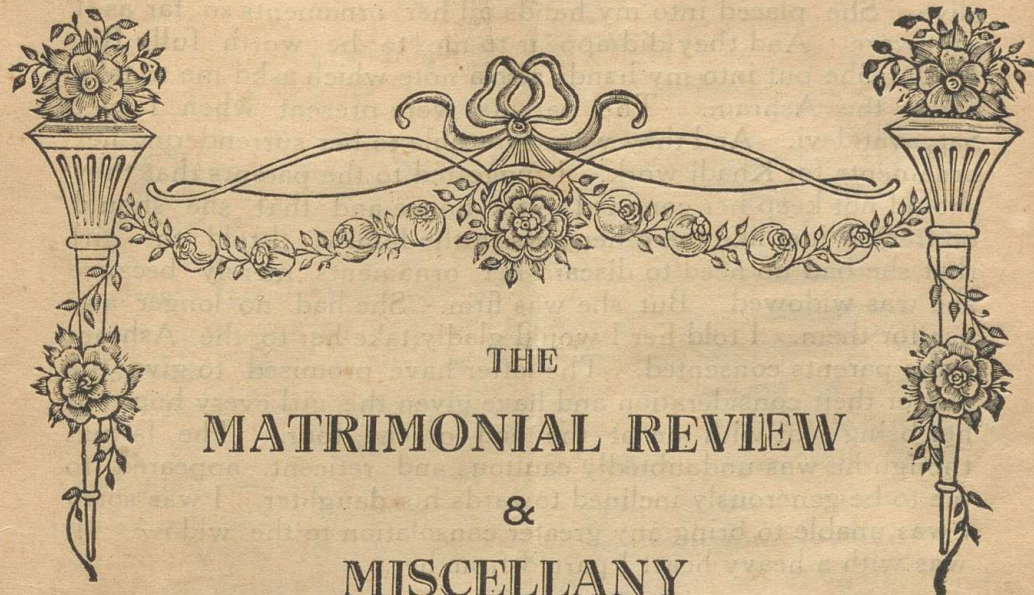




Purity, Veracity, Liberality, and Utility are our watchwords.



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MAHATHMA GANDHI'S VISIT TO
A YOUNG WIDOW

WHEN we were going from Bezwada to Ellore I was told that a girl who had just been widowed wanted to give me all her jewellery valued at Rs. 1,400 and that she wished me to go to her house in a village only less than two miles from Pedapadu where we had to go. Her caste people observed the *purdah* and in no case could a girl recently widowed venture out, especially to a public meeting. The jewellery had little attraction for me. In fact I did not believe my informants when they told me that the girl widow could possibly wish to give up all her costly jewellery. But the fact of her being young and only recently widowed (I was told she was a virgin widow) was enough to take me to her house. And I was glad I went. The girl's name is Satyavatidevi. She is under 20. Her husband was a

well educated nationalist. She knows Telugu well. I found her to be a girl of courage and decision. She has both the parents alive. She placed into my hands all her ornaments so far as I am aware. And they did appear to me to be worth fully Rs. 1400. She put into my hands also a note which asked me to take her to the Ashram. The parents were present when I met Satyavati-devi. And they were agreeable to her surrendering her ornaments for Khadi work. I suggested to the parents that they should not keep her confined to the house and that she should be treated just like the other girls in the family. I told the girl that she had no need to discard her ornaments merely because she was widowed. But she was firm. She had no longer any use for them. I told her I would gladly take her to the Ashram if the parents consented. The latter have promised to give the matter their consideration and have given the girl every hope of her being sent with me at the end of the tour. The father, though he was undoubtedly cautious and reticent, appeared to me to be generously inclined towards his daughter. I was sorry I was unable to bring any greater consolation to the widow. It was with a heavy heart I parted from her.

- At Pedapadu therefore my speech was devoted to Satyavati-devi. I told the audience that it was their duty to break down the *pardah* and to help the parents of the widow to remarry her if she was at all so inclined. If a young man of 18 being widowed could remarry, why should not a widow of that age have the same right? Voluntary enlightened widowhood is a great asset for any nation as enforced ignorant widowhood is a disgrace. The audience listened with respect and great attention. The father of the widow was present at the meeting. I subsequently learnt that the idea of parting with the ornaments was the widow's own original idea and that she had no desire whatsoever of remarrying. Her great desire is, I was told, to give herself to study with a view ultimately to dedicate her life to national service. All honour to Satyavati, if such is really her mature decision. Hindu society must make the way absolutely open for such widows to remarry whenever they like. The story of Satyavati is enacted in hundreds of Hindu homes every day. The curse of every widow who is burning within to remarry but dare not for fear of a cruel custom descends upon Hindu society so long as it keeps the widow under an unforgivable bondage.

(From "Young India".)

THE DAUGHTER-IN-LAW

A True Story.

BY NAVIN CHANDRA MITTAL,

B. SC., M. R. A. S., F. G. S., JAMMU

THERE lived a *Shah* (Landlord) who spent his time in supervising his fields and in carrying out his banking business. He was respected by the people. He was respected because he had always fair dealings with them. He spent his leisure hours in the company of his wife who tried to give him comfort as far as possible. She cooked simple meals and served him with them. He always enjoyed them. The time passed on slowly and smoothly. He got a son whom he got married afterwards. The young man also helped his father in his business. They lived in a joint family. Unfortunately the *Shah* lost his wife when he was 55. Many of his friends advised him to marry again, but he did not like the idea. He wanted to give his daughter-in-law a chance for managing the household affairs of the family.

The son's wife was much pleased inwardly at her mother-in-law's death, because she expected to enjoy several privileges in the house which she was deprived of before. Now she wielded the supreme authority in all household affairs. She was not even satisfied with her mother-in-law's death, she wished earnestly that her old father-in-law should die as early as possible so that she with her husband might be able to enjoy independent life.

The *Shah* used to come to his house just before noon after hard work for taking his meals. His son's wife would serve the food in a dish (*thal*) in a very indifferent manner. She would never care to enquire of him if he wanted more food, water etc. The *Shah* also felt shy and would not ask for more food, if he required. He did not feel at home. The same procedure was repeated in the evening when he came to take his food. Some time passed thus. He could not tolerate the misbehaviour of his son's wife any longer. He told her one day that she should behave better and that she should give him food etc., with love and affection. She should not neglect him any more. He

expected of her all this as she was his daughter-in-law. On this she made a wry face and tried to neglect him still more.

One day a lady relative of the *Shah* came to him when his daughter-in-law was also present there. The girl asked the visitor loudly to tell the *Shah* that she was unable to do any thing more to his comforts. He felt keenly this insult. He felt it so much that he left the house immediately. He went out and ordered his man to get his horse ready for a ride. He took with him one thousand rupees in currency notes and left his house for a neighbouring village.

He reached the village in the evening at about 9 p. m. He did not like to go to any of his friends in the village, because he did not like to give trouble at this time. He thought it advisable to go to the *Dharamsala* and spend the night there. The keeper was a Sikh gentleman whom he found to be there. The *Shah* asked him if he could provide him with accommodation for the night, which he gladly promised to do. The keeper did not recognise him and took him for a stranger. The *Shah* got a separate room for himself. The keeper asked him if he wanted food. He replied in the affirmative. Thereupon he told him that he could dine with him in the kitchen to which he gladly agreed. After half an hour the keeper took the *Shah* with him to his kitchen. He found the keeper's wife baking Chapaties, and his daughter served them both very attentively. The *Shah* found that the girl was young and healthy. She was very beautiful. He guessed that she could not be more than 18 years of age. He was still more pleased to find that she had good manners. He enjoyed his food to heart's content. After finishing his meal he came back to his room with the Sikh keeper (*Bhai Ji*). He had a pleasant chat with him on several topics. In the course of conversation he asked him if he knew a young pretty girl who would like to marry him. At this *Bhai* enquired about his caste. He found that they belonged to the same caste. He was happy at heart at this coincidence. The keeper told him that he was very old and nobody would like to give his daughter unless he would pay a large sum of money. The *Shah* asked him how much money would be necessary for the purpose.

At this the *Bhai* kept silent and went on meditating for some time. The Shah told him that he would be glad to pay 1500 rupees. The *Bhai* was much pleased at this bargain which he considered to be favourable to him, because he never dreamt of getting this lump sum for his daughter. He agreed. He told him that he would marry his daughter to him. She was beautiful and was well-versed in household affairs. He too agreed. He paid one thousand rupees at once and promised to pay the balance in the morning. In the morning he went to the village where he was known very well. He borrowed 500 rupees from a friend of his and returned to Dharmasala. He gave Rs. 500 to the *Bhai* and thus completed Rs. 1500 according to his promise. Now *Bhai* came to know who the *Shah* was. He repented why he did not ask for more money last night as the *Shah* was really a very rich man. In spite of all this he did not like to break the contract. Now all the villagers came to know that the Shah was going to marry the only daughter of the *Bhai*. All congratulated him. Next day the marriage ceremony of the Shah was celebrated. It was a funny couple, the age of the bridegroom was 55 years and that of the girl 18. Next day the Shah on horseback with his wife in the palanquin behind him, and headed by an English band, proceeded to his village. He reached the village well which was about half a mile from his house. He stayed there and sent there for his relatives to receive him and his wife. In a short time all came there and congratulated the Shah. After performing the preliminary ceremonies there they conducted them to their house. The young wife, the *Shahni* was taken into the *Zenana* where she met many women both young and old.

She watched the situation attentively for some time. She did not like to disturb the management of the house suddenly. Being very intelligent and shrewd, she found out during this short time who was her and her husband's well-wisher, and who was not. After due consideration she found that her daughter-in-law was very much against her though outwardly she did not show any sign of negligence. She told her husband that he should live with her in a separate house, and he should kindly ask his son to live in another. He very well realized the

situation. He sent for his son and told him that it was not possible to live with him in the same house any more. For this reason he gave him another house and asked him to live there and he himself occupied the old house. The *Shah's* wife decorated two rooms tastefully with pictures and furniture. She made one as the drawing-room and the other as the dining-room. She kept the house neat and tidy. She cooked the food herself. She also looked after his clothes. She did all that was possible to comfort him. In brief she acted as an ideal Hindu wife. She engaged a servant who should accompany her husband wherever he went. She also engaged a maid servant to assist her in her household duties. She framed the day's programme thus:— She got up early in the morning, churned the curd and prepared *Halwa* and a few chapaties. She gave her husband a cup of *chhachh*, a little butter, two chapaties, and a cup full of *Halwa* in the morning before 7 A. M., when he was to go to his shop or to his fields. She cooked rich and delicious food for him. She sent his horse to him at 11 A. M. to bring him back to his house. She would receive him at the door of her house with great delight and would serve him his food with great attention. She would have a chat with him afterwards. He would go for his business at 3 P. M. after getting his tea and would come back at 6 P. M. She would receive him with a smiling face at the door. She would give him rich food. He became stronger, because he got good nourishing food and there was nothing to worry him. She always kept him happy. His business also flourished. God blessed the *Shah* with a son and a daughter. There was rejoicing on these occasions. The *Shah* lived happily with his wife for more than 15 years. One day the *Shah's* son who was about 15 years of age was bathing in a stream and was unfortunately drowned in it. The shock was too much for the *shah* and he did not survive. He died shortly afterwards.



The Metamorphosis

The worst, at times, miraculous change, and live

To scribe in life those chapters bright and new ;

The converse works withal, since not a few,

Who promise most, at first, hopes highest give,

Off downright disappointment bring ; forgive

Others, their faults forget ;—love's noblest due—

Such optimistic, sympathetic view,

Must mounts of crime remove ; so, they believe,

Can clouds and storms, however threat'ning be,

E'er reign supreme, by barring envious

The light above ? Though latent lies the soul,

Bedimmed by vices black, quite helplessly,

It but awaits a whisper gracious ;

The gloom is gone ; it winds towards the goal.

S. R.

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.

(Continued from our last issue)

I SHOULD particularly warn my friends, not to fall into the error of thinking in limited circles; and say, "well, our government does not want our children; it does not look after them when young, and does not care for them when older". In such cases, one is driven to the conclusion that your government is a petty affair, or that there are too many children there for the state to manipulate. You just regulate this excessive mass production of superfluous children, and you will find that if as you say the government is indifferent, it will begin to open its eyes, and think better of the children thereafter. A government cannot exist without men and women. It will have to recognise the rights of children if it is going to be anything more than past history.

What does this freedom for women mean? It means the entire development of her being, physical, mental and moral, and a free scope for selfexpression. Does she not possess it now? Not at all. She does not use a little of her real capacities to-day; they are all quietly and definitely suppressed, with a kind but stern warning, "your kingdom, my girl, is within the four walls of your house." Who has not noticed the fact—the astounding and undeniable fact, that between a man and his wife, to-day, there is fixed, even in the best circles, a deep intellectual chasm? With all his pappings and indulgences and kindnesses, there is the patronising air of the man who silently proves to himself and to his wife that he is in every respect her superior. And she, good old soul, is to mind the babies and to wash the linen at home; and congratulate herself on the clemency of her husband, for not taking her to task for the little short-comings of her domestic life. You want your games, and your club and your associates; you think, your body requires more air, and more free movement to keep it in trim; that you can conveniently leave your wife at home, while you are having



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all the sunshine and stimulation that you can get outside your home; and all the time, you are gathering experience and knowledge for your own satisfaction. Have you ever pondered over the physiology and psychology of the woman you have left at home? 'O! she is perfectly satisfied' you say. Yes, she is satisfied, because you have kept her sufficiently ignorant to understand what real satisfaction is.

But is there not a danger in allowing such free scope for women? Yes, there is danger; but from whom is the danger? She is absolutely safe from her own sex. The danger obviously arises from your contemplation of man. You know, he is prone to mischief; and one would think you are letting a woman free among a gang of thieves and cut-throats and debauchees who are always on the front. So much, then, for the superiority and dignity of man. Here is a man who says that he has no faith in his own sex! The best thing is to change the mental and moral deportment altogether of this superior sex. Even otherwise—even if man persists in remaining the brute he is, I do not think that woman, once free, has anything to fear from him. It is this secret, concealment, this extra care, that makes man so curiously active to discover a strange experience with a woman. Once she is free, the strangeness will disappear altogether.

I have as yet no idea what her development will be like; and whether her freedom will make her a servile imitator of man, or whether she will progress along a new line altogether. So far as our history tells us, there have not been many women of a third-grade capacity even, when compared on the same scale with men. I am not yet sure whether she is capable of shining forth with as much brilliance in the various walks of life in which men have shone out; whether she has in her constitution the materials for making her a great scientist or an artist, or a mathematician, or a politician, or even a justice of the peace. To-day, the highest posts in any kingdom are hardly given to women. And it is very curious to note that even in big hospitals set apart entirely for the treatment of the diseases of women, there is hardly an instance of a woman-doctor as the chief of such an institution. So far, the confidence in a woman's ability is at a discount, in the conception of the multitude, even in civilised Europe. But as yet, it is too early to judge. Woman

is only beginning to know her capacities and to exercise them. We must allow time for a fair trial, before we can adequately say what she is best fitted for.

We too, have a big problem in India, waiting for solution. Large numbers of our young women are getting 'an education', whatever that might amount to, and a majority of them want to make use of this education for purposes of a better and a freer living. I do not think that we can hold away from her reach many of those activities in life, which are now entirely occupied by men. Today, we have a very good representation of women, only in the educational department. Somehow, they have also flocked largely into the medical profession. Those who are less aspirant are taking jobs as nurses and midwives, in all probability, not out of love for the work, but out of necessity, for an easier livelihood. We cannot at the same time ignore the fact that these young women, who, less than a score of years ago, were put up in their houses, hiding their faces behind doors and window curtains from the 'ruder' gaze of 'strange men' are now coming out of their loopholes for 'service', in the throng of the strange people. Of all the recent changes that have come over them, the most significant in my view is the spectacle of orthodox young women doing active work as nurses and sisters in the hospitals, ministering to the sick, irrespective of caste, creed or religion. And tending them whom they dare not allow to approach within a few yards, in the old days of rigid seclusion! Even now, unfortunately, the sphere of their activities is strictly limited. They have not yet gathered courage enough to qualify themselves for various other jobs, or to demand for recognition of their fitness in more congenial services. There are any number of well-to-do people in our midst who can employ trained women as typists, private secretaries, governesses, or even companions for their wives in their families, jobs very much fitted to them, and giving them more scope for improvement. But such women, with the necessary training, the requisite character, and above all, the pleasing behaviour are hardly to be found. Of course, the women are not entirely to blame for this. They are naturally afraid that undignifying circumstances may arise in such services; and it is up to us to remove from them that sort of suspicion altogether.

But what I most regret in the case of our women, is that the restrictions imposed upon them do not allow them any chances for self-improvement. It is the same whether they are married or unmarried, virgins or old maids. A vague sense of decorum, extremely artificial, or a prudish modesty, seems permanently to stand in the way of their access to any source of inspiration, for physical or mental exaltation. They are, as it were, marooned in the commonplace drudgery of a tame and insipid life. There is practically no escape from these stranded islets of colourless existence; no exhilarating influences to warm the blood, no beam of light to illuminate the murky corners of their submerged consciousness. It is a prison without visible bars; a sort of honorary confinement which they are made to believe, is good for them, from which they might not with impunity stray. Woman has got accustomed by usage to imagine that this mode of life is her destined lot in life; that any freer existence, or more extensive experience with the changing phases of the world, would be dangerous, will seriously compromise the traditional name or fame that she has had, as the simple, timid, modest, unobtrusive creature that she has always been.

There is no doubt that our social standards have to be radically altered, if we are to reap the advantages of that freer and more natural relation between the sexes, which is now advocated by all thinking people as the best solution for the unnumbered gaps and deficiencies in the fabric of our present society. Women have been for generations pressed into their narrow moulds, and it is almost impossible to expect the awakening stimulus from them. It is up to us, therefore, to remove the heavy pressure, and to allow them to expand in their own natural way. The women are not the only gainers in this movement. It is the generations coming after, that would profit by the transformation. 'How shall man rise if she remains a fool?' There is neither physiological nor psychological proof to show that she deserves only a cramped existence. On the other hand, all evidences point strongly to the fact that the slighter build of a woman does not imply a less scope for versatility, or for intellectual and mental development of a very high order. I am sure there are women among us to-day, who will bloom out into the most fascinating shapes and colours of

intellectual diversity if we would remove the glass cases which encompass them. She is brought up in an atmosphere of apprehension. Up to a certain age in her physical development she lives actively, thinks spontaneously and moves freely, and one can hardly distinguish her by the exhibition of her physical and mental range from her brother. But then comes a period in her life when she is forcibly made to understad that she must 'draw in', so to speak, let down the curtain little by little on this scene of unrestricted acting, and retire into the background. In the process, her depressed consciousness broods over the gradual change. She is now putting pressure on her natural spontaneity, and closing the safety valve. The result is a hard internal struggle, though unperceived, between expression and repression. She tries to submerge within herself the natural and involuntary explosion of her behaviour, with the result that she comes to possess what the psychologists call the "Suppressed consciousness". Having no vent to spend the force of all these suppressions on, she bursts out spasmodically into sentimental outbursts, often taking the form of quaint demonstrations or even of pronounced Hysteria. For, as is well known, women are very much prone to hysterical attacks, and Hysteria is nothing but a vagary of the 'Submerged consciousness'. A sort of nervous instability is thus created which makes her sensitive, timid and apprehensive. The vicious psychology is further elaborated into strange fears and anxieties by the constant reminders from her own friends and relatives of the same and perhaps of the opposite sex, that she is a woman, that there is something secret about her, that she is liable to accidents of a vague nature, and that the only hope of escape for her from the evils surrounding her, is to throw the veil over her existence, and shut herself off from the gaze of the intrusive and prying world.

All this is unnatural, a relic of the patriarchal age, when the Paterfamilias guarded his wives as he did his cattle, from the incursion of foreign marauders. The convention still persists among us, although we live in the twentieth century. The wonder is that our women do not still have the caudal appendage a little more developed, to remind them of their anthropoidal descent. True, she is getting institutional training; but

the title sits on her like an overcloak, and her academical qualifications have as much organic unity with her intellectual development, as the gown that she puts on at the convocation. The type of woman that utilises her training for purposes of general improvement is in a very small minority. It is not entirely her fault, she is not given the scope to develop her capacities. She is obsessed by the sense of being a woman—disadvantageously placed in her relations with man, and made to act the minor part on the stage of life. She is to be a dignified 'disuster', a professional wife, if she happens to marry; and if not, an old maid, 'chanting hymns, in cold white cells, beneath an icy moon'. It is a life of continued insipidity, curbed activity, suppressed emotions, unregulated fancies, abject intellectual destitution, and restrained mental exaltation. Indeed the existence is so undramatic, that I have heard some people exclaim, "Well, I wouldn't be a woman for half an hour for half the wealth of the world".

In India, at present, we all feel a thrusting forward of our aspirations to the realisation of what we vaguely conceive as freedom, liberty. It is obvious at a glance that the idea is vaporous, a sort of mental infection which we have caught, just as we catch a cold, from a few people, who have thought and expressed themselves in diverse ways, after a thorough realisation of facts as they are, and as they might be. But liberty, if it is to have a fundamental basis to stand upon, must have its sources in the home, and ideas of freedom, if they are to endure, must begin in the cradle and grow with the growth of the young generation. How is it then possible for the race to have any deep-rooted ideas of liberty, if you keep liberty away from your women who are still the instructors, and supporters, of that unit of the race, the family? A woman, bred and reared with the idea of subjection strongly placarded before her mental vision, and hemmed in with auto-suggestions of dependence, weakness, helplessness and hopelessness, can certainly not create an atmosphere of freedom at home. She is not in a position to instil any such ideas of liberty, being entirely brought up, practically devoid of any such sense herself. This is the explanation of that riddle which has been often put up for an answer:

‘India has had nearly half a century of continued education, and still the Indian youth, when compared with the youth of Europe, is where he had been 50 years ago, placid, fatalistic, submissive, mild-eyed, and introspective, more inclined to be an abstract philosopher, than to be an active unit of a changing world’.

Let us try the experiment for a generation, and let us see where we are then. Let us, for instance, remove this obsession from our sisters, and tell them that they are as free as we are, and have an equal share—nay more—of the responsibility of shaping the physical, intellectual and moral growth of society, that they have an equal right to take part in all those activities that tend to promote the welfare of the generation living and to come, and further, that their unique position as women gives them the additional advantage of shaping the destiny of the citizen, from the moment of his or her advent into the world. Let us clear her mental horizon of the lingering clouds of morbid fears, forebodings and suspicions, and tell her that this world is as much for her as for us. Let us dispel from her mind once and for all, her notions of cramped existence, and enable her to realise what a gain it would be for her country, if she applied her slumbering energies and submerged mental faculties on the same scale as man to push the van of human destiny forward, on its progress towards a better and more settled order of things. And finally, let us not do it half-heartedly; let us make her understand that we are one with her in the fascinating vicissitudes of the game of life; that we stand as co-workers and companions in our combined attempts to make our lives worth the living; that we stand as her protectors in her hours of weakness, when she demands us most, without thrusting our benevolence cavalierly on her face; that we expect her to do the same to us when our weaknesses have to be strongly supported by her instinctive goodness, care and caution; and that we hope that the new adjustment of life to life, man to woman, in no sense to the superiority of the one over the other, but in every sense interdependent, will create that harmony of existence, which makes this episode of our life on this planet one of more strength, more beauty and more peace.

(From the "Maharajah's College Magazine," Ernakulam)

A MARRIED GIRL

BY THE EDITOR

WHAT do you think of a girl just married? She is no more a mere and simple lass. Within and without her is visible a surprising change. She is herself conscious of it. New thoughts, new impulses, new ideas, and an altogether new atmosphere, are gradually, though imperceptibly, trying to exert their influence upon her. It is the most delicate, delightful, and poetic period of her life. She has already stepped into another chamber wherein she expects to meet nothing but glory and grandeur, nothing but resplendent smiles and ceaseless thrills. The pomp, the puff, the fragrance, the flavour and the glamour of the recent wedding, make her, no doubt, a bit giddy and haughty. Circumstances and age, relatives and friends, gods and stars, are all in her favour, only too willing and ready to excuse her excesses and countenance her shortcomings. There is absolutely no use of your talking anything against her. But try to pour on her head, face, and body, your own quota of praises and congratulations. She is sure to give you something good to eat.

A married girl, therefore, is an amiable being, enjoying life to the fullest extent. If "in this world of human affairs there is no worse nuisance than a boy at the age of fourteen," there is no better and beautiful nuisance than a girl of a similar age. Her childish whims and ways have not completely left her, and it is not yet time for her to face the hard and bitter facts of life, to face those domestic worries and drudgery. All are bent upon finding some sort of beauty and merit in her, however plain and dull she might be. Her parents, at least, are bound to paint her in the best colours, for they have spent a lot for her. Her fresh sarees, the glittering ornaments, the particularly good nourishment and nursing she gets, those frequent solicitations and favours, from divers quarters, the foolish, feverish letters of her lord and his secret pretty gifts, her midday reveries and midnight dreams, the lure of hope and the new love of life, are factors of no small significance in making her "blithe, bonny, and debonair." You understand, I suppose, why she grows now by leaps and bounds. And she must, you know. The wonder is only when she does not. She is an ornament to society, sometimes too costly a luxury for poor families. Her main business

is to attract or rather detract the attention of everybody. Thus fondled and favoured, pampered and praised, caressed and cared, she drifts down those happy days, careless, aimless and indifferent, laughing and leaping, eating and sleeping, dreaming and planning, and singing and dancing.

Such being her trends and inclinations then, your cold, solemn, and deep philosophy, will never, I may assure you, go down her sweet and warm throat. "Other voices speak and other sights surround" her. Anyhow she is quite at home with one sort of philosophy,—the fascinating and warm philosophy of love. Easily, naturally, instinctively, and untutored she is able to fathom its deepest mystery and she keenly follows you through all its intricacies, subtleties and minutest details. With supreme pleasure she swallows novels after novels of countless pages. Your Ramayana, Bharatham, Bhagavatham, Bhaktavijayam and such other heavy indigestible stuff, are not meant for her and her age. She is essentially aesthetic, lyrical and romantic, and not sober, critical, and classical. She welcomes anything stirring and sensational.

Yet she pretends to be otherwise, so that she may learn from you about the very things close to her heart, so that you may talk about them with added zest. Her "no" means 'yes' (perhaps it is old English). For instance, try to talk to her about love affairs, about her husband in particular. The very word husband electrifies her from head to foot, thrilling and throbbing each and every one of her veins. She may seem to dislike what you say. But does she actually and seriously prevent your talking? Certainly not, and she dares not. Look there! Standing in a corner, the rogue of a girl follows you with rapt attention, though glancing towards somewhere and turning towards somewhere, though blushing and flushing with confusion. Verily, girls are not what they seem to be.

That a girl is immensely fond of toilets and ornaments is but quite natural and is only in keeping with her high aesthetic sense. In fact, she is more fond of them than her husband himself. The mirror is her bosom friend and faithful guide. Morning and evening, noon and night, she is found face to face with it, comparing and contrasting, cleaning and consoling, consulting and exulting. Marriage and mirror march together. Let them march, though I stop here for the present.

THOUGHTS FROM THE GREAT

THE rays of happiness, like those of light, are colourless when unbroken.

Love is sunshine, hate is shadow,
Life is checkered shade and sunshine ;
Rub by love.

O fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

Longfellow.

If the good deeds of human creatures could be traced to their source, how beautiful would even death appear.

Do not allow a trivial misunderstanding to wither the blossoms of spring.

There is nothing we may not hope to repair.

All good things perverted to evil purposes are worse than those which are naturally bad.

Injustice is in itself, to every generous and properly constituted mind, an injury of all others the most insufferable.

Every man of true genius has his peculiarity.

Dickens.

If you pick up a starving dog and make him prosperous, he will not bite you. This is the principal difference between a dog and a man.

July 4.—Statistics show that we lose more fools on this day than in all the other days of the year put together. This proves, by the number left in stock, that one Fourth of July per year is now inadequate, the country has grown so.

Mark Twain.

CULLED & PULLED

A philosopher is a creature who is miserable when other men are happy, and happy when other men are miserable.

Those women who live upon their income must necessarily be careful; those who live upon the income of others, must be cleverer; and those who live upon their debt must be both.

A man never falls in love with the woman he studies, but with the woman who studies him.

Moral superiority is a thing that the average woman can't tolerate.

Concerning men, women are illogical; to believe all men knaves is unjust, but to believe any of them saints is just nonsense.

Men are generally true to their first love; that is why many wives are so unhappy.

The girl who thinks no man is good enough for her, may often be right, but she is more often left.

One cannot keep a husband tied up on a chair.

Talk about the superiority of man! No orator has ever matched Xanthippe in eloquence.

If somebody hadn't the courage to be stupid now and then the world would be a terribly dull place.

The quality of mercy is fitly strained when women kiss through veils.



BOOK REVIEWS

A DAY WITH SAMBHU

BY K. S. VENKATARAMANI, M. A., B. L.,

Swetaranya Ashrama, Mylapore, Madras. Price Annas Eight.

A healthy, spiritual background is characteristic of all the works of this talented writer. So it is with this small book written for children. In a simple and graceful style all his own, faultless and fresh withal, in the form of a dialogue between the boy Sambhu and a Sadhu, the author tries to inculcate into the minds of the young ones certain predominant moral principles and truths. The ten tiny chapters are interesting and instructive reading throughout. They deal about the grand and glowing dawn, and "the infant sun bathed in glorious light for the day's work and ride across the heavens," about the river and the river bath, a bath in the running water, "the cleanser and healer of all our troubles of body, mind, and soul,"—about the morning prayer and the breakfast that follows. The chapters on "The School," and "In the Garden" are particularly noteworthy and the homely gospel about the dignity of labour is timely and telling. Truly, "nothing is so good or sweet or virtuous in this world, as those you have yourself made or raised, by your own patient toil". The high philosophy of plain living and high thinking is admirably put here in a nutshell—a life of peace, purity, love, and non-violence. The words "All life is one" must be writ in letters of gold, and must be engraved and enshrined in the soul of every one. Every boy and girl should read and re-read this precious book, and we strongly recommend this book as a non-detail text for high school students.

THE DEVADASI SYSEM IN COCHIN.

(Need for its abolition).

A brochure published by the

Society for the Protection of Minors, Cochin.

(Freely distributed).

WE heartily welcome this timely publication from the above Society (established in 1917) which is doing good propaganda work for the last 12 years. We find in it succinct accounts

of the origin of the Devadasi system in general, the origin of the system in Cochin and Travancore in particular, (an indispensable paraphernalia of some of the important temples of the Gowda Saraswath Brahmins). The appalling evils of the system are also clearly pointed out, supported by weighty and worthy opinions from such eminent personages as Mahatma Gandhi, Dr. Besant, Pandit Madan Mohan Malaviya, Dr. Hari Singh Gour, Sir T. Sadasiva Iyer and Dr. S. Muthulakshmi Reddy.

The following remedies are suggested :—

1. The system of Dedication and its concomitant practice of Dancing and Singing in the temples should be forthwith abolished.
2. A law enforcing regular marriage in the community and defining the laws of succession and inheritance in clear and unequivocal terms with due deference to the claims of the male issue, should be passed.
3. With regard to the Devadasis who are advanced in age and with whom the question of marriage does not arise, the authorities of the Devaswom concerned, or the Government, or both conjointly, should devise means for their proper maintenance.
4. Adequate representation in the Legislature of the State should be given to the community by nomination or, at any rate, under a special constituency, to the Gowda Saraswath Brahmins, who are the next best agency to move sympathetically for the community in question and to safeguard its interests.
5. Attractive educational facilities over and above those that are at present granted, should be extended to the children of the community until such a time as may warrant discontinuance of such facilities.
6. Educated members of the community of either sex should be represented on the State Services in accordance with their merits and qualifications.
7. At least one member of the community, where such community exists, should be nominated to the Local Bodies like the Panchayat and the Municipality.

The position of the male members of the family, as the pamphlet rightly and truly points out, is quite delicate and awkward. We do not push the matter further. Outside agencies may sympathise with the members of the community and may render all sorts of help. But the reform must come from themselves.

THE LILY

BY PROF. N. C. MITTAL, B. SC., F. G. S., M. R. A. S.,

Prince of Wales College,

Jammu, Kashmir.

With a foreward

BY PROF. V. N. SAHAI, B. A. (OXON) M. A. (PUNJAB.)

Price annas eight only.

This is a collection of interesting folk tales, tales with which every Indian child is familiar, tales heard from grandmothers, tales of long ago and once upon a time, tales of kings lamenting for want of sons, tales of love, adventures and romance, tales of exquisite improbabilities wrought with excellent imagination. The style is simple throughout, and we readily recommend this book as a nondetailed text for secondary and high school students. We hope the few slight mistakes will be rectified in the next edition.

Prospectus of The Royal College of Homoeopathic Physicians, Ernakulam. (July 1929).

We understand from the latest Prospectus just to hand that this well-established Homoeopathic College, conducted by the South Indian Homoeopathic League of Ernakulam, and under the able Principalship of Dr S K. Padiyar, is turning out batches after batches of Homoeopathic practitioners every year, special facilities and concessions being allowed for lady students. The course extends for over a period of two years, with facility for post-graduate studies. A well-manned staff of professors, a well-equipped library and reading room, (one of the biggest libraries in the whole of India) and the frequent meetings, are some of the noteworthy features. The college year begins with the 1st of July.

NEWS AND NOTES

IN the 'Hindu' of May 4th, Mr. V. V. Parameswara Iyer, Kalpathy, Palghat, brings forward a timely and salutary suggestion to reduce the marriage festivities to a day, the economic drain on account of the four days' celebration being not a little in these hard days, not to speak of the unnecessary worries and anxieties caused especially by discontented bridegrooms' parties—a set of heartless harpies. Even economic pressure, the strongest of pressures, seems to exert very little influence on us. In this connection we may mention that many of the Gowda Saraswath Brahmins of Mangalore, Cochin and other places, have already effected this reform of one day's marriage. Even the priests, we hope, will not have any complaint regarding this matter.

* * *

WE cannot do anything without consulting scriptures, we cannot say anything without citing scriptures. **Citing Scriptures** We are such spiritual, superstitious animals. We almost forget the fact that we are living in the twentieth century, the great World War effecting thorough and radical changes in the political, social and economic conditions of the whole world. True, Sastras and Vedas have their classical eminence and values. They are the work of sages, of those immortal souls of wisdom, vision and self-realisation. But we are evolving and progressing every day. Even our static ancient, good, golden laws must yield to time and circumstances. They must be amended, modified, reformed and reshaped. Presiding over the All-India Hindu Reform and Research Society, Poona, The Hon'ble Mr. Justice Mudgavkar spoke thus:— We all deplore the lack of progress—it might even be called degeneration—from which we have been suffering for centuries. An orthodox Hindu statesman, Sir T. Madhava Rao opined half a century ago that there was no society which suffered so much from self-inflicted evils as Hindu Society. The causes are patent: extreme conservatism, lack of prespective, reluctance to face realities, attempts to work round difficulties by meta-

physical casuistry and legal subtleties, inability to adapt ourselves to altered environments, stubborn pride in the past with insufficient thought of present and future—all these, most of us are agreed, are the root causes.

* * *

THE Nambudiri Women's Conference at Karunagappalli, S. Travancore, clearly shows how and towards which direction the wind blows. The days of selfish and high-handed autocracy and blind and meaningless orthodoxy are clean gone. They want fresh air, freedom, and education, they want to be freed from darkness, within, without, and all around. As it is, their state is worse than that of animals in a zoo. The only wonder is how they kept quiet so long. Non-violent, passive Hinduism will, perhaps, give the answer.

* * *

ONLY the eldest member of a Nambudiri family marries from his own community and he is the Karanavan or the head of the family, the family property being under his sole management. The worst in the system is that many Nambudiri women die unmarried, for, this system cannot but create those numerous 'Old maids'.

* * *

THE Nambudiris in their annual Yogakshema Conference have already emphatically given expression to the urgent need for reform in their community, and a year ago in Cochin Legislative Council was passed the Cochin Nambudiri Family Regulation. To obtain the Royal assent to this regulation at an early date, the representatives of the Nambudiri Yogakshema Sabha, Trichur, have recently submitted a memorial to H. H. The Maharajah of Cochin, referring to their divers disabilities.

THE time has come to introduce some reforms in the field of Nambudiri usages and customs and property laws, reforms consistent generally with changed conditions all over the world and in particular with the great change that has come over the habits of life and thought of the Nambudiris themselves

Their marriage system and property management laws are an obstacle at every step to their economical and social progress.

It may safely be asserted that marriages within the caste can never become the rule among the Nambudiris unless financial independence is guaranteed to the married couple by the grant of adequate and separate maintenance wherever necessary. A regulation which declares and defines the extent of this right to maintenance is thus an absolute necessity.

In the field of *Illom* management also the Sabha begs leave to point out that the steadying influence of the Legislation is imperatively called for. It is well-known that in the matter of management of *Illom* properties, the Nambudiris are still governed by the archaic Malabar laws, with none of the advanced notions which have been incorporated in legislation such as the Nair Regulation, affecting however only the Nairs. The Karanavan among the Nambudiris still remains the autocrat that he was.

APRIL and May were the months of Conferences, especially in South India, marked with an unusual activity and awakening, the South Indian tour of Pandit Malaviya, the presence of a dominant personality, adding not a little to the glow and grandeur of the whole atmosphere. The strong and surging waves of that grand, dynamic, determined national movement, beating on the shores of Kerala, the land of the Cocoonut Palms, with an unprecedented stubbornness and strength, have, at last, aroused its people also from their wonted isolation and apathy. It is also a noteworthy fact that women played a significant part in

these conferences. All the present day social disabilities such as the rigours and tyranny of caste system, the cruel untouchability custom, the evils of drink, the cruel practice of animal sacrifice in some of the temples and the vexed temple-entry controversy came up for discussion in almost all the conferences. The following extract from the presidential address of Pandit Malaviya in the All-Kerala Hindu Conference at Thirunavay is particularly noteworthy.

He then condemned the purdah system which was in vogue among Nambudiri Brahmins in Kerala, and said that they must know that it destroyed the very ideals of their religion, besides interfering with the health of their women-folk. There was also the custom of marriage prevailing among them, which allowed only the eldest member of a family to marry a woman from his own community and conferred on the remaining members the privilege of consorting with the women of other communities. That practice was very much against religion and in the absence of any sanction for it in any of their Shastras it was insupportable. Again there was that curse of Malabar, namely untouchability and pollution observed by the higher castes, against Thiyyas and other castes. Unless these meaningless and sinful practices be discontinued, there was no use of talking about progress or culture.

Continuing his address Pandit Malaviya pointed out that he had never come across anything about untouchability, pollution and other superstitious practices in the Sankara Smriti or any other Smritis and he asked why should people go on persisting in these evils even now ?

In conclusion, Pandit Malaviya referred in most touching terms to the question of admission of the so-called low-castes in temples and appealed to them to be more liberal saying that it was a most inhuman crime to deny admission to human beings when dogs and other creatures sometimes entered temples without pollution. He could not tolerate for a moment, he said, the action of a Brahmin priest of a temple throwing out Prasada-m to the untouchables, while he handed over the same to the so-

called higher castes. He appealed again and again to the higher castes from the bottom of his heart to discontinue those practices and to consider others as their fellow beings.

ONLY a year ago was formed an Academy of Music in Madras and the conference that was held in Madras under its auspices is symbolical of the rapid progress that the Academy has made during such a short period, the **The Madras Music Conference** bringing together all those enthusiastic about the art, the talented musicians, the research workers and the reformers, and the patrons, persons and after. like the Zemindar of Seitur and Raja Sir Annamalai Chettiar lending their support in all ways. The one direct consequence of the conference is, perhaps, the opening of Raja Sir Annamalai Chettiar's College of Music at Chidambaram. The Madras Music Academy is decidedly the inspirer of such a noble and notable institution of a noble prince. Nor can we forget about the Summer School of Indian Music that is being conducted for the last 8 years by that enthusiastic missionary, Rev. H. A. Popley, which institution is, we feel, the precursor of the present Academy of Music in Madras. A Quarterly Review for Music is a serious and urgent necessity and we are sure that such a Review will be published without much delay. May the glorious, sacred art flourish afresh, adding fragrance and sweetness to our awakened national life !

WE understand that many of the schools in the Punjab have issued orders to the effect that married boys below the age of 18 are not to be admitted into their schools. **A Right Step** barring also such boys from appearing for the Matriculation or S. S. L. C. examination.

We are glad to note that some colleges have also joined in the movement, the Foreman Christian College, Lahore, having decided not to admit married boys into the Intermediate classes. Only a few days back we came to know that married boys are to pay a high fees in the schools of the State of Sukkur. In

the best interests of the country such seemingly harsh and prohibitive measures, beneficial in the long run, are quite just and essential.

* * *

ABOUT students and social reform work before them Mr. M. Venkatappa in his presidential address **Students and Social Freedom** before the Youth Conference justly and seriously put forward the following suggestions:—In advocating social reform I do not want to touch on controversial and debatable points. But I content merely with emphasising the need for removing the most obvious defects of our present day social customs such as early marriage, enforced widowhood and untouchability. If the youth of our country should be strong and adventurous, if they are to take a hand in taking our land to the forefront of nations, if we are at all sincere in our professions, we should boldly set an example in these directions by stoutly refusing to marry girls who have not attained at least 14 years. I want our boys also to marry not earlier than 20 years. We are also aware of the vicious system of dowry which is prevalent among the educated classes. In our ancient days, marriage was considered to be the holy union of husband and wife, and material considerations never entered into this religious tie. But now what a view of marriage is taken! The greater the education of the bridegroom, the greedier becomes the desire of the latter's people for fleecing as much money from the bride's people as the former's bargaining capacity permits. These religious systems can be easily put a stop to if the parents of marriageable girls are not in such mortal dread of the terrible hell to which they credulously believe they will be condemned for marrying their girls late and don't go mad with anxiety soon after the girl passes her first decade of existence as a result of this credulity.

The plight and position of widows in our society is a blot on our sense of chivalry. If you happen to go out on business and meet a tonsured widow on the way, you consider it is an

ill-omen, and cursing the poor woman, turn back to resume after some time is allowed to pass in order perhaps to wear off the effect of that superstition. I think it is high time that we give up these stupid and meaningless superstitions. The question of widow-remarriage ought also to engage your attention.

Much literature has been written on the question of untouchability, and I need not tire your patience by going elaborately through it to convince you of the baneful **Untouchability** result of perpetuating this institution. It should be considered as a duty to our fellow-beings to remove untouchability and so to educate untouchables as the traditions that have contributed to make them untouchable will disappear.

M**R****S.** Cousins in a snappy talk before the Iowa Dames Club stoutly denounced Miss Mayo's statement **Mrs. Cousins** that the average Indian girl expected to become a **Refutes Miss** mother anywhere between the ages of eight and **Mayo** fourteen. This was her reply:— In the thirteen years I have lived in India I have known of only one case where a girl was a mother under fourteen years of age.

S**H****E** spoke thus about the superior position of women in Malabar:— "It (Malabar) is the heaven for **The Malabar** wives. They enjoy the most freedom in the world. **Women** They pick out their husbands. They are the owners of property. There woman rules her husband because she holds the purse-strings. If, after marriage, she decides he is not worthy of her, she simply tells him to get out of her house, and he has to go. There are no child marriages there".

"T**H****E****R****E** is a woeful lack of the Christian virtue of modesty now-a-days. Dress, that would have been **Immodesty** hissed off the stage as indecent a few years ago, **in Excelsis** is now worn on the streets every day. With faces painted like hideous masks and clothes absolutely immodest, certain women go through life as if there was

almost no Christian womanhood left." So spoke Cardinal O'Connell, Archbishop of Boston, before an audience of thousand Catholic women converts.

T HERE is for the first time an actual decrease of 44,000 English in the population of England and Wales during Census the first quarter of this year.

D R White, leader of the General Assembly of the Church of Scotland, complains about the growing evil of irregular clandestine marriages in Scotland.

A SENSATIONAL story was told before the Jorabagan Magistrate of torture of a wife by her husband and mother-in-law, due to the inability of the wife to perform domestic duties owing to ill-health. The wife was attacked with a *dao* for having told her mother of her sad plight. The husband and mother-in-law are on trial. (Free Press of India).

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