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# The Indian Ladies Magazine



VOLUME IX.

JANUARY & FEBRUARY, 1936.

NUMBER 1

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# THE INDIAN LADIES' MAGAZINE

Vol. IX

No. 1

*Illustrations:*— His late Majesty, King George V; The Mangalore Ladies' Club; Vaidya Sastra Kusala Dr. Mrs. Lukose; Kumari Asha Ojha; Miss Sathana Sen Gupta; Miss C. Thankam; The Madonna holding the Roerich Banner of Peace; Elissa Landi.

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N.B.—We are having a few articles in Telugu, at the request of many subscribers.

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



KING GEORGE V

whose death we mourn



LADY MARJORIE ERSKINE WITH MEMBERS OF THE MANGALORE LADIES' CLUB

# THE INDIAN LADIES' MAGAZINE

Vol: IX

JANUARY & FEBRUARY

No. 1

## GOD'S NAME

GOD'S name is writ in living emerald  
 On paddy-fields and swaying forest trees.  
 The mighty deep-blue ocean is compelled  
 To weave His name in waves. With coloured ease  
 His name is painted on the flowers of peace,  
 And spelt with jasmine star-words on the skies.  
 His strange signature is in lightning scribbled.  
 The undulations of the human race  
 Throughout eternity His name do trace  
 In fear and hope, in blood, in love and grace.  
 The sea, the wind and th' little birds repeat  
 His name in strains ineffable. Mine eyes  
 Have seen; my heart hath caught the music sweet :  
 But my lips tremble, for His name is great !

—Susi P. David.

## LINKS OLD AND NEW

By Mrs. H. S. Hensman, Mysore.

**T**HE *Indian Ladies' Magazine* to my mind links the present with the past, building the new ideals on the old. So, I shall be excused, I hope, if I send a few rambling thoughts — thoughts of an idle brain, on my favourite theme, *Links, old and new*, for I am always trying to understand the flutterings of youth to find a basis for the ideas that we have been accustomed to in our time.

I came across a few simple lines in one of the modern magazines—*Columbine*:

"My garden is full of flowers  
My mother planted for me;  
Curious old-world flowers  
Thyme, lavender, rosemary,  
Planted in days gone by.  
And though no gardener I,  
As the shadows fall, I tend them all,  
Watching, pruning them.  
Am I happy in my lot?  
I know not."

Is not this the thought of many young thinking Indian girls of to-day, a problem facing both old and young no doubt, but more so the latter, for loyalty is at stake. My heart goes out to them, for they are struggling to do the right, to stand by the old and yet are unable to resist the rush of the new currents of thought and action. The adjustment of links, old and new, faces them at every turn, in every puzzling factor of life. Is it about Education, for instance? What is education for — for procuring a livelihood, for teaching us a better use of our leisure, or for the acquirement of culture? Each step rightly considered means a terrific change in normal lives; work implies leaving the protection of home and parent and launching out into an unknown world with very little experience of life and its complexities. The use of our leisure is one of the vexing problems of the day and many great minds are spending much

thought upon it. Will it mean a rush to the other end of the beam, with a recoil of evil fame on ourselves? But, if true culture is sought, it will result in the growth of personality and individuality, strength and determination, which in spite of all obstacles will go forward; yet it is a hard struggle.

This is what the educated young woman is up against and she must fix her ideas and ideals and base them on the old ones.

Take another problem — marriage. Several parents now are allowing their daughters to remain single till they arrive at an age to choose their partners in life for themselves. If so, differences of caste and community must be done away with, for how can feelings be limited and restrained? Boys and girls in schools, men and women in colleges, are educated together; they meet in society, if of the leisured class; if of the professional, in the fields of work. The inevitable result follows. Christians, Muslims and Hindus are inter-marrying, needless of caste, creed or prejudice. It means much adjustment again — will this lead to a limited India? Again, social service is one of the much talked-of questions of the day. Will the prejudice of the ages and the restrictions of caste traditions be able to resist the tide that is setting in so strongly? College students, young men and women, are out for work, even to the sweeping of the streets, for service in fields hitherto unknown to them, fields where the foreign missionary has sowed seeds of pure kindness and goodwill. Educated India is out at last to help her own uneducated poor to get a better meal, to live in a more healthy atmosphere, to lead a cleaner life both physically and morally, and to have a wider outlook, so as to understand the beauty of creation and the truths of life. The poets and the prophets of old preached this through the ages—to heal the wounds

of the broken-hearted, to bring sweetness and light to those who have lived in darkness, to diffuse love and laughter in a greater measure. Can there be a higher ideal of service than this? Surely this link will be the brightest in the chain that unites the present with the past.

We travel in foreign countries and we see lands of luxury, where every phase of life is brought to a high state of perfection and is placed in as perfect a setting as the intelligence of man can devise. It is pleasing to be in an environment of high finish, where conveniences are studied, appointments are perfectly planned and carried out, cleanliness is a strict duty, order and regularity a welcome routine, beauty a cult and art a necessity. We travel through India—we see the old side by side with the new; stately palaces set in lovely gardens, and next to them squalor, misery and poverty of the poor—hovels where several live in one room and where the inmates can hardly scrape together a decent meal per day. Links old and new again! We hark back to the simple life of the past, but clutch with eagerness at the luxurious delights that civilization now affords us. We feel we must forge ahead—in dress, for the prettiness, daintiness and cheapness of modern material tempts us to constant change; in mode of living, for the charming appointments available are irresistible if we are out to make a pretty home for ourselves; in the rules of etiquette, for our social demands are much greater than before. If we struggle not to hurt the feelings of our parents, but claim from them an affectionate tolerance,

if not active help, in our attempts to meet the needs of the present, we shall secure, not the snapping of the chain that binds the present with the past, but the addition of strength by the forging of new links.

In religion too, do the daughters follow the pure and steady faith of their mothers and grandmothers? They keep up the weekly and monthly fasts no doubt; but do they follow with extreme strict adherence, as of old, the minutest injunctions of the family priest in the performance of ceremonies, leaving out not a jot or a tittle; do they with meticulous care observe every holy day and festival? No, for they have their studies to attend to, their social duties to keep and other demands to satisfy. So, will they eke out a new system of religion for themselves, or will they let religion drop out of their lives? This will mean a very strong pull on the old links.

Politics, social service, the claims of tradition against innovation, and the breaking down of restrictions, is what India is thinking of now and puzzling out for a solution. It is the eagerness, the impulse and the resistless force of youth, that is rushing matters ahead: but youth likes and wants fun and pleasure and laughter. These must be satisfied and India has to think of them too—the play-home, the picture-house, music, games, dancing—these must forge ahead also. If not, our young men and maidens will take their pleasures in foreign countries, where the fun and laughter of life are abundantly catered for, and be loth to come back to their own country.

## Soviet Communism and Women

**W**OMAN throughout the ages has allowed herself to be kept in subjection by man and used more or less as a chattel for his convenience and pleasure. Personal liberty of thought and action has lain dormant in her. It is not until this century that woman, by placing more confi-

dence in her own intelligence, has gradually begun to throw off the shackles which have hitherto bound her and has begun to use this intelligence for her own advancement and advantage.

Everyone desires freedom for self-expression. Woman wants and needs recrea-

tion just as a man does. Yet this very freedom, the birthright of every individual, is denied her. Under the Capitalistic and other social orders, she is regarded as a domestic drudge and it is considered that child-bearing and rearing and family house-keeping should be the aim and end of her existence. In the labour market, her position is no better. Bernard Shaw says "Under the Capitalist system, women found themselves worse off than men, because, as Capitalism made a slave of the man, and then by paying the woman through him, made her his slave, she became the slave of a slave, which is the worst sort of slavery."

What has Soviet Russia been endeavouring to accomplish for her women-folk to-day? So far she is the only European State that is making an honest effort to obtain the complete emancipation of woman. The Communists realise that, until she gains her economic independence, she will never actually be free and so, in her attempt for complete personal liberty, they are affording her all the help they can. Her economic emancipation, which will result in her spiritual liberation, can only be won if she is prepared to contribute to the productive powers of society and the economic output of the nation.

What measure of success the Russian Revolution has attained is due to the fact that, through it, woman has obtained political, legal, social and cultural equality with man and in all these spheres sex is nowhere a discriminating factor against her. She is also achieving economic independence on an ever-mounting scale.

Politically, woman has the right to vote and to hold any office for which she is qualified. In the Soviet which is the chief governing body of the nation, already 8% of the members are women. In the Judiciary also she is attaining an increasing prominence.

The law does not make any differentiation between the sexes in regard to divorce, and children born out of wedlock have no stigma of illegitimacy attached to them.

Woman is no longer regarded as the inferior sex and is dealt with in the same manner as a man, should the occasion arise. She can retain her own nationality if she marries and also keep her own name. In the matter of property rights, she is on the same footing as man.

Socially, woman has complete freedom of action and can go everywhere and do everything without invoking criticism or suspicion. She can go unescorted to clubs, hotels, restaurants or taverns. Nor are the married woman's rights ignored, for in all fields of human effort work is made compatible with motherhood. In industries such as the textile, nurseries have been established and the mother can visit her baby at certain periods during the work day, without deduction in wages. The Russians are striving to make the family a matter of voluntary union and to give woman every protection by socializing the functions of the home. Culturally, she is free to take up any of the leading professions such as medicine, engineering, law, etc., while educational opportunities are open to her. There are women students even in the Military Academy.

In industrial, clerical and educational pursuits, she receives equal pay with men for equal work. In several countries, it is being sought to debar married women from working for a livelihood on the plea that it results in two breadwinners in one family. However, a married woman endowed with outstanding ability, when denied the opportunity of making her cultural contribution, is a loss to mankind and the State whom she should serve. This situation cannot arise in Russia, as the goal is economic independence and every woman has a right to make her contribution to society in all possible ways. Unskilled workers are paid less than the skilled in Russia; therefore in industry, though women are among the lower paid workers, it is simply owing to lack of opportunity, because they have not come as proficient as the men in occupations that demand skilled labour.

In a Capitalistic or other State, this newly-won freedom may lead to war between the sexes in the future, as women have entered a sphere hitherto denied them. In Soviet Russia, however, it is entirely owing to the efforts of men that this emancipation has been achieved and as every function in Russia is socialized, an economic war between the sexes when they are on an equal footing, should be impossible. Exploitation at the expense of any party is ended in the Communist State, because economic life is planned in accordance with actual needs. In all other States also, it is to be hoped that women will, in the near future, take an active part in the Government of the country in conjunction with men and hold, in particular, portfolios dealing with questions specially affecting the welfare of women and children.

The Communists have socialized the functions of the home by organising community kitchens and common nurseries, so that woman is no longer a domestic drudge. Lenin rightly held, "No nation can be free when half the population is enslaved in the kitchen." Up till now, the home has always been considered the woman's only

sphere of activity. It remains to be seen whether under this new system women's sharing in general activities will be to the detriment of domestic happiness and prosperity.

There is, however, one big defect in the Communist State which applies to man no less than to woman. Under the present methods of production, all individual effort is crushed and therefore Russian women, along with their menfolk, in spite of their so-called freedom, are, at present, mere automatons. Nevertheless, it cannot be denied that the Soviet has trusted woman with much and has also accomplished much for her. Whether her experiment is a success or a failure remains to be seen. "Unto whomsoever much is given, of him much shall be required," and there seems to be no reason why the Russian woman should not rise to the occasion. Russia is at least striving to live up to an ideal, even if 90% of her women abuse their newly-won freedom. Her great effort will not have been made in vain, if the remaining 10% secure their spiritual liberation and emancipation.

—Beryl Shumshere Singh.

## FROM THE EDITOR'S TABLE

### Women's Status

WHILE women are fighting for equal rights in the political world and in public work, it is always good to remember that such equality carries its own responsibility, which responsibility should be a mutual one, each side helping the other. Mrs. Sarojini Naidu said sometime ago, "Men and women each constitute one half of humanity, neither superior nor inferior to each other, but interdependent. Duties, responsibilities and honours must be shared equally by them. Worship and reverence must be mutual."

But how can there be mutual co-operation, if our women are too conservative? An Indian lady speaker has lately stigmatised Indian women as "lacking in modern education and, often through want of true understanding, failing as proper helpmates, and more often a hindrance than help to men's ideals and aspirations in their onward march of progress." This surely, is a wrong and arrogant criticism. There are many women in India, who are not like that; moreover it must be remembered that all the ideals of modern progress are not desirable for our women, and are not therefore correct standards for judgment. Yet, there is undoubtedly

much back-sliding among our women; and it is very necessary, for instance, that they should require enough energy to tear themselves away from their domestic duties, and share in outside activities. "Work while you work, play while you play," is indeed a very good rule. Women should try really to deserve the honour of being "the better half." Then, there is the crying need for education. As was pointed out lately by Srimati Kamaladevi Chatopadhyaya, it is well to remember that education, and even literacy, has not yet percolated to the greater mass of Indian women. It has been unfortunately a very ordinary habit, to refer only to the richer and more opportuned classes, when speaking of educated women. "That was why they imagined that India was progressing, that Indian women were taking a greater share in public life, that literacy was spreading and women were entering the professions. But what was the position? There was the 97 per cent of their women, whom they usually ignored when they talked of the progress of the country; there was the majority of the women over whom they conveniently and discreetly drew a veil when they thought that their womanhood was now coming into its own. 96 or 97 per cent of the women were still denied the opportunities which were theirs by right." To this great majority, there is not given a chance for literacy, let alone education. Steeped so much in poverty, as to be very often denied even the possibility of "a decent human existence," with no thought for the expression of the individual self, how can such women take part in Indian's life? (Even among the educated classes, the existence of woman is trammelled by custom, tradition, religion and social convention. She is thought by most people to be born only to be married and to bear children, so much so indeed that she is supposed to slip out of social life altogether if her husband dies. This sort of spirit has obviously to be altered if women are to progress. So must also be altered the double standard of morality for men and women, now existing in India.) "As long as they allow this double standard of morality to exist, it will mean that they are living at least 500 years behind time if not more, because the industrial age is nearly 300 years old. This double standard of morality is the characteristic feature, in every country, of a decaying society and they find it to-day in its worst form in India. The same attitude of mind on the part of the rich towards the poor, the higher towards the lower classes, as on the part of man towards woman, is

the cause of so many social evils existing at the present day." It should, however, be kept in mind that a single standard is desirable, only if well-used. What is the use of the standards of morality for women to be enlarged, if thereby they take to unhappy methods like divorce? On the other hand, a single standard is very good, if thereby raises the standard and teaches men to idealise high morals, so that they can approximate to the higher ideals of their womanhood.

That women are capable of much noble co-operation is evidenced by the sudden activity perceived among them at moments of crisis. The militant tactics of the Suffragists in Europe, the unquesting sacrifices of women in India in the civil movement not long ago, are instances in point, of the swift and efficient action, which women are able to accomplish. There are so many things for Indian women to do. As Mrs. Naidu pointed out, they can bring about unity in the country. "Wherever there is a quarrel among men, brought about by lust for power and office, it is the duty of Indian women to step in and bring about reconciliation. They are best fitted for the task, as womanhood is one. They cannot divide womanhood into Hindu womanhood, Muslim womanhood or Christian womanhood."

Then, they can do service to the so-called lower orders. "The best *pūja* a woman can offer is service to the millions of the hungry, poor, naked and homeless men and women who are their brothers and sisters. Woman and man should help each other, serve each other, and, fitted thus, serve the world."

A desirable thing for Indian women to do is to stimulate friendship between them and the large number of Western women at present in India. After all, they are all women; they are also sisters in the sight of God. Why not be more friendly and learn from each other something of the abundance of beauty and value which is stored on each side. I think the time has come, when Western women are seeking for our friendship, and are not wanting as of yore to be sought. Let me quote, as a proof, what was said at the Scottish women's dinner lately. Replying to the toast of "The land we live in", a lady said, "I am thinking of those who are, to my mind, the most loveable element in this land, the women of India. The women of this land have much to share with us in friendship, and life in this land becomes richer for us and

for them as we give and accept friendship. Our men meet with their men in business or in official relationship, and there very often the contact ceases. It is for us, women, to make contacts in the simpler things of life and in friendly intercourse, and we will find response to our desire to be friends with the gracious, warm-hearted, unselfish women of this land."

This is a warm sentiment, which ought to be responded to in the same spirit. I know of Indian ladies, who think it not at all necessary to learn English. But I say, why not? English is the language of our men's education, which Indian women must learn also, in order to render full companionship to their men. English is one of the means to bring us to a full knowledge of what is going on in the world. English is a language with a magnificent literature. English is the language of the foreign sisters, who are amongst us, and who, though they may be like "ships that pass in the night", yet are living emblems of the international fellowship of the world. Therefore, it is good that our women should learn some western language, especially English, which is one of the common languages of the world. It is desirable also that foreign women should do their best to learn a vernacular of India, in order to be able at least to speak it.

I would like to pause here to consider what would happen, "if men used women's weapons". In an article in *Dress and Beauty*, a man comments on this subject by asking, first, why women should consider it their privilege to be late, when they would resent as very bad manners such behaviour in a man. Why again, he asks, should women claim privileges at games, which will be thought dreadful in a man, such as kicking the hockey ball! (I wonder if this is correct!) Why should a girl, when she breaks her engagement, be thought brave and sensible, while a man, if he does so, is considered a cad? "Why should it be right for a girl to find out her mistake and wrong for a man?" Again, why should a woman not be blamed much for trying to catch a rich husband, while a man is blamed if he happens to get a richer mate than himself? "The majority of women have no conscience," says the man, "when there is something on the horizon they want. Any weapon that is effective is permissible in their eyes. In any case, under any circumstances, why should a woman get away with behaviour that a man can't? If she was the weaker sex,

I could perhaps understand it, but every day in a dozen different ways the truth is being dinned into my ears that this is an age of sex equality, when women have shown their ability over and over again to compete with men on equal terms at work as well as at play.

As a matter of fact, this is quite true; they have shown their ability. No one is more ready to respect the public abilities of the modern girl than I am, but for the very reason that she is so supremely competent, it seems all the more unfair that she should still find it necessary to use her sex as a kind of universal immunity against criticism and competition."

### Reply to a criticism on the Modern Education of Indian Women

THE effusion of Mr. Narayana Ayyar in the *Madras Mail* on the education of India's women, is both sad and amusing—sad, because it does point out some real defects in the present system of women's progress; and amusing because the real humour of such defects has not been seized upon by our orthodox critic. To take the first aspect, there is no denying that one must sympathise with our critic. I have always been one of those, who have deprecated the modern tendency of young women to crave for constant excitement, to demand bizarre and costly modes of dress, to resort too much to paint and powder and cosmetics, to run down old customs even if worthy, and exalt new methods even if flimsy, to arrogate their own importance on all occasions, finally to wish to run to the divorce court on the slightest provocation. I have also always admired the "national ideals of womanhood", as exemplified in the admirable stories of ancient heroines, like Sita and Savitri. And, though I have been an advocate of the undesirability for a "double standard of morality," I have always tried to limit it by affirming that the same standard should be set for men as for women, not because the latter may over-ride the bounds of decorum and morality, but because the former may be taught to limit themselves by the same pure ideals as those which obtain among the women.

One has to admit that Indian women should never have been likened to "frogs in a well." But are they not really "behind the times?" One has also to admit that very few

English women have studied in colleges. But, why should our critic imagine that by education is meant only a college education? The latter can be only for a few; what is really needed is general efficiency of mind. It is quite true our Indian ladies are accomplished in many ways, and indeed many of them are well educated in their own vernaculars. But how many are so educated? How many are even literate? Alas, only a few, indeed only about ten per cent. of the population. It is only the well-to-do and the opportunised women who can claim such advance. There are no doubt many noble mothers and wives in India, but in what a small minority are they! As a matter of fact, I consider that our critic is exaggerating every point he mentions. In the first place, are all modern women of the fast kind that he dislikes so much? Are there not steadier women among them? If he can point out to hundreds of admirable wives among the conservative community, I can also point to hundreds of them in the educated section. After all, those Indian women, who have gone to a foreign country are modern, are they not? And what harm is there in some of the foolish ideas of modern women? Have not young men been allowed to indulge in ideas of the same kind very often? Are not women the repositories of higher ideals, according to our critic? Why then be afraid for them? Why not trust them to keep to their ideals, in spite of temptations? Real moral strength is shown in resistance to temptation while in the middle of it, not in the shunning of temptation, because it is far away. What is the use of hedging in our young women within boundaries in order to keep their superior ideals safe? Help them to go out into the world, and then see what they are capable of. In spite of many foolishnesses, I can assure our critic that our young women, once the transitory period is over, will keep their heads and not only keep themselves in order, but their husbands also, as our critic undoubtedly desires Indian women to. And, after all, young Indian women often show themselves more amenable to correction than young men. They may toss their heads and look and talk arrogantly. But that is only on the surface. Ingrained in them is the true dignity of Indian womanhood, which only requires tact to draw out. And this tact must lie in the men and in the older women. If our young women take the wrong path, be sure that the fault lies in their bringing-up in childhood, and in the relationship later between husband and wife. And therefore, it is

all the more necessary that our young women should be educated in modern tendencies. They are the mothers of the future, and they have to bring their children into the light. If they understand and are able to cope with modern foolishness, they can then well teach their children also to be steady; but if, on the other hand, they hold the reins too dogmatically and tightly, then great indeed, I predict, will be the ruin of young India in the next generation. Moreover, our ancient heroines had privileges, which our modern ladies have not. *Sita* and *Savitri* and *Damayanti* and *Draupadi* chose their mates in marriage, in spite of all opposition. Are our young women allowed to do that? If so, any fault, be sure, will be laid to their modern education. The ancient heroines were able to entertain their men friends with dignity and yet with companionship, especially *Draupadi*. But what do many of our women do? Just run away and hide behind the door as soon as they see the friends of their husbands, even their best friends; or hang their heads in simulated or real shyness and not utter a word except in reply. Is this pleasant? Or, are the ideals of *Draupadi* too advanced for our old-fashioned critic? I must say that I have heard *Draupadi* criticised by some people as too forward!

Again, is it not rather a selfish ideal to limit the admirable companionship of really good and capable Indian women to their own families? I have seen how finely men can respond to the sympathetic influence of well-educated women. And why should they not? There is nothing so splendid for the progress of life as such companionship. Keeping to fine old standards is certainly good; but is it not inclined to lead to stagnation and deterioration? I know what our critic really means. He desires to distinguish between modern women and modern women. Some are foolish, some are sensible. He likes the latter; but let him not be afraid of educating his own women in modern tendencies, in order to avoid the mistakes of the former. "Safety first" is a good dictum, but is not always conducive to progress. Does not the criticism of education by our critic sound too utilitarian and even selfish? He talks a great deal about the economic cost caused to husbands by educated ladies. Well then, let men see if they cannot teach their wives to be economical even if modern. I am sure they will be so; indeed, many are so. Again, he

talks that it is right not to allow widows to marry, because of the limit thereby to the growth of population. All very well for the nation, but what of the poor widows? Let him remember the proverb, "the dog it was which died."

He talks of conservative Hindu women, who have strong views on the subject. I would like him to observe that there are not many such in the younger section; and some of those, who do hold such views, do so, because they wish to placate their husbands and mothers and aunts and grandmothers and priests. If "fanatical orthodox women" are inclined to swallow "the ultra-radical Hindu 'lady'," let them beware that, like the guests who ate the demons *Atapi* and *Vatapi*, they themselves are not torn in turn by the resurrection of moderners.

### Women and Peace

WE draw attention to the late Professor Roerich's *Banner of peace*. His efforts in the cause of international amity, can be best supported by women. Indeed, women are doing their best to secure peace for the world. This fact was emphasised at the annual conference of the National Council of women, in which a resolution was passed, welcoming "the policy of the Foreign Secretary at Geneva, affirming belief in the collective system of securing peace, and support in all efforts made to secure peace through the League of Nations."

There are people, who infer that, even among the Italians, there are many, especially women, who are anxious for peace. At the twelfth congress of the *International Alliance of women for Suffrage and equal citizenship*, held lately at Istanbul, a resolution was passed on *Peace*. Here are some extracts from it: "We women assembled here represent millions of women, organised in forty national organisations from the East and from the West. Before taking leave of one another, we wish to emphasise our solidarity and our determination to devote the whole strength of our organisations to the service of peace and amity. Before going back to our own homes, we send from Istanbul,

the gate of the East and West, a solemn appeal to the people of all nations to rise and save the threatened peace of the world and, to insist that governments which are the responsible representatives of the people shall scrupulously respect, both in the spirit and in the letter, pacts which exclude war as a means of settlement of dispute. They must insist on the settlement of disputes in a spirit of international justice and respect for the rights of peoples, the strengthening of the organisation of peace, and the complete collaboration of peoples in the interests of their country and humanity.

We call upon our governments to insist upon the settlement of disputes by the International Court of Justice and Courts of Arbitration. We call on the women of all countries to use their political power and social influence for the establishment of the collective system. We reaffirm our unalterable faith in the League of Nations, whose authority and action we wish to increase by influencing our governments to this end.

We reaffirm our conviction that drastic reduction of armaments, the international control of the manufacture of and traffic in arms, and the international control of civil aviation would immensely strengthen this system. We protest against the growing tendency towards militarisation of systems of education. We reaffirm our belief in the value of moral disarmaments and insist that the education of the youngest generation should be conducted in a spirit of understanding among races, nations, and classes. This Congress calls upon the Assembly of the League to adopt the convention on Moral Disarmament without waiting for the adoption of a general disarmament convention. The organisation for intellectual co-operation has accomplished much in the domain of Moral Disarmament and we call upon the women of each country to co-operate with it, firstly by scrutinising the text-books of their schools, and by advising their governments to eliminate phrases which show animosity against another nation, and secondly, by encouraging the propagation of peace through broadcasting and cinemas."

## THE ROERICH BANNER OF PEACE

By Colonel A. E. Mahon, D. S. O.

IN 1904, Professor Nicholas Roerich, the artist-philosopher, whose work in the cause of international peace is known throughout the globe, outlined his idea of a Banner of Peace in an address to the Society of Architect Artists in St. Petersburg. This idea was to create a flag to be respected as international, in the same way as the Red Cross is today, and the places under which it is flown would be treated as neutral territory. It would be raised above cathedrals, museums, libraries, mosques, temples, universities and other centres of culture in every country with the object of preserving them in times of war and similar calamities.

Again in 1914, when numerous irreparable historical monuments perished, professor Roerich submitted his scheme to the late Emperor Nicholas II and to the late Russian Commander-in-Chief, the Grand Duke Nicholas. Both proposals met with great sympathy, and it was only

the war that prevented the immediate development of the scheme. Had it been possible to adopt the idea at that time, the Cloth Hall at Ypres, and the irretrievable treasures of Rheims and Louvain might have been saved.

In 1929, Professor Roerich proposed to the nations the establishment of a pact for the preservation of treasures of the art and science of the world, by means of such a Banner. This proposal was made public in the U. S. A. through the *New York Times* and at the same time Professor Roerich commissioned Dr. Georges Chklaver, Doctor of Laws and Lecturer of the Paris University, to draft the legal form of the Pact.

This Pact has been signed by the 21 Governments of the Pan-American Union, and this Union has now approached the British Government with the object of inducing the British Empire to become signatories to the Pact.

## CO-EDUCATION

By Prof. M. Sri Rama Murthi,

A GREAT statesman once remarked that the status woman enjoys in any country is a sure criterion of the progress and prosperity of that country. Most people would have no hesitation in accepting the proposition that one at least of the main causes of the present deplorable condition of India is the comparatively low status that woman occupies at home and in the public life of the country. Our conservation is responsible for our refusing to give our women the blessings which we ourselves are eager to receive, education and social and political freedom. But thanks to the spread of Western education, the barriers of conservatism are falling down, one by one, and we may reasonably hope that ere long our wo-

men too will be able to claim equality with their sisters in other countries in respect of physical and intellectual advancement.

We are not to-day, happily, so unwilling to educate our sisters and daughters as we were a generation or two ago; but we still have our doubts and hesitations regarding the methods and system of education that we should adopt. One feature at least of the modern system of women's education that some among us are unable to approve is what is popularly known as co-education. The Universities in India do not seem to be all of one mind on this vexed question. Some of them are in favour of co-education; some are in its favour up to a particular standard;

some think that it is possible and advisable only in classes of the University standard.

The objections to co-education may first be stated before we take up the arguments in its favour. Girls, being of a physical and mental structure different from that of boys, are not qualified to receive the same training as boys do. If you make them study along with boys, it would mean that you prescribe for both the same courses of study, give them the same teachers and create for them the same environment. This is not desirable, for the girls at least. In the case of both boys and girls, a knowledge of the three R's and an acquaintance with the rudiments of such subjects as History, Geography and Science are indispensable. But after that is given, since the woman's function in life is to work for peace, order and beauty, her aesthetic and humanitarian instincts should be more prominently developed. To this end, she should be made to study the Fine arts, Literature and Philosophy. She should also have some training in some of the domestic arts like needle-work, cooking, nursing and embroidery. As man's function in life is that of the wage-earner and the defender of the home and the realm, he ought to concentrate his attention on subjects that develop his judgment, harden his constitution, endow him with the power of endurance and lastly, fit him for a definite vocation in life.

Secondly, there is a general suspicion that in a country so long accustomed to Purdah and the illiteracy of women, the sudden discharge of women from these two conditions, may have undesirable effects on their moral as well as mental constitution. It is feared that co-education with its attendant feature of young people of opposite sexes coming together very often, would be a cause, not only of distraction from studies, but also of bringing about emotional dis-equilibrium in many of them, and even occasional aberrations of social conduct.

Now, we begin to look at the matter

from a different point of view. Women all the world over are today claiming to be, and rightly too, fully the equals of men in all fields of physical and mental activity. There is no province of art or science, of games or athletics, where women have not successfully competed with men. It is time men gave up the mediaeval superstition concerning women's inferiority. There does not seem to be a single mental faculty, — judgment, shrewdness, discrimination, insight or imagination, wherein women are deficient. The idea that there should be a departmentalisation of education on the basis of sex is a mid-victorian heresy. The aim of education being the development of personality to its fullest stature, it is ridiculous that anybody should talk of condemning all women to the ultimate fate of developing into expert nurses, midwives and cooks. Somebody should deal a knock-out blow to this modern fad of exclusive vocationalism in education. The fact that some even of our so-called leaders are blind to the higher values of education is proof of the general confusion of ideas prevailing in respect of matters educational.

Now coming to the last objection that co-education may result in occasional ebullitions of an unhealthy emotionalism, it is sufficient to say that not all the Puritanism, prudery and Purdah in the world will ever be able to keep two people separate who are bent on uniting themselves. Secondly, that an institution is capable of abuse is no condemnation of the institution itself. There is no system, howsoever perfect, but is liable to abuse. We do not reject food on the ground that it may sometimes lead to indigestion. Thirdly; to apprehend that a little freedom, under proper safeguards, given to our boys and girls, would have an upsetting effect on their morals, is to cast undeserved aspersions on the kind of home-influences we bring to bear upon them.

On the whole, it appears that there is more in favour of co-education than against it.

## THE TRAGEDY OF A MISTAKEN LIFE

THE days of my life are drawing to a close. It has been long and not uneventful. Reminiscences of bygone days flit past the portals of my mind like the flashing scenes of a picture-film. The memory of a departed soul grows strong upon me. It would seem as if within this last one hour I have been living my life once again!

My childhood remains but as a blurred vision to me. It must have been, as all childhood is, extremely uneventful. No tender mother had ever petted me, no indulgent father ever patted me. But those were days, when the heart was only a foetus in the womb and needed nothing, craved for nothing.

When Nirmala was brought home as my bride, she was but a child, a child of ten. Our household then consisted of my widowed sister, who was by far my senior, her daughter Kusuma, and myself. My parents having died in my infancy, my sister had been in sole charge of the household and of myself. Nirmala's mother was my sister's bosom friend and when that lady died, my sister's heart warmed towards the motherless little one and she hatched the plot to have the child brought home as my bride. I was but a youth of twenty-five at that time and the idea of marriage did not quite appeal to me. Mine was a freedom-loving soul from the very outset, and I shrank from all bondages and responsibilities. But my sister's rebukes and cajolery won from me an unwilling assent at last.

And thus the marriage took place. Nirmala was a pretty little thing — active and spirited. Her marriage was some huge fun to her from first to last. The greed for importance is a factor that lies latent in the heart of every individual, and in children it is invariably shown in almost every action of theirs. Nirmala found herself raised to a height of prominence hitherto denied her,

and her sense of vanity was gratified in no small degree. Children are unconventional beings and never hesitate to give full outward impression to their inner sentiments. To watch the motley mass of people bustling about to and fro was something which had always appealed to, and at the same time appalled, her. And on her homecoming, everything about us was a wonder to her. Used to a quiet country life as she had been, our bustling town atmosphere and its seething mass of humanity appeared like a wonder-land to her. And with childish curiosity, she would question my sister as to the why and wherefore of things around her. She became at home with my sister in no time. The latter had a knack of attracting all children. Perhaps all women have, but I believe that my sister had a greater share than many.

How well I remember the little incident that brought about our first acquaintance! Trifling though it was, it clearly was a shadow of coming events. Nirmala had been introduced to a lot of our relatives — uncles, cousins and aunts, — as soon as she came home. And after a while, when the hum and hubbub had subsided, I was talking with my sister over some business matter, when Nirmala shyly entered the room and putting her arms around my sister's waist, pointed to me and asked who I was. My sister had forgotten to introduce me to her! Her question startled us both from our conversation and we both broke out into loud uncontrollable laughter. Before either of us could vouchsafe any reply, she had bounced out of the room in one jump. Later, when my sister searched for her, she was found weeping bitterly in one corner of a room. Child-like, she was consoled in no time by my sister's persuasive words and they made up their difference quickly. But since that incident, the child held me in something of awe and suspicion. She had not counted, perhaps, on a male element in the household. The marriage

ceremony and function had been all drowned in excitement and she had not spared much time or thought in understanding who was the man who had sat beside her.

Anyway, Nirmala and myself kept up our distance thus. I have no knack of being attractive to children. I am invariably kind to them, yet they are somewhat hesitant to be too free with me, some insurmountable gulf standing betwixt us. Nirmala would come to me only when Kusuma came. She would call me *uncle* because Kusuma did so. I was not very unwilling to let her have her way in these matters, but my sister, when she heard of it, chided the child for calling me *uncle*. Thenceforth, she carefully avoided addressing me thus in my sister's presence, but at all other times she persisted in calling me the same. It was not the child's fault. With her it was a problem as to how she stood with me and what she could call me. I could understand her trouble well enough.

Thus time passed. Nirmala grew very much attached to Kusuma and her mother, but with me she was still *thus far and no farther*. I made no great efforts to make it any better, for I was the whole time engrossed in watching her and amusedly studying the concrete psychological phenomena she presented. Once or twice I attempted to call her to me and chat to her freely, but she demurred and I questioned myself as to why I should put forth my claim if she was averse to acknowledge it. Four years had now gone by since our marriage. And Nirmala grew up fast in body as well as in mind. But to me she was still a child along with my niece. Somehow I could never think of her as my wife. And her attitude to me was in no whit changed from what it had always been. She couldn't get over the prejudice she had formed early. To her I was an unwanted element at home, an element that stood in the way of her fullest freedom and happiness. Thus our relationship never progressed. My sister used to say that the fault was entirely my own. Then, under my sister's

direction, Nirmala began doing odd things for me. She would bring me my meals, prepare my bed at night and in the early hours of morn, prostrate herself at my feet. I wanted to argue against this, for I felt that the child was acting under force. I felt that my sister was making her a hypocrite. But I could not voice my objections loudly, for my sister never allowed any violation of such homely rites. And hence I kept silent.

Kusuma, my niece, was a grown-up girl by this time and her mother was in a hurry about her marriage. Accordingly, all arrangements were made and the marriage was solemnised. Nirmala and Kusuma were sore at heart at parting with each other, for they had become great friends by now. After her friend's departure, Nirmala was often seen sad and dispirited, spending hours in dejected silence. I, watching, felt that she was needing something — some inducement for joy — in her life and what it was I could not then conjecture. Her company I liked as a pleasant pastime, but did not feel that it was a necessity to my life. All that my ambitious heart craved for was to study, to enter into all various branches of knowledge, tangible and intangible, and to assimilate them into my own system. And hence in silence I enjoyed the sweetest of conversations and in solitude the best of companions. Absorbed as I thus was, I had not then the capacity to enter into Nirmala's heart, and understand that her social instinct lay cramped and crushed, owing to the lack of a proper outlet. My sister was all that a mother could be, but she could never fill up that void, that hunger for a companion soul, which seemed to ravage my little wife. If I had had more of understanding then, what a deal of disaster would have been averted!

... ..

'Beauty is only skin-deep', it is said. But to me, who had been a worshipper of beauty from my early years, the truism could never appeal, when at the dawn of day, I rose up to pay homage to the dawning beauty in the East. I used to feel that to

those, who can prove and plunge into the unexplored depths of beauty eternal, beauty can never be skin-deep. Dame Nature's beauteous countenance, varying at every interval, was to me the finest example of the eternity of beauty. When sunny and cheerful, her shining appearance is enough attraction; if terrible and frowning, her appalling beauty appears all the more attractive; if mysty and fearful, my very heart itself goes out to her and I feel I can mingle my fears with hers!

I have always argued that outward beauty must necessarily proceed from within an inner source. With the dawn of youth, Nirmala had changed into a vision of beauty and when she flitted past my eyes now and then, I felt that I had at last a tangible concrete image, before which to offer the homage of my soul. To me, she was the essence of beauty and purity and as such I worshipped her. I found in that pure vision a serenity of joyous contentment. I never desired to clasp her in my arms or to bestow a tender caress on her chaste body—nay, to harbour such thoughts even was to me an unforgivable sacrifice! I could never bring myself to pollute that innocent soul thus. I just stood at a distance and I watched and worshipped. But in my selfish enjoyment, I forgot, as I said, to count the human element in her. I was absorbed in the abstract essence of her, and lost touch with the concrete material that she really was. Nirmala was not a wife to me, but the Goddess of my soul.

A year after Kusuma's marriage, my sister was called to her daughter's home, owing to some illness the girl had. And to superintend our household affairs we brought a distant cousin of ours—an old lady. She had an only son and as the two would not be separated, it was found necessary to add him too to our household. The idea of my sister's departure struck terror into the heart of Nirmala. She wept long and bitterly and I at last went to console her. The responsibility of making her congenial to her new surroundings was a matter, which

weighed upon me heavily for a few days. But, after the advent of the two new additions, I heaved a sense of relief. And with some light-heartedness, I once more turned to my seclusion. Thus days and months passed. I knew that Nirmala was regaining her usual buoyancy of spirit, for her rippling laughter used to penetrate into the privacy of my room every now and then. And the fact gave me joy and relief. Fool that I was, I was blind to every other fact, but that I worshipped her in my secret heart. But she wanted something less, some human society, sympathy and kindness, and I could not give her that. Love needs expression, but my emotion always spent itself within me. It gave me a fullness of joy, but it gave forth no joy to anyone outside.

... ..

It had been a day of serene contentment to me. From morn till eve I had been at my books and at dusk I felt an intense urge to go for a lonely walk. Rousing myself, I went out, enjoying the evening breeze and contemplating the sombre face of dame Nature, who had but just parted from the fond embrace of her ever-faithful lover, the sun; and the shade of bereavement had added a touch of sweetness to her sweet countenance.

It was well past the hour of dusk when I turned my steps home-ward. On reaching the gate, a peal of silvery laughter wafted itself to my ears and roused me from my reverie. Turning my eyes in its direction, I espied Nirmala playing in the garden with my cousin. He was a few years younger to me and was of a lively disposition. His humorous chatter and incessant activity had raised Nirmala's drooping spirits. Perhaps she found in him the mirthful companion, for whom her heart had hitherto longed.

For a moment I stood still. A thought, which acted like a dart of poison, entered my heart. Hitherto I had been a complete stranger to such ignoble sentiments. I knew that Nirmala was pure and innocent, and yet she was doing wrong, I felt. And the tragedy of it all killed me almost. My cherished

ideal! She, the soul of chaste purity! How dare the villain throw mud at that pure vision? "Shall I," I questioned myself, "call her to me and rebuke her for her foolishness? But, have I the right," came the answering question. "What after all has she done? Her nature has but responded to the call of a like nature. Have I, because I have gone through a nameless ceremony with her, a ceremony which was all a play on one side, and a weary indifference on the other, the right to monopolise her heart and happiness? Must I, in accordance with that supposed claim, spoil her freedom and enjoyment? Oh, selfish heart, I chide you and not her. Happiness is an essential necessity to all human lives and what I couldn't give, she has sought and got at another's hands and I, the jealous wolf, watch in anger and attempt to clutch back my prey into my own hands again! Heaven forgive me! Nirmala, my well-beloved, I give you your freedom. Be happy, my child. I have done you wrong in chaining you to myself, but I have still the chance to do some reparation. The bond that man has made can be broken by man himself. But the bond that nature has created in you must for ever remain. And so let it be. And yet, oh my Nirmala, oh Goddess whom my soul has worshipped, I cannot erase you from the canvas of my mind. You sit there in all the majesty of your beauty; and forgive me, beloved, if in giving you freedom, I yet dare to take with me the vision that has enchanted me so long. Let your innocent heart pardon me when you come to know all. Adieu then, Nirmala. Be happy with whomsoever you will. My blessings go with you."

Thus cried my heart and in that moment of tense bitterness, I bade good-bye to the home that had harboured me till that period of my life. Groaning inwardly, I turned my back on it. My eyes, heavy with unshed tears, sought peace in mother Nature's heart. She smiled a welcome and beckoned to my forlorn soul. She could understand me well enough, for at that hour she was mourning over her bereavement as much as I. In response to her sympathetic

call, I hurried on, caring naught for the way my feet took me. The stillness of the hour acted as a balm to my tortured soul and in silence, I, the silent soul, communed with the silent mother's heart. Gradually, her sentiments echoed in mine and peace stole upon me unawares. For the moment I forgot the wound my heart had received, I forgot my wife, my home and everything. I stood transfixed, lost in wrapt adoration. My heart-hunger was at last satisfied. In peace I looked up to her, as her face in all its smiling splendour bent down kindly into mine. Ah! how benign is her attitude at times! My tired eye-lids gently closed and her soft-voiced whisper soothed me soon to dreamless slumber. Would that I had never been awakened from that sleep of bliss!

Dawn was at its fullest glory when my eyes opened to the situation around me. I was startled to find myself in the thick of a forest, with the grassy carpet for my bed. Then with a shock, the last day's occurrences came to torture me once again, and for a moment I stood undecided. My heart still clung to my childhood's home with a fierce intensity and urged me to return to it and handle the situation as befitted a man. But I controlled that impulse and decided to continue on the path I had already chosen.

And thus began my life as a wandering mendicant. For years, I wandered and the life that I led was rich in experience and adventures. Yet every now and then, the face of Nirmala would peep in through my thoughts, disturbing my calm and turning me once more to the pitiful human that I have always been! And one day, when the feeling grew intense, I decided to have a look at the home that had once been mine and see how Nirmala fared. If she was well and happy, I would return without disclosing myself I thought, and on that decision I took my way thither.

Shadows of the past! How they mock me to-day!

I remember as if it were yesterday, the feelings that rushed through me, while I was

nearing home. Every little stick and stone stored some childhood's recollection to me; and the joy my heart experienced was such as when we meet a beloved friend after long, long years of separation.

At the gateway of my home I stood for a while. I felt there was a subtle air of gloom and sadness pervading the atmosphere. I felt a sense of unreasoned agitation—perhaps a dim foreboding—a presentiment of things to come. Tears rushed to my eyes, I knew not why, and, half ashamed, I brushed them aside and boldly entered the compound. I had taken but a pace or two, when my steps were suddenly arrested. Someone rushed out from the inner room and, ere I could well define the face and form, had fallen prostrate at my feet. It was she, my Nirmala! It surprised me not a little to find that she had seen through my disguise and recognised me after the thorough change time and circumstances had effected in me. Perhaps it was the heart that spoke to her—perhaps, her heart and mine had exchanged greetings even before we met in our physical selves! "Nirmala, my child, rise up," I cried. She lifted up her face to me—a sad sweet face glistening with recent tears, and essayed to say something. But her voice never came out. All utterance seemed choked and, like a dumb animal that knowingly lifts up its eyes to its tender master, she looked up to

my face. Then she suddenly changed colour and with a sickening sense of dread I bent to lift her up in my arms, but, ere I could whisper words of penitence in her ears, I found that I was holding a lifeless corpse! How that recollection tortures me still!

Was it my touch, oh God, that had withered the flower I loved? Ah, the tragedy of it! I had valued it not, when it was in my hands. I had thrown it off in indifference and with the knowledge of its value I had come back to claim it and found that it had escaped my unworthy hands for ever! Heaven's just retribution!

How eloquent is the dumb language of silence at times! Beside it, words seem meaningless, for at best they are but a crude formula of the expressionless depth within! All the agony that my act had caused to her, all the pent-up sorrow of her inner heart—she had transferred into mine by means of that last lingering look and thus, freeing herself from all mortal evils, she had fled past me into the land of serene blessedness! Yet, Nirmala, why have you left me, alone and unaided to mourn over the tragedy of mistaken life!

Oh God, why, oh why is there such incompleteness in thy creation!

M. P. Seelavathi Amma.

## OUR SERIAL STORY

### King Systos the Mighty

By HERBERT PORTER

#### CHAPTER XIII

##### KING SYSTOS RETURNS

**A**FTER Systos and his army had rested sufficiently in Mendicea, enjoying the best that the land could yield and the people could offer them, Systos ordered the Mendicean army to join his own, and then he again went forward to kill and to capture.

Oceans he sailed and lands he filled with death, until great and small bowed to him as King.

Then Systos sent heralds before him, to his own land, to announce his return. So the heralds went, in great haste, to the land of the Menelos; and cried before the royal palace the news that Systos, the King of the earth—the conqueror of all nations, was

about to return, and bring with him all that remained of the armies of the world, joined to his own army, so that the nations could not rebel against him.

When the priests of Isar heard the voices of the men heralding the return of the mighty Systos, they bade the people prepare for the entry of their great King. Decorations were spread, from city to city, throughout the land. At every archway, in bold letters, were placed such phrases as "*Hail Systos the mighty!*" and every gateway to the City of Art was made a testimony to the fame and power of the King.

When the good Queen Alestes heard the news which the heralds cried about the land, she began to brace up her mind for the ordeal before her, for she knew that the victories which her husband had gained would render him more obnoxious and intolerable than ever.

Several weeks elapsed before the monstrous army arrived. Great rejoicings prevailed through all the land. The people shouted and danced and sang, and many *fetes* were held, until the whole land became ablaze with light and aflame with the spirit of mirth.

When Systos arrived at the Royal Palace, the Queen immediately hailed him and showed him great welcome, for she had determined not to oppose his will in any particular, but to humour him in all things. This she deemed to be a wise plan. The King was visibly pleased to find Alestes thus changed, and, when he perceived her meekness, he at once assumed that she now feared him too much to stand in opposition against him.

While Systos and his kingdom rejoiced over their conquests, plague and famine became rampant throughout the vanquished earth, and the plague spread because of the rotting corpses which filled all the lands where war had raged so fiercely. Therefore, great was the desolation and misery of the fallen empires. As the pestilence and famine spread, the dethroned rulers sent a deputation to plead with Systos for mercy and help; but Systos, that devil of autocracy, was obdurate, and became the more set in wickedness, by the appeal of the conquered nations. So the legation went back again, with heavy hearts to Mendicea, where the people anxiously awaited their return.

When the men had departed, the King leisurely betook himself to the Chamber of War. There he had private audience with Nebulos, and ordered a portion of the army to again go forth through the overthrown lands, and gather, from the temples of the gods of the Sun, Moon and Stars, the Air, Land and Sea, all the beautiful ornaments of gold and silver, and all the jewels and precious stones which were to be found. Systos also bade him take captive all the beautiful women of each nation—as many as could be found. Tax gatherers were also to be appointed to gather money for the enrichment of Systos and the land of the Menelos. So Nebulos arranged a small army of spearmen, and warriors, and went on the King's errand, in full charge of the men.

#### CHAPTER XIV

##### THE PALACE OF PLEASURES

When Nebulos had departed with his army, Systos sent messengers to all the expert architects in the land to bid them submit designs of the building of a great Palace of Pleasure, such as had never before been known upon the earth for splendour. Designs were furnished and builders in large numbers were employed for the erection of the massive and elaborate edifice. Months passed, and the palace grew and grew in size and magnificence, until it towered above every other building in the City of Art. Masons and builders and woodworkers contributed such wondrous work to this palace that, when completed, it surprised even the fine and magnificent imagination of its designer, and pleased Systos more than any other of the works which his mind had conceived to accomplish.

Shortly after the palace was completed, Nebulos returned with great spoils which he had pilfered from the broken nations, ornaments of gold and silver and brass, images of priceless worth, and jewels and precious stones and untold riches. These, and all the beautiful women of the earth, were placed in the palace for the mighty and wicked Systos, who appointed the priest of Isar to keep in order the whole palace, and thus have sanctioned, as part of the religious rites and ceremonies of the country, the wickedness which was practised there. So Systos dwelt in the Palace of Pleasure, in ease and revelling, and the priests and warriors and all the men of power in the city followed his example.

As time passed by, the evil of Systos spread to the people of the land, and they became evil like their King. So, the vice of one man defiled a whole nation. Proud and indolent they became. Boasts of conquest were for ever on their lips. Prosperity and power became the chief theme of all their songs, and riches and vice their god.

Thus the Menelos, at the highest possible height of earthly prosperity, became deeply, morally degenerate. Great wealth and mastery

became a canker at the very heart of the people, and, as Babylon and Rome fell away from power, so began the spirit of destruction to work unseen and unfelt through the land of the Menelos, for there is but one force which can keep a nation alive, and that force is morality. All the intellect and genius of men, all the subtle scheming and intricate deliberations of a million wits, cannot suspend for a second the inevitable doom of a condemned and vicious empire.

( to be continued )

## Vaidya Sastra Kusala, Dr. Mrs. Lukose

**D**R. Mrs. Lukose, the talented and very popular lady doctor of Travancore was honoured with the title of "Vaidya Sastra Kusala" by His Highness the Maharaja of Travancore, in a public Durbar held in connection with the birthday of His Highness.

At a grand public meeting convened to congratulate her, Mrs. Lukose expressed her heart-felt gratitude to H. H. the Maharajah for the honour done to her, as a woman and as a loyal and conscientious worker. Then, after thanking her friends for their public congratulations, she paid a tribute to the greatest influence of her life, her beloved father, who, while sending her abroad for her medical education, had impressed on her that the greatest service was that which meant the greatest sense of responsibility and the greatest sacrifices incurred honestly therefor. Then, she spoke feelingly of the second great influence in her life, viz., that of the late Maharajah, H. H. Sri Mulam Thirunal, who had appointed her to the surgeonship of the Women and Children's Hospital in Travancore. The fatherly interest displayed by him, not only for her, but for the hospital, had, after her father's death, made her give up other attractive offers of work, and settle in Travancore. Then Mrs. Lukose continued, "it was only a few days after my entry into service here, that another unexpected influence came over me. This was when a Royal personage, barely out of her teens, had the boldness and determination to entrust into my young professional hands her precious life and that of her unborn babe, in

spite of very many pressing influences for importing medical aid from outside the State. The terrible anxiety and mental strain, that I underwent, was however relieved a few weeks later, by the birth of a Princess in the Royal Family, the first Princess, H. H. Karthiga Thirunal. This incident might appear to many of you as of not much importance; but, to me at that time, it meant everything, especially at the threshold of my professional career.

A few years later, yet another important event took place in my official career and this was when Her Highness the Maharani Regent surprised the whole of India and the countries of the West by taking the epoch-making step of appointing me Durbar physician and member of the Travancore Legislative Council. As you know, this was the first time that a woman was appointed to administer a major department, and the first time in all India, that a woman was given a seat in the Legislative Council. It was a few days later, when congratulatory telegrams and letters came pouring in from Geneva, and different parts of Europe and India, from America and Australia and New Zealand, that I fully realised the magnitude and responsibility of my position and the extent to which the State of Travancore had risen in the estimation of the wide world.

And now I have come to the last stage of my career, in which the outstanding Royal influence has been the kindness and affection of the young and gracious Maharajah, with whom I have had the rare privilege of being closely associated from his childhood. It is only four

years since His Highness the Maharajah assumed the reins of Government of the State and within this short period I have attained the crowning glory of my official career, inasmuch as His Highness has been graciously pleased to set his seal of approbation on my humble services by conferring on me the title of Vaidya Sastra Kusala.

One word more, and I have finished. It is true that I have laboured hard for the Women's and Children's Hospital for well nigh 20 years. But all my efforts would have been in vain, had I not the hearty co-operation of my assistants and nursing staff. I cannot but pay a tribute of praise to the four veteran assistants, who were a tower of strength to me in the early days of the

hospital administration. I have been equally fortunate with the younger assistants, who followed later.

I must thank the General Committee of the Trivandrum Y. W. C. A. most heartily for the trouble it has taken to arrange this Public Meeting. I am glad that the Trivandrum Y. W. C. A. was the first to arrange such a meeting. My friends like to talk of my having three daughters—the eldest being the Women and Children's Hospital, the second the Trivandrum Y. W. C. A. and my own daughter taking only the third place (I am glad she is not here to hear me say this), so it is only right that the Y. W. C. A. should be first in the field.

## ELISSA LANDI

A Modern Film Star

By MEA

**E**LISSA Landi is a striking example of the high standard of education and varied attainments that are required of a modern screen star. A short account of this accomplished lady will show that a beautiful face and superb figure form only a small portion of the ingredients that go to make up a star of the first magnitude.

Born in Venice on December 6th, she shortly afterwards went to London and then to Canada with her parents, the Count and Countess Zenardi-Landi, of Austria.

Her mother, a novelist under exile from Austria because of the piercing truth of some of her writings, eked out a bare living as a language teacher, first in Quebec on the East coast and then in Vancouver, B. C. on the Pacific. The Countess now married again, this time an Italian gentleman, and the family moved to London where Elissa once more entered into the life of a child of nobility with tutors and governesses. She was educated in Bavaria and England.

At the age of nine she began writing a poem. At 15, she had completed an

entire novel, "Neilson." It was published when she was nineteen. Since then she has written and seen published, "House For Sale" and "The Helmers," with the publishers, Doubleday-Doran, now bringing out her latest, "The Ancestor," and a fifth novel, yet untitled, is occupying Miss Landi's off-stage moments.

Miss Landi has also written many poems. One group of six, called "Offering to Eros" has been set to music by the composer, Abram Chasins, and is being sung on the concert platform. She writes her poems to the rhythm of her pipe-organ, which this versatile lady plays for inspiration in her beautiful home on the Pacific Palisades, overlooking the ocean.

While still undergoing her education, Elissa took up the study of voice culture and was promised a brilliant future as a mezzo-soprano, while her dancing brought her a professional offer and a chance to travel with the Russian Ballet, which she turned down, preferring writing.

Having no desire for a stage career, nevertheless the talented girl decided to

write a novel with a theatrical background, and in order to get the correct atmosphere joined a repertoire company at Oxford. Her histrionic talent was at once apparent, doing that as well as she did everything to which she turned her hand, and she was given leading roles.

"But after a little while," she says, "I knew that acting was the thing I wanted to do."

Her London *debut* was in the lead of "The Storm" which ran for five months in the British capital. It was a great personal success and she followed it with leads in "Lavendar Ladies," "The Constant Nymph," "The Stag" and many other roles, including that of Desdemona in Shakespeare's "Othello."

Foreign picture companies immediately snapped her up and she did eight pictures during the next two years, in England, France and Sweden. In 1930, she happened to meet Rouben Mamoulian, the screen director, then a Broadway stage producer, in London, and he suggested that she should come to New York and play the role of Catherine Barclay in "A Farewell To Arms", on the stage.

Although the play made no great impression, Elissa did; and she received six motion picture offers. Her first Hollywood part was in "Body and Soul," opposite Charles Farrell, and she followed that with such screen plays as: "The Yellow Ticket," "Wicked," "A Passport to Hell," "The Woman in Room 13," "The Devil's Lottery," "Always Good-bye," C. B. Mille's "Sign of the Cross," the starring role in "The Warrior's Husband," opposite Ronald Colman in "The Masquerader," with Paul Lukas in "By Candlelight," "I Loved You Wednesday," with Francis Lederer in his American debut, "Man of Two Worlds" and then in "Sisters Under the Skin." The last named is at present touring India.

It was following this last production

that Paramount signed Miss Landi on a long-term contract in July, 1934.

In the vogue for pictures with an opera background, Miss Landi's training has stood her in good stead. "Enter Madame," also touring this country, contains excerpts from "La Tosca," "Il Trovatore" and "Cavalleria Rusticana," and has Elissa Landi in the leading role, with Richard Bonelli of the Metropolitan Opera, and Nina Koshetz, of the Chicago Grand Opera in the cast. Miss Landi's leading man is Cary Grant.

Yet another picture in which Miss Landi is to be seen at present in India is "The Count of Monte Cristo."

Miss Landi's private menagerie includes five dogs, five cats and her dearest pet, a sleek black horse called "Darkie." This horse was her first purchase in California, and each morning before breakfast it has been a daily ritual to ride up and down the nearby canyons, dashing down to the ocean front and galloping for miles on the wide expanse of tightly-packed sand. She is a daring horsewoman who knows no fear.

Although paid gardeners maintain her estate, her rose garden is her own domain, and she raises many varieties of famous blooms.

Every menu in her home is chosen by herself, and she often stands side by side with the cook, mixing a salad dressing *par excellence*! She is known as one of Hollywood's best cooks!

Miss Landi speaks French, German and Italian as perfectly as she talks in English. She owns one of the world's largest collections of classical music records and is also a rabid radio fan, going in for long-distance receiving.

"Cannot" does not exist in this brilliant young lady's lexicon. She has light auburn hair, green-blue eyes, always weighs about 120 lbs, and is five feet six inches in height. Her Paramount pictures are: "Sign of the Cross," "The Great Flirtation," and "Enter Madame."

## OUR FASHION SUGGESTIONS

### 1. Coats for all times of a winter day

Now that the cold whether has set in, and there is a distinct nip in the air, wraps are already being resorted to. The other day, when I was out for an after dinner ride, I felt distinctly chilly, and was glad I had taken my coat with me. Otherwise, I am sure I would have caught a bad cold. There are some places in India, when winter months are distinctly cold, and a coat is needed all day long, as one needs one on the hills. For such weather, a knitted woollen coat without sleeves is best for morning wear, and a thick blanket coat with a fur collar for evening wear. For theatres and dances, a satin wrap or an opera coat should be taken.

Why are Indian women so chary of wearing coats? In a warm climate like Southern India, they think it is unnecessary to wrap up, and so it is, ordinarily; but surely one must protect oneself after exercise. Those women who refuse to wear coats after tennis, either prove that their game is soft, and therefore they need no wrap after, or that they are deliberately courting trouble. A warm blanket coat is the best after tennis, or a close fitting woollen one.

Velvet coats are rather fashionable these days, and can be worn suitably in the evenings both before and after dinner. Close-fitting short coats of black, brown or grey velvet suit the sari very well, and are most welcome on a cold evening when one is playing bridge or doing something sedentary.

Many Indian women like to wear shawls, which no doubt suit the sari well, but somehow, a shawl adds to their encumbrance of an already cumbersome costume. Shawls are all right for night wear at theatres—but for evening wear they are out of place. Many women, who feel that a coat is entirely a Western habit, have converted Kashmir shawls and other typical Indian stuff into coats, which look very charming.

The sooner an Indian woman realises that wearing a coat when needed is nothing derogatory to her dignity, the better will it be for her physique.

—Sister Susie

### 2. Balanced Beauty

*Dress and Beauty* tells us of the following points:

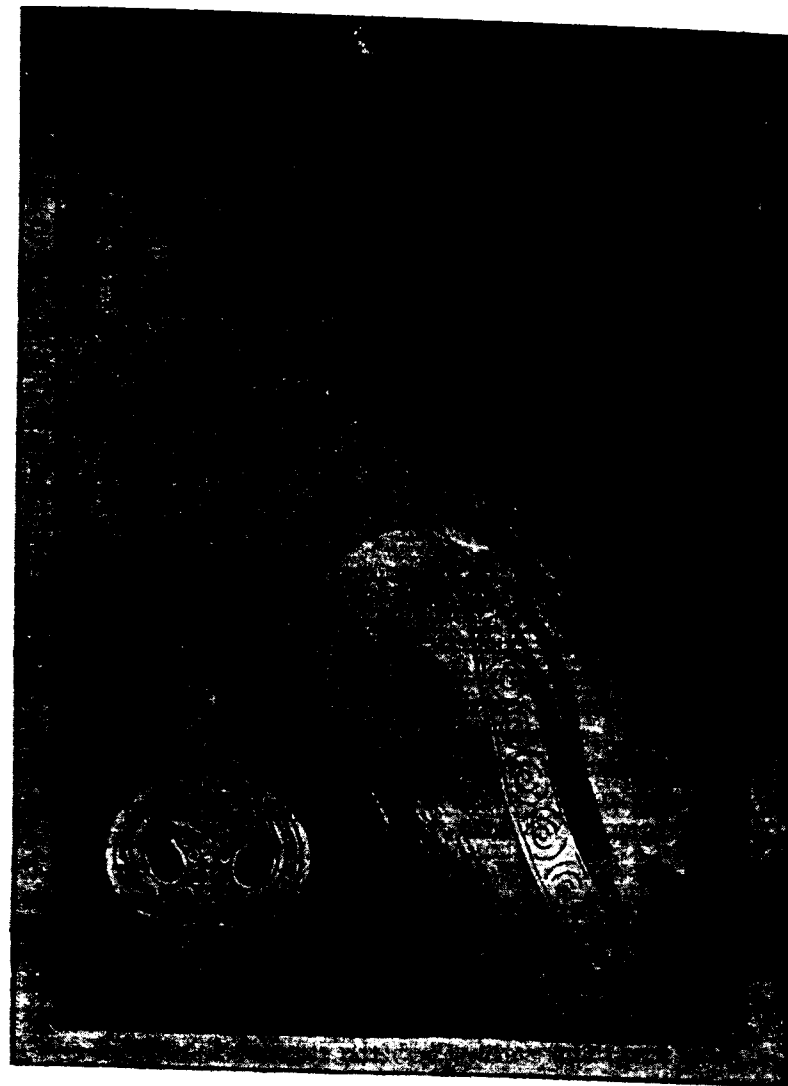
- (1) Right thinking creates facial beauty, since it does not allow hard or selfish lines round the mouth and the eyes.
- (2) Perfect health must be attained, so that harmonious happiness can give a glowing healthy skin, bright shining eyes, and a sweet smile.
- (3) The body must be brought into adjustment with the mind, in order to express properly the inner self.
- (4) Therefore, the body must be controlled, not only by exercising the muscles, but also by loosening the joints, so that one can stand, walk, sit, and enter a room with grace.

Take the art of *Standing*.

Do not stand on one leg, or with one hip up, or with too much of a hollow in the back. Do the following exercise: First bend the knees a little, while keeping the heels on the ground. This brings the lower part of the back inward and down. Place the hands partly closed on your thighs, more towards the front of them; draw in the stomach. Secondly, tilt up the lower back gently, bringing the left hand up and to the front; then bring the right hand up and front. Wiggle from side to side. Thirdly, keeping the lower back down, take in the abdomen, obliquely up. Relax and repeat about eight times.

After some days, try another position; placing feet with toes and heels parallel, let the knees sag a little, and the shoulders slightly droop, while the arms hang loosely.

Then, draw up the knees, take in the abdomen rather forcibly, while keeping down the lower back, poise the shoulders loosely, and let the arms hang free; then lift the head and draw in the chin, without straining.



### 3. Filigree Ear-rings

If you want something really dainty in the way of jewelry, you cannot do better than choose this pair of filigree ear-rings; worn with a white saree, as in the sketch, their delicate silver gleam will look delightful.

The design is well balanced and artistic, elaborate and yet not too much so.

In fact, they are the ideal ornaments for a simple occasion when heavier jewelry may be out of place.

—Elfrida Gay.

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**Smartness ?**

**Durability ?**

**Cheapness ?**

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## ADVICE TO A MOTHER

### 1. TEETH AND HOW TO TAKE CARE OF THEM

**I**N childhood there is a temporary set of teeth, called Milk Teeth. These consist of two incisors, one canine and two molars on each side of each jaw. The lower incisors are the first teeth to appear, and are generally cut about the sixth or seventh month; the upper incisors in the ninth month; and the lateral incisors a month later. The first molar appears at the end of the first year, the 'eye teeth' (two pointed teeth of the upper jaw, one under each eye) about the 18th month, and the remaining molars will have made their appearance by the time the baby is three years old.

Generally, teething is attended with a large flow of saliva and dribbling. The gums are tender and the child may suffer from a slight rise in temperature. But under suitable conditions it should be free from calamitous symptoms during the cutting of a tooth, which should be painless. Proper feeding of the baby prevents painful teething. Be sure that you feed the baby with good milk from healthy cows. Condensed or Swiss milk, though consumed by babes with eagerness, perhaps on account of the sweet taste, should not be given to children. Though they become round and sleek on it, with fulness of flesh, in reality they are not strong.

Feed the child from a bottle and not from a cup. The former increases the flow of saliva and so aids digestion. (A Nestle's feeding-bottle will serve the purpose). Clean the feeding-bottle with hot water every time it is used, as there is danger of some particles of milk sticking to the sides of the bottle and turning sour the next quantity of milk put into it. This causes stomach and bowel troubles in babies.

During teething, a purgative, such as castor oil, ought to be administered, should there be any digestive disorders.

The sucking of a dummy teat sets in

microbic infection in the mouth, for the "comforter" is almost always dirty. This practice of allowing children to suck comforters results in an attack of cold or bronchial affection.

Teeth aid in speaking, for when they are lost, the pronouncing of certain syllables clearly is impossible. So every effort must be made to keep the natural set of teeth in good condition for a long time. The primary thing is cleanliness of the teeth. Particles of food sticking about the teeth are acted upon by bacteria and undergo decomposition, and certain acids are produced which are capable of wearing down the 'tooth enamel.' It is essential to clean the teeth in order to remove these food particles from lodging in the crevices of the teeth.

A wooden toothpick should be used regularly after each meal. [Caution: Never use a metal toothpick]. A silk thread also should be used at least once a week. The best type of tooth brush is that, in which the bristles are closely set, moderately stiff and not too long. In brushing the teeth, there need not be any alarm if the gums bleed, for "it is nature's way of relieving herself." The teeth should be brushed at least twice a day, morning and night, for it is important that no foreign matter should be left in the mouth at night. Always use tepid water to clean the teeth, for too hot or too cold water has a great tendency to crack the enamel of the teeth.

After brushing the teeth, rub common salt into the brush and allow it to remain there until the next time the brush is made use of. This prevents the brush from becoming dirty.

*The following are good tooth powder recipes:—*

- |                    |                   |
|--------------------|-------------------|
| (1) Powdered chalk | $\frac{1}{2}$ lb. |
| „ castille soap    | 11 oz.            |
| „ sugar            | 1 oz.             |
| Powderd orris root | 1 oz.             |

Mix well and keep in an air-tight tin.

- (2) Precipitated chalk 1 oz.  
Powdered castille soap 1 drachm  
Oil of eucalyptus 1 drachm  
Mix well and keep in an air-tight tin.
- (1) Comphorated chalk 2 oz.  
Powdered omis root 2 oz.

Mix the above well and then add 12 drops of eucalyptus oil. Keep in an air-tight tin.

*Decaying Teeth* have to be taken out in time and a good dentist should be consulted.

For discoloured teeth, moisten a little pumice-stone powder and apply to the discoloured spots and rub well. Brush it away and rinse the mouth with an antiseptic wash.

Many diseases, such as dyspepsia, are caused by decayed or neglected teeth or even by a septic tooth. Septic matter is constantly swallowed and this causes biliousness.

Tartar on the teeth is due to the over-consumption of rich foods and sweets. At times, it is due to careless cleansing of the teeth. Put some magnesia on a tooth brush and brush the teeth thoroughly in order to remove the tartar. Three applications are enough.

Everyone should know that "not to have sound teeth is to prepare the system for disease." When anyone has decayed teeth, every breath breathed out is full of poisonous gases from the teeth. These dirty gases not only injure the lungs, but enter also into the blood and harm the entire body.

A. R. Puttu Rao.

## 2. EVERY CHILD'S AN ARTIST

A CHILD does not need to be taught to be an artist; he is an artist. That is the basis of all widespread modern effort to nurture his sense of beauty. You may think a five-year-old's drawings meaningless, his singing aimless, his dancing only jumping. In reality, he is creating beauty in his own way. Time enough later for discipline and technique. What can be inculcated before the age of ten or twelve is not the mastery of art, but the love of it. If you discourage the early manifestations of art in your child, you kill, not only (in a rare case) a potential artist, but also (in nearly every case) the potentiality of a responsive and graciously-founded personality. Not art instruction, but art experience, is the aim of educational enterprises, which are now endeavouring to offset the cruel demands of the machine age.

From the *Parents' Magazine*.

## OUR CHILDREN'S PAGES

### (1) MOHAN IS CRUEL--A STORY

MOHAN was now seven, and his mother and father thought it high time he went to school. They realised that they had kept him at home too long, and that he was getting too mischievous and naughty. He was always getting into trouble, and doing things he ought not to do. So, as soon as term opened, he was sent off to school, and rather enjoyed it. Here was a new world opening up before him, full of boys and fun. He was beginning to think

this world rather a jolly place to live in.

He came back full of news about school the first day, until Malika who had been at school for a year now, and knew all about it, became fed-up and told him not to talk so much. Nothing would make him stop talking however, and even after he and Malika had gone to bed and their mother had said "goodnight" to them and told them to be good and go to sleep immediately, he would insist on talking.

"I'm tired, and I want to go to sleep.

Do shut up, Mohan," pleaded Malika.

"Let me just tell you this one story, Malika. Do listen."

"Oh, very well, but hurry up with it," replied Malika stifling a yawn.

"There's a boy called Rajan who collects butterflies. He catches them and pins them down, and he brought his collection to school today. He's one of the older boys, and we don't see him except at tiffin time. He's wonderful. I'm going to start collecting butterflies myself soon."

"Well, all I can say is that you are a cruel boy. Goodnight." And in another instant, Malika was asleep. Mohan, seeing it was no use talking any more, also went to sleep, a very tired young man, after his first day at school.

About a month later, he arrived home one day with a butterfly net.

"Whatever is that?" asked Malika.

"It's a net to catch butterflies with," said Mohan. "I got it from another boy in exchange for twenty cigarette coupons. I've been collecting all these coupons from daddy. They are very valuable at school."

Malika did not reply, but left her brother to carry out his cruel intentions, and went on with the sewing of her doll's dress.

Mohan, eager to try his net, went into the garden. It was a lovely evening. The sun was about to set, and in its last rays, many butterflies basked about the roses and jasmines that grew profusely in Malika's mother's garden. Among all the butterflies that fed on the fragrant flowers, there was a beautiful black and red one called Leila. She was called Leila, because she was always happy and joyful, always flitting about from one flower to another and having a good time. She depicted joy.

Well, Leila was just going to settle down on a rose and have a happy few minutes before she retired for the night, when she saw a little boy approaching her

with stealthy steps from behind. He looked rather frightening, and carried a net in his hand. It dangled from a long stick, and, before Leila could have time to fly away out of reach from the bad little boy, he had thrown the net over her, and she was caught. In vain did she try to escape, but she could not move, for her lovely wings kept getting caught in the meshes. Fear gripped her, especially when she saw a horrid human hand approach her and try to catch her. "Oh God, save me, please save me," she prayed, and then she fainted, for she had heard about other butterflies being caught and about their being poked with a pin, even before they were dead, sometimes.

Mohan, in great glee, caught the fainting butterfly in his rough little hand, and proceeded indoors to start pinning it, but just as he was going in, he met Malika coming out with the dogs. "Hullo, what have you got there?" she asked.

"A lovely big butterfly. Isn't it a beauty? A good start," said Mohan.

"Oh, poor thing," cried Malika. "Is it still alive? Give it to me," and she took it in her hand.

By this time, Leila was regaining consciousness, and flapped a wing limply.

"You can't kill this beautiful thing, Mohan," cried Malika, and, before he could do anything, she ran out and left Leila as high up on a jasmine creeper as she could possibly reach.

"You wretch, you nasty little girl," cried Mohan, and went chasing after her, but, being shorter than Malika as he was a year younger, he could not reach up to the butterfly, and by the time he ran in to get a stool to stand on and catch Leila, she had regained full consciousness, and had flown away.

That night, Mohan refused to talk to Malika and, when his cousin Sri Ram came to see him, he told him what Malika had done. Now Sri Ram was ten, and Malika rather liked him. She had great respect for

his skill in everything he did, and she admired him, because he could read so well, and was always kind and good to her. She was rather nervous therefore when Mohan complained about her to him, as she did not want him to think badly of her.

"She is a sentimental fool, all girls are like that," she heard, Mohan say, and she almost burst into tears. She felt she must give an explanation, so she went to him and said she could not help it, as it was cruel killing a lovely butterfly.

"Well, you are rather silly, that's all I can say," remarked Sri Ram and went home. His house was only next door.

That night Malika felt very unhappy and could not sleep. In fact, she wept before she fell asleep finally, but that is a secret, as Malika does not like people to know that she weeps sometimes. She always pretends to be a brave little girl. However, the next day she got up feeling she had done the right thing, and when she *did* meet Sri Ram he had forgotten all about the day before, and was just as nice to her as usual, so all was well. Malika felt extra happy when she saw Leila fluttering over the biggest rose in the garden. The rose was red and Leila's black and red wings looked lovely against the velvet petals.

"Oh, I'm glad I saved her life", she cried, and then went off to school, a cheerful little child. Mohan also had forgotten all about the butterfly, and went to school with his bag of books and his butterfly net, looking as important as ever.

—P. S.

## (2) THINGS TO DO

### A Spinning siren

Mark out a circle of 4 inches diameter on a piece of thin, but stiff, cardboard. At  $\frac{1}{2}$  inch difference from the first, draw another circle; and on this line, punch out with a nail 8 small holes about a  $\frac{3}{4}$  inch apart from each other. Punch out two smaller

holes near each other but not touching at the centre.

Cut out the cardboard neatly round the first circle. Drop a drop of sealing wax on each of the two centre holes; before the wax has set, wet a needle, and pierce holes big enough to pass a cord through. Push a cord about 28 inches in length through one hole, take it back to the same side through the other and knot. Bring the cardboard to the centre of the double cord. The siren is now worked by looping a finger of each hand into the end loops. Whirl till the cord is twisted, then work the hands to and from each other, as if a concertina is being played. The disc will then spin at great speed, producing a long eerie sound.

(Adapted from the *Treasure Chest*)

## (3) MY CREATURES

THE last good-night,

I always say,  
Is when the light has been  
Taken away,  
And my Creatures down  
At the foot of my bed  
Won't go to sleep  
Till their good-night's said:

Good-night, my Bunny with lopped ears;  
Good-night, my fiercest and fattest of bears;  
Good-night, my Jumbo-against-the-wall,  
Good-night, my creatures—  
Good-night all.

The first good-morning,

I always say,  
Is when I wake up  
And it's really day;  
And my creatures aren't  
At the foot of my bed. . .  
They're all over the floor—  
Which is strange—instead!

Good-morning, my Bunny, half under the chair;  
Good-morning, (I see you!) my funny old bear;  
Good-morning, my Jumbo-turned-round-the-wrong-way—

It's a lovely, *speshul*, and shining  
New day!

CARYL BRAHMS

(From *Woman and Home*)

# News about Indian Women

By SAHODARI

## 1. Conferences

IT seems to be the season for conferences among Indian women. We welcome them, for not only do they air public opinion, but they also confirm the ideals of women and preserve the strength of their advance. For instance, at the *West Godavary* Conference, we are told that a Mohammedan lady presided for the first time in history, which shows that unity is being achieved among women of various religions. The many resolutions passed at this conference, as also in *East Godavary*, speak of the wide scope of reforms needed, not only in social reform and education, but also in economic independence, in adult suffrage, in the treatment of Harijans and village reconstruction and in the protest against war. The same laudable resolutions were stressed in the *Travancore* conference, and the *Cochin* conference. Miss Coey, the President of the latter said about war: "Remember that the children you bring up in the home have to live in the world, and it is the mother's right and obligation to see that the world is fit for her children to live in. It cannot be, so long as there is oppression, disease, pauperism and war. That is why the woman is in her right place when she assembles with other women to consider these problems. It is as much her place as the kitchen or the childbed."

The *Bombay* Association also drew attention to some of the same views. At the *Mysore* State conference, a point stressed on was widow re-marriage, and religious instruction in schools. In the *Madras* conference, the cry was for reform in every direction.

## 2. Nurses

We are glad that the National Medical Institute of Calcutta has opened a class for the training of Bengali nurses. Women-nurses are required largely in hospitals; and among these, it is desirable that Indians should be placed, in order to obviate the difficulties of language among the less-educated patients. For such, not only is training very needed, but it is also necessary that the nurses should be of a better and more educated standard than has usually hitherto been opened. Good accommodation is required when

under training, and we are glad that such is being provided.

## 3. Some social evils

### (a) Immoral traffic

A very good forward step was undoubtedly taken when representatives of social reform associations met in Madras lately, under the presidentship of H. E. the Governor, and the Lord Bishop, to consider how to prevent traffic in women and children. This was but a preliminary proceeding to the conference on the same subject which is to be held soon, under the control of the British Social Hygiene Council, with the co-operation of the National Health Association. The public recognition of the evil is sure to accomplish wonders, with the aid of municipal bodies, heads of administration, local officials and voluntary workers. The enforcement of the Immoral Traffic Act has helped much, no doubt; but will be enlarged in its scope by the establishment of more rescue homes and more unselfish service. Moreover, provision for more opportunities of physical culture, games and general recreation, for a graded study of social hygiene and biology in schools and colleges, and for extensive propaganda of instruction, is needed. One of the resolutions passed expressed:

"This conference, while recognising the benefit that has accrued from the measures so far taken for the suppression of Immoral Traffic in Women and Children in the Presidency, and the approval of the public in the enforcement of such measures, emphasises the need for organised assistance and financial support by the public in the work of prevention and suppression of immoral traffic in women and children and in the provision of help for the victims of the traffic.

This conference is of opinion that experienced and trained leadership is necessary in the early stages of the suppression of immoral traffic in women and children, for organising and co-ordinating the work and for the training of a sufficient number of women workers.

This conference invites the attention of the Municipalities of the province to the fact that

this work in other countries and other provinces in India is considered as one of the important civic duties of Municipal bodies and requests them to give assistance to such work by encouraging the formation of Vigilance Associations, by providing for the salary of workers and by the maintenance of shelters where the victims of the traffic can be temporarily accommodated and cared for. This conference requests the Government to provide help by appointing for the present at least one woman worker and central organiser of training and experience; by establishing at least one central home for the entire presidency for the maintenance and care of girls dealt with under the Act; and by the provision of stipends for adult women, who have been victimised by the traffic, for maintenance and training in a recognised home."

(b) *Child-marriage*

Here are some of the statistics for *child-marriage*, published in one of the *Madras Dailies*:

| Age     | Percentage married |
|---------|--------------------|
| 0 to 1  | .8                 |
| 1 " 2   | 1.2                |
| 2 " 3   | 2.0                |
| 3 " 4   | 4.2                |
| 4 " 5   | 6.6                |
| 5 " 10  | 19.3               |
| 10 " 15 | 38.1               |

"Thus nearly one girl in 100 girls of less than one year of age is married and the same terrible fact is repeated in all the other age groups under 15.

One consequence of this is the almost unbelievable number of child-widows in the country." The figures are:—

| Age group | Actual number of widows |
|-----------|-------------------------|
| 0 1       | 1,515                   |
| 1 2       | 1,785                   |
| 2 3       | 3,485                   |
| 3 4       | 9,076                   |
| 4 5       | 15,019                  |
| 5 10      | 1,05,482                |
| 10 15     | 1,85,339                |

"Another consequence of child marriage is the number of young mothers who die in child-birth. 2,00,000 deaths in child-birth are the yearly average for India. This works up to 20 deaths per hour, and a vast number of these deaths occur among girls in their teens.

Lastly, child-marriage affects not merely the mother but the child and, therefore, the race. In India, out of every 1,000 children born, 181 die. This is the average; there are places in India where the average goes up to 400 per 1000.

The most regrettable fact of all is that in all these respects progress is so slow even if it is existent. For example, in 1921 there were 9,066 wives under the age of 1, in 1931 there were 44,082—an increase of nearly five times, while the population increased only by one-tenth. Again, in 1921 there were 759 widows under 1 and in 1931 the corresponding number was 1,515. The successive census figures show the most microscopic improvement. The population is increasing far more rapidly than the progress in measures to check these evils. The call for active steps to eradicate them is, therefore, more urgent than ever, and the women's movement in India can have no higher or more urgent task than the rousing of the conscience of the public and the Government in this matter."

(c) *Malnutrition of the masses*

This subject was discussed by a junior Red Cross conference lately at Coonoor. It was pointed out that food must consist of nutritive stuff like milk, green vegetables, eggs, fruit, cereals, some of which food is "protective" against ills, since it contains vitamins and mineral salts. But the diet of the masses in India lacks such factors, which is largely due to great poverty, as well as to ignorance. There is, therefore, much work to be done in this direction, especially in boarding schools, hostels, and other places. Sound instruction on rules of health to school pupils, sensible literature and exhibitions on the subject, additional feeding of milk to school children, prizes for cleanliness, and early treatment of illnesses, would help matters much.

(d) *The hardship suffered by Nambudiri women*

There has been some correspondence in papers about the sad condition of Nambudiri women, even though the latter are supposed to be on a high social scale. Their purdah-ridden condition, their utter lack of choice with regard to husbands, their troubles from co-wives, their difficulties from the joint family system, their lack of education, are much to be deplored. Efforts are however being made to reform these conditions, though such are often rendered sterile by the objections of the community con-

cerned. The leaders of the women's movement certainly need to delve deeper into this crying evil.

4. *Women and the co-operative movement*

As Nawab Sir M. Habibullah, Dewan of Travancore, stressed lately, there is great need for women to take part in the co-operative movement. There are many educated ladies, especially in Travancore, and they can largely help. As the Deputy Registrar of the Co-operative Department said: "One mistake with the Co-operative movement is that women have not been encouraged to come into the movement. Women are not only necessary for the success of societies such as co-operative stores, but they cannot be ignored by a movement which aims at improving the general well being of the whole community. Women have spare time at their disposal and they can play a prominent part particularly in working co-operative stores, in developing cottage industries and also in the development of a healthy home life in the villages. Mr. Brayne says in his scheme of rural reconstruction: 'when our womenfolk are trained and cultured and our village homes are bright and happy, we shall hear far less of the drain of the village lads into the towns and there will be far less quarrels, litigation and unrest. If my home is comfortable and happy, why should I leave it and join in a row, and why should I waste my time running false cases against my neighbours?' There can be much help rendered, not only indirectly, but also directly, in associations for weaving, bee-keeping and poultry-keeping, sheep and goat rearing, sale of fruit, flower and vegetable produce."

The co-operative movement for women, started in the Punjab, has extended to Bombay, the United Provinces, Travancore, Cochin and Mysore. It is time that the Madras Presidency takes a lesson from these places.

5. *Special education for women*

In the Mysore State's women's conference, great importance was laid on the extent of unemployment among educated Indian girls. H. H. The Yuvarani said about this, "The trouble, to my mind, seems to arise from the fact that High School and College education has been sought by girls for the same purpose

as by boys, viz., to find employment in Government service.

"If it is hard for boys to find employment in Government service, it is going to be much harder for girls.

Accordingly we must busy ourselves with two things. One is to seek fresh avenues of employment for women other than Government service, though I am not at all against educated women finding their proper share of posts in Government service, in Departments where they can compete on equal terms with men, such as education, medicine, and secretarial work. More and more women have to be trained for what are called the social services, and these services will have to be financed more by private and local sources, than by the Government. We shall require more health visitors, more doctors and more organisers of rural welfare."

But, more important than these outside avenues for work, is the home. "The home will always be the special field for the activity of women, and now-a-days home-making involves the knowledge of so many things—food values, marketing, knowledge of psychology of children and of men, and of science—so that domestic science, which formerly was confused with competent cooking and stores management, has become very comprehensive. We shall want women to learn, not only to manage their own households, but also to help their sisters to do likewise. Definitely, my suggestion is that in the High Schools greater attention should be paid in the case of girls to domestic science and to fine arts. But girls will be induced to take these courses, if there are suitable follow-on courses in the University. Briefly then, the reform of the educational system, from the point of view of women, will consist of a reorganisation of courses of study, so that more emphasis will be given to domestic science and fine arts, and also to courses of study which will lead women to other avenues of employment than Government service. I visualise a not distant future when women of India will be increasingly employed in earning their livelihood, to which marriage need not be a bar."

Miss Coey in the Cochin women's conference also drew attention to this type of education needed. "I am of opinion that, instead of rubbing shoulders with men in hunting for jobs, our educated

ladies must turn their energies to other useful directions. Our daughters should be taught homecrafts and domestic science, laws of health, principles of sex-education, maternity and child welfare, so that many of the girls coming out successful after secondary education may be absorbed by the Health Department. A girl educated in these will surely be able to make her home happier. Knowledge of sex laws and maternity, the child mind and laws of health will be of greater use than mathematics and physics."

In this connection, I would like to mention what Mr. Kumarappa writes in the *Hindu* about the Lady Irwin college for women. The syllabus here includes, besides the Teacher's course in methods and psychology and special sections of science like physics, chemistry, and biology, a Home course of one and two years, in Domestic Science subjects of Cookery, Laundry, Housewifery and Needlework. The Home Course syllabus includes Elementary Anatomy and Physiology, Dietetics, Hygiene, First Aid, Home nursing, Mother craft, Eugenics, Gardening, Book-keeping, Civics and child psychology. The point to notice is, that there is not only theoretical teaching, but also practical application of principles through a series of "House-duties" to students in turn, such as taking the parts of the hostess, the manager, the house-keeper, the librarian, the nurse, the lady-manager, etc. Music and dancing, including the Indian side, are also taught. I would like to ask the question here whether it would be really advisable to have special courses for women in schools and colleges. In these days of equalisation between men and women, we are simply cutting the ground from under our feet by specialisation. Why should we do this? Should we not instead concentrate on regular institutions for women's special education, like the Lady Irwin College, in which diplomas can be given and examinations held. Such places will provide scope for those women, who wish to learn domestic science and the other agenda thought to be necessary for women. The rest can go to men's educational institutions and compete as equals with men. While on this subject, I would like to mention the remark made lately at the Scottish Women's Association dinner at Madras. Mrs. Sutherland, speaking of Indian women, mentioned the sacredness of home-life among Indians. "I refer," she said to the women of India, those who are what we also aim at being, the home-makers, those who

cherish the fire which makes the sacred centre of home-life.

"Every nation is what its homes are. I have known many Indian homes, either as a guest for a few days in a cultured Hindu home, or in ordinary visits to neighbours and friends. Whether it be in wealthy city homes with every modern luxury, or in ordinary middle-class homes which, though unpretentious on the exterior, are often spacious and comfortable inside, or in distant villages where life for women is often full of toil and hardship, I have seen that it is the woman of the house who is the power in the home." Then, she sounded a warning note to "our gallant and able readers," not to forget the obligations of home, when aspiring to public employment. I cannot do better than quote what she said in defence of her point. "What of the home and the children when the wife and mother is away from it earning her living? What of the physical strain of being both wage-earner and mother? Can servants take the place of the mother in caring for and training children? Already, to my own knowledge, tragedies have arisen from such conditions." One cannot help pointing to the novel, "This Freedom" by Hutchinson, in which the evils of children almost entirely left to servants, although good and faithful servants, is brought home in a tale of disaster and woe. To it, let us add the need for the stressing of the beauty of womanliness, which is praised everywhere. Louis Tracy writes in a novel: "To what encyclopaedia can a man turn when he wishes to limn in mere words the elusive charms of a beautiful, well-educated girl, in whom a delightful personality is blended with the real artistic temperament—blended too with the deftness of a skilled gardener, who grafts one lovely and sweet-scented plant on another. If the human soul were ever visible to our mortal senses, it must most merely attain tangible form in fragrant young womanhood. And that is why it is not good for mankind that woman should, by training or environment, weaken the God-given maternal instinct, which is the golden halo of the Madonna."

Don't you think this point of view is really very correct? After all, why should the women of India seek employment in great numbers? Only those, who need to earn their livelihood, must do so. Our women, at least the more well-to-do class among them, have always been in the peculiarly beautiful situation of being sheltered

and kept from out-door work. This is a good thing indeed. When well-cared for, why should women wish to work for their livelihood? Are there not men to work for them? The point to remember is that there should be always scope given to women to work for wages, if necessary. If this freedom is there, I see no reason why women must seek general employment always. The question of public work is another affair altogether. For this, our Indian women must find time and leisure from their housework; but such work must be voluntary more or less, and willing service, not duty in return for payment. This is what our women need to do in India—find more time for public benefit. Those, who wish to work for their livelihood must do so, when married, only if forced to add to their means. If not, I think, a woman who wishes to work, should not marry and have husband and children.

#### 6. A hospital for women

The Salvation Army has done very good work by opening a hospital for women at Nidubrole, in the Guntur district. It has cost an enormous sum of money, and is a very well-equipped establishment, with its own power plant and water-supply. An X-ray apparatus may soon be installed. There are separate wards for maternity, for surgery and for medicine, besides two private wards, and an out-patient branch. The idea of the hospital originated, we are told, thirteen years ago; but it was not till 1932, that it was really considered. There have been generous contributions from friends, but the bulk of the expense incurred has been met by the International Head Quarters of the Salvation Army in London. It is interesting to note that contri-

butions have also been made by the Salvation Army officers, the women's branches, and even by the Criminal Tribes Settlement at Stuartpuram. As Commander Colledge of the Salvation Army said, "the hospital presents the culminating point in much labour, time, thought and perseverance."

His Excellency Lord Erskine said in his address on the occasion, "We are able to express our gratitude to a devoted army of workers who have given this signal expression to their belief that ministrations to bodily needs go hand-in-hand with those to spiritual needs. In thanking them, I feel sure that I am speaking not only on behalf of myself and of my Government, but of all the people of this presidency, irrespective of caste, creed or community. In the buildings before us to-day, we see a design and execution as efficient, as will undoubtedly be the medical aid which they are destined to provide; and once again the Salvation Army has offered its services in a part of the world where those services are sorely needed. That the necessary funds have been raised at a time, when funds for the best of objects are all too scarce, is a striking testimony to what the Army can achieve and to the esteem in which it is held by the public."

Has the Salvation Army not set a great practical example in this direction, which our rich people, especially our big estate-holders, can well follow? All around us, poor people, who can hardly even understand the illnesses they are subject to, arising chiefly from their poverty and their ignorance, are holding out piteous hands of appeal, and their sad mouths are pleading dumbly for assistance. Shall not those among us, who are able to, rise up and help?

## NEWS ABOUT WOMEN IN FOREIGN COUNTRIES

### THE PHILIPPINES

THE *Hindu* tells us that the first suffrage bill was urged here two years ago, but that gradually political opinion changed, till it was laid down that women could have the ballot, only if 300,000 of them voted in a plebiscite for it—a rather high number to reach. In 1935, it was found that this number was less by about 100,000. Therefore, the Philip-

pine women have had their right to vote repealed. Their leaders however, are preparing a strenuous campaign for battle, demanding that they should share equally in politics and civics. The disinclination of men to give women the vote in these islands has been hitherto somewhat aided by the ignorance of the women themselves as to their duties, and by the opposition of the church as well. Yet, one is glad to note that public

opinion is veering round slowly, but surely.

#### DENMARK

The status of women in this place has been high, and indeed necessarily so, since there are said to be 78,000 more women than men. Most departments of industries, commerce and agriculture are open to them, though not many have been found in the military and local sections, and there are many in domestic service. Women can be judges and barristers, police workers, solicitors; but so far no woman has been made a minister of the church. They have place, and an estimable one too, in both houses of Parliament, in the municipal councils in the town and in parish councils in the country. Women not under 25 years of age have the right to vote, if they are tax-payers. There is no doubt, however, that Danish women deserve their privileges, for, while education for them from seven years of age has been compulsory, adult education has been sensibly and carefully ordered. Women are waking more and more fully to their public responsibilities.

Women and children are well looked after by the State. Children under fourteen years cannot work in handicraft, industrial and transport trades; while night work is not allowed to young people between fourteen and twelve years of age. Mothers are looked after as well as old people. There is a general sickness insurance, with a number of benefits to about two-thirds of the people. Laws for parents to support their children and husband and wife to help each other, are in existence. A special amendment makes it the duty of the wife fully to support her husband.

#### SOVIET RUSSIA

Marriage in Russia now is a funny business, but seems to be the outcome of the equality allowed between the sexes. Chastity is not enforced, the person's own judgment and responsibility being the basis, and free marriage is encouraged. But children, whether born in wedlock or not, must be cared for by the parents. Divorce was at one time very easy;

those couples, who registered their marriage, having only "to write out" their union and those who had not so entered, parting without any formality. No mutual consent was necessary, nor ground for separation. As a result of this, however, divorces increased, going up to 44.3, for every hundred marriages. Therefore now, it has been ruled that there should not be a frivolous attitude towards the family, and divorce cannot be had till the State is satisfied that there has been consent on both sides.

Such a free state of marriage is however combated by the fact that there is a vast deal of unconsciousness of sex in Russia, which is being encouraged for all that it is worth; at the same time personal cleanliness and social responsibility are said to be well fostered.

#### YUGOSLOVIA

Here, the girls can be said to be more or less for sale as wives. Each has her price, depending on her value, as to beauty and working power. The dowry-system is indeed defended, as it is meant to provide a capital for married life. We are told that there is one mountainous district in the south, where only women live. The men go out in search of employment; they return once a year, and all those who were betrothed the previous year have their marriages celebrated. Parting has, however, to be faced very soon, for the men must go out again to their work.

#### LONDON

It has been proposed that a committee of alienists and psychiatrists should be appointed to act in the place of the police and the assize courts, in order to consider some special cases, where the mental illnesses of women, due to scarcity of food and other troubles, has led to crime.

At the National Council of women, a resolution was passed, asking for physical culture and more opportunities for games, as well as indulgence in the latest fashions in costume and coiffure for women patients in mental diseases.

The question of equal pay for equal work was also raised. A request was made for enquiry into the law dealing with criminal abortion.

## Letter From the New History Society

November 7, 1935.

DEAR FRIEND IN THE CAUSE OF PEACE:—

The September and October issue of your fine and excellent Magazine has reached our office, and we find in it many constructive and instructive articles. We are especially grateful to you for having printed in it the first prize essay in our Asian Competition, by Miss Louise Pin Yen Chang. I am sure that Miss Chang would be very happy to know that her ideas regarding the Universal Religion are beginning to be spread by her sisters in India. It would please her if you could send a copy of this Magazine to her.

We are sending you under separate cover, the prize winning essay in this Asian Competition as well as some of the literature of The New History Society. Especially, do we desire to call your attention to our World Competition, the Advance Announcement and the Application Blank which are being mailed to you in a package.

We hope many of our beloved sisters in India, through your leadership, will take part in this world intellectual tournament. The women of the world have to rally around the banner of disarmament. Through their efforts, we can achieve universal peace. To them, peace is an actuality and a matter of supreme importance. If we could unite their moral forces, war will be banished from the face of the earth. So I look upon you and your co-workers in the Indian Ladies' Magazine office as our participators in our World Competition which will be officially opened about July, 1936. A great deal of preliminary work has to be done. The news has to be spread far and wide, and we know you will assist us in this humanitarian service so that thousands and thousands of our Indian sisters may come to know of the existence of this news and when the time comes, address themselves to this subject.

Very fraternally yours,

MIRZA AHMAD SOHRAB

Director.

## A World Competition

TO BE OFFERED IN 1936 BY THE NEW HISTORY SOCIETY OF NEW YORK  
on the subject: "How Can The People of The World Achieve Universal Disarmament"

The total sum of \$5000 in prizes will be distributed.

The New History Society, founded in New York on April 5th, 1929, the principal aim of which is the establishment of an international integrated life between the people of the East and of the West, has, in the last few years, been conducting a series of competitions offered to the younger generation of each continent.

These competitions have been organized with the purpose of learning the opinion of Youth on world problems and of disseminating it among the leading educators, statesmen and publicists of every country. The competitions, with Prizes in each instance of \$300, \$200, \$100 have been offered as follows:

At the close of the Fifth competition, which will be about June, 1936, The New History Society will present a WORLD COMPETITION on the subject "HOW CAN THE PEOPLE OF THE WORLD ACHIEVE UNIVERSAL DISARMAMENT?" to the inhabitants of the world, without regard to age, sex or educational qualifications. The population of the entire globe will be invited to take part. The total sum of Five Thousand Dollars (\$5000.) in prizes will be distributed.

## Application Blank for World Competition

To be filled in and Mailed to

THE NEW HISTORY SOCIETY

132 East 65th Street,

New York, N. Y., U. S. A.

I am interested in the World Competition of the New History Society on the subject "How can the people of the World Achieve Universal Disarmament?" to be officially offered to the entire population of the globe, without regard to race, sex or age, and without any educational limitations, in November, 1936.

In November, 1936, please mail me.....copies of the Conditions, which will state the names of the Judges, the languages to be permitted, the Prizes, and other information controlling the World Competition.

NAME Mr. Mrs. Miss  
(please print)

ADDRESS \_\_\_\_\_

COUNTRY \_\_\_\_\_

Please write below any suggestions for publicizing the World Competition and for making it of greater social value to humanity.

Indicate the names of a few influential and liberal leaders and institutions (with address) in your country, whose co-operation, in your opinion, would help in the promotion of this plan.

GENERAL REMARKS: \_\_\_\_\_

## Needlework Notes

### 1. A new pattern for a jumper

CAST ON 8 STITCHES.

1st row: knit 2, slip 1 (as for knitting) knit 3, slip 1 (knitwise), knit 1.

2nd row: knit 1, slip 1, (as for purling), purl 3, slip 1, (purlwise) purl 1, knit 1.

3rd row: knit 1 \* leave second stitch, purl the 3rd stitch from the front (not the back), leave this stitch on the left-hand needle; knit the second stitch, let both the stitches off the left needle; \* knit 2, repeat again from \* to \*; knit 1.

4th row: knit 1, purl till one stitch is left, which knit.

5th row: knit 3, slip 1 (knitwise); knit 4.

6th row: knit 1; purl 3, slip 1 (purlwise) purl 2, knit 1.

7th row: knit 3; put in the right needle as if purling between the first and second stitches on the left needle, knit the second stitch, leave it there, purl the first stitch, and let both off the needle; knit 3.

8th row: knit 1, purl 1, till one stitch is left, which knit.

### 2. A handbag in crochet

Macrame string in No. 5 is suggested in different shades to suit the costume. The bag is 9 inches wide and 6 inches long.

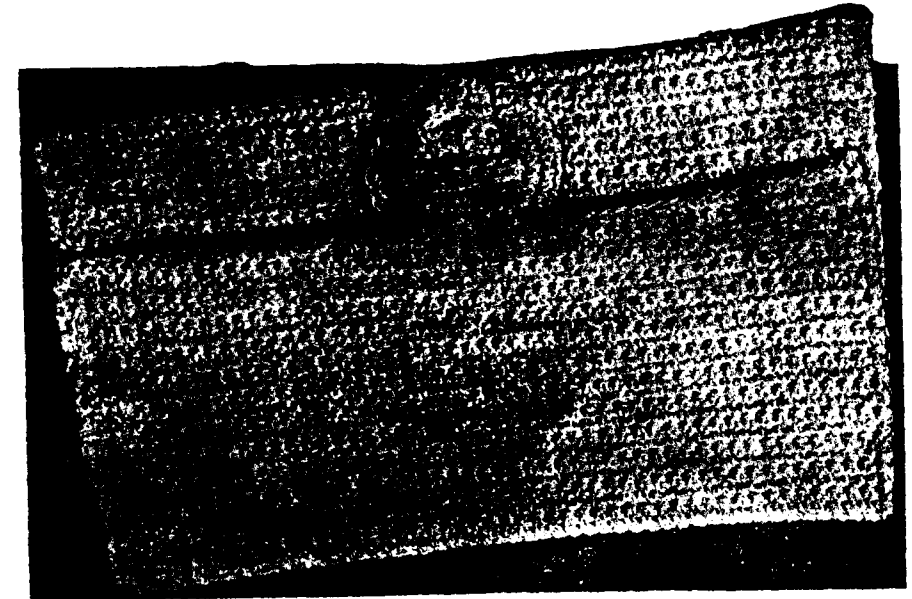
On a chain of 51.

1st row: Leave 2 chain, 1 double crochet each in the next 49 stitches, 2 chain.

from end; 2 chain, 7 d. c., into the 7 next stitches, 2 chain, turn. Work 4 rows like above, turn. Next row, 6 d. c. 2 chain. Work 3 more rows like above. Then do 4 d. c. and fasten off. This is the tab.

Make a ring of 4 chain.

1st round: Make 7 d. c. into the ring. Do not



2nd row: Leave 1 d. c., 1 d. c. in both loops of previous row, turn at right angles, 1 d. c., on each stitch across, 1 d. c., in chain at beginning of row, 2 chain. Do 98 rows like 2nd row; fasten off. Join thread in 22nd d. c.

join rounds, but mark 1st stitch.

2nd round: \*2 d. c. in first stitch, 1 d. c. in next, repeat from.\*

3rd round: 2 d. c., in every 3rd stitch, and 1 d. c. in the others.

4th round: 2 d. c. in every 5th stitch.

5th round: 2 d. c. in every 5th stitch. Fasten off, leaving 8 inches of string.

This is the buckle.

Work 3 rows of d. c. on a base of 10 chain; fasten off, leaving 8 inches of string. This is the bar for the buckle.

With the end of the string left on the bar, sew the narrow end to the 3rd round of d. c. on

the buckle; sew the other end on the 2nd half of 3rd round; fasten.

After 34 rows from the straight end of bag, turn the end up; sew down the two sides. Fasten on the buckle at the centre of bag over the under-fold, with double sewing silk of the same colour, hem through each crochet stitch. Put the tab under the bar.

(Adapted from *Dress and Beauty*)

## Cookery Notes

### Dried Fruit Candy

$\frac{1}{2}$  cup figs, 2 tablespoons almonds,  
 $\frac{1}{2}$  cup dates, 2 tablespoons walnuts,  
 $\frac{1}{2}$  cup seedless raisins, 4 marshmallows.

Put all the fruits through the food chopper. Cut the marshmallows in small pieces, mix thoroughly with the fruit and nuts and add a little honey to bind the mixture together. Press down into a flat pan, cut in squares, roll in powdered sugar.

### Baked Peaches

Arrange peach-halves, canned or fresh, in a buttered baking dish, hollow side up. Sprinkle with brown sugar, if the peaches are fresh. Place a marshmallow in each one. Bake in a moderate oven until peaches are heated through and the marshmallows brown.

### Cheese and Carrot Sandwiches

$\frac{1}{2}$  Cup cottage cheese, 1 tablespoon chopped parsley or lettuce,  
 $\frac{1}{2}$  teaspoon salt, 1 raw carrot, grated, Mayonnaise.

Mix thoroughly, adding enough mayonnaise for good flavour. Spread on bread.

### Fruit Sandwiches

$\frac{1}{2}$  cup pitted dates, 1 tablespoon lemon juice,  
 $\frac{1}{2}$  cup seedless raisins,  
 $\frac{1}{2}$  cup crushed pine apple, 3 ounce cream cheese.

Put dates and raisins through food-chopper, add pine apple, well-drained, and lemon juice. Blend with cream cheese and moisten with pine apple juice if necessary to make the mixture spread easily.

### Honey and Carrot Cookies

1 cup grated carrots, 1 cup chopped nuts,  
 $\frac{1}{2}$  teaspoon soda, 2 cups oatmeal,  
1 cup honey, 2 cups flour,  
2 eggs, 2 teaspoons baking powder,  
1 cup chopped raisins,  $\frac{1}{2}$  teaspoon salt, 1 teaspoon cinnamon.

stir the soda into the honey, mix with carrots and slightlybeaten eggs. Mix and sift the dry ingredients, add the nuts and raisins and then combine with the honey-egg mixture. Drop by spoonfuls on a moderate baking sheet. Flatten with spoon or fork and bake in a moderate oven.

### Sugar Cookies

2 cups sugar, 1 tsp. baking powder,  
1 cup butter, 1 egg,  
1 cup sour cream, Flour to make soft dough,  
1 teaspoon soda, Nutmeg,

Cream together sugar and butter, then add sour cream in which soda has been dissolved. Add well-beaten egg. Sift baking powder and grated nutmeg with flour and fold into the mixture. Add enough flour to make a dough as soft as can be handled. Roll thin, cut in fancy shapes, and bake.

### Date Bread

$\frac{1}{2}$  cup dates, 1 teaspoon vanilla,  
1 cup boiling water,  $\frac{1}{2}$  cup walnuts, cut fine,  
 $\frac{3}{4}$  cup sugar, 1 egg,  
1 egg, 1  $\frac{1}{2}$  cups flour,  
1 teaspoon melted butter,  $\frac{1}{2}$  teaspoon baking soda,  
 $\frac{1}{2}$  teaspoon baking powder.

## ACKNOWLEDGMENTS

Pour the boiling water over the dates and let stand until cool. Mix up the dry ingredients, with the nuts. Add sugar, butter, egg and vanilla to dates, stir in the dry ingredients and pour into a loaf pan. Bake in a moderate oven—for about 30 minutes.

### Stuffed Dates

These are easily made and are very whole-

some. Select good fruit, scale and dry it. Remove stones from dates and fill with cream cheese and a few finely chopped raisins, walnuts, or a piece of marshmallow. After stuffing fruit, roll each piece in confectioners' sugar, to which a little grated orange rind has been added.

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## హిందూ స్త్రీల స్థితి

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వృత్తులను జేయుటకు స్త్రీలింగ మవరోధము కాకూడదని, ఆంగ్ల శాసనసభవారు స్థాపించ లేకపోయినను, భారతదేశములో గొన్ని పదవుల నధిష్టించుటకు లింగము అడ్డుకాకూడదని మాత్రము తీర్మానించిరి. భారతదేశ శాసనసభవారి విషయమును నిర్ణయించుటకు శక్తిగలిగి యున్నారు.

స్త్రీలకు 'సంఘాత రాష్ట్రసమాజము' [Federal Council of State] లో సభ్యత్వముండవలయునని తీర్మానింపబడినది. 'సంఘాత సంఘము' [Federal Assembly] లో తొమ్మిది స్థానములు స్త్రీలకు వేరుగ నేర్పరుప బడినవి. మద్రాసు, బొంబాయి, పంజా, సంయుక్తరాష్ట్రములు, పంజాబు, బీహారుల కొక్కొక్కస్థానమీయ బడవచ్చును.

భారతదేశ స్త్రీల సంరక్షణమునకై వారి యైరోపీయ సోదరీమణులత్యంతము పాటుబడుచున్నారు. భారతదేశస్త్రీలకు సంపూర్ణములును, పురుషులతో సమానములునగు హక్కులను సంపాదించుటకై ఆంగ్ల కార్మికవర్గమునకు జేరిన స్త్రీలు పనిచేయుచున్నారు. భార్యలకు గాని, విధవలకుగాని యుండవలసిన హక్కులకే కాక, అన్ని విషయములలోను పురుషులతో సమాన హక్కులు స్త్రీలకుండవలెనని సద్భ్రమముగ జెప్పుచు వానికై తీవ్రముగ నుద్యమమును సల్పుచున్నారు. ఆంగ్ల శాసన సభలోనున్న స్త్రీసభ్యులు భారతదేశ స్త్రీలహక్కులకై తీవ్రములగు వివాదలను గావించుచున్నారు. 'అఖిల భారతదేశీయ మహిళాసభ' [All-India Women's Con-

ference] యొక్క యుపాధ్యక్షురాలగు హమీదా లీ సతీమణిగారు [Mrs. Hamid Ali] లండను నగరములో తమయుద్దేశములను పోకటించుచు నీక్రింది విధమున చెప్పిరి:—

“పౌరత్వ మనసేమియో మాకు తెస్సగ తెలియును. భారతదేశమున కేది యవసరమైనదో యది తెలియక, దేశమునకు మేలొనర్చు యుద్దేశముతో ఆంగ్ల స్త్రీలు భారతదేశస్త్రీలకు కొన్నిలాభములను కలుగజేయుటలో నానందమును పొందుచున్నారగాని యట్టి లాభప్రాప్తిచే మేము సంప్రీతులమై యుండదలచుకోలేదు. పురుషులవలెనే మేమును జాత్యత్వ మనసేమియో, స్వతంత్రరాష్ట్ర పౌరత్వమున నెట్టిదియో గ్రహించుచున్నాము. జాత్యంతర భేదములను మాస్త్రీలు నిరసించుచున్నారు. ఈ మధ్యను, ఆంగ్ల శాసన సభవారిచే, స్త్రీలకు శాసనసభల సంబంధములో నొసంగబడిన లాభములు, రాజకీయ వ్యవహారములలో వారలకెట్టి లాభమును కలుగజేయుచున్నవని మేమునమ్ముము. నూతనముగ నొసంగబడిన యీయభ్యుపగమములు మాస్థాన గౌరవము నంగీకరించుచున్నది గాని వేరెట్టి హితవును మాకు చేయుటలేదు. మరియు మాకట్టి వితరణ లవసరములేదు? ఏలయన భారతదేశము రాజకీయ వ్యవహారములలో సంపూర్ణానుయోగాధీనతను (full responsibility) సంపాదించ గలిగిన యెడల, మామగవారు వారితో మాకు పౌరత్వములో సంపూర్ణ సమానత్వమును నిషేధించరను పూర్వమైన నమ్మకముతో యున్నారము.”

2. భారతదేశస్త్రీల విషయములో కార్మిక

వర్గమువారొనర్చినమేలు:— బంగళారు 'డైలీ పోస్టు' వార్తాపత్రికలో పంకజకుమారముకర్జీగారి కౌశల్యములమైన వ్యాసమును పైవిషయముపై వ్రాసిరి. కూలిజేయ ఆడువారి దురవస్థలను తొలగించుటకై యమలులో నుంచబడిన చట్టము లీవిధమున పొందుపరుపబడినవి. ఆడు కూలీల విషయమై చట్టము ముందట 1891 సంవత్సరములో సమలులో పెట్టబడినది. దానియందు 1911, 1922, 1928, 1934 సంవత్సరములలో తీర్మానించబడిన చట్టములచే సవరణచేయ బడుటచే, ఆడుకూలీలకు గల సౌకర్యములు హెచ్చయినవి. ఆడుకూలీలను రాత్రిసమయములో కూలిపనులలో నియోగించుటను పై చట్టము నిషేధించినది. దినమునకు 11 గంటలకంటె నెక్కుడుకాలము, ఆడు కూలీలచే పనిచేయించ కూడదని 1911 సంవత్సరపు చట్టము శాసించుచున్నది. 1922 సంవత్సరపు చట్టము పై విషయమునే దృఢపర్చుచున్నది. 1934 సంవత్సరపుచట్టము, లింగవిచక్షణ లేకుండ బాల్యావస్థదాడిన ఏకూలివానిచేతను 10 గంటల కాలముకంటె నెక్కుడు కాలముపని చేయించ కూడదని శాసించుచున్నది. మరియు నాచట్టమే, ఆడుకూలీలచే నునయము 6 గంటలు మొదలు రాత్రి 7 గంటలవరకేగాని యది దాటి ఫాక్టరీలలో పనిచేయించకూడదని శాసించుచున్నది. 1923 సం॥ రపు 'గనులచట్టము' కూలివానిచే వారమునకు, భూమిపై ని యైనయెడల 60 గంటలకాలము కంటెనుగాని, భూగర్భముందై నయెడల 54 గంటలకాలము కంటెనుగాని నెక్కువకాలము పని చేయించకూడదని శాసించుచున్నది. మగకూలీలును ఆడుకూలీలును ఇప్పటికిని గనులలో 16, 17 గంటలకాలము వరకును ఒక్కబిగినే పని చేయించబడు చుండుటచే, దినమున కట్టివారు

పనిచేయు కాలము శాసనమందున్న కాలము కంటె నత్యంతము నెక్కువయగు చున్నది. 1928 సంవత్సరపు చట్టము, 1930 సం॥ ఏప్రిల్ 1 వ తేదీనుండియు, గనులలో కూలీలచే దినమునకు 12 గంటలకాలము కంటె నెక్కువపని చేయించ కూడదని శాసించినది. 1922 సంవత్సరపు చట్టము ఆడుకూలీల కార్మిక పరిస్థితులలో నుపయోగకరములగు మార్పుల నొనర్చినది. ఆడు కూలీలచే దినమునకు 11 గంటలకాలముకంటె నెక్కువ కాలము పని చేయించకూడదని యది శాసించుచున్నది. ఉదయము 5 గం. 30 ని. కంటె ముందటను, సాయంకాలము 7 గం. అయిన తరువాతను ఆడుకూలీలచే ఫాక్టరీలలో పని చేయించుటను నిషేధించుచున్నది. ఆచట్టమే ఒక్కఆడుకూలీచే రెండుఫాక్టరీలలో పనిచేయించుటను నిషేధించుచున్నది. ప్రతి ఫాక్టరీలోను, ప్రతి ఆడుకూలియు, ప్రతి బాలకూలియు నేయే గంటలలో పనిచేయవలయునో వారివారితో ప్రత్యేకముగ ఫాక్టరీయజమాని చెప్పవలెనని ఆచట్టమే శాసించుచున్నది. ఈచట్టము అమలునకులోబడినవి ప్రత్తిగింజలుతీయు ఫాక్టరీలును, ప్రత్తినియెత్తు ఫాక్టరీలును;

“ఫాక్టరీలలో పనిచేయు ఆడుకూలి వాండ్ర విషయమై మరికొన్ని చిన్న చిన్న నిషేధము లున్నవి. ఉపద్రవముతో కూడుకొనిన పనులచేయించు కొన్ని ఫాక్టరీలలో బాలకూలీల చేతను, ఆడుకూలివాండ్ర చేతను యంత్రములను తుడిపించ కూడదనియును, ప్రత్తితో పనిచేయు మగకూలివాండ్రు పనిచేయుచున్నపుడు, బాల కూలీలను, ఆడుకూలీలను వినియోగించకూడదని యీచట్టము శాసించుచున్నది. 1922 సంవత్సరపు చట్టము ఆడుకూలీలచే రాత్రికాలము పని చేయించుట నిషేధించుచున్నది. 1928, 1926

సంవత్సరములనాటి చట్టములలో, ఆడకూలీల సంబంధములైన యెట్టివిషయములు లేవు. చేపల డబ్బాలలో నుంచుటతోను, చేపల నిలువచేయుటతోను సంబంధించిన వ్యాపారములలో, ఆడ కూలీలు రాత్రి పనిచేయుటలోనున్న నిషేధము తీసివేయబడినది. 1934 సంవత్సరపు చట్టములో, స్త్రీలకును, పిల్లలకును, యువకులకును హాని కలుగజేయు కూలిపనులలో నట్టివారిని వినియోగించకుండ శాసించుటకై న యధికారము, మంత్రాధికార సభతోకూడిన గవర్నరుజనరల్ గారి కీయబడినది.

ఇంతవని గానింపబడినను చేయవలసినపని యింకను చాలవరకున్నదని, వ్యాపక ర ప్రాయమున్నారు. భారతదేశ మీవిషయములలో చాలవరకు వెనుకబడియున్నది. ఇటలీ, లిథువనియా, స్విట్జరులాండు, నార్వే, కనడా, నోవాస్కోషియా, క్వీబెకు మున్నగు ననేక దేశములలో ఆడుకూలివాండ్రుకు 11 గంటల విరామము శాసించబడెను. కొలది ప్రాంతములలో తక్కువతర భారతదేశ భాగములలో పనిచేయు కాలముగూర్చి ఋతువుల ననుసరించియుండు నవసరమైన యేర్పాటులనుగాని, భిన్న భిన్నములగు ఫాక్టరీల భేదముల ననుసరించి యేర్పాటులనుగాని శాసించలేదు. పై చెప్పబడిన దేశములలో వ్యాపారనస్తు నిర్మాణ వివర్ధనము (Industrial development) భారతదేశములో కంటె నెక్కుడుగలేదు.

ఈవిషయములలో సౌకర్యములు గలుగజేయుట కత్యంతము వీలున్నది. వేసవికాలములో మధ్యాహ్నము కూలీల కెక్కువ విశ్రామ కాలము గలుగజేయుటకు, రాత్రి ఫాక్టరీలను 7 గంటలకు మూయుటమాని 8 గం. 30 ని. మూయవచ్చును. ఉదయము 5 గం. 30 ని.

ఫాక్టరీలలో వేసవికాలములో పనిప్రారంభించి 11 గం. 30 ని. వరకు పనిచేయుచు 4 గంటల కాలము పని కట్టిబెట్టి తిరిగి మధ్యాహ్నము 3 గం. 30 ని. పని ప్రారంభించి రాత్రి 8 గం. 30 ని. వరకును పని చేయించవచ్చును.

విషసంబంధములుగల వస్తువుల నిర్మించుటలో వానివానియందుండు భిన్నాన్యములను లెస్సగ పరిశీలించి యవసరమైన యేర్పాటులను గావించవలెను. అనేక బదిలీల నుపయోగించువిధానము (system of multiple shifts) నిషేధింపవలెను. కూలివాని వయస్సేమైనను, వాని దేహదార్ధ్యమును, చేయవలసినపని యెట్టిబరువైనదియో గమనించి యట్టివానిని కూలిపని చేయించవలెను.

పైవ్యాసమును వ్రాసినపిదప 'అంతర్జాతీయ కార్మికసభ' [International Labour Conference] గనులలో నాడుకూలీలను వినియోగించుటను నిషేధించినది. జపానుదేశములో నీ నిషేధ మములలో నుంచబడినది. భాగర్థములో ఆడువారిచే కూలిపని చేయించుటను భారతదేశములో గూడ 1939 సం॥ నుండి మాన్పివేయుదురని నమ్ముచున్నాము.

3. బరోడా రాష్ట్రములో స్త్రీలు :— 'మద్రాసుమేలు' అను వార్తాపత్రికలో బరోడా రాష్ట్రస్త్రీల స్థితిలో గావించబడిన యభివృద్ధిని గూర్చి చిన్న వ్యాసమొకటి ప్రకటించబడినది. బరోడా మహారాజావారును, మహారాణీవారును వారిరాష్ట్రములోనున్న స్త్రీలయభివృద్ధి యంద పేక్షను మొదటినుండియు గనపరచుచునే యున్నారు. ఈ యుదారపురుషుల యపేక్షచేతనే యచ్చటి స్త్రీలు క్రమముగ నభివృద్ధి జెందుచున్నారు. విధవలస్థితి బాగుపడినది. అవిధక్తపు హైందవ కుటుంబపు యాస్థిలో విధవయు సమాంశహారియగుచున్నదని శాసించబడినది :

అట్టియామె పుత్రవంతురాలైన, ఆమెకును పుత్రులతో సమానముగ ఆస్తిలో హక్కియ బడినది. అట్టియామె పుత్రహీను రాలె నయెడల, ఆమెభర్త సకీర్ణుడైయుండిన ఆస్తిలో నెంతవంతున కధికారమై యుండునో, అట్టివంతునకు అధికారిణియగుచున్నదని నిర్ణయించ బడినది. ఆమె భర్తయొక్క స్వార్థితములో నామెకు ఆమెపుత్రులలో సమానమైనవంతు ఈయబడినది. కోడలు విధవైనయెడల, ఆస్తికి హక్కుదారులలో తల్లితరు వాత యామెకు హక్కియబడినది. కుమార్తె వితంతువై తదితర జీవనోపాధి యేమియులేక యుండిన సత్పుకుటుంబముచే పోషింపబడుటకై హక్కు ఆమెకు ప్రసాదించబడినది.

అవివాహితయైన పుత్రిక, కటుంబము నుండి విడిపోయి వేరుగ జీవించుటకును, వివాహము కొరకును, జీవనమునకును సోదరున కుండెడి భాగములో నాల్గవంతునకు హక్కులును అట్టి యామెకు ఈయబడినవి. సజీవురాలైన యామెకు పుత్రికయొక్క పుత్రులకెట్టిహక్కు తాత గారి యాస్తిలోనున్నదో, అట్టిహక్కు పూర్వ మృతురాలైన పుత్రికయొక్క పుత్రులకును గూడ శాసించబడినది. పరిస్థితు లొప్పినపుడు, పూర్వమృతిజెందిన సోదరియొక్క పుత్రులకును, సజీవురాలైన సోదరియొక్క పుత్రులకును హక్కు లీయబడినవి.

భాగస్థురాలైయుండుట వల్లగాని, వారసత్వమువల్లగాని యొకస్త్రీకి సంక్రమించు యాస్తియొక్కవిలువ రూ 12,000/- కు మించకుండ యుండినయెడల, ఆమెకట్టియాస్తి యందు పూర్ణాధికారమియబడినది. బ్రిటిషిండియాలో నున్న స్త్రీలస్థితికంటె, 1931 సం॥ నుండియు, 'హిందూవివాహ విచ్ఛేదచట్టము' ప్రచారములో నుంచబడుటచే స్త్రీలస్థితి యీరాష్ట్రములో

బాగుపడినది. నిశ్చయముగ బ్రిటిషిండియాలో ని స్త్రీల స్థితికంటె, బరోడారాష్ట్ర స్త్రీలస్థితి యెంతయేని బాగుగనన్నది.

5. 'అంతర్జాతీయ కార్మికసభ' యొక్క 19 వ సమావేశమునకు వెళ్లిన ఇండియా గవర్నరు మెంటువారి ప్రతినిధి సంఘమునకు, ఉపదేశక గ నియమించబడిన మా నవాజ్ బీగంగారు వారి నివేదనమును ప్రకటించిరి. 'కార్యసంపాదక సభ' (Committee) వారి యుపదేశము ననుసరించి పై సభవారు ఎట్టి గనులలోను భాగర్థములోను స్త్రీలచే పని చేయించకూడదను నిషేధమును, భేదమేమియు లేకుండగనే అనుస్మృత నియమము (Draft convention) అంగీకరించిరి.

గనులపైనున్న ముఖ్యాధికారి నివేదన బట్టి 'ఇండియా గనులచట్టము' అమల్లోకి లోబడియున్న గనులలో 1933 సం॥ లో పని చేయుచున్న 2,06,507 కూలివాండ్రలో 1,12,355 మంది కూలీలు భాగర్థములో బని చేయుచుండిరి. వారిలో 99,566 మంది మగ వారును, మిగిలిన 13,799 మంది ఆడువారును. ఆడుకూలీలసంఖ్యమాత్రము క్రమముగ క్షీణించుచున్నది. గనుల ముఖ్యాధికారివద్దనుండి లిఖిత పూర్వకముగ యధికారపత్ర ముండినగాని యేస్త్రీయు, ముక్తఖనులలో (exempted mines) తప్ప వేరెట్టిగనులలో భాగర్థములోనికి పోకూడదని నియమమును గవర్నరుజనరలువారు 1929 సం॥ లో జూలై 1 వ తేదీనుండియు నమలులో జెట్టిరి. స్త్రీ చికిత్సకురాలునిగాని, స్త్రీ యధికారిణిగాని, ఎవ్వరైన ప్రేక్షకురాలునిగాని గనిలో భాగర్థములోనికి పోవుటకు వీలగునటుల చేయుట వివర్ధనము గావించబడినది. బెంగాలు, బీహారు, ఒరిస్సా, మధ్యపరగణాలలోనున్న బొగ్గు గనులును, పంజాబులోనున్న ఉప్పుగనులును,

ముక్తఖనులు (exempted mines) అగుచున్నవి. భూగర్భములో పనిచేయువారిలో 23 శతాంశం వీనిలోకూడ పదసంవత్సరములలో, అనగా 1939 సం॥ జూలై 1వ తేదీనాటికి, కృష్ణమ్రముగ, తదితర గనులలోవలెనే స్త్రీలను భూగర్భములో కూలీపనులలో నియోగించుట సంపూర్ణముగ నాపివేయవలెను. భూగర్భములో ఆడుకూలీలను వినియోగించుట, పైవిధముకంటె నెక్కువ తొందరతో జరుగుచున్నది. 'ఖని నిరూపణ శాఖ' (Mines Inspection Department) వారి వార్షిక నివేదనములంబట్టి, భూగర్భములో నియోగించబడుచున్న స్త్రీలసంఖ్య 1928 సం॥ లో 34,785 అనియు, 1929 లో 24,089 (వీరు

భూగర్భములో పనిచేయువారిలో 23 శతాంశం మగుచున్నారు) అనియు 1920 లో 18,684 అనియు (భూగర్భములో పనిచేయువారిలో 15.56 శతాంశం మగుచున్నారు), 1932 లో 14,711 అనియు (భూగర్భములో పనిచేయువారిలో వీరు 18.26 శతాంశం మగుచున్నారు) తెలియవచ్చుచున్నది. బొగ్గుగనులలో భూగర్భములో నియోగించబడుచున్న ఆడుకూలీవార సంఖ్యలు 1928 లో 28,408, 1929 లో 21,880, 1930 లో 18,287, 1931 లో 16,632 అనియు గుర్తెరుంగవలయును.

## ధర్మంపు శక్తి

పూర్వకాలమునఁ గౌశాంబీనగరము నతి పుణ్యాత్మకముగా రాజు పాలించుచుండెను. వేశ్య వతియను భార్య నాతడత్యంతముఁ జేమించుచుండెను. ఆమెయుఁ ద్రిగుణముగ నత్యంతము భక్తితో ననుసరించుచుఁ బంచవిధుల నాచరించుచుండెను. శత్రువులు రాజ్యముపై దండెత్తి వచ్చినప్పుడు రాజు చతురంగబలోపేతుడై బయలు వెడలెను. వేశ్యవతియు నాతని ననుసరింపవేడెను. ఆమె గర్భవతియై యుండుటంజేసి రాజుమె నట్టిపనినుండి మరలింప నెంతయో ప్రయత్నించెను. అందుకామె యిష్టపడకుండుటంజేసి తుదకారా జందుల కంగీకరించి యామెను డనతోఁ గొంపోయెను. కాని యతఁడు ముద్ద భూమిం జేరకపూర్వమామెనొక సురక్షిత ప్రదేశమున నుంచి, తాను యుద్ధమునందోడిన వృత్తాంతమును భార్యకుఁ దెలియఁజేయుటకై యరుణ వృతాకంబు నెత్తుడని తన యనుచరుల కాజ్ఞాపించెను. యుద్ధము చిరకాలము సాగెను. రాజు వధియింపఁబడెను. రాజ్యము నరుణవృతాకమును జూచి విలపింప నారంభించెను. శత్రువారు లామెను బట్టుకొని తమ రాజకడకుం గొంపోయిరి. ఆమెంజూచి తదపూర్వ లావణ్యంబుంగని మోహితుడై యామెం బెండ్లియాడఁ బ్రయత్నించెను. తనభర్తను మిక్కుటముగఁ బ్రేమించుటచే నామె యందులకు సమ్మతించదాయెను. పెక్కుభంగుల నామెను బ్రలోభింపఁ బ్రయత్నించెనుగాని యామె యందుల కంగీకరింపకుండుటచే తుదకామె నగ్నిగుండమునఁ బడఁ దోయ నాజ్ఞాపించెను. నాయందు దయఁబూనుమని యప్పుడామె “ఓరాజా! పూర్వశూరులు పూతజన, బ్రాహ్మణ, జననీజనక, సంతాన రోగి, స్త్రీ జనంబుల వధలు జనశ్లాఘాపాత్రంబుగావని నుడివిరికాన నన్ను వధియింపకుము” అని యాతని వేడకొనెను.

రాజు మిక్కిలి కుపితుడై పరిచారకులఁ దన యాజ్ఞల ననుసరింపుడని యాజ్ఞాపించెను. ఆమెయుఁ బ్రతిహింసావిధ్వేషంబుల మనంబున నిడక త్రిగుణశరణ, పంచవిధగుణములఁ గూర్చి ధ్యానం బొనర్చుచుండెను. వాని శక్తిచే నగ్నియు నామె కన్నవై పుల జ్వలించుచుండినను గీఃస్మర్తులనందైన శీతలవల్వలంబుభాతి నామె కది సంతాపహరంబై శీతలంబై యుండెను. రాజును సంతప్తమనస్కుడై యాజ్ఞా లలనుండి యామెను దన హస్తములతో బయటకుఁ దీసెను. “బుద్ధుని నేను నాహృద్ధర్మమున గణించుకొనుచున్నదాన. అతఁడే నాదేహమును గాపాడెను” అని యామె చెప్పెను.

## చంటి పిల్లలు - ఆహారము

By DR. B. V. SANJEEVA RAO, M. B., B. S.

(1 వ భాగము)

ఈవిషయము ఒకపెద్దవ్యాసముగ పత్రికలో ప్రకటించుట చూచినంతనే నవ్వురావచ్చును. కాని తుదముట్టజదివిన దీనిప్రయోజనము తెలియకపోదు.

చదువుకొన్న స్త్రీలు స్త్రీత్వముడైన సిగ్గుచేతను, నాగరిక స్త్రీలు సౌందర్యముడైన భయమువల్లను, పిల్లలకు పాలియ్యరు; విద్యావిహీన లగు సగ్రహారపుస్త్రీలు-బిడ్డలు బలముగానుండవలెనని గంటగంటకు బిడ్డలకుపాలు పెట్టుచుందురు. ఈరెండునుగూడ చాలప్రమాద కరములే కావున కొందరు పిల్లలారము చాలకయు మరి కొందరు హెచ్చయి యజీర్ణరోగముల వల్లను మొత్తముపై నెలవయసుబిడ్డలు నూటికి పదిమంది చనిపోవుచున్నారు. కావున జాగ్రత్తగా వారికి మనమాహారము నియ్యవలెను.

పిల్లలజీర్ణకోశములు (digestive organs) ను జీర్ణరసమును తయారుచేయు బిల్లలు (digestive glands) చాలనున్నితముగా నుండును. వారికికేవలము ద్రవపదార్థములు తప్ప వేరొకటి యుపయోగింపరాదు. విశేషించి మనిషి బిడ్డకు మనిషిపాలే యుద్దేశింపబడినది. ఏజంతువునకాదాని తల్లిపాలేయమృతము. కావునశిశువును చనుపాలతోనే పోషించవలెను. కాని తల్లి-కుమ్మ, క్షయ, పాండు, హృదోగ, విషజ్వరాదులచే బాధపడు చుండునపుడు—తానుబిడ్డకు పాలియ్యగూడదు. దానివలన తల్లికిని పిల్లకునుగూడ చాలా అపాయము. పిల్లకు పాలిచ్చునప్పుడు తల్లి రెండురోములను మంచివేడినీళ్ళతో శుభ్రముగ కడుగుకొనవలెను. పిదప పిల్లను ఒడిలోగూర్చుండ బెట్టుకొని పాలు కుడిపించవలెను. పిల్లను పండుకొనబెట్టి పాలియ్యరాదు. ఏలయన పాలు త్రాగు నపుడు పిల్లగాలిని పీల్చును. అదిత్రేను పుగావచ్చి త్రాగినపాలనన్నిటిని పిల్లకక్కివేయును. కాన గూర్చుండ బెట్టుకొనియే తల్లి పిల్లకు పాలు కుడిపించవలెను. పాలిచ్చిన వెంటనే మరలకొంచెము ప్రత్తిని వేడినీళ్ళలో ముంచి దానితో రొమ్ము కడుగుకొనవలెను.

పిల్లపుట్టినపిదప స్నానముచేయించి వస్త్రములను వేసినపిదప ఒకచెమ్మా-అముదమయిన

ను, ఆలివ్ ఆయిల్ (Olive Oil) అయినను ఇయ్య వలెను. దానివలన జీర్ణకోశమంతయు పరిశుభ్ర మగును. తల్లివద్ద మూడుదినములవరకు పాలుండ వు. అప్పుడు పిల్లకు వేరొకవిధమున ఆహారము పెట్టవలెను. ఆకేసిగంటల కొకసారి గ్లూకోసు (Glucose) నీళ్లు—గ్లూకోసు ఒకటెచ్చెచ్చు, రెండుబౌన్సుల నీళ్లు (Glucose oz i, warm water oz ii) లేక 2 టీచెచ్చుల తేనె అయినను ఇయ్య వలెను.

రెండవదినము, తల్లివద్ద పాలులేకపోయినను పిల్లను రొమ్ములు కుడిపించవలెను. తల్లి రొమ్మునుండి Cholestrien అను ఒకవిధమైన ఆహారము వచ్చును. అదిబిడ్డకుచాలా మంచిది. కనుక తప్పనిసరిగా దానిని యియ్య వలెను. మూడవదినమునుండియు తల్లిపాలే యాధారము.

కొందరు తల్లులు మూడేసి గంటలకొక సారియు మరికొందరు నాల్గేసిగంటల కొకసారియు పాలను ఇచ్చుచుండుదురు. ఈరెండుమార్గములు ను మంచివే. నాల్గేసిగంటలకిచ్చిన పిల్లకుబాగా జీర్ణమగునని కొందరినమ్మకము గాని మూడు గంటలచొప్పున బుచ్చుకొన్న పిల్లలుగూడ చాలా బాగుగనే యున్నారు. కాబట్టి ఉదయం 6 గంటలకు మొదటికుడుపులు—రాత్రి 9 గంటలకు గాని 10 గంటలకు గాని (4 గంట వ్యవధిలో ఇచ్చిన) తుదికుడుపులు అగుచున్నది. రాత్రి 10 గంట మొదలు ఉదయం 6 గంటల వరకును ఆహారము ఇయ్యకూడదు. అవసరమైనపుడు చల్లని మంచి నీళ్లివ్వవలెను. నీళ్లుకడుపును శుభ్రపరచుటయే గాక నీరుడు కోశములనుకూడ పరిశుభ్రపరచును. కావున అప్పుడప్పుడు పిల్లలకు మంచినీళ్లివ్వవలెను.

ఒకసారి ఒక్కచన్నుపాలను రెండవసారి రెండవచన్ను పాలను కొందరిచ్చెదరు. ఒకచన్నుపాలు

పిల్ల కుడుచునపుడు రెండవచన్ను బాగుగా పాలు ఊరి (increased secretion of the other breast) యుండునని అట్లు చేయుదురు. పిల్ల చేపినగాని పాలు బాగుగారావని (Stimulation of the mammary gland) కొంతసేపాక రొమ్మును మరి కొంతసేపు రెండవరొమ్మును ఇచ్చెదరు. ఇందు రెండుమార్గములును మంచివే. కాని ఏదోఒక రీతిని మాత్రమే చేయవలెను.

పిల్లకు ఎన్నిపాలు కావలయునో తెలిసి కొనుట ముఖ్యాంశము. పాలు తక్కువయిన బిడ్డ కృశించును; ఎక్కువయిన యెడల అజీర్ణము, వికేచనములు, కడుపుపొంగు మొదలగు వానికి లోనగును. కాబట్టి బిడ్డకు ఎన్నిపాలు కావలసియున్నదో అన్నిపాలే తాగిచున్నదా అను విషయము తెలిసికొనవలయును. పుట్టిన పిల్లను తూచవలెను; సుమారు 5 పౌనులు మొదలు 8 పౌన్ల తూనిక యుండును. ఒక్కొక్క పౌనుబరువుకు 2½ అవున్సుల పాలీయవలయును. అనగా 8 పౌన్ల పిల్లకు దినమునకు సుమారు 20 అవున్సులపాలు కావలయును. 3 గం|| చొప్పున అయిన 6 సార్లు, 4 గం|| చొప్పున నయిన 5 సార్లు ఇయ్యవలసివచ్చును. అనగా ఒక్కొక్క సారి 3 మొదలు 4 బౌన్సులపాలు ఇయ్యవలసి యుండును. అది తెలుసుకొనుటకు పిల్లకు, పాలియ్యకపూర్వమును పాలిచ్చిన పిదపయును తూచిచూచిన పాలయొక్క తూనిక తెలియును. కాని, ఇట్లు ప్రతిసారియు తూచిచూచుకొన నక్కరలేదు. నెలకు రెండుపౌనులు పిల్లబరువు హెచ్చుచుండిన అపిల్ల సరిగా ఆహారము పుచ్చు కొనుచున్నదనుకొన వచ్చును.

సుమారు 15 నిమిషములు చన్నుకుడి పినయెడల, పిల్ల 3 బౌన్సులపాలు తాగగలడు.

రానురాను తల్లిపాలు పలుచన అగుట చేత అందు కావలసిన ఆహారద్రవ్యము క్రమేణ తగ్గిపోవుచుండును. పిల్లకప్పుడు ఆహారము చాలదు. కావున నీదిగువ నుదహరించిన యాహారముల నీయవలయును :

#### Increased carbohydrate.

మూడవ మానమునుండియు, గ్లూకోసు గాని (Glucose) డెక్స్ట్రోసు (Dextrose) గాని మెల్లిన్సు (Mellins) ఆహారముగాని కొంచెము కొంచె మియ్యవలెను.

మూడవమానము మొదలు ఒకటే

చెమ్మా నెయ్యిగాని, కాడ్ లివర్ ఆయిల్ (Cod-liver oil) గాని రోజుకొకసారి పాలతోగలిపి పట్ట వలెను. ఇందువలన క్రొవ్వు (fat) ఎక్కువగు టయేగాక విటమిన్ డి (Vitamin D) యిందుండు టచే Rickets (రిక్టెట్సు) మొదలయిన వ్యాధులు రానేరావు.

కమలా నారింజపండ్ల రసము అనుదిన మును ఒక బౌన్సుకు తక్కువగాకుండ నిచ్చిన కొన్ని కొన్ని జబ్బులు రాకుండ కాపాడును. సున్నపునీరు (Liquor calciis) కూడ (Calcium food) అని ఆహారముకొర కిచ్చెదరు

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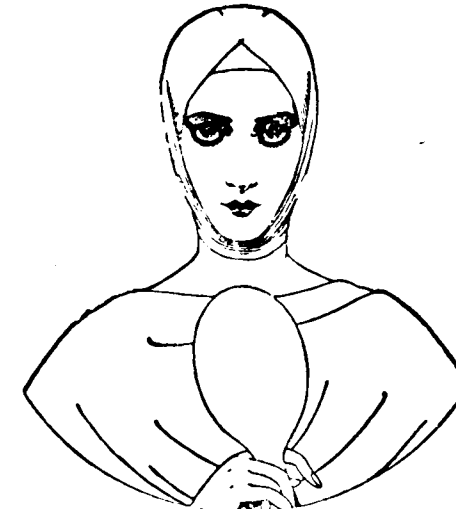
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# THE INDIAN LADIES' MAGAZINE

Vol IX.

No 2

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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.

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| life in India,          | Fashion notes,              | Gramophone Notes,   |
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All contributions, subscribers, orders, advertisements, enquiries, and remittances should be addressed to THE EDITOR, INDIAN LADIES' MAGAZINE

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DELEGATES TO THE INTERNATIONAL WOMEN'S CONFERENCE IN CALCUTTA,  
FROM GREAT BRITAIN, IRELAND, SWITZERLAND, BELGIUM, CEYLON, BURMA, ROMANIA, MADRAS,  
PHOTOGRAPHED ON THE STEPS OF THE TOWN HALL.

PHOTO: J. K. SANYAL, [CALCUTTA]

# THE INDIAN LADIES' MAGAZINE

Vol: IX

MARCH & APRIL

No. 2

## TO A 'BIRDIE'

SWEET birdie, singing from among the trees,  
As if to voice their soul to the friendly breeze,  
Perched like a singing flower,—if I have known  
The meaning of the colours that have blown  
Upon thy wings that bear thee like a dream  
From sky to sky, from forest to the grove,—  
If only I have understood for me  
The meaning of thy poignant melody,  
That does like to a flash of lightning gleam  
Across the glade and silent firmament,—  
If I have known thy voice or known but thee,—  
I would have solved this beauteous mystery,  
I would have known myself and Him who sent  
Us both, I would have known my God, my Love,

—Susi P. David.

## The Message of Her Majesty Queen Mary TO THE EMPIRE

"I MUST send you, the people of this Nation and the Empire, my deepest gratitude for all the sympathy with which, at this time of sorrow, you have surrounded me. It is indeed gratitude so deep that I cannot find words to express it, but the simplest words are best.

"I can only say, with all my heart, I thank you.

"In my own great sorrow, I have been upheld, not only by the strength of your sympathy, but also by the knowledge that you shared my grief, for I have been deeply moved by the signs so full and touching that the passing of my dear husband brought a real sense of personal sorrow to all his subjects.

"In the midst of my grief, I rejoice to think that for this reign of twenty-five years he lived to know he received his reward in the overflowing measure of the loyalty and love of his people.

"Although he be no longer at my side—and no words can tell how I shall miss him—I trust, with God's help, I may still be able to continue some part at least of the service which, for forty-two years of happy married life, we tried together to give to this great land and Empire. During the coming years, with all the changes they must bring, you will, I know, let me have a place in your thoughts and prayers.

"I commend to you my dear son, as he enters his reign, in the confident hope that you will give him the same devotion and loyalty you gave so abundantly to his father.

"God bless you, dear people, for all the wonderful love and sympathy with which you sustained me."

IN these touching terms, the Queen Mother expressed her gratitude to her people for the sympathy with which they surrounded her at the time of her irreparable loss. For forty-two years she was a true helpmate to the constitutional head of the biggest Empire which the world has yet seen, and some years of this period were years of terrible strain to the Empire and its peoples. During the Great War when the suffering of the people was acute, when families in unnumbered numbers suffered agonies, the memories of which time alone can eradicate, the King and Queen were foremost amongst those who untiringly laboured towards helping the afflicted. Their kindness and their sympathy were felt in every nook and corner of their Empire, and their deep religiousness made itself felt everywhere. For all the years of their happy married life, their high endeavours were for rendering service to the Empire over which they ruled, and the success which they attained therein was seen after the war when, almost every throne being shaken and many crowned heads having to flee their lands to save their necks, the King of England with his consort emerged, commanding greater loyalty and respect from the people over whom they ruled, than ever they did before.

Great as is her sorrow, the Queen Mother does not permit herself to be submerged in it, but declares with her characteristic nobility that with God's help she will continue doing the service to the Empire, which she has been rendering all along. She takes this as her duty and is anxious to continue doing service in the future as in the past, an example to be followed by everyone in the Empire. That private sorrows must not interfere with and stand in the way of a person doing his duty, is a lesson which the Queen Mother has taught us by her touching words and noble conduct. In her inimitable way, she expresses the hope

that "during the coming years, with all the changes they must bring", people will let her have a place in their thoughts and prayers. Her hope is sure to be fulfilled and she will certainly find an abiding place in the hearts of the millions in the Empire.

She is a Queen, but she is a mother also, and with a mother's love she commends her son to the peoples of the Empire, when he is just entering upon the most difficult and onerous duty which a man can ever be called upon to discharge, in the confident

hope that they will give him the same devotion and loyalty they gave to his Royal Father; and that hope also, we are sure, will be fulfilled, as King Edward had for over quarter of a century before him the shining example of his Imperial parents.

King Edward ascends the Imperial *Gadi*, assured of the loyalty, devotion and love of his people throughout the Empire and may the Almighty shower on him His choicest blessings and lead his Empire from prosperity to prosperity.

## The Advance of Indian Women during the Reign of King George V

THE world is ever progressing, ever leaping forward towards new discoveries, new achievements, new ideals and new ambitions. The greatest progress that it has shown during the last twenty-five years, however, is that of women, and as such the reign of King George can easily be marked down in history as the age of the advance of women. From small beginnings, the movement has gradually spread, until to-day the feminine army has become a great force, threatening almost to swamp the world. In this general awakening of the weaker sex, Indian women have not in any way been backward, and, as the Statutory Commission remarks, "the women's movement in India hold the key to progress, and the results it may achieve are incalculably great."

There are three great organisations guarding the women's movement in India. They are the *All India Women's Conference*, the *National Council of Women in India*, and the *Women's Indian Association*.

The first was founded in 1905, and is represented in all the Provinces of British India, besides in twelve Indian States. The great Conference which was held recently at

Trivandrum is but an example of the very important Conferences which are held each year. At these Conferences, many important resolutions are passed, and a certain amount of practical work is done in each constituent branch during the year.

The second was started in 1917 and now has 24 centres and 72 branches all over India; and the third, begun in 1925, has six centres in India, including Burma, and is a branch of the International Council of Women. It came into great prominence lately through the International Conference held at Calcutta from Jan. 30th to Feb. 5th, 1936.

Indian women have various fields of activity, which can roughly be divided into,

1. *Social*, where the legal disabilities of women, hitherto prevalent in India, are now being abolished; where the evil of child marriage, which the Sarda Act is too inadequate to remedy, is being tackled, and a thousand and one other burning questions are being probed into and corrected, thus building up a new, modern, healthy, clean India.

2. *Political*. In this sphere, apart from those women who belong to the Nationalist

party, franchise is the great question of the day, and it is the wish of the majority of Indian women that the vote should be given them unconditionally.

3. *Educational.* Compulsory primary Education for girls is being pressed for, while great strides are being made in higher education, as can be seen from the innumerable doctors and graduates that pass out each year. Besides this, domestic science and home classes are also encouraged, and the opening of the Lady Irwin College has been a great stride forward in women's institutions in India.

The All India Women's Conference has stated clearly what women's aspirations stand for to-day in India. They ask "unequivocally for communal unity, the removal of untouchability, universal, free, and compulsory primary education, the abolition of child marriage and suppression of immoral traffic in women and children, the immediate removal of sex disqualifications which deny to women their inherent rights of full citizenship, the immediate removal of legal disabilities under which women suffer, the amelioration of the conditions of men and women labourers, the abolition of child labour, the provision of adequate facilities

for, and extension of medical aid, especially in rural tracts."

Among the active women reformers and workers, in present years, are well-known figures like Mrs. Subbaroyan and Begum Shah Nawaz, both of Round Table fame, Mrs. Hamid Ali, Rajkumari Amrit Kaur, Dr. Mrs. Muthulakshmi Reddi, Mrs. Sarojini Naidu, and a number of others, who have become international figures.

Apart from all these public activities, there is many a reform which is taking place within the four walls of an Indian home. Orthodox habits and old world conventions are being discarded, and many a woman does work in her own quiet way, in clubs and child welfare and health centres.

India, we can safely say, is now conscious of its importance as a Nation in the great League of Nations that go to make up a united international whole; and her women, no less, are proving themselves active and good citizens, for the twenty-five years of the reign of King George have witnessed a stupendous uplift and advance in their ranks.

—P. S.

## CONFLICT IN WOMANHOOD'S IDEALS

By Prof. M. Sri Ram Murti

WHATEVER it may be in other countries, in India the present age is certainly one of conflicts. And not the least of these conflicts is in the region of ideals. The impact of the West on the Indian mind has led to some very necessary intellectual unrest and created the need for the discovery of a new synthesis, which will reconcile and build into an organic system the progressive elements in indigenous and exotic cultures. There are those who will condemn all that is derived from abroad as an unmitigated evil, as there

are those who will look upon everything conservative, ancient and native as utterly effete and retrogressive. The truth, as very often in such cases, lies midway between the two extremes.

In not a few vital matters, the modern woman differs from the woman of fifty or a hundred years ago. The ancients held by the ideal of *Pativratya*, the ideal that declared a woman's husband to be her God. Woman had no need to worship any other God, no need to bother about any other religion. Obedience to her lord was the

law and the gospel to her. Chastity in thought, word and deed was the foremost implication of such a principle of conduct. The lord might be a rake, a drunkard, a gambler, a wife-beater, a thief, in short an animated museum of vices; but to the wife, he must be God Himself and nothing less! Many are the stories in Hindu mythology of the pathetic devotion and sincere heart-homage of really noble ladies whom an unkind fate had tied for life to the yoke of worthless brutes of husbands. But they never complain, these *Pativratas*; they are supposed never even to entertain the vaguest thoughts of revolt. Theirs is not to question why; theirs is but to obey and die. For, suffering is the badge of all their tribe.

Sita, Damayanti and Chandramati are often quoted as examples of the ideal of *Pativratya* in action. But, to my mind, these are not convincing examples. No doubt their husbands dragged them through undeserved sufferings. Rama made his queenly consort lead a life of 'tapasya' in forests and exposed her to the known and unknown dangers of the habitat of demons and wild animals. And after she heroically endured all of those trials and came out victorious, he banished her into the forest again, on the strength of a washerman's loose talk. Similar in fortitude and meek endurance of hardships were the other two heroines. But after all, their husbands were not wholly unworthy of their adoration. Rama, Nala and Harischandra were ideal types of manly virtue;—even though circumstances obliged them to place their wives in heart-rending situations!

Even more admirable, according to the *Pativratya* ideal, are those thousands of Hindu women, unknown to fame, who toil on from day to day, bearing the most excruciating tortures of poverty, with never a murmur of dissatisfaction on their lips, and never swerving, even by an inch, from the path of mute obedience to unworthy and morally-wretched husbands.

Divorce is unknown in India except in certain very low castes. The very

thought of it is sure to be felt as strange and hateful by any normal Hindu woman.

Over against the ancient ideal, which seems to have been built upon the foundations of a philosophy of defeatism, of an ascetic disregard of human needs, and of an other-worldly indifference to the joys and vitalities of this life, there stands the modern ideal of freedom, and if necessary, revolt. The modern woman is highly educated in Art and Science. Her intellect is as well-trained as man's. Her information is up-to-date, her capacity to do things unquestionably bright. She knows that the world is hers, to conquer and subdue. To her, man's superiority is an ancient myth and heresy, still believed in only by fossilised minds. Love is an adventure not a supreme experience or a process of self-fulfilment. Hers is an essentially romantic outlook. Not that she is impractical, however. She yields to none in sagacity, in the ability to manage vast organisations, in political or social leadership. But in her spirit of independence, nay of revolt and self-assertive disobedience, she is utterly romantic. Unconventionality is her *forte*. She deliberately shocks the rather soft susceptibilities of backward-looking people. She may go to the extent even of *masculinising* her appearance and movements, simply as a gesture of protest against the insufferable doctrine of woman's inferiority. She registers an emphatic, if occasionally a raucously loud, reaction from the principle of servile obedience to man. Her attitude cannot but evoke admiration from all those who have any respect for the glory of womanhood, for the majesty and sanctity of the human personality. This alert, active, aggressive woman, with all her urgent expressions, with her symphony of masterful desires and deeds, is a welcome departure from the deaf, dumb, and, in cases, blind woman of the past, who lived not for herself, but for her husband, whose duty of obedience killed outright the spontaneity of life.

Love, genuine heart-adoration, is a beautiful evergreen which can thrive only in an atmosphere of freedom.

7157, NO1  
N369-1 & 2

Many practical issues arise out of this conflict of ideals. Should marriage be entirely on the basis of love? If so there is no doubt that many marriages will come to an untimely end. Wisely has the poet said that the course of true love never runs smooth. Love, especially in a cottage, is an ideal which is better sung about than tried as a marital experiment. Lovers, as all the world knows, are incurably blind. But there comes a time, in many cases, when they are disillusioned. And O, the infinite pain of that disillusionment!

There is again the question of divorce. If divorce becomes an accepted and established institution, marriage will lose its stability, and home-life will be built upon the quicksands of the whims of foolish young men and women. That is what it seems to be in America!

Divorce automatically leads to birth-control. Divorce and birth-control seem to be linked up together by an indefinable psychological affinity, for both are the cause as well as the outcome of freedom in sex-matters and in matrimonial life.

The stress of freedom is now-a-days striking at the very roots of the institution of marriage. Even advanced thinkers of the type of Bertrand Russel are advocating a greater degree of freedom in sex-relations. The new morality is not a desirable possibility or a distant ideal in the West, but a present reality. Should Indian women accept this ideal and adopt these conditions?

There are other directions in which Westernism is disintegrating our ancient ideals and introducing a conflict into the realm of our moral and intellectual life. Should women come out of the cocoon of

the home and begin to be breadwinners? Should they be trained and mentally equipped exactly as men are? Should they participate in public activities alongside of men? Or should they merely be the peace-makers, the mothers of the nation, and workers in the cause of sweetness and light in home-life?

These are all vexed questions which cannot be answered off-hand, but will require more experience and social experimentation before they can be satisfactorily solved.

Take even a minor problem like the Sari *versus* the Western type of feminine accoutrement. There is poetry, an infinite variety of grace, an irresistible lure of mystery, in the Sari, says the Sari-lover. There is *chic*, smartness, up-to-dateness in the Western style of dressing, says the New Woman!

Whatever ultimately may be the group of ideals that the future woman of India is likely to accept, it is certain that the trend of future evolution should be on the lines of a higher synthesis, which can preserve all that is best and noblest in our own inherited culture, the divine simplicities, the light as well as the profound spirituality of the Orient, while absorbing all that tends towards power and energy, towards freedom and the ever-widening horizons of action in Western civilisation.

A freedom that knows how to respect its own limitations, and never steps out into license, an obedience that is spontaneously and voluntarily given, not forced by habit or custom, and withal is a mastery of soul—that, as I envisage, is the goal of the Indian Woman!

## Keep up Eternal Youth

"The perfect loveliness of a woman's countenance can only consist in that majestic peace, which is founded in the memory of happy and useful years full of sweet records; and from the joining of this with that yet more majestic childishness which is still full of change and promise."

—John Ruskin.

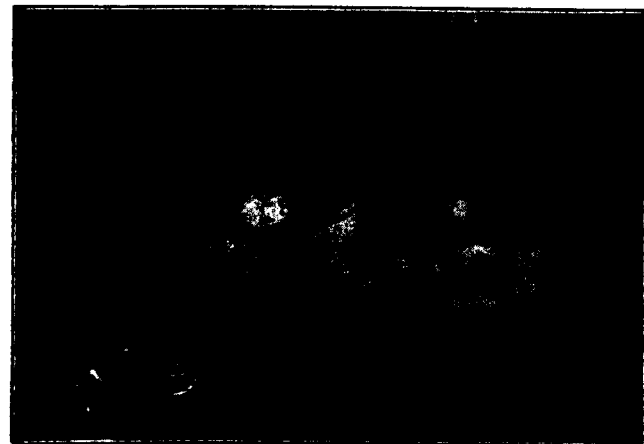
### A TALENTED STUDENT.

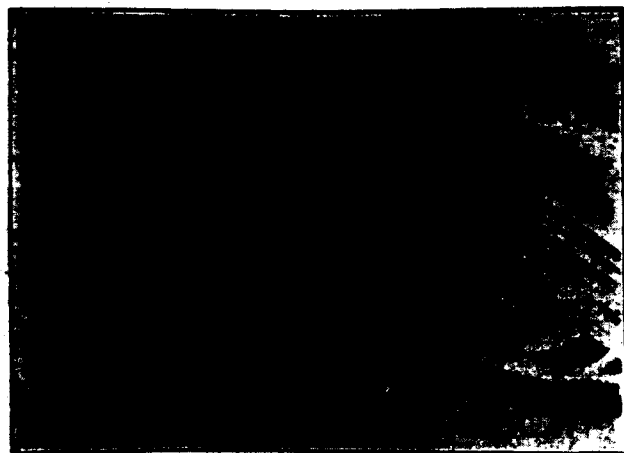
Miss Nilima Mukherjee, who stood third in the Patna University I. Sc. examination in 1935. She is now studying for the Honours B. Sc. degree in Physics. She has travelled extensively in France, Germany and Switzerland and studied in a residential school in Germany at Disseldorf during 1928-30 and can speak German and French fluently. She passed the senior division of the London Trinity College of Music, in piano-forte playing, from St. Joseph's Convent, Bankipore.



### A CLEVER YOUNG SINGER.

Miss Prishap Lata Bhatra, the five-years old girl, who won 4 medals and a handsome cup for her singing at the All-India Music Conference, held at Allahabad recently.





Mrs. DHARMASHILA LAL, M.A.,  
B.A. (HONOURS, LONDON), Bar-at-Law,  
Patna, who presided at the 8th Session of  
the All-India Hathaya Kshatriya Maha  
Conference held at Allahabad, recently.

PHOTO : R. VENKESHA Rao,  
BANGALORE.



Mrs. V. ISAACS,  
who is the first woman in Burma to take to Air  
service. She has completed all tests for the Indian  
"A" license, in the Rangoon Flying Club.

PHOTO : Indian News Agency,  
BANGALORE.

## A FEW NOTES ON RUDYARD KIPLING

By Prof. K. RANGACHARI

WITH the death of Rudyard Kipling, a writer who was a master of sing-song, a wizard with refrains and catches, a creator of melodies that gaily trip and dance or mournfully end in a wail, an author who revealed the fascinating jungle life of India to Europe, and the post-laureate of Imperialism, modern English literature has lost one of its most unique figures. Born in India about seventy years ago, he joined in his seventeenth year the staff of the 'Civil and Military Gazette' of Lahore and later served on the staff of the 'Pioneer' of Allahabad. While he was doing his journalistic work, he was publishing his verses in newspapers, verses which 'were made to ease off the perpetual strife between the manager extending his advertisements and my Chief (the Editor) fighting for his reading matter,' as he humourously wrote about the origin of his verses later on. A little later, these were collected and published in a book which was named *Departmental Ditties*.

*Departmental Ditties* cannot be considered as serious literature. Even though they were mostly comic pieces, they attracted the attention of Sir William Hunter, who reviewed them in The Academy prophesying a good future for the author. The pieces in this collection are all of a farcical nature, like American comic pieces. Any one chosen at random in this collection illustrates what we have said above. For instance

"Rustum Beg of Kolazai—slightly backward  
Native State—  
Lusted for a C. S. I. — so began to sanitate.  
Built a Gaol and Hospital — nearby built a  
city drain—  
Till his faithful subjects all thought their  
ruler was insane.  
Strange departments made he then — Yes  
Departments stranger still,  
Half a dozen Englishmen helped the Rajah  
with a will,  
Talked of noble aims and high, hinted of a  
future time  
For the State of Kolazai, on a strictly western  
line."

So on it runs, funny no doubt,

but not poetry. But even in these pieces there is a suggestion of capacity to write aphoristically, as is clear from the following :—

"The toad beneath the harrow knows  
Exactly where each tooth-point goes,  
The butterfly upon the road  
Preaches contentment to that toad"

*Barrack-Room Ballads* followed *Departmental Ditties* and were very widely read and became very popular; and the popularity and success which they enjoyed were not the popularity and success, which some pieces suddenly acquire but were quite genuine, for some of these ballads will live on for a long time. Kipling's real strength as a poet, as also his limitations, can be clearly gauged in them and we do not think that he has surpassed some of the poems contained therein by any which he wrote since. In these poems he has shown mastery of "the singing ballad, with swinging jingle choruses and catching refrains" and they are written in dialect. His position as a poet depends upon his capacity to make dialect serve as a vehicle for expression of poetic sentiment. Burns' poems written in Scotch were real poetry, while the same cannot be said of his English poems. Kipling wisely followed Burns. Many of his ballads were written to popular airs and it is said that he is the 'Burns of music-hall song'. Kipling was not unaware of his strength in composing these ballads to popular airs, for he declares,

"And the tunes that mean so much to you alone—,  
Common tunes that make you choke and blow  
your nose,  
Vulgar tunes that bring the laugh that brings  
the groan—

I can rip your very heart-strings with those."

Kipling achieved no conspicuous success in writing poetry in simple English, and amongst much that he has written the following lines are perhaps the best :

"The depth and dream of my desire,  
The bitter paths wherein I stray,  
Thou knowest who hast made the fire,  
Thou knowest who hast made the clay.

One stone the more swings to her place

In that dread Temple of Thy worth  
It is enough that through Thy grace  
I saw naught common on Thy earth.

Take not that vision from my pen  
Oh! whatso'er may spoil or speed,  
Help me to need no aid from man  
That I may help such men as need."

In these ballads, as we have said, the Cockney dialect, coarse as it is, attains firmness and shows piquant grace and beauty. Very common material attains distinction and beauty in his hands. The delightful humour and the biting irony of some, the melody and passion of some others and the mournful music of yet others make us feel that they are perfect pieces of their kind with their unforgettable music-hall swing. It is hard to find a tenderer piece of love poetry than in *Mandalay*:

"'Er petticoat was yaller an' 'er little cap was green,  
An' 'er name was Supi-yaw-lat-jes' the same  
as Theebaw's Queen,  
An' I seed her first a-smokin' of a whackin' white cheroot,  
An' a-wasting' christian kisses on an 'eathen idol's foot:

Blooming idol made o' mud—  
Wot they called the Great Gawd Budd—  
Plucky lot she cared for idols when I kissed  
'er where she stud!

On the road to Mandalay.....  
When the mist was on the rice-fields an' the sun was droppin' slow,  
She'd git 'er little banjo an' she'd sing

'Kulla-lo-lo!  
With 'er arm upon my shoulder an' 'er cheek  
'agin my cheek,  
We useter watch the steamers an' the hathis  
piling teak.

Elephants a—pilin' teak  
In the sludgy, squidgy creak,  
Where the silence 'ung that 'eavy you  
was 'arf afraid to speak!  
On the road to Mandalay. . . ."

Kipling had a gift for writing satire in verse as is evidenced by his sketch of *Tomlinson*. He is a type which has not been found before in caricature. A book-worm, who never did anything good or bad, who did not or rather was incapable of committing sinful deeds or good deeds,—when asked to declare by Peter before the gates of Heaven as to what he did in his mortal life, he could only simper,

'This I have read in a book, and that was told to me,  
And this I have thought that another man thought of a Prince in Muscovy.'  
When Peter wrathfully said,  
'Ye have read, ye have heard, ye have thought,'  
he said 'and the tale is yet to run:  
By the worth of the body that aye ye had, give answer—what ha' ye done?'  
And, pressed for an answer, Tomlinson looked back and forth and simpered,  
'O, this I have felt, and this I have guessed,  
and this I have heard men say,  
And this they wrote that another man wrote of a carl in Narroway.'

Tomlinson never really lived and so he could not say anything about his life, good or bad. Peter ordered him from his presence,

'Get hence, get hence to the Lord of Wrong,  
for doom has yet to run'

Then when he was taken to the Devil, and asked as to what sins he committed, all that Tomlinson could say was,

'Once I ha' laughed at the power of love and twice at the grip of the grave,  
And thrice I ha' patted my God on the head that men might call me brave.'

So on run the lines and finally the Devil disgusted declared,

'Ye have scarce the soul of a louse,' he said,  
'but the roots of sin are there,

... ..  
'Ye are neither spirit or spirk,' he said; 'ye are neither book nor brute—  
Go, get ye back to the flesh again for the sake of Man's repute.'

Kipling was ambitious in his *The Seven Seas*, but with the exception "Mary, Pity Woman" there are no pieces in that collection which come up to the level of the best in *Barrack-Room Ballads*. His songs of the sea in this collection are not so natural as those relating to the soldiers. His primary ambition was to sing the song of the Empire and the success which he attained therein is not due to the literary merit of his compositions, but to the persistence of the sentiment and the popularity of the Empire idea itself. In dealing with this collection of his poems, we cannot omit to mention "The Mary Gloster." A ship-owner of a very virile type, who amassed wealth and became a baronet on account of his

intrepid seafaring life, while on his death-bed thinks and talks about his wife dead long ago and of his love for her and calls upon his son, Harrow and Oxford-bred to take him to the sea in his old "Mary Gloster" and bury him in the exact spot where his wife was buried.

The old man's last speech deserves quotation:  
"Mary, why didn't you warn me? I've allus heeded to you,

Excep'—I know—about women; but you are a spirit now;

An' wife, they was only women, and I was a man. That's how.

An' a man 'e must go with a woman, as you could not understand;

But I never talked 'em secrets. I paid 'em out o' hand.

Thank Gawd, I can pay for my fancies! Now what's five thousands to me,

For a berth off the paternosters in the haven where I would be?

I believe in the Resurrection, if I read my Bible plain,

But I wouldn't trust 'em at Wokin'; we're safer at sea again.

For the heart it shall go with the treasure—go down to the sea in ships.

I'm sick of the buried women—I'll kiss my girl on her lips!

I'll be content with my fountain, I'll drink from my own well,

And the wife of my youth shall charm me—  
an' the rest can go to Hell!"

Before we close our observations on the poetic work of Kipling, we can say, albeit with humility, that Kipling has not scaled the calm but dizzy heights of great poetry, but that, depending as he does on the strength of the dialect and the devices which he adopts, he stands or falls by them, which is not the case with poets like Homer, Kalidas, Bhavabhuti or Shakespeare, whose voices being strong are independent of any devices which they employed, and whose realisation of the mystery of life is such that it makes them transcend the limits of experience. His poetry has not that high seriousness without which no poetry can become great.

We will now turn our attention to his short stories, which he has written in considerable numbers. It has been well observed that "two main determinations" run through them: "to celebrate the romance of the English Government of India; and to celebrate the romance of

commerce throughout the world—generally speaking the heroism of modern life." The material for the first romance, the romance of English rule in India, is drawn from the English official, the native Indian and the English soldier. Kipling seems to have been easily impressed by the improper appreciation and understanding of the life and work of the English official and soldier by those who live in England controlling the destinies of the Indian Empire. Condemning the indifference and ignorance of the stay-at-home Englishman about the hard life and difficult work of the English official, he writes: "Gentlemen come from England, spend a few weeks in India, walk round this great sphinx of the plains, and write books upon its ways and its works, denouncing or praising it as their own ignorance prompts.....These (Indian Civil Servants) die or kill themselves by overwork, or are worried to death or broken in health and hope in order that the land may be protected from death and sickness, famine and war, and may eventually become capable of standing alone. It will never stand alone."

Kipling does not always interpret the life of the people of India. With this serious limitation, there is another, and that is that Kipling has little power of creating character and with him the story is all important. Kipling's work is photographic, in so far as its effects are such; and it should not mean that he is not an artist exercising his rights and gifts of selection.

The white man's burden seems to have been too much of an obsession with Kipling and he finally believed in the holy mission of English rule in India, and with realism he dealt with the facts of such a rule. Kipling was profoundly influenced by the public opinion of the times in which he lived.

Kipling has given too powerful expression to the brute force ideal and his is the most representative and potent voice glorifying war and taking pleasure in the mere shedding of blood. His *Other's* and his *Tommy Atkins*, and his *Dick Holder* leave very little doubt in one's mind as to Kipling's love of brute force.

In his *Jungle-Books*, we see Kipling at his best. Mowgli, the king of the jungle is a new type and it has found a permanent place in English literature. The marvellous knowledge, the great skill with which that knowledge is conveyed and the great daring which he shows in his imaginative flights, get our admiration.

We begin to feel that the lives of the beasts of the jungle, their customs, their speech, and their laws as they are described in these tales, are really as they are described without the slightest doubt. The spectator takes him to be "a master in allegory of a much higher kind than any which Aesop ever produced. It has been also said that the spiritual period of Kipling comes with the *Jungle-Book*. Whatever may be said about his novels, there is absolutely no doubt about his being one of the greatest

writers of short stories that the world has ever seen."

A great humourist, a master of tragedy and pathos, a master of the secret of infusing fear and terror into the human heart, a considerate artist who knows how to deal with the mysterious and the supernatural, and above all, a man of great vital energy, his works will live a long long time giving delight to many who are weary with the burden of life.

## INDIA'S SACRED ANIMALS

By Srimati Janakamma of Mysore

THE primitive races of the world worshipped the forces of Nature,—the Sun, the Moon, the River and the Hill, as shewn by some relics of the hoary past found in the holy rivers and the hill-shrines of India. The ancient sages associated Gods and Goddesses with the inanimate agencies, which make the earth a habitable region for man; these super-human beings were linked on to the human world by giving them peculiar vehicles—to Indra the Elephant, to Yama the Buffalo, to Siva the Bull, to Brahma the Swan, to Vishnu the Eagle and to Durgi the Lion. We find that in ancient Greece, the owl was a favourite of the Goddess of Learning, even as the peacock is to Saraswathi in India. These beautiful conceptions have inspired the great artists of India. The rigour of religion is lightened by the beauty of art. The Hindus worship the cow, as worthy of devotion, because it gives milk to a thirsty land. Milk stands on a par with fruits and flowers in the offerings to the deity. The remnants of the *Shradh* ceremony are offered to cows. The cow is indeed the pet of Lord Krishna, the divine cow-boy, who charms the cattle by the melody of his flute. Temple processions are accompanied by graceful cows. The cow is the only animal revered by young and old alike. Going round the cow is equal to going round the world. The cow is verily

the emblem of *Kama-dhenu*, the giver of everything craved for by humanity; the possession of this cow was coveted by no less a sage than Vishvamitra and a struggle arose between him and Vasishtha. The glory of Universal motherhood is equally shared by the earth and the cow.

But worship is of equal significance; the bull-calf is supposed to take the soul of the dead across the river, Vaitharani, in the land of Yama. The bullock prepares the ground for the activities of the farmer. The ploughman ploughs the fields, yoking a pair of oxen, and so they help the process of creation in the plant kingdom, turning clods of earth into life-giving soil. Of course, in field and factory labour, machines are fast displacing the physical power of man and animals in other countries. But oxen are the sole support of ryots in the remote recesses of India; they defy sun and shower in their calm dignity and quiet industry. The bullock carts are the only means of transport in some out-of-the-way regions. The bull is a true friend of the rural population; huge bulls, sometimes of gigantic proportions, are carved out of rocks and placed in front of the image of Siva.

The monkey is dear to the heart of every Hindu; Rama, the hero of the Ramayana, owes his happiness to Hanuman, who located

Seetha and defeated the Giant King. This messenger of Rama is pictured as a bachelor, who dedicated his life to the service of Rama; he, therefore, stands in the forefront of all devotees. Temples dedicated to Hanuman are scattered throughout India. A beautiful legend tells us that he is the son of Wind,—the very life-breath of humanity. No Hindu will dare to hurt a monkey, the emblem of supreme devotion.

Primitive man, unarmed as he was with any efficient knowledge of medicine and surgery, naturally felt the greatest horror for the snake. But the worship of serpents did not wholly originate in fear. Snake-worshipping also enjoys scriptural sanction; Siva is represented as wearing a snake round his neck and coiling gracefully round his limbs. Serpents symbolise to the eye of faith the endless cycle of recurring years, of the never-ceasing whirl of atoms.

The huge image of Vishnu, reclining on the coiled-up body of Shesha, inspires awe and devotion. The cobra-bite is fatal; and so the Indians have always taken care to appease this foe by supplying him with periodical milk. In tropical countries where snakes abound, these creeping creatures must be kept in good humour. The snake is also an emblem of vitality, of Brahmacharya: a childless couple may be seen erecting small stone images of the snake under the *peepal* tree. Subramanya is a place noted for a famous temple with a huge ant-hill: thousands of pilgrims flock every year to this place embedded in a dark and dreary forest.

The eagle, with its snow-white neck and copper-brown wings, is a sacred bird, the vehicle of Lord Vishnu. Whenever his devotees are in trouble, the *puranas* depict the Lord riding on the eagle. Feeding the eagle is the sacred duty of the priests at a place called Tirukkulikulunram, a few miles

off Madras.

Most auspicious of all is the Gajalakshmi. It is quite fitting that the elephant should be the "*vahana*" of Kubera, the God of wealth. It is also the favourite of the Goddess Lakshmi. The presence of elephants in processions is a mark of honour and dignity. The image of an elephant is worshipped on the day of "Festival of lights"; in the midst of a row of lights, the mud image is placed and worshipped, and the lights indicate the presence of Lakshmi. God Vinayaka has the head of an elephant; and so offerings to that God are shared by the elephant.

The lion, the fiercest of all wild beasts, recalls one of the incarnations of God; Narasimha burst forth from the pillar to check the arrogance of Hiranya-Kashipu, the father of Prahlada. The helpless infancy of the child-devotee was rendered mighty by the might of the man-lion. The king of animals is, therefore, not omitted from the list; a festival is observed in honour of Narasimha.

The deer is the pet of the ancient hermits; it had free access to the hermitages; the green grass sprouting around the abode of the saints was the food of this fleet-footed denizen of the forest. Its skin, Kristnajina, was the carpet of the sages. Its beautiful eyes have stirred the imagination of poets and prose-writers alike.

In conclusion, kindness to animals is not merely a religious injunction or a moral principle. India has its own way of expressing its thankfulness to the Supreme Power that has created so many animals for human needs and comforts. Sheer force of faith and ancient tradition have placed a few of our animal friends on a higher plane. If they are well-cared-for and treated kindly, our grateful feelings can be better manifested than by merely venerating crude representations of them.

## NATIONAL COUNCILS OF WOMEN IN INDIA

A JOINT session of the National Council of Women in India with the International Women's Organisation was held recently in India, the first time that the latter organisation has held its sittings in India. There were delegates from England, Ireland, Roumania, Switzerland, France, Denmark, Greece, Australia, and China; and the opening ceremony was a most impressive function where women of different races and nationalities met, fired with a common enthusiasm, and discussed various methods of improving the lot of women the world over.

The president of the sessions was the enlightened and wise Maharanee of Baroda, and the Conference could not have made a happier choice. A lady of the highest social status in the land, a widely-read, deeply-cultured, and vastly-travelled lady, her words were words based on great experience and full of wisdom. Her Highness calls herself an ordinary woman, one amongst so many other women in India 'who have the welfare of the country at heart and are prepared to do all in their power for their sisters.'

A large number and variety of subjects were discussed at this joint session. In regard to education, stress was laid on the need for a special curriculum for girls' schools in India, and Mrs. R. K. Ray and Mrs. A. N. Chaudhary gave some very interesting practical suggestions in regard to the same. They established the need for Cinema control, and condemned the showing of anti-Indian Films in foreign countries. Practical suggestions about medical inspection of schools, the question of improvement in the conditions of living, the question of opening Nursury Schools and the urgent need of paid and trained social workers to combat the huge heart-rending maternal mortality were discussed at length.

The question of universal traffic in women and children, the question of improving the position of women in Law, were also discussed at length.

It was a very interesting and useful sessions and if only it has afforded opportunities for establishment of personal contacts, which can bring about better mutual understanding and if it can help in the formation of a 'League of Hearts,' as Miss Tyanjun China has so brilliantly put it, it will have done splendid service to the world at large.

### II

*Summary of Speech made by the Maharanee of Baroda at the opening of the Joint Conference of I. C. W. and N. C. W. I.*

THE Maharanee opened with expressions of regret at the enforced absence of Lady Aberdeen, and of welcome to those delegates who had been good enough to come to Calcutta from so far away. She hoped, that, in taking the chair herself, she would be setting an example to the many women who, although they may not have specialised knowledge, are yet willing to do all in their power to further the welfare of our country—and there is not one woman whose contribution can be spared. Co-operation and concerted action are vital necessities, both in our own National Council, and in the International Council, which is facing world-wide problems.

Education is the foundation upon which we must base our efforts. While we are working for compulsory primary education, we must pay some attention to the defects in the system now existing. Cultural development is almost completely ignored and, although our daughters are priding themselves on attaining degrees, they are lacking in the qualifications which will make them good mothers and citizens, alive to their responsibilities as women. Citizenship in an international aspect, not a national one only, should be the aim of our educational efforts.

The Maharanee then reviewed the new positions of Franchise and Inheritance Laws created by the recent Act. She said that, although the Franchise benefits gained are still very inadequate, we can now see very clearly that literacy *must* be our aim, so that our voters' strength will increase not only in numbers but also in effectiveness. The question of equal inheritance becomes a vital one when considered jointly with the problem of divorce. In order to be economically independent of her husband, a woman must have equal rights of inheritance.

The Maharanee then spoke of the important work the Conference could do in creating the right attitude in the minds of voters, and emphasised again the importance of being internationally-minded, especially in the light of recent history.

She concluded her speech by pointing out the importance of the conference. It should be a pointer to the future, more than a review of work done, and also a means of extending the scope and the membership of the council. Our strength lies in unity, and all women who are proud of our race should unite and inaugurate new Branches throughout the country, so that the council may become a strong and representative organisation for the whole of India.

The whole assembly stood up to pay homage to the memory of His late Majesty King George V and as an expression of sympathy with Queen Mary and other members of the Royal Family.

### III

*Side lights on International Council of Women.*

FOR the first time, in the history of India, an International gathering of women met at Calcutta from January 30th to February 5th 1936. The International Council of Women was founded in 1888 in the United States, with the object of furthering the cause of women's activities and linking up various women's organisations. "As long ago as 1899 the International Council of Women foreshadowed the League of Nations;" and, through its branches all over the world of National Councils, is striving to bring about the universal peace, which every sane-minded individual desires today.

At the invitation of the National Council of Women in India, a number of well-known members of the International Council of Women from abroad attended the great Conference and those who had the honour of being delegates and attending the sessions cannot but say that the Conference helped to make lasting international friendships, besides passing important resolutions, and discussing important problems of the day.

The overseas delegation was led by no less a personality than Dame Cadbury, whose work for women is well-known, not only in England, but all over the world, and with her came her daughter Mrs. Greeves, who is an interested Child-welfare worker in the land. The absence of the Marchioness of Aberdeen and Temair, the President of the International Council of Women, was much regretted, but

her place was well filled by Lady Pentland, who needs no introduction in India. She brought her daughter, the Hon. Margaret Sinclair, with her. Another British delegate was Miss Elerinid Lewis, Sub-Editor of the *Sunday Times*, who gave us first-hand information of the position of women in the London Press.

A striking and forceful personality and one of the outstanding overseas delegates was Princess Cantacuzene, the staunch feminist, and another well-known figure was Miss Zellweger, a journalist and feminine leader. These are but a few of the very interesting overseas delegates who honoured India with their visit to the I. C. W. Conference.

Among the Indian delegates were such prominent figures as Begum Shah Nawaz and Mrs. Chattopadhyaya, Lady Nilkanth and Lady Maharaj Singh, to mention but a few.

The programme covered a large field of social subjects, and the discussions were energetic and interesting, though perhaps a little hurried owing to lack of time. The Conference began with a reception to the delegates, and an opening meeting presided over by H. H. The Maharanee Saheba of Baroda on January 30th, and the next day started the business sessions at 10 A.M. The main subjects tackled authoritatively by the delegates were education, public health, legal disabilities of women, and traffic in women and children.

In between the business sessions were most enjoyable social gatherings, such as a lunch given at the Great Eastern to all the delegates, by the Bengal Presidency Council of Women, a launch party to Belur and Dakshineswar, a garden party by the National Indian Association (Ladies' Branch) and a number of private parties. A fitting *finale* was the reception given by the Calcutta Corporation on the last day, after which the delegates bade us farewell.

The value of such international gatherings cannot be over-stressed, for, apart from forming staunch friendships between the various nations, they help to bring the problems of one nation closer to those of another, and, last but not least, further an understanding and a tolerant sympathy and love between the nations, which are so important to-day to promote international peace.

## IV

*International Council of Women, Calcutta-1936  
(Intercessory)*

**S**OUL of the Universe! Creative Power  
Before which we worship or abjectly cower,  
Presence Invisible! Mystery-Hands!  
Shuttling life's webbing with rainbow-hued  
strands.

Absent! Unthinkable! Ever anear,  
Lost in thy shadow our shadows wane clear,  
Searchers for knowledge of woman's new part,  
Arms we uplift to Thee, Earth's life our task  
Fount of all wisdom! Thy wisdom we ask.

... ..  
Her gift was known from Eden's day;  
Man learned betimes she "had a way",  
Which placed him under her quiet sway,  
When she glanced down and smiled.

Her supple form, her subtle mind  
Brought revelation to the blind;  
Man's art expressed her, unconfined,  
With breathing charm that wiled.

Her love of rite and dreamy lore  
Attracted silent men, who pore  
On secret mysteries: their store  
They shared, in friendship mild.

Her passion for ambitious game  
Set fire to man's uncertain flame,  
With love's romance; with success came  
Some rapture, secret, wild.

Aspasia, Sappho, sanctified  
Demeter, Isis deified,  
The paling Druidess beside  
The Madonna undefiled.

Woman stepped, leading the world's van,  
Yet joylessly. For under ban  
Were trampled souls, enslaved by man  
And woman; scorned, reviled.

The Earth moved sadly. Sin unveiled  
Arrogance. Cruelty prevailed.  
Hope stumbling fell. Faith's wisdom failed.  
Dark chaos faced the world.

Then, through the pestilential air,  
Truth's voice arose as whispered prayer

"Oh Woman! art thou unaware  
Of torment thou hast hurled.

Is this in sooth thy woman's day?  
Dost claim it as thy woman's way?  
Was thy hand formed to soothe or slay?  
Has thou the cyclone whirled?

Thou who received the Key of Earth  
Art thou the toy of Love and Mirth?  
Hast thou renounced thy title birth,  
Thy right by Motherhood?

Was't thou evolved for life of ease,  
Draining Earth's wine-cup to the lees.  
Woman! Earth Mother! on thy knees  
Cherish thy sister-hood."

Woman arose with paling cheek  
Arraigned, remorseful, hers to seek  
Lost links of sisterhood, and wreak  
Vengeance on Satan's brood.

Behold! The Woman's past has taken form;  
Women foregather midlife's blending storm;  
Banished the pride of color, creed, or race;  
Heart-love illumines every eager face.

Woman linked close in this world's sisterhood,  
Knowing no other aim than this world's good,  
Seeking no private issue - just the way  
By selfless love catastrophe to stay.

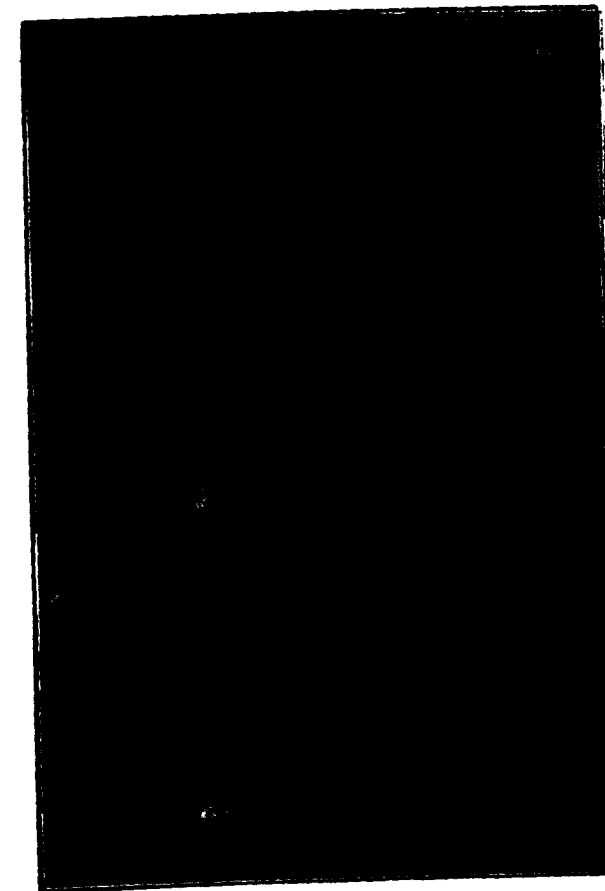
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Soul of the Universe! Creative power!  
Source of existence, of sunshine and shower!  
Presence Invisible! Mystery-Hands!  
Shuttling life's webbing with rainbow-hued  
strands.

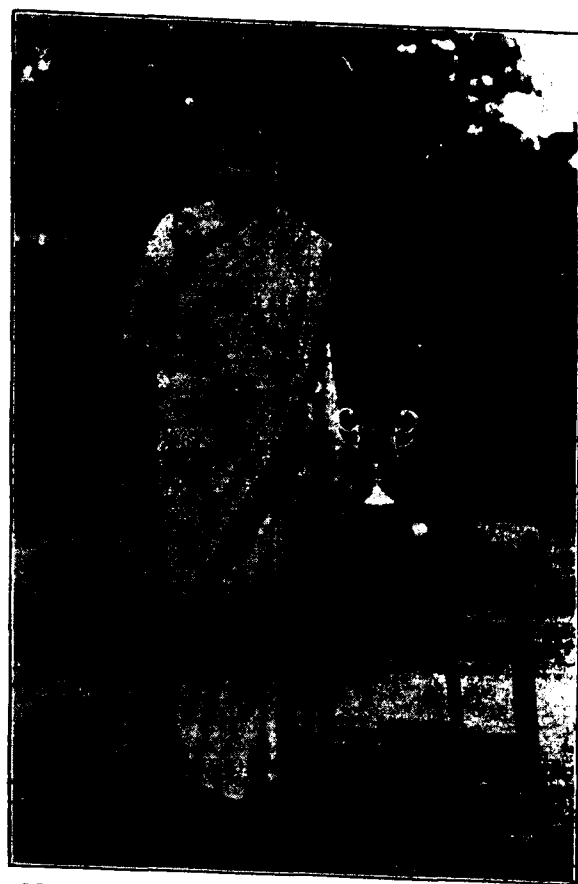
Absent! Unthinkable! Ever anear,  
Guard with thy shadow, while ours disappear;  
Breath of all wisdom! Inspire us! Impart  
Knowledge required for our Sisterhood part;  
From East and from West thy women draw near,  
From North and from South, in hope, joy and  
fear.

Arms we uplift to Thee. Earth's life our task;  
Soul of all wisdom: Thy wisdom we ask.

— Rose de Boheme  
(One of the delegates), Aged 89.



Mrs. G. NERI,  
winner of the Mrs. M. S. Sreshta Cup in the first  
Chess Tournament held by the Mangalore Ladies'  
Club.



Mrs. SAKUNTALA BALASUBRAMANYAM,  
winner of the Mrs. B. Sitaram Rao Cup in the first  
Bagatelle Tournament held by the Mangalore Ladies'  
Club.

## AMID MY WANDERINGS

**A**MID my wanderings, I came upon a granite wall fully half-a-mile square. Roused by curiosity, I went near and all around, but, to my dismay, could find no entrance through it. The wall was too thick and high for me to attempt to climb over. Yet, being gifted with a full share of inquisitiveness, my eagerness to enter inside was so much as to overpower the impossibility of climbing. I began my monkey-like task with great earnestness and once or twice was very near the achievements of my object. Yet I fell down again and had to go through my gymnastics once more. Three or four times I struggled thus and was going to give up the task in hopeless despair, when I heard a voice from the inner side asking me—'What seekest thou, my child?'

I answered back in surprise—  
'That which is at present hidden from me,  
O voice of the unknown.'

'Aye, you shall see it. Clasp my hand then,' some one called back, stretching forth a lean claw-like hand over the wall,—  
'I shall pull you up'.

I was hesitating whether to obey his behest or not, for, it seemed to me that the slender outstretched hand could ill-support the weight of my bulk. The being on the other side seemed to divine my feeling and remarked 'O, Ye faithless infant! heed my words. Looks may belie, appearance deceive. Be not deluded by surface crusts. Take hold of that which is freely stretched out to you, or else you lose the chance for ever.' Something in the man's words reassured me and without a moment's delay, throwing prudence to the winds, I took firm hold of his hand. The next moment I felt myself gently lifted out of the ground as in a rising balloon and gradually brought down to the inner side of the enclosure. The first thing that I did was to bestow a full scrutiny at my rescuer. He made a weird and uncouth picture. A thin shrivelled-up old man he was, with claw-like hands

and legs wholly covered over with hair. In fact, he looked more like an ape than a man. The hair on his head fell matted and twisted on his shoulders. His body was bare to the waist except for a chain of beads. A deer-skin garb covered his loins up to the knee. I studied him quite thoroughly and to my full satisfaction. He seemed to be enjoying my scrutiny quite well, for a smile of amusement seemed to be lurking beneath his thin dry lips. My eyes wandered to survey the place next. A few yards away from where I stood, there was a fine glistening marble wall, which hid my view from further sights. I turned to my guide and asked—'Kind Sir, can you tell me what it is that is so preciously hidden beyond all these walls? Guide me, sir, still further to the interior and let my curiosity be satisfied.'

'Seek for yourself, child, and know. Knowledge bought second-hand benefits not. I cannot guide you further. Wander on and knock in earnest faith and strength. You shall gain what you seek. It is open to all.'

I tried my best to persuade him to come with me but to no purpose. The man stood like an adamant wall himself. He boded not an inch from his seat and crest-fallen I stood on for a time wondering what my next move should be. Something compelled me to go forward and, unable to defy that irresistible impulse, I determined to guide myself. To reach the wall was easy enough. But how to climb over, was the sore point in question. It was a glazed wall of pure marble and in it were cut and engraved some pictures and paintings, the sight of which would draw out many a ranging emotion from the looker-on. Horrible scenes of blood-curdling tragedies, pathetic pictures of sadness and misery, soothing ones of delicate emotion were arranged in a motley array all round. One by one, I went through them all in detailed thoroughness. Many a good hour I spent

over them and it was not until I finished off the whole lot, that the recollection came back to me that I had come with quite another object in view. After a hard and patient survey, I managed to find the hidden spring, pressing which an opening was found in the wall through which I ushered myself in. Ah! the scene that met my eye! Even now I feel that I am witnessing it in all its picturesque detail! The air itself that pervaded therein seemed to give me a light ethereal sensation. A gaudy-looking shrine it was that came to my view. The walls were wholly golden and seemed to emit flashes of brilliance all around. The architecture was of such exquisite entrancing beauty that I stood on, lost in ecstatic joy for a length of time. A lofty flight of steps marked the way to the still inner sanctum. I made up my mind to climb it and peep still further in. I was getting almost agitated in the anxiety to witness the interior; but at the same time there was a sense of holy calmness which the atmosphere around instilled into me in spite of myself. I ascended the steps one by one and came to a closed door. After a good push it gave way and my eyes became glued to the *sanctum sanctorum*. A blaze of dazzling brilliant light blinded my eye; I felt something like

an electric shock running through me and the next moment I fell down wholly senseless.

I might have lain there for ages, or perhaps only for a fraction of a second—I know not. When I got myself roused, I was seated on one of the steps that led to the innermost shrine. I roused myself and prepared to depart. That vision of effulgent light never left me, though I was fortunate enough to witness it only for the tiniest fragment of a minute. Ah! who can describe the glory of that vision! Words indeed fail to express it. Why, oh God, why was I deemed worthy enough to witness it for so short a time alone? Why could I not have been lost in it for time limitless? Yet thankful I was to find that this much at least was mine. For wherever I looked I could see nothing but that light of glorious vision. It seemed to dance before my eyes engulfing everything and myself too. I rubbed my eyes, feeling that the too brilliant light had blinded it. But still the same experience as before! And it instilled into me a sense of peace and security such as had never found entrance to my mind up to that day of my life. With a thankful heart and a care-free-mind, I continued my wanderings.

—A wanderer.

### DEEDS OF KINDNESS

Suppose the little cowslip  
Should hang its golden cup,  
And say, 'I'm such a tiny, flower,  
I'd better not grow up;  
How many a weary traveller  
Would miss its fragrant smell!  
How many a little child would grieve  
To lose it from the dell!

Suppose the glistening dewdrop  
Upon the grass should say,  
'What can a little dewdrop do?  
I'd better roll away;  
The blade on which it rested,  
Before the day was done,  
Without a drop to moisten it,  
Would wither in the sun.

Suppose the little breezes,  
Upon a summer's day,  
Should think themselves too slight to cool  
The traveller on his way;  
Who would not miss the smallest  
And softest ones that blow,  
And think they made a great mistake  
If they were acting so?

How many deeds of kindness  
A little child may do,  
Although it has so little strength,  
And little wisdom, too!  
It wants a loving spirit,  
Much more than strength, to prove  
How many things a child may do  
For others, by its love.

(From *The Treasure Chest*)

## OUR SERIAL STORY

King Systos the Mighty

By HERBERT PORTER

### CHAPTER XV

#### THE CURSE OF THE PROPHET APHIADES

IN the semi-light of the small hut in the eastern mountains, the prophet Aphiades lay on his hard bed, restlessly tossing from side to side. Strange feelings and forebodings had haunted his mind for many days, and, as he lay thus, he grew more and more restless and his features became drawn and distorted, as if he suffered spiritual agonies. He had spent a night of sleepless misery, but as dawn, with grey light, began to creep about his bed, he fell into a heavy slumber, and dreamed a strange dream.

In his dream he saw a beautiful and dazzling city of pure white, come floating through the Heavens out of celestial clouds. Spirits in profusion hovered round about it, and, as it floated, it grew in enchantment. Towers and pinnacles arose, one by one, to dignify and enhance its charm as it moved slowly, amidst coruscant light, across the expanse of the firmament. On and on, it sailed, until, as it neared the horizon's edge, a yellow arm, like parchment, seemed to reach from out of space, and, snatching at the fairy-like cloud city, broke it into disseminating vapour pieces.

As the cloud city dispersed, a figure of celestial delight, with the name JUSTICE written on her brow, appeared in its place, and, in a quiet voice, called from the silent skies:

"Get thee up, Aphiades, and go curse the City of Art, and bid the inhabitants repent, for its doom is sealed by reason of its great transgression."

As the voice ceased, Aphiades awoke with staring eyes and quivering lips, to find himself still upon his bed. He arose and dressed slowly, muttering to himself the while, and, after partaking of his usual frugal morning meal, he left the hut to do the bidding of the Voice of Justice. He walked slowly down the mountain pass, towards the City of Art, pausing many times upon his way to gaze into the Heavens, and his lips moved constantly as he gazed, as if he were in secret communion with the powers on high.

Morning was well advanced as the prophet arrived at the royal palace. Without hesitation, he mounted the steps to the great portico, and, turning himself towards the busy throngs that passed, he cried with a loud voice and in an authoritative manner:

"Hear, all ye wicked ones, ye men and women of an unseeing and degraded race. The voice of Justice hath this day called from the Heavens, and the Spirit hath sent a vision to the prophet.

"Hear this, ye people, your King is accursed, and the City of Art is accursed, and shall perish as a star that droppeth through the skies to destruction.

"Systos shall die in the midst of his power, and the glory of the Menelos shall vanish from off the earth as a dream, because of the spirit of evil that hath filled the land."

When the prophet had spoken these words, he descended the steps, and returned to his solitary home. On arrival at the hut, the prophet was surprised to find Alestes awaiting his return.

"Why hast thou thus openly cursed the King and the people, O foolish prophet? Thou knowest how harsh are the judgments of Systos and how straitly his commands are obeyed. Dost thou not fear that he will slay thee?" she asked.

"Woman, I fear neither the King nor death! I have this day fulfilled the command of the Eternal Spirit, for I was shown in a dream the City of Art sailing through the Havens, and suddenly an arm appeared from out the vastness of space, and clutched at the city and it fell asunder and the Voice of Justice cried: 'Get thee up, Aphiades, and go curse the City of Art, and bid the inhabitants repent, for its doom is sealed by reason of its great transgression.'"

"Hast thou, then, no care for the preservation of thine own life?" questioned the Queen.

"I care naught for this mortal life, madam," replied Aphiades. "It is but foolish and vain, at best; its pleasures are like summer breezes,

that fan our brow for a little moment, and then have passed us by for ever; its strivings seem but a dull hope, for they whom we would lift out of the mire of ignorance and foolishness, out of the baser life of self and vice, into the sunshine of life and peace, spurn us most for our trouble."

"Aye, and if thou dost not flee and hide thyself, either Systos or the people will rend thee. The King is furious concerning the curse which thou hast uttered, and, therefore, have I come hither to warn thee that danger is imminent. Get thee hence, therefore, or come by night to the palace, and I will hide thee in a secret chamber and give thee food, and none shall know whither thou art gone."

"Woman, thinkest thou that the prophet Aphiadēs feareth death or torture? Let Systos prevail against him in the flesh, if he will; but he cannot kill the spirit, yea, the spirit is but made the greater by physical suffering and death. The prophet is out to fight all evil and hypocrisy, all pretence and show, all vice and cruelty that are rampant in the world, and, therefore, doth he speak forth, fearing none."

"Thou art great indeed O prophet, and thy words are full of truth. If there be none other that honoureth thee, there is one that doth, and I am she. For this reason came I forth to plead with thee. Now, therefore, depart from hence and save thy life."

As the Queen finished uttering these words, heavy footsteps sounded on the path, some distance from the hut. With a sudden movement Alestes stooped and kissed the prophet's hand, and then darted out of the hut and hid herself behind a boulder of rock, that stood nearby. A few moments later, gruff and cursing voices sounded near to the hut. The men paused, for a moment, at the door, and then, entering, brought Aphiadēs forth. In a few moments he was securely bound and was being dragged down the path towards the city. An agony of fear and torture passed through the Queen's mind, as she watched them disappear. She stood for a few moments, her senses reeling, her brain numb and dazed, and then she fell senseless upon the earth.

## CHAPTER XVI

### THE PROPHET IMPRISONED

Down the rough, uneven pathway, stepped the ruffians of the King, pulling the stumbling Aphiadēs after them. Oaths and kicks preceded the darker happenings which awaited the

prophet. On either hand, as they neared the city, the crowds had gathered to witness the prophet's sufferings. Many were the gibes which were cast at Aphiadēs, and all the people mocked him, and would have torn him, but for their fear of the King. Onward with all haste, went the blackguards of Systos, dragging at the end of their stout ropes the man whom they had so securely bound.

At last they reached the old dungeon, where the guard halted; the gates were flung wide, and soon the prophet was cast into a dark and gloomy cell, whose languid atmosphere sent a chill through his bones. The very air of the place was foul. The walls and floor were moss-grown, and water trickled down the walls upon a heap of rotten straw, which was to serve as a bed for the new occupant. A tiny square hole was left in one of the massive walls, and, through this small aperture, filtered the few rays of light, which alone broke the slumbrous darkness of this wretched place. When the door of the cell was closed, the cursing guards quickly unclothed the prophet, and, when he had been bared to the skin, they took whips and basely flogged him, until blood followed the lash and trickled in bright red drops down Aphiadēs' back. No cry escaped the prophet's lips, which he bit through to hold back the groans of the physical agonies to which he was subjected. At last he swooned, and fell upon the floor of his cell. So the men departed to inform the King that his commands had been fulfilled to the letter.

For a long time the prophet lay as one dead upon the floor of his cell. But, as the hours rolled by, deep groans and cries broke from him, bespeaking the horrible physical condition in which the sharp lash of the whips had left him. At last he felt as if the ropes were still about him, and as if he were being dragged down the rough pathway from his hut. He moved a little, and, though the effort was very slight, it brought upon him the sharp pains, which are resultant upon such a condition of body. An awful groan left his lips as he sat himself upright, and the full remembrance of the whole situation absorbed his senses.

In this position, he remained for some hours meditating upon, and reviewing his plight. Death stared upon him from all points. Was he to be left to starve in this horrible place? Was he to be whipped daily, similarly to the

manner in which he had so recently been dealt with? Would the King order his head to be chopped off? Would he be lowered into the black river which flowed under this vile dungeon? These, and a myriad other thoughts, passed through the prophet's mind, until without warning the cell door was flung open and a keeper entered with food and drink. The man was sullen and churlish, and, though he did not abuse Aphiadēs, as the others had done, he uttered no words, but left the meal lying upon the floor and retired unceremoniously, slamming behind him the door of the cell. By this time, the prophet's mind was more calm and composed. His thoughts became more connected, and, after he had partaken of the frugal meal, he felt refreshed.

Shortly after this, however, he again fell into a deep sleep, but this was a natural sleep, which very greatly refreshed him, and restored

## FASHION SUGGESTIONS

him to a much more normal mental state, and, as his own powerful nature reinstated itself, he began to forget his woes, and was quickly lost in an absorbing meditation upon the difficult and dangerous task to which the powers of the Infinite had called him, and to the stern duties to which he alone upon the earth recognised he had been born.

Rough and jagged and full of thorns and thistles is the roadway along which such a man as Aphiadēs must tread. The whole world stands with its material armoury against him; from the human point of view, he is alone in thought and action; he is despised and scorned, and yet, out of the few wonderful and self-sacrificing lives such as this, has Heaven built up a noble temple of goodness and power, whose towers time has exalted into the very courts and presence of the Eternal.

(to be continued)

## FASHION SUGGESTIONS

### (1) CHARM AND ATTRACTION

CHARM and attraction cannot be easily defined because they are made up of many characteristics, but there is certainly a technique by which one can acquire these very desirable assets.

There are many qualities that add to attractiveness, such as cheerfulness, general intelligence, vivacity, kindness, generosity and the gentle art of putting people at their ease.

Individuality, if combined with good taste and artistic sense, has undoubtedly great powers of attraction.

Excessive cleanliness and personal daintiness and the discriminate use of fresh perfumes add considerable to a woman's charm.

Radiant health helps towards attractiveness, since with it go vitality and magnetism, a clear skin, bright eyes, and many other assets.

Humour too is attractive. Those, who are really witty and can keep others laugh-

ing and happy, usually attract a little circle round themselves.

Love and friendliness have a strong magnetic attraction. Love mellows and enriches the voice, softens the features and adds charm in all sort of subtle ways. Love also has a tendency to refine and beautify, and beauty adds to charm and of course is attractive.

One of the best ways to develop charm is to take a sincere interest in other people; to cultivate the art of listening, and to develop the faculty to see things from other people's point of view. Genuine sympathy, broad-mindedness and a deep understanding of human nature are always appreciated; and to take a wide interest in people and things is the golden rule to a fuller life.

There is always an attraction about a woman, who looks as if she has lived to the full, even if she is old and has no pretence to beauty. Vitality, an alert mentality and broad sympathies always charm and attract.

and those women whose husbands get an income of over Rs 3,000/- per annum.

It was also pointed out at the Conference that women cannot expect to get into the Councils without contest and without worry. Even in progressive England, it is reported that, women have no easy time in elections and where they succeed, which is not often, it is only after a strenuous fight and considerable difficulty. This is attributed to various causes; but an important one amongst them we cannot help bringing to the notice of our readers and asking them to ponder over it,—

"When women first came into the House of Commons it was urged—and hoped by many of us—that they would be able to bring a new experience and fresh consideration to bear on these problems which particularly affect the home. It was thought that they would shed some light, when projected new laws would help or hinder mothers, wives and children, and that they, from a special knowledge, would be able to show where improvement ought to be made, and adduce their reasons why this or that amendment should be carried or omitted.

"There has been no evidence of these beliefs and hopes being realised. Men M. P.'s have been just as useful as women M. P.'s, when bread-and-butter legislation has been discussed..... Women have revealed no special aptitude when domestic Bills have been dealt with in the House of Commons..... But a very lengthy period of listening to debates from the Parliamentary Gallery has led me to believe that in the larger issues of finance, of economics, and of foreign politics, women M. P.'s have brought less wisdom, less experience, and less practical knowledge to the discussions."

### 3. The Andhra Women's Conference

This was held in Cocanada on 11th February 1936 and it was opened by Srimati Bharati Devi (Mrs. N.G. Ranga, M. L. A.), the President being Mrs. B. Kameswaramma, B.A., of Mysore. Mrs. Margaret Cousins attended the Conference and took part in its deliberations.

Amongst the various resolutions moved at the Conference, special mention may be made of the two resolutions moved by Mrs. Cousins, (1) recommending the training of women for national work and opening of more *Streesama-*

*jams* and training camps (2) urging all qualified women to enrol themselves as voters for the ensuing Legislative Council elections and to capture as many general seats as possible, and the important resolution moved by Srimati Bh. Venkataramanamma for registering all marriages under the Act of 1887.

A resolution like this last one is, so far as we are aware, the first of its kind to be passed by women in a Conference. Since this was a resolution moved by a Hindu lady in a conference, which was attended mostly by Hindu ladies, we expect some movement amongst the ladies very early to follow. We will be anxious to know how this resolution will be viewed by the majority of Hindu women and what action they propose to take on it.

Amongst matters which the President discussed at length in her address were the questions of women's franchise, women in relation to the Harijan problem, and communalism. After criticising the Reforms Act, she said that only 14% of the total population was enfranchised and in regard to women, the percentage of enfranchised amongst them came up to 5 which was deplorable. The qualifications for a voter being property and literacy, it is clear that very few amongst women are literate and the restrictions on women having property are so many that very few women have properties which can win them a vote. Under these qualifications, the women in rural areas are much worse off than those in urban areas and as such very few women in rural areas will have the vote. Further, that a woman should apply for having her name on the electoral rolls, which is not so in the case of males, is a wrong done to women which should be immediately redressed. The reservation of seats for women on a communal basis is another matter which must be condemned.

In regard to the question of Harijan emancipation, she discussed the position which had arisen on account of Dr. Ambedkar's proposal to the Harijans to cast off Hinduism and adopt other religions. She agreed with Dr. Ambedkar's dictum about Hinduism being a contagious disease, only if by Hinduism was meant the Hindu customs. She declared that "our society to-day is rotten to the core, ignorance and superstition having dethroned religion and taken its place." Deprecating the idea of mass conversions, she appealed to women to take up this problem

seriously and render all possible help in its solution. She held that the part which woman has to play is great and declared that "the biggest social reformer can do nothing to push on his reform if his wife or mother declares non-co-operation with him. And that is what happens in most of our homes."

### 4. Whipping as a Punishment in Cases of Offences Against Women

Though of course we are against whipping as a mode of punishment, considering its degrading nature, yet it seems to be proper that men who commit offences against women should receive it publicly as a part of their punishment. A member of the Legislative Council of Bengal, where a bill dealing with this matter was recently introduced, remarked that this punishment is more serious than the crime. Can any crime be more serious than the one that is now prevalent in Bengal of abducting helpless women, in some cases of married women who are mothers, and ruining their lives? In a vast province like Bengal it is nothing surprising if now and then a few cases of abduction occur, but if forcible abduction of married women seems to become a pastime with a section of the country, we venture to hold that there is no form of punishment which can be considered as more serious than the crime.

### 5. Women Hindi-Story-Writers in Conference

An interesting Conference of women-story-writers in Hindi was held at Allahabad during the last week of January. It is a hopeful sign of the times that Indian women are taking such a lively and keen interest in authorship. We are pleasantly surprised and happy to find that there are sufficient women-writers of short-stories to meet in a Conference. The idea of such a Conference is a brilliant one. It needs no mention that women tell stories to their children particularly at nights and if we remember aright, Sivaji Maharaj owed much to the stories of the great Bharata heroes and Ramayana heroes which his mother told him in his boyhood. From the way in which one sees children enjoying these stories, ladies seem to be excellent story-tellers. Mere imitation is always bad and we heartily endorse the view of Srimati Sudakshini Varma that women-writers should not simply imitate the male-writers of short stories, but try to de-

velop the gift, which they certainly possess, on independent lines.

Srimati Shivaram Devi, the President of the Conference, said that it was women who nursed Hindi when men thought it beneath them to learn it and that they are nursing it even now. So long as women take such interest in Hindi literature and take to authorship, we are sure that Hindi literature will greatly develop. Women authors of great merit have not been unknown to India since the dawn of history, both in classical and vernacular literatures.

### 6. Women's Co-operative Societies

Tendering her evidence before the Mysore Government Co-operative Inquiry Committee, Srimati Nagu Bai, Secretary of the Bhagini Co-operative Society, Mysore, pleaded for the establishment of Co-operative Societies for women as they are now unable to take advantage of the facilities afforded by such societies. She pleaded also for the employment of women in co-operative organisations. Just at the present juncture, we feel that both her recommendations deserve deep consideration and acceptance.

### 7. Marriage Ideals

Problems relating to Marriage and Birth-Control were discussed before the section on Family Hygiene and Eugenics of the First Indian Population Conference held recently in Lucknow.

Dr. Khanolkar dealt with the evolution of marriage in its biological aspect and examined Hindu marital life in light of the same. He examined the inhibitions so characteristic of Hindu married life which, on account of the new spirit of individualism, are considered as tyrannies. He pleaded for scholars and leaders of social thought to turn their attention to this question of marital adjustment, so that reconciliation between the demands of a new social outlook and the characteristics of an ancient institution may be affected, in the interests of stability in mental relationships.

Prof. Ghurye's paper is a very interesting and instructive one. It embodies the results of his enquiries concerning 3400 marriages amongst the Brahmins of Kathiawar, which are full of instructive statistical information. Of these, only 12 per cent were such that the couple lived till the wife attained the age of 45 years. The average duration of marriages that were broken,

due to the death of one of the partners, was five year's longer than the duration of unbroken marriages. The average fertility in the case of a family, wherein neither of the partners die till the wife attains an age of 45 years, which is called 'the completed family,' is six, even though the number of children that survive till the break of marriage takes place is not even three. One other interesting piece of information is that more than 70 per cent of the males, who lost their wives, did not remarry and what is more, those who remarried were generally young and unencumbered with children.

In regard to widowhood, it was found that women, who became widows before they attained the age of 21 years, numbered as many as one fifth of the total married, and an equal fraction of the widows were childless at the time of their widowhood. The average period of widowhood is more than 12 years.

Examining the intervals between different orders of births, it was found that one-sixth of the total intervals are of 1 year and 2 years' duration, indicating that birth-control was practised, to safeguard the health of the mother and the child. In the case of completed families, the wife lives up to her 53rd year on the average; her child-bearing ceases with her attainment of an age of 36 years.

An interesting paper was read by Dr. N. N. Sen Gupta on marital adjustment, wherein he emphasised that programmes of marriage reform should be made to depend on reconciliation of "the ideal of romanticism which is easily apt to mingle with a bare physical desire and the ideal of marriage as a sacrament."

The results of such enquiries and information concerning proper marital life should be made available to the large number of non-English knowing people.

#### 8. Play Movement for Indian Women

Under the above caption, Richard Chinna-thambi, M. A., has written an interesting article in a recent issue of the 'Hindu.' Physical exercise being necessary for girls and women, the author says that, soon after girls leave their school, for fear of public opinion, they give up all games which they may be playing at while at school, and unless a nation-wide play-movement for women is organised in India, it will not be possible for the ordinary women to have proper physical exercise, without which they cannot

maintain robust health. The author does not recommend gymnastics or violent and combative games like football and hockey or physical exercise like boxing and wrestling, which have the sad result of making women bellicose, harsh, unsexed and deprive them of feminine attractiveness.

The gymnasium should be definitely avoided by women, but they should take to games which, in addition to giving them a proper amount of exercise, develop in them self-reliance and a spirit of independence and co-operation.

Games, where speed is essential, should be given up by women, and according to Dr. E. H. Arnold a female after attaining puberty should not pursue athletics which men practise, as they develop undesirable thyroidal affections which are not good for them. In the athletic woman, pelvic changes take place which necessitate artificial delivery.

She recommends mixed games, in which men and women take part together—say games like tennis or cricket. She opines that mixed games will prove to be more successful than mixed schools and colleges.

The author recommends a thin saree for sportswomen, as it gives enough freedom of movement in playing those games which she need play.

The play-movement was originally started in England to keep children safe between tea and bedtime during the Great War when mothers were engaged in War work, and it subsequently became a movement for the development of play. Play centres were opened in schools. In such centres trained and experienced men and women employed for that purpose gave instruction to children in physical exercise, where gymnastics and games are given equal treatment. The movement became very popular and it became a mass movement for physical culture for women. Institutes and clubs for all classes of women in England were started to encourage sport-mindedness in women. Without such a movement in India, woman will not develop as she should.

#### 9. Education of women in Bengal

Mr. S. N. Bose moved a resolution in the Bengal Legislative Council recently for the "vigorous and immediate expansion" of women's education, and called upon the Government to raise a grant of Rs. 20,000 immediately for primary and secondary education. He stated

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that women's education in Bengal was in a miserable state, due to the apathy of the people, and consequently of the Government. Only 4.7 per cent of the total population of women was literate. There were, according to the Public Instruction Report in Bengal for 1933-1934, only 69 high schools for girls, whereas boys had 1152. Middle schools for girls were only 78, compared to 1871 for boys and primary schools for girls 18,200, and for boys 45,400. In the matter of expenditure also, boys were given far more than girls. Only 14.6 per cent of the number of school-going girls received education. Mr. Bose therefore came to the conclusion that compared with boys, the education of girls was sadly neglected. He declared that the education of the latter was as important as

that of the former and that as much money, if not more, should be spent on girls. Khan Bahadur Azizul Hague, Minister for Education, replied that Government was aware of the situation, and that steps had already been taken to make a survey, and he hoped that Government would soon be able to come forward with a comprehensive proposal. They were taking steps to appoint an Advisory Council for women's education, and provision had been made in the next budget for increasing the expenditure on women's education by a non-recurring grant of Rs. 25,000 and a recurring grant of a similar amount. On hearing these statements made by Government, Mr. Bose withdrew his resolution.

## News about Women in Foreign Countries

### (1) IN LONDON

#### (a) *Women and Work*

A subject that has provoked much controversy, and is becoming more and more an intense problem, is that of women working. Men naturally resent women usurping their rights, and many a man, it is said, is ousted out of his post, because a woman takes the same work for less wages. Also, a reasonable plea is put forward that married women should not work, for they do not need the money when their husbands earn enough to keep them and their children. A married woman's place is her home, is the usual argument; and, seeing there is so much unemployment prevalent, women are asked to stick to their domestic sphere.

Women, however, have gone too far in the achievement of their rights to withdraw now—and after all, why should they? Survival of the fittest is the rule of the world; and, if a woman is taken into a job, there must be some cause for her being there, and man has lost his battle. Men, however, will probably have their own back very soon, for we hear that men are to take up work hitherto done by women at women's rates. This question was discussed at the T. U. C. Women's Con-

ference held at London recently, and the invasion by men of women's jobs was discussed. There is no doubt that women will henceforth become more and more serious, unless men and women call a truce, and agree to allow whoever wants to work, and whoever wants to sit at home, do so.

Another interesting feature that deserves notice is the growth of Trade Unionism amongst women workers and the consequent increase in Trade Union membership of women. Amongst 100,000 persons, who have recently become members of Trade Unions, 20,000 are reported to be women and one of the most important problems to be discussed at the Conference will relate to strengthening organisations amongst women.

#### (b) *Future Homes*

Miss Sylvia Pankhurst has written an article, wherein she describes the homes which may come into existence if women work for them with earnestness. Woman has fought for and won the right of voting and her achievements in the fields of education, law and medicine are considerable. Having found her way into Parliament, it will not be surprising if women become members of the Cabinet and even Prime

Ministers. With the considerable advance made in public life, there is no corresponding progress in home life, where the antiquated machinery of domestic life remains not only unscrapped but is still going strong, causing an impediment in its rapid growth. But, according to the author, this does not mean and should not lead to the ultimate disappearance of family life, which is also impossible, as mother-love is very strong and too deeply rooted to permit its disappearance. She says "we must not breed a race that is cold, mechanical, calculating, without love, devoid of warm human sympathy. Family life with its affections, its joys and sorrows, is a very human need."

She pleads for doing away with the inefficient and restricted home and in its stead bring into existence a beautiful life with the help of modern science and method. Her utopian home of the future, she declares, "will be situated in parks, with swimming pools, gymnasia, tennis-courts, great flower gardens, central heating, general dining rooms, reading rooms, etc., and a nursery for those who need it," wherefrom grease and dust are all eliminated due to frequent and perfect cleaning and disinfection, with guest-rooms, recreation rooms, hospital rooms, etc., and where cleaning, laundry, etc., will be carried on by professional staffs. The homes are little domestic hotels, where there will be scientific planning and cooking of food and choice of menus. The choice of food by people will depend on their constitutions and needs. Cures will be based mostly on regulation of diet and exercise and though diseases cannot be banished, yet there will be adopted a systematic method of "keeping a beautiful body fit and well."

The above is certainly utopian as things are at present, but who knows what the future may bring? But we certainly wish Miss Pankhurst's dreams to materialise.

#### (c) Some aspects of education

Some aspects of education in the West formed the subject of an address by Mrs. C. Kuttan Nair at a recent Conference of

Teachers in Cochin. The most important thing noticed by her in the system of Elementary Education pursued in the West is the efficient Kindergarten work done there. In the kindergarten schools, the teachers employed are highly qualified, and most of them are women, who take care of their pupils from seven in the morning to six in the evening, training them to have clean and healthy habits and imparting instruction to them through play. The little pupils are neither scolded nor beaten, and they grow into self-reliant and self-confident youth and plenty of opportunity is afforded to them to give expression to their creative energy. It is well-known that in our country, Elementary Education is mostly in the hands of ill-educated, inefficient, poorly-paid teachers, and the methods of education pursued are mostly antiquated and inefficient.

In regard to students and their mentality, they have a spirit of enquiry, and enthusiasm, in which our student population are mostly lacking. The students are made to feel confidence in themselves and they have a sense of responsibility which gives rise in them to a sense of order and discipline. These are due to the type of education which is in vogue in the West, whose important aim is to create a strong and self-conscious nation, highly patriotic and ready to fight for their land till the last. Even when they are made to study foreign languages, it is not at the expense of their mother tongue. The life of the students outside the school is not at variance with what is taught in the school. Physical culture is not only not neglected, but is properly looked after, every school being provided with a gymnasium.

#### (d) Women banned from taking orders

The Archbishop's Commission on the Ministry of Women is definitely against women entering priesthood. It passes our comprehension as to why women are unfit to be priests, except that the members of the Commission are mostly unable to overcome the traditional prejudice against women

taking up jobs which till now are being filled by males alone. When women can become legislators, doctors, teachers, lawyers, we wonder why they should be prohibited from becoming priests, if they choose to do so. The view against women entering priesthood is certainly wrong and meaningless.

#### (2) IN HOLLAND

In spite of the women's movement which is gaining rapid ground in Holland, we are told that the Dutch woman is still very much inclined to be suppressed and ignored. Politically, their rights are still less than those of men, and they complain that both in legal and democratic matters, they do not have the same status as their brothers, and the marriage system is regarded as an insult. To quote a contemporary on the subject:

"In the choice of a profession also, a woman is under several limitations. She may not, for instance, be a judge of a juvenile court; and there are several professions, admission into which is denied to them by law. When retrenchment on a large scale takes place, it is generally the women who suffer first, and women's wages are everywhere much lower than those paid to men."

#### (3) IN RUSSIA

In Russia, differences in sex are disregarded in the matter of employment of persons in all walks of life and there are no sex disqualifications for employment in the army even. In the rest of the civilised countries of the world, women are not permitted to enlist in the army, which is treated as a preserve of the male, but Russia has forged ahead and women are trained to become soldiers. To quote a few figures, in 1934, 20,000 women were trained for air-defence in military camps, 460,000 as machine-gunners, and 50,000 were given special training

in driving. There are many hundreds of women who have obtained pilot certificates.

It is a tremendous experiment that is going on in Russia and who can say what its results on life will be?

#### (4) IN BELGIUM

Woman in Belgium has not yet won the right to vote, but there is an intensive propaganda going on to secure it. Even though women who were Catholics and other groups did not co-operate, yet the Socialist women conducted a successful meeting at Brussels, protesting against Italians conducting a war of aggression against innocent people in Ethiopia, supporting the action of the League of Nations against the aggressor and calling for voluntary medical aid to be rendered to the meek and suffering Ethiopians.

#### (5) IN ITALY

Women are being utilised in propaganda work by Mussolini, and more than sixty four committees of widows and mothers of soldiers in the Great War were organised to tour the land preaching and encouraging resistance to the enemy.

#### (6) IN SWITZERLAND

In Lausanne, Berne and Geneva, police women have been appointed to do social work, more particularly to question and keep watch over women and children. They are supposed to be of great and special use in dealing with sex-offences amongst children. The results of this experiment will be awaited with great interest.

#### (7) IN POLAND

In spite of the paucity of funds, the Central Women's Committee played an important part in the boycott of the elections for the new constitution. It is reported that the boycott was a great success.

## OUR CHILDREN'S PAGES

### (1) THINGS TO KEEP YOU OCCUPIED

Have you ever tried running a journal or magazine all on your own? If not, try it at once. It is great fun. If there are a number of you in the family, you can have a family journal, and circulate it among your friends and relations; if not, you can gather friends of your own age, form a committee, and start it. Just one copy will do a month, or every week will do. You will have to have the pages typed or written clearly by hand. One of you will have to be editor and receive contributions and select them. If any of you happen to be artists, your efforts of art can be pasted in—and you can also illustrate your stories and articles by cutting out pictures from news-papers and magazines.

If your parents are interested, they can offer a prize for the best contribution each month. You have no idea what fun you will have. You can even have little competitions among yourselves.

The circulation will be the difficult part; but the best idea will be to put down the names of those, who want to read the magazine, and send it to them in turn. As soon as one person finishes reading it, he or she is to send it on to the next person on the list.

A magazine run by children is an encouragement to all those who aspire

towards writing or journalism. Perhaps it may be the beginning of some great poet or author or artist—who knows?

—Parijatam.

### (2) THE WHINEY BIRD

'I wonder if you ever heard,  
Of the queer little dismal Whiney bird,  
As black as a crow, as glum as an owl—  
A most peculiar kind of fowl?  
He is oftenest seen on rainy days,  
When children are barred from outdoor  
plays.  
When the weather is bright and the warm  
sun shines,  
Then he flies far away to the gloomy pines,  
Dreary looking indeed is his old black cloak,  
And his voice is the dismalest kind of  
a croak,  
And his whiney cry makes the whole house  
blue—  
"There's nothing to do—oo! there's nothing  
to do—oo—oo!"  
Did you ever meet this doleful bird?  
He's found where the children are, I've  
heard.  
Now, who can he be? He can't be you;  
But who is the Whiney bird? Who—oo?  
Who—oo—oo?

(Selected from the 'Treasure Chest'.)

## Household Hints

### THE ORIENTAL INFLUENCE

WHEREAS Indian homes are becoming more and more westernised, few housewives think of giving them the Chinese or Japanese touch. For instance, the arrangement of flowers, *a la Japon*, of putting one single long-stalked flower in a long vase, with just one leaf, is at once attractive and unique, and yet hardly ever followed in India. Then again, in true Japanese houses, we are told that the shoes left by the wearer on the door-step, when he enters a house, are kept away temporarily in a neat little shoe-box in the hall. Such a habit will just suit an Indian household, where shoes, especially on ceremony days, are left lying about wildly and untidily at the door-step. The Japanese habit of keeping bedding stowed away in neat little cupboards, and spreading it out at night is also much better than the Indian habit of rolling it up, and keeping it in corners of the room.

A contemporary Indian Journal had some valuable ideas for housewives on "the Chinese Touch," recently, in which it was explained that "picturesque table decoration and delicacy of service are features that

will appeal to the hostess when choosing Chinese *eats*."..... "Charming oriental bowls and saucers, Chinese pottery tureens and individual bowls for savouries and the daintiest of lidded cups for aromatic teas will provide unusual, though picturesque, decoration for the table."

It will be a unique and interesting occupation to bring in the oriental influence rather than the western, in an Indian home.

### AN IDEA FOR A BED-SITTING ROOM

Many a girl or boy today, is setting up house in a one-roomed flat. The bed, naturally becomes rather a nuisance by day, and so do the clothes. An easy way of getting rid of both these essentials, is to make a right-angled screen out of two clothes-stands, so that the pegs projecting inwards, are used for clothes, whereas the outside is draped with stuff to match the rest of the room. This right-angled screen is then placed in a corner of the room, so that in itself it makes a little room, within which the bed can easily be hid by day, and brought out by night.

"Paddy"

## A Chess Problem

By BHARADWAJA

The British Champion drew his game with the famous captain of the Polish team. It is interesting in that the game was a game of Pawns, more than half of the moves being made with pawns!

### QUEEN'S PAWN OPENING.

White  
W. Winter  
P—Q 4

Black  
Tartakower.  
Kt—KB 3

White  
P—QB 4  
Kt—QB 3  
P—K 4  
P—KKt 3  
B—Kt 2  
KKt—K2 \*

Black  
P—KKt 3  
B—Kt 2  
P—Q 3  
Castles  
QKt—Q2  
P—K 4

\* The Kt does not move again. It is

suggested that Mr. Winter played his game as one with pawns in order to meet his redoubtable opponent famed for his combative skill upon unusual grounds.

Castles—  
P—Q 5  
P—KR 3  
B—K 3  
P x P

P—QR 4  
Kt—B 4  
Kt—K 1  
P—KB 4  
P x P \*

\* Then if B x Kt, P x P; the KP is not left isolated.

P—B 4  
P—QR 3  
P—QKt 4  
P x KP  
P—B 5  
RP x P  
Q x R  
P x P  
Q—R 7 †

P—QKt 3  
K—R 1  
Kt—Kt 2  
QP x P  
RP x P  
R x R  
P x P  
Q—K 2  
P—B 5

† To protect the BP; yet black cannot safely capture it with Kt x P in this position where

the Kt cannot be pinned by White's Q.

After 22, Kt—B 3, might come 23. P—Q6, P x P; 24 B x Kt, B x B; P x P, B x Q; P x Q etc.,

P—Q6  
KtP x P  
B x P  
B x Kt  
P x P  
Q x Q  
B—Kt 3  
K x R

Q—Q 1  
KP x P  
P x P  
Q—K 2  
Q x B  
B x Q  
R x R Ch  
Kt—B 3

Draw agreed.

#### PROBLEM 1-

White 7 pieces:—8; 1 Kt 1 B 4; 8; 3K P R 2; 3 p 4; 5 K 2; 1 B P 5; 8-

White to move and mate in two.

A book valued Rupees Five will be sent to the sender of the first correct solution to be opened by me.

## Cookery Notes

### Potato Salad

Equal quantities of sliced cold boiled potatoes, new for preference, a peeled cucumber sliced thin, sour cream, salt, pepper, a little vinegar, chopped parsley.

Flavour your sour cream with the salt, pepper and vinegar. Stir into it some finely chopped parsley and beat for ten minutes until the mixture is quite frothy. Put it into a bottle and beat it again, when lunch time comes, in the bowl in which you are going to serve the sliced potatoes and cucumber.

### Sandwiches

Of sandwiches the names and varieties are legion. Have a stale sandwich loaf. You will find that, if the loaf is not quite stale enough to cut tidily, it will be easier if you plunge your knife into boiling water occasionally.

Wafer-thin slices of smoked salmon sandwiched between brown or white bread and

butter are delicious, of course. So are tomatoes sprinkled with chopped chives, or minced cooked ham or cold new potatoes and beetroot sliced, sprinkled with walnuts peeled and crushed fine, and anointed with *mayonnaise* sauce, or sardines skinned and boned and sprinkled with young cooked peas. And so on almost *ad infinitum*.

### Claret Cup

1 quart claret,  $\frac{1}{2}$  cup orange juice,  $\frac{1}{2}$  teacup curacoa, 1 tablespoonful brandy, sugar, 1 quart soda water, mint leaves, rind of half a cucumber.

Mix all the ingredients except the soda. Stand in a very cold place for an hour or two. Add the soda.

### Lemonade

1 pint water, juice of  $1\frac{1}{2}$  lemons,  $\frac{1}{2}$  teaspoonful bicarbonate of soda, sugar to taste.

## ACKNOWLEDGMENTS

### Sponge Cake

*Ingredients*:— $\frac{1}{2}$  lb castor sugar; 4 ozs. butter or margarine;  $\frac{1}{2}$  lb. self-raising flour or  $\frac{1}{2}$  lb. plain flour and 1 teaspoonful baking powder; 4 eggs; about 4 tablespoonfuls milk.

Butter two baking sheets, each measuring about nine by thirteen inches, and line them with buttered paper to stand just above the sides.

Beat the butter and sugar to a soft cream. Add each egg separately, dropping it in whole and stirring quickly until the egg is well beaten in, before adding the next one.

When all the eggs have been added, and the mixture is smooth, gradually stir in the sifted flour, adding the milk to moisten the mixture.

Mix all the ingredients together lightly, then divide the mixture equally between the two prepared tins, spreading it over as evenly as possible. Put them into a hot oven to bake. Ten minutes should be sufficient time.

When the sponge cakes are cooked, they should be light and spongy and golden brown.

Turn them on to a sheet of paper, sprinkled with sugar, remove the buttered paper and leave the cakes to cool.

### Mocha Cakes

Cut out twelve pieces of sponge cake each about  $1\frac{1}{2}$  inches square.

Sandwich them together in pairs with coffee butter icing, and then spread some of this on the sides of the cakes. Coat them with finely-chopped walnuts.

Spread chocolate icing on the tops of the cakes, and when this is set, decorate each cake with stars of coffee butter icing, forced through an icing pump, with a "star" tube affixed.

### Coffee Butter Icing

*Ingredients*:—1 oz. butter; 2 ozs. icing sugar; about 1 teaspoonful coffee essence.

Rub the icing sugar through a hair sieve.

Beat the butter to a cream with half the sugar, then add the remainder and beat the mixture again until it is creamy. Then stir in sufficient coffee essence to flavour and colour the butter icing.

### Chocolate Icing

*Ingredients*:—1 oz. chocolate; 2 ozs. icing sugar; 1 dessertspoonful water: vanilla essence.

Grate the chocolate finely and put it into a small pan. Add the water and stir this until the chocolate is dissolved. Take it off the heat and let it cool.

Sift the icing sugar and add it to the chocolate, mixing it to a thick coating consistency. If required, stir in a little more water. Flavour the chocolate icing with a few drops of vanilla essence.

—Selected from the Parents' Magazine

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## OUR TELUGU SECTION—By Prof. K. Rangachari, M.A.

## వివిధదేశములలో వివాహకార్యములు

స్త్రీలోకమునకు వివాహ మతి సౌఖ్య వహమును, అతిదుఃఖకారకమునగు సంభవమును చున్నది. భావిసౌఖ్యములు పూర్వానంద నాశ నము ననుసరించుచుండును. పెండ్లికూతురు పితృగృహమును, తలిదండ్రులను, అక్కచెల్లెం డ్రను, వినోదములను, సౌఖ్యమును గలుగజేసి యుండినట్టియు, ఆనందము నొనగుచుండి నట్టియు, ప్రేమభాజనములయి యుండినట్టియు, సర్వమును విడనాడును. తనవలెనే భర్తయు పూర్తిగా ప్రేమించుచున్నాడను సంపూర్ణమైన ధైర్యముతో పూర్వాశ్రమమును కృతజ్ఞతతోను సకరుణముగను విడనాడి, రాబోవు నానందాను భవమునకై యుత్సాహముతో ప్రస్ఫురించు చుండు. జీవనభార మధికమగుచుండ నుఖముల కంటె దుఃఖములే యధికములగుచుండునని మరచుచుండురు. తదితర విషయములలోవలెనే యీవిషయములోకూడ దూరపుకొండలు నునుపు అను సామెత వర్తించుచుండును. జెరిమిటేలరు అను విలక్షణపండితుడు చెప్పినట్లు నీ నూతన భారములు ఆనందదాయకము లగుచున్నవి. వివాహమే ప్రపంచమునకు మారయనియు, అదియే రాష్ట్రములను నిలబెట్టి, పట్టణములను, దేవాలయములను, స్వర్ణమునుకూడ నింపుచున్న దనియు చెప్పకతప్పదు. వివాహసంస్థాపనము సార్వభౌమికమయ్యు నది వివిధదేశములలో భిన్న భిన్నముగ నుండుటచే, పవిత్రమైనట్టియు, చాలా చిక్కులతో కూడుకొనియుండినట్టి వాని మార్గ మును లోకగాఢలలో వెదకుటకంటె సంతోష దాయకమగు కార్యము వేరొకటిలేదు.

యూదులలో (Jews) వివాహకార్యము

బహుపూర్వకాలములో నెఱులనుండెడిదో యి వ్వధును అటులనే యున్నది. అది ధర్మబద్ధము ను, హృదయాకర్షకారియు నగుచున్నది. స్వ ధర్మాచరణ పరాయణులగు యూదులు, పట్టు వితానముకింద వివాహకార్యమును చేసుకొం దురు. ఈవితానమును 'చప్ప' అని యందురు. ఈరీతినే బహుపూర్వకాలములో కూడ వివాహ కార్యమును చేయుచుండెడివారు. పూర్వమును, సినిగోగు అనగా యూదుల సభాగృహము బయట, బట్టబయలున వారు వివాహకార్య మును జరిగించుచుండెడివారు. కార్యానంత రము పెండ్లికూతురును, భర్తగృహమునకు యు త్వవముతో తీసికొనివెళ్లుచుండెడి యాచారముం డెడిది. ఈ వితానమును, నాలుములను సన్నని కట్టలచే నెత్తిపట్టుకొందురు. ఆనాలు పైం భములును తెల్లని పువ్వులతోను, పచ్చని యా కులతోను అలంకరించబడి యుండును. గ్లాసుతో చేయబడిన యొకపాత్రను ద్రాక్షరసముతో నింపి, రాబి (యూదుల మతగురువు) చేతిలో పట్టుకొని యుత్సవము ముందట జనును. వానివెనుక వధూవరుల తల్లిదండ్రులును, వారివెనుక నొకరి చేయి నొకరుపట్టుకొని వధూవరులును నడుచు చుండురు. అటుతరువాత రెండువంతయైన సం స్కారములు జరుగును. మహదాశీర్వాచనమును రాబి చేసినపిదప, వధూవరు లాపాత్రనుండి కొం చెము రసమును త్రాగుదురు. అటుపిదప వరు డాపాత్రను భూమిపై పగులగొట్టి, చెప్పలతో మట్టును. ఈయాచారముల యర్థము కాలగర్భ ములో దాగియున్నది. బహుపూర్వకాలములో బహుళః సాక్షులయెదుట వధూవరులు కలిసి

తెలిసి, త్రాగుటయే వైవాహికచిహ్నమై యుండుదనియు, అట్టియాచారమునది తెలియజేయుచున్నదనియు విద్వాంసు లాహించుచున్నారు. జియూన్ యొక్క విచ్చిన్నకీర్తి మకటముయొక్క స్థావరకచిహ్న మగుచు, వివాహసంబంధము యొక్క దుచ్చేద్యత్వమును, వ్రక్కలయిన పాన పాత్రమును తిరిగి సమమైనదానిగ యొనర్చుట యెంత యచింతనీయమో, యట్టులనే వివాహ విచ్ఛేదమును కలుగజేయుటయు సంత యచింత నీయమనియు, నీపానపాత్రను పగులగొట్టు యాచారము తెలియజేయుచున్నదని వండితులు నుడువుచున్నారు.

“వివాహములు వృద్ధములో గావించుచున్నవి” అనగ వివాహ సంబంధములు వైషమ్యములు అనుపామెలను చీనాదేశస్థులు నమ్ముటకుల మరియెవరను నమ్మరు. వివాహమునకు పూర్వము వధూవరులొండొరుల తెలిసికొని యుండకపోయినగాని యట్టివారివివాహము సుఖాహవమైయుండదు నమ్మకము వారిలో మొదలు. వివాహసంతరము, అత్తగారిగదిలో వధువు యవగంధవముతీసివేసి వరుడెవ్వరితో తాను జీవితమంతయు గడుపవలసియుండునో యట్టియామెముఖమును మొదటిపర్యాయ మెగనుచు. అత్తగారికి నేవచేయుటకై వధువు అత్తగారి యుంటనెయుండును. భర్త వందలకొలది మైళ్ల దూరములో వ్యాపారాధ్యముగాని కొలువునకై గాని యుండెనయెడల, అతడు వంశతర్కమున శోకకోరెండు పర్యాయములు భార్యను చూచి తృప్తి జెందుచుండవలెను. అత్తగారు కోడలిని “హృదయదక్షిణము” అనుతియ్యని పిలుపులతో పిలిచినను నతడుగ కోడలిని యత్తగారు తోట పట్టుముండును. తోడంటిక్కుమువల్లు కోడలి

జీవనము బహుదూఖభాజనముగనున్నది. ఇది యెల్లప్పుడును జరుగుచుండునని మాత్రము హింపరాదు. కోడలుపుత్తుని కనినయెడల యట్టియామెను కొంతదయతో చూచుచుండును. మనలో వివాహములో శుభమును తెలియజేయు రంగుపసుపు; చీనావారిలో నదియెరువు. చీనా దేశములో నూతనవధువులందరు రాణులవలె చూడబడు చుండును. పురాతన కాలములో చక్కని యొకడు వధువులకట్టి గౌరవము నొసంగుచు ఫర్మానాను జారీచేయించెను.

రుమీనియాదేశములో వివాహోత్సవము మూడుదినములు పట్టును; మరెయి వివాహ కార్యము బహు నియమబద్ధమై యున్నది. శంకుకములొక పెళ్ళిపవిధమున తయారు చేయబడిన యొక నియమితవిధమున మండబడికతోయినను వధూవరులకు ఆశీర్వాదములైన కప్పములు సుఖానించునని వాటిలో నమ్మకము. వివాహములన్నియు లక్ష్మీవారమునాడు పొగిరంభించి, శనివారమునాడు ముగియును. వివాహకార్యము ముగియకమునుపు శనివారము నాడు వధూవరులు మొదటిపర్యాయము ఒకరి నొకరు విందులో కలిసికొందురు. వివాహ కార్యముతో సంబంధించిన వ్యవహారములన్నియు వధూవరుల తల్లిదండ్రుల గృహములలో జరుగును; తరువాత కార్యములన్నియు వధూవరులు నివసించుచున్న గృహములో జరుగును. అతిథులందరును వచ్చినతరువాత, వారిపై వధువు చల్లబోసికొని జల్లపలయును. నీటిని యామె చెమ్మతో జల్లును. అతిథిపై బడిన ప్రతి చిందువును అట్టివానికి దీపనయగునని వారిలో నమ్మకము. అతిథులు వధువునకు సాధ్యమైనంత దుగ్ధరయూడుటకు బ్రయత్నించును. అతిథులం

దరుడు చేరగవలెమిండు పొగిరంభముగను. అది తరువాతము రేయింబవలము, అదివారమునాడును జరుగును. అదివారమునాడు వివాహకార్యము మాత్రము జరుగును. మొదట గ్రామయజమాని వివాహకార్యమును జరిగించును; తరువాత నధూవరులు కేవలయమునకు బోవుదురు. ఆర్థోప్రభ (పవిత్రసంస్మరము) (Holy communion) జరిగినపిదప వారింటియొద్ద ఘనముగు విందొక జేయుబడును. అచిందుతో వివాహమహోత్సవము ముగియును.

ధరించవలసిన మనులు డజన్లకొలది యుండినగాని ఇటలీదేశములో వధువు కడుబీదదానిగ వరిగింపబడును. వధువుయొక్క స్నేహితులందరు వివాహమున కొకదినము పూర్వమే యామెయింటియొద్దకూడి, మరునితల్లిదండ్రుల గృహమునకు వధువుయొక్క వస్తువులను పెద్ద యుత్సవముతో గొంపోవుదురు. వధూవరులు, వరునియొక్క తల్లిదండ్రుల గృహములోనే కాపురముందురు. తదితరపాశ్చాత్యదేశములలో వలె, ఇటలీదేశములో నూతనవధూవరులు జానపదములలోనికిగాని, దేశాంతరముగాని వివాహ సంతరము జనరు. భర్తయొక్కతల్లిదండ్రుల గృహములో వధూవరులు కాపురముండుటకై యెడగది ఏర్పాటుచేయబడును. ఆగదిలో వారుప్రవేశించి కాపురముందురు. ఇటలీయను వివాహములలో జన్మలు (తోడ పెండ్లి కూతులు) ఊండు యాచారము లేదు. వివాహకార్యము ముగిసినతోడనే పెండ్లి కూతురు, అవివాహితలగు తనమిత్రులపై పూగుత్తిని విసయను. వారిలో నొకస్వయానుక్తివిపట్టుకొనునో యామెవివాహము చిరకాలములో తక్కినవారందరి వివాహము లగలకు మొదటనే జరుగునని వారిలో నమ్మకము.

రష్యాదేశములో నాగరికుల గృహములలో కొవ్వొత్తుల వెలుతురులో ద్రావింకుమాము అనగ, మిత్రులతోకలసి మాటలాడు గదిలో వివాహములుజరుపబడును. అప్పుడొకపిండును, తరువాత నాట్యము మున్నగునవియును, అలాటకు వాతమిండును జరుగును. పూర్వాచారముల ననుసరించు గృహములలో నీభోజనముయమున పెండ్లి కూతురుకు జెందిన యొక సాక్షినితో జేయబడిన చెప్పును బయటనుంచుదురు. పెండ్లి కూతురుకు ఆరోగ్యముగోరెడును, అట్టి కోరిక విన్నముగ సారాయిని త్రాగుదురు. సారాయిని త్రాగుటకై యాచెప్పును పాత్రగ నుపయోగించుదురు. ఆచెప్పునానిపోయి వివిధపోయి యముపయోగమైనది యగువరకును వారోజును మపయోగించుదురు. వివాహోత్సవములో సతిభులలో నెవరైన వధూవరుల యామురారోగ్య సత్తుడు యభివృద్ధి కోరుచు యుపన్యాసముల నొసంగిన వానికి వధువుయొక్క తండ్రియె ప్రత్యుత్తర మిడును. వివాహసంతరమున వధువుపై తండ్రి కధికారముండును కావున, ప్రత్యుత్తరమిచ్చు గౌరవము తండ్రికే జెందియుండును. తండ్రి రుగ్మతతో బాధపడుచుండినపుడు, వివాహితయై భర్తతో గాపురముజేయుచున్న కూతురును తనకు నేవజేయుటకై తనయింటికిరప్పించు యధికార మాతనికిగలదు. మరియి భార్య మృతి జెందినపుడు, తనవైధవ్యములో మొదటి మూడు మాసములువరకును తనకు సాహాయ్యమునర్చుటకు కూతురును రప్పించుట కధికారము తండ్రికి గలదు. అల్లుడు మృతిజెందినపుడు విధవరాలైన తనకూతురును తన గృహములోనే జీవించు నట్లు జేయుటకు తండ్రికి యధికారమున్నది. అట్టి విధవయైన కూతురుయొక్క తండ్రియె

యామె పిల్లలకు రక్షకుడగుచున్నాడు. ఇట్టి విశిష్టాధికారము లెవ్వరియి తల్లికిలేవు.

జాతీయవివాహచారములను జూచుచేత ఘోరము కడుశ్రద్ధతో నడిపితురు. తరచుగ పిన్న వయసులోనే వివాహములు జరుగుచు. వివాహ కార్యము, పైను, ప్లముపువ్వులు, వెదురు మున్నగువాటితో నలంకరించబడిన గదిలో జరుగుచు. ఈ మూడు వస్తువులును వివాహములో శుభప్రదములై నవని వారిలో నమ్మకము. ఆ గదిలో ప్రవేశింపకమునుపు, ముఖము కొంత వరకు కప్పబడియుండునటుల వధువు మునుకును వేసికొనును. పెద్దలామెనాగదిలోనికి తీసికొని పోవుదురు. ఆగదిలో కొలదిమంది బంధుమిత్రులు కూర్చునియుండురు. వధువును, వరుడును గదిలో నొకరికొకరుగ నొకరు కూర్చునియుండురు. వారిమధ్య, ఎట్టిరంగులేక పైనుకట్టతో

చేయబడిన తెల్లని బల్లయుండును. అబల్లపై యొకదానిపై నొకటి మూడు భిన్నమానములు గల పాత్రలుంచబడును. ఎట్టిమాటల నాడరు : ఎట్టిసమయములను గావించరు : ప్రార్థన లెవ్వరిని సలుపరు. వ్యవహారిక చిహ్నముగ, పాన పాత్రలను మాత్రము మార్చుకొందురు. ఇదియే 'సస్సక్కుడా' అని యనబడును. వధూవరులు 'సాకె' (సారాయి) యంతయు నయి పోయె వరకును, ఒక్కొక్క పాత్రను మూడేసి పర్యాయములుపయోగించి త్రాగుచుండురు. నూతనవధూవరు లపుడులేచి సాకెతో నిండిన పాత్రలను వారితలదండ్రుల కిక్కిరు. అటుతరువాత వధువు మునుకును తీసివేయును. ఇదియే వివాహకార్య మంతమైనదనితెల్పుట. అతిథులందరు గదిలో ప్రవేశించి విందులగుడిచి యానందముతో యుత్సవమును నలుపుదురు.

### కాళీ మాత కథ

ఈకథ యొక గొడ్డాలింగూర్చి చేతవనమున వసించియున్నపు డాచార్యుచే జెప్పబడెను. ఒక గృహస్థుని పుత్రుడు పితృ మరణానంతరమున గృహవ్యాపారముల నన్నిటినిఁ దానే చక్కఁబెట్టుకొనుచుండెను. పంటభూములపైని, గృహంబులలోను లెక్కగఁ బాటుపడుచు నిజజనని నతిభక్తితో నేవించుచుండెను. ఒకనాడాయె తనపుత్రునితో నిట్లనెను.

జనని :— నీకు వివాహముచేయుటకై యనురూపయైన యొక కన్యను వెదకెదను.

పుత్రుడు :— జననీ ! యిట్లు చెప్పకుము ; నేను జీవించునంతవఱకును నిన్నే నేమించుచుండును.

జనని :— పుత్రా ! అట్లుండుటచే నాకేమియు సౌఖ్యములేకయున్నది. నీవు పొలములోను, నింటిలోను బనిచేయవలసి యున్నది. కాన నీకొక కన్యను వివాహము చేయనిమ్ము.

పుత్రుం డనేకపర్యాయములు తల్లిగారి కెను ద్రోసిపుచ్చెనుగాని తుదకూరకుండెను. అంత నాయె వివాహమునకు యుక్తమగు కన్య గల యొక కుటుంబమునుగూర్చి యోచించుచు గృహమునువీడి పోవుచుండెను. అంత పుత్రుడు “అమ్మా ! యెవరియింటి కేగుచున్నావు ?” అని ప్రశ్నించెను.

ఆమెవలన నావంశముగూర్చి తెలిసికొని

యిట్లు చేయవలదని యామెను బ్రార్థించి తా నిష్క్రమణ కుటుంబముగూర్చి చెప్పెను. అచట కామెచని వారిపుత్రికను దనపుత్రునకు భార్యగ నొసగుడని యడిగి, వివాహ ముపార్జమును నిశ్చయించి, యామెను గృహమునకుం గొంపోయెను.

కాలము గతించినప్పటికిని నాయవతి యప్రసూతయగుటచే తల్లి కుమారునితో నిట్లు చెప్పెను. “పుత్రా ! నీవరించినకన్యనే నేను గృహంబునకుఁ దెచ్చితిని. కాని యామె యప్రసూతయైయున్నది. పుత్రులులేనికుటుంబము నాశ నముం జెందును. వంశవిచ్ఛేదము నగును. కావున నింకొక కన్యను దెచ్చెదను,” అని యనెను. జననీ ! యూరకుండుమని యాతఁడుత్తరమిచ్చెను. అయిననామె యీప్రసంగమునే మాటిమాటికిని ముచ్చటించుచుండెను. ఆయనపత్యయగు నీతని భార్య యీవృత్తాంతమంతయువిని యిట్లుతలపోయఁ జొచ్చెను : “పుత్రులు తలదండ్రుల యాజ్ఞల నుల్లంఘింప నేరరు. ఇపుడు కాకున్నను మఱికొంతకాలమునకైనను వారీయింటికింకొక కన్యియను దెచ్చెదరు. ఆమె పుత్రవతియైన యెడల నేను బానిసగఁ బరిగణింపఁబడుదును. కాన నేనేపోయి నాభర్తకింకొక భార్యను వెదకిన నెట్లుండునో ?” అనుచు నామె యొకరియింటికింజని యచట నొకకన్యను తనభర్తకు వివాహముఁ గావించుడని కోరెను. వారిట్లు ప్రశ్నించిరి : “అమ్మా ! నీవే యిట్లుడుగు చుంటివే ?”

స్త్రీ :— “నేననపత్యము. సంతానము లేని కుటుంబము నాశము చెందును. మీపుత్రికయుఁ బుత్రవతియై రిక్కాధికారిణియగును” అనుచు నామెవారియనుజ్ఞ వడసి యాకన్యియను

దనభర్తృహంబునకుఁ గొంపోయెను. ఈ కన్యి య పుత్రికను గన్నను రిక్కాధికారిణి యామెయే కాఁగలదు, కాన నామెసంతాన విహీన యగునట్లునర్చుట నాకుఁ గర్తవ్యము.” అనిచింతించుగొనుచు నిట్లు తననవతితో “నీకు గర్భచిహ్నములు పొడకట్టిన నాతోఁజెప్పుము” అనిచెప్పెను. దానికామెయు నంగీకరించెను. పిమ్మటఁ గొలదికాలమున కామెగర్భవతియై తద్వృత్తాంతమును దననవతికెరింగించెను. సంతాన హీనయగు నాకాంత తననవతికి నిత్యముఁనన్నము బెట్టుచుండెడిది. గర్భచిహ్నవృత్తాంతము నెఱింగి శిశుజననము కాకుండునట్లామె యన్న మునవిషము పెట్టెను. రెండవసారియు నిట్లెకావించెను. ఆ రెండవభార్యను జాటువట్టులయందుండు యువతులిట్లని ప్రశ్నించిరి : “నీకేత్రమైన నవకార మొనర్చుచున్నాడా ?” అంతనామె జరిగిన వృత్తాంతమంతయు వారికిఁజెప్పెను. అదివిని వారిట్లనిరి. “బుద్ధిహీనురాలా ! నీవృత్తాంత మంతయు నామెకెందుకుఁజెప్పితివి ? నీపురిక్కాధికారిణివగుదువని భయపడి నీకీటియపకార మొనర్చినది. ఇంకముందామెకేమియుఁ జెప్పకుండుము” అట్లుబోధితయై మూడవసారి నవతికేమియుఁ జెప్పకయూరకుండెను. ఆపృథమభార్యయుఁ దుదకు రెండవయామె గర్భవతియైన వృత్తాంతమును దెలిసికొని యిట్లు ప్రశ్నించెను : “ఎందులకు నాకు నీవృత్తాంతమును జెప్పకుంటివి ?” “రెండు సార్లు నాకపకారమొనర్చిన సంగతిగూర్తెఱింగి నీకెందులకుఁ జెప్పుదును” అని రెండవభార్య యనెను. అంతనామెదటిభార్య “అహా ! యెగ్గువాటిల్లినది” అనిచింతించుచు రెండవ యామె యజాగ్రత్తతో సంచరించునపుడును, గాలముంగనిపెట్టి ప్రసవకాల మానన్నమైనపు

డును, ననేకవర్షాయములు విషప్రయోగముఁ గావించెను. ప్రసవకాల మాసన్నమగుటంజేసి విషము పూర్వమువలెఁబనిచేయలేదు. ఆయువతి యు మరణవేదనయందైన యత్యధికభేదమునను భవించుచు సవత్నింగూర్చి యిట్లుకృతనిశ్చయము రాలయ్యెను. “అయ్యో! భేదంబు దుర్భరంబు; అంతము సమీపించినది. నీచేనిట్లు రావించఁబడి మూఁడుపర్వాయములు నీవు నా సంతానమును సశింపఁజేసియు నిపుడు నాప్రాణములకు హానియొనర్చితివి. నేనిచట మృతిఁజెంది యక్షిణి నై పునర్జన్మముంగాంచి జన్మపరంపరలో నీసంతాన విచ్ఛేదముఁగావించు శక్తి నాకుండుఁగాక” అనుచునామె మృతిఁజెంది యాగృహంబుననే బిడాలమైజన్మించెను.

ఆయుజమానియు గొడ్డాలగు నాప్రథమ భార్యను బట్టుకొని వంశనాశనంబుఁ గావించినందులకు హస్తపాదతాడనంబులచే నామెం జంపెను. ఆమెయు నచ్చటనే కుక్కుటియై జన్మించెను. ఆపెట్ల గుడ్డుపెట్టనపు డామార్జాలము వానిని భక్షించుచుండెను. ఇట్లే మూఁడుపర్వాయములు కావించెను. నన్ని మార్జాలము భక్షింపనోపునని యాపెట్ల యూహించుకొనుచు “మరణించి పునర్జన్మమున నేనామె సంతానమును భక్షించెదగాక” అని కృతనిశ్చయమై మరణించి చిరుతపులియై జన్మించెను. ఆమార్జాలమును మృతిఁజెంది మృగియై జన్మించెను. ఆయాడులేడి “మూఁడుపర్వాయములు నాశిశువుల నీచిరుతపులి నోరవేసికొన్నది. తుదకు నన్నేతినుటకు సిద్ధముగనున్నది. ఈజన్మావసానమున నేఁబొందు జన్మమున నామెసంతానమును గూడ నేనిట్లే భక్షింతుచుగాక!” అని దృఢముగ యోచించుకొనుచు మృతిఁజెంది యక్షి

ణియై జన్మించెను. కొంతకాలమైన తరువాత నాచిరుతపులియు మృతిఁజెంది శ్రావస్తీపురంబున గొప్పకుటుంబమున నాడుదియై జన్మించెను.

ఆమె యుక్తవయస్కురాలై పురద్వారమున కనతిదూరంబుననున్న యొక గ్రామమందలి తన భర్తగృహమున నివసించుటకుఁ బోయెను. పిమ్మటఁ గొంతకాలమున కామె యొకపుత్రునిం గనెను. ఆయక్షిణి చెలికత్తెరూపముందాల్పి యీమె గృహమునకువచ్చి “నాచెలి యెచ్చట నున్నది?” అని ప్రశ్నించెను. “ఆమె ప్రసవించి గృహంతస్థితంబగు నొక కోష్ఠమున నున్నది” అని యింటివారు బదులుచెప్పిరి. ఆయక్షిణియు “పుత్రుడా? పుత్రికయా? నేనాశిశువును జూచెదను” అని చెప్పుచు లోని కింజని పుత్రునిం జూచుదానివలె నాశిశువు నెత్తుకొని సాగిపోయెను. రెండవసారిగూడ నీరీతి గనే చేసెను. మూడవసారి యాయువతి గర్భవతియై ప్రసవకాలము సమీపించిననోడనే భర్తతో నిట్లుచెప్పెను. “నాథా! ఈరెండు పర్వాయములును, నొకయక్షిణి యీనా గేహంబునకువచ్చి నాయుద్దఱపుత్రులఁ దనపొట్టఁ బెట్టికొనినది. ఈసారి నేను నాపుట్టినంటికిఁ బోయెదను.”

కుబేరుఁడు వంతులప్రకారము యక్షిణులచే ననుతత్త సరోవరమునుండి యొకదాని శిరమునుండి మఱియొకదాని శిరముమీఁదుగా నుదకమును దెప్పించుకొనుచుండెను. ఈసమయమున నీయక్షిణికి నుదకము తెచ్చువంతు సంభవించెను. అట్లయినను నాయక్షిణి తనపనియైన తోడనే యతిత్వరితముగ నాయువతి గృహమునకుంజని “నాచెలి యెచ్చటనున్నది. నేనామె నెచటఁ గనుగొను దానను” అని ప్రశ్నించెను.

“ఈగేహమున నొకయక్షిణి యామెసంతానము నంతను భక్షించుచున్నది. అందుచే నామెతన తం డిమందిరమునకుఁ బోయినది” అని యచటి వారుత్తరమిచ్చిరి. యక్షిణియు “ఆమెయెచ్చటి కేగినను నాబారినుండి తనసంతానమును దప్పించుకొనఁ జాలదు” అని చింతించుకొనుచు నత్యధికవిద్యేషప్రసరితమై యతిరథనమున నాపురంబునకుఁ బోయెను. ఆయువతియు నామకరణ దివసమున నాశిశువునకు మజ్జనముఁ గావించి కర్మాంతమునఁ దనభర్తతో “నాథా! మన గృహమునకుఁ దిరిగిపోదము” అనుచుఁ దన పుత్రునితోను, భర్తతోను నామె పయనమయ్యెను. మార్గమున నొక బౌద్ధసంఘరామము ప్రక్కనుండి పోవుచుఁబరిహస్తమునం దాబాలకు సుంచి తాను స్నానముచేయుటకై యుదకము దేఁబోయెను. తిరిగి భర్త స్నానముచేయుచున్న పుడు తానా శిశువు నాడించుచుఁ గూరుచుండెను. అంతలోఁదనదగ్గఱకు వచ్చుచున్న యాయక్షిణింజూచి యిట్లు బిగ్గరగ నరచెను. “నాథా! త్వరితముగ నిటరమ్ము; ఇదిగో యక్షిణి వచ్చుచున్నది” అనుచు భర్తవచ్చు వఱకును దా నుండనోవక యాశిశువునెత్తుకొని యాబౌద్ధ సంఘరామముంజూచెను. ఆసమయమున నాచార్యపుంగవుండు సంఘమునకు ధర్మోపదేశముఁ గావించుచుండెను. ఆయువతియుఁ దనబిడ్డ నాయాచార్యుని పాదారవిందములపైఁ బడవై చియిట్లు ప్రార్థించెను. “నీశిశువు నర్పించుచున్నదానను. ఓదేవా! నీని కవనంబును రక్షింపుము.”

ఆ సభాగృహద్వారపాలకుండగు సుమనోదేవు డాయక్షిణిని లోనికిఁ బోనియ్యకుండెను. అంత నాచార్యపుంగవుండు వృద్ధుండగు నానం దునితో నిట్లనెను: “అనందా! నీవుపోయి యాయక్షిణి నిటు తీసికొనిరమ్ము.”

అనందుఁడాయక్షిణిని చిలచెను. ఆయువ

తియు “ప్రభువా! యాధయ్యము వచ్చుచున్నది! ఆదయ్యము వచ్చుచున్నది” అని యనెను.

“ఊరకొనుము; గడవిడచెయకుము;”

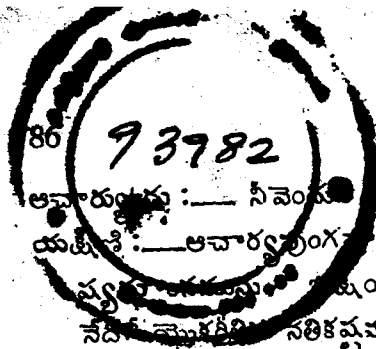
అని యాచార్యుఁ డాయక్షిణిని మందలించెను. యక్షిణిప్రవేశించి నిలిచియుండఁజూచి యాచార్యుఁడాయక్షిణిని ప్రశ్నించెను: “ఎందులకిట్లు నీవు ప్రవర్తించుచున్నదానపు? నావంటిబుద్ధునిఁ గలిసికొనకపోయియుండిన సర్వనశులంబులకును, గాకఘూకంబులకునువలె మీశత్రుత్వంబొక యుగమువరకును నంతరింపకయేయుండి యుండును. ఎందులకీరీతిగ విద్యేషంబునకుఁ బ్రతిద్యేషంబును జూపుకొనుచున్నాడు. నిశ్చయముగ విద్యేషంబు ప్రేమవలననే యుపశమించును. అయ్యది విద్యేషంబున నుపశమింపనేరదు.”

మఱియు “విద్యేషంబువలన విద్యేషంబుపశమింపనేరదు. ఎన్నఁడునట్టి విద్యేషంబు తిరిగి యంకురింపకుండునట్లు ప్రేమయే యద్దాని నుపశమింపఁజేయ సమర్థమగును. ప్రేమయే అన్ని విరోధములను బారఁదోలును. ఇదియే పురాతనంబగు ధర్మంబు.”

ఇదివినఁగనే యాయక్షిణి ప్రథమధర్మ సోపానంబున నిలువఁబడెను. ఆ సుదుపులచటి సాంఘికులకందఱకునుగూడ మపదేశకంబులయ్యెను. ఆబోధన ముగిసినపిమ్మట నాచార్యుండాయువతితో నిట్లనెను: “నీశిశువు నామెకిమ్ము.” యువతి:— “ప్రభువా! నాబిడ్డ నామెకియ భయపడుచున్నదానను.”

ఆచార్యుఁడు:— “యక్షిణివలన నీవు భయపడవలసినదేమియులేదు.”

అంత నాచార్యుని యాజ్ఞానుసారముగ నామె సంచరించెను. ఆయక్షిణియు నాశిశువును దన హస్తములనిడికొని, ముద్దులాడి, యాతరుణికిఁ దిరిగి యిచ్చివేసి, యేడ్పుచుఁ గూరుచుండెను.



అచార్యుడు :— నీవెందుకీడుచున్నావు ? బాలురు బాణములగొట్టుదురు” అని యనెను. యక్షిణి :— అచార్యులుగారు ! పూర్వము మను తుదకాయక్షిణిని గ్రామబహిర్యమున నొక యేకాంతస్థలమున నుంచిరి. అచట బాత్రు నుండి మొట్టమొదటఁ దీసినయన్నముం బెట్టుచుఁ బోషించుచుండెను. ఆమెత్వస్తిఁజెంది జీవించుచు మిత్రురాలితో, “ఈవత్సరమున వర్షములు బాగుగఁ గురియును. కాన బీజముల నెత్తు ప్రదేశ ముల నాటుఁడు. ఈయబ్బవన వర్షములు గొం చెముగఁ గురియును. కాన బీజముల నిమ్ను ప్రదేశముల నాటుఁడు” అని చెప్పుచుండుటచే నెప్పుడును వారిపంటలు బాగుగఁ పండుచుండె డివి. ఇతరుల పంటలు నీరెక్కుడగుటంజేసియో, లేక తక్కువగుటంజేసియో పాడగుచుండెడివి. గామిస్థులందఱును నదిచూచి “మీపంటలెల్లు బాగుగఁ పండుచున్నవి ? ఏరీతిగ మీరువర్షపాత ముంగూర్చి తెలిసికొని తదనుసారముగ బీజ ముల నాటుచున్నార ?” అని యాయువతి నడిగిరి. ఆతరుణియు “యక్షిణిచే జోధితులమై తదాజ్ఞానుసారముగ నిమ్నాన్నతప్రదేశముల బీజ ములు నాటుటచే మాపంటలుపోక బాగుగఁ బండుచున్నవి. మేమామెకుఁ బ్రతిభత్యము లోను భాగమును బ్రభమమునఁ గొంపోవుచుం డుట మీరు చూడలేదా ? మీరుగూడ నట్లా నర్చిన మీపనులయందును నామె యాదరమును గనుపఱచుచుండును” అని యామె ప్రత్యుత్తర మిచ్చెను. అప్పటినుండియు యక్షిణికా గామి మవాసులు పాయనముల నొసఁగుచుండిరి. అందుల కామెయు వారి గృహకృత్యములయం దాదరమును గనుపఱచుచుండెను. అందువలన నామె యెల్లపుడును పాయనములఁ బొందుచు వారిలో ననేకులను దనమిత్రులనుగఁజేసికొనెను. మఱియునామె బీదలకష్టగుణభత్యప్రదానార్థమై యేర్పాటుఁ గావించెను. ఆయేర్పా టిప్పటికిని దురు. గామిద్వారమును శరవ్యమునువల్లె జరుగుచునేయున్నది.

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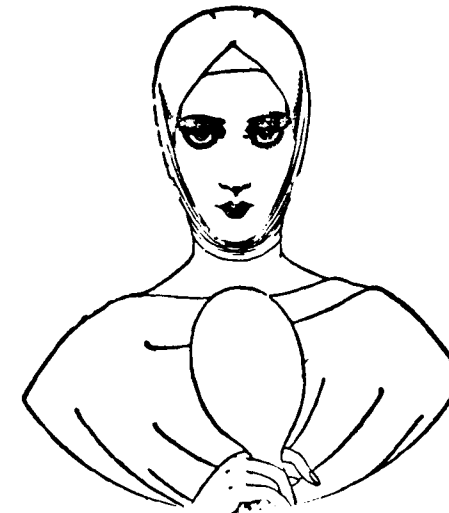
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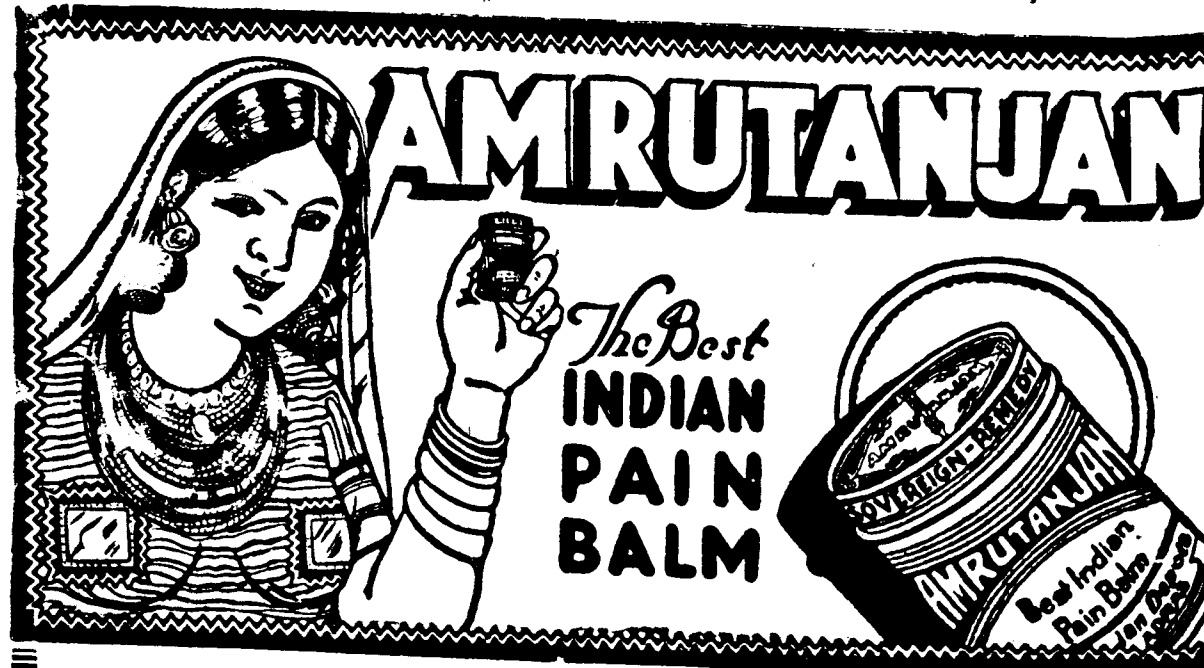
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