

# THE INDIAN LADIES' MAGAZINE.

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## MY SORROW.

She came to me swiftly, my sorrow,  
And set was her face and pale  
As theirs who watch through a stormy night  
For an unreturning sail.

So I sat me down with my Sorrow ;  
I did not arise nor flee,  
But waited and listened and pondered  
On all that she told to me.

And sitting me down with my Sorrow  
I was nevermore alone ;  
All the rest of the world might leave me,  
My Sorrow remained mine own.

And while I sat down with my Sorrow  
A light came into her eyes,  
And music haunted her whispered words,  
And breathed in her very sighs.

I never will part from my Sorrow ;  
Love has grown bright on her face ;  
Apart from life and its moil and strife  
She keeps it a sacred place.

I even rejoice with my Sorrow  
And share in her living bread ;  
For I know that sometime—to-morrow !—  
I shall call her Joy instead.



## Ruskin on Womanhood.



**R**USKIN'S 'Sesame and Lilies' is a book which I have had occasion to read more than once. The more I read that beautiful little book, the more I feel that it is a book well worth the perusal, nay, the most careful study of all thinking men and women. It is full of many practical suggestions which can be easily carried out in life by every right-minded

person. Most books, dealing with subjects of the nature that Ruskin handles in his 'Sesame and Lilies', are either too idealistic to be of any practical use or too prosaic and commonplace to captivate the mind. Ruskin's book, however, is not so commonplace as to be altogether unattractive, and it is not so flighty in its ideals as to be beyond the reach of ordinary men and women. It is certainly true that Mr. Ruskin, like many other men of unusual mental excellence, held in certain matters very peculiar or, in other words, "eccentric" views. In some of the theories he propounded, and in some of the precepts he preached, he certainly did soar into heights which might be left alone by ordinary mortals as belonging to regions beyond their comprehension. But in his 'Sesame and Lilies' I do not think Ruskin ever indulges in such ethereal flights. Most, if not all, the things that he writes in this book are of such practical nature, that they can be easily applied to our daily life.

The book consists of two lectures delivered by the author at different times. The first lecture entitled the "Kings' Treasures" is devoted to the subject of "books and how to use them." To the next lecture, Ruskin, as he sometimes does, gives the peculiarly suggestive title—the "Queen's Gardens." It is to this part of the book that I shall confine myself in this article. But, before proceeding to take up the subject-matter of 'Queen's Gardens,' let me here, in a few words, put down what the writer had to say about this lecture in the Preface to the edition of 1871, which, for some reason or other, he found it expedient to omit in the later editions of the book. This is what "the man of

fifty-one years" (for that is how he begins his Preface) has to tell his girl-readers—for the "Queen's Gardens" was intended for them. "This, then, is what I would say to any girl, who had the confidence enough in me to believe what I told her, or do what I asked her to do. First, be quite sure of one thing, that, however much you may know and whatever advantages you may possess, and however good you may be, you have not been singled out by the God who made you, from all other girls in the world, to be especially informed respecting his own nature and character. Of all the insolent, all the foolish persuasions that by any chance could enter and hold your empty little heart, this is the proudest and foolishhest—that you are the darling of the Heavens and the favourite of the Fates. The second thing which you may make sure of is that, however good you may be, you have faults, that however dull you may be you can find out what some of them are, and that however slight they may be you had better make some—not too painful but patient—effort to get quit of them. And so far as you have confidence in me at all, trust me for this, that how many so ever you may find or fancy your faults to be, they are only two that are of real consequence—Idleness and cruelty. Whatever you may be you must not be *useless* and you must not be *cruel*. 'Work while you have light.' 'Be merciful while ye have mercy.' Work while you have light, especially while you have the light of the morning. Remember that the happiness of your life and its power and its part and rank in earth or in heaven depend on the way you pass your day now—now when you are young. The days of your youth are not to be sad days: but they are to be in the deepest sense, solemn days. Remember that every day of your early life is ordaining irrevocably for good or evil the custom and practice of your soul; ordaining either sacred customs of dear and lovely recurrence or trenching deeper and deeper the furrows for seed of sorrow. Now, therefore, see that no day passes in which you do not make yourself a better creature and in order to do that, find out what you are now."

The writer then proceeds to suggest how you ought to discover your present state, and how you are so to make use of your time as to find yourself, as each day comes to its close, a 'better creature' than what you were when you began it. "Let this be always in your mind that your accomplishments are acquired, not for your own sake, but for others. In music, especially, you will soon find what personal benefit there is in being serviceable. Get your voice disciplined and clear and think only of accuracy, never of effect or expression; if you have any soul worth expressing, it will show itself in your singing.



"Then, besides this more delicate work, resolve to do every day some that is useful in the vulgar (means ordinary) sense. Learn *first thoroughly* the economy of the kitchens. The good and bad qualities of every common article of food, and the simplest and best modes of their preparation; when you have time go and help in the working of poorer families and show them how to make as much of everything as possible, and how to make little nice. Again, let a certain part of your day (as little as you choose, but not to be broken in upon) be set apart for making strong and pretty dresses *for the poor*. Accumulate these things by you until you hear of some honest persons in need of clothing, which may often too sorrowfully be.

"Then, *secondly*, I said you are not to be cruel. Perhaps you think there is no chance of you being so; and indeed I hope it is not likely that you should deliberately be unkind to any creature; but unless you are deliberately kind to every creature, you will often be cruel to many."

This Preface is so full of the clearest sense and truest religion expressed in the purest language, that I am very strongly tempted to copy the whole of it word for word here, for the benefit of the "girl-readers" of the *Indian Ladies' Magazine*; but I am afraid that will make the article too long, and, therefore, I refrain from doing so. But, before passing on, I would earnestly request every reader of this Magazine, who is not already acquainted with the little book, to buy a copy of it (for it is worth owning)—with the Preface—and not merely read it but study it:—Study it till all that Ruskin wanted us to know from it is fully and clearly known, understood, and practised.

Now, with this earnest request which I sincerely trust will be complied with, I pass to the "Queen's Gardens." In this lecture, as has been said above, Ruskin treats of the question of "woman and her claims." We now-a-days hear so much about woman and her claims; her rights and her mission. The "New Woman" as she is called, draws our attention everywhere. Though the women for whom this Magazine is specially intended have not yet attained to that degree of perfection or perversion, (I do not know which) that prompts their Western Sisters to fight with man for what they call their "Rights" in the field of politics, yet I do not think it will be out of place in this Magazine, if I attempt to draw the attention of its readers to what a true-souled, large-hearted deep thinker like Ruskin thought about the question of woman and her place in Society, not many years ago. I am one of those who firmly believe in the absolute necessity of the healthy co-operation of woman (keeping, no doubt, to her proper sphere and not trying to jump out

of it) with man for advancement or progress in any direction whatsoever, that the human race is to make. When Tennyson said

"Woman is not undeveloped man  
But diverse."

What did he mean?

Did he mean to say that man and woman were beings of different types, whose interests were divergent, whose field of work lay apart and whose hopes and aims were opposed? No; he did not mean this. Then what did the great poet mean? He meant that woman cannot be man and man cannot be woman. They are diverse in that they cannot be identical; they differ in making each other complete; their dearest bond is not "like to like but like in difference"—Though they thus differ, yet they are one, one in hope, one in fear, one in aim, and one in progress. Woman's cause is man's; "They rise or sink together, dwarfed or Godlike"—Thus, in the long years to come shall they both work on in perfect harmony

"Till at last she set herself to man,  
Like perfect music unto noble words;  
And so these twain, upon the skirts of Time,  
Sit side by side, full-summ'd in all their powers,  
Dispensing harvest, sowing the To-be  
Self-reverent each and reverencing each,  
Distinct in individualities,  
But like each other ev'n as those who love."

Now this question of 'Woman and her place in Society,' which Tennyson has expressed in such noble language, is the first point that Ruskin discusses in this lecture; if education is to open the "King's Treasures" to men and make them in the truest sense of the word *kingly*, what special portion or kind of this royal authority arising out of noble education is to be possessed by women; and how far they also are called to a true queenly power; and in what sense, if they rightly understood and exercised this royal or gracious influence, the order and beauty induced by such benignant power would justify us in speaking of the territories over which each of them reigned as "Queen's Gardens."

Before determining the queenly power of women, it is first necessary to determine her ordinary power. For doing this Ruskin invites us to turn our attention to what men, whom the world has unanimously acknowledged as great, have had to say on this subject. First and foremost comes the myriad-minded Shakespeare. What had he to say respecting the true dignity of woman and her proper relationship to man? Ruskin calls our attention to two important facts which are present in almost all the important plays of Shakespeare; and they are:—



(1) he has no heroes—he has only *heroines*; and (2) the catastrophe of every play is caused always by the folly or fault of a man; the redemption, if there be any, is by the wisdom and virtue of a woman, and failing that there is none. Take any of the plays of Shakespeare and look at them; look at the firm and unshakable constancy of Julia or Helena, the patience of Hero, and the passion of Beatrice, the adamant purity and victorious truth of Isabella, and the untiring devotion of Cordelia for her father and Desdemona for her husband; look at these and say what did Shakespeare want to tell us by all this? From Shakespeare let us turn to Sir Walter Scott—that man who next to Shakespeare clearly saw and fully understood human nature in all its various aspects. Look at the sweet simplicity, untiring patience and noble self-sacrifice; the firm constancy, the keen wisdom and, at times, the strong sense of duty that characterize most of his heroines? Did these great men speak the truth or did they simply amuse us by dressing up dolls for us in these women? Did they depict human nature as it is, or did they simply give free vent to their imagination?

From England let us go to Italy and Greece. What had the great men of these countries to say on this subject? In Italy take Dante. Yes, look at Dante and Beatrice, Beatrice leading him step by step from the depths of his "eternal despair" to the hopes and joys of Paradise. If in Beatrice the Italian of the medieval Europe embodied his conception of womanhood, what estimate of woman did the ancient Greek possess? Look again at those sublime delineations of pure womanhood; the patient constancy and wifely devotion of Penelope. The undaunted courage and sisterly piety of Antigone! Ruskin goes on to examine still other writers of other lands and other ages. But why increase examples? The greatest, wisest, truest-hearted of all ages proclaim in a voice, which is unmistakable, this one truth, *viz.*, a good and true woman is always a faithful councillor—a just and pure example—strong always to sanctify, if not to save.

From the writings of men who were great let us turn to the lives of ordinary men—men as they lived in, what Ruskin calls, "Christian ages that have been remarkable for their purity." Look at the great institution of chivalry which prevailed through the whole of Europe during the Middle Ages! What is it? It is service—service for the poor, needy and oppressed, service to all, service which has its beginning in the absolute devotion and obedience of the knight to his lady-love; for the masters of chivalry very well knew that the true and necessary impulse for all noble actions in the young heart

finds its beginning in the rapturous obedience of the man to the single love of his youth, which sanctifies all man's strength and which gives firmness to all his purposes. This same grand truth is expressed in those beautiful lines of Tennyson:—

For indeed I knew  
Of no more subtle master under heaven  
Than is the maiden passion for a maid,  
Not only to keep down the base in man,  
But teach high thoughts, and amiable words  
And courtliness, and the desire of fame,  
And love of truth and all that makes a man.

Thus, we see that the true thought and feeling of all ages are harmonious in voicing forth this one truth, *viz.*, "The Soul's armour is never well set to the heart unless a Woman's hand braced it, and it is only when she braces it loosely, that the honour of manhood fails."

We are, therefore, foolish in speaking of the "superiority" of one sex to the other. Both have their own separate work; but both conjointly grow and progress. Nothing contrary to this can thrive. To repeat Tennyson's words,

Could we make her (woman) as the man  
Sweet love—the motive power of all true life—  
were slain.

They are not similar; they cannot be similar; they are diverse; each has what the other has not, each completes the other and is completed by the other; they are in nothing alike, and the happiness and perfection of both depends on each asking and receiving from the other what the other can give.

Now their separate characteristics are briefly these. The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention; his energy for adventure, for war, and for conquest. But the woman's intellect is for *rule*, not for battle—and her intellect is not invention or creation but for sweet ordering, arrangement and decision. Her function is Praise. She enters into no contest, but infallibly adjudges the Crown of the contest. . . . The true place of Woman is her Home—the Place of Peace. "The stars only may be over her head, the glow-worm in the night-cold grass may be the only fire at her foot, but home is yet wherever she is; and for a noble woman it stretches far round her, better than ceiled with cedar or painted with Vermilion, shedding its quiet light far, for those who else were homeless."

This, then, is her place; so far as she rules all must be right or nothing is. "*She must be enduringly, incorruptibly good*; instinctively, infallibly wise—wise, not for self-development but for self-renunciation; wise, not that she may



set herself above her husband, but that she may never fail from his side; wise, not with the narrowness of insolent and loveless pride, but with the passionate gentleness of an infinitely variable, because infinitely applicable, modesty of service—the true changefulness of woman."

Now, if this be the true place and true power of woman, how is she to be made fit for it? What kind of education is to qualify her for her position? This is the second point that Ruskin takes up in his lecture.

The first thing to be attended to is to secure for her such physical training and exercise as may confirm her health and perfect her beauty. All physical freedom, however, is vain to produce beauty without a corresponding freedom of heart. Do not think you can make a girl lovely if you do not make her happy. There is not one restraint you put on a good girl's nature—there is not one check you give to her instincts of affection or of effort—which will not be indelibly written on her features, with a hardness which is all the more painful because it takes away the brightness from the eyes of innocence and the charm from the brow of virtue.

Then, having thus moulded her body, her mind is to be filled and tempered with all knowledge and thoughts which tend to confirm its natural instincts of Justice, and refine its natural tact of love.

All such knowledge should be given her as may enable her to understand and even to aid the work of men. It is of no moment, whether she knows many languages or one, but it is of the utmost, that she should be able to show kindness to a stranger. It is of the highest importance that she should be trained in habits of accurate thought. It is deeply necessary that she should read history, and should be taught to enter with her whole personality into the history she reads. She should exercise herself in imagining what would be the effects upon her mind and conduct if she were daily brought into the presence of the suffering, which is not the less real because shut from her sight.

I omit to touch here (lest I should be too long,) on all that Ruskin says about the study of the sciences and the reading of literature, especially of novels, in the hope that every reader of this article will go to the fountain-head itself and there find out for herself and himself what the writer has to say on these important subjects.

Having thus far seen the proper nature and place of woman and the teaching that is to make her fit for her place, let us now go on (as we proposed in the beginning) to consider her 'Queenly Estate.'

The man's work for his own home is to secure its maintenance, progress and defence; the

woman's to secure its order, comfort and loveliness. But these need not be confined to the home; they should be expanded till they embrace the whole of the society. Woman's work then, as a member of the Commonwealth, is to assist in the ordering, in the comforting, and in the beautiful adornment of the state.

What the woman is to be within her gates, as the centre of order, the balm of distress, and the mirror of beauty; that she is to be *without* her gates, where order is more difficult, distress more imminent, loveliness more rare. As within the human heart, there is always set an instinct,—an instinct which you cannot quench but only corrupt if you turn it from its true purpose—an intense instinct for love, which maintains and sanctifies all life, so there is in the human heart an inextinguishable instinct, the love of power which rightly directed, maintains all the majesty of law and life, and misdirected wrecks them. This love of power, Ruskin says, is implanted in the human heart by God, Who set it there and keeps it there. But *What* power?—That is the question! Power to destroy? Power to look down? Power to trample? No!—Power to heal, to redeem, to guide and to love. This is the true power, the possession of which makes woman truly royal and by the attainment of which she reaches her Queenly Estate.

NAVARATNAM.

## Maxims and Mottos for Home and School Teaching.

FROM SACRED WRITINGS.  
ALPHABETICALLY ARRANGED.

BY LADY BENSON.

V.



**M**ORTIFY  
your  
mem-

bers which are upon the earth; Fornication, uncleanness, inordinate affection, evil concupiscence, for which things' sake the wrath of God cometh upon the children of disobedience."

Colossians III. 5, 6.

"Mark the perfect man, and behold the upright: for the end of that man is peace."

Psalms XXXVII. 37.



"No father has given his child anything better than good manners."

Traditional saying of Mahomed.

"Neither give heed to fables and endless genealogies, which minister questions, rather than edifying."

I Timothy I. 4.

"None of us liveth to himself, and no man dieth to himself."

Romans XIV. 7.

"Owe no man anything."

Romans XIII. 8.

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man."

Matthew XV. 19.

"One learned man is harder on the devil than a thousand ignorant worshippers."

Stray sayings of Mahomed.

"One hour's meditation on the work of the Creator is better than 70 years of prayers."

Stray sayings of Mahomed.

"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones."

Proverbs XVI. 24.

"Provide things honest in the sight of all men."

Romans XII. 17.

"Prove all things; hold fast that which is good."

I Thess. V. 21.

"Rebuke a wise man and he will love thee."

Proverbs IX. 8.

"Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

Romans XIII. 7.

"Remember now thy Creator in the days of thy youth."

Eccl. XII. 1.

"Riches are not from abundance of worldly goods, but from a contented mind."

Traditional sayings of Mahomed.

"Remove thy foot from evil."

Proverbs 4. 27.

"Strive always to excel in virtue and truth."

Traditional sayings of Mahomed.

"Seek knowledge from the cradle to the grave."

Traditional sayings of Mahomed.

"Speak not evil one of another, brethren."

St. James IV. 11.

"Study to be quiet, and to do your own business, and to work with your own hands."

I Thess. IV. 11.

"Shout for joy all ye that are upright of heart."

Psalms 32. 11.

"So teach us to number our days that we may apply our hearts unto wisdom."

Psalms XC. 12.

"Set a watch, O Lord, before my mouth, and keep the door of my lips."

Psalms 141. 3.

"Suffer not thy mouth to cause thy flesh to sin."

Eccl. V. 6.

"Submit yourselves to every ordinance of man for the Lord's sake: Whether it be to the king, as supreme; or unto Governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."

I Peter II. 13, 14.

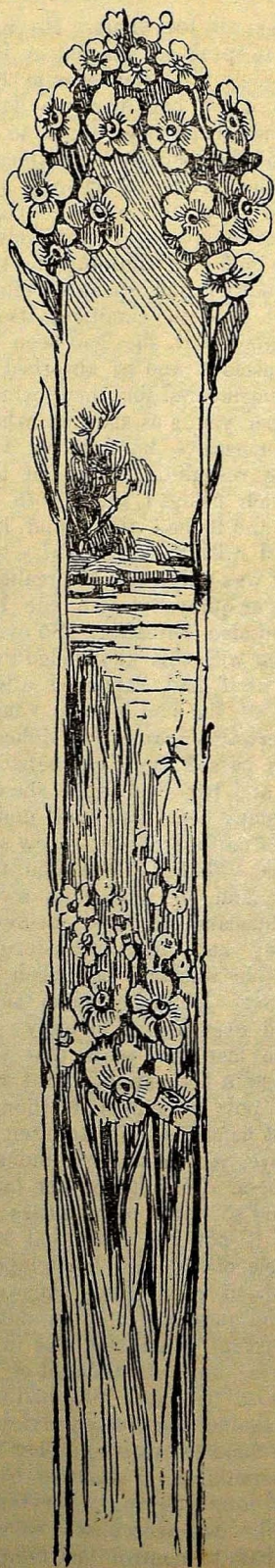
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"Somewhere there waiteth in this world of ours,  
For one lone soul another lonely soul,  
Each chasing each through all the weary hours,  
And meeting strangely at some sudden goal.  
Then blend they like green leaves with golden  
flowers,

Into one beautiful and perfect whole,  
And life's long night is ended, and the way  
Lies open onward to Eternal Day."







## The Snake-Charmer.

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Whither dost thou hide from the magic of my  
flute-call ?

In what moonlight-tangled meshes of perfume,  
Where the clustering keovas guard the squirrel's  
slumber,

Where the deep woods glimmer with the  
jasmine's bloom ?

I'll feed thee, O beloved, on milk and wild  
red honey,

I'll bear thee in a basket of rushes, green and  
white,

To a palace-bower where golden-vested maidens  
Thread with mellow laughter the petals of  
delight.

Whither dost thou loiter, by what murmuring  
hollows,

Where oleanders scatter their ambrosial fire ?

Come, thou subtle bride of my mellifluous  
wooing,

Come, thou silver-breasted moonbeam of desire !

*Sarojini Naidu.*



## The Story of Menaka.

(BY AN INDIAN LADY.)



FEW would have recognised in the Menaka as she was now the Menaka of former years. So thought she herself as she paused for a moment in the midst of her work before a small dingy mirror hung against the mud wall of her little cottage. How pretty she had been before.

None of those wrinkles and crow's feet, which were so conspicuous now had been seen in her fair young face, as it had been years ago. But now—Ah! well, and a sigh escaped her lips as she glanced again at the haggard face in the glass. What with the household cares and the children's worries, no wonder she had grown thin and haggard. But what was the use of thinking of it all? All her old happy days were over for her, and there was no good in worrying over lost happiness—and Menaka resolutely turned away from the glass and set about her work of preparing dinner. But the thoughts would come in spite of her efforts to throw them aside. How happy she had been in her father's house. First—the earliest she could remember—the careless days of childhood, what romps and games she and the other children used to have. She had no troubles then, at least none worth worrying over, her mother had scarcely ever scolded her, there were only the petty childish jealousies and squabbles, not forgetting of course the innumerable falls and injuries she used to have—all however forgotten almost as soon as experienced. But soon those days had been over; school-days had to be begun, with increasing cares about lessons. But even then she had been so happy. The delights of companionship with the other girls, the pleasures of competition, of well-earned praise from the teachers so soon eclipsing the pain of punishment, and then the leisure hours spent at home—Oh! she would never forget all this. And with it all the pleasant time at home, when she had helped her mother in household work and learnt how to manage home. And then too soon her marriage had been arranged. How she used to feel about her husband! Why! she scarcely remembered seeing him before her marriage. She had only heard a great deal of him, of how he had passed his Matriculation and was working as a clerk in some office.

But the time had been all too short. He had tried once or twice to speak to her, but in her shyness she had scarcely lifted her eyes to his face, and then had come her marriage day! What preparations had been made for it to be sure! She remembered the cakes and sweetmeats her mother had made. How everybody had enjoyed them! And then her clothes! How proud she had been of them—the pretty velvet short jacket with the gold lace trimming and the rich silk sari—her mother had spent so much money over the latter. And the ceremony itself. She scarcely remembered it, she had been so young and so self-conscious and so absorbed in herself. She only remembered the thrill which had passed through her, young as she was, when her husband took her passive hand in his and she had to repeat the resounding words of the marriage ritual, which pledged them both to each other for life and he had tied round her neck the yellow cord with the gold *Tali*—the sign of marriage. It was only then she realised that she was no longer quite her own, she belonged to her husband also hereafter. So overwhelmed had she been with this knowledge that she scarcely knew what had happened afterwards. And with it all, she had been so young and innocent. Afterwards came the difficult years, when she had passed her time between her mother's home and her husband's, she remembered how her young heart had sunk under the reproaches of her mother-in-law. How she had tried to keep peace with her. But soon, the hard time was over, and she had gone away alone with her husband to the far-away town to which they had been transferred, and then she and her husband had been so happy for many years. He had cared so much for her and watched over her so lovingly. It was only during the last few years that she had noticed the change in his manner. But was it his fault? She now remembered, though she had not noticed it before, seeing so often a wistful look in his eye, as if he too was mourning over lost happiness. Was it not her fault rather that he found so few opportunities to talk to her? Was it not her fault that she had grown so irritable of late, so shorttempered and so inclined to give crusty answers to her husband's kind questions that he dared not speak to her, except when she was in a good mood? Yes, yes, now she thought of it, the mistake lay more on her side. She had not made a brave stand against the pretty worries of life, but had allowed them to overwhelm her till they looked like mountains. If she had been more patient, more long-suffering, everything would have gone well. And even now it would. She would try her best to control her temper hereafter, and take more interest in her husband's



affairs, instead of leaving him to himself as she had hitherto done. And Menaka's face grew bright as she thought of all the grand changes she would make in her life.

But hark! a sudden noise outside and Menaka started up. Why! she declared, the children had returned from school, and she had not made anything ready for them. Already her face was growing irritable, as she thought of the thousand-and-one things she had still to do, growing into a most unpleasant frown as she caught sight of the children coming inside, headed by a little girl of about ten years old. Ah! there was that girl again, the plague of her life, always turning up to change all her good resolutions into nothing. She had wondered before what was the cause of the change in herself. Why! it was that girl, who had been the bane of her life ever since she had been married. For this poor child was her step-daughter, always rousing in her jealous feelings, for it seemed to the mistaken woman that her husband was more fond of the little thing than herself, made much more of her than he did of her own children. It did not occur to her that her husband was doing his best to make up to his motherless daughter for her step-mother's unkindness, to supply a little at least of her lost mother's love to her. No! she was too much absorbed in herself and her own children; and Menaka burst out with a string of scoldings, caught her step-daughter by the arm and nearly dragged her inside, "You bad girl!" she cried, "what do you mean by loitering on the way so long? Who do you think would have made everything ready for you? I suppose, in addition to keeping you, I must look after your every comfort. Go and do that work at once, or else I shall give you such a beating—" and she pushed the child away. Little Nalini, for that was her name, had a sad patient face with a most pitiable look on it, as if for ever on the lookout for ill-treatment. She now set about her work as fast as she could, washing up the chatties and cooking-vessels; but she was in such a hurry that one of the former dropped on the ground and broke in two pieces, thereby rousing such a tempest of fury in her step-mother that the little thing was nearly overwhelmed by it. "Wait till your father comes," screamed the infuriated woman. "I shall tell him about you and then we shall see whether he will still be fond of you."

A few minutes passed, and Menaka's husband came in from his work, dusty and weary, for he had to walk a long distance; but Menaka, instead of greeting him with a happy face or looking after his comfort at once, launched into a recital of her step-daughter's misdoings. The man listened with a grim face, momentarily growing more severe, and suddenly calling Nalini with

a loud voice, he took her into an inner room and there gave her a good beating. Menaka looked on with a startled face, for such a thing had never happened before. Her husband had ever been patient, always trying to make excuses for his little daughter, but he had never beaten her, as he was doing now. A strange feeling, half of fear and half of triumph, came into her mind, triumph which however changed into something like remorse when her husband returned, leading a pitiable Nalini by the hand, a girl who was so convulsed with sobs that her little frame shook as with ague. "There now" he cried to his wife. "Are you satisfied at last? This is the first time I have beaten her, but I suppose you will not be content till you make me kill her;" and, pushing the child away, he walked out of the room and the house, not returning till the time for the evening meal was long past.

A month afterwards he appeared for an examination, and contrary to the expectations of everyone, failed lamentably. It was found necessary now to transfer him for some time to a village near, in order to make room for some one else, who had done more creditably. So Bhima Rao, for that was his name, was obliged to remove with his family to an out-of-the-way place, there to work as a clerk till further orders were given. Menaka found life here hardly half so convenient as it had been in town. For one thing there was scarcely what could be called a market here, the only thing supplying its place being a *Suntha*—a fair, held once a week, at which all the provisions for the week had to be purchased. Then Menaka who in the town had kept one woman servant to carry water, etc., found servants in the village so troublesome, that she was obliged to dispense with them altogether and work herself. All this, with the children's worries, she found very troublesome. Often, while she was busy with the baby, the rice would boil over and be spoilt, and the curry would be burnt, the result being a very badly cooked meal. But, strange to say, in proportion as her work increased, Meenaka's patience also increased. The fact was, there had been a marked change in her since that day, which she had never forgotten, when her husband had first beaten Nalini. She was growing much less irritable, as well as more kindly-disposed to her step-daughter and her changed face was already reflecting the beneficial change. But the change in him,—for there was a change,—was all for the worse. The gentleman under whom he worked, could hardly recognise the man as he was now, so lazy, so disinclined for work, so short-tempered, and even it was rumoured beginning to take to drink. He very seldom came after his work to his home, till very late; and Menaka, who now waited to



greet him with smiles and happiness, found scarcely an opportunity to practise her good resolutions. When he did come early, it was very seldom that he omitted to find fault with the food placed before him, often pushing it away with disgust and impatience and walking out of the house; and, what was worse, his treatment of little Nalini was even worse than what Menaka's had been, and the girl, who was passionately attached to her father, was feeling it deeply. In truth, there was a great change in her also. She was pining away for want of love and kindness, growing daily thinner and quieter, with nothing of the bright spirits for which she had been remarkable, in spite of her mother's sulks. And one day her little frame succumbed to the strain and she fell ill with a high fever, so ill that her life was despaired of by the one quack doctor the village boasted of. Menaka, now proved herself an infinitely patient nurse, watched by her daughter's bed-side whenever she had the time, and treated her with a true mother's love. But Bhima Rao scarcely ever came there, except now and then, when he would stand grim and silent for a few minutes and then turn away. And one day he said a few words which bitterly rung his wife's heart. "Menaka," he said in a low voice when it was thought Nalini's life was passing away, "if the girl dies, you and I will be her murderers and how will you feel then?" A bitter cry rose from the very bottom of the woman's heart. "O," she cried, "spare me. I am changed, I am changed, indeed. I love her now. If you speak like that, I shall go mad;" but he had already turned away, and in her despair she turned to the bed to see if the little victim also bore witness against her. But Nalini's eyes were open and apparently betokened intelligence. "Mother," she whispered, "Mother, where are you?" "I am here, child," cried Menaka with an infinite tenderness welling up in her heart. "No, no, not you," said the child quivering with fear. "I want my mother. Why does she not come. Mother, mother, come and be kind to me." "Oh, my God!" whispered Menaka falling on her knees, "spare her to me, and I shall be a changed woman and treat her lovingly and serve Thee as I have never served Thee before."

Her prayer was heard, for Nalini did pass safely through the crisis and did not die. But Menaka's last child, her own little baby, who had hardly ever left her arms, contracted the same fever, and after a few days, died. Oh! the grief and agony which filled the mother's soul, as, powerless to relieve its pain, she watched the little thing suffer and then pass into everlasting sleep. For a time she thought her heart would break with sorrow; but, after the first days of despair, a strange peace entered into her soul,

a peace which enabled her to thank God for this bitter suffering, which she took as a just punishment to herself for her unkindness to Nalini. "I thank the Lord," she cried, "that Thou hast spared the other and saved me from everlasting regret. Hereafter my life is in Thy hands. Do with me as Thou wilt."

But there was no change for the better in Bhima Rao. After a while, he was sent back to the town where he had first worked; but his old friends found him so different from the old genial man they had known, that one by one, they fell away from him. And daily the rift between him and his wife was growing wider, but she waited patiently, trying in every way to atone for her former conduct. At last one day a plan came into her mind. There was an old man in the town, who had long been like a father to many people. Every one who had complaints or grievances carried them to him as their natural refuge, and he was accustomed to patiently listen, and give advice and counsel till they were satisfied. It was to this man that Menaka carried her sorrow. She told him the whole story, of how she had been the cause of the sad change in her husband, but how, under God's mercy, she was a changed woman now and was prepared to do anything to atone for her former conduct. The old man listened and dismissing her with a few tender and compassionate words that all would yet be well, he sent for Bhima Rao. "My son," he said, making him sit beside him, "what is this change that I see in you? Every one complains that you are neglecting your work and your wife."

"Has she been complaining also, Sir? How can she, when it is all her fault?"

"No, my son, she has not complained against you, but she has been speaking to me, and it is about her that I wish to speak to you now. Have you not noticed a change in her, Bhima Rao? Have you not seen how she is trying to conquer her temper and how good and patient she is now getting to be? I myself have noticed it and there are others who have told me about it. Now, my son, it will be your fault if you persist in looking upon her as your enemy, as you have persisted in doing for the last one or two years. If you do,—and the gentle old man, shaking his white head, gave the man such a lecture, so kind and yet so convincing, that Bhima Rao, who loved him like his father, felt a new change coming over his heart and went home, resolved to make friends with his wife. He did so, Menaka meeting him half way; and husband and wife poured their hearts out to each other, and resolved many little happy resolves, which made their after-life a real happiness, as time passed day after day and month after month.



## The Society for the Prevention of Cruelty to Children in India.



WHERE was never a time perhaps in the history of the world when children were so much the fashion as they are now. Everyone loves, or professes to love, children. There can be no doubt that Christianity, almost from the very beginning, has profoundly affected the attitude of mankind towards infancy in general. The little Christ-baby at Bethlehem, who has been the object of the worship of countless millions of people has given to the infancy that was made after His image, a new glory, a new dignity, which before were lacking. As Longfellow says:—

Ah! what would the world be to us  
If the children were no more?  
We should dread the desert behind us  
Worse than the dark before.

And again, addressing the babies,

“Ye are better than all the ballads  
That ever were sung or said;  
For ye are living poems,  
And all the rest are dead.”

And yet in no age perhaps are children so neglected, and worse still so ill-treated, as now. Especially, is this so in India. As the result of investigations, we are amazed at the wrongs that are perpetrated around us, unnoticed and unredressed. It is no wonder, therefore, that the attention of human philanthropists should be drawn to the crying need that exists for the organisation of Societies for the Prevention of Cruelty to Children in India. Such societies exist in other parts of India. Let us hope it will not be said that Madras is slow to follow.

The Society for the Prevention of Cruelty to Children in India was founded in Calcutta in August, 1898, at a public meeting arranged by the Calcutta Missionary Conference. From the commencement, however, it was decided, that the constitution should be made so broad, as to admit of the co-operation of Indian leaders, and members of different committees, who would be interested in the philanthropic aspect of the work. This principle has been also emphasised in the formation of the Society in Western India.

For there are Hindus who realise the dangers to which children are exposed, and who would be willing to do all in their power to rescue them. In Poona a Brahman Government Inspector, whose attention was drawn to the fact, that a promising pupil in a Mission School was dedicated to the temple, tried his utmost to save her from that fate.

The objects of the Society are set forth in the constitution as follows:—

- (1) “To prevent the public and private wrongs of children and the corruption of their morals.
- (2) To take action for the enforcement of laws for their protection, and when desirable to have the law on the matter amended.
- (3) To provide and maintain an organisation for the above objects.
- (4) To do all other such lawful things as are incidental or conducive to the attainments of the above objects.”

The workers now being employed by this Society are a Secretary and Inspector. The question naturally suggested at this point seems to be, ‘How has the Society been able to carry out the above objects?’ Let us examine them separately. The first is—To prevent the public and private wrongs of children, and the corruption of their morals.

Cruelty to children may be of two kinds—physical ill-treatment or neglect and, on the other hand, their demoralisation. Reports of this Society give instances of successful attempts made to prevent both such kinds of cruelty. But it has had specially to turn its attention to the second class, and in considering that we must note, that children, who would need such help, belong, in South India at least, to one of the following classes:—

1. Children dedicated by their parents as an offering to the gods.
2. Children of good caste, left unprotected by the death of their natural guardians.
3. Illegitimate children of good caste. The idea is that merit is secured by the gift or sale of such children to temple women, or to one of the class of women who procure such little ones with a view to passing them up to temple service eventually.

In some cases orphans found in hospitals etc., are allowed to drift into bad hands, because the authorities do not know what to do with them. Some certainly do appeal to missionary orphanages, but others may fear to do so, lest the accusation of proselytising should be brought against them. A Society for the Prevention of Cruelty to Children, with a Committee whose members belong to different communities, would naturally be asked to help in such emergencies. The second object set forth by the constitution of this Society is:—To take action for the enforcement of laws for their protection, and



when desirable to have the law on the matter amended. To carry out this object more thoroughly and systematically, there has been printed in leaflet form, a summary of the special provisions in Indian Law for the protection of children. It will suffice to read only the headings :—

1. Protection from improper guardians.
2. Protection from inconsiderate employers of labour.
3. Protection from association with hardened criminals.
4. Protection from unlawful detention.
5. Protection from exposure and abandonment.
6. Protection from desertion.
7. Protection from enticement and certain kindred evils.
8. Relating to marriage.

As No. 7 affects the case of children in danger of being devoted to the temple service, let us quote the part of the leaflet referring to that.

Protection from Sale or Hire for improper purposes.

"The Indian Penal Code makes it penal for a person to sell, let, hire, or otherwise dispose of, or to buy, hire, or otherwise obtain possession of, any minor under the age of 16 years, with intent that such minor shall be employed or used for the purpose of evil, or for any unlawful or immoral purpose."

With regard to the second part of the object we are considering, *viz.*, the amendment of Law—the Society is anxious that some addition should be made to that just referred to, and with this object in 1903 a Memorial was submitted to the Governor-General in Council, by whom a circular letter was subsequently sent out to the various local Governments, containing these words :—

"The Government of India agree that the provisions of the existing law are inadequate for the purpose of dealing with the evil against which these representations are submitted."

Calcutta and Bombay have set the example in trying to remedy such evils; and, as has been said before, Madras should not be slow to follow. As the Secretary of the Society in Bombay says :

"It is very desirable that we should gain the support and goodwill of the civil authorities, and of the Indian community, for, by so doing, our aims and objects will be very largely helped towards success. The National Society for the Prevention of Cruelty to Children has been incorporated by a Royal Charter, and is a recognised institution by Magistrates etc. at home, has an acknowledged status, and a very influential list of patrons. Here in India we are starting a similar Society that is similar in aim, but without prestige and without status. It is therefore most important that we should acquire both

status and support by becoming affiliated with the National Society for the Prevention of Cruelty to Children."

By way of emphasising these remarks, we may quote from a report of one of the committees :—  
"In entering upon another year of its existence, the Society for the Protection of Children in India is encouraged by a survey of the seven years of its history. Each year has witnessed steady progress. Prejudices, which at first greatly increased the difficulties of the work, are passing away as the object and principles of the Society become more clearly understood. The protection of helpless children is an object that should evoke enthusiastic and self-sacrificing interest. The Committee are greatly encouraged by the large measure of support accorded to them by the public. At the same time the position is fraught with anxiety. They have the need for widely extended operations constantly being pressed upon them, but they are unable to cope with more than a small portion of the need. The information which reaches them speaks of many possibilities of service, and their desire is to use the opportunity to the fullest extent. They desire to make it clear that their ability to do this is wholly dependent on the support extended to them. That prevention is better than cure, but emphasises the urgency of the case, for, unless help can be speedily given to many of those now in need, they will soon pass beyond the stage where prevention is possible. The Committee believe that their protective work is one of the most effective attempts yet made to cope with the social evil so rampant in all directions.

The Committee appeal to the public not only for financial support, but also for a deeper interest leading to a much wider use of their organisation. Cases come to the notice of the public, which call for attention, but in most instances the public cannot give the time essential for the righting of the wrong. The Committee desire to be informed of such cases. Information sent to the Society will be used with every care. Cases of need notified to the Secretray receive immediate attention."

In view of the need which these and similar facts disclose, it has been suggested that a Society representing all sections of the Community should be formed for the protection of children in the Madras Presidency. The mere existence of such a Society will draw attention to the evils which call for it and through its agency information can be gathered and public opinion healthily stirred, concerning those evils which now flourish in the dark and which men of all classes deplore.

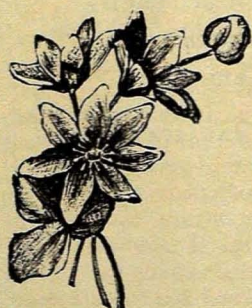
An appeal for the formation of such a society was sent round some time ago, signed by the



Bishop of Madras and by influential gentlemen at Madras. Funds will be required to meet the salary of an Inspector and the expenditure which will be incurred in the work of investigation and rescue. During the first year, it is estimated that Rs. 1,500 will be necessary.

Communications may be addressed to Rev. D. G. M. Leith, the Kellett Institute, Triplicane, who is acting as Provisional Secretary and contributions may be sent to Arthur Davies, Esq., Nungambakam, who is acting as Treasurer.

## Sarangadhara.



**S**ARANGADHARA is one of the most popular of Hindu Plays. It is so often read and commented upon by our women, that Chitrangi the heroine is now a byword for a type of womanhood that is by no means enviable. The scene of the Play is laid in Rajahmundry (Rajamahandrapuram).

Rajarajanarendra, the King, married a second wife, Chitrangi, a voluptuous, sensuous, evil-minded young woman, who was first intended for his son Sarangadhara. Being very old, Rajarajanarendra was far from being loved by his new wife, who was fascinated by Sarangadhara. It so happened that on one occasion when the old king was out hunting, the pet doves of the Prince flew into the tower-chamber of Chitrangi and there they were caught by her. Sarangadhara had no other alternative but to go to his stepmother and request her to restore to him his pet birds. He did go, notwithstanding the protestations of friends and servants. Chitrangi, the woman with a fair face but a foul heart, had been for a long time waiting for an opportunity to whisper her passion for Sarangadhara, and when the Prince went to her for the doves she did not fail to discover to him her intentions. But Sarangadhara was an embodiment of purity and righteousness and could by no means be persuaded by the vile woman. When he found that all his sermons and remonstrances were vain, he attempted to flee from her presence, but Chitrangi caught hold of his garments and obstructed his attempted flight. She cried; she prayed; and finally threatened even to commit suicide, unless the Prince listened to her. Sarangadhara of course did not yield and at last ran away from her, though not without leaving a portion of his garments in her hands. The

disappointed woman threw herself into a frenzy and began to lay violent hands on herself. She would take vengeance on the Prince and for that purpose concocted a story for the king against him. She reported to him that Sarangadhara was in love with her. The foolish old king listened to her words and believing them to be true, ordered that, according to the laws of the land, the Prince should be taken to a neighbouring forest and have his hands and legs cut off.

The punishment was ordered in a hurry and had to be repented for at leisure. Sarangadhara was led to a forest, where he was left with his hands and legs cut off. He was in a wretched plight. His mutilated form thrown in a jungle soon attracted jackals and vultures that began to pick at and eat into his flesh. He had no help but that of the Invisible Hand above to Whom he prayed. Something then happened which the novelists would say 'extraordinary'. The painful cries of the Prince, intermingled with an occasional prayer to God to take away his life, soon attracted the attention of a hermit, a denizen of the same forest where he had been living for years in prayer and meditation. The hermit very soon understood what befell the Prince, by means of his extraordinary introspective powers, and it was not long before he went to Sarangadhara and by means of some magic, restored to him his lost limbs.

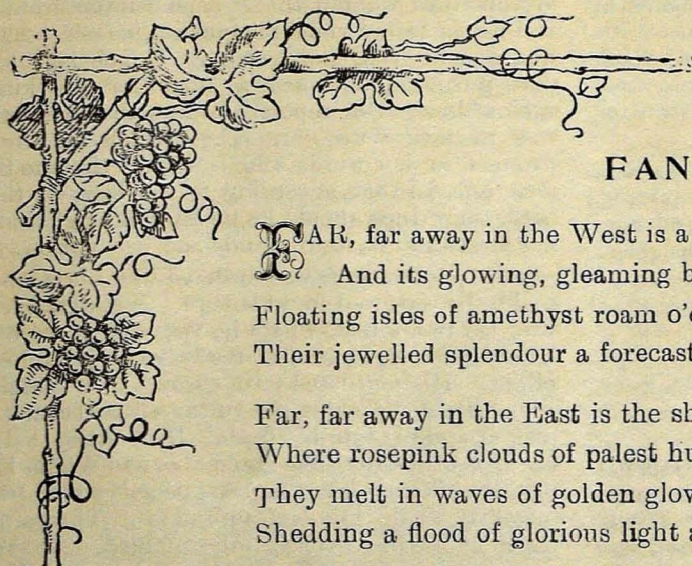
Eventually, the King came to know the whole truth. The treachery of Chitrangi was found out and it was now her turn to suffer punishment. She was ordered to be buried alive in a foul pit. But the very Prince, whom she had injured so basely and unjustly, intervened on her behalf and she was saved from the horrible death prescribed for her. The King and the Queen rejoiced at finding their beloved son, sound in body and limb, back among them, and the Play thus closes without anything unpleasant to haunt the reader's mind.

Now we come to the moral, the crucial point of the Play which all Hindus should take care not to forget.

The drama of "Sarangadhara" has a particular bearing on our Society even at the present day. The practice of old men marrying young wives is still very common among us, and the consequences of such uneven marriages cannot be better impressed on the reader's mind than by referring to the wretched plight of the old King in the story. That unchastity is punished and righteousness comes off unscathed from all trials and is ultimately rewarded, is another lesson, however, of the above drama, but it is a moral that is more or less rendered trite by Hindu writers.

T. S. RAMASASTRI.





## FANCIES.

**F**AR, far away in the West is a sea of molten gold,  
And its glowing, gleaming bosom doth priceless gems enfold ;  
Floating isles of amethyst roam o'er its surface free,  
Their jewelled splendour a forecast of the perfect world to be !

Far, far away in the East is the shimmering lake of Dawn,  
Where rosepink clouds of palest hue skim merrily in the morn ;  
They melt in waves of golden glow, as the sunbark doth appear,  
Shedding a flood of glorious light and radiance far and near !

SARASVATI SINGH.

## MORN, NOON AND NIGHT.

Oh morn, oh beauteous morn !  
To which so oft my weary face I turned ,  
For which my heart with passionate longing burned,  
What hast thou brought but unsatisfied desire,  
A faint revival of hope's flickering fire  
And avenues of pain undreamed before,  
The soul must tread tho' worn and weak and sore ?

Oh noon, oh warm bright noon !  
When in the zenith of his power, the sun  
Full half the earth into his sway has won !  
What hast thou brought ? A shrinking from the light.  
Where stand revealed in bold relief, such height,  
And depth of crime and baseness, lust and greed,  
My quivering soul scarce dares its weakness plead !

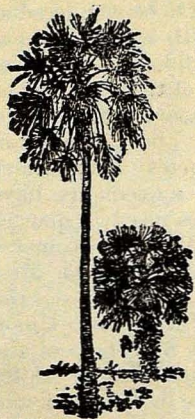
Ah night, ah peaceful night !  
With generous hand, diffusing gentle rest,  
Now e'en to me doth steal the welcome guest,  
Sweet sleep. But ere its freedom I attain,  
One last possession which doth yet remain,  
To thee I offer ; 'tis the gift of Hope  
Which fitted me with human ills to cope.

SARASVATI SINGH.



## Cheruthanda Charitham.

(A HINDU STORY.)



IN the good olden days there lived a pious Brahmin, named Cheruthandan. He had a wife and a son. He led a very religious life and, according to Hindu sastras it was his custom to feed a Brahmin daily before he took his meals. When the meals were ready the Brahmin would go out and invite some good man to take his meals in his house. One day it so happened that he could not get any one to eat in his house.

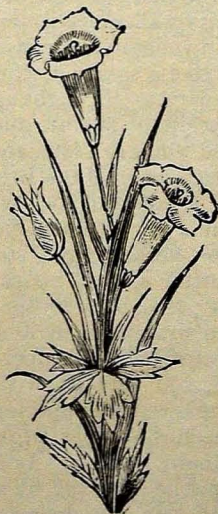
His usual time was 9 A.M. He waited till 11, but could not get any one. But he would not eat unless he fed another. So he walked and walked in search of a Brahmin to be fed. All his search proved of no avail. At last the god Parameswara thought that he would try this man. The great god, who is considered as the Destroyer of the Universe and who is also regarded as the most benevolent god of all, took the dress of a holy Brahmin and sat under a tree just near this Brahmin's house. Our Brahmin having been exhausted after his walk in search of a man to be fed, came to the house and told his wife that he was not able to get any one. But the wife said that there was a Brahmin sitting under the tree just on the other side of the house and pointed out the man to her husband. The husband was much delighted, ran to the spot, and took him to his house. The Brahmin said to Cheruthandan that he would take his meals only if he made a *Special Curry* which he liked most. The Brahmin promised to make it; the only condition being that he must not go away without taking his meals. Then the guest told the host that the special curry was a curry made up of the head of his only son. The husband and wife were much surprised, and were very sorry, but since they had promised, they could not break their promise. So the father at once went to the school in which his dear son was and took him home and gave him to his mother to be made curry of. The curry was prepared of his head and the boy was dead and gone. The guest bathed, and, after performing his religious rites, came to the house for his meals. He then said to Cheruthandan that, according to the Hindu Sastra, it was not right on the part of a guest to take his meals in a house where there was no child. "So, bring your child and ask him to eat by my side or I will go away

without taking my meals." The family was in confusion. How could they get the child who was already killed and cooked? But they must have the child now or the Brahmin would go away. The neighbours who were eye-witnesses to these things began to laugh at them. The guest insisted on the boy taking his meals with him and asked the mother to go to the street and call the boy. The mother did, and to her utter surprise the boy came running to her hands. She very joyously took the boy to the Brahmin. But soon they knew who that Brahmin was. It was the great god Parameswara. The god blessed them all and took them all to the Mount Kylas and gave them salvation. Such in brief is the story of Cheruthandan.

S. PARUKUTTY AMMAL.

## Miss Agnes Slack.

AN ENERGETIC LADY-WORKER  
FROM ENGLAND.



MUCH interest has been felt on behalf of the Temperance Question by the recent and extensive tour in India of Miss Agnes Slack. After visiting the chief towns in North India, she passed through the Nizam's dominions and coming through Madras went on to Bangalore and Mysore, and finally to Ceylon. Everywhere she drew large audiences, and several sects of the Indian Community seemed to feel the importance of the Drink Question. Her own testimony is that she ever met with much kindness in India wherever she went and that she will carry away with her many rich memories of dear friends. Valuable souvenirs were presented to her, which she said would always remind her of the gracious welcome which she received in India. Among these she especially mentioned two—a beautifully carved picture frame from the Rani of Vizagapatam and a brooch given by the Commander-in-Chief of the Nizam of Hyderabad, a brooch which is rather unique in its rarity, containing, as is said, the floating bone of the tiger, the most precious of charms.



Miss Slack gave me a short account of her life. She was of the usual type of an English school girl. She loved a free healthy out-door life, was a passionate lover of music and she lived a tranquil life, pursuing her studies over hobbies. The illness and death of her mother marked an epoch in her life. Her deep grief first hardened her nature, so that she became indifferent to her fellow-creatures and heedless of the sorrows of human life around her. But once, while walking in the East End of London her attention was roused by the little children, despoiled of their freshness and their innocence, with faces ravaged by disease and an unhealthy life—flowers soiled by the smirch of crime and wickedness. Her heart went out to them and this made her take up work in the slums. She also went about visiting work-houses and gaols; and as she went on with her work, it seemed to her that Drink was the root of all evil and that 9 out of 10 cases in prison were there through the direct or indirect cause of Drink—this roused her interest in the Temperance Question. At this time she came in contact with Lady Henry Somerset, the first Member of the British Aristocracy, who took up this question and who dared to appear on a public platform and plead for her cause, at a time when women speakers were condemned and pronounced unwomanly, forward and mannish. I cannot but give a short account of the life of Lady Henry Somerset. Brought up befitting her rank and her position, she became a charming and accomplished woman, a brilliant conversationalist, a flower, as it were, of the British aristocracy and a brilliant leader of society. Unfortunately, her life was marred by domestic unhappiness. She withdrew herself from society and lived at her beautiful county house, Eastnor Castle, for some time; then her own sorrow led her to take up the sorrow of others and gradually she became interested in the Temperance question and threw herself into it with energy; she not only became a warm supporter of the cause, but by her speeches and her work enlisted the sympathy of many others. As I said above, at a time when public speaking by a woman was held in contumely, this shy, delicate woman dared to do it and drew large audiences, who came with the hostile intention of airing judgments, but who went away with humbled minds to wonder at the beauty of her character and her mind and to honour her for the courage of her convictions. In 1890, she was made President of the British Women's Temperance Union, which place she honourably filled for many years. A few years ago she changed her residence to Reigate Priory in Surrey, and now, she has even given that up and has opened a home for Inebriates at Duxhurst, about three miles from Reigate Priory, where she lives

and spends her time and money for this cause, to render, if possible, life more worthy for those pitiable specimens of humanity, the victims of drink. Such was the woman with whom Miss Slack is in contact and it is not to be wondered at that she took up this cause with energy and enthusiasm. She also was influenced by Miss Frances Willard, the founder of the Temperance Union in America, about 30 years ago. A year after the foundation of the above Union in America, the British Women's Temperance Union was formed. These movements have spread and at present there are nearly a quarter of a million members in the World's Women's Christian Temperance Union. In 1895, Miss Slack was made Honorary Secretary of the World's Women's Christian Temperance Union and was also made Honorary Secretary of the British Women's Temperance Union. After this she has been indefatigable in her work and most enthusiastic to get others to join the Union. She has travelled much, has been in the U. S. A., in Canada, in the South African Colonies, and in the chief cities of Europe; and at the end of this last year she began her tour in India. The importance of the Temperance Question ought to be considered for himself or for herself by any individual, the responsibility is one's own, but there is also this, that example and precept are to be reckoned with. Miss Slack feels herself supported by representatives from many communities and she hopes that her tour has done some good. We wish her every success in her endeavours to further her cause.

## Rama Iyen, Dalawah.

A GREAT STATESMAN-WARRIOR OF  
TRAVANCORE.



VERY little is known about the birth and childhood of Rama Iyen, Dalawah. There is no reliable history to tell us where our hero was born. Some say he was born at Chalai, a village in Trivandram just half a mile to the east of the Fort, and some of his relatives are still in a certain house in the street. But others say that he was born in Tinnevely and was removed to Aruvikara near Thiruvattar.

Since he was born of a very poor family, he was not given good education. His family consisted of a father, a mother, two brothers, and a sister. Owing to his poverty he had to work even from his early days and so he left his native place and came to Shencottah where one



of his uncles lived and with him came to Kottarakara and then to Chenganoor and there got an appointment under the Vanjipuzha Chief—a great warrior of the time and the head of the 64 Potti chieftains of the Chenganur Gramam.

About the year 893 M. E., while Marthanda Varma Maharaja was flying from his enemies—the Yogakkars, the Ettuveetil Pillamars and others—he came to Chenganur to be safe from the enemies, and lived in the house of the Vanjipuzha Pandarathil for a period of nearly seven months. Here the Raja was living alone with very few servants. Since there was no Brahmin servant with him, the Vanjipuzha Chief allowed the Raja the use of a Brahmin boy to attend on him during his meals, &c. This boy was Rama Iyen. Since this boy was a very intelligent and faithful lad, the Raja took him also into his services when he left Chenganur for the Capital. Thus Marthanda Varma Maharaja got Rama Iyen under him. But there is also another story about him.

In the Travancore State Manual, Mr. Nagam Iya says:—"Very little is known of Rama Iyen's life and career. He has left no direct lineal descendants, but his *Dayadis* (agnostic descendants) are still alive, one of whom is known to perform the Sradha or the anniversary ceremony to the Dalawah even to this day, for which he gets from the Government a small annual allowance of paddy. The same family also performs a *Sumangali Prarthana*, a propitiatory ceremony in honor of the Dalawah's wife who died of childbirth. Rama Iyen was born in Yervadi, a village in the district of Tinnevely to which his family originally belonged. When he was six years old, his poor father gave up his native village and came to Travancore and settled in the insignificant hamlet of Aruvikara near Tiruvattar in Kalkulam Taluq, about 35 miles south-east of Trivandram. When twenty years old Rama Iyen lost his father and soon after his mother also. Rama Iyen had three brothers and one sister. After the death of his parents, Rama Iyen frequently visited Trivandram, attracted to it chiefly no doubt by the perennial round of ceremonies and festivities there, which even now draw large crowds of the Brahmin population from the surrounding villages, but more so by the opportunities for distinction which it gave to a young man of his intelligence and ardent nature. On one such occasion he made up his mind to stay and take service as a Kutti-Pattar (boy servant) under one Atiyara Potti of Vanchiyoore, a Brahmin Jenmi of great opulence and one of the Yogakkars or Committee of Management of Padmanabha's temple. In those early days Maharaja Marthanda Varma visited his intimate friends in their houses and when specially requested used to dine there. One evening when

the illustrious Maharaja was dining at the Attiyara Pottimatam, the boy Rama Iyen waited on his master's Royal guest at dinner. Observing that the lamplight was dim, the Potti ordered Rama Iyen to trim the wick and brighten the light. When the boy went to it he found there was no wick-trimmer in the brass lamp and, according to the Hindu Sastras, it is a sin to trim the wick with one's own finger (though now usually done through ignorance by the women and servants) which, however, young Rama Iyen knew and with his ready genius he pulled out the gold ring from his finger and trimmed the wick, after which he washed the gold ring with water and put it on as before. The Maharaja, who noticed the boy's whole proceeding, was quite pleased with him and after enquiries about his antecedents took him into his own service. It was this petty incident at the Potti's house that led to Maharaja Marthanda Varma's coming to know of Rama Iyen, which casual acquaintance soon developed into a strong tie of attachment and devotion on the one side, of great confidence and appreciation on the other, with great signal benefit in later years to both of them and to the State itself."

In the foot-note Mr. Nagam Iya again says:—"Since writing the above, the following version of the story has come to my knowledge. Such variations are inevitable where history has to rely on oral tradition:—

"Unable to pay the taxes due to Government and being constantly subjected to torture and oppression by the officers of the Government of the Nawab of the Carnatic, Rama Iyen's family, including his father, mother, four brothers and a sister, migrated to Travancore between 893 and 906 M.E. Their first settlement was at Shencottah, where lived a maternal uncle of Rama Iyen's, one Subramania Sastri, a great Sanserit scholar and sometimes Guru (tutor) to the Rajas of Kottarakara and Travancore. Once, when the Travancore Maharaja invited the Sastri to his Court, he took with him young Rama Iyen also. His introduction to the Raja's favour is said to have been brought about in this wise. One evening as the Maharaja was at his evening Japam (prayers) in his palace at Trivandram, the Sastri and his nephew happened to be in attendance on His Highness. The Maharaja was seated in front of an ordinary metal lamp facing the west. When the light began to grow dim on account of the snuff in the wick, the boy standing behind at a respectable distance noticed it at once and calmly stepped forward to trim the wick. With keen precaution he first lighted another wick which he held in his left hand and then trimmed the light with the right hand. This done, he put out the newly lighted wick and retired. The Maharaja who was observing the boy's proceeding marked



his caution and intelligence and requested the Sastri to leave his nephew in his service, which he was only too glad to do and Ramah Iyen was first appointed Pakatasala Rayasom on a monthly Salary of Rupees 2 and one fanam. On another occasion, when the Maharaja was at his supper, he received a letter from the Nawab of the Carnatic which required an immediate reply. A reply was prepared by His Highness on which young Rama Iyen was able to find matter for criticism. He was at once commanded to draft the reply himself, which he did to the entire satisfaction of his royal master. Ever since Rama Iyen rose in His Highness' favour and was always consulted and confided in by the Maharaja."

In 1729, A. D., when Marthanda Varma Raja became the ruler of the State, Rama Iyen was made the palace Rayasom. The first business he was entrusted with was the duty of representing to the Pandian Government the absurdity of the claims of the Thampies over the State. Pappu Thampy and Raman Thampy, the sons of the late Maharaja, appealed to the Governor of the Pandyan Government that the Raja Marthanda Varma had usurped the throne to which they were the rightful heirs. The Governor instituted an enquiry to which Rama Iyen was sent. He went to the Governor, represented the claims of every one very intelligently and got the decision in favour of the Raja.

Then Rama Iyen turned his attention to putting down the Ettuveetil Pillamars, Thampies &c. These formed a conspiracy to kill the Raja when he accompanied the Arat procession to the Beach. This conspiracy was secretly found out by Rama Iyen and he collected a sufficient force to escort them during the Arat procession. When the conspirators saw the Royal party had a greater force than they expected, they kept aloof from doing any mischief. Soon all the conspirators were tried and executed near Kalkulam. Thus, the enemies were killed.

Since Rama Iyen was living with the Vanjipuzha Chief—a great warrior of Central Travancore, he studied from the chief the art of war &c. Now Rama Iyen began to distinguish himself. In connection with a certain adoption in the Quilon Raja's family from Kayangulam, a war ensued between Travancore on the one side and the Rajas of Quilon, Kayangulam and Cochin on the other side. In 1734, a powerful army was sent against the enemies by the Maharaja under the command of Thanu Pillai assisted by Rama Iyen. In the war the Kayangulam Raja was killed but his brother took the field and the war continued. Rama Iyen seeing the fierceness of the war and seeing that his army was insufficient, at once went to Tinnevely and collected a regiment of Maravars under Ponnai Pandya Devan and also 1,000 mounted sepoy and marched through Kottara-

kara. On the consent of the Dalawah, Rama Iyen himself assumed the chief command and utterly defeated the Kayangulam Raja and his forces. The Kayangulam Raja at once sued for peace and a truce was concluded.

In recognition of this success our Secretary Rama Iyen was made Deputy Prime Minister.

In 1734, Kottarakara Raja died, leaving a Ranee as his successor. The prime minister of this State ruled it very badly and so the Maharaja annexed the State and asked the Ranee to live in peace either at Trivandram or at Kottarakara. The Ranee thus lived at Kottarakara.

In 1734, the Raja of Quilon died and the Kayangulam Raja took possession of his country. This resulted in the 2nd Kayangulam war.

About this time the Dalawah Arumugam Pillai died and he was succeeded by his brother Thanu Pillai; but he also died soon and our Rama Iyen, Deputy Prime Minister, was appointed Dalawah in 1737.

Rama Iyen had now become Dalawah and Commander-in-Chief and his work was not an easy one.

The Cochin Raja, the Dutch Governor of Ceylon and Cochin, and the Kayangulam Raja joined together against the Maharaja and Rama Iyen, and began to make war. The Dutch Governor wanted to check the advance of the Maharaja; so he took the cause of the Kottarakara Ranee and in 1741 installed her as queen and protected her against the Maharaja. But the Maharaja and the Dalawah attacked her and she fled to Cochin. Soon the Dutch force attacked Midalam, Tanga-cherry, Kadiyapattanam and other places and came to Eraniel. The Dalawah and the Maharaja planned the form of attack. A number of boats manned by expert fishermen with soldiers were first launched into the sea to watch the movements of the Dutch vessels. The Dalawah then stationed his troops between Nagercoil and Eraniel. The war against the Dutch lasted for two months and in the end the Dutch force were utterly defeated and thrown into confusion and disorder and the Dutch retreated leaving several dead and wounded. Some 24 of them were taken prisoners and they were sent to Udayagiri Fort. Then the siege of Colachel Fort began and the enemy fled to Cochin. The result of this siege was, 389 muskets, a few pieces of cannon and a number of swords fell into the hands of our Dalawah.

Rama Iyen treated the Dutch prisoners with great kindness. Of these, two of them attracted his special notice—Eustatius D' Lanoy and Donadi. D' Lanoy was asked to train some of the sepoy and he was made Captain of the army and he disciplined the army on European principles.

About this time a large force of Marauders under the command of Chaunda Sahib and



Bada Sahib, entered Travancore from the south and did all sorts of damages to several of the temples. The temple Car at Suchindram was burnt. Rama Iyen was at once ordered to meet them. He went against them with a large force, but seeing that his force is no match for them, he sent them away by giving them rich presents &c. When he found that he could not gain his object by fighting, he took to conciliatory measures.

In 1743, Rama Iyen went against Kayangulam. The Dutch gave all sorts of help to the Kayangulam Raja. In the beginning the Raja of Kayangulam got some slight successes and so he assumed the offensive and attacked Kilimanoor Fort, but the Raja was completely defeated by the ability of Rama Iyen. Then Rama Iyen marched against Kayangulam and defeated all the forces of the Raja and drove them away. The Raja then sued for peace and a treaty was concluded by which he promised to be a tributepaying ally, paying Rs. 1,000 and an elephant annually.

Then Kottayam Raja and Vadakankoor Raja, the allies of the Raja of Kayangulam, were next attacked and their territories added to Travancore. The Quilon Raja also was humbled and his country annexed to Travancore. All these things were done by Rama Iyen in a very short time. Now the Dutch also came to terms with the Travancore Dalawah. The Dutch wanted to get several privileges in Travancore but the Dalawah could not grant their requests. At last Rama Iyen made a treaty under the following conditions and the Dutch were forced to accept it. The treaty was concluded in 1753 by which "Travancore and the Dutch should be mutual friends; Travancore should not permit any other European power to acquire a footing in its territories; the English factories at Anjengo, Edava, Viliyam should leave undisturbed; that the English should not be allowed greater advantages than they were entitled to. The Dutch should not in any way aid the enemies of Travancore or give them refuge. The two contracting powers should apprehend and deliver up deserts to each other. Travancore should afford every protection to the Dutch resorting to its territories; that Travancore should restore to the Dutch such goods and men as belonged to them and may be wrecked on the Travancore Coast. Travancore should compel its subjects to fulfil mercantile contracts with the Dutch and abstain from levying any unusually heavy duty on the goods of the Dutch who should renounce all their engagements with the Malabar Princes and particularly with those against whom Travancore intended to go to war. The Dutch should supply Travancore with the munitions of war annually, to the value of Rs. 12,000 at cost price. Travancore should sell every year to the Dutch a stated quantity of pepper at certain fixed rates

from territories then in the possession of Travancore and also another stated quantity from those territories which Travancore might conquer thereafter."

The Cochin Raja also promised to be on friendly terms with Travancore. At this time the Raja of Kayangulam put off paying the promised tribute, thinking it to be below his dignity to pay tribute. Rama Iyen wanted to enforce payment and threatened to attack Kayangulam in case the promised tribute was not paid soon. The Raja submitted and asked for 10 days' leave to pay the promised amount; and it was granted. Having got 10 days' leave the Raja sent secretly his family and treasure, silver, gold, &c., to North Travancore and at last he himself went away. After these 10 days, Rama Iyen came to the Kayangulam Palace and found it deserted but he got several letters, swords, &c. of Ampalapuzha Raja. Now Kayangulam was annexed without a blow.

Rama Iyen next went against the Raja of Ambalapuzha, (who was secretly helping Kayangulam Raja against Travancore). When the Ambalapuzha Raja heard of this he sent his well-trained force under his able general "Muthoo Panikkar" and they met the Travancore Army at Thotappelly. The Ambalapuzha Sepoys were well-trained in archery and they had poisoned arrows and these did much damage to the Travancore Army. A great number of the Travancore Army died and the Dalawah had to retreat. But soon D'Lanoy and his troops came and war commenced again. The artillery of the Travancore Army fought very successfully and the army of the Ambalapuzha Raja was defeated. Rama Iyen, Dalawah at once went to Ambalapuzha and entered the palace of the Raja and saw the Raja playing on his favourite game of Chess. The Raja was taken prisoner and sent to Trivandram. When the Raja submitted the Commander-in-Chief, Muthoo Panikkar, and the high priest of the Raja Thekkatathu Bhattathiri, went to Rama Iyen and tended their submission to Travancore and in return the Dalawah got them certain privileges which their descendants enjoy even to the present day.

Next year Rama Iyen went to war against the Raja of Changanacherry. Collecting a large army of Nairs from the South Rama Iyen marched to Aranmolay with D'Lanoy's Veterans, where the Raja of Changanacherry encamped. On the mere sight of Rama Iyen, Dalawah, the Raja fled to the North. Rama Iyen then marched to his capital and drove away his troops and thus his territories were taken possession of. "The State treasury, jewels, arms, accoutrements and property of a considerable value fell into Rama Iyen's hands, among which were some guns and mortars of European manufacture, besides some clocks and time-pieces, 28 in



number." Rama Iyen then went to the North to settle the boundary of Travancore which has now extended up to the South Bank of the Periyar. "The newly acquired territories included those lying on the S.E. and North of the Cochin Raja's Capital, Tripoonithuray, with the exception of Alengad and Parur which were under their respective chiefs."

All the country South of Cranganore thus became Travancore territory. Thus, in 15 years Rama Iyen (of course under the kind patronage of the Maharaja) was able to extend the State from Edavaye to Periyar subjecting all the petty chieftains.

About this time the Ambalapuzha Raja escaped from his place of confinement and joined Thekkunkoor and Vadakankoor Rajas and Paliyathoo Achan and Kodasherry Karthavu and other nobles and asked the Cochin Raja to help them against Travancore. The Rajah of Cochin (not caring for his treaty of friendship) consented and collected boats and army and started by sea. But the Dutch Governor gave secret information of their coming to the Maharaja who at once dispatched Rama Iyen to the North to attack and defeat them. When the enemy landed at Perakad, they found to their surprise Rama Iyen ready to fight them. The Cochin Army was cut to pieces; the leaders Paliyathu Menon Karthavu and others were taken prisoners. Rama Iyen then went to the North, reached Madathumkara, the Southern boundary of the Cochin Raja, and took the Cochin Raja's palace there and next marched to Arukutty and encamped in that place. Rama Iyen wanted to march into Cochin and conquer that State also, but he was called back and ordered to come direct to Trivandram without marching any further, for the Cochin Raja now made peace with the Maharaja. Otherwise, Cochin State also would have been added to Travancore by Rama Iyen.

Seeing that the Dalawah and the Maharaja are busy fighting in North Travancore the Governor of Madura and Tinnevely, Moodemiah by name, annexed Kalakad, Valliyoor, and other places to the possessions of the Nabob of the Carnatic. But Rama Iyen soon repaired to the spot, saw the Governor, got back all these places by giving him rich presents.

In 930 M.E. the Nawab of Carnatic appointed Maphuz Khan in place of Moodemiah and this new Governor again took Kalakad and other places. Now Moodemiah, the dismissed Governor, came to Travancore, collected some troops with the help of Rama Iyen and with their joint efforts they got back these places for Travancore safe. Thus, Travancore now extended from Kalakad to Periyar.

The same year Rama Iyen had to carry on a war with the Zamorin's forces. The Zamorin

of Calicut after attacking the Cochin Raja sent an army to Porakad. The Dutch informed the Dalawah of this previously and the Dalawah Rama Iyen was ready at Porakad when they landed. A fight ensued, and several of the enemies' boats were captured and destroyed and several drowned. Thus ended all his fights and wars. Rama Iyen was in the course of a few years able to capture the whole of Travancore. Indeed he is a great warrior.

Next we shall see his administrative capacity. Rama Iyen, besides being a great warrior, was an able administrator, and a statesman of no mean order. While he was busy preparing for the war with Kayangulam, he was also engaged in making several improvements in the city. Several public buildings and palaces were repaired and built at his supervision. "The old reservoir called Padmatheeram was drained and enlarged; flights of granite steps on the four sides of the tank down to its bottom in the shape of ladders, for the convenience of the people going down and coming up from the tank were also erected. After a few years strong forts with granite walls were constructed enclosing the Maharaja's residence at Padmanabhapuram, a still larger one surrounding a Hill at Udayagiri; and a third at Cape Comorin, etc. . . bastions, batteries and powder magazines were also constructed at intervals. An iron foundry was established at Udayagiri where cannons, mortars and balls, were cast and all the batteries were supplied with the necessary pieces of artillery." Then D' Lanoy was sent to the North to repair the fortifications of the newly conquered chiefs.

At the same time rules were introduced curtailing the independent power of the Yogakkar in the great pagoda at Trivandram and reserving supreme power over the Davaswam to Maharaja.

Then Rama Iyen's attention was turned towards establishing a commercial system: depots were opened at Padmanabhapuram, Quilon, Trivandram, Mavelikara, and other places, and pepper, tobacco, arecanut, and other articles were stored by the sircar and sold to Merchants wholesale and retail, all private dealings in these articles being prohibited.

"Then Rama Iyen introduced the System of Chowkeys for levying duties on all articles transmitted and transported from place to place," and a plan for manufacturing salt was also adopted. Salt bankshalls were opened in the important centres of the State and he moved himself about on circuit from place to place, inspecting every thing and making them understand how the officers should work according to the new System.

He also made several rules and regulations to check the accountants of the State and also



made certain fixed accounts and with great care and attention which made the expenditure of the State less than the income. These fixed accounts are closely observed even to this day.

Rama Iyen wanted to replace the mud walls of the Trivandram Fort by granite walls and he began the work, but before the work is finished he died. Even now we see that part of the wall is made of granite stones and the remaining portion of mud and no other Dewan attempted to complete it. Now Travancore is under the fostering care of the benign British Government, and there is no need of these walls.

In 926 Rama Iyen framed certain rules for payment of taxes on lands and gardens and then commenced a Survey of these lands and completed it in 929. "The first Ayakettu accounts were framed and the holders of the lands and gardens were furnished with a Pathivu.

Under Rama Iyen's supervision, several good roads were made and several canals opened, for the convenience of the travellers and merchants. While carrying on his laborious work, he fell ill at Mavelikara in 931 (1756); the Maharaja was very sorry when he heard of Rama Iyen's illness and sent the Elaya Raja Bala Rama Varma to proceed to Mavelikara and visit Rama Iyen and ascertain from him his last wishes.

\* "Rama Iyen disclaimed any personal right to the proposed honor, saying that he was merely an instrument in the hands of his Royal Master, but observed at the same time that he had accomplished all his aims for the good of the Kingdom, but the only matter in which he was disappointed was that he was not permitted to conquer and annex the whole of the Cochin Raja's territories and add that Raja's name to the Travancore Pension List." Soon after the Elaya Raja left the place Rama Iyen died. His death was a severe blow to the Maharaja. Rama Iyen was Secretary to the Raja for 8 years and Prime Minister for 19 years. The noticeable thing was that during these 27 years in which an ordinary man may have earned a good deal, Rama Iyen had no ambition for money and learned nothing. He had no private property of any kind.

Though a Hindu Brahmin, Rama Iyen was not married. He would laugh at his friends if they said that his soul would not be saved if the funeral rites were not performed by his son. Several of his friends and relations tried to persuade him marry, but he paid no attention to them and remained an unmarried man. But some say he was married and his wife died at childbirth. In the State Manual Mr. Nagam Iyer says, "Another domestic incident also helped to estrange Rama Iyen's feelings from home and kith and centre them all on his Royal Master and his affairs; Rama Iyen seldom visited Aruvik-

kara where his wife and brothers were living except in connection with his parents' anniversaries and his wife rarely accompanied him to Trivandram to live with him there owing to his heavy pressure of official work in the Palace where his presence was constantly required. He had no son. His brother Gopala Iyen had sons, one of whom Rama Iyen wanted to adopt but was not permitted to do so. This conduct of his brother offended Rama Iyen deeply and led to his leaving home in disgust. Rama Iyen had thus no family concerns to attend to and, therefore, devoted himself heart and soul to his Royal Master's service." This event shows that he was married, but Mr. Shungunny Menon, in his history, denies the fact.

In one of the issues of the "*Calcutta Review*" H. H. Visakom Thirunal, the late Maharaja of Travancore, says "Marthanda Varma was served by one of the noblest of ministers. Sully did not serve Henry IV of France more ably and faithfully than Rama Iyen did Marthanda Varma. Rama Iyer was unrelenting, unsparing and often unscrupulous to his master's enemies, but his self was merged completely in that of his master. He was as fearless in the Council Room as he was in the battlefield." Such was Rama Iyen, the able and energetic Statesman warrior, who had done great service to the model State—Travancore. His name is a household word and there are several songs in Travancore describing his various doings in the State.

R. KULATHU AIYAR.

## The Ladies' Art Exhibition.

JULLUNDUR CITY.



THE Ladies' Art Exhibition, held in the last week of the last month of the last year, in connection with the anniversary of the Kanyamaha Vidyalaya was an unexpected success. It was a mere proposal up to the end of October and no one believed in its feasibility, until L. Hans Raj, Bar-at-Law, being appointed the Hony. Secretary sent the Rules of the Exhibition for publication in the lead-

ing journals, and letters, to leading gentlemen in the provinces to help the Exhibitions. The public gladly responded to the call and exhibits began to pour in from all directions. The Directors of Public Instruction of the Punjab and Patiala deserve the special thanks of the Exhibition Committee, as they sent circulars to the girls'

\* Mr. Shungunny Menon's Travancore History.



schools under their control to send their work to the Exhibition. Nearly ladies of all creeds and all the provinces were represented in it—Parsis, Christians, Hindus, and Mohammedans. Letters of encouragement were received from Bengal, the United Provinces, etc. Nearly two thousand Exhibits came to the Exhibition. Mrs. Ram and Mrs. Hans Raj worked untiringly in arranging the stalls æsthetically, Mrs. Tebalram was also of great help. The Exhibition was opened by Mrs. Burlton, on the 21st at 12 o' clock, before an audience consisting of Europeans and the gentry of Jullundur. The public enjoyed this

unique treat for more than a week. The admission being by tickets, the Committee got about 200 rupees in hard cash by the sale of tickets. The sale proceeds of Exhibits amounted to only about four hundred Rupees as most of the articles were not meant for sale. The ladies of the Widow's Home were in charge of the Exhibition Rooms. Lala Lalji Ram was the very moving spirit of the Exhibition, his help being really a God-send. Thinking of the shortness of time at the disposal of the Committee, I can say that the Exhibition was an unqualified success.

### Our Needle Work Column.

FANCY BAG IN SILK, PAINTED, EMBROIDERED AND ORNAMENTED WITH CORDS.



Fig. 1.—Enlarged Detail of work (Carried out in Painting and Embroidery) on Fancy Bag.

**T**HIS bag, the design being different on both sides, is about eight inches long (including the frill at the top) and seven inches

broad. The design, as shown in the enlarged detail, is transferred to shot silk (shimmering red and green) and then the painted part is



carried out in powdered aniline colours. These are diluted or liquefied with water mixed with cooking-salt, the solution having just as much salt in it as can be easily absorbed. The mixing with salt prevents the colours running too rapidly on the material, but even so great care must be used.

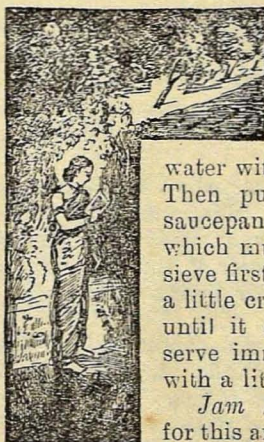
The inner portion of the grounding is painted pale green, and the darker part outside this is dark green. When the painting is finished the embroidery is carried out in various shades of Filo-Floss silk, thick cord, and fine, medium and coarse gold thread and chenille.

The arrangement of the colours may be seen in the pattern which is given with every design or tracing, but where you are unable to procure this, your own individual taste will suggest harmonious and suitable colouring.

The embroidery is carried out in satin-stitch and stem-stitch, the former being worked with one or two threads of the silk according to the size of the portion of the design you are at work on. The chenille, used double, of which the lines forming the frame are made, must be fastened down to the material by stitches of the same coloured silk, the finer thread and cord being treated in the same way and the thicker sort being fastened down with invisible stitches. To do this untwist it a little, pass your stitch through a portion of it and twist it up again. The little balls in the border at the top are worked in satin-stitch framed in stem-stitch, which also forms the connecting lines, a French knot is worked top and bottom of each ball. The flower centres on the back of the bag (Fig. 5) are first worked in satin-stitch, and then French knots are worked on the top of that. The whole bag when finished is lined with pale green plush and completed by a frill of doubled taffetas at the top, and strings of the same about an inch wide. So as to lessen the work, only one side of the bag need be embroidered, the other being left plain, but of course the finishing-off would always be the same.



## Our Cookery Column.



**CELERY Soup.**—Take two heads of celery, and after thoroughly washing them, cut them up and boil till tender in some

water with a large pinch of salt. Then put some butter into a saucepan and add the celery, which must be passed through a sieve first, add a pint of milk and a little cream. It must be stirred until it comes to the boil and serve immediately. Thicken with a little flour.

**Jam Sandwich.**—Ingredients for this are three eggs, the weight of two of them in sugar, butter, ground rice, flour, and a teaspoonful of baking-powder. Beat the butter to a cream, add the sugar, then beat the eggs up and add them to the butter very slowly, beating well all the time; then add the ground rice, mix the baking-powder in with the flour, and then this to the other ingredients. A few drops of vanilla flavouring or any other if preferred is a great improvement. Grease the flat dishes well and spread the sandwich on to them, bake in a moderate oven to a nice brown, when cool spread with jam and place one sandwich on the top of another, sift castor sugar on to the top.

**Ten Scones.**—You require for this one pound of flour, half a pound of sugar, a quarter of a pound of butter, a quarter of a pound of currants, two teaspoonfuls of baking-powder, two eggs, and enough milk to make into a stiff paste. Mix the flour and baking-powder well together, rub in the butter as though for pastry; add the sugar and currants, then the eggs well beaten, and enough milk to make it into a smooth paste; roll out to about an inch thick, and cut into shape with a breakfast cup, and bake in a hot oven to a nice brown, cut open and butter and serve hot. They are baked on a meat-tin, which should be lightly greased.

**Eggless Biscuits.**—These biscuits are exceedingly good and not difficult to make. The ingredients for this are one breakfast-cupful each of flour, cornflour, or maizina, sugar, butter, and milk, one teaspoonful each of eggpowder, and baking-powder. Mix the flour, cornflour, eggpowder, and baking-powder together thoroughly rub in the butter, then add the sugar, add the milk, which should be sufficient to make it into a stiff paste. Roll this out thin, about a quarter of an inch thick, cut into shape with a biscuit-cutter, or the top, of a tin, and bake in a quick oven to



a light brown. It is sufficient to flour a tin to bake the biscuits on, and not grease it.

"NONA."

It may interest "Our Girls" to know how tea is served up and enjoyed in other countries.

*Moorish Tea* is prepared from the green leaf and served with a strong infusion of mint in glasses. No milk is used, but a quantity of sugar.

In Switzerland tea is served up with a decanter of wine, either red or white, no milk, but a generous amount of sugar. This beverage is very refreshing, the flavour of the tea being by no means detracted from by the addition of a few spoonfuls of wine.

*Thé à la Russe* is served in tumblers with slices of lemon in the place of milk. In Russia tea is looked upon as a special delicacy, and the very best leaves are used to make a non-alcoholic liqueur, which is served in small China cups.

A friend, returned from China, told me that the apple blossom is there often used as a tea and considered a special delicacy. A tiny cup of hot water is served up with two or three apple blossoms swimming on the top.

In parts of Ceylon powdered tea is in vogue. Boiling water is poured over a spoonful of powdered tea and briskly stirred with a drumstick until it froths. Neither milk nor sugar are added.

## Selections.

### I. STREE BODHE JUBILEE.

#### REPRESENTATIVE GATHERING.

##### A LADIES' DAY.

A meeting of representative ladies and gentlemen of Bombay was held yesterday afternoon in the Framji Cowasji Institute to celebrate the jubilee of the *Stree Bodhe*, a Bombay Gujarati monthly. There was a large gathering, including a number of Mahomedan ladies who were accommodated in the gallery behind screens. The special feature of the meeting was the public appearance for the first time in Bombay of Mahomedan ladies as speakers.

On the motion of the Hon. Mr. Justice Chandavarkar, Mrs. Muir Mackenzie was voted to the chair.

Mrs. Muir Mackenzie, in opening the proceedings, said:—I feel very proud and pleased to preside to-day at this interesting gathering. First, because so many of the speakers are my friends, and, secondly, because it is a unique occasion. I fancy this must be the first time Hindu, English, Mahomedan and Parsi ladies

have met to speak in public from the same platform. We are in a way pioneers, and pioneers are always interesting. I think you all know my earnest desire and yearning to see the education of women grow and spread in every nation and among all classes. The position of women is not what it ought to be even in the West still less in the East. Woman has not yet attained to her full capacity and become what she has it in her to become; but the nation which first produces women of full mental stature will be the foremost nation on the earth. The *Stree Bodhe* motto is the right one. No nation, it says, can be great which does not educate the mothers of the race. It is a saying of Napoleon who was a great genius, and no man thinks or speaks rightly about the position of woman who does not possess a touch of genius. The man who is willing to sacrifice great future issues so that he can enjoy a moderate ideal in the present, is very far removed from being either genius or sage. He is the man we all know as a good man, a kind man, an honest man but he does not look beyond to-day. He does not trouble himself about the future of the human race or the part woman is to play in it. He frankly prefers as a wife, a gentle companion who will admire his cleverness, but she need not necessarily be clever and educated herself—better she should not be too clever according to his ideal. Another race of men must come into existence with a grander ideal of what women should be. Such a race can come into existence if mothers will train their sons to think rightly about the education of women. Mothers should take care to give their daughters facilities for education, equal to those which they give their sons and point out to them that their sisters' education is quite as important as theirs, because the sisters will some day be the mothers of sons themselves. Let us educate the man child in these ideas and the world's opinion will change for the better. This gathering shows that there is no reason to be discouraged at the progress which is being made in the education of Indian women. Already there are Indian lady graduates—girls who have successfully passed through college courses. This is in itself a wonderful thing. For, it is only for the last fifty years that England and Europe and America can show such girls and women. India might well be content if its women were not further educated than the girls of England fifty or a hundred years ago. But while some Indian girls have leapt to the front, it must not be forgotten that multitudes remain behind; and your ideal should, I think, be to spread the humbler and more elementary forms of education among the many rather than to make graduates of the few. And I would say a word to the men. There are leaders among the Indian people who are



afraid of educating and bringing out their women. Their fears are groundless. The experience of the West is that women improve with knowledge their womanly qualities no less than men increase with knowledge their virile virtues. I did not mean to speak at any length, but I have been carried away by a subject which lies very near my heart. The time has come for to give way to the speakers of this afternoon, and I will call upon Lady Cowasji Jehangir to give her address.

#### ANCIENT IRANIS.

Lady Jehangir, Cowasji Jehangir who was the first speaker, addressed the meeting in Gujarati. She took for her subject "Ancient Iranis: their Manners and Customs." She said the present civilized condition which the Parsis now enjoyed and which they owed to Western education, was once enjoyed by their forefathers in their native land of Iran. The ancient Iranis gave education the first place in their national life, as they considered that it was the basis of a good moral, social, and political system. In those days mental education went hand in hand with physical training. In fact, physical training formed an essential part of the national educational system. It consisted chiefly of riding and archery. Female education was by no means neglected. The ancient Irani women received an education which qualified them to be good housewives. Every girl was taught to look upon matrimony as a religious duty, and was left to choose her own husband. Wedding presents were mostly confined to the bride, and the bridegroom dared not extort money from his father-in-law. Divorce was altogether unknown. In the Avesta age a man could not have two wives at the same time; polygamy was a vice which was adopted from the Greeks in a later period. Instances of marriage with non-Zoroastrians were rare, in these cases brides only were of a different faith. It was considered most degrading for a Persian woman to marry a man of different faith. Socially the woman was on the same level with the man, and enjoyed the same rights and privileges. The wife was not subordinate to her husband. She was not his slave, but was his help-mate. The ancient Iranis attached great importance to three kinds of charity; (1) helping in a quiet manner a respectable family reduced to poverty; (2) helping a person with money to enable him to get him self educated; and (3) helping a person with advice or money to get him or her married. The stream of charity which flowed in those ancient times had still continued to flow, and the Parsis had every reason to be proud of this noble inheritance. Lady Jehangir concluded by saying that scattered as they now were, the Parsis must feel satisfaction in their heart of hearts for being the descendants

of such a noble race and should try in their power to maintain the glorious traditions of the ancient Persian. (Applause).

#### NEWSPAPER INFLUENCE.

Mrs. Ali Akbar then delivered the following speech:—

I must ask at the outset your forgiveness in undertaking the impossible task of even venturing to sketch the outlines of a vast subject like "Newspapers and their influence on Women." However impossible the task, the charm of handling it on the occasion of the Jubilee celebration of a paper like the "*Stree Bodh*" is irresistible and that fact is my excuse for the indulgence which I ask at your hands. The word "News" is a potent one and an acrostic of the initial letters of the word North, East, West, and South, and that alone clearly indicates its enormous and extensive scope of survey. The influence which such an instrument as a newspaper is bound to wield is writ large on all minds except perhaps one, and that is my unfortunate Indian sister. It is my desire to point this out to-day. Before I do so I must recapitulate very shortly what a newspaper is? What it can do, and what it ought to do for the land of Ind in the cause of Social Reform and the enlightenment of my sisters of this soil?

The press is a mighty organ and when we look back into history we may put down the discovery of printing as the great reforming influence of social life. To the press we owe the dissemination of several kinds of truths and true civilization follows a free press. The press is a great weapon and may be compared to the lash of the scourger or the balm of the physician. We can apply the whip and we can heal the wounded, we can equally assist the poor to his own, and open up the feelings of compassion for the friendless equally through the press. We can expose the wickedness of some and shortcomings of others. In fact the newspaper is now a "*sine qua non*" to any one who takes the least interest in any burning question of the day or desires to keep abreast of the times.

The great advance of journalism during the latter half of the 19th century and the ever-spreading influence of the daily papers have at last created a general interest in newspapers. The ever-increasing activity of life, specially of commercial life, is reflected in the history of the newspaper press. Art, music, drama and sport receive their own share along with science, literature and general news of the day.

Such is the benefit conferred by a well-conducted newspaper. What influence then, could such a weapon command if it were introduced into Zenanas and Harems or in secluded Hindu female circles?



I would appeal to Social Reformers to find means to make newspaper reading possible in their own homes. Not much education is needed to enable the girl or the mother to read the daily news thus provided. What they must devise is to get such reading cheaply and of a better class. Little can these Social Reformers dream of the helping hand they will thus receive in support of their own cause, for it be the girl or the mother the constant reading from newspapers of the struggle that is taking place in the world, the infusion of the knowledge from all parts of the globe and the striking advances in all the corners of the earth are bound to produce an effect which no amount of preaching can achieve.

Napoleon I has spoken thus of the power of journalism "A journalist is a grumbler, a censorer, a giver of advice, a regent of sovereigns, a tutor of nations. Four hostile newspapers are more to be feared than a thousand bayonets."

Then, again, we have to look to its educational effect. Now-a-days newspapers are worked up to such a pitch of literary merit that to a reader of novels chapters of interesting reading are provided. To a sportsman or a financier the daily stir in these respective lines is well and truly marked out for its edification. To a Politician and Social Reformer all news pertaining to those branches are faithfully depicted. Be one inclined for business or to literary flights, he will not lack any information in these directions. Such, such is power and influence of newspapers. We have them in Vernacular, we have them in English. If our ladies take to serious and careful reading of them not only their educational wants be supplied to a certain extent, but what is more, they will study the trend of the advance of civilisation and be able to mark its progress and be in a position to judge as to its good and its bad side and be able to learn to a certain extent for themselves the efficacy of following one or another mode, thought or feeling, as may best suit their own environment and surroundings and which may be expected from their light of reflections to yield the greatest good. It behoves, therefore, every true reformer to place before the ladies of their families such newspapers as are well informed, correct and readable and to inculcate in them the love of reading during all available leisure moments. The idea may sound light to some, but to them I appeal to look below the surface and if a trial be given, they are sure in course of time to discover a gold mine. It should be an axiomatic fact with all true lovers of humanity that we cannot any longer afford to keep our women folk in the background that they must be made to take part in all things natural to their instincts and above all they must be prepared to stand on equal intellectual foot-

ing with their European sisters and to accomplish this our friend, the newspaper, will be a powerful instrument wielding an enormous influence for good and by doing this a great benefit is bound in course of time to be reaped in the cause of social reform.

In conclusion, let me say that an excellent illustration of my remarks is to be found in the newspaper whose 50th anniversary we are celebrating to-day. Itself one of the pioneers we hope, that many may follow in its steps. If, in the time to come, a development of newspapers for lady readers takes place as we hope it may, it will be pleasant for the proprietors of the "*Stree Bodhe*" to feel that they were one of the first to enter the field and to give the useful example to others.

#### FEMALE EDUCATION.

Mrs. Sarojini Naidu in an eloquent address in English impressed upon her hearers the necessity of giving education to the Indian women as a means of bringing about the social reforms which were so urgently advocated. Their woman had ample capacity for acquiring mental culture. In fact, they had inherited it from ancient times. But she urged that the education of women should not be confined to the narrow limit of attending schools, but should have broader basis of culture which fitted them to take their proper place in the world. She thought the purdah system was one great stumbling block in the way of social reforms in this country. From her experience of Hyderabad she knew that Mahomedan ladies of high social position, on whom purdah was most rigidly enforced, felt the disadvantages of the system, and were yearning for a time when they could discard it. Of course, it was not possible to abolish the system all at once, but she thought that if a proper system of education was introduced and pushed on, the evil custom of purdah would gradually die out.

Mrs. Herleker addressed the meeting in Marathi. She said this was a red letter day in the history of women's education in India. The ancient history of India was full of heroines. But the country degenerated slowly and ignorance ruled supreme. Education under the British rule, however, opened the eyes of men and called their attention to their own degeneration. They learned that it was their first and foremost duty to educate the girls, the future mothers of the country. Their own ancient history and the history of their civilized nations encourage them in their new faith. Now, they found a number of well-educated ladies among them, some of whom were doctors, artists, nurses, teachers, writers, and speakers. Though it was but a small number when compared to the vast population of their country, it was by no means small compared



to the constant difficulties in their way. They might well be proud of it. Their Parsi sisters, however, surpassed all others. There were many independent, clever, and educated ladies in that community. The *Stree Bodhe*, the jubilee of which they were celebrating that day, was for a long time conducted by the late Mr. K. N. Kabraji, and after him by his two accomplished daughters, Misses Kabraji, who deserved great credit for the useful work they were doing. The golden day for India would be, when knowledge spread all over the country, even through the remotest villages as in Japan, when social evils like early marriages and child-widows were rooted out, and when society would abound in useful women workers.

## II. FEMALE EDUCATION IN MADRAS.

A GREAT DEAL IS BOTH SAID AND WRITTEN on the subject of the indifference of the Hindus and Mahomedans to the education of their wives and daughters. The publication of the Quinquennial Report of the Director of Public Instruction, Madras, enables us to form some idea as to whether in these two communities female education is really making progress or not. From the facts given by the Director we learn the number of girls actually at school, and we can also form some idea of the character of the instruction they are receiving. Five years ago there were in this Presidency 130,432 girls at school and now there are 164,706, being an increase in the quinquennium of 26 per cent. This appears satisfactory, especially when we learn that this rate of increase is a higher one than that of the boys. Our satisfaction, however, is somewhat lessened when we are told that these figures mean that out of every 100 girls of school-going age only 6 are actually at school. Moreover, these figures include those for Europeans, a community in which almost every girl between the ages of 6 and 16 is at school, and those for native Christians, who, as a rule, are fully alive to the advantage of educating their daughters.

A somewhat extraordinary feature of female education is the fact that more girls are reading in boys' schools than in girls' schools. Eleven out of every twenty girls under instruction are to be found in schools in which the majority of the pupils are boys. We do not agree with the Director of Public Instruction, who seems to think that because boys' schools are rather mixed schools, are less expensive to maintain, therefore it is not an undesirable thing that so many girls should be found in them. It is certainly better that girls should attend schools for boys rather than no school at all. But those who are con-

versant with the state of feeling in the Hindu and Mahomedan communities on the mixing of boys and girls in schools know that this fact means that the school career of those girls who attend boys' schools must be of the shortest possible duration. This inference is confirmed when we enquire into the number of girls in the different stages of instruction. In 1906-'07 there were three non-Brahmin Hindu girls studying in Arts Colleges. These were the sole representatives of the Hindu community, and of Mahomedan young women it need hardly be said there were none. In the highest stage of school education, that is in the Upper Secondary forms, the Director states the number of Hindu girls to be "trifling," and that there is not a single Mahomedan girl. In the Lower Secondary stage about one-quarter of the girls are Hindus and there are "even a few" Mahomedan girls; the rest are Native Christians and Europeans. It is only in the lowest stage of instruction, that of the first four or five years, that the number of girls at school bears any appreciable proportion of school age. More than seven-eighths of all the girls at school are in this lowest stage and, more serious still, one half of these, or 40 per cent. of the whole 164,000, are in the lowest class of all, the infant class. The number of girls returned as in the first year of their education in 1905-'06 was 61,126. In the following year these girls should be in the second year's class, but in the returns for 1906-07, instead of 61,000 we find only 31,000, that is, 30,000 girls had discontinued their studies at the end of one year. In other words, one half of the whole number of Hindu and Mahomedan girls sent to school complete their education in the infant class.

What is an education which ends at this stage worth? At the utmost the children learn to read familiar words of two syllables, to count up to twenty, to sing simple action songs and to answer very easy questions about objects of everyday life. The Director recognises the fact. He says:—"The rapidity with which the numbers diminish from the first to the second and from the second to the third school year seem to indicate that to some extent the infant classes are regarded more as a crèche where children too young to be of use for household or other duties may be placed out of the parents' way for a portion of the day, rather than as a place where a beginning may be made in their education. However, this limited function of the schools is not to be despised." We do not despise this function, but we are not content that in the case of one-half the girls under instruction the schools should be to them nothing more than a crèche. The falling off in numbers as the girls pass from the second to the third and from the third to the fourth year is not as serious



as in the first stage. But the end of the fourth year seems to be an even more serious crisis than the end of the first year. Out of 16,000 girls studying for a fourth year less than 7,000 are found in the fifth year class. In the sixth year the number falls to 2,173, and these are almost entirely Europeans and Native Christians.

Three facts stand out clear, *viz.*, (1) that one-half the Hindu and Mahomedan girls "under instruction" are infants sent to school for a few months in order that their parents may be relieved of the care of them during the day time; (2) that of those who are sent to school after their first year three out of every four simply pass through what was known under the old classification as the Lower Primary stage, and (3) that with very few exceptions, indeed, the rest only study for one year more. The Department must be aware of these facts, but it does not appear to be doing all in its power to alter them. The Director laments that there is little evidence of any serious indigenous effort to secure the education of girls. Is the Department encouraging what little indigenous effort exists? For many years past girls' schools under private Managers have received larger grants than boys' schools. It was recognised that the cost of maintaining a girls' school was greater than that of a boys' school of the same standard. Moreover, the fees paid by girls are much less than those which can be obtained from boys. Now, in the Grant-in-Aid Code issued in 1906 the grants which were offered to schools for girls were exactly the same as those for boys. The whole of the special financial encouragement previously given to the education of girls came to an end. It is frankly admitted by the Department that the want of progress in the last year of the quinquennium is due to this new policy. We agree with this admission. The method, too, by which Elementary schools are aided under the new Code has tended to aggravate the evil of so large a proportion of girls being found in the infant class and of so few of them continuing their studies more than three or four years. Under former Codes, the higher the class in which a pupil studied, the more valuable was he for grant-earning purposes. Now, the same rate of grant is given for all pupils whatever the class they are reading in. It is, therefore, obviously to the interest of the teacher-manager to crowd his infant class, as he can obtain his grant at much less trouble to himself than if he had the same number of pupils in higher classes.

We believe that the withdrawal of the special financial help which Government formerly gave to girls' schools has worked injuriously. It has created the impression that Government are indifferent to the cause of female education. We

note that the Director is prepared, if necessary, to recommend a reversion to the old policy, on the ground that until the public becomes more fully alive to the immense advantage of educating the mothers of its boys, no efforts should be relaxed even if they include the offering of an extra pecuniary advantage to teachers and Managers. We do not attach so much importance to the actual amount of money put into the pockets of teachers as to the necessity of Governments making it clear that they are really in earnest in this matter. The officials of the Department must be made to understand that the furtherance of female education is as essential a part of their work as is the furtherance of any other branch of education.

### What has been done for and by Indian Ladies.

A LADY'S FUNCTION IN BOMBAY.—The 'Stree Bodhe Jubilee Celebration' which took place a few days ago, was an altogether unique event. The celebration lasted a week, and was the most catholic in its aims. Mrs. Muir-Mackenzie, who has been earning golden opinions in Bombay by her active sympathy with every philanthropic movement, occupied the chair, and a number of striking addresses were delivered by Parsi, Hindu, Muhammadan and English ladies on various subjects pertaining to the advancement of Indian womanhood. The more notable among the speakers were Lady Cowasji Jehangir, who spoke in Guzerati on the subject of the ancient Iranis; Mrs. Ali Akbar, who dwelt on the subject of newspapers and their influence on women, and Mrs. Sarojini Naidu, the well-known Bengali poetess, who made an earnest appeal for the abolition of the *pardah* system. It is noteworthy that a large number of Muhammadan *pardah* ladies took part in the celebration. Mrs. Muir-Mackenzie made an excellent President, and her speech was eminently worthy of the occasion. An interesting feature of the celebration was the gathering of some five hundred Hindu, Muhammadan and Parsi girls, who were selected from the different schools in Bombay. They marched in procession through the streets, and assembled in the Town Hall, where they gave a most enjoyable entertainment, comprising songs, dances and gymnastic displays. A writer thus describes the scene in the *Bombay Gazette*: "The Muhammadan girls in their beautifully embroidered satin trousers held hands with the demure Hindu maidens in their clinging *saris* or the Parsis in their embroidered velvet caps and Europeanised raiment. The intense interest of the scene lay not so much in its prettiness, but in its significance and in the thought that during the space of fifty years these things had come to pass." The celebration was brought to a close by an evening party at which Hindu, Muhammadan, Parsi and English ladies met together in friendly social intercourse.



## LADIES' LECTURES IN BANGALORE.

THE SREENIVASA MANDIRAM.

(From a Correspondent.)

There has been no lack of interest or enthusiasm in the working of this section. The work is maintained by the ladies as usual. The reporting of the proceedings to the papers is the work of a small office, and the ladies find it difficult to secure services of coadjutors to help them in this respect. For the last three or four weeks, owing to certain inconveniences and the indisposition of the Secretary, it was not possible to communicate the transactions. The essays read by Sowba-yavatis Kempamma, Subbamma of Mamoolpet, and Seethamma of Chickpet, on "Dharma" and the "Art of speaking well" and on the "Life and Incidents in the story of Savitri," were all edifying and instructive. The last essay on the "Bringing up of children," read by Sow. Seethamma of Lalbagh, on the afternoon of Saturday, the 1st instant, was an educative one. Certain examples were given from Japan mothers as to how they reared their children and how such children became fit for the struggle of life in this world. She regretted that want of education and their ignorance were the main causes why their offspring were so much degenerated. It was a pity, she observed, that some mothers thought that it was not decent if they did not appoint milk-maids and allowed suckling of children themselves. It is by mother's milk that life is greatly sustained. It is the nature's food for the child and it cannot be denied to it. Next, she expatiated on the various stages of the growth of the child and finally brought it to its boy-hood or girl-hood, and left him or her to the care of the father, for education and further progress. There was a lady by name, Sow. Bhavaniamma, who made an excellent *extempore* speech, appreciating the lecture and the usefulness of associations of this kind. She said that the movement was a great one and hoped that her responsible sisters would make it a success. Both at the commencement and at the close of the proceedings, the audience were entertained by the playing of veenai, by one of the daughters of the retired Sub Judge, Mr. C. B. Seshgeri Rao.

On Saturday next, the 8th instant, at 3-30 P. M. Mrs. P. Palpu, (Sow. Bhagavattamma) will read a paper on "What our duty is in the present age."

## THE SRINIVASA MANDIRAM.

## LADIES' SECTION.

Though Saturday, the 8th instant, was a day of a great feast day, called *Rudhasaptami*, still the attendance of ladies for the lecture delivered by Sow. Bhagavattamma, (Mrs. P. Palpu) on "duty," was a pretty large one. There were present about 70 ladies.

The lecturer explained duty in all its phases. It was too comprehensive, she said, to give a single and an exact definition. The word duty covers every idea of an ennobling and an all-useful life. Useful both the ways—mundane and spiritual. She quoted appropriate verses from Bhagavatgita, Mahabharata and other important books, how duty was taught to them by Lord Sri Krishna, and other divine personages. The object

for such great souls to incarnate in the world was the establishment of duty; otherwise called *Dharma*. The three Macharys Sankara, Ramanuja and Madhva-charya, added the weight of their own lofty preachings for the guidance of human race in understanding, what this duty meant. Duty was a material circumstance which man and woman, irrespective of creed, color, or caste, should learn, study and respect, Buddha, Christ and Mohammed, exhibited duty by their own actions in the exemplary and glorious lives they lived. They have all taught us the ways to know what our duties are towards man and God. Further, the subject was well illustrated by two Puranic stories, wherein duty alone was the end and aim of the epoch-making characters, therein described.

It was indeed a difficult task to Sow. Bhagavattamma to write so exhaustively the lecture first in Mala Malam and then to translate it into Kanarese for the benefit of her sisters. She is rendering in this way a good service to the Ladies' Association. Sow. Sharadabai, helped her in reading the lecture.

With a vote of thanks to the lecturer, it was announced that the next lecture on "Female Education," will be delivered by Sow. S. N. Parvathiamma, on Saturday afternoon, 3-30 P. M., the 15th instant. Those Hindu ladies that are interested in the amelioration of the condition of their sisters, are earnestly requested to grace the occasion with their presence. The Association regrets to note the coldness of some of their well-to-do members. It will be an encouraging circumstance if all of them helped this Association in its growth to make it permanent.

THE SREENIVASA MANDIRAM.—There were more than a hundred ladies present at the gathering of the Ladies' Section of the above Institution on Saturday last, the 22nd Instant. Some ladies of position and influence also graced the occasion with their presence.

Srinathi Rukmaniamma's discourse on "Self and Non-self," though a technical subject was treated somewhat in a popular way. She said that it was very difficult even for learned scholars to define what is Self and non-Self. Self is interpreted in many ways. That which is not permanent and not lasting is non-Self. That which is always existent, ever permanent and ever real is Self. To be correct, Self is individual Soul; and non-Self is that which is opposed to it. As explained in Sita, Ramanjaneya (a Telugu work on Advaitism) Self is called *Atma* and non-Self, *Anatma*. *Anatma* is quite different from *Atma*. *Atma* is the highest personal principle of life composed of understanding, intellect, mind, and faculty of thought and reason, but entirely different from Brahma, the Supreme Deity and Soul of the universe. *Atma* should not be mistaken with body, which is only an outer cover given to it as entitled by its previous actions. The individual Self or Soul will be unable to understand the Supreme Soul or the Soul of the Universe, owing to the limitations and other circumstances by which it is surrounded. The breaking up of these surroundings and limitations, &c., by enlightenment and knowledge, will free the Soul or Self to merge itself into the Supreme and infinite, when the consequences of all its deeds, past and present, are completely exhausted. This was explained to be the bliss which should be aimed at by every one. Various were the authorities and examples quoted, which showed that the lecturer was not only a student of



*Vedantha* but also one well versed in the *Advaita* Philosophy, as taught in Sita-Ramanjaneya, a work of great value to *Advaitins*.

The Secretary, after proposing a vote of thanks to the lecturer, made a very touching reference to the death of Sow. Pankajamma, (a daughter of Mr. Advocate L. Srinivasa Iyengar,) who, it will be remembered, delivered only some two months back, in this very hall, an important lecture on Patriotism. The papers in publishing the same greatly appreciated her intelligence and information. The Ladies' Section of the Srinivasa Mandiram, in noting this sad loss to their Association, humbly beg to convey their condolence to the bereaved parents, the husband and sisters of the deceased.

**A WIDOW-MARRIAGE AT MEERUT CITY.**—Recently a widow-marrriage took place at Meerut City in the Vaish Agarwal Rajbans Community. The bride, Shrimati Ganga Devi, and the bridegroom, Lala Niadar Singh, were 19 and 24 years old, respectively. It is gratifying to note that both belong to the Sanatan Dharma. It was attended by a good number of Mukhtars and Pleaders and others numbering about 250. Pundit Jwala Dat Jotshi, a staunch and famous Pundit of the Sanatan Dharma Sabha, officiated.—*The Arya Patrika*.

## News and Notes.

**CURIOUS MARRIAGE CUSTOM IN THE CENTRAL PROVINCES.**—Some curious marriage customs are related in the new volumes of the Central Provinces "Gazetteer," which deals with Seoni and Betul districts. Among the Gond a bride is carried on her brother-in-law's back to the houses of her friends, and is made to weep with each of them, while they give her small presents of money. When the ceremony is about to be performed at the bridegroom's house the bride hides in another house, and calls "Coo," and the bridegroom's brother-in-law searches for her. As she enters the bridegroom's house two spears are planted before the door to make an arch, and the bridegroom pushes her through, the girl hanging back. The bridegroom's brother-in-law has to act as bhisti to the whole party, and his younger sister-in-law, if he has one, follows him about and beats him to make him work more quickly. On the day after the wedding the bride and bridegroom throw mud at each other, and roll one another about in the mud for sport. Among the Marars all the women of the bridegroom's party are shut up at night in a house with the bride's sister's husband. Then they all set upon him and beat him, until he makes his escape. Among the northern castes of the Betul district there is a quaint marriage custom. The bride and bridegroom go to the river to worship Ghatotia, the god of river crossings. Going to the river the bridegroom runs after the bride, beating her with a thin stick, but on the way back the bride beats the bridegroom, saying "All my life you will beat me, to-day I shall beat you." In this district all castes except Brahmans, Rajputs, and Banias, permit the re-marrriage of widows. The ceremony is performed on a night of "the dark fortnight," no women except widows being present. It is considered suitable that

the deceased's husband's younger brother should marry the widow.

All the weeping willows in New Zealand come from those which John Tinline carried with him, from Napoleon's grave nearly 60 years ago. Mr. Tinline, who was one of the pioneers of New Zealand, kept them alive on the voyage by sticking them into potatoes.—*London Globe*.

The Parsee girls of Bombay are playing tennis and badminton, to the great scandal of the Hindus and Mohammedans.

Mme. Melba and Sig. Caruso are the two highest-priced singers in the world to-day. Each commands \$3,000 a performance.

The German Empress is said to have a good eye for scenery and artistic subjects, and she is a successful amateur photographer.

During the past year there were 1,213 suicides on account of disappointed love—most of them men and boys.

Some Paris shops and dressmaking houses have found a new device to please their customers. While the mothers are shopping or trying on gowns, children may be left in the gymnasium, where there are swings, rocking-horses, bicycles and games. In some cases a swimming pool is provided, and last of all a theatre, where good vaudeville shows keep both children and nurses pleased.

Mrs. Mary Morton Kehew has resigned from the Massachusetts State Commission on Industrial Education. Industrial training for girls is a vital part of the work. This was proved by the report of the Douglas Commission, and is recognized by the present body in the scheme offered in its report of 1907. From 12,000 to 15,000 girls, between 14 and 16 years of age, are going into the industries every year, almost as many as the boys.

Sacrificing her own liberty that her husband might not lose his position as a mail clerk in the San Francisco post-office, Mrs. A. Kellar of Point Richmond has gone to the country jail, taking her baby with her, to serve a sentence of 90 days. Kellar was arrested on a charge of having sold liquor without a license. His wife went before a magistrate and declared that it was she, and not her husband who had sold the liquor.

Mme. Goold, condemned for the murder of Emma Levin at Monaco has taken a striking way to express her feeling toward the famous gambling establishment where she and her husband lost their money. Under an ancient law, she has demanded that her execution shall take place in the Piazza in front of the Casino where the gambling goes on. That will be an object lesson for gamblers, and a memory and association for all time to come.

The Kansas Supreme Court has handed down an opinion, concurred in by the whole court, that materially strengthens a woman's right to the homestead after her husband's death. This home-



stead is exempt, even if she is the sole occupant, "against her own creditors as well as against the creditors of her husband's estate, irrespective of the time the indebtedness was incurred, and without regard to which spouse held the legal title to the property during their married life."

The school board of Providence, R. I., takes the ground that children with a predisposition to tuberculosis cannot stand the close air of the ordinary school-room. It is going to start a special school where such children, and others in weak health, may receive proper treatment. The school will be under the direction of the committee on hygiene. Physicians interested have volunteered their services for visitation and inspection, and the necessary food will be supplied free. The regular studies of the public school course are to be taught.

**A JAPANESE TEACHER.**—Miss E. Imura, a young Japanese woman, a teacher in the State school for the deaf and dumb of Tokio, has come to this country on her own initiative, to study similar institutions here. In hours not given to visits, she is engaged with an assistant in preparing conversation books in the Japanese, Korean, Chinese and English languages. Miss Imura's mother was the first Christian in her district, and the daughter was brought up in the same faith. She says deaf and dumb children are born chiefly in rich Japanese families, where cousins intermarry in order to keep the money in the family. Blind children, on the other hand, are found mostly among the poorest people. These defective children are looked upon as disgraced, and are unhappy at home, having nothing to do. Miss Imura wants to start an industrial school for the deaf, dumb and blind of Japan. She is now staying at 114 W. Newton St., Boston, and is ready to lecture on such subjects as "The Deaf, Dumb and Blind of Japan," "The Woman in Japan," "The Japanese Family," "Religion in Japan," "Japanese Literature," and "Japan After the War."

**TWO BRAVE WOMEN.**—So many accounts of the bravery of women under circumstances of great danger are to be seen in the daily press that, unless accompanied by startling conditions, they receive only passing notice. Recently, however, two women displayed bravery and endurance under so great stress of danger that the daily newspapers have added to their telegraphic statements longer accounts, with illustrations.

Mrs. Addie Lowther of Virginia, alone in her mountain home and engaged in washing her dishes, was singing a song about her love, and when she felt her shoulders warmly clasped, and then felt a strenuous hug, she thought her husband had unexpectedly returned and was thus replying to her song. She did exclaim, though, that he hugged like a bear, and then, turning her head, she saw that it was a bear and not her husband that was embracing her. Instead of fainting, and then, according to the well-conducted heroines of romance, being rescued just in time by a hero, Mrs. Lowther screamed, and, as the bear loosened his hold, hurled at him first the dishpan, then a flatiron, and lastly, with the poker, she so severely punished the bear for his embrace

that he fled to the mountains. When the husband, down in the valley, hearing unusual noises, hurried to his home, he found his wife calmly combing out her dishevelled hair.

The other instance is one proving not only the great courage of a woman, but remarkable physical endurance, promptitude of action, and a tender and sympathetic heart. Mrs. Elmer St. Clair, of Fishing Creek, near Columbia, Pa., is the woman in question, and in its account of her exploit the *Cincinnati Enquirer* says: "No heroine of history or story was more courageous than she."

Her home is up in the mountains, and far below are the tracks of the Pennsylvania Railroad as they span a deep ravine over a bridge. While at her work and surrounded by her children, Mrs. St. Clair heard a roaring noise that took her to her door. She saw a great avalanche of stone and earth plunging down the mountain side on to the bridge below. She stood paralyzed, but for less than a moment. She looked at the clock and knew then that in only eighteen minutes two passenger trains were due, one at each end of the bridge. Stopping only to tell the oldest child to watch the others, she locked the door and plunged down the steep mountain side, made more difficult of descent by the snow and ice and tiny streams of ice-cold water. Huge boulders blocked the way, and where no boulders obstructed her path, thorns and brambles reached out to tear the clothes from her body. Yet, heedless of every danger, she plunged straight on, thinking of nothing but that she must reach that bridge before those eighteen minutes sped from Time to Eternity. And she did. She reached it just as she heard the rumbling of the first train as it entered one end of the bridge. Taking off her skirt, she stood on the track and waved it till the engineer answered with his whistle, when she slipped down on to the track. But as the engineer stopped his train he saw why the woman had signalled him, and just in time he sent a man to stop the other train, whose whistle was already blowing as it neared the great chasm of the broken bridge. As the passengers crowded about the prostrate figure, Mr. St. Clair murmured, "Is everybody safe?" and then, from the pain of a sprained ankle and bruises innumerable, and from fatigue, she lapsed into unconsciousness.

On the two trains which would have plunged through the broken bridge down to the deep ravine below, were two hundred passengers, and there was little chance that anyone would have escaped death save for the courage and endurance of the woman who left her children alone that she might save them. The track-walker would not have reached that bridge till nearly two hours after the accident.

A rude litter was made by the passengers, and grateful men bore the brave woman back over the way she had come, to her home, and it is added that they took very much longer than the eighteen minutes she had taken in her plunge down the mountain to their rescue.

**EDISON'S CONCRETE HOUSE.**—"I have constructed a model for a Queen Anna cottage, and next spring I intend to build a house of this pattern," says Mr. Edison, coatless and hair tousled, at his laboratory in Llewellyn Park, N. J. "I'm going to put her up in 12 hours or try to do it—don't forget that! The expen



sive part of concrete construction to-day is the erection of wooden frames that can't be used again. With the aid of molds it is possible for any contractor to build a house of solid concrete, 25 feet wide, 45 feet deep, three stories high, capable of housing two families, for \$1,000 with plenty of room.

"The most important feature lies in the molds, which are of iron, for the concrete is anybody's. Wood enframed concrete structure are built section upon section, after each section has been allowed time to solidify. This takes an annoying lot of time varying according to the size of the building. Concrete in the iron frame can be stripped in six days, and the forms erected on another lot.

"By pouring in concrete, which is to be hoisted to the top of the house and dumped in from there until the mixture fills the mold, it will be possible to complete the structure in 12 hours.

"The forms are of cast-iron, and for \$1,000 the entire house can be built. This includes heating pipes of concrete, staircases of concrete, mantels of the same, roofs of concrete that won't leak, plumbing, wire conduits and even bathtubs of concrete," he said speaking vigorously.

"Such a house will stand forever. The houses which withstood the San Francisco disaster were concrete. Fire insurance will be a thing of the past with the new dwellings. Children may play with axes, but chop as much as they like, they can't injure the structure. There will be no need for repairs."—SUCCESS.

**WOMEN AND BUSINESS TRAINING.**—Governor Glenn, of North Carolina, writes:—

"I advise every man who would be successful to listen to his wife's counsel in business affairs. The woman who is really a man's helpmeet is the one who is able to advise him on every serious problem that confronts him. But no woman can be a real companion who must spend all her time as cook and housekeeper. She ought to know about business, and what is going on in the world. It is unreasonable of any man to expect his wife to meet his needs as a real companion if he does not provide the means for her to become so. A wife should have some leisure to study and develop herself along intellectual lines. A man who holds the opposite idea lowers the standard for wifehood and womanhood. And every girl and woman in the country should have a strict and thorough business education. No matter how fortunate a girl's immediate circumstances, she should be given a complete business training. Let them be trained to be first-class stenographers, bank cashiers, professional nurses, bookkeepers—anything they have talent for. But let their equipment be complete as a man's is. It is a dreadful mistake to leave a girl without any definite training whereby she may earn a livelihood in case of necessity. I believe the reason many women go into wrong paths in life is simply because they are helpless when thrown suddenly on their resources."

Baroness Adolphe de Rothschild has left dollars 1,600,000 to charity.

Miss Anna Haislup, of Bartholomew County, Indiana, is working her way through college by raising turkeys.

Miss Mattie Plunkett, who has served eight years as Librarian of Mississippi, has just been elected for a third term. A friend in Mississippi writes: "She is regarded as one of the most consummate politicians in the State, as well as a very fine woman. She has given perfect satisfaction."

Mrs. Crosby has charge of the probation work for children in St. Paul, Minn. She serves without pay, and has six regular assistants and 70 volunteer helpers. Miss Macomber, the Unity House Probation officer, had 81 boys and seven girls assigned to her care during the past year by the Judge of the Juvenile courts.

Mrs. Grover Cleveland has been appointed by the Governor of New Jersey a member of the Board of Managers of the State Village of Epileptics at Skillman. Mrs. Cleveland has been greatly interested in its work. The village is not far distant from the Cleveland homestead at Princeton. Mrs. Cleveland is the second woman appointed on the Board. The members serve without remuneration.

Mrs. Harriet Chalmers Adams, a young New York woman with an unusual love of adventure and a large measure of endurance, has explored South America from ocean to ocean, and through nearly the length of the continent. For three years she travelled continually on horseback, in boats, and sailing vessels, and on foot, visiting remote parts, and penetrating the Peruvian Andes, inhabited by aborigines.

Miss Mabel Rice is a notary public of Evanston, Ill. The other day some legal papers were sent from the National Bank of Meridian, Mississippi, to the Evanston State Bank, to be attested by a notary public. The bank employed Miss Rice to prepare the documents. She affixed her seal as a notary public, and sent the papers to Meridian. They came back with the message, "We want a man notary public to fix up these papers, not a woman." Miss Rice, thereupon, gave the papers to a man notary, who put his name and seal on them, and they were returned to Meridian.

Miss Edith Marion Patch, entomologist for the Maine State experiment Station, is now engaged in special work at Cornell University, in connection with her researches to identify the vegetable parasite which are under investigation by the Maine Experiment Station. They are in pursuit especially of parasites that damage potatoes, apples and poultry, and Miss Patch, who is at the same time working for her degree of Ph. D. at Cornell, is laboring to protect the potato. A year ago she took a similar line of research at Cornell that proved, upon her return, to fit in exactly with the work being done by the Maine Station and it is believed that her investigations will be of much value.

The Empress of China had a birthday recently, and in honor of the occasion the Viceroy gave a great feast, with theatricals, to all the military and civil officials, foreign consuls, teachers and some of the older missionaries. Much bunting was used, and thousands of pots of chrysanthemums decorated the tables. The tables for foreign guests were in the form of a T, and the native officials had tables on either side. Banners were waved, with inscriptions such as



"All the world congratulates; may she live 10,000 years!" The menu was: Bird's nest soup with pigeon's eggs, smoked fish, beef a la mode, quail on toast, pheasant with ham and bamboo shoots, shrimp patties, devilled crabs, banana pudding, fresh lychees, coffee, apples, pears and oranges.

The Empress of China has decreed that one hundred blows with "the heavy rod" shall be inflicted on inmates of Chinese palaces found smoking opium after a given date. The old Empress ought to be a favorite with Dr. G. Stanley Hall who is so great an admirer of flogging, and objects to women as teachers on the ground (among others) that they do not administer enough of it.

Mrs. Kate Wilson is said to be the only woman in the world who is a professional lobster fisher. She lives in Maine and until five years ago she had never caught a lobster in her life. On the death of her husband, the question of support for herself and her children stared her in the face. Lobster fishing was the best paying work at hand, and she undertook it. Now she uses a boat propelled by a four-horsepower gasoline engine. She finds the work profitable and pleasant, as she is fond of the sea and has lived all her life on the Maine coast.

Miss Mary A. Booth of Springfield, Mass., is an expert in photomicrography, the delicate art of taking photographs through a microscope. She can take an exquisite picture of a butterfly's tongue, a spider's foot, or the head or wing-tip of a tiny insect. She is a fellow of the Royal Micrological Society and of the American Association for the advancement of Science, and she took a bronze medal at the Exposition in St. Louis and first honor at the one in New Orleans. She also belongs to the Postal Microscopical Society, whose members, scattered all over the country, circulate glass slides by mail, each member contributing one or two of the best slides he or she has made during the year, and sending them from one to another. It takes a slide five years to circulate through the entire membership. Miss Booth inherits her love for scientific work. Her father was Samuel Colton Booth, whose fine collection of minerals she gave to the Science Museum, and her mother was a relative of Clara Barton. Miss Booth has never put her skill to profit financially, though she could easily get more work than she could do making photomicrographs to illustrate scientific books, and for lantern slides. Miss Booth has made many lantern slides herself, to illustrate her nature lectures on such subjects as "Around the Door-step" and "Some of the Wonders and Beauties of Nature." She has now given up lecturing, and lives alone with her books, microscopes, camera and a maid. The *Springfield Republican* says she gets "keener satisfaction out of life than many a woman gets who could not tell the mosquito's head from the bumblebee's tongue." The only other woman in this country skilled in photomicrography is said to be Dr. V. A. Latham of Chicago, who makes pictures in connection with surgery and anatomy.

Lady Auckland is the latest addition to the numerous ranks of titled business women. Her line is furniture and decorating, and she attends to her business personally, and also looks up customers outside her shop. As her friends in social circles have so many houses and "places" that they can hardly re-

member them, and are for-ever selling them and buying new ones, Lady Auckland has a large field to cultivate, and expects to do a thriving business.

Miss Katherine E. Guild, acting secretary of the "Massachusetts Association Opposed to the Further Extension of Suffrage to Women," sent out to its members on Dec. 27, 1907, a letter as follows: "The Executive Committee of the Association considers it most important that the Association should appear before Legislative Committees this winter with increased membership, to demonstrate that Massachusetts women are vitally interested in opposing woman suffrage. The Committee urgently requests that you will show your personal interest by securing new members. Will you please get two signatures on the enclosed card and return it before Jan. 10?" Any suffragists who are willing to collect signatures on our side to offset this, are invited to send to the Headquarters at 6, Marlboro St., Boston, for enrolment cards.

Lady Steel, of Edinburgh, Scotland, who not long ago let her goods be sold for taxes, as a protest against taxation without representation, was invited the other day to present the diplomas to the graduating class at the Boroughmuir Higher Grade School in her city. She took the opportunity to point out to the students that up to that time the boys and girls before her were considered equal in education and attainments, but that later there would be a cleavage. One class would be considered fit to have a say in the affairs of the Empire, and would be looked upon as citizens, because they were men; the other class would be ranked with idiots and criminals, unworthy a vote, because they were women. She declared that this was not only an insult to womanhood, but a disgrace to manhood and the nation. Turning specially to the boys, Lady Steel said she believed that they had too much chivalry and generosity fully to enjoy their citizenship, while knowing that their comrades of all these years were not to share their privileges. The boys applauded.

Mrs. Minnie A. Price, a primary teacher in the Harrison School of Topeka, Kan., had gone regularly to her work each school-day morning for thirty-five years. On a recent Thursday she taught her classes, with her usual devotion and faithfulness. On Saturday morning she was dead. At the close of the summer vacation, her friends urged her to give up her school work but she, knowing that she had only a few more days to live, said: "No, I'll go back. I know it is only for a little while, but I have so longed for years for the time to come when we should have our salaries raised that I want to have the pleasure of drawing one \$75 check." (The salaries of the grade teachers had been raised, the increase to go into effect in September.) So, taking a few articles of clothing, and leaving her trunk, she went back to work. The \$75 check came on Friday, her first day out of school. On Saturday morning it would have been too late—she was gone. The *Western School Journal* says: "We have not met any teacher who surpassed Mrs. Price in knowledge of child nature, motherly qualities, fidelity to duty, and skill." It is estimated that 3500 lives had come under her influence.

Miss Janet Richards of Washington, D. C., is one of the few American women who have seen the present Finnish Parliament in session and met a number of its women members. Miss Richards, well known in



our eastern cities for her "Talks" on Travel and Current Topics, went to Finland last summer for the special purpose of meeting the women members of the Finnish Diet, in order to be able to tell their story with accuracy and intelligence to her large current topics classes. She was fortunate in reaching Helsingfors in time for the opening of the fall session (Sept. 2), and, under the cordial escort of Fru Hedwig Gebhardt, the only woman in Parliament whose husband is also a member, was given a seat in the press gallery overlooking the speaker's desk and facing the legislative body. From this point, and

aided by an English-speaking Finnish reporter. Miss Richards was able to follow the proceedings intelligently, and found them extremely interesting and inspiring. Before and after the session she met a number of the other women members. Miss Richards, whose audiences are drawn from among the most conservative and influential women in Washington, Baltimore, Philadelphia, New York, and several smaller eastern cities, says that nothing she has told in her lectures this season has interested, surprised and pleased her hearers so much as the story of Finland and the Finnish Parliament, with its nineteen women members.

## THE INDIAN LADIES' MAGAZINE.

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