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Dedication.

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

The Editor will be glad to receive articles suitable for publication in English or in any of the Indian languages.

All communications to be addressed to the Editor, Mrs. D. Jinarajadasa, Women's Indian Association, Adyar, Madras.

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Editorial Notes.

Mrs. Jinarajadasa started for Australia on the 12th April. She wrote from Penang saying that she had been thinking of the Annual Meetings of the W. I. A. which were held at Adyar during Convention Week and that she had been sending the members her love. She said the Chinese Women in Penang were noticeably free and self-reliant, clean and neat. Later news told that she had become so ill in Singapore that she had had to stay in the Nursing Home there for a week. The last letter received comes from Java, where she had arrived in such bad health that the party had to go to the hills for two weeks, but when she wrote she had recovered and was expecting to sail from Batavia for

Australia on the 14th June. All our members and readers will regret to hear of all this illness and will send her their prayers for the complete restoration of her health.

Our honoured President, Mrs. Besant, sailed for England on the 12th May, and has arrived safely. Many Branches of the W.I.A. including Coimbatore, Ootacamund, Salem, Hospet, Nellore, Kumbakonam, Madanapalle and Badagara, etc., passed Resolutions asking her to represent the cause of Indian Women during her visit to England, and to press for the inclusion of women in the terms of the Reform Bill. She gladly consented to do so and her work there will be most valuable to us at the present time.

The Southborough Franchise Committee have most regrettably given it as their decision that the grant of the franchise to women would be impractical, and premature. They propose that women as a whole sex shall be disqualified from voting and from all the opportunities of service to their country that men will gain in the Reform Bill. This is a most serious attempt to deprive all women of any responsible share in the political life of the country, and every intelligent and self-respecting woman should strongly protest against it. The Secretary of the W. I. A. wrote at once to all the leading Indian and English papers pointing out the injustice of the proposal and showing how contrary it was to the Resolutions of the National Congresses, to the petitions of the Women's Societies, and to the traditions of India which showed that women in the past had been allowed, if they chose, to take part in Councils and Panchayats.

An influential and representative meeting of Madras ladies took place on 8th June, under the Chairmanship of Dr. Muthulakshmi Ammal. It was held under the joint auspices the Women's Indian Association, the Brahmo-Somaj, the National and All-India Home Rule Leagues and the Neo-Fabian Society. The following Resolutions were passed:—

I. That this Meeting of the Women of Madras places on record its emphatic protest against the recommendation of the Southborough Franchise Committee and the Government of India to disqualify women for all purposes of representation under the Reform Bill.

II. That this Meeting considers that the grant of the Franchise to women at the present juncture is neither premature nor unpractical, but that recent events in the West have shown that any scheme of responsible self-government must include the women of the country right from the outset, and it records its grateful thanks to Sir Sankaran Nair and Mr. Hogg for upholding this view.

III. That this Meeting considers the disqualification of the whole sex of womanhood an unmerited stigma of inferiority and incapacity, and calls for its removal by Parliament, so that the same honorable recognition of the rights of citizenship may be given to Women in India as to their sisters in other parts of the Empire.

IV. That this Meeting considers that there is no barrier to the immediate grant of the Franchise in the Reform Bill to the Women of the Bombay and Madras Presidencies, considering that the Municipal vote has been already granted to them; and that in the case of other Presidencies the Women's votes could be recorded and collected at their homes by special election officers according to the early Australian precedent.

V. That this Meeting calls on the Indian Deputation members in England, and on the Western Woman Suffrage Societies, and the British suffragist members of all political parties to carry on an active campaign against the proposal to disqualify women, and to point out that the expressed feeling of the Indian people has been entirely in favour of granting similar rights to Men and Women in the Indian Reform Bill.

The speakers on the above were the Rani of Munagala, Rajammal, Mrs. Lakshmiipathi, Mrs. Mahadeva Sastri, Mrs. Cousins, Miss Chattopaddyha, Mrs. Seshamma, Mrs. Sri-ram, Dr. Muthulakshmi Ammal and Sister Balambal.

A number of our Branches, including Badagara, Thirumeyachur, Enangudi, Ootacamund, Kumbakonam, Salem and Tanjore, met and passed Resolutions of protest against the Southborough Committee proposal and we hope all the weight of expressed public opinion on this question will bring about the removal of the disqualification of Womanhood in the Reform Bill. We know that our English sisters and several Members of Parliament are working hard to help Indian Women.

The Government of India agreed with the Southborough Franchise Committee in recommending that Women in India should be disqualified from taking any share in self-Government under the Reform Bill. The only Indian Member of the Government, Sir Sankaran Nair, boldly and publicly disagreed with them on this matter and agreed with the Hon'ble Mr. Hogg of the Southborough Committee that "the sex disqualification should be removed at the outset of responsible Government in India." Women are grateful to these two champions of their sex, and also to Colonel Wedgwood, a Labour Member of Parliament, for upholding the dignity of womanhood so strongly and courageously. After Mr. Montagu had introduced the Reform Bill, on which the destiny of India so largely hangs, to the Parliament, Colonel Wedgwood "urged the extension of the franchise to all not illiterate, including women."

Other political leaders who have protested against the Committee's decision are Sir Narayan Chakravarkar, the Hon'ble Mr. Paranjpye, Dr. Lazarus, Mr. A. Rangaswami Ayyar, Mr. V. Chakkarai, Mr. Pattabisitaramayya and Mr. Venkataramana Ayyangar.

Recently the Members of the Madras Corporation and later the Members of the Madras Government gave their consent to granting the Municipal vote to the Women of Madras, and this provision has been incorporated in the new Madras Corporation Bill. This Bill, however, cannot become law until the Members of the Government of India give it their consent and they have postponed doing so until after the Reform Bill is passed through Parliament. We regret that the 7,000 Women in Madras who have been granted their municipal enfranchisement will thus have to wait a considerable time before they will be allowed to vote at any election.

During Dr. Rabindranath Tagore's visit to South India he did our Tanjore Branch of the W. I. A. the honour of attending one of their meetings and of receiving an address from them. He spoke to them in beautiful words about his reverence for his mother, and said he looked on Women's Societies with the respect he looked upon his mother and motherhood. In Madanapalle he allowed the ladies of our Branch there to come and visit him and in the Autograph album of one member he wrote: "The fruit bears in its heart the sacrifice of the flower".

✓ The Women of the Madras Presidency are glad to welcome Lady Willingdon to their midst. She was very popular in Bombay and threw herself into every movement for helping forward women, and she is certain to do the same in South India. She began her first speech in Ooty last month with the words: "as you know, I always stand for the advancement of my sex," and when visiting the hospital at Cuddapah, it is reported in the Press that while expressing pleasure at all she had seen she "only regretted that there was no lady doctor employed who could induce a large number of women to resort to the hospital for medical aid." She is indeed "the friend of Women."

We would ask our Branches kindly to send us Donations for the publication expenses of our paper. It exists entirely at present on voluntary contributions and this issue has been delayed only on account of lack of the necessary funds. We invite suggestions also from the Branches as to their ideas as to how its cost should best be raised and maintained.

Branch Reports.

Bhavnagar Branch.—Twenty-eight girls are receiving tuition in this Branch, of whom 11 are learning English, 10 Sanskrit, 4 Sanskrit and English; an examination was recently held of the class by a Parsi lady and all passed except one. New classes are being formed. There are two honorary and two paid teachers. Vernacular, Gujarati, Arithmetic, cutting-out and the use of the sewing-machine (of which the Branch possesses two) are additional subjects taught. Classes are held five times a week and each opens with the singing of a prayer and there is special singing on Sundays. The "Gita" is studied by all. The Hon. Lalubhai Samaldas recently distributed the prizes to the girls, and has promised to present the Branch with a knitting-machine and to pay the expenses of teaching a lady to learn it in Bombay in order that she may teach it to the members.

Surat Branch.—On the 9th June Mrs. Kambanbhai Mehta was successful in starting a Branch in Surat. At the meeting the photo of Mrs. Jinarajadasa was placed and garlanded in the presence of nearly 40 ladies. Prayers were sung, both national and devotional. Thirty ladies became members and others have promised to join. One member has given Rs. 5 for opening some craft work. The newly-formed Branch undertook to raise some funds for the Association.

Editor's Note.—This is a very good beginning and we wish the Branch a very successful future of service in the extension of the knowledge and happiness of the Surat Women.

Nandod Branch.—The Annual meeting was held on the 8th May, when the Annual Report was read. Five public lectures were given during the year by graduates, on subjects dealing with women's life. A regular meeting is held every Saturday.

Hassan Branch.—Following on a ladies' meeting held in connection with a Theosophical Federation in Hassan, Mrs. Cousins was able to start a Branch of the W.I.A. there. About 50 ladies attended the meeting for this purpose and 19 there and then signed the Application forms for membership. These included the Deputy Collector's wife, the wife of the Munsiff, of the T. S. Lodge's President and Secretary, and of numerous local Vakils. Arrangements were made for the continuance of the work under the care of these ladies.

Editor's Note.—We welcome this new Branch and wish it much success.

News about Women in other Countries.

From Java.—There are many old Hindu and Buddhist temples in Java but the religion now is entirely Muhammadan. Nevertheless there is no purdah anywhere in the island. The women are quite free and one sees more women than men about. They have not much education but it is beginning. Theoretically, as in India, the woman and mother is most highly honoured but actually of course she is treated as inferior. Still it is freer than in India; men and women talk together, and sit together and the women receive the guests also. The women look bright and cheerful, not so repressed as many of the South Indian Women. The woman has to work hard but she has a great deal of independence, she can get a divorce and remarry if a widow. If a woman is going to have an illegitimate child either the father or some other man is forced to marry her, for no child must be born without a name. Special blessing will come to a man who thus marries a woman and there is never any difficulty in finding a husband in such cases.

From England.—The British House of Commons is making a law to allow women to become Magistrates—Justices of the Peace. They are also being made eligible to act as Barristers and Solicitors.

There are nearly two million more women working outside their homes now in England than there were before the War. An example of the change is seen in the Female Civil Service in which before the war there were 5,500 women employed; there are now 99,500.

From France.—The French Chamber of Deputies (which is the French Parliament) has passed a Bill allowing Women to vote for every public election in the country and also making them eligible to be elected as a member of any elected assembly, so that there will be no prevention by law of a woman becoming even the President of the French Republic. Until now women in France had not even the Municipal vote.

From Austria.—Austria has been the only country to send women as representatives to the Peace Conference. They were received with great honour by all the members of the conference.

From China.—A striking feature of Hong-kong and other Eastern port in the number of women labourers. They are everywhere, moving freely in coats and trousers. But for their hair they are hardly distinguishable from men. The junk (boat) women are very energetic and pleasant. Four of them work a big oar standing. At least one has a baby slung on her back in a kind of satchel with a cloth-covered vessel (probably a bottle) for food, and a long tube for the child. If the baby gets peevish the woman wobbles from side to side in a cradle-motion.

A Great Muhammadan's Opinion.

His Highness the Aga Khan, the well-known Muslim leader, recently allowed an English paper to publish the following:—

THE POSITION OF INDIAN WOMEN.

His Highness was questioned on the subject of extending the vote to Indian Women and their probable use of political power. "I am all in favour," he said, "of the vote being given to women if only they are qualified by their economic position, and its proper use by them would be one of the strongest safeguards India could have. Although the Women of India are secluded, to an extent to which English women are strangers, they are in close touch with the real conditions of the country, as represented by its home life, and can speak of its needs and aspirations better, perhaps, than men who are often away from their native towns and villages. While the women understand the real condition of affairs in India, they are at the same time ultra-Conservative, and that in itself would be a safeguard against legislation of any extreme kind that might be proposed. Another point worth remembering is that the number of women who may possibly be included in the franchise in India will be very small, and there can never be the slightest danger, as there might be in England, of the male vote being swamped."

(The Morning Post.)

Social Reform.

Address given to the Ootacamund
Branch W. I. A.

By Mrs. M. A. Cama.

MY SISTERS,—This evening I must try and tell you something, if I can, of the co-operation it is so necessary on the part of women to give men in their work in the future. To begin with we can best help them by showing them that we are quite capable of managing our own affairs, thus relieving them, to some extent, of the undue strain which might be put upon men, if in addition to their own public duties, they had to look to the smaller details, which the women might very well take upon themselves.

To take the first case in point, I must refer to our regular Branch Meetings. No doubt, it is our duty to make them as attractive as possible, so that you might find in these meetings an impelling force to bring you here; but you must admit, that in part at least, it lies with you yourselves, to make of them what you will. The attitude it is necessary for you to adopt with regard to these meetings is the attitude of one who feels that it is an absolute necessity to come, because one cannot do otherwise than come, if for no other reason, than through love and respect for our dear friend and leader, Mrs. Jinarajadasa, the founder of this movement. It is certainly discouraging to find that our Indian Women cannot sufficiently be roused to a sense of their responsibility, and they cannot possibly hope to share in the larger activities of men, if they are unable to manage themselves in their own domain, and in work that mainly concerns themselves. Larger opportunities are given only in proportion as we fit ourselves for the smaller duties, and discharge them with ability or otherwise; so I would call upon you, Women of India, not to neglect this special function of meeting together regularly, and gradually by talks and an interchange of thoughts and ideas learn to imbibe that more pleasing element of progressive thought which in the sight of your husbands, and fathers, and brothers, will form of you a more attractive object, and thus raise the status of Woman in India.

"The only way to help women is by giving them facilities for their education, and the best, and the easiest, and most rapid way of educating them, is through the vernaculars," as Professor Karve is practically

demonstrating in his Indian Women's University. This does not mean that no education in English is intended for the women; on the contrary, it is absolutely necessary that they should know as much as would enable them to read historical literature and newspaper literature, and until the vernaculars are sufficiently enriched to resemble English in this respect, education in English is absolutely necessary for women as well as men especially if women have to take more and more part in public life.

The Gosha system (which prevails among Northern high-class Hindus also) must go. On the subject of child marriage, Mrs. Margaret E. Cousins writes very much to the point, and shows, how at the very time when the girl's strength is needed for her own mental and moral development, premature motherhood is thrust upon her, sapping up all her vital energy and infusing into her offspring but a limited amount of that strong virility so necessary for a healthy nation.

As Vivekananda said, "men are not going to raise up women, but women are going to raise themselves up, and men need only give their sympathy, and should not cause obstruction by their tyranny."

Then there is the problem of foreign travel. Nobody who has the least acquaintance with the ancient history of the Hindus, and has read of their early migrations to Java and other Eastern islands, will for a moment deny that the Hindus, and especially the Vaishyas, were a sea-faring community. There is no reason, therefore, why Vaishyas should excommunicate their brother and sister Vaishyas who have travelled to foreign parts. When foreign countries were barbarous, a final settlement there of civilised and educated Hindus was deprecated, but there was no harm attached to a temporary stay.

The Lord Shri Krishna built most artistically his wonderful city of Dwarka, in the midst of the ocean, following all the laws of sanitation, and he compelled everybody to cross the sea, if they wanted to visit him and Brahmana saints and sages frequently did so, though Shishupala abused the Lord for going against orthodoxy, in taking refuge in the midst of the ocean.

Because some Aryan tribes lost their civilization by permanently settling in barbarous countries, such things were prohibited

in the medieval ages, but now foreign countries, like England and America are, in many respects, far more civilized and educated than India. There was no doubt, that from the middle of the last century, till about twenty years ago, there was the danger of denationalisation; if immature young men and women were sent to live in foreign countries, even temporarily; but no such fear can or need be reasonably entertained now.

Foreign travel leads to patriotism, for a temporary separation from India, increases the patriotism of the Indian. It is said of Mahatma Gandhi, with all due respect, that he would not have been such an intense lover of India, if, for a time, he had not settled abroad.

There has been a greater unity among several castes of Hindus, and even among Hindus, Mussalmans, and Indian Christians, when they have been together in a foreign land, either in the pursuit of a common ideal, or as united in resisting race-proud people of the foreign lands, where they temporarily are.

Differences of race and creed are dissolved, when Indians have met together in a foreign country, and have talked lovingly of their motherland, and have hoped for a speedy return to her blessed soil. All sham religion, and that lamentable idea of "don't touch me" religion, find their natural death by travel abroad; even if travel be limited within the confines of India itself, many of the prejudices in the minds of the Hindus would be swept away, and a wider outlook would inevitably result; whereas, an unbiased visit to America, Japan, or England, would once and for all deliver the mind of the Indian from contempt of manly and manual labour.

Do not let success elate, or failure deter you. Go on speedily with the work you have in hand, happy in the belief, that whether success or failure crowns your efforts, you are nevertheless a channel through which God has thought it necessary to try your powers. There is a tremendous upheaval just now all over the world, and the work of reconstruction and reorganisation in one form or another has begun. We see it in the terrible restlessness that pervades manual labour, in the many strikes and disturbances that have, in one way or another, tended to upset organised rules. We see it in the new growth

of children, with their strong resistance to discipline, and their intense self-will, which require a new mode of education to be meted out to them, very different from the education of a generation back.

To the man in the street, all this turmoil and confusion appear as such, and nothing more; to the thinker, and the lover of humanity, they appear as symptoms of a disease which the physician must cure. The mere fact that the symptoms are there, proves the validity of the argument, that everything is not as it ought to be, and what we have to do, is not merely to treat the symptoms, but to eradicate the disease. Indian patriots have from time to time taken up the question, and though their methods may vary in dealing with the overcoming of existing evils, we are, nevertheless, being led up to the final goal of freedom and these dark days of wearisome waiting are nothing more in the scale of eternity than the few dark hours that precede the dawn.

But one vital factor which we women must not forget, towards that final consummation of our hopes, is, that women must come forward, that their status in life should be raised, that they should not be treated merely so much as goods and chattels in a man's house, as that they should be in very truth the comrades of men, ready to share in their difficulties, and sympathise with their trouble for the mutual happiness of both. It is only through the education of the motherhood of Indian Women, and the knowledge it is so important we should impart to our growing girls who will be the future mothers of our sons of India, that this can be effected, and it is with this object in view, that the Women's Association has been started by that friend and lover of Indian Women, Mrs. Jinarajadasa. Let us see to it, friends, that we in return do our best, and give of our utmost, to help in this propaganda work for the future, the seeds of which we must sow to-day.

"Never shall peace and human nature
[meet,
Till free and equal man and woman
[greet
Domestic peace."

(Shelley.)

Study Notes

By Muriel Fraser.

[The following article is the sixth of a series that come out in this paper.]

The lesson will have to be carefully studied as perhaps the subject may be new to many members. But these great fundamental truths of our life and being and of the universe of which we are a part, should be understood, as far as may be possible, by everybody.

It will be seen at the top of the lesson that there are various articles "wanted."

If these articles are used as directed in the course of the study, it will help to the better understanding of the subject.]

D. J.

LESSON 6.

[WANTED -Book with pressed flowers, fresh roses, gate ring, sand, pebbles, samples of ore, pieces of chalk.]

Geology is the science of the earth's structure, or in simple words, Geology deals with the stuff of which the earth is made.

We will just run over the points which we have already learned. First, the Universe is composed of Spirit and Matter. Matter is visible and invisible; visible in masses and all that we see around us, invisible in air and ether. Spirit is visible in Motion. Secondly, we heard how the earth we live in was once a fire mist or Nebula and how it gradually cooled. We also learned that the Spirit arranges the Electrons into Atoms, and the Atom into Molecules; and we know that by Cohesion the Molecules form Masses.

So in studying Evolution we have had to touch on many subjects, geography and history, astronomy and chemistry, in fact, *all the sciences come into, and under the head of, Evolution.* You may think that when you go to school your lessons have nothing to do with Evolution. But the science of education is a very important branch of Evolution. So, too, in Evolution we find that the study of Geology teaches us how the earth is made up, of what materials it is made. But more than this, when the scholars began to study the various kinds of Matter which go to form the Earth, they found that Geology led them to many other things. For they discovered that in the rocks and minerals which form

the crust we live on, there lies hid the record of life through countless ages since the earth cooled down and became solid on the outside. For this crust or outer layer is like a book to the scholars. From the various rocks they can read the history of the past. It is a most interesting book too.

When we speak of "rocks" in Geology it means hard granite and loose sand, ore veined with metal and the mud on the road, limestone and chalk. There are two kinds of rock in Geology, and they are called Unstratified and Stratified. They each have another name, and perhaps you will remember their pet names better. Unstratified rocks are also called Igneous. The word Igneous comes from Latin and means fire, so you see that this means that all the Igneous or Unstratified rocks have been caused by the action of fire, or have been fused together by heat. You remember I told you when the earth was cooling and a thin crust had formed, very often storms below ripped it open and the burning mass beneath spouted up. When this cooled it became igneous rock.

The stratified rocks are also called aqueous, and this word comes from the Latin root *aqua* or water. So these aqueous rocks are those which have been deposited as sediments by the action of water or air, or those rocks which were formed by the growth and decay of plants and animals. You didn't think, did you, that dead plants or animals could turn into rocks? But that is just what does happen, and I hope to show you how. I must first explain that the word stratum means a layer. Strata is the plural form. So if you think it out you will see that stratified rocks are found in layers, because they were deposited, and if this is hard for you to understand, I will try to show you what I mean. Here is some sand, we will put it on a board. Then on the sand we will put some small stones, and then a layer of earth. Now there are three strata. So you must imagine the stratified rocks are in layers, not as exact as the ones we have here, but enough for the scholars to see that they are in layers.

The aqueous rocks are more interesting to scientists because of this history they read in them. You will wonder what they find in them which gives them such a knowledge of the past ages. Well, they find fossils. I wonder if any of you know what a fossil is, or have ever seen one. *Fossils are the remains of animals and plants of ancient times*

preserved in the rocks. Have any of you ever pressed a flower in a book? You know how dry and flat it gets. Here is a book and between the pages I pressed these rose leaves twenty years ago. You see they do not look a bit like the fresh rose leaves, do they? But they are not fossils, only dried rose leaves. But here I have a moss agate as it is called. You will see within the stone is a tiny piece of moss. How did it get there? I will try and picture it for you. Ages and ages ago in a dark forest this piece of moss was growing, and suddenly there was an earthquake and the forest was swallowed up. It sank beneath the surface and was buried for many years, thousands of years. The ground above settled upon it and many changes took place. Perhaps during that time animals were evolved and lived in the new forest which sprang up. Then perhaps the first race of men were evolved and came and lived in the forest. And then we can imagine the sea overflowing and it crept up to the forest and the men and animals had to go away. Then perhaps another earthquake came and the top part sank while the first forest was thrown up again. But what a change! Just as we press rose leaves in a book, so Nature had pressed the whole forest. It was compressed for all those thousands of years and had turned into rock. Instead of plants and trees, there were stone and sand and crystal, and there amongst the crystals was the tiny bit of moss. When the pressure came, by some accident that tiny piece preserved its shape. All the rest was dried by heat and ground into powder and then hardened into rock. It is only by accident that any of fossils are preserved. The book of Nature is always pressing new leaves, and it is the most wonderful book in the world. Sometimes whole continents have sunk, and sometimes whole cities. The scientists find bones of animals, and fishes, and birds, and the footprints of animals, and the trail of snakes, all written on the rocks. Just you try to think of a muddy shore, just like the bank of our river. A rain storm comes and makes little depressions or holes in the mud, and by some mysterious means these marks of the raindrops have been preserved on the slabs of rock which once was the mud shore of the river. The story of the rocks is fascinating.

Did you know that coal is a fossil? Coal is formed of compressed plants. The

plants and the trees which form the coal we know, lived long before man lived on the earth, long before there were any animals on the land, long before there were any singing birds. You have all seen the paddy fields in the rains. You know how wet the ground is, and how thickly the paddy grows. Well, in those ancient times the whole of the northern part of Europe was a big marsh. Trees and plants grew vigorously in that wet ground. They weren't like the trees we know. They were huge tree ferns and mosses many feet high. Just as in the same way I explained the agate, so, many disturbances caused the forest to sink. Another forest grew on the surface and it too sank. And so it went on, and Nature pressed all these forests and turned them into coal. The lead you have in pencils is a fossil of the same kind, only it is older, and so harder, than coal.

One of the most interesting fossil formations is chalk. Chalk is composed of the shells of tiny animals. They lived in the sea in that ancient time and when they died their bodies adfellthe bottom. The bodies were soft and decayed, but the shells were hard and they didn't decay. So gradually the bottom of the sea got covered in places with these shells. Just think what millions of them there must have been. There are cliffs and hills of chalk, all formed of these wee ittle shells, compressed by time and the changes of the earth's surface. Now when you see a piece of chalk you will know what it is, and think to yourselves that many millions of shells go to make the piece that your teacher uses. Here in Burma there are oil fields. Well, you can remember that oil comes from stratified rocks, and oil is slimy matter which has been changed by heat and pressure into the liquid we use now.

The past life of the earth can be traced in the fossils we find. Unless you understand what wonderful transformation scenes have taken place upon the globe you will not be able to realize the marvels of geology. For all that which is now land was formerly sea, and all that which is now sea was formerly land. Not only once has it changed, but again and again and again. All these changes have been produced by the same gradual causes and are still going on. The sea gnaws away the cliff, and the river carries mud to the sea, the iceberg bears huge boulders to the ocean, the coral insects build islands and the internal fires spout forth

stones and ashes. Remember that fossils cannot be copied. Once destroyed they are forever lost. Those animals which have neither bones nor shells decay. Only those which possess a solid framework are sometimes preserved and that by mere chance.

Now, to go back to the rocks, in the various layers we have a record of the different forms of life. The earliest fossils are seaweeds. Life began in the depth of the ocean. Then there are fossils of fish, and fossils of insects. The same kind of cockroach that we all dislike so much now was living millions of years ago, for a fossil has been found of one. Then gradually we ascend the ladder of Evolution. After the fish and oysters and beetles came land animals. The first ones were big lizards and amphibious animals. An amphibian is an animal which can live in the water or on the land. The earliest known birds were not a bit like ours. They had big teeth in their mouths and a long bony tail with feathers growing out of each side. There came a period when all the animals grew very large. There was the mammoth, a creature like an elephant but six times as big! There were things like dragons, huge fish and sea serpents. Then the next change is called the Glacial Period. At this time the whole of the Northern Hemisphere was covered with ice. All the big animals died out. They couldn't stand the cold. A few miserable survivors lived in caves until the atmosphere grew warm again. After this the climate of the earth gradually settled to what it is now. Amongst the fossils of later times the scholars have found the bones of the earliest man. They were more like big monkeys than anything else. For man has evolved like everything else.

So the history of the earth is written by fire and water. The volcanic upheavals, the driving wind, the rivers and rain, the waves and currents of the sea, these are the things which have worked on the stuff of which the earth's crust is made. And this work goes on forever. You see the waves beating up on the shore. The shore has stones and shells on it. The sea beats and beats and grinds all the shells and softer stones to powder. That powder we call sand. The hard stones it can't grind up so quickly, so it wears them down very, very slowly. Here are some pebbles the sea has worn to that shape by beating upon them as they lay on the shore. Constant change, constant Evolution, and yet the old earth is ever the same, the kind Mother of us all.

TAMIL.

ஸகோதரபாவம்.

மனிதர்கள் மேல்நோக்கும் மார்க்கத்தை அனுசரித்து மேன்மை அடைய வேண்டுமானால் எந்தகரலத்திலும் தங்களுடைய பகுத்தறிவு யென்ற ஈசுவரனால் அளிக்கப்பட்ட ஞானத்தை கைவிடக் கூடாது. அநேகவிதமான புது அபிப்பிராயங்கள் புது விஷயங்கள் மனிதர்களை பிரமிக்கச் செய்யக்கூடியவைகள் அநேகம் தோன்றும். இந்த அபிப்பிராயங்களும் விஷயங்களும் நம்முடைய வழக்கங்களுக்கு உட்பட்டவைகளாக இல்லையே என்று மயக்கமாவது துவேஷமாவது வந்தால் தீங்கு நேரிடுமேதவிர நன்மை உண்டாகாது. மனிதர்களோ தேசமோ மேன்மை அடையவேண்டுமானால் நிதானமான மனசு அத்தியாவசியம். நம்மிடத்தில் முட்டாள்தனமாகவும் தீங்கு விளைக்கக் கூடியவுமான வழக்கமிருந்தால் எந்தவழக்கம் ஞானம் தவறினதால் கெடுதலை விளைவிக்கிறது என்று அறிந்து அந்த வழக்கத்தை நீக்குகிறதற்கு வேண்டிய தைரியத்தை கைக்கொள்ள வேண்டும்.

ஸகோதரபாவம் என்பது ஈசுவர சிருஷ்டியில் ஒரு உண்மை. அதை மருக்கிறவர்கள் குருடர்கள். பிரபஞ்சத்தில் நடக்கும் விஷயங்களை கண் எடுத்து பார்த்துத் தெரிந்துகொள்ளாதவர்கள் ஐசகோதரபாவத்துக்குக் குருடர்களாய் இருப்பவர்கள் இவர்கள் விஷயத்தில் நாம் ஒன்றும் செய்யத்தக்கதில்லை. ஈசுவரன் அவர்கள் கண்ணைத் திறந்துவிடுவார். ஏனெனில் இவர்கள் தெரியாததனத்தால் குருடர்களாக இருக்கிறார்கள். சிலகாலங்களில் சகோதரபாவத்தைக் காட்டக்கூடிய விஷயங்கள் அடிக்கடி இவர்கள் தோற்றத்துக்குத் தென்படவே இவர்கள் புத்திகிரமமாய் மாறிவிடும். ஆனால் பிரபஞ்சத்தில் காணப்படும் சகோதரபாவ விஷயங்களை தூக்கிசியாக தப்பு அபிப்பிராயம் செய்தபடி வாதம் செய்பவர்கள் விஷயம் பரிதபிக்கத்தகுந்தது.

ஸகோதரபாவம் என்ற விஷயம் இன்னதென்று தெரிந்துகொள்ள வேண்டியது. அது இன்னது அல்ல வென்பதும் தெரிந்துகொள்ள வேண்டும். ஸகோதரம் என்ற பதத்தினால் மைத்வம் இல்லை என்று வியத்தமாக வெளியாகிறது. வயதிலேயும், பலத்திலேயும், சாமர்த்தியத்திலேயும், சக்திலேயும் இன்னம் மற்ற அநேகவிதங்களிலேயும் வித்தியாசங்கள் உள் என்பதை குறிக்கிறது.

சகோதர பாவத்தினால் ஏககுடும்பம், லாப நஷ்டங்கள் பொது ஆனால் ஒவ்வொருவனுடைய தர்மம் வேறு என்பதை வெளியிடுகின்றன. எப்படி என்றால் ஒரு குடும்பம் ஏழையாக இருந்தால் அந்தக் குடும்பத்தில் உள்ளவர்கள் எல்லாரும் கஷ்டப்படுகிறார்கள். பணக்காரக் குடும்பமாக இருந்தால் எல்லாரும் தனத்தினால் உண்டாகும் சாகத்தை அனுபவிக்கிறார்கள். ஒரு குடும்பத்தில் 4-வயதுள்ள விளையாடிக்கொண்டிருக்கிற குழந்தையின் தர்மம்

15-20 వయసుள்ள పள்ளియిల్ పடித்து ఇனామ్ వాங்க వేண்டும். పెண்ண పయనుకు ఇల్లె. தொழில் செய்து சம்பாதித்து தன் குடும்பத்தை ரட்சிக்க வேண்டும் என்ற 20, 35 வயதுள்ளவனும் ஷை இரண்டிபேர்களுடைய தர்மமும் இல்லை. தேசமோ, குடும்பமோ யெப்படி மேன்மையை அடைகிறதென்றால் ஒவ்வொருவனும் தன்னுடைய தர்மத்தை அவனுக்கு ஸாத்தியமானவரையில் செய்வதினால்தான் - தாய் தகப்பன், குழந்தைகள் உள்ள குடும்பம் சின்னது. ஒரு வீட்டில் வசிக்கும் குடும்பம் - தேசமோவென்றால் அநேக வீடுகள் அடங்கிய பெரிய குடும்பம் - சூத்திர வம்சத்தில் பிறந்தால் அவன் இதர ஜாதியாருக்கு சேவகவிர்த்தி செய்ய வேண்டிய தென்பதில்லை, இவன் நல்ல புத்திசாலியாக இருக்கலாம். கூத்திரியருக்கு என்றோ, பிராமணர்களுக்கு என்றோ அல்லது வைசியருக்கு என்றோ சாஸ்திரங்களில் விதிக்கிருக்கிற தொழிலை இவன் செய்ய லாய்க்காக இருந்தால் இவனுடைய தர்மமானது பகவத்கீதையில் சொல்லியிருக்கப்பட்ட பிரகாரம் பிராமண தர்மமோ, கூத்திரிய தர்மமோ, வைசிய தர்மமோ ஆகுமே அல்லாமல் சூத்திர தர்மம் இவனுக்கு இயலாது. குணகர்ம விபாகத்தால் தர்மம் ஏற்பட்டதே தவிர பிறப்பினால் மாத்திரம் ஏற்பட்டதல்ல. ஒவ்வொருவனும் அவனுடைய தர்மத்தை கைவிடாது. நடத்தினால்தான் மேன்மையை அடையலாம். ஆகையால் ஸ்ரீ கிருஷ்ண பசுவான் கீதையில் ஒவ்வொருவனுடைய ஸ்வதர்மம் அவனுக்கு மேன்மையை தரக்கூடிய தென்றும், இதர ஞுடைய தர்மத்தை செய்மையாகச் செய்தாலும்கூட அபாயத்தைத் தரக்கூடியதென்றும், மனிதன் ஸ்வதர்மத்தாலேயே ஈசுவரனை ஆராதித்து மேன்மை பொருதுகிறான். என்றும் சொல்லியிருக்கிறார். ஒருவன் எந்த ஸத்தியில் இருக்கிறானோ அந்த ஸத்திக்குத்தக்க தர்மத்தை செய்யவேண்டுமே தவிர வேறு தர்மத்தை கைக்கொள்ளக்கூடாது. குழந்தை கிரமமாக வளர்கிறது. அந்தந்த வயதுக்குத்தக்க தர்மம் ஏற்பட்டிருக்கிறது. குழந்தை பெரியவர்களுடைய தர்மத்தையாவது பெரியவர்கள் குழந்தைகளுடைய தர்மத்தையாவது அனுஷ்டிக்கக்கூடாது. அந்தந்த வயதுக்குத் தக்க தர்மத்தை அனுஷ்டிக்க வேண்டும். சின்னவர்கள் கற்பது பெரியவர்களுக்கு ஊழியம் செய்வதும் பெரியவர்கள் சின்னவர்களுக்கு கற்பிப்பதும் கார்ப்பதும் தர்மம். ஆனால் எல்லாரும் ஒருவருக்கொருவர் பட்சமாயும் உதவியாயும் இருந்து எல்லாரும் ஒரு குடும்பத்தினர் என்று நடந்துகொள்ள வேண்டும்.

திருஷ்டிதோஷ மென்பதிலும் அசுத்தமானவர்களைத் தொடக்கூடா தென்பதிலும் உண்மை. கொஞ்சம் உண்டு. இதில் கொஞ்சம் கூட உண்மை இல்லாவிட்டால் இந்த வழக்கங்கள் இவ்வளவு அனுஷ்டானத்தை உண்டாக்காது. நம்முடைய வீடுகளில் சின்ன கைக்குழந்தைகள் மல்லைத்தால் உடம்பில் அசுசி செய்துகொள்ளுகின்றன. நாம் அந்தக் குழந்தைகளைத் தொட்டு எடுத்து சுத்தி செய்துவிட்டு எழும சுத்தி செய்துகொள்வதில்லையா! அந்தக் குழந்தைகளைத் தள்ளிவிடுகிறோமா. அப்படியே

கீழ்ஜாதியின் அசுத்தமாயும் அநாகரியமாயும் இருந்தால் இவன் தவிரிக் கீழ்வழுந்து இவனுக்கு ஆபத்து நேரிட்டால் சாமான்யமானவர்கள் என்னசெய்கிறார்கள். சும்மா பார்த்துவிட்டுப் போய்விடுகிறார்கள். இது கடினமனைசக் காட்டுகிறது. இந்தக் கீழ் ஜாதியானைத் தொட்டு எதாவது செய்யவேண்டிய உதவி இருந்தால் அந்தப்படி செய்யவேண்டும். செய்யவேண்டிய காரியம் இனிபேல் தந்தேகத்தை சுத்தி செய்துகொள்ளலாம். பிரேமை என்ற நெருப்பானது எப்பேர்ப்பட்ட அசுத்தத்தையும் நீராக்கி பரிசுத்தம் செய்துவிடும் என்பதை வெகுபேர்கள் மரத்துவிட்டதால்தான் நமது தேசத்தில் திருஷ்டி தோஷம் தீண்டாத ஜாதி முதலிய கொள்கைகள் மிதமிஞ்சி அனுஷ்டிக்கப் படுகின்றன. இப்போது நிலமையில் கீழ்ஜாதியாரில் வெகுவாக மேல்ஜாதியாருக்கு சமானமான சுத்தமுள்ளவர்கள், யோக்யதை உள்ளவர்கள் இருக்கிறார்கள். ஆகையால் ஜாதியே பெரிசென்று பாராட்டி ஷை திருஷ்டிதோஷம், கீழ் ஜாதியானைத் தொட்டால் தீட்டு, சமீபத்தில் வந்தால் தீட்டு என்று வழங்கும் அனுஷ்டானங்கள் சஹோதரபாவத்துக்கும் நேர் விரோதமென்று நாம் தெரிந்துகொண்டு ஷை அனுஷ்டானங்களை நிவர்த்திக்கவேண்டியது அவசியம்.

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TELUGU.

శ్రీ విద్యా ప శ్య త్.

పూర్వకాలములో మిక్కిలి నాగరిక కళలు ముందేన మన ఆర్యభూమి యిప్పుడు ఎక్కువ హిన్దూత్వముండుటకు గారణమేమి? పలువురు పలువిధములైన కారణములు చెప్పినను ముఖ్యమైన కారణము ప్రస్తుతపు బాలిక విద్యావిహీనతయే, జననంఖ్యలో అర్థభాగముగానుండు స్త్రీలు విద్యా విహీనులుగానుండ, దేశము నాగరికత గల్గియుండవలెన్న యెట్లు తలస్థించును. పూర్వకాలములో బాలరసలెనే బాలికలకుండ విద్యాభ్యాసముచేసి గృహస్థాశ్రమ ధర్మమును చక్కగ నెరవేర్చుచుండిరి. గృహకృత్య విషయములనుండేగాక, సాంఘిక, వ్యావహారిక, బ్రహ్మజ్ఞాన విషయములనుండును ఆరితేరినవారుగా నుండిరి.

స్త్రీలను ఎందుకుగాను విద్య నేర్పవలెనని కొందరుండు రేమా? విద్యయనగానే, కొందరికి ముఖ్యముగా పుస్తకములను జదివి పరీక్షలలో గడతేరుటయని అభిప్రాయము కాబోలు. అదికాదు. అదియే విద్యకాదు. అత్తజ్ఞానమును పొందుటకు సాధనమైన విద్యయేదియో అదియేవిద్య. జీవునికి మతముగాని, వర్ణముగాని, స్త్రీపురుషభేదములగాని లేవని ఉపనిషత్తులు యేకవాక్యముగా చెల్పుచున్నవి. అట్లుండ ప్రతియొక జీవాత్మయు మానవదేశమును బొంది

నప్పుడు ఆయాజీవ సంస్కారమునుబట్టి ఆప్రాణికి తగినవిద్య నభ్యసించుచేయుట ధర్మము. ఆర్యసంతతికి మూలపురుషుడైన మనువుకూడ మనుధర్మశాస్త్రమున ఆదేశప్రకారము చెప్పియున్నాడు. కొందఱు విద్య, ఉపాధ్యాయుడు అనుపదముల కర్థముకూడ న్నవ్వుముగా తెలియరు. భారత భూమియందు నివసించి ఆర్యులమని యనిపించుకొన్న మనము, మన మతగ్రంథములలో చెప్పినప్రకారము జీవునికి పునర్జన్మయున్నదని నమ్ముచున్నాము. ప్రతిజన్మలోను ప్రతిజీవుడును తాను చేయు కర్మఫలమును అనుభవించి, పునర్జన్మమునను ఆ అనుభవములను నూతనశక్తికలవిగా మార్చుకొని పుట్టుచున్నాడు. ఉపాధ్యాయునియొక్క పని పిల్లలయందు అంతరంగికముగానుండి ఆశక్తులను బహిష్కరణకు తెచ్చుటయే, స్త్రీలు తాముకన్న బిడ్డలను చక్కగా పోషించి ఆరోగ్యవంతులుగాచేసి దేశోద్ధారకులుగా చేయుటకు సాధనమైన విద్యయేవిద్య. స్త్రీలు విద్యావిహీనలుగానుండిన వారి కడుపులందు బుట్టు బిడ్డలు యేలాగుండురు. ఇష్టపాయులై యుండురని చెప్పవలయు నా! ఆర్యావర్తములోనుండు ముక్కలుపాలు జనులు విద్యా విహీనలై యుండుటయు, ఆర్యావర్తము ఈడుస్థితిలో నుండుటకును స్త్రీల కారణమే. యశః సంపన్నుడై యీ భూమి భారత భూమియని పేరిన్నిక వెలసింపగాంచుటకు ఆ భరత రాజురత్తి శకుంతల విద్యావంతురాలు గాకయండెను, ఆర్య మతాభివృద్ధికై కంకణముగట్టుకొని, ముసల్మాను ప్రభువులకు ప్రచండభీకరుండైయుండిన శివాజిరత్తి జీజీబాయి విద్యావంతురాలుగాకుండినను, మన దేశచరిత్ర వేరువిధముగావ్రాసి యుండి యుండవలయును.

ఇవి యట్లుండనిప్పు. ఆర్యావర్తము ప్రస్తుతము విక్రీల బీడస్థితిలోయున్నది. దీనిని ధనవంతిమైనదిగా చేయవలెన్న స్త్రీల సహాయ మత్యావశ్యకము. వారు ప్రయోజనమైన సహాయము చేయవలెనన్న విద్యావతులుగా నుండవలయును. తమబిడ్డల ఆరోగ్యస్థితిని తామే చూచుకొని వైద్యులకిచ్చు సామును మిగిలించుకొనవలెనన్న, తమతమ గృహమునకు కావలసిన దుస్తులు మొదలయినవి తయారుచేసికొనవలయునన్న, మరి యెన్నియోవిధముల సంపారమును సులభముగా నడుప వలయునన్నను, స్త్రీలు విద్యావంతులుగా నుండవలెను.

పూర్వకాలమున మనదేశమందలి స్త్రీలు విద్యావతులుగా నుండిరని చెప్పట యావశ్యకమా? ఋగ్వేదములోని కొన్ని ఋక్కులు స్త్రీలనల్ల రచియింపబడియుండలేరా? జనక మహారాజుగారి నభిలో గార్తియను ఋషిపత్ని తత్వవిచారము యజ్ఞవల్క్యమునితో చర్చింపలేదా? ఇటువంటి తార్కాణములు మనకుండగా మనమెందుకు మనబాలికలను, పాఠశాలలకుపంపి క్రమముగా విద్యావతులుగా జేయగూడదు? కొందరు బహుశః తమ, ఆడిపిల్లలను పాఠశాలకు పంపుటకంటె యింటిలోనే విద్య చెప్పించుకూడద

యందురు? ఇది యనునది భాగ్యవంతులుగానుండు కొంత మందికి సాధ్యముగాని సామాన్యులకు సాధ్యముకాదు. పాఠశాలకువెళ్లి అన్నితరగతుల తారతమ్యమెఱిగి, కలిసిమెలిసి నేర్చుకొన్న విద్య ఫ్రెంటరిగా యింటియందు నేర్చుకొన్న దానికంటె శ్రేష్ఠమైనది. నవీనపద్ధతుల ననుసరించి విద్య నుపదేశించు పండితుల బోధనప్రకారము విద్య యనునది బాలరకుగాని, బాలికలకుగాని ప్రభువదళలో బాలక్రిడారూపముగా నేర్పవలయునని యభిప్రాయము. పూర్వకాలములోని మన స్త్రీలు విద్యను ఎక్కడ, ఏలాగు నేర్చుకొనుచుండిరి? వనవిహారములలో గురువత్తి నహితముగా నాడుకొను సమయములో గదా? గాన ఇంటిలో ఒంటరిగా గూర్చుని పుస్తకములను జనులిమింగుటకంటె పాఠశాలకువెళ్లి యావజ్జీవము విద్యకై కైంకర్యముచేసిన నిజమైనగురువులతో కలిసిమెలిసి విద్య నేర్చుకొనుట శ్రేష్ఠము. దానికొరకే బాలికలను వారితల్లులు పాఠశాలకు ఆత్మోపశ్యకముగా పంపవలెను. పిల్లలు ప్రత్యక్షానుభవమువలన నేర్చుకొనవలసిన కొన్ని విద్యావిషయములు ఇంటియందు నేర్చుకొనుటకు అవకాశములేదు. భౌతిక, రసాయన, వ్యావసాయక, సంగీత, ఆరోగ్యశాస్త్రముల జ్ఞానము మనస్త్రీలకు ఆత్మంతావశ్యకము. ఈ శాస్త్రముల జ్ఞానము చక్కగా పొందవలయుననిన సులభముగా పాఠశాలయందే సాధ్యమానుగాని ఇండ్లయందుకాదు.

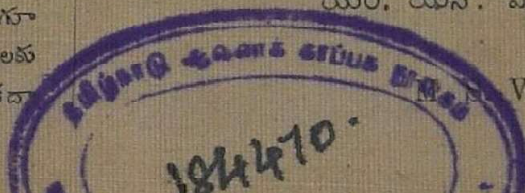
ఈ ప్రపంచములో నకలకార్యములు జయప్రదముగా నెరవేర్చుటకు ముఖ్యమైన సాధనము ప్రేమ. ఈ ప్రేమ యనునది మనయింటియందు మన తలిదండ్రులయందేకాక, మన బిడ్డలందేకాక, వర్షులయందును జూపవలెను. ఇట్లు చూపుటకు ప్రథమసోపానము పాఠశాల. ఈ ప్రేమ యనునది పాఠశాలలో పుట్టి పెరిగి, ప్రపంచమున వ్యాపించుచున్నది. విస్తారముగా ప్రేమ చూపుటకు ప్రథమము పాఠశాలయే సరియైన ప్రదేశము. కాబట్టి ఆత్మంతావశ్యకముగ బాలికలను వారితల్లులు పాఠశాలకు పంపవలెను. బాలరయందుగాని, బాలికలయందుగాని యుండు దోషములుపోయి మంచిగుణములు వారికి రావలయునన్న, యివి పాఠశాలయందు వారు ఆడునటువంటి ఆటపాటలనల్ల నే సులభముగా వచ్చుచున్నవిగాని వేరువిధముగారావు.

కాబట్టి హిందూ దేశమాతలారా! మీరు మీమీ ఆడపిల్లలను మీ గ్రామములలోనుండు బాలికా పాఠశాలలకుపంపి వారిని పూర్వకాలమున మన హిందూ దేశమునకు గీర్తినిదెచ్చి వన్నె కెక్కించిన, మైత్రి, గార్గ్యయి, నీత, దమయంతి, శకుంతల వీరివలెనే మన ఆర్యావర్తమునకు గీర్తినందింపించి, భాగ్యవంతిమైనదిగాచేసి, ఘనతపహించెదరని నమ్ముచున్నాను.

యం. యస్. వేణుగోపాల్,

మదనపల్లి.

VENUGOPAL.



Women's Indian Association.

OFFICERS.

President: Mrs. Annie Besant.
Secretary: Mrs. D. Jinarajadasa
Secy. pro. tem.: Mrs. Cousins
Treasurer: Minakshiamma
 (Mrs. A. Mahadeva Sastri)

The Secretaries of all the Local Branches.

OBJECTS.

To present to women their responsibility as daughters of India.

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

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

MEMBERSHIP.

Women who agree and will co-operate with the objects of the Association may be members.

Groups of women having the same aim can be affiliated to the Women's Indian Association without change of name or organisation, if desired.

ORGANISATION.

The Association has a central organisation at Adyar, Madras.

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

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

The Association was started on May 8th 1917, at Adyar, Madras, and has grown and increased steadily ever since. It now has 45 Branches and over 1,500 members.

There are now Branches at:

<i>Tamil.</i>	<i>Tamil.</i>
Adyar, Madras	Ootacamund
(Headquarters)	Pollachi
Coimbatore	Salem
Chingleput	Tanjore
Enangudi	Thirumiyachur
George Town, Madras	Trichinopoly
Guntakal	Vellore
Kattalum	Vettaikaranpudur
Kumbakonam	Viralimalai
Madura	<i>Kanarese.</i>
Mayavaram	Bengalore
Namakal	Hospet
	Hassan

Malayalam.

Alleppey
 Badagara
 Calicut
 Ernakulam
 Munchirai
 Tiruvattar

Trivandrum

Telugu.

Bellary
 Chittoor
 Madanapalle
 Chikmagalur

Mysore

Saklasapur
 Thirthahalli
Gujarati.
 Bhavnagar
 Bombay
 Nandod
 Surat

Hindi.

Benares
 Lashkar
 Nagpur
Bengali.
 Rishra

Unattached Members Group.

WORK.

The work of the Branches depends on the capacity and wishes of the members. In most Branches Hygiene, Domestic Economy, Elementary Science and other subjects are studied in the vernacular; where possible English is taught. Many Branches learn needlework and cutting out. All Branches are encouraged to study subjects of National importance and interest, to read a newspaper and keep in touch with current events. In some cases a Branch has started classes to teach and help poor women and girls in various ways.

Branches meet usually once, twice or three times a week, but some meet daily and two fortnightly.

Most of the Branches send in reports and are meeting regularly and doing good work.

Help is given from Headquarters in the suggestion of subjects to study, books to read and possible lines of work to be carried on.

FUNDS.

There are no subscriptions to the Association; it is hoped that the expenses may be met altogether by voluntary contributions and donations.

STRI-DHARMA.

This paper is the official organ of the Association and is issued, at present, free to members. To non-members the charge is As. 1½ a copy, As. 2 to subscribers by post, As. 3 per V. P. P. Members and friends are invited to send donations towards the heavy expense of printing, paper and postage, etc., so that it may be possible to continue to send the Journal free to members and those unable to spare the money to buy it.