

# STRI-DHARMA

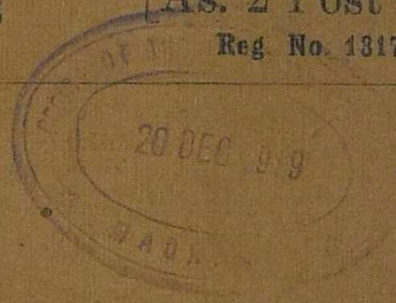
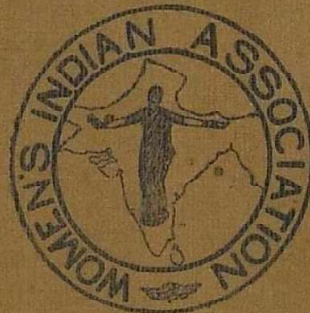
Official Organ of the Women's Indian Association

Vol. I. No. 4

October 1918

[As. 2 Post free

Reg. No. 1317



## 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.

## Contents.

	PAGE.
Editorial Notes ... ..	47
The Fire of Life by Dr. V. Bennett ... ..	49
Study Notes by Muriel Fraser ... ..	51
The Women's Suffrage Resolution by Dorothy Jinarajadasa ... ..	52
Tamil article ... ..	53
Kanarese article (Telugu Type) ... ..	55
Sex by K. Browning ... ..	57
Women's Indian Association ... ..	58
Malayalam Supplement	

## Editorial News.

### Association News.

The Editor regrets that there has been such a long interval since the last number of *Stri-Dharma*, it should have been out 7 weeks ago but there was a delay in the printing and since then she has been travelling and had two attacks of influenza and not been able to attend to the getting out of the paper.

Owing to the high price of paper at present the cost of producing *Stri-Dharma* is very great and as the paper is distributed free to members the expense falls heavily on a few people. I hope later on to issue the paper monthly but at present I do not feel it possible to do so more often than quarterly. Will all subscribers kindly take note? The paper will be sent regularly about the beginning of each quarter.

We have gained since our last number of *Stri-Dharma* four new Branches at Chittoor, Hugli, Nagpur and Ootacamund. So we now have 43 Branches and over 1,400 members. The work in almost every Branch is going well, meetings for study and discussion are held three times, twice or once a week. In many Branches, Hygiene and First Aid are studied, Vernacular and English and usually a time is given to some religious book. Many Branches take in newspapers and read and study subjects of National and world importance, and the members follow and take an interest and sometimes a part in the great political activities now going on in even the small villages all over India. These National changes concern women quite as much as men, and it is well that women are taking an interest.

We are glad to report the starting of a Branch at Ootacamund, the place of our



Presidents internment for India's sake, to the women there is given the privilege of making a centre of service and to keep the flame of devotion to the Motherland ever burning in that historic place.

Our Branch at Bhavnagar is doing very good work. They meet five times a week and learn Sewing, English, Gujarati, Sanskrit and I have just heard that a new class for teaching account, keeping has been started, and Hygiene is going to be taken up. The attendance of members is very good and regular. A most excellent record of work.

The work at Bombay ever grows and increases, thanks to our secretary there, she has daily classes for poor Parsi girls and also for Hindu women besides a daily school for children, and a monthly public lecture. Would it not be possible for more of the members of our Branches to undertake to teach poor girls for a few hours each week?

George Town, Madras, Branch has just held its first anniversary. It has been holding regular meetings during the past year and hopes to be able to extend the work during the coming year.

This month we have a Malayalam supplement. We have Branches and a large number of members in that district so the supplement will be appreciated. I had hoped to visit these Branches this month but an attack of influenza has prevented my doing so.

At a meeting of the Ladies' Branch of the Home Rule League, Ahmedabad, which was formed last year, the women of that city passed the following resolution:

"This meeting of the Members of the Ladies' Section of the Home Rule for India League, Ahmedabad, firmly believes that all the rights that have been granted to men in the new Scheme of Reforms should be granted to women also; and that the time has arrived when women should be granted the rights of having seats on all representative bodies such as the Municipalities, Local Boards, Provincial and Imperial Legislative Councils, etc.

This meeting therefore requests the President, Indian National Congress and the Members of the All-India Congress Committee to suggest changes on the above lines whilst submitting their suggestions on the Montagu-Chelmsford Report."

We wish all organizations of women all over India would pass a resolution similar to this. Capacity and capability should be the

standard by which to decide the suitability of any person for any position, not sex.

Three letters have been received in India expressing the sympathy of Australian Women with their Indian sisters in Fiji. We print one from the Women's Service Guild, Western Australia.

From the Women's Service Guild, Western Australia.

TO OUR SISTER WOMEN IN INDIA,—The Women's Service Guild of Perth, Western Australia, send greetings, and wish to convey their appreciation of the splendid stand taken in defence of the honour of the Indian women in Fiji. This matter has been brought before many women's organisations in Australia and for the first time we have realised what our sister women, now in Fiji, were being subjected to. We are about two thousand miles away from Sydney, where a large deputation representing most of the women's organisations in Australia, including our own, waited on the Colonial Sugar Refining Company, asking for certain reforms in connection with the conditions under which Indian people are working on that Company's plantations in Fiji. We are hopeful that some good will result from this deputation and we do not intend to let this matter drop. Two of our members have volunteered to go to Fiji to help the Indian people, and we hope they will keep us in touch with what is going on there.

We women feel akin to the spirit of the motive that has prompted you to take action on behalf of the Indian women in Fiji and recognise it as part of an evolutionary process which is sweeping through the world and prompting women in every land to join hands and work for the uplift of the human race.

We should be glad to hear from you of the work you are doing and the objects you have in view for the betterment of women. We send our hearty good wishes.

Hoping to hear from you soon,

We beg to remain,

Yours sincerely,

(SD.) NELLY STIDWORTHY,

Hon. Secretary.

The other two letters on the same lines are from the West Australia National Council of Women and from the Women's Christian Temperance Union. Women in Australia have the vote and can express their opinions and enforce their wishes so we may be hopeful that their efforts to better the condition of Indian Women in Fiji will be successful.

Mrs. Besant writing in *New India* said

We are sure that these truly sisterly greeting will give much pleasure to Indian women. It may be that women will have the glory of drawing the Nations within the Federated Commonwealth together on an equality of status. The two women named above are two Australian women who came to India to help: Miss Priest, who worked in the Indraprastha Girls' School at Delhi; and Miss Dixon, who lived for a time at Adyar, ever ready to help as a trained nurse. They are both devoted Theosophists and are now serving the Indian women and children in Fiji.



## The Fire of Life.

By Dr. Victoria Bennett.

Wherever animal life exists there is work and waste. Animal (including of course human) life is very much like a fire—a lamp—a motor engine.

What does the fire need to keep it burning brightly?

- (i) Fuel; coal, wood, etc.
- (ii) Air; to help the fuel to burn, to make a good draught and to convey away the smoke.

(iii) The removal of the ashes formed by the burning of the fuel.

If either of these fail, the fire loses its brightness and soon goes out.

What does the lamp need?

- (i) Oil.
- (ii) Air; often it does not get enough, and as a consequence, the air people in the room have to breathe is polluted in the smoke and rendered injurious.

(iii) The careful trimming and cleansing of the wick either of these failing, the light is not bright as it should be and those who have to work by it are inconvenienced and their eye-sight is strained.

The motor engine: What are its needs?

- (i) Petrol or other motor power.
- (ii) Air for the combustion of the petrol.
- (iii) Careful and regular cleaning and oiling of the machine and removal and replacement of worn out parts.

Now, what does all this correspond to in life?

The body is always wearing out and being rebuilt; portions are breaking down and being got rid of and renewed again and again. If we are in perfect health this wearing out and renewal are so gradually and so smoothly carried out that we are not aware that any such work is being done; but, if the body be over-strained, if food or air be not supplied or the waste matters produced by the wearing out of the parts are not regularly removed, we soon are made to feel that something is wrong. Our kind mother nature does not pamper her children, but lets them suffer the consequences of their own mistakes and negligence in order that they may learn not to repeat those mistakes and fall into greater errors.

As to food we all know that it is necessary—that it forms the fuel for the human-machine and that it must be taken regularly

—while I shall presently have to make a few remarks upon it, I want now to more especially concentrate upon the two other heads, viz., air and the removal of waste.

Air is necessary for us at all times, in the night as well as in the day, to keep the fire of life burning brightly and all the tissues clean and fresh.

I wish for many reasons that we could see the air; but we cannot. We know, however, that it exists everywhere; we feel its freshness when we go out in the morning; we are made aware of its force when we see great building blown down or large trees uprooted in a hurricane or ships swamped and wrecked by the mighty waves into which the wind lashes the sea in its fury. We thus know that this invisible element is an agent of great power. It is one of the most active factors in the maintenance of health and to be deprived of a good supply of it is to be left very helpless in the battle against the various diseases to which we are exposed.

If we could see the air we should see that it is capable of great variation and that not all air is equally good and refreshing. For example the air in a bedroom in which several people have slept with closed windows and with perhaps a lamp to keep them company would be seen to be fearfully polluted with the waste matters thrown off during the night from the sleepers and the lamp.

We all know how very dirty water becomes when many people wash in it—as we breathe, the blood in the lungs (air organs) is, in a way, washed in the air which we take in as we inspire (breathe in) and the dirty matters removed in the pores are cast out with the air which we expire (breathe out); thus, when people breathe, they on the one hand constantly usurp the power of the air, taking out of it its vitality (oxygen) and on the other hand they are constantly pouring polluted matter into it. The result is obvious; the air soon becomes unfit for breathing and if we continue to breathe it the flame of life burns lower and lower. The only remedy is to change the air frequently, and fortunately this is easy for there is plenty of air outside. The change is best made by keeping the windows open day and night—or perhaps I should say night and day; for it is more especially in the night that the mischief is done. Curtains hinder the free access of air and should not be used.



In sickness we throw off an extra quantity of waste material and therefore need, if possible, more air than in health; and yet how often does one see the sick person in a small dark space thickly curtained off from the rest of the house! Why? For two reasons we are told:—

The first is for fear of a draught and the second is for fear people should see in.

Let us examine these objections:—

If there is sufficient space there can be no draught; it is the closing in that makes the draught; but, even if there were a draught, pure air blowing through a place is infinitely less dangerous than the poisoned air of an enclosed space which has been breathed again and again.

If one were asked to drink water in which many people had already washed themselves one would shrink in horror from such a disgusting proceeding; but such water would often do less harm than the foul air many of us breathe without protest.

As to people being able to see in:—Remember that it is very much easier to see out of a room into the street than to see from the outside into the room. Try it and see. Again the heads of passers—by often do not reach nearly to the height of the window, and if in any case they do, a small thin open work blind can be used to shield the lower part of the window until the lights are out leaving the upper part free. When lights are out nobody can see in and the window should be freely open. In shutting out the pure night air we also deprive ourselves of the beauty of the night sky with moon and stars, of the scent of flowers and other good influences tending to soothe the mind after its struggle with the daily cares, and to induce healthy sleep by which mind and body are refreshed and the damage done by the day's wear and tear is repaired. Who, after a sleepless night or after a heavy sleep, in an impure atmosphere is ready to shoulder his next day's burden?

I say, "his" burden; but it is *her* burden we are talking about, so much heavier than that of the man (who, by the way, often sleeps out of doors) and, since it so closely concerns the happiness of home and children, requiring so much more emphatically to be done with efficiency and cheerfulness if "*Stri-Dharma*" is to be satisfied.

*The third need*:—The making and keeping the machinery clean and getting rid of waste matter.

For this purpose nature has supplied us with an efficient quartette of servants, viz., the lungs, kidneys, skin and bowels. When all these are healthy and doing their duty well we are hardly aware of their existence they work so silently and happily; but if either of them is over worked or out of health, there is trouble at once: the greater number of illnesses are due to disorder in the working of one or more of these organs of elimination.

In order to keep the excretory organs in healthy working order it is necessary to observe the following rules.

We must take exercise—Walking in the fresh morning or evening air is an excellent form; healthy play such as skipping, dancing, athletic games, also physical drill give added interest increasing our pleasure in the exercise and its exhilarating effect and therefore its usefulness. The household duties indeed provide good exercise, but this is apt to degenerate into dudgey and to thus fail in recreative powers.

We must eat *varied* food—not always the same thing—nature has provided us with a wonderful variety of food and we cannot do better than take the hint in this matter and use what she gives us. We should not eat too much of any one kind of food, to do so is not only to waste food but also to clog the system with an excess of material which cannot be digested and which puts an undue strain upon excretory apparatus. Too much rice, ghee, sugar and pungent substances all injure the power of digestion and elimination, they overload the system without furnishing any strength. In fact it is often this unvaried and excessive food supply, combined with the constipation which it has caused and which so many Indian ladies absolutely neglect, which produces the languor and weakness from which so many of them suffer.

We must use enough water—Because in India water has been the means of causing cholera and other diseases, people are afraid of drinking it even when they are thirsty. The fault is not in the water but in its pollution. Water can be made quite pure by careful straining and boiling.

Pure water is one of the best friends we possess; it helps all our excretory organs, flushing out all the channels of the body and keeping them clean.

It should be drunk some little time (say half-an-hour) before a meal: 10 ounces of hot or cold as preferred: this washes out the



food receptacle (stomach proper) and prepares it for the food it is going to receive. A draught of water on rising and on going to bed is also advisable.

Since much of the excretion is carried out by the skin, this must be kept acting and constantly cleaned from the perspiration and its contained foulness, which is all the time being poured out upon it. Day clothes should not be worn at night. The close folds that Indian women wear around the middle part of the body are very bad for the skin particularly at night where the entire body should be free to rest. Let the folds all be loosened and let there be no tying of clothes around the waist at night.

Any skin disease should be treated and cured as a diseased skin cannot discharge its duties well.

These are just a few hints as to how the fire of life may be kept burning brightly. We may give some more another time and questions upon the subject will be welcomed.

[The following article is the third of a series that will 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.

### Study Notes.

By Muriel Fraser.

LESSON 3.

[WANTED: Plate of water, seeds, flat ring, piece of iron.]

To-day we are going to talk of many interesting things.

You have seen now all the different ways in which Matter and Spirit act in the Universe. Now I am going to tell you about Space. What is Space? We will write down the scientific definition of the word.

*Space is the absence of visible Matter.*

When you look up to the sky in the evening and see the stars, you can see they are far apart. There is space between them. Perhaps you think that space is empty? It

is not so, for we know that there is no such thing as emptiness in the Universe. Space is filled with Ether. God is everywhere as we have learned. But I wonder if you have really thought of God in Space? This is something grand for you to think of. Now when you look up into that beautiful blue Space, you will know that God is there, for He is everywhere. When you look at the starry sky, you will think of God, and know the sky is not empty, for He is there. Never will you feel lonely even if you are by yourself, knowing the heart of love is round you, closer than the air you breathe.

We will take another note and write.

*Space is filled with Ether.*

In our first lesson I told you that we would hear more of Ether.

"The word "Matter" is used to describe all substances that occupy Space and affect the senses." Yes, and we also learned that Matter is both visible and invisible, didn't we? Now Ether is Matter. But it is so fine that we cannot see it. Does it affect the senses? Indeed yes, for we could not live without it. We must try to understand its use and I am afraid I shall have to use rather long words, but will try to explain them to you. We are told by the scholars that Ether is the connecting medium between all the worlds and I think that we will write that down and explain it after.

*Ether is the connecting medium between all the worlds.*

What do we breathe? Air. Well, air is a form of ether. We can't see air, can we? But if we were put in a place without air, we would die. When you go up to the top of a mountain at first you find it difficult to breathe. Why is that? Because you are used to the air of the plains. Did you think the air was the same wherever you went? No, it is not. In some places it is fresher than others. You know if you are in a stuffy house all day, and if you go out for a walk or drive, how beautifully fresh you feel the air. Well, if you go to the top of a mountain, you would at first feel the air very strange. It is thinner up there, not so thick or dense as it is on the plain. Your lungs would want more of that thin air at first, until you got used to it. But it is air, thinner than the air we get down here, but the same air. So we find the air we breathe and know it spreads all over and round the earth. I wonder if any of you know how great a



distance the air spreads above us? For twenty miles above the earth. It gets thinner and thinner as it gets higher. You have all peeled an orange? Well, the air surrounds the earth just as the skin of the orange surrounds the fruit. This envelope of air is called the atmosphere of the earth. Now, above the atmosphere comes the ether, which is much finer and thinner than the thinnest air. You have heard of the planets? They are worlds like our own, and they turn about our sun. You must try to realise that every planet or world, has its own atmosphere, or envelope of air, just as we have. Between is the ether. There is no such thing as emptiness anywhere, and the scholars tell us that between the planets and the sun there is ether. That is what they mean when they say that ether is the connecting medium between all the worlds. Take the plate of water. Put some of the seeds into it. They float about at different places on the water. There is space between them. Is that space empty? No, it is filled with water. The water is the connecting medium between all the seeds. Perhaps now you can understand how ether connects all the worlds. Just as these seeds float in the water, so the worlds and the suns float in ether. In our first lesson we learnt that Matter is visible and invisible. In its visible form it is distributed through space in bodies of varying density, and of various sizes, such as suns, planets, comets, asteroids and meteors. In its invisible form it fills the intervals between these bodies. We have learned how Electrons form Atoms, and how Atoms form Molecules, and how Force holds them together and Energy gives them life. When we put the seeds in a group to pretend to form an Atom, we notice that although they form a group, they don't join one another. They are all separate. And even if I put the ring round them I can't get them much closer together. So this will help you to understand when I tell you that when Electrons form Atoms, there is a space between each Electron, and when the Atoms form Molecules, there is a space between each Atom. These spaces are filled with Ether. Take a piece of iron. It looks very solid doesn't it? It is a hard metal. Yet we know it is made up of Molecules, and those Molecules are formed of Atoms, and the Atoms can be divided into Electrons, and

between all these are spaces, and these spaces are filled with Ether. There is Ether in everything, in our bodies as well as in that piece of iron. In the next article we will try to see how God used the Ether to build His worlds.

If there are any questions you would like to ask, will you write to me? c/o the Editor, *Stri-Dharma*.

### Resolution passed by the Special Congress at Bombay on Sept. 1st.

"Women, possessing the same qualifications as are laid down for men in any part of the Scheme [of Reforms], shall not be disqualified on account of sex."

A great victory was won by women at this last session of the Indian National Congress. The passing of the above Resolution means that the leaders of the Indian people recognise the principle of the equality of women.

It is of the utmost importance that now at this point in the work for Home Rule for India that Indian women should assert their claim to be recognised as of equal importance and status as men as part of the nation.

During the last few months a great deal of most useful work has been done to get a definite pronouncement from Congress. In April the All India Congress Committee was asked to discuss the matter of woman's suffrage and issued a mandate to the Provincial and District Congress Committees to discuss and express an opinion on the matter. The result was that Committees and Conferences in all parts of India had the question brought before them and passed more or less satisfactory resolutions. All this gave publicity to the question of woman's suffrage in India.

Briefly the chief point to be established was as to how the Leaders of the Indian people defined the word "people" in the Congress Muslim League Scheme (section 1, clause 3), which runs thus: "The members of Councils should be elected directly by the people on as broad a basis of franchise as possible." Was the word "people" defined by those responsible for the Scheme as meaning women as well as men?

In England, in 1832, the first Reform Bill was passed giving a limited franchise to people with certain qualifications; women possessing those qualifications were not however allowed to vote, and it has taken English women 86 years to get the fact recognised



that women are half the people in a country. This blunder has been the cause of endless suffering and incredible injustice both under the laws of the land and in economic life; it has meant long years of hard and weary work; and valuable time has been spent in obtaining an obvious and necessary right, that might have been given to constructive work in the country; but without definite political status no community in any country can get its grievances rectified or have the power to advance any cause of social or economic reform. India is not unique, and if she adopts a system of democratic and representative government any community that is not represented in the Government, and to whom the members of that Government are not responsible, will be subject to injustice and neglect as has been the case when this has happened in the other countries of the world.

The era in the West of the rule of men alone is ending in chaos; now will begin the era of nations ruled by all their people, men and women together; the day of physical force is over, for women will bring the spiritual Soul Force into the affairs of State and Government, into economic and commercial life.

Accordingly if Indian women wish to serve their country effectively, and they can only do so if their status and equality are recognised, they must now awake to the necessity of action. The Resolution has been passed in Congress, but that is only the first step taken. So far Indian women are coming into their own and being accorded their place of political equality by the men with an ease unknown in the West. But there is a danger that if the women in India are accorded their rights with merely asking once, that they may not realize their responsibilities and the importance of the work that women have to do in the building up of the Nation. There is much, very much needed now in India to be done to improve and raise the condition of women, and rightly understood and used a political vote can be a most useful instrument to add power and influence to women's work for education, social reform, etc.

But the women of India must do this work; your English sisters can only support and sympathise and help, but you must ask, yourselves. I am English by birth, but legally and by marriage I am an Indian women, but as one of the great world sisterhood of

women I want that women in India should rank equally in education and status with the women in every civilised country. Why should women in India be uneducated, not allowed to take any place for which their capacity may entitle them? Women in India are equal to the other women all over the world, and they have only to rise and claim their Birth-right of individuality and it will be given to them—but they must ask for the power to serve their Motherland, lest by their silence it may be judged that do not care.

DOROTHY JINARAJADASA.

### TAMIL.

சிறுமிகளின் கல்விக் குறைவுகள்.

என் அன்பார்ந்த ஸகோதரிகளே!

சிறுமிகளின் கல்வி விஷயமாக மிகவும் படிந்த வர்களான ஸ்திரீகளும் புருஷர்களும் வெகுவாக எழுதியிருப்பினும் யானும் எனக்கு உள்ள அவாவால் என் சிற்றறிவிர்க்கு ஏற்றவண்ணம் சிறு வியாஸம் ஒன்று ஸ்திரீ தர்மம் என்ற பேபரில் எழுதத் துணிக் தேன்.

ஸாதாரணமாய் சிறுமிகளை 5-வது வயதில் நம் தேசத்தில் பள்ளிக்கூடத்திற்கு அனுப்புகிறோம்; என்றாலும் அவர்களுக்கு சுமார் 7 அல்லது 8 வயது வரையில் படிப்பில் ஆசை உண்டாவதில்லை. சில புத்தியுள்ள குழந்தைகள் மட்டும் கெட்டுருப்போட்டு உபாத்தியாயர்களிடம் பாடம் ஒப்பிவிக்கவேண்டுமே என்ற பயத்தால் தங்களுக்கு ஏற்பட்டுள்ள பாடத்தை ஒப்புவித்து விடுகிறார்கள். சிறுமிகளுக்கு ஏற்பட்டிருக்கும் பிரதமபாட புஸ்தகங்களில் செய்வ நம்பிக்கை பெரியோரை வணங்குதல் முதலிய பாடங்கள் அதிகமாயிருப்பதில்லை. ஏதேனோ விளையாட்டுப் பாட்டுகளும் சம்பாஷணைகளும் மிகுந்திருக்கின்றன. மேற்கூறித்த விளையாட்டு பாடல்களில் செய்வபக்தி, பெரியோரை வணங்குதல், ஸத்தியம் முதலிய விஷயங்களை கற்பிக்கலாம். இவ்விஷயங்களை முதல் வாசக புஸ்தகம் முதல் படிப்பிந்தால் குழந்தைகளுக்கு தெய்வத்தினிடம் பக்தி வீரத்தியாகி வேறுன்றும், தற்காலத்தில் நம் பெண்குழந்தைகளுக்கு 8-வது வயதுமுதல் 12-வது வயது வரையில் படிப்பு ஏற்பட்டிருக்கிறது. 12-வது வயதிற்கு மேல் படிப்பை நிறுத்திவிடுகிறோம். ஆக நான்கு வருஷமே படிப்பதற்கு ஆவகாச மிருக்கிறது. இந்த 4 வருஷத்தில் இவர்கள் அறிந்துகொள்வது வெகுவேகுவேகும் சொல்பம். சிறிது கணிதமும், கொஞ்சம் தமிழ் பாஷையும் சொல்ப ஆங்கிலேயமும் கற்றுக்கொள்ளுகிறார்கள். சிறுமிகளின் படிப்பு முடிந்து விட்டுக்கு வந்ததும் காவல் முதலிய கட்டுக்கதைகளைத் தவிர மற்ற புஸ்தகங்களை படிப்பதில்லை. நம் முன்னோர் எழுதியுள்ள பாரதம் இராமாயணம் முதலான இதிகாச புராணங்கள் படிப்பதில்லை. ஆகையால் நம்முடைய பழய கிரந்தங்களில் அவர்களுக்கு ஆசை உண்டாவதில்லை. ஏனெனில் பள்ளிக்கூடத்தில் படிக்கும்



காலங்களில் புராண இலிஹாஸங்கள், ஐனாசன சர்மம் முதலியவைகள் பாடமாக ஏற்படவில்லை. இவைகள் அவர்கள் மனதிற்கு திருப்தி கொடுப்ப தில்லை. ஏனெனில் பாடசாஸையில் படிப்பு கற்பித் தும் உபாத்தியாயர்கள் நன்கு கற்றவர்களாயில்லாத குறைவுதான். இவர்கள் கற்றவர்களாயிருந்தால் அநேக நற்போதனைகளை தாமே தெரிந்து சிறுமி களின் புத்தியில் புகட்டக்கூடும். சிறுமிகளின் படிப்பு சிறிது காலமாயினும் உபாத்தியாயர்கள் படி த்தவர்களாயிருக்கும்படிநூதில் அந்த சொல்பகா லத்தில் நல்லபடிப்பு ஏற்பட காரணம் உண்டு. இப் பொழுது அப்படி ஏற்பட நியாயமில்லை. உதாரண மாக எனக்கு ஒன்று நினைவிற்கு வருகிறது. என் லீட்டிலுள்ள ஆறுவயது சிறுமி ஒரு பெண் பாட சாஸைக்கு போய்க்கொண்டிருக்கிறாள். அந்த பாட சாஸையில் பாடம் துவக்கும் முன் குழந்தைகளுக்கு ஸாஸ்வதி ஸ்தோத்திரம் சொல்லும்படி செய்வது வழக்கம். அந்த ஸ்தோத்திரத்தில் 'சங்கரபிரபிரு திருபிஹி' என்ற பதத்திற்கு 'ஸதிவிதி' என்று அந்த சிறுமி பாடம் செய்துவிட்டாள். நான் ஏற்க னவே ஸரியானபடி சொல்லிக்கொடுத்திருந்த அந்த ஸ்தோத்திரத்தை இப்போது பள்ளிக்கூடம்போக ஏற்பட்டபிறகு 'ஸதிவதி' என்றே சொல்லுகிறாள். என இப்படி சப்பாக சொல்லுகிறாய் என்று கேட் டால் பள்ளிக்கூடத்தில் எல்லாக்குட்டிகளும் அப் படித்தான் சொல்லுகிறார்கள் என வாதியாரம்மா கூட அப்படியே சொல்லுகிறார்கள் ஆனதால் நா ளும் சொல்லுகிறேன் என்றாள். அதை தான் திரு த்தி அவளுக்கு சரியாக பாடம் கற்பிப்பது மிகுந்த கஷ்டமாக ஆகிவிட்டது. ஏனென்றால் நாம் வீட் டில் சொல்வது சரியல்லவென்றும் வாதியாரம்மா தான் ரொம்ப தெரிந்தவர்கள் என்று குழந்தைகளின் அபிப்பிராயம். உபாத்தியாயர்கள் தங்களுக்குத் தெரி யாத பாடத்தை சிறுமிகளுக்கு சொல்லிவைக்கக் கூடாது. தெரிந்தவரையில் மட்டும் சொல்லிவைக்க வேண்டும். கம் தேசத்திலுள்ள ஸ்திரீகள் நல்லபடிப் பினை அடைந்து பிறருக்கும் போதிக்கும் தன்மை உள்ளவர்களாகவேண்டிமென்று பகவானை எக்கா லத்திலும் பிரார்த்திக்கிறேன்.

ஓம் சார்தி சார்தி சார்தி.

ஓர் ஹிந்த மாத,  
YOGAMBAL.

பெற்றோர்களின் கடமை.

என்னுடைய அருமை சகோசரிகளே!

இளியாவது நம் பொறுப்பு புருஷர்களுக்கு நாம் செய்யவேண்டிய கடமை இவற்றைப்பற்றி நமக்கு நாமே பார்த்துக்கொள்ளும் சக்தி யுடையவர்களா யிருக்க முயற்சிசுதோமானால் இதுகாலம் பசப்போ ளும் அடிமைபோலும் நடத்தப்பட்டு வந்தவாறு இனி அவமதிக்கப்படமாட்டோம். ஒரு பெண்ணுக்கு படி ப்பு புத்தி தீக்ஷணயம் ஒன்றயில்லாத நிலைமையைத் தெரிந்தே மணந்து கொண்ட புருஷன் சின்னத் தென்றதம் அவளது அறியாமைக்கு வெறுப்புறவ னாய் மூடமே, மறக்கமே எனக்கென்று நீ எங்கிருந் துவந்தாய், பக்கத்துவிட்டு வெங்கிட்டாமணய்யருக்கு

மனைவி எப்படி வாய்த்திருக்கிறாள் ஹா! ஹா!! என்ன புத்திசாலி, என்ன படிப்பு என்ன சங்கீதம், இவ்வளவிலும் என்ன அமிரித்தை என்ன பொறுமை, என்ன குணம், குடும்பத்தைப்பற்றிய காரியங் களில் என்ன கண்ணும் கருத்துமாயிருக்கிறாள், என்றும் என்னுடைய தீவினைப்பயனோடு உன்னைக் கட்டிக்கொண்டு கஷ்டப்படவேண்டி யிருக்கிறது. என்றும் பலவாறு உன் மனைவியைக் கோபிக்கிறோனே தவிர அவளுக்கு கல்வி கற்பித்து அவளுக்கு நல்லவழியே தேடுகிறானில்லை. ஐயோ பாவம்! தாய் தகப்பன்மார்கள் ஆதியில் அந்தப்பெண்ணுக்கு சத்துருவாக வீருந்த கல்வி கற்பிக்காத கொடுமைக் கும் கணவன் படுதும் சிறுமைக்கும் பெண்ணை உத் திரவாதி? இப்போது நாம் வேலைசெய்துவரும் நமது கார்த்திய சகோதரி மிஸ்ஸஸ் ஜினராஜதாஸ் அவர் களின் முக்கிய உதவியால் நடைபெற்று வருவது மான பகவதி வேல னுமஜத்திற்கு போய் கல்வி நடைஉடை பாவனைகளைக் கற்றுவர அப்பெண்கள் எண்ணிக்கொண்டாலும், உணக்கென்ன தெரியும். அவர்கள் பேசுவதற்கு அந்தக்கூட தெரியாதே நீ அங்கேபோய் செய்கிற வேலை யென்ன என்று அந் ட்டி அந்த மார்க்கத்திலும் முன்னுக்கு வருவதை மறுத்துவிடுகிறாள். தனக்கோ அப்பெண்ணுக்குக் கற்பிக்க நேரமில்லை. மாதர் சங்கத்துக்கும் அனுப் பாவிட்டால் அப்பெண்ணின் கதிதான் என்ன? இவ் வாறு கஷ்டம் என்னும் நோயால் பீடிக்கப்பட்ட பெண்மணிகள் நம் மிக்கியாவில் இப்பொழுது அனே கர் இருக்கிறார்கள். இவர்களின் கஷ்டத்திற்குக் கா ரணமாக கணவர்களைச் சொல்ல காரணமென்ன? பூமியில் ஐளிர்த்த காலத்தே ஸ்திரீ பிபாறு யென் னால் கொஞ்சமும் லக்ஷ்யம் செய்யாது, தாய் சகப் பன்மார்கள் பால்யத்தில் கல்வியிலும் ஒழுக்கத்திலும் தெய்வபத்தியிலும் தேர்ச்சி செய்யாததால் அல்ல வோ பெண்கள் கணவர்களிடம் அவமானம் அடை யவேண்டிவருகிறது. இப்பெண்ணுக்கு தாய்கந்தை யர்களன்றோ சத்தரு. இப்போதைய கெட்டுப் போன இப் பரதக்கண்டத்தில் பெரியோர்கள் வழி யை காடாது, படிப்பு என்பது தேவலம் உத்தி யோகம் செய்வதற்கென்றே நினைக்கிறதாய் தந்தை யர்கள் தங்கள் பெண்களும் ஆண்பிள்ளைகளுடன் பாடசாலைக்கு போவதாகச் சொன்னாலும் போதும் நீ படித்தது; நீ படித்து என்ன? உத்தியோகம் செய்யப் போகிறாயா? வக்கீலாகப் பேசப் போகிறாயா? உன்னால் யாருக்குசலி? குழந்தை கத்தி விதைக்கிறது. வீவொசல பெருக்கவில்லை. எனக் கோ நேரமில்லை. பள்ளிக்கூடம்போய் எல்லாம் ஆய்விட்டது. போறும் குழந்தையை ஏதெந்துக் கொள் என்று கடுகெடுத்திச் சொல்லுகிறாலேயே படிக்கவேண்டிமென்ற வேண்ணுமும் அறவே ஒழி ந்துவிடுகிறது. "தொட்டிப்பழக்கம் சுகொடுமட்டே" என்றபடி பால்யத்தில் கல்வி கற்று நல்லொழுக்கம் பழகினாலன்றோ மாதர்கள் முன்னேற்றத்துக்கு வர லாம். அதனால் இத்தேசத்திற்கும் நன்மை உண் டாகும்.

அன்பார்ந்த சகோதரிகளே! இளியாவது மம்சே சத்துப் புருஷர்கள் ஊக்கத்துடன் மாதர்களின் முன்







దవరు నహతమహోష్ఠ్యవగ్గక్ష్మే సేవిదమక్ష్మ శన్నాగలి బంధు మిత్రర మక్ష్మ శన్నాగలి ఇదేరీతియాగి ప్రీతియిందకండు సరి యాద శిక్షణాక్రమవన్ను ఒదగిసి కొడచేకు.

బాలకనాద శ్రీకృష్ణను అనేక బాలకరన్ను జతేహూడి కొండు అడు త్తిదనల్లవే; వివరీతవాగి చండనూరుతవు ఎద్దాగ తన్ను జతేగారరన్ను గోవుగళన్ను సంరక్షినువనకొక్కసర్కర తన్ను అపారవాదక త్తియింద గోవధానగిరియన్ను ఎత్తి కొడె యోపాదియల్లి అవరుగ శ్లెలరన్ను బిరుగాలియిందలూ ఘోర వాదమకె యిందలు కాపాడినల్లలే! కంసనే మొదలూద రాక్షసరన్ను వధే నూడల్లివే?

క్రీస్తు సురుగలిగె మక్ష్మ శన్ను కండరే బహళీప్రీతియిల్లు. "శిశుగళన్ను నన్నుల్లిబరగొడిసిరి. నన్ను సమీపక్ష్మే బారదంతే అడ్డివడినచేడిరి. యూకండరే దేవర రాజ్యవు అవరదే" ఎందు శ్రీ క్రీస్తుసురు క్రైస్తవర నువాలైయల్లి హేలి యిరుత్తానే. ఆదు దరింద భగవదంశవు శిశుగళల్లి ప్రబలవాగి యిరువదరింద ఈ ఆంశవు దిసే దిసే వృద్ధియాగువంతే మాడతక్కద్దు తం దతాయి గళ ప్రభమక ర్తవ్యవాగి యిరువుదు.

మక్ష్మ శ శిక్షణాక్రమదల్లి ముఖ్యవాగినావు గమనినచేకా దట్టు యావుదందరే:— అవరు వుత్తరో త్తరనీతివంతరాగియు న్యాయైక చక్షుపాతిగళొగియు, అస్వాధాపరరాగియు, ప్రేమపూరతరాగియు, లోక సేవాపర రాగియు బెలెయివంతే మాడతక్కద్దు వివావిష్టు పరిక్షగళల్లి తేగడె హూంది యిరు త్తారే, ఎష్టువిషయగళన్ను తిళిదుకొండిరిత్తారె ఎంబువదు ముఖ్యవాద విషయవల్ల. ప్రపంచదల్లిరువ యెల్లావిషయగ గళన్ను తిళిదుకొం డిద్దయా దుర్నడతెయవరాగిద్దరే అంతవా తెళువళికె యింద ప్రయోజనవేసు? ఇదరింద మనూబుద్ధిగ గళన్ను వృద్ధివడినమాడదెందు అర్థవల్ల ప్రపంచదజ్ఞానవు బహుముఖ్య వాదుదేసరి. ఆదరేనడతెయన్ను సరిపడిసికొళ్ళు వదక్క వ్యాదయవిస్తార నడిసికొళ్ళువుదక్క ఆనుకూలిసు వన్ను వుస్తకపాంపు పాకాగిరుత్త డె. విశేషవాగి వుస్తకపా తక్క పరిక్షేయల్లి తేర్ల డెయాగువదక్క గమనకొట్టడే ఆదరే దేవావుక్లకక్ష్మె యాడాగి కొనె గీ లోకోకకార్యగళిగే ప్రయోజనవల్లిదే హూగువదు. అదుదరింద మక్ష్మ శిగే నుఖ నమాధానగళించేద వాదబెళవళిగెగ విశేషవాగి అవకాశ కొడచేకు.

మక్ష్మ శు ఆగాగ్య యావ కారణిందలాదరూ అనమా ధానవట్టు అధనాదేహాలన్యవుంటాగి అశువదక్ష్మె తొడగు వరు. అల్లదేమలక్ష్మె హూగివుస్తగళన్ను హరిదుకొండో, వెస్సె ల్ గళన్ను హూగలాడిసికొండో దొడ్డవర భయదింద ఖన్ను రాగువరు. ఇంధానంబళిగళల్లి అట్టివన్నవదరూ అవ రిగే హూచ్చాగి అనమాధానవడినచే హితో క్తిగళింద ధైర్యప దిసి అవరన్ను వృద్ధివడినచేకు. కెలెవు మక్ష్మ శుహించినజ న్నగళ వాననె యిందజ్ఞానాజానాతత్పరరాగి అటద వేలెగళల్లియె నహవుస్తకళన్నె హేడిదు వ్యాసంగదల్లి ఉద్యుక్తరాగి యిరు వరు. అంతహ బాలకరిగె ఒక్కేయమాతినెంద అదరిందదే హేక్కుంటాగువ అనానుకూలగళన్ను అకో గ్యదింద బద్ధికుళలతెయన్ను హూం దువదు, అనారోగ్యదింద భృద్ధియె నహకెదువదు, తిళిసి అవరిగె కాలకాలక్ష్మె వ్యాయుగు గళన్ను కల్పిసికొడచేకు.

కెలవుమక్ష్మ శు జాగ్రతెయూగి కలితుకొళ్ళువరు. మల్లె కెలవు మక్ష్మ శిగే నిధానవాగి విద్యైఅంటువుదు. అవరవరభృద్ధి వికాసగళిగె అనుసారవాగి పాతక్రమగళన్ను వ్యాయు సు కాలగళన్ను ఏర్పడిసి కొడచేకు. నమజనగళుమల్త్రెయె ముఖ్యాంశవన్నుమర తిరువరు. అదేనందరే:— సంకోప కాలదల్లి మక్ష్మ శయెదురిగె వివరీత ఉత్సాహవవదువదు, కష్ట కాలదల్లి వివరీత దుఃఖపడువదు. ఇంధానడతె యిందమక్ష్మ శిగే నుఖ దుఃఖగళ అనుభవవు సరియాగి గొల్తాగుదిల్లవు. ఇదరింద అనేక అనానుకూలగు సంభవివవువు. ఈచేగే బంగాళాదల్లి స్నేహాలతె యెంబువహూడిగియ తొయితంబ గళు ఆకెగె సరియాదవరసు నెక్కల్లిల్ల. వల్లా! వరనిగే తక్కష్టు కన్యాకుల్లవన్ను కొడువదక్ష్మె తనుగళక్తియిల్లవల్లా! ఎందు అతియాగి దుఃఖిసిద్దరిందల్లవే అవరప్రలాపవు అకెయ మన స్సీగతగలి ఆకెయె అగ్నిదేవర హూలాదలు.

యూరీతియాగి మక్ష్మ శ పోషణేయన్ను, తరచేతన్ను బహు విచెక్షతెయింద నడపి అవరన్ను ప్రపంచదల్లి ముఖ్యా గిగళన్నాగియు లోక సేవాపరతరాగియు హాళువంతే మాడ తక్కద్దు నమక ర్తవ్య వందరితు శిశుసంరక్షణయెం భగవంతసు నమగళొట్టిరివ బహు అమూల్యవాదమత్తు జనాభారియాద కాయవెందుభూవిసి నమకెలాదమట్టిగూ ఆ కార్యవన్ను విచక్షణె యింద సెరవేరిసి నమజ న్నగళన్ను సాధాకగొ రిసికొళ్ళుచేకు.

బి. ల క్షి దే వ మ్మ.



## Sex.

In my last paper I showed the necessity for practical work to prove our belief in Brotherhood. In this I propose to take the great divisions into which men have been divided from time immemorial, and see how "Brotherhood" modifies our conceptions of them. The main divisions are race, creed, sex, caste and colour, and these correspond with actual distinctions either physical or mental. I shall start with the widest and most fundamental, sex. This is a division common to all highly organised animals, human and sub-human; some plants even show the beginnings of sexual division, the male and female organs being confined to different plants. We must therefore accept sex as the law of evolution for certain stages of evolution, see for what purpose it was instituted, and how we can get the best results from it.

The most casual observer will grant that sex is the strongest stimulus to the emotional nature. One school of psycho-analysts considers that all nervous disorders can be traced to disturbances of the sexual impulse. Without adopting this view, and while recognising that it is the soul and not the body that is essential, we can easily see that, granting the theory of re-incarnation, different lessons of the greatest value can be most easily mastered by the soul incarnating successively, though not necessarily alternately, in male and female bodies. This should make us behave in a most brotherly fashion to those of the opposite sex, for "with what measure we mete, it shall be measured to us again." Yet what do we find? Men who with their lips proclaim their belief in reincarnation behave as if they could never be born in female bodies, for they make little or no effort to improve the conditions under which women live. As I am writing for an Indian paper, I need not write about conditions in the West, which are far from ideal, nor shall I speak of the duties women owe to men, though much might be said on that topic, for woman can never do her full duty to man until she is free and educated—but I must ask how it is possible for a man who believes in Brotherhood to tolerate the present conditions?

Ask any Indian man whether he is looking forward to being born a woman. As a rule he would, if honest, confess that it would be a dreadful punishment, only given in return for great sin. Yet many of them are sinners, and they should prepare for happier incarnations by doing their best to improve the social customs which keep women in their present limited environment.

Does an Indian educated man look forward to being one of the millions of illiterate woman who are deprived of the free use of the God-like faculty of intelligence, because they are not taught to use their minds while there are still young and adaptable? Does he wish to be deprived of his interest in political and social movements and to remain ignorant of the greater part of the marvellous literature of his own country, not to speak of the treasures of other lands, because he is unable to read? He values his own health. Does he look forward with pleasure to having his new little body ruined by immature marriage? How can he think of allowing the burden of maternity to be laid on the weak shoulders of the growing child, not yet herself of full stature or strength? Bad as are the results of early marriage for the lad, they are far more serious and wide-reaching for the girl, and deformed bodies, nervous wrecks, great infant mortality, including miscarriages, are the karmic results of the breaking of nature's laws. If a man realised that as he sows, so will he reap, would he marry his little daughter, whom he professes to love, to an elderly bridegroom, knowing that for the greater part of her life she must be a widow cut off from most of the pleasures of home and life? Far am I from undervaluing the position of wife and mother in an ideal Indian home, but I ask, does a child-widow have her chance of happiness? The law of karma is unerring, oh men of India! and as you deal with your sisters, so will you be dealt with, till the lesson of Brotherhood is burnt into your souls by suffering. (*Theosophy in India.*)

K. BROWNING.



### Women's Indian Association.

#### OFFICERS.

*President* : Mrs. Annie Besant  
*Secretary* : Mrs. D. Jinarajadasa  
*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 43 Branches and over 1,400 members.

There are now Branches at:

<i>Tamil.</i>	<i>Malayala</i>
Adyar, Madras, (Headquarters)	
Chingleput	Alleppey
Coimbatore	Badagara
Enangudi	Calicut
Erode	Ernakulam
George Town, Madras	Munchirai
Guntakal	Tiruvattar
Kumbhakonam	Trivandrum
Madura	<i>Kanarese.</i>
Mayavaram	Bangalore
Namakal	Hospet

Ootacamund	Chikmagalur
Pollachi	Saklaspur
Salem	Tarikere
Tanjore	<i>Gujarati.</i>
Thirumiyachur	Bhavnagar
Trichinopoly	Bombay
Vellore	Nanded
Vettaikaranpudur	<i>Hindi.</i>
Viralimalai	Benares
<i>Telugu.</i>	Lashkar
Bellary	Nagpur
Chittoor	<i>Bengali.</i>
Madanapalle	Hugli
Mysore	

#### Unattached Members Groups.

#### 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.*