

The Indian Ladies Magazine



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# THE INDIAN LADIES' MAGAZINE



Vol. XI.

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# THE INDIAN LADIES' MAGAZINE

Vol. XI

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# THE INDIAN LADIES' MAGAZINE

(PUBLISHED ONCE IN TWO MONTHS)

Editor: Mrs. K. Saththianadhan, M. A.

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

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

## THE MAGAZINE WILL CONTAIN MANY ILLUSTRATIONS AND ARTICLES

|                                                                                                                                                                                                                             |                                                                                                                                                                                                                        |                                                                                                                                                                               |
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| General,<br>Literary,<br>Educational,<br>Descriptive,<br>A character sketch from<br>life or from books,<br>News & notes on woman's<br>life in India,<br>News & notes on woman's<br>life outside India,<br>Special articles, | Stories and fancies,<br>Serial stories,<br>Original verses,<br>Things seen,<br>Editorial notes,<br>Correspondence and dis-<br>cussion,<br>Fashion notes,<br>Special columns, for Indian<br>women,<br>Articles for men, | Children's columns,<br>Household hints,<br>Cookery,<br>Needlework,<br>Book Reviews,<br>Health Notes,<br>Chess Notes,<br>Gramophone Notes,<br>Medical Articles,<br>Selections. |
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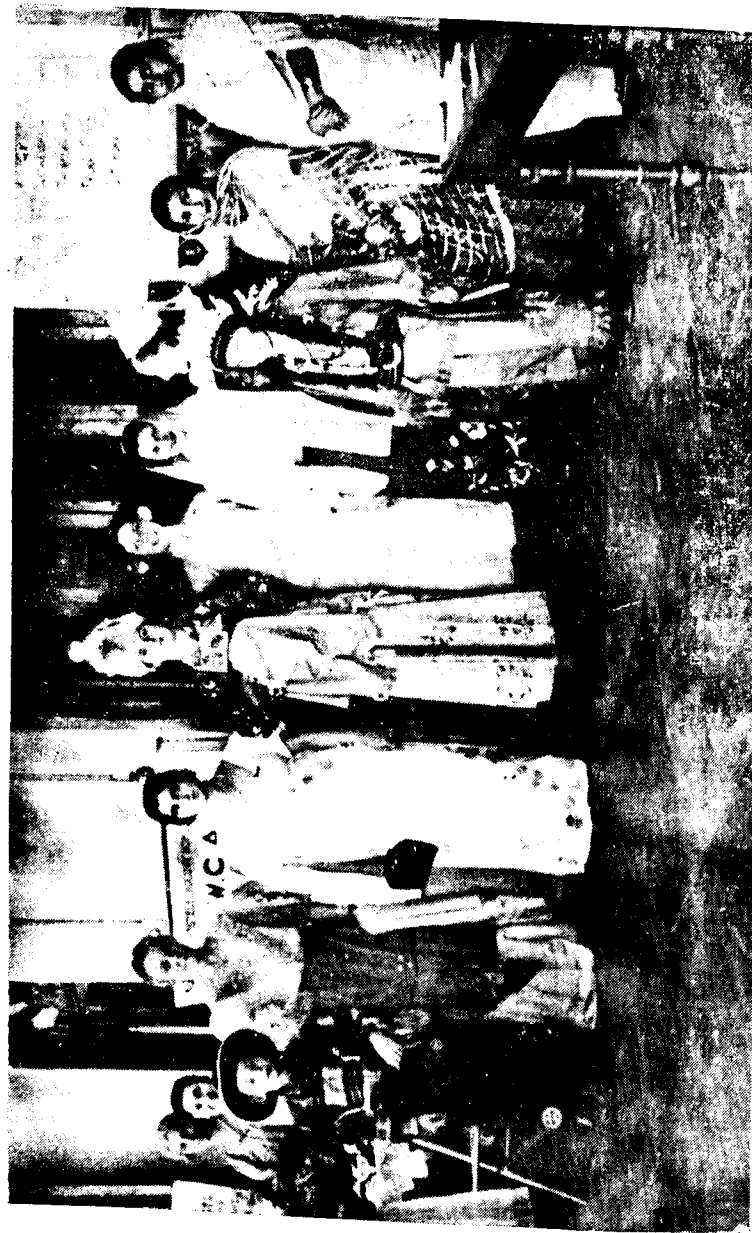
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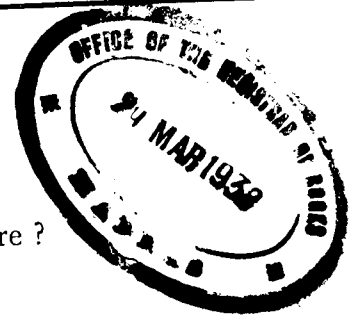
JANUARY & FEBRUARY, 1938

No. 1

## GOSPEL OF LOVE

WHY have the nations trust in steel and fire?  
Steel never was the guarantee of peace,  
And fire has only kindled fire, and breeze  
Has nursed them into a conflagration pyre.  
Why do the nations dream that war will cease  
All wars? War never was the cause of peace,  
And blood has always called for blood, more blood,  
Like an abyss unsatiated, drinking flood;  
And evil never conquered evil. Good  
Alone can resist evil. Th' flame of flowers  
Will distinguish the flames of sacred towers;  
Lilies will stand the bayonets of lust;  
Distrust and suspicion will yield to trust;  
And the gospel of love alone can bring us peace!

— Susi P. David.



## AN EXQUISITE TAMIL SONG

BY I. D. TANGASWAMY

IN the dim distant days of the last Tamil Academy which existed in Madura, the chief city of the Pandyan Kingdom, there lived a poet of the name of Keerananar. He was the foremost of the poets of his day and was, on account of his renown, known as Nakkeerananar. He is held by some to have come of a Brahmin family, whose profession was to make bracelets and other ornaments from conch-shells. His father was a man of learning and reputation in the city of Madura. Nakkeerananar and his contemporaries were such great men of letters that they were all deemed incarnations of Saraswati, the goddess of learning.

Nakkeerananar is known more familiarly to the students of Tamil literature as Nakkeerar. All his works are admirable and one of them is an exquisite poem in praise of God Subramanya, who also bears the name of Muruga on account of his perennial youth. Even to this day, the devotees of Subramanya recite it morning and evening and on special occasions. It is entitled *Guide to Lord Muruga*, as it purports to be the direction of a poet, who has obtained the grace of the Lord, to another who appears to be in need of such grace. It is also known as *Guidance to a Poet* and *The Diamond Sword*.

Legend has it that, while Nakkeerar and the other poets of the Academy were engaged in a controversy with Siva, the supreme deity, the former had the misfortune to be cursed by Siva for daring to oppose him. To obtain freedom from the curse, he made a long and painful journey to the Silver Mount Kailas, the earthly abode of Siva. During the journey, he passed through a thick forest in which there was a vast pond. After bathing in the pond, he retired to the foot of an adjacent banyan tree and absorbed himself in contemplation of Siva. While thus absorbed, a leaf of the tree fell on the edge of the pond. One half of the leaf lay on the dry ground

and the other in water. The half on the ground became a bird and that in water turned into a fish. This strange phenomenon diverted Nakkeerar from his contemplation. Just then, a goblin appeared and carried the poet to a cave, wherein nine hundred and ninety nine persons had already been imprisoned for the sin of failing in the contemplation of Siva. The goblin, who had vowed to make a meal of the prisoners when their strength came up to one thousand, now went to the pond to have its customary ablution before a meal. In its absence, the nine hundred and ninety nine complained with tears to Nakkeerar that, but for his joining them, they would continue to be alive. Nakkeerar then appealed to Lord Muruga for help and sang in praise of him. The Lord immediately appeared unto the prisoners and rescued them. At the same time, he promised Nakkeerar that he would at all times be ready to run to the help of those, who recited his song. It is this song that passes under the title of *Guide to Lord Muruga*.

As said above, the poem purports to be the composition of a poet who, having obtained the grace of the Holy Muruga, directs another poet to him for obtaining the same. We meet at the beginning of the poem with a description of Muruga's appearance and prowess. His eyes are stated to be as radiant as the Sun at its rise, and his feet and arms mighty and awful like thunder. Just as the Sun dispels darkness, he dispels the mental darkness of those who behold him with devotion. They, who fall at his feet and worship him, are saved from ignorance of the way to obtain emancipation from birth; but his hands are heavy against those who defy him. Once upon a time, Surapanman, a king of the Asuras, gave battle to him and had in consequence to take refuge at the bottom of the sea. But Muruga dived into the sea and cut the Asura

king in two. Any one therefore, who approaches this mighty god and prostrates himself at his holy feet, is certain to be immediately vouchsafed eternal bliss.

The guide then proceeds to give an account of the different places, where Muruga manifests himself. The first place mentioned is a rocky hill, west of Madura, the description of which in the poem is so excellent that an adequate translation of it is hardly possible.

In the next place, known now as Tiruchendur, the Lord is seen riding on a mighty and richly-decorated elephant. He has six faces and twelve hands, each face being in its function ministered unto by two hands. The first face beams like the sun to drive away the darkness of the world's iniquities; and of the two hands which serve it, one is active in protecting the heavenly sages who range with the sun to mitigate its scorching effects, while the other rests on the waist. The second face grants boons to loyal devotees, as it is customary to grant boons, when riding on elephants; and of its helping hands, one holds an elephant's goad and the other rests on the thigh. The third face is intent on keeping from harm the sacrifices made by Brahmins in strict conformity with the Vedas; and two hands support it by brandishing a javelin with a big shield. The fourth face shines steadily like the full moon, illumining the dark sayings in the Vedas; and the two hands which help it rest with splendour respectively on the bosom and on the garland of red wild flowers which bedeck the bosom. The fifth face longs with righteous anger to destroy the enemies of devotees and in this it is assisted

by two braceleted hands, of which one rises to hold up the signet to sacrifices for the destruction of enemies and the other makes music with its bracelet. To prosper the earth and to demonstrate the purity and joy of household life, the sixth and the last face smiles on his consort Valli; one of the two hands which correspond to it pours rain on earth and the other throws bridal garlands on the necks of his consorts in heaven.

The Lord is also to be seen in the mountain-town of Palani and in a place believed by some to be near Pondicherry. To the former town came, once upon a time, the three chief deities, Brahma, Vishnu, and Siva, to appease Subrahmanya's wrath against Brahma, as it had led to the cessation of creation, and consequently of preservation and destruction. The deities were preceded by sages reduced to mere skeletons by rigid penances and by celestial choristers dressed in spotlessly white garments and accompanied by their beautiful consorts. A host of minor gods also accompanied them.

Other places mentioned in the poem as the residence of the Lord include such various spots as hills, forests, rivers, tanks, halls and assemblies. The poem ends with sublime words of prayer, with which the god should be approached and the manner in which the prayer will be responded to.

By a close study of the poem, the manners and customs of the South Indians of far-away days, when it was composed, can well be understood. The descriptions given of flowers and trees are true to nature. The language is difficult, but worth a Tamilian's while to grapple with.

## THANKSGIVING

For fun and friends and daily food;  
For children—my beatitude;  
For strength to meet life's sudden shocks;  
For apple-boughs and hollyhocks;  
For snow in winter, fairy lanes;  
For peacefulness and growing pains;  
For books by poet, seer and sage;

For easy chairs and middle-age;  
For embers on the hearth, for songs;  
For faith that triumphs over wrongs;  
For laughter and remembered pranks;  
For prayers at night—I give Thee thanks!

—From the *Parents' Magazine*.

## The Bringing up of Children, as it strikes a bachelor girl

BY PADMINI SATTHIANADHAN

I CAN hear the wise mother laugh at the mere heading of this article. "A Bachelor girl? What does she know about children?" will be the general opinion—and yet, are not mothers so obsessed by their own children at times, so cock-sure of the correct bringing-up of their own off-spring, that they are very often prejudiced, while judging other people's children, and too blind to the faults of their own? Perhaps it is better after all for some one to look on children from an impersonal, unprejudiced point of view, instead of with a fond motherly eye—and so—though a bachelor girl, I humbly put forward my views on the bringing-up of children.

To the unmarried girl, mothers, on the whole are rather amusing and sometimes quite enviable creatures. There are so many different types of mothers. There is the fond clucking mother. She, at any rate, is not enviable; but she certainly is amusing. She never leaves her children alone—and one feels so sorry for the poor little mites. Spoilt they may be—and their wishes are undoubtedly pandered to; but what will these tiny creatures grow up into? Surely, they are going to be conceited, self-satisfied and rather worthless creatures of the world, unless they themselves realise their parents' clinging fondness and adoration, and are wise enough to belittle her praises and steer their own more modest course. These fond foolish mothers always insist on broad-casting their children's accomplishments to their friends and relations. The poor child is made to play the piano or whatever instrument it has been taught, to dance, to sing, to recite, and all the time the mother praises it, while the guests sit in utter boredom; but nevertheless saying: "Oh—how clever—what a brilliant child you have—" or hypocritical words to that effect. And the child—it either suffers tortures carrying out its performances, or else, it becomes so

cock-sure of itself, that it grows up into an insufferable prig. If the child has no accomplishment to broad-cast, the mother spends her time telling her visitors all about its doings and brilliant sayings, until one wonders when this mother is going to realise that there are other children in the world besides her own, and that there are other topics to discuss apart from her off-spring.

As a direct opposite to the doting and irresponsible mother, is the doting but responsible mother, who is so weighed down by the care of looking after her children, and of not spoiling them, but of bringing them up in the strait and narrow way, that her very eagerness to do the right thing seems to make her do everything that is wrong. Her existence seems to consist in a series of "don'ts." "Darling, don't climb that tree, you will fall and break your neck," she shouts to her adventurous little son—to whom a fall would probably do all the good in the world. "Dearest, don't break that doll," she cries to her daughter, who pulls at a toy doll's hair rather hard. Interference seems to be her one stand-by, and her children are not allowed to do a single thing on their own, with the result that they learn to be secretive and sly, and do things behind their mother's back.

The mother, who strikes the happy mean between the above-mentioned two types seems to be the ideal. She, who encourages her children in whatever they show a taste for, without boasting of their aptitudes too much, and she, who checks her children moderately and makes them obey her because of the very wisdom of her orders, is never considered a reasonless autocrat by her children. After all, should not a child's up-bringing be moulded on love and kindness and reason. If the child loves its parents so much that it will dislike doing anything that may hurt them, implicit obedience seems to be easy to achieve. But

perhaps I am trying to be wiser than I am. The fact remains, however, that to us Bachelor girls, there seem to be many kinds of mothers—the nagging types and the petting types, the psychological and the common-sense, the simple and the elaborate, the shy and the bold and proud.

I shall however desist from more remarks—as I really do not know anything about children. In fact, I must apologise for those remarks I have made bold to air to the public. After all, every mother knows how best to look after her own child. What right, therefore, has an outsider to interfere?

## NO FLOWERS BY REQUEST

BY MEA

IN olden days it was the custom to make sacrifices, in order that the person making the sacrifice might receive some material or spiritual benefit or be spared some misfortune. The sacrifice was for the propitiation of the gods. It was believed that the gods delighted in certain odours, and these were produced by burning certain spices and resins on an altar, so that the smoke rising heavenward might carry with it sweet odours to the gods. These were burnt offerings.

A prayer to a god was usually accompanied by some offering that was more or less in the nature of a bribe. The offering of a sacrifice consisted in pouring libations of wine, milk, oil, or the blood of sacrificial animals over holy places. The original idea was to offer food to the gods, and either the whole of the animal or only certain parts were burned on the altars. The parts of the sacrificial animal not offered as a burnt offering to the gods were eaten by the priests or the worshippers. There were numerous laws concerning what animals might or might not be offered as sacrifices, and the manner in which the offerings were to be made.

Human sacrifices were common among Semitic nations, including the Jews. During the idolatry of the Jews, they offered their children as burnt offerings to Moloch. At one time it was the practice in Carthage to burn children alive as offerings.

Among the Phoenicians, human sacrifices were offered on great occasions, and

usually a first-born or only son was selected for the purpose, the idea being that an offering was acceptable to a god in proportion to the value set upon it by the person making the sacrifice. It was thought that deities delighted in and demanded the most valuable gifts and this led to the dedication of virgins as gifts to temples to become temple attendants and sometimes to become sacrificial offerings. In the *Pre-māpuri* is the image of Martand, and to him are offered vows for being favoured with children, on condition that the first-born shall be left in the temple for the service of the deity. This form of sacrifice exists at the present day.

As people became more enlightened and possibly at the same time less devout, human sacrifices were only carried out figuratively. Women cut off and burnt their hair as an offering instead of sacrificing themselves.

In ancient Egypt, it was the custom to make a sacrificial offering of a maiden by throwing her into the Nile whenever an inundation of that river occurred. Later on, a waxen image of a woman was thrown in instead. Among the ancient Greeks, human offerings were not unusual. The history of human sacrifices is too long to review properly here, and enough has been said to show that the practice was a common one.

The serving of food and drink to household spirits prevailed in Russia, Germany, Lapland, Servia, etc. Incense was

a burnt offering made by the ancient Jews and is still used by Hindus and Christians. Consecrated candles are another form of modern burnt offerings. It should be noted that with the progress of education and the attainment of a higher state of civilisation, the tendency to sacrifice life became less, and at the present time the sacrificing of human and animal life is confined to a few tribes, though the Hindus still sacrifice animals. In place of human and animal life, it is the custom to sacrifice vegetable life, as in the decoration of churches at Easter, Christmas, at Harvest time and so on, but mainly has it become the custom to sacrifice vegetable life as an offering of respect to the dead, either by placing flowers over coffins, or graves, or on monuments erected in memory of the dead.

The fact that it has become a not uncommon custom during recent years to insert the words, that form the title of this article, at the foot of an obituary notice, indicates that we are reaching a still higher state of civilisation. This is a practical age and not an age for tokens and symbols. There is an increasing number of people who believe in the policy of "live and let live." Enormous strides have been made in recent years in the prevention of cruelty to children and animals. It is not inconceivable that in years to come there may be a society for the prevention of cruelty to flowers. To some the idea may appear fantastic, but there are numerous lovers of flowers who would welcome it even to day.

It is stated that the Emperor Huen-sung, of the Tang dynasty, hung tiny golden bells on the branches in his garden to keep off the birds. He it was who went off in the springtime with his court musicians to gladden flowers with soft music.

Thanks to science and Sir Jagadish Bose, we are beginning to learn a little about plant life. We know that they have nerves and feelings, and it would be difficult to say exactly where the dividing line is between animal and vegetable life, just

as it is impossible to discover the dividing line between human and animal life.

Some people deny existence of souls, even in human beings. Many people think that animals as well as human beings have souls. Who is to say that plants have not souls also? We do not know, and we cannot deny what we do not know.

The Japanese writer, Okakura-Kakuzo, says: "Where better than in a flower, sweet in its unconsciousness, fragrant because of its silence, can we image the unfolding of a virgin soul?"

To a lover of flowers, there is no more pathetic sight than that of the Cenotaph in London, where thousands of beautiful flowers are sacrificed every day in a blazing sun or icy wind. If the glorious dead can see them, they are probably equally depressed. Our funeral ceremonies and cemeteries are depressing enough without adding to them the sad sight of dead and dying flowers. Surely, it would be more in accordance with our belief of eternal life, if we were to offer pots of living plants to surround the coffins and graves of those who were dear to us, which would be symbols of new life and a sign that we regarded the soul of the departed as still living, and that death is not the end of all things. Even our cemeteries would take on a more cheerful appearance, and death would be surrounded with an atmosphere of beauty, which is what it ought to have.

The beautiful sights of Kashmir are married for many by the spectacle of boatloads of the lovely lotus flower being taken daily to be used as a religious sacrifice.

The number of flowers cut daily to adorn the ballrooms and banquet-tables of Europe and America, to be thrown away on the morrow, must be something enormous.

Whatever our religious beliefs may be, or whatever our theories are with regard to life, we must admit that the law of life

is the same for all. We do not know the object of life or the reason for the existence of many things. It is comparatively recently that we came to the conclusion that it was wrong to be cruel to animals; in fact there are still many who are cruel

to animals without thinking it wrong. It is only reasonable to assume that with the advance of civilisation we shall, as far as possible, respect all life, and the time will come when it will be no longer necessary to insert the notice "no flowers by request."

## Leg and Foot Ornaments in Ancient India and Ceylon

By J. A. WILL PERERA, M.R.A.S. (CEYLON)

### LEG ORNAMENTS

SINGHALESE Royalty had no less than eight different kinds of ornaments for the feet, some were conch-shaped, and are described as "Pada-sankha-jala." Again, there were bells fringing the "Pada-kinkini." These ornaments are known in India by the name "Kinkini."

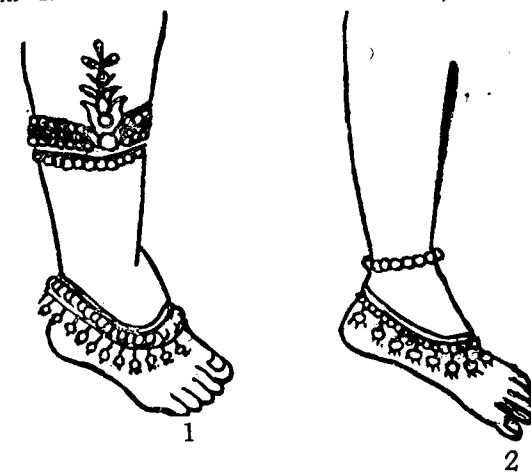
"Nupuru" (from Sanscrit "Nupura") were feet ornaments made of hollow tubes filled with shot. In addition to the above-named, "Pada-srunkhala" and "Padajangha" were worn. Stockings or "Padajala" were worn before His Majesty, the King of the Singhalese, put on his gold shoes or slippers called "Padatrana." The goldsmiths of Mangalagama village made the gold shoes for the last King of Kandy (Ceylon), who was a Cadet of the Royal House of Madura. In the year 1906, Dr. Paul E. Pieris, M. A., D. Litt: (Present Ceylon Trade Commissioner, London), obtained a copper replica from the descendants of these goldsmiths for the Colombo Museum.

In the same year (1906), Dr. Ananda K. Coomaraswamy, Ceylon's most distinguished son (now at the Boston Museum, U. S. A.) and author of many works on Indian and Singhalese art and sculpture, secured for the Colombo Museum from the same smiths, copies of the original designs of jewellery made by them for King Kirthi Sri Raja Singha (1747-30) and for Sri Vikrama Raja Singha (1798-1815). Dr. Paul E. Pieris helped Dr. Coomaraswamy in this undertaking. The latter wrote a description of these ornaments for the Colombo Museum. Lastly, there were the "Padabharana," also feet ornaments, different to the others. The toes were not neglected or ignored. On them were worn toe-rings called "Padmudu."

The "Janghabrahana" and the "Hinasutra" were leg ornaments of gold worn by Royalty in Ceylon—the latter were six in number and were for both legs. A net-work pattern ornament worn over the knees was the "Urujala." "Halan" or anklets were of five kinds. One variety was known as "Pa-salambu"; another the "Pattodam" was worn immediately above the ankles. "Nuruvala," "Padagam," and "Kausutalan" were others. The last-named had tiny gold bells attached to them, which jingled and tinkled as the King walked. The Singhalese King had on his wrists too "Rangiri-valalu" which also tinkled as he moved his arms and hands,..... truly a case of "bells on his fingers and bells on his toes."

### INDIAN ORNAMENTS

I now come to leg and foot ornaments worn in India. From the earliest times, Indian



women wore leglets, anklets, and toe-ring. The popular variety consisted of a chain band, having

a fringe of small bells. This went round the feet. Another type had small metal shells filled with shot. These ornaments made a musical sound as the person walked about. As in Ceylon, so in India of old, the word "Kinkini" stood for jingling ornaments. Both sexes wore them, as in Ceylon.

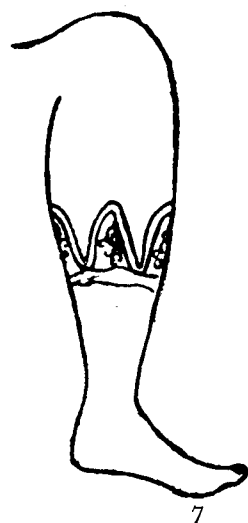


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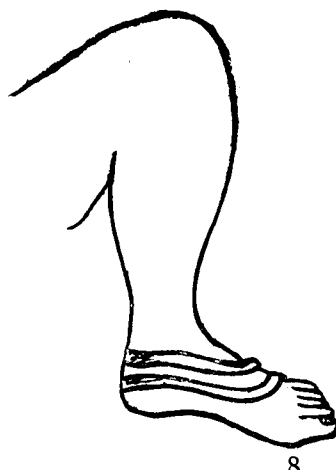
Fifty years ago in Bengal, it was the custom to give as gifts to brides a kind of "Kinkini" ornament called "Panjara" (from the Persian word "Payzeb"). These were discarded "within a year or two after marriage," so writes Dr. Rajendralal Mitra in his great work, *Indo-Aryans*. "Up-country women and Mohammedan Ladies (wore) them till an advanced age" ... (See sketches 1, 2, & 3 reproduced from Dr. Mitra's work).

The chain was, in some instances, replaced by hollow tubes filled with shot. These went by the name "Nupura" (Sinh: "Nupuru" para 2 *supra*). Dr. Mitra says that the types

place. Sketches 7, 6, and the upper one of I were, adds Dr. Mitra, "confined to Orissa and Telingana, where the dress worn was generally short, and the leg was left sufficiently bare to



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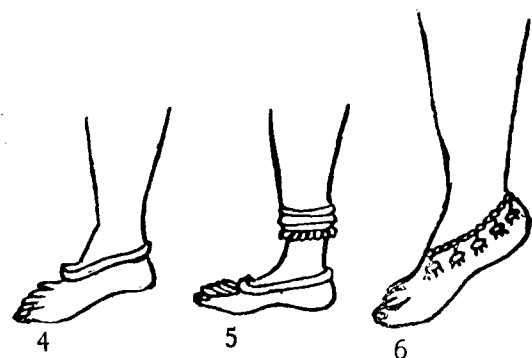
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display them." Both sexes used them, but not on both legs. A variation of this ornament "consisting of a curiously bent rod", writes Dr. Mitra, was in use 50 years ago "in some parts of Orissa, and is known under the name *Ban-kamala*. It was unknown at Sanchi and Amarvati".

It will thus be seen that ancient Singhalese leg and foot ornaments resembled those of North India, and had, in many cases, almost the same names (derived from the common mother tongue—Sanskrit). In the Medieval period, there was much South Indian influence, due, to a great extent, to Princesses from those kingdoms going to Ceylon as consorts to the reigning monarchs.

Today, the average Singhalese lassie does not wear leg, foot or toe ornaments, while her sister in the Tamil districts of North and East Ceylon wears them. However, the middle and upper classes among the Tamils are fast discarding these ornaments, owing to the inroads of Western civilization. The Ceylonese, as a rule, are more Westernised than the Indians. The Tamils, be it said to their credit, are more slow in aping the West, but the Singhalese, unfortunately, take readily to anything and everything that comes from Europe.

[All sketches are reproduced from "Indo-Aryans" by Dr. R. Mitra, L. L. D.]



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shown in Sketches 4, 5, 6, and the upper one in 2 were the only kinds used 50 years ago in India. These were called "Gujri", as the belles of Gujarat were the first to wear them. Dr. Mitra quotes in support from the *Saradi Tilaka* thus:-

"There goes the maid of Gujarat blooming as with perpetual youth, having eyes like the 'Chakora', of the complexion of the yellow 'Rochana', and a voice musical as that of the parrot. She wears anklets of silver, large ear-rings set with pearls, and her bodice is buttoned below the hips with gems."

—Wilson's *Hindu Theatre*, 11, 384.

When shots were not used, bells took their



HER HIGHNESS SETU LAKSHMI BAYI, C. I., L. L. D.,  
Senior Maharani of Travancore.

## Her Highness Setu Lakshmi Bayi, C. I., L. L. D.

**I**N August 1932, the University of Madras conferred on Her Highness, Setu Lakshmi Bayi, C. I., the Senior Maharani of Travancore, the Hon. degree of L. L. D. The Benares Hindu University conferred on her the honorary Degree of Doctor of Letters at the Convocation on 8th December 1937.

Her Highness was born in the year 1895 at Mavelikara, a place of historical importance in Central Travancore. She was adopted into the Travancore Royal family on the 31st of August 1900. Her Highness had her early education under the direct supervision of the eminent scholar, the late Raja Kerala Varma, C.S.I., F. M. U., the talented Consort of the late Senior Rani of Travancore. She evinces keen interest in æsthetic subjects like Drawing, Music, etc. Her Highness was married to Prince Rama Varma, the second nephew of the late Raja Kerala Varma, C.S.I. on the 6th of May 1906. A few days after she completed her 18th year, the management of the Sreepadam house-hold and estates, which, till then, had been in the hands of the Travancore Government was entrusted to her. The Sreepadam Estate is called Attingal Edavaga and it comprises an area of 21½ square miles and Her Highness is called Attingal Valia Tampuran. She thus obtained the training and experience in administrative business, which later in life helped her a great deal when she was ruling the Travancore State. On the demise of His Highness Sri Moolam Tirunal, the late Maharaja, in 1924, Her Highness became the Maharani Regent of Travancore during the minority of her nephew, His Highness the present Maharaja. During the seven years of the Regency, she did much for the improvement of the State and won a name as a very capable ruler and administrator. Her reign was distinguished by many measures of social and political reform, the most

important among them being the extension of the railway to the heart of the capital, Trivandram, the electrification of Trivandram town, the supply of protected water to it, the construction of Neendakara bridge, the conversion of grain tax on Kandukrishi and Sreepadam lands into money, the throwing open of all State appointments to all classes of Her Highness' subjects, irrespective of caste or creed, the appointment of a large number of qualified women in the State service, the nomination of women to the Travancore Legislative Council and the Sree Moolam Assembly, the abolition of animal sacrifices in temples, the discontinuance of the Deva-Dasi system in temples, the opening of the Nariyaman-gala-Pallivasal Road, etc., etc.,

In recognition of Her Highness' ability and statesmanship, she was admitted into the Imperial Order of the Crown of India and was decorated with the Insignia of the Order by His Excellency the Viceroy, on the 8th December 1929 at Trivandram.

In November 1931, Her Highness handed over the administration of the Travancore State to the present Maharaja. In the Kharita sent to him by His Excellency the Viceroy on the day of investiture with ruling Powers, he referred to Her Highness as follows:—

"..... Your Highness is fortunate in succeeding to the inheritance of a State which has been administered in a most statesmanlike fashion, not only by your predecessors, but also by Her Highness the Maharani Regent during your minority. The debt which Your Highness and the Travancore State owe to Her Highness, the Maharanee Regent, is one which is difficult for me to estimate or for Your Highness to repay, but I feel sure that you will leave nothing undone to maintain Her Highness' dignity and welfare in retirement."

—R. Kulatha Iyer.

## CURRENT COMMENTS

### The Tuberculosis Menace in India.

Lady Linlithgow's appeal for help in a campaign against the dreadful scourge of tuberculosis is touching all hearts. As she says :

"Tuberculosis is at once the most deadly and the one which most needs attention in a fresh aspect. Every one who has experience of the ravages of Tuberculosis must know how dreadful a danger it is to the life, the happiness, and the spirit of the community. I know that the disease is primarily an urban one; but the extent of its increase in recent years in rural areas shows how important it is to extend preventive measures to those areas also. I have therefore decided to appeal to the whole of India for the collection of money on as large a scale as possible to finance a determined and continuing campaign against the spread of the disease."

Lady Linlithgow has gained the King-Emperor's consent for the fund to be called the *King-Emperor's Fund*; a fact which shows His Majesty's keen interest in the matter. She proposes to found an Anti-tuberculosis Association for India, with a "Central Body supported by Provincial and State organisations, which would be expected to affiliate themselves to the Central body, and to apply a uniform policy to the circumstances of the different localities in which Tuberculosis prevails. The expenditure in the Provinces and States would be mainly on the maintenance of clinics and where possible on sanatoria and after-care settlements, while the expenditure at Headquarters, directed by experts and representatives of the affiliated organisations, would be on research, the providing of technical advice and general coordination of effort, and on a central model clinic in Delhi."

"But as the most effective and really concrete work falls to be done in the Provinces and States, I propose that of the monies raised in the Provinces and States in answer to my appeal, as much as 95 per cent should be returned for local expenditure, and the remaining 5 per cent, together with any subscriptions that may be voluntarily earmarked by the donors for expenditure on central activities, should be retained by the Central organisation."

We heartily endorse her appeal to the

people of India, who are so well-known for kindness and charity.

"I hope that every one in India, rich and poor, will contribute according to their means—much or little—to this great cause, grasping a noble opportunity of united effort to oppose a great evil in India and to promote the highest welfare of her people."

### Healthy Women.

Miss Margaret Burton wrote in the *Statesman* that "a nation's health is its mother's. She it is who must be strong in order to ensure that her offspring will be so. Primarily her health counts."

Women, especially in India, have always hitherto been at a disadvantage where health recreations are wanted, but now note is being taken of the necessity of physical training for them. Problems are being tackled regarding —

1. Medical attention for prevention and cure.
2. Suitable physical exercise.
3. Correct and adequate diet.
4. The Teaching of hygiene and sanitation."

Yet much has to be done.

"It is necessary therefore that all girls' schools in India should have trained physical instructresses. Supervized playgrounds should be built in the congested areas of towns where children will find space to play. An experiment of this kind was started in Simla this year where a women and childrens' playground was opened with a trained physical instructress in charge. Much good work was done and the ground was very popular.

Gradually, the crusade for physical education amongst girls and women gains strength. Provinces and States are beginning to realize the necessity for making and keeping women physically robust.

Madras has started a training scheme for teachers; the Punjab has a Physical Directress who is responsible for the work in girls' schools in the province; Bengal has a similar person on part time work only. In this connexion the Prime Minister of Bengal made an important reference to physical education for girls, and stated that the earliest opportunity would be

taken to provide funds to continue the training of teachers as started by the physical directress of the Calcutta Y.W.C.A. and to employ a full-time directress to Government.

The Y.W.C.A. training college offers a one year course in the theory and practice of physical education for girls. Students have been deputed to this college by the Governments of the Punjab, United Provinces, Bihar and Assam; other students have come on their own responsibility from Mysore, Hyderabad, Deccan and Ceylon."

It is very important also to remember the need for fresh air. Says the *Madras Mail*,

"Fresh air is the best of all tonics. First, because it acts as a cleanser to the earth's surface. Secondly, because it is laden with sweet scents and healthful properties. Whatever may have been your habits, make them now as *outdoor* as you possibly can. Form a health resolution to obtain as minimum daily exercise, four miles walking or its equivalent of golf or other games. This you must do, even if you work in a town where it means getting up an hour earlier. So take your exercise, whatever the weather may be like."

In this connection it is pleasant to note that a swimming bath for women was lately opened at Hyderabad by the Princess of Berar. Such institutions will play a most important part in the national welfare.

"Fear neither winds nor chills. A cold bath in the morning is one of the best means to this end. The skin, by being always covered and protected, is in danger of losing its power of resisting, unless we adopt some measure such as this."

I would also like to point out the importance of *good posture* brought out by *The Parents' Magazine*. It says:

"It is vitally important that seating equipment in our schools make possible, and encourage, good sitting. Correct seats are those which conform to anatomical requirements. These requirements never vary while physical proportions and shapes do. Good seating requires that the back of the seat should support the spine at the top of the hips or "small of the back" and should be soft or adjustable at its lower edge to conform to individual shapes or changing position. The seat should slope slightly backwards to discourage any forward sliding. It should be

low enough to insure against pressure from the forward edge under the knees. A high seat is always objectionable, but there is no postural objection or discomfort in a low seat if properly formed. The seat must be short enough to insure full use of the back support, with no pressure under the knees from the front edge."

Such rules ought to be followed carefully in schools. And at home it is very necessary that mothers should insist on them. It is a good suggestion however that such habits can be followed more easily as play than as drill rules. Here are some suggestions for children's games from *The Parents' Magazine* to attain and keep good posture:

**"The Rubber Man"**—Lying on the floor, arms raised above the head, chin in, back flat against the floor, each child pretends he is made of rubber and stretches himself out so as to be as long as possible. Keeping their backs against the floor, the children expand their chests and stretch their arms and legs while they recite the following jingle: "Watch this funney, long rubber man. See him stretch as far as he can; up go hands and down go feet. Now relax and now repeat."

**The Bicycle Man**—Each child lies on the floor, hands over head, chin drawn in. The children move their feet as though "pedalling a bicycle to this rhyme: 'Riding, pushing his feet, the bicycle man comes up the street; sometimes slow and sometimes fast, then he comes to rest at last.'"

**Paper Dolls Pasted on the Floor**—Each child lies flat, arms stretched outwards, legs held straight, pretending to be a paper doll lying on the floor. By pulling in his abdominal muscles the child can make the lower part of his back touch the floor. He may pretend he needs more paste in the hollow of his back to fasten the back flat against the floor.

**Paper Dolls Pasted on the Wall**—To play this game, which lasts only a minute or two, the children join hands and stand against the wall, heels two or three inches away from the wall. With head, shoulders and hips against the wall, each child tries to see who can be the flattest paper doll.

**Giants**—A giant is very tall and stands very straight. The child pretends to be a giant and walks on tip-toe, standing as well as he knows how.

**Balloons**—Each child blows up his own toy balloon, then all toss the balloons high overhead. To keep the balloons up the children must reach and stretch up over and over again, sometimes using the right hand, sometimes the left. Children like this game and it's very good for them.

To strengthen the muscles that support the feet, play the following games barefoot :

**Tight-Rope Walker**—Use a chalk line on the floor or a crack between the boards to represent a tight rope. The game is to walk this line with care and exactness. The tight-rope walker walks on tiptoe, toes turned in, heels turned out and tries to grasp the floor with his toes.

**Picking Up Marbles**—Sitting in a low chair, the child tries to pick up a marble in his bare toes and put it down again, using first one foot and then the other. He then tries to pick up two marbles at a time, first with one foot, then the other, then two marbles with each foot, using both feet at once.

Do not tire or bore the child by having him play the games too long. Ten to fifteen minutes of supervised and interesting play is better than a long period of half-hearted play. But at all times children must be required to *sit up tall*, to walk with heads up, to loosen up tense bodies."

#### Duties of Indian Women,

A short time ago, Mrs. Vijayalakshmi Pandit urged that women should realise their natural weaknesses, and yet try to prove their ability to take part in the life of their country, not for the sake of self, but for service to others. We heartily commend her advice. She said :

"I am not a feminist. I believe that both men and women should be equal partners in business and life. We should not fight men for our rights ; we should develop ourselves. And when we are fit for responsibility no man will be able to deny our rights to us. We should prove our worth by improving the condition of villagers, which is pathetic, and educating properly our children, in short fight for and achieve not only the freedom of the country but of humanity."

The same ideal was emphasised by H. H. Maharani Sethu Parvati Bai of Travancore, lately at Vizagapatam :

"I need hardly express the hope that, while taking full advantage of the social amenities and advantages of clubs like yours, you will remember the vast mass of girls and women all over India to whom life brings little pleasure and nothing of the liberation and power of education, and will direct a substantial share of their organised activity to the elevation of their less fortunate sisters."

This point of view was also largely brought out at the Eleventh Session of the Hyderabad State Women's Conference, where resolutions for many necessary purposes were proposed by the Princesses of Hyderabad, Lady Hydari, Lady Mackenzi, Mrs. Rustonji Fardonji and other ladies. While asserting the rights of the entire half of the population of the State, viz., the mothers and sisters and the wives and daughters of the people of the land ; while "envisaging a greater Hyderabad in the light of the promised reforms we, the women of these Dominions, solemnly adhere to our former claim to a full recognition of our civic rights and demand that on the Legislative, Municipal and all other Councils, bodies and committees whereunto the citizens shall reach in virtue of election, nomination or appointment, the women of this realm be accorded definite representation commensurate with the progressive interests for which they stand."

Note was also taken of the service that can be done by women if proper education were given them ; "urging the provision of special instruction in mothercraft in view of the arduous and grave responsibilities of motherhood, and pleading that such instruction be made easily available to the rich and the poor, the starting of classes in all educational institutions to give instruction in special courses such as child training and nursing of babies, nursing of sick persons, hygiene in general, house keeping, cooking, needle-work, economics and ethics.

It is the day of youth everywhere, but a humorous point, which can be taken note of was brought out lately, when the mother's point of view was shewn by a lady Doctor. Instead of falling in always with the views of different members of the family, what will happen, if the Mother emphasised her own view? She could do that in three ways.

"First of all there is a growing conviction among mothers that their work, though usually

unpaid, is every bit as important as that of fathers. They run the house, bear and bring up the children and often are at work for far longer hours than their menfolk. But because they do not earn directly they frequently never have any money to spend."

"Another question on which mothers are growing restive is on the subject of children. Mothers are beginning to claim the right to decide how many children there are to be in the family and at what intervals they are to arrive."

"One more new attitude on the part of mothers I would like to mention before I close. I refer to their attitude on the questions of war and peace. I believe that women are more pacifist than men. By instinct, rather than by any process of reasoning, they see the futility of fighting, that it leads no-where, gains nothing, settles nothing. I believe that day may come when mothers will refuse to provide cannon-lodder any more. When that day dawns, the world will have to reckon with the Mother's Point of View."

#### Women's Home Industries.

It is interesting to hear of a Depot for such industries opened by the Bombay Presidency Women's Council in 1936. The beginning was made when women, who worked at home, were asked to send samples of their work to an Exhibition at Bombay. The response was more than expected, and women's institutions and individual workers were asked if they would support a depot. The result was a collection of quite a good sum of money, which, with other collections, amounted to Rs. 1900, and was set up as a capital for the purpose. Now the depot is working well, sales are increasing ; and there is good organisation. Tuition is given in cookery, handicrafts, physical culture and languages at a charge of Re. 1 per head. It is good to note that there are several household necessities sold here, such as curtains, linen for the house, garments for adults and babies &c. Then there are exhibits of special handicrafts such as lacquer work, Cutch work, embroidery, needlework of all kinds, lace, painted wood and glass, etc. An Exhibition will be held each year, on the occasion of the yearly conference of the Bombay Women's Council, the next one being in February, 1938. Articles of all kinds will be made to order ; and it is hoped that the women

of India will co-operate in this good scheme, by sending in their work, by giving orders, by purchase. Communications are to be addressed to the Hon. Secretary, Women's Home Industries Depot, Dhunraj Mahal, Fort, Bombay.

#### Education for Women.

Higher education of women has been progressing steadily in Mysore, which claims to be a pioneer in this matter. The first group of Indian lady graduates passed out of the Maharani's College about thirty years ago ; now this College in Mysore and a College in Bangalore, are working well, while Primary, Middle and High Schools exist all over the Mysore State. It is good to note that free education is given in the Primary and Middle schools, and even in the University, with the addition of scholarships. The following is an account of the progress made :

"In March 1937, 118 women candidates took various University examinations, and of this number, 76 were successful. In the Intermediate, B.A., and B. Sc., Examinations there were very good results, no fewer than six lady candidates taking first classes and eight taking second classes. The B. T. and the Medical courses were quite popular among the women students. Thirty-two women candidates appeared for the various Medical Examinations in 1937, and 21 of these passed successfully. The Science courses (B. Sc., and M. Sc.) accounted for twelve candidates, of whom ten were successful, while eight out of nine lady candidates for the B. T. course were declared to have passed. The Intermediate and B.A. courses have also shown good results among women candidates."

There has been increase of higher education for women in Bengal also. There are six Arts Colleges for them, and still the supply is not equal to the demand. Hence co-education is being encouraged ; and there were 627 women's students in men's colleges last year.

Besides such, there are 22 schools for the children of cultivators, and many private agencies for education, as well as Christian Missionary enterprises. 45 technical and special schools for Indian girls had an attendance of 3,579 pupils.

The cost for women's colleges, we are told was Rs. 1,76,704, for high schools Rs. 10,05,322, and for middle schools Rs. 3,61,844.

In Madras, at the constituent conference for the A. C. W. C., compulsory education for boys and girls for seven years from the start of school life was urged, as recommended by the Wardha Conference.

It is also thought that there should be nursery schools for children between 2 and 5 years of age.

#### CARE FOR ANIMALS.

It is interesting to know that there actually was an *All-India Women's Cow Protection Conference* in India lately. Many fine ideals were expressed here, such as the improvement of cattle by proper housing and careful attention to details of animal husbandry and cattle farming. Apart from the kindness due to the animals themselves, there was the fact to

remember that good milk from good cattle was necessary for the health of children. Some resolutions were passed, one against the *Phooka* process, and another calling upon provinces not only to prevent slaughter of milch cows, calves and stud bulls, but also to provide good pasture lands.

Travancore has again come to the fore in showing a wise, fine and independent policy, by the election of Mrs. Anna Chandy as Senior District Munsif—the first time we are told, that a lady has been placed on the Judiciary in India. Mrs. Chandy is a lady of distinction, having practised at the bar for eight years, and working as a Member of the Legislature for three years, as well as being the Editor of a Woman's Weekly paper for some time. We congratulate her and wish her all success.

## RAINS

BY B. SRI RAMA MURTHI

HOW cool is thy touch,  
O July, mother of showers!  
Let the big drops tickle  
and sting me with the cold hailstone,  
The ceaseless gift of the clouds  
tunes the soul of Nature to song,  
and the fragrant breath of the rains  
like a blessing envelops the earth.

Birds call their mates  
to sweet wooing.  
Earth and sky are innocent of stain,  
like the white cap of mist  
on blue hills cloud-kissed.  
The setting sun doth halt a while  
gazing in mute rapture  
on the gold-and-gem-pavemented sky.

A rain of flowers  
on carpets of green velvet,  
on cushioned river-banks,  
and among the playful wavelets  
of laughter-filled lotus-lakes.....  
Homeward cattle  
drawn up in ranks,  
raise their meek heads  
and stand unmoving,  
enjoying every drop.  
And on a bare tree of ancient age,

a lone raven shakes  
its disordered plumage.

The clouds are smoky,  
and a dim sun  
pours into the pools,  
where a wayward breeze  
breaks the colourful dreams of the clouds.  
Children are busy  
floating paper-boats  
on short-lived streams  
in the shadow of a way-lost cloud.

A long sultry day,  
when women's delicate hands  
are busy waving ivory fans  
behind trellised ivory screens.....  
Sudden clouds, fold on fold,  
with flights of snowy cranes across,—  
like a herd of elephants, young and old,  
like a near range of hills.....  
winged insects  
mad with the scent of coming rains.

The thunder rolls  
and ears are split and eyes blinded.  
The sound of million cataracts  
and rushing waters!  
And the world is flooded.

And in my heart,  
there is a nameless gloom,  
the wail of solitude,  
of hunger in the midst of plenitude,  
of helpless Age,  
and youth plundered of all its bloom,  
and long forlorn years sighing for rest.

Who is this miserable quest  
in my hall of song?  
O Laughter! Where art thou gone?  
My heart is orphan'd:  
it weeps unashamed.

The rain ceases  
and a dim sun  
feebly smiles on the world.

And men pass by me  
mocking my quenchless grief  
with smiles and derisive looks.  
Night and day,  
the clouds are spending themselves utterly.  
Dark and unlit are the mansions of Heaven.  
A pall of mist enwraps the earth.

All earthly life is indrawn, stirless.  
The near trees and the distant hills  
are featureless.  
No sound is heard  
but a giant's munching;  
The constant howl and screech  
and shriek of the winds  
and of waters rushing around,  
maniacal, gnashing furious teeth,  
and the dull muffled echoes  
of far-off breakers  
booming amid rocks.  
And now and again roar  
the indignant hosts above  
and their anger flashes fire.

A kindly sun  
greeting familiar faces...  
Old friend!  
How sorely have I missed thee!  
I had no hope to see thee again;  
And now my heart is a-tremble  
under thy warm touch.  
And my eyes are tear-filled  
At the sight of thy golden loveliness.

## SWEET REVENGE

### CHAPTER I

#### THE PROHIBITED HOUSE

KARUNAKAR, the youngest child of Varunachalam, was loved by his parents and his relations. At school, he was equally the favourite of all. He got through the High School courses with flying colours, and passed through University College.

Immediately afterwards, Karunakar applied for a seat in the Medical College. For a keen intellect like his, the five years at the Medical College sped like five lightning streaks on the glorious blue; and there he was initiated into all manners of polished-life and etiquette, all kinds of reformed social ideals of culture and urbanity.

For the first time in his life he broke the tradition of his house, as well as that of Hindu *Dharma*, by marrying in his twenty-sixth year a student Brahmin girl of sixteen. His strong conviction was that an alliance made out of

mutual love and consent, irrespective of the age of either party, was alone the happiest and the loveliest. "It is in the hands of man," said Karunakar, "to make his life happy or miserable; it is man that creates heaven or hell and not God, who has no hand in manufacturing Happiness on one side and Misery on the other, as though He were a kind of Mr. Ford and these two His models of engines." With this conviction he chose his own woman and with her aid he chose to take life's highways. He desired her to be one of the brightest actors of social comedy, decorating it with all the splendour and buoyancy of high spirits and revealing novelty in daily domestic routine. And Pramila readily rose to her husband's wishes and ideals.

Then, he accepted a job in Government on a very decent pay and other professional allowances, and departed to a far-away small town.

A lonely but fashionable house in a fine variegated garden and equipped with up-to-date furniture was rented by him. This was their

happy home, where they gathered many beautiful articles. The kitchen was entrusted to a professional cook, and Pramila allowed herself freedom from worry. Karunakar allowed Pramila to engage in social conversation with men visitors. He taught her to drive their car. He made her dress in fashionable modes of costume and coiffure. When she complained of the want of anklets or a jingling waistbelt, he quieted her with scorn and said, "Girlie, those antiquated things are banned in this age; so no more of such frivolities, which are mere ostentation."

For a couple of months, after the doctor settled in his new place, women-folk of the so-called *elite* made frequent visits to Mrs. Karunakar; and I am sure they had with Pramila entertaining and instructive discourses on various topics of healthy living and social advancement, by way of diversion from other kinds of village gossip. Perhaps this seemed much beyond their conception; perhaps all the neatness and eye-pleasing decorations of the bungalow were too big for them. With their old modes of tightly-drawn back hair, shyness of speech, lack of modern etiquette, and totally destitute as they were of any talent to raise their voices even among a handful of their own relatives, and totally ignorant of the ways and manners of the world beyond their own village, they had thought that Pramila might be like any one of them. But now they found her too much beyond them. Instead of admiring her for all her culture, simplicity of manners, her charm in receiving and engaging guests and visitors, they misinterpreted all her accomplishments as mere violation of Hindu *Dharma* and *Stiri Vyavahara* and gradually began one by one to drop their visits. They called the doctor a coward and a henpecked husband, because he allowed his wife to sit on the verandah on an easy chair, absorbed in reading. "Why!" said an aged lady at an evening conference at the well, "Not in all my life have I seen women wearing shoes and speaking in low tones to every rascal their males happened to know! Why, I have not seen my eighteen years grand-daughter even looking straight in her husband's face! My Gods! What an age? Is the earth going to turn upside down! Shame upon us all. Talk not of it, Mani." It was then Mani's turn to vent her green heart out. She said, "Granny, my Prakash said that the doctor with a posse of young-

sters, drove with his lady to the theatre in the city; I heard they did this every week and each time the doctor had his wife arm-in-arm and if you rely upon Prakash's utterances, which you must, every one in the hall felt disconcerted. But more—" Here she was interrupted by the old woman, who pointing to the doctor's house near by, cried, "See Mani! See how Pramila receives the Vakil's son there! and look how she uses her eyes! Ah, how ridiculous. My Bhavani, more beautiful than this wench, never behaved like this, though she is of the same age and culture."

Such was the gossip of the villagers about Pramila and her husband. Every night, young wives whispered to their husbands not to pass by Pramila's house; and in a month's space the doctor's house was left abandoned and isolated. Thus was the house of Karunakar socially put to boycott, and declared *The Prohibited House*.

"I do not care a pin for their silly foolishness," the doctor said, strong in his conviction that freedom given to women is freedom won for the nation.

## CHAPTER II.

### THE MOST FREQUENTED HOUSE.

The triumph of collective barbarism over isolated civilisation began to show itself in the home of Karunakar; men like Karunakar convert adversity's venom to life's sweet sustenance; but women like Pramila show under a stress of prejudiced opposition a tendency to become either dispirited, or willing to compromise.

One day, Karunakar found his wife very unhappy. He did not observe in her that laughter in the eye with which she had always used to greet him even lately; a new wrinkle betokened care and sorrow: her head was bowed down, and her lips were sad. This was too much for him. He gently approached her, and asked her what the matter was.

"You do not seem to realise the danger," replied Pramila. "We have no more to do here now than wail over this unkind and undeserved segregation. Even our cook has abandoned us, fearing to be outcasted for serving us. Is this to be the reward of our education? The *dhobi*, with a tear in the eye, complained that the villagers had threatened to turn him out of the village for washing our clothes. Our servants are not allowed to touch the village well; the

milk-man has stopped giving milk: and those that have sucked our life-blood like leeches have not even shown a gesture of help for us in this our present distress. I am at a loss to know what changes I should make in my life and habits, to win back the social sympathy of these ignorant women. It looks as if I should either lower myself to the level of the lowest life of these village girls, or we should at once quit this ungrateful place altogether. Consider, dear, how best we may avert this unmerited misery."

Karunakar then said that he would wire to Madras for an all-serviceable male servant. But here Pramila burst out, "why not a transfer?"

"Transfer, Pramila! Never. That will look like running away. It will argue a sense of wrong and a feeling of shame on our part. No! we must stick to our guns. If our education has given us any strength of mind, we must offer battle, and batter down this ignorance, prejudice and unreason."

At this, Pramila sobbed heavily and broke out, "Dear, you preach courage to me when my reason is paralysed. What base crime am I guilty of, to be thus cut off by these women? Do my shoes stand disdained in their eyes? Let them then explain their futility and I will discard them. Is it my reading of books that they despise? Let them say how this is wrong or worse than idle gossip. Is it my civility to your friends, which they have mistaken for secret dealings with them, that they set down for a hellish crime? Or is it our self-contained life, less costly, but more elegant than their's, that has jaundiced their eyes? Then, let them know that all the jewellery one daughter among their many wears, costs more than all the equipment we have! I have no ornaments, but only things less costly and more useful. Our car, the very object perhaps that appeared to them as a costly luxury, is not worth even half as much as the load of gold worn by one of their grand-daughters. But they little know that without that you could not have been as helpful to them day and night, as you have been. Our furniture and decorations do not cost us above what they pay monthly as doctor's bills, caused by their accumulation of filth, dirt, damp and ditches. They can easily improve their surroundings and save this expenditure. Where then, is the occasion for this passionate revolt against us, and this prohibition?"

"Dear girl," began the cooler husband, "you grow more foolish every moment. Let us be the wiser of the two parties. We shall still be avenged and then turn our backs on this place. My plan is to draw on the reserves of our latent culture, and spend them in dispelling the darkness of ignorance and stupidity, which now prevents them from realising truth and reason. Be prepared, little one. To raise the status of an ill-conditioned and ill-bred people, we must acquaint ourselves with their ways of life by stooping to their level of life. We will do it even at the risk of a little happiness and enjoyment to ourselves. We will discard our elegant and urban ways for a while, till we raise them to our status. We will suffer for them, though this means a retreat from my former resolve. I, by advice and you by action, will begin to reach the end. Since it is the foolishness of the women that predominates over the wisdom of men in this place, I ask you to play your role and reform the women. Take courage and follow my guidance as you did before."

The next day the villagers were astonished to notice Pramila a changed woman altogether in dress and manners. She appeared like any of their maidens; only she could not hide her culture and refinement. Some opined that she was shaken by their prohibitive tactics, and others feared "there must be a great secret behind it;" "and who knows", cried another, "she might do wonders in this guise?" Pramila had thus her first score at the expense of the country-people: she now began a round of daily visits with a kindly smile of recognition for the rich and poor alike. For a few days, she was given a very cold reception, or none at all. But this did not shake her resolve. Gradually, she became a habitual visitor to every house in the village, and there she participated in the gossip of the women, slyly turning it to matters of useful domestic knowledge. A month later, she had become so thoroughly at home with them that they missed her on a minute's delay. The women began to love her; yet still their love was not entirely without suspicion, considering her former ways of life. A month more, however, and all traces of prejudice had been conquered. Every day she collected a handful of girls in the Vakil's house, and taught them lessons in their vernacular, in music and needle-work; she carried vernacular magazines and English pictorials to every home at the midday hour, and read passages

of interest, explained caricatures, and commented upon the merits of the short story to them. She became known all round as a very intelligent teacher. Young girls loved her as a parent, and old people admired her genius. At times, she assorted articles on their shelves in order, as a way of directing them to keep away dust and mosquitoes. Then, she opened an elementary girls' school with public funds. As a welfare visitor, she discussed with men and women together various matters affecting the health and hygiene of their houses, thus freeing their minds from the prejudice that it is sinful for a woman to talk to men on any matter. From every house Pramila chose a girl of fourteen and trained her in a manner quite useful for domestic and social life; she sent such twice every week to every house for teaching people sanitation and modern manners. Slowly, a women's hospital, an orphanage and a well-equipped library were instituted and raised the village to the status of a town. With every one of these institutions Pramila's name was associated as the founder. With the establishment of new offices, new officers also came in and the little town became a municipality.

Pramila's triumph was to reach its zenith: city-people, all with the former habits of Karunakar and Pramila, came to assist in Pramila's welfare-work. Her isolation was broken and the country-folk were now at one with her. She wielded so much influence in the place that her word became law. Women in large numbers remodelled their dresses to the simple and elegant style, which had distinguished Pramila in her former days, and in which they longed to see her once more. Now, there were a thousand Pramilas, not one, in the whole town. And the people in large numbers visited her bungalow regularly, thus making "the Prohibited House" "The Most-frequented" one.

#### COMPENSATION

The year is gliding past away  
Like the dew-drop on the rose of parted brow,  
Before the rays of th' sun of every day;  
The year is fading fast away  
Like th' beautiful flower that bloomed and died today;  
The year is melting hurriedly  
Like th' mem'ry of a melody:

But th' year that stands by like a decked-out bride  
Waiting to go to the bridegroom's side,  
The year that trembles like a bud of hope  
With its mysterious fragrance yet to ope,  
The year that glows with its early morning light,  
Does compensate for the peaceful night,  
With all her silver stars in moon-mad love.

—SUSI P. DAVID.

### CHAPTER III

#### THE SWEET REVENGE

Pramila, the friend of all, was adored and worshipped by many. All their former accusations of, and disregard for, her became like an evil dream of the past. "Pramila is like Providence to us all," the town folk admitted; "she is our angel deputed by God to fashion our lives. She is all good without blemishes," murmured the grand old lady of the well to Mani; and Muni replied "Mama! we have sinned greatly in mistaking Pramila. But how nobly she has proved her innocence now! May she forgive us all!"

On his return home one day, and when alone with her, Karunakar informed Pramila that he was transferred to Madras. Pramila was stunned, and sobbed, "Transferred? How can I leave my sisters and go?"

"Pramila, recollect! Three years ago you wanted a transfer, and for these three years I have been trying to get one for your sake."

"But that was long ago. Now, we have all changed. We are honoured, and you have all the credit for it," replied Pramila,

"I was in the background all the while."

"Yours was the sacrifice, dear."

"Beloved! how happy we are!"

"True my dear, but in our happiness, we should not forget the one important factor in our lives, that once damned us to disgrace. It is the same thing that has now turned us into two stars in the social firmament. It is EDUCATION."

"Lady! this is your sweet revenge," remarked the Doctor, "and education in action has its immense value everywhere; but let us be grateful to God that, through our education, it has been given to us to be two of His humblest instruments in social uplift."

## THE SANSIS

### A Criminal Tribe in the Punjab

BY SHEIKH IFTEKHAR RASOOL

**P**OSSESSED of no religion of their own and speaking a dialect of the Punjab, strangely distorted to suit their purpose, the Sansis, with their peculiar customs and manners, form one of the most important of the criminal tribes inhabiting this province. Their speech has a very small vocabulary limiting their conversation to exclamations and queries.

It is said that they trace their religion from Marwar and Ajmere, where they are still very numerous. They are essentially a wandering tribe, seldom or never settling for long in one place. They are great hunters, catching and eating all sorts of wild animals, both clean and unclean, and eating carrion. The majority are Hindus, but they are of course outcasts, so called.

It would perhaps be more accurate to say that the Sansis should be classified thus: (1) the settled Sansis, who are subject to the Criminal Tribes Act, but who confine themselves to petty crimes committed near their own village or in neighbouring districts, and (2) the nomad Sansis who have two main branches, the Birtwan and the pure nomads and vagabonds. The latter are often called *Rehluwalas* by villagers, because their women sing *Rehlu* or ditties and dance and are more primitive.

#### MARRIAGE CUSTOMS

As the Sansis are connected by blood generally, they marry outside their village and no marriage is contracted that would be considered incestuous. The choice of a husband or wife lies with the young people, once they have reached maturity and it is seldom that parents interfere in the choice of a partner for life, although sometimes they are consulted.

According to custom, the boys and girls frequently dance of a night and during

the festivals of their tribe, these dances sometimes lasting far into the morning hours. During these dances, it frequently happens that a young man, suddenly seizing the hand of the maid of his choice, disappears with her for two or three days. The escapade is no secret from the parents of the eloping couple, but on hearing of it the parents of the girl visit the boy's parents and the marriage dowry is satisfactorily arranged.

A simple method of obtaining a bride is for the young man to place a flower in the hair of the girl he has selected for a wife and, if it is accepted, the engagement becomes binding and no man can come forward and make a claim for her.

Yet another form of betrothal among this tribe is for the lover to enter a forest where a bevy of maidens have collected and to carry off a girl, generally the one he has fixed upon to share life's troubles with him. A hue and cry is raised, but the elopement can surely be no secret, but just one of the well organised forms, crude though they may appear, of obtaining a bride. The remaining maidens return to the village and report that a tiger has carried off one of their number and urge the young men of the village to go to her rescue.

#### ACTUAL CEREMONY

These methods are, however, mere preliminaries, for no marriage is considered consummated until the *desh*, or village assembly of elders, has been feasted. The actual marriage ceremony is conducted by the women of the village with the help of the village priest; the ceremony being concluded by sprinkling the happy pair, who are generally dressed in new garments, with water and *turmeric*. An essential rite in the ceremony is for the marrying couple to take their seat upon a yoke, when the nearest relative of the bride-groom offers the bride a coin as a



SOME MEMBERS OF A SANSEI  
FAMILY



THE VILLAGE HEADMAN WITH THE  
MEMBERS OF HIS CASTE

token of endowing her with all his worldly wealth and in the hope that she will benefit by it and be forever true to her husband.

Before marriage, but generally after, the future home is blessed by the priest who places there an inverted earthen pot, under which are supposed to be the spirits of the ancestors of the newly-married couple, and it is incumbent on them to propitiate the ancestors every day. The dowry is generally, in fact always, settled on the bride and in many cases amounts to a considerable head of cattle.

#### RELIGION

As already mentioned, the people have no religion, but worship *Gunga Pir*. They cook rice in honour of *Jawalaji* and a goddess named *Kalki*. At the birth of a child, they remain in a state of impurity for 10 days. On the last day, the *dasuthan* ceremony is performed, which consists of a general cleaning up of the house, and the performance of *Havan* by the priest for the purification of the child and mother.

As regards death ceremonies, the dead body is carried on an *arthi*—wooden bier—or a *charpai*, and is cremated. The *kapal kirya* (i.e., the ceremony of breaking the skull) is duly performed. The *phul* (burnt bones) are picked up on the third day and the persons who carried the dead body are fed on sweet rice. The mourning lasts only three days.

The Sansis are also said to worship the sword and so an oath sworn on a *talwar* is always binding on them. In Sialkot, however, it is probably true to say that no Sansi will ever take a false oath on the sword. If he is asked to place his hand on its hilt, he will not touch it or pick it up if he is speaking falsely. He will only do so if he is telling the truth.

#### SUPERSTITIONS

No attempt has been made to explain or account for the working of Nature. The origin of gods amongst primitive races is often to be found in the endowment of natural phenomena, such as thunder and lightning, wind and rain, with human and personal attributes. The Sansi, however,

can see and hear, unmoved, such striking and often awe-inspiring manifestations of nature's working. The faculty of taking things for granted allows him to feel the force of the rain and the violence of the wind, without experiencing the stimulation of the brain prompting him to enquire into, or meditate upon, the causes and meaning of these phenomena. The most natural and simple explanation that thunder is the wrath of an angry god, that absence of rain is the displeasure of a powerful diety, has not even occurred to him. It is a most conclusive proof of his degraded and inert intellectual state, that he can look upon the forces of nature at work, without any derangement of his habitual stolidity, beyond a little personal inconvenience.

Amongst the Sansis, almost the only indications of the existence of religious beliefs are contained in the ceremonies observed at birth, marriage and death. Although these are of a very primitive and elementary type, yet the first dawns of a belief in the supernatural and the immortalising power of death are apparent. Superstition, however, has gone a step further and has resulted in the deification of the tribal ancestors, *Sans Mal*, *Mahla* and *Bhidu*. They have been magnified by the lapse of time into spirits of power and prominence, whom it is right to propitiate at times of birth, marriage and death. The powers invested in these ancestors appear to be rather of an evil-working than a benignant type.

Great progress has been made recently for the reformation of these tribes in the Punjab. The working of the Criminal Tribes Settlements continues on satisfactory lines. The Reformatory schools in various districts continue to do good work in fitting boys belonging to these tribes to earn an honest livelihood by providing them with technical training. The success of *Panchayats* in deciding minor disputes in the Settlements is a feature of the report of the current year. The out-look of the younger generation is being changed by compulsory education, boy-scouting and village games.

## THE ALL-INDIA WOMENS' CONFERENCE

**T**HE twelfth session of this important institution held at Nagpur in 1937 commanded the large attendance of 400 delegates from all over India, many of whom were enlightened public workers, like Mrs. Sarojini Naidu, Mrs. Vijayalakshmi Pandit, Rani Rajwadi, Lady Vidya Gouri Nilakanta, and Mrs. Swaminathan. There were delegates from foreign countries also, one of whom was Mrs. Grace Lankaster from England. There were important men-officials also, some of whom, while warning the A. I. W. C. against aggressive feminism, advised it to face political problems bravely and take more active part in the freedom movement. The problem of education however, was the chief matter tackled, and the welfare of children and women, and with it the removal of all disabilities for women. Another policy for women was stressed on, which was the Peace Movement, in connection with which Mrs. Lankaster requested the help of Indian women in making the creed of non violence more palatable in the West. In support of this, Mrs. Pandit said some glowing words, which are worth quoting :

"All through the ages, the East, especially India, has given the message of peace and hope to a world grown weary with strife and hatred. Let us remember that it is still the proud privilege of the women of India to uphold all those traditions which have made her great in the past. Let us work for equality and freedom for our sex by all means. Let us not forget the more important issue of equality and freedom for humanity; and, by joining our forces to those who work towards this, let us help to make the world beautiful to live in. Only then shall we justify such a Conference as ours and be true to our great inheritance and past glory."

All these ideas were brought out in the noble address of the President, Rajkumari Amrit Kaur, who, while feeling proud of the work of wide propaganda done by the

148 branches of the A. I. W. C., definitely laid down the need for a new policy to deal with the new life of the country. She felt that political activities should be undertaken, but that at the same time, they should be tackled only on the basis of social, educational and economic reform; for, without such in our own land, how could any one dare to criticise or raise a protest against aggressive and malicious actions in other countries? She therefore advocated a widening of the horizon of the A. I. W. C.

"If this Conference is to be a living organisation, if it is to embrace all India in reality, it cannot today afford to confine itself within narrow walls. While I believe that all social and educational and economic reform is complementary to the larger struggle for freedom, the latter cannot be ignored by us. And, unless we change our outlook, we shall fail to fulfil what I have considered to be our mission in life, namely to stress the moral and spiritual values in every department of our existence. I fervently appeal to the delegates assembled here today to take their courage in both hands and to insist that our constitution be so changed as to allow us to express our opinion on, and take part in, any activity which we feel is for the good of the country as a whole and keeps itself within constitutional lines. No one need fear that this will harm her, or her Branch. If we have faith, we shall realise that we shall, in the long run, be doing ourselves and our cause infinite good."

The greatest adjustment needed was with regard to the widening of the contacts of Indian women, especially towards villages and towards under-educated areas.

"I am sure no member will disagree with me, when I confess on our behalf that we have not been able so far to make those intimate contacts with the women of India for whom we have pledged ourselves to



RAJ KUMARI AMRIT KAUR,  
President elect of the All-India Women's  
Conference held at Nagpur  
in December.



MRS. LANCASTER (centre). A DELEGATE TO THE INDIAN WOMEN'S ANNUAL  
CONFERENCE AT NAGPUR, IS SEEN WITH MRS. BILLIMORIA  
AND MRS. RAIJI.

## Twelfth session of the All-India Women's Conference



MRS. SAROJINI NAIDU arriving to attend the Conference



BEGUM HAMID ALI (left) Vice-President and MRS. S. N. RAY, Liaison Officer, snapped at the conference.

PHOTO: COUNSIC & BROS., BOMBAY

## THE LINES OF THE HAND

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work. This state of affairs must undergo a radical change if we are to be an all-India body, not merely in name but in deed. Every Branch must have frequent gatherings of women drawn from the poorer classes, their homes must be visited, their wants studied, they and their children must be educated, not in the three Rs. only, but in what is much more important, in right ways of living, thinking and dealing with their neighbours; and the attention of those in authority must be drawn to the miserable conditions in which most of them live; and this is by no means an impossible task if we make up our minds to use our leisure in this noble way. It is high time that we began in real earnest to champion the woman's cause, not only by passing resolutions, but by becoming their friends and doing something constructive to lighten their darkness and relieve the heavy burden

they carry. And what about the villages? While we have, with our lips, welcomed the formation of the All India Village Industries Association and promised to work for the fulfilment of its ideals we have not so far—again with a few exceptions—really taken up this necessary work with any degree of zest. Believe me when I tell you that if our urban Committees would only adopt one Village each in their areas and carry on sustained work there, we should by this means alone prove the worth of our existence. Further, if all of us would pledge ourselves to buy handmade articles for our use, whenever and wherever possible, we should be giving an impetus to the development of cottage industries and to the improvement in the quality and nature of these articles in a way which no amount of State patronage can do."

## THE LINES OF THE HAND

By M. R. JULKA,

*Principal, M.V.A. Gurukul, Holkar State.*

**I**N reading the lines of the hand it is necessary that the Life line should be the first to receive attention. The Life line does not necessarily show the length of life. The line in the left hand shows what length one may expect, but sometime accidents and illness, which may have been avoided, cut short the life. It is therefore, impossible to tell merely from an examination of the Life line alone what the expectation of the life will be.

Examine the other lines also, particularly the Head and Heart lines, for breaks or crosses. A Heart line, which is broken, shows something functionally wrong with the heart and if at the same time of the break there is a dot or star on the Life line, then the attack in 95 per cent. of the cases will prove fatal. A break in the Life line in both the hands does not always mean death, as so many books teach. If the Heart and Head lines are good and the Mercury line not much broken and starred, then it may mean some great change in the life; examine the Fate line for confirmation.

If you think the life will be a short one, do not tell your subject so. Remember, repair-signs often come later.

A line ending in a fork or tassel shows a diffusion of the energies towards the end of life (Fig 1. A.). Ending in a long chain, made of many Islands, the health gradually decreases, as age advances (Fig 2 B.); ending in an Island, a bad and fatal illness (Fig. 3 C); in a star, a sudden death (Fig. 2 A). The best ending of all is the line growing gradually thinner.

An inner line, or Line of Mars, gives added vitality while it lasts, and acts as a safeguard in cases of illnesses. Branches from this line running into the Life line show where this reserve strength has been called upon (Fig. 1 E). It is a great asset in cases where the constitution is delicate.

Events in the life are shown on the Life line. Those, which have passed, are more deep-

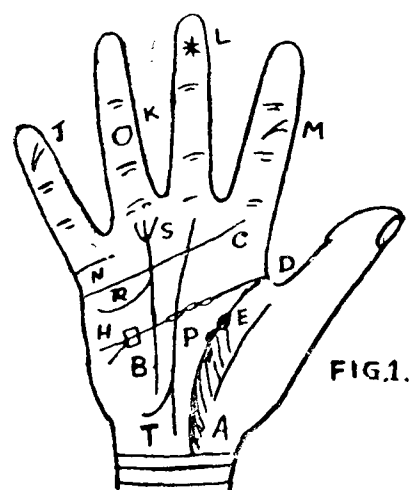


FIG. 1.

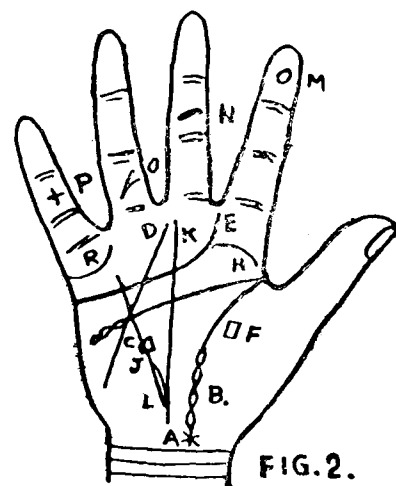


FIG. 2.

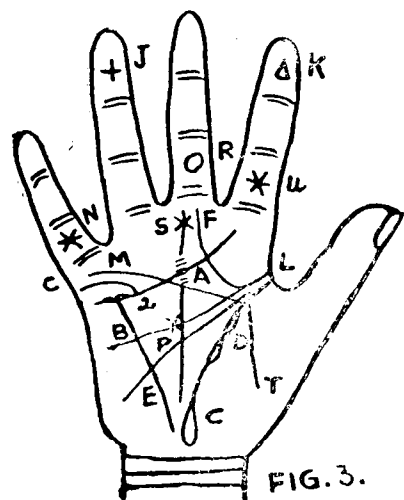


FIG. 3.

ly marked than those to come, and by practice one can thus fairly accurately judge the age of one's client.

A square just inside the Life line means "imprisonment," but not necessarily of a disgraceful nature, i.e. a long illness might confine the subject to the house or a hospital for a lengthy period; or a prisoner of war would have this square (Fig. 2 F). An island always means illness. (Fig. 3 D).

### Line of Heart

A long Heart-line going right across the hand shows a very unreserved nature, but an intensely jealous one where the affections are concerned (Fig. 1 C.). A shorter line shows a more reserved nature. If the line is reserved in the left hand and unreserved in the right, circumstances have changed the nature.

A branch, dropping from the Heart line under Jupiter and running to, or touching, the Head line, shows bitter disappointment from some one who has held the subject's affection (Fig. 2 H.).

A reserved Heart line and a broken girdle of Venus shows a subject who does not love easily and once the love is given it is given for ever; even though the other person may change, consolation with another does not come to such a subject.

The best position for the Heart line to start from is between the fingers of Jupiter and Saturn, which gives great ideality and strong and lasting affections, which will always make allowances for the loved one (Fig. 2 E.).

The Heart line starting under Saturn shows a selfish and self-centred nature and one who is very exacting in love. Many fine lines dropping from the Heart line denote a flirt. The Heart line lower than Normal and near the Head line shows that the head rules the heart. Conversely, the Head line out of position and lying too close to the Heart line betrays one, whose heart rules the head and where monetary considerations take precedence to love. A badly-chained Heart line denotes frequent heart trouble. If the line is broken in parts and the break filled with little lines piled on top of each other, a serious heart attack will be experienced at the age at which the break occurs. Sometimes, more than one such marking is seen in the course of the line (Fig. 3 A.). Great grief marks the Heart line with a

red spot. When the sorrow is long past, but not forgotten, this red spot will only show on pressure of the line. Some great blow to the affections is often marked by a very wide and distinct break under the sun-finger. In some cases, this, and the broken line on the Mercury Mount, are the only indications of a great sorrow which was caused by a broken engagement. A great deal of general talent is shown when there is a wide space between the bottom of the fingers and the line of heart, but this wide space must not be confused with the Heart line, which is too low and out of position.

### The Line of Head

When the line of head at the commencement is joined to the Life line, it shows greater sensitiveness and caution than if there is a space between the two (Fig. 1 D.). It is also an indication that the subject has not had to accept responsibility until the two lines separate. In the children of today, these two lines are nearly always separated, showing great independence and freedom. It is also an indication of lack of heed paid to parental control (Fig. 3 L.). A slight nervousness is shown by the two lines being joined together for some distance and this nervousness is never entirely overcome even in adult life. If there is a good Mount of Mars, the subject can, however, hide it. Too wide a space denotes far too much self-confidence and little regard for the opinions and feelings of others.

A straight Head line shows a practical nature and good business judgment. These people keep their heads in emergencies and have great control over nervous, excitable people (Fig. 3 B.).

A gently sloping Head line is a good thing, it gives just the necessary amount of imagination. If literary abilities are shown, this sloping Head line is an enormous advantage. It gives power of inventing also, and its advantage will be realised when one remembers that all things, which are created, are first of all products of the imagination. The imagination is too vivid for the good of the subject, if the Head line is very sloping, especially if it slopes to the Mount of Moon. These subjects will be carried away by their imaginations, live in the world of dreams and build castles in the air.

Women with this very sloping Head line invariably have a large number of affection

lines marked on the Mount of Mercury, denoting affections, or affairs of the imagination only. They possess little force of character and their judgment must not be relied upon. They are subject to moods, one moment being up in the clouds, and the next in the depths of despair. They are not always truthful, as the imagination tinges everything they say. Sometimes they will admit that they "exaggerate", giving as the reason "the story sounds so much more interesting and thrilling with alterations and additions."

The double Head line [Fig. 3 E.] is rare, only found in about one hand in a thousand. When seen, one line [the line proper] will be straight or slightly sloping and the other line which runs under it for a certain distance, but not joined to it, will be much more sloping. The double Head line shows a nature distinctly dual in character, a nature which often surprises the person himself. One side of the character will be sensitive, lacking in confidence, extremely sympathetic, shy and reserved, for example, while the other side is exactly the reverse.

These people often do great things and things which even those who know them intimately will hardly believe them capable of accomplishing. They may be of very retiring nature and dislike intensely coming before the public, but, if they consider it necessary to do so for some cause which appeals to them, no one can display greater confidence and self-assurance on the platform than they. People, who saw them only at such times would ridicule the idea that the person was shy and reserved. Those, who possess double Head lines, are capable of great things and such people accomplish much in life and make some sort of a name for themselves; they are the people who leave "Footprints on the sands of time."

Many Islands on the Head line show great sensitiveness and headaches. A long series of Islands denote an impoverished condition of the brain, owing to the poor state of the blood. These people must not be forced to undertake prolonged mental labours. [Fig. 2 C & Fig. 1 P.]

A star on the Head line shows a shock. [Fig. 3 P.] A square is a sign of preservation from sorrow or danger, which may have affected the brain power: it is easy to determine this by a study of the other parts of the hand [Fig 1. B.]

A forked ending shows versatility; two forks of equal length, capability in two different things and equal success in both [Fig. 1. H.].

The Heart and Head line shown as one line only is a very rare marking indeed, and one which does not bring happiness to the subjects. They are too exacting in their affections, and the heart and the head are always at war.

The Head, Heart and Life lines all joined together at the commencement is a sign not often found. It shows some fatality likely to occur to the subjects as a result of their own foolhardiness.

#### Line of Fate

Sometime, this line runs as one straight, unbroken line right up the hand from the wrist

to the Mount of Saturn. It shows a life with few "ups and downs," no startling changes and no money worries. It is often found in the hands of unmarried men and women, who have always had sufficient money to live without working and to whom life has proved very uneventful (Fig. 2 K.).

The Fate line rising low down on the Mount of Moon shows that the person will be helped materially by relatives generally of the opposite sex. (Fig. 2 D.)

*Editor's Note.*—Readers interested in the science of Palmistry and desirous to know their character delineation should send their right-hand palm-impression to Mr. M. R. Julka, through the Editor of the Indian Ladies' Magazine, Vizianagaram.

## THE SERVANT PROBLEM

BY ROHINI

ALL homes, in every nation, have to face the servant problem; but whereas in the West the mistress of the house can very well do without servants at a pinch, here in India, the well-to-do are more or less at the mercy of their employees. What can we do without our cook? Can we suffer in the hot kitchen in the heat and smoke and dispense with him? How different are conditions in England, where a convenient stove and the lovely climate make it quite easy for the housewife to cook her own meals. Here we have to put up with the vagaries of the cook—and if he wishes to visit the toddy-shop of an evening, and not come back in time to cook the dinner—why then we have either to starve, or to be satisfied with an omelette or some tinned stuff. The same applies to all the other servants. The *bearer*, the *mali*, the *chokra*; they are all indispensable, and we cannot do without them. Perhaps, in the distant future, labour-saving-devices may be fitted into every middle-class home, thus making it possible for the number of the staff to be decreased; but the heat and enervating climate will always be here,

making us depend, to a certain extent at least, on external human help,

In the meantime, our servants are all there—and very much needed indeed. What a strange conglomeration of faithfulness and ingratitude, of efficiency and stupidity, of unselfishness and self-seeking, of humour and seriousness, is the Indian servant. Fortunate and most praise-worthy is the woman who can manage her servants well in this country; and at the same time lucky is the labouring man who can find a good mistress, for, though the servant may have many faults, so has the mistress, who is often very exacting and hard to please.

The Indian servant is a long-suffering man—just as much perhaps as his mistress and master are. The poor pay he gets, compared to servants in other countries, the incessant and hard work he puts in and the trying demands made on his strength and capacity, would often knock a stronger man out; but the Indian servant is not too hard to please. He is easily gratified, and although he often

resorts to taking leave on false pretences, such as fabricated excuses of a mother-in-law's death or a perfectly elusive marriage, his working hours and days are often long and arduous. His humour also is strange, for, whereas he may at times stand scoldings and even thrashings, at other times he takes umbrage easily and quickly, and makes a dignified exit from his service, very often to return to his mistress in a most undignified manner. But the rules and regulations laid down to please him are few and he does not get many concessions.

How different are servants in the West. They must have their days off in the week—and more or less fixed hours of duty. They must have comfortable quarters and good clothes, and they are educated

and very often read and write and have their own private sitting-rooms. They occupy their leisure hours playing games and reading news-papers, and often have jolly holidays and parties and entertainments.

Perhaps, servants in India ought to be thought of a little more than they are. Their comforts are not too many, and their leisure hours few; but, now that the poor man is being thought of more and more, they may come into their own and have a better organised system to work under in future. In the meanwhile, the servant in India is not the only one to be sympathised with. The master and mistress also have their troubles—as far as servants are concerned!

## OUR FASHION SUGGESTIONS

### 1. Are New Inventions Necessary for the Sari?

The sari is essentially a costume of the past. It has tradition and culture behind it, and, whereas all the other costumes change with the times, for ever inventing new modes and fashions, the sari lives on—supreme in its contempt for all the changing styles—superb in its exuberance of unmatched beauty, dignity, grace and charm. When one thinks of the sari, one is reminded of the old adage about men coming and going; but saris living for ever. From time immemorial, the sari has been our traditional costume, and it will be so till time ends.

One wonders therefore if it is not a waste of time and almost a sacrilege to invent new styles of wearing the sari, as is being done by so many women to-day. To be made into artificial gathers all ready to be worn, or to do away with the gathers, seems to be unnecessary, as the sari is essentially a long peice of cloth that has to be draped. Once the grace of the draping is done away with, it cannot be called a sari. Perhaps, that is why the inventions of the West in trying to make an evening garment based on the sari, did not take on as popularly as they might have done.

Whereas new inventions in the style<sup>2</sup> of wearing the sari, however, are not usually advocated, there is no reason why fashions should not change in the texture, material and patterns of the saris, and such is indeed the case. Leaving alone the foreign styles that are coming in, the Indian market is for ever putting forward changing goods. The borders change regularly, and the texture is becoming more and more diaphanous.

Apart from the woven borders that are sold ready-made, the sewn-on borders are of varried styles, from lace, net, gold tissue and Indore borders, to ribbon, charmeuse and satin edgings. It is becoming the delight of every Indian woman to invent some new style of border, but I think the most bizarre and unique border I have seen in a picture was a panther skin border. Unique it certainly looked and bizarre no doubt; one wonders if such out of the way styles will ever be popular in conservative old India.

— Sister Susie.

### 2. A bath's as good as a tonic every day, if you know how to take it!

Tell me how you bath, rather than how often, and I'll tell you how immaculate a person you are. A superficial soaping, a laze, a swish

round in the same water, and a few flicks of the towel — d'you call that a bath?

Try this way instead. With a well-soaped wash-cloth, work over every inch of your skin. If you're bothered by perspiration, use a disinfectant soap.

Scrub feet, hands, all your twenty nails, your knees, elbows and upper arms with a brush. The minute scales of dead scarf skin will be well loosened, every pore cleansed of stale perspiration.

If it is a morning bath, pull the plug and sluice yourself with clear, cool or cold water. A big sponge is a good make-shift shower. Squeeze the cool stream down your spine. Massage yourself with *loofah* gloves till you are pink all over. It is good for the circulation, and the spirits.

Let the towelling be thorough. Every inch must be dry, even between your toes and down your back. Now you are really fresh and clean. That's a bath, that was!

Do you prefer evening baths? Then whisk a handful of soap flakes into the hot water. Use the kind that melt quickly into *sudsy* bubbles. The water will be softer, and the bath more cleansing.

But in hard water districts, it is well worth while to instal a water-softening machine; you will be astonished and delighted with the consequent improvement in your skin. If a water-softener is out of the question for the time being, then try ordinary fine oatmeal that you can buy at the grocers for a few pence per pound. Put a few tablespoonsfuls into a square of muslin, tie it up and hang it on the hot tap so that the water runs through the muslin bag, beautifully soft, into your bath or basin.

So much for the day-to-day baths. With a little thought you can make your bathroom your private *spa*. Foam baths that recently cost a guinea at a *hydro* can be duplicated cheaply at home. On the packet it says: "Sprinkle the contents into three inches of hot water and stir vigorously for three minutes." Well, water varies and so does the strength of the stirrer. It took me eight and a half minutes, but the results were worth it. A foam with no soap in

it, white, glistening like Alpine snow, filled the bath. It is alkaline, it takes away rheumatic aches and pains, it is slightly slimming and completely cleansing. And it is quite a lot of fun, too!

Then there is a brine bath. There is something about sea bathing that makes the average person feel fit "to push a bus over," but alas, few of us can get more than two weeks of real bathing a year. Perhaps you did not know that for more than seventy years an English firm has been selling natural brine crystals from the Mediterranean for home use. They are the pure unadulterated product of nature on her sunniest shores, and they bring the very breath of the brine into your bathroom. After a hot day at work, don't regret that you took your holiday in June. Have one of these tonic sea-baths at home. A few coins will buy you this invigorating and rejuvenating bath. But remember, as with the foam baths, the bigger packages contain more baths for less money per bath.

For those of you whose nerves are overwrought to the pitch of insomnia, there are herb baths. English lime flowers, gathered and prepared by a house of herbalists of the highest standing, are sold in powdered form in tins. There is enough for eight baths in a small tin. You enter your bathroom a nerve-ridden wretch, hating yourself and the world, and emerge calm, soothed, with the benediction of sleep already gently touching your eyelids.

Cases of skin irritation or of bad circulation have benefited enormously from the thyme-gold baths from the same house of herbalists.

If your skin is sensitive you should never use perfumed bath powders. Try a famous plain powder, made originally for nursery use. As soothing as milk, it never cakes and is a blessing if you suffer from chafing.

Finally, for the fun of the fair—sheerly feminine baths.

You are going out for the evening? From the incredibly short space of time to which your dressing allowance seems to have dwindled, you can allow barely ten minutes for the bath, which is just as well really, because to simmer and soak is to court inertia.

Your bath must be neither hot nor hurried [which is quite a different thing from being quick], if you would avoid a flushed skin and open pores, both disastrous to make-up.

A fairly small, tepid bath to which has been added a generous dash of eau-de-cologne is ideal; a quick, calm wash, a rinse and—resisting any temptation to wallow—you are out.

Now dry gently—the pink of condition is not your aim to-night; be as sparing as you can with *talcum*, as it has an unfortunate habit of rubbing off all over frocks that are pulled over the head, and you don't want to look as though you'd visited the flour bin.

Briskly massage your feet with a little more eau-de-cologne and dust them generously with foot-powder or talcum before you pull on your stockings. It'll send you out with a guarantee to stay fresh till cockcrow.

Supposing you've had "one of those days?" Perhaps some superior has gone over you like a steam roller, leaving your self-respect flattened in the dust. Perhaps your husband or boy friend has been something less than the hero of romance you once thought him. Forget him, her or it, and take your inferiority complex

to the bathroom. Shed your clothes. Fill the bath with hot water. Sprinkle in it your favourite bath crystals; or bath cube. Lie in it for twenty minutes.

The cream on your face will be getting on with the good work, while the perfumed vapours bear away your heart aches. Use soap of the same perfume.

When you are dried, pat yourself with *talc* or dusting powder again of the same scent. Slip into clean clothes, do your hair becomingly, put on your favourite dress. Then take a look at yourself. Neither you nor life will look half so bad as they did an hour before.

Expensive? Well, that depends on what your restored self-respect is worth to you. A whole bath outfit in the same odour, including a purse-size bottle of perfume, costs about 5 s. if you use bath cubes and talc; and about 10s. if you have the finest dusting powder and bath crystals to match.

The perfumes are as lovely and various as their names. Just listen, freesia, jessamine, April violets, lavender!

—Michael Lorant.

## BOOK REVIEWS

1. *THE MISSION OF CULTURE* by Richard Rudzitis, a Latvian writer and poet, and published by Flamma, Inc., New York, price 12 as., at the "Urusvati" Himalayan Research Institute, Naggar, Kulu, Punjab.

Flamma, Inc., it may be noted, is an association whose object is to disseminate the best of ancient and modern thought in the fields of Art, Science and Spirit.

The booklet under review consists of chapters from Richard Rudzitis' "*Nicholas Roerich—Leader of Culture*". The first chapter, *The Mission of Culture*, clearly expresses Roerich's idea of Peace through Culture, the winning over the consciousness of the world by means of culture, conquering by means of beauty and knowledge, and being triumphant through an all-embracing and all-understanding spirituality. As Roerich truly says: Where there is culture, there is also peace." Let those who

consider themselves cultured ponder over that statement and it will become evident how little true culture exists among mankind today, and how badly it is needed. There is much that is thought-provoking and instructive in this chapter.

There is a short chapter describing the *Universal League of Culture*, founded by Roerich, which shows the practical side of the idealist.

The chapter *Woman and Culture* deals with Woman as an inspiration, the power of woman, womanhood as an uplifting force and a guide to peace.

To the many, who think of culture as a smattering of book knowledge and an acquaintance with the customs of polite society, this little booklet will prove a surprise, while to those, to whom culture has a deeper meaning, it voices sun-conscious thoughts and helps to clarify ideas.

Mea.

2. **RUPAKARI**—Designs for Leathercraft: By Srimati Protima Tagore; Visvabharati Bookshop, 210, Cornwallis Street, Calcutta. Price Rs. 1-8.

Artistic leathercraft on modern lines, as recently introduced here, has been taken up with enthusiasm by many and it appears that a market has also been created for decorative work on leather. It is not possible, however, for everyone who takes up this craft to create designs for himself, and this album of sixteen designs prepared by one of those who were responsible for introducing this craft in this part of the country, will be found extremely useful.

In his introduction, S. Rathindranath Tagore has a note on the method of transferring designs on leather, which will be useful to beginners.

—From *The Modern Review*.

### 3. THE MODERN REVIEW

We have read with much pleasure the January number of *The Modern Review* (Price as. 12.), edited by Ramananda Chatterjee. Regularly published as it has been for the last 31 years, there has never been any lowering of its style or its standard. The January number is especially good in get-up, in illustrations and in articles. Matters of importance of all kinds are noticed, and the journal exhibits a wide and generous outlook. The questions of Prohibition, Militarism, Educated unemployment, Provincial finance, are tackled well, and there are problems of foreign lands, such as Fiji, China, Japan &c. There is a fine article on the Vision of History by S. C. Mitra; and Mr. K. P. Mukerji has written well about *Women's Equality*, and Mr. Das Gupta on *Women as Peace Teachers*. We congratulate the Editor on his tolerance and wisdom.

## OUR CHILDREN'S PAGES

### 1. The Music Master

By Padmini

KAMALINI and Sarojini, Mrs. Rajan's two daughters, had for sometime been learning the *Veena* and the *Sithar*. They had a dear old music master, who used to come to them twice a week. He was a very simple soul, and Padmanadhan, the Rajan's little boy, loved teasing him.

The old man was a strict Brahmin, and Padmanadhan often used to worry him, by offering him chicken curry, or meat puffs, which the *Pundit* would refuse very politely, but very firmly.

After their return to "Kamalalaya", when the summer holidays were over, the *Pundit* started his lessons again, and one day he was keeping time, and singing away for all he was worth, while Kamalini played the *Veena*, when Padmanadhan suddenly arrived with a green bottle in his hand and said,

"Master, Master, stop, look what I have for you—a lovely new scent bottle. Now, open it, and give a good sniff at it"—and he gave the *Pundit* the bottle. The poor man, believing Padmanadhan, and never having seen smelling

salts in his life before, opened the stopper—and gave a hard sniff—when all at once, he gave a bound and fell backwards.

The children laughed and laughed, while the *Pandit* shouted, "Oh, I am dead, it is poison."

Hearing all the noise, Mrs. Rajan came out and found her smelling-salts on the floor. She was very cross, although she could not help smiling to herself, and Padmanadhan was made to say "sorry" to the music master. The old man of course saw the joke, after he had recovered, and forgave his mischievous little friend.

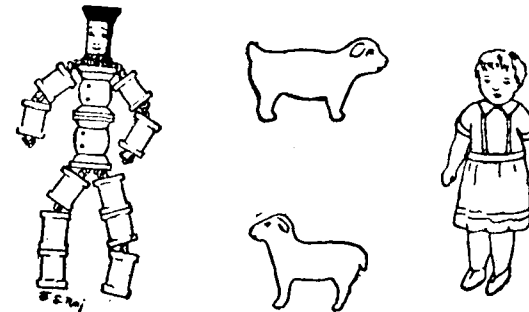
### 2. Suggestions for pleasant work

#### (1) DOLLS AND ANIMALS

A spool doll can be quickly and easily made by stringing the spools together with heavy cord. The leg cords continue through the body spools to the head spool. There they meet the cords from the arms and continue through the head spool to the top, where it is tied in a hard knot.

The doll, the dog, and the lamb are made from cloth and stuffed with cotton. If the doll's

head and body are made in one piece, and the arms and legs sewed to the body, the limbs will move to some extent.



With a little practice almost any animal can be made. It is always best to have loose floppy ears sewed on, for they are not difficult to stuff. The animals will stand if the legs are lined. To cut the lining, lay the doubled cloth under the animal pattern, with the fold about an inch above the legs. When the lining is cut there will be two legs on each side of a two-inch strip. When this piece is sewed as a lining, the fold will spread out, giving thickness to the body and making the legs stand apart.

—The Indian Home.

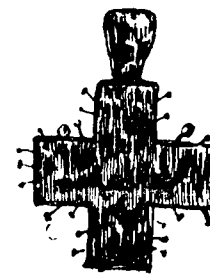
#### (2) TOY MOTOR CAR

To make the car, a piece of wood 3 inches long, by  $\frac{3}{8}$  inch broad, by  $\frac{1}{2}$  inch deep may be used. This is shaped into the model of the car with a sharp knife. The seat is merely a piece of wood measuring  $\frac{3}{8}$  inch long and  $\frac{1}{4}$  inch deep, cut out of the wood.

The car, after being shaped, is rubbed smooth with glass paper and painted a vivid red. The wheels of the car consist of drawing-pins stuck into the wood. The spare wheel is also a drawing-pin. The steering wheel consists of a tin-tack.

—The Indian Home.

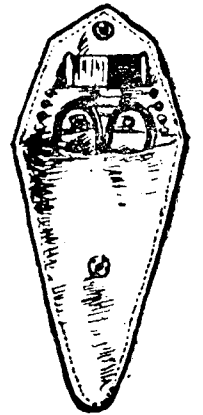
#### (3) GIFTS FOR TRAVELLERS



Cases for pins and sewing material are necessary for every traveller, and those shown in the illustration are particularly acceptable because they take up little space. To make the little Red Cross pinholder, cut two pieces of heavy card-

board as illustrated and cover with some sort of red cloth. The loop at the top is optional. All along the edges, pins may be stuck into the space between the two cardboards. Safety-pins of various sizes may be pinned in orderly rows on the front and back of the cross.

The little sewing-case may be made from heavy cloth or soft leather. The thimble should be placed at the bottom of the case to protect the points of the scissors. A few buttons, snap fasteners, hooks and eyes may be tucked into a pocket. When several needles and a supply of both black and white thread are added, the case is complete.



—The Treasure Chest.

### 3. Games

#### (1) THE GAME OF PROVERBS

This is a game which can be played by any number of children—the more the merrier.

Each child thinks of a proverb and when all of them have done so, they take in turn to go out of the room and then come back and act the proverb they have chosen.

Gobind, for instance, is lifting a cup as though in the act of drinking but tripping against a stool, as he does so, the cup falls from his hand.

This of course would represent: "There's many a slip 'twixt cup and lip." Similarly all the players act their own proverbs.

The child who rightly guesses most proverbs wins the game.

—The Indian Home.

(2) *Dictionary*—Pencils and paper may be furnished or the game may be played orally. The play begins when someone suggests the name of a very simple object that is well known. Let us say a pencil, for instance. What is a pencil? The question sounds easy and always causes laughter, but being able to recognize a pencil at sight and being able to describe it

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accurately to someone who has never seen one, are two different things.

(3) *Before Bedtime*—Our family, which includes two youngsters age 11 and 6, has what we call "Our Family Circle," devoting one hour after supper to it. The first half of the programme is given to the discussion of school work. We give each of them a chance to ask questions concerning problems in mathematics or spelling of words, also to tell anything that has happened during the day that might be of interest. The last half of the programme is taken up with the playing of games or story reading. Anything that the children suggest that would be of interest we try to comply with.

(4) *Picture Letters*—To make picture letters, get a pile of old magazines, scissors, paste and paper from which the "letter" is to be made. The cutting may all be done first, or as needed. This is the way to do it. If Billy wants to write to grandma, who lives in another town, he will start the letter "Dear Grandma," and will need a picture of a deer, and of a grandma. These we paste side by side exactly where they would be written. One time when Billy was sick in bed he wanted to tell Grandma, so he used a large picture of an eye and a picture of a child in bed, and I helped him write in the "am." Whatever the child suggests, let him look for the pictures to tell it, helping him at first until he understands how to do it. He may want to say, "Daddy has a new car," or that "Sister went away on a

train." In either case let him look for the pictures, a daddy, a new car, a sister, a train, etc. A neighbour's little girl wrote a little book of stories during a period of convalescence and this book she cherishes as one of her greatest treasures.

(5) *Remembering by Letters*—On a long auto trip, children usually get restless and bored. This is a game we play that the grown-ups enjoy as well as the children. We set a time limit of about ten minutes, then we choose a letter of the alphabet. Let us take C for instance. During the ten minutes each player must try to remember how many things he saw that started with the letter C, such as cabin, cow, chicken, corn, etc., and the one who remembers the most is the winner. After that we choose another letter and start all over again.

(6) *Fence-Walking Cats*—The fences are made of two parallel tapes thumb-tacked along the floor. Divide the players into two groups or teams and proceed as in a relay race. At a given signal, a cat from each side begins walking backward along one of the fences as quickly as possible, meowing lustily all the while. When he gets to the end he must turn around and walk back again. If the cat falls off the fence he must begin at the starting place again. When he finishes, he touches the hand of the next cat on his side, who begins walking the fence. The side that finishes first is, of course, the winner.

—From *The Parent's Magazine*.

## Two Abraham Lincoln Stories

Abraham Lincoln had very irregular features, and most people considered him very plain. One day when he was travelling on a train, a stranger came up to him and handed him a pocket knife saying,

'This belongs to you, sir.'

'Why, what do you mean?' asked the astonished Lincoln. 'I've never seen you in my life, and certainly the knife is not mine.'

'Yes, it is yours,' insisted the stranger. 'A long time ago a man gave it to me and told me to keep it until I found some-one uglier than I. Now I'm giving it to you. You are certainly entitled to it.'

One day some men were in hot discussion as to how long a man's legs should be in proportion to his body. The case was brought to Lincoln to settle. He considered the matter gravely, and at last announced that his decision was this:

'A man's legs should be long enough to reach from his body to the ground.'

—From *The Treasure Chest*.

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LADIES'  
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## HOUSEHOLD HINTS

**BEAUTY AND COMFORT IN A SITTING-ROOM**  
**T**HE old regime of stuffed furniture and conventional arrangement is over, giving place to one of comfort, convenience and expediency.

Comfortable arm-chairs can be drawn up together, with little tables between for

drawn up opposite it with a nice table between. The grouping must be purposeful and not haphazard, arranged with regard to wall-spaces, and the lines and angles of the room. The Parent's Magazine suggests different groups: a conversational group, a pleasant unit by the window, a music unit, a games unit, if



ash-trays, cigarettes and odds and ends, and no unnecessary frippery on them; and placed right for light arrangements, both at day and night. Sometimes, if there is a wide window looking out on to a pretty garden, or pleasant landscape, there can be a group of a settee and easy-chairs

possible. Tables and chairs must look allied. For this, a long room can be divided by pieces of furniture placed at right angles to tables or walls, e.g., a bookshelf, a piano, &c. The result is a sense of calm and balance and delight.

# EXTRACTS FROM INTERESTING PAPERS

## 1. World prize paper on "How can the people of the world achieve Universal Disarmament?"

BY MADAME CATHERINA LYDIA DE  
LIGT-VAN ROSSEM.

EVERY one recognizes the fact that the system of so-called armed security leads to a condition of national, and consequently of international, insecurity. Nevertheless, people do not disarm themselves.

Why is this? The reason is, that: Universal Disarmament cannot be achieved until it has been realized that means do exist, other than war, whereby to defend right and liberty.

### 1. The Individual and Society

To start with, two essential points must be considered:

Firstly, a re-orientation of the understanding and attitude of the individual;

Secondly, a re-organization of the social order.

The exploitation of man by man; the pursuit of profit; economic competition; the excess of individual power with attendant miseries; domination and violence with the atrocities that they bring into being—all these, the typical tendencies of present-day society, are in flagrant contradiction with all good-will. It is undeniable that in such a society the least scrupulous, the most brutal, has the best chance of success.

Injustices there are toward the oppressed classes, the coloured races, the Jews, the national minorities, the members of the different political groups, to say nothing of the nations at the mercy of more powerful nations. Is there indeed hope that men will change under these circumstances?

How can we emerge from this vicious circle? By striving to make changes in all domains, beginning with ourselves.

### 2. Psychological conditions

The most urgent is to *disintoxicate ourselves from violence*. It is then a question of:

(a) replacing the old belief in violence with *new and better ideologies*; (b) substituting the practise of violence with the application of *nobler and more profitable methods*.

Towards this end there must be introduced an entirely new *Code of Honor* based on respect for the human life and personality.

### 3. Social conditions

It is not war only that will be opposed in such a struggle for the New Humanity; rather all forms of violence among men, even including those of which we are barely conscious, will be dealt with. This struggle implies the liberation of colonies, the emancipation of women, the free education of youth, the eradication of lynching, the abolition of capital punishment, the re-education of criminals and the safeguarding of animals to the extent of anti-vivisectionism and to the point of vegetarianism. It will not be a question of simply belonging to certain more or less humanitarian organizations, but one of arriving at a *creative understanding* which will manifest itself in *constructive activity* toward the establishment of a society worthy of mankind, presenting the while a truly human attitude in the affairs of every-day life.

### 4. Economic conditions

The Capitalistic, Imperialistic and Colonial systems are, of their very natures, the principal causes of war. Consequently, disarmament implies a *reconstruction of economic life* based on solidarity and collaboration, instead of on exploitation and rivalry: a world-system of production and consumption according to methods of co-operation and self-government.

(a) World distribution of raw materials according to the needs of the different peoples.

(b) World exchange of agricultural, industrial, intellectual, artistic products.

(c) The confederation of all the nations of the world.

(d) The elimination of frontiers, in the sense that they will no longer constitute economic, political or cultural barriers, or continue to exist, except in so far as they have an ethnological and natural significance.

(e) The internationalization of harbours, rivers, canals, lakes, seas, straits and of all traffic.

(f) The abolition of secret diplomacy.

(g) Universal disarmament—(according to the proposition of Litvinoff).

(h) The settlement of international strife according to the methods of arbitration.

(i) The conducting of national and international politics in view of the interests of the World Community. (Department of Peace)

(j) The adoption of a universal auxiliary language (Either Esperanto or basic English).

### 5. Cultural conditions

Actually, a course of spiritual gymnastics is required if we are to *free ourselves of our egocentricities*; to enlarge our horizons and to realize the extent to which we have the tendency of imprisoning ourselves in restricted sentiments and ideas, and of bringing everything down to the point, if not of our individual interests—then of the interests of "our" family, "our" country, "our" class, "our" race, "our" political party, "our" religion, and of subordinating all things to this ideology.

A veritable *demilitarization of the spirit* is essential, and this implies demilitarization of education, of instruction, of religion, of the press, of science, of law, of art, of philosophy. In all these domains, thoughts and operations must be directed on a universal plane leading toward the *auto-realization of humanity in the universe*. Then, each one will find the special task suited to him according to temperament, aptitude and social conditions.

### 6. Practical measures

All measures tending toward the *discharging of the threatening atmosphere*, even though the amelioration be but temporary, are important: each warless year is a year won for the preparation and the organization of peace.

At the same time, the numbers of those who do not accept this solution are rapidly increasing. Let these unite to that end and that they may study the possibilities of resisting the eventual aggressor by *financial and economic measures*; let them impart to the working classes knowledge of the *methods of non-violent resistance*; let them by word and deed demonstrate that integrity which shall insure victory: perspicacity, perseverance, inner discipline, human solidarity,—an entirely new *Code of Honor*, exacting a thorough *training* for peace; let them refuse all participation, both direct and indirect, in war, openly declaring their intentions, following the example of Lord

Ponsonby and the Peace Pledge Union; let them propagate the idea of individual and collective refusal to pay War taxes; let them raise funds to help the victims of the fight against war; let them organise crusades, campaigns and plebiscites for peace and, in case of danger of war, parliamentary and extra-parliamentary action to *prevent the government from having recourse to violence*.

Then and then only, the cry, "Peoples of the world, unite", so long raised in the desert, will have become the living and universal truth.

## 2. The Anatomy of the Mind

(From the Nursing Journal of India)

BY MRS. A. SALMON, M. B.

Mental development occurs by the interaction between the individual and his environment, and as this interaction goes on the personality is built up. The human being is equipped with certain *inborn forces* usually called *Instincts*.

Unhindered satisfaction of an instinct is accompanied by a feeling of pleasure, and frustration of the process by unpleasure as it is called; it is not exactly pain. In very early life all the activities of the child are directed to the immediate attainment of pleasure. Later, he discovers with surprise and displeasure that his wants are not immediately and magically satisfied, and that to obtain his pleasure he has to conform to certain conditions of the outside world; he has now perforce to start the process of growing up and entails separating himself from his parents, not geographically, but as regards intense emotional dependence. A factor of great importance to the developing mind of the child, is a sense of security in parental, or other, affection and care.

The *unconscious* is a term applied to a region of the mind. Our Ego or Self exercises a censorship and makes us refuse to acknowledge ideas and feelings which nevertheless we ourselves have elaborated. As the Psychologist expresses it, they are repressed. Yet, they have nevertheless a certain power to affect our conduct. The person concerned may be quite unable to understand why he behaves like that, and if asked for a reason gives some more or less consciously formulated explanation, which

is a substitute acceptable to himself. This is called *Rationalisation*.

A *complex* is a partially or completely repressed idea with strong emotions grouped round it. A fairly common source of complexes is that various attitudes and ideas of the child's mind, which are normal for the child and should be temporary, may persist in adult life.

The *Sex Instinct* has certain characteristics peculiarly its own; it is much more commonly frustrated than the instinct of self-preservation, partly owing to moral codes and conventions laid down by the community for its own preservation. It is observed in regard to the sex instinct that it can be, and frequently is, directed into channels which are socially valuable. The instinct is thus *sublimated* as it is called, and cultural and other work valuable to the community is performed. The *extraverted* adapts himself to his surroundings, plays with whatever is at hand, and is constantly in search of new adventures; the *introverted* is shy and reflective, shows anxiety towards unknown objects and situations, and is afraid. In the case of the introverted much can be done at an early stage in reassuring and encouraging the child, to make his course through life less fearful and burdensome to him; above all, his tendency to introspection, timidity and solitude can be counteracted by encouraging him to play with other children and by noting and duly praising any small successes on his part, either in doing some task or in meeting strangers.

An important factor in mental growth of the human being is that of play, which begins to act on the mind, while it is highly plastic and open to impression, in the second and third year of life. From 3 to 5 years up to puberty, aesthetic and moral restraints begin to affect the developing mind, and this time is regarded as a period of latency, as far as sex feelings and frank curiosity on sex subjects are concerned. As regards the reproductive function, the teaching of biology, the keeping of pets, nature lessons, prepare the child for the fact that in the higher animals and in man the two sexes are concerned in reproduction. To prepare the adolescent mind for new and powerful emotional onslaughts, actual sex instruction should be given before puberty; even if the instruction is inadequate, it is important to indicate that this subject is not taboo by means of explanation. Hitherto, education has

dealt with the training of the intelligence, to the almost complete exclusion of the emotions. For a sound and happy adjustment in community life, emotional serenity is as necessary and probably more fundamental than a lively intelligence and a trained intellect. We have to remember that the whole art of living lies in a free balance of expression and repression, using repression in its wider sense of control and not in the sense of psycho-analysis. According to many psychologists, all forms of cultural expression are the product of sublimated sexual energy, poetry, music, painting and all forms of social service, nursing, teaching, helping the sick. It is involved in the whole conception of sublimation that the change is into a form more valuable to the community; a higher cultural level is involved.

According to one school of thought the mind at birth was regarded as a white unwritten page, as *tabula rasa*.

That theory has been abandoned. In the growing mind, which we can only observe after birth, we get definite but fleeting indications of the long ascent from the primitive mind of our remote ancestors. The child at one stage has to do little magical or lucky ceremonies to make things come right, a chair or a cup must be placed in a certain way. At another stage, inanimate objects are endowed with powers to help or harm; if the child bumps his head on the table he, childishly, as we say, strikes the 'bad table' for hurting him, a recapitulation of the belief in animism in primitive cultures. This element in primitive cultures probably helps to explain, or helps to rationalise to ourselves, our feeling when we hear of a catastrophe affecting some one not a friend, 'a feeling of slight satisfaction, tinged with malice, in the misfortunes of another, or of a group.' We seldom feel that mere dislike or envy on our part can be put forward as a presentable reason for our satisfaction, so we rationalise it in some way; explain it as, say, a judgment on them for something done.

The industrial revolution, the supplementing and replacing of the old methods of handicrafts by the use of machinery, had a marked effect on the life of the community, and especially on the mental health of one section of the community. From the Middle Ages onwards, the spinning, weaving and making of clothes for a household meant regular and skilled work, largely performed by the women of the household in

the middle classes; or by women especially paid for the work, supervised by the women of the slightly wealthier classes. Similarly, a tremendous amount of time and energy was spent on preparing, drying and storing of food-stuffs for the household, baking, curing, preserving. With the introduction of machinery, the unmarried woman in such a household by stages found her occupation gone; and owing to social prohibitions she must not, outside the house, learn another craft or profession and offer her services in the labour market.

The mistress of the house could probably use the services of one daughter, of two, perhaps even of three, but of four or five, no. So we have the spectacle of what were called superfluous middle class women; living and forced to live, as parasites on the social body, with futility and frustration as their inevitable portion. So we have the phenomenon of hysterics and neuroses, so frequently found in women of that period, as to be considered, in a way, natural to women of the middle classes. This widespread unemployment affecting women of the early 19th century was gradually lessened by the removal of the social prohibitions; women were allowed to receive education and training outside the home, and in preparation for work outside the home, and their work is gradually being accepted as a legitimate contribution.

At present, the widespread unemployment due to economic and social causes, and affecting men more than women, has had its effect in disturbing mental harmony and adaptation to life, so that neuroses have increased among men. Achievement in some form is necessary to most people for that maintenance of self-respect which is essential to mental health, and prolonged enforced idleness undermines the morale of many people. We also seem to require some appreciation from our fellows for work done; even if a roof, subsistence and clothing is provided, that is not enough.

Man is, of all forms of animal life on the earth, physically the most widely adaptable; adaptability can be encouraged by a certain degree of variety and unexpectedness in the experiences which bear on the individual in early life. Psychiatry and the work of psychiatric clinics should penetrate social life so

that minor degrees of psychic ill-health are recognised as such and treatment sought early.

One of the most hopeful features of the present day is that Mental Hygiene is accepted as a subject of world-wide interest and is studied internationally, its international bearings being recognised. To see how the laws of Mental Hygiene and an understanding of the structure of the mind of man have a direct bearing on society as a whole, let us look at one or two stages in the life of an organised community, when human beings formed themselves into an organised society for comfort, protection, greater power, leisure to cultivate the arts, etc., and individuals gave up the right at all times to act as the impulse of the moment would direct; a standard of behaviour is arranged consciously and unconsciously, by ideas of conduct contributed by the individuals in their better moments, in the belief that in the long run it is worth while to have such standards and codes. We all at times have impulses that are immoral, unethical, illegal. In this country, as in many others, before the appearance of the Police Force, when civil disorder reached a certain height, the military were called out to subdue it by force. At a later stage, we have the phenomenon of the unarmed Police Force, who can preserve order, only because they have the support, moral and otherwise, of the majority of the citizens; and they have that support largely because citizens expect the law as represented by the police to be impartial, not to take sides.

Even more than individuals, do nations rationalise motives; we are seldom willing to admit greed, fear, offended pride, self-interest as reasons for our country's actions, and only too ready to impute those motives to other countries, and to us students of Mental Hygiene the League of Nations is one of the most interesting developments of modern times, the first attempt to set up a supernational body to criticise and control the actions of nations as such.

In recognising however inadequately the importance of sound mental development at all stages, the pre-school period, the stage of formal education, adolescence and full adult life, we see that we have in the Mental Hygiene movement one of the greatest constructive forces in the world.

# Needlework Notes

## WINTER COAT FOR A SEVEN-YEAR-OLD

### MEASUREMENTS

Length of coat from shoulder, 25 ins.; round chest when closed, 31 ins.; sleeve seam, 15½ ins.

### TENSION

With double wool 9 sts., to 1 in.

### THE COAT

*The Right Front.*—Using one ball of each colour together, cast on 80 sts. There will thus be 160 working sts. on needle.

*1st row:* Working with blue wool, k. every blue st. and s. every fawn st.

*2nd row:* Working with blue wool, s. every fawn st. and p. every blue st.

*3rd row:* Working with fawn wool, s. every blue st. and k. every fawn st.

*4th row:* Working with fawn wool, p. every fawn st. and s. every blue st.

Continue in this way till 80 rows of each colour have been worked, dec. at the side edge of every 5th row in blue and also at the front edge of every 10th row in blue. (These front decs. are continued throughout the work.)

When the 80 rows have been worked, make a buttonhole thus: Working from front edge, (k. 1, s1) twice, k. 1, then cast off 5 sts. of each colour and complete the row. On the following row cast on 10 sts. over those cast off.

Work 24 rows more in each colour, dec. at side edge of every 3rd blue row.

On the next row, work a second buttonhole in same way as first, and on the following row work the pocket opening. (P. 1, s. 1) 10 times, cast off 30 and complete the row, casting on 10 sts. to complete the buttonhole. On the next row cast on 30 sts. over the opening.

Work 13 rows more in each colour, dec. at side edge of every 3rd blue row. Work 8 rows in each colour, dec. at side edge of every blue row, then on next row work the 3rd buttonhole in the same way as before. Work 11 rows in each colour, dec. at side edge of every blue row. Now work 26 rows in each colour, inc. at side edge of every 10th blue row.

Shape the armhole as follows: K. to last

20 sts., cast off the next 10 sts., then (k. 1, s. 1) 5 times. Join on fawn wool and continue on the last 10 sts., dec. at inside edge of every row till 1 st. remains. Fasten off. Join wool to armhole edge, p. 2 tog. and work to end. Work 10 rows in each colour, dec. at armhole edge of every blue row.

Work 28 rows in each colour without shaping, then shape the neck. On next row beginning at armhole edge, p. to last 15 sts., cast off 10, p. 5.

*Next row:* K. 1, s. 1, k. 1, k. 2 tog.

*Next row:* K. 2 tog., p. 2. Cast off.

Join wool to neck edge, cast off 20 and work to end. Work 6 rows in each colour, dec. at neck edge of every blue row, then cast off 10 sts. at beginning of every row which commences at the armhole edge. Cast off.

*The Left Front.*—Work to match right front, with all shapings reversed and omitting buttonholes.

*The Back.*—Commence the skirt by casting on 100 sts. with double wool (200 sts. on needle). Work in pattern for 13 ins., then work a further 3 ins., dec. at both ends of every 8th blue row. Cast off.

For the bodice cast on 60 sts. with double wool (120 on needle), and work 10 rows in each colour. Now work 20 rows, inc. at both ends of every 5th blue row. Shape the armholes by casting off 8 sts. at beginning of next 2 rows. Work 8 rows in each colour, dec. at both ends of every blue row. Work 40 rows in each colour without shaping, then cast off 10 sts. at the beginning of next 6 rows. Cast off.

*The Sleeves.*—Cast on 40 sts. with double wool (80 sts. on needle) and work in pattern, inc. at both ends of every row until there are 120 sts. Work 10 rows in each colour, dec. at both ends of every k. row. Work 70 more rows in each colour.

\* Dec. at beginning of next 2 rows in each colour, then work 2 rows in each colour without dec. Repeat from \* twice. Continue without shaping until the work measures 18 ins. Cast off.

*The Collar.*—With blue wool only, cast on 80 sts. and work \* 20 rows in st.-st., dec. at

both ends of every 10th row. Cast off 10 sts. at beginning of next 6 rows and cast off remaining sts. Pick up 80 sts. where the first 80 sts. were cast on and repeat from \* once.

*The Cuffs.*—With blue wool cast on 60 sts. and work 30 rows in st.-st., inc. at both ends of every 10th row. Work 30 more rows, dec. at both ends of every 10th row. Cast off. Make the other cuff in the same way.

*The Front Facings.*—For the right facing cast on 40 sts. with blue wool and work in st.-st. for 10½ ins., dec. at front edge of every 10th row. On the next p. row p. 5, cast off 10 sts. for buttonhole and p. to end. On the next row cast on 10 sts. to complete buttonhole.

Now inc. at inside edge of every 10th row and make 2 more buttonholes at intervals of 3½ ins. Work for 8 ins. after the last buttonhole is completed. On the next k. row k. to last 15 sts., cast off 10, k. 5, *Next row:* P. 3, p. 2 tog. *Next row:* K. 2 tog., k. 2. Cast off.

Join wool to remaining sts., cast off 10 and p. to end. *Next row:* K.

*Next row:* Cast off 10 and p. to end. Dec. at beginning of every following p. row until 1 st. remains. Fasten off.

Work the left facing to match, with all shapings at opposite edges and without buttonholes.

*The Belt.*—Cast on 20 sts. with blue wool and work in st.-st. for 5 ins.

Now work 10 rows on the first 5 sts. only, break off wool and work 10 rows on the remaining 5 sts. Work across all sts. once more, then, working on the first 10 sts. only, work 5 rows, dec. at the beginning of each. Cast off. Work the remaining 10 sts. to correspond.

Cast on 20 sts. and work in st.-st. for 7 ins. Cast off.

*The Pocket Flaps.*—On the upper edge of pocket opening pick up 30 sts., using blue wool, and work 16 rows in st.-st., inc. at both ends of each 8th row. Now work 16 rows, dec. at both ends of each 8th row. Cast off. Work the other pocket flap in the same way.

*The Pocket Linings.*—With fawn wool pick up 30 sts. on upper edge of pocket opening and work 30 rows of st.-st. Cast off. Pick up sts. from lower edge and work in the same way.

*The Bodice Lining.*—For the right front cast on 44 sts. in fawn wool and work 3½ ins. in st.-st., dec. at front edge of every 10th row. Shape the armhole by casting off 10 sts. at beginning of next k. row., then dec. at same edge of next 6 rows. Work 4½ ins. without shaping. Cast off 10 sts. at beginning of next 2 rows, which commence at armhole edge. Cast off remaining sts. Work the left front to correspond, with all shapings reversed.

For the back, cast on 90 sts. and work 10 rows in st.-st., dec. at both ends of each 5th row. Now work 20 rows, inc. at both ends of each 10th row.

Shape the armholes by casting off 5 sts. at beginning of next 2 rows and dec. at both ends of next 6 rows. Work 4½ ins. without shaping, then cast off 10 sts. at beginning of next 4 rows. Cast off remaining sts.

Press and join the shoulder and side seams, then pick up the sts. all across the lower edge (200 on original) and work 6 rows of k. 1, p. 1 rib. Cast off.

### TO MAKE UP

Press each piece of work with a warm iron over a damp cloth. Arrange an inverted boxpleat in centre of skirt back and join to the bodice part. Join and press shoulder and side seams.

Insert sleeves, placing seam of sleeve to seam of coat and taking sufficient turning all round to make the sleeve fit snugly. Tack in place and machine.

Sew in the front facings, joining about 2 ins. along the top of each revers. Between these points join the collar to the neck. Fold and press the collar in half, join the ends and sew the other edge to back of neck. Fold back and press the revers.

Fold and press each half of the belt and join the seam. Attach to coat, side-seams at waist level and sew a button in position. Sew buttons on fronts.

Fold the cuffs in half and press. Join the ends. Measure 2 ins. from sleeve seam towards back of sleeve, place end of cuff to this point and sew to sleeve edge. Turn back and secure.

Make a hem of about 1 in. at bottom of coat. Arrange and sew in lining.

Join the seams of the pocket linings and join the ends of the flaps.

—From *Wife and Home*.

# Cookery Notes

15-2-83

## Orange and Date Salad

This is a good main-dish salad to serve when a nourishing hot soup is the first course of the luncheon.

Cut an orange into five or six round slices and arrange on a bed of lettuce. Top each slice with a large date stuffed with cottage cheese moistened with mayonnaise. Sprinkle with French dressing and serve with cream mayonnaise.

## Pumpkin Sherbet

1 cooked pumpkin, 1 cup water,  
1 cup sugar, 1 egg white,  
Juice  $\frac{1}{2}$  lemon,  $\frac{1}{4}$  tsp. salt.

Cook the sugar and water together, boiling, for 10 minutes. Cool, add pumpkin, sugar, salt and lemon juice and fold in the beaten egg white. Freeze in ice-cream freezer or in mechanical refrigerator. Four or five portions.

## Stuffed Celery with Brazil Nuts

2 tsp. chili sauce,  $\frac{1}{2}$  cup chopped,  
1 tsp. onion juice, Brazil nuts,

12 stalks celery,

1 pkg. cream cheese.

Clean the celery thoroughly and chill. Chop the Brazil nuts fine; cream the cheese with the seasonings and add half the chopped nuts. Use this mixture to fill the celery and then dip each stalk in chopped nuts.

## Chocolate Crumb Cookies

2 squares unsweetened chocolate, 24 nut halves,  
1 cup toasted bread crumbs,  
 $1\frac{1}{2}$  cups sweetened condensed milk, Pinch of salt,  
 $\frac{1}{2}$  cup nut meats.

Melt chocolate in top of double boiler. Add sweetened condensed milk and stir over boiling water until mixture thickens. Add bread crumbs, salt and chopped nut meats. Blend thoroughly. Drop by spoonfuls on buttered

baking sheet. Press half a nut meat into each cookie. Bake in a moderate oven—350 degrees F.—until brown. Remove from pan at once. This recipe make about 2 dozen cookies.

## Cocoanut Cream Fruit pie

4 tbsp. sugar, 3 bananas,  
5 tbsp. cake flour, 1 baked 9-inch  
 $\frac{1}{4}$  tsp. salt, pie shell,  
2 cups milk, 2 egg whites,  
3 egg yolks, unbeaten,  
slightly beaten,  $\frac{1}{2}$  cup sugar,  
1 cup shredded cocoanut, Dash of salt,  
cocoanut, 2 tbsp. water,  
2 tsp. vanilla,  $\frac{1}{4}$  tsp. vanilla.

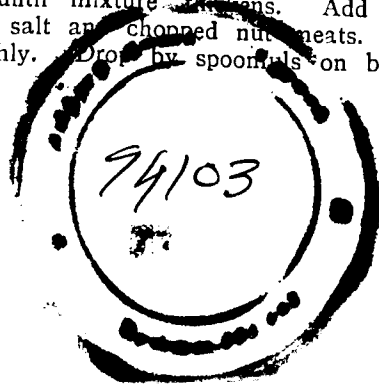
Combine sugar, flour, and salt in top of double boiler. Add milk and egg yolks, mixing thoroughly. Place over rapidly boiling water and cook 10 minutes, stirring constantly. Remove from boiling water; add  $\frac{1}{2}$  cup cocoanut and vanilla. Cool. Slice 1 banana into pie shell; then fill with cooled filling. Make meringue as follows: Place egg whites, sugar, salt, and water in top of double boiler; beat with rotary egg beater until thoroughly mixed. Place over rapidly boiling water and beat 1 minute; then remove from fire and continue beating 1 minute, or until mixture will stand in peaks. Add flavoring. Pile lightly on filling. Slice remaining bananas and arrange, with slices overlapping, around meringue. Sprinkle with remaining cocoanut. Serve at once.

## Quick Apple-Butter

8 cups apple sauce, 6 cups sugar,  
unsweetened, 1 cup hot water,  
Cinnamon.

Cover the sugar with the hot water and heat slowly until dissolved. Cook without stirring until the syrup "spins a thread." Cook the apples without peeling and put through a sieve. Add apple to syrup, flavor with cinnamon, cook slowly, stirring frequently.

—The Parents' Magazine.



THE INDIAN  
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