

The Position of Women

K. S. Kolthandarama Aiy

1897

415. noj 73

1897

1. 1942

THE POSITION OF WOMEN

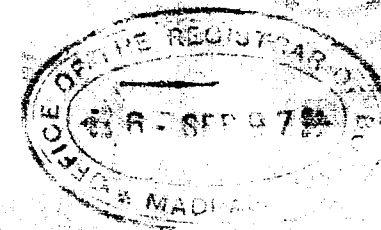
IN INDIA, IN AMERICA,

AND AMONG SAVAGES

BEING THREE PAPERS

BY

K. S. KOTTHANDARAMA AIYAR B.A.



PRINTED AT THE GAJAPATI PRESS

PARLAKIMEDI.

1897.

115.20172

1897

CONTENTS.

I. Hindu women in the past and in the present	pp. 1-32
II. The position of women in the United States of America	pp. 1-18
III. The position of women among savages	pp. 19-30
IV. Some Selections	pp. 30-36

 * செப்பனிருவதற்காக எடுத்திக் *
 * கொள்ளப்பட்ட *
 * மாதம் 1937 வருடம் *
 * செப்பனிரு முடித்த *
 * மாதம் 1937 வருடம் *
 * ஓராய்ச்சி உதவியாளரின் *
 * கையொப்பம் *

PREFATORY NOTE

The object of this publication is to invite the attention of my English-educated brethren to a matter in which our customs are capable of much improvement. Our national well-being depends more upon the proper position of women being acted upon than upon any other single factor. It is absurd to expect mothers with intellects cramped by all absence of education, and bodies enfeebled by early marriage and pre-mature maternity, to produce children but after their own dwarfed image. If we desire future generations of our race to attain the fulness of bodily and mental power, we must first see to it that a generation of strong, cultured, intelligent and noble-hearted mothers are produced.

The first of these essays is re-published from the *Madras Christian College Magazine*; while the others are reprinted from the *Ganjam News*, a weekly paper conducted by my friend and former pupil, Mr. Syamasudara Rajaguru, B.A., and published at Parlakimedi. As this little brochure was printed at a distance from where I am, I had no control over its get-up. I had no opportunity of looking over the proof, and several typographical errors have crept in, some of the more important of which are corrected in the *errata* on the next page.

The proceeds of this publication will be devoted exclusively for some purpose connected with the promotion of female education; the particular form will of course depend upon the amount,

BEZVADA, July 97.

ERRATA.

Page	Line	For	Read
2	10	bruit	brute.
3	12	woman-	women.
9	17	adorned	adored.
11	27	forms,	form.
12	14	generation,	generations.
14	10	women,	woman.
14	15	insert a comma after "housewife."	
4	25	trave,	travel.
5	2	Edinburgh,	Edinburgh.
5	16	M. Bryce,	Bryce.
5	30	spred,	spread.
6	9	others'	other's
10	11	Scharlice,	Scharlieb.
11	15	Man,	man.
15	27	major,	mayor.
15	28	omit 'police'.	
31	19	Manu,	Vasishtha.

I

'HINDU WOMEN IN THE PAST AND IN THE PRESENT.*

SINCE his return home, Mr. Alfred Webb, M. P., President of the Indian National Congress in 1894, has been writing occasionally on Indian matters for the information of the English people. In one of his articles, after referring to some needed reforms in India, he says:—"What disturbs us most—what appears to us most repugnant to high civilization and enlightened advancement—is the position of women. Changes in these respects can come only through the people themselves, especially through their women, who are the most conservative supporters of the present customs." These words strike the keynote of the whole subject of the position of women in Hindu society. They point to a crying defect as well as to the source from which the remedy should proceed. Something, no doubt, has been done in recent years for the education of our women, and towards a due appreciation of their proper place and function in society. But very much more remains to be done. It is the purpose of this paper to show how Indian women lived and moved in the past, and to direct attention to some of our duties towards them in the present.

* A paper read at a public meeting in Berhampore (Ganjam), and originally published in the Madras *Christian College Magazine* (February & March 1896.)

The position assigned to women among the people of any nation is a test of the degree of civilization to which that nation has attained. Says Mr. Gladstone:—"When we are seeking to ascertain the measure of that conception which any given race has formed of our nature, there is perhaps no single test so effective as the position which it assigns to women. For, as the law of force is the law of brute creation, so in proportion as he is under the yoke of that law does man approximate to the brute; and in proportion, on the other hand, as he has escaped from its dominion, is he ascending into the higher sphere of being and, claiming relationship with the Deity." Judged by this standard, ancient India had reached a degree of refinement not lower than that of either ancient Greece or Rome in their most polished days. Hellenic civilization looked upon the allegiance of the citizen towards his town or state as his paramount duty, and lest this should in any way be impaired by family ties and affections, women were deprived of all but servile offices. They were necessary for the purpose of keeping up a race of citizens, and were therefore tolerated as an unavoidable evil. Greek women were kept in strict seclusion, and consigned to a distinct portion of the dwelling house. If strangers were present, they were not allowed to show themselves even at the domestic meals. They received no instruction worthy of the name; woman's function was not to be the helpmeet of man. And as if to complete her degradation, Greek society had a class of women who fed the passions and beguiled the leisure of the men, and assigned to them a prominent position quite

different from that occupied by the same class of persons in any civilized society of modern times. In ancient Roman society the position of woman was not much better. The ancient Roman matron is no doubt famed for her pure and lofty character; but by the Roman law a married woman had no personal rights: she was subject to her husband as absolutely as if she had been a slave.

Regarding ANCIENT INDIA, the earliest records from which information may be gathered are the Vedas, the date of which Oriental scholars fix somewhere between 2,000 and 1,000 B. C. In those times Indian women were not kept in ignorance or in seclusion. Such education as men had was not denied to them: and several ladies seem to have been even so highly cultured as to compose Vedic hymns and perform sacrifices like men. The Vedas nowhere contain any reference to the seclusion of women in zenanas. Wives often joined their husbands in the performance of sacrifices. The following is from the Rig-Veda:—"O ye gods! the married couple who prepare oblations together, who purify the soma juice and mix it with milk,—may they obtain food for their eating, and come united to the sacrifice. ... The gods themselves covet the worship of such a couple who are fond of sacrifices. ... " In those days the religious obligation that every girl *must* be married did not exist. Allusions are found to women who remained single and in the houses of their fathers, obtaining a share of the paternal property. While fathers no doubt exercised their discretion in securing suitable husbands for their daughters, the girls themselves seem to have had some

4 I—HINDU WOMEN IN THE PAST

voice in the selection. In the tenth *Mandala* of the *Rig-Veda*, for example, it is said:—“Many a woman is attracted by the wealth of him who seeks her. But the woman who is of gentle nature and of graceful form selects, among many, her own loved one as her husband”—a faint foreshadowing of the system of *swayamvara* which prevailed at a later period. The pernicious custom of early marriage did not prevail. This would appear from several verses in the *Rig-Veda*:—“O Visvavasu (the god of marriage)! Arise from this place, for the marriage of this girl is over ... Go to some other maiden who is still in her father's house, and has attained the signs of the age of marriage. She will be your share ... O Visvavasu! Arise from this place ... go to an unmarried maiden whose person is well developed; make her a wife and unite her to a husband.” The marriage ceremony was suitable for the occasion. The new bride went to the house of her lord, where she occupied an honoured and important position. This is evident from the following extracts, also from the *Rig-Veda*:—

“O maiden! ... We place thee with thy husband in a place which is the home of truth and the abode of righteous actions. We release this maiden from her father's house, but not from her husband's house. We unite her well with the latter. O Indra! may she be fortunate and the mother of worthy sons. ... Go to your husband's house and be the mistress of the house. Be the mistress of all, and exercise your authority over all in that house. Let children be born unto thee and blessing attend thee here. Perform the duties of thy household with care. Unite thy person with the person of this thy husband; exercise thy authority in thy house until old age. ...”

“O bridegroom and bride! Do you remain here together; do not be separated. Enjoy food of various kinds; remain in your own house, and enjoy happiness in the company of your children and grandchildren. ... O bride! Enter with auspicious signs the house of thy husband. Do good to your male servants and your female servants and to your cattle. Let thine eyes be free from anger; minister to the happiness of thy husband; and may thy beauty be bright. Be the mother of heroic sons, and be devoted to the gods. ... Mayst thou have influence over thy father-in-law and over thy mother-in-law, and be as a queen over thy sister-in-law and brother-in-law.”

In Vedic India polyandry was altogether unknown. Polygamy no doubt was allowed, but seems to have been confined chiefly to kings and wealthy noblemen. It was common among all ancient nations. If illustrations were needed, we might cite the names of Alexander the Great, and his successors Lysimachus, Seleucus, Ptolemy, Demetrius, and Pyrrhus, who were all polygamists. A woman who had the misfortune to lose her husband was neither condemned to be burnt alive on her lord's funeral pyre, nor destined to suffer the miseries of perpetual widowhood. *Sati* was unknown; and widows were permitted to re-marry. A remarkable verse in the *Rig-Veda* sanctioning re-marriage must be quoted:—

“Rise up, woman, thou art lying by one whose life is gone; come to the world of the living, away from thy husband, and become the wife of him who holds thy hand and is willing to marry thee.”

On this subject the great Sanscrit scholar, Dr. Rajendra Lala Mitra, remarks:

“That the re-marriage of widows in Vedic times was a national custom, can be established by a variety of proofs and arguments the very fact of the Sanscrit language having, from ancient times

such words as *Didhishu* 'a man that has married a widow', *Parapura*, 'a woman that has taken a second husband', *Pannarbhava*, 'a son of a woman by her second husband', is enough to establish it."

Coming down to a LATER PERIOD of Indian history,—the times of the *Brahmanas* and the *Upanishads*, of the *Ramayana* and the *Mahabharata*—we find women occupying the same honoured position in society. They were not only well trained for the performance of their domestic duties, but also educated in the learning of the times. The celebrated conversation between the cultured Maitreyi and her husband is well known. This lady cared not for the wealth which Yajnavalkya proposed to divide between her and her co-wife; she begged rather that she might be taught the knowledge of immortality. Another lady—a contemporary of Yajnavalkya—was so learned and bold as to challenge him in the court of Janaka with two questions, which, however, the sage answered. Not only were the daughters of kings allowed to choose their husbands according to the custom known as *svayamvara*, but ladies of other castes also were allowed to have a voice in the selection of their husbands. As the historian of 'Civilization in Ancient India' says:—

"Considered as the intellectual companions of their husbands, as their friends and affectionate helpers in the journey of life, as the partners of their domestic duties, and the source of their pure domestic bliss, Hindu wives were honoured and respected in ancient times. It was not often that they attained the abstruse learning of a Maitreyi or a Gargi; but nevertheless they were well informed in general matters and well trained in their own domestic duties. Free from all undue restraint on their movements and actions, women moved freely in the society in which they lived, frequented public festivities and sights, performed religious sacrifices, visited

friends and received visits. More than this: they had their rights to property and inheritance, which indicate the honour and regard in which they were held."

From time immemorial our women have been justly celebrated for the possession of domestic virtues, such as devotion to their husbands, affection for children, industrious attention to household duties, and modesty. The following extracts from the pleadings of Sita to be allowed to accompany Rama into exile, are interesting, and show the extent to which that foremost of all domestic virtues, attachment and devotion to husbands was cultivated by our women:—

"A wife must share her husband's fate. My duty is to follow thee

Where'er thou goest. Apart from thee, I would not dwell in Heaven itself.

Deserted by her lord, a wife is like a miserable corpse.

Close as thy shadow would I cleave to thee in this life and hereafter.

Thou art my king, my guide, my only refuge, my divinity.

Through thorny trackless forests I will go before thee, treading down

The prickly brambles to make smooth thy path. Walking before thee I

Shall feel no weariness; the forest thorns will seem like silken robes;

The bed of leaves a couch of down. To me the shelter of thy presence

Is better far than stately palaces, and paradise itself.

Protected by thy arm, gods, demons, men shall have no power to harm me.

With thee I'll live contentedly on roots and fruits. Sweet or not sweet,

If given by thy hand, they will to me be like the food of life.

Roaming with thee in desert wastes, a thousand years will be a day;

Dwelling with thee, even hell itself would be to me a heaven of bliss.

In a STILL LATER PERIOD of Indian history,—the age

"For women there is no separate sacrifice, nor vow, nor even fast; if a woman obeys her husband, by that she is exalted in heaven."

Gradually the position of women in India declined till about 1,000 A. D., when woman's subordination to man became complete. She had now no independent aim or existence. Marriage of girls had become the rule; remarriage of widows was prohibited; and the inhuman custom of *sati* had been adopted from the Aryan invaders of India. The priests, who denied the other castes all the learning of the times, had put the women also under the same law—no doubt with the object of more easily perpetuating their own sway. The Muhammadan conquest of India completed the degradation in the position of our women. The loose marriage laws of the Muhammadans, as well as their habit of enriching their harems with slaves obtained by force, necessitated the seclusion of women. The result was a complete cramping of the intellectual faculties, owing to the absence even of that education which intercourse with the outside world imparts.

This, then, is the PRESENT position of our women—a position to which they have been reduced by ages of superstition and centuries of Muhammadan supremacy. They are kept in seclusion and ignorance. They have no ordinary freedom in their intercourse with their relatives. They get no education worthy of the name—much less a good general education or training as would fit them to be helpful to others. They are superstitious in the extreme. The house is the stronghold of all

puerile ideas and the staunchest supporters of foolish and baneful customs. Women ought not to remain single. They are generally wedded to men, in choosing whom they rarely have a voice, and at an age when, even if they had a voice, they could not exercise it to any good or useful purpose. It sometimes happens that girls are married to persons who by their age are more fitted to be their fathers or grandfathers than their husbands. A man may marry as many wives as he pleases in succession. There is no objection even to his having several wives at the same time. A humane Government has prohibited the barbarous practice of *sati*, but will not prevent the greater, because more prolonged, torture of enforced widow-hood. As a wife the Hindu woman is a drag, not a helpmate; she is unable to exercise upon the sterner sex any of that chastening and elevating influence which is hers by nature. As a mother, she is not fitted to rear up her children in robust health or give them a sound moral training. As a widow her lot is wretched, with not a gleam of hope or a ray of pleasure to lighten her dark and clouded life. It is time something were done to improve the position of our women; and I proceed to suggest some of the steps that might be taken to attain this end.

First and foremost among our duties towards our women is their EDUCATION. Our women forms nearly half of our population, and why do we prevent them from having access to the fountains of learning and knowledge? Justice demands that the same liberal education that is allowed to men should also be given to women. But it is not on the ground of fair play

of the *Sutras* and the laws of Manu—there was a distinct decline in the position of women. This was the period when priestly authority was becoming more and more firmly established, and rules and ceremonies multiplied exceedingly. In this period arose the idea that it was a man's religious duty to leave a son behind him. As begetting a son became an all-

important duty, it was laid down that the widow of a sonless man might bear not more than two sons to her brother-in-law, and failing him to a *sapinda*, a *sajotra*, or, in the last resort, even to a casteman. The custom of appointing a daughter to raise issue, and of adopting the sons of others, also came into vogue. A man was allowed to take more than one wife, but only if his first wife was unable to join him in his religious duties or did not bear male issue. Even then, however, he was bound to maintain his first wife. That forsoaking a wife was considered a great sin appears

from the fact that the penance for it was for the offending husband to wear an ass's skin and go a-begging in seven houses for six months together, saying:—"Give alms to him who forsook his wife." Female chastity was always valued, and adultery was always considered in India a heinous offence—a peculiarity which has found a place in the Indian Criminal Law under the British Government. The so-called eight forms of marriage were all elaborated in the period under consideration. The baneful custom of marrying girls before the age of puberty was getting to be common, but had not yet settled into the rigid rule of the present day. Vasishtha says:—"A maiden who has attained puberty shall wait for three years. After three years,

she may take a husband of equal caste." Manu is indignant against widow-remarriage, which, however, seems to have been customary in his time, much against the will of the orthodox. In the case of child-widows, that is, girls whose husbands died before consummation of marriage, no objection was raised to their being married again. Women, and especially mothers, were, however, held in great respect:—"A father who has committed a crime, causing loss of caste, must be cast off. But a mother does not become an outcaste for her son. The teacher is ten times more venerable than a sub-teacher, the father a hundred times more than the teacher; and the mother a thousand times more than the father." (Vasishtha.) Manu's rules respecting women are not consistent; however some of them deserve to be quoted:—

"Women are to be honoured and adorned by fathers and mothers by husbands, as also by brothers-in-law who desire much prosperity."

"Where women are honoured, there the gods rejoice; but where they are not honoured, there all rites are fruitless."

"Where women grieve, that family quickly perishes; but where they do not grieve, that family ever prospers."

"Houses which women, not honoured, curse, those, as if blighted by magic, perish utterly."

"Day and night should women be kept by the male members of the family in a state of dependence. . . . The father guards them in childhood; the husband guards them in youth; in old age the sons guard them. A woman ought not to be in a state of independence."

Again,

"A man should not eat with his wife, nor look at her eating, sneezing, yawning, or sitting at her ease."

"A wife, son, slave, pupil, and own brother should, when he has committed faults, be beaten with a cord or a bamboo. But on the back of the body only, never on a noble part: if he should beat them on any other part than that, he would sin of a thief."

"Though of bad conduct, or debauched, or even of evil qualities, a husband must always be served like a wife."

alone that I plead for the education of our women, I plead for it also on the much lower ground of self-interest. If our women be not elevated, we must be dragged down to their level. Our homes would be healthier if our wives were acquainted with the laws of health, and happier if they were educated in all that makes them pleasant and helpful companions. Again in one sense, the education of a girl is even more far-reaching in its consequences and therefore more important than that of a boy, for, as Paul Bert says, "by educating a boy you get an educated individual, but by educating a girl, you get an educated family." And as surely as the future of a country depends upon the generation to follow, even so surely will it be influenced for the better or for the worse by the mothers in whose hands the training and upbringing of its youth largely rests.

"Children are what their mothers are
No fondest father's wisest care
Can fashion so the infant heart
As those creative beams that dart
With all their hopes and fears
Upon the cradle of a sleeping son."

Or, as the late Poet-Laureate says, in language which has become familiar wherever the English tongue is known:

"The woman's cause is man's; they rise or sink
Together, dwarf'd or godlike, bond or free:
For she that out of Lethic scales with man
The shining stair of Nature, shares with man
His nights, his days, moves with him to one goal.
Stays all the fair young planet in her hands—
If she be small, slight-natured, miserable,
How shall men grow?"

In a society, such as ours, groaning under the weight of many social evils more than half the difficulty of the reformer would vanish if he had the sympathy and co-operation of his female relatives, who now in their ignorance are the strongest supporters of the existing state of things. All political reform, to be useful and permanent, must be based on a high morality and developed social institutions. Let us remember the words of Mr. A. O. Home, than whom there has never been a more earnest worker for the improvement of the political condition of this country.

"Nations in the long run," says Mr Hume, "always get precisely as good a government as they deserve, and no nominal political enfranchisement will in the long run prove more than a change of evils unless such an advance has simultaneously or antecedently been made along all those other lines as shall render the country qualified to assimilate its improved political status. Political reformers of all shades of opinion should never forget that unless the elevation of the female element of the nation proceeds *pari passu* with their work, all their labour for the political enfranchisement of the country will prove vain."

It is said that reforms pass through three stages. In the first they are denounced as heresies, and are followed by persecution. In the second stage, the progress of the reform is not resisted, as indeed it cannot be; it is sneered at and ridiculed. The third and last stage is that in which people wonder—not that the reform has silently worked its way in spite of opposition—but that it had not taken place earlier or with greater rapidity. For their own part they had always been convinced of its necessity. The question of female education has in our society reach-

ed this last stage; so that rather than dilate upon its advantages, it is, I think, more profitable to discuss the kind of education needed and the mode and means of imparting it.

"Woman is not undeveloped man." The education that is calculated to equip men for the stern battle of life is unsuited to women, whose proper sphere of work and influence is primarily the home. At the present moment in this country no problems regarding the 'new women' press for solution. A moderate programme of education for our women should be enough for all practical reformers. To my mind, it is sufficient in the present state of our country that women should receive such an education as would enable them to acquit themselves well and honorably as wives and mothers. "The aggregate culture which is provided should represent what in our judgment marks a good housewife an enlightened woman, and a friend progress." It goes without saying that a sound general education in the vernacular should be given to our girls. Starting with such an equipment, a woman could spend her spare time in improving herself by means of books and magazines. She could also acquaint herself with the course of current events by reading vernacular newspapers.

To women a good knowledge of domestic economy is indispensable, as also an intimate acquaintance with the laws of health. The laws of Nature are inexorable, and the least even unwitting infringement of them is followed by its inevitable consequence. The health of the home and its inmates, particularly

the children, is safe only in the keeping of a wife or a mother who is well versed in the principles of hygiene. A knowledge of physiology and elementary medicine will be useful. A study of geography and history will be interesting and instructive. Biography of eminent men and women will have a great influence in moulding their character and developing their aspirations. Needlework and similar acquirements are indispensable. Music is a most useful accomplishment. Orpheus is said to have entranced beasts and even inanimate objects by the strains of his lyre. When the body is weary with toil or the mind oppressed with cares or sorrows, there is nothing that has such an enlivening and cheering effect as music. This particular accomplishment Nature herself seems to have intended for women; for the feminine voice lends a grace and a charm to music which is all its own. As Hindu society exists at present, with, of course, solitary and honourable exceptions, all real feminine musical skill is confined to prostitutes. And do we not know of persons who have at first sought these objectionable women for their music, and have only escaped from them with character and constitution, and it may be fortune, shattered? For several reasons it is highly desirable that at least some knowledge of the English tongue should be imparted to Indian women. English is becoming the *lingua franca* of India. Amidst the multitude of languages in India, English is the one language which has rendered possible inter-communication between people from different parts of this vast empire. A political national congress or the annual social conference would have

been quite impossible, and, even if possible, would have been confusion worse than Babel, but for the widespread knowledge of the English language. I once saw a very interesting meeting between two ladies from different parts of India. One of them was acquainted with three languages; the other also knew three; but three, was not between them one language common in which they could converse! Besides, "English is the language of progress. It opens up a new world. It affords access to all the treasures of knowledge which have been accumulating in every country during the past generations of mankind." Again, it has also more immediate uses. A knowledge of English would be useful to a native lady in the sick-room, for example, where she would herself read and follow prescriptions, &c. She could also read telegrams received instead of having to run in alarm to the nearest available schoolboy. Above all, our women should be given a good religious and moral training, without any admixture of the debasing superstitious beliefs and practices of which they now are generally the stronghold. Our women have been called by a sympathetic observer "a bundle of superstitions." They believe in charms and omens, vows and ceremonies and fasts and such-like trash, with much greater credulity and firmness than men.

The problem of *how* the requisite instruction is to be imparted to our ladies is not very easy of practical solution. A Chinese proverb says that the way to cleanse a town is for each man to sweep before his own door. Similarly, if the head of each family will

see to the education of his female relations,—his wife, sisters, and daughters,—female education will make gigantic progress. But even those who are willing to educate their female relations cannot be expected to do the work themselves; they must be afforded facilities for the purpose. Girls' schools are good so far as they go; and it is our duty primarily to help in the establishment, the maintenance, and the proper management, of such institutions. But unfortunately, our custom withdraws girls from public schools before they have made any appreciable progress in their studies. There is as yet not much good in trying to combat this custom. Our only course is to arrange for, and encourage, *home-teaching*. This can be best done by a paid agency organised for the purpose. In the city of Madras, and in some few of the mofussil stations, there are Christian mission ladies who visit zenanas and impart instruction to native women for a small fee and the privilege of teaching the Bible. The Madras Branch of the National Indian Association maintains an altogether secular agency, consisting of a lady superintendent and some female teachers, at an annual cost of some three thousand rupees. At Anantapur, some time ago, an association was formed by certain native gentlemen for "the home education of women." In Bengal there are several native associations for the purpose of testing by periodical examinations the progress of women taught at home by their male relatives. Some of these bodies are even aided by Government. It is very essential that in all towns at least, the efforts of leading men should be directed towards the formation and maintenance of

regular agencies for the home education of women.

The *physical education* of our girls should not be neglected. It is as necessary for girls as for boys to have pure air and open air exercise. Grown up women also should have frequent opportunities of going out of their prison-cells, and of enjoying the refreshing air and beautiful scenery outside.

This leads me to the topic of *the seclusion of women*. This is not by origin a Hindu custom. We have seen how Indian women in ancient days used to go out or appear in public whenever there was occasion or necessity for doing so. Traces of this healthy custom may still be seen among us. When any ceremony has to be performed, the lady of the house must cast aside the *pardah*, and man and wife must together perform the ceremony, though relations and even strangers may be present in large numbers. It is also enjoined that it is comparatively fruitless for a husband to go alone unaccompanied by his wife to places of worship or pilgrimage. The baneful custom of female seclusion was borrowed from the Muhammadans. Naturally, therefore, wherever the Muhammadans have been longest or where their influence has been greatest, there the zenana system is most rigidly adhered to. In Bengal, for example, women are most carefully secluded. In South India, fortunately, and more so in the Maharatta country, women enjoy comparative freedom. In the Northern Circars there is a closer approach to the Bengal custom. Of course these remarks do not apply to the women of the lower orders of society, who form a great part of the population.

Now this custom is a great injustice to the female sex. The principal at the root of it is, to a greater or less extent, a distrust of female virtue. Secondly, the custom deprives women of the education and general knowledge which contact with the world is calculated to impart. Thirdly, it prevents their enjoying the beauties of nature. As a Hindu lady plaintively said, life in a zenana "is like that a frog in a well—everywhere there is beauty, but we cannot see it—it is hid from us." Fourthly, this custom prevents our ladies from having fresh open air or any outdoor exercise or recreation. I am indeed far from advocating a wholesale or immediate adoption in this particular of the European practice, which is not perhaps without its disadvantages. There is a golden mean, and for the present at least I would recommend such a course. As a first step towards reform, all the members of each family, including the females, should learn to meet in free social intercourse at home. It is ridiculous in the extreme that, for example, a wife should be prohibited from eating along with her husband. Gradually close relatives and friends might have access to the domestic circle. Lastly, ladies might be encouraged to attend public meetings and to appear in public places.

Closely connected with this subject is the question of *dress and personal appearance*. Our female dress, while it is no doubt very graceful, is not particularly well-suited for free locomotion. It would be a great improvement to introduce jackets, which would cover the whole of the arms and the trunk. The absurd ideas about the impropriety of ladies wearing shoes

and carrying umbrellas should be given up. The dress of native Christian ladies, to my mind, combines the grace of the oriental costume with the convenience of the occidental. Pockets, handkerchiefs, and a watch are useful additions. Gold or silver belts might be used, though elastic or pliable ones are more comfortable. Tattooing the forehead, the forearm, or any other part of the body, is a barbarous practice that ought to be given up. The mania for jewels should be discouraged. The love of ornament is, no doubt, characteristic of women, more or less, all the world over. But in no other country is it carried to such ridiculous excess or gratified at such an enormous cost as in India. No family except the very poorest is without its stock of jewels. The extent to which this evil prevails may be best seen from the following facts: "The value of the money hoarded or converted into jewels in India has been estimated at 280 crores of rupees. At 12 per cent. interest, a common rate, this would yield 33½ crores a year—far more than the entire land revenue." At the low rate of 3½ per cent., the interest amount to about 9½ crores, which is about 22 per cent. more than the total interest which the Indian Government pays to English capitalists for Railways, Irrigation, Public Works, and other similar public purposes. And what about the expenditure incurred for converting money into jewels? In 1891 there were 401,528 goldsmiths in India. If the average monthly earnings of a goldsmith be Rs. 6, let alone his illegal gains, which are often not inconsiderable, the total annual expenditure in this class of people is about three crores of rupees!

Well may the reformer exclaim with Benjamin Franklin:—"We complain of the taxes imposed on us by the Government; but we are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly."

There seems to be three ideas underlying the passion for jewels. The love of personal decoration is one of them; a second is the vanity that seeks to show off its possessor as richer than otherwise she would appear. The third and not the least important idea is the desire to give some property to, and make provision for, girls. For this last Hindu law and custom are mainly responsible. By custom a woman who loses her husband may not remarry and thus secure a fresh protector. If she be the widow of a member of a joint family, she has no rights whatever to her husband's property, be the family ever so opulent; she can only get maintenance. Even her husband's separate estate she does not inherit with the full powers of an owner. If her husband leaves landed property, she can only enjoy the produce of it; the lands themselves must be safely preserved for the future benefit, it may be, of some very remote kinsman. Cash and jewels, given and inherited, form the only property of a woman. Is it, then, a matter of surprise that Hindu women, and often their parents also, have a passion for jewels? But with the greater enlightenment of men and women, and with facilities for investing money in savings banks, &c., we may expect a gradual change to come over the spirit of our society in this respect. In the meantime the tastes and ideas of our women should be educated

and refined. It may, indeed, be conceded that a certain amount of jewellery is, like any other luxury, allowable. It may also perhaps be conceded that a few ornaments tastefully designed and executed may improve the personal appearance of the sex, with whom the charms of personal grace are not without some importance. But, speaking for this part of the country alone, all the jewels in actual use are not calculated to serve this end. What, for instance, is the use of the several species of silver fetters forged for the ankles? Again, does it not savour somewhat of cruelty that about a dozen holes for the reception of jewels should be bored in the nose and ear-lobes? Does it not interfere with one's comfort to have a tight ring of gold round the arm? Instead of blindly following custom it behoves us to bestow some thought and attention on this matter. Care should also be taken that one does not exceed one's means.

I proceed now to make a few observations on our marriage laws and customs, as they affect women. And first, as to the age of marriage. The majority of parents are not prohibited from deferring the marriage of their girls till after puberty. But among particular and important sections of the community, girls must be married before that age. The force of this custom is so strong that failure to follow it is visited with no less a penalty than expulsion from caste. Until a great change upsets this custom it would be folly to attempt to act against it. But even within the limits allowed by it, there is among us considerable room for improvement. Sometimes, no doubt, the narrowness of the circle from which a son-

in-law has to be selected, and the fear of losing an eligible one induce parents to perform the marriage of their daughters while they are still infants. But considerations such as these ought to weigh as nothing against possible incompatibility of taste and temperament between man and wife in after-life, and, what is more serious still, again chances of possible widowhood and lifelong misery. In the vast majority of cases, however, there is nothing to prevent a parent from postponing his daughter's marriage till her eleventh or twelfth year. This rule at least might be observed as the first and very moderate instalment of reform. A glance at the statistics of the civil condition of the Hindus in the last census tables shows the scope there is for improvement, more especially in the Northern Circars. For the whole Presidency the number of girls returned as married (excluding widows) under the age of four is 24,257, of whom about half the number, or 11,904, are in the Northern Circars alone, though the population is only a little over one-sixth of the total population of the Presidency. In the Ceded Districts and Anantapur the evil is about one-fourth as prevalent, while for the four Tamil Districts Tanjore, Trichinopoly, Madura, and Tinnevely, taken together, the number of girls married under four is proportionately even less. Between the ages of five and nine, there are for the whole Presidency 144,482 girls married, of whom 79,102, or more than half, belong to the Northern Circars. The Ceded Districts and Anantapur, with the same population as the Northern Circars, have 21,753; while for the five Tamil Districts already named, with a population a little greater than the Northern Circars, the number is 9,591. One consequence is that

there are in the Presidency no fewer than 1,000 widows under four years of age, and 4,253 under ten years. Out of every 10,000 females, 33 are married and 3 are widowed under 4 years; while under 10 years 189 are married and 13 widowed. These figures represent the extent to which the evil might be remedied by our own efforts, *without* running counter to established custom or incurring social disabilities. A comparison of Madras with European countries brings the extent of the evil more markedly to view. "In Madras out of 10,000 of each sex below fifteen years of age 154 males and 1,006 females are either married or widowed; in Great Britain, Germany, and France, *all* the youths and maidens below fifteen are unmarried, and in Italy only one girl in 10,000 at this age is married." (Census Report for 1891.) In castes among whom the marriage of girls before puberty is compulsory, marriage should be postponed, as far as possible, till the twelfth year. In the case of other castes, girls should as a rule be married after puberty, instead of false ideas of orthodoxy and gentility being allowed to dictate a blind following of the pernicious Brahman custom.

Secondly, as regards the age when marriage should be consummated. On this subject some erroneous ideas prevail. It is popularly believed that in a warm climate, girls become marriageable at an earlier age than in temperate regions. There is no doubt that climate has some influence in the matter, though medical opinion has not been wanting to support the contrary view. There is also no doubt that the abnormal conditions under which girls are brought up in India to some extent causes a sort of 'forced Pu-

erty'. Medical opinion is unanimous that consummation of marriage before a girl attains her fourteenth year, is injurious and is strongly to be deprecated. The occurrence of puberty is only the first sign that a girl has become a woman, and does not imply that she is fit to enter into the married state. Usage, at least in this part of the country, looks with special favour upon consummation of marriage on the fourth or fifth day after the first sign of maturity. This practice is indefensible on medical grounds, and is fraught with grave danger. With young girls the perils of child-bearing are great; and even if they safely pass the ordeal, their physical resources are for ever crippled. The effect upon the offspring and therefore upon the nation is also great. It is absurd to expect that a mother whose body is not fully developed will bear any but weak and sickly children. Reform in this matter is very easy. No severe social penalties attend delay in parents sending their daughters to live with their husbands. The worst consequence is likely to be a sneer from the lips of some uneducated relation or friend; and surely we can gather up sufficient courage to stand that, considering the magnitude of the interests at stake.

In the matter of the choice of husbands for our girls, our practice is capable of much improvement. If there is one fact upon which, more than upon any other, the opinion of experts is unanimous, it is this—that marriage between near relatives is not conducive to physical or mental robustness in the offspring. An eminent physician mentions the marriage of near re-

latives as the *first* among the causes of sickly infancy and premature death. The marriage of one's maternal uncle's daughter, or *ménarikham*,—which is most favoured by custom and approved of by elders—is thus very objectionable. Again, on medical grounds quite as much as on those of convenience, we should widen the circle from which a selection could be made. There is no injunction in the Hindu sacred books that, for example, the numerous sub-sects into which each sect in a caste is divided, should not intermarry. There is absolutely no reason in common sense why a sub-sect with a limited number of families, sometimes even as few as a hundred, should stand aloof by itself and refuse to form connections with others. Further, a belief in a false astrology also narrows the limits of choice. It is considered necessary that the horoscopes of the boy and the girl should agree; sometimes matches in every way desirable are broken off because, for instance, it is understood from the horoscope that the boy will be short-lived, or the girl's horoscope is supposed to be such that she would soon lose her mother-in-law or father-in-law. If any proof of the absurdity of this belief in astrology be required, we need only point to the thousands of deaths and widowhoods that occur among us, though in almost every case horoscopes have been duly consulted. Are all other nations, including some of the most progressive and prosperous on the surface of the globe, hopelessly in the wrong? Is there among them less domestic happiness than among us? Are deaths and widowhoods proportionately more numerous in Europe than in India? Why should the Hindus alone, of all na-

tions, find it necessary to be guided by astrology? For my own part I am not convinced of the truth of astrology as a science, but for the purpose of this paper I need not deny the possibility of its being a genuine science. It is enough to state that its present professors are a set either of utterly incompetent rascals, or, what is worse, of downright impostors, and that their calculations and predictions are absolutely unreliable. The late Raja Sir T. Madhava Row thus emphatically recorded his deliberate opinion on the matter:—"I feel it a duty to avail myself of this opportunity to declare my profound conviction that Hindu astrology, as it is now employed in connection with proposed marriages, is utterly false and purely mischievous."

In married life a Hindu wife does not always receive the undivided affection of her husband. This is owing to the practice of polygamy and the institution of nautch girls. The extent to which polygamy prevails in the Madras Presidency is thus indicated in the last Census Report: "About four per cent. of the men have two wives." Of course so long as the belief prevails that it is the religious duty of a Hindu to have male issue, some men will marry second wives. But the cases are very rare indeed where from sheer wantonness or domestic disagreement a man takes unto himself a second wife. More hurtful in its consequences and also more easily remedied than polygamy is the system of nautch-girls. There is perhaps no country where prostitution does not to some extent prevail. But in India alone do prostitutes flourish under the sanction and shadow of religion. Attached to

every temple there are one or more women whose profession is public prostitution, though they pass by the dignified appellation of *dévaddai*. They are considered necessary adjuncts of our places of worship. Besides these there are others not attached to temples. Women belonging to either of these two classes are sometimes engaged to sing or dance at marriage festivities and on similar occasions. It will be universally admitted that their opportunities for attracting and corrupting should be made as few as possible. It therefore follows that we should discourage by every means in our power their being brought before the public gaze on public occasions. It is our duty not only to abstain from engaging nautch-girls on marriage occasions, but also to desist from attending nautches in friends' houses. Public opinion should also be educated to look upon nautch-girls as persons to be shunned rather than as persons fit to enter public and private assemblies.

The limits of this paper forbid my entering upon the important questions of the lot of Hindu widows, and the steps that ought to be taken to ameliorate their condition. I shall content myself with stating that all honour is due to the small but resolute band of reformers in this Presidency—of whom I shall name only Mr. K. Veeresalingam Pantulu of Rajahmundry—who are striving against immense odds to introduce a much-needed reform.

I shall touch upon one other subject—the question of 'conjugal rights'. Among Muhammadans and among Christian nations, a divorce or legal separation

between husband and wife can be obtained by either for certain specified reasons. I am far from saying that in any healthy or well-constituted society the necessity for such separation should occur with any frequency. But it is at the same time desirable that exceptional circumstances should be provided for in an exceptional way. Among Hindus marriage is considered not as a contract but as a religious act, and Hindu Law does not contemplate the severance of the marriage tie except by death. In the vast majority of instances the wife is not at all likely to improve her position by seeking a separation from her husband, for she cannot re-marry as women can among other nations. By Hindu law and custom a man may have a multitude of wives at the same time. Beyond the duty to maintain her, the law does not recognise, and cannot enforce, any other duty of a husband towards his wife. He may live with her or not just as he chooses. On the contrary, a wife can be forced by imprisonment to live with her husband, however bad, loathsome, or diseased he may be. Common humanity and the interests of society alike demand that this should not be the case.

In this and other respects, *how is reform to be effected?* We need not expect much from the interference of Government. Our paternal British Government, pledged to respect in every way our religious feelings and prejudices, is very slow and unwilling to move in the direction of initiating reforms in Hindu society. For the shadow of religion is cast over almost every act of a Hindu; religious ideas are inseparably mixed up in

social questions. However much the advanced section of the Hindu community may desire that reform may be helped on by legislation, the responsible administrators and advisers of Government prefer to err on the safe side of non-interference with our usages. When recently a Bill containing a very moderate measure of reform in the matter of the restitution of conjugal rights was introduced in the Imperial Legislative Council, most of the members considered the reform very desirable, but by a majority of 15 to 2 the Council resolved that sound policy demanded the rejection of the Bill.

Again, reforms to be of permanent value must be initiated by society itself. External help in this respect is like crutches for a lame man—remove them and the man is as powerless as he was at first. Every reform, however small, effected by our own unaided efforts, has thus a special and an educative value; every step taken renders the following one easier. In my opinion Hindu society must work out its own salvation. It is therefore necessary that the educated members of it should devote some of their time and thought and energy towards this end. Each one of us should, at least occasionally, rise above considerations of self-interest, pecuniary gain, or worldly advancement, and should direct some of his efforts towards the advancement of society, and give his pull, however feeble, to the huge car of social progress. The following words spoken by the Earl of Dufferin to the people of Quebec with reference to political activity are even more applicable to social questions:—

"There would be no more fatal indication of an unpatriotic, selfish, and despicable spirit than were what are called the business-men of the country, that is to say, those persons who by their education, character, habits and intelligence, are best fitted to serve her, being tempted by an over-absorption in their private business, to abstain from all contact with public affairs and from a due participation in the onerous and honourable strife of municipal or parliamentary politics.....What, I ask, is the worth of the largest fortune in the world, of the most luxurious mansion, of all the refinements and amenities of civilisation, if we cannot be proud of the country in which we enjoy them, if we cannot claim part in the progress and history of our country, if our hearts do not throb in unison with the vital pulse of the national existence, if we merely cling to it as parasites clinging to a growth of rotten vegetation!"

30

THE POSITION OF WOMEN IN THE UNITED STATES OF AMERICA.

In his admirable work on the *American Commonwealth*, Mr. James Bryce devotes a chapter to the position of women in America, and comes to the conclusion that no country owes more to its women than America does. Large as is the freedom, and honoured as is the position, accorded to women in Europe, American women are even better off in these respects than their European sisters. In the matter of women's education and the institutions maintained for that purpose; in the measure accorded to women of social and intellectual equality with men; in the scope they have for usefulness and the part they have played in the past in the philanthropic causes; in respect of the equal justice that the law aims at doing as between man and woman—America is in advance of Europe. Leaving for the present out of consideration the savage races such as inhabit certain parts of Africa, America and India may be said to be at the opposite poles in the matter of the position assigned to the other sex.

The duty of providing public institutions for the education of girls, is very strongly felt in America. The provision made both for the Secondary and the University Education of women is greater than in any other country, and is quite as adequate as that for the education of men.

Not only are the facilities great for women's education in America, but the women avail themselves of these advantages very largely. The *general level of enlightenment* to which women rise, is high,—as high of that of the men themselves. American women are assiduous readers of all publications that do not require any special or technical knowledge, and they form an important part of the reading public with independent tastes and an independent judgment which no writer of books or conductor of periodicals can afford to neglect. A great number of ladies have pursued some favourite branch of study and have attained a high degree of proficiency in it. Among writers, the number belonging to the fair sex is infinitely larger in America than in Europe, their favourite provinces of literature being, as may be expected, fiction, essays and poetry.

In the matter of the freedom enjoyed by women and the respect shown to them, what a contrast between the United States and our own country. Large as is the measure of freedom allowed to women in Europe, it is even larger in America. It is quite usual for a lady to travel alone from one end of the United States to the other, and no one would be surprised to see a girl of the richer classes walk without escort along the streets of a city.

Again young men and women mix in social intercourse much more freely than in Europe. In the cities of the Eastern states, such as New York or Boston, custom allows girls greater liberty in having their own correspondence and their

own circle of acquaintances, than is usual in London or Edinburgh. But in the Western cities and rural tracts, there is practically no restraint whatever. "Young men and girls are permitted to walk together, drive together, go out to parties, and even to public entertainments together, without the presence of any third person, who can be supposed to be looking after, or taking charge of, the girl. So a girl may, if she pleases, keep up a correspondence with a young man, nor will her parents think of interfering. She will have her own friends, who when they call at her house, ask for her and are received by her, it may be alone; because they are not deemed to be necessarily the friends of her parents also nor even of her sisters." Mr. Bryce gives the following description of an "autumn party in the woods" made up of young friends of both sexes; an account that reads almost like romance:— They choose some mountain and forest region, such as the Adirondack wilderness west of Lake Champlain, engage three or four guides, embark with guns and fishing rods, tents, blankets, and a stock of groceries, and pass in boats up the rivers and across the lakes of this wild country through sixty or seventy miles of trackless forest to their chosen camping ground at the foot of some tall rock that rises from the still crystal of the lake. Here they build their bark hut, and spread their beds of the elastic and fragrant hemlock boughs; the youths roam about during the day, tracking the deer, the girls read and work and bake the corn cakes; at night there is a merry gathering

round the fire or a row in the soft moonlight. On these expeditions brothers will take their sisters and cousins, who bring perhaps some lady friends with them; the brother's friends will come too; and all will live together in a fraternal way for weeks or months, though no elderly relative or married lady be of the party. Again when a young man and a young woman find pleasure in each others' company, they can see as much of each other as they wish and even show their mutual interest and regard, and would not be misunderstood by each other or by the outside world. This innocent simplicity in manners of the Western States is not found in the Eastern ones. The Americans maintain that no bad results have followed, and many judicious American women assert that "the New world customs conduce more both to pleasantness of life before marriage and to constancy and concord after it."

The Hindu sastras no doubt say:—"Where women are honoured, there the gods rejoice; where women grieve that family quickly perishes." But the Hindu-mother-in-law has always interpreted these texts as if they applied only to herself; her daughter-in-law is not a woman in the purview of these precepts, so as to entitle her to any consideration or regard. In the Hindu family, which is in most instances a joint one, the daughter-in-law is the most pitiable member. Miserable as is the position of a widow, a widowed daughter in the family is comparatively better off than the daughter-in-law. The unreasonable and unscrupulous tyranny of the Hindu

mother-in-law has passed into a proverb; the sister-in-law is only an abridged edition of the mother-in-law. The father-in-law and brother-in-law are at best indifferent. As regards the husband himself, look at the following precepts from *Manu's Dharmasastra*: "A man should not eat with his wife, nor look at her eating, sneezing, yawning or sitting at her ease." "A wife may be beaten with a cord or a bamboo cane.... on the back only, never on a noble part." Our ladies should be thankful for this 'tender mercy' of the ancient Hindu Law-giver. Again, "though of bad conduct, or debauched, or even devoid of good qualities a husband must always be served like a god by a good wife." "For women there is no separate sacrifice, nor vow, nor even fast; by obedience to her husband is she exalted to heaven." The wishes and feelings of the wife ought to count for nothing; the ideal of orthodox Hindu womanhood should be a life of self-effacement.

In France, in England, and even in Germany, woman occupies an infinitely better position. This is no doubt due to the absence in those countries of anything corresponding to our joint family system, as much as to the inherent and inherited chivalry of the European races. But nowhere in the world are women made so much of and so much respected as in America. American ladies would not congratulate one of their sisters marrying in Europe; they talk of the English wife as "better than a slave" always deferring to the husband, who looks upon himself as the more important member and

whose pleasure or convenience must first be consulted. In America, on the other hand, the husband's duty and desire is to gratify his wife. In both countries the principal of the equality of the sexes— that "proud watchword" of 'equal'— is set aside: in England in favour of the man; in America, though in a less degree, in favour of the woman. American ladies are accustomed to think of the English husband as a tyrant."

In India the average husband would never think of talking to his wife on serious topics at all. The wife being altogether uneducated, she and her educated consort live, as it were, in two different planes of intellectual life; there is nothing in common between them as regards their intellectual pleasures or their moral and spiritual aspirations. The Hindu couple walk with world, "yoked" indeed, but not in the "exercise of any noble end." Even in England, women are not regarded quite as the intellectual equals of men. The average European man, when he talks on serious subjects with a woman, however superior to him in intellect or in rank, speaks with an air of conscious or unconscious condescension. It is supposed to be the man's business to start conversation and keep it going. It is not so in America. Again an English husband who had for example forgotten his keys would send his wife to the top of the house to fetch them; the American husband, on the other hand, would perform the like office for his wife but would never allow her to do it for him. Wife-beating is an ordinary occurrence in India; it is

common only among the rudest people in England; it is very rare among the corresponding classes in America. In Europe it is not unusual to find women doing severe manual labour in the fields or at mines; this is altogether unknown among the Americans.

That Hindu women should attempt to lead independent lives or adopt any profession, is at present beyond the dreams of the most ardent enthusiast. There are two departments, however, which Indian christian women have entered— that for the education of Indian girls, and the medical profession. They are often met with as teachers in girls' schools, and as instructresses in Zenana institutions. They are also employed in the Inspecting Agency. A nursing-school opened in Madras 35 years ago has trained hundreds of capable nurses; while nearly a quarter of a century ago, in the time of Lord Hobart the Madras University threw open her medical degrees to women, and the Madras Medical college is the only institution of the kind in India, where female students are admitted on the same footing as men. Several Indian Christian ladies have since taken to the Medical profession.

In England, not very long ago, a medical woman was looked upon as something "abnormal." That feeling has now altogether disappeared, and qualified ladies are admitted into the Royal College of Physicians and Surgeons.

English women have also entered other professions, though there is generally a prejudice against women not entering any departments hitherto usually occupied by men.

In America, "Women have made their way into most of the professions more largely than in Europe," and generally find a career and obtain employment of an intellectual, commercial or mechanical kind more easily than in any part of Europe. They have joined the Medical profession. Mrs. Scherlice formerly of Madras, is an M. D. of an American University. Some have entered the bar, though they generally take to the attorney's part of the work rather than to Court-practice. The *Illinois Law Journal* used to be edited by a lady. Several ladies are professional lecturers; some have taken holy orders. Engineering and Journalism are not their favourite pursuits. Many find employment as clerks or secretaries in Government Departments, telegraph and post offices, and hotels; and women generally take to all kinds of business not requiring much physical strength. But by far the largest number of women entering any profession are teachers in public Schools for boys and for girls. They are considered to be better teachers than men, at least for the younger set of pupils. In the Report for 1886 of education in the United States, the number of women teachers is given as 191,432, as against 105,249 men— an excess of 33·7 per cent.

So long as women are kept without education and without freedom, as is the case in India, it is idle to expect them to be better than "dumb driven cattle." But when they are given a sound training and recognised as our equals in the intellectual and social world, there is no reason why they should not be as much as men—"heroes in the strife." In America women have taken a prominent and useful part in the promotion of moral and philanthropic undertakings—more-so than in any other country. "They were" it is said, "the earliest, most zealous, and most effective apostles of the anti-slavery movement." They faced persecution and danger as courageously as the most enthusiastic Man among the Abolitionists. They are very active agitators in the temperance movement, and also work in elections in which the liquor traffic comes to prominence. "Their services in dealing with pauperism, with charities and reformatory institutions have been inestimable. In New York some few years ago, when an Act was needed for improving the administration of the charities, it was a lady (belonging to one of the oldest and most respected families in the country) who went to Albany, and by placing the case forcibly before the State Legislature there, succeeded in obtaining the required measure. The charity-organization societies of the great cities are very largely managed by ladies, and the freedom they enjoy, coupled with a knowledge of business, less frequently found among European women, makes them invaluable agents in this work, which the growth of a pauper class renders daily more important

years by presidential Electors chosen by each state, the number of electors for each state being the same as the number of its representatives in both houses of the Federal congress. The Vice-President is chosen by the same Electors. The President is assisted in each of 8 departments by an officer appointed by himself subject to the consent of the senate. None of these can be a member of either house of congress.

The national legislature of the United States called THE CONGRESS, consists of a SENATE with 2 members Elected for 6 years by each of the 42 states; and a HOUSE OF REPRESENTATIVES consisting of 329 members elected for 2 years and representing the nation on the basis of population. Thus while each state can send only 2 Senators, will, according to its population, send a larger or smaller number of Representatives to the House.

The several states forming the union are republics with their own forms of Government not interfered with by one another or by the union. Like the National Government, each state has at the head of the executive an Elected GOVERNOR (corresponding to the President) with a number of administrative officers under him; and a LEGISLATURE of two houses one smaller than the other, called respectively the Senate and the house of Representatives, which are chosen by popular vote; "Universal manhood suffrage" is the rule in almost all the States except in the case of Criminals and in some few states, of paupers.

Now, women are not allowed anywhere to vote in Federal Elections. Except in the solitary instance of the state of Wyoming, they are not allowed to vote in the election of either house of legislature in the State itself. In Utah State, the woman suffrage granted by the local legislature was abolished by the Federal Government; while in Washington territory, female suffrage twice granted by the State and declared invalid by the Courts of Law, was refused in the State constitution of 1889. In 14 states women enjoy "school suffrage" i. e. are allowed to vote at elections of school officers; while in 23 states they may be chosen as school visitors or superintendants or school committee members.* It is said, however that very few women actually exercise their "school suffrage." In 2 states women have the right of voting upon the question of granting licenses for the sale of intoxicants; in the state of Wyoming, women serve as Jurors; in Washington they had that privilege for 4 years, till it was withdrawn in 1888. In Kansas, women vote at all municipal elections in towns and villages having a population of more than 500 inhabitants—a privilege which even men do not enjoy in this Municipality of Chicacole; in 1889, the city of Elk Falls (Kansas) "elected a major council and police judge, all women." In 4 states the question of female municipal franchise was recently decided against. It remains to be

* Women enjoy the school and municipal franchise in the Canadian provinces of Ontario and Nova Scotia

So too, when it became necessary after the war to find teachers for the Negroes in the institutions founded for their benefit in the south, it was chiefly northern-girls who volunteered for the duty and discharged it with single minded zeal."

In our country which is under a foreign and non-elective though paternal and beneficent domination,—in a country where, even for man, a very limited and circumscribed elective franchise of no important character is a gift of yesterday, the exercise and success of which is still a matter more or less of experiment;—in a country whose past cannot boast, nor its future dream of Representative institutions, the question of women's connection with politics in America or elsewhere, can be of no practical good whatever. But it is of considerable theoretical interest. In America women do not take such an active part in politics as they do in Britain. In England, the cause of woman's enfranchisement gets support from both the conservatives and the liberals—from the former because they believe that women are by nature and tendency conservative and opposed to change—and from the latter because they are generally in favour of more liberal and just measures and are themselves not opposed to innovation. In America on the other hand, all political parties are against woman's suffrage. The question is no doubt being fought out among the Americans, perhaps more keenly than any other nation, but they do not seem to be any

nearer a final solution. In every congress, an amendment is submitted to the Federal constitution that women be recognized as voters; and once or twice women have even been nominated as candidates for the President's office; but the matter never went further.

In order, however, to clearly understand the extent to which women exercise any political rights in any part of the United States of America, it is necessary first of all to briefly state the nature and scope of the political institutions of that country. The constitution of 1889 converted the forty two states which were till then independent political units into a *Federation* with a National Government. The states themselves did not cease to exist; they continued their separate existence with full powers except in certain matters. The National or Federal Government concerns itself with matters which are for the common interest and benefit of all states, such as,— war and peace; Army and Navy; commerce, currency, copyrights and patents; Federal courts of justice and postal arrangements; protection of the citizens against unjust or unequal legislation by any state. These matters as well as taxation for these purposes and for the support of the Federal Government, are considered to be of national importance and interest. All other matters are left to the individual states themselves without interference or control by the Federal Government. The head of the Federal Executive is the PRESIDENT elected for every 4

added that wherever suffrage, political or municipal or jury-service or other right has been given, married and unmarried women enjoy them equally.

In the United States the law gives women, married as well as single, complete rights over their property. In most of the states women have considerable rights in the guardianship of their children. In all states women and men are under the equal protection of the law, are equally admissible for the professions and equally eligible for the requisite professional training. The laws of divorce are the same for wives as for husbands.

We have now seen how and to what extent American women are educated, how they are respected in society and treated as the intellectual equals of men, what part they play in politics as well as in useful public undertakings of a non-political character, and how the law attempts to treat both sexes alike. It remains now to state some of the CAUSES that have led to this advance in the position of women. First and foremost, is stated to be the *democratic feeling* which liberated the negro slaves and subsequently even gave them the franchise, and which cannot but look upon all human beings as equal. "Human beings" are not "*male* human beings" any more than they are "*White* human beings." If the white and the black are equal, so are the man and the woman. If the women are not given full political privileges, it is not because

they are considered incompetent to exercise the franchise; but because it is considered inconvenient to have the electorate increased nearly twofold, and because it is thought that taking a part in political strife, would lower their position, would deprive them of the regard and consideration now shown them by men, would "harden and ronden them" and as it were, "brush the bloom off the flowers." There is also the fact that women were among the most zealous workers in the anti-slavery movement; and the value of their sympathy and co-operation must have been great. As a third cause, may be mentioned the practice of some of the churches under which members of both sexes in the congregation have equal rights in the election of a Deacon, Elder or Pastor. It is also stated that among the settlers moving westward women were few and therefore treated with special respect. A habit thus grew which spread throughout the country.

What are the EFFECTS of this treatment of women on the women themselves, on the men and on the nation? The effects on the women are reported to be "favourable." The American wife is fitted by her education to discharge her household duties well; while the special features and graces of feminine character have not suffered. Spinsters and widows have ample scope for an independent career and their capacity for self-help developed by their treatment and education is of service to them. They not only find it easy

to obtain employment, but even those that do not get employed find much to occupy their mind and tastes. The effect on men is said to be of a chastening and elevating character. Their characteristic selfishness is checked and the effect on their conduct is said to be "wholesome." The gain of the woman is the gain of the nation for the woman is the nation's mother. In addition to this indirect gain to the nation, American women have been of much direct benefit to their country. "The nation as a whole" says Mr. Bryce "owes to the active benevolence of its women, and their zeal in promoting social reforms, benefits which the customs of continental Europe would scarcely have permitted women to confer. Europeans have of late years begun to render a well-deserved admiration to the brightness and vivacity of American ladies. Those who know the work they have done and are doing in many a noble cause will admire, still more their energy, their courage, their self-devotion. No country seems to owe more to its women than America does, nor, to owe to them so much of what is best in social institutions and in the beliefs that govern conduct."

K. S. KOTHANDARAMA AIYAR.

Reprinted from the Ganjam News, Parlakimedi

(Re-printed from the Ganjam News.)

THE POSITION OF WOMEN AMONG SAVAGES.

It has been said over and over again that one of the surest tests of a people's civilization is the position assigned to women. Among civilized nations, women are treated as the equals of men; among half civilized nations, the state of women is indifferent, while among savages, they are treated like slaves and drudged like beasts of burden.

The position of women among savages will be considered under three heads:— (1) marriage customs; (2) treatment at home and abroad; and (3) dress and ornament.

Marriage Customs differ widely among different tribes of savages, but are all marked by one general feature—the complete consideration for the other sex. This is no doubt due to the fact that among primitive men, as among animals, might is right and strength of limb is the sole arbiter of justice. The savage purchases his wives, works them like beasts and kills them at his pleasure, and can give no more reason for doing so than the lion or the wolf for devouring the lamb.

Among the Bongoes of CENTRAL AFRICA, wives are purchased, the usual rate for a young girl being ten seers of iron and twenty lance-tips. Polygamy is allowed to the limit of three wives.

The *Masai* of EAST AFRICA get their wives in exchange for cattle. Among the NORTH AMERICAN *Indians* also brides are obtained by purchase; polygamy is allowed, and a man's rank and wealth are judged by the number of his wives. The treatment accorded to women among the *aboriginal* races of AUSTRALIA is the most primitive and revolting. They consider women as no better than chattel; "wives may be exchanged for better goods, or given away as friendly presents or abandoned when not wanted." The heir of a deceased man succeeds to his wife as to his other possessions. Men have the most abominable custom of exchanging wives for a limited time. Widows are allowed to marry six months after the death of their husbands.

The *Niam Niams* of CENTRAL AFRICA are said to be very fond of their wives. Wives are not purchased, but obtained by application to the chief of the tribe, who arranges suitable matches. Polygamy is allowed. Unfaithfulness in a wife is punished with death. The marriage ceremony consists of a procession of the bride to her husband's house accompanied with music; and a feast concludes the ceremony. Among the *NEW-ZEALANDERS*, wives are obtained with the consent of the girls' parents. Girls are married young, at the age of eleven or twelve. In the extreme NORTH OF AMERICA, the *Esquimos* are betrothed while young, but do not marry till the husband is able to maintain a family.

Among the *Negroes* of WEST AFRICA girls are married when fifteen or sixteen years old; and

the husband pays a dowry to the parents or friends of the bride. The *PAPUAN* bridegroom must before marriage present the girl with "a necklace of dog's teeth, a necklace of shells, a pig, a shell, a stone hatchet, a spear and two coloured girdles."

The marriage customs of the *Patagonians* of SOUTH AMERICA and of the *Polynesians* show a great advance in man's conception of the position of women. Among them the bride's consent is always obtained, before a man seeks her parents' permission. Polygamy is allowed; but most *Patagonians* do not have more than one wife. The following account of marriage customs among the *Polynesians* is interesting and deserves to be quoted:—

"Marriages are generally very early. Among the common people they are arranged by the parties themselves without the aid of parents. There is no buying of wives, and the wife brings no dowry. Among the rich there are great rejoicings at marriages, dances, music, and feasting. On the morning of the wedding day a temporary altar is erected in the house of the bride's parents. On this are displayed relics of her ancestors, such as their weapons, and even their skulls and other bones. Here the bride receives her marriage presents from her parents and other relatives who are present. The bridegroom is asked, "Wilt thou cast away thy wife?" to which he answers "No." The bride is similarly questioned, and answers in like manner. After this a prayer is offered up for the favour of the gods. A piece of white cloth is spread out, upon which the bridegroom and bride stand, clasping each other by the hand. The skulls of their ancestors are brought and placed before them; their spirits being supposed to be the guardians of the family.

In some other islands the marriage ceremony

consists principally in the bridegroom casting a piece of cloth over the bride in the presence of her friends and relatives.

In one island, there is a curious ceremony on the marriage of the first born. Large quantities of cloth and food are prepared. The bridegroom, fantastically dressed, makes his appearance outside his dwelling. In his honour, men, women and children lie down on the road between his house and the bride's, that he may walk over this street of human bodies. Should the number be insufficient to reach the dwelling of the father-in-law, those first trodden on, rise up quickly, and again take their places in front. The relatives of the bridegroom accompany him, clapping their hands, and chanting songs in his praise. The bride would walk similarly back to the house of her father-in-law."

Comparisons are odious except when they are complimentary. Yet one cannot help remarking that some of the marriage customs of the *Hindus* are not better than those of some savage races. In some castes in South India, parents of daughters, before giving them in marriage, demand from the bride-grooms or their parents, not indeed so many cattle or lance-tips or iron-plates, but sums of money: what is this but purchase? Again in some castes and sub-castes, bridegrooms demand large amounts of money along with the brides. Is the intended bride-groom a Graduate or an under-graduate, likely to secure a Degree in the course of a few years? He and his parents are conscious of his monetary value and he is open to a bid in the matrimonial market. Is the intended bride-groom the son of a *mirasidar*, (landholder) or a member of a well-to-do family? His father or guardian will seek to add to his fortune two or three thousand Ru-

pees extorted from the girls' parents. This particular species of trading in human flesh does not seem to be confined to South India. The *Indian Mirror* of Calcutta in a recent issue thus deploras the existence of this evil in Bengal:—"A Graduate has become, as soon as he has received his degree, a marketable commodity. He is to be bought and sold for money. How often do we not hear of the sacrament of marriage being defiled by unseemly wrangles about dowries? A Master of Arts will not marry or be given in marriage till he or his father can squeeze from the bride's guardians so many thousand rupees in cash. And B. A.'s and F. A.'s have their corresponding value in the matrimonial market. When an University graduate can stoop to this sort of meanness, as he does in very many cases, or is induced to stoop to it, one can well see how worthless, debasing and contemptible must be the education that he has received." Commenting upon this extract, the *Hindu* remarked, "In our opinion, it is not all the fault of the graduates that affairs are so miserably bad. The bribe-giver is as culpable as the bribe-receiver, and it is also worth considering what it is that gives birth to both."

Now what is the cause of this objectionable practice? There is no doubt that it is to a great extent due to the fact of Hindu Society being divided and sub-divided into thousands of castes and sects. As Dr. Bhandarkar forcibly observed, "the smallest difference as regards locality, trade or profession and practice, was enough to

constitute a separate caste, and thus the four original castes have grown into four thousand, and there are no inter-marriages or inter-dining between any two of these. These four thousand castes form so many different communities, and the phrase 'Hindu Community' is but a geographical expression." Each sub-caste being thus exclusive, and in some cases consisting of not more than a few hundred families, the field for the selection of a suitable match is often extremely narrow. Add to this that girls must be married before attaining puberty, on pain of the severest social penalties; while there is no similar restriction as regards boys; and it is clear that the bride-groom or his father is the master of the situation. Again, if the English educated young man sells himself or allows himself to be sold to "the highest bidder of a father-in-law", it is, in our opinion, not because of his education, but in spite of it. His education has not impressed him with the sacredness of the marriage tie; it has not been deep enough to endow him with a sense of the dignity of his own nature, and of the depravity of making a marketable article of himself.

The treatment accorded to women among savages is not better, but often worse, than that given by us to the lower animals. Our religion forbids all cruelty to animals, however lowly. But in every day life people are so apt to neglect even religious injunctions that a Society for prevention of cruelty to animals has scope for useful work. In savage tribes women are ill-used ani-

mals. They are worked like beasts at home, and do all the hard work whether in the house or abroad. They do all the domestic work, grind the corn, carry loads or pots of water, build the huts, cultivate the fields and gather the harvest. The men engage themselves sometimes in hunting, and at other times in sleeping, smoking, gambling or drinking. "An old Zulu chief, when he first saw a plough, was so pleased that he exclaimed: 'see how the thing tears up the thing with its iron mouth! It is more valuable than five wives!'" Women are also cruelly beaten, tortured, speared or mutilated. They are often deserted when ill, and are frequently given no burial when dead.

Among North American Indians, husbands, except when drunk, rarely beat their wives. Among the Polynesians, women are fairly well treated, — not much hardworked or abused. But the inferiority of the women is in some respects most marked. "From its birth the child, if a female, was not allowed to be fed with a particle of food that had been kept in the father's dish or cooked at his fire. The little boy, after being weaned, was fed with his father's food, and as soon as he was able, sat down at meals with his father, while his mother was not only obliged to take hers in an out-house, but was forbidden to taste the food which he ate. The flesh of hogs, turtle, and several kind of fish, coconuts, and almost every thing offered in sacrifice, could be eaten only by men."

In DAHOMEY (West Africa) women serve as soldiers and are called Amazons. The king has a troop of 5,000 female warriors. The following account of them and how they are recruited, de-

serves to be quoted:—

"On a certain day once in three years, every subject must present himself with his daughters, above a certain age, before the king. The most promising of these belonging to the higher classes, are selected as officers. The poorer ones are chosen as soldiers; while the children of slaves become the servants of the Amazons within the palace; the other daughters are returned to their parents. The women soldiers wear a peculiar dress, marked with broad blue and white stripes. On their shoulders they carry guns. The Amazons are bound to remain virgins. A fetish, a kind of idol, is erected over one of the palace gates, which is supposed by its power to discover at once any Amazon who has been unfaithful. The women jealously watch each other. Offenders meet with death by the hands of their comrades.

The Amazons are divided into three regiments, each of which has a peculiar method of dressing the hair. Each regiment is commanded by female officers and sub-officers, some belonging to them are called *elephant hunters*, who on hunting expeditions are exposed to great danger. A few are called *Razor women*, because they carry a huge razor, intended to cut off the head of the king with whom there is war. If the Amazons are met in a pathway, every man, unless bearing the "king's stick", must disappear to the right or left.

When the Amazons march, a drum, ornamented with twelve skulls, is carried before them. They are often practised in the storming of villages. As the villages are surrounded by high heaps of prickly briars, the women are taught how to get over them, quickly and lightly. In order to train them, piles of sharp thorny bushes are reared, and the command is given to the women to go through them. At the word, they rush forward like mad creatures, not seeming to mind the thorns, or to feel any pain as they pass over them with bare feet.

The king feels great confidence in the Amazons and sends them continually to surprise the villagers of his enemies. They seized slaves which were sold for the king's benefit, but this has been partly stop-

ed. A special decoration is reserved for Amazons who have slain enemies in battle. This is a cowry glued with the blood of the slain man to the butt of the musket— one cowry for each enemy slain.

The women treat the king as if he were a god. They kneel down at his feet and throw dust on their heads, to show their deep reverence. The king rests his feet upon a footstool ornamented with the skulls of three fallen kings; his walking stick also is headed by a skull; and his grandest drinking cup is a skull."

I now come to the third division of my subject— viz: dress and ornament. Savages, as a rule, have very little dress, and, as if to make up for want of clothing, have a great desire for ornament. In some tribes, men wear a piece of cloth or skin fastened to their girdle, while the women dress themselves with leaves, viz: very much like Eve in the garden of Eden. In parts of West Africa, both sexes wear large waistcloths made of bright-coloured calico; unmarried women have their breasts bare. Among the *Hottentots*— "formerly the men wore, day and night, sheep skins round their shoulders and loins according to their ranks. Hanging from their necks were pouches, containing knives, tobacco etc., and on their arms were ivory rings. The women, in addition, wore aprons, from which ornaments hung down. Food was carried in a bag hung round the neck. The whole body was plentifully besmeared with fat, often mixed with a reddish paint."

Now many have assumed the European dress, and some have become Christians. Among the *Kafirs* and *Zulus*:

"formerly the principal article of dress among the men was a tanned ox or deer skin, thrown over the shoulders, and hanging down to the calves of the legs. For this many now substitute a blanket. The women wear a short petticoat, decked with beads;

Among some tribes it is considered a disgrace to leave the skin in its natural state. Among the *Murris*, a complete tattooing takes at least three months, and is often added to afterwards.

K. S. KOTHANDARAMA AIYAR.

(Re-printed from the *Ganjam News*.)

SOME SELECTIONS.

I

A wife is half the man, his truest friend—
A loving wife is a perpetual spring
Of virtue, pleasure, wealth; a faithful wife
Is his best aid in seeking heavenly bliss;
A sweetly-speaking wife is a companion
In solitude; a father in advice;
A mother in all seasons of distress;
A rest in passing through life's wilderness.—

Mahabharata.

II

The teacher should be honoured ten times more
than his assistant; the father a hundred times more
than the teacher; but the mother a thousand
times more than the father.

The mother is the greatest of all instructors.
On this earth there is no deity higher than the
mother. *Mann.*

III

And the Lord God said— It is not good that
man should be alone; I will make him an help-
meet for him. *The Bible.*

IV

"O men, fear your Lord, who hath created you
out of one man, and out of him created his wife,
and out of them two have multiplied many men
and women; and fear God by whom ye beseech

one another; and *respect women who have born you, for God is watching over you.*"

The Koran.

V.

"A nation whose women are uneducated, let its men have all its possible culture, still goes in to the world's battle with only one arm."

A. O. Hume.

VI

"Women, even when kept in ignorance, have great influence. The true RULERS OF INDIA are, not its educated men, but their grandmothers and wives, stuffed full of superstition and prejudices."

VII

Work out your freedom. Girls,
Knowledge is now no more a fountain seal'd;
Drink deep, until the habit of the slave,
The sins of emptiness, gossip and spite
And slander, die.

Tennyson.

VIII

We learnt our meaning here
To lift the woman's fallen divinity
Upon an even pedestal with man.

Tennyson.

IX

At last

She rose upon a wind of prophecy
Dilating upon the future; every where

Two heads in council, two beside the hearth,
Two in the tangled business of the world,
Two in the liberal offices of life,
Two plummets dropt for one to sound the abyss
Of science, and the secrets of the mind:
Musician, painter, sculptor, critic, more;
And everywhere the broad and beauteous earth
Should bear a double growth of those rare souls,
Poets, whose thoughts enrich the blood of the
world.

Tennyson.

X

"There is no hand so gentle as a woman's
hand, no eye so observant, no foot so soft, no
ear so wakeful, no head more unselfishly
thoughtful, no heart more unceasingly loving,
no life more devoted, than woman's."

XI

The cleverest man will always find much to learn
from a woman. The female mind is before all
things practical, and an effectual solvent for what--
in lack of a more classical term--we call fads. Man
sees many objects, but their very number causes
them to be blurred; the eye of woman takes in a
narrower field, but the outlines of what it does see
are remarkably distinct. Woman dismisses the
fringe of a subject with a wave of the hand or a
curt depreciatory formula and concentrates herself
on the main features, a method which gains in
promptitude if it sometimes loses in abstract justice.
And so it comes to pass that in the search after
truth woman often finds the jewel while man is still
fighting his lantern. How long will you refuse the

and many cover the breast with a piece of tanner's skin. The men wear a girdle to which they attach a bag containing their tobacco pouch and other articles. Both sexes wear as many beads, necklaces, bracelets, etc., as they can obtain, with anklets, and armlets of brass and ivory. Teeth of wild animals furnish necklaces to the chief. Not unfrequently they shave their hair all but a tuft on the top of the head. Large strings of beads may be worn in the ear, the lobe in which is stretched out till it will receive something very large. Tattooing is not uncommon in the form of lines or rows of dots. Oil or grease of some kind is plentifully used to besmear the body, and this is often mixed with yellow clay to adorn the faces of the women."

The *Masai* men wear a kid skin round the shoulders, while the women dress decently in a prepared bullock skin. Fat women are considered the most beautiful. The people of Madagascar, men and women, wear pieces of cloth three yards long and not quite so broad, by folding it round them, and throwing one end over the shoulder. The women cannot dress their own hair—an operation that occupies two or three hours. The aborigines of Australia wear cloaks of opossum fur and strips of skin round the loins. Young women wear a sort of petticoat made of fur. "As they sometimes suffer from want of food, they have a hunger bolt, made of the skin of the native dog, which they tighten round the waist when required." The *Maoris* of New Zealand wear round their shoulders broad mats made of flax; another mat wrapped round the waist descends to the knees.

Savages, particularly the women, adorn their persons with all sorts of things, and pierce all

possible parts of their bodies for the reception of these grotesque ornaments. Necklaces of eagles' talons and teeth of various animals; necklaces of beads; armlets and anklets made of brass or glass; copper rings worn round the rims of the ears; shells and shark's teeth worn on the hair of the head; feathers worn on the head or pieces of wood, bone, feather, straw or pipe passing through holes in the ear or nostril;—These are common ornaments among the savages. Some African tribes pierce the upper lip and insert a copper nail or ring; "even the skin of the body above the waist is pinched up and pierced, a bit of wood being inserted."

"The woman's lower lip after marriage, is pierced and extended by plugs of wood gradually increased in size till it projects far beyond the upper, which is also bored, and a copper ring inserted or even a bit of straw. The sides of the nose are pierced for several bits of straw and the centre for a large copper ring. The ears are perforated for several rings. There are women whose bodies are pierced, in some way or other, in a hundred places."

The *Botocudos*, the most barbarous and ugly tribe in Brazil, stick large pieces of wood through their ears and under-lips. On the piece of wood inserted into the lower lip, a piece of meat is sometimes placed and then tumbled into the mouth. The *Masai* of East Africa beautify themselves with ten to fifteen seers weight of telegraph wire coiled about the legs, arms and neck.

Painting the face and body with fat and paints of bright colours such as red, yellow, black and white, is very common among savages. Tattooing is also a favourite method of decoration.

counsel, and so to bring up her children as to turn their natural endowment to the best account." —

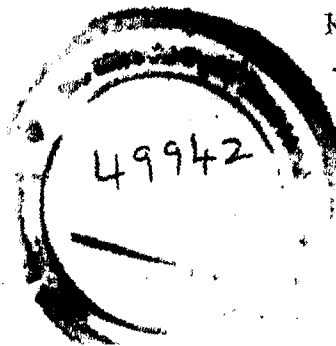
Prof. P. Ranganado Mudaliar.

XVI

"Napoleon Bonaparte said that what France wanted was mothers; that is, in order to make the French people a great nation, the mothers of France needed to be mothers indeed; educated, trained mothers who from their ability to perform the duties of mothers, are worthy of the name. The remark was full of truth; and I may add, that a people never can become great until the wives and mothers are educated and refined. Even in the most civilised lands you scarcely ever hear of a great man who had not a good mother, through whose influence he became what he was. Washington in America had such a mother. Her influence tended to form that noble character which he possessed and which all nations now join in admiring. And one of the most impressive and soul-inspiring monuments to be found on the globe, is that monument erected in the United States of America, with the simple inscription, 'Mary, the mother of Washington.'"

Rev. H. Ballantine.

K. S. KOTHANDARAMAIAH.



assistance of her who is your natural ally? How long will you do injustice to your wives and daughters, and through that injustice injury to yourselves? And it is not only that you lose the counsellor, you lose the friend also. What true companionship can there be between two persons whose minds have nothing in common?

"Among unequals what society
Can sort, what harmony or true delight?
Which must be mutual, in proportion due
Given and received; but in disparity
The one intense, the other still remiss,
Cannot well suit with either, but soon prove
Tedious alike" *Lieut. Col. Hughes Hallet*

XII

"Intense eagerness to educate your boys and almost complete indifference towards the education of your girls, this is a phenomenon of Indian society which strikes the foreigner with amazement."

"Hindu and Muhammadan parents must be brought to face the vital issues that are bound up with this question."

If Native society, in full view of all the circumstances, deliberately allows itself to fall behind in the march of progress, there is not another word to be said. But if it desires to take its place among the foremost peoples of the earth—to be a progressive instead of a stagnating or decaying society—it must gird up its loins and resolve at whatever cost to emancipate its women from the thralldom of ignorance. A society composed of educated, men and uneducated women can never be a progressive society." *Dr. Duncan*

XIII

"The influence of a mother on her offspring is most powerful and far reaching. Her physical and mental characteristics pass to the fruit of her womb and her children learn of her instinctively, before they are capable of speech or intelligent thought. It is the opinion of eminent men who have studied the subject that the transmission of certain mental and physical attributes of a race is more commonly influenced by the mother than the father and the simple fact that nearly all the men of high eminence in Science, Art, and other pursuits, now living, have descended from mothers of more than average mental vigor and capacity, should be enough to cause us to ponder whether the Indian system is a wise one, or suited to the development of the highest intellectual power of the people."

Hon'ble W. R. Cornish, Surgeon-General.

XIV

"I remember walking one day with an eminent Italian in the streets of a European capital, when a very useless person, bearing a great historic name, who had had a distinguished father, and a bad mother, passed us "*Les races se féminisent*" — Races tend to take after the women—said my companion."

Rt Hon. M. E. Grant Duff.

XV

"You have to promote the education of your women, and to make your fellow-countrymen understand that the education a woman wants is not that which will make her a better sort of household drudge or a more agreeable kind of plaything, but that which will make her fit to sympathize with her husband's aims and aspirations, to offer him wise