

BOYS OWN PAPER: INDIA

VI. No. 8. September 1935

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BOY'S OWN PAPER

INDIA



Vol. I] September '35. [No. 5

Office:
Taylor Estate, Kodambakkam

Annual Subscription: One Rupee
Single Copy As. 2



THE BOY'S OWN PAPER
(INDIA)

Vol. I

SEPTEMBER 1935

No. 5

THOU ART, O GOD!

Thou art, O God, the life and light
Of all this wondrous world we see ;
Its glow by day, its smile by night,
Are but reflections caught from Thee.
Where'er we turn Thy glories shine;
And all things fair and bright are Thine.

When day, with farewell beam, delays
Among the opening clouds of Heaven,
And we can almost think we gaze
Through golden vistas into heaven,
Those hues that mark the sun's decline
So soft, so radiant, Lord, are Thine.

When night, with wings of starry gloom,
O'er shadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumbered eyes—
That sacred gloom those fires divine,
So grand, so countless, Lord, are Thine.

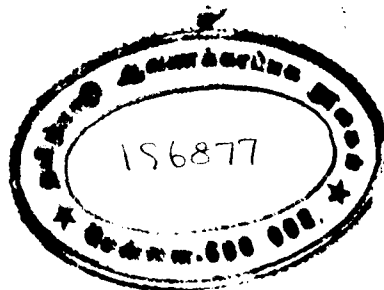
When youthful spring around us breathes
Thy spirit warms her fragrant sigh ;
And every flower the summer wreathes
Is born beneath that kindling eye.
Where'er we turn Thy glories shine,
And all things fair and bright are Thine.

Late Mr. Everett.

The news of the death of Mr. Everett, late Pilot Instructor of the Madras Aero Club, in the terrible air crash at Chowtapalem came as a shock to us. It was only on the preceding Friday that the Editor had gone to him for his second article on aviation and Mr. Everett had, with his usual kindness, promised to give it on Monday. And on Sunday he met with his death! His tragic and premature end is a personal loss to us. He had just contributed the first of a brilliant and instructive series of articles on aviation—a subject on which he was pre-eminently fitted to write—and before he could contribute even the second, the cruel hand of Death has taken him away. We offer our sincere condolences to Mrs. Everett in her great bereavement.

In Thankfulness.

From the last issue we are reprinting some of the dramas of Mr. V. V. Srinivasa Iyengar, Advocate, and former Judge of the Madras High Court. Mr. Srinivasa Iyengar has a style and a method peculiar by his own. His profound sympathy, his naive humour and his shrewd insight into the genius of our people make his dramas significant to us though they were written some decades ago. We gratefully acknowledge his kindness in granting permission to us so readily to reprint his dramas. We hope our readers will realise the greatness of the obligation we owe to Mr. Srinivasa Iyengar and study his dramas carefully. The feeling that young men of the present generation are reading and appreciating his dramas will give him, we know, more pleasure than all the formal thanks we may express in these columns.



LITERATURE

Great English Poems.

REV. R. S. MACNICOL,

Madras Christian College.

Milton's "Paradise Lost"

If you had been walking along the streets of London in the year 1667, just the year after the city had almost been destroyed by the Great Fire, and when its citizens were few in number as a result of the terrible plague two years before, you might have been interested in the books for sale in the shops. On one book-stall you might have discovered a new book,—small in size, and priced at 3/- contain—ing ten chapters or 'books' of a poem called "Paradise Lost."

Some of those who bought the book to read, found the poem strange. Its lines did not rhyme, and this was peculiar to them, just as some of the poems written in English to-day show peculiar new experiments.

The bookseller, if you had asked about the author of this poem, would have told you that it was by a Mr. John Milton, who lived not far out of London in a place called Chalfont St. Giles. And if you had gone out to his house to visit him, you would have been surprised and saddened to find that he was blind.

Many years before Milton had planned to write a great poem. He had written some short ones, any of which might have made him famous. And he had been very busy writing

about political matters, essays and pamphlets; but he had not realised his greatest ambition. Sometimes he dreamed of a great poem on the early legends of his country. If he had known the *Ramayana* or the *Mahabharatha*, he might have been inspired to write on one of their themes. When he was quite a young man, he wrote out a list of many subjects from which he might choose the theme of his greatest work. And if you ever get a chance of going to Cambridge, you will be able to see for yourself the very piece of paper, with the list of suggestions in Milton's own handwriting, written down in the days before he became blind.

One of the names on the list is *Paradise Lost* and this was the theme which Milton liked best. It was the only one he believed to be great enough for a great poem. He felt that he could not write it except "by prayer to that Eternal Spirit who can enrich with all utterance and knowledge, and sends out His angels with the hallowed fire of His altar, to touch and purify the lips of whom He pleases."

And so, being led to his choice in this way, Milton began to write his great life-work, about the beginning of man's life upon earth. It is a tragic story,

because it describes how God planned for man's happiness and designed the world in love; but man spoiled God's plan, as he has done all through the years, and still does to-day.

"Of man's first disobedience, and the fruit Of that forbidden tree, whose mortal taste Brought Death into the word, and all our woe

With loss of Eden, till one greater man Restore us, and regain the blissful seat Sing, Heavenly Muse.

You can read the story from which Milton took his ideas, by turning it up in the Bible. You will find it in the first book—Genesis, chapters 3 and 4. Into that old story Milton has poured all his glorious imagination, lighting it up, enriching it, making it ten times more real by his touch. It is a magnificent poem.

You will find in it beauty of description, of woods and water, of the storms of the nature. There are fine lines which describe:

Fish that with their fins and shining scale

Glide under the green waves, in Sculls that oft

Bank the mid sea

Or such a description of the morning as we find in the Fourth Book.

Sweet is the breath of morn, her rising sweet

With charm of earliest birds; pleasant the sun

When first on this delightful land he spreads

His orient beams, tree, fruit and flower Glistening with dew.

But if you are to experience the most magnificent lines of Milton, you must read the opening books right through; or better still, get someone else to read them to you, for there are many passages of terrible and grand beauty there. One of the most famous is the invocation to light at the beginning of the Third Book. And as you read it, you can appreciate and wonder at the imagination of this blind poet as he dictated these glowing worlds describing what he could not see.

Some of you will find the poem long and difficult: it is now divided into twelve Books, and often the language is hard to understand. And so I advise you to ask someone to read to you portions of the splendid poetry. Then you will hear its music and see the vivid pictures which the blind poet saw nearly three hundred years ago.

HISTORY

The Civilisation of the Tigris—Euphrates Valley.

T. K. VENKATARAMAN, M.A., L.T.,

Pachaiyappa's College, Madras.

We surveyed in the last issue the wonderful culture which rose in the valley of the Nile. At roughly the same time, there flourished in Western Asia another great civilisation, quite as wonderful as the Egyptian. If you look at a map of Western Asia, you will find two great rivers, flowing in a south-easterly direction, ultimately joining together and entering the Persian Gulf. They are called the Euphrates and the Tigris. Just about the middle course of the Tigris, there lies the plain of Assyria. You must note this name, as we shall come across the Assyrians (the people of Assyria) in the course of our survey. Further below, in the valley of the Euphrates, we have the region called Babylonia. In this fertile valley rose a very important civilisation, not later than 3500 B. C. and possibly much earlier.

The authors of this culture were a race of people called the Sumerians. We do not know who they were, or when they came over to Babylonia. Even before 3000 B. C. they had evolved a high degree of civilisation, and were living in cities. The most important of these cities was called Ur, and investigations carried on at these places by scholars have proved that civilisation goes here to a very early

age, the Sumerians being quite civilised even when they settled in the land. The Sumerians had a developed knowledge of agriculture, and irrigation by canals. They were acquainted with work in metals. More important, they invented the style of writing called *Cuneiform*. On thin clay tablets, characters were cut out with a kind of triangular instrument; and this kind of writing persisted in this area for a very long time. We come across elaborate libraries of books formed of these curious clay tablets.

This cuneiform script has been deciphered by modern scholars, and it is from the writings on these clay-tablets that we get our knowledge of the prosperous life of the Sumerians, and the other races, who, following the Sumerians, had adopted the culture founded by them in this area.

Each Sumerian city centred round the temple of its patron-god, and the elaborate worship of these gods created a powerful class of priests. The priests watched the movement of stars, and prepared a calendar in which they divided a year into months, a month into weeks, a week into days, a day into hours.

In course of time, a swarm of fierce nomads from Arabia, who belonged to a race called the Semitic, established themselves in North Babylonia, and conquered the Sumerians who were in the south. The conquerors imposed their own language on the area, and thereafter the Sumerian tongue was used only for religious purposes, as Sanskrit is used in our country. But, they adopted all other details of the Sumerian culture. The advance of civilisation, therefore, continued.

Even now, for a long time, the region was divided into states, each consisting of a city. In the 20th century B. C. one of these cities called Babylon, which was ruled by a great King called Hammurapi, conquered all the others. This marks the First Babylonian Empire, which lasted roughly till about 1250 B. C.

Hammurapi was, as we saw, a great conqueror. But, he is even more famous for his code of laws, which is surprisingly humane and enlightened, considering the age. The city of Babylon was laid out in streets, according to a definite plan. There were well-conducted schools, and good libraries, adjacent to temples. The tremendous influence of the First Babylonian empire on the surrounding peoples is seen in the fact that Babylon remained the commercial centre of

Western Asia for centuries, and the Babylonian tongue became the language of traders and businessmen of the ancient world. There were rich commercial companies carrying on extensive trade, and the temples received money on deposit, and carried on banking. Among industries, brick manufacture was the most important. Unlike Egypt, the Tigris-Euphrates valley has no stone or proper timber for building purposes. Hence, people baked clay into bricks, and used them for all building purposes. Some of the enamelled bricks found in this region are believed to be unsurpassed by even the best work of today. Another important industry was the manufacture of beautiful carpets and rugs, and woollen garments. The people were famous also for their exquisite work in wood, ivory, gold and silver, and precious stones.

In course of time, the First Babylonian empire declined. Finally, about 1250 B. C. it was conquered by the hardy race of people called the Assyrians. We shall continue the story in the next issue; but, we may note here that the Assyrian conquest did not mean the extinction of the Babylonian civilisation. Its main elements were adopted by the new conquerors also.

SOCIAL SERVICE.

HOW PUBLIC HEALTH IS ORGANIZED IN BRAZIL

BY MISS MURIEL SIMON,

Organising Secretary, Junior Red Cross, Madras Branch.

To appreciate to the full the colossal efforts made in Brazil for the advancement of public health, we must go back half a century or so to the days when tropical diseases—whose manner of propagation was still a mystery—were assuming catastrophic proportions in all the warm regions of the globe.

Brazil was not content merely to adapt to her own purposes the discoveries made in other countries; with such native-born scientists as Oswaldo Cruz, Carlos Chagas and a host of others whose names are less universally known, she placed herself in the front rank of those nations to whom we owe the possession of the arms which have enabled us to triumph over the common foes of mankind.

At the beginning of the twentieth century, all the ports of the American Continent lived in constant terror of yellow fever; it was a tragically familiar sight to see phantom fleets of derelict ships drifting aimlessly off the quayside, all their officers and crew having been carried off in a few days by the dread disease. No sooner had the *Stegomyia* mosquito been identified as the vector of yellow fever than a violent campaign was started at Rio de Janeiro, and subsequently through-

out the whole Republic, against this pest. The mosquito had at all costs to be prevented from laying its eggs in ponds, water-tubs, gutters and discarded food tins filled with rain-water. A series of by-laws was therefore passed making it compulsory to dry up stagnant pools and to cover recipients with metal lids; periodical house-to-house inspections were made in all the towns and villages to see that these instructions were faithfully carried out, and to explain their significance to the inhabitants. All cases of yellow fever declared to the authorities were isolated, and their origin traced. This formidable task was carried through with such energy and efficiency that yellow fever has now become a nightmare of the past.

Similar campaigns have resulted in a marked diminution in the incidence of four diseases which were formerly ubiquitous in Brazil, *viz.*, malaria, ankylostomiasis (hookworm), leprosy and trachoma. The Oswaldo Cruz Institute in Rio de Janeiro, which excites the unbounded admiration of all who visit it, is engaged in continual research into the causes and treatment of these plagues with a view to strengthening the campaigns against them. The Sao Paulo

Institute is also performing valuable work in this connexion; it possesses one of the most remarkable "serpentariums" in the world and supplies the greater part of the American Continent with snake-bite vaccine. A centre for the study and treatment of leprosy, organised under the aegis of the League of Nations, completes the admirable scientific equipment of this enterprising country.

With the tropical diseases in constant regression, there still remain the everyday health problems to be attacked. In common with all the other nations of the earth, Brazil must contend with the ravages caused by infant mortality, tuberculosis, and cancer. Here again, the authorities have left nothing undone. They have instituted schools for nurses and public health workers which are second to none. They have dotted the country with baby clinics, anti-tuberculosis, sanatoria, cancer institutions, and hospitals. The efforts of the authorities in these fields are seconded by those of such private philanthropic organizations as the Gaffree and Guinle Foundation, the Red Cross, the Leagues for Health and Child Welfare, etc.,

Rio de Janeiro, Sao Paulo and cities

of lesser importance constitute admirable examples of town-planning in that they skilfully combine architectural beauty with such practical necessities as rational housing, parks, schools, libraries, playgrounds, markets, bathing establishments, clinics and hospitals.

The luxuriant vegetation of Brazil is matched only by the profusion of its health organizations. The books in the public libraries, the foodstuffs in the shops and even on the hawkers' barrows, are protected from dirt and flies more effectively than in any European country. The problem of drunkenness is non-existent in Brazil.

This progressive spirit, this singleness of purpose on the part of the authorities and public opinion in the protection and improvement of the nation's health, constitute one of the principal factors of the phenomenal development of Brazil, which can claim to rival Europe not only in extent but also in the degree of its civilization.

Now boys! Here is a job for you. What has been done in Brazil can be done in India if only every educated person would make up his or her mind that good health is worth while.

Athletics—How to be Successful.

R. P. JOSEPH, Residential Secretary, Y.M.C.A., Madras.

I. The Sprints (50 yards, 75 yards and 100 yards)—(Continued).

The start.

After learning the correct style of running, you must begin to practice two other important things, the start and the finish. A good start is a great help, while a bad start loses ground which is often impossible to gain.

The correct way of starting a race is by using the crouch start. It requires plenty of practice and patience before you can master it.

There are two separate positions to learn in the crouch start:—

1. Getting to your marks, and
2. Getting 'set'.

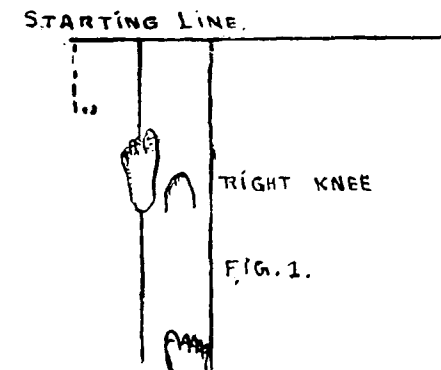
These two positions are governed by the commands of the starter, who gives the commands:—

1. On your marks.
2. Get ready.

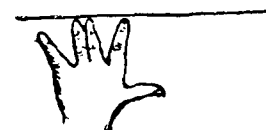
The first is a position of comfort, whereas the second is one of attention, when the whole body and mind should be prepared to start on the firing of the pistol.

Getting to your marks.

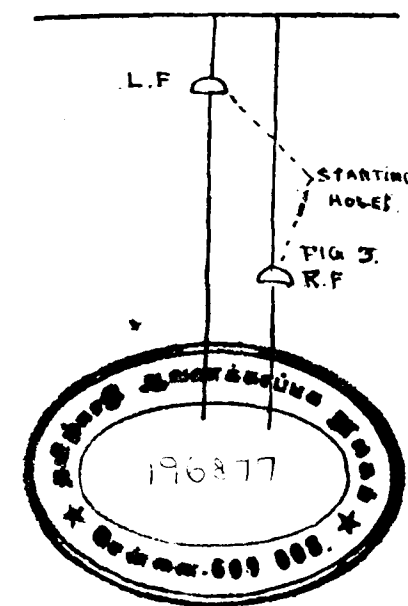
Place your left foot about four to six inches behind the starting line. Kneel down on the right knee placing the knee close to the ball of the left foot.



Now place the first finger of each hand on the starting line, the thumbs pointing inwards, the remaining fingers well apart and pointing away from you.



In this position you must feel quite comfortable. If not, keep the hands in position, and move the left foot forward or backward until you have found your most comfortable position. Then mark the places on the lines where the toes of both feet rest and there dig your starting holes.



The holes should be just as wide as your running shoes, deep enough to take all the spikes, upright at the back and sloping towards the starting line. Now go down again with your toes in these holes, your right knee on the ground and your hands on the starting line as before. This position must be quite comfortable to you. Otherwise, do it all over again until you are really comfortable. Most sprinters start with the left foot in front, but if you find it more comfortable to start with the right foot in front, do so, in which case, substitute right for left in the above.

Getting Ready.

The next position called the 'set' position is one of alertness. On the command, "get ready," raise the right knee off the ground so that your leg may be bent at right angles, and throw the whole weight of the body on the left leg and the hands, at the same time looking at a point just in front of the starting line where your first stride will be. Do not raise your head and look down the course as you will be made to raise your body too abruptly at the start.

A good starter will not keep you in this position for more than a second if all the runners could do it correctly. The better you can do it, the sooner

you will be off the mark and the more likely you will be to make a good start.

The start

On the crack of the pistol, spring from your starting holes and get into your correct style at once, making full use of your arms and shoulders with your very first stride. Do not raise the body too quickly at the start; do it gradually with each stride, taking 20 to 30 yards to reach the correct position.

The Finish.

The finish in a race should be practised as carefully as any other part of the race. A common fault among athletics is to ease up just before reaching the tape. That is really the time when you should be making your biggest effort. Keep your style, right past the tape for ten yards. Do not pull up too quickly after passing the tape, as it is bad for the heart and the muscles. Thrust the body forward from the hips, when about two strides from the tape. By doing so you will breast the tape a little earlier than you would otherwise have done. When thrusting the hips forward, take care that you do not press the hips backwards. If you do, little or nothing is gained by the movement.

HEALTH AND HYGIENE.

Getting Ready to Enter School.

By T. N. S. RAGHAVACHARI,
(King Institute, Guindy)

When a boy or girl enters school for the first time, a great change occurs in the child's mode of life. Meal time, bed time, and midday sleep were the only fixed hours formerly. But at school, school time is added. Formerly the child played alone or with his brothers and sisters, now he must learn to play and deal with a number of strange children. All these things go to make entrance into school something of a test of a child's physical health and mental condition. It is, therefore, necessary that the child is trained in a sufficient degree of independence and is equipped as far as possible with health and strength.

Mind and body go together. Children with poor eyesight or bad hearing cannot keep pace with those having sound sight and hearing.

Such defective children are usually below par, and are often likely to be dull and inattentive, sometimes also restless in the class. They are frequently absent from school owing to ill-health. Such children are a source of disappointment to parents by having to remain in the same class for more than a year. Their progress is retarded and public money is wasted on them.

Much of this waste could be prevented by a little forethought about

the child's physical condition and by having the child thoroughly well examined by a competent physician a few months before he is to enter school. This will result in some latent defects being discovered and thus give time for correction and for building up the general physique of the child.

Parents are generally apt to overlook defects in their offspring. There is no use deceiving ourselves into thinking that our children are specimens of health, and wisdom. I will not be far wrong when I say that of a hundred children, whether in a city, town or village school, about ten have defective vision and need glasses, three or four have imperfect hearing, over a dozen (or even twenty) have diseased tonsils, or adenoids and so cannot breathe properly, about a dozen cannot sit, stand, or walk in an erect posture and a very large number of them possess carious teeth; a number of children are malnourished while only a few appear to be properly fed. It may be that your children do not belong to those requiring some correction of defects or of habits, but there is nothing like ensuring that they are free from defects, before they are sent to school.

The physical condition of the child when he enters school is not the only

concern of the parent and of the school. The examination of the child's mental health and development and of his social and temperamental habits, should also form part of the intelligent teacher's programme; there should be active co-operation between home and school. The younger the child the more easily he will respond to correction in this respect.

By the time a child is five or six years old, certain habits should have been established. These are the responsibility of the parents or guardians. If the parents have failed in this duty, or if they are indifferent, the teacher alone cannot succeed in establishing the correct habits in young children.

List of habits to be established in five and six-year-old children, by parents:—

The child must have been taught to:—

- (1) sleep twelve hours every night with windows open;
- (2) bathe regularly every day;
- (3) wear proper clothing, discard those of the previous day and see that

these are washed and kept ready for the following day's use;

(4) wash his hands and feet after visiting the closet, which he should do regularly once a day;

(5) eat only at meal time;

(6) drink sufficient milk and water every day;

(7) eat no more sugar than is necessary;

(8) use small cash given to him to buy tiffin or eatables in the right way;

(9) play part of the day out of doors;

(10) dress and undress himself morning and evening;

(11) show no fear of animals, darkness or thunderstorms;

(12) return home directly from school;

(13) be careful in crossing streets and in getting into or out of tram cars;

(14) respect other peoples' feelings;

(15) avoid going too often to cinemas.

USE OF LEISURE

Some Things to do in Your Leisure Hours.

KURUVILLA JACOB, M.A. LEEDS)

Headmaster, Madras Christian College School.

Two ways of Cutting glass.

Most boys and girls know that glass can be cut with a diamond. But here are two novel ways of cutting glass without a diamond.

If you have a bottle with a broken neck, there is no need to throw it away. Dip a piece of string in paraffin or methylated spirit and tie it round the bottle where you wish it cut. Set fire to the string. Soon after it has burned, dip the glass under water and give it a tap. The bottle will be cut as required and you can smooth the edge with emery cloth.

The other way is to fill the bottle up to the point where you wish it cut. Heat a rod of iron in the fire till it is red hot and then dip it into the oil. You will hear the glass crack and it will be neatly cut. Smooth the edges with emery cloth. Try to make some glass rings using this method.

Silhoettes.

Have you seen silhouette photographs? Do you know that you can make silhouettes without a camera? Here is a way of making a silhouette picture of your friend. Ask him to sit on a chair in a dark room and put a light on one side so that the shadow of his profile is cast on a white piece of paper. Move the light about until

this shadow is sharply outlined. Then draw the outline with a pencil. Take the paper out and blacken the space inside the outline. That is a silhouette picture of your friend. If you can get paper with one side black, draw the outline as mentioned above on the white surface and cut out along the line and paste the figure on a white paper with the black surface outside. Then ask your friend to make one of yours!

Answer to the problem in the last issue.

The travellers about whom we read in the last issue were very much astonished at the decision of the stranger. This was his explanation.

One of them had five loaves and the other three, making eight loaves in all, which were divided equally among the three. When each loaf was divided into three equal parts there were twenty four parts and when divided equally each of them got eight of those parts. One who had three loaves or nine parts consumed eight parts and gave only one part to the foodless traveller, while on the other hand the traveller who had five loaves or fifteen parts gave seven parts to him. Therefore the decision was quite fair—seven coins to him who gave seven parts and one coin to him who gave one part.

BLESSED IN A WIFE

BY V. V. SRINIVASA AIYANGAR,
Ex-Judge, Madras High Court.

Act II.

(Ramanathan on a couch. Doctor Naidu and Lalita are talking.)

A Sick Chamber

TIME—EVENING.

Lalita.

Let us go into the drawing-room and talk there, doctor.

Dr. Naidu.

The doctor knows his business. Is it for a nurse to dictate to him?

Lalita.

If we should wake him up by our noise?

Dr. Naidu.

Your tenderness is somewhat misplaced. And for eight more hours, you cannot, do what you will, wake him up. He will come to consciousness about break of day and then there will be a change for the better. And he will have been saved!

Lalita.

There is always a break of day when there is a change for the better. You think he is past danger, doctor?

Dr. Naidu.

Yes child, so far as this illness is concerned.

Lalita.

How can I thank you, dear doctor? These seven days have been the happiest in my life.

Dr. Naidu.

Watching and waiting by this wreck of a husband who has been hovering between life and death! You have strange ideas of happiness.

Lalita.

I shall be content to be happy—so. There is happiness even in such acute misery.

Dr. Naidu.

This is not physical pathology and I don't care to quarrel with you. But look you, be careful, very careful, when he wakes up—

(Enter Miss Thorn—nurse in attendance.)

Miss Thorn.

Sir the old lady, the gentleman's mother, is in the ante-room and insists on going in here and seeing her son.

Dr. Naidu.

When did she return? I thought that after she quarrelled with you that noon, she went away to her nephew's house—the lawyer's.

Lalita.

She must have returned only a few minutes back. The servants must have—Well, what can I do? I mean, how to prevent her from coming in?

Dr. Naidu.

Leave that to me. I shall go and manage her.

[Going and then pausing and turning back]

Miss Fortune, remember what I told you. You ought to be very careful. Don't let him—Don't disturb him and don't force yourself on him. It is necessary he must have quiet and peace. You understand me?

Lalita.

Yes, Sir.

[Exit Doctor]

Miss Thorn.

What can the old lady want to do here?

She seemed so agitated. She is a queer thing!

Lalita.

She always has been.

Miss Thorn.

Did you know her before? How long?

Lalita.

Of course, in a way. I am sure, I don't care to remember.

Miss Thorn.

You seem to be afraid of her. What if she came here? The doctor assured me that the patient won't wake up till morning.

Lalita.

Well, I suppose—I don't know—a rule is a rule. If she could come now, she would want to come every hour. I don't like her, somehow.

Miss Thorn.

Dear old girl!—With only one foot in the grave as she says—she gave me a rupee!

Lalita.

What! Do you take bribes? How dare you? I shall have to report you to the doctor.

Miss Thorn.

I meant no harm! It was only a present. If you make such a fuss about it I shall go and return it to her.

[Goes]

Lalita.

Bolt the door as you go out and see that your dear old girl does not get in here.

[Enter Parvathi. Miss Thorn stops]

Miss Thorn.

Here is your rupee, Madam. It seems you ought not to come in.

Parvathi.

What rupee? It is not mine. I never gave you that! Who says I ought not to come in? It is my house. Who dares question me?

Miss Thorn.

That lady—the doctor has given strict orders.

Parvathi.

It is not the doctor's house—yet. Thank God, my son is living. But where is the young lady—my precious daughter-in-law? The doctor said she was here.

Lalita.

The doctor?—Is it possible?—The doctor must have told you so, Madam believing that if you thought she was in this room you would not go in here. Kindly lead the lady out of the room. Do please.

Parvathi.

Who are you, my young lady, and what are you doing here?

Lalita.

We are both nursing the patient and attending on him.

Parvathi.

I think I know your voice! Let me see! Oh! Is that you indeed? I thought so, I suspected as much. Good God! it is all clear as daylight—now! You caused him to be drugged in that woman's house, you made him ill—mad—and you brought him here and you are now trying here to kill him.

I will go and raise up the town—you will see what an old woman can do! Indeed!

Lalita.

Alas ! What a woman !—We are not afraid of your threats, Madam. Your mind is unhinged, out of love for your son—of course. But don't disturb here. If you speak a word more, you shall regret it. Please go !

Parvathi.

Certainly I am going—do you know where ?

Lalita.

I care not. The old barber has been traced and he lives and won't tell a lie—Please go !

Parvathi.

Old barber ? Good God ! What do I know of old barbers ? You speak so mysteriously ? I only came here to see if my son was alive and I have seen him. What more have I to do here ? This very minute I am returning to my nephew's house. Don't be angry with me, nurse.

Lalita.

Go !

[Exit Parvathi]

Lalita.

Oh ! God ! What a world !

Miss Thorn.

I did not understand anything of what you were saying to each other. You seem

to be afraid of each other and have some secrets. How that woman collapsed !

Lalita.

That is how guilt always collapses.

Miss Thorn.

But what was it you said about the barber ?

Lalita.

It is a huge joke—I will tell you some other time. Let us rest awhile, Miss Thorn. I shall watch here. You are tired. Please go and sleep in the ante-room. I shall call you when necessary.

Miss Thorn.

No, I shall attend here to-night. It is not fair, you have not had a wink these seven nights.

Lalita.

I am quite used to it. Thank you ! You had better go and take some rest.

Miss Thorn.

Just as you please ! Only, I hope the doctor will not blame me.

Lalita.

I shall see to it. Good-night !

Miss Thorn.

Good-night !

(Exit)

Lalitha takes a look at the patient, sighs, puts out all the lights except one, prays fervently and then reclines herself on a sofa.

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m2, n2, 130

n3, n4, n5