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VOLUME IX

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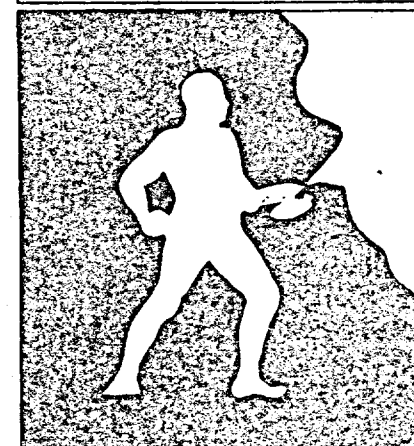
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The Indian Ladies' Magazine

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

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MARRIAGE IN THE MODERN WORLD

By Prof. M. SRI RAMA MURTI

[The writer of the following article has given us rather a scathing denunciation of marriage, and of its possibilities for happiness. But does he emphasise enough the other side of marriage—the happy aspect of it? We are glad he seeks to be constructive, and is looking forward to the good *new morality*, which is to revolutionise the world. Will not our readers join in and discuss this vital question with us? Surely, as Mr. Sri Rama Murti says, the “misunderstood East” will have a solution to offer! — Editor, I. L. M.]

TO marry or not to marry—that was the problem which greatly worried a young man once and he wrote to the Editor of “The Punch” seeking his advice. That sapient gentleman, distinguished for his practical shrewdness, replied with monosyllabic precision with the word “Don’t”. That sums up, more or less, the modern attitude to marriage. For one reason or another, young people, all the world over, are fighting shy of marriage. They are apparently unwilling to take upon themselves the grave responsibilities which marriage entails.

A cynic has said of marriage that it is a condition, of which it may be said that those, who are in, seek to escape, and those, who are out, are eager to enter. If the world’s population can be roughly divided into two classes, the married and the unmarried, it is not venturing a controversial opinion to say that most of the happy ones will be in the latter class, and most of the unhappy in the former. Those, who are in the state of single blessedness, may not admit that they are really happy. But they do not know what they talk of. It is the married who should be consulted, for they have had experience of both conditions and they know better. They would say they were undoubtedly happier when free, than now when they have entered into the bonds of matrimony.

Howevemuch convention and respectability may seek to cover up the ungraceful quarrels, misery, temperamental incompatibilities and moral delinquencies of married couples, it cannot be gainsaid that marriage leads to great disillusionment. Even the so-called advanced type of marriage on a

contractual basis and by consent, which follows months of courtship and adoration, leads more often than not, to painful discoveries. For example, the goddess is perceived to be after all, a silly, hysterical girl with practically no ideas on any subject of importance and with a scale of values which may perhaps be serviceable only in the land of *topsy-turvy-dom*, not at all in the world of realities. The conquering hero, Hercules, Nestor and Adonis rolled into one, is found to be a hard unsympathetic brute of a man, with no imagination and no romanticism in his composition. He is not merely inadequate, but wholly deficient in many of the fundamentals, which a bride thinks she has a right to expect in her lover. (Those ideal lovers who dreamed of creating a paradise on earth) one bright spot in a world steeped otherwise in Egyptian darkness, that erstwhile Leila and that Majnun, are rudely brought down to the level of prosaic creatures, always chafing at each other and poisoning the domestic atmosphere with acrimonious cantankerousness and with recriminations, far from poetical. There is no doubt that marriage often kills love. You may just try to get round the fact by saying that Eros is an inconstant divinity without an iota of that homely commodity known as common-sense and therefore not fitted to dwell for long amidst shrewd practical-minded moderns. You may even point to the undisturbed mutual affection of this or that couple as evidence of the success of marriage. It may be that a household here and a household there are preserved from the pernicious influence of unfulfilled longings. Perhaps one particular lady has proved to be a veritable angel shedding peace and sweetness all round

her, and one particular gentleman has acquitted himself as quite a saintly hero, striking the beholder with awe and reverence—in spite of marriage. But, in the vast majority of cases, marriage has either exploded with the loud crack of an evil doom, or ended in the scandalous pyrotechnics of the divorce-court, or at best has sunk into the monotony of a prolonged existence unrelieved by one act of note and renown. It has not led to the divine raptures which poets sing of, and young lovers dream about. Rather, it has been a tame, insipid, pedestrian affair. And nothing daunts the human spirit so much as this utter defeat of noble dreams.

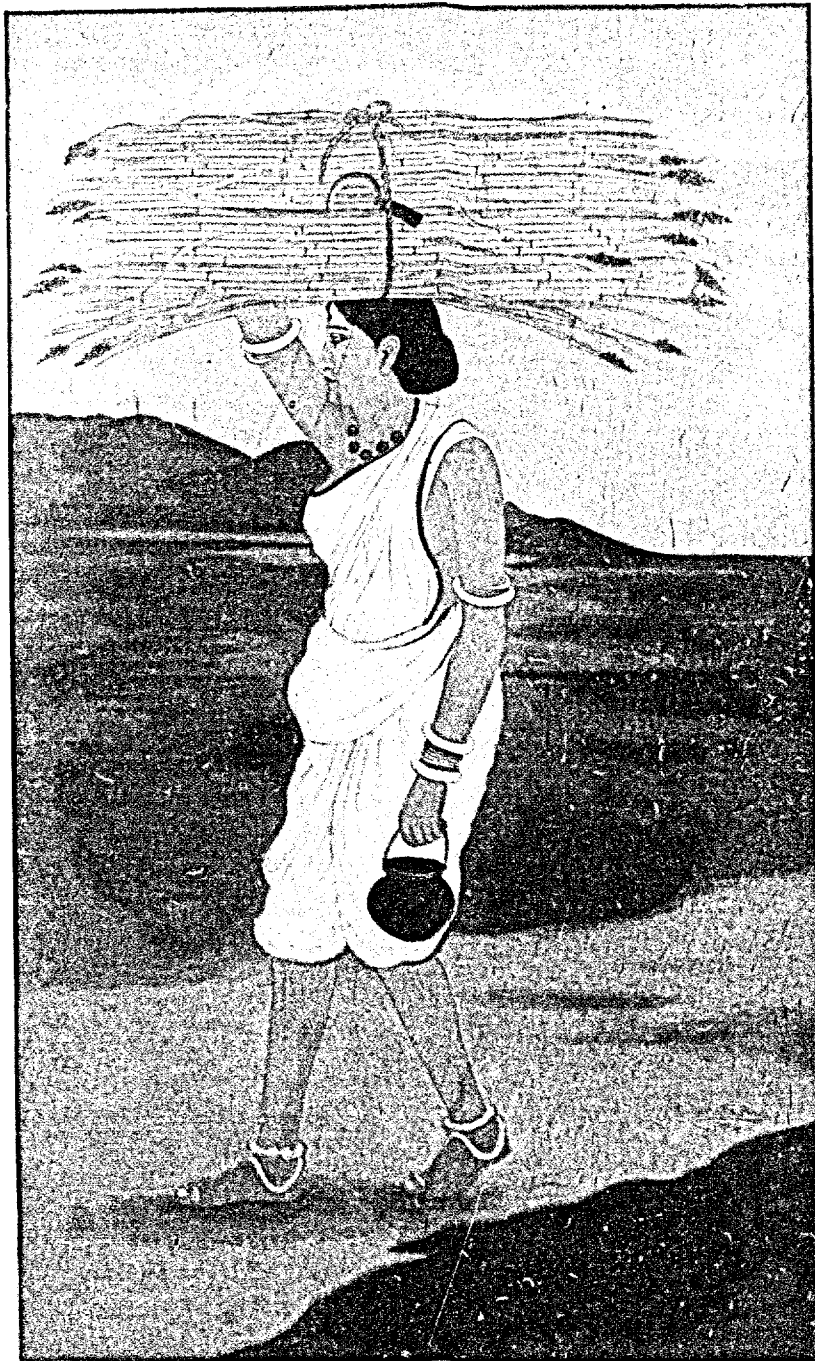
It is all quite easy for elderly persons to advise the young to be sane in their hopes, not to expect too much of anything or anybody, to take to marriage with the same naturalness and suavity as a duck takes to water, to look upon marital union as but a single incident out of many on life’s highway, not the supreme experience of life’s delights, and then this disillusionment will not follow. But these old people have themselves attained to these calm levels of wisdom just by the process of going through the fire of lofty dreams and painful realities. They too had their giddy moments, their joyous self-surrenders, their irrevocable blunders, their hectic pursuit of the unattainable. And now at last, having tried and failed, they realise the uselessness of trial, and dispense their wisdom in a liberal measure to those who have just started on the game. It is better to ask the Ganges to go back to its Himalayan source and command the waves of the sea to compose themselves into a wise silence, than to ask the young to cease to dream, to love, to build wonderful aircastles, and see through “magic casements opening on fairy seas forlorn.”

But the disillusionment is only one inevitable attendant evil of marriage. There are so many other factors, which have made this institution, once of much-vaunted sanctity, a bugbear and a thing to be shunned by all that care for their own happiness. We are living in a world that is

changing with a frantic velocity. All dim and ancient respectabilities are being trampled underfoot. The veils of delicacy, with which the prurient past covered up its folly, are mercilessly being rent asunder by the rude hand of the time-spirit. The air is alive with adventure. The victories of the twentieth century are more in the direction of liberating the human spirit from the shackles of antiquated and effete ideologies than even in the direction of fresh conquests over material Nature. Sin and morality have lost their old connotations. The vast conflicts between the different orders of society, the different systems of thought, the different nations of the world, have led to a strange disorganisation of social, economic, intellectual and moral conditions. For the time being, most of us are perilously near nihilism and defiance of rhythm of every kind. This is a sign of a coming re-birth. The present is a period of travail, preceding a new world-order, nearer perhaps than any heretofore to the Platonic ideal of the Good, the True and the Beautiful.

Hence, this world-wide discontent with marriage and the consequent recrudescence of a primitive liberty in sexual relations, as seen in the tremendous increase of the divorce-rate, companionate marriages and free-love societies, may after all be a spiritual impulse driving men and women to seek a purer and holier union than the present-day legalised prostitution which masquerades in the garb of matrimony, the object being to evolve a spiritual type of union which satisfies the deepest yearnings of the soul and therefore does not lead to the homo-sexual and the too sexual perversions which flow from sex-inhibitions and excesses.

There are other matters which are immediately and vitally connected with the problem of marriage—the world-wide problem of unemployment and the question of birth-control. Marriage, as anybody must admit, is an uneconomic proposition. Some would say it is a too costly luxury. A wife, a cynic might remark, is an expensive commodity and a losing investment, with



ਫ਼ਾ ਕ੍ਯਾ ਫ਼ਾ ਓ ਓ

THE FORTUNATE WOMAN

Not self, but service, is her thought,
And full contentment with her lot.
Her hearth and home are all she heeds;
And pure and calm the life she leads.

THE INDIAN LADIES' MAGAZINE

Vol.: IX

MAY & JUNE

No. 3

TRUST

THE hand, that writes with infinite joy these lines,
Will sure some day be laid cold in the dust.
The silver stars, whose rhythm it tries to trace;
The gorgeous morn, whose loveliness of face
It seeks to portray with soft mystic signs;
The sea, whose endless song it tries to chain
With fetters of its words of joy and pain;
And th' universe itself, whose mystery
It hopes to guess with its love-melody,
May change for it alone; and yet I trust
That in some other sphere my soul will draw
With a magic hand those endless things it saw
And felt on earth, and sing that there can be
God's love for earth in a new minstrelsy.

—Susi P. David.

her perpetually mounting-up milliner's bills and her whimsical fancies for new sartorial styles. With children coming up annually, perhaps in triplets and quintuplets, the economic aspect of marriage becomes more and more menacing. If, in addition, there is the final touch of unemployment, which is after all not so rare these days, the picture becomes most depressingly gloomy. The darkness in such a home is not even the "darkness visible" of the habitat of the fallen angels, but positively Cimmerian.

It is considerations of the type detailed above that have led to the increase in numbers of those who have lost all faith in the old-world idea of the sanctity of marriage. It will need considerable courage and that too of a foolish sort, any longer to hold that marriages are made in heaven. It seems more logical to hold that they are made in the antipodal opposite of heaven. Books may be written and sermons preached

on "How to make married life a success," and "How to endure modern marriage." But the forward-looking youth of the world to-day refuses to believe that there is any good in marriage as a social institution. It is keenly intent on the framing of a *New Morality* which frankly recognises the "Bankruptcy of Marriage," but which does not embrace the desperate alternative of unbridled indulgence in carnal delights or promiscuity in sexual relations. What are the tenets then of this new morality and how will it function? This is a big question, the answer to which involves an examination of the multifarious social experiments being carried on in different countries of the West, and the one supreme solution which the wisdom of the misunderstood East offers, in its ideal of "Brahmacharya," an ideal not so much of celibacy, as of self-restraint and self-discipline for the highest end of God-realisation.

JOHNNY, aged four, on his return from his first visit to the zoo, was given a book in which pictures of the animals were alternated with stories, and told to take it and show Grandma what he had seen. The lions, tigers and monkeys were duly discussed, then, coming to a printed page, he regarded it seriously for a minute, then said, "But, Grandma, we didn't see anything like that!"

* * * * *

DAVID'S playmate, aged four, wandered away from home and, after three hours of anxious searching, his parents located him at a police station several villages away. David's mother decided to teach him very thoroughly his name, address, and telephone number. About half an hour after he had been carefully coached, she tested his memory. An hour later, still dubious, she tried him again and he answered correctly but with a rather puzzled expression on his face. Several hours later, she asked again, "What's your full name?" With quivering chin, he looked at her, and answered, "David—Mummie, don't you know me?"

(From *The Parents' Magazine*)

ARE WOMEN THEIR OWN WORST ENEMIES?

By ROHINI

[Is Rohini too pessimistic in her anticipations of a *crash* among the differing sections of women, which are bound to arise in every progressive country? After all, each section is, according to her, trying for its own type of *Womanliness*, sometimes bizarre no doubt, but still womanliness. — Editor, I. L. M.]

IN a message to a woman's paper, Mr. Gandhi said some years ago that the salvation of women lay in their own hands, and it is the realisation of this fact, no doubt, that has made women assert their rights and ask for freedom and independence. The dawn of the women's movement started when a woman discovered that no help would come from man, as long as she herself remained a passive, indolent, and irresponsible chattel. By merely hoping that man would give her privileges, she realised that she would have to hope all her life, and do so in vain; and so the woman's movement started, until now armies of women are marching forward with their banner of freedom for the weaker sex held aloft, and Amazonian war-clouds are threatening to shatter, or shall we say save, the whole world. And still we hear of reverses being so easily caused in what ought to be the united ranks of a perfect army. No sooner does a Hitler take a nation into command and say that woman's place is the three "Ks," *Kirche, Kuche* and *Kinder*, than women give up all their hard-won liberty, and have the greatest pleasure in obeying him. Henceforward, a woman becomes so engrossed in her domestic world in Germany that she renounces all that she herself fought for so vigorously a decade ago, and flouts all those who would strive to defy her dictatorial idol. Does this mean that women are not sincere in their demands and that they are merely led away by the excitement of the moment?

Let us look at the situation more in detail in India. What do the women of this country really want? They can be divided into three or four groups. There

are the orthodox women, who adhere religiously to old traditions, and live quiet, religious, virtuous and very sober lives. They are regarded by others as the down-trodden women of this country, because to this group belong those who are kept in *pardah*, and those who believe in child-marriages, the wrongs of widows, and a hundred and one anti-deluvian principles. Next come those, who are the betwixt-and-between so to speak, who are forward and yet not so forward, and who never quite know which school to belong to. Then, there is the ultra-modern set, which is out to have a thoroughly good time, to look as beautiful as possible, to have freedom and liberty and work out the happiness of their own lives, without trying to make a paradise of this world or to interfere with the affairs of other people. Lastly, come those women who are fighting for the cause of their poor ignorant sisters, who are always to be found on platforms and public places expounding mild platitudes, and imploring less fortunate women than themselves to awake and arise from their lethargic slumber. That these four distinct sets exist in India, there is no doubt; and the moment one set comes into prominence and tends to swamp the others, there is so much resistance from the other sets that the progressive movement, whatever it may be, goes *crash*. It is no wonder then, that men ask rather bewilderedly—"What do women really want?" The same case holds good in individual cases, as much as it does in groups. Many a woman starts life with glowing ideas of self-sacrifice, work, and service. Independently, she wishes to show men what she is worth; but the moment old age shows signs of creeping

on her, all ambitions are put to bed, so to speak, and she prefers to get married and live in the secluded protection of her domestic world. Yes — there is no doubt that a woman often is her own worst enemy, and yet, there is many a good point that a woman can boast of, that a man cannot exhibit. Take the question of franchise and communal representation, for example. Indian women are staunchly in favour of unity and will not allow class or creed distinctions to interfere with their demands, thereby showing a better "bond of unity" among the different communities of women, than men have ever done.

Perhaps then, woman is more her own friend than enemy! Who can tell? The

fact remains however, that no one, least of all herself, knows really what she wants. A writer in a contemporary journal has answered this question rather well, and I cannot do better than to quote his words here:—"What do women really want? A husband, jewels, clothes, comforts..... or economic freedom, gay bachelorhood...? No, all these are subsidiary wants. Her supreme wish is to express in her person the essence of beauty, to permeate beauty, to spread loveliness and to provoke attraction by the intensity of her own charms." All that a woman wants, therefore, is to be a woman, and as long as she is that, how can there be division in her ranks, and how can she be her own worst enemy?

Womanly Virtues in Andhra Poetry

By Prof. B. Seshagiri Rao

[Here is a catalogue of rare *wifely* virtues, which bid fair to refute the allegations against the happiness of marriage, made in our first article. But, what about a catalogue of *husbandly* virtues? Will not some of our readers present us with one? Or, are conjugal virtues supposed to be the prerogative of women alone? — Editor, I. L. M.]

As in poetry in other languages, so, in much of Andhra poetry of the classical as well as of the modern lyric type, the celebration of youthful love, in separation or union, is a central theme. And this matter has come in for a good deal of criticism at the hands of some modern educated persons in the Andhra country; sometimes too excessively, from a narrow, un-comparative and un-historical view of the matter. Nevertheless, it must be confessed that in what is called the *Prabandha* variety of Andhra poetry, a sort of conventionalised and sometimes somewhat indelicate love-theme is the all engrossing subject. There is only this explanation of this phenomenon, that it corresponds in a way to the courtly analysis of love and its various kinds of expression in European medieval romance. This has no doubt given a very one-sided and misleading view of

Andhra poetry to non-Andhras, and the corrective, that goes with it in these works and ought to serve to modify our general view of the whole matter, has not yet had its due consideration or recognition.

Andhra poetical works have introductory chapters, in which the poets give the history of the families of their patrons and of themselves. These chapters, though unrelated to the theme of the work, give us an idea of the sociological background and atmosphere in which they were shaped. And these chapters, dealing as they do with persons who actually existed and with their real deeds and achievements, furnish valuable material for the reconstruction of the history of the *life and tastes* of the Andhra people in pre-British times. It must be remembered that these accounts had a contemporary value and appeal at centres in the Andhra country, where arts

and letters were generously patronised and that they have outlived contemporary criticism of a not very generous kind. Hence, they stand on a different footing from the colourful and highly emotionalised and conventionalised descriptions of persons and events in the body of these *Prabandhas*. These accounts of actual living men and women of the ancient Andhra country give us a view of the womanly virtues celebrated by these ancient Andhra poets, which enables us to realise the place which women filled and filled proudly in admiring hearts.

The great Karnata Poet-Emperor, Sree Krishna Deva Raya, was noted as a famed patron of Andhra literature. The two wives of his father were described in *Parijata-paharanam* as *Punyacharita* (saints in character).

The wives of Matla Yelladhisa, another patron of Andhra letters and a royal chief, were described in *Abhishiktaraghavam* as "full of good qualities, good fortune and well-pleased mind"; and later, in the same family pedigree, *Chennama Devi* is compared in courage and endurance in difficulty to *Chandramati*, *Damayanti* and *Sukanya*.

Take the case of *Venkamamba*, the mother of Minakshi-Naik, a minister of Madhura Naik Kings. She was such a pious lady and her husband was so equally pious, that they devoted themselves for some years to a life of austerity to get a Minakshi-Goddess-favoured son; and they were blessed with Minakshi Naik. *Venkamamba* is described as famous for *Dana* (gifts), *Tapa* (austerity), and *Dhyana* (contemplation), equally with her husband *Venkata Naik*. This reminds us of the injunctions given in the Hindu Dharma and Grihya Sutras for householders to get saintly sons.

The wife of Jupalli Ramanayingaru of Jujjur Rajyam, an ancestress of Jupalli Venkatadri Nayaningaru, the patron of Elakuchi Balasarasvati Mahopadhyaya, is described in *Chandrikaparinayam* as the "delight of the

eyes of guests, dependents and relations." We find that in all these cases of descriptions of *ladies of ruling families*, qualities of mind and heart, other than those of sex-appeal, come in for celebration, but the fact is, that all these works from which their praises are cited are "love-poems."

Narayanamba, the wife of Haryapraju Sankaramatya, a minister famous in several Andhra Courts, is described in *Ambarisha-charitram*, as "famous among her peers for great charity, for saintly qualities and soft speech." Her descendant, *Chayamamba*, was noted for "protection of the poor and distressed, for generous charity to the needy and for steadiness in piety."

In a *Prabandha*, called *Charuchandro-dayam*, there occurs a verse of admonition and advice to a young lady of an affluent family entering into family life. It enjoins on her so to conduct herself as to win the hearts of her father-in-law and mother-in-law, to be always on the alert to honour befittingly all relations; and to look properly after the needs of guests. Power and pelf are greater intoxicants than lovely, green, youth; it is therefore enjoined on Andhra girls in Andhra poetry that they should cultivate those social virtues that can make their families socially famous.

What, then, about the culture of beauty and of other virtues of sex appeal so elaborately and artistically praised in the stories of these *Prabandhas*? Did they not count in the case of these ladies of ancient times? References to their beauty do occur now and again, but always in conjunction with, or in the setting of, their social virtues of head and heart. Perhaps the culture of beauty, being a rather self-regarding virtue, was subordinated in ancient Andhra life, to those of piety, charity, wifely devotion, service to family or community. Narayanakavi's *Panchatantram* remarks, for instance, upon the "famous qualities, beauty and great state" of the queen-mother of Pusapati Singabhupati of Bezvada. But detailed descriptions of the

beauty of women, after the manner of Prabandhas, are very rare in these chronicle-type introductions. However, I shall give just one rare instance from *Varahapuranam*. It describes *Gangamba*, the mother of the devotee *Kolipaka Yerramatya*, with detailed reference to her beauty. But the point is, that her marriage with the devotee's father *Sarvamantri*, is mentioned as one of that celebrated minister's great achievements. Evidently, this noble lady must have been a remarkable beauty of her generation. However, this is just a solitary instance. Ladies of equal rank, like

queens and wives of ministers and generals and others in affluence and power, are always more praised for their altruistic virtues rather than beauty. For example, the queen of *Penumatcha Venkatachala-patiraju*, a local chief, is described in *Paratavaprakasika* as "devoted wife," "of good qualities," "the praise of good men," "and of ever-pure daily conduct." May the *Andhra* women of to-day and tomorrow follow the social virtues and saintly characters of their celebrated ancestresses and leave ever a fair name behind them in *Andhra Literature*.

FALSE GODS

Is greatness in the glitter of vulgar renown, the banners of triumphal cars and the plaudits of admiring multitudes? Or is it in the unchronicled lives of the poor, whose everyday is a drawn-out suffering nobly endured?

Is strength in walls of rock and garrisoned turrets, that sullenly lift their faces into the clouds? Or is it in the sublime scorn of heroes laughing at impotent Death?

Is wisdom in the words of scholars wearied by long years of study at the dim candle-light? Or is it in the speech of sages, whose heart-beats are attuned to the symphonies of Universal Life?

—M. Sri Ramamurti

THE SUN

When first he came, the sun had the golden glow of hope on his face and thrilled the world by the warm touch of his expanding smiles. But soon his looks shot out white flames and he was all ablaze with the wrath of disappointed hope. And now in sorrow he departs, shedding profuse tears of blood, till the sky becomes one vast stretch of purple sea.

And what was his hope? O, a simple one! but to see men live in the brotherhood of love.

—M. Sri Ramamurti

SUGGESTIONS FOR PEACE AND BEAUTY

By MYSTIA

[Here are some very sane suggestions by a friend from England, who is taking a keen interest in our magazine. —Editor, I. L. M.]

1. Build an inner Sanctuary

"Cast thy bread of time and effort upon the waters of mental quiet and it shall be returned to thee an hundredfold."

—Paul Brunton.

SINCE most of us are constantly up against distressing circumstances and painful experiences, which are necessary for our development, the only way to an abiding peace of mind is to build ourselves a sanctuary within, to which we can turn for a short period each day to seek refreshment and power for greater efforts and fortitude. This may seem very difficult at first, but if practised with unerring regularity it will become not only easy, but one of the happiest and most inspiring periods of the day.

There are many material aids to a state of mental quiet. If possible, a very quiet room should be kept apart for meditation only, restfully furnished with colouring that is found to be most harmonious to the individual; green or blue are particularly suitable for most people. Flowers and any inspiring pictures or emblems, such as a serene-looking Buddha or Madonna should be hung or placed about the room.

Then, having shut the door on all possible outside disturbances, a comfortable chair should be chosen and every muscle of the body completely relaxed. All material thoughts must be dropped and only spiritual ideas dwelt upon; it is very helpful at this point to have a collection of favourite quotations to dwell on. Each time the mind wanders off to mundane affairs, it should be brought gently back again by the repetition of whatever quotation the individual finds most inspiring, keeping in mind that words, born of a high soul-consciousness, will awaken in those who repeat them in

meditation the consciousness from which they sprang.

To some people, metaphysical methods are helpful, such as denying all evils, like pain, ill-health, ugliness, and affirming their opposite. Others are helped by imagining the world with all forms of evil eliminated and only infinite joy, peace, beauty etc., in existence.

When, after persistent practice, it has become possible to bring thoughts under control and the mind to a state of mental quiet, some may feel inclined to pray for guidance and can wait for the 'still small voice' of intuition. Those who do this with high endeavour should have patience, for even if success does not come at once, they will be rewarded, in time, by revelations that will exceed all expectations.

Mental powers can be greatly increased and the character strengthened by contemplating the divine attributes of the highest and noblest ideals, such as love, wisdom and courage.

It will help meditation, if serenity is practised during the day at odd times, by turning to inspiring pictures, feasting on beautiful scenes, reading ennobling poetry and great literature, listening to deeply inspiring music, such as the melodies of Brahms, Mozart, or Beethoven, or mixing with those who are highly and spiritually developed.

Right meditation was no mere impractical sentimentalism, but a real help to such great men as Oliver Cromwell, Sir J. A. Thomson, Marcus Aurelius and General Gordon, who made it a part of their lives.

For those, who are quite unaccustomed to giving themselves up to mental quiet, five

or ten minutes at a time will be quite long enough to start with; later, this can be prolonged by degrees to half-an-hour. Just this amount of time given each day to meditation will feed the nerves and transform life. Little irritations will gradually cease to annoy, the storms of life will be weathered with a new fortitude and those who attain to a constant serenity of mind will become a source of comfort to people around them.

2. Hobbies

When choosing hobbies, all wise women will choose those that are both health-giving and beautifying, since for a woman health and beauty are two of the main factors for happiness and success in life.

Greek dancing, for instance, which makes for grace, suppleness and beauty of form, greatly excels gymnasium training, which will often merely over-develop a woman's figure and never lead to the joy of self-expression that Greek dancing gives, as one becomes more advanced. Strength without suppleness is useless from a health and beauty point of view. Greek dancing, however will make and keep the whole of the body supple and in perfect tune. The Isadora Duncan method is the best, as the movements are natural and do not develop large muscles.

All women should ride from youth; *riding* once or twice a week will slim the figure, purify the blood and bring roses to the cheeks. Riding is all the healthier now that women can wear light clothing, and do not feel compelled to don a stuffy habit as of old.

Most women can indulge in *sun and air bathing*, but this should only be carried out in the early morning and evening; mid-day sun being avoided; the advantage of the sun and air, when allowed to reach the whole of the body cannot be over-estimated.

Skating is the finest exercise for developing grace, and many have held that a waltz on the ice is the greatest thrill on earth! It is certainly far more beautifying than ball-room dancing.

Singing is another splendid hobby for women—it beautifies the mouth and throat, improves the speaking voice, and strengthens the lungs. One of the best cures for depression is to get to the piano and play and sing through a few songs.

It is best to ring the changes with one's hobbies every now and then. Variety is good for mind and body. One hobby will often help another. Greek dancing will help skating, since it develops strength and balance. *Elocution* will help singing. Riding far excels *walking*, for one can see more of the country, cover more ground in a short time, and it is more of a change. If riding is too expensive, *cycling* is good in moderation.

If one form of exercise only is taken, then something should be chosen that develops the whole of the body equally. The disadvantage of many present-day games is that they do not bring all muscles into play; which means that many muscles go unused, while others are over-developed.

THE ONLY CURE

Cure there is none for the ills of life save faith in the love of God.

Throw out, forget these pangs of an hour in a reckless abandon of rapture. Spread out thy wings in the spacious heaven of love and take rest at the feet of God.

Even if thou art the lowliest of mortal things, thou wilt thus be bathed in the waters of immortal joy.

—M. Sri Ramamurti

OUR SERIAL STORY

King Systos the Mighty

By HERBERT PORTER

CHAPTER XVII

THE PRIESTS OF ISAR

IN the midst of the wild and licentious life of the Palace of Pleasure, many murmurings and bickerings had arisen among the priests of Isar against the soldiers of Systos.

The King, knowing upon whom his power was stayed, exalted to all the posts of honour the men who had served him best in the struggle for a world supremacy. So the priests of Isar petitioned Systos, in order that such warriors might be deposed and they exalted. But Systos turned a deaf ear to their entreaties, and gave the warriors in authority power over the priests, even in the exercise of ritual in the temple.

Then the priests rebelled against Systos, and sent a legation to Mercedes to take up the sword against his father. They set on foot also a plot whereby they schemed with the tax-gatherers and the people to dethrone the King and crown Mercedes. But Mercedes would not countenance their plan, and the tax-gatherers, knowing that, when Systos learned of this plot, he would foam with rage against themselves, came first to the King and told him, placing upon the priests all the burden of the agitation.

When Systos heard this, he fell into a great rage, and commanded his chariot to be brought, and sent a swift messenger to all the chief warriors to call them to council at the palace.

Then came to the palace, in great haste, Nebulos and all the strong warriors of the land. Soon they were ushered into the presence of the King, by whom they were informed of the rebellion of the priests, and their endeavour to gain the power of the temples and the ruling of the State over the chief warriors. So the warriors vowed great vengeance upon the priests, and swore stronger allegiance to Systos.

Then departed swiftly Systos and the mighty warriors from the palace. They rode, in great state, through the city to all the temples. But, ere this, news had reached the priests that their plot had been discovered by the King. So they fled for their lives, through the city and away towards the mountains, where they hoped to hide themselves until dusk, and escape under the covering darkness of the approaching night.

When Systos reached the temples, and found that the priests had fled, his rage was doubled, and his frenzy was terrible to behold. Then he dispersed the warriors, and ordered them to bring a portion of the army and pile up the temples with wood and straw and tar. So this was done and soon the task was accomplished. Then Systos and Nebulos, together with the remainder of the exalted warriors, took torches and set on fire the straw and the wood and the tar.

The flames leapt in fury within and without the temples, until soon the whole city looked like a glowing mass of bursting fire. A fair breeze fanned the flames, until the roofs of the temples fell with a crash like thunder and the flames leapt so high that the very base of the firmament seemed to be on fire.

Then Systos commanded all the chief warriors to follow him. Into the chariots they jumped, and the snorting horses darted like the flames of the raging fire away from the blazing temples, in terrific pursuit of the terrified priests, who were now standing transfixed on the pathway through the eastern mountains, and gazing with horror upon the devastation of the goodly temples of the City of Art. Onward dashed the horses and chariots, until they reached the narrow pathway leading through the heart of the mountains.

There Systos and his men alighted, and were soon rushing with infuriated speed up the path towards the priests, who now realised that escape was impossible.

On one hand was the deep ravine, and, on the other, an insurmountable mountain-side. "The hut of the prophet!" screamed one of the priests, and in they rushed, in the hope that the king and his men would pass them by. The priests had reached the hut too late, however, for Nebulos had caught a glimpse of the last figure stumbling in. The King and his men were almost breathless, as they reached the poor home of Aphiades. They stood at the door for a few minutes to recover themselves.

Then the King, with a voice of thunder, bade the warriors stand in a body against the hut. Once, twice and thrice they placed their weight against it. The timbers creaked and cracked and the place fell in a heap of ruins. One by one, the priests were dragged out from among the debris. One by one they were bound, until they stood, like a crowd of caged wild beasts, some snarling and snorting, some imploring for mercy, some screaming in the frenzy of the knowledge of an awful death. One by one, at the command of Systos, they were placed on the edge of the black ravine.

Then the King bade the priests behold the flaming temples. They looked, and even as they gazed the warriors took and hurled them over the silent precipice. Down, down, down they sped through the gloom of the frightful chasm, until dull and sickening thuds reached the ears of the King and his warriors.

"Our revenge is complete!" they cried, and went hurrying back to the crowded and excited city. As they reached the chariots, the King bade his men begone, saying he desired to be alone to meditate upon the manner of death which should be meted out to the prophet Aphiades. So Systos retraced his steps up the lonely track, and turned, as he had done upon a previous memorable occasion, along the small path which led to the solitude and the summit of the mountain upon which he had stood, when he had drawn his sword to slay the prophet, who, he had thought, had followed him.

As he reached the altitude of the mountain, and the place where the powers of evil had imbued him with the strength and cunning of the devil, he again sat upon the boulder of rock in order that he might meditate. The minutes dragged on, until suddenly the King leapt to his

feet and cried: "Aphiades shall perish by the sword! I will slay him with my own hand!"

As the King finished uttering these words, the form of Aphiades suddenly appeared before him. With one powerful effort, Systos drew his sword and pierced the imaginary body. Like a lightning flash, the form before him melted into the atmosphere, and, in its place, stood, once again, the beautiful warrior clothed in white light.

The amazed Systos put up his sword and stood staring with awe at the picture before him, which had begun slowly to become transfigured into the terrible form of the Prince of Evil himself. With fixed attention, the King watched this metamorphosis. The face of the glorious warrior, was now the ugly and grinning face of the most cunning witchery upon which Systos had ever gazed. The whole frame slowly assumed an aspect of darkness and degradation, as evil and repulsive as it had before appeared bright and entrancing.

At last Systos, with a mighty effort, collected his staggered senses and demanded in a peremptory fashion, "Why speakest thou naught?" As the words left the King's lips, the phantasmic Vision before him stretched out a skinny hand and cried, as he had cried when in the form of the beautiful warrior, "Behold the nations!" Immediately, the whole place was again bathed in a spiritual aura, and Systos looked and beheld the nations, but this time the whole scene was changed.

In the place of the fair and happy world which the Warrior of white light had shown him, he beheld a world full of devastation and evil. The full misery of his own wickedness fell upon him, like a weight of lead, and he remembered the words of the prophet: "Destruction is in the path thou treadest this night. Turn thyself back, therefore, to the city whence thou camest, for the chains of Hell shall fall about thy neck if thou dost pursue this path."

He felt the strong chains of his endless evil gather upon him, and fix themselves like a vice about his neck. Again the King stared at the panoramic scene of his doings, and turned in terror to address the Vision by whose power he was shown the evil.

But once again the form had changed, and this time, in its place, he beheld to his greater

amazement a picture of his own decrepit person, sitting in the agonies and tempestuous torments of hell, beholding the eternal devastation of his own land. This proved to be too much even for his strong nature. He turned and, uttering a wild cry, fled, a dangerous madman, down the mountain-side and onwards to the place where his chariot awaited his return.

When the charioteers saw Systos approaching, they became very alarmed and ran to meet him, guessing that great trouble had fallen upon him. When they realised that he had been filled with madness, they took ropes and bound him hand and foot, fearing that in his ravings he would leap from his chariot and be killed. In haste, the men drove the chariot back to the palace, where all the chief warriors awaited the King's return. Deep consternation fell upon all, when they learned the truth concerning Systos.

A council was held in the state room of the palace, at which it was decided that the King should be immediately placed in a padded room in the dungeon.

Thither they rode with him in his own chariot, and cast him into a cell, which lay next to the one into which Aphiades had been thrown, the contemplation of whose death had brought such swift judgment upon the King.

CHAPTER XVIII

THE QUEEN'S LOVE

It was long ere the Queen regained full consciousness, upon the day on which she had made her way to the prophet's hut, to plead with him to escape the wrath of the king. She had been unobserved by the men who had taken Aphiades away, and had lain long in a helpless state upon the ground.

After her senses returned, she was slow to remember how she had come to be lying in a prostrate condition. Slowly her mind revolved upon recent happenings, but it was the sight of the prophet's hut, which fully restored her memory. Slowly her powers of comprehension returned, and slowly and painfully she wended her way back to the palace, wondering, with deep concern, what had happened to the man whom she loved with that deathless love, such as is known and

felt by that type of woman alone to which she belonged.

The Queen had been born into a unique position in the world; she had played her part with such wisdom, tactful grace and judgment, as had kept her alive in this kingdom of devilry. Had she withstood the commands of Systos, after he had reached such an eminence of power, her life would not have been secure at any hour.

At this point, however, when the life of Aphiades trembled in the balance, she forgot her own safety, and at once determined to steal the King's duplicate keys of the dungeon, and thither go in order to set the prophet free.

She watched from her window the destruction of the temples, and learned that the immediate danger to Aphiades had been suspended by the rebellion of the priests of Isar.

As she stood gazing upon the City of Art, her principal maid knocked upon her door, and entering announced that the King had been overtaken by madness and thrust into an old dungeon. When the Queen heard this, she was greatly relieved, for her task was now a comparatively easy one. She took the keys from the King's private chamber, and, as evening advanced, descended into the basement of the palace. She passed once again through the secret passage along which she had trodden on her previous visit to the prophet.

This time, however, she turned along the path at right angles to the one which led to the prophet's hut. When she reached the vault in which the King and his men had buried the guard, (whose head Systos had severed), she paused and unfolded a plan of the subterranean passages and rivers, by which the various palaces and dungeons were connected.

This chart, the Queen had discovered in the King's private chamber; and now, by the light of her torch and the aid of her plan, she found steps which led down to a dark and sullen river. At the feet of these steps, lay a small boat with a pair of oars. The waters were breaking against the timbers of the boat, making a weird sound in the hollow tunnel of rock.

The Queen paused for a few moments, then stepped into the boat and fixed her burning torch in the prow. Then, taking an oar, she moved to the stern and began to scull the boat slowly towards the dungeon. With difficulty, she managed to peer ahead by the aid of the light emitted from the torch. Soon, however, her sight became accustomed to the gloom, and she sent the little craft skimming more quickly over the face of the dark waters. For about an hour she plied her task, constantly referring to the plan, which was her only guide, for she had never before sailed along this river to the dungeon.

Presently, she found herself in a very narrow tunnel of rock. She bent her head quickly to avoid contact with the upper portion of the tunnel, and, on a sudden, the boat's prow collided with a small platform at the tunnel's end. The boat rebounded and the Queen lurched forward and fell. The oar slipped from her hand and slid into the river.

The Queen quickly leapt to her feet and, taking up the second oar, very carefully propelled the boat again to the platform, fastening it thereto with a chain about an iron staple. At the end of the platform jutted a ledge of stone. She knew its secret and, forcing the ledge, a door of stone rolled open and the Queen passed into the blackness of the vaults of the dungeon.

For a few moments she stood, finding her bearings. This done, she pressed fearlessly on,

along the low passage of rock, until she came to a long row of cells. At several of the doors she paused, and listened, but no sound reached her ears. On to the end she went, and then her eyes rested upon a board affixed to the door of the last cell. Upon the board were written the words:

THE MAD PROPHET.

The Queen took the keys and quickly fitted each one in turn into the lock. At last, the levers worked, the door creaked and swung open, and the prophet gazed intently into the eyes of the Queen! "Speak no word," quickly muttered the Queen, "but come, with all speed, and follow me."

The Prophet obeyed; the door was again shut and locked, and the two sped down the passage and were in the small boat, which began again to glide over the splashing waters back to the palace. This time, however, the Queen held the torch at the prow and the prophet sent the boat quickly over the murky river.

In silence they went, until they were safely ensconced in a portion of the palace, which had long been vacated. There, after the Queen had brought food and drink for Aphiades, they discussed pending events, and, as the dawn awoke, the Queen left the prophet as comfortably provided for as circumstances would allow, and quickly returned to her own apartments.

(to be continued)

LOSS OR GAIN

LALITAKUMARI entered her husband's home, in no happy frame of mind. That her husband had wrung from her comparatively poor parents a rich dowry, was the point of grievance she harboured against him. What if she was surrounded by comfort and luxury? They had come to her at the sacrifice of her parents' comfort. Then how could she enjoy them? Her heart and sympathy were with her parents. Her husband had but bargained for the money; and let him be satisfied with that, was her inward com-

ment. Though custom and convention had sanctioned the money transaction in matters of marriage, it revolted against Lalita's sense of pride. Was marriage a commercial transaction? Where then lay the sanctity of the tie? She would make her husband realise the fact and repent of his action. Her marriage necessarily entailed some duties and responsibilities, which she would fulfil in the letter, but not in the spirit. Thus she decided within herself.

Her husband could not understand

the strange attitude of his wife. He at first attributed her coldness to womanly modesty. His expressions of cordiality she repulsed with open scorn. To all his queries, her answers were in mono-syllables. Her manner was sullen and taciturn to the extreme. By and by, he understood that she was deliberately playing her part, and it wounded and pained him in no small degree. All his attempts to wean her to the normal standard ended in utter failure. She stood her ground—haughty and unbending as ever. Beyond this eccentricity of nature, her husband could find no blame in her. All her duties and services she fulfilled with strict exactitude. There was no blunder or omission in the necessary fulfilment of her daily tasks. As is natural with the human mind, he too fell to adopting a somewhat similar attitude towards her. Most of his time he spent elsewhere than at home. He acted towards her in a half-indifferent, half-considerate way.

Men can easily find compensation outside for all unhappiness in their domestic spheres. It is for women to seek it within the four walls alone and Lalita began to realise the fact as time went on. She felt lonely and dejected. Furthermore, she began to understand that her heart was well-nigh cheating her. It was stealthily escaping out of her control and was weaving its tiny tendrils tight around her own husband. For a long time she struggled against it. She began to din into herself with more and more emphasis all the arguments with which she had prejudiced her heart against him at first. But all to no purpose. In the triumph of love, her heart mocked her for all her manoeuvres to get it within the clutches of her adamant will. With a shock, it dawned upon her that she was yielding to its fascinations. The struggle for mastery went on for a long time in the battle-field of her inner self. Inch by inch, she had to yield ground, and the banner of love was lifted aloft. The strong, self-willed Lalita found herself as weak as a child. She craved for her husband's company. She

yearned for a sweet word and a kind look from him. Realising well that the situation had been of her own making, she decided within herself that she would confess her fault and beg for pardon at her husband's feet. But such thoughts came to her only during his absence. Were he present, some habitual reserve and pride born out of self-respect held her back. Her husband's attitude was still as of yore. Either he did not understand his wife's change of manner, or else he wilfully ignored it. Anyway she was left to gulp down the pangs of an injured heart.

In her lonely bed-chamber, one day, she sat with her child. The babe slept soundly, cosily wrapped within its mother's arms, while she bent over it with a tender, heavenly smile illumining her countenance. Now and then she hugged the new-born infant closer in her embrace, as if vowing within herself that she would never part from her cherished off-spring. "Sweet innocence," she murmured, looking at the child's face, "Whence a smile one moment, a frown the next; laughter one moment, tears the next? Do you smile, when in your sleep you wander forth to the realms from whence you came, and do you cry when you recollect your advent back to this? Even in a little mite, how well is illustrated the varying idiosyncrasies of the human paradox! But are not your mothers' arms a safe refuge against all, my child? What if I be only a frail human atom? I have within me a wealth—the wealth of a mother's heart—which is wholly and unconditionally yours. He is smiling! Ah! I understand his meaning. He has robbed me already of all my hoarded wealth, and no quota has been spared to offer to any one else. How shall I punish you, Oh! stealthy robber!" Lalita's face was aglow with happiness. Then, some unpleasant recollection clouded it, and, as if to ward off such memories, she looked into the face of her child again—"What a calm serene face you wear, sweet child! A mind undisturbed by all the forces around! Such a heavenly height for which

I have been struggling so long! Oh! mighty spirit, I bow to you in all humility. What if I wrap you in a silken coverlet, or in a ragged beggar's cloth? To you, it is the same. For nectar or poison, you open your mouth alike. You bestow the same sweet smile on all that take you in their arms,—be he the roaming beggar, or be he the lord of wealth. Such universality of mind, such catholicity of heart! Greater souls than you have struggled for and failed to achieve such. Oh mighty spirit, I bow to you in all humility." To the doting mother's blind heart, her child was the repository of all her high ideals. Musing on this, Lalita spent hours and hours. The child slept soundly. Lalita felt that it had been sleeping too long and that it must be awakened and fed. She put it gently on to the bed from her lap. On doing so, she felt that there was some stiffness about the infant frame. The body was almost cold. She tried her level best to awaken the child, little realising that it was having its rest in the arms of eternal sleep. Gradually the truth dawned upon her and horror-stricken, she arose from her bed. A statue cut out of marble would have

given more expression of life than she. Her eyes were dry, for tears did not come to her rescue. Reason seemed to have left her and with a benumbed, vacant expression, she stood for a long time. Then with a start, she unbolted her door and went out. On the steps of the doorway, she paused awhile and then murmured—"From afar comes my infant's pleading cry. Who will look after him, if his mother is not at his side? Cry not, my darling babe, I am coming." With hurried footsteps she descended—

A detaining hand was laid on her arm—"Lalita, come back home."—The voice of her husband was full of tenderness and pity. The sound awakened her lethargic consciousness. Reason and intelligence returned and with it the shock of her child's death fell upon her with renewed vigour. Like heavy summer clouds, that rend the stagnant air and pour their strength out in cleansing torrents, her grief burst out in loud uncontrollable sobs. The storm did her good. When the mist had cleared a bit, she began to realise dimly that in her loss she had found some gain.

—The Wanderer

Notes from the Women's Conference at Calcutta

By P. S.

I

Rural Reconstruction

By LADY NILKANTH (AHMEDABAD)

INDIA is a tremendously vast country, almost entirely made up of villages, each with their own problems. The progress in large cities is likely to mislead outsiders; for the plight of the villagers is pitiful.

Ignorance and poverty are at the root of many evils. This is the problem of other countries also. Russia and Japan are doing away with ignorance by compulsory education. The state must help philanthropic workers. It should educate the masses. People like us, however, must not sit idle.

We should concentrate on getting a school, a dispensary and a library for every small village, and other reforms will follow naturally, as in the Baroda state, where compulsory education and libraries were started long ago. India is at present an 'accursed' country. An appalling death-rate is to be found among villagers. Wholesome substantial food is needed, children should be trained better, and trained midwives should be provided. Large amounts of money are needed for these reforms, as well as supervision and labour. Women can collect funds towards this purpose. Yet, although education may help, the villager is so poor, that he has nothing to fall back

on, if his crops fail. Many industries are dying out. Cloth-weaving was at one time our main-stay; but now it has to struggle with machinery. Ladies should help to revive this industry, by using handmade cloth. (Machines are also taking away the employment of villagers in other ways. Rice-pounding for instance is becoming mechanical).

This problem is facing the whole world. Women, we have seen, can help a great deal towards its solution. Mahatma Gandhi has directed our attention to this. Government also have recently been aware of their duty to villagers, and are setting aside money for rural uplift. The Maharaja of Baroda gave one crore of rupees for rural uplift on the occasion of his Jubilee. But such amounts are infinitesimal, considering the magnitude of the work to be done. Therefore, other means of help must be found. Cottage industries can be devised. A beginning has already been made in this direction. Yet, more volunteers are needed. The National Council of Women can help, and rich women can do much. Villagers, moreover, should be taught not to spend inordinately on marriages and death ceremonies. This must be done with tact and the poor must have our sympathy and not our contempt.

By MISS MALTE (Denmark)

Village Continuation School courses are given in Denmark, as well as rural compulsory education in continuation of Primary education. Education, as a matter of fact, is free in Denmark. Even University education is free to those who cannot afford to pay. The *Folle High School* in Denmark promotes culture and character. These schools make Danish peasants cheerful, scientifically-minded, resourceful and co-operative. Government supports these schools with grants and scholarships.

By MRS. K. CHATTOPADHAYAY

Education in villages confronts us with the big problem of poverty. Unless the child is well-nourished, and is made to live in healthy surroundings, it cannot go on with school

work. Unless a better economic condition is created, it is no use speaking about rural reconstruction. Unless a radical change is brought about in the life of the nation, village schools are no good.

II

Maternal Mortality

By DR. MISS MAITREYEE BOSE, M. B.
(Cal.) M. D. (MUNICH.)

Child-bearing, though it ought to be a natural process, has become dangerous in civilised society because of faulty diet, lack of exercise, over-exertion, unhygienic conditions in big cities and debilitating diseases. The remedies needed for these dangers have made maternal mortality an important subject. Sir John Megan is of opinion that 200,000 die every year of maternal mortality, which figure is equal to that of deaths due to plague and small-pox in ten years (1923-1932)—a fearful result. The rate in the Madras Presidency is 15.4 per thousand. My own statistics for India are 17.5 per thousand. *Anaemia* in pregnancy has taken the highest toll. Next comes *Eclampsia* and then other *Toxaemias*. Except anaemia, all other causes are preventable, and even anaemia in early cases is cured, especially when it is due to chronic malaria and other diseases.

Maternity mortality can be reduced in three ways:

- (1) antinatal care,
- (2) attendance and treatment during the birth of the child,
- (3) attendance and treatment during the lying-in period.

Therefore, in order to reduce maternal mortality, there should be a sufficient number of antinatal clinics. I am glad to hear that the Public Health Department of the Government of India has already begun collective figures of maternal mortality with a view to finding out its causes.

BY DR. MISS JHIRAD, (BOMBAY)

Much attention has been given to this subject in the West, and the reduction in the death-rate has been considerable, though not as successful as the reduction in death-rates of other diseases. Investigations were made, and it was found that 40% of the deaths could be avoided—about a third were due to *sepsis*, 50% of these being after a normal labour. These figures from the civilised West are staggering; but what a tale of woe have we, in India, with all our disadvantages! Definite statistics cannot be made, because of laxity of registration. Dr. M. I. Balfour and Dr. A. L. Mudaliar of Madras have both investigated the subject. The state of affairs can be improved by:

(1) *General sanitary conditions*, such as proper drainage, housing, etc.;

(2) *Creation of public opinion*, as reforms can only come about by the favour of the public, this being the task of women's organisations;

(3) *Acts on the lines passed in Western countries* for registration of births and deaths, registration and supervision of midwives, etc. (After ten years of agitation in Bombay, an act for the registration of Nurses, Midwives and Health visitors has just (1935) become law, but this leaves the untrained *daïs* untouched, and does not provide for supervision. The Punjab C. M. B. is more efficient. A lady assistant should be appointed to the Bombay Executive Health officer);

(4) *a well organised Maternity Service:*

(a) anti—Natal Supervision;

(b) adequate facilities for attendance at confinement by organising institutions;

(c) training of Midwives (at present the training is 6 months for trained and 1 year for untrained; but the course ought to be lengthened);

(d) practice of midwives, with better supervision;

(e) training of Medical Students and Post-graduates. (Regional women's councils

can do much in organising proper centres where the woman doctor, the nurse, the social worker, the woman teacher, etc., can live together and carry on their social service activities all the better for their varied companionship. Circulating libraries are necessary for them. Social service can be organised on the lines of missionary work);

(f) *research into the causes of maternal mortality*, preferably by a representative committee. Two obstetric societies have been started in two Presidencies, and the first obstetric congress was held in Madras at the beginning of this year under the Presidency of Dr. Ida Scudder. A special committee has also been formed by the Indian Research Fund Association. India is at last beginning to wake up.

III

A Special Curriculum for Girls

BY MRS. P. K. RAY

After the glories of ancient India, we fell into a period of apathy, and girls' education was actually considered an ill omen. In 1830 and 1840, it was first started by missionary women, with Zenana classes. The Brahmos then took up the cause and Ram Mohan Roy, K. C. Sen, etc., started Zenana Educational Societies in Bengal. Pioneer work must have been very difficult. Gradually, however, small schools were started everywhere. Girls' education, in Bengal, therefore, has been only of 60 to 70 years growth. But, we are now in the third generation, and our outlook has changed. Every daughter is educated and "school-going" has become a matter of course; but the percentage of literacy is still very low. Educated women should insist on better conditions.

In Calcutta, there is "The Women's Education League," which wants a special Board for girls' education under the Education Department on a representative basis of both men and women. Membership will be restricted. Politics will be eschewed,

and there will be co-operation with Government.

The functions of the Board will be:

(1) To decide syllabus and text books of Primary and Secondary Girls' Schools;

(2) to suggest improvements, especially on the dual system of management of High Schools;

(3) to hold examinations of Primary and Secondary Schools;

(4) to ear-mark equal sums for girls and boys;

(5) to have a special woman officer to be in charge of girls' education.

The following resolution should be moved: "In view of the deplorable condition of girls' education in India, this Conference is of opinion that to improve the situation it is absolutely necessary to have a special Board consisting of representatives from girls' institutions as well as men and women specially interested in the subject, for furthering the cause of girls' education in the province; and this Conference also demands the appointment by Government of a Special Officer in charge of girls' education."

BY MRS. A. N. CHAUDHURY

At this time of internationalism, men and women must work together; and if at the beginning a difference is made in education, the cleavage becomes much sharper. Education in Bengal is bad; but boys and girls must share it alike. They should have the same experience. Men must not talk down women. It is futile to think that a girl is unsexed, if she receives the same education as a boy; and girls surely cannot become confirmed blue-stockings at 16, when they leave school. Let them all have the same education. Those, who want to enter a "woman's sphere," can do so after that, and those who have dreams of a career, can fit themselves for it.

But, granted the same curriculum, it can be treated differently, and later hygiene can be taught and good house-keeping.

Cooking is better learnt at home. In hand-work, boys can learn carpentry and arts, and girls sewing, painting, etc.

Physical exercises must have a separate curriculum.

In conclusion, no stress need be placed on a separate curriculum for girls and boys. Co-education would be preferable. Boys and girls should feel that, "united we stand, divided we fall".

IV

Training for the Social Worker

BY DAME ELIZABETH CADBURY

Social organisation is of recent growth in Great Britain. Activities extend in various ways, such as lectures in Schools, and students inspecting slum areas, medical institutions, factories etc. Students are taught how to organise such institutions. Holiday camps and play centres are provided.

BY DR. MRS. S. PARAMANAND

Social work is of recent origin in India. The first attempt made by Indians was in Bombay about 20 years ago, though missionaries had done it for a longer time, as also some charitable institutions. But the real beginning was when the Social Service League was started in Bombay. Its spheres were:—

(1) opening of first aid nursing and hygiene classes for men and women;

(2) mass education (libraries, night classes, etc.);

(3) Hindu division of St. John's Ambulance Brigade;

(4) the opening of libraries for books on social service;

(5) relief work during famines, etc.;

(6) the preparation of charitable and other institutions;

(7) the writing of literature showing patterns of service;

(8) the opening of University Extension Classes;

(9) the organisation of public lectures.

Indian social service can have other spheres to work in than are found in the West, such as illiteracy, *purdah*, child marriages, caste and creed problems, and untouchability.

A good deal of social work has to be done in villages. Every village must have at least one social worker for the next five years. It is curious that only after contact with the West, we should have started societies like the *Servants of India Society*.

As charity finds a great deal of orthodox outlets, money is often thrown away, but, since the starting of the *All India Women's Conference*, and after the Great War, there has been a wonderful awakening among women in India. It is necessary to impress the importance of social service on school girls.

Work done in Bombay is mainly:

(1) education among mill-hands,

(2) sanitation in congested areas,

(3) infant welfare.

Salvation Army and Red Cross Work, conducted solely by Indians, cannot be found.

Social work must have paid trained workers, and must be put on a scientific basis. A social worker should be above eighteen and have certificates of good-character etc. He or she should know the history of civilization, civics, economics, physiology, etc. Time must be spent in villages also.

But there is no place in India, where training for social work is given. Now, we have to go to the West for training. *Tata's* however have recently announced that they will be opening a Social Training College next June. The New College, which will start a three years' course, will be similar to a Western one.

It is peculiar also that there is now no provision for a woman, who wants to lead the life of a nun in India, and a new order can be formed on the lines of the *Ramakrishna Mission*.

CURRENT COMMENTS

1. Farewell to Lady Willingdon

The departure of Lady Willingdon from India has removed a gracious and active force for good from our midst. During her stay here, she not only proved a proper and capable helpmeet to her husband, the Viceroy; but she was also able to do much in her own personality. In India, where the *purdah* system and many customs keep women, not only in the background, but also in a conservative and obstinate background, an outside influence has to be very strong, if it wishes to be useful. Such an influence was exercised by Lady Willingdon. In addition, she possesses what many be called *a royal memory* for faces. Many an Indian lady has been pleasantly impressed by Lady Willingdon's remembrance of her. In addition, as the *Madras Mail* said:

"She possesses in a pronounced degree the qualities of drive, decision and energy. During the years, not only of Viceroyalty but also of her husband's Governorships, she was indefatigable in the selection and encouragement of every deserving cause. Physical weariness seemed to pass her by and there must be many men in this country who can recollect gazing with wonder at an activity under trying climatic and other conditions far superior to their own."

One of the greatest results of Lady Willingdon's stay in India has been the number of clubs she has either inaugurated, or given her favour to. Her encouragement of women's education and advance, her incentive to needed reforms, her discouragement of useless customs and superstitions, have done much indeed for the women of India. We pray that her

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Mrs. K. Subbaroya Sastri, M.A., Ellore:

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Mrs. Tirumurti, Beach Rd., Vizagapatam.

The diamond-set padakkam which was sent by you has been received and is *really very nice*.

Mrs. T. G. N. Ayyar, Cuttack (Orissa),

C/o T. G. N. Ayyar Esq., I.C.S.

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life may extend for a long and happy period wherever she chooses to live, so that her personality may still exercise its beneficent influence.

2. Economic Independence for Indian Women

The securing of economic independence for women is ever taking an increasingly prominent part in discussions and meetings in India. Mrs. Vijaylakshmi Pandit, who was one of the speakers at a large meeting held in Delhi and presided over by Maniben Kara, said that the central pivot around which the whole women's movement revolved was the establishment of women's economic independence in this country. She stressed the point that education should be achieved, not in order to increase their fascination and thus attract a husband more easily, but in order to put them to earn their own livelihood, if need be, and thus be free and independent.

The growing marriage problem, which was discussed at the Rotary Club recently at Calcutta, reiterated the tendency on the part of Indian women to become economically independent, and one pertinent speaker very appropriately put forward the sad case of girls who were allowed to be educated, but were not allowed to work. Thus, if they found no husbands, they were still expected to stay at home—as it was considered *infra dig* to work. A very awkward position indeed for an enlightened intelligent girl!

3. Mentally-defective Children

We are glad to note that the people of this province are evincing after all some interest in the establishment of a home for mentally-defective children. The need for the establishment of such homes is very clear and needs no special pleading at our hands. Recently in the Madras Legislative council, Mr. Basheer Ahmed Sayeed asked the Government whether any special provision had been made in the mental Hospital for mentally-defective children, whether the Surgeon-General had made any proposals for the establishment of a home for such; and if so at what stage the proposals were. It is unfortunate that funds cannot be found at once for this very necessary purpose. The proposals made by the Surgeon-General need consideration; and it must not be forgotten that, with Govern-

ments as well as with individuals, the old adage holds good, "where there is a will, there is a way."

4. Accommodation for Lady Doctors

We heartily congratulate the founders of the Ramakrishna Medical Education Society of Calcutta on their splendid idea of providing facilities for women, who desire to qualify themselves as doctors. It is a notorious fact that the number of women doctors is very small and this paucity is mostly due to inadequate facilities offered to them to take a medical course. One of the most important causes, which deter Indian women from taking up medical study, is that they are obliged to join medical Colleges where more than 99% of the students are males. The Lady Hardinge Medical College for Women has led the way in the correct direction, and from its encouraging results we may be sure that the Calcutta women's medical institution will do a great deal towards supplying well-qualified, well-trained and earnest-minded lady-doctors in sufficient numbers to meet the needs of Bengal.

5. A Children's Hospital

We are glad the *Prince of Wales Children's Hospital* in Madras has become an accomplished fact. When our present Emperor visited the Madras Presidency in 1922 as Prince of Wales, people, in order to commemorate that historic visit, subscribed towards the establishment of a children's Hospital in Madras. But unfortunately the idea did not materialise then; but, though one cannot help noticing some draw-backs, one is glad that, instead of postponing the opening of such a hospital indefinitely, those who were in charge of the fund saw their way to build an institution and make all preparations to start work in it.

Lady Marjorie Erskine, in declaring the hospital open, made a beautiful appeal by saying, "Particularly do I ask the women of this presidency to make it their special care, as I consider it is an object which should be very close to our hearts—as the aims and desires of this institution are the helping and saving of little children from pain and suffering." We hope that the women of this presidency will respond enthusiastically to this appeal and afford opportunities to fulfil the object with which the institution has been founded.

6. A Cancer Hospital in the Madras Presidency

It is certainly a very laudable and desirable object to establish a central cancer Hospital in Madras out of the collections made for the King George V Memorial Fund and we heartily support the various women's organisations in their appeal to utilise the fund for the foundation of such a necessary institution in Madras. The cancer trouble is a very serious one and there are no special facilities offered for cure to those who suffer from this deadly disease in this presidency. In foreign countries, particularly America, huge sums are being spent on cancer-research and special hospitals are being maintained at great cost for giving relief to patients suffering from this fell disease. But very little is being done in this country in regard to a cancer-cure and there cannot be a greater or a nobler movement erected to honour the memory of the late Emperor than a central cancer Hospital in Madras, which will help the whole presidency.

The collections made up-to-date seem to be insignificant for a purpose like that of the foundation of a cancer Hospital. All philanthropists in this Presidency, all rich men and Zamindars and landowners and merchants should contribute their mite for this noble purpose and see that the central cancer Hospital becomes an accomplished fact. For achieving an object like the one mentioned above, liberal subscriptions should flow into the fund and it should not be frittered away by being distributed amongst local organisations, district or other. We hope that all those who are responsible for the collection of the fund will take vigorous steps to see that it is collected early so that ere long a central cancer Hospital will be established in Madras, to honour the memory of a sympathetic and noble monarch like the late Emperor, to whom the welfare of the people entrusted to his care by an all-knowing Providence was the first concern. As pointed out, Indian women can especially help in this great cause; an example is evinced by the prominent part Dr. Muthulakshmi Reddi has taken in the matter. We congratulate her on her initiative and energy.

7. Ideals of Cultured Women

Her Highness the Maharani Setu Parvati-bai of Travancore has delivered a very

interesting and instructive address to the students of the Lady Irwin College, New Delhi. This institution has, as we know, been intended to educate women so that they are able to fulfil the needs and meet the demands of modern Indian life; and Her Highness said that there was an urgent need for such institutions all over the land. No person, whether male or female, can be said to be educated, unless such a person has developed and maintained personality, a sure test of such being that such a person discards mechanical thinking and mechanical training. A truly educated woman thinks for herself and refuses to base her life entirely on formulae. The teacher, as well as the taught, should therefore try to develop individuality.

The Maharani also declared that no woman can be really educated, who has not evolved a sense of the beautiful. The culture of a woman is felt in her pleasant demeanour and in her tact and sympathy; and the ideal of a cultured woman should be to diffuse happiness as far as possible in this difficult world. The needs of the present day are intense in their patriotism and their desire to give one's best to the motherland in disciplined, practical and sustained effort. There is, according to Her Highness, a tremendous conflict between the stern discipline of life and individual quests; and colleges can justify their existence only if they bring about a wise reconciliation between the two, in order to diffuse sweetness and light in the world.

8. Removal of Disqualification for Women

We are glad to learn that the Government of India has removed the disqualification with regard to women in election to the Council of State. The notification relating to the resolution runs as follows:

Whereas a resolution was passed by the Council of State on March 13, 1936, after not less than one month's notice of intention to move the same, recommending that the sex disqualification for election and nomination as Members of the Council of State should be removed in respect of women generally;

Now, therefore, the Governor-General in Council, in pursuance of the directions contained in the second proviso to sub-rule (1) of rule 5 and the second proviso to sub-rule (1) of rule 22

of the Council of State Electoral Rules, is pleased to make the following regulations, namely:

1. No woman who is not by reason of her sex disqualified for election as a member of the Legislative Council of a Governor's Province shall by reason only of her sex be disqualified for election to the Council of State by any constituency in that Province.

2. No woman shall be disqualified by reason only of her sex for nomination to the Council of State.)

9. Widows in Travancore

We are glad that Srimati Narayani Amma has been given permission to introduce a bill to remove legal obstacles to the remarriage of Hindu widows in Travancore. As a paper says, the bill will affect some civil rights:

"The Bill is on the lines of the British Indian Act of 1856, except for one important change. By section 2 of the 1856 Act, the remarriage of a Hindu widow brings about her "civil death" in so far as her husband's estate is concerned. "This section," says the statement of objects and reasons, "has led to a conflict of decisions in the British Indian High Courts as regards its applicability.

"So far as Travancore is concerned, the trend of recent court decisions is against the provisions contained in this section. That is to say, according to our courts, an estate which has once vested in a widow will not be divested by her remarriage. In consonance with the decisions of the Travancore High Court, Section 2 of Act XV of 1856 has been entirely recast in the present Bill."

At the same time, the Bill will not affect the freedom of widows, who do not choose to remarry.

The Madras and other Governments of India should soon follow suit!

10. The Parsi Divorce Bill

To off-set this union in marriage life, we hear of separation in it, as exemplified by the Parsi Divorce Bill, which we hear has been passed by the Council of State!

11. A woman Mahoot

It is interesting to note that there is a woman Mahoot. Poornathammal, aged 40,

works as such in the Swami Nellaippar Sri Kanthimathi Amman Devasthanam, Tinnevely.

She is the daughter of Tiruppallani Dharmalingan Pillai, a native of the Ramnad district. When she was 15 years old, she was given in marriage, as second wife, to Ponniah Pillai, who belonged to the family of Mahoots of the Madura temples. She worked with her husband and became accustomed to handling elephants and feeding them even without the help of her husband. She was with her husband for 5 years in the Kalaiyar Temple and managed the elephant kept in that temple. Then her husband was employed in the Devakottah Zamin. She worked with him there for about 15 years. After her husband's death, she continued his work at Devakottah, being helped by her son, Subramaniam, then aged only 14 years. She worked like this for about 4 years, and then when this elephant was brought to the Swami Nelliappar temple in Tinnevely, she, accompanied by the son, went there also and is even now looking after the elephant in the Samasthanam. But, she has not so far, been allowed to mount the elephant and drive it. She is very efficient in her work.

12. Women as Men-Actors

It is a pity, as the *Madras Mail* says, that in S. India now the fashion seems to be to cast women artists into male roles in films and plays. There seems to exist no real reason for such action, which appears to be "fantastic, grotesque and against all canons of aesthetics and art." We still deplore the acting of men as women on the Indian stage. Why should men act the part of women, we have often asked. Why should it then be otherwise? There was excuse enough for the former, inas-much as it did not force the inclusion of women-actors with men in conservative circles. Many people have been fighting against this principle; yet the same motive still stands unimpaired, in the impersonation of women as men-actors, as in girls' schools and colleges, where we often see a tall and sturdy girl acting the part of a man, in order to keep the cast exclusively feminine. There is some excuse for this. But why introduce one woman into a circle of men, to take the hero's part?

Does it mean that the old exclusive idea of keeping men apart from women on the stage is dying out? If so, it is a good result.

But, the fact remains that the end does not justify the means; and it is a pity indeed that South India should see fit to make women take the part of men-actors. It may also mean, one regrets to think, that South Indian women are becoming *mannish* and *unwomanly*, while the men are losing all their wonted dramatic power. A sad idea indeed!

13. The Social Service League of Bombay

The Social Service League of Bombay has accomplished a good deal during the last quarter of a century. Founded in 1911 in Bombay, it did splendidly during the first year of its existence by collecting about Rs. 19,025/- for the Bombay Central Famine Relief and by organising a Hindu Section of the St. John Ambulance Brigade. The very next year, it started free Travelling Libraries and we are glad to learn that these Libraries are doing good work even now. Again it started a charitable Homeopathic Dispensary; and since its foundation for some years it has carried on the movement for putting down the evil of gambling, which is greatly prevalent amongst certain sections of Hindus during the month of *Sravan*.

The League has been doing good work amongst working-class people. Apart from work amongst them at Tardeo and Chikalwadi, it started the Parel Settlement with two resident workers. At this centre, a Library, a Gymnasium and a Reading Room are maintained. The League also did good work in bringing to the notice of the authorities the grievances of large sections of the labouring population. The settlement at Madanpura for the benefit of poor Mahammaden weavers has been doing splendid work. The service done by the League with regard to the Currimbhoy Workmen's Institute, founded for welfare work amongst the employees of a group of mills managed by Messers Currimbhoy Ebrahim and Sons, deserves mention, as well that done in connection with the Tata workmen's Institute.

We hope the League will gain in strength with the advance of time, so that it will continue doing better and better service to the country and help it to fight its many social evils and ameliorate the conditions of the poor labourer. We hope that such Leagues will be started in many parts of this vast continent to improve

the people's physical, moral, mental, social, and economic conditions.

14. Matrimonial courts

The scheme outlined by the Home Office Departmental Committee of England to establish Matrimonial Courts throughout England is a welcome effort and we hope that it will be worked ere long. It recommends, amongst other things, the holding of special sessions to hear matrimonial cases and other matters relating to family life; it suggests also restrictions for admission to the hearing of matrimonial cases, and the desirability of holding evening courts for marriage cases, as well as the inclusion of a woman judge in a panel of three judges to try such problems. People are aware of the abuses that are a consequence of the admission of the public in such matters and we are glad that hereafter the merely curious neighbour or sight-seer will find the doors of the Court shut against him.

A very salutary and important recommendation made by the Committee is that conciliation should first be attempted before orders relating to separation and maintenance are made final. This is certainly in the interests of the nation. The committee has also rightly left conciliation to the discretion of the judges, for very little useful purpose would be served if such were made a statutory obligation.

15. Little Sisters in South China

A Commission has been appointed by the British Government to visit Hong-Kong and Malaya and investigate the question of Mui-Tsai in those territories. Mui-Tsai, which literally means 'Little Sister' is an ancient practice in South China and Hong-Kong by which parents, when they are too poor to support their children, hand them over to rich families for service. The commission is to investigate whether there are any practices relating to transferring women and children for valuable consideration, whether for marriage or adoption or in other circumstances, and to report on "any legislative or other action which may be considered practicable and desirable."

The Commission consists of three members, the Chairman Sir Wilfrid Wentworth Woods, a gentleman of vast administrative experience in the colonies; Miss Picton-Turbervill, sometime

Socialist M. P. and a social worker who spent six years in India; and Mr. C. P. A. Willis, who belonged to the Sudan Civil service and was nominated on the recommendation of the Anti-Slavery Committee.

We trust that the Commission will make proper recommendations for doing away with pervious customs of the kind referred to above, and that the enlightened people in Hong-Kong and Malay will co-operate with the Commission and help it in its work.

16. Demand for equality in pay in the English Civil Service

The defeat of the Government on the question of equal pay for equal work in the Civil Service office, where men and women are employed, has encouraged women workers to continue their agitation, and on April 6 an emergency meeting was held at the Caxton Hall, London, to discuss the hope that the payment of equal salaries to Civil Servants of both sexes will not be long delayed. Says "Moderna" in the *Hindu*.

'Two resolutions, passed unanimously, congratulated the House of Commons on affirming the principle of equal pay for men and women in the common classes of the Civil Service, though regretting that the Government had so far declined to carry out the wishes of the House; and secondly, "vigorously protested against the statement made by the Financial Secretary to the Treasury that women are not dissatisfied with their salaries."

Miss Dorothy Evans, General Secretary of the National Association of Women Civil Servants, said that a decision in favour of equal pay for women in the service made by the House in 1920 was less important than the affirmation made last Wednesday. For the first time in history, the Government had refused to accept the decision of the House of Commons on a matter debated in the Civil Service estimates. While women had waited for 16 years, various excuses had been made by successive financial secretaries and Chancellors of the Exchequer. At first, financial stringency was pleaded as a reason for temporising; then, last year, the Treasury dived into Blue Books and discovered that women did not have quite the same value as men, chiefly on account of their greater sick leave and "marriage wastage".

When the sick leave was examined, said Miss Evans, it was found that on an average for the whole of the Civil Service women were sick four days in the year more than men. The marriage wastage argument was equally fallacious. The latest excuse coined was that the demand was not in conformity with the fair wages principle. Neither would this bear inspection. Women of the Civil Service would not take their grievances lying down in future.

During discussion of the whole question, a male official of the Ministry of Labour described how he had changed from one Government Office, on receiving promotion, to another, involving much more detailed work. It was no satisfaction to him, he said, to find that in his new department there were experienced women who had finished on the salary scale at which he started as an ignoramus.

Miss V. Appleby, President of the Association, who presided, said they were comforted by the knowledge that they had the Commons behind them, together with the enormous body of public opinion; while another vice-president said the Government had demanded evidence of hardship, which could be produced. There were more women in the Service with family obligations than without them. They must not betray the principles of equality merely in order to obtain a rise in salary.

Encouragement from the present situation was drawn by a member of the Council of Women Civil Servants, who said writers had grown lyrical over the ability of women in the War and the remarkable facility they showed for precision work in engineering. There might be branches of engineering, such as gauge-making, in which women would show unusual aptitude and skill. Their high post-War reputation had now been rebuilt on a normal basis. They could continue the fight and victory would not long be delayed.'

17. Motoring for women

During the third week of March, the most 'popular annual motoring event' in Britain took place, which was to drive to Torquay, the English Riviera, in motor-cars from different places. The drive had to be over a thousand miles night and day at an average speed of 24 miles per hour. No time was allowed for rest or meals and the distance was to be covered in

42 hours. The event was not a race, but marks were deducted for early or late arrival, or the bad condition of the car. There were 37 cars with women as crews, out of 317 cars that competed. Well-known drivers like Mrs. Elsie Wisdom, Miss Margaret Allan, Miss

J. Artbury, Miss Joan Richmond, the Hon. Mrs. Chetwynd and Mrs. Kathleen Petre all took part in the competition. There was a further test after reaching Torquay, for there was hill-climbing at speed, reversing on the steepest part; this was completed by a parking test.

FASHION SUGGESTIONS

COLOURS FOR SARIS

IN olden days, colours used for *saris* in India were deep and rich and glowing; now we have passed through various gradations, till the fashion has become light, soft, sometimes bright, colours. This, of course is a great pity in a way, for there is no denying that the gold and silver borders of India show better on deep than on light colours. But there is also no denying that lighter colours suit some of our complexions better than deeper colours. As a matter of fact, choice of colours should depend on various factors:

1. The chief of them seems to be the complexion of the wearer. The darker the colour of the skin, the lighter should be the shade of the *sari*; but it should not be bright. And *vice versa*: the fairer the complexion, the darker the shades that can be worn. But even here, it must be admitted that even a fair complexion very often is carried off well by soft-coloured drapery. Pale mauves, very light pinks, pale oranges and yellows like a canary shade, fawns, biscuit-colours, etc., will suit a dark Indian face well. A fair one will look well in any colour, but a lovely deep crimson, purple, blue, gold, black, will suit as well, if not better.

2. The second consideration is height and make of body; and here the question of borders comes in. The fashion now is for deep *Baroda* borders to be sewn on to materials of various

kinds, especially *georgettes*. The taller and slimmer the figure, the deeper can be the border; but a short stout woman looks the worse, I think, for a deep border and a thin material. A tall regal woman again looks all the more regal in deep colours.

3. Then comes the question of age. Youth of course looks its best in light and bright colours.

4. Then, the colour of the *sari* should be changed, according to

(a) the time of the day. The earlier the hour, the paler should be the shade, I should say.

(b) The occupation indulged in, whether sports, manual work, desk work, or just lazy leisure. Light colours and white for out-door occupations and for home-work; but anything you fancy for leisure at home!

An important question to be tackled is the suitability of the blouse. One often sees terrible incongruities between jacket and *sari*. The same material for both will often work well, if care is taken to suit trimmings. Materials of the same colour, but of different shades, will also harmonise; but beware lest discordance in shades is mistaken for concordance. A little tint often makes a vast difference. Contrasts in colour will also work well, provided they look right and are the right contrasts.

OUR CHILDREN'S PAGES

1. THE DUEL—A STORY

ASHOKE had a great many friends of his own age. He was popular at school, and although only nine years old, he was clever, and usually came top in all his class examinations. He was also good at games—and was therefore a great hero. Although he was liked so much at school, however, his best friend was little Nargesh, his father's cook's son. Nargesh and Ashoke had grown up together, and though they went to different schools, and Nargesh had to sit on the floor because he was only a cook's son, while Ashoke could sit on a chair because he was a great and rich man's son, the two boys were very great pals—and in the mornings and evenings, before and after school, you could always see them playing about together.

One day, Ashoke's father bought a lovely big new car, and Nargesh looked at it so longingly, that Ashoke's father took the little fellow for a drive with his son. After they returned, Ashoke in a very boastful mood, told Nargesh:

"My father has a lovely new car. Your father is only a servant. He can never have a car. My father is wonderful."

Now Nargesh adored his father, and was very loyal to him. He did not like Ashoke making fun of him therefore—and replied in a much haughtier tone than Ashoke.

"My father can cook. He can make the most wonderful dishes. Maharajas and Maharanis eat what he has prepared. He is a great man. The world cannot get on without such men. Your father is not half so clever as my father."

"My father pays your father," replied Ashoke angrily. "Your father would not be able to be alive, if it wasn't for my father."

"That's not true," cried Nargesh, getting red with anger. "Though your father pays my father, my father could easily get

work anywhere else. He is a great cook. Only the other day I heard your father say that my father's curries were wonderful—and that he would never part with my father. Your father is nothing compared to mine."

"Your father is only a very dirty looking cook—" cried Ashoke—whereupon Nargesh immediately slapped him on the face. A fight followed—a regular duel, for the boys were very angry, and were not prepared to stop in a hurry. Sometimes Nargesh was on top of Ashoke, and sometimes Ashoke knocked Nargesh down. Their faces were scratched and bleeding, and the war-fare was getting quite dangerous, when Ashoke's father suddenly came out and put a stop to the fight.

"What's all this about?" He cried, "why are you two fighting?"

"Nargesh said his father was greater than you," panted Ashoke.

"Ashoke called my father a dirty cook," shouted Nargesh.

But Ashoke's father only smiled and said—"Ashoke, you must not call Nargesh's father a dirty cook. He is a fine man and great in his own way. I'm only great in your eyes, because I am lucky enough to be rich. Now ask Nargesh's pardon."

So Ashoke apologised to Nargesh, and five minutes later, they were just the same old great friends.

— Pankajam.

2. THINGS TO KEEP YOU OCCUPIED

These are days of clubs and societies; but there are very few if any clubs, run by children for children. Why don't you try one? Its worth the effort, even though you may fail.

First of all, fix one or two days in the week, when you all can meet. You can make the time a convenient hour in the

evening when you all have returned from school. Then settle on a place. One of your houses will do—especially one with a big compound. I am sure your parents will not mind.

Then hold a meeting and elect a committee, and settle the subscription, say as. 8/- a month. With the money you collect you can pay for drinks and *eats*.

The object of your club will be to play games and have nice social evenings. With the money left over from subscriptions, and perhaps with a donation or two, you can buy cricket bats and foot-balls and

teniquoits, etc.—and also indoor games. It will be great fun.

Perhaps once a month you can have a grown-ups day, and invite your parents and older friends. Then if you like you can ask one of them to give a lecture, or hold a reading circle, so that you can have variety in your entertainment. Another way of making yourselves useful, is to have an occasional Harijan day, and treat poor children to a good feed and a happy evening.

A Junior Club like this will really be very popular, and think how lovely it will be to run it all by your own little selves?

—Paddy.

Madeleine Carroll: A Beautiful British Film-Star

By MICHAEL LORANT, London

To the south of London lies a range of chalk hills, the North Downs, and between them and the glistening waters of the English Channel fifty miles further south, lies the rolling country of the Sussex Weald, rising in the centre to a wooded ridge called the Forest Range.

Here, somewhere south of East Grinstead, rising from trim lawns in a forested valley, stands an old oak-timbered house, which was built from the stones of a former ancient building on the same site, the dwelling of a sheriff of the mediaeval Ashdown Forest. To-day, it is the secret and secluded retreat of one of England's most famous feminine screen players, Madeleine Carroll.

Here lives the young and ambitious girl, who won her B.A. at Birmingham University, taught lessons to school girls in Hove, achieved success on the stage, starred in talkies such as "French Leave" and "The Plan," won world-wide fame for her magnificent performance as the nurse in the film, *I was A Spy*, and eventually journeyed to Hollywood to star with Franchot Tone in *The World Moves On*.

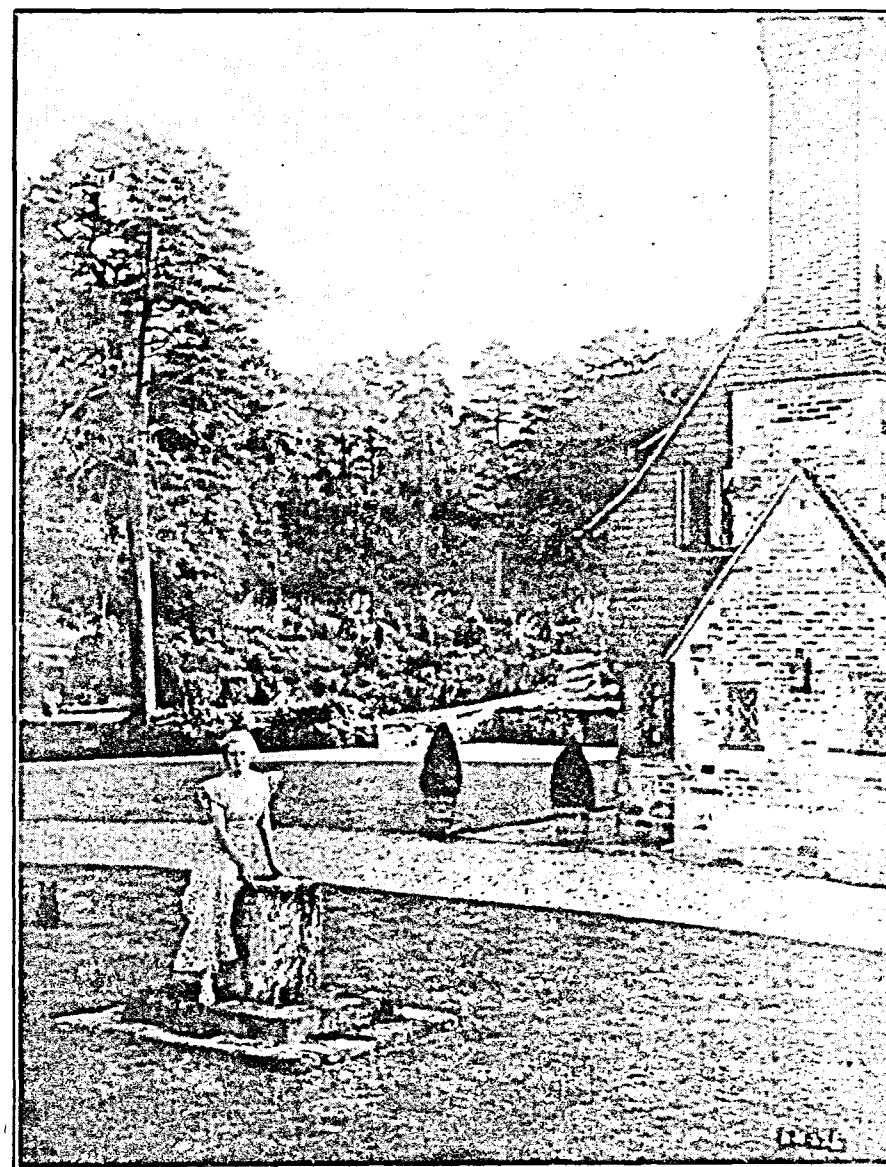
It is natural, therefore, that having won her way to the top and to all the whirl and bustle of activity that goes with glory, she

should seek a hidden spot for a home to where, with her husband Captain Phillip Astley, she can escape and therein spend unhindered weekends beneath the sheltering oak-trees of the Sussex Forest.

Rich in old timber and reddened brick work, the house rests in an atmosphere of complete peace, faced by perfectly kept lawns and banked by terraced gardens of fruit trees and country flowers. To Madeleine, it is the most perfect spot in the world. Here she is mistress of herself, in the solitude and quiet of the wooded valley.

The interior of the house, with its abundance of linen-fold panelling executed by Sussex craftsmen, is low-ceilinged and restful. Little leaded windows look out on the sweep of landscape, and rich carpets deaden any sound. The colour tones are everywhere warm and soft, and in every nook and cranny Madeleine places bowls and jugs of flowers to lighten the shadows of her Sussex home.

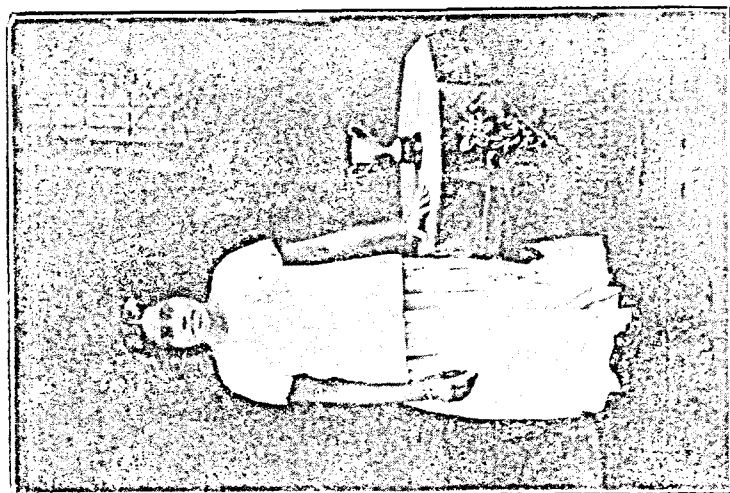
In this sanctuary, Madeleine finds necessary rest from her public life. There is time to read books, time to listen to her favourite records, and time enough for a little domesticity, a side-line of which is supervising the bottling of fruits and preserves from her orchards.



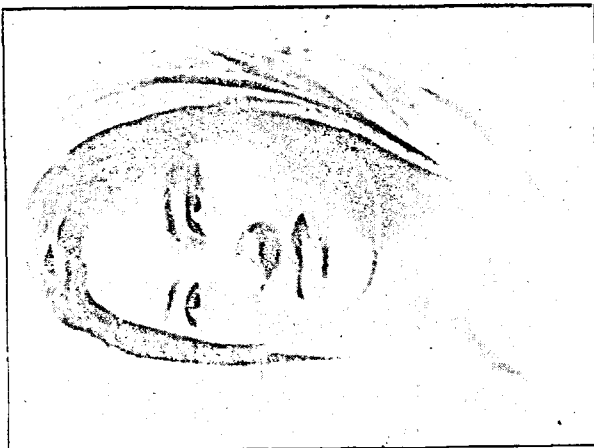
MADELEINE CARROLL—FILM STAR



Miss Vishni Jagasia of Karachi (14 years old), who won the first prize in the open competition for girls at the All-India Music Conference at Delhi.



HARIJAN GIRL WINS GOLD MEDAL
Miss E. Madhavi, of the Cannanore Girls' School, who has won a gold medal and a silver cup for standing first in the recitation competition held in Malabar for the pupils of higher elementary schools.



RANI SAHEBA AS DT. BOARD CHAIRMAN

Phil Kuncetrini, Rani Saheba of Sherkot, who was unanimously elected chairman of the Bijnor Dt. Board. She is the first lady elected to such a position in the U. P.

PHOTO BY R. VENKOBABAO,
SRIRANGAM.

PHOTOS: INDIAN NEWS AGENCY,
SRIRANGAM.

A LETTER AND A STORY FROM CHINA

To

The Editor,

INDIAN LADIES' MAGAZINE.

Madam,

I have great pleasure in informing you that I have just received a copy of the *Indian Ladies' Magazine*.

Its contents I have carefully read, and it hurt me very much to learn that such a useful magazine had been discontinued sometime ago for nine long years, but I sincerely hope that there will be no occasion for any such recurrence.

I am greatly inspired to know that special education is suggested for women and pray that the same will be carried out into practice in the near future.

Regarding malnutrition, in Hong-Kong, there is a Society for the Protection of Children, to distribute milk, cod-liver oil, and oranges to the poor classes, and it would do well for India to follow suit. 1% of all those who are fortunate enough to draw an income of over 100 is taxed to defray the expenses.

Besides lectures on Hygiene and forming a society to distribute nourishment to the poor, I venture to suggest that stress must be laid on the point that, when they are aware of their state, they must not be disheartened and think only of how weak they are. On the other hand, they should take every precaution to guard and improve their health; above all not to worry, because anxiety is the greatest handicap of physical fitness. Instruct them to employ their thoughts on finding ways and means to drive away any unpleasantness and assure them that then there will be no room for worry; that fresh air and sunshine are free to all—rich and poor alike, and that these are the chief factors of health.

Otherwise, instead of being profited by the lectures, their resisting power will be reduced, through being aware of their weakness—imagination is vivid. For instance:—

A, who knows nothing about the importance of fresh air, enters a badly-ventilated room, and does not feel the affects till after a long

time; whereas as soon as B gets in he realizes the want of ventilation and feels ill at once. What he should do is to open the windows and think nothing of ventilation.

Our motto should be: Light a candle, and do not complain of darkness.

Not that I mean the magazine is not perfect now, but I think if maxims like, "Do unto others as you would be done by," "Never covet what is not your own," "Time is gold," throw not one minute away", "Study in your course of life to do the greatest amount of good," "Always speak the truth," "Never be idle," "Ever live in an honourable, simple, frugal and diligent life," "If any one speaks evil of you, let your life be so that none will believe him," "Never speak ill of any one," were inserted they would have wonderful moral effect. I am proud to know that "He only does not live in vain who employs his wealth, thought and knowledge to advance the good of others," is a Hindu maxim and I trust there are many others as good, or better than this.

I venture to enclose the story of an inspiring woman, whose example ought to be followed by the majority, if not by every one, of us.

* * * * *

It was a cold gloomy day, so dull, that even well-to-do people felt uneasy, in spite of their being able to afford a fire or radiator to make the bitter weather less unendurable. The less fortunate folks had to endure the unpleasantness with the only consolation that behind every dark cloud there is a silver lining.

Two children playing on a doorstep were indifferent to the weather, but a young girl looked up piteously towards the sky. There was no sun to dry the clothing she had washed and she would not be able to iron it in time for delivery and payment to meet expenses for the current day. A postman just then threw in a letter; a youth, standing by, picked it up, tore it open and his facial expression betrayed unmistakable signs of joyful expectation. "Mr. Yim has a very good prospect of securing a job for me in his office and asks me to make a trip to Hong-Kong to interview his boss." He brought the cheerful tidings to his wife and then suddenly he frowned.

"What is the matter, now?" the girl asked. "Perhaps, you are worrying about the travelling expenses; but there is no cause for anxiety, for we can sell or pawn some clothes not immediately required. It is unnecessary to have too many anyway; just sufficient is quite good enough for us."

Next morning everything was ready for George to set sail. After breakfast, he remarked "I am very sorry that I have to leave you penniless, but, as soon as I am sure of getting the post, I can ask Mr. Yim to advance me something to remit home."

"If you can possibly help it, try not to borrow; you need not worry about me, as I can manage to carry on for sometime; your clothing is old; so, as soon as you can do it, make some suitable clothes for yourself, for managers like to see their staff well-dressed. After you have replenished your wardrobe and procured other necessities, attention can be paid to our domestic requirements."

On arrival at Mr. Yim's, George was invited to breakfast and was taken to interview the manager. "I can personally sponsor for him," Yim said to the head when he intimated that the position was that of a *shroff* and that he ought to be bonded. George got his job and he sent his wife \$4.00. Alas! that was the first and last time that he remitted anything to her for many years.

One Saturday night, George had two visitors. "We came purposely to ask you to go out with us and will accept no refusal as an answer," said Wong. George had previously declined the offer at the office, but this time he thought he could not very well do so, because they had come personally to the boarding-house; so he agreed to go with them. "Then come along. But aren't you going to change into European dress?" remarked Cheung.

"You look positively antique in those togs."

"In that case, I think I had better not go," George said, glad to have an excuse for declining.

"Never mind, never mind, don't listen to him," said Wong. "Come along"; and they dragged him out.

They reached the Cecel Hotel by seven and did not have to wait long for their dancing partners. After introductions, Miss May asked whether George was a teacher and where he was

teaching. "He is the *compradore* of our office," lied Cheung.

To the inexperienced youth, social flowers are better than capable mothers; and, subtly encouraged, the young man soon fell into a trap. He made it a rule to go and see Miss May after office and bought her a diamond ring, costly dresses and other luxuries. Dancing parties and musical evenings were thrown out unstintingly. Then he went so far as to marry her, forgetting his wife and four children at home.

* * * *

It was a cold night and whilst others had retired to their cosy beds, the deserted wife still sat sewing. The eldest child said, "Mother, aren't you going to sleep, it is so cold to-night?" She replied "I have promised to have this dress ready by tomorrow, girlie; you go to bed first to keep your younger brothers company."

"I would like to hear a story first, mammy."

"All right, I will tell you a very interesting one." Once there was a young man, who was very poor but honest, and he worked for every cent and would never accept more than what he thought he deserved. Not long afterwards, he was so well known for his honesty that he was given a very good post and became rich. He never forget his early trials and always thought of the poor. He was ever afraid that his parents would not live long enough to enjoy the luxuries of life and constantly tried to give them the best of everything. Thus, through a story every night, the mother endeavoured to convey to the children the moral it taught. When she finished, the child kissed her *goodnight*. Next morning the family woke up early; it was not so cold as on the night before, yet the scene enacted in the house was none the less touching. In the midst of breakfast, the second child asked "Is there any more rice?" Feeling greatly grieved over the lack of food for her children, the mother checked back her tears and said "As the interval between this and the next meal is not too long, no one should take too much at a time." When the mother asked the daughter to take a borrowed dress back to their rich neighbour, the younger one cried, saying "That is the dress papa brought us. I want to keep it, I want to keep it." The mother bravely replied, "I do not wish to imply that our neighbour is selfish, but one dresses for warmth and not for show and, unless we are so

rich that we can afford everything, after thinking of the poor who have not enough warm clothing for the winter, we should not indulge in luxuries."

No sooner had the children been comforted, than the rent collector came and pressed for payment; and, not being satisfied, he had the house distrained. The mother and children were driven to a charitable institution; but, since genuine and deserving cases seldom escape notice, they received proper treatment.

She had little difficulty in finding Mr. Yim, who furnished her with George's address and an account of his doings. She went to see her husband, and was ushered into the house. Dressed with the greatest of simplicity, she had sorrow and hardship written all over her face. The other woman, robed in the height of fashion, was singing cheerfully, while his violin played her an accompaniment. Addressing the *amah*, George asked, "Who gave you permission to let her in?" And then to the wife he said, "Here is \$10.00, take it and go. Who told you to come here?"

"I don't want it, and, since your conscience allows it, I will go away," she replied and without another word she went out of the house. "Who is she?" enquired May. "Aren't you really well-off?" then soon realizing that he was an imposter and not really a wealthy *compradore*, she picked up a quarrel with him and left him.

When George reached his office the next morning, he was confronted with nothing better; the manager discovered that he had embezzled \$1,000 and handed him over to the police. When he tried to plead for himself, Yim retaliated by saying "Besides being unfaithful to your manager, wife and friend, you have been a most negligent father."

After seeing George, the wife went on patiently and honestly, trying to earn a livelihood for the children. In the midst of her work, she was greeted by a visitor—Mr. Yim—and, in reply to his questions, she related how her husband had treated her. "He can't take care of you even if he wants to; he has misappropriated the firm's money and is now under arrest." The poor wife was dumb-founded and he continued without interruption, "I have thought of a way which can shorten his imprisonment, that is, if you will agree to it."

"If it is within my power, I will certainly do what you suggest. Please tell me."

"I can speak to the manager and get you to fill his place, but you must agree to accept half of the salary only, the other half to be refunded to the firm as instalment to wipe out the amount of your husband's defalcation."

"I am quite willing to work for a quarter of the salary, which is more than my present earnings; besides I can continue to give lessons after office."

"So that is settled; and I can speak to the boss tomorrow, can't I?"

"Yes, please; words fail me to express how grateful I am to you and I am sorry that my husband has abused your kindness. I can only hope he will have time to make retribution and treat his friend and benefactor fairly."

The boss yielded to the arrangement and was glad to find her a good substitute. She carried out her duties faultlessly in every respect. The lessons she gave to children were specially noteworthy; she moulded them differently to suit her various pupils, the dullest and laziest being aroused by her painstaking and interesting explanations. In reply to Mrs. Yim's enquiry of how she could thus make the most tedious lesson interesting, she said "I make it a rule to study the inclination of the pupil first and then alter the whole lesson to be appealing to him. I remember once I was teaching a sixteen-year old lad who was unduly fond of pleasure and I told him a story entitled, 'Knowledge is another way of spelling pleasure, but pleasure is the disguised form of pain.' The heading was so complicated, that he listened with great interest and after that he was completely changed." Wherever she went, George's wife thus set up a noble example. Lucky were those who came into contact with her.

To the busy worker time is ever flying, and one fine spring morning saw husband and wife reunited. George apologized, "I have been most inhuman and fully realize that what I have undergone is not half what I deserve, and I am ready to make amends."

"If you can turn over a new leaf, let us bury the past; my prayer now is that you become a useful member of the community in this time of our national weakness. I have not been able to do any public service, so what we have now to do is not for ourselves, but for our compatriots," said the wife.

At her advice, George established a newspaper enterprise and edited many stimulating and encouraging articles on *Patriotism*, while she joined the *Society for Protection of Children*, and their eldest child, a girl, joined the *Ambulance Brigade*. Thus they played their parts to the best of their best individual abilities.

Their prayer was soon heard and their country was elevated to the level of other countries.

One moonlit night, when everything seemed to be a symphony sublime, the husband said to his wife, "You are working too hard;" after office you have to take care of the house-work; so why not get a servant from now. We can well afford to have one."

"I do not want to stir up the past," she replied, "but my present work is a quarter only of what it was when you were not yet reformed; and, as regards having a servant, I detest that

idea. Children ought to learn everything that is useful, and without the mother's personal attention the girls will not be able to learn any household work; besides it is very bad for children to be too much with the uneducated, as most servants undoubtedly are. No one ought to be lazy; as soon as there is any deserving person looking for a job, I shall recommend him to the boss and give him my position. After our own luxury, we should think of those less fortunate than ourselves, which is one of the many ways to strengthen our country in a time of peace."

Thus spoke the noble woman; and her reward was the gratitude of true friends, who were ever on the look-out to repay their indebtedness.

* * * *

I hope you will like this story.

I am, with best wishes,
Yours sincerely,
R. MASODEEN.

REVIEWS

1. We congratulate the gifted Chatterjee sisters on their book of short stories entitled *Tales of Bengal*, being translations of stories written by them in Bengali. The authors are not only keen observers of all that is taking place around them in society, but they also have the gift of telling tales, wherein their intimate knowledge of social life finds a graceful and charming expression. They can also portray characters. *Taradidi*, bustling with energy and anxious to help all and sundry, whether they court it or not, with her knowledge born out of experience, is a universal type and yet she has not lost her individuality. *Rangadidi's* married life commences with a tragedy common in India, and we are given a glimpse of her in her mellowed old age in which she recollects the incidents of her marriage, particularly the terrible shock she felt, when she met for the first time in the nuptial chamber her husband, who was an entirely different man from him to whom she had lost her heart and to whom she had believed fondly she was being married.

Amanesh and his friend *Susil* and *Molly*

in the story entitled *The Letter* are again characters whom we cannot easily forget. Molly's widowed sister approaching her end, but pining for a letter from Amanesh who did not forget to give a hint about the money that he would get if he should marry the widow; Molly anxious to please her ailing sister and begging Susil to write and send a letter as if it came from Amanesh, move one to tears. Amanesh's grandiloquent declaration that he was writing about widow-remarriage in a manner, which would appeal to the masses as *Vidyasagar's* writings, which after all turns out to be nothing but his effort at love letters to Molly's dying sister, with the ultimate idea of gain, is highly comic, and satire is not absent.

Other pictures of Hindu social life in Bengal, full of humour and pathos, yet without sentimentality or coarseness, are given in these tales with considerable art, and we hope that the sisters will give us some more of their best.

The book is published by the father of the authoresses, the eminent publicist, Sjt. Ramnanda Chatterjee.

2. *Lakshmi's Triumph* is a novel written by Dr. D. S. Ramachandrarao of Bezwada. The author's purpose is to write a novel relating to the Harijans with whom he is in great and rightful sympathy. There is not much of plot or characterisation in it, and it

would perhaps read better if it were written in Telugu, for many of the idioms are anglicised versions of vernacular talk.

It is printed by Messers G. A. Natesan & Co., of Madras. The printing and get-up are good.

Needle-Work Notes

A Striped Collar

Make a chain, which stretches to 16 inches, with red wool. (Cotton can be used, adapting to measurement.)

1st row. Work trebles all along.

2nd row. Join white wool, turn with 2 chain, and work trebles, into backs of stitches, increasing in every 6th stitch.

3rd row. Join blue wool and do the same as second row, but into the fronts of stitches. This alternate working into front and back should be continued throughout.

4th row. Trebles in white, increasing in every 7th stitch.

5th row. Trebles in red, increasing in the 8th stitches.

6th row. Trebles in white—no increase.

7th row. Trebles in blue, increasing in the 10th stitches.

8th row. Trebles in white, increasing in the 10th stitches.

9th row. Trebles in red, increasing in the 10th stitches.

10th row. Trebles in white, increasing in every 15th stitch.

Then join blue wool to the edge, and crochet first down one side of the 10 rows, then along the bottom, and then up the other side. Don't increase, but do 3 trebles into each corner.

Repeat the row first in white, then in blue.

For the *bow*, work a chain in blue, $1\frac{1}{2}$ inches long, and work round in trebles, with 4 into last chain at each end. Then work round in white, working 2 into each of the 4 trebles at each end. Fasten off, and attach to neck part. Make a winding of the 3 wools round the centre of bow, then sew to the top of collar.

The *belt* can be made thus:

A chain 36 inches (or otherwise long) in blue; 1st row in trebles, in backs of stitches with 4 trebles in last chain; 2nd row in trebles on the other side of the chain. Fasten off. Join the white wool, and work round the last row in trebles, into the backs of the stitches, increasing in each of the three trebles at each end. Fasten off, and join the red wool. Work like the last row, but increase in each of the six trebles at each end. A buckle can be sown on.

—Adapted from *Wife and Home*.

Cookery Notes

Chocolate Fudge

INGREDIENTS:

1 lb. of granulated sugar, $1\frac{1}{2}$ gills of milk,
2 ozs. of plain chocolate, 1 ounce of butter.
a pinch of cream of tartar;

Scrape the chocolate finely with a knife and dissolve it with the sugar in the milk. Stir

gently. Add butter and cream of tartar and boil, continuing to stir. Remove pan from the heat and stand aside until the mixture is cold and becomes thick but not set. Beat the fudge with a spatula. The mixture will gradually become pliable. When quite thick and smooth, turn out on a lightly-greased slab. Cut in cubes.

Walnut Toffee**INGREDIENTS :**

- 1 lb. sugar,
1 dessert-spoonful of glucose,
1½ gills of water, 2 ozs. of fresh butter,
2 ozs. of shelled walnuts roughly chopped.

Dissolve the sugar in the water in a sufficiently large saucepan, as toffee mixtures boil over very quickly. Add the glucose and butter and boil. When all bubbles have died down, pour the mixture out on an oiled slab, and scatter the previously-warmed, chopped nuts over it. When cool enough to handle, roll in long strips about ½ inch thick. With oiled scissors, cut each strip quickly into cushions and place on grease-proof paper until quite cold. Wrap the cushions in squares of waxed tissue paper.

Scotch Toffee**INGREDIENTS:**

- 1 lb. of granulated sugar,
1½ gills of water, 2 ozs. of butter,
1 tea-spoonful of vanilla essence,
1 small tin of sweetened condensed milk.

Dissolve the sugar in the water. Add butter and condensed milk and dissolve thoroughly in the syrup. Boil, stirring gently meanwhile. Add vanilla essence, then pour out the mixture on a previously-oiled slab. While setting, mark out in squares with a well-oiled knife and cut when cold.

Cocoa-nut Ice

Use 2 lbs. of lump or preserving sugar to each cocoa-nut. Pierce a hole in each nut and stand on tumblers to drain off the milk. Shell the nuts and peel off the brown skin with a sharp knife. Put the pieces of peeled cocoa-nut into a basin of salt and water for a few minutes, then grate them on a grater. Put sugar, cocoa-nut milk and ¼ lb. of butter into a pan and stir occasionally until the mixture comes to the boil. Remove from heat. Add the grated cocoa-nut and stir until the sugar crystallises on the edge of the pan, then dab spoonfuls of the ice in little pyramids, on a wet pastry board. Leave until set, then remove by slipping a knife under each cake.

From Wife and Home.

HOUSEHOLD HINTS**The Modern Touch**

The modern tendency is never to overdo anything. I once saw a cartoon of a very modern room, in which there was absolutely nothing, just a bare room, furnitureless, carpetless and pictureless. This, of course, was only a cartoon; but really speaking—it is a crime these days, to overcrowd a room. Just the very necessary pieces of furniture should be bought, and everyone of these should be really good pieces in the latest modern design. One or two valuable prints on the walls are quite enough. Curtains should be used only where necessary, for the object is to prevent the collection of dust, and one good

carpet on the polished floor suffices.

Ornaments on the table should be few, and little glass-topped tables to place books and drinks on are a popular feature.

Quiet and un-ostentatious comfort are the code words of the day. The same rules apply to the serving and ordering of meals. The days of lengthy dinners are over. Just a few courses of really well-prepared choice food are the fashion. In a word, all members of the modern world are striving to be epicurean in their tastes.

— Paddy.

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34. 20 Government Girls' Schools and Colleges in the Madras Presidency.
35. The Ganapathy High School, Mangalore.
36. The Board High School, Choughat.
37. The Johnson Girls' High School, Jubbulpore (2 copies)
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40. Secretary, Ladies' Club, Mangalore.

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THE FIRST YEAR

AT five years old it's very strange
To see how speedily things change.
Sonny must go to school and be
No longer always close to me.
With laced-up shoes and knitted socks,
A satchel and a pencil-box,
He leaves behind his baby toys,
And wants to be "like other boys."
I must keep smiling for his sake,
But underneath my heart will ache,
Because my sonny seems to be
So well content away from me.
Teacher he loves, and lessons, too,
And all his work and games are new;
He hasn't shown the least regret
At going from my side, as yet;
But when the teacher said that he
Was what a normal child should be—
Not clinging to his mother's side,
I felt a glow of real pride.
"It's nice to meet a well-trained child,"
She said, and looked at him and smiled.
I miss his chatter and his noise,
And all the clutter of his toys;
And every afternoon rejoice
To hear his merry little voice:
"I'm home again," he calls to me
And when we're sitting down to tea,
I always love to hear him say:
"I'll tell you what I've done to-day,"
And, even though my baby's grown,
At bedtime he is quite my own,
To bath, to play with and to kiss—
This is the hour I would not miss.

— From *Wife and Home*.

OUR TELUGU SECTION

భావిస్త్రీలు

Natural selection = నై సర్గికోద్ధరణము.

Adaptation = సంయోజనము.

Communal marriage = గణవివాహము.

Natural process of evolution = ప్రకృతి ననుసరించియుండు ప్రసారణ ప్రవృత్తిమార్గము.

Extra-organic process = అతీంద్రియోత్పన్న ప్రవృత్తి.

Institution = కల్పన.

Doctrine of final causes = అంతిమకారణ సిద్ధాంతము.

ఇకముందు సాధారణపురుషున కత్యంతము హేయకరమును, కుటుంబవిచ్ఛేద కారకమును, అతిహీనములునగు వేతనములకై పురుషులకు యుచితములగు కార్యస్థానములనుండి వారలను తొలగించి తమ వాంఛితములను పొందలేక పోవుటయేకాక జీవనార్థములనుకూడ నశింపజేయునట్టి స్త్రీజాతి యుద్భవింపనున్నదని పురుషులు భయపడుచున్నారు. ప్రకృతి మాత్రము అస్తావ్యస్తత నొప్పదు : నై సర్గికోద్ధరణమునకును, సంయోజన ధర్మమునకును నరజీవనములలోనున్న ప్రబలశక్తిని గమనించిచూచినపై చెప్పబడిన విషయములలో పురుషులు భయపడ నవసరములేదని స్పష్టమగుచున్నది. ఐనను, ఏయేకారణములవలన యీభయ ముత్పన్నమగుచున్నదో, ఏవిధమున నెంతవరకు భావిస్త్రీలోకము, యిప్పుడున్న స్త్రీలోకముకంటె భిన్నమైయుండునో తెలిసికొనుట హృదయంగమమై యుండును.

వికారముజెందుటయే యధిక భయోత్పత్తికి కారణము. మార్పుజెందిన పరిస్థితులకు హఠాత్తుగ నలవాటుపడుటలో నుండు కష్టము, కొంతవరకు ఆత్మతత్వ విషయకమును కొంతవరకు ప్రాణిధర్మగుణ విద్యావిషయకమును అయి, పైజెప్పబడిన భయోత్పాదనమునకు కారణమగుచున్నది. రాబోవుదాని పూర్వ నిరూపణము జేసికొని దానికై యోగ్యతను సంపాదించిన గాని, పరిసరస్థ వృత్తములలో ఘనమగు మార్పు సంభవించినపుడా నరుడనన్నట్లుడై యుండును. అట్టితరి మార్పునకు సమాధానపడుట యతిత్యరితముగ జరుగవలసియుండుటచే నది దుఃఖభాజన మగుచున్నది.

సాధారణముగ మార్పులు ఆనుక్రమికములయ్యు నిరంతరము నవి జరుగుచునేయుండును. బహిరంతశ్చక్రల కర్మసమతయే జీవనము. అతీంద్రియోత్పన్న ప్రవృత్తికంటె, అంతర్వివర్ధనము అధికమైయున్నదని యూహించునపుడు హఠాత్తుగ సంభవించు నెట్టిమార్పుగూర్చియు భయపడవలసిన యవసరములేదు : కాని యటుల యగుటలేదు. మరియు నరుడును వాని పరిసరస్థ వృత్తములును ఎల్లప్పుడు నన్యోన్యవర్తులై యుండుట గనుచున్నాము.

కావున మార్పు అనునది నరుని బుద్ధిపైని దేహముపైని యిట్టి ప్రభావమును కనుపరుపగలిగినపుడు, నరున కత్యంతాభిమతములగు చేతోవికారములను, అందులో ముఖ్యముగ స్త్రీకంటె పురుషు డెనరిష్కడని యనుకొను చేతో

వికారమును సమ్మూలముగ నాశనము జేయుచు, నరజాతిలో సగముగ స్త్రీలోకమునకును తదితర సగముగ పురుషలోకమునకును సమానత్వము నంగీకరింపజేయునట్టి మార్పు అనిన యెంతభయోత్పాదకము కావలెను? అంతిమకారణ సిద్ధాంత మెన్నడును, స్త్రీలు పురుషుల లాభముకొరకే సృజింపబడ్డవారను నిగమనముకంటె విపరీతముగ స్థానమును బొందలేదు. బానిసత్వకల్పన సహజ మైనదియు, ధర్మమైనదియు అను ఆరిస్తోటలు తత్వజ్ఞుని వచనము, అనేకసంవత్సరముల క్రిందటనే వితర్కింపబడి నిరాకరింపబడినను, పురుషులు స్త్రీలకు సహజమైన ప్రభువులను పూర్వ పక్షమును 19 శతాబ్దాంతమున స్త్రీలు ఖండించవలసి వచ్చుట వింతగా నున్నది. ఈ యాలస్యమునకు కారణమేమి?

స్త్రీస్వభావము గూర్చియు, స్త్రీలు చేయవలసిన పనులగూర్చియు 50 వందలకొండటను, 20 వందలకొండటను యుండెడి యుద్దేశములకంటె యిప్పటి యుద్దేశములు కొంతభిన్నములుగ నున్నవి. 150 సంవత్సరములక్రింద యుండిన యుద్దేశములకంటె నిప్పటి యుద్దేశములు నత్యంతము విచ్ఛిన్నములై యున్నవని వేరుగ జెప్పనవసరములేదు. ఈమధ్యను స్త్రీలత్యంతము నభివృద్ధిజెందుచున్నారు. ఉత్తేజమును గలుగజేయు బుద్ధివిషయిక ప్రయోజనములుగల మహిళాన్నత్య ప్రచారముచేతను, ప్రబోధముగల యన్ని దేశములలోను నూతనముగ ప్రతిపాలించబడుచున్న హితకరములగు విద్యావిధానము వలనను, ఈవివర్ధనము గలుగుచున్నదని యోచించుటలో తప్పేమియును లేదు.

ఆరిస్తోటలు కాలములోను, అంతకంటె నవనాగరకతయైన కాలములోనుండిన నరులచే

గావింపబడిన విన్యాసమునే యంగీకరించుచున్న పుటినుండి యుండిన స్త్రీ వివర్ధనవిధానమును పరికించి చూచిన క్రూరమృగముల మధ్యను, పౌకృతిచే గావింపబడు దాటలేని యడ్డలవలనను, దుస్సాధ్యమగు జీవనము గడుపవలసి యుండుటచే పురుషునిపై స్త్రీ యాధారపడి యుండవలసి వచ్చెనని నిశ్చయమగుచున్నది. మనుష్య సంఘము సుస్థాపితమై యది నియమబద్ధమైన కొలదిని, అంతకుపూర్వము యెనకేసప్రకారేణ సంపాదించుచుండిన జీవనోపాధిని సంపాదించు విధానములు ప్రబలి జీవనోపాధులును, ఆత్మరక్షణ విధానములును విస్తారమైనకొలదిని, అన్నివిషయములలోను స్త్రీ పురుషునిపై యాధారపడి యుండుట నశించియో లేక తగ్గియో, ఆర్థికవిషయములలోనే యాధారపడి యుండుటకు చోటిచ్చినది.

కొన్నిచోట్ల బహుశః గణవివాహముల ప్రభావముచే గావింపబడు విశిష్టపరిస్థితులవలన, మాతృత్వాధికార సంస్థానము స్త్రీకి తాత్కాలిక ప్రాముఖ్యత నొసంగెను. అన్నిచోట్లను మాతృత్వాధికారము, పితృశక్తికి లోనై పురుషప్రభుత్వము తిరిగి ప్రతిష్ఠితమయ్యెను. అప్పటి నుండియు నార్థిక కారణముల వలన స్త్రీ పురుషునిపై యాధారపడియుండుట ప్రాబల్యముం జెందుట వలనను, వృద్ధిబొందుచున్న ప్రబోధపు శక్తుల ప్రభావముచేతను, ఆర్థిక విషయములలో స్త్రీ పురుషుని యధీనములో యుండుట సంభవించెను. ఆచారము సుస్థాపితమై ధర్మమెట్టుల నగుచున్నదో యట్టులనే, ఆర్థిక విషయములలో స్త్రీ పురుషుని యధీనములో నుండుట ప్రబలి రాజకీయ విషయములలోను, సాంఘిక విషయములలోను కూడ స్త్రీ పురుషుని యధీనములో నుండుటను గల్గించినది.

ఇన్ని భిన్నరూపములు గల స్త్రీల పారతంత్ర్యము స్త్రీలు వృద్ధిజెందు ప్రతియనస్థలోను కనబడుచున్నది. ఆయా కాలములలో ప్రబలి యుండిన భావములచే పైజెప్పబడిన నిజమైన కారణములు కప్పిపుచ్చబడినవి. ఈ పారతంత్ర్యము, తదుద్భవ కారణంబులగు పరిస్థితులు మారకుండ నుండినంతవరకును ఉండెను. 18 వ శతాబ్దాంతమున, స్త్రీలలో విద్యప్రబల ప్రారంభించగనే యీ సమస్యను తీవ్రముగ పరిక్షించి చర్చింపగా స్త్రీయొక్క పారతంత్ర్య ముండుటకు కారణము గాన్పించలేదు. ప్రకృతి ననుసరించి యుండు ప్రసారణ ప్రవృత్తి మార్గమును కృతక విధములోనికి మార్చి, సంఘము ఇచ్చవచ్చిన నియతిని పొందునట్లు చేయవచ్చునను సిద్ధాంతమును గిడ్డింగు పండితవశ్యేణ్యుడు స్థాపించినపిదప, స్త్రీ యున్నతావస్థను జెంది, స్వాతంత్ర్యమును బొందుటకై సంసిద్ధురాలయ్యెను. నవీన స్వాతంత్ర్యమునకు ముఖ్య చిహ్నము వోటుచేయుటకు గల స్వాతంత్ర్యమే. 'నివేదనాధికారము లేనిదే కరగిహణము కూడదు' అని జనశ్రుతి యుద్ధోషించుటలేదా? రాజ్యస్థాపనము, రాజకీయ వ్యవహారములలో నున్న స్వాతంత్ర్యముపై నాధారపడియున్న ఆంగ్లేయ దేశములోనేగాక, ప్రాతనిధ్య ముండినవాడే స్వతంత్రుడుగ పరిగణింపబడుచున్న తదితర యూరోపుఖండమండైన దేశములలోకూడ రాజకీయ వ్యవహారములలో సమత్వమునకై యుద్దేగము గావింపబడుచున్నది. ఏలయన, పరిపాలనచేయుటకు హక్కు విధిప్రకల్పనము చేయుటకు హక్కును గలుగజేయుచున్నదనియును, అన్ని వృత్తుల నవలంబించుటకైన యధికారము ఆర్థిక స్వాతంత్ర్యము నొడగూర్చుచున్నదని నమ్ముచున్నారు.

ఇట్టి స్త్రీలయొక్క యుద్ధారము వారలకు సంపూర్ణ స్వాతంత్ర్యము నొసంగినయెడల, యిట్టి మార్పువలన భయపడవలసియున్నదా? లేక ఆశజెందవలసియున్నదా? యను ప్రశ్నకు త్తరమీయవలసియున్నది. అట్టితరి ఆడువారందరు వివాహమాడుట మానెదరా? లేక వివాహము చేసుకొనిన సంతానమును పెంచుటమాని కుటుంబ విచ్ఛేదము గావించురా? వీనిని మానినవారేమాదురు? కొంతమంది యూహించుచున్నట్లుల ప్రఖ్యాతికొరకుగాని, నూతనత్వమువలనగాని అన్నిపనులకు జొరబడి పురుషులు జీవించుటకు కష్టములు గలుగజేయుదురా? ఇట్టి విసంధానము సంభవించునని తోచదు. మరియు రాజకీయ వ్యవహారములలో స్త్రీలకు పురుషులతో సమమైన హక్కులున్న దేశముల పరిస్థితులబట్టి యిట్టి అత్యావస్థ సంభవించునని తోచదు. మానవజాతి నశించకుండ యుండవలెనన్న స్త్రీలు వివాహములు జేసికొని కుటుంబములను పెంచుకొనవలయును. పురుషుల సంఖ్యకంటె స్త్రీల సంఖ్య యెల్లప్పుడును హెచ్చయి యుండుటచే అతిరిక్తభాగమునకు జెందినవారిస్థితి బాగుగ నుండును. ఏలయన క్రొత్తభారములతో కూడ వారి శక్తిసామర్థ్యముల వినియోగించుట కవకాశములు హెచ్చగుటచే వారి ప్రత్యక్షానుభవము సంపూర్ణ మగును. స్పెన్సరు పండితుడు పురుషులకు రాజ్య మెట్టిదై యుండవలెనని తీర్మానించెనో అట్లులే స్త్రీలకుకూడ రాజ్యము ఉత్ప్రేక్షసాఖ్య సంపాదక కారణమగును. మానవ సంఘమున కింతకంటె యమూల్యమైనది యెద్దియనిన సంపూర్ణ హక్కులుగల పౌరులై యుండుటచే రాజ్యమువిషయములోను, తమ విషయములోనుకూడ, భారము నహించియున్న

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లంకితమగు సంతానమును దృఢమగు నాత్మనిగ్ర హము కలిగి యుండునటులను అచలిత విద్యా చరణయందు భక్తి యుండునటులను శిక్షించును. నీత్యనుసారి కుటుంబము తదితర స్వల్పలాభా పేక్షను, ఎట్టి పరమావధి కై సంఘమున్నదో అట్టి జాతీయవ్యక్తిని వృద్ధిబొందించి శాశ్వతమైన దానిగ నొనర్చు.” అయ్యది సంఘమును మరింత విచార పురస్కరమగు ఆత్మజ్ఞానము కల దానిగను, యుక్తి సిద్ధమగు సంకల్పము కలదాని గను యొనర్చును. అయ్యది సచేతన మాతృత్వ పితృత్వముచే సుత్పాదితములగు పరిపక్వము జెం దిన విమర్శయొక్కయు, ఉచ్చయము యొక్క యు, శక్తుల ఫలమని గ్రహించవలయును.

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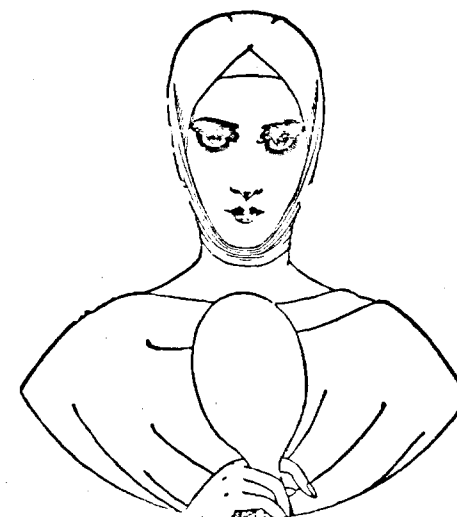
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VOLUME IX

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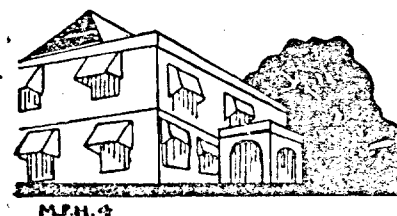
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THE INDIAN LADIES' MAGAZINE

Vol. IX.

No. 4

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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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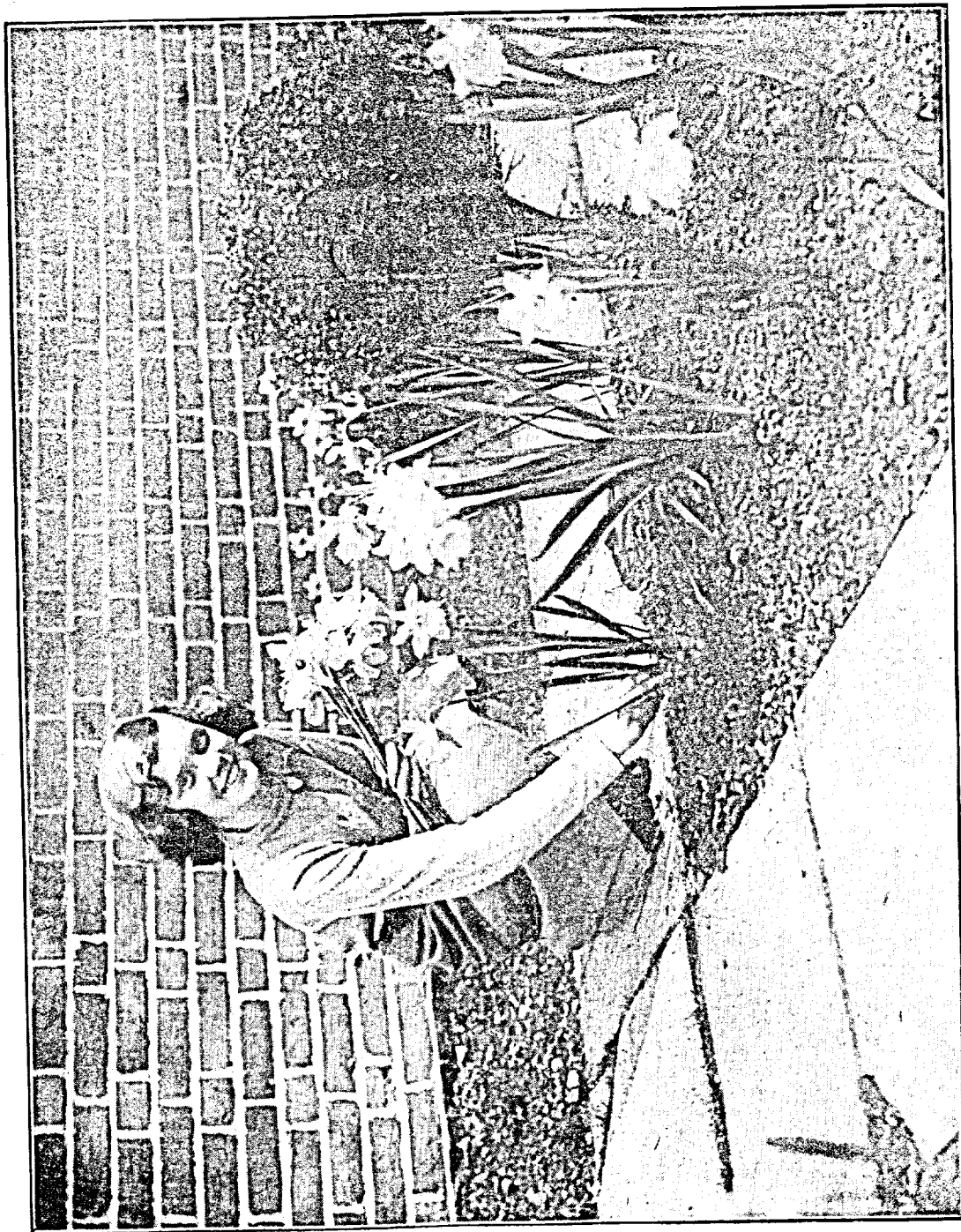
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THE INDIAN LADIES' MAGAZINE

Vol. IX.

JULY—AUGUST

No. 4.

INVOCATION

I ASK not, for my country, liberty
Of armaments and empires o'er the sea.
But the freedom of the soul to smile and die,
The heart to shed its life-blood happily
For poor and hapless, sad humanity
Is that, for which my country does aspire.
Not glitter of steel swords and fun'ral pyre
Of pompous hatred, but the inner fire
Which shows me truly far Eternity;
Not the thrilling bugle notes of war,
But softest strains anent that deathless star;
Not praise for the past, but endless sacrifice;
Nor the sparkling wine of victory,
But calm of peace beyond all earthly price!

—Susi P. David.

SOME PROBLEMS IN WOMEN'S WORK

By Kanthamma Philip

[The writer of this article gives us a fair picture of the ideals of womanhood. Extremists may differ from her, but reasonable critics will agree with her. Equality is craved for by moderners, but, there can be equality and equality—aggressive and single-handed, as well as passive and co-operative. Humanity offers reciprocal occupations and spheres for men and women. Where there are not outstanding women to take up with men the larger duties of the world with capable and efficient hands, should we not be satisfied with what appear to be more humdrum duties, but which really are God-given tasks? After all, are not most women happily satisfied with good homes, fond husbands, and sweet children—if they can get them!—Editor, *Indian Ladies' Magazine*.]

WOMAN was Heaven's last and best gift to man, as the Holy Bible tells us, giving, thus a clear and satisfactory explanation for her creation. God saw that it was not good that man should be alone, and so gave him a help-meet. So Eve, the first woman, was made to be a helper and a companion to Adam the first man. Eve was to be the mother of the human family, for the very name, *Eve*, explains the mission of a woman, meaning a *mother* or *life-giver*. Hence, the scriptures assign this as woman's programme, viz., to help the man and mother the race.

Woman's place is side by side with man. St. Augustine said, "Woman was not taken from the head of man, lest she should rule over him, not from his feet, lest he should trample upon her; but she was taken from his side that she might be his equal; from under his arm that he might protect her; from near his heart that he might cherish and love her."

The woman, therefore, is not to rule over the man and the man is not to tyrannise over the woman; but they are to help one another as God's wise provision ordained. Man and woman are two halves. Neither is complete without the other—man was made for the storm, the rough and tumble of life; the woman was made for the peace and tranquility of the home. Together they are to solve the problems of life. Adam was to love Eve, not so much for her physical attractions, as for her high moral endowments and her great life-mission. The dignity and nobility of wife-hood and motherhood ought to be held up before the woman of to-day as never before; because, if this God-given function of the woman be ignored or held in contempt, humanity will be called upon to pay a heavy penalty. Girlhood

should hence be a preparation for these duties. Whatever else our daughters of to-day are taught and prepared for, they should be well-equipped to meet the practical everyday duties that enter into modern home life.

Let me quote a little portion from the late King George's Address to his people on his accession to the throne in 1910. His Majesty said, "The Foundations of national glory are set in the *homes* of the people; they will only remain unshaken while the *family life* of our race and nation is strong, simple and pure."

Hence, I think home-making is the greatest science in the world; but, alas, no science is more neglected than that and unhappy uncomfortable homes are the visible results. The average mother of to-day appears to be blind to this truth, because she will often run herself half to death to wait upon her daughter rather than teach her daughter to wait upon herself and upon others. Misplaced love thus often deprives the daughter of her great opportunity in life; and not only the daughter suffers, but also generations unborn suffer with her.

The home is a world in miniature and the problems the woman has to meet in that world are so large and so great, that the problems of the ruler, the statesman and the business man are often insignificant as compared with them. Her sphere determines not only the present but the future welfare of generations. She has in her hands the shaping of life itself; and she gives it direction, not for a time only but for eternity as well. It is for her to keep the deeper life-springs sweet and free from bitterness. She wields a power as wife and mother, which may well make her tremble, since she lays foundations on which life-structures are

to rest and stand or fall. What greater power is there than that? What more can a woman aspire to?

It is not that woman lacks the ability to measure her power with man—physically, she is, of course, at a disadvantage but mentally and spiritually, I think she is equal. She is able to make a place for herself anywhere in life; but she serves God and humanity best as a wife and a mother.

Yet, I should like to mention here a little joke I read in one of the papers quite recently.

"*Husband*—Get up darling, the baby is crying.

Wife—You get up, it is half yours.

So, you see, setting aside jokes, the business of parentage is as much the male's concern as the female's. It is as much the business of life for one as for the other. This convention of thrusting upon the women rather more than a fair half of the toil of the household is rather a primitive conception. There is no doubt that the worries of home and children have used up the majority of women faster than men. Where old-fashioned conditions prevail, women age sooner than men!

Women, as far as their work goes, may be divided into two main sections, (1) those who work in and about homes, (2) those whose employment takes them into the outer world. The first group all over the planet makes up the huge majority of women-kind. In any case, it includes nearly all the women of India.

The general influence of the ordinary Indian mother is often tiresome and rarely directive. Her ideas are limited to the immediate things she notices, such as health, feeding and perhaps good manners. The rest she leaves uncritically to the school. This is due to the fact that the great majority of our women are uneducated and the ordinary girl in most homes has never been educated half as well as her brother.

In Moliere's famous play, "*The school for wives*," there is a frightfully interesting conversation between Arnolphe and Chrysalde, who were both friends, about the choice of a wife.

Arnolphe says—"I am marrying a fool to escape being fooled. It's a bad look out to have

a clever wife. I want mine to be completely ignorant. I shall be satisfied if she can say her prayers, love me, sew and spin. Virtue is all I want." Chrysalde replies, "But after all, how can you expect a stupid woman even to know what it is to be virtuous? Besides, it must be very tedious, I should think, to have such a woman by one's side all one's life."

The home will take its colour and charm and love from the mother. She will not make the best of home unless she makes the best of her individuality at all hours. Think of what this involves. For this, the best school of discipline is home itself; for family life is God's own method of training the young. Our present Queen, when she was a princess, was convinced that knowledge was essential to enable her to be a model wife and mother. She decided to read six hours a day with Madame Bricard and kept to this resolution for eight years. Instruction ends in the school-room, but education ends only with life. I should like to quote a tiny passage from Haurech More. She says,—"*The education of the present race of females is not very favourable to domestic happiness. For my own part, I call education not that which smothers a woman with accomplishments but that which tends to consolidate a firm regular system of character—that which tends to form a friend, a companion and a wife.*" The more women are enlightened the more they render men more perfect. On the cultivation of the minds of women depends the wisdom of man. Repeating Napoleon's words, "The hand that rocks the cradle rules the world."

"Education does not commence with the alphabet. It begins with a mother's look; with a father's nod of approbation or sign of reproof; with a sister's gentle pressure of the hand or a brother's noble act of forbearance; with handfuls of flowers in green dells, on hills and meadows; with bird's nests admired but not touched; with creeping ants and almost imperceptible insects; with humming bees and glass bee-hives; with pleasant walks in shady lanes and with thoughts directed in sweet and kindly tones and words to nature, to beauty, to acts of benevolence, to deeds of virtue and to the source of all good—to God Himself." So writes an author, whose name I cannot recall at present.

Now for the second group, for those whose employment takes them into the outer world.

There are things that will be better done and roles that will be better played by women than by men; there are things women will think more desirable than men do, and *vice-versa*; and a large part, if not the larger part of human operations, is and will remain, definitely assignable as men's jobs or women's jobs.

Roughly speaking, for broad social ends, the woman goes with the man of her class. A village woman shares her man's out-look; nomadic woman agrees also in all essentials with the ideals of her male. Women are entering Legislatures to make laws for bringing a greater humanitarian ideal into the world. They are sharing with men in welfare work.

The problems of child-labour in India have also been carefully considered and much has been done for the protection of children, but there is a great deal still to be done. It is an important fact that that social work must consist of maternity, child-welfare and health work, rural reconstruction, help in prisons and hospitals, the encouragement of music and needle work and industrial activities, recreation and physical exercise wherever possible.

An added responsibility and consciousness of much needed service to humanity should be awakened in women. There is a little illustration, which I think shows clearly the absolute need for women's co-operation in social work—Look at a crow. It needs to flap both its wings if it wishes to fly. If that same crow is wounded in one of its wings it is unable to fly up. Even though it tries it cannot, but simply falls to the ground. Similarly, to raise the social standard of any country, if only the men worked it would result in the efforts of a one-winged crow. Women must come forward to help along with men. India is beginning to realise this fact to-day and conditions for women are slowly improving.

There are also cases of women who are too old to be trained for present day-work. Some considerations should be paid there, such as increased pensions and provident funds for easy work. There are younger women, who are unemployed and untrained for efficient service. Such should be helped to make themselves fit for good work by extra classes in schools and technical institutions.

There is the education of the illiterate which is so much needed in India. The five year plan evolved by the Mysore Women's Conference is a good one, which ought to be followed by other countries.

There should also be associations aiming at the uplift of women by training in different subjects and branches of practical life, in order to produce a self-supporting generation of women. Achievement of union among all castes should be aimed at. Type-writing, furniture polishing, drawing, tailoring, music the art of making toys should be taught. Libraries should be kept and used.

Mothers' clubs should form branches of such associations to deepen and educate parental responsibility. Disapproval of polygamy, encouragement of temperance work, slum work, relief of lepers, training of nurses and *dais*, help to beggars etc., form a part of their activities.

Women should devote some little time every day or even once a week to the service of their country. Steady regular work is our greatest need. We can only advance in the proportion we serve. Without service there will be no advance in social conditions. Women must take a keen interest in life and men should encourage them to do so. Women are not merely of vegetable or animal life, but as human beings are part and parcel of that higher life which has something to contribute to the welfare of humanity. The influence of woman is the same everywhere, affecting the morals, manners and character of the people in all countries. Where she is debased, society is debased; where she is morally pure and enlightened, society will be proportionately elevated.

So woman was made to endear domestic life to man, to make virtue lovely to children, to spread around order and grace and to give to society its highest refinement and advance. May I conclude in Samuel Smiles' words:

"To instruct woman is to instruct man; to elevate her character is to raise his own; to enlarge her mental freedom is to extend and secure that of the whole community; for nations are but the outcome of Homes and Peoples of Mothers."

Some Hindu Customs in South India

By Prof. A. Sreenivasan, Vizagapatam

[The Professor gives us an interesting explanation of some apparently unmeaning customs. I have often thought that our ancients must have had in their wise old heads some very clever and necessary basis for the rules they laid down for future generations.]

--Ed. I. L. M.]

THE pious Hindu is nothing else if he is not religious. In the name of religion he may be expected to do many a thing, believe as gospel truth even the whitest lie, the very thought of which he would abhor at other times in any other name. Many Hindus today with all their education and up-to-date civilisation, observe scrupulously certain formalities and customs in the name of religion, quite unquestioningly, though at heart they might feel it ridiculous to subscribe to those formalities which appear quaint and out of date.

I am not much acquainted with the customs of the Hindus of Northern India. But I may claim a fair knowledge of the customs of the Hindus in the various parts of the Madras Presidency, and its neighbourhood. And contemplation of certain customs, manners and habits prevailing amongst the Hindu peoples of these parts, leads me to certain ideas regarding the principles involved therein. No doubt, secrecy and mystery, shrouding even a simple thing, lends it a halo and when it is put forth in the name of religion it is enveloped in an air of sanctity. The formulators of the Hindu religion understood the nature of the mob mentality of the human kind. And therefore many a scientifically beneficial exercise or dieting, conducive to the welfare of the human body, has been given a religious name and introduced into the community as custom, so that even the most brutal person follows the religious enjoinings without a question, for fear of incurring the wrath of God.

In this age of civilised scientific enquiry, when everything is analysed with regard to its nature, composition and utilitive value, and religion itself is often

reduced to a formula more or less, it would appear more sensible to follow customs however ancient they might be, with a full knowledge of their significance and origin.

There are scientific truths governing the diet of the Hindu, his mode of eating, the food, his baths, ablutions, worship, marriage, and mode of living. In the times of the ancient Hindu Government, the individual's calling in life was closely inter-woven with his customs and religious observances, so that the person formed an integral part of the social and political fabric that enfolded the land and the community. The castes and the sub-castes had their origin on these bases.

Even today, one may observe on occasions of any religious ceremonies in any Hindu household, in the country-parts particularly, various formalities being observed. The washerman, the barber, the carpenter, the brahmin, every one has a particular duty to perform. And these claim their parts in the ceremony as their rights and no trespassing is allowed or tolerated. One may wonder as to why the washerman only should be required to wash the clothes or supply clean linen on certain occasions, or why the barber should be engaged for particular purposes on those occasions. The fact is evidently this. The Hindu society was based on the existence of these several persons and for the sake of giving a living to all men without over-crowding in each profession, each profession resolved itself into a sub-caste. And on every important occasion, items were included for the requisition of these specialists as it were, so as to provide them with a public opportunity and at the same time remind

them of their duty to society, and remind society of their duty to these professional essentials.

The principle of worship at the Hindu temple is another colossal daily reminder of the above mentioned fact. In worshipping the Deity, by whatever name God may be supposed to exist therein, each caste, representing its particular trade, has to play its part. In short, the congregation at worship in the Hindu temple, if properly viewed, is simply a working model epitomising the social organisation of Hindu society.

One important feature during worship at the temples is that the *pooja* is carried out in the presence of all the caste people. The *prasadam* is distributed to all the people in an open congregation, the brahmin and the non-brahmin both eating in the presence of each other. This has a great significance, for it is only a daily reminder to all that in the eyes of God all are equals. In the ancient days of Hindu Government, political and social economy was so closely associated with the machinery of the Government, that even in religious and spiritual matters people were reminded of their duty to society. But today when the castes have forsaken their legitimate trades and have encroached into other fields, there is no necessity for preserving this mode of sacred reminder. But all the same this custom is observed at the South Indian temples of Hindu worship.

According to the Hindu, any human habitation without a temple, a river or a tank, is considered to be the abode of the devil; for, what is human existence if man should not bestow a thought of gratitude and reverence to the Almighty to whom he owes his all? And what misery man should experience if there be no adequate source of water-supply for his daily life?

Hinduism, like Islam, believes in calling every faithful believer in God to worship at the public altar, forgetting his

status and dignity for the time being, as often as possible during the day, without interfering with the daily routines of life and government. Early in the morning and just at sunset, the temple bell rings and the temple pipers play on their vociferous instruments and drums, every day. This proclaims to the people that it is time for worship and it is a call to the pious Hindu to go to the temple for the worship which will follow soon after the bells cease ringing and the music and drums stop their chorus. The progress of the worship is marked by various stages at which bells are rung and drums or pipes are sounded. And last of all comes the stage when holy water is distributed to the worshippers. People who cannot afford to waste their precious time in attending to the worship all through its tedious and prolonged course, are thus given an opportunity of availing themselves of the last part of the worship when *darsan* can be had and also the holy water. It is only the old and the infirm and also the very orthodox worshipper and the widow that attend the worship all through, for they have nothing to demand their attention legitimately but to seek salvation. The old women and widows are allowed the privilege of cleaning and sweeping the temple floors and they decorate the temple yards with the beautiful geometrical and floral designs (known as *kolam* or *muggu*). The men bring flowers for the worship and engage themselves in more laborious tasks than the women. The temple thus forms a sort of monastic work-house where all work is done by them honourarily to please God.

Generally, the average Hindu woman of today is capable of drawing excellent designs known as *kolam* or *muggu*. And she uses her talent in beautifying the house-front opening into the street, and also the interior of the house. And this is done generally on the wet surface of the floor, so that the powder sticks well to the floor and the design lasts a longer than it would otherwise. The first duty of the Hindu house-wife every day as soon as she

wakes up early morning is to sweep the refuse and dirt away from the house-front and after sprinkling cow-dung water, decorate the place with the *kolam* or *muggu*. Before sweeping, she is enjoined to sprinkle water over the place to be swept. The object evidently is not to kick up the dust and cause annoyance to others and to self. The cow-dung water has the property of plastering down the earth so that during the day-time there will not be much of dust. Further fresh cow-dung alone should be used. This, if sufficiently fresh, contains an appreciable quantity of chlorine, which acts as a good disinfectant. The dull green colour imparted to the soil and the beautiful designs in white powder present a cheerful appearance to the eyes of the persons that come out into the street, after the night's rest and so the day commences for the person with something bright before the eyes. Just imagine the psychological effect of this!

The powder used for the *kolam* or *muggu* should be rice powder. Thus these designs develop on the one hand the artistic temperament of the woman and afford her opportunities of exhibiting her talents to the public and make the house look happy. Not only that, the rice powder that is used, provides food to the countless ants. But when the house is steeped in sorrow, these *kolams* or *muggus* are forbidden until the period of mourning is over. Thus a casual observer may know whether the inmates of the house are happy or unhappy. This is particularly useful to the visitors of the house-hold and to the alms-men. It is never the policy of the true Hindu to refuse alms to a beggar, however poor he himself might be. And therefore it is the duty of the beggar to know the state of the temperament of the host and his house-hold before asking for alms. And the *muggu* in front of the house tells it! And much embarrassment on the part of either is conveniently avoided. But today, in the name of economy, chalk or white stone powder is used in the place of rice powder for the *kolam* or *muggu*, while some others not

understanding the significance of the custom do not at all observe it.

Pan-supari, plantains, cocoanuts and mango leaves are emblems of good health and prosperity in the Hindu home. They are therefore offered by the Hindu to men and Gods. *Pan-supari* has certainly several beneficial effects if used in a proper manner. The green leaf adds to the vitamin strength, the calcium is a good addition to the blood and the juice formed by the chewing of *pan-supari* has a strengthening effect on the gums and teeth while it disinfects the throat if proper *supari* is used.

Hindu society requires that due publicity should be given to all matters that affect society. It may be the birth of a child, or the death of a person, or the union of man and woman in marital bonds, or the initiation of a person into duties that form a part and parcel of the social fabric, or it may be the adoption of an heir. Whatever it is, if it has anything to do with the public it must be proclaimed properly. And this is done by the music of pipes and drum where they can afford it or by ordinary beating of a band of tom-toms and drums if it is the case of a poor man. These ceremonial occasions are witnessed by the friends and relatives of the family. It is this method of public ceremonial celebration of important functions affecting individual families privately but the Hindu society essentially, that has been responsible for the non-establishment of regular divorce courts to deal with clandestine marriages, illegitimate births, and the thousand other things rampant amongst persons professing other creeds.

While there are prescribed such methods of publicity of important events, there are also silent, symbolical methods of indicating to the public a cheerful or a sorrowful event in a household. The *tora-nam* or hangings of mango leaves at the front door-ways of a house indicates an auspicious occasion. The cocoanut leaves, green ones of course, the plantain trees and

the mango leaves are indispensable on all such occasions. These three have a great significance. They are the emblems of food and shelter, health, and purity and cheer, respectively.

There is no religious ceremony without the cocoanut, and well it might be so. The cocoanut is known as *poorna palam* in Sanskrit. It means "complete food." It contains food materials that are essential to sustain the human body, the vitamins and water. The plantain is the embodiment of food material and essential vitamins A, B and C. The inner core of the plantain tree known as *thandu* or *davva*, is a good cleanser and stimulant. The mango leaf, when it is tender is surpassingly beautiful. It has a mild aroma that stimulates in the mind and body, a very cheerful outlook. And after all one recognises the fact that the environment creates and moulds the temperament of an individual. All the three plants mentioned above present a very graceful appearance when sufficiently tender and green, and only the tender and green ones are prescribed in the name of religion!

There is another fact that appeals to me very much regarding these plants. All these are available at all seasons of the year, at a very cheap price, and all the three plants are useful to the human being to the greatest extent. These plants can be grown

in the compound of every house in the village or town, and they add to the beauty of the house also. There is not one part of these three plants that is not substantially useful to the householder, however rich or poor he might be. I do not know if there are many more of the type of complete utility in India, and which have not been included in the religious ceremonies of the Hindus. I remember to have read somewhere about certain electrical and magnetic properties being attributed to the tender mango leaves. Vitamin C is said to exist largely in the mango leaf. And probably there are some other subtle properties possessed by the mango leaf which are yet to be understood by our modern scientists, with regard to their effect upon the human body and mind. I believe the recognition of the important properties of these plants has led the Hindu to give such prominence in all religious ceremonies, to the *pan-supari*, the cocoanut, the plantain fruit and tree and the mango leaf.

There are three other leaves that are considered sacred by the Hindu. They are the neem, the tulasi and the bilva leaves. They are consecrated to the Goddess Mari, God Vishnu and God Siva. The properties of these leaves have been analysed to some extent by the modern scientists, while *Ayurveda* lays great emphasis on their usefulness.

AN ANCIENT TAMIL CLASSIC

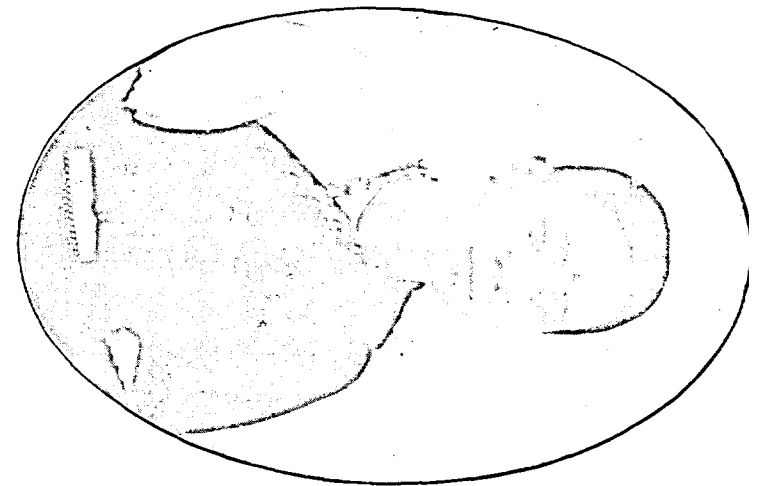
By T. D. Tangaswamy

THERE are seven varieties of love according to Tamil literature. Five of these are drawn from the five tracts into which land is divisible. The *Sylvan* tract which is one of the five, denotes the anxiety and patience with which a faithful wife waits for the return of her lord either from the battlefield or from where he has gone on business. The kind of love which is associated with this is dealt with in '*Mullaippattu*', one of the great poems belonging to the days of the Third Academy.

Rendered literally in English, '*Mullaippattu*' means 'A *Sylvan* Song'. It was composed by Poodhanar to celebrate one of the victories of Neduncheliyan, a Pandyan king, who had defeated the Chera and Chola kings and five minor princes on the field of Talayalanganam. Poodhanar's literary contemporaries called him Nappoodhanar to distinguish him from men who bore his name. He was a native of Kaveripoompattinam and belonged to a rich family, his father being a gold merchant.

PHOTOS : INDIAN NEWS AGENCY, SRINAGAN

SRI MATI MAHALAKSHMI AMMAL,
The first lady to be elected as Director of the Salem Dt. Urban Bank. She is also a Municipal Councillor and Member of the Secondary Education Board, Salem.



SRI K. SUBHADRAMMA,
who stood first in the Vidyakalanidhi examination at the Ayurvedic College, Trivandrum. She has been appointed as Assistant in the Local Ayurvedic Pharmacy.





A DRUSE WOMAN IN SUIEDA

THE TOMB OF CALIPH HAKIM
WHO PROMULGATED THE SECRET LAWS

PHOTO BY: IFTKHAR RASOOL

'Mullaiḥḥattu' contains an account of a warrior-king encamped in a battle-field and his wife eagerly awaiting his return. The rainy season has set in. The queen is in tears apparently caused by intense anxiety. It is time that her husband, who had gone to fight his enemy, returned. Some elderly women who are around her try to allay her anxiety. In accordance with the custom which obtained in those days, they look for a sign, while scattering to the winds a measure of paddy and a quantity of flowers. Just then, they hear a young shepherd girl, drenched by the rain, yet heartening a few groaning calves with the news that their mothers are hastening to feed them. This, they take for a good omen and, conveying it to the heart-sick queen, assure her that her lord will return presently. Still, the queen ceases not to be uneasy.

Subsequently, the queen seeks the solitude of her richly-furnished bed-chamber and there, to the sing-song fall of rain-water from the roof, she thinks over her fears as being of bad omen to her husband and shaking them off, contemplates with confidence his return with the message that the battle has been won. Even while she does so, her ears are filled with the sound of conches and horns heralding the return of his chariot with the banner of victory floating on it.

Incidentally, the poem describes the encampment of the king's army in the enemy's territory. To seize the cows belonging to the enemy's country is always

a prelude to war. This having been done, the king ruthlessly destroys the homes of those who guard the frontier of the enemy's land and encamps his followers on a vast piece of ground, hedging it with thorns. The whole camp presents the appearance of a neat city. Mighty elephants are stationed where four roads meet, in charge of young and unlearned mahouts. A tent is strongly pitched for storing the weapons of war and for serving as a fortress for protection. In the middle of the tent, a spacious room is set up for the king himself. There he lies surrounded and guarded by beautiful young maids with lighted lamps in their hands, aged men who serve as personal attendants, men whose duty it is to acquaint the king with the hours of the night, warriors of fearful size and strength, and dumb foreigners specially selected as attendants for their inability to reveal state secrets or to become spies. He thinks with pain and sorrow of the many horses, elephants and faithful soldiers already wounded in the battle. Still he is confident of success on the morrow and of a triumphant return to his wife.

A perusal of the poem affords not merely intellectual pleasure, but also an insight into some of the habits and manners of the ancient Tamils. Not the least remarkable feature in it is the reference aptly made to the birds, beasts, flowers and plants, which appertain to the sylvan tract during the rainy season.

THE SECRETS OF GEBEL DRUSE

By Sheikh Iftekhār Rasool

BETWEEN the deserts of Nejd and the great plain of Hauran lies the dark mountain called Gebel Druse. It is an ancient volcano, which accounts for the rocks heaped in every direction, a veritable storm of rocks overwhelming the barley and

the pale green narcissus which sheet the plain. With these black stones have been built the houses of Suieda and the other mountain villages, so that the autonomous state of the Druses appears to be in perpetual mourning. A plague of locusts

battens on the Hauran, and he who would approach the mountain must literally fight his way through droves of these beasts—they are too large to be called insects. The noise of their wings is like a jazz orchestra, the impact of their bodies like blank cartridges. Sometimes for an hour or two they blot out the sun and when they have passed the land is stripped bare.

The mountain is really a series of hills, rock-girt and sombre, the stronghold of sixty thousand Druses, who believe that the Prophet Solomon was the originator of their faith and that the Jewish monarch was reincarnated again and again, until, in the person of Hakim, a Fatamite Caliph of Egypt, A. D. 996, he promulgated the secret laws which for centuries have governed this strange sect.

The Caliph Hakim is said never to have looked at a woman. He rode always on a donkey, wore a single woollen robe when the luxury of the Egyptian court rivalled that of Haroun-el-Rashid and governed his life by the mystic numeral seven. His followers, Darazi and Hamza-ibn-Ali, brought the curious mixture of free-masonry, philosophy, Christianity, Greek, and other mythologies which originally constituted their faith, to the Syrian mountain which now bears the name of Hakim's first disciple.

Today, there are perhaps hundred thousand Druses in different parts of Arabia, but they believe that all the great men of history, including Christ, have shared their faith, and that with the final reincarnation of Hakim as the long-awaited Saviour of the world, millions of Druses will suddenly appear and the mastery of the whole earth be in their hands. This is the mountain's idea of paradise.

The Druses believe in divine unity. Their secret code has a sacred number which is repeated by the religious. There are seven teachers and seven sacred books, seven precepts, seven sections of knowledge, seven houses, or circles, wherein the inmates

may meet, and some of the elders grow their beards for seven years in imitation of Hakim. They don't accept converts and no marriage is allowed outside the sect.

There are three degrees of initiates, of which under the spiritual leaders, the Ajawids are the highest. These can be distinguished by their long black robes and white turbans, while the ignorant classes, who have not yet been initiated, wear the usual Bedouin mantle made of brown camel's hair, with a flowing white headdress (the kufiya) bound by ropes of goat's hair.

They do not practise polygamy. The women of the higher classes can read and write; they can also be initiated into the secret doctrines. The seclusion of the females is, in other respects, nearly as great as among the Mohammadans; in some families they do not appear even before their near relatives. Whenever they go abroad, they are closely veiled, and only one eye, the left, is allowed to appear. The most notable part of the female dress is the celebrated *tantour*—a large silver horn, projecting at an angle of 45 or so from the forehead, from the tip of which the veil is suspended. A far lighter and more graceful head-dress is now in fashion. A dark muslin kerchief is wound round the tarboosh, often richly embroidered, and thickly studded, among the higher classes, with precious stones.

Amongst the Druses, children are much desired. A childless woman is regarded with pity or contempt, and a widow who has no offspring makes every effort to obtain another husband. Nor does she trust to her own attractions alone; there are any number of charms and amulets which will help her to obtain her desire. The majority consist of magic formulæ, verses from the Koran, or a combination of letters and figures from it, and these talismans are particularly efficacious if written upon gazelle skin with a sprig of myrtle in ink made from saffron and rosewater, the whole being enclosed in steel. The myrtle owes its influence to the fact that it was brought

down from heaven by Adam, and iron is supposed to prevent all leakage of *baraka*, or power.

Pilgrimages are made to some shrine, especially if a woman has had children before and has lost them, and, while votive offerings of money will be handed to the custodian for the purchase of candles and food, little strips of cloth may be tied to a special tree at the sacred spot.

When girls are about seven years of age, their hands are stained with henna, their hair is greased and tightly bound up into a pigtail, and they are henceforth partly veiled. The boys must undergo a certain rite peculiar to Druses only, and on both these occasions feasts and dances are held.

Women can be initiated up to the third degree, and marriage is only allowed between *ajawids*. If one of these initiates marries an 'ignorant', he or she is exiled from the 'maglis' or society. A Druse who marries outside the sect will probably be slain at the first opportunity; for it is written in their secret code that 'Whosoever shall betray the least of our sects, let him be slain without mercy as an opostate.'

Marriages entail no religious ceremony. On the wedding day, the bride is taken by

her bridesmaids to the bath, where they wash and adorn her in new raiment. On her way she is sprinkled by other women with holy water as a symbol of fertility. The actual marriage festivities last usually about three days, the middle evening being the most important for the bride, as the henna feast generally takes place then. The bridegroom's gifts are supposed to include a diamond ring, a bracelet, and a brooch for the head-dress.

The wealth of the Druses is in their sheep, which they hand over to the Bedouin tribes also inhabiting the mountains. These nomad shepherds take a quarter of the lambs, the wool, the butter, cheese and milk as payment for shepherding their employer's flocks far out in the desert in winter and in the Gebel in summer.

Land tenure is distinctly communistic, for every village is divided into four parts and so much acreage is allotted to each. This is subdivided among the resident families, and they in turn, apportion a share to every male. But such tenure is limited to four years, after which there is a re-distribution, so that no one may consider he has been favoured above his neighbours.

A FANTASY

The moon fell down from the balcony of her mansion of clouds and was shattered into diamond-dust on the sea's glassy pavement. How comes it she is up above as before and smiles at my awe-struck wonder?

I saw the waves break in fury on the treacherous shingle and I saw them sink into the sand. But now they are there in perfect wholeness, gleefully laughing at my puzzled gaze.

But a moment ago, the clouds were smooth as the waters of a slumbering lake and now they are rugged as some wild surf-beaten rocks. I wonder how my eyes could mislead me thus.

Methinks I live in a world of miracles or some deft magician's hand is always at work on my senses.

THE CAVES OF AJANTA

By MRS. BHAGANAGAR S. RAO

THE caves of Ajanta are situated in H.E.H. the Nizam's dominions, 45 miles north of Aurangabad. There are 29 cave-temples in all, hewn out of solid pieces of living rock. They were cut, carved and painted at different times, between the second century B. C., and the seventh century A. D. The place selected for these caves is a quiet, secluded spot, away from the din and bustle of the world. All around the caves, the scenery is most beautiful.

All the caves have been excavated for the religious needs of Buddhism. They have been classified as *Chaityas* and *Viharas*. The *Chaityas*, or cathedrals, contain the relics of Buddha, in a central domed shrine. The *Viharas*, or monasteries, were spacious halls, intended for the residence of monks.

The earliest *Chaityas* contain no images of Buddha. In the later *Chaityas*, however, we find Buddha represented both in sculpture and painting. In one of the *Chaitya* caves, there is a beautiful sculpture of the dying Buddha, more than 23 feet long.

Some of the *Viharas* contain marvellous paintings. They have acquired a world-wide fame as examples of the highest standard of Buddhist Art in India. The finest of these paintings is that of the great Bodhisatva, Padmapani, or the Lotus-handed. The painting is nearly 6 feet in height. The figure presents an expression of spirituality and resembles the Hindu Nataraja. Mr. Yazdani writes, "The name and the history of the artist, who painted this wonderful subject, will never be known, but the fading fresco, as long as it survives, will tell the story of the genius and skill of its author in most eloquent terms."

Another most unforgettable painting is that of the mother and child. It represents Yasodhara, his wife and Rahula, his child, offering alms to Buddha, when he revisits his

native city. This picture bears a striking resemblance to the representations of the Madonna in Italian art. Mr. Binyon writes, "No picture anywhere is more impressive in grandeur and tenderness."

Another extremely graceful picture is that of a queen, attending to her toilet. Gladstone Solomon writes about it, "I think of no parallel to this frank and chivalrous woman-worship at Ajanta. Nowhere else, perhaps, has woman received such perfect and understanding homage."

For several centuries, these caves were the abodes of men of learning and renunciation. There is an inscription on one of the paintings, describing the place as one, "Where pious persons, adorned with excellent virtues, have their residence, a very auspicious and lovely one, a sacred place of pilgrimage, a hermitage." One of these excellent virtues, the virtue of patience, is illustrated by the story of a hermit, who possessed the peace that passeth understanding. A king was angry with the hermit and cut off his limbs one by one. But he never lost his composure and blessed the king, instead of cursing him. The inscription says, "And the joy, which he experienced from giving, left no space for the feeling of pain caused by cutting and continually prevented his mind from being plunged into grief."

Ajanta was one of those centres of ancient and medieval learning, that trained not only the intellect but also the soul. Love, wisdom and creative power were centred in these caves. They attracted pious pilgrims from all parts of Asia and the famous Chinese traveller, Hiouen Tsang, is supposed to have made his pilgrimage to Ajanta. Today, thanks to H. E. H. the Nizam's Government, the caves are made very easily accessible to visitors from all parts of the world.

"NEW WINE....."

A play from modern life

By PADMINI SATHIANATHAN

CHARACTERS

(All of which are entirely imaginary)

KESHUB SHANKAR (A rich young man—Oxford-returned)
LALITA SHANKAR (His wife)
MRS. SHANKAR (His mother)
NARESH GUPTA (A young man in the Civil Service)
PAMELA DATTA (A very modern girl, just returned from Paris)
THE RAJKUMAR OF KASIBAD
MARGARET (His English Wife)
KUNTI
MIRA
MONA (An American girl)
NOREN
RAM
CHARLES (An Englishman)
ABDUL (the bearer)

—Keshub's Friends

SCENE I. (TIME, 5 P.M.)

[A large sitting room in a flat in Calcutta, with a window to the right, and a door to the left, furnished in both Indian and English style, with comfortable chairs and *divans* scattered about. A gramophone stands in one corner, and a piano in the other. Lalita, a very pretty young Indian girl, about 21 years old, with long hair,—at present undone—and wearing a plain white cotton sari, sits curled up on a *divan*, reading. Keshub, a handsome boy of about 25, dressed in a well-cut silk suit, comes into the room, banging the door behind him. He takes off his coat and throws it on a chair, and stands before Lalita, looking angrily at her. She takes no notice.]

Keshub: There you are, indulging in your favourite pastime again. Reading—reading—always reading. The number of books you put away into that head of yours is disgusting. I'm fed up with you. You are a regular book-worm.

Lalita: (Looking up and smiling) Are you in a bad mood again, Keshub? (closes her book)

All right, I won't read any more to-day. Did you have a good day in office?

Keshub: Office be hanged! I loath the place. Nothing but desk-work all day long—and there's nothing to look forward to in coming home either.....because I always see you with a book.

Lalita: Keshub, don't nag. If you say that I read too much, I can say that you are too fond of jazz. After all, I read only when you are at work. What else do you want me to do? Every evening I play Tennis or Golf with you, and most evenings, especially this last month, we have gone out to dances or have had cock-tail parties here. I like dancing once in a while; but every night with the same crowd is rather nerve-wracking, you must admit.

Keshub: That's right...be a blue stocking. Why shouldn't I dance every night if I wish to?and in any case, these everlasting quarrels are becoming rather unbearable. I'm fed up. I hate the idea of coming home even. Isn't tea ready?

Lalita: Yes, we're having it in the dining-room—because we have to clear this room for the dance to-night, and I didn't want to give the servants extra trouble. How many do you expect?

Keshub: Oh, the usual crowd—but you know I like having tea here. Why the hell, can't you follow my wishes sometimes? There's plenty of time before this supper dance.

Lalita: Look here, Keshub, I resent being talked to in this way. What on earth is the matter with you these days? Ever since Pamela came to this wretched city, you have been cross, cantankerous and unreasonable. You drink too much, for one thing, and for another, your association with Pamela is becoming a by-word. People are talking. They see you about with her everywhere. It's becoming a dreadful scandal. What is the matter with you? Are you sorry you married me? How many bottles of beer have you had this morning?

Keshub : I can have as many as I like—that's my business, and don't you bring Pamela into the quarrel. She's a sweet girl, and much more understanding and sympathetic than you.

Lalita : In that case why don't you marry her? I'll give you a divorce any day. Don't let me stand in your way.

Keshub : Thanks, perhaps I may keep you to your word some day... (He goes out angrily banging the door behind him)

Lalita : (walking up and down the room desperately) What is the matter with him? Does he hate me? We've only been married six months. He loved me until Pamela came. Oh God.....What shall I do?.....Nothing but wait, I suppose..... (goes to the gramophone and puts on a soft plaintive Indian record). Any way, I mustn't get excited. He's probably been drinking too much again, and that always upsets his liver and makes him.....

(Re-enter Keshub. He strides up to the gramophone)

Keshub : Stop this wailing music. I can't stand these beastly Indian tunes (stops the gramophone). Why do you always put them on?

Lalita : Because I love them.

Keshub : Well, go and love them in your own orthodox mother's house then (puts on a noisy *Rumba*)

(Lalita takes her Indian record, breaks it in two, throws it at Keshub's feet and walks out of the room. Keshub sinks on a couch)

Keshub : Oh Lord—I'm tired of this. How long is it going to go on? I wish I'd never married her. She's far too old-fashioned for me. Hell—what a mess. I wish I'd met Pam six months ago.....She's the goods.

(Enter Mrs. Shankar, Keshub's mother)

Mrs. Shankar : What's all this row I've been hearing, and why are you in a temper again? What is the matter with you these days? Why are you always scolding poor Lalita?

Keshub : That's right—take her part against me. It's you who brought about this marriage, you and Lalita herself. She pursued me, until in a weak moment I asked her to marry me.

Mrs. Shankar : Look here, Keshub—Stop talking rubbish. You married Lalita of your own free will. You encouraged her and made her fall in love with you, and now you turn round and blame her. Why, she's the sweetest child on earth, and look how she has adapted herself to your vapid modern ways. You are a fool not to realise her worth.

Keshub : Well—what do you want me to do? I can't help it if she doesn't retain my love. Besides, it's none of your business.

Mrs. Shankar : Very well, I shan't interfere; but please, don't expect me to stay here any longer. I shall leave tomorrow, and, if you have any consideration, you will try and break up your party by 1 P. M. tonight, and not later, as I've not been well, and can't sleep if there's too much noise. (Goes out, and closes the door behind her.)

Keshub : Now I've done it.....I have created tragedy—What fun—ha—ha— (clutches his head, and sighs deeply).

Curtain.

SCENE II. (THE SAME, 9 P.M.)

[The centre of the room has been cleaned, the carpet removed and the floor chalked for dancing. A table containing drinks and glasses stands at one corner of the room. The open window reveals a moon-lit sky out-side. Lalita, dressed in a pale pink *georgette* sari, with a black and gold border, and with her hair in a neat coil with a string of jasmines encircling it, is sitting cross-legged on a settee, playing the Veena, and humming softly to herself. Enter Naresh Gupta in evening dress. He places his hat on a chair. Lalita stops playing.]

Naresh : (Sitting beside her) Carry on, Don't stop. I love hearing you play.

Lalita : You and my mother-in-law are the only ones who ever say that. Keshub only likes jazz.

Naresh : He's a fool not to appreciate you enough.....Why, you're wonderful. I wish...

Lalita : You men are rather good at flattery. Keshub was just like you before we got married. Now he seems to have forgotten all his words. Do men ever mean what they say?

Naresh : Well, I do, certainly. Try me...and I'll prove it.

Lalita : Very well, I will.

Naresh : What? Are you mad?

Lalita : There you are, gone back on your word already.

Naresh : No, no, I only got a shock, because I know how old-fashioned you are. I wish you *would* be a little more modern. You are entirely the reverse of Keshub. You always remind me of that proverb about new wine in old bottles. How you both ever get on, beats me.

Lalita : Well, at present we're not getting on very well, and that's why I want you to help me. Take me out tonight, Naresh, and let's not return till the early hours of the morning. I want to get away from this party, and the Pamela Datta atmosphere. These cocktail shows and supper dances are getting on my nerves. I'm also tired of playing the dutiful wife and hostess, while Pamela struts about with her superior ways. Besides, it will do Keshub good to realise that I can also go off the deep-end, or at least appear to do so. Let's go.

Naresh : Love it; but what will the world say—and where shall we go to?

Lalita : Oh, hang the world. Let's go to the pictures and then to a dance and then to a night club.

Naresh : Topping—come on. The others won't be here till ten, and we can get well away. (Takes his hat)

Lalita : I'll bring my wrap (goes out)

(Naresh hums a tune and looks very pleased with himself. Plays a few notes on the piano with one finger. Re-enter Lalita.)

Lalita : I'm ready, come (Exeunt)

Curtain

SCENE III (THE SAME, 2 A.M. NEXT MORNING)

(Keshub and Pamela, a tall pretty Indian girl heavily made-up, with bobbed hair, and long black ear-drops, to match her very thin black and gold sari, are dancing together to the strains of a raucous fox-trot, as are Kunti and the Rajkumar of Kasibad, Margaret and Ram, Mona and Noren, and Mira and Charles. The men are in evening dress and the girls in beautiful saris or frocks, as the case may be.

The gramophone stops, and Noren goes to put it on again.)

The Rajkumar : No, let's have a rest, Noren. (Noren stops) A kingdom for a drink—Keshub, do your duty—produce the liquid.

Keshub : (shouts). Abdul, bring drinks. To (Pamela) Pam, do let's sit here near the window. It's much cooler (They sit near the open window, through which the moon can still be seen. The others sit in pairs in several corners, except the Rajkumar, who helps himself at the table on which the drinks are kept. Abdul comes in, picks up a tray with drinks, and takes it round)

Margaret : Isn't it funny not having Lalita here? Fancy our hostess deserting us.

Charles : I suppose she's fed up with all the frivolity. She's rather serious-minded, isn't she?

Pamela : Fed up be damned—I saw her push off with Naresh. We're probably too dull for her.

Keshub : I would like you to remember that she is my wife, Pam.

Pamela : What difference does that make? Wives are rather good at going off with men who are not their husbands.

Mira : Well, why shouldn't she? I've seen you push off with men often enough.

Pamela : But I don't pretend to be a prude.

Kunti : Lalita never pretends. Everything she does is natural. She's a dear....and...

Keshub : Suppose we play a game or have some music or something, instead of discussing my wife? What about some round songs?

Mona : I'm just in the mood to make a noise. Let's sing 'Funicula,' (Keshub takes out the *Students Song-book*, and places it on the piano rack. He opens the piano). Come on, Pam. Do the needful.

[Pamela goes to the piano and plays the opening bars. The whole company gathers round and they sing with great gusto. Enter Mrs. Shankar.]

Mrs. Shankar : Keshub, I can't stand this racket any more. Have you no consideration? I told you I wasn't feeling well, and the

doctor particularly said I was to have rest. You can make as much noise as you like tomorrow, when I'll be gone; but do stop now—unless you want to drive me crazy.

[There is absolute silence.]

Keshub: Sorry mother. I quite forgot.

Mrs. Shankar: You would! (goes out)

The Rajkumar: (in a soft voice) Well, that's done it. One more drink—and then home.

Keshub: Abdul, more drinks! (Abdul again goes round with his tray)

Kunti, Mira & Mona: No more for us. Thank you, we're going home.

Charles, Ram & Noren: And so are we.

(They get up) Well, Good-bye Keshub, old boy.

Kunti, Mira & Mona: Bye-bye, and thanks very much (Exeunt)

(The Rajkumar, Keshub, and Pamela take another drink each. Margaret refuses.)

Rajkumar: Oh, all right (finishes his drink). Well—Cheerio, Keshub—and don't look so down-hearted. What about coming to my place to-morrow? Chin-Chin Pam my sweet, you're looking prettier than ever to-night.

Margaret: (Stifling a yawn) Oh, come on!

Rajkumar: (In a pretended aside to Pamela) She's jealous.

Margaret: Good-bye, Keshub (Exeunt)

(Keshub sulkily closes the piano)

Pamela: Keshub, you don't look happy. Look here, my dear—we love each other (going up to him, and looking into his face.) Why shouldn't we both run away? After all, love is all that counts in this world. If you made a mistake in marrying Lalita, it doesn't mean that you must stick to her all your life. She'll give you a divorce quickly enough, because she probably wants to be free also. She doesn't love you. Look how she pushed off with Naresh to-day. Let's hook it now. (Clings to his arm and looks up ravishingly at him—Keshub kisses her).

Keshub: By Jove—a good idea—I'll do it, Pam. I'll leave Lalita a chit, and we'll go now.

Pamela: Hurry up. She may be back any minute. [Takes a pencil from her bag, and

tears off a page from her engagement-book]. Here's paper and pencil. Quick.

[Keshub writes a hurried note, and leaves it on a table in a prominent place]

Keshub: She ought to see that.

Pamela: What did you say?

Keshub: Oh—nothing for you to hear, come on,

[They hurry out]

Curtain

SCENE IV. THE SAME. 3 A.M.

[The room is empty and dishevelled after the party. Enter Naresh and Lalita]

Lalita: They've gone. Rather early for them, isn't it?

Naresh: Wonder where Shankar is. Hullo, what's that on the table?

Lalita: [Goes to the table and reads the note] Good God, it's from Keshub. He's gone. [Falls into a chair and holds her head in her hands].

Naresh: Gone? Don't be silly. Let's see. [Takes the note from her limp hands and reads.]

"My dear Lalita,

I'm going away with Pamela. We love each other, and that's all there is to it. I do hope you'll arrange to set me free as soon as possible. Forgive me, if you can.

Goodbye,

Keshub."

Naresh: The brute—the heartless imbecile—I wish I could get my hands on him. By Jove, wouldn't I throttle him?

Lalita: There's no use your cursing him. He did quite right to leave me, if he doesn't love me. I'll set him free as soon as I can. It's I who have failed—hopelessly. I was not able to keep him...oh...[covers her face with her hands].

Naresh: Now—stop it Lalita—You're one of the best in the world. Keshub must be mad not to realise it; but oh, I'm so glad in a way. [goes on his knees beside her]. Will you marry me Lalita, as soon as you are free.....You know I have loved you for a long.....

Lalita: For God's sake, shut up. How on earth can you talk of marriage at this time? Besides, don't you know that I'm an Indian. Once married, we always remain faithful to our husbands, no matter what they do.

Naresh: Good Lord—You are not going to mourn for him all your life, are you; You'll be quite free...look here.....

Lalita: Will you shut up and get out — [Naresh looks at her, dazed and shocked]—I'm sorry, Naresh; but I want to be alone now. Just leave me. You can come and see me in the morning...

Naresh: Right you are, Lalita..... Bye-Bye, and remember, he's not worth it. Forget him and marry me. Cheer up—everything turns out for the best [He goes out].

Lalita: Yes. I suppose that's the sort of consolation I'll get now for many a day—the poor deserted, little wife who was not attractive enough to hold her husband. I'll be pitied and comforted...and the moment my back is turned they'll say nasty things... Oh God..... I wish I'd never been born—I wish I'd never seen Keshub...the villain—I wish I could stop loving him. But I do. I adore him. [Buries her head in a cushion and weeps silently].

[The door opens and Keshub comes in. He sees Lalita weeping and tiptoes across to her and kneels beside her]

Keshub: Lalita, why are you weeping?

Lalita: [suddenly sitting up, and drying her eyes] What are you doing here? I thought you had eloped with Pamela.

Keshub: Is that why you are weeping... You do love me then?

Lalita: I don't. [Sarcastically] I was weeping for joy because you had left me at last and I was free!

Keshub: Oh...well, any way, I haven't left you, Lalita...because...well...because...I really love you too much...

Lalita: I suppose you are trying to be funny... What else...?

Keshub: But really, Lalita...I do love you, my dear...I've just realised it. I thought Pamela

was the goods and the idea of having her obsessed me, until I went off with her just now; but suddenly I realised what a cad she is, because we hadn't gone a mile before she started boasting of all the men she had conquered. Confession—she called it; but I was clever enough to realise it was nothing but bragging...and what do you think... she actually started to pity them, until it suddenly occurred to me that she would do the same to me when she turned me down, and confess me to her next fancy. Then I realised that you would never be such a cad.....and then, oh by Gosh.....I realised you were one of the nicest, prettiest girls I've seen. So, instead of driving away out of town, as we had intended, I drove her to her mother's house and much to her surprise left her on the door-step. She was absolutely fuming...ha—ha...

Lalita: I suppose it's your turn now to take her off. Really, I don't see how you are so much better than her.

Keshub: Of course, I'm better. You know I'm not a cad like her.....and oh Lalita... I do love you so much.....will you have me back.....You can read as much as you like and do what you like..... I won't nag at you.....Do say you love me.....or do you like Naresh better? Pamela tried to make out you loved him, and for a moment I almost believed her.

Lalita: Keshub, you know I have always loved you. We haven't got on because each one of us has tried to lay down the law. Hereafter, we must adapt ourselves to each other. I'll begin by liking jazzing and you can like reading, and so on.....O.K.?

Keshub: Lovely, come, let's go out and look at the moon. Isn't it gorgeous? [takes her by the hand]. [You do forgive me, don't you?

Lalita: Yes, and do you forgive me for going out with Naresh?

Keshub: Of course, you old thing—come on.....

[They go out hand-in-hand]

CURTAIN.

OUR SERIAL STORY

King Systos the Mighty

By HERBERT PORTER

CHAPTER XIX

THE NEW KING AND QUEEN

THE news that the prophet had mysteriously vanished from the dungeon spread fear among the people, and they began to murmur against Systos, fearing that, as calamity had befallen him, so it would extend to themselves. In long conversation, they rehearsed the strange sayings and condemnations of the prophet, and now, instead of jeering at his words, they began to dwell with awe upon them.

So the chiefs of the Army held a Council of State and decided that Mercedes must at once be married and made King of the Menelos. When Mercedes was informed that he was to be appointed to the Kingship, he informed the State Council that he would never be King of Menelos unless Ceska, the daughter of Didus, became his wife. When the people heard this, they clamoured for the marriage to be swiftly consummated. It was, therefore, arranged that the two ceremonies should take place consecutively—first the marriage and second the coronation. Again the City of Art was astir, and again festoons and garlands were hung. All the city's triumphal arches were decked and illuminated.

The auspicious day dawned, and the festivities began. As Systos had ridden amidst the multitudinous cheers, so Mercedes and Ceska now occupied the honoured place in the procession. Special priests had been appointed to perform the ceremonies. Amidst great cheering and aggrandisement, they rode to the entrance to the palace of wonders. There the procession halted, and the Prince and Ceska were married in the presence of the people.

The second ceremony had just commenced, when all the Menelos began to shout, "Systos is here!" The King, buffeting his way through the crowds, rushed to the dais, and turning to the Menelos, cried: "Behold your King!" But the people, shouted, "Systos is mad! We will have none of him! Crown the Prince!" Then Systos cried in a loud voice: "I am not mad.

The madness left me but an hour ago, and, being informed of the action of my traitorous people, I have come hither to claim that which is mine." But the Menelos cried still more loudly, "Crown the Prince! Crown the Prince!" Then came upon Systos again the powers of evil, and, with blazing eyes and in a voice of thunder he shouted: "Now will I fight the Prince for my kingdom. Let the Menelos judge who is the better man." The King knew that this action would please the people, who, thirsting for the excitement of such a scene, cried: "We will judge!"

Ceska fainted. The Prince stepped forward, and, drawing his sword, awaited the fury of his father. The calmness and determination written upon the face of the Prince, staggered the King. He had always regarded his son as a coward. But the wordless action of Mercedes, at this singular moment, proved to the utmost the mettle whereof he was made. The King reeled for a moment, but suddenly jerked himself into the attitude of a wild beast, and rushed into the strange arena of death. One of them must perish.

With a swift movement, Mercedes darted to one side. The blow from the King fell short of its mark. Systos wheeled, the broad-swords clashed and flashed in the bright sunlight, but each of the combatants kept his guard. Again they engaged, and then, suddenly, before the people had time to realise what had happened, a wild-looking man rushed from the crowd behind Systos. Once, twice, thrice, a long dagger flashed in the air and then was buried in the King.

Systos dropped his sword, and fell in a heap. The man staggered and rolled upon the King. They were both dead!

Mercedes put up his sword, and Nebulos rushed forward, and lifted the man from the prostrate form of the King. He peered into his face, and turning to the chief warriors, cried: "The revenge of the brother of the magician of Sykor!" Then the people cried again, "Mercedes shall be our King!"

So Mercedes was crowned, and the procession returned amidst the excited throngs to the royal palace, where Alestes awaited the return of the new King and Queen. Tidings of the things that had happened had already reached her. She was very pale, but showed few signs of emotion, for, for years she had anticipated that events would take a swift and sudden course one day in the kingdom of Menelos.

CHAPTER XX

VOLCANIC ERUPTIONS

A week had elapsed since the death of Systos, and the crowning ceremony of the new King and Queen. Aphiades lay upon the couch meditating upon the movement of events in the kingdom. As he lay thus, a deep sleep fell upon him, and once more he dreamed, as he had done when the Spirit had shown him the vapour vision of the City of Art.

Again the Angel of Justice called to him from a rent in a mass of black clouds. "Arise, Aphiades," she said, "for doom is at hand. Get thee away from the city, thou and Alestes and Didus and Mercedes and Ceska. I will show thee whether thou shalt go. Now prepare thyself, and, in haste, get thee hence, for vengeance shall fall upon this kingdom. The avenging angel is nigh. Therefore, get thee away with all speed." Aphiades awoke with a start, and found Alestes sitting, in quiet, by his couch. "Wast thou in a dream?" she queried as the prophet awoke. "Yea, good Alestes," replied the prophet. "I dreamt, and, as I dreamed, the vision of Justice spake again unto me, saying 'The doom is at hand.' We must haste away from this place. Call hither Mercedes and Ceska and Didus. Prepare quickly and let us away, for judgment shall be swift and fearful."

So the new King of the Menelos was dispatched, in haste, to Aria to bring back Didus, who had just returned to his own home from the City of Art, and the recent festivities. Meantime Alestes and Ceska prepared the necessary equipage for the journey. So everything was made ready, and this party of eminent people went, on foot, from the doomed city. It was a glorious morning, as the quintet set out upon their awesome pilgrimage.

The sunbeams were glinting upon the burnished domes of the palaces, and the whole city looked that radiant picture of enchantment which King Moran had designed it to be. It seemed strange to the minds of these five people, as they turned away, for the last time, from the lovely city, on that most perfect day, that, in the midst of the radiance of the warm and delightful sunlight, there lurked the gloom and devastation of the hand of an avenging angel. Sadness filled their hearts, as they turned through the gateways, and departed, for ever, from the greatest and most beautiful city of the world. Alestes and Ceska wept, as they followed the prophet, who now led the party away towards a new land.

For the space of about ten hours, they journeyed in silence, when, without apparent warning, a thick black cloud rolled up from the east, over the mountains, to envelop the whole land in gloom. The party halted, as deep and dull groanings began to ascend from the very bowels of the earth. They turned, and looked upon the City of Art, which was now wrapt in a pall of darkness. The rest shuddered as the prophet, with sudden inspiration, turned to them and said: "Regard ye the city!"

A few moments elapsed, and there burst upon the city, lightnings and thunders, flashing and crashing like the noise of the whole universe bursting together in tumultuous madness. The earth itself seemed to be splitting under their feet. Suddenly, amidst the din, there issued vapours from the eastern mountains. A spout of liquid fire burst from the highest mountains, and a stream of molten lava poured down upon the city, lighting it like the glow from a fierce sun. The palaces tottered and split, and the City of Art fell in a blazing mass into the yawning interior of the earth.

"O evil and unheeding city," cried the prophet, "now is the wrath fallen upon thee. O evil and unheeding city, thy glories were but as a flower of light. They were but as a frail flower that blooms for a little moment in the soil of time. The winds of Heaven have arisen; the petals of thy beauty are cast away, and the radiance of thy glory is dropped again into the earth from whence it sprang. "Now, O Aphiades, is thy task accomplished; thy journeyings are done!" As the prophet ceased speaking, a furious whirlwind caught him. His physical body changed, like a flash, into a radiant spiritual body, as he was whirled up-

wards towards a small white cloud. Upon this he rested, and the cloud ascended until it reached the upper clouds. On a sudden, these were torn asunder, and the Angel of Justice appeared, in the sight of the wonder-stricken four, who stood gazing in bewilderment into the sky. The Angel turned, as the prophet reached the opening in the clouds.

The clouds closed behind Aphiades into their normal place, and the prophet and the Angel of justice vanished into the region of the great Unknown.

CHAPTER XXI

A NEW WORLD

When Alestes realised the full meaning of the marvellous things which had just happened—when her alarmed and wonder-loaded mind had grasped to the last and most bitter extent, the whole situation, the long-stored tears of the misery which had gathered in her life began to flow, and she broke into hysterical callings and lamentations for the prophet. All the hopes of long expectant years had vanished with the last vision of Aphiades. She had loved him to the deepest depths of her beautiful nature, and the agony of her loss would not be overcome until she, too, had passed into the regions whither he had gone.

At last, Mercedes was able to compose her mind a little by the soothing element of his deep affection. Again the party sailed forth and walked on until nightfall, by which time they had reached a small village which nestled in a quiet and secluded hollow. There they partook of some warm food, and lodged until the morning.

As the sun arose, they again set forth upon their journey, and again they walked until the sun was setting, pausing only upon the way to take refreshment. This programme was repeated, day after day, until they reached a new land, which was still desolate from the ravages of the army of the perished Systos. With Systos, had died the strong spirit of the age, and the Menelos, by their vice, became a weakling nation. So Mercedes and Ceska and Didus and Alestes, spent their days in undoing the evil which Systos had done. They founded, upon the highest principles of life, new schools of thought.

A glorious era began, and gradually, as the years advanced, the wickedness and desolation of Systos vanished from the face of the earth. Thus, the peoples of the world perceived its

growing beauty, and knew that the true and only perfect method of law and jurisdiction is that wherein peace and goodness flourish, and in which the evil and pernicious sway of a few self-seeking and vicious monsters, is stamped from the midst of the powers of legislation. So the nations formed State Councils of all the greatest and most learned and right-minded men that were to be found. Upon these exalted minds, was based a world-federation, from which all stupid pomps and vacant puppetries were eliminated, and in which only learning and wisdom flourished and held the high and responsible posts and offices of state.

Gradually all national discord ceased. The full mind instructed the empty mind. The higher type forgot distinctions of class, and, without condescension, added nobility to the less instructed and ignorant. Under this perfect rule and system, all men increased in learning and power. Science ceased to despise religion. Religion opened her doors and nourished and ministered to every individual type and temperament, without bickerings and without prejudice. Art gave of her highest and sweetest aspirations to both. Thus all nations grew, and were knitted into a consolidated and harmonious unity of brotherhood and peace, and the spirit of fellowship and goodwill spread through the whole earth. All the greatest genius of the world became concentrated upon the uplifting of the people, and the forwarding of good projects and policies. No man lacked food or shelter or clothing, and all men loved the state and each other with that permanent and unselfish love, which accrues from the magnetic and effectual union of men, in which contentment of mind and heart is the dominant factor.

So Mercedes and Ceska, and Didus and Alestes, lived in the peace and sunshine and blessing of the great world which, by their tireless instrumentality and influence, had been brought to know the marvels of perfect government. The love which Didus bore to Alestes was as unfailing as that which Alestes bore to the prophet Aphiades, and the sacrifice of each was borne with that bravery and resignation to which only the greatest and most glorious spirits of this world can attain.

Each learned to bury 'self' in the world's large field of labour, until, at last, they, too, were borne into that surpassing and most perfect of all kingdoms, in which "They neither marry, nor are given in marriage."

[THE END]

SMOKING VERSUS FEMININE ALLURE

By MYSTIA

WOMEN who think that smoking is attractive should apace being non-smokers for a time and then notice the congratulations from their male friends on the refusal of a cigarette!

Smoking is inclined to make women appear masculine and detracts from feminine charm in many ways. The most beautiful hands will lose their appeal if they are stained with tobacco, and the hair which should be fragrant as a flower becomes saturated with the smell of it. No wonder so many men regard women, who are smoke-fiends, with distaste.

Some eyes are very sensitive to tobacco smoke, and that is often why the modern girl's eyes lose their lustre and become wrinkled all round at an early age. Stained teeth also tell their own story!

Singers hardly ever smoke, the reason being that it is injurious to their throats and often to their lungs and general health, which must be kept up to perfect pitch if their voice is to keep at its best.

Smoking quickly thickens the atmosphere and does not give a woman's freshness a chance; it also spoils the freshness of her clothes, and it is inclined to make a woman appear 'nervy' and 'unsatisfied.' Not only is smoking detrimental to one's own feminine appeal, but it is often distressing to those around; many who smoke themselves admit that they cannot stand other people's smoke, while a great number of would-be picture and

theatre fans keep away from Cinemas and such places, because they are put off time after time by the thick unhealthy atmosphere that is mostly due to smoking.

It may not be pleasant to see a woman chewing gum, but at least it is a healthier and more beautifying habit!

For those who have not much money, smoking means having less to spend on beautiful clothes and other luxuries, that can so greatly add to feminine attraction.

A good way of breaking the habit is to have a money-box, and every time a successful effort to do without a packet of cigarettes is made, the money should be put in this box to save up for something special that has been wanted for a long time, but has been considered too extravagant. This will add a zest to further effects and many will be encouraged by a marked improvement in health.

Each little victory in refusing a cigarette will make the next effort easier and at the same time such valuable assets as will-power and self-control are developed.

After all, a certain amount of little worldly pleasures must be sacrificed on the altar of prolonged attractiveness, youth and beauty; and in the face of the romance, happiness and other rich rewards that these assets bring into the life, no true woman would ever dare to suggest that such sacrifices were not well worth while!

CURRENT COMMENTS

1. The Viceroy on the importance of female literacy

HIS Excellency the Viceroy delivered a very thought-provoking address when opening the meeting of the Nutrition Advisory Committee. The Viceroy said that the Royal Commission on Agriculture laid great stress on the immense importance to India of the subject of human nutrition and recommended the setting up of a committee like the one referred to above. Since he has been in active touch with this fascinating field of enquiry, he has been made to realise in greater and greater intensity the importance of the branch of knowledge to mankind and H. E. feels that in no country is this subject of greater importance than in India. He is pleased to find that this field is attracting greater and growing attention from the people and feels persuaded "that the time has come when all concerned will apply themselves with renewed energy and enthusiasm not only to the active prosecution of research in this field, but also to the practical application in the homes of the people of the fruits of that research, in terms of the diet of the population, both in the rural areas and in the towns."

At the close," His Excellency said:

"The question of how best to convey to the public the essential facts of diet in its relations to health is one that is deserving of close and systematic study by all concerned. In this context I must mention to you one feature to which I attach paramount importance. I am entirely convinced that, whether we are concerned to advance, among the rural population, improved agricultural practice or better sanitation and hygiene or better nutrition, we shall find that our best endeavours will achieve little that will endure, unless and until literacy is imparted to the women of the countryside. We may bring about some considerable degree of improvement under the existing condition by means of intensive propaganda and close supervision. But, in default of female literacy, it will be found that, wherever supervision is renewed, there will be a relapse into age-old customs, and that within a few months nothing will be left of

the better living that has been so laboriously inculcated."

These are words of truth and wisdom and we hope that an intensive campaign will be waged against illiteracy among women very early, so that the root cause of so many evils in our social and political life will be eradicated.

* * * *

In this connection, we can mention an address which Dr. Kumarappa delivered to ladies at the Mahila Seva Samaj, in which he said that woman had always power over man for good or ill and that in India, due to the present degraded position of women, she has become a reactionary force. He maintained that national regeneration cannot take place unless woman rises to her proper place in the life of the people and becomes a helpmate to man. Unless mentally, morally and physically woman is properly equipped to discharge her great duties our nation cannot rise. Without the help of woman, mere man cannot achieve anything.

If the chaos of the present economic world is due to misdirection, then it is the duty of women, as they are the principal consumers, to demand what they want and insist on getting it.

There is urgent reform needed in diet. Women must look to it and see that chaff is not consumed, as we are doing at present.

Sanitation of the home, village and town must be looked to and women should take an active part in all matters of sanitation. Modern conditions of hygienic living cannot be introduced unless women cooperate. Unless sanitation is greatly improved, diseases will go on committing the ravages that they are doing at present and the death-rate in our country which is the highest in the civilised world will continue to be high.

The demand being in woman's hands she should be extremely discriminating. Unless it be so, man, who is the supplier, will have striven for nothing. Since it is found necessary to produce articles of every-day need by decentralised methods, woman should demand

only such articles. The evil of recognising a monetary basis for value should be eradicated and it can be done with the help of woman.

Finally, with the following ringing appeal, he closed his address:—

"I appeal to you, sisters, to rise to your proper stature and direct the economic activity of man into rational channels. We have no use for the dynasty of might, where women are cavemen's captives, nor for the dynasty of finance, where women are but dressed up like dolls and maintained in an ostentatious manner for the glory of man, nor for dynasty of the machine which recognises no sex in its machine-feeder unless it be to underpay the weaker one, nor for the dynasty of labour which gives her an equal status only to exploit her as an economic producer. We want a dynasty of women where women will exercise their authority with foresight and be rational buyers, consumers and creators of demand and then direct the regenerating economic forces, man and machine, into constructive and healthy spheres which will uplift the people around us and through them our nation and alternately the whole world."

2. Votes for Women

(Mrs. M. E. Cousins, writing about the new enrolment rules, says that there is no difficulty about women who are tax-payers having their names on the electoral rolls, but that the difficulty arises in regard to men and particularly women who have the literacy qualification. Under the literacy qualification, different rules are framed in different provinces for registration. In Bengal, no woman has to apply in person. Any respectable man or woman is entitled to send forward eligible literate names and they are accepted 'without further red tape.' 'In Madras there has been actually an absence of commonsense and a suspicion of the *bonafides* of the literates which is almost equal to insult.' People of this Presidency are to appear before a Government servant, not below a certain grade, and declare that they are literates and sign a form in his presence and hand it over personally to him. How women generally shrink from all this publicity is very well-known to everybody who has the slightest experience of life in this Province. The Women's Indian Association, under the able guidance of Dr. Muthulakshmi Reddi, has secured, after a good deal of trouble, the

exemption of *gosha*-keeping women from 'this impossibility of personal attendance.' This exemption should be extended to all literates. 'Purdah mentality is a mass psychology. No one in the Province wants to do a thing alone, to go publicly to a man in an office at a distance from their home, and bring the fierce glare of publicity on themselves, on their household street and community, for the sake of what is still an abstraction for them. ...This Provincial Government is trying to force a psychological revolution as a qualification and test for voters.'

Three times the U. P. extended the date for enrolment and the Madras Presidency should give a still further extension. Unless this be done, the literacy qualification for registration as a voter will not produce the results it is expected to do.

Mrs. Cousins says that voters can be enrolled, if (1) the final date of enrolment is further postponed, (2) if personal application is not compulsory, but if application forms countersigned by some reputable person may be sent to the Registration officer by post or messenger.

Dr. S. Muthulakshmi Reddi delivered an address to women in Ootacamund on the "value of the vote." Due to lack of education amongst women, they have been kept in the background and their status is not equal to that of men and what is worse this inequality is fixed and confirmed by Hindu law. In England, according to the learned lecturer, heroic women underwent imprisonment and struggled hard to get equal rights, but in India without any struggle women obtained the right to vote. Thus, a great power has been conferred on them and it is up to them to utilise this power to better their condition by securing a greater number of schools and hospitals, equal rights in property and better housing conditions. She appealed to them to exercise their rights and work for the good of the nation. It was thus necessary for them to get themselves registered as voters without loss of time.

Miss L. Lazarus presided over a meeting of the Tumkur Stree Samaj recently. In moving a resolution for starting a literacy campaign by the Mahila Samaj, she stated that under the new constitution there was great scope for a substantial number of women to be included in the electorate through the literacy franchise. The literacy franchise would help to make the

electorate representative of all classes and interests among men and women.

She suggested that a campaign with a view to educating the women be started. As she is the convenor of the literacy campaign of the All-India Women's Conference, she was for making this body to work as a unit of the All-India Women's Conference. Women's interests would have a proper representation only if there be a considerable body of women voters. Hence, it was the duty of women's organisations throughout the country to make the uneducated mass realise the importance of education and make them educated.

A meeting of the General Council of the Punjab Provincial Muslim Ladies' League was convened in the house of its permanent President, Begum Shah Nawaz, recently and over 50 ladies from all over the Punjab attended it.

Then the following resolutions were passed:

(1) "The General Council of the Punjab Provincial Muslim Women's League calls upon the Muslim women of the province to unite in getting two Muslim women returned unopposed to the new legislature, so that women may set an example of unity and agreement before men;"

(2) "The G. C. P. P. W. League requests all Muslim women of the province, who possess the necessary qualifications, to get themselves registered as voters and to send in their applications for registration duly filled up and signed before June 6;"

(3) "The G. C. P. P. M. L. League calls upon all women workers in the province to help in having women's votes registered, and in so organising the votes that only those candidates, men and women, should be returned to the Legislature who will safeguard the rights of women."

It was pointed out at the meeting that, unless women voters are properly educated in regard to the value of the vote, the right to vote which they have secured would prove futile.)

3. Hindu Women's Right to Property Bill

The bill is the work of Dr. G. V. Deshmukh of Bombay and is a desideratum in all the other provinces of India. The principle of the bill is not only not challenged, but it has

the support of the Indian National Congress. Gandhi and Jawaharlal approve of the bill and the former feels that it does not go far enough.

The author of the bill holds that "in the bill, there is nothing which is against the ancient school of thought of Hindus or against Hindu traditions or culture", and according to him old commentators of Hindu law allowed the right of property to Hindu women in inheritance and partition. Hindu law is not a stranger to the principle that under certain circumstances women can have absolute rights in property. Hindu mothers in certain parts of the country get equal shares with sons on partition and according to ancient law daughters received one quarter share of the brothers. Dr. Deshmukh now proposes equal shares to daughters with the sons, and introduces the claims of the widowed daughters-in-law, a new but very necessary innovation.

The problem of property is certainly a very complex one. The author says: "A solution regarding quantum shares and nature of interest in property may have to be found on some such lines as (1) varying quantum in the case of sons, daughters, widowed daughters-in-law, etc., and (2) the nature of interests absolute to certain extent, as provided in the Baroda State, or on lines of administration of the Estates Act of 1935 under the English Law."

We trust that Hindu gentlemen will consider the question seriously and, not permitting traditional prejudices to influence them, do their utmost to help helpless daughters and widowed daughters-in-law to have rights in the properties of their fathers or husbands.

We are glad to note the support given by the women of Madras to this bill.

4. Maternity and Child-welfare work in Madras

The report of the Health Officer of the Corporation of Madras is an interesting document, which throws a good deal of light on maternity and child-welfare work in the metropolis of this large province. The first thing that strikes one in the report is the huge infantile mortality rate. In 1932, the rate of infantile mortality was 236.5 per 1000, while in 1933 it

shot up to 264.3 which, it should be admitted, is an abnormally high figure. It is mentioned that this is higher than the average figure for the quinquennium. This sad state of circumstances is the outcome of poverty, resulting in under-feeding and bad housing conditions of the mothers, ignorance, child-marriage and the purdah-system. All the causes mentioned above seem to be more or less ineradicable in our vast province. The birth-rate is high, say the health-experts, and consequently the rate of infantile mortality is bound to be high. The birth-rate apparently will continue to be high and so the rate of infantile mortality will continue to be high. This is evidently not encouraging. The next important cause is poverty, and our province as a whole does not seem to be progressing economically. With poverty rampant, under-feeding and bad-housing follows. The cause cannot be dealt with and removed and so the effects will continue. Madras, we are told, is trying to solve the housing problem by providing model dwellings. Its house-building programme will be an interesting one but is bound to be a very slow one under the present financial depression. Yet, in spite of all the disheartening conditions that prevail in Madras, the people are doing a lot in regard to this work. The child-welfare staff of Madras consists of 13 lady doctors, 82 midwives and 31 health-visitors. This small staff is to be heartily congratulated for dealing with 14,948 cases of labour in 1933, which is about 52% of the total births of the city. In addition, the lady doctors in Madras paid 15,554 visits and we are sure that these visits were of great help to those who were visited. By intensive propaganda, by the spread of knowledge relating to maternity and child-welfare, much can be affected and we trust and hope that educated ladies from well-to-do families will take an increasing interest in this work and help the Health Department by delivering lectures in the slum areas and by opening their purses and contributing liberally to a maternity and child-welfare fund which ought to be started immediately.

A crying need in this work is the supply of good and wholesome milk for babies, but it certainly means a lot of money. In a big city like Madras, only 454 babies could be given milk in 1933 and that number is evidently very small. We trust that enlightend and well-to-do ladies will take interest in this very important

work and help their poor and needy sisters in becoming healthy mothers of strong children, and so reduce the rate of infantile mortality.

The Bellary District Board has decided to inaugurate a maternity and child-welfare scheme in its District and allots Rs. 3500/ towards it. Two child-welfare centres are to be started as recommended by the Director of Public Health.

5. Improvement in Talkies

Srimathi Sakuntala Thampi made very interesting remarks at a meeting of the Madras Film League held recently in the Y. M. I. A. Committee Room at Madras. She said that the *Talkie* has come to stay as one of the most popular forms of entertainment and that the producers of South India are to be congratulated on the splendid work which they have been doing in connection with this work, in spite of the many handicaps to which they are subject. The special talents which society women possess, like painting, music, needle-craft and decoration, can be utilised to advance this industry, and society women like Devika Rani, Miss Rama Rao and Miss Khote have done a great deal to raise the standard of the films. She deprecated the attitude of the man in the street towards screen artistes. Even amongst educated persons there was a strong prejudice against artistes, and public opinion should be educated to overcome this irrational prejudice. She suggested that films should be made 'in which art, music and literature will play an important part.' She feels that society girls should think seriously of the screen as a career.

Lack of good women artistes is a serious handicap to Indian Film Industry.

Mr. Sudhys C. Ghatak, a young Indian technician, after undergoing intensive training and doing research in England for over two years, who is returning to India, says that the funds at the disposal of this industry in India being inadequate, the high cost of optical, electrical and mechanical equipment and cinematographic materials, the pegging down of distribution due to linguistic barriers, the absence of any serious exportation of Indian films of any value, the low spending power of the masses, large foreign importations of films and a serious lack of good women artistes on account of social and 'orthodoxy' considerations, are some of the most important causes which

are keeping down the Indian film industry from attaining to the highest standard possible.

6. Prohibition of Dedication of Women to Hindu Temples

We heartily congratulate the enlightened Maharajah Sahab Bahadur of Cochin on the excellent law which he has promulgated in his State. The regulation declares illegal any ceremony in the precincts of a Hindu temple or other place of worship or elsewhere dedicating a Hindu woman to a temple. Particularly, the provision that any person, who permits, performs or takes part in the performance or abets the performance of a ceremony within the precincts of a Hindu temple or any other place of worship or anywhere in regard to the dedication of a Hindu woman, shall be punished with simple or vigorous imprisonment extending to a year and shall also be liable to a fine not exceeding Rs. 1000 is a salutary one, and we are sure that this regulation will go a long way to combat this terrible evil.

A Hindu woman, who has the ill-luck to be so dedicated, is at perfect liberty to marry and such a marriage is declared to be legal, notwithstanding any law, custom or usage to the contrary.

7. Red Cross Society Scheme for India

The Head-Quarters of the Indian Red Cross Society has issued a Press Communique, saying that a roll of trained nurses will be maintained by the Red Cross Society. Nurses undertake to respond to calls for service either in disasters or war or in both. The Indian Red Cross Society, which will be responsible for the maintenance of the roll, will be in communication with those who have enrolled. The medical Directorate Army Headquarters has agreed in the event of war to make use of the roll for the selection of such nurses as may be required for service to supplement the regular army nursing service.

8. Progress of Women in India

Dr. Ruth Young, who has specialised in health and social welfare work in India, delivered an address at the East India Association, Viscountess Halifax presiding. In the course of her summary of the progress of women's work in India, she declared that the day of leadership

coming from the West is over, that the women of India should help themselves and get over their difficulties themselves and that the Westerners should offer their help in an unobtrusive and loyal manner in which case it will be highly welcomed. Indigenous women's organisations, representing the thoughts and efforts of Indian women, have achieved much and are sure to do good work. Dr. Young referred to her two visits to the Punjab, separated by a period of 25 years. An old-fashioned city when she first visited it, it now boasts of a ladies' club organised, financed and managed by the women of the town without the help of the educated wives of English officials. It has a tennis court and several badminton courts and a club house for social gatherings.

The National Council of Women, and the All-India Women's Conference are doing splendid work. Rightly enough, greater attention is paid to social work. The Women's Conference has rendered yeomen service to the cause of women in India, and "it has resulted in the co-operation of the women of all communities, castes and shades of opinion; it has stimulated interest in educational and social problems; and it has influenced the opinion in the country on subjects like child marriage, the position of widows, the laws of inheritance and purdah."

9. A New Organization for Women

Pandit Kunzru, President of the Servants of India Society, has brought into existence an organisation for women, known as the "Fellowship of Service", so that they can dedicate their lives to the service of India. The constitution of this organisation follows closely the constitution of the other Society, but the members are to be celibates. Even though a member on admission is not to take a vow of celibacy, yet, if any member should choose to marry, her connection with the Fellowship will be severed, as it is felt that a woman on marriage will not be able to devote her whole time to the work which the Fellowship entails on a member.

During the first three years, the S. I. Society will manage and control the Fellowship, even though it is not responsible to give the new organisation any financial help or collect funds on its behalf.

The President of the S. I. Society stated that the Fellowship is a great venture and that he felt it a great privilege to have launched it into existence. Its utility and its future, he declared, depended greatly on the sympathy and support which the country gives to it.

10. Employment of Women in mines prohibited

A draft regulation for the prohibition of women being employed underground in mines on or after July 1, 1937, under Sec. 29 of the Indian Mines Act, will be taken for consideration by the Government after October 1, and in the interval opinions and criticisms will be invited.

Under existing rules, no woman is permitted to work underground in mines at nights. By the new regulation no woman shall be permitted to enter for purposes of employment or be employed in underground workings of any mine. The prohibition only applies to manual workers and not to women holding portions of management, or to women employed in health and welfare services, or to women who occasionally enter underground workings for purposes of non-manual occupation. Without a pass from the manager of the mine, no woman shall be permitted to enter or remain in its underground workings.

11. Women excluded from the Congress Committee—A Protest

Several women of Gujerat, who are members of the Congress, sent in a strong protest to Mr. Jawaharlal Nehru, President of the Congress. They say that they could not have objected if members of the Congress Working Committee were elected and women had failed in election; but when membership is determined by nomination by the President, it was entirely unjustifiable to exclude as such women from the C. W. Committee. Particularly now when women have been organising themselves for their emancipation, the President did not do rightly in not nominating any women as members of the C. W. Committee. They also urge upon the President to appoint a sub-committee of women to deal specially with questions relating to women, just as the Congress has special sub-committees for Harijans and labourers. They feel that the problems relating specially to women are full of difficulties and that they

require the support of an Institution like the Congress.

12. The Midwives' Bill

The Midwives' Bill, which is being considered by a Standing Committee of the House of Commons, is one which seeks to raise and control the status of midwives throughout Britain.

The local authorities and voluntary hospitals are severely criticised for inadequate services in this direction. When one member protested against this criticism, and said that the voluntary hospitals of England are the best in the world, an M. P. said that they were opposing voluntary agencies and their administration, not because they did not recognise the splendid services they were rendering to the people, but because they wanted the local authorities to be entirely responsible for this service and that the municipal effort could be very much better.

13. Divorce Law Reform in England

A Bill for the reform of the Divorce law was introduced into the House of Commons this session. The Divorce Law Reform Union has been trying to get it reformed for the past 24 years and it is now that in this Bill are incorporated the measures which the Union has been trying to get through the Parliament. The Divorce Law is so muddled that it is said that there are a million married people separated, who cannot marry again on account of the chaotic state of the law. These are condemned to lead either a life of 'immorality,' or an unnatural existence.

The Honorary Secretary of the Divorce Law Reform Union states that only a person in her position can understand the nation-wide misery that the present divorce laws are causing. Only very little of the misery is given publicity, the bulk of it being born in secrecy.

The Secretary, who is 74 years old, commenting on the usual condemnation of the extensive present day immorality, observed that immorality is no more extensive than what it was in her youth, but with this difference that it was mostly secret then. The youth of the present day, according to this experienced and broad-minded lady who speaks with authority from statistics in her possession, are as moral or immoral as were their grand-parents before them. According to her, there are thousands of

married people, who cannot live with each other, being antagonistic and ill-matched, and persistence in living together generally leads to breakdown in mental or physical health.

14. Women in Cabinets in France

For the first time in the history of France, women have been appointed as members of the cabinet and it is very gratifying to note that child welfare work is constituted as a separate portfolio and Madame Suzanna Lacore is the Under-Secretary in charge of this department. Madame Brunschvigg, the suffragette leader, is the Under-Secretary in charge of the Department of state orphans and war-widows. Women being in charge of these particularly women departments, we are sure that these departments will render a good account of themselves under the lead of these distinguished ladies. There is a third lady appointed as an Under-Secretary and she is the famous research worker, —Madame Joliot Curie, the daughter of the great scientist Madam Curie. The premier, M. Leon Blum, is heartily to be congratulated on having these three ladies in his Cabinet.

15. An appeal to Women of all races to strengthen the cause of democracy

The International Alliance of Women for Suffrage and Equal Citizenship has made an impassioned appeal to women of all races, to unite and to strengthen the causes of democracy and peace. They declare that, as women's cause, democracy and peace are bound together, the good for which the world is crying will be a cry in the wilderness if women permit their rights to be trampled upon or voluntarily sacrifice them. They rightly say that "the women's movement is based on reverence for the individual, respect for human personality, justice between the sexes and the value to the world of variety in service and capacity."

By 1937, the League will have received information regarding its enquiry as to the civil and political status of women in all countries. What the information is going to be cannot be said now, but it is sure to be very important in so far that it will form the basis of future work. They say that at the present time 'the shadow of the totalitarian state falls across the world. It crushes respect for the individual, it puts might before justice and blind obedience before freely-accepted discipline' and it is

condemned as a retrograde man-made organisation 'where there is no freedom for the work, insight and wisdom of women.'

Due to intensive and poisonous propaganda, democracy is no longer loved and men are 'surrendering their will, their judgment and their lives to the tyranny and egoism of dictators.'

Reminding one and all about the incalculably terrible sufferings inflicted in Europe and Africa, the appeal closes with the hope that they will 'inspire all the women in the world with renewed energy, with burning faith and with clear understanding to turn this evil tide.' It calls upon women to join their forces to those of men for the establishment of a world, 'where honest co-operation and friendly understanding shall be the accepted means to solve our national and international difficulties.'

16. Women in Germany

In Germany young people are expected to choose their spouses in all seriousness and such choice is to be approved by officials appointed by the Government. A good Nazi is expected to wed before he attains the age of 26 years. Future leaders of National Socialist Party are given training in special schools which are known as Castles of the National-Socialist Order.

To show in what respect and honour the wife and mother are held in Nazi Germany, Frau Scholts-Klink, the Reich married women's leader and the mother of four children, was admitted into the ranks of the Honourable Company of Leaders of the Association on the occasion of Mother Day. It is the first time that a woman has been given a place in the organisation.

Herr Rudolf Hess, Hitler's deputy, addressing the National-Socialist Women's Organisation, spoke on their ideal of womanhood and said that what they wanted were women whom they could succeed in loving, women who were genuine comrades and mothers. They did not want women to be limited or characterless, but needed women who were spiritually competent to stand by their men's side in complete understanding of their interests and life-struggles; women who could make their men's lives more beautiful and richer in content. Their ideal woman

was one who was capable of being a mother, and of being considered one of the greatest achievements of National-Socialism, the work which had made it possible for so many more women to become mothers.

Herr Hess said that careers were open to unmarried women, but that men were opposed to women going into professions which made them repulsive and "manified" or ridiculous caricatures.

17. Women in Russia

The health department of the Moscow province got a special grant of 100,000 roubles for the purpose of launching measures to secure the universal adoption of painless methods of child birth. The Moscow Province Institute of Gynaecology and midwifery with its 90 branches, is carrying on active research in this field and is very briskly organising special courses for those who have little experience in the methods of painless child birth.

According to a Reuter correspondent in Moscow, women in Soviet Russia are prepared to go out to battle "elbow to elbow" with their husbands and sons in the event of war.

In the city of Moscow alone, there are 17,500 women sharp-shooters and 170 first-class women-snipers. About 10 per cent of all amateur marksmen, aviators and parachutists are women. But it is however authoritatively said that the proportion of women serving in the Red Army is negligible.

18. Women in Italy

Miss Monica Whetely, at a recent conference of the British Commonwealth League of London, declared that women are being forced into marriage in Italy and that every kind of restriction is being made to prevent them from earning their own living. According to her, the parading of brides through the streets is to induce them to marry. Bonuses also are being offered to women to induce them to have children.

LOVE

When eyes look out into eyes, there is a meeting between two worlds.

The truest love is a matter of the soul. It has nothing to do with sex.

The artist who dwells on the sensuous and sensual, often falls into lust, sugared over and mis-called love.

Feminine weakness is not tenderness. The mother's tenderness for the baby is sometimes the most unrelenting cruelty to herself.

—M. Sri Ramamurti.

NOVA PILBEAM AT HOME

The Youngest British Film Primadonna

HOW THE 14 YEAR OLD DAUGHTER OF A BRITISH THEATRICAL MANAGER
ACHIEVED FAME

BY MICHAEL LORANT

THERE was once a little girl who at the age of five appeared in an amateur production called 'Children of Laughter' at Blackheath.

To day, the same little girl, 14 years old Nova Pilbeam, has appeared in several plays, starred in two films, broadcast and is under contract to the Gaumont-British Picture Corporation.

Her unusual name of Nova has a history to itself. Her grandmother is Canadian, her mother is half Canadian and the town with which they are associated is Nova Scotia. When she was born, they decided to call her Margery after her mother, but to avoid confusion they named her Nova Margery—the "New" Margery. Nowadays she is just Nova, one of the cleverest child actresses on the British stage or screen.

The daughter of Arnold Pilbeam, Nigel Playfair's manager, Nova at this early age has had an interesting career. For many years she studied dancing, and under the guidance of Miss Gertrude Burnett of the Royal Academy of Dramatic Art she trained and gained a scholarship in elocution. To Miss Burnett, Nova owes a great deal of gratitude for her advice, help, and guidance, which eventually earned for her, her first big stage part as "Marigold" in "Toad of Toad Hall." In her stage work which followed, important parts were "Ellen" in "Gallows Glorious" and "Rosie" in "Francis Thimpson." Her elocution and acting ability earned for her parts in the B. B. C. Children's Hour and variety broadcasts from London and Radio Luxembourg. Finally, there came the day when Director Berthold Viertel, searching for a child to star with Matheson Lang and Lydia Sherwood in

Gaumont's "Little Friend," found in Nova Pilbeam the perfect subject to play the difficult role of a daughter, who sees domestic strife and divorce ruling the lives of her mother and father.

Thus Nova became a star overnight and is now quite a capable actress with a growing fan mail which she thoroughly enjoys answering. Not that all this fame has turned her young head, because at home Nova Pilbeam is just the same as any other 14 year old. She has many fixed and determined ambitions, one of which is to give pianoforte recitals in public. She is very fond of the piano, practising a great deal and confesses to a liking in particular for the melodies of Strauss.

Like most children she has her pets, there being at the moment two distinguished residents in the Pilbeam home. One is a large black and white cat of unknown pedigree who rejoices in the name of "Slapbang," being called after a famous French clown. The other is a solitary unchristened goldfish to whom, because of its aimless existence, Nova is greatly attached. This strong friendship is also due to the fact that two years ago the goldfish was dying, but a strong dose of brandy reduced it to a state of inebriation and it has lived in good health ever since.

In Nova's bedroom den with its fawn walls and blue and white curtains, is her library of books. Anything readable appeals to her and she will browse into any book. Among her favourite authors are Dickens and the Brontes. School tales interest her and also Shakespeare, although with the latter she prefers to act rather than always to read his works. On her bureau is another member of the house-

hold, one "Jackie," her monkey mascot, who has been with her since she was one year old.

Nova's garden is a great source of interest to her, being very fond of flowers, especially lillies of the valley and pink roses. In the garden is an orange and blue caravan, called appropriately "The Nova," which can be hitched to a car and in which she often goes off for trips to Devonshire and Kent. When the caravan is parked in the garden, she often disappears inside to read and think.

Many sports fill up her spare time; for she rides on Wimbledon Common, plays tennis and badminton and loves walking and swimming. But above all it is in acting that the real interests of this little girl are centred, and she listens to wireless

plays with great keenness, and whilst in the Gaumont-British Studios watches all sides of production work, especially the manipulation of the make-up men. If she never did any acting, Nova would still yearn for the same sphere of activity, for she would like to direct pictures, pictures of the outdoors on the same sweeping scale as Flaherty's "Man of Aran."

Nova Pilbeam is now well on the road to establishing herself in the front rank of the younger people on the screen and, at the moment of writing, in her Second Gaumont picture, Alfred Hitchcock's "The Man Who Knew Too Much," she appears with such well-known stars as Leslie Banks, Frank Vosper and Edna Best, which is saying a great deal for the little girl who once graced the boards at the age of five.

OUR FASHION SUGGESTIONS

The Dress-Sense

WOE to the woman, who has not got a dress sense. No matter what she does, she always looks dowdy and unkempt, and, on the other hand, however quickly a girl who possesses the dress-sense may dress, she always carries herself well and looks *chic* and charming.

In an article entitled "What is this 'dress-sense,'" in *Dress and Beauty*, we are told that the 'dress-sense' means "somebody who 'looks right' in every thing she wears. She knows instinctively what will suit her, and she never lets her zest to be fashionable over-ride that precious instinct."

Neatness, according to the author of the

above-mentioned article, is an essential quality to possess in order to have the dress-sense—carelessness always ruins it. Precision in detail is also essential. One can be economical if one possesses the dress-sense, for the fact that a thing is always worn properly, makes it last longer. The dress-sense can be cultivated, by asking your milliner to put on your new hats and frocks for you for the first time, and then you can follow the good example. This, however, cannot be done with the sari; but it is essential for every Indian woman to learn how to put on the sari properly the first time—and then it becomes second nature with her.

—Sister Susie.

A NEAT DESCRIPTION

My wee girlie, aged three and a half, was gazing spellbound at the antics of a youngster on roller skates. Suddenly she turned to me and remarked:

"Look, mummy, there's a big boy giving his feet a ride!"

OUR CHILDREN'S PAGES

1. THE DUPONT CHILDREN

[There is a delightful little book called the "Les enfants Dupont," by W. G. Hartog, in French, out of which I intend translating a few episodes for you in these pages. I hope you will enjoy them, as they are really rather delightful.]

THE DUPONT CHILDREN

Do you know Mr. and Mrs. Dupont? I told you their adventures in a little book called "Brush up your French." Mr. Dupont, who is forty-five years old, is a very lovable man. He adores his wife, Mrs. Dupont, who is thirty-five years old. She is a charming woman.

Mr. and Mrs. Dupont have two children, a boy and a little girl. The boy is called Peter. He is twelve years. The little girl is called Yvonne. She is eight years. These two children are neither too good nor too naughty. In that, I believe they are a little like you.

THE CHILDREN'S GARDEN

Peter and Yvonne Dupont live in a big house in the suburbs of Paris. Behind the house there is a large garden, and in the garden there are flowers, fruit trees and vegetables. Peter has his own little garden, and so has Yvonne. Peter loves to water his garden. He waters it sometimes even when it is raining. He waters his sister Yvonne. Peter says he does not do it purposely. He says he cannot see his sister because of the sun. What do you think of his excuse?

YVONNE AND THE UNEMPLOYED

Yvonne is a very vain little girl. She loves dressing well. She adores pretty silk frocks, and lace and satin. She would like to wear these all day long. She has a frock which she detests. It is a grey woollen frock. One day she made a parcel of this frock with some paper and string. On the paper she wrote, "For the unemployed," and when she thought that no one was look-

ing, she put the parcel in the letter box. When Mrs. Dupont heard what her daughter had done with the frock, she was not very pleased. But she could not prevent a smile.

—P. S.

2. PREM AND BHIM

Two little boys, one day,
Went sailing up the bay,
In a tiny creaking boat,
That was able just to float.

They both were boys of ten,
They thought they were big men.
The boat tossed up and down,
They thought they both would drown.

A little breeze came up
The boat was nearly gone,
The boatman wept and sighed,
"Alas! we're dead," he cried.

But Bhim stood up and smiled,
"I'm Bhim the strong," he cried.
"We can let the old boat go,
We can always swim, you know."

But soon the breezes died,
The boat sailed up the tide,
Prem hugged Bhim with joy,
And called him "hero boy."

—K. S.

3. THINGS TO DO

PREPARING FOR CHRISTMAS

If you start making things from now, you can give hand-made presents to all your friends and relations for Christmas. Try it—it's rather fun. If you are a girl, you can start knitting things for your friend's baby—little booties or a small coat, and you can embroider table-mats and table-centres, or cushions, or you can crochet pillow-cases and

Style?

Smartness?

Durability?

Cheapness?

Service?

Whatever it might be, in whichever order of importance, you will always find

THE WHITE SHOP

Fully equipped to serve you satisfactorily.

SILKS and SAREES are their specialities — but COTTON, WOOLLEN and other PIECE GOODS are equally important in this shop.

ANYTHING FOR GOOD WEAR FOR LADIES, CHILDREN AND GENTLEMEN

Presentation Articles are a class in themselves.

Fancy goods another attractive line. Madras Embroidery or Jigna work most up-to-date

KEWALRAM CHELLARAM
KEWALRAM'S

9, 10, 11, 12, 13, RATTAN BAZAAR,

MADRAS

(Now Extended)

WHAT
LADIES
LOOK
FOR
IN
DRESS
MATERIALS
—
SEE
THEM
AT
THE
WHITE
SHOP

JEWELLERY Made-to-Order

is in highest fashion.

PROOFS

Mrs. K. Subbaroya Sastri, M.A., Ellore:

To-day I received my necklace by Ins. post from you and am glad to say it arrived quite all right. The necklace is pretty and the workmanship good too.

Mrs. Tirumurti, Beach Rd., Vizagapatam.

The diamond-set padakkam which was sent by you has been received and is really very nice.

Mrs. T. G. N. Ayyar, Cuttack (Orissa),
C/o T. G. N. Ayyar Esq., I.C.S.

The Pagadam Mala and the Silver Cigarette Case were duly received. I am very pleased with your work. I shall be ordering another chain to be made soon.

'Full satisfaction or
full money back'

GEMS that hold an honoured place among family heirlooms can be converted into distinctive and ultra modern pieces one can really take pride in wearing. Our master craftsmen will design and create the new mountings for your precious stones. Thus your jewels will combine the sentiment of interesting associations with the practicability of a fashionable piece of fine jewellery.

GIFTS TO CHARM

Gifts that
Last Ever

Bapalal & Co.,

Leading Diamond Importers,
Manufacturing Jewellers, Gold and Silversmiths,
216, China Bazaar Road, MADRAS.

bed-spread corners. You will find lovely paper patterns in shops these days, or better still, you can find linen all marked and ready, and all you have to do is to buy it and the silks, and embroider.

Have you ever tried pen-painting? If not, buy a cheap set, and take a lesson or two from some one who knows how to pen-paint and you can make cushion-covers and heaps of other things.

For boys, fret-work is a wonderful occupation—and you have no idea what a

number of useful little things you can make, —little brackets on the walls, photo-frames, pen and pencil-stands and innumerable little gifts.

Then—instead of buying Christmas cards, you can paint them yourselves. They are valued so much more if you can do this. You can also make little calendars. Yes, try making your own Christmas presents and cards this year. It's a wonderful and most useful occupation.

—Punkajam.

ADVICE TO MOTHERS

1. Sex Education

IN an enlightening article on "Beginning Sex Education" in the *Parents' Magazine* Rhoda W. Bacmeister says that a child's sex education starts when he is about a year old, and is able to differentiate different parts of the body. At that time, a child must be taught not to regard nakedness, etc., as shameful. "The baby should be allowed to show his perfectly natural interest in his body, even though it may seem excessive to his mother. If she feels that a habit of handling is being formed, she can make a point of occupying his hands with a toy, for fingers are, after all, the most interesting tool the baby has."

Correct words also, should be used from the very beginning, and no baby language employed—as this will mean that the correct words will have to be learnt later on. If the parent feels uncomfortable to use the correct word, merely because her own education in childhood was neglected in these matters, she should get over her own shyness before using the words, for a child can discover emotions very quickly.

"A good way to overcome such a feeling is to discuss anatomy or sex education for

children with another adult, or a group, using the proper vocabulary. A sister, another young mother, one's husband, or a complete child-study group, may serve the purpose. The purpose of this is to acquire a free use of such terms and an attitude towards such discussion no longer hampered by self-consciousness. Such a discussion will be more interesting and to many parents it will seem less difficult if some account is given of anatomy and the reproduction of various species, birds, frogs, fish, insects, and animals, as well as man."

Questions of the child regarding the natural facts of life should be answered truthfully, but do not tell too much at once, for the child will be bored and confused. Gradual accumulation should be built up from the 2nd to the 6th year, just as much as the child gets information about subjects other than sex.

If, however, no questions have been asked by the child—it is better even then to teach the truth, as it will give the child a clean attitude towards life. "On the other hand, if the adult disproves, represses, or forbids, he provides all that is necessary to give the child the thrill of illicit adventure."

In a word, "the most powerful influence for wholesome sex education lies, finally, in the attitude of the parent himself."

2. Children's Parties

"Roughly, for party purposes, children may be divided into two categories: those from seven to twelve, and those under seven," says Margaret Mochrie in the *Parents' Magazine*. As young children become over-stimulated by crowds, it is best to celebrate the birthday of a child of three, by inviting about four other guests and serving them with a simple supper before they go home. A party to them means clothes and paper caps and ice cream. They are too young for games—unless they are very simple. Picture books and crayons and paper scattered on low tables are a great help. A soap-bubble-blowing competition makes a hit for children from four to six. Then, an active game is always welcome, like "Musical chairs." New games ought to be taught at parties. Here is a new game called *Animals*.

"For *Animals*, the players sit on the floor in a circle, with one child in the centre. Each child, except the centre one who is It, is given the name of some animal that makes a noise. The one who is It calls the names of the animals, one after another, and the player who represents the animal named must respond by making its particular noise. If he fails to answer in the right way, he be-

comes It. Occasionally, for variety, the child who is It may call *Zoo!* in which case everyone makes the sound of his own animal at the same time."

Blind-Man's Bluff is an old friend, and always goes off well.

The most satisfying refreshments are those that can be given as a supper. Cakes and ice-creams are always popular. The table decorations must be gay. The parties should not be very large—and parents should be told a definite time as to when a party will end—so that there will be no left-overs.

A child over seven should have an active interest in his own party. He can write invitations for it and make suggestions for games, etc. Take this unique form of invitation, for example:

One mother invited a dozen boys and girls to a pirate party. The invitations were in the form of pirate's hats, cut from heavy black paper and decorated with red paper cockades. On each hat was written in white ink:

"Tommy Jones invites you to join his Pirate Band next Wednesday afternoon from 4 until 7 o'clock. Don't forget the password. It is 'Captain Kidd' and you will be asked for it. Come promptly."

Children from 8 to 12 like progressive games.

Household Hints

The use of Aluminium

"ONE of the most striking features of modern furniture is the incorporation of bright metal," says a bright little Calcutta journal called *Property*. "The leaning for the most part is towards white metals such as aluminium, stainless steel or some form of plated surface. Under

present conditions in India, aluminium is probably the most suitable of the three from a cost point of view, and does not suffer from the deterioration that has been experienced in some cases with plated metal." Chairs and table frames of bent tube are popular; aluminium and glass go well together, and produce coolness and beauty, especially

when the glass can be varied in colour. Aluminium is very suitable for fitting in the modern bathroom, and is being used a great deal for towel-rails, shelf-brackets, etc.

In India, wooden furniture has given a great deal of trouble, for the wood warps

and splits in this climate, unless the timber is exceptionally good. The use of Aluminium for furniture therefore solves this difficulty, and it also resists white ants.

—Paddy.

Cookery Notes

Matrimony

ANY quantity of Cashewnuts or almonds can be used. Throw some cleaned cashewnuts into boiling water and keep on the oven for a few minutes to remove the rancid oil. Then put them into cold water and wash well—grind to a paste. For each cup of paste, add 2 cups of sugar—thus.

Make the sugar into a syrup. Throw in the paste and mix well—when it thickens, add essence and colouring. When a little paste hardens when put into cold water, it is done. Remove from fire and put into dishes. Cut when cool.

—K. P.

Potato curd curry

Boil and mash $\frac{1}{2}$ viss potatoes. Broil in a teaspoon of ghee the following:

12 dried chillies,
 $\frac{3}{4}$ dessert spoon of broken Bengal gram dhal,
 $\frac{3}{4}$ " " coriander seed.

Powder the broiled ingredients and add to mashed potatoes along with 1 dessert-spoon salt and with 2 tablespoons of ground cocoanut.

Place frying pan on fire, put in 1 dessert-spoon ghee and fry in it $\frac{1}{2}$ teaspoon mustard seed, 1 teaspoon black gram dhal, 1 cut green chilli, a handful of cut onions and 1 teaspoon cut ginger. When the above ingredients are fried, add the potato mash, 2 ollocks sour curds, keep on fire for 5 minutes, add cut coriander leaves (one bunch) and remove from fire. —K. P.

Hominy and Kidney Bean Pats

1 cup boiled hominy 1 cup thick white sauce,
1 egg,
1 cup cooked red, 2 tablespoons
kidney beans minced parsley.

Put the hominy and kidney beans through a food chopper or puree sieve. Mix with egg, and

add enough white sauce to bind together. Form into little patties and brown in a little fat. Add the chopped parsley to the remainder of the white sauce, thin with cream if desired and serve the hot sauce poured over the patties.

Golden Fleece

$\frac{1}{2}$ pound full-cream 5 eggs,
yellow cheese, 1 teaspoon salt,
1 cup cream.

Put the cheese in an oiled baking dish and place in a warm oven, until the cheese is soft. Add the cream and blend with a fork until smooth and creamy. Break the eggs over the top of the cheese mixture. Sprinkle with salt and a dash of pepper (except for young children), cover the casserole and place in the oven at a moderate temperature until the whites of the eggs are firm. Dot with butter and serve at once.

Steamed Nut Roll

1 quart mixed nut 1 teaspoon white
'meats, pepper,
4 cups stale bread 1 teaspoon prepared
crumbs, mustard,
1 pint water, milk or 1 tsp. celery salt,
meat stock, $\frac{1}{2}$ teaspoon salt.

Omit the pepper and mustard, if this is to be given to young children. Grind the nuts to a paste and mix with the other ingredients. Pack the mixture into baking powder cans or other cans of similar shape. Place in a kettle of boiling water, place a cover over the top and steam for 3 hours. Remove covers from cans and cool. Unmould and cut in thick slices. Arrange on a wooden plank or oven-proof plate, surround with mashed potatoes, dot with butter and place in a hot oven until the potatoes are slightly browned. Serve with hot tomato sauce.

(From *The Parents' Magazine*.)

OPINIONS

MODERN WOMEN

THEY go to the city as regularly as their husbands do. Their excuse is the shop; their attraction is the restaurant. They knock about with other people who knock about, not many of them are faithless to their marriage vows, but they are faithless to their children, faithless to their homes, faithless to the great moral traditions of their people. They regard duty as a dull and narrow "rut." When they are hungry they drink tea; when they are raked by nerves they smoke. The slightest illness brings them to collapse.

Tell them it is wrong to be immodest. They will point to the heights, laughing you to scorn. The old idea of the mother finding her heaven in her home and her immortality in her children is no longer the fashion. The great central idea of the human race, "A pure womanhood," is ceasing to inspire the heart of our modern women.

—B. Satyanarayana

(What replies? Ed. I. L. M.)

THE CARAVAN

(YOUTH SECTION OF THE NEW HISTORY SOCIETY)

THE Caravan came into being on February, 10th, 1930. It is a federation of youth, striving through the mediums of art, association and correspondence to lay the foundation of a better society.

With this aim in mind, it consecrates its wholehearted enthusiasm, its irresistible energy, its chivalry, devotion and pioneering fervor to the cause of Peace.

The Caravan is a New Order of Life in a New World!

It is broadcasting a call for the recruiting of an Army of Peace!

It is forming its regiments of Youth!

It is planning its manoeuvres!

It is looking to the encounter!

It is certain of victory!

The senior section of the Caravan consists of young people between the ages of 16 and 20, striving through association and correspondence to further the aims of the Caravan.

The junior section of the Caravan is an international correspondence club composed of children between the ages of 6 and 15. Its members look upon the world as One Home and pledge themselves to help the boys and girls of every land.

At the age of 20, the members of the Junior and Senior Sections of the Caravan automatically become eligible to membership in The New History Society.

Junior Caravan

ORIGIN: The Junior Caravan was organized on October 25, 1934.

PLAN: 1. To make contact among the children of all the countries of the world by means of correspondence and interchange of postage stamps, photographs, inexpensive gifts, ect.; to form groups, under the leadership of a teacher, parent or other educator, each group to be known by a name or title chosen by its members. The members of these Chapters are to

meet periodically and regularly, at which time the letters received and written are to be read and other topics of interest to children discussed.

2. To develop a Reference Library containing books, plays, games, songs, etc., of all nations, so that teachers and guides of children may find accessible information concerning foreign methods of study and play.

MEMBERSHIP CARDS: Each child, who has written a letter for exchange with a foreign child, is entitled to a Membership Card; each child, who is a subscriber to the magazine, "Children's Caravan," will receive a Membership Card.

MAGAZINE: "Children's Caravan" is at present, a quarterly mimeographed publication, subscription to which is 25 c/ per year. It contains news pertaining to children and their welfare, a children's prize section

(quarterly prize of \$ 1.00), reviews of children's books, and extracts from letters written by boys and girls of different lands.

IDEALS: The "Ideals of the Junior Caravan," a leaflet giving its principles and aims, is available without charge upon application to headquarters.

CHARTER: Groups of five or more children may have a Charter at a cost 50 \$, with a charter number.

COOPERATION: It is our hope that teachers, parents and other educators will cooperate in forming Chapters of The Junior Caravan, thus encouraging boys and girls to write letters addressed to "My Unknown Friend," and send them to headquarters, for forwarding to a child living in another country. This method will build a strong foundation of international understanding and sympathy, and help to banish war from the face of the earth.

BED-TIME

ALL day I sighed;

"I wish they were in bed.
They'll drive me mad with noise.
Oh, my poor head!"

BUT now they've climbed the stairs

And all is still,
I could cry out with fear
Of future ill.

Some day they'll go;
Take wings and fly away;

I shall not know
The things they do each day;

Not hear their voices—
Ah, my babies, wake!
Be naughty; cry; this scaring silence break!

Ah, you are breathing softly,
Sleeping sweet.

I feared—so foolishly—so mother-like—
Your tiny feet might cease to run and play
Because my headache made me cross with you to-day.

—From *Wife and Home*.

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OUR TELUGU SECTION

గృహస్థ నిధర్మములు

PROF. BY A. RANGACHARI.

నేను (అనందుడు) ఈరీతిగ వింటిని.

ఒకప్పుడు కొలియను రాజు దేశమునఁ గక్కరపట్టమను గ్రామమందుఁ గొలియనులలో భాగవతుఁడు వసించుచుండెను.

ఆకాలమున ధీగాజనుఁడను గొలియనుఁడు భాగవతునికడకుం జని భక్తిపురస్కరముగఁ బ్రణామము లాచరించి యొక ప్రక్కకుం దిరిగి గూరుచుండెను. అట్లాసీనుండై యతఁడు భాగవతునితో నీరీతిగ విన్నవించెను.

‘పవిత్రప్రభువా! గృహస్థులమగు మేము పంచేంద్రియ విషయానక్తులమై కాలము గడుపుచున్నారము. దారాపుత్రాది సంరక్షణచేఁ బుణ్యావహములగు కార్యముల నొనర్చుటకుఁ దగిన యవకాశమును గనుఁగొన నేరకున్నారము. కాశీదేశమందలి చందనంబుచేతను, నితర సుగంధ ద్రవ్యములచేతను దేహంబులును బరిమళితంబులుగ నొనర్చుచున్నారము. మనోహరంబులగు సువాసనలుగల వివిధసౌరభంబులచేఁ గూర్చబడిన మాలికలచే దేహంబుల నలంకరించుకొనుచున్నారము. సువాసనగల లేపంబుల దేహంబునఁ బూసికొనుచున్నారము. సువర్ణరజితంబులఁ గలిగి కనక ముక్తామణిమయంబులగు నాభరణంబులచే దేహంబుల నలంకరించుకొనుచున్నారము.’

‘పూజ్యప్రభువా! గృహస్థులగు మా వంటివారికి నిహపరంబుల సుఖప్రదాయకంబగు ధర్మంబున్నదానిని మాకనుగ్రహింపుము’ అని అనెను. దానికా మహానుభావుం డిట్లు వాక్కుచెప్పెను: ‘వ్యగ్రపజ్జడా! యీనాల్గు ధర్మ

ముల నాచరించిన గృహస్థు లీలోకమున సచ్చరితులై సంచరించుచుఁ బరమన నానందమయమగు జీవనము ననుభవింతురు. అభినివేశము, ధనసంరక్షణ, సత్యంబగు మైత్రి, మితవ్యయము అను నివి నాలుగును ధర్మములు.

‘వ్యగ్రపజ్జడా! అభినివేశమన నేమి?’

‘ఈ ప్రపంచమున గృహస్థుఁడు జీవనార్థమై కృషి, వాణిజ్యము, పశుపాలనము, ఆయుధశిక్ష, కుంభకారత్వము, కమ్మరపని, మఱియే వృత్తినైన నవలంబించి, యీశిల్పములయం దతి కుశలుండై, యేతద్వృత్త్యాచరణమునందు నిరతుండై యుండి జీవనోపాధిని సాధించుకొనుచు, నేకార్యమునైన నొనర్చుటకు యుక్తకాలమున కై వేచియుండి, యట్టి యుక్తకాలమునఁ దత్కార్యమును గావించినను, నలసటలేక యుక్తంబగు కాలమున నట్టికార్యమును దా నపేక్షించుచుఁ జేయింపింపునో, అట్టివాడో వ్యగ్రపజ్జడా! వివేకముతో యోచించుచు నాచరించుచు. దీర్ఘయత్నంబుచేతను, ననవరతోద్యోగంబుచేతను, నిట్టి ధనార్జనయు, జయసంపాదనయు, నభినివేశమని పిలువఁబడుచున్నది.’

‘ఓయీ! వ్యగ్రపజ్జడా! ధనసంరక్షణయన నేమి?’

‘వ్యగ్రపజ్జడా! గృహస్థుఁడవిరతోద్యమంబుచేతను, భుజాంగశక్తిచేతను, భౌభంగ దర్శితాది భేదంబుచేతను, సుచరిత్రంబుచేతను ధనంబు నార్జింపవచ్చును. అపుడిట్లాతఁడు చింతింపవలయును. ‘మరార్జితంబగు నేతద్ధనంబును జోరులవలనను, నగ్నివలనను, జలప్రళయ

మువలనను, నధికారభయంబు వలనను, మాత్ర ర్యయుక్త ప్రియబంధువర్గంబు వలనను రక్షిం చెదను.' మిక్కిలి శ్రమతో నీరీతిగ నార్జింపఁ బడిన ధనమును రక్షించుట ధనరక్షణంబని చెప్పబడుచున్నది.'

'వ్యగ్రపజ్జడా! సుమైత్రియన నేమి?'

'ఓయీ! వ్యగ్రపజ్జడా! గృహస్థుఁ డెవ్వఁడైనను గ్రామంబునందుఁగాని, పల్లెయం దుఁగాని, వసించుచు ధర్మానుసారియై సుశిక్షిత బుద్ధియుక్తుడై, యాత్మజ్ఞాన సంపన్నుడై, దృఢభక్తియుక్తుడై, లెస్సగ గాఢస్థ ధర్మముల నాచరించుచు, దానపరుడై, సర్వశాస్త్రతత్త్వ జ్ఞుడై యుండు. ఇంకొక కుటుంబితోఁగాని, వాని పుత్రునితోఁగాని, సహవాసంబుఁ గావించి వానితో సంభాషించుచుండియు, ముచ్చటించుచుండియు, నట్టి గృహస్థుఁడు ధర్మాచరణ పరుడై సుశిక్షితబుద్ధి యుక్తుడై, యాత్మజ్ఞాన పరాయణుడై, దృఢభక్తియుక్తుడై, గాఢస్థ ధర్మాచరణ శీలుడై, శాస్త్రజ్ఞాన సంపన్నుడై పుణ్యంబు నాచరించుచుఁ బాపంబు విసర్జించును. ఓయీ! వ్యగ్రపజ్జడా! ఇదియే సుమైత్రి.'

'ఓయీ! వ్యగ్రపజ్జడా! మితవ్యయ మననేమి?'

'ఓయీ! వ్యగ్రపజ్జడా! ఈ లోక మున వివేకముతో సంచరించుచు, ధనార్జనకష్టం బుల గుర్రెఱింగి, యార్జిత విత్తవ్యయ విషయక మార్గంబు నెఱిగి, మితవ్యయపరుడై, వ్యయ ము కావింపఁబడ్డదానికంటె రెండింతలు ధన మును సన్మార్గ ప్రవర్తనచే నార్జించుచు, నమిత వ్యయమునుగాని, యత్యల్ప వ్యయమునుగాని కావింపకుండవలయును. ఈ రీతిగ నార్జింపఁబడిన

ధనంబు నాశంబుఁ జెందక సురక్షితంబగును.'

'వ్యగ్రపజ్జడా! వర్తకుఁడుగాని, వాని సేవకుఁడుగాని, తులనుపయోగించి తులయందు నొకవైపు భారముంచిన నావైపు క్రిందకుఁ బోవుటయు రెండవవైపు సమాన భారరాహిత్యంబున మీఁదకుఁబోవుట కాననగును. ఆ రీతిగనే గృహస్థుఁడు ధనార్జన కష్టంబును, నమిత వ్యయా నౌచిత్యంబును విచారించి, యాదాయం బునుగుర్రెఱింగి, యాదాయమునుజూచి వ్యయము గావింపవలయును. తనకు దగినట్లు వ్యయము గా వింపుచుధనమును సంరక్షింపవలయును. ఈరీతిగ గృహస్థుఁడమిత వ్యయమును విసర్జించి మితవ్య యమును గావింపవలయును. అట్లులైన వాని ధనంబు నాశంబుఁజెందక సురక్షితంబగును.'

'ఓయీ! వ్యగ్రపజ్జడా! యాదాయ ముకంటె నెక్కుడు ఖర్చునర్చు గృహస్థుఁడు కపిత్థ ఫలములఁదినఁగోరి, శాఖలనల్లల నాడించి, పక్ష్యాపకవ్యఫలంబులఁ బడగొట్టి, పోవుఁగావించి, పక్ష్యఫలంబుల భుజియించి యపకవ్యఫలంబులఁ బారవేయు మనుజునిఁ బోలియుండును. అట్టి దుర్వ్యయంబును మానవులు నిందింతురు.'

'వ్యగ్రపజ్జడా! గృహస్థుఁడెవ్వఁడైనను లోభియై యార్జితధనంబును యుక్తముగ వ్యయం బుఁగావింపక మృతిఁజెందినఁ దనజీవితకాలంబున ధనమును నద్వినియోగము కావింపనందుల కట్టి వాఁడు నిందాపాత్రుండగును'

'ఓయీ! వ్యగ్రపజ్జడా! గృహస్థీరీతిగ నత్యధిక ధనార్జన కష్టంబును, నాదాయమునకు మించిన వ్యయానౌచిత్యంబును లెస్సగఁ బరి శీలింపవలయును. గృహస్థుడు 'మదార్జిత విత్తంబును నేనమితవ్యయంబుఁ గావింపక మద పక్షితార్థంబులకై మితవ్యయంబుఁ గావించెద

ను' అని యోచింపవలయును. ఓయీ! వ్యగ్ర పజ్జడా! ఈవిధమైన ధనవ్యయమును మిత వ్యయంబని చెప్పుదురు.'

'ఓయీ! వ్యగ్రపజ్జడా! యనవరతో ద్యమంబుచే న్యాయోపార్జిత విత్తంబు వినాశం బుఁజెందుటకు మార్గంబులు 'అధర్మవ్యభిచార లోభత్యములు, సురాపానా సక్తత, ద్యూతక్రీడా సక్తి, యధార్మిక మిత్రసహవాసాసక్తి, యని నాలుగున్నవి.' 'ఓయీ! వ్యగ్రపజ్జడా! సునేతు బంధితసరోవరంబు చతుష్పాషణ స్రోత సులును, జతుర్ముఖంబులను గలిగియుండి చతు స్ప్రవేశ మార్గంబులు నరి కట్టుంబడినఁ జతు ర్ముఖంబులనుండియు జలప్రవాహ సౌకర్యార్థము మృత్తిక తీయంబడిన జలప్రవాహోధంబుఁ గావించుటకుఁ బ్రవాతంబు లేకుండిన సరోవర జలంబు ప్రవహించి యయ్యది శూన్యంబగును. అట్లే యోయీ! వ్యగ్రపజ్జడా! వ్యభిచార లోలుండును, సురాపానలగ్న మనస్కుండును, ద్యూతక్రీడా పరాయణుండును, నధార్మికమిత్ర సహవాస ప్రియుండునైన, యాన్నత్యములో నుండి యున్నపుడు దుష్టులతో సహవాసము చేసి వారితో నతిమైత్రింగలసిమెలసి యుండి యున్నవాని విత్తంబు క్షయంబు నొందును. వ్యగ్రపజ్జడా! యనవరతోద్యోగముచే సంపా దింపఁబడిన విత్తంబు సురక్షితంబై వృద్ధిఁజెందు మార్గంబులు నాలుగున్నవి. అవి యధర్మ వ్యభిచారాసక్తివిరామంబు, సురాపానవిము ఖిత, ద్యూతక్రీడావిరామంబు, సజ్జన సాంగత్య ముననునవి. ఓయీ! వ్యగ్రపజ్జడా! సరో వరంబు సునేతుబంధితంబై చతుష్పాషణ స్రోత సులును, జతుర్ముఖంబులను గలిగియుండి చతు స్పాషణ ద్వారంబులనుండి జలప్రవాహ సౌక

ర్యార్థము మృత్తిక తీసివేయంబడియు, జతుర్ము ఖంబులును గప్పివేయంబడిన మఱియు జలప్ర వాహోధంబుఁగావించు ప్రవాతంబులేకుండిన సరస్సుననుండు నుదకము క్షీణింపక వృద్ధిఁజెందు టచే సరోవరంబు జలపూరితంబై యుండును.

'ఓయీ! వ్యగ్రపజ్జడా! యీ రీతిగనే వ్యభిచార సురాపాన ద్యూతక్రీడా దుష్టజన సహవాస వివర్జితంబైన నరుని ధనంబు వృద్ధిఁ జెందును. ఓయీ! వ్యగ్రపజ్జడా! యీనా లుగు ధర్మముల నాచరించుటచే గృహస్థుఁడు ప్రపంచమున సచ్చరితుండై జీవించుచుఁ బర లోకమునను నానందమయుండగును.

'ఓయీ! వ్యగ్రపజ్జడా! యీనాల్గు ధర్మములనుసరించుటచేఁ గుటింబి పరలోకమున సుజన్మముంగాంచి నైకుంతానందమును జెందును. ఆనాల్గును 'భక్తి' విధ్యాచరణ ధర్మాచరణము లు, దానము వివేకముననునవి. ఓయీ! వ్యగ్ర పజ్జడా! భక్తియననేమి? ఈలోకమున గృహ స్థుఁడు భక్తియుక్తుడై యుండిన బుద్ధభగవానుని యొక్క యత్కుష్టజ్ఞానమునందు విశ్వాసముఁ గలిగియుండును. ఈరీతిగ నాలోచించుచునర్థ విశ్వాస యుక్తుండగును. 'బుద్ధభగవానుఁడు సకల పాపవ్యతిక్రమణంబుఁ గావించినాఁడు. ఆత్మోద్యమంబుచే సమస్తపస్తుకారణ జ్ఞానంబును సాకల్యముగఁ బొందినాఁడు. అందఱయెడలఁ బ్రియము వల్కుచు మానవకోటిం గూర్చి యనంతప్రేమ ప్రేరితంబులగు కర్మలనాచరించు చున్నాఁడు. ప్రపంచమునుగూర్చి సర్వమును దెలియును. మనుజులఁబాపంబునుండి మరలించి సధర్మావలంబకులుగఁ జేయుచున్నాఁడు. దేవ మానవుల కుపదేశకుండగుచున్నాఁడు. ఘనం బులగు చతుర్దగ తత్త్వములఁ గనుఁగొని యా

ధర్మముల నితరులకు బోధించినాడు. వివిధ చెప్పబడును.

రాగంబుల జయించి కామహానంబుఁ గావించి నాడు' అని యిట్లు చింతించుకొనుచు బుద్ధ దేవుని యుత్పత్తిజ్ఞానంబునందు విశ్వాసముంచ వలయును. ఇదియే యోగ్యగ్రంథా! భక్తి యని చెప్పబడుచున్నది.

ఓయీ! వ్యగ్రపజ్జా! దానమననేమి? ఈలోకమున గృహస్థుఁ డెవ్వఁడైనను నత్యధిక కామముక్తుడై, స్వార్థపరాయణుడై, యితరుల సంపదను గని యసూయఁ జెంది యీ నా ధన మితరులకుఁ జెందకుండును గాక యని యీ హించునో యట్టిది దానశీలత్వము కాదు. ఇతరులఁగూర్చి జాలిబడుచుఁ దనకున్నయంతలో నితరులకీయ నిశ్చయించి, యితరులు కోరినపు డిచ్చుచు, నితరులకుఁ గూడఁ దనయైశ్వర్యమున సమభాగ మొసగుచుండిన నది వితరణ యని

ఓయీ! వ్యగ్రపజ్జా! వివేకమననేమి? ఈప్రపంచమున నోయీ! వ్యగ్రపజ్జా! గృహస్థుఁ డాధ్యాత్మిక జ్ఞానసంపదనంబును, సర్వసిద్ధి యుఁ గాకుండఁగఁజేయు నజ్ఞానమును బోగొట్టుకొని, జ్ఞానంబును సంపాదించి, యిహమున నమస్త వస్తువులును నశాశ్వతములని దృఢముగ నెరింగియుండి యెయ్యది సమకూర్పబడుటవలన మనుజుండు నిర్మింపబడుచున్నాడో యట్టి స్కంధనిర్యాణమును గుఱించి చింతనంబుఁ గావించునో, యోయీ! వ్యగ్రపజ్జా! యట్టిదియే వివేకమని పిలువబడుచున్నది.

ఓయీ! వ్యగ్రపజ్జా! యీ చతుర్ధగ ధర్మంబుల నాచరించిన గృహస్థు లీ రాజోపు లోకమున సుజన్మముంబొంది స్వర్గసౌఖ్యములం జెందుదురు.

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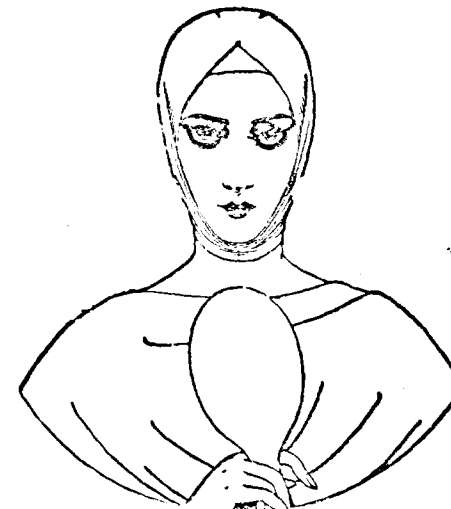
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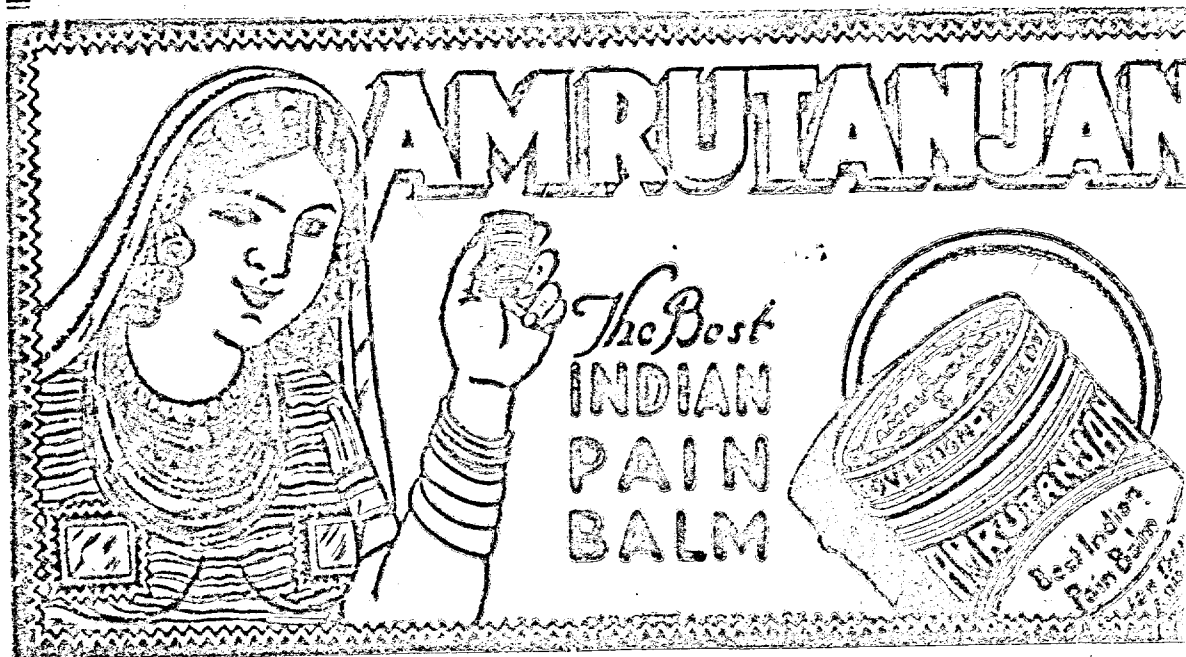
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