

"MOTHER AMERICA"

or

**Realities of American Life
as seen by an Indian**

By

Dr. SUDHINDRA BOSE, Ph. D.



Price Rs. 5-0-0, post free

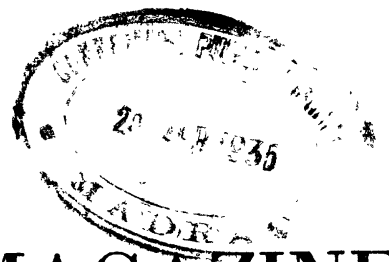
Pustakalaya Sahayak Sahakari Mandal Ltd.,

P. O. Box No. 10, BARODA



Miss SATTHIANADHAN,

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



THE INDIAN LADIES' MAGAZINE

Vol : VIII

MARCH & APRIL

No. 2

TWIN SOULS

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

In th' valley of some unremembered shore ;

And when thy sweetly gentle voice I heard

I felt that like a little singing bird

I had lived with thee in some foreign place ;

And when our eyes did meet in sympathy

I saw I knew thee from eternity ;

I felt that far beyond the shores of Time

We both had lived in some richer clime,

Twin souls knit into one melodious joy,

Pulsing the self-same blood without alloy,

Secretly parted, but to meet once more

In the new mystery of this sweet shore.

—Susi P. David.

INDIAN WOMAN AND CO-OPERATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Kamala.

GOLD AND SILVER

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

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

—PADMINI SATTHIANADHAN.

(From the Illustrated Weekly of India.)

Physical Education for Women in India

By C. Ramaswamy (Cambridge Tennis Blue)

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

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

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

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

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

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

FROM THE EDITOR'S TABLE

Co-Education

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

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

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

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

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

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

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

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

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

Citizenship

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

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

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

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

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

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

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

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

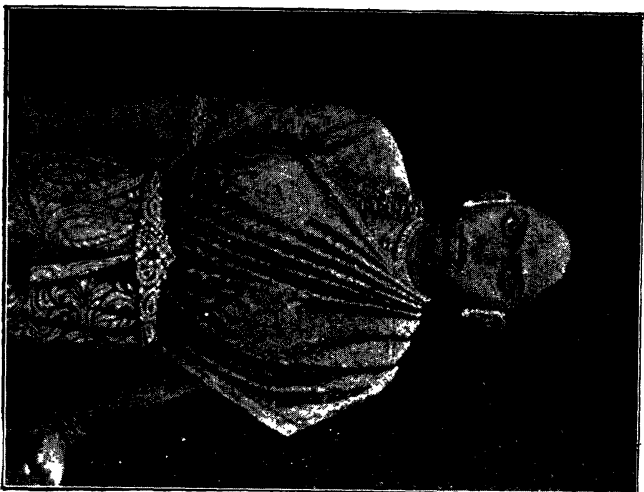
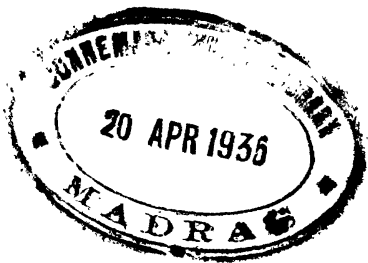
There is educational reform to be done, much of it in villages, and much in the homes themselves. Children should be first trained in the home into ways of "love of country, love of humanity, hatred of wrong", and the following of paths of virtue, sacrifice and truth.

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

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

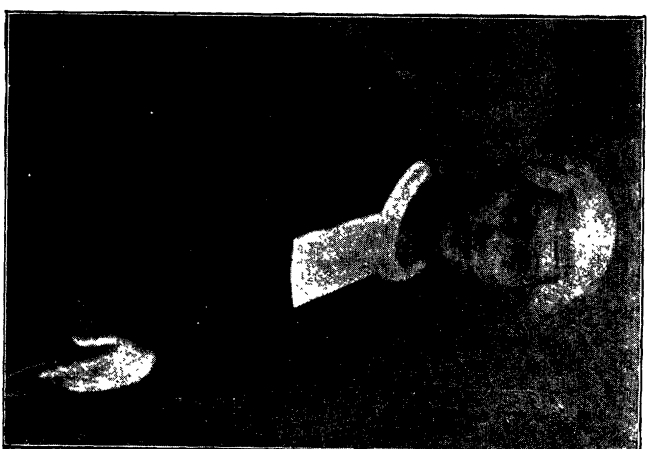
Education in Marriage

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



SRIMATEE LATCHIMIDEVAMMA

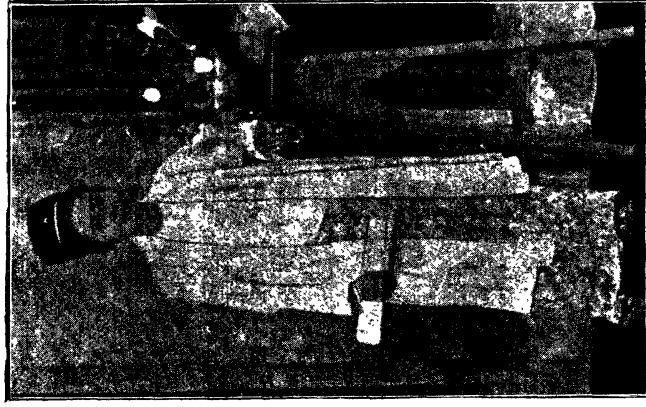
of Bangalore, on whom His Highness The Maharaja of Mysore has conferred the title of "*Dharmaprayani*" for her munificent support towards the Maternity and Children's Hospital.



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



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



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

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

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

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

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

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

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

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

"1. They may fight it out until one establishes a dominance.

2. Conflict may be avoided by the submission of one at the start.

3. They may compromise, that is, each makes some concession for the sake of peace. But this is not an ideal solution, for each commonly feels that he should not have been called on to make such a concession, or that the concession involve a real loss.

4. They may solve the problem by integrating their views, so that something will result which is different from and better than

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

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

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

1. The fundamental biological relationship of sex.

2. Handling the family income.

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

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

5. The use of leisure time.

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

OUR NEW SERIAL STORY

King Systos the Mighty

By HERBERT PORTER

CHAPTER III

GOD OR THE DEVIL ?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* * * *

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

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

which lay partially hidden behind a bank of dark clouds.

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

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

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

CHAPTER IV

I WILL BE KING OF THE EARTH

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

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

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

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

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

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

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

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

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

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

Low obeisance by the mighty warriors

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued.)

WOMEN'S FRANCHISE

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

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

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

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

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

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

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

of the Madras Presidency.

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

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

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

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

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

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

Extracts from the Joint Parliamentary Report Relating to Women

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

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

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

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

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

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

SEATS

FEDERAL ASSEMBLY

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

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

In other provinces, no woman's seat.

PROVINCIAL LEGISLATIVE ASSEMBLIES

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

UPPER CHAMBERS

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

LOWER CHAMBERS

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

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

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

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

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

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

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

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

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

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

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

A MESSAGE FROM HER BELOVED

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

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

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

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

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

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

The girl turned again, surveyed him from head to foot and spoke in calm weary tones devoid of any

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



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

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

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

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

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

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

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

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

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

— *Seethavathi Ammal.*

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

—*Goethe*

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

OUR CANINE FRIENDS

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

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

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

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

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

Acetyl Sal. Acid	...	gr. V
Caffein	...	gr. $\frac{1}{2}$ - 1 gr.

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

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

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

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

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

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

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

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

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

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

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

given in solid form, continued slops leading to diseases of the teeth; hence the introduction of hard dog-biscuits. A large sized dog-biscuit weighs oz. V and contains 0·83 oz. of protein, 0·11 oz. of fat and 3·14 oz. of carbohydrate. Meat in daily rations may be given half-boiled, but the dogs should get clean raw meat and minced raw liver in small quantities once a week. Horse flesh is extensively used for dog-feeding in Europe. Liver should not be given too frequently and too liberally, as its nucleo-protein forms excessive uric acid. Bones keep the teeth and the jaw strong and also supply calcium phosphate. The fibrous residue of bone, left after extraction of calcium salts, causes constipation, if given in big quantities. Hence, weak dogs with weak digestion should not get too many

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

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

—P. T. Manoharam.

A MAN'S MARKET VALUE

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

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

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

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

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

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

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

— *An Indian Woman.*

ADVICE TO THE YOUNG MOTHER

EATING BETWEEN MEALS FOR CHILDREN

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

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

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

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

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

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

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

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

HOW TO PROTECT THE BABY'S APPETITE

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

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

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

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

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

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

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

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

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

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

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

—*Mater.*

"A FEW WORDS TO THE NEWLY-WED"

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

My advice to the *bride* is :

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

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

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

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

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

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

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

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

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

OUR FASHION SUGGESTIONS

LET'S BE ORIGINAL !

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

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

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

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

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

—Sister Susie.

OUR CHILDREN'S PAGES

I. BELIEVE IT OR NOT

A STORY

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

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

petty officials in the locality. The first of these was the Tahsildar, or local magistrate. After some preliminary chatter, he announced with an ingratiating smile that he was delighted to say that a most fierce tiger had been reported in the vicinity, and that, in anticipation of his Honour's desire to rid the world of such a scourge, he had

erected *Machans* in the jungle, and had made all the other necessary arrangements for a shoot. All that now remained was for his Honour to select the date, mount the *Ma-chan*, and shoot the tiger. As to refuse was as good as throwing his prestige in the dustbin, Mr. Jones accepted with the best grace possible in the circumstances. Heavens! He wondered why ever did those busy-bodies imagine that he wanted to rid the world of scourges? What ever was he going

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



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

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

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

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

And there ends the shikari story of Mr. Jones!

—J. F. Stirling.

II

SMALL GIFTS TO BE MADE

(1) A SEWING CASE

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

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

(2) A PIN-CUSHION

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

(3) A TRAY

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

(4) A TABLE-RUNNER

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

(Edited from the Treasure Chest.)

III

THINGS TO KEEP YOU OCCUPIED

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

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

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

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

THE APPLE TREE

I stood beneath the apple tree,
The apples were so good to see;
Very high above my head
I saw them shining round and red,
A robin sang a tiny song,
And after I had waited long
A fairy in the apple-tree
Threw an apple down to me."

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

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

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

—Pankajam.

OBSERVATIONS

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

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

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

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

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

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

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

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

SOME BOOKS TO READ

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

Turkistan solo by Ella K. Maillart.

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

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

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

HOUSEHOLD HINTS

MINGLING OF EAST AND WEST

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

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

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

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

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

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

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

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

—Paddy.

SPECIAL NEWS AND NOTES

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

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

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

§ § § §

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

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

A great feather indeed in the cap of women!

§ § § §

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

§ § § §

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

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

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

§ § § §

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

§ * * *

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

* * * *

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

* * * *

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

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

* * * *

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

Cookery Notes

Plain Butter Cake

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

Fit a piece of light-weight paper, oiled or otherwise, into the bottom of the cake-pan; oil the paper and the sides of the pan. Add the salt and baking powder to the measured flour and mix well. Add vanilla to milk. Light the oven and set it at 300 degrees Fahrenheit. Separate egg-whites from yolks and beat up the whites.

Cream the butter, add the sugar a little at a time and cream together for five minutes to

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

Cocoa Sponge Cake.

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

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

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

Whole wheat Apple Sauce Cake.

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

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

— *From the Parents' Magazine*

Needlework Notes

Making tucks

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

The next point is to make a marker,

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

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

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

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

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

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

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

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

—With the help of *The Woman's Book*.

Importance of the Cinema Industry in India

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

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

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

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

India, with good directors and producers.

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

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

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

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

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

(7) More agencies in important cities.

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

(9) Schools and colleges for cinema-acting.

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

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

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

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

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

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

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

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

— T. Dadabhai.

ACKNOWLEDGMENTS.

January

1. Begum Sultan Amiruddin, Mangalore.
2. B. Bangarayya Esq., Vizianagaram.
3. The Rev. Bishop J. R. Chitamber, Jubbulpore.
4. Mrs. D. Chelliah, Vendasandur.
5. Miss L. Colony, Jubbulpore.
6. A. Devaraj Mudaliar Esq., Chittoor.
7. Mrs. J. J. Hensman, Ceylon.
8. Mrs. Kuryan, Madras.
9. Mrs. Kunhiraman, Madras.
10. Mrs. C. Modak, Jubbulpore.
11. A. J. Pandian Esq., Tanjore.
12. Mrs. W. R. C. Paul, Ceylon.
13. Mrs. S. V. Ramamurty, Madras.
14. M. Seshachalam Esq., Masulipatam.
15. Mrs. Sahni, Anantapur.
16. Mrs. Swaminadhan, Madras.
17. T. Suryanarayana Esq., Chipurupalle.
18. Secy., P. R. College Stores, Cocanada.
19. Secy., Dyal Singh Library, Lahore
20. Mrs. Tampoe, Madras.
21. The Jaghirdar of Yelandur, Bangalore.

February

1. Mrs. Bhaskara Rao, Bellary.
2. Miss Collins, Calcutta.
3. Dr. P. S. Chalapati Rao, Masulipatam.
4. Mrs. H. C. Cannaday, Rajahmundry.
5. E. U. Damodaran, Esq., Palghat.
6. N. T. Gnanaprakasam Esq., Masulipatam.
7. Ganapathy High School, Mangalore.
8. M. K. Gandhi Library and Parsee Rustumjee Hall
Committee, Africa.
9. Mrs. Herrick, U. S. A.
10. Mrs. K. Hange, Melpattambakam.
11. Mrs. K. K. Jacob, Madras,
12. Mrs. Khandwallah, Bombay.
13. Mrs. R. D. Kelkar, Cuttack.
14. Mrs. A. Koshy, Guntur.
15. Mrs. Jagannadhan, Bangalore.
16. Miss R. Masodean, China.

17. The Rani of Munagala, Madras.
 18. M.R.Ry. P. L. Narayana Pantulu garu, Vizianagaram.
 19. Miss Paru Kutty Amma, Kottakal.
 20. Mrs. K. Paul, Tirupathoor.
 21. P. Parthasaradhi Naidu Esq., Masulipatam.
 22. Mrs. P. Ramalingam, Tellicherry.
 23. M. Ratnaswamy Esq, Madras.
 24. Mrs. Ramachandra Sastry, Kurnool.
 25. A. Sebastian Esq, Calcutta.
 26. Mrs. K. Sreenivasan, Nandyal.
 27. T. Satyanarayana Esq., Vizianagaram.
 28. Mrs. Thandu Modaliar, Hospet.
 29. 21 Women's Schools and Colleges in the Madras Presidency
-

ERRATA

For 'racket'	in page 31	l. 6	in 3rd para	read 'racquet.'
„ 'Co-education'	in page 32	l. 9	in 2nd para	read 'Co-educational.'
„ 'solutions to'	„ 32	l. 17	„	read 'solutions for.'
