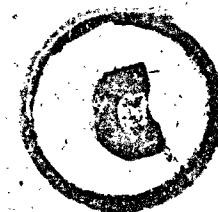


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Vol. XIX—No. 2

STRI-DHARMA

OFFICIAL ORGAN OF
THE WOMEN'S INDIAN ASSOCIATION



FEBRUARY & MARCH 1936

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STRI DHARMA

- Editor :* Dr. (Mrs.) S. Muthulakshmi Reddi, M.B. & C.M.
- Editor, Tamil :* Mrs. R. Ranganayaki.
- Headquarters :* "Everest," Mylapore, Madras.



Under the auspices of the Women's Indian Association, there was a meeting at its Headquarters, Pantheon Gardens, Egmore, Mrs. Brijlal Nehru of the Age of Consent Committee addressed the meeting. Mrs. M. D. Devadoss presided. Mrs. Nehru is seated in the middle with the Committee Members.

22/09/4

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WOMEN'S INDIAN ASSOCIATION

OBJECTS.

1. To present to Women their responsibilities as daughters of India.
2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.
3. To secure the abolition of child marriage and other social evils.
4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.
5. To secure adequate representation of Women in Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.
6. To secure for Women the right to vote and to be elected for the Council of State.
7. To establish equality of rights and opportunities between Men and Women.
8. To help Women to realise that the future of India lies largely in their hands, for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.
9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

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

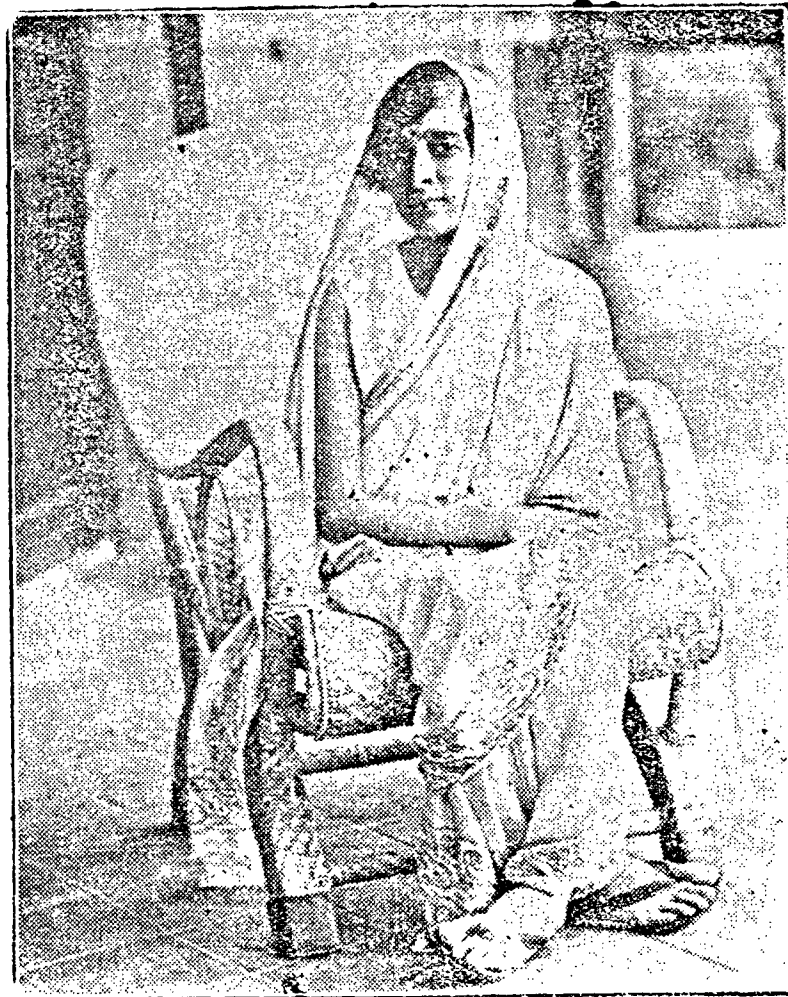
ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Everest, Mylapore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

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

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

The aims, ideals and work of the Association are on a religious but non-sectarian basis.



SRIMATHI KAMALA NEHRU
Photo taken on the eve of her departure from India.

STRI-DHARMA³³

Vol. XIX

FEBRUARY & MARCH 1936

No. 2

MESSAGE

From

QUEEN MARY

Her Majesty Queen Mary, in a message from Buckingham Palace to the Empire, wrote:—

"I must send you, the people of this nation and the Empire, my deepest gratitude for all the sympathy with which at this time of sorrow you have surrounded me. It is, indeed gratitude so deep that I cannot find words to express it but the simplest words are the best. I can only say with all my heart I thank you.

"In my own great sorrow I have been upheld not only by the strength of your sympathy but also by the knowledge that you have shared my grief, for I have been deeply moved by the signs, so full and touching, that the passing of my dear husband has brought a real sense of personal sorrow to all his subjects.

"In the midst of my grief, I rejoice to think that in his reign of 25 years he lived to know that he received his reward in the over-flowing measure of the loyalty and love of his people.

"Although he will be no longer at my side—and no words can tell how I shall miss him—I trust with God's help that I may still be able to continue some part at least of the service, which for 42 years of our happy, married life, we tried together to give to this great land and the Empire.

"During the coming years, with all the changes they must bring, you will, I know, let me have a place in your thoughts and prayers.

"I commend to you my dear son as he enters on his reign in the confident hope that you will give him the same devotion and loyalty you gave so abundantly to his father.

"God bless you, dear people, for all the wonderful love and sympathy with which you have sustained me."

NOTES AND COMMENTS

The Late King George The Fifth.

No one escapes the invitation of King Yama, god of Death, to enter his kingdom and become his subject. King, soldier, merchant, mother, peasant or beggar, all must bow to him and render account of the life completed. The thoughts of the world and particularly of the peoples of the British Commonwealth of Nations, have been focussed since Jan. 22nd on the passing away of a King who for twenty-five years had embodied the best traditions of the British as an ideal husband and father, as a rare combination of country gentleman and naval commander as much at home amongst his horses and cattle as on his ships, as a man of peace and seriousness, devoted to doing his duty.

It was his proved affection for his people and the way he identified himself with their general view of things that made him increasingly beloved as years rolled over his head. His simple Goodness made his Greatness. He was most brilliantly the King when he showed himself most freely the simple Gentleman, as in the incident of his cordial reception of Gandhiji in the latter's usual khaddar garb amidst all the ceremonial Court dress of Buckingham Palace. The King and the Queen were so much one in their service of the nation that the gratitude of womanhood goes out to the late ruler who gave such an equality of status and appreciation as between man and woman that the dignity of all womanhood was upheld by his honouring of his Queen. No tribute can be greater than hers — "the service which for 42 years of our happy, married life we tried together to give". To the widowed Queen Mary who so simply wrote "no words can tell how much I shall miss him" — the sympathy will go forth of all the women of India who specially understand the misery of widowhood, and in the bond of sympathy international unity will also be fostered in its only permanent Life-spring, — the Heart, or "the Love of Comrades," of which Whitman sung.

The respect of women also goes to their son, King Edward the Eighth, for his life has shown that he will not be forced into giving his hand to any woman unless his heart goes willingly with it. No higher mark of respect could be shown to our sex.

Mrs. Kamala Nehru.

The news of the death of Mrs. Kamala Nehru, after a long and painful illness patiently borne, will be received with the deepest regret throughout the country. Born to comfort and affluence and married into an aristocratic family, Mrs. Nehru was in a position to enjoy, if she had so chosen, a princely and care-free life. But the circumstances which threw Pandit Motilal and his brilliant son into the vortex of a patriotic struggle which has no parallel in history determined for Mrs. Kamala Nehru too her future care and career. At once the convinced follower of her husband and a never-failing inspiration to him, Mrs. Nehru threw herself heart and soul into the great national movement. She was one of the leaders in the Satyagraha movement started by Gandhiji and fully bore the brunt of that struggle. With other leaders she was incarcerated and experienced unfortunately more the sorrows than the solace of life in an Indian jail. Mrs. Kamala Nehru's was not a robust constitution in the best of times and the exciting and exhausting activities during the great struggle soon told upon her health. She contracted tuberculosis to which she has succumbed, notwithstanding the lavish care and the infinite devotion with which she was tended. Her death is a terrible blow to Pandit Jawaharlal and his young daughter; the loss to the nation of so precious a life with possibilities of service of the utmost value to it is no less great. Mrs. Kamala Nehru will long be remembered among India's greatest daughters. (*The Hindu*).

International Women in Conference in India.

The tide of Women's Conferences has reached its full in India with the holding of the First International Women's Conference in Calcutta this month under the auspices of the International Women's Council. During the past twenty years the circle of women's conferences has been widening from the purely local, the community, the special subject, the Provincial, to the All-Indian, then to the unique all-Asian and latest, to the first International Women's Conference organised in this ancient land, and held at the end of January in Calcutta.

The International Council has had an Indian National Section of its great world organisation for some twenty years, having Provincial Councils in Bombay, Bengal and Bihar which have a record of fine social service.

Her Highness the Maharani of Baroda has been the Patroness of the Bombay National Women's Council since it was started in Bombay City in 1915, and it was most fitting for all reasons that she was the President of the World Sessions at Calcutta. Women from various European countries who are well known for their work for women in the League of Nations at Geneva were amongst the delegates, namely, Princess Cantagazue, Dr. Renee Girod, Mademoiselle de Busschere, Miss van Ween, Miss D. Zelleweger, Madame Kimescu. Lady Pentland, wife of a former Governor of Madras, and her daughter also came as delegates. Amongst the Indian women present were representatives of all shades of political thought and organisations women's and otherwise. One noted The Maharani of Cooch Behar, Mrs. J. M. Sen Gupta, Mrs. Kamaladevi Chattopadhyaya, Mrs. Saraladevi Choudrani, Lady Mitter, Mrs. S. R. Das, Mrs. Swaminadhan, Mrs. Faridoonji, while Lady Ezra was the Chairwoman of the Reception Committee. In her welcome address she struck the right note when she said, referring to the wide range of their interests and labour as shown by their programme, that "the debates thereon would enlarge their vision, relight their enthusiasm, and give them valuable practical direction as to the right way of tackling the problems of every woman."

Considering the importance of the Conference it is much to be deplored that the Press of India gave it so little publicity. Probably the Calcutta papers gave it adequate reporting but precious little filtered into the outside newspapers.

The Late Mr. V. C. Seshachariar.

It is strange that in the many tributes paid to Mr. V. C. Seshachariar, a prominent member of the Madras Bar, who passed away full of years and honour last month, there is no mention of his constant championship of the advancement of women. He was a tower of strength to the National Girls' High School in Mylapore where he lived and which he was happy to see with a roll of over 700 girls before he died. When the Women's Indian Association started vocational classes for ladies in that suburb in 1922-23 he sent the ladies of his household and encouraged the women of that locality to take full advantage of that side of adult education. He took a special personal interest in founding the Women's Home of Service and went with Mrs. Mahadeva Sastri and Mrs. Cousins each March for three

years collecting the funds necessary for the year's expenditure. He also took a keen interest in the various steps through which it expanded to its present usefulness and fame as the Madras Seva Sadan. He was indeed the genial, big-hearted, self-sacrificing, influential Helper of all our women's activities in those days from 1917-27 before illness laid him low. Our sympathy goes to his daughter and sons, and our gratitude follows him to his new sphere of service, for service was to him happiness.

The brave Sikh Women of Lahore.

Owing to certain clashes between Sikhs and Muslims in Lahore an order had been given by the authorities that the Sikhs must not carry the dagger (Kirpan) which is part of their national dress and connected with their religion. During the 31 days of the prohibition the Sikhs carried on a dignified and peaceful agitation against the Order which they contended was against their religious observances. Daily batches of people marched in groups of five each from their temple wearing the Kirpan and ready to be arrested for their convictions. Over 300 women were amongst the 2,000 arrested during the month. The Press reports that on the final day seventy-five women, led by Sardarnia Prakash Kour, wife of Sardar Sardul-Singh, monopolised the morning Morcha. Heralded by a Bhajan party they marched forward watched by a huge crowd of spectators. They and 30 men who also marched in their rear were all arrested, tried and sentenced to imprisonment till the rising of the court. Women in India will do anything for religion.

How times change !

Between 1906 and 1914 the name of Christabel Pankhurst was bandied throughout the world as the symbol of "those awful suffragettes". She was indeed their brilliant lawyer-leader, and having striven for votes for women by peaceful means initiated the militant methods of asking questions of leading politicians at their public meetings for which she and her friend Annie Kenney, a mill-girl, were the first thrown into prison for breach of the peace. During the militant drive she suffered a number of imprisonments and much government persecution, forcible feeding, Cat-and-Mouse arrests, exile, etc. The vote was given to British women in 1918, and since

then Miss Pankhurst has lived in Canada. Her name appears in the New Years' List of Honours. She has been created a D. B. E. (Dame of the British Empire). She is reported to have commented that her chief pleasure at the title was that her mother would have been immensely gratified at the fact that a former agitator for women's suffrage and a worker for women ever since should have been thus recognised.

The Congress Woman M. L. C.

Mrs. Rukmini Lakshminpathi, the Congress representative for Madras City in the Madras Legislative Council, was President of the Congress Tamil Nad Provincial Conference held in January in Karaikudi. Since her election she is known for her tirelessness in public work and for the courage with which she has undertaken difficult causes in which she did not shrink from likely defeat. It has been so nearly impossible to get any of the political groupings to put forward women candidates for government of local or party election that women will be glad to know that Mrs. Lakshminpathi is receiving encomiums for her work. One paper alluding to her in its leading article "The Right Lead," says of her presidential address. "It arrests attention by its directness, matter-of-factness, freedom from the obtrusion of resonant shibboleths, and most precious of all, resolute common-sense. It shows courage too; for, unlike a great many Congress-men subject to the slavery of words and precedents, and too nervous even to mention the name of office, she has not sought the pleasant comfort of sitting on the fence, but dared to take a mental stride into the future, and even suggested a definite line of policy in respect of the coming Constitution."

And yet men are shrinking still from encouraging and pushing women forward in the elections! One prominent Provincial Congress Committee has elected only two women out of 86 members! There are others which have not managed to get even one woman! This holds good all over India. There are as good Indian women politicians outside all these Councils and Committees as there are men inside them! The fault is, on women's side, lack of push and technical knowledge of party machinery; on men's side, lack of vision, a superiority complex, lack of the power to renounce in favour of a woman, and lack of the desire to help her to get the experience that only opportunity can give her.

Children as "Damaged Goods".

The Dewan of Mysore made a striking speech at a State Baby and Health Week. He revealed that out of 1,17,920 births in Mysore State last year 96,251 women received no trained skilled help at all in their confinements.

The rate of mortality in children under one year of life in India is 181 per 1000. In other countries this figure has been reduced to 35. The causes of wastage here are malnutrition, defective dietary, lack of care for pregnant women and nursing mothers, poverty, shortage of nurses, and the scourge of venereal disease. Here are his final words: "*Plan* in your families so that each new comer may receive a welcome by healthy parents, backed by adequate food and a comfortable home. *Plan* your feeding so that you may get the maximum of nutrition and enjoyment at a minimum cost. To this end *organise* your cattle so that you may get the maximum of milk for each unit of food you put into them. *Organise* your gardening so that you may have a dish of soppu or a tomato or their equivalent every day. *Organise* your children's lives so that they may acquire good habits at the most receptive age — and keep them to the end".

Our comment on this is that the first planning means Birth-control, either by continence or contraceptives. Humanitarians, spiritual people, patriots, must choose between these means. Secrecy, ignorance, lack of leadership, expert advice and equipment can no longer excuse casualness, mere instinct, or selfishness.

To the second one can but be cynical about its application to the masses of the poor who hardly know where to get a meal at all. It is the best of advice to those who have food and common-sense and desire for improvement. It is really amazing how the tomato, for instance, has captured the palate and the market of educated South India.

Re the last, is Sir Mirza Ismail thinking that there is too much "sparing the rod and spoiling the child"? We hardly think so, but often it seems that the parents need training in good habits as much as the child! And this is not a matter of classes and masses.

Compulsory Elementary Education.

Despite the protests of the women's conferences in Madras Presidency the new Government Sub-Committee appointed to formulate a scheme for the introduction of compulsory education for all boys of school age in the villages and towns with a population of 5,000 and upwards is meeting under the Presidentship of the Minister of Education and without a single woman committee member, also without any change in its terms of reference. A Note had been circulated in advance to the members written by Mr. Champion, the late Director of Public Instruction of Madras. This was written in terms of "children", and alludes to girls as well as boys as included in the matter. It is indeed a problem to raise literacy from 7 to 93 per cent. But a bigger and more fundamental problem will be created by making a division of literacy between the manhood and womanhood of the future if this method is persisted in of penalising little girls so that all little boys shall go to school. The basic principle should be "no sex bias, no sex partiality, no sex differentiation, in children of below 11 in these small towns and villages where now boys and girls are found learning their alphabet together wherever there are schools. Whatever money can be made available should be spent equally on boys and girls. Some of the plans suggested are funny paradoxes. One man suggests lessening the number of admissions to the existing schools as a way of increasing compulsory elementary education. ! Another thought the need for children to help their parents was a reason for not trying the scheme, as if this exploitation of children had not been urged against the spread of education in every other country, but it had been conquered and now that same kind of parent would grouse *if education was taken from* the same kind of child. "Where there's a will there's a way". Madras is still a benighted Presidency. Can it not follow the lead of Baroda or Cochin ?

Echo Meetings

All over the country the Press is reporting that Echo meetings of Trivandrum session of the All-India Women's Conference are taking place. The one in Delhi has asked for the opening of a National Art Gallery and Museum as a new departure from the usual requests. The Lucknow meeting was notable for the outspoken lead of Lady Maharaj Singh on the urgent need for the constitution of a Birth Control Council and "the establishment

of Birth Control Clinics not only to check the menacing pace at which population is exceeding the means of subsistence, but to ensure a happy and healthy motherhood for our women who are now the victims of maternal mortality, caused by early motherhood and frequent child-bearing. The meeting in Ahmedabad decided to ask the opinion of the Congress Working Committee for its advice as to how the women eligible to vote under the new India Act should gear in with it. The women of Bombay are working hard on the literacy problem and they have an extra objective before them in seeking to secure the return of Dr. Mrs. Suthankar as Mayor of the city in the forthcoming election for which she is bravely going forward as the first woman candidate for the Mayoral Office. The Travancore Echo meeting had an almost entire change of office-bearers to select but did its reorganisation bravely and capably. Mysore Conference women have started a new elementary school in a Muslim area of Bangalore City opened by Lady Mirza and financed by the Conference women.

Conference of the Araya (Fisher) Community Women.

The fisher-folk are a large community in the State of Cochin and have a well organised Araya Maha Sabha which holds an Annual Conference to represent its views. This year the fisherwomen gathered in large numbers and held a Women's Conference also. The subjects brought forward were the need for literacy, for equal rights of property and inheritance, for instruction in better means of improving their fishing trade, for raising wages and prices, and for getting their own women representatives on local bodies. Helpful speeches were made by Srimati N. P. Karthyayani, Mrs. Tarian Varghese, Srimathi P. Meenakshikutti, M. L. C. and by the President, the Consort of the Elaya Raja, who is a lady well-known for the keen interest she has always shown in the uplift of the depressed classes. Altogether a remarkable Conference showing how widespread is the awakening amongst women of the land and water.

Women's Co-operative Society.

The fourth anniversary of the Adoor Women's Co-operative Society of Adoor, Travancore State, was held in February when Srimathi N. Lakshmikutty spoke on "Women and Co-operation". So thriving is this

women's society that it is now running a dairy farm under its auspices. Well done, women of Adoor!

The Whipping Bill of Bengal Council.

The state of affairs in Bengal is so bad that a Bill has been passed in the Bengal Legislative Council to allow Whipping as a punishment for the rowdies and goondas who have been in increasing numbers abducting, kidnapping and committing outrages on women and children. The Bill had a strong backing of both men and women as it is felt that such a barbarous punishment alone is suitable to such a barbarous crime, but it is most regrettable that greater police and protective means cannot be organised to *prevent* such outrages occurring, and thus save all the suffering and the sin. Prevention is always better than cure, and if the same energy and emotion and powers of law and order as were shown in the Council are put into proper patrolling of bad areas no whipping would be necessary.

WHEN WOMANHOOD AWAKES

With superstition's slimy trail
O'er human mind which we bewail,
How gloomy all the Past will seem,
A misty way, a dreadful dream,—
When womanhood awakes.

In horror will she view the past,
That, vice-like, held her hard and fast.
The coming time her mind shall dower
With vigorous strength and helpful power,—
When womanhood awakes.

And man shall stand on grander height,
Shall see the truth in larger light,
Shall rise from grovelling in the dust,
To realms where dwell the true and just,—
When womanhood awakes.

Anon.

(Quoted from "Social Reform" by Diwan Bahadur Har Bilas Sarda.)

WOMEN IN THE NEW CONSTITUTION

BY E. N. SUBRAMANYAM, M.A.B.L..

Whether we want it or no, we shall soon have a new Constitution. Federation may be delayed, or may not even materialise, but we can be pretty sure of the Provincial Constitutions under the New Act being set up in about two years' time. It is not my purpose, in this paper, to analyse the details of this unwanted Act but only to examine the position of women under it. To be able to appreciate the coming changes, we should have a knowledge of the present position of women.

It will be remembered that the Montagu-Chelmsford Report and the Government of India Act which emerged from that Report were silent as to the political rights of women in India, but as a concession to the demands of the Women's Indian Association and its allies, the Electoral Rules under the Act were so framed that if any provincial council passed a resolution in favour of removing the sex disqualification, that was to become an operative decision. The same right was conferred upon both Houses of the Indian Legislature also.

Madras led the way in April 1921 and all the Legislatures in India, except the Council of State, have passed the required legislation. Though women have been admitted to the franchise on the same terms as men, the number of women voters at present is only 3,15,000 in the whole of India. That is because the existing qualification is based on property and the number of Indian women owning property in their own right is very, very small. The following table will give an idea of the proportion of men and women enfranchised at present.

	Proportion of women voters to men.
Madras	1 to 10
Bombay	1 „ 19
Bengal	1 „ 26
United Provinces	1 „ 29
Punjab	1 „ 29
Bihar and Orissa	1 „ 62
Central Provinces	1 „ 25
Assam	1 „ 114
India as a whole	1 „ 20 approximately.

The present position is extremely unsatisfactory. The disparity between the two ratios is very great. Even the Simon Commission which thought that there was need for proceeding gradually and steadily, expressed their desire to see a substantial increase in the present ratio of women to men voters. The Franchise Sub-Committee of the Round Table Conference showed a better appreciation of the need for reform when they observed in their Report that "no system of franchise can be considered satisfactory or likely to lead to good government where such a great disparity exists between the voting strength of the two sexes." and therefore felt that special qualifications should be prescribed for women. The Sub-Committee further recommended the appointment of a Franchise Committee to investigate the problem of Indian franchise with a view to enlarging the electorate.

In accordance with that recommendation the Indian Franchise Committee was constituted in December 1931 with the Marquess of Lothian as chairman. The Prime Minister in his letter of instructions to the Committee drew its attention to the fact that His Majesty's Government attached special importance to the question of securing a more adequate enfranchisement of women than the existing system.

The Committee which embarked upon its enquiry on February 1, 1932, in the course of its three months' stay in India, covered 7,689 miles in the course of its tours and examined either independently or jointly with provincial committees 311 witnesses and received directly 187 written statements from persons desirous of representing their views and therefore claimed in submitting its Report that its recommendations were based on a full examination of the field.

In every Province that the Committee visited, women including some in purdha gave evidence, either as representatives or in their individual capacity urging the extension of franchise. There was no expression of opinion to the contrary either written or oral from women. Strangely enough opposition to such extension was voiced by a few orthodox Muslim men. It was argued that only a small percentage of women had exercised the vote. The explanation for this is not that women do not care for the vote but that they are reluctant to vote while they remain a very small minority of the voting population. Where they are numerous the percentage of voting has been as large as men's. For the municipal elections in Madras 60% of the women voters have recorded their votes. In the recent

elections for the Assembly and the Council, women were as keen, if not keener, in going to the polls.

The Lothian Committee after a careful consideration of the question came to the following conclusions:

(1) That an adequate number of women should be placed on the roll to compel candidates to consider their interests and opinions, to awaken political interest among women, and to make their votes an effective lever particularly in providing reforms of special concern to women and children.

(2) Two to five per cent of the seats in various legislatures of the country should be reserved for women for a period of 10 years.

In order to place an adequate number of women in the electorate, the Committee recommended that in addition to the general property and educational qualifications, there should be two special qualifications in the case of women (a) literacy (b) being the wives or widows of men voters.

Objection was taken to the enfranchisement of wives and widows as it put a premium on the married. Representatives of women's associations demanded that the principle of equality should be the basis of the new Indian Constitution. In spite of this protest, the proposals in the White Paper followed closely the recommendations of the Lothian Committee. The Joint Parliamentary Committee suggested a few slight modifications to the White Paper proposals and the new India Government Act is based mainly on the recommendations of the J. P. C.

The net result of all these proposals is that the electorate will increase from 7 millions to 35 millions, from 3% now to 14% of the total population and out of these, some 6 million will be women. The qualifications for women franchise are (a) property (b) being wives or widows of men voters (c) literacy.

Of the 6,000,000 women voters some 2,000,000, according to the latest estimates available, will be qualified to vote in respect of the ownership of property in their own right and would therefore be automatically placed on the electoral roll; for the rest who would be qualified being either wives of men having the vote or in respect of education, an application should be made for their names being placed on the roll. The application requirement has been dispensed with in the case of women qualified in respect of a husband's

property in Bengal, Behar, Orissa, Central Provinces and the urban areas in the United Provinces. But in every Province, women qualified in respect of literacy must apply for becoming voters.

They will have to send in applications for their names being placed on the electoral roll. This certainly is a handicap and is bound to reduce the number of women voters to some extent.

I am afraid I have said for too much on the question of franchise and should therefore content myself by making very brief mention of the representation of women under the new constitution. Women voting in separate communal constituencies, will have 56 seats reserved to them, 15 in the Federal Houses (9 in the Federal Assembly and 6 in the Council of State) and 41 in the various Provincial Legislatures, distributed as follows:—

Madras	8.	Behar	4.
Bombay	6.	Central Provinces	3.
Bengal	5.	Assam	1.
United Provinces	6.	Orissa	2.
Punjab	4.	Sindh	2.

Out of a total of 215 seats in the Madras Provincial Assembly women will have their 8 seats distributed as: General 6, Muhammadan 1, Indian Christian 1. According to the proposals of the Hammond Delimitation Committee one woman is to be elected from the city of Madras and the Indian Christian and the Muslim women each from the Municipalities of Tinnevely, Palamcottah and Tuticorin and the six general constituencies will be (1) Madras City (2) Municipalities of Calicut, and Tellicherry (3) Municipality of Elore (4) Bellary Division including the Municipality, (5) Cuddalore Division and (6) Dindigul Division.

These proposals have caused much dissatisfaction among women of the province. It remains to be seen to what extent the Hammond Committee will modify these proposals with a view to satisfying their demands.

NOTE:— The following Resolutions passed by representative sections of women will show how they are facing their sense of duty as citizens eligible to take part in influencing the destiny of their country by the exercise of the vote or their refusal to use it as a protest against the terms on which it has been extended to them.

The Women's Conference of the Andhradesa Provincial Congress held in Cocanada resolved "We are of opinion that in the new voters' lists for the legislatures all

women who are eligible should get themselves enrolled and cast their votes in favour of Congress candidates. Women should contest not only the reserved seats for women but also the general seats. We appealed to the Congress Civic Board to set up women candidates for the general seats also and thus give every encouragement to women."

The Resolution on this subject of the All-India Women's Conference held at Christmas in Trivandrum was the following:—

"While we are convinced that the new powers given to women by the India Act are not adequate, this Conference exhorts all women to make the fullest use for the present of such powers as they have obtained. In particular we call on all educated women to see that all women qualified for the vote should apply for registration of their names on the electoral roll and should use their votes to the best advantage."

The women of the Gujarat Constituency after discussing this subject resolved to send a request to the Working Committee of the Indian National Congress as it had faith in its leading on the matter, that it would give them advice as to the best course to pursue about getting their votes on the rolls and using them.

WOMEN AND THE COUNCIL OF STATE.

On the 13th March by a unanimous vote the Members of the Council of State accepted the Resolution of Sir Ramunni Menon that the existing sex disqualification should be removed, for election and nomination to the Council of State in respect of women generally. Women have been eligible till now only to vote for members of the Council of State but by this resolution in the Council Women now will be eligible also to be elected or nominated members. It is very gratifying to women to find that there was not a single word of opposition to this final stage of constitutional citizenship being opened to them by their Indian men-folk. The Government members remained neutral. The new member for Burma, the members for Madras Presidency, and the Secretary of the Industries Department were notable champions of women in the speeches made on this historic occasion.

ART GALLERIES AND EDUCATION

By Dr. JAMES H. COUSINS,

An art gallery is a focus of many essential qualities of a fine life (unity, balance, design, rhythm, beauty, skill, feeling, thought, information, and perhaps others), and is therefore an educative agent of a very special kind.

The qualities and capacities appealed to by the appreciation of works of art, and stimulated into activity by the creation of them, are urgently needed in India today in opposition to the trend that has been set up by the commercial exploitation of debased forms of art in publications and entertainments, towards the elimination of good taste in the general life of the people.

The need of art in education, and the educative value of art governed the organisation of the Sri Chitralayam at Trivandrum which I recently had the happiness of planning and collecting.

For the utilisation of the educative value of the gallery, I planned its arrangement in such a way as to give the visitor an idea of the historical sequence and different characteristics of Indian painting from the oldest times until today—Buddhist and Hindu wall-painting [the first collection including murals from Ajanta, Bagh, Travancore and Cochin, with others to be added]; Persian and Mughal miniatures, with examples of the transitional styles of Bengal "pats" and Tanjore portraits; paintings by Indian artists in European styles [oil paintings by Ravi Varma, a connection of the Travancore Royal family, and water colour and etching by living artists]; modern Indian paintings; and some specimens of Chinese and Japanese paintings and colour-prints from artistic traditions whose original impulses went from India.

I was lucky in being given two bungalows side by side in the lovely Museum Gardens, with a free hand in their adaptation to the purpose in view. I find such buildings more satisfactory than large formal galleries for the exhibition of the usually small pictures of the Rajput, Mughal and (with a few exceptions) modern Indian schools, even as I found the small and "homey" gallery of The Art Center in New York more favourable to the good seeing of Indian paintings than the large galleries of the Palace of Fine Arts in Brussels. Bungalows, with their various rooms and wall-spaces, allow of harmonious groupings and the inducing of an atmosphere in which appreciation is intensified. One of the bungalows at Trivandrum, with three connecting rooms, fell into the happy arrangement of Room A (centre), the senior painters of the Bengal School; Room B (left of centre), junior painters of the Bengal school; Room C (right of centre), developments of the modern movement in Delhi, Gujerat, Madras, the Punjab, Sind (with Lucknow and other centres to follow). For the large murals copied from Ajanta and elsewhere, a formerly open verandah was closed in and gave adequate wall-space for the present collection, with facilities for extension in the future.

After housing comes hanging; and the first element in good hanging is proper spacing. The treatment of pictures in Indian homes, and sometimes in public exhibitions,

is deplorable. Very few people seem to realise that a picture, even a reproduction, is an entity, and needs fitting space and environment in order to display its qualities at their best. Overcrowding is as bad for works of art as for human entities. I have seen collections of pictures in India that were pictorial slums. The Japanese go to the other extreme in their homes, and permit only one picture in their guest-room. For public and educational purposes the middle way, I think, is so to arrange pictures that the eye can take in one without intrusion from another. This does not mean that only one picture should be in the field of vision, but that the space between pictures should be sufficient to make the presence of one on the right margin of the field of vision and one on the left unemphatic while the central picture is being looked at. Otherwise the concentrated attention necessary to true appreciation will be broken.

The second element in good hanging is the suspension of the pictures. I have seen an exhibition room in India looking like an enlargement of a loom with strings from a moulding near the roof. These strings supported pictures of different sizes and kinds that swayed in the wind and got their styles mixed. In the heat of India there must be free access to fresh air. This necessitates fixed suspension of pictures. So far I have found the best plan to be the putting of light reepers along the walls at seven feet and three and a half feet from the ground. This gives a space of three and a half feet, which can be covered with dark yellow khaddar or painted in dark yellow [or some other suitable tint], as background for the pictures which can be hung from the upper reeper on two hooks (*two* in order to double the life of the cord or wire and keep the pictures straight), and attached by one hook to the lower reeper if necessary. As the picture will then be very little above eye-level, tilting forward is not required. Light should come from somewhere above the pictures, so that reflections in the glass may be reduced to a minimum.

In small galleries a description may be put below each picture. But for educational purposes in moderately sized or large galleries a catalogue is necessary. Happily the Government Printing Press at Trivandrum was at my disposal, and the catalogue first issued at the opening ceremony gives not only the title of the picture and name of the painter, but also explanatory notes and at the beginning of each section a succinct historical note which, put together with the notes for the other departments, constitutes a summary of the history of Indian painting and its characteristics over two thousand years. The gallery therefore provides material for studies in art-history, changing characteristics, differences due to local circumstances, variations of technique, personal qualities and idiosyncracies, the subject matter of pictorial art, and other interests that will emerge. For the finding of teachers in schools and expositors in galleries that will grow up in numerous areas in the near future, there is need even now for something like a Vacation School in Art-Appreciation, and shortly for an Art-Teachers' Training School I hope Travancore will take the lead in this, but I shall not regret other States or persons forestalling it.

The ulterior motive, so to speak, of such galleries is the stimulating of creative expression: also the controlling of it by examples of high achievement. There is a grave risk in India of satisfaction in mediocrity because of the recession of her former creative

genius and the lack of good examples of works of art. This leads to a false evaluation, over-praise, and egotism. Personal creation allied to intelligent appreciation leads to true evaluation, balanced criticism, dedication to the highest possible achievement. It also gives the individual a safeguard against the imposition of bad art (I mean in all the arts) and the degeneration in feeling and expression which bad art encourages. I need hardly reiterate what I have many times insisted on, that art in education is not for the manufacturing of professional artists, but for the more important purpose of giving all students the chance to express natural creative impulses in their own best way and of acquiring not so much eminence in art as the characteristic of being artistic. In this direction lies individual peace and international sympathy, and between them an influence for local and national uplift of life to the level of what artistic taste demands. These truths are slowly but surely coming to be recognised. Art will shortly become integral in education. Then school activities will ask for examples which individual schools may not be able to supply, but which a gallery in a city or town, even in a village, of nicely mounted reproductions will provide for a number of schools.

SONG FOR A CHILD

My fairest child! I have no song to give you,
No lark could pipe to skies so dull and grey.
Yet, ere we part, one message I can leave you
For every day.

I'll teach you how to sing a clearer carol
Than lark that hails the dawn o'er breezy down;
To earn yourself a purer poet's laurel
Than Shakespeare's crown. —

Be good, sweet maid, and let who will be clever.
Do noble things, not dream them all day long;
And so make life, death and the vast forever
One grand sweet song.

Charles Kingsley.

OUR SISTERS ABROAD

DAUGHTERS OF ETHIOPIA MAN'S COMRADE AND EQUAL

(The following account relates how Abyssinia is showing an example to many another nation of how women are the secret of the strength of a nation when there is no prohibition on their taking an equal share in all the joys and trials of the common life.)

The Ethiopian woman is very modern, and has been so for uncounted decades; which is another proof that there is nothing new under the sun. She is also very modest in public.

In few European cities does one see so little flirting or ostentatious gallantry as in Addis Ababa, although there are pretty women and handsome men. A girl or woman almost never appears to be trying to catch a man, nor do the men seem to be endeavouring to make an impression upon the women.

The Ethiopian woman is far from being Oriental, and in no circumstances allows herself to be treated as a slave. She is free and goes with her feet, her hair, and her face bare. Yet she dresses in a demure manner. The long, full, white skirt of her closed kimono comes almost to her feet, leaving just enough of her ankles visible to show the silver bracelets on them. A large white toga draped about her shoulders thoroughly covers her arms and neck. On the whole, she tends to dress plainly, and uses little colour or embroidery, and she never "makes up".

She is constantly man's comrade, with him in the market, in the field and on the "trek". She helps the men carry burdens, gather wood and wash the clothes. In cold and rainy weather she dons breeches exactly like her husband's, and it is not easy to tell the two apart as they trot along with loads on their backs, or beat their clothes clean on the rocks beside the river. She swings an axe well, fells trees, receives and pays out money, holds a plough, weaves baskets, sits beside her man at the loom and appears on the streets astride a mule, though a high-born lady allows that some concession be made to her femininity in that servants must hold togas about her as she mounts and dismounts. She also seems to enjoy a hard fight like her men.

The equality which she enjoys is in many respects surprising. For example, the husband must wash his own clothes. This is a well-established custom, and the men-folk would not think of protesting. It probably dates from the not-long-distant past when women were stolen by neighbouring tribes if they left their mountain huts to go down to the river. So the men took their spears, piled their shields full of clothes and tramped down the ravine to do the family washing. For the Europeans in Addis Ababa, almost all the washerwomen, chamber maids and cooks are men.

The Abyssinian men do their full share of looking after the children. Not a great deal of care is ever given to them, to be sure, but bringing up baby is a general concern. The mother and little sisters carry it on their backs and slaves or servants

usually attend to feeding it, but if a child requires special attention the utmost tenderness is often shown by the father.

Authority in the home is equally divided. The woman must be consulted about all financial transactions. She has her own female servants or slaves, and half of all the property. Everything earned by either husband or wife goes into a common pool and is shared equally by both. She has no room apart as in Oriental lands. When guests come, she receives them with her husband. If she enters a room where he is, he arises and shows her deference. Well-brought-up children always arise when a father or mother enters the room where they are. Grey hair has much authority.

Ethiopian women have been known to manage large farms and other important undertakings. They do much of the country's stall business. They supply the city with bread, gather much of its fuel, carry its water and manage its coffee houses. A woman can plead her case at court, inherit, can have a debtor chained and can require the heaviest penalties for crimes against her family.

Queens have played an important role in historical epochs. The whole royal lineage is reckoned from the Queen of Sheba, who is the most transcendent person in Ethiopian annals. During the reign of the famous Menelik II, who was the greatest ruler in the Empire's recent history, his wife, Queen Taitu, was an important helper. She took part in the war against the Italians, and according to popular accounts contributed decisively toward the overwhelming victory at Adowa. Later, also, after Menelik's decline she practically ruled the land.

Then intervened the short reign of the handsome and adventurous youth Lij Yasu, who turned Moslem, and with whose irresponsible ways the elders of the Empire became dissatisfied. It was a woman, Zaoditu, they chose as his successor.

Nowadays even since the Crown Prince remains at Dessie, the Empress will carry out the duties of the Emperor at Addis Ababa during the present war, dealing with domestic and civil matters while Dedjasmach Igazou will be in charge of military affairs.

(*The Christian Science Monitor*)

CONGRESS AND BARATA-NATYAM

By Dr. MUTHULAKSHMI REDDI.

The whole creation is full of beauty, colour, music, harmony and order. All creatures from the thinking man to the crawling worm can enjoy, appreciate music and have music in them. The civilised man as well as the barbarian can sing, dance and play when in a mood to do so. The noblest and the loftiest ideas can be expressed only through divine music so as to inspire humanity for good.

Our Nayanars, Acharyas, Alwars have sung beautiful hymns and verses out of their intense devotion and love to God and our poems such as திருக்குறள், திருவாசகம், தேவாரம் ring for ever with the eternal truths of life. These when sung in the right tune and in the right spirit never fail to inspire in us feelings of piety, purity and devotion. Music can either elevate the mind to the highest spiritual and moral plane or drag it down to the lowest depth of human degradation and depravity. Therefore one has to be careful, especially our children and the youth of both sexes, in selecting their company and their association. There is good music and bad music. There is music, the out-pourings of a good and pure soul as well as that from the voluptuous, from the impure, and from the impious. Therefore there should be discrimination in our choice. In inviting men and women musicians and dancers to exhibit their skill and to entertain the public, the leaders of our society who want the society and the nation to rise to a higher level of thought and action ought to choose for public show the right person, the one who combines a good moral character with a talent for music. That is why the God Nataraja himself has danced to the world, thereby setting an example for all time to come.

Unfortunately some of our leaders in their anxiety to revive the Indian music and dance, lose sight of the above essential factor, and the Madras Congress, the Musical Academies and Schools invite all characters, good or bad, irrespective of their daily habits and mode of life, and give them and their music publicity and a good advertisement, which cannot but have an injurious effect both upon the musical world as well as upon the uninformed public mind.

It is recognised by all religions and by all cultured societies that chastity is a necessary virtue for the proper cultivation and development of the fine arts, nay, even for our proper physical and intellectual growth. It is very much to be deplored that certain individuals who live in open concubinage and who pass for prostitutes have been very recently given undue advertisement and publicity even by the Congress. I will be glad to be corrected if my information is not accurate on the above point. There was an article in *The Hindu* dated 17th January 1936, giving a comparative description of their personalities and eulogising their dance and their actions and gestures, so as to draw still further public notice. I believe that there is an impression among some of our people that married women cannot cultivate dance and music to perfection and hence women who take to music and dance should necessarily lead an unmarried and free life, which if true would prove disastrous both to our social welfare as well as to the development of those

arts. I wish to know from such votaries of those arts whether they are aiming at a life of holy virginhood or at a life of promiscuity and license or even concubinage, a relic of the barbarous past derogatory to women's dignity and status. There may be dancers and actresses in the West, but we all know that their tradition is different from that of the Devadasis of South India who are innocent victims of a pseudo-religious custom for the abolition of which strenuous efforts are being made.

The public may be aware that a law has been passed in this presidency as well as in Mysore, Travancore, and Cochin, to dispense with the Devadasi service in the Hindu temples. There is a Penal Code to punish dedication of girls under 18 to temples, and further the Prevention of Dedication Bill which I introduced in the local Council has been widely supported by all the leading people and by the enlightened public. The Bombay Legislative Council very recently passed legislation prohibiting dedication, for the simple reason that the majority of the Devadasis whether dancers or not, lead a life of promiscuity and prostitution while a few remain as mistresses of men who are already wedded because very few would come forward to marry them,

It is well-known that a good percentage of the handsome Devadasis gifted with fine voices and adepts in Natyam become wrecked physically and mentally very early in life owing to their unhealthy mode of life and are finally lost to the musical world.

When the Congress itself, which is striving for the political and for the social regeneration of the country, has adopted this very objectionable method of encouraging Barata Natyam and Abinayanam, how can we hope in the near future to improve public health and morality and to eradicate some of the pernicious customs prevalent in our society through wise propaganda and legislation?

[Note:— The following Resolution was passed by the Women's Political Conference which followed the Conference of the Andhradesa Provincial Congress Committee, and is a significant commentary of women on the matter of the above article:
"This Conference in condemning the Devadasi institution, appeals to the Congress Committees and other organisations and private individuals not to encourage the Dancing girls by inviting them to give performances in public."]

Sir Radhakrishna's Advice to Students.

(EDITOR'S NOTE: For the first time an Indian has been given a Chair in Oxford University. Sir S. Radhakrishna, Vice-Chancellor of Andhra University, has been so of Eastern all India is honoured with him. He has been appointed Professor honoured and Religions and Ethics in which he is not only a great scholar but a creator of philosophic thought. His advice to young men and women was given in his address at their recent Convocation from which the following quotations are taken.)

The chief function of a University to my mind is to give those who enter it training in that greatest of all arts, the Art of living together.

For the down and out, for the hungry and the homeless, all talk about political liberty and cultural freedom is a mockery. May it not be some fundamental flaw in the very constitution of organised society, something anarchical in the relation of men to one another that is the exact cause of the trouble. There is much sympathy for the deaf and the dumb, for the blind and the lame, but little for the poor and the unemployed, though the latter far exceed the former in numbers. We complain of the indifference of Nature but acquiesce in the inhumanity of man. We demand of Nature an equity she does not possess but are loath to practise it ourselves.

University training today is not a mere invitation to pleasant intellectual speculation. It is a summons to action, a summons to be and become different, to know the fatal consequences of muddle-headedness, timidity, inertia, and overcome them. It must endow us with a vision of equality and brotherhood, political, economic and social, and charge us with a passion for realising. Great ideas can be achieved only by great means. The method of democracy substitutes reason and persuasion for force and compulsion. By the right employment of democratic institutions radical changes in the existent order can be brought about without bloodshed and revolution. Democracy can save itself only by becoming aristocratic. It becomes mob-rule if astute and unscrupulous politicians inflame the mob and direct it to their own selfish ends.

Graduates of Indian Universities will be soon called upon to occupy positions of skill and responsibility. It is in the University that we must learn to develop the free mind, to cultivate charity of outlook, to strive to understand points of view other than our own.....To understand, to look upon events and ideas without the loss of self-command, without the intolerance of the fanatic, is what we expect from University men. The condition of our country today, with its social abuses, with its communal feuds, with its poverty and unemployment, along with increased control over the direction of affairs political and economic, will give ample scope and opportunity to our young men of vision, courage and self-sacrifice. In the service of their country, in their endeavour to establish social justice, clean politics, and right relationships between men and women, they will find perfect freedom. In all their efforts I hope they will bear in mind the simple truth that patience in the face of failure will not endanger our cause, but impatience may.

THE DAIS' IMPROVEMENT SCHEME.

BY MISS R. PIGGOTT.

[NOTE: The following article gives a valuable account of the improvement being made in midwifery in Sindh, under the devoted supervision and efficient organisation of Miss R. Piggott and her friend Miss Ward who now have eight centres working under them. Their work has been so practical and successful that it may serve as a model to other women-servers and towns.]

Then and Now in Hyderabad, Sindh.

The medical work has changed much during the 15 years I have been in Hyderabad, Sindh. The lady doctor and I were then the only women medical workers in this large city. Now there are numbers of doctors, both men and women.

It was in old days quite a usual thing to see fourteen women die of septicemia in a fortnight. Naturally we could not cope with all the midwifery, so the majority of the cases were done by the indigenous dais, who worked havoc right and left. Things came to a head when I was called to see a patient who was dying, as the dai had left the placenta inside, and, when asked about it, said a dog had come in and eaten it up. Many tragedies were come across, so I determined to try and put an end to the colossal ignorance one was up against, and which was the cause of all the trouble.

Much opposition had to be overcome, as those who needed enlightenment prided themselves on knowing everything. To cut a long story short, we soon had a class of over thirty local dais, all anxious to get on. Gradually, every dai, that could, took advantage of the help offered, and we had nearly sixty trained women, some of whom had been in training for two years, attending our dispensary and Maternity Home for practical work.

We had three supervisors hard at work, looking after these women. Refresher classes were held for them, and the Maternity mortality went down so low (the lowest in Sindh), that the man at the burning ghat bewailed his lot that more women were not dying, as he used to get their ornaments.

Thanks to the help received from the Victoria Memorial Scholarship Fund and other bodies, we were able to carry on this work. Then the Municipality appointed a Health Visitor, to whose care the dais were passed

on, and we turned our attention to the villages. The Hyderabad class still continues.

This was not easy, owing to the lack of good roads. I can tell of a whole day being spent in going to a place a few miles out. One hour was spent with the patient and the rest of the time went in going and returning. Then we had to go after the dais, now they come to us, not only from our own district but from others. Those who have been here, seeing the advantage gained, now encourage their relations to come for training. Thus we are getting hold of the younger generation, who are keen on being literate. Before, it was considered unlucky to be able to read, now, it is a thing to be proud of.

In consultation with Dr. Balfour, who came from Delhi to see the work and examined the dais, it was decided to start classes in large towns in the districts. First, we would go and give lectures to the women, get in touch with the dais, and try to get them to see there was room for them to improve. A class would be started for the local dais and those from neighbouring villages would be encouraged to attend. If they could not, the teacher would go to them regularly. In this way a good deal of knowledge was spread.

It has to be remembered that we are up against tremendous odds, the greatest being the apathy of the people themselves, who insist on giving their orders to the dais. The importance of working away and educating the women cannot be over-estimated. The task is Herculean and must have public support.

I was surprised to read in the Red Cross Report, lately, that the writer considered the indigenous dais hopeless. At the Conference held this week in Bombay, it was stated that 50% of the cases are done by these, so called, hopeless women. Ought we not to make a great effort to help them to improve, till they can be replaced? Teaching them to be clean, alone, will be the means of saving many lives.

I was cheered to receive from a Health Officer a report, from which I quote the following: "The work of the trained dais can be said to be quite good, indeed very good in the case of the—Home. Besides, the Homes run by nurses cost more than thrice those run by dais, with practically the same work....All the 17 trained dais working in this district were trained in Miss Piggott's School, Hyderabad."

He also asks if we are prepared to train one of the most promising dais as a supervisor. Two of our most successful supervisors were themselves nothing but indigenous dais. Having had hospital training, and being literate, they are an object lesson to the dais wherever they go.

In civilized countries they still lament the high maternal mortality, in spite of their numbers of workers. Why should we be downcast? *Let legislation be provided and then things will begin to move quickly.* In Sindh alone there is room for many more workers. Overlapping will have to be avoided.

Before the training started, I had a dai come and unblushingly tell me that twelve of her fourteen patients had died in a short time. When asked if she was not ashamed of it, she replied: "What could anybody do? They were in the hands of God." Now the tale is different. They generally come full of excuses for even a rise in temperature.

The work has grown beyond all expectation and it is not easy to cope with all the requests received.

Literature is always being prepared, and every dai that is come across is given a handbook of instructions. Often men come from distant districts asking for their villages to be visited. They always go off armed with literature in Sindhi. Sometimes we find quite a different atmosphere in certain villages that we have not been able to visit, but where the papers have gone before and have been acted upon.

As the young are so important, we make a point of visiting as many schools as possible. The children are spoken to about their duty to God, man and the dumb creation. Their attention is drawn to the need of looking after their mothers, as a sick and weak mother means a sad and unhealthy home. A little book, "Advice to mothers," has been much appreciated.

Each trained dai is given a copy of "What every dai ought to know." This handbook can be referred to and has proved useful.

Supervisors go up and down the railway lines and into the interior, examining the dais' boxes and replenishing them.

A travelling dispensary, with a lady doctor in charge, tours the districts in the winter. This has been meeting a great need.

The course of training is from four months to a year, or more. Not every dai that is instructed is considered fit to appear for examination. About five hundred of them have attended classes and received outfits for their work.

During the last three years
172 towns and villages have been visited.
764 lectures given, attended by 31,256 women and children.
158 schools have been visited.
80 dais have passed their examination.
251 dais have been supervised.

We feel we have done so little, as there is much yet to accomplish, but we look to Him with Whom nothing is impossible, to supply all that is needed.

January 1936.

R. PIGGOTT.

PUSHPA, THE CHILDREN'S OWN PAPER

Edited by Shri Hansa Mehta and Shewak Bhojraf, Khar, Bombay,

PRICE ONE ANNA A MONTH.

We welcome this new magazine for children and wish it all success. It is very cheerful, full of pictures, short stories, descriptions of new games, encouragement for various hobbies and hand crafts, items of interesting, simple information on science and history. Its scheme is well thought out by its able editors and if it gets sufficient subscribers (it is remarkably cheap) it should yield a fine and patriotic influence. It is under the auspices of the All-India Children's Association whose motto is "Education and Entertainment."

REVIEWS

SOCIAL REFORM

By Dewan Bahadur Har Bilas Sarda
(VEDIC YANTRALAYA, AJMER.)

This Collection of Speeches and Writings by Har Bilas Sarda is dedicated to the Women of India and deals so specially with problems directly relating to the improvement of women's conditions that it should find a place in the library of every educated Indian house hold. A delightful Introduction by Principal P. Seshadri gives the touches concerning the *human* side of the author which complete the intellectual aspect of this well-known social reformer. He also says, "I have met many leaders of Indian thought and action but I have no difficulty in stating that Har Bilas Sarda is the warmest friend of the woman's cause we have in this country today." The opening chapter of the book is on "Social Reform", and reviews the many problems of the social system of India in a calm, dispassionate way, with a view to making such changes in the old system as will suit modern days and ways. The illustrations by which he shows the problems are homely and convincing; the quotations from Scriptures and Sastras are learned and helpful to the reformer; the extracts from English literature being chiefly from the poets give grace and embellishment to the subject-matter; and the array of detailed evidence of support by individuals and groups and mass meetings for the legislative measures which he proposed is an invaluable record for future workers in the same fields. His own conclusion is that where large communities or numbers are concerned legislation is the only effective means of carrying out social reform. The chapter on "The Awakening of Women" opens with the sentence "It is a happy sign of the times that the women of India are becoming conscious of the unenviable position they occupy in the country." What a paradox! A happy thing that people are aware of their unhappiness! And yet he is quite right. He puts their legal position in a sentence: "As daughters they inherit no property, as wives they enjoy no freedom, as widows they can claim no rights to their husbands' estates, and society puts a ban on their re-marriage." Women will thank Mr. Har Bilas Sarda for publishing in such a handy volume his speeches in the Legislative Assembly on the Bills he brought in to regulate the marriages of children and which resulted in the passing of the Sarda Bill for the Restraint of Child Marriages. His speeches on Hindu Widows' Rights of Inheritance are full of important information which women should memorise in support of their agitation for improved legal rights. Women are never left without champions, though sometimes they seem few and far between. Amongst that roll of honour in India will shine the name of Har Bilas Sarda and the proof is to be found in the burning sense of indignation against the injustices done to women, the brave expression of understanding of their woes, the practical hard, constructive work put in by this good, simple knight of modern chivalry, in the tourney of the Legislative Assembly sessions between 1927 and 1933 as demonstrated in every page of this book.

WOMEN'S INDIAN ASSOCIATION

BRANCH REPORTS.

MAINPURI

The 13th Anniversary of the Mahila Club, Mainpuri, which is affiliated 'as the local branch of the W. I. A.' had a two days' brilliant celebration in February. Its programme included a successful drama "Savitri Satyavan" produced by the Headmistress of the Government Girls' School and played by the school students. There were also a debate, tableaux, a dance, songs and recitations. The activities on both days attracted hundreds of ladies who took a keen interest in the proceedings. Resolutions were passed also calling for support of the Sarda Act, for promotion of total abstinence from intoxicants, for the extension of compulsory education to the girls of the city and for the improvement of the lighting and sanitation of the city by the Municipal Council.

The Mahila has been doing its best all these years for the advancement of the ladies of Mainpuri. Its President is Mrs. R. D. Nehru' wife of the Collector; its Secretary Mrs. Radha Devi' wife of a leading advocate. Raj Kumari Lalan Sahiba, daughter of the Raja Bahadur of Mainpuri, is a patroness of the Mahila, and its members are of both the official and the non-official classes. This is one of the most steady and loyal Branches of the W. I. A.

BOMBAY

The Branch had a meeting on January 30th to pass a Vote of Condolence with Royal Family on the death of King George V. The meeting was presided over by Mrs. Hussimbhoy Dadoobohy, daughter of Sir Ebhrahim Rahimtoola. Elementary and Intermediate Drawing Certificates were distributed to students who had passed the Arts College Examination.

The Fort Branch had a meeting on the 20th February presided over by Mrs. Shirinbai Sorabji Daverat at which a demonstration of Physical Culture was given and a lecture on the system of debts was given by Mrs. Herabai Tata, Hon. Sec., as a result of which the following resolution was passed:

"That the system prevalent in India of lending money ought to be modified so that the rate of interest should vary only from 3% on small loans up to 10% on big loans. The rate of interest should be fixed and legalised. Whilst the transaction takes place the full amount ought to be given and no discount ought to be allowed to be deducted by the money lender. If the interest paid up amounts to twice the amount of the borrowed capital the debt thereupon shall be deemed to be paid up, if not earlier".

CALICUT

A Public Meeting of the ladies of Calicut was held under the auspices of the Calicut W. I. A. on February 18th to felicitate Miss Muliyl Janaki on the award to her of the Kaiser-i-Hind Medal. Mrs. M. Ramier was in the chair and congratulating Miss Janaki spoke of the propriety of the Government's action. Mrs. R. Thomas spoke at length of the generosity and whole-heartedness of Miss Janaki's work which had never aimed at such honours or at appreciation from outside. Her only object was to help the needy, which was a rather rare quality. Speeches made also by Miss K. E. Sharada, Mrs. K. Menon, and Mrs. M. Kamalammal were unanimous in their praise of Miss Jaanki and her activities. In her reply the latter spoke of the various kinds of difficulties which she had come across as a Bench Magistrate amongst the suffering poor people and how she had tried to help them. Much more that remained to be done she would aim to accomplish with their help.

She thanked them for all their kind words about her. The meeting closed with an excellent performance of a Harikatha Kalakshepam by Srimati G. Menon, and the distribution of flowers and pansupari.

At a meeting of the W. I. A. Calicut Branch held on the 6th March 1936 the following resolution has been adopted — "This meeting of the Women's Indian Association, Calicut, places on record its deep sense of sorrow at the sad and untimely death of Srimathi Kamala Nehru and conveys its deep sympathy to the bereaved family".

VIZAGAPATAM

The Vizagapatam Branch of the W. I. A. which was started in 1926 is still working faithfully and has published an instructive and interesting Report of its history to date. The Annual Anniversary meeting was held in December and the report for 1934-35 was read. Srimathi. P. Sunderramma is now the President and the Secretary Mrs. V. Kudithama. Meet-

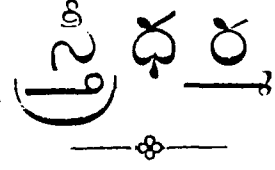
ings have been held in a number of different houses in the town, but from 1930 to 1934 in the Secretary's house where a library of over 300 hundred books supplied the members with a lending library and there were also Telugu Magazines, daily newspapers, etc. for their use. After the President's sad death the meetings were held in a garden and there was also a garden party. The Branch celebrated special festivals such as Navarathri and the Buddha's Birthday by public meetings and feeding of the poor. A prize was given for the best essay on Co-education and on the use of Funny Magazines and Cinemas. It was won by Srimati G. Rathnamma. A Magic Lantern lecture on "Health" was given by Srimathi A. Lakshmipathi. The greatest need of the Branch is a good meeting-place. One member had donated a certain house for the purpose but it does not prove suitable. The Branch has a small financial balance as a result of its year's work.

We congratulate the Secretary and members on their Report and work, and hope that their prayers for a suitable building will soon be granted.

HEADQUARTERS.

The Women's Indian Association, Madras, places on record its profound sense of sorrow at the premature death of Mrs. Kamala Nehru who was distinguished for her great patriotism and courage and self-sacrifice. It offers its heart-felt condolence and sympathy to Mr. Jawaharlal Nehru who has lost his beloved wife and friend at this moment when he has to shoulder the great responsibilities as the President-elect the Congress.

The Association thanks the "Hindu" for use of the Frontispiece Block.



అఖిల భారత మహిళా సభ

తిరువాన్కూరు
(ఆనంతశయనం).

వ్యాసకర్త: మనపాకం కమలమ్మగారు.

ఈ సంవత్సరము అఖిలభారత మహిళా సభ తిరువాన్కూరు ముఖ్యపట్టణ మగు “తిరువేండం” నగరమునందు అత్యుత్సాహముతో సమావేశ మాయెను. భారతీయ పలు రాష్ట్రములనుండి సభకు సభికులుగ విచ్చేసియుండు వివిధ జాతిస్త్రీలకు మహారాణి గారివల్ల స్వాగత మొనర్పబడి, ప్రారంభదినమంతయు, వాండ్లారుల క్షేమసమాచార విచారణలతోను, సరస సల్లాపములతోను, చర్చనీయాంశములగు తీర్మానములచెర్చల తోను బహు వినోదముగ కాలము గడుపబడెను.

మహాసభ ప్రారంభమయిన మరుసటిదినము, అందరిని కన్యాకుమారి అగ్రమునకు తీసుకొని వెళ్లిరి. దారి మధ్యలో పద్మనాభపురము, తిరువాన్కూరు రాజుల పురాతన ముఖ్యపట్నమున్నది. శిథిలమయిన కోటలు, కోటలలో యిప్పటికిని నిలిచియున్న పాత చిత్తరువులు, చెక్కడపు పనులు పూర్వచరిత్రల స్మృతికి తెచ్చును. అక్కడ శుచీంద్రమను గొప్ప దేవాలయమున్నది అచ్చట ఇంద్రుడు శుచిత్యము సందెనట, ఇందు 12 అడుగులకు మించిన ఆంజనేయ విగ్రహము (సముద్ర లంఘనానకుద్యుక్తమై సప్పటిదసి గాధ) ప్రతిష్ఠ జేయబడియున్నది. ముఖములో తీవ్రశంకల్యము వ్యక్తమగును.

కన్యాకుమారి.

అచ్చటనుండి కన్యాకుమారి దేవాలయమును చేరుకుంటిమి. (చార్యశివుని కొరకు తపస్సుచేయుట) దేవి తపస్సులోనున్నది గాన ముఖము ప్రశాంతముగ నుండును. దేవి ముఖమున మణియొక్కటి బొట్టు క్రింద పొడుగబడినది. బయటనుండి చూచినట్లయిన అది విద్యుద్దీపమువలె ప్రకాశించు చుండును. దేవి ఆలయము చీకటిగ నుంది. పగటి పూటకూడ దీపములు వెలిగించబడును. పూర్వము ప్రస్తుతమున్న మణికంటె పెద్దమణి యుండి దాని కాంతి ఓడలకు గాత్రీయందాధారముగ నుండెననియు, తురు మ్మలు దాన్ని దొంగిలించుకొని పోయినందున మరియొక చిన్న మణిని పొంది సముద్రమున కెదురుగానున్న ద్వారము మణియొక్క కాంతి బయటకుగుపడకుండుటకుగా, మూయబడి యుండును. కన్యాకుమారి అగ్రమే (హిందూ దేశపు కొన) మూడువైపుల

ఫిబ్రవరి-మార్చి 1936

స్త్రీధర్మ

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ఆవరించుకొనిన సముద్రములు, సముద్రములో తెల్లని కెరటములచే తాడితములగు చుండు గుట్టలు, రామగాధలు, అన్నియు ఒకవిధమై ఆనందము నిచ్చుచూ, భారత దేశముయొక్క బౌద్ధత్యము అవి నాశనమని స్ఫురింపజేయును. అచ్చటి యిసుక సన్నని నూకవలె జొన్నగించులవలె నుండి మెరియుచుండును. సముద్రపు టొడ్డుకు అలలు ఒక మారు నల్లని యిసుకను ఒకమారు ఎర్రని యిసుకను తీసుకువచ్చి వేయుచుండును.

విందులు

30వ తేది డిశెంబరు కార్య దర్శిచుల నివేదికలు జదువబడినవి. విద్యావిషయక తీర్మానములు చర్చింపబడి ఆమోదింపబడినవి. సభల యలసట మరచుటోయన ప్రతి దినము 4-30 నుండి అల్పాహార విందులు, విందులలో వినోదములు, Y. W. C. A. వారు పిల్లలచేత వేయించిన నాటకములు.

రాణీగారి విందు

సభవారి మనస్సును రంజింపజేసే కాలికల కాశల్యము స్త్రీ సమాజము, రీక్రియేషను క్లబ్బువారు చక్కని (Concerts) గానసమ్మేళనముల సచ్చిరి. అన్నిటిలోను అచ్చటి స్త్రీలు చక్కని పాల్గొనిత్ర సంతోషించి యున్నారు. సంగీతములో వారికి పాండిత్యమున్నదని చెప్పవచ్చును. అన్నిటికంటె ఉత్కృష్టమైంది మహారాణీవారు తమ భవనములో మాకిచ్చిన విందు. వారే స్వయముగ వచ్చి ప్రతినిధులనందరిని ఆహ్వానించి, గౌరవించిరి. ప్రతి దేశమువారితోను వారి వారి దేశ స్థితుల నడిగి తెలుసుకొనిఅనేక విషయములు పరస్పరాభిప్రాయములను చర్చించిరి.

ఆరామము మధ్య మావిందు. చెట్లు మధ్య మధ్య చిన్న (fountains) జల యంత్రములు. ప్రదేశం అంతా విద్యుద్దీపములతో నక్షత్ర మండలమువలె మెరసినది. సా. 6-30 కు వారి కోటకొలుపు కూటము (Dining Hall) తో సహా రాజ భవన మంతా చూచినాము. మా వినోదార్థము యిప్పుడు ఎక్కువ ప్రశంసించబడు చున్న ‘కథ కళిసృత్యము’ ప్రదర్శింపబడెను. రాజ చిత్ర కళా భవనము కూడ అపూర్వమైన దృశ్యము. రత్నములు తాపించిన ఖడ్గములు, రాచనగలు, దుస్తులు, ఒక్క మణిలో చెక్కబడియుండు విగ్రహములు, చక్కని శిలావిగ్రహములు, చలువరాతి చెక్కడములు అన్ని మన దేశముయొక్క పూర్వ దశ (just an inkling) చూచాయగ తెలుపును.

చిరస్మరణీయము

మాకు జరిగిన రాచ మర్యాదలు, అచ్చటి స్త్రీల ఉనికి, మహారాణి వారి సహజ సద్గుణ సౌరభము, దేశముయొక్క నైజమైన ప్రకృతి సౌందర్యము, అనంత పద్మనాభ స్వామి మహా విగ్రహము, కన్యాకుమారి మాణిక్య ప్రభ మాకు చిరస్మరణీయము.

దేవాగారము.

- సీ॥ సర్వమంగళ నీదు చరణాబ్జముల నెంతఁ
విజయుని భర్తఁగావింపుమమ్మ!
పాపి దుర్యోధను భార్యజేసిన! ప్రాణ
వాయువు బాతునీ భారమమ్మ!
బలరామునకు నెంత పాపపుణ్యములేదో!
కారవేళునకిడఁగోరెనమ్మ!
వలుకోర్కెలెల్ల నీపై వైచియున్నాను!
పుత్రికగతి నన్ను బ్రోపుమమ్మ!
గీ॥ నీ వెటుంగనిదెయ్యది నిక్కమమ్మ!
సర్వలోకంబులను గాచు సత్యవమ్మ!
కోర్కెలాపగెదవని నిన్ను గోరితమ్మ!
కరుణజూడవె మాయమ్మ గిరిశుకొమ్మ॥

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THE WOMEN'S PROTECTION LEAGUE,

3/29, Iswaradas Lala St., Triplicane, MADRAS.

R. RANGANAYAKI,

Hony. Organising Secretary.

OBJECTS

1. To advise and arrange respectable homes for women who are stranded either through poverty or through desertion or by death of their husbands or parents.*
2. To render legal and financial aid to deserving women who are so stranded and have to launch litigations for securing their just rights.
3. To render medical, natal, and sanitary advice and aid to all women by deputing propogandists from house to house.
4. To organise an educative campaign and pro-poganda through conferences, lectures, dramas and demonstrations for securing the legitimate social, marital and inheritance rights of women.
5. To supplement and strengthen the activities of the Auvvai Home, Mylapore, The Seva Sadan, Nungumbakam, The Vigilance Association's Rescue Home, Kilpauk, Sri Sarada Home, Mylapore, and such other permanent Homes for Women by canvassing more liberal public support for them.

MEMBERSHIP

Membership of the League is open to all adult women, ir-respective of caste or creed, who endorse the above objects and pay an annual subscription of not less than Rupee One.

*[Vide article on "Protection of Women," Page 47.]

ஸ்திரீ தர்ம

தாது ஸு

விசேஷ மலர்

—:o:—

1936(ஸ்) ஜனவரியி் பொங்கல் தினத்தன்று “ஸ்திரீ தர்ம” வெளிவர முடியாமற் போனதால் அந்த மலருக்குப் பதிலாக தமிழ்ப் புதுவருஷப் பிறப்பாகிய தாது விஷுவன்று 64 பக்கங்க ளுக்கு மேற்பட்ட விசேஷ இரட்டை மலர் ஒன்றை வெளியிட உத்தே சித்திருக்கிறோம். நமது சந்தாதார்களுக்குப் பிரத்தியேக சார்ஜின் றி வழக்கம்போல் அது அனுப்பப்படும். தனிப்பிரதி வேண்டுவோர் அனா 8 முன்கூறுக மணியார்டர் செய்யவேண்டியது.

போட்டோக்களும் சித்திரப் படங்களும்டங்கியது.

கட்டுரையாளர்கள்.

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