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A PLEA FOR WOMAN'S SOCIAL FREEDOM

BY A. R. PODUVAL, B. A., M. B. C. M., L. R. C P., M. R. C. S.

I AM the same person who wrote the 'College Girl'; but I request the permission of the readers to rearrange my ideas. I cannot say that my new opinions have been entirely actuated by my present experiences in Europe, but I will not deny that Europe gave me the stimulus to write this article whose materials have already been in my mind in a vague form, though they had not taken any distinct shape. Nor can I say that Europe has entirely solved the social problem of woman. But there have been developments lately, sufficiently conspicuous to make a person think.

The whole problem has been very effectively discussed in that wonderful book by Grant Allen : " The woman who did ", which appeared more than a quarter of a century ago, and which at that time created a sensation. I do not know if that book is obtainable now, but if so, I would advise every young man and woman to read it carefully through. It is a novel of sorts but a book with a moral.

This question of ' man and woman ' has not assumed serious proportions yet in India, irrespective of its good side and bad. The new development of novel relationships between the sexes has, like every other movement, to go through a period of transition, when prudes will look superciliously wise, and ' old fossils ' get petrified in their crumbling ' shells '. But there are signs in India too, prognosticating a change, though it will take years for the ' slow-moving east ' to apply ideas in a practical form. In Europe, the change is rapid ; a woman entirely believes that she is as free as a man.

This freedom, however, has to be qualified. We take into consideration some of the natural disadvantages of womanhood. Physical strength does not count. The mere fact of being able to lift up a heavy weight does not give any additional superiority to a man, except in a variety entertainment ; and in such places, I have seen woman doing the same. Her first serious handicap in life is pregnancy, motherhood and lactation. The new idea regards this not as a disadvantage, but as a point of strength. She is the only one of the sexes who is capacitated to continue the species. The mother is the mother of a generation and of the Nation. But this period of ' weakness ' if you so call it, is strongly protected. She is guarded against the accidents of pregnancy and child-birth ; and the period of lactation thoroughly regulated. There is hardly any reason for anxiety on this score. She is not in a condition to do her usual duties for a few weeks, and she is right again. It is no more taxing to her than for a man who is laid up with fever for a few weeks ; probably the ordeal of pregnancy and confinement can be much better borne in the light of our modern science. We have already taken off the old Biblical curse from

women ; " In pain and distress shalt thou bring forth children ". We have about a dozen methods to-day to redeem woman from this Biblical curse.

But what is of greater importance in this connection is the regulation of child-birth. It may be distinctly understood that this article has nothing to do with the doctrines of religion, revealed, or otherwise ; those who have qualms of conscience in this respect may bring forth children every half year if they please and bear the consequences thereof. Of course, it is a loss to the nation, to waste so much of useful energy, in the procreation of children who die off in thousands and leave their mothers physical wrecks in the bloom of their youth. I am speaking to the sensible type of individual ; sensible enough to understand, that if God has given us rain, we can quite easily and reasonably protect our heads with an umbrella, without sinning. Woman in this country is alive to the fact, that she has other functions to perform than to be perpetually breeding.

The family should be prevented from being overwhelmed by children who according to the old idea, come out like little 'porkies' before you can say 'Jack Robbinson'; and this regulation has an extremely healthy effect both on the mother and on the child. No normal-minded woman ever likes to bring forth children one after another in this world, like pencils in a factory. The man says, it is God's doing ; and the woman —well, she looks pathetically towards heaven, clasps her hand in prayer, and blames her destiny. I would ask one of them to take a tour through some more distant part of the world, to see where destiny hangs. In 99 cases out of a hundred the man is to blame. His worst part is the brute in him ; but in the matter of propagation, he is worse than a brute.

Now, I have a good deal to do with folk in this country, to whom the clinical equipment of the staff are bound to give advice in the matter ; and I have invariably found that no woman likes a number of children to be brought into this world if she can possibly do without it. A child or two—perhaps three, in the course of 10 years or so, is not a serious handicap for a woman, especially as we have ample means to-day to make

the ordeal as light as possible for her. She has done her duty to the world. According to the scheme of Regulation, she has it in her power to bring about this event, when her conditions are at their best. She has plenty of time to get over her first delivery before she becomes the mother of another child. Meanwhile, the first off-spring has time to develop into a boy or a girl, who may be calculated more or less, not to be hung up in a cradle, or waffed into sleep with a wordless song. Such measures of regulated childbirth have vastly liberated woman from her eternal slavery, and given her ample chances to take a greater interest in the movements of the world.

I will now proceed to the discussion of another question, the ethics of marriage. The attempt to make the relation between man and woman more and more natural has a great popularity among the thinking classes in the period of transition, though society finds it very difficult to wrench itself entirely off from the old system of orthodox wedlock. Europe has already discovered that a marriage need not necessarily be made in a church; that a purely civil or a social marriage will quite answer the purpose. Statistically, divorces are as common among the one type as in the other; if at all, more common in the orthodox system. The only exception is among the followers of the Catholic faith. After the first infatuation has faded off, you find man and woman sitting at either end of the table growling like mastiffs on a bone of contention. I know families where it is a sin to live, and tragic to behold. The man, to get some moments of oblivion from the extremely unpleasant experience of his household, gets drunk and if in that state is aroused to activity uses the poker. No temporal or spiritual counsellor seems able to set them right. It is a pysical, or psychical incompatibility--of extremely common occurrence in this world, not often discovered at first sight, but when discovered, incurable. They hang on to the tenets of secular bondage, which give them no redemption in this world. 'They ought not to', is another story altogether. They do, and no amount of preaching will ever make them not do it.

With this exception, the question of marriage is lifting its nimbus, and showing a brilliant patch of sunshine, through a

rift in the clouds. Marriage as a preliminary to possession, as property, is slowly losing ground. A woman, according to the newer conception is in no sense the property of man, any more than he is hers. They have an understanding of close companionship like two souls who have met each other, liked each other, and wished to keep each other's company. With the new developments in science, such a companionship has nothing radically disastrous in it. But when the question of motherhood steps in, it is presumed that the event is with the full sanction of the woman.

Unfortunately, law has not kept itself in touch with modern science, or if it has, it has not taken its new aspects seriously. Law is the most orthodox and conservative thing that you can imagine; the very wig that the lawyers wear is proof of the statement. These 'Johnsonian' head-gears, are still clapped on the heads of barristers, advocates, and justices of the peace, showing how antiquated they are. Considering what a large representation they have in 'public bodies' parliaments, and the destiny of the world, it is not surprising that they keep the progress of mankind in check. Political cataclysms, wars, social and communal outbursts, are only exaggerated by the stupendous preponderance of the 'law-devotees' to whom the fate of the world seems to have been handed over to play about like a game of chess. And there is so much of incrustation in law, so much of mouldiness, that it has almost the flavour of a Museum Specimen. It is rigorously exclusive, in the matter of adopting or even of comprehending the lessons and the results of evolution. It is 'Justice' they say; but as they conceive it. It is not truth. It is at any rate, not an expression of a law of Nature, physical or psychological. For man changes even from generation to generation. Law is most averse to change.

The question is whether the law protects woman, or stands in the way of her development. In the present state of our social life—which is practically the same, as it has been for the last couple of centuries so far as orthodox marriage is concerned, law is a protection—But the protection implies a sort of ownership of man over the woman. This is just the thing we want to avoid.

Any proprietary right of man over woman, practically obliterates the chance of woman's redemption. And some method must be found that makes provision for the welfare of the progeny, if unforeseen accidents occur.

It is impossible for me to bring within the range of this article, the various propositions that have been suggested, and in some places, practised, to counteract the evil consequences of such accidents; but I just propose to throw in a few hints here that may make the reader think.

Taking motherhood as a disabling influence in a woman's life, for the full expression of her freedom, a partial remedy has already been suggested by the statement that a woman has in her power to become a mother or not as she pleases. To make allowances for the weaknesses of human nature, let us ask the question: "To whom does the progeny belong"? Does the child entirely belong to the parent; is it a property of society or of the Nation? The common individual who has not spent any thought on the subject will immediately say "of course, the child is the property of the parents." But this is only a hereditary sense. It is a well-known fact that beyond a certain age, a young individual is the property of the Nation; and that explains compulsory mobilisation of all individuals between certain ages, in case of a national calamity. Further, the death or physical or mental incapacity of any individual during his working period is considered a loss to the nation, and that explains why the state takes so much care in the way of instruction and propaganda, to produce a type of man or woman fitted to take part in the various duties of the National life. If a parent completely owns her off-spring, she can refuse to send her son, in case of conscription, in a national emergency. But we know that it is criminal to strike in such cases, and the state has a pre-eminent right to use the progeny for its own purposes. Therefore, the question is, as to who should protect that child whose services may be required at any time. I will leave this problem with the readers, and shall be very glad to receive their ideas on the subject.

(To be continued.)

ON THE SCRAP-HEAP

Facts about Medical Science.

BY K. L. SARMA, B. A., B. L.

THAT rare genius, Swami Vivekananda, said, many decades ago, something, which is being still verified.

These were his words : " True science asks us to be cautious. Just as we should be careful with the priests, so we should be with the scientists. Some of the most current beliefs of modern science have not been proved. Even in such a science as mathematics, the vast majorities of its theories are only working hypotheses. With the advent of greater knowledge, they will be thrown away."

When mathematics itself is in such a state, what are we to expect in medical science ?

Speaking of science, what is a science ? And have we got a medical science yet ? The answers to these questions are quite startling, if one looks at them unconventionally.

'Science' is a term meaning knowledge. It is the same as "Veda." But all knowledge is not science. At any rate, whatever may be the custom in the unphilosophical West, it is hardly safe for us to follow the West in this.

The Divine Master, whom Vivekananda delighted to call Guru, has given us a definition of science, in the sense of practical knowledge. He said : " Whatever shows us the underlying unity of things, so that we can thereby escape the Maya of their diversity, is true knowledge. On the other hand, whatever leads us to accept the seeming diversity of things, as the truth, and prevents us from suspecting the existence of their underlying unity, is ignorance."

The same principle is clearly expressed in the Katha Upanishad sentence, *Mrityossa mrityam apnoti, ya iha naneva pasyati*, " Whoever takes the apparent duality of things as practically true, is subjected to a succession of deaths." Here we are told

that the failure to see the unity which there is, is punished, and that very seriously.

All this goes to confirm the dictum that this writer laid down in the first edition of his text-book of the Nature-Cure system. He then wrote: "No body of knowledge is truly scientific, unless and until a unifying principle is discovered, and made the basis of successful practice."

Medical science, even in the philosophical East, has not reached this ideal. What wonder, that western science has failed to do so? The West is proverbially unphilosophical.

It is the claim, fraudulently made, and foolishly accepted,—that western medicine is scientific,—that is the cause of the great vogue of that system.

The falsehood of the claim has been exposed, chiefly by a few honest members of the medical profession. It is not at all necessary to consider any other evidence.

Dr. Erz remarks: "The best brains of the Allopathic school say that medicine is an experiment."

Sir James Barr, Vice-President of the British Medical Association, recently said the same thing, still more forcibly. He said: "The treatment of disease is not a science, nor a refined art, but a thriving industry."

Another Doctor, Dr. Samuel Wilks, lecturing to his medical class at Guy's Hospital, London, made the same humiliating, but truthful confession. He further confessed that that was the first time he had dared to make such a damaging confession in public.

Dr. F. T. Fredericks explains how it is, that the name of science cannot be applied to the practice of medicine. "What we do *know* as pathologists is separated from what we do as therapeutists, by a wide gulf of ignorance. Pathology is the descriptive catalogue of diseases. Therapeutics is the sum of 'remedies' for diseases" What the learned doctor here means is that there is no sensible connection between the nature of the

disease, as understood by pathology, and the choice of the remedy as taught by therapeutics. The same admission is made in a more apologetic tone, by a writer in the Encyclopedia, Britannica: "The adoption of remedies to diseases is, however, empirical and traditional."

I must explain that 'empirical' is always understood as opposed to 'scientific.'

Dr. G. B, Wood, of Jefferson Medical College, Philadelphia, says, in his 'Practice of Medicine:' "Efforts have been made to reach the elements of disease, but not very successfully, because we have not yet learned the essential nature of the healthy actions and cannot understand their derangement."

There is perhaps one branch of medical practice, which its upholders would consider to be quite above criticism, namely the part which is based on the Germ theory of Disease. The theory itself was never satisfactorily proved. It was started by Prof. Pasteur, in competition with another and more elaborate theory worked out by Prof. Bechamp. But because the latter showed no opening for introducing any new departure in medical practice, it was met by a conspiracy of silence while the former gained acceptance. The fraudulent character of the whole practice is seen by the fate of Prof. Hideo Noguchi, the much advertised bacteriologist. He was the discoverer of a serum warrented to protect against Yellow Fever. He went to West Africa, in order to demonstrate the efficacy of his serum, having inoculated himself with it. He died a martyr to his faith of yellow fever.

The utterly unscientific character of these methods is exposed by a number of authorities. Dr. Beddow Bayly is one of them. He explained recently in a public lecture, that germs cannot be accused of causing disease, by any sane man. Germs of a particular disease are found in numerous cases, without the disease ever coming on And diseases are found to commence and proceed far before the characteristic germ appears. Of course, if the germ-theory be scrapped at this stage, many of the priests and high priests of medical

science will have to starve; and surely they would not like it. They would find reasons for continuing with their experiments.

The explanation of the sad state of medical practice is simple, but philosophical. They have started with a false assumption, that each and every disease is distinct and has a distinct cause and should be treated with distinct remedies. At any rate, it is strictly true, that they deny the unity of all disease and the consequent unity of treatment Those, who go upon the basis of this unity, are, in the eyes of the doctors, "quacks," a convenient term of abuse.

An unscientific system of medicine is the greatest peril to civilization. It is not, however, true, that there is no scientific system. There is one but it is heterodox, not orthodox It is the rebel system, known as the "*Nature-Cure*."

Love's Philosophy

The fountains mingle with the river,
And the rivers with the ocean,
The winds of heaven mix for ever,
With a sweet emotion;
Nothing in the world is single;
All things by a law divine
In one another's being mingle—
Why not I with thine?

See the mountains kiss high heaven,
And the waves clasp one another;
No sister flower would be forgiven,
If it disdained its brother:
And the sunlight clasps the earth,
And the moonbeams kiss the sea;
What are all these kissings worth,
If thou kiss not me.

P. B. Shelley.

THE UNEMPLOYMENT PROBLEM

BY P. A. R. SARMA, COCHIN EDUCATIONAL SERVICE

(Continued from our last issue)

WHEN education is taken merely with a view to getting employment it is inevitable that the iron law of demand and supply will operate. Unfortunately no heed is given to that law. When a demand is made for a new Law College, it is usually forgotten that the profession of law is over crowded and that there is no room for many new comers. It is the duty of the people who make such demands to see that the result of the demand being granted is really effective. It is the duty of the government as well as public men to see that when educational facilities for professional employment are provided at public cost there is at least some possibility of such employment forthcoming. It is evident however that no such thought is given to the matter.

For instance, government grant technical scholarships to deserving students in each province and these students proceed to England or to some foreign country for prosecuting their studies in some technical lines that they may have chosen. When such students return to India after completing their studies, their difficulties begin, and in most cases they never end. The student finds that he cannot get any employment in the line in which he has specialised, because very often the line does not exist in this country, and its establishment is a matter of high finance to arrange which is a far more difficult task than offering scholarships. Thus there are many highly educated men in India, who have received their training in first rate institutions in foreign countries, but who do not know what to do. Government may offer technical scholarships, but government do not proportionately create industries. The right course, therefore, would be to train as many students as are particularly required or a few more but the idea that merely getting students trained in technics will lead to the establishment of new concerns and thus the opening up of new jobs, is utterly erroneous, and sooner the public realises it the better for all concerned. Just as the currency of a country should be just sufficient for the trade needs of the country, and just as the inflation of the

currency leads to high prices and misery. in the same way, the professional experts in the country should be in proportion to the needs. Their undue increase is bound to lead to their under valuation, and sometimes in their losing any value at all.

It will be seen therefore that the addition to the avenues of employment must precede the addition to the number of trained men for the positions concerned. But that is not all there is to be said about this question of education and unemployment. We have to recognise that rightly or wrongly the employers have got a prejudice against college men. The supply of graduates has been very large lately, and consequently their market value has gone much low. Thus it often happens that a graduate is often in competition with a much less qualified man than himself. The employer in such a case, often prefers to employ the non-graduate and rejects the application of the graduates whose qualifications he has not the least intention of denying. He will usually say that the graduate is not suitable for the post. In a few cases when he himself is a graduate or when he wishes to sugarcoat the bitter pill he will say that the position is unsuitable to such a highly qualified man.

Put in whatever form, it means that the graduate does not get the employment. Thus it appears that apart from getting a degree in a particular subject, to become suitable is a necessary qualification. In daily work of a routine kind, it is ability to work according to direction rather than the possession of wisdom to direct, that is required and in most cases the employers are in need of servants, not teachers and so they naturally prefer men who will carry out orders. Now the graduate has unfortunately not learnt that one has to go through the apprenticeship of obeying orders, and obeying them strictly and even enthusiastically before one attains the position of giving orders.

And in business employment the constant consciousness that one is wiser than one's superior is not a qualification that will commend itself to the employer. This is one of the reasons why the graduate finds it hardest to get employment which an apparently less qualified man than himself is able to get. To be an efficient and obedient servant and not to question the wisdom

of the superiors is a necessary quality for all subordinate position, and experience shows that a man finds it difficult to assimilate the quality after he has a spell of college life. The spell certainly leads a man to hold rather high notions of himself and when an employer feels, and he will often feel that way, that such notions are likely to interfere with the efficient discharge of routine duties. he will take care that he does not employ a subordinate who is over-burdened with such notions.

There is another point to be noted in this connection. The present college education does not certainly inculcate the habits of hard work as it is understood in business life, not to speak of hard work as it is understood in agricultural life or in any life where manual work is a daily necessity. This state of affairs was perhaps not much amiss as far as liberal education was concerned, but its continuance even in professional colleges has been a most unfortunate blunder. The long hours of a business office are usually found irksome by the graduate, and the extent of the routine and tiresome work generally frightens him to a degree. Just as every new recruit to a newspaper office or every fresh aspirant after a journalistic career thinks that he will begin by writing editorial articles, a graduate generally expects that even from the beginning he must be in a responsible position where it will not be his duty to obey orders, but it will be his pleasure to issue them. Unfortunately the number of responsible posts in this world is extremely small and most employments are for humdrum sort of work where disciplined obedience to the orders of the superiors is a continuous necessity. In saying all this, the writer has not the slightest intention of casting any slur upon the graduates. But he wishes to point out a real difficulty in the way of their getting suitable employment. The difficulty is real and it has got to be faced, and it can be faced only in a way—by becoming suitable for the job one wishes to hold. Education is only a factor of this suitability, and unless the other factors of the quality are assimilated, the individual difficulty of getting employment will not disappear. It must be admitted that most of the graduates like to have easy jobs and as long as that tendency persists the keen difficulty about getting employment will remain. This does not mean that if the

graduates acquire this quality, every one of them will be assured of employment. The law of demand and supply must operate in every condition, but it is necessary to point out that under the present circumstances there are certain reasons why the employers prefer less qualified men to graduates even when the latter are prepared to accept the same salary etc.

In order to get employment mere book education is not sufficient, particularly if that education does not inculcate the habits of hard work and efficiency. Our present education in professional and technical courses is more bookish than practical. It must become practical A graduate must know not merely the theory of agriculture, but also its practice and the practice cannot be learned adequately or even properly in the narrow limits of the college farm. Actual conditions as they exist must be made known to him as well as the practical difficulties that the farmer has to face every day. When educated graduates of agriculture talk about the stupidity of the old methods and the beauty of the new ones they forget two things. In the first place they have to take up the work of assisting in agriculture as colleagues and co-workers of toilers of the land and not as their superiors. In the second place new methods may be beautiful, but they are very costly and most of our agriculturists cannot afford them. It is not however, the fault of the graduates. It is the fault of their training which has taught them all the secrets of theory but has not taught them the intricacies of practice.

Love, the magician, and the wizard Hate,
Though one be like white fire, and one dark flame,
Work the same miracle, and all are wrought
Into the image that they contemplate,
None ever hated in the World but came
To every baseness of the foe he fought.

A. E.

KATHAKALAKSHEPAM AS AN ART

BY PROF. R. SRINIVASAN, M. A.,

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THOUGH Katha is not usually mentioned as one of the great Fine Arts (Music, Drama, Architecture, Poetry, Sculpture and Painting), it cannot be denied that it has got a distinct artistic value. The probable reason why it is not specifically mentioned as a separate branch of Art is that it is a dependent Art, in the sense that it requires the help of other Arts, such as Music and dramatic presentation, for its expression. None the less, it is a great Art—an Art which has been developed to a considerable extent in India, especially in the north in the hands of the great Mahratta saints.

The chief object of Katha is usually to impart religious instruction, including, of course, any kind of moral teaching. But it is not merely that. It is very much more. If I may put it, it is a didactic Art, in the sense that it is an Art used for didactic purposes. In drama also there is this didactic element, but the dominant note is independent of this aspect. Several dramas have been written and are enacted with a view to inculcate certain great moral and religious principles. In India most of the themes worked out in drama are puranic. It is only in recent years—thanks to the efforts of great enthusiasts like Rao Bahadur P. Sambantha Mudaliyar and others—that dramas have been written whose themes are not exactly Puranic. But still there is usually a tendency in India to lay the accent on the didactic side. There is some definite moral usually expressed in some prominent speech of some of the prominent characters. But all the same, drama as such, can exist independently of this purpose. It can be pure Art. It may deal with ordinary commonplace incidents without apparently any object of enunciating great morals or spiritual principles. The value of such dramas consists in its capacity to affect people impersonally through their emotions without conveying any definite codified principle or teaching to the mind. What I mean by pure Art is that which works its way into the human subjective nature not so

much by broad physical effects or intellectual appeals as by direct emotional stimulation; because the true function of Art is to tickle, excite, vivify, purify and sublimate human emotions. In this respect drama can stand independently of music, as an Art. Of course in India music has always gone with drama, though in recent times attempts are being made to produce plays without any music in them. At times it becomes almost a fad, and people off and on the platform decry the use of music on the stage. I am not such a faddist myself. I believe that music can be a very useful helpmate to the stage. It is only in Western countries that there is marked division between drama and opera. Our dramas are mostly operatic. But theoretically we can grant that drama as an Art can stand independently of other Arts, though at present for effect the dramatic Art seeks the help of music, painting and poetry.

In the case of Kathakalakshepam as ordinarily understood, accent is laid on its didactic aspect, and it would look as if it cannot become pure Art independent of other Arts, as drama can be. If we take away music from the Katha, it becomes merely story telling. And therefore it is that people generally lay emphasis upon the didactic purpose of the Katha and look upon it merely as story telling which seeks the aid of music for effective presentation.

But Katha can be Art and may be made an Art, even pure Art. After all, Katha is only monodrama. In it we have all the elements which go to make a good drama. Even without music Katha can be made to assume an artistic value by properly handling the theme and working it out on the basic principles underlying dramatic Art. Here again, music is of great value and certainly goes a very long way to make the Katha effective not only as story telling but also as a great Art. In this aspect of Kathakalakshepam viz., the artistic, music plays a very important part, and hence one cannot be too careful in fitting music into Kathakalakshepam. Being a monodrama, the Kathakalakshepam worked on the basis of Art presents great difficulties which are easily got over on the stage. On the stage we depend for effect upon not only the capacity of the actor, but on

several elements which go to make the complete whole. We have the different characters, dressed and made up to look as nearly as possible the personages they represent, there is the stage setting, the scenery, the colour scheme, all of which tend to produce the dramatic illusion into which the audience fall. This makes the work of the actor easy and helps him to a large extent in producing the required effect. But in the case of Kathakalakshepam the performer has none of these conveniences on hand. He has to depend upon himself and his resourcefulness. Here lies the real difficulty in performing a Kathakalakshepam as a piece of Art. The performer has to be an actor and an actor of no mean parts. He has to act not only one part but several parts, and he has to do this without any dress or make up or back-ground or other stage settings. But still a good perfomer should be able to produce the necessary dramatic effect if he pays attention to some of the essential points which have to be borne in mind in this connection.

Let me here enumerate some of these points which I have found very useful myself.

(1) When we choose a story for the Kathakalakshepam, be it Puranic or not, (I have performed one or two Kathakalakshepams based upon plots not taken from any Puranas at all, but stories which I have heard, or incidents which have taken place in recent times,) it has to be carefully worked in different stages as in a drama. I generally work it out in a number of scenes, choosing the essential situation in each scene and working up the part of the story pertaining to that scene to the climax. In working like this we find it possible to perform the Katha in any space of time we like. Shortening or lengthening will only depend upon hurrying through or dropping or elaborating some of these scenes. Of course, there will be some scenes on which the whole story stands and we cannot afford to touch them. But it should be possible to perform any Katha in one hour or at the most 90 minutes. In introducing different parts of the story and presenting them as scenes to the audience great care should be taken to give an effective description of the particular scene, something like a word picture, so that the audience, though they are not in front of a stage with all the

necessary setting feel almost as if they are witnessing that scene.

(I can illustrate this point with reference to one or two of the common Kathakalakshepams, but I am afraid I shall be taking too much time and so I leave it to those who are interested to work it out as they think best.)

(2). Except where the description of the kind referred to above is involved, it is desirable to avoid indirect form of narration as far as possible. I have very often seen some effective story telling being spoiled by the indirect narration adopted by the performer. If you act the different persons who are coming in a particular situation properly, you can avoid to a very large extent the need for indirect narration. (I can also illustrate this and you can see for yourselves how much this point enhances the effect.)

(3). Again, as in the case of the drama, the musical element must be very carefully chosen. Being a monodrama, Kathakalakshepam requires that every song introduced into it must be carefully introduced, tunes and *talas* being properly chosen. As Kathakalakshepam is not a musical concert (though several performers are trying to convert Kathakalakshepams into concerts of an extremely technical nature care should be taken to avoid unnecessary technical pieces which involve a high degree of musical proficiency and which in a Kathakalakshepam are likely to undo the total effect. Elaborate *Ragalopana*, singing *swaras*, introducing too many standard *kirtanas* in and out of season, giving too many occasions for the display of the drummer's skill, all these have to be avoided if Kathakalakshepam is to be a work of Art.

Also every song must be carefully worked into the narration. It should not appear to be an interpolation. It must be so worked that the audience do not feel where the prose ends and the music begins. Very often musical pieces are introduced after a sudden stop and the narration begins again after some interval after the music is over. This takes away much of the effect. Of course, I am not too much of a puritan to advocate the total abolition of extraneous music from the Katha. Where there is a natural break in the development of the story we may

certainly have extraneous musical pieces even of a technical nature with swaras and mridangam display and all that. But it is not an essential part of the Katha. It is only something like an interlude in a drama—something like a curtain raiser. (Here again I can illustrate).

Another point to note in this connection is to avoid as far as possible having to expound the meaning of the musical pieces sung, except where the language of the piece is different from the vernacular of the major portion of the audience. By properly mouthing the words of the song accompanied by the necessary gestures one can convey easily the meaning of the piece to the audience. As a rule, except where the words are abstruse, songs in local vernaculars ought to be left without any commentary or annotation. This again involves care in introducing songs.

(4) The use of proper gestures by the perfomer is a matter of a very great importance. Katha being a monodrama, it is essential that the performer should carefully choose his gestures in dealing with the various personages of the story. The gestures ought to be suggestive and graceful natural. Necessity for narration, for expounding musical pieces and such other things, can be very easily avoided and the effect enhanced considerably by the use of gestures. The Katha performer has perforce to be an actor of parts.

(5) The accompaniments must be absolutely secondary. I am one of those who think that even in a musical concert the accompaniments should not be allowed to usurp places not meant for them. In a Kathakalakshepam the reasons are all the greater. Music on the whole is only a handmaid to the monodrama. If the accompaniments of the musical part of the Katha are allowed to dominate, the effect will be anything but artistic. In some situations it may be even necessary to disregard the accompaniments altogether. In some pathetic or very quick moving situations the performer may have to get on without any regard to the accompaniments. This is a point which needs very careful consideration at the hands of performers who wish to make the Kathakalakshepam a real Art.

(6) To make the Art side of the Katha prominent it is also necessary to see that too many long sermons on ethical principles should be avoided. Even where the story brims with situations convenient for such appeals they must be made very dramatically and not become sermons or lectures. The obvious moral lessons will easily go home to the people even without the performer's sermonising upon them, if he had worked the story carefully and effectively. At times, the point goes home to the audience more effectively unsaid than by a long detailed peroration from the performer. Where it is possible, even this moral may be left to some of the characters to bring out.

Where the Art aspect of the Katha is made subservient to the purely didactic aspect, it may be permissible to indulge in such long expostulations—even here I am not quite sure how far it will go to enhance the effect. But in Kathakalakshepam viewed as Art this dry-as-dust business must be avoided. There may be a few in the audience who will be able to assimilate these ethical principles expounded as such, but the general appeal made through Art and music is bound to be more effective and also universal in its effectiveness.

Incidently I may raise the question whether the socalled Poorva-peetika is necessary at all for a Katha and whether all that cannot be left to be expounded in the body of the Katha when suitable opportunities offer themselves, I shall leave the question open here.

I have tried to throw out some of the ideas which came to my mind in thinking about this subject. Kathakalakshepam has appealed to me more as an Art than as mere story-telling. Though devotion, where a theme lends itself to such rendering, has to be given a prominent place, it can be done through the Art aspect of the Katha. One finds it easier at times to produce a devotional atmosphere through music than by mere story telling, and dramatic presentation proves also very helpful in adding to the devotional aspect. I feel that Katha worked out as an Art can best serve its purpose, and I also think that this aspect of the Katha requires a little more atttention at the hands of the performers than is given to it at present. That is my sole excuse for taking up this subject.

TACT IN ADVERTISING

BY S. G. RAO, DELHI

TO succeed in any sort of human activity, be it service, business, profession, matrimony or anything else, the most essential qualification required for a man or woman is **Tact** or otherwise called **Charm of Manner** which is one of the positive qualities of a successful man or woman.

Supposing there is a graduate who is badly in need of a job, if he will be really a tactful man he can make a businessman come to him and offer him a job voluntarily. He can convince the businessman what valuable service he can render, and how profitable it would be to keep a man like him, having a sound education which enables him to make original and novel plans for the success and prosperity of the businessman. To tell the truth, several people have risen to positions of influence and eminence with their valuable, and only weapon viz. *tact*. If the graduate is a man who has not even seen the word "tact" in any dictionary, it is quite impossible for him to succeed. How many B. A's there are who, being unable to get an ordinary job of living wage in their district or province after submitting several applications to various officers, and after their interview with several employers, go to some other province thinking that they would be able to get some job there at least, but to their disappointment they hear the usual answer "No vacancy". By this I do not say, or mean that there is no unemployment in our country, and that the failure in getting a job is always due to the fault of the applicant. But what I mean is that a tactful man has the ability to convince the employer of his capacity, qualifications, character, and fitness for the job, and thus succeed in a majority of cases.

A tactful salesman would never beg for an order from the prospective customer, but would convince him of the usefulness and necessity of the articles, and thus make the customer ask for the article. By his tactful speech, the customer would be compelled to say, without knowing that he has been compelled by the salesman, "Yes, Sir, please fill in the order form. Tell

me where I have to sign. Is it on the blank dotted line? But please note, my dear sir, that you should arrange for the despatch of the goods within a very short time. On taking delivery of the goods I have now ordered, I shall be glad to place with you more orders. My brother-in-law is expected here within ten days, and within that time if I will receive the goods, I will show them to him, and ask him to give you some orders." The same customer who now speaks like this has at first refused to give any order to the salesman. But how was the salesman able to get the business from the man who totally refused at first? The salesman succeeded, because he was tactful.

Recently the publisher of a monthly periodical advertised as follows- "Subscribers are urgently required to make the journal self-supporting." This very advertisement is a clear proof of the publisher's want of tact. No one subscribes a journal with a view that the publ shers should be self-supporting. Whether the publishers are poor or rich, it is immaterial to the public. Unless the public realise that there is something in the advertised journal, for which it is worth subscribing, they do not want to subscribe. They would think that they would be great fools to waste money in subscribing to useless periodicals. If the publisher of the periodical, I have mentioned, had been a man of tact, he would have advertised stating that his journal was devoted to the promotion of Trade, Commerce, and Industry; or that the main object of the publication of the journal was to devolop among citizens a deep sense of patriotism, or that it was devoted to the improvement of literature, science, and arts, and so on. He would have convinced the public of the usefulness of the journal, and thereby enabled himself to secure subscribers beyond his expectation.

In fact, nothing brings success in business like **Tact**, tactful and telling advertisements. For, advertisement is the life and soul of modern business, nay, of modern life itself.

THOUGHTS FROM THE GREAT

IF we are better than our fathers, and our fathers were better, than our grandfathers, and so on back to the days of Plato, how is it that the world now is neither better nor worse than Plato described it?

We have no more right to consume happiness without producing it, than to consume wealth without producing it.

Economy is the art of making the most of life.

There is nothing in the world more pitiably absurd than the man who goes about telling his friends that life is not worth living when they know perfectly well that if he meant it he could stop living much more easily than go on eating.

The love of economy is the root of all virtue.

Hypocrisy is the homage that truth pays to falsehood.

Greatness is only one of the sensations of littleness.

Make money; and the whole nation will conspire to call you a gentleman.

He who can, does; he who cannot, teaches.

The golden rule is that there are no golden rules.

An Englishman thinks he is moral when he is only uncomfortable.

No man is a match for a woman except with a poker and a pair of hobnailed boots. Not always even then.

Beware of the man whose God is in the skies.

Bernard Shaw.

CULLED AND PULLED

Marriage which makes two one, is a life long struggle to discover which is that one.

There are always in a man's life three women—the one on the way out, the one that is and the one that is to be.

Men hate to sit next to marble statues when they go out to enjoy themselves.

They want flesh and blood, not stone.

Wives are wonderful things. Every man should have at least one as a matter of education.

Only women can write letters which convey anything to a hungry heart. A man will "think" the tender things, but he never puts them on paper.

Even a fickle woman is loyal to a man—until she prefers another.

A man can't argue with the woman he loves.

To two parts earthly add one part spiritual, and we have a fascinating woman.

As a woman's waste increases, her faith in man decreases.

In the game of love all women are born experts, whereas most men remain novices all their lives.

There are two kinds of women in the world, the one who loves to manage and the other who loves to be managed, and all one has to do is to find out which is which.

The ideal kiss is the kiss that is never given.

NEWS AND NOTES

Our Music

SIGNS are not wanting to show that better, happier, and more glorious days are in store for our music, and that it will ere long take its proper place in the national life of our country. This immortal art, this finest of fine arts, one of the priceless treasures of India, so far disgraced, disfigured, and abused by prostitutes and petty, professional singers, has secured a footing in universities, educated and cultured souls ardently taking up its cause. Academies of music are springing up here and there. Original and studied articles and lectures on music are rightly coming into vogue. In this connection, we can do no better than quote what His Highness the Maharaja Gaekwar spoke the other day after performing the opening ceremony of the Baroda Music Association. His Highness said:— "Music and painting and sculpture are an index to the stage of civilisation attained by the nation, and I believe, they rightly reveal the soul of the nation too. Fine arts express not only the stages of civilisation, but also give expression to the noblest sentiments, and the highest emotions of which the people are capable. Music lends grace and sweetness to life, and if it inspires the highest emotions, it is also capable of rousing the wildest passions."

Our Graduates and Music

NOW that the Madras University has afforded facility for the study of Music in the Arts course, many will, we fervently hope, go in for it with advantage, instead of driving the quill or crowding the bar. We mean about those who have a taste for it. It is needless to point out that girl students especially will find a proper course of study in music most suited to their nature.

The Devadasi Bill

THE passing of the Devadasi Bill in the Madras Legislative Council, through the tireless and selfless exertions of Dr. S. Muthulakshmi Reddi, points out a field of reform with no small difficulty on the way. The opposition will come from the very community for whose benefit the Bill is passed, custom, tradition, religion and such blessed things (we mean cursed) raising their defending cries. But let us all remember that Miss Mayo, that symbol of post-war audacity, is trying to make

capital out of such weak situations, as her book, "Slaves of the Gods" only too clearly shows, painting things in their lurid, lovely, and false colours. Dedication of girls to temples (they may be called vestal virgins) might have been done with the purest of motives. But practice and performance have undoubtedly proved otherwise. We strongly urge the necessity of introducing a similar Bill in the Cochin Legislative Council. We hope the talented lady member will see to it. The root cause of the whole trouble, we humbly feel, must be traced to man himself, for, he is, by instinct and nature, polygamous. Man's reform is woman's reform too.

Protest Meetings Against Child Marriage Bill

PROTEST meetings against Sarda's Child Marriage Bill, well-meant, of course, are being held in several places. Our history tells us that child marriage was not in vogue in those ancient, golden days, and that its general prevalence later on is due to historical accidents and incidents. Be that as it may, facing facts as they are, taking into serious consideration the nation's welfare as a whole, looking more into the future and relying less on the past,—on religion, customs, manners etc,—we must unhesitatingly vote for the bill. We have our Maternity and Child welfare schemes. We have our Baby shows. Are these not mere shams and shows when we fight shy of this central and solemn problem? Who are the worst enemies of our progress? Certainly, ourselves. Anyhow, time and circumstances are already effecting the reform, though slowly and clandestinely.

And Read This

"IN spite of my best attempt, I could not succeed and now I have no courage to stand before my guardians and parents and I therefore take the safest way out of my difficulties out of my own will. My troubles have arisen as a result of early marriage. I wish that my wife should be allowed to re-marry". Thus runs the letter found in the possession of a student aged 21 who committed suicide on Monday night (22nd May) by throwing himself on the railway line. (Free Press of India) Comment is needless. The moral is clear.

Age of Consent Committee

WE understand that the report of the Age of Consent Committee is having its final, finishing touches and that the Committee will recommend 14 years as sufficient for the present as the age of consent though the progressive section is for 16.

Widow Re-marriage

WE understnd that at Wardha on 22nd May the first widow re-marriage among the Marwadi Gaud Brahmin Community took place, the bride being aged 20. May such marriages increase !

The Late Sir Gangaram's Philanthropic Institutions

THE Late Sir Gangaram, of revered and sacred memory, founded the following philanthropic institutions, leaving large estates and nearly half a crore of rupees for their maintainence and management. The Sabha for the promotion of Hindu Widow's Remarriage, The Gangaram Free Hospital, The Hindu Students' Career Society, The Business Bureau and Library. Home for Hindu Invalids, Industrial Shop for the Poor, Hindu Relief Gurdwara, Hindu Widows' Home, Industrial School and a College of Commerce. Read this fitting and glowing tribute paid to such a great philanthropist and ardent social reformer by H. E. The Governor of the Punjab "Many men have a memorial to mark the place where their last obsequies were performed; but to a chosen few only, does it fall to have in addition a monument more enduring than bricks or stone. Such a monument Sir Gangaram has left in the memory of a career which filled his contemporaries with pride and of an example which remains an inspiration to succeeding generations."

The Rigours of Caste System

INDIA, it is said, is a museum of castes and creeds, and the rigours of the same work not a little against civic consciousness and political unity,—society "broke up into fragments by narrow domestic walls." The Dewan of Mysore, Mr. Mirza Mahomed Ismail, declaring open the other day the first Mysore Kuruhina Setty Conference, rightly pointed out

that "the cement of political structure is patriotism," shrewdly remarking about the caste system thus:—"It seems impossible to abolish or even perhaps to relax to any great extent the rigours of the caste system. The next best thing to do is to improve matters as far as possible, What cannot be ended should at least be mended."

Baroda and Social Legislation

BARODA, under its enlightened and far seighted ruler, has already to its credit those measures for social reform such as the Child Marriage Prevention Act, the Widows' Remarriage Act, the Civil Marriage Act and the Hindu Priests' Act, and a recent amendment in the Child Marriage Prevention Act makes a marriage null and void where either of the contracting parties is under 8 years of age at the time of marriage. But the most radical, recent social measure contemplated by the Maharajah is The Hindu Divorce Act for introducing the admissibility of divorce ad dissolution of marriages. A draft Bill of the Act as published in the Baroda Gazette is found in the Baroda letter of the Hindu, dated March 1929.