important question. Bombay took a great step in 1923 in the Bombay Prostitution Act. The "Calcutta Vigilance Association" is doing much good work in this direction. Also "The Purity Campaign Among the Masses" is distributing handbills containing moral instruction.

Another social evil that is causing the death of mothers is the purdah system. The seclusion of women with so little outside interest brings on hysteria and all sorts of nervous complaints. Tuberculosis is a common disease among the purdah women. Women who live in the open air are less likely to be the victims of this disease. A captive woman should not have children, as an order system may cause the disease to spread. The "Sara Sadan" has a sanatorium for consumptives in the Simla Hills the grounds of which include a vast forest of about 100 acres. There is a sanatorium at Madanapalle also. In Madras there is a separate hospital for consumptives. These purdah women must make strenuous efforts to come out of their prisons and their sisters the world over who are enjoying liberty ought to give them all the help they can.

The chief reason that a great many women in India die in childbirth is due to ignorance. Many societies and magazines have been started with the object of educating and teaching the women of India nursing and domestic economy. *Prakashini*, a Telugu Magazine is conducted mainly by women. *The Gujarati Stramandol* and *Vandana Vishram* are two among many journals that are coming into prominence. Women must receive education that they may set a value on their womanhood and recognise that they are personalities. They are not born merely to be admired by men or to be their toys. They are intelligent human beings of individuality, co-workers with men and the mothers of the future generation with great responsibilities.

Much anemia and general debility is prevalent among the factory women and girls and most of them suffer from serious constitutional diseases. Social legislation such as the Maternity Benefit Bill, the aim of which is to secure benefits to working women during, before and after confinement, is indeed praiseworthy. Indian women ought to be grateful for the benevolent thought that could introduce such a helpful and useful Bill. In England there are laws to protect minor girls doing factory work and to prevent women from factory labour before and after confinement. Closed rooms, over-crowding and bad lighting are not good for a pregnant woman.

If the mothers are to be protected from death and their lives prolonged, it is necessary to fight

against disease. Dr. Ross in his lecture on the "Growth of population" said that the very low death-rate in the West is due to the marvelous success of medicine in conquering disease. Though it has no direct bearing on the subject of this essay, yet as it affects the mothers of the future generation these words of Mr. Ross have to be considered. "After the acquisition of the low death rate borrowed from the West, the East must naturally find it difficult to affect the low birth-rate, because this cannot be done unless it can change the whole manners and customs of its peoples". It is better to restrict the family to a few strong healthy and intelligent children than that the nation should be flooded by poor and weak people. Mr. Ross not only criticises but gives a remedy. "There is nothing for humanity but to refrain from using all its capacity of reproduction. It is necessary to realise that there is such a principle as adaptive fecundity and that humanity cannot use all the fecundity that is in its constitution."

It cannot be emphasised too much that in India there is a great need for trained nurses. In the villages where the crude and ignorant of the Barber women have caused untold suffering to many of their patients. It would be a bit of humane work if the women expecting babies could be persuaded to give up their superstitions and convinced of the benefits of going to a hospital as soon as labour sets in. Missionary Societies have done much work in the way of hospitals and training courses for nurses. As many Indian women have a reluctance to study medicine in a mixed college, there is need for separate medical colleges and schools for women. There are already in existence the Womens Medical College at Ludhiana and the Lady Hardinge College at Delhi. There are Medical Schools at Agra, Vellore and the Lady Willingdon School at Madras.

MY GARDEN

A garden is a lovesome thing, God wot!

Rose plot,

Fringed pool,

Ferned grot—

The veriest school

Of peace; and yet the fool

Contented that God is not—

Not God! in gardens! When the eve is cool?

Nay, but I have a sign—

I'm very sure God walks in mine.

T. E. BROWNE.

THE BRIGHT SIDE OF HINDUISM

It is not difficult for those who live in India to realise that womanhood in India receives the greatest honour from its religions though undoubtedly there have grown up customs which are degenerations from the purest and highest of those teachings. It is also true that there are, in the books which are held sacred, the quotations which were given by a writer on "The Dark Side of Vedicism and Hinduism," in the January number, of *Stri Dharma*. But no one in India or no one who is a regular reader of *Stri Dharma* would be led away by that article into thinking that it represented the whole of the Hindu views on Womanhood. In all sacred books there are contradictory passages, the Time-Spirit leads its people to live by those which are most fitted to the time and stage of evolution of the people concerned. The quotations given below from the same books from which Mr. Bhagat Ram quoted will show how varied are the teachings of Vedicism on the dignity of womanhood. The manner in which daily dignities, honours and responsibilities are being pressed upon women in India by the Legislatures and the public of to-day are a conclusive contradiction to the exaggerated idea that might arise in the mind of a foreigner, or a pessimist, or a non-Hindu, that Indian womanhood was fully or even proportionately represented by "The Dark Side." It is necessary to state this as the article in question has appeared in Western magazines for women where it may do great harm because it has not the wholesome balance of the general knowledge of the life of India to show how no religious ceremony of a Brahmana can take place without the presence of the wife, how the consent of the mother is the ruling factor in all new ventures, how even great statesmen will prostrate and take the dust of the feet of a venerated lady who is not even their relative and much more so if she is, how the women are the repositories of sacred lore and by gifts of memory carry it on from generation to generation, and how women have reached the greatest heights of holiness and been accepted as spiritual teachers as in the case of the woman Gurus of Sri Paramahansa Ramakrishna and Madame Blavatsky.

The Acharya is 10 times more to be revered than the teacher, the Father a hundred times more than the Teacher? but the Mother a thousand times more than the Father. (Manu II. 145)

Women must be honoured and adored by their fathers, brothers, husbands and brothers-in-law who desire their own welfare. (Manu III. 55)

Where women are honoured there the gods are pleased, but where they are not honoured, no sacred rites yield reward. (Manu III. 56)

Where female relations live in grief, the family soon wholly perishes; but that family where they are happy ever prospers. (Manu III. 57)

WOMEN THE WORLD OVER

Japan

The central committee of the Federation of Woman Suffrage held a conference, at its headquarters in Akasaka to discuss methods for a campaign in the interests of the organisation during the session of the Diet. More than 20 members of the committee attended the conference. Mrs. Kubushiro, leader of the movement, presided at the meeting. As the result of the discussion, the committee decided to hold woman suffrage meetings every night for 20 days. A department proposing to train speakers for propaganda purposes was decided upon, to be established in the federation. The committee also decided to launch a campaign by distributing hand bills and posters. The federation is expected to call meetings twice a month to make reports of various activities in the interests of the movement.

Egypt

To go-ahead Egyptian women have started a monthly magazine *L'Egyptienne* which is to be devoted to the review of the Women's Movement Sociology and Art. It is definitely nationalistic in its political attitude, printed on good paper, issued in artistic style with a few well-chosen and well-printed illustrations, and full of interesting matter in French. The founder is Mme. Hoda Char and its editress Mlle. Geza Nabaroui. Its stated in its opening declarations are full of true spirit of sisterhood, linked to patriotic nationalism.

Austria

A "Minister for Women's Affairs" is demanded by Viennese women. Women Deputies of the Austrian Parliament declare that their Parliamentary experience shows that men are not inclined to give women's affairs serious attention. They demand that the Government shall create a special portfolio in the Cabinet that will deal conclusively with everything relating to women.

Belgium

The Morning Post reports that the question of votes for women at provincial elections has been interesting Belgium for a long time, and has continually threatened the relations of the Liberals and Catholics in the Coalition which has formed the Government of the country for the past four years. The Liberals in Belgium are opposed to votes for women, and have made it known that they would leave the Coalition if their Catholic allies should demand an immediate discussion of the question in Parliament. Notwithstanding this threat, the Catholics, with the help of the Socialists, have succeeded in getting the question of the House to a motion that the question of votes for women shall be debated immediately after the debate on the question of the increase of the salaries of State officials. It is considered that this vote for the discussion of women's suffrage will render inevitable a Ministerial crisis, and the dissolution of Parliament.

England

In the last Parliament, the Conservatives committed themselves to the principle of women being given the suffrage on the same terms as men. A Bill with this object was promoted by a private Labor member, and received the support of the Government as well as the Liberals, but it lapsed, before it was passed, on account of the sudden dissolution. The Bill having been revived in the present Parliament, it was to be expected that the Government would support it. But lo! what does it do but oppose it on the ground that it would precipitate a general election! Why should it? Because, if passed, it would put four million additional women (or more) on the electoral roll, and the present Parliament, having been elected without their votes, would look unrepresentative, and would have to be dissolved. But if four million women in the country, admitted to be entitled to the franchise, are kept out of the roll, is not the Parliament equally unrepresentative of the country?

France

has been appointed Under-Secretary of State, and is the first woman to hold Ministerial Office in France.

United States

Women who had married foreigners and hoped to regain their citizenship through the Cable Law by residing one year in the United States are doomed to disappointment. A ruling has been passed by the State Department at Washington saying that citizenship thus acquired will be forfeited if residence in Europe is resumed.

Mrs. Florence Knapp, the new New York Secretary of State, took her first official action by prohibiting gossip among female state employees during office hours.

Canada

Women are asserting their right to sit in the Federal Senate, or Canadian House of Lords. Canadian women can vote at all Dominion and most Provincial Elections. They may be elected to the Provincial Parliaments, but no woman can be appointed to sit in the Senate.

Mexico

Mexican women want to participate with men in the rights which belong to them, and which they have not before demanded because of lack of initiative and revolutionary circumstances, according to a petition individually presented to the Senate by Senorita Encelida Carrillo, of Aguascalientes. It is reported that Vito Alessio Rivas, Senator, will offer a bill for Woman Suffrage at this session.

Brazil

The Chamber of Deputies in Rio de Janeiro has before it a Bill making Brazilian women eligible for all public offices, including the Presidency of the Republic.

இவற்றையெல்லாம் ஒரு அங்கத்தினராகிய நாம் ஒவ்வொருவரும் ஆதிக்கிடுக வாயும்.

அரசாங்கத்தாருக்கும் குடிசைக்கும் பாஸ்பாட் சில கடமைகளும் உரிமைகளும் உண்டு. ஒரு குடும்பத்தை எடுத்துக் கொள்வோம், பெற்றோரும் குழந்தைகளும் ஒருவருக்கொருவர் செய்யும் கடமைகளும் ஒருவருக்கொருவர் உள்ள உரிமைகளும் உள். சல்லி கதம்பத்து சரிவர வளர்ப்பது கடமை, பிறகு வயது காலத்தில் தன் புத்திரர்களின் சம்பாத்தத்தை அனுப்பிக்கும் உரிமை. இப்படியே ஆள்பவர்க்கும் ஆளப்படுபவருக்கும் பாஸ்பாட் உரிமைகளும் கடமைகளும் உள். அவற்றையறிந்து அதற்குக் கட்டியுடத்து கொள்ள வேண்டியது அவசியம்.

மேலும்
அகவரன்
ரவியரயும்
நீதா ரென
மணிதன்
கைகளிலும்
தன் காரியத்
தரு பல குடும்
வருக்கொருவர்
சகன் வர்ப்படி
Classes, Tribes

ஆங்காங்கு வந்த
அங்கு வசிக்க
தவர்த்தி எதனால்
இன்னவர்கள் அவர்
சம்பந்தம் செய்வதும்
மன் என்றபடி மற்ற
பாஸ்பாட் தங்கள் காரியம்,
சம்பாத்தத்தை இப்படியித்துக்
கொடுக்கின்ற ஒரு அங்கு
ஒத்தமையும் ஏற்பட்டது.
தப்பற்றியே பிரிவுகள்

பொருட்டை ஏற்படுத்தி
பொருட்டை ஏற்படுத்தி
பொருட்டை ஏற்படுத்தி

இதில் சேர்மன், மாணேஜர், சென்னைவிலர்கள்
இவர்கள், ஸ்காலர் இன்ஸ்பெக்டர், ஸ்காலர் இன்ஸ்பெக்டர்,
ஜூனியர், ஜூனியர் முதலான அனைத்து அங்கத்தினர்கள்
உள்ள. இவர்களுக்கெல்லாம் அங்கத்தினர்களுக்குத் தகுந்தபடி சம்ப
ளம் உண்டு. அதில் ஆண்டுவிட மாஜிஸ்ட்ரேட்டுகள் ஒரு அங்க
த்தினர் ஆவர். செல்வவந்தர்கள் கண்டமாயும் கண்டநிப
டன் கூடினவர்களாயும் பொது ஜனங்களுக்கும் பாதிப்பவ
களில் சிலரை ஆணரரி மாஜிஸ்ட்ரேட்டுகளாக தேர்ந்தெடுப்ப
தண்டு இவர்களுக்கு சம்பளங்கிடையாது. முனிசிபாலிட்டிக்கு
வரும்படி டோல் கேட்டு வரி, தொழில் வரி, வீட்டு வரி, தண்ணீர்
வரி, சாக்கடை வரி, வண்டிகள் வரி, பத்தல் வரி, சந்தை
மார்க்கெட்டுவரி, குப்பை விற்ப்பணம், மிருகங்கள் வரி முதலானவை
இவற்றைக்கொண்டு ஈ. பரிபாலன சபையார் ஜனங்களுக்கு
செய்யவேண்டிய கடமைகள்:—தெருக்க
கள், வைத்தியசாலை, சந்தை மார்க்கெட்

ஒரு குடும்பத்தைச் சரிவர நடத்துவதற்கு ஒரு புருஷன் மனைவி இருக்கும் அவசியம் என்பது நாமெல்லாரும் அறிந்த விஷயம். இரண்டு வர்களைப் பூட்டிய வண்டி, இரண்டு சக்கரத் துடன் குடும்பவாசிகள், இருகதையைக்கூடியபுகழ் இவைபோல் இரண்டு அங்கத்தினருடன் கூடியது குடும்பம். புருஷன் மனைவி இருக்கும் உள்ள கடமைகள் பல. இவ்விருவரும் ஒத்த மனமாய் எப்படி குழந்தைகளின் கண்ணைக்காப்ப பாடின வேண்டியோ அப்படியே பெரிய குடும்பமாகிய ஒரு கலத்தில் கண்ணைக்கும் அப்பெரிய குடும்பத்தின் ஸ்திரீகள் புருஷர்கள் இருபாலரும் ஒத்ததைத்தல் அவசியம். ஒரு பெரிய ஜன சமூகத்தில் அதன் பாதி ஜனத்தொகையாகிய ஸ்திரீகளின் கேடிமத்திற்கும் கண்ணைக்கும் ஏற்படவேண்டிய காரியங்கள் பல உள், மற்றப் பாதியாகிய புருஷர்களுடைய செளகரியங்களுக்கு வேண்டிய ஏற்பாடுகள் பல. இவ்வளவு காரிகளாக இவ்விருவரின் வியாபாரங்களையும் புருஷர்கள் மாத்திரமே கவனித்து வந்திருக்கின்றனர். இது எப்படி முடியும்?

வி இதை விட்டால் குழந்தைகளை வளர்க்கவும் மற்றப் பரிபாலக்கவும் வேண்டியிருக்கிறது என்பதற் ஒரு புருஷன் உடனே மறுபடி ஒரு பெண்ணை மணந்துள்ளானான். குடும்பகாரியங்களையும் முக்கியமாய் குழந்தைகள் விஷயத்தில் ஊபொருளைக் கவனித்தல் தன்னால் வாடினா க்குக்கும் ஒரு புருஷன் மறு விவாகம் அவசியம் என்பது ஒரு சிறிய அநாதைகளாய் குடும்பத்தைப் பி கருதலதாயிருக்க, பாரி. குடும்பமாகிய ஒரு சமூகத்தில் ஸ்திரீகளின் உதவியின்றி புருஷர்கள் இம் தனியாக எல்லாக்காரியங்களையும் கவனிப்பது முடியுமா? ஸ்திரீகள்தான் கண்களுடையதும் குழந்தையின் உற்மைகளையும் கண்ணைக்கூடியும் ஆராய்ந்து உடம்புகளை விதித்து அவர்களுக்கு கண்ணை செப்ப ஏற்றவர்கள். எத்தனையோ புலவர்கள் பெண்ணை அறிவித்த சாஸ்திரமாயிருக்கிறது என்பதப்பட்ட பொ

பாடுமசுமன் திருநாழிநாசக. இவ்வாறு திக்ப்பனா
கல்வி இலாகாவில் ஒரு பெரிய உத்தியோகத்தை கிடை
த்திருந்தார். நமது சர்க்காரின் தனது கொள்கை அந்தந்த
குமாரவரையே மணந்து மூன்று வருஷம் விட்டமரிடம்
மிகுந்த பயப்பாட்டினால் மரியாதை வணக்கத்தினால், பித
ருக்கு ஒரு கல்மாரத்திற்காக வளர்த்தவர்.

உதரமமாண ஸ்திரீகளுக்கு இருக்கவேண்டிய தெய்வப்பதிக அடக்கம், பண்பு, இன் சொல், மரியாதை, வணக்கம், சமீப காலத்துக்காக விதம் நடத்தல் முதலானவை பூர்த்தியாய் இருப்பதனால் சிறிதேனும் கர்வமே யில்லாமலிருப்பது மிகச் சிறந்த எல்லாநாலும் மந்திக்கப்பட்டு இரு குணம். ஏனைய பணக்காரா என்னும் பேதம் அவர்களுக்கு ஒருபோதும் கிடையாது. யாடியிருப்பதிலும் அவர்களுடன் சாதாரணமாக அன்புடன் வாழ்க்கையாடல், எந்த ஸ்திரீகள் சர்க்கத்தையும் பெண் மக்கள் விஷயமாக கூட்டத்திற்கும் “என்னொருவாருமாயாது” என்று மறுதலித்தலே யின்றி அன்புடன் சென்று தன்னால் ஆனதைச் செய்தல், அநேகம் செல்வவந்தவர்களுக்கு உள்ள படைபோய், கர்வம், மடமை என்னும் இழிவான தன்மைகள் இன்றி உயர்ந்த பெருந்தகைமையான உத்தம குணங்களுடன் அவர் விளங்குவது அவரிடமிருந்து நாமெல்லாரும் கற்றுக்கொள்ளவேண்டிய பாடங்களாகும். ஒருவருக்குச் செல்வம் பெரிதில், அது சடக்கால் போனவருவதன்றி மறுவருக்கு பயன் உண்டதில், சிறந்த குணமே ஒருவருக்கு உத்தமமான பூக்கணம். இப்படியான குணமாகிய பூக்கணத்தை நமது சகோதரியா அன்புநிறுப்பதனாலேயே அவர் எமக்கு அருவாசகம் இன்றியமையாதவராய் மிகவும் அருள் தருவாராய் ஆகியிட்டார். பெருமான் “நமதுநீதிக்கு விஷயமான ஒரு கூட்டம் கூடியனலும், அங்காசனத்தாருடையார அழைப்பது என்று யோசிக்கவேண்டிய அவசியமே யில்லை. வேறு சகாசியார் இருக்கிறார்களே, அவர்களே இதற்குத் தகுதி” என்பது சான்றன வர்களிடமாக ஆகியிட்டது. அக்கம் புருஷர்கள் சமைத்துக்கூட தங்கள் அக்கிராசனத்திற்கு அழைக்கிறார்கள் என்றால் அவர்கள் தமேன்மையப்பற்றி கேட்கவேண்டாம். சாதாரணக்கிய சர்க்கம், இத்தியமாகத் தாரதும் இல்லாததோம் இவர்கள் பிறவிட்டனத், இத்தியமாகத் தோலவியை வகுத்து வைகள் பிரிவிட்டனத், இத்தியமாகத் சங்குகளைச் சேர்த்த நாமெல்லாரும் நமது தருமையான வேடி சகாசியாய் அவர்களுக்கு சொன்ன மாநீஸ்ப்பேட்டிலேயே ஆகியிருப்பவாசுப்பற்றி நமக்கு உள்ள ஆனந்தப் பருவத்தை உண்டாக்கும்முயற்சியையால் பலாரிய முயற்சிக்கோமாக. —நம்குணம் அவர்களுக்கு நீண்ட ஆயுதாய், அநோக்யத்தையும், பலருக்கும் சன்மை செய்வதற்கு வேண்டிய துணியையும் சத்தியமையும் தந்தவராவாக. பருவத் அனுக்கிரகம் நமது அம்மையாருக்குப் பரிபூர்ணமாய் இருக்கவேண்டியென்று உமெல்லோரும் ஜகத்குடியான பரமார்த்தமான பண்போமாக.

பிறகு தம் அருமைக் கணவனுடன் ஆசிரமம் இடங்களுக்குச் சென்று பல விஷயங்களையும் அறிந்த அனுபவ முயற்சிகளை அடைந்தவர். இவ்வாறு சத புகழ்க்கூறும் மிகுந்த ஒதமனையுடனும் மரியாதையுடனும் குடும்பகாரியங்களைக் கவனித்ததன் ஒரு சிறந்த விசேஷம் என்னவென்றால் பூநிருமதிப்பாவானவர்களைக் கீதையில் உபதேசித்தருளிப் பழக சங்கம் கட்டமைக்கை நகனவா அர்ப்பணைக்கச் செய்துகொண்டு, நிலையில்லாத விஷயங்களில் ஆழ்ந்த பற்றுணைகளால் இருந்துகொண்டிருப்பது மிகவும் சிலாவிக்கத்தகுந்தது. தங்கள் குழந்தைகளைச் சரியான முறையில் வளர்த்து அவர்களை உத்தமமான புத்திர புத்திரிகளாய் தங்களைப்போலவே சிறந்த குணநடையங்களாகச் செய்திருப்பது எல்லா பெற்றோர்களுக்கும் சுற்றியுள்ளவர்களுக்கும் வேண்டிய ஒரு அம்சம். பூநீரான் சதாசிவிய்யர் அவர்கள் பல்லிடங்களில் இட-இடம் இருந்து நீதானமாயும் அமைதிக்கடையாயும் வேலை செய்துள்ளதையாவதும் அறிந்ததே. அன்னுடைய தந்தை பழகி அந்த அமைதியும் நீதானமும் ஏற்பட்டுள்ள அவர்களை

தர்ம பத்னி ராஜ்ய நரது சபா நாயகிக்கு கியாயாதிபதி வேலை
பாதிபிரப்பது மிகவும் பொருத்தமானதே.

சமாசாரக் குறிப்புகள்.

கொச்சியின் தலைமை :—இந்தியாவில் ஸ்திரீகளின் இயக்கமானது மாசுக்கோறும் வதாவதோ புதுவகையில் முன்னேற்றமுடைந்தே வருகிறது. ஆல்விதக்கத்தைப் பற்றி வதாவதோர் விசேஷம் நடைபெறுகிறது. இந்தியாவில் முதன் முதலாக ஓர் ஸ்திரீகள் சொந்த உரிமையைக் கருதியே சட்டசபை அங்கத்தினராக நியமிக்கப்பெற்றது கொச்சி ராஜா நகரத்திலாம். மின்வலம் மாதவி அம்மாள் என்பவரே அங்கண்யைப் பெற்றவர், கொச்சியை ஒட்டிய திருவாங்கூர ராஜ்யத்தில் டாக்டர் ஜாகோஸ் பூனை என்ற பெண்மணி. முன் முதலாக நியமிக்கப்பெற்ற ருளினும் அது அவருடைய உத்தியோக அந்தஸ்துக்கு கியாயமாக உரிபது. ஆகையால் முன் முதல் சட்டச் சபைப் புகழ்பெற்றது இவரின் சட்டசபை மெம்பராக சீமமிக்கப்பெற்றதைப்பற்றி அவர்களுக்கும் களிப்பைக் கூறுவோமாக. இவரை முன்னிட்டு மற்றெல்லாச் சட்டசபைகளிலும் ஏராளமான ஸ்திரீகள் சட்டசபைகளுக்கு நியமிக்கப்பெறுவார்களென்று எதிர்பார்க்கிறோம். படிப்பின் சிறப்பையும், சொத்து உரிமையில் மறக்காமல் உதயத்தையும் உடைய ஆர்வமிடென்களின் எவ்வித முன்னேற்றத்திற்கும் முன்னமையாயிருந்தல் மூற்றம் போருத்தமான விஷயம். அம்மாதனைத் தில் மறராஜாவின் பத்திரிகை ராஜ்யியமான செல்வாக்கு அதிகம் உண்டு. துறு ஆண்மக்கள் இருந்தால் ஓர் சட்ட சபையில் ஓர் பெண்மணி மத்திரம் பெறப்பாது இருந்தால் தவருடைய வாக்குச் செல்வது சந்தேகம். கூட இன்னொரு மாசராவது இருந்தால்தான் ஸ்திரீ ஜனங்கள் மகோபவத்தை வெளிப்படுத்திவிடுவார்களாம். கொச்சியில் இன்னொரு மாதம் நியமிக்கப்பெறுவதற்கு இருந்தது. ஆனால் அவருடைய புகுவன் சட்டசபைக்குத் தேர்ந்தெடுக்கப்பட்ட பெண்மணி இருக்கிறார் என்று சர்க்குரை சொல்லி அப்படிச் செய்தியில்லை. இவ்வித ஆக்கையும் சிவமலிமே தவிராது, ஸ்திரீயும் புகுவனம் வேண்டியிருக்கிறதுச் சான்றிதம் அப்பிப்பா : கொச்சியில் என்ன பிணம்? திருவாங்கூர் கவுன்சில் மையன்களிலும் இவ்விதமாகப் பாரம் செய்வின், மேற்படி தப்பு ஆக்கையும் ஸ்திரீயுக்குமாக. வன்னிலில் ஒவ்வொருவர் கூடவந்திலும் ஓர் உண்மையிருக்கும். அவரவருக்குப்பட்ட உண்மையை அவரவரின் உரைத்தல் வேண்டாமோ? இவ்விதமாக சேகரத்தாழ்ந்தோர் பார்த்தாவது பிரிவுத் இந்திய மகாண்களின் சட்டசபைகளில் ஸ்திரீகளுக்கு வசதானங்கள் கொடுப்பதாக. முதன் முதல் 1921 ஆம் ஆத்தில் இப்பத்திரிகை ஸ்திரீகளின் வேண்டி சுத்தந்தித்திருக்காகக் கூக்குரலிட்டது. இப்போது பொது ஜனங்கள் சாட்சணபாய்மதை அங்கீகரிக்கின்றனர்.

வர்ப்பாதுதான் இந்த துரிய வயது:—பெண்களின் சம்மதி வயது 12 ஆக இருப்பதை 13 வயது என்று வைத்துக் கொண்டால் போதும் என இந்தியச் சட்ட சபையின் ஹெலென்ட் கமிட்டியார் டாக்டர் எச். என். சென் அவர்கள் பரேலுரை செய்து மசோதாவின்மேல் எழுதியிருக்கின்றனர். டாக்டர் அவர்களோ அதைப் பதினாள் காக்க வேண்டும் எனக் குறிப்பிட்டு இருார். இந்தியாவின் சமராஜ்யம் பெற்றார்க்கும் இந்திய புருஷர்கள் சங்கதது கொடுத்த அப்பசபாவத்தைச் சபித்து ஆகும் வகியமடையவேண்டியதபொது, 13 வயதுள்ள கன்னிப் பெண்கள் சருப்போற்பத்திற்கு உட்படவேண்டிய ருப்பது கொடுவனியினும் கொணமேயே. கன்னிப்பருவத்தில் பிரசவிக்கும் பெண்களின் கஷ்டத்தைப் பற்றி மட்டி. (broad cast) வெளிப்படச் சொல்லோமாயின், பொது ஜனம் சருக்கு அப்போதுதான், பிரசவிக்மடாட்டாமல் இற்கும்

[illegible]

தமிழக ஜனங்கள் சேர்ந்த பெரிய நகரம்மாணியை ஜன சபை
சுற்றுக் கலந்துரை கொண்டு காசியங்கள் மீட்டல். ஒரு
பெரிய குடும்பத்தில் ஒருவருக்கு காசியங்கள்
வாங்கி கொடுக்கப்பட்டால் காசியங்கள் சேர்ந்திருக்கின்ற
குடும்பத்தில் சேர்ந்திருக்கின்றவர்கள் சேர்ந்த
வெருவரை காசியங்கள் தவிர்த்து ஒருபேர் எல்லா
யும் காசியப்பது இல்லாது. அப்படியே ஜன ச
பைக்கேண்டிய காசியங்கள் எல்லாம் பல் இ
சப் பிரித்திருக்கிறார்கள். அதில் சில வித்தி
தபால் தந்த விஷயம், பரிசீலனை மபார்மெண்ட்
சுபாசார இலாகா, பொலீஸ் மபார்மெண்ட்,
சில்லி உத்தரம், டெவலப்மெண்ட் மபார்மெண்ட்,
இலாகா, மபார்மெண்ட் இலாகா, காட்டிலாகா,
அதிகாரம், வீக்கா இலாகா, எதல் சுய ஆட்சி
வென்றிருந்து தலைநகராவார். அவர் சீப் பல
வ அதிகாரிகள் உத்தியோகஸ்தர்களுக்கும் கேலை செ
ல்வத்து சுய ஆட்சி பென்பது ஜனங்கள்
சுக்கு வேண்டிய இலகைகளை காண்ப
ஒரு படி

[illegible]

மேலும்
தொழிலாளர் மத்திய
நன்மையுடையதாகியதால்
தங்கள் பெண்கள் நிறை
வாகவுள்ளதாகவும், இது
நிபந்தம் சொல்லிக்கொ
டுப்பதற்குத் தகுந்தபடி
நூல்களைச் சேர்ந்த நூல்கள்
வாசில் முதலில் நன்
கன் மதிப்பாக்களைக் க
ளம் என்பது சர்
ஸ் வணிகத் துறையி
லுள்ள ஸ்தலிகளு
கையிடப் பித்த
தவணிக்க ஆரம்பி
வாபம், இவ்வித

மேல்புறச் சுவர் நன்னா லிடுச்சம் வியாதி
சுவர் ஆண்டு.

[illegible][illegible][illegible][illegible]

வல்லா பாலுக்கரசு கதலியின்கலும் கோத்த காய்
 னல்லா—நீதி! திமங்கிள் சென்ற பகுதியில் பிரகமயன
 இத்தியப் பொது துடிப் மகோதயன் ஸ்திரீகள் சம்பந்த
 மரிக் கூறப்பட்ட வாக்கியங்களைச் சொல்லாததையும் ஒட்டென
 தாக முடிதும் மேற்படி காண்பாணின் ஸ்வாஸ்திய ஸப். கம்
 மிடையாளர் அங்கேசரம் பெற்றான். ஸ்திரீ ஸ்வாஸ்தியின்
 ஸாது, ஸாதுக் அன்னியெஸ்தன், ஸ்திரீ அம்மாண முத்திய
 பாலுக்கிற் திமங்கிள் திணைக்கும்போது. அலுவன் ஸ்திரீ
 களைப்படுத்தி தாழ்வார் எல்லாம் சுகுகளாகள்?

[illegible]

TELUGU

భారతీయ స్త్రీల సిద్ధిగతులు

డి. అశ్వనరసింహంగారు, ఎమ్. ఏ.

ఇండియా దేశములోని నీ కులముగూర్చి కొంచెము వివరముగ
జెప్పవలసియున్నది. ప్రాచీన కాలమునుండియు స్త్రీ, పురుషులకు
సమాన రాజకీయ హక్కులుండవలెనని యే కాస్త్రకారులకు నిర్ణయించి
యుండియుండలేదు. ప్రాచీన ఆఫ్రికాముల ప్రకారము, హక్కు
లకును బాధ్యతలకును భేదములేదు. రెండును మానవుని ధర్మములు.
తాను చేయవలసిన కర్మ బాధ్యతయు, తత్ఫలము హక్కునియు
ఇటీవలివారు ఆరక్షించియున్నారని, స్త్రీ కృష్యశిగ వారు
కులమునే కొరకొనకుండ ఆది శాపదేశము చేసిన ప్రమాణ ప్రకారము
ఫలము హక్కుగ నెంచుచు పోరవాలని విశవమనవలసింది. పాండుక
విషయములలో జరిపవలసిన కర్మలవల్ల స్త్రీ పురుషులకు మన దేశాచార
సంసారముగ సహజమగు కర్మగము కలిగియున్నది. అయినచు ఆ
కాలమునుండి యీ కాలమువరకును “స్త్రీ” అను పదముచే నిర్వచి
తమవల్ల గుఱసెను బాధలను మానవత్వము ముప్పుచు.

మనకు కావలసిన సంపత్తివృద్ధులకు అడ్డుదైవముగా శ్రీ బొమ్మలను
లక్ష్మీ సైనికపక్షములు ఉదా. శుభనామ స్తోత్రము, తన గూడముచేత కట్టి
యాపిరిగించినవిని అడ్డుదైవముగ పూజించి మనస్సులకు ముగ్ధ
భావించినవలెను (శుభనామ చేయుచున్నాను. సంకీర్ణ విషయమును
లందు శ్రీలు గొరవనియులను విషయము మనస్సులైన వివాహ
కాండలో నిశ్చయములవలన స్పష్టముగ తెలియుచును :

“యత్ర వాక్యమే పూర్వం తే రమంతే త్రైవిదేవతాః
యత్రోత్తమమే పూర్వం తే సర్వాస్తత్తాపాశ్చక్రియః ।
తేషాం చింతామయో యత్ర సమస్తత్యాగం కరుణం
నతేషాం తిరు యత్రోత్తాపాననే తిక్త సర్వదా ॥

పెద్దోక ముఖ విభవాదులునగుచున్న సన్మత యొట్టు బంధువు సాదులు
మర్యాదలు నలంపవలెనను ఆన ఆంశమున ప్రాబుడియున్నను, సంపాద
రవిమయములన్నిటిలోను ఆత్మ స్త్రీకి తన గౌరవము చూపవలెనను
ఆంశము స్పష్టమైను. స్త్రీలను తమ సంసారవిధులన్నియును ధర్మయు
తముగ నిర్వహించుచుకొనుచు జీవచ్ఛాత్ర గతువుటయే మాత్రమాయిత్య
మని నమస్కాయ తమవిధుల నెరవేర్చుకొనుచుండెడివార. ఇప్పటికైన
మనదేశమున నబ్ధి యిహాపాల ఆడుగంటలేదు.

కాని అంగీకారము ద్వారా సంపర్కము నెచ్చినవానిని, నా నాగరిక తత్వ ప్రాధ్వలములనను, దేశమందంతట కలగు అనేక రాజకీయ అంశాల కోసముల లెనను, శ్రీల యూపాలును పరిధియులుగ నభివృద్ధియగుచున్నవి. ఇట్లగుట సమాజము, న్యాయము, పురుషుల యాశయములలో మార్పులు కలంగుచున్నపుడు శ్రీల యాశయములలోను అట్టి మార్పులకలగుట సజమనునను వివర్థముకాదు. తన కుమారుడు, వానిపేరి యితర పురుషులను తన భావికలలో నెట్లు రాజ, దేశ మానవ సేవయెడనుగ నుపయోగముల తల్లి తెలుసోమట న్యాయము తరునను, ఇప్పటికిని మన స్త్రీలు, ఇతర దేశములలోని స్త్రీలవలె, రాజకీయవిషయములందు దెప్పుడుగ భోక్త్ర్యము కలగ నేరకొనుటకు ఇష్టపడక ఈ స్వామి, అంధకార, అట్లు భోక్త్ర్యము మానుటకు

నలయు కాంచును వాకిలేదు. కాని, కొంతవరకైనను రాజ్యము విషయములపట్ల ప్రధమమొందు నవనరము వాకితోచుటకు అంశ్లేయ నాధీశులగు ఆచార్యులగు గౌరవము, డోగోతీ శివరాజుదాసు గారును, మార్గరేలు శశిస్యగారును అధికవలయు ముఖ్యకార్యులని చెప్పకలేవును. వఱియును వనదేశపు ప్రియలూ ననేకులు ఉన్నారెవరో తెలియదు ప్రేరణలై గొప్పపదవుల నలంకరించు దశవచ్చినది. కాన నారు రాజ్యమువిషయములపట్ల సుముఖత వహించుచున్నారు. ఇట్టి వారిలో కీర్తిశేషురాజైన రామబాయి రినేడేదేవిపేరు మొదటి చెప్పవలెను. ప్రముఖము విధుని దేశతో రాజ్యమాండోళనమున పొల్లనియున్న ప్రేరణి పరోజనీజేయు, చివరంజనా దాసుగారి నతీసుజీయు, న్యామ మార్గులగు నదానియ్యనగారి నతీతిలకమును, నరకాదేవి జానరాణియు, అనసూయాదేవియును, న్యామయూగు లగు దేవాసుగారి భార్యయును, ప్రసిద్ధిప్రభులగు మహమ్మదీయు సోదరుల పరిమాణమున కీర్తిశేషురాజైన బాలు ఆమ్మను సోపాబా యును మఱియెందరో స్త్రీలరెన్నముల్లను స్త్రీల హాస్యలక్షణముల యున్న ములును వడినకకములు దేశవిదేశములు.

1919 సంవత్సరమునుండియే వాన శ్రీలంక రాజనసభ్యుల కెన్ని
కొను హక్కుల సంపాదించుటకొరకు తీర్పుపనుతుములు జనున
మున్నవి. భారతదేశమునగా—ఆ సంవత్సరమునుండియే దేశములోని
పురుషులకును స్త్రీలహక్కులు గూడిన రాజ్యాంగరాజనము ప్రక
రము లభ్యవశమి. ఈ రాజనము రామన్నదను నమ్మకముచేత, పురు
షులతోపాటు స్త్రీలకు 1918-న సం. 1 లో మాంజీను-మంసు
పక్ష ప్రభువులయొనటకు తమ ప్రతినిధులను పంపి తమ విన్నపముల
తోబాటుజేసికొనిరి. ఆశుభభారత సమ్మేళనములలోను యితర రాజ
కము సమావేశములలోను కావించబడిన తీర్మానములు వారికి చే
రబడి దేశ శ్రీలంక పరమున బాంబాయిలోని నారీరత్నములు—హీరా
బాయి భాతాదేయియును, మిటకా భాతాదేయియును—ఇంగ్లండుకు
వచ్చి లంగ్డయిబజలను తమ యాశయముల తెలియపరచుకొనిరి
ఇందు ఆ దేశ విధములగు అందోదనము జరిపినందువలన మొదటి సారి
మేనకున—సానికి పరిపాలనా సంఘసభ్యుల కెన్నికొనుటకును, అచట
సభ్యులందఱుగ నుండుటకును (Local Boards and Muni
cipalities) శ్రీలంక హక్కులు వయచేయబడినవి. ఇ
యును వాన కెన్నపుర రాజధానియందే మొదట వ్యాపించినది
ఇప్పుడు కురుమనాపల్లి, రంజనాపుర, మధుర, కాకినాడ, గుంటూరు
రాజమహేంద్రవరము మొదలు గాగల మునిసిపాలిటీలలో విరుగు
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The Young Citizen

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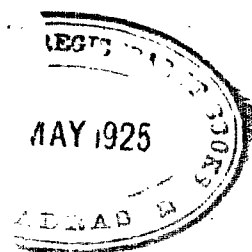
STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 8 No. 6]

April, 1925

[As. 5 Post free



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Women's Indian Association

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Official Organ of the Women's Indian Association

Vol. 8 No. 6]

April, 1925

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NOTES AND COMMENTS

Women Suffrage in Punjab

The Resolution for extending the franchise to women in the province of Punjab has been tabled by Mr. Bodh Raj. During this session there is no time for it to come up for discussion, but we hear that, early in the next session, there is a probability that the Resolution will be passed.

Woman Suffrage in the Council of State

Although the women of India have the suffrage for the Legislative Assembly, they have not yet been made eligible to vote for members of the Council of State. The Women's Indian Association has lately approached the newly elected representative for Madras, Mr. V. Ramadas, asking him to bring up this matter in the Council of State. He has replied most sympathetically and has already given in his Resolution. But, as a Resolution requires 15 days' clear notice, and as the session was closing, there was no time for the matter to be settled this session. The Resolution, therefore, will be brought up in August, when the Council meets again. The majority of the Council seem to be sympathetic towards woman suffrage, and are quite ready to bring the Council of State into line with the Legislative Assembly with regard to votes for women.

Child-Welfare in Bombay

We are very glad to hear that Mr. Wadia, a mill owner in Bombay, has offered sixteen lakhs of rupees for the construction of a Maternity Hospital for the poor women in the north of Bombay. The Government is ready to give the necessary land for the purpose. Mr. Wadia is well-known for having the best regulated mills in Bombay, and he has already provided a Maternity Home for his own factory women. It is very much to be desired that other mill owners in this great manufacturing city copy the example of Mr. Wadia, as the condition among the mother labourers in the mills is indeed hard and sad, and at present very little is done to alleviate their sufferings at the time of child bearing. A Maternity Benefit Bill was recently introduced in the Legislative Assembly. But the fate of that has not yet been decided. We heartily congratulate and thank Mr. Wadia for his splendid gifts to mothers, and hope that many other mill owners will consider following his splendid, and humane, example.

Mrs. Cousins

The end of March our General Secretary, Mrs. Cousins left India for a six months holiday in Europe. After nine years in India this change was needed for her health. Our hearty good wishes go with her and she may be assured that we will rejoice when her ship sails into Madras Harbour in September bringing her back once more. She will be the worthy representative of the W. I. A. on various committees and will further the cause of the rights of Indian Women in England. Her final stopping place will be Ireland, her own Motherland.

Cochin, the Pioneer State

The Legislative Council in Cochin was inaugurated on April 3rd by the Maharaja. This marks a great epoch in the state and the beginning of a Democratic Government and what is more *real* Democratic Government, for the Cochin Women have equal rights with men in the franchise, and also they are eligible for membership of the Council. The Dewan in his speech said:

Considering the very large number of educated ladies which our State has produced, a number not yet approached by any other State or District in India, it was essential that their claims should be recognised by not only abolishing the differences of sex in franchise matters, but also by inducing them to come forward and to take an interest in administrative affairs. It was, however, not possible to nominate more than one lady as a member of the present Council. It is hoped that, in the future, women will take the field in open competition with men in the general constituencies and will gain a fair proportion of the seats.

We heartily congratulate the Cochin people on their birthday of freedom and Self-Government. They are happy to have such a broadminded and wise Ruler. We earnestly hope that the Women of Cochin will use the opportunities thus offered to them to serve their country.

Correction

In the February issue page 54, 2nd column, line 2, a mistake was made, exactly reversing the meaning of the sentence, which appeared as saying concerning the prohibition law in America, that "it is most improbable that the law will never be repealed", that "never" should of course have been "ever". Since that article was written news has come of a great gathering of American women presided over by Mrs. Willebrandt, the assistant Attorney-General of the United States, to demand that the Prohibi-

tion Law be enforced, condemning "bootlegging" (the sale of alcohol) as a major form of lawlessness which must and should be put down. She said that in her work of prosecuting wholesale offenders against prohibition laws she does not have many cases against women; men are the offenders. (Please note that the assistant Attorney General of the United States, one of the chief officials of that great country, is a woman.)

The Children's Home of Safety

By the time our readers see this in print, the official notification of the appointment of a Provision Committee nominated by the Government, will have been published. This is the first concrete step towards the actual establishment of the Children's Court and Place of Safety. This latter will be staffed and run by the Women's Indian Association. We are hoping to get a house in Vepery or on Poonamallee High Road. This means that any child under sixteen, in need of help or rescue; who is destitute; or in any way in need, can be taken to this Home of Safety day or night, and, pending the consideration of the case by the court, adequate care and protection will be provided for the child. Any child in future, instead of being taken by the Police to herd with ordinary criminals, will be handed over to the W.I.A. at the Place of Safety, and will never come into open court as heretofore, but will be given understanding and sympathy. (The aim of the Place of Safety will be to help the child and bring out the good in him, not to punish him for his naughtinesses. Dr. Pandalai, our Chief Magistrate, will give all his advice and assistance when required and finally dispose of children's cases, with the assistance of our women Magistrates, at the Place of Safety. Our thanks are due and most gratefully given to the Home Member—the Hon. Sir Arthur Knapp—for so speedily putting the necessary machinery into motion.

Attention Members

One of the best way to teach cleanliness to the uneducated masses is to set the example, by keeping our public buildings scrupulously clean and especially those used by the masses. No papers should be allowed on the floors, or dust or dirt to collect. Strictness in this matter should be enforced and each offender told why. Our public buildings such as the Post Office, Railway stations, Courts, etc., are often very unsightly and if educated people allow such dreadful slackness in cleanliness how can we expect the uneducated to learn? Are we not to set the example of a better way of doing things? Let us feel that it is our own personal duty to bring about cleanliness in Public Buildings and show the violators that we do not like the example set and that it must be changed at once.

To Right Wrong

The Bombay Vigilance Association, after two years of good preparatory work, is now ready with a systematic programme to carry out. They have

rented a room in the Brothel Area and Miss Dickinson and Miss Samuels are in charge with a good strong Committee back of them and plenty of funds to carry on the plan as decided upon, and the law as their right-hand man of power.

The city of Madras has also just formed a Vigilance Association with The Women's Indian Association Commissioner for the Children's Court, Mrs. Stanford, as a Secretary and Mrs. D. Jinarajadasa as one of the members of the Committee. Practically no work has been done as yet, as the Association has its preparatory work still to do, but it is expected that the crying need for the activity in Madras will soon be taken care of and a well worked out plan ready at an early date.

There are many wrongs to be righted in the world but this one of Prostitution, which is a crime against the home and its sacred childhood; a crime against womanhood and manhood, is one of the very worst, because it kills the very best in those who use the prostitute and the woman herself. The Brothel is filled with disease which is carried into the homes of little children and pure wives who must suffer untold agonies because of the selfishness and thoughtlessness of others. We must remember that the Prostitute is someone's daughter and try and help her up out of her deep degradation, to be a self-respecting being.

THE AGE OF CONSENT BILL

BY DOROTHY JINARAJADASA

One of the characteristics of the Woman's Movement is that we are never downhearted, and that those of us who are really in it, heart and soul, have a rubber ball quality—we are thrown up into the air of hope, dashed down to the earth with a bang, and up we bounce again as lively as ever. And we have had the upward spring and the hard earth bang experience last month, in regard to the Age of Consent Bill that has been introduced into the Legislative Assembly by Dr. Sir Hari Singh Gour.

The purpose of the Bill, amongst other things, was to raise the age of consent for unmarried girls to 16, and for married girls to 14, (at present the age for married girls is 12). On Monday, March, the 23rd, the two Amendments were discussed, and the Amendment to raise the age of consent for unmarried girls was passed 65 against 32. Then the Amendment to raise the age for married girls to 14 was put and it passed by 45 against 43. That evening there was rejoicing in the land from the enlightened majority, only a few orthodox Die-hards raising their voices in lamentation.

Then a remarkable thing happened. The following day the whole Bill with its amendments, of which the two above were the most contentious, was put to the Assembly, and the Bill was thrown out by 54 votes against 26 "amidst the applause of the orthodox." We, not being M. L. A.'s and possessing the "illogical" mind of woman, find this

a very amazing proceeding, how a body of persons can pass a Resolution one day, and throw it out the next is not easy to understand. The only explanation is that the majority of the M. L. A.'s, including those who entered the Assembly to obstruct the Government, voted as the Government told them to, and followed its lead.

Then follows the question—What right had the Government to bias the Assembly at all on a matter that concerned the Indian people only? In no way can the marriage age of Indians concern an Englishman, except for him to rejoice, that a quite large body of Indian Legislators are ready to carry out a much needed reform, being convinced that the great mass of public opinion is ready to co-operate with and obey the law. Out of the 30 Englishmen in the Legislative Assembly 16 voted against the Amendment to raise the marriage age for girls to 14 from 12. We should have thought that an Englishman would think with horror of marriage being consummated on a little girl child of 12, one of the outcries of missionaries against Hindus is that girl children are married and often become Mothers at the age of 13. A great body of Indians all over the country have come to realise the sin, against childhood and the race, that is committed in the continuance of this evil, and this Resolution in the Legislative Assembly was merely voicing the feeling of the people. Had the Government and the English members remained neutral in the matter, instead of employing all their force against it, the Bill would have passed.

For the moment we are baffled, but we rise to fight better, for we have the women of India with us, and a great body of high souled, enlightened men. The glimmer of hope that there is that the question may be re-opened in September, we are going to make a blazing reality. That Bill shall come up and pass the next Session. So Women of India, let us gird ourselves for the fight that is before us, we will win for our cause is just—the protection of little children and the welfare of the future race—these two objects are the special care of women and mothers, and these are the two objects that we place before us. Manu said "The tears of the poor will undermine the thrones of kings". How much more will the weeping and terror of these little girl wives undermine the Government that is deaf to their cry?

In this connection we draw attention to the statement that was published in a Delhi newspaper a few days ago, and offer it for the consideration of those members of the Legislative Assembly who voted against the Age of Consent Bill. *A little girl aged thirteen was admitted to the Lady Hardinge Hospital for her third confinement. Let every man imagine himself in the same condition as that child martyr to "the desire of men's eyes, and the cruel lust of them."* A Brahmin gentleman writes to us on this case: "Let all lovers of India think, how long shall such horrors continue to happen in our beloved Motherland?"

INARTICULATE WOMANHOOD

By MRS. F. G. TYRRELL

That there is in these days, to any appreciable extent, an inarticulate womanhood is no doubt open to challenge. But if we may accept this hypothesis, and consider what I believe to be the cause, we shall, I think, arrive at the conclusion that there is among girls and women a restraint where there might be spontaneity, and a silence where there might be self-expression, even where these are unsuspected.

In this country many girls are surrounded by an undue emphasis upon the difference between themselves and their brothers. From early days a girl is led to believe that she differs from her brother in character, in outlook, in experience and in feeling; that different customs obtain where she is involved; that she will pursue different interests and occupations; will be controlled by different standards and aspirations, and that these differences are inherent and fundamental. She grows up with the belief that she cannot expand into his larger life, nor he so narrow his life as to share the limitations of hers. They are different, and she must accept this as a fact of his life and of hers, and what information she receives from across this barrier she is not in a position either to question or to challenge.

This tradition of unlikeness too often surrounds a girl during her most impressionable years. She is made to feel the fact of her sex to be something greater than the fact of her common humanity, and this fact of sex is interpreted to her as a narrowing and-limiting thing. She is led to think of herself as negative rather than positive, and to be aware of what is not expected of her, rather than of avenues of possibility open to her choice; and above all she learns to look upon man as moving in a different sphere which she cannot enter and from which she cannot be understood. A vertical division of the human race is a false thing, and by encouraging this belief in woman we are bringing to her personality a false self-consciousness and a warping influence. Our likenesses are greater than our differences, our common humanity is greater than our sex differentiation.

When we consider the great souls of history, those who in personality and attractiveness stand out among their fellows, we find in them a blending of those traits which we think of as characteristically manly and womanly. There is a completeness, a richness, which is the result of this, and which renders them peculiarly the friend of both men and women. This is supremely the case in the personality and character of Jesus Christ, in whom manly endurance and fortitude, and a burning sincerity are blended with a tender sympathy and a mother's yearning over the weak and erring. This combination of masculine and feminine qualities is found also in such striking personalities as the Lord Buddha, St Francis of Assisi, Ruskin, Lord Shaftesbury, Tolstoy, Rabindranath Tagore.

Have we not in these personalities beacon lights showing us the pathway humanity is to take, and

may we not in them recognise as fundamental the truth so finely expressed by Tennyson in his prophetic passage at the close of *The Princess* :—

"Yet in the long years liker must they grow;
The man be more of woman, she of man?"

"Liker must they grow," that is the truth of human personality, and to this truth our life and thought must be adjusted, and with it we must be identified unless we are to be among those who hold back the true progress of humanity, and force into wrong lines a right and natural development.

Transition periods are always difficult, but chiefly so because we will not recognise their inner meaning, but see only the dangers and inconvenience of outward change.

In any change affecting woman, man too must play his part; and one is sometimes driven to the conviction that it is man who is unready for any truer and fuller partnership, and that it is this knowledge, scarcely admitted to himself, that leads him to impose or maintain restrictions and limitations upon womanhood.

The wrong is in any case double-edged, for both man and woman are the losers.

"The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free;"

It is therefore essential that we divest our thoughts of any false antithesis between man and woman, and recognise that neither can attain maturity and fullness of personality without developing a poise and a blend of all that is best in both. We are not contradictory but complementary; there is no fundamental remoteness between those who inevitably must be partners in the family and the home. The great fact of sex differentiation is a harmony rather than a divergence, a relationship rather than a divorce, a sympathy and an intimacy than an estrangement. It is this fact of differentiation that brings to us mutual inspiration and stimulus, an extended horizon, a deeper sounding and a quickened feeling when in each other's company; it is this that gives a completeness to our comradeship, to our friendship, to love and to parenthood.

May I therefore plead with all young men to give their sisters their birthright, a sense of a common humanity with their brothers, a capacity for entering into the larger interests and needs of human life, and of making their contribution thereto, and an opportunity of developing within themselves the manly virtues that lie dormant in every woman, even as the finest qualities of woman are dormant in every man.

The results will be the unexpected. Where there has been silence there will be self-expression, spontaneity will replace inhibition, dignity awkwardness, and those who have been inarticulate in their adaptation to a narrowed environment will become comrades in the truer freedom of a common inheritance, a common aspiration and a common experience,—all these, enriched by a new sense of togetherness and partnership.

This leads to the pressing question: What are you going to ask woman to share? What world will you open up to her as you meet her claim to share yours? Will it be something worthy of this blending of personality, worthy of the greater personality which must be yours as well as hers, worthy of the greater giving that comes with a greater experience, with its more intimate knowledge of manhood, may bring to her an even deeper wrong than the narrow shelter of inhibited self-expression, and cause a conscious pain which will be more poignantly cruel than her unconscious fetters? For to pass from sheltered ignorance to a knowledge that shakes one's faith in everything touching womanhood is a transition cruel indeed. The answer depends upon the world to which you introduce her, and upon the unreserve with which you can lay all before her.

If woman is to attain a richer and nobler personality by sharing man's fuller life, this must be something worthy of being shared. There must be nothing that man would keep hidden from her, nothing that will suggest the old falsehood of an area that she cannot enter, an essentially masculine element that eludes her understanding and sympathy. It is far too little recognised that for woman, faith in manhood is an instinct of her very being, is essential to her self-respect; for bound up with this faith is belief in her own dignity, honour and chastity. Tear from her this faith and she parts with that which she knows to be her womanhood's birthright. It is not enough for her that she know her own womanhood will be respected; she must know that womanhood as such is held in respect by a self-respecting manhood. While one woman can be treated with dishonour, and public opinion be callous, every true woman must feel herself dishonoured. Strange blindness that could ever think of woman as content to cherish her own virtue while she knows that of others to be forfeit! For her all womanhood is sacred, and she knows another's loss to be as great a wrong, as great an outrage upon personality as would be her own. To her all womanhood is wronged so long as man allows that some shall be dishonoured.

The term "Woman's Rights" has become a catch-word with an echo of a taunt pervading it. And so long as womanhood is denied her primary right to chastity the taunt is not without significance. The right that an inarticulate womanhood is claiming, and will claim with an insistence greater than words, is to have restored to her faith in manhood, her faith in a partnership of personality that shall be complementary to her being and not a violation of it, a faith that what man asks of her he will be honourable enough to bring to her in return, a faith that can look with confidence not only into her husband's future but also into his past, and possess the whole of his life as a noble gift of integrity and honour. Anything less than this inflicts upon woman an unspeakable wrong, and upon their relationship a loss irreparable.

Can woman yet speak of these things? Is man ready for her to speak? Is he willing to know from her her pain and anguish consequent upon facts coming to her knowledge, to catch from her the truth contained in that pain, and to identify himself with it,—the truth of an ideal struggling to birth in a world that is rejecting it?

And when woman speaks, as here and there she is speaking even to-day, what will man reply? Will she be driven to a despair that not only wrecks her instinctive faith in manhood, but also logically robs her of her belief in womanhood's inherent chastity? The two must stand or fall together, for the one involves the other. Man's standard for himself fixes inevitably his standard also for womanhood.

So woman waits—and asks from men a knight-hood that shall charge and challenge where a cruel callousness has reigned, where choice of evil has negated good, and blinded men to their own wrong and to the violation done to sacred things.

(Ceylon Men)

INDIAN IDEALS

E. A. JOHNSTON

In his Convocation Address at Lahore, Sir J. C. Bose said,—

"I would not have you do that which is easy, but would use all compulsion for your choice of the most difficult."

These words contain a whole philosophy of life: the man who can "choose the difficult" is well on the way to perfection. The ideal of India has always been renunciation, and this ideal was never more needed than to-day, when the desire for material wealth appears to exercise a strangle hold upon the minds of the majority, and love is swallowed up by greed.

It is likely that the nation which could live up to the ideal of renunciation would become the spiritual teachers of the world, and all Indians must thrill with pride when they reflect that during countless centuries India has held this ideal. It was told to the Wise Men of old, "Ye shall see a Star in the East," possibly the ideal of renunciation will again shine forth as a star, and shed its pure, serene beams on a distracted world.

The power of thought, and the necessity of keeping an ideal before the mind are fully realised to-day; and when the latter is faithfully carried out the ideal will gradually dominate the whole personality.

It is the custom in Japan to keep a bouquet of flowers in the most prominent place in the room: the bouquet is the acme of artistic perfection, and the arrangement of the flowers has signification. In Japan such work is looked upon as an art, and masters give regular instruction to their pupils. The bouquet is not merely a bouquet,—it is an ideal,

an inspiration, and all that is finest and best in the manipulator is put forth to make the finished work a dream of beauty. The flowers become, as it were, the soul of the room, and every effort is made to live up to their beauty and hidden meaning.

If a high ideal is kept always in mind, the whole life will be elevated in the struggle to attain perfection. The man who has a passionate longing for beauty and truth will never be contented with the petty and the mean. He will make mistakes, he will occasionally fail, but he will never falter,—the bouquet may need renewal, but it will always be there.

In the deepest sense, the ideal may be called,— "the plant and flower of Light," and when it is steadfastly striven after and at last attained it will be borne in upon the consciousness that there is happiness more rare, delight more exalted than that even which is afforded by the perfection of earthly beauty.

THE CHILDREN'S CHARTER

It has been left to the twentieth century for a world-wide crusade to be inaugurated for the "Rights of the Child." During the last century pioneers began to discover the Child, and in that period the public were brought to realise the sufferings of the pit-boys and the child factory workers. Thanks to the work of men and women like Lord Shaftesbury and Elizabeth Fry, their sufferings were alleviated by legislative measures. The heritage of the nineteenth century has laid the foundations on which we are to-day building a finer and more beautiful superstructure for the child of this age and future generations.

The progress is now world-wide, for the "Declaration of Geneva" is a sign that the world is moving in the right direction so far as the child is concerned. The Declaration, which was drawn up by the Save the Children Fund International Union, is a short document asserting that "mankind owes to the child the best that it has to give," irrespective of race, nationality, or creed, and sets forth in five clauses the Rights of the Child which should be recognised as a minimum programme in all civilised countries.

It is demanded :—

(1) The child should be given the means needed for its normal development, both materially and spiritually. (2) The child that is hungry should be fed; the child that is sick should be nursed; the child that is backward should be helped; the erring child should be reclaimed; and the orphan and the waif should be sheltered and succoured. (3) The child should be the first to receive relief in times of distress. (4) The child should be put in a position to earn a livelihood, and should be protected against every form of exploitation. (5) The child should be brought up in the consciousness that its talents are to be used in the service of its fellow men.

Its endorsement by the Fifth Assembly of the League of Nations as its official Children's Charter will be welcomed by all who take an interest in the care and protection of child life, and realise how very much the welfare of the future rests upon the attitude adopted by the nations to-day towards the children—the citizens of to-morrow.

Realising that the conditions of child life differed in all countries, the Save the Children Fund International Union instructed its affiliated bodies to draw up national programmes, with special reference to needs in their own countries.

In Great Britain, a "Children's Charter" has been issued by the National Council of Women and the Save the Children Fund as a guide for future discussion and activities. This interesting document is too long to give in full. It includes everything for the care of the child from before birth until it is able to earn its own living, including State provision of information to parents on all phases of child development, cheap and suitable foods, clinics and hospitals. Education, recreation and holidays are all considered.

The Declaration of Geneva marks a distinct step in the progress of humanity. If we are to attain all that it states, it will be necessary for all men and women of good will to unite in proclaiming its message.

(The Vote)

AN IDEAL HOME

BY E. MADELINE BIGNOLD

The family consists of a mother, a little girl, a small boy, and a father who is away and only comes home every three and a half years.

In the first place, the home belongs to us all, and everything in it belongs to everybody, certain things being put into the care and trust of a special member of the household. Each child has a cupboard or some place to keep the things that have been entrusted to his care. However young the child may be, he has always from the first, a teddy bear, a ball, etc., to look after, to put in the cupboard at night; but that ball or bear is only his to look after and care for, so that in later life the same principle of general ownership may be carried on to his own children. Mother has a room she calls hers; the children learn not to spoil it, as it is mother's, to look after and keep nice, and so in turn mother leaves the children their playroom and their games unspoilt.

All the children's toys and books are chosen as much as possible with the object of teaching them facts, and awakening their consciousness to the great things of life. We believe in bringing children up on stories of great people and great heroes; also in reading to them and letting them read beautiful and simple poetry that brings with it rhythm and harmony. We try to keep the house as beautiful

as possible and encourage the children in the beautifying of their home. Also, when going for walks, we point out the charm of the scenery all around, that in this way the child's aesthetic nature may be awakened.

The children are taught to eat all food put on the table, as it is put there with a great deal of thought and service, and unhappiness is caused if it is refused.

We try to let the children climb the ladder of life by taking each step for themselves. Mother and father are only there to help, to catch them if they fall, and help them once more to one of the many rungs. Above all, mother and father try to be at one with their children, entering into and enjoying their lives, keeping the harmony of the household, never allowing a voice to be cross or loud, and so always keeping the home quiet, happy, peaceful. Children are responsive to vibrations; if you want a happy, good child, have a happy, good home.

If any member is away for long, as in this family, the children are taught that so soon as they are asleep they can be as much with father as with mother, and so they grow up with the sense of the reality of sleeping life. They are encouraged to talk of their dreams as of real happenings. I try never to let an opportunity go by of giving a child the truth of any subject. If it is anything I do not know, I am not afraid to say so, for if you say what is not true, when the child finds you out, the seed of mistrust will be sown. What my children have taught me is wonderful, and I only hope my help to them will repay the debt a little. Our home is a place of give and take, of wonder and love, and, above all, a place of service, as I try to make them realise that all work done is to the helping of God and His wonderful world.

(Theosophical Review)

A TREE

I think that I shall never see
A Poem lovely as a tree

A tree whose hungry lips are pressed
Against the earth's sweet flowing breast

A tree that in the Spring may wear
A nest of robins in her hair

A tree that looks at God all day
And lifts its leafy arms to pray

Upon whose bosom snow has lain
Who intimately lives with rain

Poems were made by fools like me,
But only God can make a tree

JOYCE KILMER

WHAT GUIDING MEANS

By A. J. WILLSON

I do not know of anything that can help Indian girls to face life in the spirit that animated the great heroines of ancient history so well as the girl guide movement.

To go with their parents on a pilgrimage to some holy shrine used to be an education. For the time they were free of purdah, and though the quantity of jewelry it is often the fashion for ladies to wear made their protection a task for the men of their family, they were comparatively free and saw something of the beauties of the country in which they were born. Nowadays the pilgrimage does not form such an important part in peoples lives. If parents can do so they send their girls to school, and happy is the girl who can join a patrol and go out camping with other girls now and again, under some experienced guider. A plain sarie and jacket, with the tie and badge that shows they have taken the guide promise is all that is required in the way of dress. They gather sticks for their fire, light it and cook their food themselves and learn the best way to do it all. All nature's ways unfold before their happy eyes and they return home richer in health and in capacity of all kinds; for the guide has to learn first of all to be prepared to help whenever help is needed.

They can gain proficiency badges for any special line of work they wish to take up, whether as Embroiderer, Musician, Homemaker, Needlewoman, Sick Nurse, Swimmer, Signaller, or for Thrift. These are only a few of the many lines of service open to them, all of which would enrich their lives as women, and make them better mothers and heads of households; whilst their outlook on life will be wider by their guide training and they can work sympathetically with the men of their family in a way impossible to one who has never been outside the home walls.

We must not forget that, now that India is on the eve of taking her right place amongst the nations, the conduct and potentialities of India's women are scrutinised carefully by all around. A few years ago no one cared much what they did or did not do. But everywhere now, the women are taking their rightful place as the partners and helpmates of men, and are showing that the man without the woman beside him is only half a man, and that swiftest progress is made when men and women work together intelligently.

In the mixed schools Indian girls find their rightful place at the top of their class, and we need not fear for the future of India if her girls grow up to be true guides to all things good and beautiful.

THE MEN OF THE FUTURE

These things shall be: a loftier race,
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land
Inarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

Man shall love man with heart as pure
And fervent as the young-eyed throng
Who chant their heavenly psalms before
God's face with undiscordant song.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.

There shall be no more sin, nor shame,
Though pain and passion may not die;
For man shall be at one with God
In bonds of firm necessity.

J. A. SYMONDS

EIGHT MONTHS OLD

BY MARION STROBEL

Eight months ago, when you were born,
You were a tiny thing and light.
I was afraid to touch you much,
Or hold you very tight.

And then quite suddenly you grew
Fast as a little willow sprig,
And I was reassured—within
My arms you felt so big.

But oh, to-day you laughed at me,
And stood alone and did not fall!
And oh, I am afraid again—
You are so small—so small.

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 from birth.
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 centre of good health and high spirit.

Reg. No. 1317.

STRIP

OFFICIAL ORGAN OF THE WOMEN'S

Vol. 8 No. 7]

May, 1925



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

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

Thus she represents Religion, Knowledge, Organisation, Service, Beauty, I
 Inspiration and Co-operation, all offered freely to Mother India by each of her daughter

Dedication

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

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The Editor will be glad to receive articles suitable for publication in English, Tamil, Telugu,
 Indian languages. All Communications to be addressed to the Editor, Women's Indian Asso
 Adyar, Madras.

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MAY,



Stri Dharma

Official Organ of the Women's Indian Association

Vol. 8 No. 7] May, 1925 [As. 5 Post free

NOTES AND COMMENTS

A Lahore newspaper has written a very interesting leading article on the Women's Indian Association. In some ways they seem to approve of the educational work that is being done amongst women, but they object to the Women's Indian Association and our journal *Stri Dharma* on the ground that it is chiefly Hindu. They say "Why should we help an Association which will only bring political powers to the Hindus?" They quote a Muslim lady as saying that "it is too early for Muslim women to take part in politics." This the writer of the leading article seems to think is wrong, and this hesitation on the part of the Muslim women is not only dangerous but also likely to damage the cause of Islam in India. We would like to point out to the "Muslim Outlook" that the Women's Indian Association is neither Hindu nor Musalman. It definitely works on a religious basis, but the religion is always the religion of the women who form the various Branches. To develop the Women's Movement in India on lines that are going to be useful to the country, it is necessary that differences of creed and religion should be ignored and that women should work together in co-operation and sisterhood. He is the same God that we worship whether we be Muslims or Hindus, and because we approach Him by different roads, it does not alter the fact that our ultimate goal is the same. The leading article says further that Muslims should be chary about the Women's Indian Association and suggests that "There is nothing to prevent the Muslims from capturing the Punjab Branch of the Association, if only they are sufficiently energetic and enterprising". There is certainly nothing from the Headquarters of the W. I. A. to prevent an entirely Muslim Branch being formed in Lahore. We are working for the education and progress of women, and we shall welcome gladly a Branch formed entirely of Muslim women who therein work for the progress of Muslim women and the education of their girls and in any thing that will help their own community. The Lahore Branch will find not the slightest opposition from us, but, on the contrary, all the encouragement and help that we can give them, if they are willing to start a Muslim Branch. Likewise, we are quite ready to publish in *Stri Dharma* instead of the Tamil and Telugu Supplements, an Urdu Supplement, if the Musalman ladies of Lahore will only undertake to obtain articles and do the necessary organisation.

We hope that the ladies and gentlemen of Lahore will proceed as soon as possible "to the formation of a powerful Branch of the Women's Indian Association." Further on the article says that the political emancipation of Indian women is bound to come, and that Hindu ladies will have votes and seats in the Legislatures whether their Muslim sisters accept these rights or not. That, we are thankful to say, is absolutely true and is already taking place, but we would earnestly urge our Musalman sisters not to allow the votes and the seats in the Legislatures to be used and occupied only by the Hindus. When the Commonwealth of India Bill becomes law, that will remove all disabilities from Indian women with regard to all Legislatures, franchises and functions of State, and we sincerely hope that the Muslim ladies will then take advantage of all the opportunities that are offered to them. Hindu women cannot be held back until the Muslim women are ready to go forward. The Muslim women must realise their responsibilities and go forward with their Hindu sisters, in sisterly co-operation with each other.

The Gurudwara Bill

We are extremely glad to see that a satisfactory and peaceful settlement has been arrived at in the drawing up of this Bill. The only thing about which we have to offer criticism is one most serious and conspicuous defect, and that is the entire absence of woman suffrage. We hope that this omission will be rectified because Sikhism gives equal rights to women in all spheres of life, and it is not in the spirit of the religion or of the Great Teachers that women should be deprived of their political rights. We request our Sikh brethren to remedy this defect.

The International Council of Women

This Organisation has just established itself in India. A National Council has been formed in the Bombay Presidency, another one in Bengal, and a third in Delhi. An attempt was made in Madras, but the preliminary organisation was not started on right lines, and various circumstances arose that prevented the opinion of the Women's Organisations being obtained. Possibly, a little later on, the organisation may be started afresh with some result. The International Council of Women is in some countries doing very good work, and for that reason it would be useful for the Indian women to be associated with it. But we sincerely hope that, if

HEADQUARTERS

Women's Indian Association, Adyar, Madras

BRANCHES

- | | |
|----------------------|-----------------------|
| Tamil | Gujarati |
| Adyar, | Ahmedabad |
| Alandur (Madras) | Bhavnagar |
| S. Chittore | Bombay |
| Coinbatore | 1. Fort Branch |
| Enangudi | 2. Grant Road Branch |
| Endamanal | Nanded |
| Erode | Surat |
| Karur | Nasik |
| Kuttalum | |
| Kumbhakonam | Telugu |
| Madura | Anantapur |
| Mayavaram | Vijayapur |
| Mylapore (Madras) | Warangal |
| Namakkal | Chennai |
| Ootacamund | Chennai |
| Pollachi | Chennai |
| Poonamallee | Chennai |
| Salem | Chennai |
| Sivaganga | Chennai |
| Saidapet (Madras) | Chennai |
| Sorathupperiamkuppam | Chennai |
| Tanjore | Chennai |
| Thirumiyachur | Chennai |
| Tinnevely | Chennai |
| Trichinopoly | Chennai |
| Triplicane (Madras) | Chennai |
| Tuticorin | Chennai |
| Vellore (3) | Chennai |
| Vettakampudur | Chennai |
| | Malayalam |
| | Palghat |
| | Badagara |
| | Calicut |
| | Trivandrum |
| | Hindi |
| | Bena |
| | La |
| | La |
| | Main |
| | Patna |
| | Bengali |
| | Calcutta (Affiliated) |
| | Marathi |
| | Poona |

Kanarese

- Bangalore
- Chikmagalur
- Dodaballapur
- Hassan
- Molkalmuru

Unattached Members Group.

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organisation 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.

Adyar, Madras.
S. Chittore.
Coinbatore.
Enangudi.
Endamanal.
Erode.
Karur.
Kuttalum.
Kumbhakonam.
Madura.
Mayavaram.
Mylapore (Madras).
Namakkal.
Ootacamund.
Pollachi.
Poonamallee.
Salem.
Sivaganga.
Saidapet (Madras).
Sorathupperiamkuppam.
Tanjore.
Thirumiyachur.
Tinnevely.
Trichinopoly.
Triplicane (Madras).
Tuticorin.
Vellore (3).
Vettakampudur.

Bombay.
Chhara Aiyar, Bangalore.
Rao, Quetta.
as, Patna.
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ADVISORY COUNCIL
s of all the Branches.

ORGANISATION
ation, which has a central organi-
ar, Madras, was started on May
has grown and incre steadily
it now has 60 Branche Centres
10 members.
are formed in every e where
a local Secretary to ange the
local conditions and report to

1 policy of the Association is to
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OBJECTS
to Women their responsibility as
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them to realise that the future of
largely in their hands: for as wives
they have the task of training and
forming the character of the
of India.
for Women the vote for Municipal
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or Women the right to be elected
s on all Municipal and Legislative
Women into groups for the purpose
for the

the Council is started in India, it will be representative of the Indian women, both Hindu and Muslim. We notice that the organisations that are affiliated to the council in Bengal, are almost entirely official or Christian. These are all most excellent organisations, and we have only hearty approval and commendation for them, but we cannot say that they represent India or the opinion of her womanhood, and there is no use in saying that the Council represents Indian women, when it only represents the European or Christian point of view. If the National Council of Women is started in Madras, it will have to be started by the organisations of Hindu and Muslim women.

Annual Meeting of Women's Indian Association

One more mile stone in the life of the Women's Indian Association was passed happily on Saturday, April 11th, in the big Hall at the Theosophical Headquarters at Adyar, Madras, when the Annual Meeting took place. Not only was there a large number of ladies present including many from Madras, but also an enthusiastic number of men who had gathered for the South Indian Theosophical Conference. Mrs. Jinarajadasa took the chair, and the other speakers were Mrs. Chandrasekara Iyer of Bangalore, Lady Sadasiva Iyer, and Mrs. Mahudeva Sastri. The chair gave a most satisfactory review of the work accomplished by the Association during the year, which was very attentively listened to by the men as well as the members. It is highly pleasing to see with what enthusiasm the ladies have entered into the work of the Association and the satisfactory manner in which many are bending every effort to make life happier for those less fortunate. It was felt by all that their responsibilities in the work of the Association were without limit, for the Association stands for a bigness of heart and action not to be bound by walls, cities, or State but embraces all of India's needs.

After the various speakers had expressed themselves the ladies proceeded to the fine grove near the sea where a delightful picnic was served. There was tea and all the nice Indian dainties which go to make a picnic a thing to be remembered. The majority of the ladies remained to attend a drama which had been prepared for the South Indian Conference and the Women's Indian Association, and which was given in a delightful outdoor setting with the full moon in attendance. All expressed themselves as having been refreshed in every way. And so another year is before us with much work to be done. Each year finds the Association with the work satisfactorily going ahead and with many new plans being started for action is the very essence of the life of the Association.

The Age of Consent Bill

We are glad to be informed that the Age of Consent Bill, that was thrown out in the last session by the Legislative Assembly, has not been really killed, and it will be brought up again in the next

session in Simla. The letter that the Women's Indian Association sent to the members of the Assembly evidently had quite a definite effect, for we notice that various members quoted from it in their speeches, and the Bill was regarded sympathetically by a majority of the members. But when they had passed all the clauses, they evidently got alarmed when they realised what they had done, and the white feather was shown by the Swarajists who walked into the Government lobby to throw out the Bill for they were afraid that, if they voted for the Bill, they would lose the support of the orthodox party. It is possible that the new Bill that will be introduced will be arranged in a different manner from the previous one, but the result will be the same. A very great deal of work must be done by women all over India to show that they approve of this Bill being passed. We have had a good deal of correspondence with women from all parts of India, and not one woman has expressed her disapproval of the Age of Consent being legally raised to 14. We should be interested to know what was "the great body of public opinion" to which the Government had access and which they allege was against the passing of the Bill? We have not yet heard of any body of opinion that disapproves of the age being raised to 14, except a few orthodox conservative men.

Dewan Bahadur Rangacharia's Speech During the Age of Consent Debate

At the debate on the Age of Consent Bill in the Legislative Assembly, Mr. Rangacharia in the course of his speech made the following remarks:

"Sir, we have heard of petitions sent by Women Associations. Does my honorable friend believe in these Associations? How many women really—women of the country really—are members of that Association? A Mrs. Jinarajadasa, an Australian lady, who has married a Buddhist coming forward no doubt and advocating this reform. Lady Sadasiva Aiyar who is a grand old dame, no doubt a great and ardent social reformer in my province, is a member of that association."

The first sentence, "Does my honorable friend believe in these Associations?" seemed to us to cast doubt and aspersions on the Women's Indian Association and its integrity, and to infer that the Organisation represents only the opinion of the leading officials. I wrote to Mr. Rangacharia, as soon as I had the verbatim report of his speech in my hand, and told him that we felt that he had publicly cast a doubt on the integrity of our Association, and asked him equally publicly to counteract his implications, and offered to let him inspect freely our books, roll of membership and accounts and to visit our Home of Service or Baby Welcomes or any of our Branches in any part of the country, (and incidentally, I informed him of the fact I am of English birth, and not Australian.) I received from Mr. Rangacharia yesterday a reply to my letter in which he most courteously regretted that his language in the heat of the debate was unduly sharp. He says:

"I may assure you no offence was intended to any of you and I must express my regret for the sharp tone of my remarks. What I intended to convey was that neither the views of my wife and daughter, nor those of your Association, represented the true feeling of the vast bulk of the Indian women in the country on the question under consideration."

When Mr. Rangacharia said: "Does my honorable friend believe in these Associations?" he "intended to convey the idea, Does he believe in them as representing the bulk of the women of the land, and it was not my intention to cast any aspersions or doubt as to the bona fides of your views. You represent the views of advanced people."

We are grateful to Mr. Rangacharia for explaining his point of view and for assuring us that he meant no dishonorable criticism of our Organisation. We do not object to his having a different point of view from our own, and we have always respected him as making his point of view perfectly clear. He does not oppose us one day, and another day make speeches that would lead us to believe that he was one of our sincerest friends. We know that Mr. Rangacharia will probably oppose progressive legislation in the ways of social reform, he happens to think this to be right, and we respect his opinion, while we definitely disagree with him and will work against him more and more strenuously. We know that the Women's Indian Association far more represents the opinion of the Women of India than does the Legislative Assembly. Few men in that body have the remotest idea what the women think, or have discussed any question of social or political reform with them. The W. I. A. on the other hand is in touch with thousands of ordinary, not specially progressive, women and not once has heard any woman say that she would object to postponing the consummation of marriage until her child is fourteen. Many of the mothers remember their own pain and terror when they were little girl brides of 12, and would save their own little daughters if only they could do so without social ostracism.

Who knows?

The Women's Indian Association which has consulted thousands of women?

Or the Legislative Assembly?—We would be glad to be assured that the Assembly has even obtained the opinion of fifty women.

THE COMMONWEALTH OF INDIA BILL

By Dorothy Jinarajadasa

The following letter is addressed to all the Secretaries and members of all the Branches of the Women's Indian Association in India we will be very glad to hear from any other organisations who desire to see India a free and self-governing nation.

DEAR SISTER:

You are probably aware that during the last two years

Indian Leaders of political thought have been drawing up a Bill that will form a Constitution for India under the Home Rule Government. Lately a great meeting was held in Cawnpore which Dr. Annie Besant and Sir Tej Bahadur Sapru and other Indian leaders finally finished this Bill, and it is now ready to present to the British Parliament. I can send your Branch a copy of the Bill if you wish, and it would be an extremely good thing for your members to study the Bill, as it is necessary that you should all be able to follow intelligently what are the main ideas of this proposed new Constitution.

One point that specially concerns us as an Organisation for Women, is the clause which enacts that

"There shall be no sex disqualification with regard to the franchises, membership of the Governments, of the Legislatures and of Local Bodies, and all offices, functions and powers shall be open equally to both sexes."

Now I feel that it is a matter of the utmost importance that women of India should take part in supporting this Bill which means freedom for India and the Indian people, and so I very much want the members of your Branch to study the Bill and also to link themselves with the Convention Samiti which has been formed to support this Bill when it comes up before the British Parliament. You know that it is not going to be an easy thing to make the English Parliament pass any Bill that will give India complete Home Rule and make Indians free in their own country; this can only be done by all the Indian people uniting together, men and women, and with one voice asking that this Bill shall be passed as it stands. If the women of India stand apart, it will not be a united demand of the Indian people, for the women are as much a part of the nation as the men, therefore I want you very earnestly to consider this matter and to join in with the other numerous organisations of men and women all over the country that are becoming part of this Convention Samiti, which demands that the Commonwealth of India Bill be passed.

Of course when you consider the work the leaders of the Convention Samiti have to do, you will realise that they need a large amount of money, so each organisation that joins them is asked to give a small sum of Rs. 2 only per year (for the whole organisation, not each member). I feel quite sure that you will be willing to link up with the Samiti that is demanding freedom for India, and also to do your best to pay the small sum that is asked of you, which will only amount to about one anna or less from each member for the whole year.

It is possible that some of your members may say that they do not understand what all this means nor see what good there is in their joining the Convention Samiti. But you will have to explain to them that this is a matter of vital interest to every Indian man and woman, whatever the caste or community may be, for it is a question of whether India is going to be free within the next year or two, or whether she is to continue as a dependency bound and of inferior status in the British Commonwealth of Free Nations. So I sincerely hope that you will make your members realise the tremendous importance of each woman in your Branch raising her voice in the great demand that will go up from India for the passing of this Commonwealth of India Bill, which will give freedom to India and to her people, and join the Convention Samiti.

To enable you to understand its main features, the following is a very condensed epitome of the Commonwealth of India Bill. Note specially clause (g) of the Declaration of Rights (No. 4.)

General Principles

(1) India will be placed on an equal footing with the Self-Governing Dominions, sharing their responsibilities and their privileges.

(2) The right of Self-Government will be exercised from the Village (*Gram* or *Mauza*) upwards in each successive autonomous area of wider extent, namely, the Talukā (or *Tehsil* or *Pargana*), the District (or *Zilla*), the Province (or *Rashtra*) and India (or *Hindustan*) excluding the Indian States.

(3) The three great spheres of activity, Legislative, Executive, and Judicial, will, as far as possible, be independent of each other, while correlated in their working.

Declaration of Rights

(4) The following Fundamental Rights will be guaranteed to every person.

(a) Inviolability of the liberty of the person and of his dwelling and property.

(b) Freedom of conscience and the free practice of religion, subject to public order or morality.

(c) Free expression of opinion and the right of assembly peaceably and without arms and of forming Associations or Unions, subject to public order or morality.

(d) Free Elementary Education as soon as practicable.

(e) The use of roads, places dedicated to the public, Courts of Justice and the like.

(f) Equality before the law, irrespective of consideration of Nationality, and

(g) There shall be no sex disqualification with regard to the franchises, membership of the Governments, of the Legislatures and of the Local Bodies, and all offices, functions and powers shall be open equally to both sexes.

Legislative

5. There will be two Chambers in the Commonwealth Parliament, namely, the Legislative Assembly and the Senate.

6. The Senate will have equal powers with the Legislative Assembly except in regard to Money Bills, which will originate only in the latter.

Franchises

7. The franchises for the various Legislative bodies have been graded, commencing with universal adult suffrage in the Village, and restricted by higher educative, administrative, property or other monetary qualifications in the case of each higher body. The principle of direct election has been maintained throughout, except in the case of the Senate, where candidates will be nominated to a panel from which the electorate will make its choice. A distinction has also been observed between Members and Electors, the qualifications for the former being kept at a somewhat higher level than for the latter.

Defence and Foreign Affairs

10. Reservation has been made as regards Defence and Foreign Affairs. There will be a Defence Commission with a majority of Indians thereon, every five years, appointed by the Viceroy in consultation with his Cabinet. The Commission will recommend a minimum of non-votable expenditure for the Defence Forces and also report on the progress of the Indianisation of those Forces.

Executive

11. There will be a Cabinet in the Government of India consisting of the Prime Minister and not less than 7 Ministers of State, who will be collectively responsible for the administration of the Commonwealth. The Prime Minister will be appointed by the Viceroy and the other Ministers on the nomination of the Prime Minister. The Viceroy will be temporarily in charge of the Defence Forces of the Commonwealth. In all matters except as regards Defence, the Viceroy will act only upon the advice of the Cabinet.

12. In the Provinces, the same principles will apply as in the Government of the Commonwealth, except that the minimum number of Ministers will be three.

(13) The powers and functions of the Secretary of State and the Secretary of State in Council over the revenues and the administration of India will be transferred to the Commonwealth Executive.

Judicial

(14) There will be a Supreme Court of India.

(15) The existing High Courts will have the same powers and authority as before the establishment of the Commonwealth.

Finance

(16) The revenues of the Commonwealth will form a consolidated revenue fund, and will be vested in the Viceroy. No revenue may be raised by the Executive without the sanction of Parliament.

(17) No money may be drawn from the treasury of the Commonwealth except with the consent of Parliament.

(18) The allocation of revenues between the Commonwealth and Provinces will be decided by a Finance Commission every five years. There will be absolute freedom of trade, commerce and intercourse between the Provinces.

New Provinces

(19) Parliament will have the power to alter the limits of the existing Provinces or establish new Provinces and make laws for their administration.

Minorities

(20) Communal Representation as now existing will be abolished, and all elections will be held on the basis of purely territorial electorates. As a temporary measure, the number of seats now reserved for Musalmans and Europeans will be guaranteed for five years at the end of which period the question of its continuance, modification or abolition will be examined by a Franchise Commission.

Bills affecting the religion or the religious rites or usages of a community or communities will be referred to a Standing Committee of the Legislature in which they are introduced.

Public Services

21. There will be a Public Services Commission to exercise full control over the public services of India as regards recruitment, discipline, promotion and pensions.

MOTHERS AS EDUCATORS

BY HELEN VEALE

There is much talk in these days of this and of that method of educating the child in school, but it is not sufficiently recognised that it is in the home that education begins, and it is on that earliest education and on its methods, that most depends, for a false start takes much undoing.

An interesting book called "The Montessori Mother" was written by an American lady, who was so impressed with the need of the most up-to-date scientific methods in child-training as part of her equipment for Motherhood, that she travelled to Italy on purpose to see for herself the system in working, as established by Dr. Montessori. Would that all mothers had such zeal, and so keen a sense of responsibility, for even if few could afford to go such lengths to equip themselves, none are so poor that they could not, by thought and trouble, do something more than is

already done to help the child to enter on his heritage of the twentieth century.

Gone are the days when we looked on a child's soul as a blank sheet of paper, to be inscribed by circumstances: but gone also the idea that each is born with a character and destiny so unalterable that upbringing counts for little. Instead we now know that in every child there are germs of both good and evil qualities, and that it rests with us, mothers and teachers, but the former predominantly, whether we foster the good or the ill, to which seeds we give the suitable conditions in which they will sprout and grow, and which we leave to dry up, for want of nourishment.

The wise Lord of Christianity, used often to liken the human heart to a field or garden, in which good seed and ill wheat and tares, or flowers and weeds spring up side by side. But we all know that, in the case of a garden, we are not helpless in the face of weeds, and that we can choose our soils and manures for the flowers we intend to cultivate, and leave no room in our gay borders for the hated weeds. So let us see that in the fair garden of a little child's character the good qualities are drawn forth by the sunshine of love, and all the science of the day used to strengthen their growth. It is an astonishing thought, but really true, that if this were universally done, the world could soon become an Utopia, though men were as far from perfect as they are now, for sin and vice are quite unnecessary. When children are happy, they are good, and when nations are well ordered they are good, without being all necessarily saints or rishis. Vice is a diseased growth, due always to mismanagement during childhood, and though tendencies or predispositions may exist, they will come to nothing unless encouraged by suitable conditions for their development.

Granted then that mothers need to train themselves as educators, how are they to do it? Called themselves so early from school to undertake responsibilities of such a nature, it is no wonder that Indian girls should be a little apathetic to such ideals, a little difficult to stir to that divine discontent which refuses further acquiescence in a wrong. But women are beginning to be stirred, and many only wait to see how they may take the first step towards improvement, without too great injury to the social fabric, which they have been taught to believe depends on their self-immolation. On the truth or falsity of that belief we need not touch here, but rather consider how far it is possible under the present unfavourable conditions, for an Indian mother to fit herself to educate her child on the right lines, so that no false start be made.

First of all, no girl should allow her life as a student to be closed by marriage. If only she has been taught to read, her further mental development lies in her own hands, for the finest teachers in the world live and speak in the books that they have written. It would be an excellent thing if, in connection with *Stri Dharma*, a Reading Sabha could be formed, some carefully chosen and graduated books

being read by all, and discussed monthly in the pages of the journal. Local groups, wherever such could be formed, could meet to read together, but lonely members could still enjoy something of the pleasures of participation by following the monthly notes in *Stri Dharma*, and by the mental contact they would have with those whose reading was synchronous with their own. But, it may be said, this is education of the mother, not the child. True, but the first step towards teaching another is to learn oneself, and it is the mother whose thoughts are clear and elevated, and whose emotions are controlled, who will largely unconsciously, be the best teachers of her children.

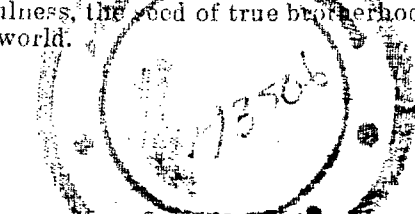
As to more direct methods of teaching the child, the American mother was right in thinking the Montessori system to be admirably fit for adoption in the home. For what are its fundamentals? First that individual attention to each separate child and his needs, which can only come through loving insight into his inner Nature, an insight which comes more easily to mother than to teacher. Secondly, the method of training is practical, primarily through the senses, and this is most naturally fitted to home life, where the child watches his Mother going about her daily tasks, and loves to initiate or "help" her, if allowed.

Let any one who wants to be a Montessori Mother try, at least, to follow out these few hints, which she will soon be able to enlarge for herself.

1. However limited the space of the home, let the child from the first have some corner for his own things, where they must be kept in an orderly arrangement, no one but himself being responsible. If some low shelf be given him, and a small square of cloth for a duster, he will delight in daily dusting his own treasures, and in washing the duster himself when necessary; but never should an elder interfere to do more quickly or effectively what his baby fingers are bungling, or the joy of achievement has been robbed from him, and a valuable piece of training lost. He should be sometimes shown better ways of accomplishing his purposes, but never unduly hurried or laughed at for slowness.

2. Give him objects bright in colour, that he may learn contrast, and awake to beauty. At first the things he handles must be strong, so brightly painted wood, beads, or even coloured pebbles or seeds, that he may arrange in pretty patterns, are the best and cheapest. But there need be no fear of letting him also handle things of fragile beauty, as coloured pictures, and even flowers, if he sees his mother holding them with loving care. Where there is a will not to injure, it is wonderful how deft tiny fingers may become, and then at once a great step has been gained.

3. Let him never see an animal beaten or starved, or be taught that a dog will bite him if he makes advances to it. Even with really a savage animal, it has been often proved that a child's fearlessness is his best protection, and it is a pity, for the sake of a problematical risk he may run, to destroy that beautiful trustfulness, the seed of true brotherhood, the hope of the world.



Last of all, but not without its importance, something of more definite mental training can accompany all this, from the very first. Among the child's treasures may be cards on which the letters of the alphabet of his own mother-tongue are pasted, cut out of coloured paper, or of rough sand-paper, or a coloured card. He can learn to pass his fingers along these outlines and set each in place on a big sheet of mill board, on which the same have been painted, in sizes exactly corresponding to the single letters. So he gets to identify each, being supplied by an elder with a sound to name it by, and finds himself soon able to write it himself, with chalk on the ground, or with his finger in a tray of sand. Of counting, too, he picks up the rudiments, almost unconsciously, in his play with beads and coloured beans, arranged in sets of ten, and then he must be encouraged constantly to practise his new attainments, to count all he sees, and fashion, by drawing or by setting out beads, the numbers and letters of his acquaintance. Moreover, in speech he must be guarded from faults of carelessness which it is later hard to rectify. It is easy to guess, from the tones of a child's voice, whether he comes from a cultured home, or one in which, his ear has become accustomed to shrill tones of abuse, or to grating accents of vulgarity.

How happy would be the lot of the teacher if all children came to school having had this preliminary training, and with nothing to unlearn in the way of ugly habits! Let us long for it, and work for it, my sisters, starting, as always, at home.

A GREAT LEADER'S VIEWS ON NEEDED REFORMS

(The following letter has been received from our Correspondent at the Lahore Centre of the Women's Indian Association. It is a very interesting expression of the views of one of India's leading men both in politics and in law. It is a very fine thing to know that such a great man as Sir Tej Bahadur Sapru should have these progressive views as regards the education of women and the position that they should hold in society, and we hope this example may be followed by many others.)

Dear Madam.—I am in receipt of your letter. In reply to it I have much pleasure in stating my views on the subject of the uplift of Indian Women:—

1. I am afraid we have not paid as much attention as we should have to the question of the uplift of Indian Women. At the same time I have noticed in recent years, at least among the middle classes, a tendency towards educating our young girls and giving them a greater measure of freedom. It seems to me entirely out of the question that we can build our future on any solid foundation excepting by improving our domestic conditions and social organisations. This however will be impossible to achieve without properly educating the mothers of

the future. So far as the education of women is concerned I prescribe no limits to it. I am not one of those who think that all that our girls require is just a little facility in reading and writing letters and keeping domestic accounts. I see no reason why they should be denied the benefits of higher education. What is wanted is an organised campaign for the extension of education among women. We need not however slavishly follow Western models. Local conditions and local needs will have to be borne in mind. But subject to these conditions I should make no distinction between the education of the two sexes.

2. As regards marriage I am distinctly of opinion that early marriages are scapping the very foundation of our society and I for one would favor even legislation on that point if no other means to raise the minimum age of marriage are found effective.

3. As regards the rights of property now enjoyed by Indian women I think the rights of Hindu women are much more limited than those of the Muslims. Whatever may be the historical or spiritual reasons for giving less rights in property to Hindu women the fact is undeniable, that a good deal of unnecessary litigation among Hindus is due to the present state of law. In my opinion the law requires to be revised, but the difficulty is that social sentiment will not support such a proposal. I therefore think that the first step towards the revision of law in this respect should be the cultivation of a proper sentiment recognising the justice and fairness of women's rights in property. Similarly I hold all disabilities regarding the franchise and capacity to represent electorates in parliamentary institutions should be removed.

I am afraid I cannot for want of time write a more detailed statement of my views on the subject.

Yours sincerely,

TEJ BAHADUR SAPRU

PSYCHOLOGICAL ASPECTS OF FEMINISM

The following is a report (from Equal Rights) of a speech made by Margaret Daniels, Ph. D., who studied in the Vienna Laboratories of Dr. Sigmund Freud. This will be a thought provoking article for our readers.

"If men would be more studious and less vociferous, they would see how utterly trivial and incidental are the arguments against women's freedom," said Margaret Daniels, Ph. D.

"We must see what biology, psychology and anthropology teaches about woman's place in the social and physical world. The student knows that the distinctions between men and women are not as great as popular opinion would have us believe. The variations between individual men are often much greater than the differences between men and women, and the differences between some women and other women are greater

than the differences between men and women. In an *a priori* way we have assigned individuals to certain categories without taking the trouble to study individuals to see what they are like.

"Women must learn to eliminate emotionalism in facing existing discriminations against them. It is hard not to be emotional when we are confronted with illogical inequalities. But we must sublimate that emotionalism into creative and unified work toward wiping out these man-made inequalities."

Dr. Daniels referred to a *Chicago Tribune* account of the recent hearings on the Equal Rights Amendment before the Judiciary Committee. The newspaper story said that the sophisticated newspaper men went to the hearing expecting "feminine" emotionalism, and found instead a calm, earnest presentation of carefully gathered facts. This, she said, proved the capacity of women to face their problems squarely and scientifically.

"It is our tendency when we are young to want not to be classed always as women. We want to be human beings. We don't like to make our fights as women. But as we become more mature, we learn that we must consider ourselves as women first, because the world so considers us. We have a special problem, and we must face it together.

"We who are more enlightened and emancipated must not disconnect ourselves from those still confused by the chaos in which they live.

"What is scaring women who are fearful of the effects of Equal Rights is the responsibility they must accept with equality. In the Workers' Education movement, with which I am connected, I find working women who distrust the feminist programme because they fear the result of taking protective legislation from them. We who have the long view cannot be concerned with that. I am trying to show the women in the labor movement that they should organize to solve their own problems together, so that they can get their rights for themselves, not wait for them to be handed down by some higher power."

Dr. Daniels urged that courses be established in universities, for study in the social, historical and economic status of women. She also urged that women stand on their own feet, live their own lives and face themselves frankly. She said that feminists should not give up their personal lives in their work for women, but should live fully and freely and completely, and from the experience of complete lives go into the work.

"It is a disgrace," she said, "that we still have marriage laws that make worms of women, and marriage a prison house for men and women alike. Fine men and fine women must work together to take from marriage all the external considerations which now complicate it, so that it can be based on love alone. I wish we could rear a race of girls who would refuse to have husbands and bear children unless they could find men who were physically, mentally and spiritually suited to them.

"No matter how sensitive a husband a woman has, she still must make a constant struggle to retain one little bit of herself. Society thrusts her in a groove as soon as she marries. Women who have developed a personality cannot stand to be absorbed. They cannot give up the names under which they have developed their careers or their personalities.

"Love should be no more woman's whole existence than it is man's. Love is for our moments of relaxation. Our earnest endeavour is in the same fields with men.

"Women must be able to detach themselves from their husbands, their children and other human relations. If you cannot think of yourself as detached from all these things, you have not attained freedom."

Dr. Daniels added to her analysis of women's problem the challenge, "You can never do anything if you mind your neighbor's opinion".

BLESSING ON LITTLE BOYS

BY ARTHUR GUTERMAN

God bless all little boys who look like Puck,
With wide eyes, wider mouths and stick-out ears

Rash little boys, who stay alive by luck
And heaven's favor in this world of tears—
Ten-thousand-question-asking little boys,
Rapid of hand and foot and thought as well,
Playing with gorgeous fancies more than toys,
Heroes of what they dream, but never tell;
Father, in your vast playground let them know
The loveliness of ocean, wood and hill;
Protect from every bitterness and woe
Your heedless little acolytes: and still
Grant me the grace, I ask upon my knees,
Not to forget that I was one of these!

STOP PRESS NEWS

I have just heard, as we go to press, that already two of our Branches, Bellary and Saidapet, have affiliated to the CONVENTION SABHA. We heartily congratulate them on their quick response to the call to help India and their readiness to understand and co-operate with the need of the times.

Other Branches, please mark and rapidly follow this most excellent example that your Saidapet and Bellary sisters have given to you.

Join the Convention Sabha.

దేశమునందెల్లయెడల ఏర్పడుచుండు కల్కవేషక సంఘం

మారులు శాఖలుగ ఏర్పడవలయునని చాల వేడుచున్నాను. ఈ కల్కవేషక సంఘ ప్రభువులు చేయూనుకొనియుండు

మీ సమాజములో కొందరు ఇతరతయేమో, ఈ కల్కవేషక సమితిలో చేరి

ఈ క్రొత్తవిద్యయొక్క ముఖ్యతను మీకు తెలియుటకుగాను,

భారతరాష్ట్ర సమైక్య శాసనము

సంగ్రహము.

మూల ధర్మములు :-

- 1. ఆంగ్లసామ్రాజ్యము స్వరాజ్యమున నమగ్నమగుచుండు ఇతర
2. గ్రామము, తాలూకా, జిల్లా, రాష్ట్రము అభిలభ్యతము
3. ప్రభుత్వవిద్యాపాఠశాల, వృత్తివిద్యాలయము, వ్యాపారపాలన

- (4) హక్కుల వివరము.
(1) ఒక్కొక్కచూపునీ స్వాతంత్ర్యము వాసిపోయి, వారి
(2) విధినియమముల లోబడియున్నంతవరకు, ఒక్కొక్కరి

(3) తమతమ బుద్ధిపాటును బహిరంగముగ తెలుపుటకును,

(4) సామ్యమొనరితే త్వరలో ఎల్లరక సౌఖ్యమును

(5) ఎన్నికల హక్కులు గవర్నమెంటు ఆధికారము, శాసన

(6) అభిలభ్యతయు శాసనసభలు రెండుండును. (7) అన్నింటి,

8. ఎన్నికల హక్కు. గ్రామపంచాయితీ మొదలు అఖిలరా

10. ఆంగ్లమునందు దేశసంరక్షణను విషయమునను, పరరాజ

11. ప్రభుత్వవిద్యాపాఠశాల. ప్రధానమంత్రి, మరయ్యేటట్టి తర్వాత

12. గావ్యములలో ఆదే యేర్పాటుండును. మంత్రులుమాత్రమ

13. ఇదివరక లండన్లోనుండు ఇండియా కెరెటరిగారు లేకు

14. ఇప్పటివరకే హోటల్లు వారి ఆధికారములు ఉండును.

15. శాసనసభల సమావేశమైన క్రొత్తపన్ను విధించుటకు అధికా

16. ఒక్కొక్క చాతివారికి వేరువేరు ప్రతినిధులు ఎమ్మెల్యేను

లకు విరోధియనలకు కొంతమంది ప్రతినిధులు తప్పక సభ

21. ఉన్నతస్థులను క్రొత్తగ నియమించుటకును పైపెట్టులకు

వృత్తాంతములు, వ్యాఖ్యలు

లాహోరుగరపు వాత్సవ్యునికి యొకటి భారతీయ మహిళా

జనువారు స్త్రీల విద్యాభివృద్ధికి చేయుచుండుచునని వ్యాఖిం

అన్ని సుతిమల స్త్రీలును, అన్ని జాతుల స్త్రీలును, ఒక తల్లినిట్లంటే,

మూలసాసమానమును మాత్ర ఏలాటి ఆక్షేపణ కనబడదు. అందు

లాహోరుగరపు వాత్సవ్యుని వాత్సవ్యమంతర్వర్తలో బల

గురుద్వారా బిల్లు:

అలాగే అదే అభివృద్ధిని గాఢముగా కట్టికట్టెను, ఉన్నతస్థు

సర్వజనాంగ శ్రీ ఆలోచన సంఘము.

ఈ సంఘము ఇండియాలో ఇటీవలనే స్థాపించబడినది. దానిలో యిస్లామాలో నొకటియు, బంగాళాలో నొకటియు, ఉత్తరప్రదేశ్ లో నొకటియు, బెంగాల సంఘములు ఇప్పటికి ఏర్పడినవి. చెన్నైలో నొకటి కాపించుటకు యత్నముజరిగెనుగాని, ముందుగానే రాష్ట్రము నందలి శ్రీ సమాజముల ఆధిపత్యములకు కనుగొనుటకు తగినంత రాష్ట్రము చేయబడియుండవలెనని, తత్కాలమున యత్నము కొనసాగలేదు. కొన్ని కాలములో సంఘము జయప్రదముగ స్థాపించబడినది. ఈ సర్వజనాంగ శ్రీల సంఘము కొన్ని దేశములలో చాల మందిని చేయుచున్నది. ఆకారమునుబట్టి భారతీయ శ్రీలు పైతము ఆసంఘముతో కలియుట మంచిది. అయితే ఇండియాలో ఈ సంఘము స్థాపించబడినయెడల అందు హిందూమతాన్ని శ్రీలు ఉద్ధరించుటకు వానిలో చేరి పనిచేయుచుండుగాక, సమస్తము బంగాళాలో పైసంఘమునకు చేరి సమాజకాలలో ఇంచుమించుగ అందరును ఉద్ధరించుటకు చేరినవాళ్ళో చేరి శ్రీ సమైక్యత అయ్యున్నాడు. ఈ సమాజములన్నియు చాల మందిని చేరు. వానిని పనమ్మార్తిగ మేమామెందిన క్లాసులవారై గాని, వారి ఆధిపత్యములు క్రమముగ ఇండియా యందుల ఆధిపత్యములను తెలుపజాలవు. కాన ఈ సంఘము భారతీయ శ్రీల భావమును తెలుపు ప్రతినిధియని చెప్ప సాధ్యముకాదు. యథార్థముగ బోధించుటల యొక్కయు, శ్రీ సమైక్యత యొక్కయు బాపములే తెలుపుచున్నది. బెంగాల సంఘము మద్రాసులో స్థాపించబడునపుడు, హిందూ మతాన్ని యందుల సమాజములతోనే స్థాపించబడునయ్యును.

భారతీయ మహిళాసమాజ వార్షికోత్సవము.

భారతీయ మహిళాసమాజ వార్షికోత్సవము ఆదియారు దినోత్సవముగా ఉత్సవమున ఏప్రిల్ మాసము తే 11 దిన కలిగెను. మద్రాసు నగరమునందు, మొదల యితర ప్రదేశములనుండియు చాలమంది సోదరీమణులవచ్చి సభ సందర్శించిరి. ఇందరు శ్రీలు మార్గముగాక దక్షిణ ఇండియా దిక్కుకొనగా మహిళా శ్రీలకు సామా ప్రదేశ ములనుండి వచ్చియుండినపుడు చాలమంది సమాజములనుండి యుండిరి. ప్రముఖ యితో శ్రీ సమాజము యిక్కడ వున్నది. దెంగునూ ప్రీ సంద్రదేశములకు వచ్చి ప్రముఖ పాస్టరుగా వున్నది. తేడి నుంగ రోలలో సమాజమును గాను, శ్రీ సమాజము కాశ్మీర సమైక్యత మినాత్తముగాను సమాజమున ఉపస్థితినిందిరి. ఆగ్రా సమాజముగాను గరిమనాథులను సమాజమువారు చేసినవారి తెలుపుచు ఉపస్థితినిందిరి. సామాజములను, అచ్చటనుండి పురుషులను చాల శ్రద్ధతో విడిచి. సమాజసభలు ఎంతశ్రద్ధ పుచ్చుకొని పనిచేయుచుండినదియనగా, మరలను భాగ్యహినులను దీనుల బివెములను కుళహానుకములగు సమాజము యంత్రమును చేయుచుండినదియను చూడచూచి అనందమునందున్నది. సమాజకార్యము విషయమున వారి జవాబులే అపారముల యెల్లదను న్నున్నదయ్యును. ఏలయన సమాజముయొక్క ముఖ్యవిశేషమేమన, విశాలస్వాదయమును, భవకార్యములను గాని గ్రామ, నగర, రాష్ట్రముల స్థానముల లోబడునదికాదు. అఖిలభారతీయుల శ్రీ సమైక్యతను గొనుచుండును.

సమాజమున ఉపస్థానమును ముగియుననే, అందరి శ్రీలు అందరు బయలుపడెరి, సమైక్యతను నొక వనమునకేరి. అచ్చట విశోదముగ ఉపహారములు, భోగములు పంచిపెట్టబడినవి. ఉపహారములయొక్క స్వచ్ఛతయును, ఎచ్చట ఇంకెంతో చేయు ఉపహారములకొనెనను, ఆయాసందము సంతోషము ఎన్నడును మరల సాధ్యముగాదు. ఉపహారస్థాయిని యంతరము దిక్కుకొనగా మహిళాసమాజముల పరమము ఆనందముననే యొక ఇంకెంతో చేయున నొక నాటకము ప్రదర్శించబడినది. సమాజమునకు వచ్చియుండిన శ్రీలలో ఆనెకులు చాటకమును చూచుటకు నిలిచిరి. నాటకము బయలుపడెనపుడు నిండుపున్ను పండుకెన్నెలలో ప్రదర్శించబడి అందరు చాల ఆనందించిరి.

శ్రీ సమైక్యత మార్గముమేను. ముందుచేయవలెనది చాల యున్నది. ఒక్కొక్క సమైక్యతను జరిగవలెనను, ప్రారంభము జయప్రదముగ జరుగును, మరలకార్యములు ఉద్ధరించుట ప్రారంభములను సమాజము పెరుగుచున్నది. ఎడతెగనివలెను సమాజము నకు ప్రాణము.

అంగీకారపత్రము శాసనము.

అఖిలభారతీయ శాసనసభలో గడిచిన సమాజమున నింకరింపు బడిన 'అంగీకారపత్రము దిక్కు' వాస్తవముగా చాపకదర్శనముగా వుండిన సమాజమున తిరిగి అదియు ప్రతిపాదించబడునయ్యును వినుటకు చాల సంతోషించుచున్నాము. భారతీయమహిళాసమాజము వారు, భారతీయశాసనసభ సభ్యులనుపంపిన భేద ప్రతిపాదనకాని అని స్పష్టము. సభ్యులలో ఎవరును లేకు ఉపస్థానములలో అత్యున్నత భాగములను చూచిందిరి. సభ్యులు చాలమంది మహిళాసమాజమును అనుబంధముగాక కనబడుచున్నాడు. ఇట్లు మునుపటి భాగములను ఒక్కటొక్కటిగ అంగీకరించి, కడపటి ఒట్టుకట్టుమును అంగీకరించినయెడల పూర్వాచార సమాజములనున్న భాగ్యులనుగించును, వారలు రెండు విశోధులగుదు'ని యును భయపడి, తిరిగివచ్చుచూచి, స్వాంత్యురార్థి 'మొదల' గరిమనాథులను అధికారముతో చేరినామనముతో చేయుచున్నది. ఈదిట్లు కొద్దిగ మార్పులుచేసి తిరిగి శాసనసభలో ప్రవేశపెట్టుచు తేమో, సారాంశమేమా ఒకటిగ చేయుదును. దేశమునందంతల శ్రీలు, ఈవిల్లును అనుబంధము, ఆదికట్టుమును అంగీకరించవలెనని తమ ఆధిపత్యములను వెల్లడిచేసి చాలవలె చేయునయ్యును. ఇండియాదేశము, అన్నిదిక్కులనుండి యుండిన శ్రీలు మారు ఈ దేశములు ప్రాపించునాను. ఇప్పుడేమిట ఒక్కొక్క సమైక్యత విషయము చట్టము ప్రకారము 14 సంవత్సరములకు పూర్వము తమ యునులో దర్శించున శ్రీ ఒక్కొక్క సమైక్యతను కనబడలేదు. గరిమనాథుల అధికారము, ప్రజల ఆధిపత్యమును చూపుమును వివిధముగ సాధించి' చెప్పినామనగా వారక ఆధిపత్యమును తెలిపిన ప్రజలెవ్వరో తెలియరాకయున్నది. ఎవరో ఒకరిద్దరు పూర్వాచార పరాయణులగు పురుషులవచ్చి, అంగీకారపత్రమును 14 సంవత్సరములపైను పేర్చియుట, అత్యున్నతమును మహిళాసమాజము తెలిపినదియగునది. అత్యున్నతమును మహిళాసమాజము తెలిపినదియగునది.

D. Thorne :
... work being ...
... gave baths to 1263 babies ...
... 114 were given treatments ...
... eight pregnant women were ...
... all sent to the Hospital for ...
...
... the centre regularly for their ...
... lay for some time. Toys have ...
... young ones and all seem very ...
... All castes and creeds are ...
... mostly from the poor ...
... including those from the ...
... ents being day labourers. ...
... moth and Dr. S. K. Vaidirey ...
... endance twice a week. The ...
... d the Centre and assists the ...
... non, Mrs. B. S. Tripuranthaka ...
... Janaki, Mrs. P. Ramuni ...
... Sharada, B. A., Mrs. K. S. ...
... dvisory Committee consists of ...
... S., Mrs. Lorim, Mrs. D. Thorne, ...
... r. Mugaseth, Dr. A. Gopalan, ...
... , C. V. Narayana Manon, Dr. ...
... S. Madhave Ran and M. Ramabai. ...
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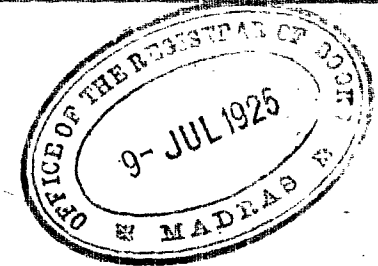
STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

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[As. 5 Post free



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

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

Thus she represents Religion, Knowledge, Organisation, 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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 Miss S. B. Das, Patna.
Commissioner for Children's Act
 Mrs. Hume Stanford.

ADVISORY COUNCIL.

The Secretaries of all the Branches.

ORGANISATION

The Association, which has a central organisation at Adyar, Madras, was started on May 8th, 1917, and has grown and increased steadily ever since. It now has 60 Branches, 20 Centres and over 2,800 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 coming of others.

HEADQUARTERS

Women's Indian Association, Adyar, Madras.

BRANCHES

Tamil	Gujarati
Adyar,	Ahmedabad
Alandur (Madras)	Bhavnagar
S. Chittore	Bombay
Coimbatore	1. Fort Branch
Enangudi	2. Grant Road Branch
Endamanal	Nanded
Erode	Surat
Karur	Nasik
Kuttalam	
Kumbakonam	
Madura	
Mayavaram	
Mylapore (Madras)	
Namakal	
Ootacamund	
Pollachi	
Poonamalle	
Salem	
Sivaganga	
Saidapet (Madras)	
Sorathupparianikuppam	
Tanjore	
Thirumiyachur	
Tinnevely	
Trichinopoly	
Triplicane (Madras)	
Tuticorin	
Vellore (3)	
Vettaikarampudur	
Kannarese	Bengali
Bangalore	Calcutta (Affiliated)
Chikmagalur	
Dodaballapur	
Hassan	
Molkalauru	
Marathi	
Poona	
Unattached Members Group.	

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organisation 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.

Stri Dharma

Official Organ of the Women's Indian Association

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NOTES AND COMMENTS

Curudwara Bill

It has been very fine to read of the demand that has been made by the Sikh women for equality of voting powers. We noted last month that the Bill, had the defect of ignoring the claims of women to the franchise, this was specially wrong as the Sikh religion recognises the equality of man and woman and the rights of women. There were many meetings held by the Sikh women and demonstrations in Amritsar, demanding equal rights with men in the franchise. In a matter so closely affecting the religion of the Sikhs and their sacred shrines of worship as is this Bill, it is of first importance that the Sikh women should have their voice heard and their equality conceded. We hear, unofficially, that the Government is favorable to admitting the change in the Bill giving the suffrage to the women. We trust that this is true and that the Sikh women will be rewarded for the courage and vigour that they displayed in making their demand, and their farsighted wisdom in seeing the need and hearing the call of their womanhood's honor, and instantly responding. The Women's Indian Association has sent an appeal to the Punjab Government to do justice to the Sikh women.

Protection of Children in Bombay

The Bombay Childrens Act is a big step forward in the care of the children of that Presidency. It provides first that "children who are deserted, destitute and wandering should receive the protection of the law, and be afforded shelter in homes under the orders of a magistrate. The Act also provides for the punishment of offenders who ill-treat children and grants protection to children against cruel guardians and relations. The last important feature of the law is the provision of a special judicial procedure for child offenders. This ensures that children who commit crimes through immaturity of understanding are reclaimed and given an opportunity of reclamation under proper care instead of being dealt with as ordinary criminals."

Additional clauses are proposed to be added. 1. making it an offence for an adult who is drunk in the streets, to have in his charge a child under seven years old; or to give a child any intoxicating liquor. 2. will empower the police to search a

child, (boys only) and if found to confiscate any tobacco or smoking mixture; and making it an offence to sell tobacco to a child, or to incite a child or young person to bet or borrow money etc. We most sincerely hope that these excellent amendments will be added to the original Bill. There is such a need for the protection and care of young children in our great cities that we heartily welcome this Act of the Bombay Legislative Council; and commend its example to the other Councils of India. Here in Madras we have got a Childrens Act but it is, in many ways, not efficient or satisfactory, and needs much amendment, which we hope soon to get effected.

Widow Remarriage

We have just seen the Tenth Annual Report of the Vivah Sahaik Sabha, Lahore. It is encouraging to note how that each year the number of widows who have married again has been steadily increasing. We give the figures from the year 1915 to 1924. Number of remarried widows:—12; 13; 31; 40; 90; 220; 317; 453; 892; 1603. The largely increasing numbers each year is most hopeful for progress and reform on this necessary line. But while we say that we feel these figures to be encouraging, we cannot but add that we are easily encouraged and are optimistic. A pessimist might feel cause for depression in studying the same figures. For there are, in India thousands of widows under 15, and to hear that only 1603 widows have been enabled to remarry, is like hearing that a cup full of pure water has been poured into a brackish lake. But we are not pessimistic, and we feel that if the number of widow remarriages can be increased and practically doubled each year, as during the last ten years, we will soon have done away with one of the greatest evils and wrongs to woman, that exists in India to-day. Also it is quite probable that there took place many more marriages than are known by the Lahore Sabha. It is not likely that they received a report of each marriage taking place, especially in South India. The Sabha is doing fine work, now having organised three Ashrams for poor and homeless widows, and is contemplating a fourth in Benares. It also arranges marriages for widows and helps them in every way possible.

The Age of Consent Bill

We are glad to note that the attitude of the Government of opposition and obstruction, during

this debate has been noticed in England. The monthly journal of the Independent Labour Party has commented on it and the new Labour Paper, *Lansbury's Weekly*, has an editorial paragraph on the subject. Also various women's organizations, The International League, The Freedom League, The International Suffrage Alliance, The World Young Women's Christian Association, have sent notes of appreciation of our difficulties and a number of Women's Organizations are considering the matter. Though the questions of raising the marriage age of girls is one that concerns the Indian people only, the fact of the opposition of the Government, and the English members of the Council, concerns also the British people. We know that the British people would look with sympathy and approval at the efforts of the Indian patriots and reformers who are trying to bring about this much needed social advance, and we are glad that in England reprobation is being expressed at the action of the English M. L. A.'s in opposing the passing of the Resolution.

Why the Reform is needed

We quote from an article written by Mr. Kanji Dwarkadas, in *The Times of India*:

Let the census report for the Bombay Presidency for 1921 give the answer:

Between the ages of 0-5 years there were 48,881 married girls of whom 2,344 were widows.

Between the ages of 5-10 years there were 2,61,375 married girls of whom 13,304 were widows.

Between the ages of 10-15 there were 6,42,998 married girls of whom 33,890 were widows.

These figures are for all religions. The corresponding figures for Hindus are:—

45,428	...	2,071
242,519	...	12,106
580,803	...	31,570

The continuation of the prevailing conditions means the certain death of Hinduism. However strongly I may put my arguments they can never be more eloquent than the figures I have just quoted.

Evils of Early Marriage

The first evil result is seen in the heavy death rate of the immature girl-mothers. No woman is physiologically fit to bear a child until the organs of motherhood have reached maturity and they do not reach it until the girl has completed 16 years.

This brings me to the second of the evil effects, of early marriages viz: the terrible infant mortality in the country. Though the figures have been quoted elsewhere, they may be given here once again. In 1921 the number of deaths under one year per 1,000 births was 146 in Vienna, 110 in Cologne, 135 in Berlin, 95 each in Paris and Hamburg, 80 in London and 54 in Christiania, while in Bombay it was 666. In 1922, 1923 and 1924 it has come down to 402, 410 and 411 respectively which is bad enough. This is but natural considering that the children of weak and immature mothers cannot but have a low vitality and they cannot withstand disease with the result

that they succumb and die in hundreds. Besides one can hardly expect little girls to fulfil the onerous responsibilities of motherhood and to the low vitality is added the ignorance of the unfortunate mother which helps the mortality rate to go up so high.

Then as I have stated above, in the Bombay Presidency alone in 1921 there were 33,890 widows between the ages of 10 and 15 and 37,870 between the ages of 15 and 20. What a sorry tale do these figures tell! Lifelong unhappiness and misery for the girl widow whose life owing to cruel social customs and restrictions which prevent her from remarrying becomes a drudgery.

I hope I have sufficiently shown that but for the obstinate opposition of the Home Member, the much-needed reform regarding the prevention of child marriages would have been carried through. Whilst enlightened non-official European opinion backed up the efforts of the Indian reformers, the government with Lord Reading at its head has conspired to aid and abet the orthodox, the superstitious, the uneducated and the ignorant in this country to commit rape on little Indian girls.

Members of the W. I. A. who want Swaraj

I am glad to report that, during the last month there have been a certain number of Branches responding to my letter asking them to affiliate their Branch with the CONVENTION SABHA. Saidapet was the first Branch that came forward, and being one of the first hundred entered in the country, has got the weekly *New India* free, given to the members for one year. Bellary was the next, and then Adyar. Madanapalle and Vettaikaranapur also have affiliated; Surat, Bombay, Nasik and Mainpuri are considering the matter and will put it before their next meeting. In the Indian States, Trivandrum, Chikmagalur and Bangalore have all sent us letters of sympathy and greeting; but of course, as their Branches are situated in Indian States, they are not able to join the Samiti, not being under the British Raj. I hope that more Branches will quickly respond to my letter, as it is an urgent matter that as many Branches as possible will come forward during this month and affiliate. As our President, Dr. Annie Besant, is leaving for England on the 4th of July, it is important that she should take with her the names of as many Organisations as possible which support the Commonwealth of India Bill. I am quite sure that there is not a single Branch in India of the Women's Indian Association which is not full of sympathy with the cause of obtaining Home Rule for India; so I do hope that the leading members of Branches will not allow apathy or lack of initiative to prevent them calling a meeting and obtaining the opinions of their members and affiliating themselves to the Convention Sabha. This will not involve any extra work on any members, but will just show that the members of the Branches are awake and realise their responsibility towards their Motherland. Please, Sisters, quickly call together your

meetings and send me your Resolutions of affiliation by return of post.

Hindu Woman as Temple Trustee

Probably for the first time in South India for many centuries a woman has become Trustee of a great Temple. Her husband died and as there was no son it appeared that the wife was entitled to act as Trustee. The case went before the court and her claim has been recognised, and the lady has expressed her readiness to serve on the Board of Trustees. The Devasthanam Committee is still disputing the claim but it seems to be incontestable. We hope the matter will be settled soon as it will be of inestimably good to have the influence of women in the management of the Temples. We congratulate our sister on her courage in pressing her right in the face of narrow opposition and on the victory that she has practically now won.

THE PERMANENT CHILD

BY CHARLOTTE P. GILMAN

I sat watching my baby, my little son, who was asleep—a year-old child, fair and strong; and it did not seem a day since he was a tiny red creature, helpless and faintly groping.

As I looked and loved, I thought how it would not seem another day till he was a sturdy boy, a tall youth, a man grown, and I should lose my baby forever!

Then I thought of all the other mothers whose babies were flying from them by day and night—growing up, pushing away; of how we loved our babies and could not keep them even if we would. And I seemed to see the million babies of mankind all over the earth—black and white and yellow and brown, well-loved little ones of a million mothers—breaking into life like bubbles: blossoming, sprouting, coming into being everywhere, every hour, every minute, every second—this budding glory of babyhood—all over the earth; human life springing up in babies, like the spring grass. And they fled as fast as they came. The days flew by; the weeks, the months, the years, and the babies changed and grew like a transformation scene; taking new shape, becoming boys and girls, men and women.

But while I watched this million-fold swift flutter of unceasing change, suddenly something happened to it. The million and million seemed to coalesce and become one—one little child; and the swift flutter of change grew vague and faint around it, so that although there was a soft uncertainty around the child and a half-visible smoke of growing forms arising from it, yet that small, dimpled shape remained; a little uncertain in outline as in a composite photograph, but steady and changeless as to the eyes—the clear, deep, searching eyes of a child.

My whole heart yearned to him: something rose and swelled within me, deeper, wider, stronger than

anything I had ever felt before. I loved him as I had never loved my own, as I had never known that I could love. And suddenly I felt that I too had changed, and that I was now not only a mother, but *the* mother; and I saw what it was I loved, it was *the* child. And I longed to feed and guard and shelter and serve that child, as might a million mothers made into one with all the sweet helplessness, all the glorious promise of a million children made one for her to love.

Then as I watched those deep child eyes, as my heart swelled and ached with that great love, I saw—I felt—I knew—what had been borne, and still was borne, by this, the child in human history. I saw the savage mother and the savage father caring for the children the best they knew, with all the torture and distortion, all the cruel initiations, all the black, blind superstition of those old times; to the crowning horror of infant sacrifice when the child went through the fire to Moloch—for his parents' sins—the living, loving, helpless child, sacrificed by his parents! I saw the bent skull of the Flathead Indian child, the crippled feet of the Chinese girl child, the age-long life and death of the child-wife and the child-widow of Hindoostan, I saw the child in Sparta, the child in Rome, the child in the dark ages, the child scourged, imprisoned, starved, its mind filled with all manner of black falsehoods, its body misunderstood and maltreated; and my heart ached, and I cried out, "Are there no mothers for those children?"

And then I saw behind the child, the Mother visible—the vague, composite, mighty form of a million mothers made as one, but her heart was my heart to feel and know.

I said to her, aching for her yet full of awful blame, "Could you not have saved the child from this?"

And she wrung her hands. "I loved my child," she said.

"Loved? Loved?" I cried. "Could Love allow all this? Could Love not guard and feed; could Love not teach and save?"

"Alas, no!" she said. "I gave Love; it was all I had. I had neither knowledge nor freedom nor wisdom nor power; I could not guard or feed or teach or save. But I could love and I could serve—and I could suffer."

And the eyes of the child, steady, clear, deep as all Time, were on me; and I felt his pain.

Then the moving scene of the past was swept away. And the present spread and widened before me till I saw the whole range of earth in all its starlit glory and sunlit joy—and everywhere the child; also everywhere the mother—still loving, still serving, still suffering, still without knowledge or wisdom or freedom or power, still unable to guard or feed or teach or save.

Disease preyed upon the child. Poverty preyed upon the child. Labor preyed upon the child. And I cried out to the mother—that mighty figure I

saw dimly there behind the child—to save the child. But there replied only the faint, piping voices of a million mothers, isolated and alone, each one sorrowing heartfull for one child—and sorrowing in vain.

"My child is dead!" said one, and wept.

"Mine is a cripple!" said another, and wept.

"Mine is stunted by the mill work," said another, and wept.

"Mine is ignorant and grows vicious because of our poverty and the villeness wherein we must live!" said another, and wept.

And I cried to them again: "But you are millions upon millions, and you are mothers! And you can have to-day, if you will but take it, wisdom and freedom and knowledge and power, and you can feed and teach and guard and save."

But the great picture faded and fled away. The child disappeared, and left first the flickering flight of a million babies like the leaves of a forest, and then but one—my child—asleep before me. That vague and mighty figure of the mother disappeared, leaving first the sad-eyed faces of a million mothers—loving, serving, and suffering—and then nothing but myself and my child.

But in my heart remained an emptiness that nothing could fill. I caught my baby to my heart; but he was not enough! I had seen and I had loved the child, the world baby.

"Oh, child of mine!" I cried, "I will love you and serve you, and I will feed and guard and teach and save; but that is not enough! You are but one. O child of mine, and there are millions and millions! There were, there are, and there will be! It is a stream, a torrent. It is everlasting. Babyhood, human babyhood—and not yet motherhood to meet its needs!"

No savage mother is enough. No slavish mother is enough. No narrow, selfish mother is enough. No pitiful, offered sacrifice of one mother's life is enough.

The child does not need sacrifice. It needs wisdom and freedom and knowledge and power. It needs social motherhood—the conscious, united mother love and mother care of the whole world!—

The Forerunner.

They must upward still, and onward, who would keep abreast of truth.—*Lowell.*

It is well men should be reminded that the very humblest of them has the power to fashion after a divine model.—*Maeterlinck.*

Slumber not in the tents of your fathers; the world is advancing, advance with it.—*Mazzini.*

A GREAT LEADER'S VIEWS ON NEEDED REFORM

DR. SIR HARI SINGH GOUR, Kt., M.L.A.

(Sir H. S. Gour has been one of the finest champions and advocates of reforms along social lines, especially with regard to reforms concerning marriage. His suggestion, in this letter, that "a Women's Union should be formed" is already long carried out, in the work of the Women's Indian Association, in which many women are devoting their lives and energies to uplift womanhood in this country. [Ed.]

I gladly write a few words on the subject of the status, in future, of the womanhood of India. It seems to me that, whatever may have been the social status and condition of the women of India in the past, their present position could not be worse in the social life of the people. Speaking of Hindu women, the Shastras enjoin upon the men to keep them in absolute and lifelong dependancy. In youth they are to be dependant upon their father; when married on their husbands and in old age upon their sons. "The woman is never to be trusted," says Manu. This being the case the future of India is gloomy indeed, unless the nation rises superior to the inculcations of its religions and gives to the women a helping hand. What we require is intensive education—an education adapted to the aptitudes, needs and requirements of their sex. I do not understand why the Universities of India, while admitting women to equal privileges with men, do not recognise this plain fact. The Universities of Europe are in a great measure responsible for forcing the women to master a curriculum primarily designed for men.

I think a Women's Union should be formed to uplift their sex, and women all over the country—I mean, the few that are educated—should raise funds to educate and bring up the children of their sex. There can be no real education of women when they are married at the age of 10 and 12. Some months back I introduced a Bill in the Legislative Assembly for raising the age of consent from 12 to 14. It raised but little support from the house, though after strenuous effort to retrieve it from early doom, I was able to take it to the Select Committee of the Assembly. This Committee has now reported in favour of raising the age of consent in the case of unmarried girls to 14, but has hesitatingly acceded to the raising of the age in the case of married girls to only 13. I thank the few supporters in the House who agreed with me that the age should be raised to at least 14. If this Bill is passed it may have some effect upon educating public opinion and preventing early marriages.

The third thing I advocate is the education of women and bringing their consciousness to bear upon the wrongs they are, in their ignorance, perpetrating upon their mothers, daughters and sisters. A new outlook is required. Men can help women if they only understand the elementary fact, that, it is the two that make the nation, and the weakness of one weakens the whole. In the Russo-Japanese War it was the women of Japan

that contributed largely to their success; and in the recent great War; it was the women's self-sacrificing services that led to success. India can never rise in the scale of nations until her women are placed on a footing of equality with men. The galling difficulties are breaking away but the old prejudice against, and distrust of women remain. Man thinks that if any liberty is given to a woman she is likely to abuse it and therefore she must be held in chains. I therefore think that the future of India lies in teaching both the men and women of India the true meaning of the word "Education," which the nation must not only understand but practice. I then say to my brothers and sisters, Educate, Educate, Educate.

SAFETY FIRST

BY M. GARNSEY

Women throughout the world are aware that amicable settlement of international difficulties must be demanded now while the sting of suffering from the last war is still exacting its toll from humanity. Now, while the sufferers of the last battle are alive who remember the terrors and horrors of warfare, and can tell us about them. Each year that we wait fewer people are alive who know what war means, and the feeling of need for a universal peace will be lessened. We must, like the American women, make known our own determined demand for peace, strive to understand the cause for war and its cure. Women all over the world are banding themselves together to fight this inhuman war-beast which has, ever since human beings first lived on the earth, periodically devoured the sons of man and laid waste the land. Wars do not grow less, nor more humane, but rather, with time, grow more powerful and more horrible. The intelligence of men has been turned into channels of destruction rather than into those of construction. This must be changed!

The united determination of the Women of America to seek out the cause and cure of war has resulted in a recent meeting being held at Washington, D. C., where the combined strength of Women's Associations amounting to over 5,000,000 women, from all parts of the United States, were represented and much profitable work done.

Not one of the organisations, that met at Washington, was a peace society. None of them committed to a pacifist propaganda in the sense of advocating the abolition of Army and Navy. So this Conference was not a "pacifist conference." It went on record as not opposing the Army and Navy, "representing the old system of defense which must continue to be honored and respected until a safe and sane substitute is found." These women met to determine a better, saner way for safety and were completely out of sympathy with the glorification of war.

The education of the delegates was the first aim of the Conference. Education on the reason war still survives, and on the proposals that have been made to establish peace—education first of the delegates, then, a distribution of the week's findings to go out through the myriad channels these organisations represent. Finally the third aim was to try and discover a cure for war.

After listening to speeches which were packed with information, much of which was unfamiliar in detail to them, findings of men and women who were experts in their own line who had given years of close and careful work in research and investigation to the subject treated, the women were prepared to ask questions. These questions showed how closely the speeches had been followed and how well the woman had studied the subjects which impelled them onward.

For three days the discussions were held closely to the Cause of War. It was found that many factors, Psychological, Economic, Political, Social, entered into the cause and each factor was studied in detail, and much interesting information forthcoming which will need wide-spread propaganda.

For three days the Cures of War were equally carefully studied in detail and a lengthy detailed report unanimously adopted by the Conference.

Among many lines of work, a move will be made to outlaw war; to educate the child in the home. A new programme of education in the schools will be necessary, adapted to new ways of life in international relations. Men and women will be needed who are trained to meet the demands of changing circumstances with poise of spirit and ability to act intelligently.

The programme of procedure is well worked out and vitally important. Each delegate will endeavor to get this into action in her own organization, and thus through the various localities, that a vigorous propaganda for a new order of education more befitting the age of brotherhood and compassion, may be started.

The mothers of the world have a right to demand a safe place for their children to live in, but it will never be unless they also begin their training in the homes, do their share of the work in teaching gentleness to animals, kindness to all, that their own children may know the wrongs of war. Not only must we realise the horrors of the sufferings of war but also the futility of it. Let the mother-cry go up now against this relic of the barbarian ages and demand that all international difficulties be intellectually and amicably settled.

War must be outlawed, and the women should bring it about by joining the leagues working for peace and working with them to carry out their ideals. Surely no more humanitarian work can be found. Peace, then all things can follow that are good for humanity.

THE UPLIFT OF INDIAN WOMANHOOD

BY PROF. S. N. PHERWANI, M. A.

Rise in type is the inevitable result of rectitude of function. Women will rise as they fulfil their mission. To clearly indicate their mission and to help them to fulfil it is the best way of improving their status.

Woman must render herself adorable in spirit by establishing moral empire over the hearts of men, by discharging her due functions, as Mother and life-builder, as healer and health-preserver, as companion, educator and ennobler, as inspirer of exalted public activity.

For all these she requires self-training in sympathy, science, and service, individual effort and associated, organised effort.

As Mother and life-builder; self-training in sympathy means,—that she should be sensitive to race deterioration through avoiding mistakes in marriage. She should be helped in realising that matrimony should not be a matter of money. In marital choice—character, talent, health, and longevity should rank above wealth, family, status, caste, creed or color.

As healer and health-preserver; self-training in sympathy means, rendering herself sensitive to the prevalence of disease and the high death rate, and eager to learn and treasure every truth that will help the prevention of disease and the postponement of death, and the prolongation of healthy useful life.

As companion, educator and ennobler; self-training in sympathy means, rendering herself sensitive to conditions of illiteracy, miseducation, drunkenness, discord, jealousy, moroseness, degradation, in her home and neighbourhood and within the reach of her influence.

As inspirer of exalted public activities; she will grow in sympathy if she feels keenly, when the young and strong of her home fail in chivalry to the weak, when the grown-up adults avoid due labour or civic duties, and when in the third quarter of their life they fail assiduously to perform some sort of unpaid public duty or civic service.

To her extended and cultivated sympathy woman must add self-training in science as well. As Mother and life-builder she must study eugenics. As healer and health-preserver she needs training in hygiene, dietetics, and physiology. As educator and ennobler she must study the sciences of psychology and ethics. As right inspirer of exalted public activity she needs the knowledge of sociology. Without such a scientific training she will not be able to do much real and lasting good even though she has the requisite sympathy. Elements of all these sciences ought to be included in every sound scheme of education for women.

Thus equipped she may safely undertake real, useful, altruistic service within her home and out-

side. As Mother and life-builder she may train herself up in mothercraft and in better bringing up of babies. As healer and health-preserver she may practice nursing and cooking. As educator, ennobler and companion she may educate her own children and should keep their "psychological diary," as Madame Montessori, the great educator, has suggested. She may take interest in improvement of education and social intercourse. As inspirer of exalted public activity she may with her sweet speech and music, move the hearts of young and old in her home circle, and in social gatherings and ceremonial and religious functions and lead them to dedicate their lives to public good, every one according to his or her capacity and opportunity.

She may then extend the sphere of her service as mother and life-builder by individual effort, training girls for mothercraft, and undertaking infant welfare work of some sort. As healer and health-preserver her extended individual effort may take the form of circulating health literature among the women folk, giving health talks in different homes. As educator and ennobler she may establish and conduct a Montessori school for her own neighbourhood. She may give educational talks to her less advanced sisters. As inspirer of exalted public activity, she may individually endeavour to observe arbour days, promote peace and goodwill among neighbours and the citizens, and do what she can to reform the character of those within the reach of her influence.

She will then be ready for taking part in and initiating, organised effort for the further fulfilment of her mission. Thus as Mother and life-builder she may take part or organise Mother's Classes. As healer and health-preserver she may work or organise health committees or work in conjunction with others as a health visitor and train others for that service. She may establish a health library or co-operate in the establishment of one. As educator, ennobler and companion, she may serve on or organise education committees. She may promote a sound system of women's education. She may act as a visiting teacher and help home teaching. She may co-operate in or start an educational library. She may take part in the promotion of parents and teachers leagues. As inspirer of exalted public activity she may act on or organise committees for progress and general welfare.

In such ways should women render herself truly adorable, not only externally but in her spirit. Thus shall she be a true guardian angel in the home and neighbourhood and in her city and country. The future needs womanhood, fulfilling her mission as Mother and Life-builder, as healer and health-preserver, as educator and ennobler, as inspirer of exalted public activity.

In this work of uplift, the women of more advanced countries can assuredly take a noble part in helping Indian womanhood at this time. Those who come out to India to work among their Indian sisters will learn as much as they teach. Those who come to work should cultivate a reverence for

the spiritual treasures of the Hindu and Mahomedan faiths. They must not come with a view to convert women to the Christian faith, but to emphasise the best that exists in the religions of India. They should come as missionaries of health and education to help and serve and educate their Indian sisters, for the contribution of the deep, spiritual genius of Indian womanhood is needed to be liberated and rendered available for the use of the war weary West. So the most talented women of other countries can usefully come forward to help their, educationally, backward sisters in the East. Here is a great and glorious opportunity for service to help Indian womanhood to fulfil their responsibilities in the building up of a great India, that in the future can influence for good the whole world.

WOMEN ARE NO MYSTERY

BY RUPERT HUGHES

It has been the custom of male writers since the world began to treat women as if they were strange, mysterious beings that nobody could understand or foretell; curious pretty foreigners who had amazing ways of thinking and acting, utterly unlike the male ways.

And all the while women have been travelling the world right alongside the men and going about their business just as men would under the same circumstances.

If I know anything about women it is this, that they are simply men of a different build. That difference has same effect on their functions in life, their duties and their opportunities. But since most men and women ignore their best functions, neglect their duties and fall short on their opportunities, the men and women of any given region or period are more alike than they are unlike.

It seems to me that all this should be as clear as day to everybody.

Women have been slaves for ages, but men forget that men also have been slaves for ages. Women still are slaves to customs, cowards before gossip and criticism, and they still kowtow to fashions in clothes, opinions and morals.

But so are men slaves, cowards and sheep.

It has taken women thousands of years to throw off what shackles they have thrown off. But men got rid of theirs only a few years before.

Women owe much of their present freedom to men, and countless good women fought against women's rights as bitterly as the conservative men did. But then men themselves owe what freedom they have less to themselves than to a few leaders, and most of the men always fight and still fight the very leaders who are trying to see them free from old and new subjections, superstitions and indignities.

Perhaps men are not much to blame for treating women as mysteries because the women found it wise to play on the legend and assume the roles men wrote for them. Men and women were all slaves together up to a short time ago.

I don't know how many women were ever fooled by this outrageous flattery, but they all went on for thousands of years pretending to believe it. It is only in our time that they have gotten together and demanded of the men:

"Cut out the compliments and give us our rights." It was always a sneaking insult to call women the superiors of men and then cheat them out of their equality, their liberty and their property.

But those good old days are gone, and we fathers, husbands, brothers and sons have got to adjust ourselves to the new mothers, new wives, new sisters and new daughters that we have got to get along with somehow.

My advice to men is to treat women honestly first, and gracefully afterwards. The footpad who lifts my watch and lifts his hat at the same time is more irritating than an honest thug.

—Washington Times

WOMEN THE WORLD OVER

Nigeria

The women in Nigeria are finding very much to criticise in the administration of the Government, and a petition has been submitted by them to the Governor. This petition complains that no provision is made in the Colony for the employment of women, of the bad housing conditions, of the lack of effort to combat the evils of immorality and drink. The women say that the drink evil is playing havoc in their homes, and they suggest that England, for the sake of money, is selling the body and soul of those she holds in trust. Nigeria is giving the wealth of her resources to England, and in return she is receiving this terrible evil of drunkenness. The women also complain that no effort is made to educate the more backward races. Queen Victoria promised to civilise them. This promise has not been redeemed. The newspapers report that the Governor returned an unfavourable reply to the women's appeal. He declared that the allegations made with reference to the backward races show that the women who addressed him "knew nothing of the real facts". From our experience in India, we find often that, if the women make a demand, or make a complaint, their complaints are usually well-founded, and it is the officials in high positions who are ignorant as to what are the real conditions of the poor under their charge. We sincerely hope that the women of Nigeria will not be discouraged by the reply of their Governor, but that they, knowing full well the evils that are being wrought in their country, will continue to make their complaint and voice their discontent, until their cry is heard by those who are in authority.

Enfranchised Women

The Upper House in Newfoundland has unanimously passed the Bill granting the suffrage to women over 25 years old. This has also been passed by the Lower House. This Bill enfranchises all the women in the Continent of North America between the northern borders of Mexico and the North Pole with the exception of the province of Quebec, which for some unknown reason still denies to women the municipal franchise, though they have the Federal. In four of the States of Mexico women have the Municipal vote; but in the rest of the country they are still unfranchised.

We also have to record that the women of Jamaica have been given the vote, and at the last general election voted for the first time.

Women in Science

For the last 100 years woman have been increasingly doing research work in every branch of science. Very frequently she has worked with a man partner sharing with him her honours as well as her labours and frequently giving him the help and inspiration, that led him to get the credit of final solution in an experiment, and often it was the man worker who received such glory as is given to scientists and his woman helper and partner being ignored. But now more and more numerous are the women who are engaged in scientific research and show much skill on their own account. Women are setting up laboratories for themselves and proceeding with their own experiments. In Europe and America there are a very large number of women, representing all the branches of scientific research, and also taking leading positions in the scientific world. In America there are many high positions in the Universities occupied by scientific women, and even in England we read of great progress made on this line. News has just come that the title of Professor of Anatomy in the University of London has been conferred on Mrs. Lucas Keene. We have before us a list of women who have been doing original research work and experiments in many most interesting lines, but they are too numerous to mention in these short notes, but it is interesting to note what great progress has been made by women all over the world in intellectual and scientific developments, certainly in Europe and America women are taking their position as equal to the men along the lines of intellectual advancement.

America

The now Governor of Texas, Mrs. Fergusson, has already done much fine work in the great territory entrusted to her care. One thing she has determined to do is to give suitable women, who have the capacity and initiative, the chance to show what they can do, and she has conferred on over 50 women in Texas various appointments that are influential and give opportunities for initiative and display of capacity. We also read that, in one of the States in America, a number of years ago, there

was a woman elected as a Justice of the Peace. Shortly after her election, her husband had to be brought before her on the charge of drunkenness. Imagine how the wifely injunction of those days "to obey" must have clashed with her feeling of public responsibility! Finally her strong sense of public duty prevailed and she sentenced her husband to jail. It created a great sensation all over the State.

A Woman Sea Captain

A license has just been granted to a woman enabling her to take the highest command of an ocean-going steamer. So on the sea now most of the disabilities with regard to sex are being removed, as we already have women engineers and pursers on ocean steamers, and now it will be possible to have the chief command of the ship taken by a woman.

Egypt

Madam Hoda Charaoui Pasha, one of the leading Feminists in Egypt and also one of the great workers for Egyptian freedom and Home Rule, has just started a Club for Egyptian women. This is a great step forward for a country that is only just throwing off the shackles of purdah. The Club has started under very auspicious circumstances. Princesses of the Royal family having become members. We hope that this is only the first of many Clubs of the same sort to come into being all over Egypt.

Persia

In 1898 a fourteen-year-old Persian girl started the movement in Persia for equal educational rights for boys and girls. Before that date there were Boys' Schools, but no Girls' Schools in the country. But in 1898 the first school for girls was started in the city of Ispahan nominally under an adult woman, but really under the care of this fourteen-year-old child.

For five years before, dressed as a boy, she had attended school with her brothers and taken additional instruction at home. Her mothers had encouraged her in this course and none outside her own family suspected what was being done. Then she opened the school, taking care that nothing contrary to the Persian religion be taught therein. This disarmed criticism. Her example encouraged others. Since 1900 more than 60 schools for girls have been started in Persia. In 1911 these were all taken over by the public school system under the Minister of Education, and the curriculum of the boys' schools was extended to them. In 1916 a special tax for education having been levied, ten new schools for girls were opened in the capital city, Teheran. Girls' schools are still lacking in the provinces, but an agitation to supply them is being carried on by the woman's paper in Teheran, *Zavane-Zaban* (The Voice of Woman). It is regrettable that the name of the young heroine who began this work is not mentioned in the report.

TAMIL

இயற்கையில் அமையாதது சேர்க்கையில் வரும்

வலிதை என்பவர் பதினாறு வயதில் குழந்தை. இவன் மிக செல்வத்தில் பிறந்தவனாகையால் அந்த நாய் நனை யர் அனை சிறிய காரியமும் செய்யச் சொல்வதில்லை. தேகத்தின்மேல் காற்று பட இடம் கொடார்கள். கழிம் வர்த்தை யென்பதை அவன் கேட்டதில்லை. தனக்கு வேண்டுமென்ற எந்த வஸ்துவையும் தடையிலாது பெறவான். எவரும் எந்த வஸ்துவும் தன்னை சேவிப்பதற்கும், தன்னைக் கொண்டாடுவதற்கும், தன் சுதந்திரமே ஏதப்பட்டவை யென்று மதித்திருந்தான். தன் பந்தா பெரிய உத்தியோகஞ் செய்யவேண்டும், மோட்டார்சார்களும், ஹை ரைக்களும், வேண்டியமட்டும் அனுபவிக்கவேண்டும் என்கிற ஆசைகள் அவன் மனத்தில் குடி கொண்டிருந்தன.

ஆனால் உடம்பு பாற்ப்பதற்கு ஈன்றிருந்தாலும், சிறிதும் வேலை செய்யாததால் ஆரோக்கியம் என்பது அவனுக்குக் கிடையாது. இதை (வேலை செய்யாமலிருப்பதை) அவரும் விட்டிலுள்ள எல்லோரும் ஓர் பெருமைபாகக் கொள்ளிக் கொண்டு வழக்கம். இதை கிருஷ்ணசுந்தரி எதேனும் விசேஷம் நடக்கும்போது கூப்பிட்டால் துள்ளி குதிப்பாள். இதை ஒரு நாளை மாட காட்டுவதற்கு, பசி மென்பது இன்னதென்றே இவருக்குத் தெரியாது. இரண்டுநாளை காப்பியர் ஆசாஸூர் பெற்றிருந்த பட்டாம்பட்டி செவ்வந்தியைத் தவிர, மிதமிருகின் ஆகாந்தால் காப்பிட உடனே தலை வலி துவலது ஆசை வரும். ஆரோக்கியமில்லாததால் எஃம் சத்திக்கு எல்லாம் கோபம் வரும். வீட்டிலுள்ளோர் செவ்வாய் அவர் செய்வதை யெல்லாம் பொறுத்தக்கொள்வது போல மற்றவர்கள் பொறுத்துக்கொண்டாட்டார்கள்ல்லவா? ஆகையால் அவர்களுடன் சிறிது பேசுபவன் அவன் கோபித்துக்கொண்டு வந்து விடுவான். ஆகவே பொழுது போவதற்கு வழியில்லாமல் தனிவேதாசனிருப்பான். இப்படியிருக்க நானடைவில் ஆரோக்கியமென்பது போய் அவனுக்கு ஓர் முர்ச்சைபோன்ற ஒரு வலிப்பு ஏற்பட்டது. அது வர வலிபுரித்தது.

கொண்டிருந்தால் வேலை செய்வதில்லை; பிறரேயே சேர்த்து விளையவேண்டியது; சுறுசுறுப்பும் பிறரிடம் தன்பு இல்லாது முகத்தின்மை சீரையவே, செல்வமருத்துக் கசத்திருக்க இடமிருந்தும் இவரும் பகலும் அவனுக்கு சிறிதும் சுசுமித்தி தன்னிடமும் பிறரிடமும் கோபமும் வெறுப்பு அதுபித்தது வரை வாய்ப்பு கருங்குப்பு வாய்வாய்விட்டது.

இந்த சமயத்தில் பக்கத்தே வீட்டுக்கு கிருஷ்ணசுந்தரி வந்து ஒரு வர வந்தாள். அவருடைய சகோதர (கிருஷ்ணசுந்தரி) குடும்பத்தின் எல்லோரும் பக்காசியும் பத்தியுடையவர்களாகவும், படித்தவர்களாகவும், எல்லாசீடமும் தன்பு வாய்த்தவர்களாகவும் இருந்தார்கள். அவர் பெண் வாய்ப்பு மென்பவன் மதராசுநகரில், சந்தித்தத்தில் தேர்ந்தான். அவன் விழயச்சாலம் எழுந்த வினை வசிக்கப்போவதெல்லாம் வலிதை மட்டுமே போல் துவங்கிய எழுந்த தன் பதிக்கையின் மேல் உட்கார்ந்துகொண்டு அதை மீட்டுவதன் போக்குத்தான். இவன்மேல் கேட்டதும் அவர்கள் விட்டுக்குப்போகவேண்டுமென்று அவர் வந்து, ஒருநாள் சாயங்காலம் போனான். அவர் கெல்லோரும் பகலானை எதிர்த்துத் செய்துகொண்டும் புறையுபயோகம் கொண்டு விருந்தார்கள். இவன் போனதும் இவன்மேல் எல்லோரும் தன்புக்குக்கண்ணி அடிப்படி அவர்கள் வீட்டுக்குப்போக ஆரம்பித்தனர். அந்தமான் ஒங்கொரு குழந்தைக்கும் ஒவ்வொரு வேலைமயக் கொடுத்து தானும் சீக்கிரம் வீட்டுக்காரிபுத்தை முடித்துக்கொண்டு பழந்த சமயத்தில் குழந்தைகளுக்கு படிப்பைச் சொல்லிக் கொடுப்பான்; வாசலில் யாராவது தண்ணீர் வேண்டுமென்று

வேட்டால் குழந்தைகள் உடனே தண்ணீர் கொண்டுபோய் கொடுத்தும். எவருக்கு எந்த உதவி செய்யவேண்டுமென்றும் குழந்தைகள் "கான்" "கான்" என்று முன்னிந்தும். அந்த அம்மான் தாயில்லாத குழந்தைகளையும் அழக்காயும் அனாதையாயும் வியாபியாயும் உன்ன குழந்தைகளைக்கண்டால் வீட்டுக்கு இட்டுக்கொண்டு போய் உடனே அவர்களுக்குத் தகுந்த உதவி செய்வான். இதை யெல்லாம் வலிதை கண்டு தானும் அப்படி நடக்கவேண்டுமென்கிற ஆவல் கொண்டான். இசைவல் தான் எல்லாம் கந்தம் வேண்டுமென்பது அவ்வளவு? இவர்களை ஒரு பந்ததல் அவனுக்கு உண்டானதால் இவர் களைப் போலவே தானும் நடக்க ஆரம்பித்தான். வீட்டுவேலை செய்வதில் ஊக்கம் பிறத்தது; அண்டை அயலாருக்கு உதவி செய்யச் செய்ய அன்புப் படிப் படியாய் மேலிட்டது. அவர் ஊர் படிக்கும்பொழுது தானும் படிப்பான். இப்படி அவை சீயிரமும் வின்பொழுது போகாமல் வேலை செய்ய ஆரம்பித்தான். உடம்பில் ஆரோக்கியமும் மனதில் சந்தோஷமும் உண்டாயிற்று. இப்படி இவன் எல்லாவிடத்திலும் அன்புடன் உதவி செய்தவந்தால் அவர்கள் இவனை அன்புடன் சேர்த்து வந்தார்கள். இவர்களைப் பொழுது போகதே தெரியவில்லை. தான் பெரிய வீட்டுப்பெண். தான் உயர்த்தவாயிருக்கவேண்டுமே, ஒருவருடனும் சேரக்கூடாது என்கிற எண்ணங்களால் லாம் இவன் மனதில்லாமல் போயிற்று. என்னால் இவன் தன் சுதந்திரமும் பொழுதுமும் மற்றவர்களுக்கு உதவி புரிந்து வந்திருந்தும் அவர்களை சம்பந்தித்த கொண்டு கொடுத்த எண்ணம் கைநீங்கித் தானும் மற்றவர்களை சம்பந்தித்தவர்களைப் போயிற்று. இப்படி ஆரம்பித்தவன் வலிதை தான் போனது தெரியாமல் உதவி செய்துக்கொண்ட

வலிதை தான் முன்னிருந்த நிலையையும் இப்போது அடைந்த சுதந்திரமும் நினைத்து நான் முன் ஒருவரிடம் பேசாமலும் எவனாயும் ஸகியம் செய்யாமலும் இருந்தால் உயர்த்தவனென்றும் பணக்காரி யென்றும் எல்லாரும் மதிப்பாகக்கொண்டும் நினைத்தேனே. இது என்ன முட்டாள்தனம். ஜனங்கள் மற்றவர்களை மதித்து அன்பு பாராட்டுவது எப்போதும் அவர்களைத் தமக்கு எவ்வளவு அனுசூலம் கிடைக்கும் என்பதைக் குறித்ததேதான். குழந்தையும் கடவுளும் கொண்டாவிட்டேபோல் ஜனங்களும் அனுசூலத்துக்கு நாம் எவ்வளவு உதவி செய்கிறோமோ அவ்வளவு சீனேதிறமும் அன்பும் மதிப்பும் பாராட்டுவார்கள். இவ்விஷயம் முன் தெரியாமல் போய் விட்டது. இப்பொழுதுதான் என் மனதை எவ்வளவு உதவாமலாயும் அன்பு சிதைத்ததாயும் இருக்கின்றது. ஆகையால் நான் எவ்வளவுச் செல்வமானவன் மருத்துவாலான சேர்த்து அவர்களைத் திருத்தி செய்ததில் என் சத்தியம் மெல்ல விடுகிறேனே அக்கொள்கைகளை யான் கன் பெறக்கூடும். இந்த சுதந்திரத்தான் பெரியவர்களை யோஷுகொண்டுள்ள போலிருக்கிறது. இவ்விஷயம் மனதில் நினைத்துக்கொண்டு தன் தாயரிடம் குடிப்போய் "கந்தம்" பண்ணை இத்தவே என்கிற தெரிவித்தான். இவ்வேலைவாது மன் தன் கண்ணை அவரை முழுவதானவரும் கிருஷ்ணசுந்தரிமேல் கடத்து. இதுதான் மனது சான்றிதன் கருத்து; யோஷுகொண்டு கொள்வதால் இவ்வுதவி யோஷுகொண்டான்.

நாலாநாள் அம்மான்.

நாய்கள் குவா

"என்னவோ, என்னுடைய தந்தையே, கோப்பு வந்து விட்டது. பெருமானுக்கு ஏதாவது பங்குணம் செய்யவேண்டும்" என்று எங்கள் மாமியார் சாப்பாதி ஆனதும் கூடத்தில் உட்கார்த்த வெற்றிலை போட்டுக்கொண்டே சொன்னார். பெரியவரை எங்கள் மதனி தன் பிறந்தவீடு சென்றிருந்தான். அவையால் நானும் எனக்கு சிறியவனான குக்குமணி மாரத்திரபதாரிருக்கேனாம்.

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