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THE INDIAN Ladies' Magazine



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JANUARY & FEBRUARY, 1935

Volume VIII

Number I

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The INDIAN LADIES' MAGAZINE

Vol. VIII

No. 1

Illustrations:— Nature; Mrs. S. E. Runganadhan; Dr. Maude Royden and Mrs.
Corbett Ashby; Mrs. Rustomji Fardunji; Mrs. Sarojini Naidu.

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The Indian Ladies' Magazine

The Indian Ladies' Magazine was started in 1901, discontinued in 1918, and republished in 1927. It is the main purpose of the Magazine to help forward the cause of women's education in India, partly by representing and interpreting the inner life of Indian womanhood as a whole; partly by making itself a mouthpiece for the aspirations of the educated section, in whom our chief hope lies; partly by bringing forward the example of the social, literary and philanthropic work of women of the West; and partly by holding up the ancient ideals of Indian womanhood, which are true and generous enough to be applied in many instances to modern life. It is hoped, therefore, that the I. L. M. will prove a bond of union, not only among the different sections of the women of India, but also between the men and women of India, and between Indian women and their Foreign sisters.

While fully conscious of the imperfections of the Indian Ladies' Magazine, we hope that the public will help us to tackle the present situation. We shall be most happy to receive suggestions, and we hope that our journal will have the generous support of all well-wishers of India. We shall welcome articles and pictures of interest, as well as suggestions for improving the Magazine.

The Magazine Will Contain Many Illustrations and Articles

General,	Stories and fancies,	Children's columns,
Literary,	Serial stories,	Household hints,
Educational,	Original verses,	Cookery,
Descriptive,	Things seen,	Needlework,
A character sketch from	Editorial notes,	Book Reviews,
life or from books,	Correspondence and dis-	Health Notes,
News & notes on woman's	cussion,	Chess Notes,
life in India,	Fashion notes,	Gramophone Notes,
News & notes on woman's	Special columns, for Indian	Medical Articles,
life outside india,	women,	Selections.
Special articles,	Articles for men,	

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"NATURE"

Courtesy of "Grihalakshmi".

THE INDIAN LADIES' MAGAZINE

Vol: VIII

JANUARY & FEBRUARY

No. 1

MONUMENT OF LIFE

WHEN I think of the day when I shall be
 No more, when mine eyes shall be closed in peace
 And my heart cease to beat, before mine eyes
 The world does like a splendid vision rise ;
 Its endless beauty renewed every day ;
 Its gentle and unceasing melody,
 Its hope that breathes in every work and play,
 Its love that leads our tottering feet with ease,
 Kind faces, gentle voices and calm eyes,
 Soft smiles and touches, rise up to the skies
 Like to a mighty Monument of life,
 Yet to be finished with some stones of strife,
 A touch of pain and plastered o'er with tears ;
 And my heart to itself still more endears.

—Susi P. David.

HOBBIES FOR GIRLS

An Indian Woman

I CAME across an article lately in the *Deccan Times*, which spoke of the value of hobbies for girls. This is indeed a very good topic to emphasise, for it concerns that important portion of a girl's time, which requires to be most carefully disposed of, viz., her leisure time. It often happens that a girl has a good deal of unemployed time hanging on her hands, especially if she has learnt carefully to concentrate on her studies and so to finish them quickly. We know the proverb, "Satan finds some mischief still for idle hands to do." A girl's study hours are usually carefully supervised and arranged for; but her leisure hours are left absolutely to her, and it needs a steady temperament indeed, as well as useful ideas, to fill up that time profitably.

The definition of a hobby, as given in a *Dictionary*, is "any favourite object, plan, or pursuit." Now, there are many stereotyped occupations scheduled for leisure hours. It is in leisure time that physical exercise, chiefly in games and sports, must be resorted to. There are also other activities to be considered. In the article referred to above, hobbies are divided into four heads, devotional, cultural, social and physical. This seems a good division; but I would like to point out one important point concerning it. Leisure time, as we know, means an interval for relaxation, recreation, and therefore for a certain amount of "lazing," which yet prepares brains and energies for the next period of work. What is the use then, of undertaking arduous labours during leisure time, which make their doers more weary than ever and therefore less rested? The situation, of course, is different, if such hobby-activities are of so much interest to the individual that they mean absolute bliss for her; or if they provide a different sort of

work than that of office hours. Therefore, I would bar, during leisure hours, hobbies, "which are meant for thinking, and for making lives useful and serviceable;" as well as those suggested by a professor of History, viz., "the study of antiquities, prehistoric and mediaeval remains and later architecture, customs and folk-lore; investigation, for instance, into the question whether the dolmen builders were of one race which migrated from one coastal region to another, over a vast area from Japan and India to Africa and Ireland, or the art was evolved among several races independently; and especially the study of folk-lore which might lead to the study of traditional beliefs, customs and songs."

Such, no doubt, are hobbies, but they should be undertaken more by those who have finished their academical studies, being looked upon more or less as "post-graduate studies."

Hobbies should mean recreation and relaxation. They should give rest to the mind, body and soul. They should mean "lazing," as I said before, but not "laziness," between the two of which there must surely be a world of difference. They should really be undertaken, not as a means of earning a livelihood, though that may naturally come in as an accessory, if the hobby is a money-producing activity, as it may be. The motive for a hobby again should not be the desire for shewing off one's special talent, or a craving for admiration. It should not also be merely the satisfaction of doing a necessary duty, because it is felt essential that time should not be wasted. A hobby indeed must give special personal happiness and pleasure, meaning the satisfaction of some hunger for achievement, some great longing for a certain sort of action.

There are numbers of such hobbies, some of which cannot be attempted, alas, unless there is comfortable access to much money. Gardening is one; weaving, pottery, painting and drawing, photography, fret-work, leather-work, needle-work, etc., for these help one "to cultivate a sense of beauty and design, and to display originality and individuality." How interesting indeed can such hobbies be, especially painting, drawing and photography, which bring in their train another hobby, viz., travelling. Then, there is journalism, and the writing of novels or other books. Allied to this is the hobby of reading. Music can be another great hobby, though it entails arduous training of technique. Housekeeping and cooking can be made hobbies, quite apart from domestic routine. I mean, there are so many little branches in these occupations, which need not necessarily be taken up by a house-wife but which can be resorted to as pleasurable hobbies of interest and relaxation; such as the provision of dainty accessories and little luxuries for the house, the cooking of special dishes, etc. Then, there is the keeping of pets, like poultry, and chiefly of dogs, those wonderful friends of men, whose companionship, once enjoyed, cannot again be easily dispensed with. Bird-keeping can also be called a hobby, I suppose; but I would not encourage it, for it means the loss of freedom for those aerial creatures,

which above all others were meant to be so absolutely free. But the study of bird-life can be a very fine hobby. Some other recreations are philately, collections of coins and picture post-cards, etc. The fever of taking part in newspaper and other competitions can also be called a hobby, I suppose, for, though it entertains a good deal of brain and body fag, it yet means relaxation of a sort.

There are many other hobbies, which one cannot think of at once; but it often happens that somehow each individual can find out his own hobby, some special thing which appeals to him or her, more than to others. I think a hobby should be sought for, even when not readily present for choice. If it is not easy to be indulged in, some effort at least should be made for its acquirement.

In any case, some time should be left for a hobby, squeezed out as it were even from taxing employments and duties. But even here, a warning needs to be applied, viz., that no hobby should be allowed to interfere with, or spoil, a necessary task; nor should it be "ridden to death" as it were, thereby satiating the individual and making her tired of what was once her favourite occupation. In fact, the motto for everything to be done in moderation and that done well, applies to *hobbies*, as well as to *duties*.

Eventide

At eventide, when I sit by the sea,
When the sun like Thy wonder mystery
Sinks down into the sea in majesty,
Bequeathing to the world its joy of hues,
When sea-gulls from the mid-sea bring the news
That the star-inlaid veil of night is thrown
Over the gleeful countenance of day,

When the full-laden boats return all gay,
Rocking upon the ocean's bosom kind
Like to a poem in the poet's mind,
I realise the sweetness that is blown
In Thy own earth, I see the gorgeous crown
That thou hast set upon its beauteous crest,
And weep for joy to think how we are blest!

Susi P. David.

What would Droupadi have done in the Modern World

By KAMALA

SOMETIME ago, we considered in this magazine what Sita would have done if she had lived during present times. Droupadi seems to me to be a far different proposition, for she partakes much more of the modern spirit than, modest, shy, retiring Sita. Yet there are points of comparison between the two heroines; both were charming women with many of the fabled caprices of womanhood; both were women of royal lineage; both became the faithful wives of kings; both were condemned to a life of exile.

Sita was the wife of one husband; Droupadi of five; but the polygamy was not her fault, and Droupadi was faithful to her husbands, many though they were. The very number was in a way the result of her own virtue, for, during her previous birth, just before, maddened by grief for the loss of her beloved partner, she threw herself into the fire, she called aloud five times to the husband she had lost, and so was rewarded by five husbands for her chastity. Droupadi knew indeed to be loyal to her lords, even though some of them were not faithful to her. And so, I think, she would have strenuously objected to the privilege of divorce for the woman.

By no means, however, did she suffer her troubles in silence. On the contrary, she chided her husbands for their short-comings; and we know how often she betrayed her jealousy to Arjuna when he brought home other wives to be placed under her care, as custom ordained. All their boasted submission to her was, she knew, mere eye-wash; and our poor heroine must have suffered agonies when her most beloved husband, as I think Arjuna was, was led away by the beauty and charm of other women.

She also did not hesitate to lecture her

husbands on other matters. Where Sita never questioned her lord when he accepted exile, Droupadi was constantly furious with her men for their submission. Where Sita delighted in the delights of their woodland solitude, Droupadi was constantly bemoaning her misery in the forest. Where Sita sensed the hand of fate and justice in the hard lot vouchsafed to her, Droupadi was for ever arguing against the so-called inevitability of their lives. Yet, I am sure, even if she had been allowed to, she would never have dreamt of letting her men go into exile without her, nor did she ever hesitate to share their troubles.

She was a woman therefore who would have loved standing on the lecture-platform; for, in addition to her tirades against her husbands, she had often long arguments with her friends on many subjects. She delighted to be up-to-date and to air her intelligence. More than that, we know she loved to talk to her lady-friends about the efficiency of her own house-keeping and her tactfulness in conduct.

She was a woman of excellent behaviour. She always conducted herself with discretion. She had no inferiority complex about herself, nor did others doubt her judgment about herself. She was a queen, behaved like a queen, and was respected like a queen. She must have been also a very gracious and sweet woman, for her five husbands all loved her and respected her. She was also a fine house-keeper and managed with absolute success the huge household of a great Emperor. She was a clever woman, for her advice was valued, and she was able to argue well.

She was a woman of great courage, nay more of daring, for she never showed the white feather when her enemies had all

but encompassed her downfall. And, she was full of resource, for she was still able to get help when all help seemed to have failed.

She was a woman of persistence and determination; as an example, witness her vow to keep her hair unbound till the insults to her had been avenged. And she was a woman, who could make her husbands rise above the ordinary level by the force of her own character. Above all, she was a woman of religious principles, for she knew the value of prayer and devotion.

She was modern in that she hated to seclude herself from her men-friends. We know how often she had long talks with Sri Krishna and with other great men.

She had her little failings, as all women have. Sometimes she railed against what she felt was correct. Sometimes she found fault with fate itself. She might

also be almost accused of being a coquette, for some of her talks with men-friends may have shewn a tendency to flirt; certainly, she liked to be admired. Sometimes, she was unreasonable in her desires, as when in spite of the danger to him she egged on her stalwart and devoted Bhima again and again into the unknown realms of enemies.

Take her for all in all, Droupadi would have excelled wherever she was placed. A good and virtuous woman whose worth was far above rubies; a crown to her husbands; an excellent mother not only to her own children, but to all the world—a true *mother in Israel* in fact—: an ideal Empress; a great-hearted creature of beautiful character and purpose;—what was there she could not have achieved, if she had set her heart to its accomplishment?

What sort of Education is needed for Indian Women

By Mrs. Jordan, Moradabad.

FIRST of all, let me point out that an all-round education is needed for Indian women. Indian women by nature are quick to perceive and eager to learn and put into practice what they have seen and learnt; hence the teaching should be systematic. I suggest the following lines:—

1. Godliness.
2. Household duties—
Cooking, cleaning, beautifying the house, needle-work, cottage industry.
3. Care of husband and children, training of children,
first aid, care of invalids.
4. Sanitation.
5. Social Reform—

Maternity and Child-Welfare, war against child-marriage, temperance, unity.

Godliness. Indian women should be educated to be true to their religion to love God and their fellow-beings, to be pure, honest, truthful, straight-forward, hospitable, generous and sincere.

Household duties. The house is woman's realm, and she is queen of her home. The welfare of her household depends on good and nourishing food, hence she ought to know how to cook simple wholesome meals, and a variety of them. She should learn how to make sweets, as home-made ones are delicious. She should also learn to make simple chutneys, jams, pickles,

sherbet etc. She should know how to clean every nook and corner of her house. She must be clean and tidy in her clothes and appearance and beautify her home. No matter how humble it may be, she can make it most attractive.

She should also be taught simple sewing, to cut out and make her own clothes and her children's; to use little odds and ends of scraps and little pieces of cloth, put them together and make attractive little garments, which children will love to wear and feel proud of, because their mother has made them.

Care of husband and children. A woman should know that it is her bounden duty to look after her husband. A young man has his mother tenderly to look after him until he gets married and then the wife takes her place. So she must look after him most devoutly and faithfully. She should be a real companion and help-mate to him, sharing his joys and sorrows, difficulties and worries, and soothing his cares away.

It is most essential for every woman to know how to look after her children, bring them up to be healthy, happy and strong and train them to be obedient, truthful, kind and helpful. A mother should know how to look after the children in their various childish ailments, she should know how to look after invalids, and what sort of diet to give them. She should also know how to render first aid when necessary.

Sanitation. Every woman should be taught to keep her surroundings clean, to pay special attention to the clearing of drains and not have any accumulation of dirty water around or near her house. With a little care and love of gardening, a lot of water which is used in every house can be used for watering vegetable, flower

and fruit trees. Plantains, *papayas* and several other fruit plants thrive on such water. Accumulation of water breeds mosquitos and causes malaria. Every woman should be educated to be interested in some cottage industries and make a delightful paying hobby of them, such as spinning, weaving, the making of bed-tapes, baskets, mats, etc., etc.,

Social reform. Every woman should be taught to be a social reformer; to abhor evil and cling to that which is good and noble.

The success of a nation depends on proper maternity and child welfare. So many lives are lost by ignorance and by having ignorant *dais* to render help in time of need, even when there are trained nurses and competent doctors and a few maternity and child welfare centres available. Great stress ought to be laid on popularising this important work, beside all the activities of the Junior Red Cross Society. Women should be educated to abide by the *Sarada* Act and do away with early child marriages. They should also be educated along temperance lines, to be temperate in every thing—not only abstaining from liquor and alcoholic drinks, but also from using foul and abusive language, from dirt, idleness and all manner of evil. To learn to be punctual and value time, to be prompt in being and doing good and helping others, are great virtues.

The last, but not the least, need is to educate the women of India, along the lines of unity, for there lies the success and strength of a nation. We need unity in individual homes, villages, towns and provinces, in fact throughout our beloved motherland giving love and sympathy to those who do not belong to our race, sect or religion, so that we may reach our ultimate and ideal goal in the end.

How can the Youth of Universities and Professional Schools contribute to the reconstruction of the Human Commonwealth?

By Senorita Martha Garcia Ochoa

THE great crisis of modern life, affecting with more or less intensity all peoples alike, tends towards the complete destruction of humanity, and the dissolution of established society through a mad struggle of the classes. War, which lowers the political and economic standards of civilization; the revolution of ideas experienced by the immense majority and understood but by a small minority, the lack of understanding and intimacy among peoples, the absorbing economic ambitions actuating the forces of imperialism, the distrust of each other which daily estranges men more and more, the hypocrisy dominant in politics—all these factors sweep us along the down-grade toward social disintegration, as well as to a low moral plane.

"REFORM OR PERISH!" Infallible axiom! We ought, or, rather, we must reform or we shall perish! The world-wide body of students, which is supposed to have intelligence and energy, is, in my opinion, the one which can most be expected to contribute to the gigantic work of the reconstruction of mankind with pre-guaranteed success.

Indeed, it is the universities and the professional schools which turn out men and women able to represent the several branches of human knowledge. These men and women, with the weapons of intelligence and education, can combat the destructive factors mentioned below:

1. Wars,
2. Economic inequality,
3. Ignorance,

4. Modern systems of organization, their theories and false interpretations,

5. Corruption of habits, vices, incurable diseases, deformities and general physical defects.

It is necessary to establish inside and outside the universities methods to combat these five black spots, which are exterminating humanity in disintegrating struggles.

1. The student body of the world, united in sentiment and in ideals, should make "*war against wars*", essaying to reach people through their emotions, and thus guiding them toward universal understanding:

(a) Each university should solicit the government of its country to offer free hospitality to one student from each foreign country during a period of two years.

(b) These students should be selected from among the poorer classes, with special attention to these five principal qualities: application, intelligence, natural intuition for psychological analysis, dispassionate power of judgment, and facility for writing articles. Poor students must be the ones chosen, because of the fact that the rich can pay for their own studies; thus the number of students actively engaged in interchange of universal understanding will be increased.

(c) Each university should issue a monthly bulletin which will carry the writings of their respective students to foreign countries.

(d) Tolerance should be inculcated in the student body, especially among the

Senorita Martha Garcia Ochoa (age 21) of the University of Havana. (This paper won a prize in an International competition of the New History Society)

emotional Latin people, to the end that they may be willing to correct their faults when these are pointed out to them.

(e) The press and radios of the various countries should serve as vehicles of propaganda to carry to the several classes of each nation constructive ideas regarding other lands.

(f) The subjects which these students study should be: languages, political systems, religions, national traits and customs.

(g) The chosen student should be a graduate of one or more courses given by a University of his country.

(h) An international student institution should be organized, "for peace and union."

(i) The student body must energetically oppose every attempt to disturb the peace of the world, bearing in mind the fact that offensives practically never originate from the people themselves, but from their rulers who seldom interpret the judgment of the aggregation they represent.

(j) Students, having graduated as professionals, will create in their turn analogous institutions, the purposes and functions of which will be similar to those of the student body.

(k) Every kind of propaganda should be used for these purposes.

(1) Following the two years of study in a foreign country, students must teach in their own lands that which they have learnt, continuing at the same time in direct contact with their comrades of that country, which offered them hospitality and augmented their culture.

2. They must fight pauperism and imperialism:

(a) They must work towards a perfect inter-relation among the several economic classes of students.

(b) They must form, support, and make practical those plans which tend to relieve the neediest classes.

(c) They must establish a student savings account. Funds should be deposited each month in university banks under the direction of professors of the faculty. The depositor will be able to withdraw his money only after graduation, at which time 20% of his savings will be donated to societies for the benefit of children.

3. *They shall combat ignorance, organizing committees in every possible place for the promulgation of culture in its most elementary and in its highest phases. Professionals of all ages and of both sexes must take charge of this work.*

4. *Explanation and propagation of modern theories must be made, and efforts that the most complete freedom of thought should reign in each country. Wholesome ideas can develop only in the sunlight of liberty, which turns to dust everything inimical to human beings and to the natural principles of the peoples, who of themselves know the best remedy for the healing of their wounds. In this way, without error or alteration, the several systems of existing governments, with their theories in regard to the functioning of the State, will be available.*

5. *They must challenge vice and its consequences:*

(a) Campaigns of propaganda for social prophylaxis should be organised in the confines of every university, where there will exist committees of "Health, Hygiene and Vigor", which will extend their campaigns nationally and internationally, with the support of all the Secretaries, Ministries and Departments of Sanitation of the world.

(b) Those campaigns should be conducted with all available means.

(c) Sports and every kind of healthful exercise should be engaged in public contests, the proceeds of which will make

possible the organizing, about every two years, of an "INTERNATIONAL UNIVERSITY CONGRESS FOR SOCIAL PROPHYLAXIS".

(d) Special prizes should be created for the best books, bulletins, pamphlets, articles

or speeches written or delivered on these subjects. The prizes to be awarded in the International Congress, shall represent contributions from all the governments. The prize-winning works should be translated into all languages and widely distributed.

FROM THE EDITOR'S TABLE

Conferences

THE constant falling of even a drop of water is enough to wear out a stone; and as the Bible tells us, the importunate usually get what they want. The constant demands of women's conferences now being regularly held all over India are sure to be satisfied sometime or another, besides proving to the world, that women have not only the decisive judgment to know what they want, but also strong wills to persevere in the face of great odds. Still, there is much more required of this desire to advance. As Begum Sultan Mir Amiruddin was recently reported to have said: "Indians should shake off their lethargy, and become more active." The intense patriotism found in Great Britain, which makes its people work for a first place among nations of the world, is wanted in India, as well as "discipline, organisation, the sense of duty and civic responsibility that one finds in England to-day, and that we must be indefatigable in emulating." As a matter of fact, what is needed is "a happy blending of East and West. The materialism of the West should be tempered by the spiritualism of the East," and "the simple easy going-life in the East" should not be spoilt by "the luxurious and ever-rushing life of the West."

"I am not a believer in copying the West wholesale," said the Begum. "India is rich in ancient culture and it would be a pity completely to efface it and replace it by Western civilisation in its entirety. What we need is to build on this ancient culture of India, which has been embellished by the culture of Muslims, by

borrowing from Europe only such things as are suitable and beneficial to us".

We are glad to note that the need for social service work is emphasised everywhere. More concentrated work in slums, more throwing-out of child welfare and maternity work, and more interest shown by men and women of good position in such work, are factors of the needed spirit. This was made a special point of at the National Conference of the Y. W. C. A., held lately at Calcutta. It was also emphasised by the Travancore, Mysore, Andhra and other Women's conferences. Mrs. Muthulakshmi Reddy said at Travancore:

"My appeal to you, is to come out in large numbers and interest yourself in the wider problems of the country. You have to take an active part in the passing of good laws and the establishment and continuation of good government schools, and colleges for girls and boys should organise social service groups and arrange visits to social service centres. Education should not be merely academical but also practical. Then only will its true purpose be achieved."

Efforts to remove communal differences and social disabilities, the improvement of the economic position, the elimination of beggary as much as possible, are other problems to be thought of and worked for. Above all, efforts to eradicate the evil of untouchability are needed more largely. This has been brought home to us by the fasts and prayers of Mahatma Gandhi; and, best fitted as we, women, are by tradition and domestic education for the task, it is up to us to do what we can,

sustainedly, devotedly and selflessly, throughout India, to help other women in this direction. As was said at the Andhra conference: "If we cannot dedicate ourselves with a religious zeal to remedy the deplorable conditions of our down-trodden brethren, let us at least make a united effort to build a strong public opinion and remove the reproach often levelled against us, that the fair sex is offering the most determined opposition to throwing open the door of our sacred temples." Sincere efforts in this direction will surely advance the education of the illiterate mass population of India; for "how are we to impress on our brothers and sisters in the villages the need for sanitation and thrift, or the evils of drink and untouchability, when they are steeped in utter ignorance?"

There are other problems before our conferences: the rights of inheritance of women, the rights of divorce in certain cases, the safe-guarding of the Sarda Act to prevent child-marriages, the need to enlarge educational facilities for women, proper and considered training in nursery schools and juvenile schools, the provision of women teachers for young boys, the enhanced teaching of hygiene, domestic science, food-reform and moral instruction, the proper medical inspection of schools, the increase of industrial teaching and crafts for women, and the active participation of women in the co-operative moment. A careful enquiry into women's disabilities and the amelioration of their condition is indeed necessary. One is happy to note that women everywhere are making good progress, especially in Travancore. Our Western sisters are doing their best to

help us, as evidenced for instance by the delegation, which arrived from Britain by air, of two prominent English-women, to attend the Karachi Conference, in order to get Indian women into closer touch with International movements.

We know that women have their own individuality to work out and to improve upon. AS observed lately at the Cochin Women's Conference:

"Women like conservation, not because they are not radical, but they like to save everything that is of value. Women hate to see waste of human life, hence they oppose war and bad working conditions and are earnest workers for the prevention of physical and moral diseases. Again, women hate waste of human energy; many of the labour-saving devices have been invented by women in the West, and the foremost authority on the elimination of useless motion on the part of factory workers is a woman engineer. Women hate to see money wasted on drinks, or on cheap or inefficient articles, or on wrong kinds of education for children. They do not like to see human happiness wasted."

It has always been the aim of Indian women to appreciate "that type of womanhood, which embodies in itself the ideal partner of the husband, the loving mother of the child, the humanitarian social worker and a soldier in the battle for freedom." "Goodwill, harmony, non-violence and peace are the cordial virtues which should always be before them." And, such can be achieved by sacrifice, by co-operation, and by organisation.

"A false balance is abomination to the Lord; but a just weight is His delight. A hypocrite with his mouth destroyeth his neighbour; but through knowledge shall the just be delivered. He that is void of wisdom despiseth his neighbour; but a man of understanding holdeth his peace."

Proverbs.

OUR NEW SERIAL STORY

King Systos the Mighty.

A Thrilling Tale of the Imagination

By HERBERT PORTER

CHAPTER I.

AT THE GATES OF THE CITY

OUT of the deeps of Time came Man, and into the shadow-land of death he goes; his progress upon earth is surcharged with events, his days are filled with apparent fortuities, his hopes prosper, or are scattered as the dust before the wind, his spirit vanishes as the lightning, and the years of his life are closed as the fading of a dream. Perverse is the will of man, and full of mystery is the whole earth, for the foundations of the world are in subtle deeps, and the props of the Universe are spirit. The daylight dawns and the daylight fades, and all things perform their natural functions. The stars cease not from shining, and a myriad suns light up the infinite stretches of space. The planets sing to the spinning suns and the whole firmament is a network of shining glory. The changeful seasons come and go, and man treads the earth as a god or a fool.

Thus soliloquized Aphiades, an erudite and inspired prophet, as he sat at one of the splendid gates of a beautiful city of old time—a city of dreams and enchantments, a city of resplendent arts. Twenty massive gates of brass formed the entrances to it; palaces and temples raised their shining towers towards a blue and cloudless sky: domes of burnished copper and bronze glistened like the fiery chariot of the setting sun, as he drives his steeds of darting light down the western edge of the horizon, and rolls into the abysmal chasm of night.

It was evening as Aphiades thus meditated. Changeful lights were beginning to fall about the golden sun, and the beauty of a peaceful eventide settled upon the lustrous and wonderful city.

Men and women of exquisite physique and garb sauntered to and fro, within and without the city, and each and all talked

hurriedly and with suppressed excitement, as if some great event were imminent.

Among the quickly increasing throngs, Aphiades seemed to be the only person alone. This was not to be wondered at, however, for he was a deep thinker, and all the world's greatest and best men have been lonely men, men whom the masses have rarely understood; men who, forsaking power and defying erroneous rule and tyrannical law have become martyrs upon earth, that Mankind might be exalted to a wiser vision of life.

Such as these are the makers of History; they are the casters of the dice of Destiny. Many have lost their heads, but their power remains in the world for ever.

The general air of eventuality and the undercurrent of excitement which pervaded the city were not unjustified, for a really great event in the history of the Menelos (such was the name of this people), and of all other nations then alive, was about to happen. The mightiest, the cruellest, the most autocratic of kings since the beginning of Time, was about to ascend to the throne, and to reign in terror, not over the Menelos alone, but eventually over all other nations upon the face of the earth.

King Moran, the father of Systos, had been a man of regal qualities, a lover of aesthetics and a designer of great works of Art; for the grace and majesty of the delightful city which I have described owed its virtual attributes to him. A shrewd king he had been and when necessary, a warrior of might, but, being essentially a lover of peace, he had striven always for good and the welfare of his people.

But Systos, his son and heir to the throne, was a man of strangely brooding habits. His was the mental temperament, to which Nature had added a strong touch

which caused him to be, at times as moody and spiritually black as Charon, by whom the souls of the dead were ferried across the rivers Acheron and Styx. Even after his days of adolescence, Systos had been daily reprov'd and kept under constraint by King Moran, since whose death he had grown more and more impulsive, bold, passionate and selfish. His outbursts of fury terrified his subordinates, who, whenever possible, fled in panic at his approach. Upon occasions, his passion appeared to border upon madness.

Few philosophic observations are required to perceive how little a nation really knows the intrinsic qualities of its rulers, and few nations are sufficiently alive with wholesome thought, or sufficiently awakened from the apathy of ignorance, to desire even the slightest knowledge of the character and disposition of their sovereigns to be. Thus it was with this great nation, whose destiny was so shortly to be decided. The men and women strolled, or sat leisurely, about the city, some groups of whom were gathered in praise of the late King Moran, and some of whom gossiped idly over the events of the morrow. In short, everything was discussed, but the one central fact of their destiny—the character and personality of Systos.

But one man perceived the sadness of this sunset scene, and that man was the lonely Aphiades. He had learned and perfectly understood the nature of Systos, and knew that, unless a miracle were worked, naught but woe could result from the crowning of such a man. He divined that calamity brooded upon the earth, hence his strange soliloquy, as he sat upon a marble slab at the city gates, watching with sad eyes the magnificently-attired people of the city of Art.

A determined man was Aphiades, with a mind almost as deep as the Universe itself. He was eternally wrapt in thought and eternally kind of heart. His face was pale always, and strange lights lit his eyes, which seemed at times like stars of changing colour, glittering alternately with rising and waning fire. His soul was a furnace of such strength and wholesomeness, that whatsoever passed through it

came out purified and beautiful in form like crystals.

The sun had sunk below the sky-line and a chilly wind came from the east upon the city, as the prophet arose with a shudder, trembling through his slight frame, which many mid-night watchings and studies had worn to such meagreness. He turned in at the near gateway, and walked silently through the city, past the Palace of Wonders to the Royal Palace, which lay parallel to a long chain of mountains, by which the city was bounded on the east.

Aphiades paused as he reached the Royal Palace, which by this time was ablaze with a myriad lights. A magnificent building was this palace, with its masonry of superb delight, its towers and turrets and domes, its sculptured pillars, its marble steps and giant walls. As great stir prevailed within the palace as without. Menials rushed hither and thither, and each and all, as occasion permitted, discussed the events of the morrow. Aphiades stood for a few thoughtful moments, gazing with sad and luminous eyes upon the scene, after which he walked on very rapidly through one of the eastern gateways, and passed unnoticed into the darkness of the quickly gathering night.

CHAPTER II

SYSTOS COMES TO THE THRONE

The following morning, ere the sun had fairly raised an arc of light above a deep gorge between the eastern mountains, innumerable crowds of men and women flocked from all parts of the city, running and shouting like a territory of sane people suddenly turned mad, for the suppressed excitement and chattering of the previous evening were now turned into the hilarious and uproarious feelings of a festive nation.

The Menelos formed a race unmatched for physical strength and endurance, as well as for beauty of form. Giants and lion-hearts they were when led, but, without a leader and a ruler, a nation that quickly sank into a state of adynamy.

The shouts continued and the people flocked so eagerly to the Palace of Wonders and

the Royal Palace that, ere an hour had elapsed after sunrise, it became almost impossible to pass through the great square, where Systos was to be made king. Towards noon a long procession slowly emerged from the immense courtyard behind the Royal Palace. There came priests in strange and motley garb, prancing horses, chariots of surpassing beauty of design, and spearmen and warriors of terrible mien. All moved with great pomp and dignity to the front entrance to the palace. But a few minutes elapsed ere Systos and his beautiful wife, Alestes, appeared through the great portico and stood for a moment at the head of the magnificent marble steps which formed the palatial approach. A deafening shout rent the noon air, as these two royal personages stepped down into the famous chariot which had belonged to King Moran, and the procession started for the Palace of Wonders. The priests marched at the head in their shining, silken robes. The royal chariot was next; then followed kings, princes and governors of other nations—chariots and horses and spearmen and warriors, like a thin endless cloud. Magnificent to behold was this gorgeous scene, and entrancingly beautiful like the hazy fascination of a delightful dream. Through the streets of the proud city they passed, winding in and out, through the principal squares and thoroughfares, until, amidst many cheers and a great noise of shouting, they reached the Palace of Wonders, which stood like a huge sentinel before them. Here, with great punctiliousness, the procession halted. Systos and Alestes alighted from the chariot and, led by the chief priests, seated themselves upon a specially-erected dais which faced the eager multitude. The priests then formed about the dais, and, with long and tedious ceremony, with many incantations to the great God Isar, Systos was crowned King of the Menelos, the mightiest nation upon earth. Flags and banners waved from street and temple-top. From house-top and turret, cries of "Long live King Systos!" "Systos the Mighty reigns!" "Happy be Queen Alestes!" rang through the overcharged air with ceaseless repetition, until the procession again marched on, slowly passing round the cheering and excited city, back to the courtyard of the newly-made king.

During the whole day, mirth and merriment continued throughout the land, and, as dusk fell, a myriad small lamps began to glow,

giving the City of Art the appearance of an enchanted kingdom. On the south side of the city, small boats moved up and down long canals, which at short distances were spanned by light and artistic bridges stretching out towards the open sea. Festoons and garlands were hung everywhere, and little lanterns, like tiny specks of light, shone from the boats and the bridges, and slowly upon that rejoicing realm rose the full, pale moon. At this juncture, the banquet-hall, which was situate upon the north side of the Royal Palace, began to be even more brilliantly illuminated than the remaining parts of the palace, for Systos had ordered a great feast to be made to all the principal and the mightiest personages in the land, and from all lands.

From far and near, guests had come to see Systos crowned, and unsurpassed was the pomp and the show and the dignity of this spectacle. Gathered at the great and festive table were kings and queens and princes and governors and priests and mighty warriors. Systos and Alestes sat in regal splendour at the head, and on either hand from greatest to least, were seated the pricelessly-adorned and distinguished guests. Excitement filled the banquet-hall ere the feast commenced, but a deep hush fell upon all, as Systos arose and, in a voice of thunder, spoke thus:

"O kings and queens, O princes and governors, O men of might and power, hear the words of Systos, on the day wherein he ascended to the Throne of Moran, on the day wherein he, arose to the power of the Menelos....Great is the earth and pleasant is strength! Who is greater than kings, and by whom can power be diminished? Glory increaseth with might, and rulers are the stay of the earth. Let us, therefore, rejoice with feasting and wine! Let the spirit embrace pleasure! Let music accompany the swinging of limbs in the dance, and let no soul be in heaviness this night, for majesty and wealth are the joy of kingdoms. Therefore let the feast proceed!"

Cheers greeted this oration as Systos, with much dignity, seated himself after his usually pompous fashion. Then the feast began and revellings followed and continued until the sun rose again.

When the feast ended, the good queen

retired at once to her own apartments, for Systos, being drunk with wine, had become agitated and angry in mind and disposed to become quarrelsome. Many tears wet the queen's pillow, ere sleep wrapt her in its dark mantle, for even in the midst of such wealth and luxury she was unhappy, because she lacked life's sweetest gift and blessing...love!

(to be continued)

UNVEILING OF THE PORTRAIT OF THE PRESIDENT OF THE ANNAMALAINAGAR LADIES' CLUB.

THE new premises of the Ladies' Club were *en fete* on the 8th Dec. for this momentous occasion. After tea, the members and guests adjourned to the spacious hall, which was most tastefully arranged, and looked very pretty indeed, with its beautiful electric lights adding to its charm. Here a short musical programme by some of the members commenced the evening's proceedings. Mrs. S. S. Ranganadhan, the President of the Club, in a few well-chosen words introduced both the distinguished guests of the evening, the Senior Rani of Kollengode and sister R. S. Subbalakshmi, the well-known educationist and indefatigable worker in the cause of the advancement of women in India. The latter was requested to preside over the evening's function. She and the Rani, as well as Mrs. Ranganadhan, were garlanded by members of the Club.

Mrs. Bharati, as secretary, said she was glad to be associated in that evening's function, and during the short time she had worked with the President she had learned much from her. It was entirely due to Mrs. Ranganadhan's ceaseless efforts and genial manners, that they had a club today and they all felt that it was but right that they should show their appreciation by having a bromide enlargement of her portrait to adorn the walls of their beautiful club building, which was the generous gift of Rajah Sir Annamalai Chettiar of Chettinad.

Mrs. Chakravarti, one of the first members, gave a brief history of the Club, its birth and growth and develop-

ment, all of which, she said, was entirely due to their President's efforts. She herself had arrived at Annamalainagar four years ago, an utter stranger in a strange land, but Mrs. Ranganadhan had soon introduced her to the members of the Club with whom she had quickly learnt to be quite at home. She hoped that Mrs. Ranganadhan would continue to be their president for at least another three years, for they still felt they needed her fostering care and guidance. She then requested the Rani of Kollengode to unveil the portrait, which, she said would be a permanent and constant reminder to them of one who had taught them by her example of love and service to try to do noble things and live up to high ideals.

The Rani then unveiled the portrait amidst loud cheers. She said it had given her untold pleasure to perform the pleasant part of that evening's programme, and she was very happy indeed that this Club had been brought into existence and developed so far by her good friend, Mrs. Ranganadhan. The members were indeed fortunate to have for their leader one who was so popular and genial. She was very glad to find that there was such a happy family feeling amongst the members, and that they had such a beautiful building and so many facilities for improving their games. She hoped the members would come regularly and make as good use of their opportunities as possible.

Mrs. Ranganadhan then thanked the members for all the very kind things they



MRS. S. E. RUNGANADHAN,
President of the Annamalainagar
Ladies' Club.



DR. MAUDE ROYDEN (left), and MRS. CORBETT ASHBY, who attended the Karachi Women's Conference. They brought from England an illuminated scroll, bearing the good wishes and encouragement of 22 British Women's organisations, who are interested in the part their Indian sisters will play in the new Constitution.



MRS. RUSTOMJI FARDUNJI, President of the All-India Women's Conference, which was recently held in Karachi.



MRS. SAROJINI NAIDU, replying to the address presented to her by the Karachi Municipality, when she was attending the Conference.

BY COURTESY OF THE ILLUSTRATED WEEKLY OF INDIA.

had said about her and her efforts in establishing the Club. She felt they had somewhat overestimated her services. Without their co-operation and kind help she could not have succeeded in her social efforts; neither would they have had their new Club without the Rajah Sahib's generosity.

There was however a feeling of satisfaction and joy when one's efforts were crowned with success, and it had been so in the progress and growth of the Club. Starting as they had with only a handful of members, they had gradually and steadily increased in strength, and, within five short years of its existence, they had been able to get a building of their own, an achievement they could rightly be proud of. It was her great desire that, even after she left this place, the Club would continue to flourish and increase, not only in strength but also in usefulness and service to the women of their little University town. And she hoped the

members would continue to co-operate together and help her as much as they had in the past.

Sister Subbalakshmi then spoke to them on 'The Value of Club-life and the importance of recreation to Indian women.' She said that Clubs, *Sabhas* and *Sanghams* were only new names for the old meetings of women in villages at the well, the river-side, or the temple. The purpose was just the same. For bringing women of varied castes and creeds together socially and creating a friendly atmosphere amongst them, Club-life was invaluable and it helped to foster a feeling of *give and take* among them and broadened their views of life, besides improving their general knowledge. Games too improved their general health and helped them to take failures and successes in the proper spirit. The meeting terminated with a hearty vote of thanks to the chief guests.

SUGGESTIONS OF ETIQUETTE

(Continued from last issue)

By SAHODARI

5. A PLEASANT HOUSE

"WE have been talking of entertainment", said Miss Sarada, the Head of the Etiquette school; "and I would like now to lay before you certain surface faults, which we find in our households. We know that it is not at all necessary to have everything in tip-top arrangement, or with very costly articles. A visitor to my house one day looked reproachfully at me, as he entered my sitting-room. He said: 'Why do you gather these pretty things around you? Why these ornaments, these knick-knacks, these chairs, these tables, these extra things? Waste of money, I consider, for who needs them?

All that we want is kindness, goodwill and hospitality'.

I agreed with him in the last of his statements; but, girls, I think prettiness and beauty are needed around us even in ordinary, everyday things. We all have read of the effects of good colour-schemes on the mind. We can imagine also how the sight of gleaming silver and brass, good glass, pictures, decorations, cushions etc., can raise our worn senses even to the height of creation. Who can get inspired in drab surroundings? After all, life should not all be mere utility, should it? Added to this, is the effect we produce by careless rooms on foreigners. What will they think

of us? Among them, it has been said that the quality of a sitting-room shows the quality of the house-lady's mind.

Let us assume then that a pretty room is necessary to be set apart for ourselves to relax in, and for our visitors to come into. Apart from this, we also need constant care and beauty, of course, in the arrangement of other rooms; for, after all, we are seeking not only to impress others, but also to elevate ourselves.

The surroundings of the house have also to be considered. There should be a small garden at least, with a few bright flowers, ferns and crotons to gladden the eye. This should be kept scrupulously tidy and clean. Special attention should be paid to the porch and the drive to the house. There should not be allowed untidy heaps of rubbish anywhere about, as far as the eye can see. As a matter of fact, even where the eye cannot see, such as in the back premises, there should be great cleanliness. All litter should be burnt up, it being also remembered that the unsightly circles left by burning embers of rubbish, should also be cleared away. I would advise, therefore, that litter should be thrown into prepared holes and burnt there. And beware of the smoke! Then, the house should present a pretty appearance from outside the colouring clean and fresh, windows all neatly held back, doors open, glass panes cleansed and shining, pretty curtains in uniform style, no cobwebs, and the steps swept."

"I have some dear friends", said Miss Sundari, the Assistant Head, "and I do love to go to their houses; but oh, how I long to arrange some things there. Let me tell you what I sometimes find, which hurts my eyes and sensibilities and which makes me long that our dear women should be educated, not only in domestic science, but also in the appreciation of beauty and harmony. What do I find then?"

A bleak and bare exterior outside the house, or a so-called garden carelessly

arranged and kept untidily; an unswept-drive, a not very clean porch for the car to get into. Then we are ushered into as bleak a room. On the walls, I see many dirty smudges and marks. There are no nice pictures; perhaps there are some horrible reproductions of standard pictures of scenery; perhaps also many Indian pictures, sometimes arranged in a straight line along the top of the wall. Now some Indian pictures, including Ravi Varma's paintings, are good, but why not delight the eye by a careful hanging of them? In addition, are found ugly calenders, cheap fans and illustrated plates from papers, hung up anywhere and anyhow. Very often most of the windows are closed, or carelessly left half-open, which is worse, I think. The glass of the windows too is clogged with dirt."

"Then sometimes," said Miss Sarada, taking up the tale, "there are cobwebs left hanging high in corners. The lamp-shades are dirty; the bulbs dim with dust."

Then come the chairs and sofas in more or less stiff lines along the walls, or with no pretence at a pretty placing of them. If one wishes to read by lamp-light, nothing is in position. No comfortable chairs are to be found for tired men returning from hard work; or, if there are camp chairs, the canvas is very dirty, with great oily patches where the head rests. Tea, coffee and tasty *palaharams* are offered so sweetly and kindly; but on tables which are grimy and have dirty marks on them, in glasses which have not been polished, in cups carelessly handled. The use of silver utensils, as in many houses, of course obviates much of this, and is much to be advocated. Then, there are children heard screaming all round; or, if they come in, they usually and immediately begin to suck their fingers and sometimes the whole hand."

"Why should there be all this?" asked Miss Sundari, "Surely, the lady of the house can take some thought about such things."

"But do not think that they are not doing so", remarked Miss Sarada; "There

are lots of our educated women now, who have beautiful arrangements in their houses. I cannot help thinking, however, that some of them are too Anglicised in character, and do not tone in with the Indian things. Moreover, so much is left to butlers and servants, and the delicate touch of the woman is absent. Everything is stiff and formal."

"And don't think that the *higgledy*—

piggledy appearance I have been describing reflects on the character of the hostess. Not at all. As I said before, she is usually one of the kindest and nicest of creatures. No, it only shows that her training has not been complete. She has not been taught to take thought for such things. If, and when she does, great I am sure will be the result."

PAINTINGS OF RAVI VARMA

THE name of this artist, once so popular, has now not only faded into the background, but has also in some circles become somewhat of a by-word, as wanting in art and technique and partaking too much of the extravagant. In not many houses of the civilised *elite*, do we now find reproductions of Ravi Varma's pictures; but the fact remains that he is still very popular in the homes of the middle-class. Immense popularity indeed and appreciation by the public is the factor, which adverse critics of this painter have to cope with, when they run him down.

An appreciative monograph on Ravi Varma has lately been published by K. P. Padmanabhan Tamy of Trivandrum, who has thus done a service to India. In the foreword to it, Mr. K. V. Rangaswami mentions some points of the bright side of this painter's work, which Mr. Tamy enlarges. The great claim for Ravi Varma is that he started a new tradition in India, in that he united Eastern and Western styles of painting and applied them to life and literature, especially of Hindu India. He thus originated a certain branch of popular art. He has perpetuated Indian tradition and even its history. Besides that, it was he, who enthused the idea of picture-decoration for the home in India; he has created a model of fashion for Indian women, for the stage and the screen. He

has thus made himself a "unifying force," not only in the social atmosphere, but also in the national life of India.

Ravi Varma, without doubt, contributed somewhat to "the religious consciousness of India", for not only do his pictures of divine life make religion a daily reality to people, but also it may be said that "he found the earthly and heavenly reflection of Divinity in Art". Moreover, by his transcriptions of the stories of mythology, he has ennobled the literature of India. He was an artist of *Reality*, of detail and form, as opposed to the artist of *Suggestion*, of symbolism, mysticism and the spirit. And yet, he expressed in forms the emotions, "the mysterious passions that govern life". Moreover, he loved romantic beauty, not only in the female form, but also in Nature, though he used the latter only as a background; he expressed well the various effects of light; he "seized the spirit, the soul and the expression of beings and things". Thus, he may be called in a way an "artist of inspiration and creative genius".

There have been many faults, as we said before, attributed to Ravi Varma, of inattention to technique, proper perspective and true proportion, of extravagance of colour, sameness of theme and expression, of a "superfluity of nearness to human life", of too much attention to form, too much tendency to be influenced by the

aristocratic bent; but yet he may be called an artist of "warmth, spirit and joyousness", of observation and thoughtfulness. The *Indian Ladies' Magazine* has occasion to be grateful to him, in that he allowed some of his pretty pictures to be reproduced in it.

Ravi Varma Koil Tampuran was born in 1848, at Kilimanoor, in a family of artists, of a branch of the royal house of Travancore. Later, he became, by marriage, by connections and association of friendship, one, it might be said, of the royal house itself. He studied Sanskrit, and received some training in art from his artist-uncle, Raja Raja Varma; later, he studied a little under the Western painter, Theodore Jansen. He was a great lover of Western art.

His first exhibition was that of a Nair Lady at the Fine Arts' Exhibition of 1873, for which he won the Governor's Medal. His picture of Lord Hobart, the then Governor of Madras, won a gold Medal in

India, and a Gold Medal and Certificate at the International Exhibition at Vienna. The likenesses of other Governors of Madras, as well as of the Duke of Buckingham, were done by him. Again, he won a gold medal in 1874, and presented some of his pictures to the then Prince of Wales, when he visited India. In 1878, the Governor-General's Gold Medal was given him for his picture of Sakuntala. Sita's *Ordeal* got the Gaekwar's Gold medal in 1880. In 1885, he was invited to paint pictures of the family of the Maharaja of Mysore. Later, he did paintings of elephant hunts for them.

In 1888, he spent two years in Baroda, adding to the Art gallery there with fourteen pictures. Soon after this, oleographs of his paintings were produced. In 1892, ten of Ravi Varma's oil paintings were sent to the Chicago exhibition. Ravi Varma also did two pictures of the Royal family of Udaipur. In 1904, he won the Kaiser-i-Hind Gold Medal. He died in 1906, after a long and successful career.

OUR FASHION SUGGESTIONS

Changing Models

COLOUR everywhere—orange, green and blue purple, red and gold, how magnificent our saris look in the sun-light, or in the blaze of electric lamps—and yet, there are some Indian women who condemn bright colours. Pale hues, shell-pink, mauve, canary-yellow, the lightest shade of green,—these they advocate; but striking colours? No, for these, they say are too old-fashioned, and what they call primitive, not what enlightened women should wear; and so the fashion was introduced, a few years ago, of mild colours and pale hues. Luckily, however, it was soon realised that bright colours are for the Orient, and to-day once more gayer hues have crept in.

Thin *georgette* saris of the most exquisite shades are now all the rage, and the strange part is, that the whole fashion is changing, for whereas we have always worn saris with gold and silver borders, to-day borders are worked in with silks and *georgettes* of other shades, so that there are multi-coloured saris with black and red borders, or plain shades with jazzy edgings, that give a most unique and entrancing effect.

Flowered material is also coming into vogue, and borders are not mere straight strips, but zig-zagged or curved, or in quaint angles. The strips are attached to the saris with silver *beading*, which gives

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WHAT TO DO!

In this competition you have to find a word as per clue given. The number given against each clue is to enable entrants to check the word. For example take clue No. 1. "A well-known flower" (88). The answer is "**POPPY**" and checked as follows.

Example	A	B	C	D	E	F	G	H	I
P 16	1	2	3	4	5	6	7	8	9
O 15		J	K	L	M	N	O	P	Q
P 16		10	11	12	13	14	15	16	17
P 16									
Y 25		S	T	U	V	W	X	Y	Z
		19	20	21	22	23	24	25	26

Total 88

Clue No.	Clue with numbers.
1	A well-known flower (88)
2	A horned beast (47)
3	A well-known car (84)
4	A ruling title of India (90)
5	Used in Cricket (23)
6	A part of the body (53)
7	Used for writing (35)
8	A well-known quadruped (50)
9	A Black bird (59)
10	Another part of the body (24)

- RULES:**—1. An entrance fee of Re. 1/- is payable for each entry by M. O. only. Plain paper entries are excepted. M. O. receipt must accompany the solution. Local entries may be handed over to the manager.
2. In case of tie or ties, money will be equally divided.
3. No correspondence can be entered into or interviews granted.
4. Correct solution must agree with the Manager's sealed solution lodged with the Punjab National Bank Ltd.
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a neat finish to the whole ensemble.

I read of a Burmese lady the other day, who said that fashions never changed in Burma, and that she wore the same kind of dress today, which she wore twenty years ago.

People believe the same of the sari, and often have we heard European women heaving sighs of despair at their rapidly changing fashions, and envying Indian

women for being able always to wear the same kind of costume.

Recent years are belying this statement, however, for a sari can be out of date, or in with the times, as a dress, and even the style of dressing, the pattern of the blouses, and the lightness or wrongness of wearing gold belts and brooches, have all to be considered carefully by an Indian woman.

—Sister Susie

OUR CHILDREN'S PAGES

1. HER FIRST FLIGHT—A STORY

RANGINI was a strange child. Unlike other girls, she hated playing with dolls, sewing and cooking and anything domestic. She was always out with the boys, playing rough games with them and competing with them in every form of boyish sport, sometimes even going so far as to play foot-ball and hockey with her brother and his friends. She also hated school, and, though she was twelve years old, it irked her to sit and read history or literature, or to spend time indoors in a class room. She was of a mechanical turn of mind, and was always inclined to take things to bits and put them together again. Thus, when a kind old uncle once gave her a toy sewing machine, thinking it an ideal present for a girl, she unscrewed all the parts and tried to study the intricate working of it, instead of sewing little garments on it. So keen was she in having an out-door life, and in things mechanical, that she soon became the despair of her parents, for she was always last in her class and showed no desire to improve.

"I think we'll have to stop you from going to school," said her father to her one day. "You're a regular disgrace to us."

"I'm sorry, father," was Rangini's answer, "but I hate studying."

"What do you want to do then? Surely you don't want to be a dull uneducated girl, marrying the first man who comes for you?"

"Oh, no, I'd hate to get married; but I tell you what I'd like to be—an Air Pilot. It's my one great ambition father; but I have been so afraid to tell you this all these days."

To her surprise, however, her father did not fly into a rage, and she would have been still more surprised if she had heard him tell her wish to his wife later on, and express his desire to try her out, and see if she would be a success.

"What a dangerous profession, though," was the mother's objection. "I shall die a hundred deaths imagining accidents and dangers."

"Rubbish," was his reply. "There are dangers everywhere these days, and anyway I can see that Rangini has set her heart on this profession and on nothing else. I think every modern girl should be trained to do some definite work, and not be dependent on marriage and a husband."

And so, it was settled that Rangini should be tested, and one day her father went to the flying club, and arranged with

a pilot to take her up—not merely for a straight ride; but to make her sit through all the usual stunts, and see if she had the courage to enjoy them.

Rangini, therefore, though only twelve years old, was taken up on her first flight one sunny morning. She was strapped in in front and the Pilot sat behind, and her heart thrilled to the roar of the engine. Nor did she feel in the least little bit nervous when she soared up, and looked at the world below. It was a different matter however, when the Pilot went up to a height of 2000 feet, and did a sudden drop. She thought she was going to die, and gripped her seat tightly. Through the ear-phone she heard the pilot ask her if she was all right, and bravely she answered "yes". Far worse was it, however, when he looped the loop, and did the spiral; but each time he asked her if she was all right, she gallantly answered in the affirmative.

At last it was over, and she reached ground again and was helped out by her father.

"Well, how did you like it?" he asked.

"It was perfectly lovely," she answered enthusiastically, and the Pilot said, "she's a brave girl, and will make a good pilot."

So it was decided that day, that when Rangini grew up she should be trained to be an air pilot.

P. S.

II

THINGS TO KEEP YOU OCCUPIED

The art of entertaining! How few have got it, and still how essential it is for everyone of us, man, woman and child, to acquire it. When we go to parties or invite guests to our house, we come across some people, dull, dead, and without a word to say for themselves. They come and partake of refreshments, and then sit still. In vain do other people take trouble to talk to them and amuse them; but

nothing interests them, because their world is narrow, and their ideas limited to their own lives and those of their own families.

It is essential therefore, to learn the art of entertainment when one is young, and therefore, you can all start straight away. Every journal these days, is full of pages with puzzles, tricks and conundrums. Learn some of them, and when you find that a party is beginning to flag, practice some of them on your guests. Little feats of skill are also always very amusing, such as going up to a wall, taking three steps back, holding your hands behind your back, and without bending your knees touching the wall with your head; or sitting on an empty bottle, stretching your legs before you, with the heel of one foot placed on the toes of the other, and lighting a candle beside you, without rolling off the bottle. Can you do either of these feats? Try them, and ask your guests to try them. Also, learn heaps of other feats like them.

You should also learn useful original games, and when you have a party plan out a programme, so that time may not drag. Keep your guests occupied and amused from beginning to end, and to do this read up and learn as many new games as you can. Here is a very useful one which I read of in the "Hindu Illustrated Weekly," and which I am repeating here for you to learn. It is called "cats and dogs."

"Before your guests arrive, hide 100 or more small articles (say buttons), in as many rooms as possible, up-stairs, down-stairs—anywhere that would be difficult to locate.

Appoint a girl to be the mother-cat and a boy to be the father-dog. All the rest of the girls are to be kittens of the mother-cat and all the boys puppies of the father-dog. Give the mother and the father each a small pail or basket.

Announce that you have concealed 100 and more buttons about the house and

it is the business of puppies and kittens to nose around and find them. If a kitten finds a button, she does not touch it, but mews for the mother-cat, who runs to the spot and puts the button in her basket. If a puppy finds a button, he barks, without

touching it, and the father-dog runs and puts it in his basket. When time is called, say in 15 or 30 minutes, the buttons are counted and the side having the most is declared the winner."

—Pankajam.

HOUSEHOLD HINTS

A STUDY FOR THE MEM-SAHIB.

IT is always an understood fact that the man of the house — the breadwinner — should have an office-room and a huge big table with all his papers and paraphernalia scattered gaily thereon; but the woman of the house seldom thinks of having a den of her own in India. She usually has a small writing-table tucked away in a corner of the sitting-room, or elsewhere, but a study of her own? Oh no — such important stress on a mem-sahib's writing or reading powers is seldom laid in this country.

Has it ever occurred to people, however, that a woman may wish to have her own little room permeated with an atmosphere befitting her own special nature, as much as a man, who can brazenly boast of his secluded retreat exuding the aroma of a particular brand of tobacco, and scattered profusely with pipes and ash trays? Especially in modern times, when a woman's importance socially is daily gaining ground, she should

have a study; for many are the committees she belongs to and innumerable the letters she has to write. Also, she may wish to have a quiet half-hour with a book, away from the rest of the members of the house, and where else can she spend this more profitably than in her own little sanctum?

I saw a picture of a modern study the other day, which seemed to be rather ideal. It was a tiny room, with a bright bare polished floor, and huge windows letting in the air and sun-light. There were just two or three comfortable chairs of quaint futuristic designs, and a beautiful writing-table with innumerable nooks and corners to tuck papers away in.

With a small book-shelf adorned with one's favourite books, and a much appreciated print or two on the smooth bare walls, what else does a woman want in her study?

—Paddy.

OBSERVATIONS

Educational India

Educational India contains an enlightening article by Prof. A. Bagshaw on 'THE PLACE OF BEAUTY IN EDUCATION.' The writer of it first draws attention to a

well-known observation by Plato: "A man should begin by loving earthly things for the sake of the absolute loveliness, ascending to it as it were by degrees or steps.....from fair forms to fair conduct, and from fair conduct to fair principles,

until from fair principles he finally arrives at the ultimate principle of all and learns what absolute beauty is."

Such an ideal, though particularly possible in the case of children, is yet very little practised in their education; what little there is of it being of only recent date. The reason seems to be the fact that aesthetics has always been neglected even in philosophic studies, not only because there has been fear of the disturbance of mental poise, but also because the appeal of beauty has been often sensuously misused. So much indeed has this been done, that morals and religion have become opposed to art, and "morality without taste is set against art without conscience."

It is obvious, however, that this should not be; beauty of outer things should become an incentive to the perception of inner beauty. And the best method for such inspiration should be through the early education of children to perceive and appreciate beauty. Mr. Bagshaw therefore advises that one of the factors in the choice of sites for new schools should be natural beauty. In the case of old schools, something should be done to give beauty by plantation of trees and gardens, by the hanging up of good prints of well-known Eastern and Western pictures, and by the introduction of the decoration of flowers into class-rooms.

There must also be beauty in teaching. Pupils should be led, not to feel school a prison-house, but to be alert to see

beauty everywhere, even in common-place objects. Even the Chemistry teacher can guide his students to see beauty in proportion and creation; the drawing-master above all can make the young mind respond to the perception of beauty in his models and his pictures; music again is a great treat to the child-mind, for what better teaching of beauty can there be than "the magic power of harmony"?

Again, beauty can be seen through poetry, which shows us "treasure of the mind and soul, wise understanding, sympathy, a nature at peace and in harmony with life". The teacher's duty, therefore, is to raise young souls above repetition and mere words and phrases, into "the fire of imagination", and the "unborn desire to create beauty for themselves".

Attention should also be paid to creative work in schools, not through dull and set and conventional types, but through real self-expression.

If all this and more is done, the world will be transformed. Ideality will triumph over the material. As a great poet said:

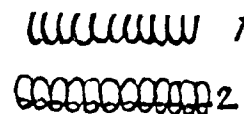
"Beauty is the prime motive of all his excellence,
His aim and peaceful purpose." And again,
"Verily by Beauty it is that we come at Wisdom,
Beauty, the eternal Spouse of the Wisdom of God
And Angel of his Presence through all creation."

Needle-Work Notes

Button-hole stitch and its application:

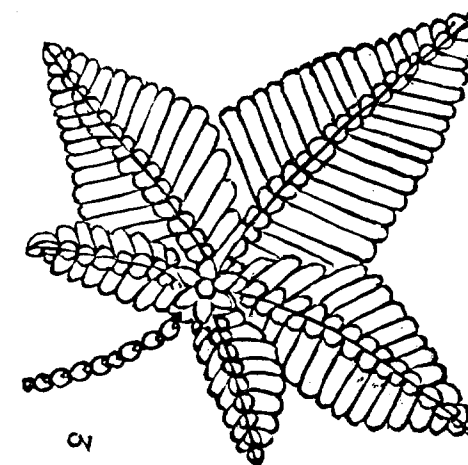
Button-hole stitch, which is well-known in plain needle-work, is very useful also in embroidery, besides being an important stitch in needle-point lace. Owing to its construction, it is well suited for the covering of raw edges, and it is also adaptable to a variety of other purposes, such as open or close fillings of leaves and flowers, cut work, and outlining of applied work.

There are two ways of making the stitch, the common button-hole and the tailor's button-hole. (Figures 1 and 2)



Another example of the use of close button-hole is shown in the ivy leaf in figure 3. The stitch is worked in two rows, back to back, in each lobe of the leaf, and the resulting ridge

down the centre rather happily suggests the veining. This method of filling in might be



just reversed for a rose leaf; the heading of the stitch would then suggest the serrated edge, and the meeting of the two rows down the centre the line of the vein.

—B. P. Purushottam.

Cookery Notes

Plum cake:

This is a rich dark-brown cake, looking and tasting quite as well as though eight eggs and a pound of butter were used. Sift 2 lb. of flour into a basin, and rub into it $\frac{1}{2}$ lb. butter or clarified dripping. Add 1 lb. raisins cut in halves, 1 lb. washed and dried currants, $\frac{1}{2}$ lb. peel cut small, 1 lb. brown sugar. Pour a pint of sour milk over a teaspoonful of bicarbonate of soda and a teaspoonful of cream of tartar in a basin; the mixture will then bubble up; beat in two eggs and moisten the cake mixture with the whole. Add a little milk if necessary; the cake should be rather

moist, as it takes a long time to cook. Bake in a moderate oven for 3 hours. Halve the quantities for a smaller cake.

Ginger Candy:

This is very good, economical and splendid for cold weather. Materials required are 1 lb. of coarse soft brown sugar, 1 table spoonful of flour, 6 table spoonfuls of water, 1 oz. powdered ginger. Boil the ingredients in a saucepan, try a small piece on a plate, and if it sets, turn out mixture on a greased tin and cut to size required.

—B. P. Purushottam.

ACKNOWLEDGMENTS

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Errata: For 'Mrs. S. S. Runganadhan' in page 272 read
'Mrs. S. E. Runganadhan.' We regret the mistake.

Editor, I. L. M.

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or

Realities of American Life
as seen by an Indian

By

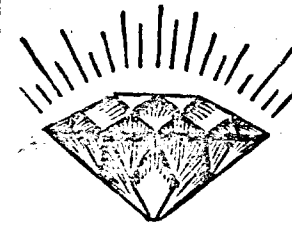
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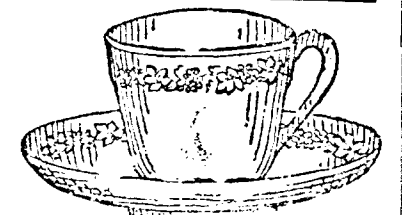
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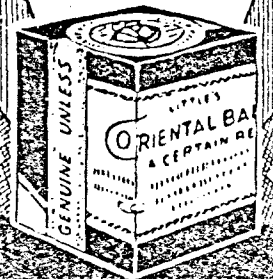
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The Indian Ladies' Magazine

The Indian Ladies' Magazine was started in 1901, discontinued in 1918, and republished in 1927. It is the main purpose of the Magazine to help forward the cause of women's education in India, partly by representing and interpreting the inner life of Indian womanhood as a whole; partly by making itself a mouthpiece for the aspirations of the educated section, in whom our chief hope lies; partly by bringing forward the example of the social, literary and philanthropic work of women of the West; and partly by holding up the ancient ideals of Indian womanhood, which are true and generous enough to be applied in many instances to modern life. It is hoped, therefore, that the I. L. M. will prove a bond of union, not only among the different sections of the women of India, but also between the men and women of India, and between Indian women and their Foreign sisters.

While fully conscious of the imperfections of the Indian Ladies' Magazine, we hope that the public will help us to tackle the present situation. We shall be most happy to receive suggestions, and we hope that our journal will have the generous support of all well-wishers of India. We shall welcome articles and pictures of interest, as well as suggestions for improving the Magazine.

The Magazine Will Contain Many Illustrations and Articles

General,	Stories and fancies,	Children's columns,
Literary,	Serial stories,	Household hints,
Educational,	Original verses,	Cookery,
Descriptive,	Things seen,	Needlework,
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life outside india,	women,	Selections.
Special articles,	Articles for men,	

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Editor—Mrs. K. SATTIANADHAN, M. A.,

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Miss SATTIANADHAN,
who has been Assistant Editor of the *Indian Ladies' Magazine* from 1927, has gone to Calcutta to be Editor of *India Monthly Magazine*. She will always take an interest in the I. L. M. and will contribute her usual articles and verses to it.

THE INDIAN LADIES' MAGAZINE

Vol : VIII

MARCH & APRIL

No. 2

TWIN SOULS

O LOVELIEST, when I looked upon thy face
I thought that I had seen thee long before

In th' valley of some unremembered shore ;

And when thy sweetly gentle voice I heard

I felt that like a little singing bird

I had lived with thee in some foreign place ;

And when our eyes did meet in sympathy

I saw I knew thee from eternity ;

I felt that far beyond the shores of Time

We both had lived in some richer clime,

Twin souls knit into one melodious joy,

Pulsing the self-same blood without alloy,

Secretly parted, but to meet once more

In the new mystery of this sweet shore.

—Susi P. David.

INDIAN WOMAN AND CO-OPERATION

DIPPING into a well-written book on *Co-operation in India*, I came across an illuminating article, in which the peculiar adaptability of the Indian woman to the subject in consideration was dwelt upon. It has become the fashion to talk largely of the share of Indian women in public activities; the fault has been that the subject is too vast to be dwelt upon in one scheme. There are different aspects to be considered; and we cannot do better than dwell upon each one separately. Let us take the co-operative movement. There is no doubt that our women can make themselves very useful in its spread, for they are qualified in various ways for it. For one thing, they have the practical knowledge of it, which can be acquired so well in domestic and family management. They are queens in their houses, and the centres of domestic unity, not only through administration of the money provided, not only often through the labour of their own hands, but also through their indirect but very great influence on the upbringing and education of their children. They are the people, who are the chief causes of the vast expenses needed for marriages and other important ceremonies, and therefore they can be the best people to take interest in saving.

Secondly, they have in them an innate intelligence, which is at present lying idle in many cases, and which cannot be better handled than in this way. We all know how shrewd, penetrating and wise, how clever and quick in the up-take, and how adaptable and versatile, our women are. As Abbe Dubois said, "there is no kind of work, no kind of trade, in a civilized society, in which the Hindu females are not seen actively engaged and occupying a conspicuous place."

Thirdly, women have a peculiar capacity for this business. The co-operative instinct, we are told, seems to be

strongly latent in them, and is likely to be stronger in them than in men. Again, women are less reckless and more saving in their expenditure. They are "thrifty by nature, moderate by temperament and industrious by habit." Moreover, not only are they more awake to domestic responsibility than men, but they are also willing to bear their loads cheerfully, and sacrifice themselves in addition for the family benefit. Then, they seem to have a less restless and more steady influence on life; and they are apt by their very nature, to lay equal weight on the educational and the moral aspect of any matter they undertake. Thus, the co-operative movement is likely to gain vastly by their inclusion. As Mr. Warty, the author of the article in question, says, "the spread of co-operation among women in India should serve to make the movement itself strong and progressive, a strengthened, vivified and withal a reformed movement, as true to its original ideals and principles as it would be under the circumstances in India."

By this inclusion of themselves in this movement, women are likely to benefit largely. Not only will the economic affairs of their families be better guarded and managed, but also they themselves are likely to be improved. Pride in their own business will lead to pride in themselves and a desire to make themselves more efficient and useful. Their horizon will become widened by their exchange of ideas with others. They will awake to the responsibilities of citizenship. They will crave for the education, not only of themselves, but also of their children. Schools, libraries and newspapers will be encouraged, and women will slowly come to take an immense and intelligent interest in public as well as in international affairs. "Woman's influence as the presiding mistress of the family percolates through all the children and is the surest guarantee

of the education of the family in the broadest sense of the word. The small co-operative store becomes in time an educating and liberalising force, a centre of light and knowledge, spreading the benefits of civilization and culture all round."

The co-operative movement then is an agency which ought to spread largely among Indian women. And it seems best for women to have branches separately for themselves, than to have agencies for men and women together. There is no doubt that women can co-operate with men in joint organisations, and the trend of equality between the sexes would seem to demand a corporate activity. But, as Mr. Warty points out, there are some reasons against this. In the first place, the social system of India is all against it and is likely to keep women in the background so that their interest will never be fully aroused and they will still depend greatly on men. If Indian women are to be improved, their sense of responsibility must be fully roused, and this can best be done by giving them their own concerns to manage. They must be sole masters and not be hindered by special customs and the presence of men. They must in fact learn to depend on themselves. In the second place, there are special problems for women, anxieties and difficulties which can best be tackled by themselves *alone*, at present at least. Lastly, even in Western countries, by recognising this principle it has been definitely understood that by separate systems a separation of ideals and interests is not at all meant. Practice makes the former necessary, but theory means the latter. As the President of the International Co-operative Women's Guild is reported to have said:

"A woman's co-operative movement may therefore be an organic member of the whole movement and work in closest harmony with it. It has never been possible for a woman's movement to be organised if led by men. Women had always to prepare the way for their sisters. Propaganda and the education of women

must be organised on different lines from those of men. Man is not a house-wife; he does not know the little world of the house-hold although he lives in it, and many things which are of vital importance to woman appear trifles to man, because he does not understand them. The house-wife can only be understood if the bridge between domestic economy and co-operation is built with a definite end in view."

Mr. Warty tells us that women's co-operation so far has been very meagre. It has been worked out best in the Punjab, though even in 1929, the number of societies there was only 130, with a membership of less than 2000. In Bengal, there are only six such organisations; in the United Provinces the same number; in Bombay there are only about three. It is obvious that so far only middle-class women have been influenced; but the real necessity is to extend the movement to the labouring classes. However, the wide-spread illiteracy, the inferiority complex everywhere induced, the conservative nature of women, the customs of exclusion and purdah, the lack of freedom, and leadership, are all difficulties to be surmounted.

Of the many activities of the co-operative movement, the thrift society for small savings seems the most favourite, and the easiest to manage. Then comes the adult school for the teaching of nursing, midwifery, first-aid, hygiene, domestic science, sewing, knitting and embroidery. The difficulty is to secure enough funds and suitable women-teachers. A suggestion has been made to enrol the wives of the village teachers and voluntary practitioners. In any case, some sort of education is needed for the teachers at least up to the primary standard, as well as some training in the arts to be taught. It is evident that the institution of such units will aid in the selling of women's crafts among the labouring as well as the middle classes.

Then, the co-operative store seems a useful system. Mr. Warty thinks that such can be better managed by women than by

men, for the former have more leisure, more membership-sense and loyalty, a more denying spirit, and a better sense of the economy achieved by such stores. Another agency is co-operative credit, which can be of much use among the working classes in the aid of productive business, not only with regard to the main work, but with regard to industries, which can be taken up by women, in order to supplement the meagre earnings of their men. Special cottage industries to suit the needs of each, like milk-production, poultry-farming, vegetable gardening, are all profitable undertakings of this kind.

The great drawback for the spread of this co-operative movement seems to be the lack of suitable managers, such as secretaries and treasurers. In England, work in this direction was taken up by the Women's Co-operative guild, "a self-governing organization of women, who work through co-operation for the welfare of the people, seeking freedom for their own progress, and the equal fellowship of men and women in the Home, the Store, the Workshop and the State." The guild has 1,300 branches and 65,000 members, and undertakes the education of women, welfare-work among children and mothers, agencies for health and sanitation. It has extended itself into an International guild, which enquires into the conditions of women in various countries and publishes reports of them. It embraces national organisations, in

Austria, Belgium, France, England, Holland, Ireland, Norway, Scotland, Sweden and Switzerland; it has committee members in Germany, Czechoslovakia, the U. S. S. R., the U. S. A., and Japan; it is in contact with Canada, Australia, New Zealand, South Africa and other countries."

Mr. Warty suggests that, in order to construct a similar body in India, the All-India Women's Conference should direct its attention to co-operative activities. He indicates that a co-operative Committee should be started, which should (1) summon Provincial Conferences to consult ways and means, (2) organise provincial bodies to carry out the same and (3) persuade provincial governments, (a) to organise special branches of their co-operative departments for women, and put them under the care of qualified lady-managers, (b) to appoint a committee of enquiry composed of women, to consider the best lines of work possible. In time, such branches can be linked with existing Provincial co-operative institutes as a whole, as well as with the International Co-operative Women's Conference.

What a grand achievement it would be if our women-leaders could find themselves time for intensive practical work in this direction, so that Indian women also can show what they are worth in the universal structure of co-operative and social service.

—Kamala.

GOLD AND SILVER

GOLD and Silver I have none;
But the golden glow of the setting sun
And silver of a day just born;
The gleaming sky of early morn,
Or golden sun-beams on a stream,
And a silver moon-beam's flickering gleam
On restless waters;—these are mine,
Nature's gifts, and boons divine.
Precious stones come not my way;

But the dancing gems at the break of day;
Dew-drops on a flower bed
Or glistening on a cobweb's thread,
And stars of mid-night pendant high,
Radiant jewels of the sky;
No thief can steal this wealth of mine
God's own gifts, and boons divine.

—PADMINI SATTHIANADHAN.

(From the Illustrated Weekly of India.)

Physical Education for Women in India

By C. Ramaswamy (Cambridge Tennis Blue)

PHYSICAL education is as important for women as for men. It is essential that it should be started right from childhood. As soon as girls are sent to school, physical education should form part of their culture, so that a sound body can be developed along with a sound mind. But nowhere else have I found women paying so much attention to the proper development of their bodies as in England.

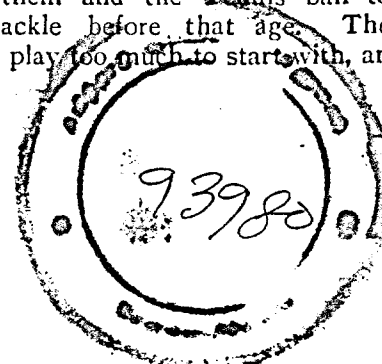
At present the women of India pay little attention to their physique. They are either too thin and puny, or too fat and unwieldy. This is because they do not take any exercise and lead a very sedentary life. Unless however, sporting activities form part of their daily life, there is no hope of improving their physical beauty. Drill, gymnastics and such other physical exercises may be dull and tedious for girls in schools, but they are essential. Still, in order to make the education interesting and attractive, these exercises should be combined with various forms of sports. They should be chosen to suit the age and physique of the girls; and as they grow up, more and more strenuous games should be introduced, so that the development of the body is gradual and proportionate.

Between the ages of 8 and 12, girls can be made to take part in Badminton, Hockey, Football, and some athletics. After 12, they may take to Tennis and Golf. I would not advise girls to take up Tennis before the age of 12, because the racket will be too heavy for them and the Tennis ball too hard to tackle before that age. They should not play too much to start with, and

I think girls should not be allowed to take part in tournaments before they reach 15 years, as they are liable to overstrain themselves. Girls up to 18 years should be allowed to play only in girls' tournaments and not in open tournaments. The latter should be allowed only after they reach the 18th year, so that they will be able to stand the strain of tournament-play.

Of all games, Tennis is the only game that can be played by women for a long number of years. Golf also is such a game, but it is not everywhere that Golf courses are available. I therefore, strongly advocate Tennis as the only game that should be universally introduced for women in India now-a-days, and it is good to see that Tennis courts are found everywhere and women can easily get a game anywhere.

In conclusion, I believe that physical education develops not only the physical beauty of women, but also their mind and character. A healthy body will always have a healthy and active mind; and various kinds of individual as well as team games develop various characters. Competitive games will create an ambition to excel others, and at the same time will teach one to take victories and defeats in the proper spirit. Team games will cultivate the spirit of co-operation and unselfishness, which are some of the qualities essential for women to succeed in life, and which cannot be so easily developed by reading books or by listening to lectures, as by practical experience and games. I earnestly wish that women in India will think of their physical education in right earnest.



FROM THE EDITOR'S TABLE

Co-Education

DR. Sudhindra Bose has given an instructive survey, in the *Modern Review*, of the co-education practised in America, where it seems to have reached its fullest development. It is universal in the elementary grades of public schools, as well as in private and sectarian schools, except in a few big cities like New York and Boston, where separation is due chiefly to difficulty of administration. The same obtains in secondary and high schools. In Colleges, co-education first started in 1837, in the Oberlin College. By 1900, nearly three-fifths of the colleges had adopted it. At present all the 39 State Universities, except those of Virginia, Georgia and Florida, have co-education. And it is instructive to note that up to 1928, 293,000 under-graduate and 17,000 post-graduate women studied in American Universities.

In the cultural field, the only tendency towards separation is in the fact that boys and girls may choose different types of vocational courses and trades. Sometimes, a difference is made in athletics, gymnastics and recreation in high schools. Co-education in India is very much in the background, though it is a significant fact that about 40 per cent of the school-girls in British India are said to be in Co-education schools. One is aware of the many objections to co-education, such as the evils of immorality, loss of womanliness and domestic attraction, and the inferiority of women's mind-powers. But how is it possible for women to claim absolute equality with men, unless there is co-education? This seems to be one of the few solutions to the remission of women's grievances, the only way to hurry on the present slow progress of women's education. Unless and until our country gets used to the presence of women along with the men in mixed schools and colleges, no full equality in elections to Councils and Assemblies is possible. How else can purdah be fully abolished? Co-education as a matter of fact should become

second nature, "the most simple and natural education method possible"; and there need never be any problem about it.

Now-a-days, it is understood in the West, "that the vice of immorality is caused by the arbitrary separation of the sexes in schools". As the United States Commissioner of Education is reported to have said: "To ensure modesty, I would advise the education of the sexes together. For two boys will preserve twelve girls, or two girls twelve boys, pure amidst coarse jokes and suggestions, merely by that instinctive sense which is the source of natural modesty. But I will guarantee nothing in a school, where girls are alone together, still less where boys are." Trust begets trust amidst boys and girls, and leads to wholesome lives. Girls will become more self-reliant and boys more self-controlled. Losing much of the self-consciousness and sex-consciousness now found everywhere, team-work can be started. Co-education is also more economical and more democratical, for it creates more equality of opportunity, promoting to the full, the co-operative capacity of men and women. The two sexes can supplement each other in culture and thought. As the Chancellor of the Leland Stamford University said:

"In women's education, as planned for women alone, the tendency is towards the study of beauty and order. Literature and language take precedence over science. Expression is valued more highly than action. In carrying to an extreme, the necessary relation of thought to action is obscured. The scholarship developed is not effective, because it is not related to success. The educated woman is likely to master technique, rather than art; method, rather than substance. She may know a good deal, but she is not effective in action. Often her views of life must undergo painful changes before she can find her place in the world.

In schools for men alone, the reverse conditions obtain. The sense of reality obscures the elements of beauty and fitness. It is of

great advantage to both men and women to meet on a plane of equality in education. Women are brought into contact with men who can do things, men in whom the sense of reality is strong, and who have definite views of life. This influence affects them for good. It turns them away from sentimentalism. It gives tone to their religious thoughts and impulses. Above all, it tends to encourage action as governed by ideals, as opposed to that resting on caprice. It gives them better standards of what is possible and impossible, when the responsibility for action is thrown upon them.

In like manner, the association with wise, sane, and healthy women has its value for young men. It raises their ideal of womanhood, and the highest manhood must be associated with the possession of an ideal."

The few places where co-education has been adopted in India, such as Shantiniketan, etc., have proved successful, and we have some eminent women, who have been products of co-education. It seems absurd that it should be advocated that this system should be used only in the infant and primary stages of education, or alternatively in the final college classes. Even the late All India Women's Conference held at Karachi was against co-education. One should not forget that co-education sometimes offers the only solution to the wide education of girls in India. As Sir George Anderson, the Educational Commissioner to the Government of India, lately said: "India cannot afford to provide separate schools for girls in her innumerable villages; the alternative lies, therefore, between co-education, at least at the primary stage, and a wide-spread denial of education for girls. Again, even if the necessary finances were forthcoming, it is doubtful whether the multiplication of minute and inefficient schools for girls would be justified." Yet it should be kept in mind that co-education should not be merely on sufferance but should be advocated for its principles. Also, there should be co-education in the staff as well as in the pupils.

Citizenship

RAJ Kumari Amrit Kaur Sahiba has written an interesting article in the *Stri-Dharma*, which we shall do well to

think over. She defines a *citizen* as one "who rules and is ruled in turn, and one whose aim is the salvation and safety of the community, its being and well-being. Civics, or the theory of citizenship can, therefore, be described as a science of civilization, meaning the right ordering of our several loyalties, and the proper performance of our functions and duties in life, and the correct balance and adjustment thereof." This science should be more of the old Hindu type, which was more humanitarian and spiritual, than political. It should, therefore, be first a study of what is really good for the individual, the society, the country and the world in general; and secondly the co-ordination of this knowledge with past culture and present circumstances.

Citizenship means rights; but rights also mean responsibilities and service to ourselves and to outsiders, not only in our country, but in all the world. Every individual or group of individuals should take up its task; and we, as women of India, cannot lag behind in our recognition and execution of duties. Especially should this be the vocation of those, who have been so fortunate as to receive some education, and chiefly the younger generation, who are most thought of by others in present days and hence should be the most to think for others.

Our first duty is to attain equilibrium in modern days of stress and speed. As the Archbishop of Canterbury lately said in his New Year message: "All or almost all, the things of which I have been speaking of are in themselves good, or capable of good. They increase not only the pleasure but also the resources and opportunities of life. But they have outstripped the capacity of man's character to adjust itself to them and to control them. We must restore a right balance. The most urgent need of modern life is to make time to recover the soul, time to recollect and bring into action all the deeper emotions and convictions which are latent within the soul; time in a word, to be still and know God."

Our second duty seems to be to learn to do team work. Co-operation and union are needed everywhere. It should be remembered that each is co-member with another of one body; and therefore that the good or bad of one affects several others equally. Especially

is this to be remembered in the fight, which the women of India are waging against communalism in politics. This was stressed on lately at a public meeting in Madras, by Mrs. Hensman and Mrs. Lakshmipathi.

"While men had got into the groove of communalism, women differed from men in that respect. If women were given franchise on a non-communal basis, the men of the future would come to think of all problems from a non-communal point of view. The present political life was so saturated with communalism, that it was up to women to tell their children that political freedom could not be got if the communal poison was allowed to spread in their midst. It was unfortunate that under the proposed reforms separate electorates had been proposed for women. It was, however, good to note that in the various conferences of women held all over India women had made it perfectly clear that they were opposed to separate electorates."

Then, there is the great field of social service in which it was lately actually said at Alleppey that women could work more successfully than men. Social reform as we know, is much needed. Women should make time to interest themselves in voluntary work in schools, hospitals, maternity and child welfare centres, industrial factories, among servants, labourers and earning women, and chiefly in villages, where there is a crying need for help, and a ready response to interest taken. There is also work to be done, as Mrs. Hensman pointed out is the case in Madras, in Juvenile courts, where means are sought to reform delinquent children, and in homes for the mentally-defective. And there is much service to be done, as we all know, against the evils of early marriage, purdah, polygamy, the dowry system, immoral traffic in women and children, and what is known as untouchability. There is again sanitation and public health to be considered, for which women can never do enough. "We need women to work in teams to see not only that their houses are clean, but also that the whole city is kept clean."

There is educational reform to be done, much of it in villages, and much in the homes themselves. Children should be first trained in the home into ways of "love of country, love of humanity, hatred of wrong", and the following of paths of virtue, sacrifice and truth.

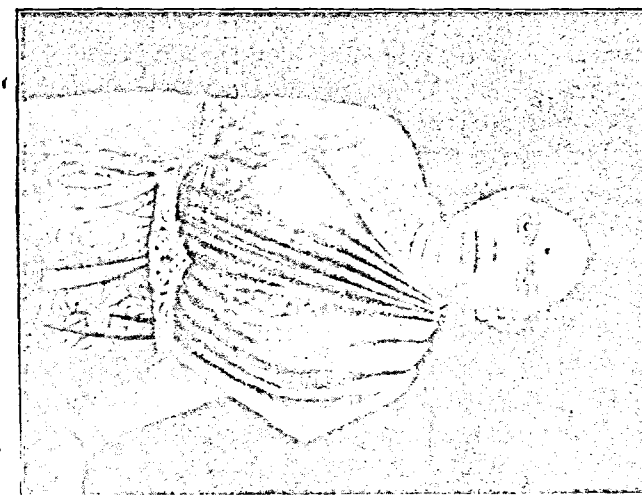
Then, outside home, opportunities must be sought to provide proper educational opportunities for sons and daughters.

Then, there is that great duty of womanhood to perform, viz., the proper management of home and the domestic routine, as well as true and useful companionship to men. And all, as Rani Amrit Kaur said, should be done, for the sake of constructive and ideal principles, which should in themselves become a great moral agency. Devotion and self-denial should be the incentives. Religious thought should form a basis, not the religion of conversion and dogma, but the religion of love and faith. "If this spirit of love dominates our lives, of it will be born the spirit of service; service in the sense of sharing our gifts with others, and that faith which can move mountains. It is through the religion of love that I would fain hope and believe that India's women will rise to their full stature and become worthy citizens not only of our own loved country, but of the world. For it is the gospel of the brotherhood of all men that must inspire and guide us, so that rising above the man-made barriers of caste, creed, community and race, we may make our humble but lasting contribution towards the ushering in of a new era of peace and happiness into a stricken and a suffering world."

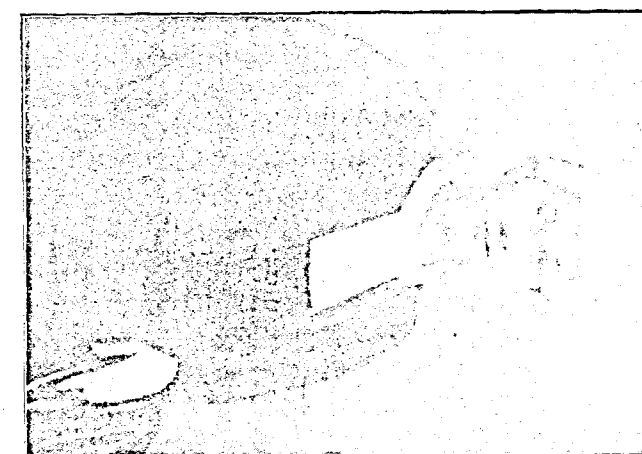
Education in Marriage

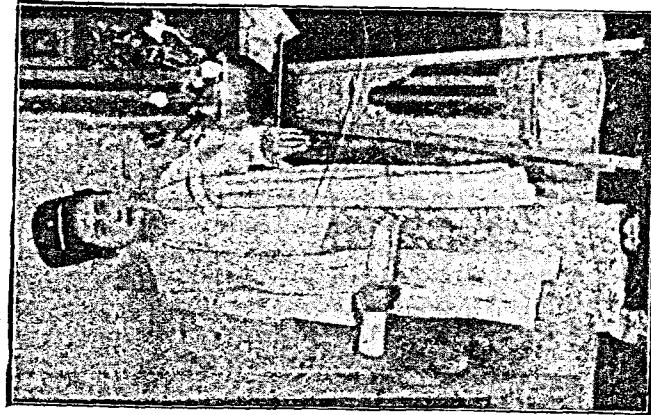
IT seems such a pity that it has become the fashion in certain circles to run down *Marriage*, as having outworn its usefulness. No doubt, direct attacks on such old systems seem fearless and necessary; but at the same time it should be remembered that such strike at the very root of morality and so of life. I firmly believe that there is a certain standard of spiritual morality, which ought to be worked up to always; and one of its factors is the devotion and faith which are the real principles underlying marriage. It is all very well to run the latter down as not securing "the sexual, mental and even physical well-being of man". No doubt it does not; was it ever intended to? Undoubtedly again, economic and industrial considerations in the present day do not invite marriage restrictions. As a Bombay doctor said lately in *The Illustrated Weekly of India*: "Marriage in its present

SRIMATHI LATCHIMIDEVYAMMA
of Bangalore, on whom His Highness
The Maharaja of Mysore has conferred
the title of "*Dharmaparyani*" for her
munificent support towards the Mater-
nity and Children's Hospital.

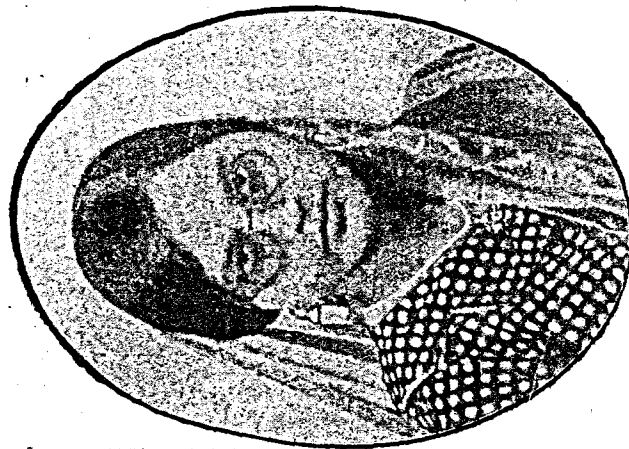


MISS OBEYSEKERE, daughter of Mr.
Obeyeskere, Speaker of the State Coun-
cil, who has been enrolled as Advocate
in the Supreme Court, Ceylon. She was
called to the Bar from the Inner Temple in
November last year, and is Ceylon's first
lady Advocate.





DAW KHA TOON, the first Burmese lady to be elected as President of the Burma Municipality.



MISS SANTOSII KHANNA of St. Xavier's College, Bombay, who was awarded the prize reserved for ladies in the recent All-India Debate, held at Lucknow.

form does not meet the sexual needs of human beings, and it has even ceased to serve any useful economic purpose. Trading society has given place to industrial society. The economic problems have so materially changed that they have no reference to mercantile concepts, and the tenacious adherence to economic forms of by-gone days is playing havoc with the whole structure of society. Marriage for the same reason is in a similar plight; it is progressively ceasing to have any reference to life as it is. Larger and larger numbers of women have to become industrial workers to earn their livelihood. The concept of home and family life has changed under the new conditions of life and the mounting number of divorces bears testimony to the decay of the institution of marriage.

There is little doubt that industrial production cannot be carried out efficiently on the basis of private profit motive. Sooner or later, man will have to face realities and organise society on a co-operative basis. Under such arrangements, woman would be economically independent of man and the old form and concept of marriage would disappear."

But what of all this? It is all very well to suggest destruction of ideals. But what is the use of that, without corresponding construction? What, for instance, can be proposed instead of marriage? It must be remembered that marriage was meant to mark an upward step in the *evolution* of man. It seems to me that a depreciation of marriage ideals, as of so many other great ideals in modern life, will lead to the *devolution* of man, and make him fall back to approximation with the lower products of creation.

Take the other side of marriage, the noble spiritual purpose of it, as laid down lately by a Catholic Archbishop at Poona: "We hold that the family which is the germ cell of social unions, is in its beginnings a divine institution. Christ sanctified the family by making marriage, which is the base of the family, a sacrament of his church. Materialism, Naturalism, Socialism, and in our days Bolshevism, combine forces to destroy holiness and the essence of the Catholic family. Such like ideas are threatening to filter slowly into Catholic minds. To defend the Catholic family and to preserve its purity and holiness is one of the chief activities of Catholic action."

I lately came across an article in the *Stri-Dharma*, in which Paul Popenoe writes about *co-operation in family relations*. Some of his ideas will probably not be acceptable, especially as they go back to that comparatively earlier conception of marriage, in which the husband and wife each are supreme masters, but in divided spheres. Such an arrangement means a retrogression to the modern woman with her ideas of equality. But, then, it must be remembered that there are very few women in India, who are capable of claiming the latter equality. Apart from the fact that it needs good efficiency and education to get that equality, which is at present a very non-existent factor in India, there is the other factor of almost universal marriage in India, and that still other circumstance of customary belief which cannot easily be overruled that man is the head of the woman. Subject to such, it will be long before women can claim absolute equality with men in India. Till then, and for the large majority, it will be just as well to consider successful co-operation in marriage.

Mr. Popenoe analyses his observations of 3000 marriages in the United States, among college-educated people. Only 37 per cent were real partnerships: of the remaining 73, 35 owned man as the master, and in 28, woman dominated. In the former, 61 per cent were happy couples; in the latter only 47 per cent: in the co-partnership marriages, 87 per cent were happy. The last, therefore, seems to be the most desirable.

There are always differences of personality, attitude, ambition and ideals in marriages. How can they be reconciled? Mr. Popenoe suggests five methods:

1. They may fight it out until one establishes a dominance.
2. Conflict may be avoided by the submission of one at the start.
3. They may compromise, that is, each makes some concession for the sake of peace. But this is not an ideal solution, for each commonly feels that he should not have been called on to make such a concession, or that the concession involve a real loss.
4. They may solve the problem by integrating their views, so that something will result which is different from and better than

what either had anticipated. This may be called emergent evolution, making use of a popular idea in current biology. It is the ideal way of resolving a conflict but requires a patience, intelligence, and freedom from emotional complications which most people lack.

5. Conflict may be avoided by division of labor. In actual practice, this is often the simplest and most feasible plan."

Mr. Popenoe deprecates the present system of educating for equality in relationship and not for marriage-harmony. The latter can perhaps be attained by training. Perhaps discussion is a solution, but that might lead to unlimited and aimless argument. Anyhow, discussion of a sort is needed as to:

1. The fundamental biological relationship of sex.

2. Handling the family income.

3. Dealing with the children. Men need training for this, otherwise they cannot cooperate successfully with their better-educated wives.

4. The routine of housework, in the great majority of homes which have no servants.

5. The use of leisure time.

6. The attitude toward relatives. It is sad to recall the findings of a recent study of marriage, which concluded that the chances of happiness are greatest when the parents of both husband and wife are dead! "If young people have a goal which is mutually accepted at the beginning of marriage, if they recognize the need for division of labor, and if they are free enough from infantile attitudes to be able to give and take on an adult level, they can reach the best that marriage has to offer."

OUR NEW SERIAL STORY

King Systos the Mighty

By HERBERT PORTER

CHAPTER III

GOD OR THE DEVIL?

IN the midst of the eastern mountains, sheltered by a boulder of rock from the biting blasts of the bitter winds, stood a small wooden hut, poor and dilapidated. The roof and walls of this frail structure were tarred inside and out, and square holes, cut in each side wall, served as windows which looked out upon a winding pass, which formed the only approach to the hut and the only safe means of transit through those lonely mountains. On the one hand towered a mountain side, and, on the other hand was a ravine with an almost perpendicular declivity of a thousand feet.

The inside of the hut was as sparingly decked as the outside. A few boards, supported on two rough pieces of stone, formed a bed. Other boards, similarly supported, served as a table, upon which were a few morsels of

bread, and a bowl of water. An old wooden chest stood in one corner, and the only articles which afforded a seat were a low bench and an ill-shapen stool.

Pieces of papyrus were scattered in profusion and disorder about the floor, and seated in the midst was the strange and lonely man Aphiades, who appeared to be very deeply engrossed in the peculiar characters written upon the papyri.

Mythology held that these hieroglyphics were the sacred and anciently inspired writings of the Great God, Isar, whose images stood in all the solemn temples and whom the priests held up for worship before an idolatrous and deluded people. Dusk was falling as Aphiades gathered up the papyri, and, rising, stretched his numb limbs, which had scarcely moved for many hours. He quickly placed the weird writings inside the old wooden chest, and walked over to the small entrance to the hut

He gazed out, for a few moments, upon the growing gloom of the mountains, and, turning, saw a tall, warrior-like figure approaching.

The oncoming man was evidently in deep meditation, for his head was bowed close upon his breast, and his steps verged upon unsteadiness.

Aphiades hesitated for a moment, then, drawing his long cloak about his gaunt frame, he stepped forward upon the long, narrow path, and stood face to face with—the King.

"Who art thou that dost dare to stand thus before Systos?"

"The least, yet the greatest in thy kingdom," came the prompt reply.

"What manner of man art thou that speakest such perverse logic?" demanded the King, swayed between rage and curiosity. "Knowest thou that I have power to kill thee?"

"I know that thou hast no power except of the devil," retorted Aphiades.

"Hearken O Systos, thou mighty King, to the words of the poor prophet Aphiades. Destruction is in the path thou treadest this night. Turn thyself back, therefore, to the city whence thou camest, for the chains of hell shall fall about thy neck, if thou dost pursue this path. Turn, O turn thee, Systos, from the doom of hell—from the ways of the false Isar to the true God—Jehovah, lest thou and thy kingdom be swallowed in the horrible pit of destruction."

"Fie man, thou art mad!" cried Systos, and, with an angry and passionate gesture, pressed onward up the pass into the gloom of the silent night.

Tears filled the eyes of the prophet, as he gazed sadly after the vanishing figure of the King. He sighed heavily, and turned into the little hut with a heart full of chilling grief.

Meanwhile the King stepped onward, until he reached a small path which led through a dark wood on the mountain-side. Through this wood he passed, and on, ever climbing, until he stood, almost breathless, upon a small crag, which was the highest elevation of the mountain.

Here, for some time, he sat motionlessly, with his head sunk upon his breast—a battle of thoughts raging in his brain. Fierce emotions

and tempestuous passions swayed him, as he thought upon war as the swift way to the gaining of greater wealth and power, and his heart swelled with pride, as he contemplated the pomp and glory of his kingdom.

Suddenly, from behind, a calm voice called, "Systos?"

The King, thinking that the prophet had followed him up the mountain, arose, with a curse on his lips and his hand on his sword. He wheeled himself about, and stood for a moment speechless, beholding the apparition of a beautiful Warrior transfigured with White Light.

A cry of joy escaped the King's lips, ere he asked, in ecstatic tones, "Who art thou that comest thus clothed in white light, and with the glory of an angel?"

"I am no angel," said the vision, "but a prince! The prince of devils and the faithful and proved friend of all true and mighty warriors. By me battles are won and lands subdued. Great Empires lick the dust at my command. Therefore, if thou wilt but worship me, I will make thee a great and terrible King. All nations shall bow before thee, and I will imbue thee with the greatest possible power, and thy land shall be filled with magnificence, such as the earth hath never yet known. Behold the nations!" cried the Vision, stretching forth a commanding arm, and, suddenly, the whole World was bathed in a flood of spiritual light, and Systos looked and saw the wonder of all the nations—kings, and queens and princes and lands and jewels and precious stones, all passing pleasant to his tempted sight.

Then arose in his soul, tenfold, the love of POWER and SELF, and he fell at the feet of the Warrior Light and worshipped him.

* * * *

Immediately, the Vision vanished, and Systos arose full of a terrible power, which he understood not. For a long time he remained motionless, for the sublime light of the Vision had dazzled his eyes.

At length, however, he recovered his sight sufficiently well to enable him to find safe foothold, being aided by the light of the dim moon,

which lay partially hidden behind a bank of dark clouds.

He turned his steps towards the city, and, as he passed the tiny hut, whose little light flickered unsteadily, there came through his thrilled brain the burning words of the Prophet Aphiades:—"Destruction is in the path thou treadest this night. Turn thyself back, therefore, to the city whence thou camest, for the chains of hell shall fall about thy neck, if thou dost pursue this path."

A dull shudder passed through his frame, for he felt that the only man whom he feared throughout the whole of his kingdom, was this lonely prophet. With a whirling mind, he passed on through the city, and all who saw him stared after him with awe and wonder.

Then he realised his power—the power of Hell—and all the people said, "Systos hath taken a league with the Devil, for the light of fearful wickedness shines in his eyes."

CHAPTER IV

I WILL BE KING OF THE EARTH

The first faint streaks of dawn were falling upon the palace windows, as Systos awakened, the morning after his singular interview with his Satanic Majesty—THE DEVIL!

Through the dark hours that had passed, he had slept but little, and had tossed long upon his bed, for his fervid mind had been a whirlpool of dancing thoughts.

A low cry escaped his lips, as he raised himself suddenly upon an elbow, and stared into the semi-light of the sumptuously-adorned room. For a few seconds a subtle, white Vision played before his eyes upon the wall opposite to him. Then he sprang up with a leaping spirit, as he gazed at a beautiful Warrior bathed in White Light, and remembered the promise of power.

He dressed quickly and thought, and, even as he thought a deep wave of impassioned strength shook his being. This exhilarant afflatus set the fire flowing through his haughty veins, as he stepped along his proud and picturesque halls, and turned into a small, private room, where he seated himself among a profusion of luxurious tapestries.

His thoughts flowed with the speed of light, and time seemed to him to have sped as quickly, when, at the sound of a deep musical chime, his dreaming spirit came back to a body that sat perfectly motionlessly among heaped cushions. He moved uneasily for a few moments and then arose and walked slowly into an elaborate room, where his queen and his only son, Meredes, sat at an exquisitely prepared and ornamented table, upon which breakfast was being served by one who, from her extreme dignity of demeanour, might herself have been a queen.

Alestes rose and, with a smiling obeisance, bade the King, "Good morning." No response, however, came from the brutish Systos, and, as the Queen again seated herself with a sorry countenance, the face of Meredes flushed an angry red.

The meal finished in sullen silence, and Meredes, more deeply hurt by his father's boorish behaviour than was the Queen, left the room with a strong foreboding of evil, for Systos had never looked quite so strangely mentally absorbed, and had never before acted quite so curtly as he had done upon this particular morning at breakfast.

Systos, however, had been thinking doubly deeply, and had just completed his mental plans of campaign, as the breakfast concluded.

He moved from the table, and, with a dogmatic gesture, bade the Queen follow him into the quiet room where he had sat in deep meditation before breakfast. Alestes obeyed promptly, and had scarcely seated herself, ere Systos intimated to her his decision to make war upon the adjoining countries. The Queen wept bitterly, and, on her knees, implored him to abandon the mad project. Her tears, however, were futile, and all her pleadings unavailing. Systos was firm as a rock, and she knew naught would shake his resolve. Therefore, without bandying any further words, she arose, and, with the air of a quiet angel, in silence, left the King standing.

This angered Systos, who, bursting into a storm of passion, thundered from the room and out of the palace to the Council Chamber of the Chief men of war.

Low obeisance by the mighty warriors

was made to the King, as he entered the Council Chamber and cried—

"I—Systos the Absolute—command that heralds be sent forth about the city, to call together the chief Priests and the Elders and all the people before the Temple of Isar. Let the Priests and Elders, and ye warriors and people, be assembled at sundown to hear my words, for I will shake with terror, the nations of the Earth."

So Systos returned to his palace, and even the mighty men of war feared him greatly.

Then came Aphiades through the city, uttering strange wisdom. Dark words of warning he cried to the nation, and, as the King had said, so said all the people—"verily, this man is mad!"

The multitude gathered before the Temple of Isar, as the evening approached and the sun's orb'd blaze lingered in the golden sky during the few perfect moments of the dying day.

Then came Systos with great pomp to the Temple, and, standing upon a high turret which commanded the whole range of the people, he addressed them in grander oratorical strains than even the world-famed Demosthenes had uttered to the men of Athens.

"O Great Nation," said he, "Ye mighty ones before whom all tribes and peoples shall flee, now is Systos resolved to be the mightiest king upon the earth, and to possess power over all the world. Prepare ye, therefore, for great war and conflict, for the day is at hand when the Menelos shall conquer all nations, and all mankind shall bring tribute to us, and this nation shall surpass all the peoples of the world in glory. Send ye forth strong heralds, throughout all the land, and let the army be assembled at the western gate of the city—horses and chariots and spearmen—all the

brave warriors with keen swords and faces full of death. Let him that hath fear be slain, and let his blood flow upon the dust; for the brave alone shall live! Now, therefore, let the voice of Systos be obeyed, and with all speed let his commands be accomplished."

As the King ceased from speaking, a terrific shout broke the air, and every voice sounded in that shout, for the Menelos, possessing a warlike spirit, were greatly roused by this speech, which being delivered with such grandiloquence struck a deep chord of enthusiasm in the minds of all who heard it; and, as the people dispersed, the excitement of battle spread like fire upon a prairie.

Then Systos, after issuing certain orders to the Chief Warriors, betook his way towards the palace, deeply meditating.

On arrival at the palace, as he passed the noble portico, he observed that one of the guards, who stood on either side, omitted to make obeisance, whereupon Systos demanded, "Wretch, dost thou not fear the King?" Ere the fellow could reply, Systos had drawn his broadsword, and, with one powerful stroke, the guard's head was severed from his body. With the assistance of a kick from Systos, the head went rolling down the great steps of the palace. For a few moments the trunk stood in an erect position, and then fell with a dull thud, and became soaked in a pool of blood.

The opposite guard, horrorstruck, gazed in dumb amazement upon the gruesome corpse of his late companion; then, with fear and trembling, made a further obeisance before the King, lest he too should be meted out a similar fate.

Then, with a curse, the King strode on in rage, and passed like a whirlwind into the palace.

(To be continued.)

WOMEN'S FRANCHISE

By Mrs. K. Alamelumangathayaramma, M. L. C.

[Translation of the Tamil speech, on the J. P. C. Report & Women, delivered at the Madras Legislative Council on 30th January, 1935]

FOR the last two or three days some of the honourable members of this Legislative Council have been speaking on the forthcoming political reforms and other political rights, but not on the position of women. Therefore, it is my duty as the representative of the latter to point out that their interests have not been sufficiently recognised.

As women form part of the population of India, it is necessary that, for the progress of the country, they should have a share in all public activities. There is no doubt that the British Government has helped largely to spread the light of education among the women of India. The Montague-Chelmsford reforms first granted women the franchise; and it is my duty to offer my thanks to the Government for this benefit. In the Joint Committee Report, however now published, it is said that the number of women qualified to vote is not equal to the number of women eligible to vote. I regret to note that according to the recent census, out of 60 lacs, only 20 lacs of women are qualified to vote. It is not enough that the members of the Joint Committee should state simply that the remaining 40 lacs of women should send an application to be enrolled and get their franchise. I, therefore, request the Government to recommend that this section also should automatically receive franchise, without sending any application for it, according to the suggestion of the Joint Committee. Though the Southborough Committee did not recommend franchise to women, Parliament gave scope for provincial councils to admit women to the franchise. According to the present census, it is stated that about 70 lacs of men and women are qualified to vote and out of that total number, 3 per cent are in British India. Parliament has required that the electoral

rules made under the Government of India Act are to be so drawn up as to enable the provincial councils to pass resolutions admitting women to the franchise on the same terms as men, and resolutions for that purpose have been passed in every province, except the N. W. Frontier Province. In para 124, of the J. P. C. Report, the Statutory Commission's proposal that, without increasing the franchise on the basis of the population, the number of women voters may be increased by 10 per cent. is referred to.

The first session of the R. T. C. recommended 25 per cent of the population to be enfranchised. I request that, in consideration of all these facts, Government should come forward to increase the franchise for women. I not only rejoice but also feel very grateful that franchise has been extended to women with property, education and literary qualifications and to the wives of men in military service and their pensioned mothers and widows. But I find that the franchise has not been given in all the provinces on the same basis.

In paragraph 135 of the Report, the Committee has recommended the proposal of the White Paper, viz., (a) that "the application requirement should be dispensed with in the case of women qualified in respect of a husband's property in Bengal, Bihar, Orissa, and the Central Provinces; and that in urban areas in the U. P. the Punjab and Assam, a literary qualification should be substituted for the educational qualification". According to the proposal of the White Paper, Madras is not included for the recommendation of franchise to women on the basis of property and educational qualification. Therefore, I request the Government to take measures to extend the same privilege to the women

of the Madras Presidency.

It is admitted by all administrators that women's advancement is essential for the country's progress. At present, Indian women are making rapid progress in all directions. Qualified women are serving like men as principals, professors and teachers in Colleges, High Schools and Elementary Schools. They are not behind men in administrative capacity. They have also qualified themselves in law and are practising as advocates. In Burma, there are also women registrars, and women doctors, who are as efficient as men in various branches of medicine. Women are serving in Postal departments, and in other important spheres of work. Moreover, they are working vigorously for the general welfare of the country. They are holding conferences in different places where women from all parts of India can meet, discuss and pass resolutions. They are taking part in, and conducting, provincial conferences, All-India conferences and World conferences, with a capacity which is pleasantly surprising and causing admiration among men. The Simon Commission said, "The women's movement in India holds the key of progress, and the results it may achieve are incalculably great". It must also be admitted that the forthcoming political reforms are partly the result of the exertions of women. In the Franchise Committee, as well as in the Round Table Conference, Mrs. Radhabai Subbarayan and Mrs. Begum Shah Nawas pleaded for the rights of women.)

Last December, women from different parts of India and from England attended the All-India Women's Conference held at

Karachi. Mrs. Corbett Ashbey and Dr. Maude Roydon, who attended this Conference, have referred to the Joint Committee Report, saying that the reforms proposed fall far short of the deserved expectations of Indian Women; and they have promised to do all that lies in their power to promote women's interests. Recently, Lady Layton in a broadcast speech in London said, "Despite stupendous handicaps, a rapidly-growing band of women in India is bringing about a social revolution on peaceful lines. The attitude of activity of the Women's Indian Association, the National Council of Women and the All-India Women's Conference, is changing the face of India and challenging Government to carry out long-needed measures of reform in education, conditions of labour, etc." Hence, I request the Government to provide proper facilities for women to enter the provincial councils, the Legislative Assembly and the Council of State, so that they may work for the welfare of the country and especially for their sisters.

It is stated that 6 seats are to be reserved for women in the Madras Council. I wish to plead for 10 seats.

On page 346 of the J. P. C. Report, it is mentioned in Appendix II, that, in the Federal Assembly, from a population of 45.6 million in the Madras province, 2 seats are reserved for women and 4 seats for Depressed classes. Women also should have 4 seats.

It is essential that, in the future reform Councils, at least a few members should be social reformers. Some should come forward to work for social reform, as well as for political reform.

Extracts from the Joint Parliamentary Report Relating to Women

WE concur in everything which has been said by the Statutory Commission on the necessity for improving the status and extending the influence of the women of India, and it is in our opinion impos-

sible to exaggerate the importance of securing in the new Constitution a substantial increase of enfranchised women. The basis of the franchise proposed in the White Paper is essentially a property qualification (that is to

say, payment of land revenue or of rent in towns, tenancy or assessment to income tax). To this are added an educational qualification and certain special qualifications designed to secure an adequate representation of women and to enfranchise approximately 10 per cent. of the depressed classes; it is also proposed to enfranchise retired, pensioned and discharged officers, non-commissioned officers and men of His Majesty's Regular Forces, and to provide special electorates for the seats reserved for special interests such as labour, landlords and commerce. The individual qualifications vary according to circumstances of the different Provinces; but the general effect of the proposal is to enfranchise approximately the same classes and categories of the population in all Provinces alike.

It is estimated that the proposals in the White Paper would, if adopted, create a male electorate of between 28,000,000 and 29,000,000 and a female electorate of over 6,000,000, as compared with the present figures of 7,000,000 and 315,000; that is to say, 14 per cent. of the total population of British India would be enfranchised, as compared with the present 3 per cent; and the proposals therefore, go beyond the percentage suggested by the statutory commission and are nearly midway between the maximum percentages suggested by the First Round Table Conference.

In these circumstances, after a careful examination of the whole problem and in the light of further enquiries which have been made at our request by the Government of India and the local Governments, we recommend the following modifications in the White Paper proposals for the women's franchise; and we record our opinion that it should not be beyond the administrative capacity of the Provincial Governments to give effect to them, even though they may involve some temporary difficulties in the early days of the new constitution:— (1) that the "application" requirement should be dispensed with in the case of women qualified in respect of a husband's property in Bengal, Bihar and Orissa, the Central Provinces, and in urban areas in the United Provinces: (2) that in Bombay, the Central Provinces, the United Provinces, the Punjab, and Assam a literary qualification should be substituted for an educational qualification, (3) that in every Province, subject,

however, to further consideration in the case of the North West Frontier Province, the wives of men with the military service qualification for the vote, and pensioned widows and mothers of Indian officers, non-commissioned officers and soldiers of the Regular forces, should be enfranchised, registration in this case being on application only, and (4) that in cases in which registration will still be only on application steps should be taken to mitigate the deterrent effect of this requirement on the registration of votes by women, e. g., by allowing women to make application by letter (responsibility for satisfying the registering officer of their eligibility for enrolment resting with the applicant), by permitting application by the husband (subject to suitable penalties in the event of false statements, etc.) on behalf of the wife, and by the entry of a woman's name as "wife of A. B. C." in cases in which, for social or religious reasons, there is any objection to the entry of the actual name on the electoral roll.

SEATS

FEDERAL ASSEMBLY

Election to the Women's seat, in each of the provinces to which one is allocated, will be by the members of the Provincial Legislature voting by single transferable votes:—

	Total.	General.	Women Special.
Madras	37	19	2
Bombay	30	13	2
Bengal	37	10	1
U. P.	37	19	1
Punjab	30	6	1
Bihar	30	16	1
C. P.	15	9	1

In other provinces, no woman's seat.

PROVINCIAL LEGISLATIVE ASSEMBLIES

The precise electoral machinery to be employed in the constituencies for the special Women's seats is still under consideration.

UPPER CHAMBERS

In Bengal, U. P., and Bihar, no special seat for Women.

LOWER CHAMBERS

General.	Including Women.	Mohamedans.	Including Women.
Madras	152	6	29
Bombay	119	5	30
Bengal	80	2	119
U. P.	144	4	66
Punjab	43	1	86
Bihar	89	3	40
C. P.	87	3	14
Assam	48	1	34
N. W. F.	9	0	36
Sind	19	0	34
Orissa	49	2	4
		27	10

Joint statement by the All-India Women's National Council and the Women's Indian Association.

We feel that the Joint Committee was animated by a genuine desire to bring women in greater numbers on the electoral rolls and give them a definite place in the legislatures under the new constitution. For this spirit of sympathy with us and also for the unqualified recognition of the part that women must play in the public life of the country, we place on record our sincere appreciation. At the same time, however, we feel constrained to express in no uncertain terms our inability to accept the recommendations as they stand, for the following reasons:

(1) We claim that there should be a declaration of rights, wherein the removal of sex disabilities should be clearly stated. We draw attention to the fact that the word 'sex' has been omitted for eligibility for holding public offices, etc.

(2) The greater number of women enfranchised under the Joint Committee's recommendations are going to be wives and widows of property holders, and to this number have also been added wives of men with military service qualifications of vote and pensioned widows and mothers of military officials and soldiers. Our reasons for our strong objection to this method of enfranchisement have been stated in clear language on more than one occasion. They still hold good; and we regret that despite our protest a qualification wholly unacceptable to us is being sought to be imposed on us.

We reiterate our belief in an equitable method of election and attach equal importance to quality as well as quantity of the women's vote. We object strongly to the doubling of vote for any vested interest as being against the poor, who constitute India's main population and against all democratic principles. We again urge the acceptance of our proposals for introduction of adult suffrage to begin with in urban areas, for purposes of increasing our electoral numbers.

(3) In our opinion far too much weight has from the outset been laid on the administrative difficulties where women are concerned. This opinion is practically strengthened by the small number of purdah women who went to the polls in the recent Assembly elections. We protest strongly against the invidious differentiation that has been made between the provinces, in regard to literacy and property qualifications.

(4) We have not swerved from our conviction that we do not on principle approve the reservation of seats in the Legislatures for ourselves or for any particular interest. Nevertheless, seeing that this expedient may unfortunately be imposed on us during the transition period, we deplore the entire omission of women from the Legislatures in several provinces and the total exclusion of women of the North-West Frontier Province from all citizenship rights including franchise.

We feel very strongly that in the case of those provinces, where women may be said to be less vocal, the exclusion of their representatives from legislatures constitutes a grave omission and neglect of the very causes for which we stand. We also claim that no disability shall attach to women in any province.

(5) If certain selected provinces are definitely to be burdened with second chambers, we see no reason why women should not be accorded a definite place in all these as well as in the Council of State. We regard it as our inherent right and must, therefore, protest against this omission.

(6) With Lord Lothian we are 'unrepentant believers in the system of direct election,' and we, therefore, object with all possible emphasis to indirect election at any time or for any one. We refuse to accept nomination to Legislatures.

A MESSAGE FROM HER BELOVED

A strangely picturesque and thrilling picture she made! The time was past dusk. Darkness had set in. But, being a moon-lit night, everything was as clear as at day. And who was this strange apparition walking on in an almost heedless way along the unfrequented paths that led to the burning-ground? A gaudy red-silk sari fringed with gold was draped around her. Flowers adorned her hair. Costly ornaments shone on her, while her fair face with its sweet and pathetic expression was slightly lifted to the heavens. In her hand she held a brass tray and in it were plantains, incense and like things. It was clearly evident that she was a bride on her wedding day, on her way perhaps to the temple. But the strange part of it was that she should walk alone and unattended at such a time.

The moon, drifting on with tranquil air through the vast expanse that was her region, seemed to stop short in amazement and anger at finding her counterpart traversing the earth beneath; then gradually followed the steps of the fair apparition with stealthy curiosity, now and then darting out clear penetrating rays into her face.

The girl walked on for a time. A passer-by, a labouring man, started back with an exclamation, and stood watching

her for a few minutes. Then, satisfied with his scrutiny as it were, he boldly went up to her and questioned:—

"Mother, where do you go alone at this hour?"

The girl turned, and with an air of complete unconcern, said "I seek a message from my beloved". She continued to walk on in the same unhesitating nonchalant attitude. The man followed her in silence for a few steps and then said: "Mother, come back to your home. To-day is your wedding-day. Your mother and all at home will be anxiously looking for you. Come with me. I shall take you there."



The girl turned again, surveyed him from head to foot and spoke in calm weary tones devoid of any touch of emotion: "Yes, to-day is my wedding-day and I must needs reach home. But where is my home?" She looked round with almost a stupid air. The man got rather perturbed by her unique behaviour and by her impassive expressionless face. He hesitated and then said: "I know where your home is. I shall take you there. It is getting dark, clouds cover up the moon. I fear we are in for heavy showers. We have no time to lose. Come with me."

"You may go away. I go to seek a message from my beloved. I shall come afterwards", reiterated the girl in her mechanical way. The man hesitated no more, but left her and went his way with quick steps, as if with a determined end in view.

The moon was fast fading from view. Either she had got over her jealousy of her rival, or perhaps her sympathetic heart was full to overflowing at the pitiable plight in which she found her new-won companion. Anyway, she hid her face in mother Nature's bosom, who, in her turn, as if scenting the impending doom that was hovering over one of her children, began to change colour, while wrinkles and frowns gathered on her hitherto-placid face. To a looker-on, it was plain that an out-burst of tears was coming on quickly.

But none of these changes seemed to affect the bride. She walked on with calm measured steps and soon reached a wide, open, burning-ground. She entered quite familiarly almost and went and stood at a particular spot. The offering in her brass tray she placed on the ground, and kneeling beside it mumbled a few words.

Then she stood up and looked all around. A few feet away there were the still-smouldering embers of a newly-cremated body. She walked up to them, took out a live cinder with two sticks and brought it to the particular spot she had chosen. She set fire to the incense on her brass tray. Taking up the tray again in her hands, she walked round the place three times. Then reverently she placed the offering down and

again kneeling, called out: "Beloved, I seek from thee a message. I am bound to thee for ever; send then a message to me, claiming me as thine own. She lifted up her tear-stained face to the skies and her hands she clasped in an attitude of prayer.

Dark clouds had gathered in the sky by this time and rumbles of thunder sounded from a distance.

For fully five minutes she waited in agonised expectancy and then almost shrieked out: "Beloved, it is I, thine own Leela, come to thee again. I am bound to thee, body, heart and soul, and I seek from thee a message of acknowledgment. Oh, tarry not any longer; cannot thou understand me?"

A terrific flash of lightning came and Leela smilingly and thankfully accepted "the message from her beloved."

Scarcely had the tragic catastrophe occurred, than a host of people with lights came pouring into the grounds, headed by the labourer, who had accosted Leela some time before. But they, who had come to take back the bride, had to welcome the charred carcass that was all that remained of that once lovely girl. They hesitated to touch that even, for it stood over the last resting-place of the man whom Leela had loved and mourned. Their very ashes seemed mingled into one; and fools indeed seemed those that thought that the souls, that had merged into one by the sanctity of love, could ever have been separated!

— Seethavathi Ammal.

"There is no cultivating taste by means of what is second-rate; nothing short of the best is of any avail."

—Goethe

"The longer you keep your duties waiting, the longer they will grow in difficulty."

—Selected

OUR CANINE FRIENDS

I HAD a profound desire to write something about our dumb friends, and had my wish when the Editor of the I. L. M., asked me to contribute something to her journal on the subject. It is most surprising what a number of animals one can choose in India for a pet, and how intelligent some of them are. But the one which seems to be loved most of all by children and grown-ups too is the dog. Somehow a dog seems such a companion, especially when he wags his tail, and looks at you as though to say "I understand what you are saying."

Many people like cats, and I read in a foreign magazine once about a girl who had twenty cats; at meal-times they responded to a certain signal, each taking its particular place in the dining-room. This girl was so fond of her pets that if any of them died they were buried in a little cemetery which she had made in her garden, and their names were inscribed on monumental slabs.

Generally, dogs are loved by every individual in the West. But, as modern civilization is increasing day by day, our Western-educated people also are favouring dogs as their pets and close companions. And they are rewarded, for, our canine friends are trust-worthy, praise-worthy and sincere. Though unable to speak, their generous affection and love towards their masters is boundless.

Mr. E. W. Scripture says after a series of scientific experiments, that any bird or animal may talk if blessed with brains. Intelligence and memory are essential—the use of the vocal organs is subsidiary. We often read, and hear people say, that their dogs can do almost every thing but speak. We often wonder what they would say if they could tell us of their home-lives. Perhaps it is just as well they are dumb, or we might hear all sorts of remarks about what they really think of us.

Our canine friends are subject to some diseases. One of the most important of these is fever, a condition of the body characterised by increase of temperature, shivering, lassitude, and loss of appetite. It is as a rule a symptom of a specific disease, but on some occasions it occurs as a result of some unknown cause; and generally in such cases the rise of temperature, which may go up to as much as 104°, is only temporary. This is more particularly the case in young puppies. The condition also occur after exertion, especially when not in condition, as after a long walk on a hot day, or after a long journey by car or train, when not used to it; but, when due to such causes, the temperature soon drops and is normal in two or three hours, without any treatment. If a dog, however, from whatever cause (ascertainable or not), continues feverish, say over 24 hours, some medicines should be given to relieve it, such as from gr. II—gr. X of Salicylate of Soda or from gr. I gr. V of aspirin; but this latter medicine should never be given to a dog in a low condition without following it with a dose of brandy and water. Better still, if the dogs are given pills made up as follows:

Acetyl Sal. Acid gr. V
Caffein gr. ½ - 1 gr.

Sometimes, the pills can be divided up for smaller doses. Either of these medicines may be repeated every 4 hours, but, if after 24 hours the temperature still keeps more than two degrees above normal, Salicylate of quinine should be tried, doses from gr. 1—gr. iv given in a *cachet*, are made into a pill, and repeated once in six hours. There are occasions when no medicine seems to have any permanent effect upon the temperature, and in such cases the application of an ice-bag to the head intermittently for an hour or so is often a great advantage. A sheep's bladder or India rubber sponge bag (a proper ice-bag is expensive) makes a

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capital bag for small dogs. The ice should be broken into small pieces, and the temperature taken from time to time, whilst the bag is on, so that one can see whether the temperature is going down or not, as it should not be reduced below normal.

If the fever stands for a long time, it may lead to a contagious febrile disease known as *distemper*. For treating this horrible illness, the patient must be kept in a comfortable place and in a low temperature; when the distemper affects the lungs, the dog's chest should be guarded by cotton and wool bandages. As regards diet, in a light case, a meal of bread or crushed biscuit with gravy or milk may be given three or four times a day, and for a change a little well-boiled fish with rice, or sheep's headbroth with rice or bread. Milk may be given freely to drink. In some cases of distemper, there will be a discharge from the eyes, which should be washed with warm boracic lotion.

Dogs should always be taken much care of with regard to hygienic conditions, otherwise they may get catarrhal inflammation of the bronchial mucous membrane. The chief cause for this is exposure to cold and wet and draughts, especially after being in a warm house, or after hard exercise especially with or after distemper.

As a febrifuge and an expectorant, the following may be used for a Fox-terrier-sized dog.

Pot. Acetate	Oz. 1
St. Ether Nit	Oz. iii
Lig. Ammon Acetate	Oz. i
Ipecacuanha wine	Oz. iv
Compound Liquorice mixture...	Oz. iii.

Another common disease among our dogs is the skin disease called *Mange*. There are several varieties of this, two of which are *Sarcoptic* and *Demodex-folliculorum*. The former parasitic disease is caused by the *Sarcoptes-canis*, the finding of which (under the microscope) makes certain the diagnosis. Not only is this

disease contagious from one dog to another, but it is also readily communicated by means of brushes, blankets, coats, baskets, kennels.

This parasite spreads more or less all over the body, specially around the eyes, the outside of the ears, the elbows, and the outside of the hind-legs, as well as over the abdomen and chest. The parasites put into the epidermis an acrid matter, which gives an irritating sensation, causing the animal unrest and forming small patches throughout the body. The disease is, however, easily cured, and a specific remedy is one part of powdered sulphur mixed with eight parts of vegetable oil or vaseline, which should be thoroughly rubbed all over the dog every four days for three times. After the last dressing, the dog may be washed with Cook's three per cent mercurial soap.

Demo-dex folliculorum makes tunnels into the skin, stays in the hair follicles and eats away their secretion. In one month sometimes, the hair will be dropped completely.

The regulation of dog-feeding is very difficult, on account of variation in their sizes, breeds and the conditions under which they are kept. Automatically and physiologically, dogs are carnivorous. But under domesticated conditions, where their natural activities are much restricted, they keep better on a mixed diet of animal substances and carbohydrates, but they do not require additional sugars, salts, or other condiments. Their ration may be divided into two meals, instead of one according to the popular idea, that is one meal in the morning and the other in the evening. For a dog about 60 lb. i.e., of Airdale size, the ration should consist of oz. v of proteins, ½ oz. of fat and about 9 oz. of carbohydrates. These may be supplied in the form of mutton, beef, horse-flesh, tripe, oatmeal, maize-meal, rice, bread, etc.; one or two onions may also be added. To give exercise to their jaws, their food should be

given in solid form, continued slops leading to diseases of the teeth; hence the introduction of hard dog-biscuits. A large sized dog-biscuit weighs oz. V and contains 0.83 oz. of protein, 0.11 oz. of fat and 3.14 oz. of carbohydrate. Meat in daily rations may be given half-boiled, but the dogs should get clean raw meat and minced raw liver in small quantities once a week. Horse flesh is extensively used for dog-feeding in Europe. Liver should not be given too frequently and too liberally, as its nucleoprotein forms excessive uric acid. Bones keep the teeth and the jaw strong and also supply calcium phosphate. The fibrous residue of bone, left after extraction of calcium salts, causes constipation, if given in big quantities. Hence, weak dogs with weak digestion should not get too many

bones. Milk and egg also may form part of their ration. Some give unnecessarily delicious and excessive food to their dogs. It is for want of exercise that most dogs suffer, rather than from want of food. A lean body without much fat is the sign of natural health.

Puppies may be nourished at first by their mother. If there is a big litter however, they may be kept partly on lactol. Soon after they begin to take a little solid, small quantities of minced meat should be given occasionally and also small doses of cod-liver oil. They should be kept in a damp-free kennel, but exposed to fresh air and sun-light as much as possible.

—P. T. Manoharam.

A MAN'S MARKET VALUE

THERE was an interesting story in a Magazine recently of a poor Indian student, who, tired of the struggle against want and dearth, suddenly succumbed to the temptation of marrying a rich wife, and thus eliminated all difficulties. He was then able to study for his examinations at leisure, and take life easily. Hardly a praiseworthy ideal, but good enough when rich parents are desirous of getting rid of young daughters, and poor bridegrooms are available. Many a young man, falls to this temptation, especially in these days of un-employment. A bridegroom is found for an eligible bride, and money for a starving youth. We hear strange stories however of this dowry system. Is it true that the price paid to a prospective son-in-law varies according to his education, his position, the family he comes from, his looks and his character? Character, we are told, comes last on the list, and even then, if dark stories can be hushed up in favour of a good out-ward appearance, all is well. In other words, a man may be a villain; but

all that matters is that he should smile and smile. His value is also increased if he happens to have had an ancestor, who once held an influential position, or an uncle or a cousin who has done something in the world. Why else does one receive invitations to weddings where the bridegroom is temptingly mentioned as the great grandson of a late Tahsildar, or the cousin of a B. A.? Verily, the dowry system has its amusing side, whatever else it may not have. Looks also, we are told, don't count much. This applies to the man as well, who is often so over-come at the sum he will receive on marrying, that he forgets everything else, until, alas, the wedding day, when he sees his bride face to face. Then, it is invariably too late to draw back, and the man has to console himself with his money!

Really speaking, however, is not the dowry system becoming rather too evil? It has become a by-word, but the strange part is that, in spite of its being

despised so much, it is still adhered to, just like child-marriage. Perhaps, however, in one sense, it has its good points, for it gives a wife some social standing and independence in the eyes of her husband. A man, no matter what his character may be, is bound to have more respect for, and be slightly afraid of, a wife who has money behind her. He has, therefore, to treat her with more consideration than he would an absolutely poor woman who is entirely dependent on him; else there is no knowing what she may do. Education is also a great stand-by for a wife, for she can always work if her husband treats her badly.

I came across an article recently of Japanese girls refusing to marry, unless

they had collected enough money to supply themselves with a *trousseau* and to provide for their marriage expenses, thus doing away with the trouble of parents incurring expenses for them. Independence, therefore, has reached such an extent that daughters even want to relieve their parents. How much wiser, then, for a girl to have her own money when she marries, instead of depending entirely on her husband!

Whatever a woman's motive for marriage or otherwise, however, the man's market-value is still evident, and the despicable part is that many men still see no harm in selling themselves!

— An Indian Woman.

ADVICE TO THE YOUNG MOTHER

EATING BETWEEN MEALS FOR CHILDREN

SHOULD or should not children eat between meals? This problem seems to require an answer based on the following considerations:

(1) The usual appetite and digestion of the child, whether it has a fastidious or a hearty appetite. It is obvious that those in the former category should certainly be given very light things to eat between meals, if they indeed require them; and such things should be more stimulating than otherwise to the appetite.

(2) The age. It is from the age of ten upwards that growing children become active in out-door games and studies. *Smacks*, therefore, have to be given according to degrees of age.

(3) The size and formation of the child. Some children are inclined to be tall and thin, others short and stocky. We are told that the stomachs of the former lie low and empty slowly into the intestines, while in the latter, they are higher and so allow digested food to be more quickly absorbed.

(4) The interval between the regular meals. Enough time should be given for the child to be ready for the next meal. Taking all these factors into consideration, much depends on the kind of food allowed in these *smacks*. It is always understood, of course, that the child should not be given too many sweets to fill up a vacuum. *The Parents' Magazine* suggests milk, either plain, or as a simple milk-drink. If this is not suitable, fruit-juice can be given, especially of oranges, tomatoes or even prunes. Sometimes gingerale is appreciated, and also a fruit-sherbet.

Dried fruit very often makes a good *smack* between meals, like prunes, apricots, raisins, dates and figs, cooked for very small children, un-cooked but cleaned carefully for older children. Sometimes the prunes can be washed and put into a jar, which should be boiled for about $\frac{3}{4}$ of an hour in water. The fruit will swell up and make pleasant eating.

Brown bread, or crisp biscuits, can be made into sandwiches, with fillings of sliced tomato and lettuce, peanut butter and apple slices, chopped raisins and honey,

cream cheese and chopped dates, ground-nuts paste, slices of prune, apple and cream, and so on.

HOW TO PROTECT THE BABY'S APPETITE

The Parents' Magazine casually observes that the set of obtainable formulæ for young children are so perfect that it is almost impossible for a baby to die of indigestion. But this is in America. I wish it were true of India also; then would we find a stoppage to the alarming mortality of infants, though perhaps the bemoaners of over-population might object to such a conservation of life. Anyhow, we are not catering to them here!

In India, the customs of years of conservatism, the over-fondness of parents, the illiteracy and rude culture of many of the women, all make a mess of the care that should be given to infants. Hence, it is always good for us to be told some of the regime for infant-welfare that is taught in other countries. Many are the instructions laid down; few are carefully followed. However, there is nothing which cannot be done by importunity.

I came across, in the *Parents' Magazine*, an article about how to preserve a baby's appetite. The first thing is to find out how much food a baby really needs, according to its own size and not according to average weight, which may be for bigger or smaller children. We are told that in the first year, the gain of weight should be about 6 ounces a week; or the weight should be at the end of the year three times its weight at birth. After a year, the baby may not gain for 4 months; then progress goes on at the rate of eight ounces a month. When it is two years old, it should gain five pounds a year. The rest of it, such as height, etc., can be left to nature.

We are told that the baby should be taught to use the bottle during its first month, with sterilised water, or diluted orange juice at least. When the bottle is refused, take it away, and let the baby be

hungry till its next feeding. When the infant absolutely refuses to take more than a very small quantity during 24 hours, stop for eight hours and then give two ounces only at a feeding, gradually increasing, but keeping the baby a little hungry, till it begins to take its proper quantity. Too much richness in the food can also be reduced.

The baby should be fed in a quiet room, in a comfortable position and easy clothes. The bottle-nipple should have large enough holes to let the milk come out in drops, but not to flow out in streams. Raise the head slightly and get the habit of tying a soft napkin under the chin. Do not push the bottle; but touch the lips gently with the nipple, then holding it a very small distance aside, wait for the little mouth to open like a bird's, as it will. Now slip the nipple in, and hold the bottle steadily, turning it occasionally to prevent collapse. Never force a baby to take its food. It will resist often violently, or bring it up when poured in. This will produce in it a dislike for food. If the baby has a cold, do not be disappointed if it takes less food.

When solid food or a cereal is to be mixed with the milk, the food should be given in rather liquid form from the end of a teaspoon, while the child is propped up half-lying and half-sitting, with a large bib under its chin, and, if you like, its hands settled neatly under the bed-clothes. This must be done also in a quiet room, and the baby should be coaxed to open its mouth enquiringly, by touching its lower lip with the spoon. First feeds of this kind should not take more than five minutes and the food must not be too hot. The baby must feel reassured. At the end of a week, it will probably open its mouth readily, every time the spoon appears. If the baby does not like the food, change it, but see that it is smooth and lump-less. The cereal should not be salted till the baby is a year old.

If any liquid has to be poured into the baby's mouth, care must be taken to take only a small quantity in the spoon, coax the mouth open, pour a little slowly under the tongue, and tilt the spoon up till its bowl is opposite the nose. When the child has learnt to swallow easily, the food can be put on its tongue and the spoon taken away. Sometimes babies learn to drink out of cups very quickly. A cup should be tried every now and then after four months, but the drink should not be forced.

When the infant has learnt to enjoy its solid food, it actually begins to champ its toothless lips, and will close its mouth on the spoon and clean it off. If part of the food is lost, or spat up, no annoyance must be shown, but the excess food must

be scraped off the face and replaced in the mouth. It is said to be better not to talk too much to the baby, or sing to it when eating, or treat the meal as a game. The same food ought to be given day after day for a week at least or even two, but made freshly every time. Babies often like the same taste. New flavours to the food must be added carefully, till the baby gets accustomed to new tastes.

If after this the baby refuses sometimes to eat, even without being ill, do not force it or coax it; but cut down its solid food and take away the cream. Give the baby rest in the open air as much as possible. If the food is still refused, call in a doctor.

—*Mater.*

"A FEW WORDS TO THE NEWLY-WED"

IT is of little value to aid and abet dreamers to imagine impossibilities, but it will indeed be a blessing if some one were to waken people to the realities of life. Very few young people are aware of the responsibilities of married life, and get married simply because they think they are in love, and imagine that the streams of their lives will run smoothly on for ever after. But, alas, they soon realise that they have made a mistake, and their love will end in quarrels. Sometimes, worse still, they may end in the divorce court.

My advice to the *bride* is:

When you are settled down, you must make it a point to beautify your home. Don't expect too much; don't take offence at a trifle; in fact don't be offended at all, when your husband is apparently at fault; reason with him when he has calmed down.

Don't bother your husband, when he comes home tired, with a list of your domestic trials and troubles. Always keep a smiling face for that time.

Don't scold the servants in his presence; reserve your complaints until he is not there.

Don't neglect him for the sake of your children and don't have evidences of the children about, when he comes back. Always have a neat tidy home.

Don't let him see you in torn clothing or with any other sign of untidiness. Your personal appearance is just as much a matter of pride to him as his.

Don't run up household bills. 'Pay as you go' is the very best advice.

Don't be extravagant. Remember that you may be able to supply the poor their pressing wants with the money you spend on luxuries. Enjoy comfort, but after that think of others.

Don't go out unnecessarily, as anything may crop up suddenly which requires your presence.

Don't encourage your servants to repeat to you all the tittle-tattle and petty scandal they may have picked up from other domestics; and don't be very angry if you

think they have said a word about yourself or what is going on in your house.

Don't permit your voice to be high and shrill.

My advice to the *bridegroom* is :

When you have taken up family responsibilities, you must prepare for some self-sacrifice.

Don't devote all your spare time to interests in which your wife cannot share. Don't give false excuses for being late at night; tell the truth. In fact, avoid late hours.

Don't require too much waiting on, and don't lose your temper at a trifle.

Don't get tired of your wife because her youth seems to be passing; for the beauty of a woman lies in her virtues and duties. When you meet with a misfortune, her comforting words will be more consoling than the sweetest smile; her words of council, her caresses and care of your children and yourself, when you are out of sorts, will be worth much more than the

most beautiful appearance.

To return good for evil is one of the best ways to correct the faults of our equals. For instance, if the husband is addicted to gambling, the wife must not in spite go and contract the same habit, just to let him think that whenever he does an evil thing she can do it also. Such may be effective in a few cases, but the result of the majority will be quarrels. On the contrary, she must act faultlessly and allow him time to notice her virtue; then, and not till then, she can point out his misdeeds and urge him gently to turn over a new leaf.

When a girl or rather young lady has accepted the responsibilities of a wife, she ought to think of those of a mother from all points of view, before-hand. To bring up her children healthily, uprightly, wisely, is her duty to the Almighty and to her community. The early part of a child's education starts at its mother's knees; and story-telling makes a very attractive and useful form of it.

—Miss R. Masodeen,
From China.

"Remember that it is of the very highest importance that you should know what you are, and determine to be the best thing that you may be."

—RUSKIN.

§ § § §
"No action, whether foul or fair,
Is ever done but leaves somewhere
A record."

§ § § §

"Fresh responsibilities mean fresh power for serving God and man."

—SELECTED.

OUR FASHION SUGGESTIONS

LET'S BE ORIGINAL!

TO be original always needs courage and a nerve to swim against the tide. It's so easy to follow the fashion, and to do in Rome as the Romans do; but, when it comes to doing something that others dare not do, the credit is entirely ours. Thus, for instance, supposing we are invited to a party, where we know that every other woman follows the sartorial tide, shall we have the courage to be the only ones at the show, to dress and look unlike anyone else there? If we are society snobs, we would not dare to defy public opinion; but then, we have to defy our own conscience; and which is in the long run better?—to be one of a crowd and thereby merit no comment, or to be unique and out of it so to speak, and thereby have criticisms and unsavoury comments showered on one?

This question of being original is one that every woman should discuss and weigh the pros and cons of, in her own mind. Some women are such sartorial snobs, that they vary their fashions according to the company they are in. For instance, a woman who was the leading fashion-plate in Georgettes and Crepe-de-chine saris, actually bought a Khaddar sari, to be in with the crowd and raise no comments, when she went to hear Mahatma Gandhi speak at a meeting. On returning home, she no doubt changed back to her shimmering silks and satins, and commended her conscience.

The fact is, one's conscience often proves to be rather a nuisance. Heavy *mascaras* are all the rage now, in some towns in India, even among Indian women, and when

one is invited out to a gay supper dance where one knows that femininity will be adorned in glittering gold and silver and rouge and nail-polish and lip-stick, one naturally likes to make up like-wise. Otherwise, one looks so dowdy in a made-up crowd. One's conscience may dictate otherwise; but we gaily say—drop conscience for a while and let's have a good time. On the other hand, if our conscience does get the upper hand, and we dare to appear with a natural complexion, what happens?—some men may avoid us, and we have the risk of being a wall-flower and sitting out for all the dances; but at the same time, there are usually one or two men, who also feel out of the flowing witticism and hectic rush of the party, and who are perfectly willing to take up with some one who is like themselves. Hence all may be well, and one has the satisfaction of having had character enough to be original.

There are some people, however, who like to be original, merely to arouse attention. Thus, an Indian girl may walk into a room full of orthodox women all bashfully swathed in saris, in the scantiest of scanty Parisian frocks. She's original with a vengeance—and gets what she wants—criticism and comment! She does not mind, as she wants to paint the town red. And so it goes on. Some are original, because they think it's right to be so—and some because they think it's the right thing to do that which will shock ordinary humanity. The common woman, however, has the sheep mentality, and follows the tide with serene content. Never do that which is not done!

—Sister Susie.

OUR CHILDREN'S PAGES

I. BELIEVE IT OR NOT

A STORY

MR. Jones was a funk. No doubt, that is rather a hard thing to say about the hero to be of a story; but, nevertheless, it was an undisputable fact. Even Mr. Jones himself dared not deny it; and he certainly did not go seeking opportunities to prove it. Mr. Jones was also a Touring Officer, and he "did his stuff" in a remote Agency. It will only be fair to him to state that this area was about the wildest you could possibly hope for in India. It was not surprising, therefore, that Mr. Jones should be compelled to buy a dangerous-looking gun, and, also much against his inclination, to be forced to let off an occasional shot while on tour, to impress his inferiors as well as to keep level with his equals; for all the other Burra Sahibs indulged in the foolish habit of shooting dangerous animals, which Mr. Jones liked best in Zoos or in Tarzan pictures.

As the Fates would have it, one of the places Mr. Jones had to visit was a minute little outpost in the interior, called Mahili. So here he arrived one fair day, and having settled himself in the Dak Bungalow, prepared for the visits of the

petty officials in the locality. The first of these was the Tahsildar, or local magistrate. After some preliminary chatter, he announced with an ingratiating smile that he was delighted to say that a most fierce tiger had been reported in the vicinity, and that, in anticipation of his Honour's desire to rid the world of such a scourge, he had erected *Machans* in the jungle, and had made all the other necessary arrangements for a shoot. All that now remained was for his Honour to select the date, mount the *Ma-chan*, and shoot the tiger. As to refuse was as good as throwing his prestige in the dustbin, Mr. Jones accepted with the best grace possible in the circumstances. Heavens! He wondered why ever did those busy-bodies imagine that he wanted to rid the world of scourges? What ever was he going

to do? And a tiger above all things! He had always disliked tigers, ever since his mother had told him how one in a circus had eaten her best straw hat. He awakened from his dismal reverie to hear the Tahsildar saying "Yes, Sir, the tiger is not the only thing we have to cope with; there is also a daring bandit by the name of Labon. He has raided all the villages round about Mahili, and all who oppose him have their throats slit with a *Dhar*." What an awful man he must be, though



Mr. Jones. It must be horrid to have one's throat slit by a *Dhar*. Another thing Mr. Jones disliked was a knife. The only knives HE had had much experience with were those that were placed on the table every day for his meals. * * *

And so we see poor Mr. Jones at nine o'clock at night, climbing up a rickety ladder leading to an even more rickety platform, set on one of the trees in the middle of the jungle, shaking convulsively every now and then from what might have been the cold. Once seated on the *Machan*, Mr. Jones pointed his huge gun down over the edge, clutched the butt tightly in one hand, and set to review the extremely unpleasant situation. What if the tiger did actually come to that cow tied beneath him? What would he do? Suppose the tiger climbed the tree? People had told him that some tigers COULD climb trees. And then there was that awful man, Labon. Suppose he came through the jungle now? Which was worse, he wondered, Labon or the tiger? O! why had he joined this service, where one of the necessities of life was to shoot a tiger? Not one ray of hope could Mr. Jones find anywhere, and as each hour passed he became more and more miserable. Imagine, then, his state of mind when he heard a twig suddenly snap behind him. Galvanized, as it were, by terror, he jerked his head round, and stared into the Stygian darkness of the night. God! What was that slim figure creeping up behind him! Who else could it be but Labon? And O Lord! was not that the glimmer of a *Dhar* he saw! Sheer, icy fear contracted poor Jones' entire body. And with it contracted the finger wrapped tightly round the trigger of his gun. Off went the weapon with a roar; and back from the forest it was echoed by tigerish roars of threefold intensity. This was too much for Mr. Jones. He sprang wildly to his feet. But this was also too much for the *Ma-chan*. Weakened already by Mr. Jones' continual shuffling, it now tipped up, up, up, and Mr. Jones dropped down, down, down, straight on to the head of that startled

form beneath the tree. Down both figures crashed to earth, but only one arose. And I am delighted to be able to say that that one was Mr. Jones. His fall broken by this soft and somewhat unexpected obstacle, he scrambled up uninjured, and then did a Marathon to the welcome shelter of the little Dak Bungalow. Flinging himself into the bedroom, he barred and locked the door, and spent the remainder of an extremely nerve-wrecking night buried beneath the bedclothes.

When the light of day streamed once more through the window, Mr. Jones composed his wits and his person as best he could, and, stealthily opening the door, crept out into the main room of the bungalow, and thence on to the varandah. Here he was COMPLETELY unnerved by the amazing spectacle of firstly an immense crowd, consisting it seemed of the entire population of Mahili and the outlying parts; secondly, a smaller but far more important crowd of officials, and, thirdly, a dazzling array of *Nautch*-girls, garlands, and *tom-tom* wallahs. Mr. Jones had a vague idea that they had come to jeer at him. But what was this? An officer shaking his hand off; yells from the crowd; shrieks from the *Nautch*-girls; *tom-toms*! And above all, a voice saying "Wonderful, Sir, wonderful. An act of high courage, that, to jump straight on that rascal Labon's head. You broke his neck in three different places. And the tiger, too. You got it right in the eye. And at such a distance! Wonderful, Sir, wonderful!"

And there ends the shikari story of Mr. Jones!

—J. F. Stirling.

II

SMALL GIFTS TO BE MADE

(1) A SEWING CASE

Work with coloured cotton, in double crochet stitch, a cover for the thimble, going in circles down from the top. This is the *crown*. Cut out for the *brim* a round piece of card-board, with a hole in the centre

large enough for that himble. Crochet a cover for the outside, starting at the crown-base and working into it in increasing circles. Line this with a piece of flannel, and crochet a narrow edging. Make another *brim* of the same kind, and attach to the first at one side of the edge. Tie a piece of cord or ribbon to the other edges, so as to close the case. A chain of contrasting wool can be put round the junction of crown and brim. Needles can be run into the flannel; and some of them can be threaded and wound round with coloured cottons, in place of reels.

(2) A PIN-CUSHION

Take two pieces of unbleached mull, 8" x 5". Embroider one piece at the four corners with simple patterns in straight lines or curves around a coloured centre. Get a piece of ribbon about 1 inch wide; over-sew one edge to the embroidered pieces all round; over-sew the other edge to three sides of the other piece, fill with soft bran, and sew up completely. Work crosses in three regular lines *through* the mattress, so as to make it flat.

(3) A TRAY

Take an old picture-frame, remove the card-board, and attach tightly with a thin layer of glue a piece of figured paper, cretonne or silk. Sometimes, designs can be cut out and laid instead, as for instance a bird, a leaf, or a butterfly. Paint or gild the frame; clean the glass and replace the card-board. Handles can be screwed to the ends.

(4) A TABLE-RUNNER

Take a length of velvet or satin; sew a broad ribbon round the edges, and *applique* with chain-stitch designs from cretonne or brocade.

(Edited from the Treasure Chest.)

III

THINGS TO KEEP YOU OCCUPIED

When you see a beautiful sun-set, or moon-beams dancing on a stream, have you

ever been moved to write verses on the wonderful scene before you? Poetry gives life to inanimate things, and makes them live. It makes you realise the great gifts of God in a way that nothing else can,—in rhythmic music and lilting swinging words. Poetry is indeed wonderful, and all of you should cultivate a taste for it when you are very young—not only to read but to write it, for who knows how many of you have the gift of song hidden in you, which may never be revealed because of want of cultivation. Try, therefore, to write a verse now and then—first of all get an idea by imagining some beautiful thing like a flower or a dew-drop to have life and a soul. Take this verse, for instance:

"A dew-drop sat on a wee little flower;
It shimmered and shook on its silken seat;
But the sun arose o'er dome and tower,
And the joy of the dew-drop was crushed
with the heat."

Does it not make you feel sad to see sparkling dew-drops disappearing as the sun rises higher and higher? So this verse was written, giving the dew-drop life and feelings. And so, you can find many instances in nature and in daily happenings that will give you ideas, and these you can clothe in beautiful words, with the lilt of rhythm and rhyme. Listen to these beautiful verses by Rose Fyleman, who has written a book called "The Fairy Flute:—"

THE APPLE TREE

I stood beneath the apple tree,
The apples were so good to see;
Very high above my head
I saw them shining round and red.

A robin sang a tiny song,
And after I had waited long
A fairy in the apple-tree
Threw an apple down to me."

The words are so simple, and yet so beautiful. To cultivate a taste for poetry, you should read children's poems, such as A. A. Milne's, "When we were young," "Winnie the Poole," and "Now we are Six," or

Blake's "Songs of Innocence," or any other poems that your teachers or parents recommend to you. Also, learn up all your Nursery Rhymes properly. Then you can try and write, and perhaps some of you

may succeed. Why don't you send some of your efforts to the Editor, I. L. M.? It will be rather fun, and if good, she can publish some.

—Pankajam.

OBSERVATIONS

1. MISS PERKINS, THE FIRST WOMAN CABINET MINISTER IN THE U. S. A.

WE are told that this distinguished lady is the best "man" in the Cabinet. From details of her history given by the *Modern Review*, we learn that she is descended from an old colonial family, the head of which once stood up for American rights. Fifty-two years of age, she is slender, of average height, and good-looking. She graduated from Mount Holyoke College, and specialised in economics and sociology at the Universities of Chicago, Pennsylvania and Columbia. She was much influenced by some books of Bernard Shaw, and by her friend Jane Addams, a well-known social settlement worker. She was made secretary and director of several societies for sociology, political science, child-welfare and general health. She has been of much influence on Industry Labour boards, in which her work started with a fight to protect manufacturers from losses caused by fire. She forced about thirty bills and a set of factory laws through the legislature, and became a member of the State Industrial Commission. She is the author of several books on the subject.

She is Secretary of the Department of Labour in the Cabinet, and has a staff of 1200 under her. At the very outset, she disbanded a whole army of useless workers, and took on trained people. She has always been against the spy system, as also against "overspeeding, and irregularity of hours and employments." One of her chief problems has to do with putting back workers into paying jobs: "Our present social organization rests upon industrial mass production, and mass production has as its corollary mass consumption. But mass consumption in its turn means that the wage-

earners must be able to pay. When the family pocket-book is empty, the neighbourhood shops are empty. They cannot buy from the wholesaler or the manufacturer, and the manufacturer cannot buy from the basic industries that supply him with tools and raw-materials. The wheels stop, more workers are laid off or cut to lower than subsistence wages, so that they also are forced to stop buying. Like the ripples eddying out from the pebble dropped into a pool, the circle grows until it has reached every part of the social structure." She has organized a Federal Employment Service and a National Labour exchange.

Frances Perkins is the maiden name of this lady, who is happily married, and has an educated daughter. She is really Mrs. Wilson, and keeps on her old name, in order to save her husband from unsavoury incidents connected with her career. She loves to be called *Madame Secretary*. She avers that she does not feel her womanhood a handicap, but looks on herself as "a person warm, breathing and human." She is a hand-headed realist, a fierce fighter and a practical worker. At the same time, she is patient and tactful, courageous, intelligent and creative in her ideas. Thus, she has got her important post, not because she was a woman, but because of merit and fitness for her work.

2. *Miss Michi Kawai* is an indefatigable and experimental educationalist of Japan. She is the founder and the head of the Keisen Jo Gakvin school for girls in Tokyo. She has had a varied experience of life, according to details given by the *Hindu*. Graduating in 1904 from an United States College, she helped to organize the Red Cross in Japan during the Russo-Japanese war; and is the author of a book called "Japanese women speak", which is a review of her country during the last 75 years.

She speaks English, and dresses in her own costume. She is a Christian, but has a very wide religious tolerance, observing that here is no religious fiction in Japan, though there are only 300, 000 Christians in the 65 million population of Japan. She says: "There is so much to do to help and save our nation that we cannot afford to be divided. Indeed, we have no time to quarrel among ourselves and waste our energy. We all work hard for our beloved country. The Buddhists, Confusionists, Shintoists, and Christians all work together, shoulder to shoulder, for a bigger and better Japan."

Aware of the social evils existing in her country, as, in other countries, she advocates international friendliness: "We speak terrible things of one another, because we are spiritually blind. Let us teach inter-racial friendliness, for it is only by international understanding that a world of peace can be reached. Education must be devised to clarify international misunderstandings and misconceptions."

SOME BOOKS TO READ

Woman and a Changing civilization, by Winifred Holtby. The book is strongly-written and exposes many of the pretences, which block the progress of women, who always should be *equal partner* with man in everything. The authorities admire the status of woman in Soviet Russia, and dislikes the cuets of Hitler's Germany and Fascist Italy.

HOUSEHOLD HINTS

MINGLING OF EAST AND WEST

THE modern enlightened Indian woman is usually neither too Eastern nor too Western in her household planning and arrangements, but tries to strike the happy mean, and mingle the best of both harmoniously and cleverly. A few hints, culled from observation in various houses, will no doubt help her to carry forward and improve her schemes to achieve the ideal of comfort and culture of the Orient and the Occident. Starting with the drawing-room, together with European furniture, it is always nice to have Indian pictures on the walls, and

Turkistan solo by Ella K. Maillart.

This is the record of an expedition undertaken by one yoman from Moscow to the East, between the Tien-shan mountains and the Kizil Cum or *Red sands*, East of the Aral Sea. Her adventures are fascinating. She dislikes the *Five-year* plan, questions whether civilization has really improved the means of communication between nations, and disapproves the difficulties of transport, such as pass-ports, etc.,

Purdah: the Status of Indian woman by F. Hausworth.

This book gives the picture of Indian women from Vedic times, by a woman, who as the wife of a middle-class Hindu gentleman was in close touch with Indian women of many types. She criticizes, yet shows sympathy and hope: "Though she stands to day degraded, amidst clashing influences, old and new, from East and West, the Indian woman's fate and future, while stimulated by the recent influx of ideas and customs from the Occident, does not depend on that, but is deep-rooted, traceable, and predictable in the light of Indian history alone. More than in the case of any other people, the Indian woman's development has its roots in, is now feeling after, and will continue to express itself within, the currents of the ancient, exalted religious and ethical conceptions of her race."

rich Persian or other Oriental carpets on the floor. Then, a large *divan*, covered with soft colourful spreads and with innumerable cushions scattered all over it, always adds to the comfort and beauty of the room. If the owner happens to possess a gramophone, she should have both Indian and European records.

For the dining-room, I came across a most unique addition that ought to be adopted in every Indian household. Most of us use our fingers when it comes to tackling rice and curry, and the problem of washing often becomes intricate. Well, in this particular dining

room. There was a neat little cup-board in a corner, in which was ensconced an up-to-date basin with tap and drainage all fixed. Soap and towels were ready within, and hot water from the pipe. So everything was in readiness, and one first had to step across the room and wash one's fingers. A most unique idea! Silver platters with little silver bowls for the various curries, took the place of leaves or ordinary plates, when it came to the rice and curry stage of the meal. All the other arrangements were European in this particular dining room.

Bath-rooms and dressing-rooms are usually wholly western in modern Indian

houses, with every up-to-date sanitary arrangement fitted in.

The kitchen, of course, is again combined. I will not go into details here, as I gave an elaborate description as to how a modern kitchen should be constructed in a previous number of I. L. M.

On the whole, a house wife would be wise to mingle East and West freely in her home, and introduce all that is good from any country into her family circle.

—Paddy.

SPECIAL NEWS AND NOTES

It is interesting to know that in Bengal, during the two quinquennial periods ending in 1932, there has been an increase of 64.5 in the number of girls in secondary schools, while there are 18, 538 educational institutions for girls, which is more than in all the other provinces together.

The girls in the Middle English schools rose from 8208 to 9083, though in the Middle Vernacular schools they fell from 1208 to 982. In the High Schools, the number rose to 11452 against 4801, 547 passing the Matric as against 394. In women's colleges, 508 students were entered in 1933, besides 346 girls reading in men's classes.

The Middle schools seem to be most popular, and hence the policy of Government is to increase these.

Woman, we were told, by the member for Industries and Labour, in new Delhi, will make better telephone operators than men, on account of "clearer voices and more perfect manners." This was in answer to the Legislative Assembly, which had questioned the orders of the Director-General of Posts and Telegraphs to employ women telephone operators as much as possible, the result being only 51 men among 600 workers. This preference given to women was, we are told, based on experience, not only in India but in other parts

of the world, and would lead to better efficiency in the telephone service.

A great feather indeed in the cap of women!

§ § § §

The Modern Review gives us an account of women in the social service of Bombay. Some constructive work is being done by the All India Women's Conference. Since adult women find it difficult to attend classes outside home, a woman teacher itinerates from one group to another in homes, teaching the new method of being able to learn reading and writing within three months. To continue this teaching, a circulating library has been thought of by the Bhagini Samaj, as well as a small weekly newspaper in easy language. There is also a hostel for working women, who cannot afford large rents.

§ § § §

Madame Habide Edibe Hanum is visiting India, to deliver lectures on reconciliation between East and West. She advocates a very tolerant and yet all-comprehensive nationalism, which should be of interest to all well-wishers of our country:

"The individual or the nation, in order to understand its fellow-men or its fellow-nations, in order to create beauty and to express its personality, must go deep down to the roots of its being and study itself sincerely. The process

of this deep self-study, as well as its results, is nationalism. I believe with all earnestness that such a national self-study and the exchange of its results, is the first and right step to international understanding and love of the peoples and nations. It is after I loved my own people and tried to understand their virtues and their faults with open-minded humility that I began to have a better understanding of other people's sufferings and joys, and of their personality expressed in their national life. I will also admit that there is a narrow, negative and destructive nationalism in the world, which has deluded itself with the belief that a nation can only grow and thrive by exterminating and oppressing the peoples under its rule, or by conquering and suppressing the nations around it. Both are forms of wrongly-understood nationalism, which can be called by the names of *chauvinism* and *imperialism*. And the people, who exercised them, have themselves suffered materially and morally more than the peoples they have tried to hurt."

§ § § §

It is instructive to note that women are using votes for the first time in Turkey; and that 17 women have been chosen as candidates for election in the new Parliament.

§ * * *

Miss Havva Bibi is the first Mohammedan woman graduate of Travancore. She has broken Muslim tradition in Kerala, and we hope that her example will be followed by many of her sisters.

* * * *

Cookery Notes

Plain Butter Cake

$\frac{1}{2}$ cup butter,
1 cup sugar,
2 eggs,
 $1\frac{1}{2}$ cups cake-flour,
 $\frac{1}{4}$ teaspoon salt,
 $2\frac{1}{2}$ teaspoons tartrate baking powder, or
 $2\frac{1}{2}$ teaspoons calcium-phosphate baking powder,
 $\frac{2}{3}$ cup milk, $\frac{1}{2}$ teaspoon vanilla.

Dr. Mrs. K. K. Majumdar has won the rare distinction of receiving the "Golden Key" from the Vienna University for completing her post-graduate course there. She has also taken the M. D. at Berne University, Switzerland, besides gaining valuable experience in well-known continental hospitals.

* * * *

The Times of London mentions some illuminating remarks by the *Borsen Zeitung* regarding "Germanic tasteful and practical dress." We are informed that it is race, which decides whether woman is a free being or a plaything. For example the *Southern* "exhibition" type shows in her clothing the desire for notoriety; while the *Northern* "attainment" type, keeps to a sphere of activity; the ideal of the former being "the youthful beloved," while that of the latter is "the motherly woman."

Thus, "there is distortion of the body" on the one side and "cult of the body" on the other. Hence, the health and artistically-explaining garment of the German women is much admired, for it does not distort or exaggerate the lines of the body, as in the South, where signs of sex-confusion between men and women allow disintegrating forces to be at work.

* * * *

We hear that women are driving a team of British racing cars in the *Le Mans Grand d'Endurance*, which is the most renowned of the long-distance races on the Continent. The team will be three in number, each with two women-drivers, all of whom are known in the racing field. The contest is a 24 hours run, and the cars are capable of more than 100 miles an hour.

the consistency of hard sauce. Add the unbeaten egg yolks, one at a time and beat for $\frac{1}{2}$ minute until thoroughly combined. Add flour, sifted with salt and baking powder, alternately with the milk, a small amount at a time, beginning and ending with flour. Stir briefly after each addition, just enough thoroughly to combine the flour with the butter. After adding the last flour, beat well for about one minute, then fold in the egg whites beaten stiff, and beat again for a little less than a minute. Turn immediately into the oiled cake tin.

Cocoa Sponge Cake.

$\frac{2}{3}$ cup sifted cake flour, 1 cup sifted sugar,
4 tablespoons cocoa, 5 eggs medium-sized,
 $\frac{1}{4}$ teaspoon salt, 1 tbsp. lemon juice.

Add cocoa, salt and about half of the sugar to the flour. Have a sponge-cake-pan ready but do not oil it. Light the oven and set it at 300 degrees Fahrenheit. Separate the egg-whites from the yolks, putting the whites into a rather flat bowl or large platter, in which they can be comfortably beaten. Beat the egg-yolks with a rotary beater, add lemon-juice and beat again until thick and light in color, for about 2 minutes. Beat the egg-whites until light and fluffy enough to hold their shape, but not dry. They should look smooth and

glossy. Fold in the remainder of the sugar which was not mixed with the flour, a little at a time, beating very gently and turning the bowl slowly around as you beat. Add the egg-yolks, a little at a time, folding in each amount before adding more; then fold in the flour-sugar mixture, a small amount at a time. Bake in an unoled pan for about $1\frac{1}{2}$ hours, or until done. Remove from oven, invert pan over cake rack to cool.

Whole wheat Apple Sauce Cake.

$\frac{1}{2}$ cup butter, 1 teaspoon baking soda,
1 cup sugar, 1 teaspoon baking
1 cup apple sauce, powder,
1 cup chopped raisins, $\frac{1}{2}$ teaspoon cloves,
1 cup sifted whole- $\frac{1}{2}$ teaspoon cinnamon,
wheat flour, $\frac{1}{4}$ teaspoon nutmeg,
 $1\frac{1}{2}$ cups sifted cake $\frac{1}{2}$ teaspoon salt.
flour,

Cream the butter and sugar together, add the apple sauce. Mix the raisins with $\frac{1}{4}$ cup of the flour, and sift the rest with the soda, baking powder, spices and salt. Add the dry ingredient to the first mixture, and beat just enough to blend thoroughly. Add the raisins, pour into a greased pan and bake in a moderate oven for about an hour.

— From the Parents' Magazine

Needlework Notes

Making tucks

The first point to keep in mind is that each tuck takes three times its width: (1) The top side (2) the under side, (3) the space on which the tuck lies. Usually $\frac{1}{2}$ fairly thin material, like muslin, cambric, etc., and for baby clothes, the tucks are very small. In flannel, for underlinen and at the bottom of dresses, they are larger. Sometimes, tucks can be in sets; sometimes, they can be graduated. The spaces also between the tucks can be of varying lengths, and must be taken into account. Sometimes, tucks, when narrow, can immediately succeed each other; but there should not be overlapping.

The next point is to make a marker,

first 3 spaces for the tuck according to size, then the space between. Carry on the marker from tuck to tuck.

Then, tack the tucks into place; or draw a thread where the running stitch is to be done. When finally running the tucks, the tucks must be folded upwards, and the stitches worked under, one thread below the tacking, or along the drawn-out thread. No back-stitches should be put in, except at the two ends; and the stitches should be even and neat.

Gathering is like running; the difference is that coarser cotton must be used; and more threads are left than taken up. Two threads can be taken up, and four left, for instance. The gathering should be done on the right

side and across the selvedge. The width of the material must be half as wide as that into which it is fitted. Divide the material into halves, and then each half into quarters; marking the divisions with pins or stitches. Crease the stuff about $\frac{1}{4}$ inch from the edge, and gather along the crease, from the right-hand, leaving hems flat, and ending with a knot in the thread. If several threads must be used, begin where quarters and halves are marked. Then, holding the thread in the left hand, the gathers should be drawn in with the right loosely. Place pins at the end, or where new threads come in. And twist the slack cotton round the top and bottom of pins three times.

Stroking now comes in. The gathers should be placed evenly side by side, beginning from the left hand; and if necessary pinning the right side to a heavy pin cushion. With the point of a wool needle held in a slanting position, pointing up, each fold should be taken up, round to the side, and stroked down gently into the space between. The gathers should be held firmly in the left hand; while the top gathers above the running should also be folded.

Setting-in: The band or the yoke into which the gathers are to be set, should have been folded into halves and quarters as for the tucks. Fold the band into two; place one edge over the gathers carefully and pin the quarters and halves into place, loosening or tightening the thread around the pins as

required. Arrange the gathers and tack. Then hem the band neatly, passing the needle, through each gather. Take out the pins, thread the hanging threads and finish each off by making double stitches on the wrong side. Turn over; tack other side of band carefully on to the hemming stitches so that nothing shows on the right side.

Machine-sewing can be done through the whole band. *Whipping* is the same, done for delicate materials like lace. Put a narrow hem to the foot-edge; if meant for a round band, join ends together. Divide frill and band as before, into halves and quarters. Start by turning very narrow hem, make two or three hemming stitches, and then holding the frill in the left hand, roll down the top edge into a tight hem roll. Put the needle at the back and through the roll, but through one thickness only, with point slanting towards you to the left, making stitches about $\frac{1}{8}$ inch apart, slanting at the under-side, but straight on the right side. Do this inch after inch at a time. Arrange the frill by halves and quarters on to the band, holding the wrong side upward; pull in the gathers neatly; and sew, putting the needle at the back, and bringing out in front as close as possible, just under the middle of the roll. Care should be taken to put all these latter stitches exactly on the whipping stitches originally put in. Take off the cotton used for the latter; and flatten the seam.

—With the help of *The Woman's Book*.

Importance of the Cinema Industry in India

LIKE most trades, the Cinema industry has also become Indianized in India, being as popular here as in other countries. America, having Hollywood behind it, has captured much of the Cinema trade in India; and there is a great demand for Indian Films by Indian Picture houses which exist in large numbers in India, like the *Himanuraj Indo-International Talkie*, which is backed up by the leading businessmen of Bombay, the *Radha*, the *Pioneer*,

Lakshmi Bharat and *Universal Film Productions* of Bengal, the *Tamil Nadu Film Corporation* and a few others in the south, besides firms in other cities, such as Lahore, Kolhapur and Poona.

The best ways for improving modern Cinema industry in India seem to be:

(1) Well-established and good management of Cinema and Film corporations in

India, with good directors and producers.

(2) More filming of mythology, love and tragedy in English, as well as in the vernaculars. (The works of Dr. Tagore and Maharani Sunity Devi are very suitable).

(3) More advertisement of Cinemas and their releases in *Dailies* and *Weeklies*.

(4) The acquiring of more knowledge of film productions from the West.

(5) The investing of more capital on scientific materials for the improvement of film-concerns.

(6) The release of better film productions than now.

(7) More agencies in important cities.

(8) Actors with good personality and charming singers with good voices to suit the Talkies.

(9) Schools and colleges for cinema-acting.

(10) A better acquaintance with Indian tradition, atmosphere and taste.

We owe gratitude to the film-magnates of America and Europe for their invention of *Movies* and *Talkies*. And it is with the aid of foreign films and the co-operation of foreign film concerns that we can improve our own Cinema Industry. Through their guidance, we shall be able to reach the zenith of *filmdom* and set an example to countries lagging behind us. We should never be satisfied with the little we do, but should try to show the world how quickly and ably we can improve in this, as in other industries.

As English is the spoken language of educated folk in India, why should we not have more films like "*Karma*"? The cultured among us want films as good as *Light of Asia*, and *Shiraz*. When there are Boards of Censors in India, why should we not have a Central Cinema Board in any one of the Capitals of India to discuss general questions of Cinema industry? The public do not know anything of the Boards

of Film Censors, except that for reasons of national or sex objections, they sometimes stand against fine films, which have been produced at the cost of much Indian capital and labour. Again, we get almost all our scientific equipment from foreign countries. Why should we not try to establish our own factories for such materials? We could do so without much difficulty. Experiments will bring success. Let the Chambers of Commerce, the Legislative Council and the Assembly take up the question in the Houses, and with support of leaders like Sir Cowasji Jehangir, move bills to solve some of the problems of Cinema industry in India.

Mr. Christie, a prominent figure of the American Cinema industry, in a speech delivered at Bombay, pointed out the defects of the Indian Cinema industry and said that there is no mutual co-operation between the film concerns, but rivalry instead. He pointed out that much money is wasted on Cinema machinery, because of non-co-operation among them. If there was unity among them, he said India would be able to produce better films with less expenditure. He further suggested the necessity for a Central Institute with some branches to render help and induce co-operation.

To satisfy the general public, Cinema-houses should be kept neat and clean, being well-furnished and well-ventilated. In many Cinemas in India, the 4th or 5th classes are supplied with uncomfortable seats and there is much difficulty with regard to sanitary arrangements. There is also the difficulty of getting tickets. The rich can afford to book seats without much difficulty, but what about the middle and the poor classes on whom the bulk of the Cinema income depends?

Film-stars desire now-a-days to win fame, as well as money, in *Talkies*. But should they not lay more stress on the artistic point of view, than on the money-making view? Like other industries, the Cinema Industry also needs to be worked for

with unselfish aims, whole-hearted sympathy, Indian citizens, who love to flock to picture-
and love of art. Then only will Indian houses.
studios be able to satisfy the vast crowds of

— T. Dadabhai.

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5. Miss L. Colony, Jubbulpore.
6. A. Devaraj Mudaliar Esq., Chittoor.
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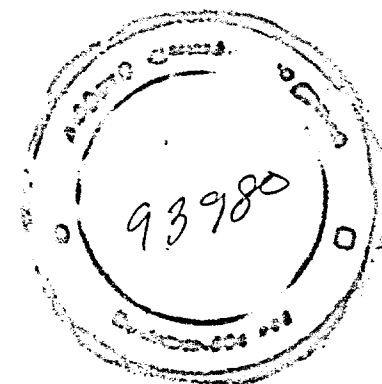
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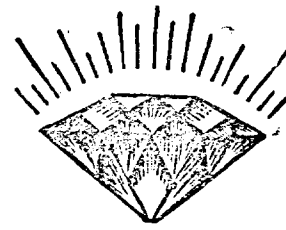
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For 'racket'	in page 31	l. 6	in 3rd para	read 'racquet.'
„ 'Co-education'	in page 32	l. 9	in 2nd para	read 'Co-educational.'
„ 'solutions to'	„ 32	l. 17	„	read 'solutions for.'





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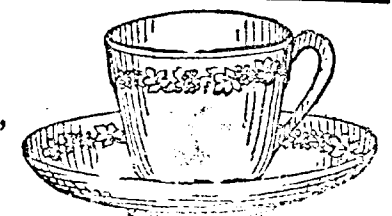
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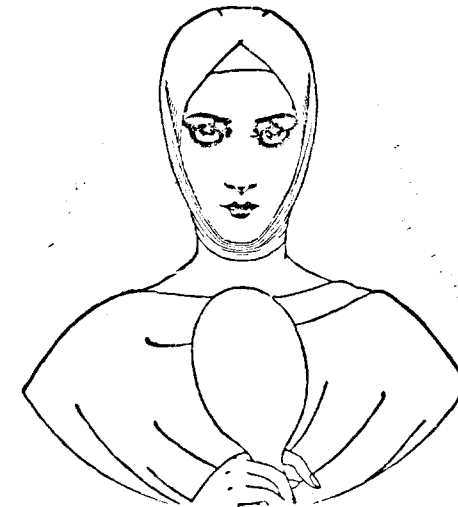
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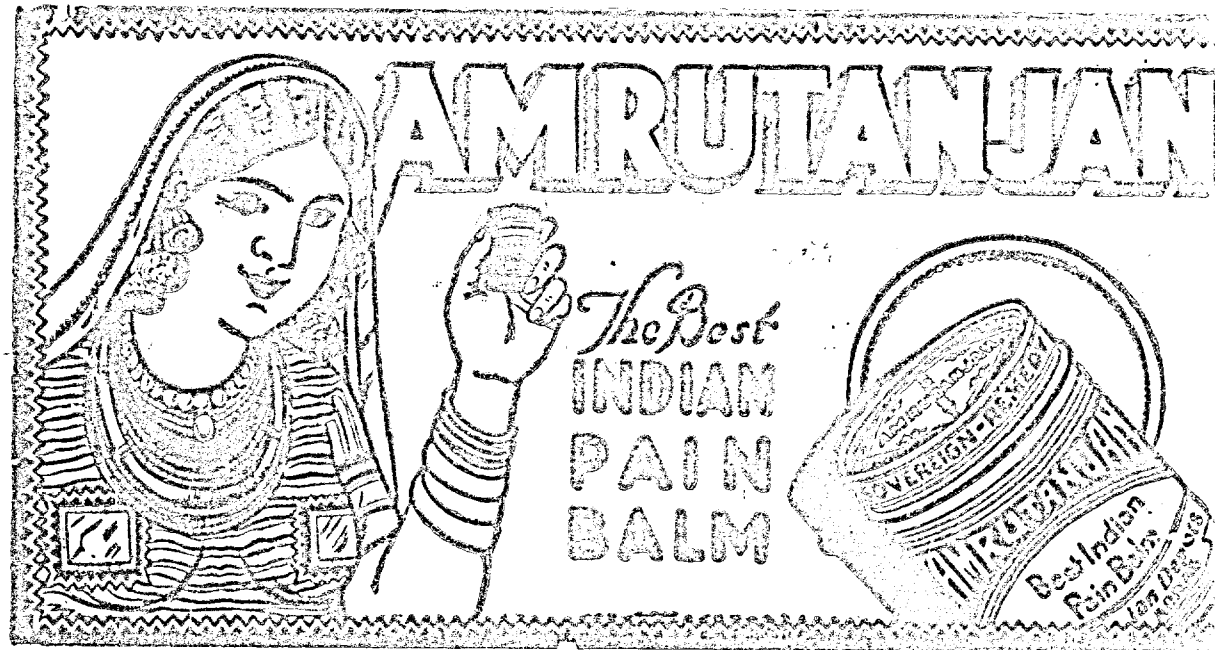
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