

wives, and she said no, that they were never seen except by the women who waited upon them.

I then asked how many women there were in that part of the house. She answered, "Four—we three, and another who is a Budmash" (quarrelsome person). I turned to the young mother, and asked her how she came into the harem. She said, "The Sirdar saw me pounding rice when I was about ten years old. He made enquiries about me, and made arrangements with my father and mother that I should come to him for so many rupees. They were poor, and had not betrothed me, so they made a good bargain." "Are you happy?" I asked next. "Why not," was the answer. "What more can a woman want than a son, when I get him, and food, clothes, jewels, and maids to wait on her. Before I had to pound the rice, fetch water from the river, follow the plough, gather leaves and mix them with other things, make them into cakes, and dry them in the sun to store for the winter for cooking. In the winter I had to go about in the cold with only one garment, now I can have as many as three, and no work." I then turned to the elder woman and said, "Is that what you think after all your years of idleness?" She was a little indignant that I should think her an idle woman, and informed me how she occupied her time. She was pleased at once when I said I had thought she was idle, but that I was very glad to find that she was most willing and industrious. That work was an honour to every woman in every country. She fetched her spinning-wheel, and showed me how she made the clothes, and the beautiful embroidery on her son's garments was done by her own hands also. I asked her how she had learned to sew, and she told me, and then she poured out such a tale, and the love of independence inbred in all true women came out. She told me how long, long ago, she had had to sow rice, milk the cows and goats, follow the buffaloes in the summer to the plains at the top of the mountains, and how sweet the common red rice was, which had been weeded out by her own hands, and those of her father and mother and sisters and brothers, in comparison with the fine white rice which she had eaten since she was twelve years old. It is only the very, very poor, who eat the red rice. It is called red rice because it is of a pinkish white colour after it is cooked. Before it is cooked it is a dirty white colour. I shall never forget the expression of her face as she said, "The red is sweet, but the white is bitter."

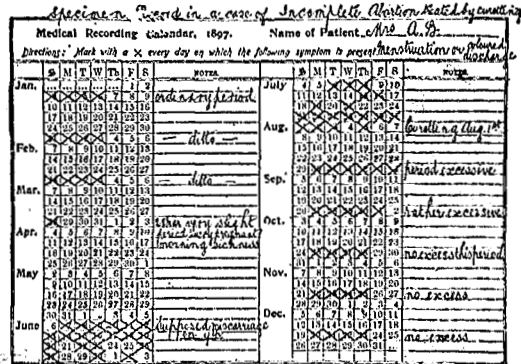
**Inventions, Preparations, &c.**

**TWO CLINICAL CHARTS.**

By JOHN B. HELLIER, M.D. Lond., Lecturer on Diseases of Women and Children, Yorkshire College; Surgeon, Hospital for Women and Children, Leeds.

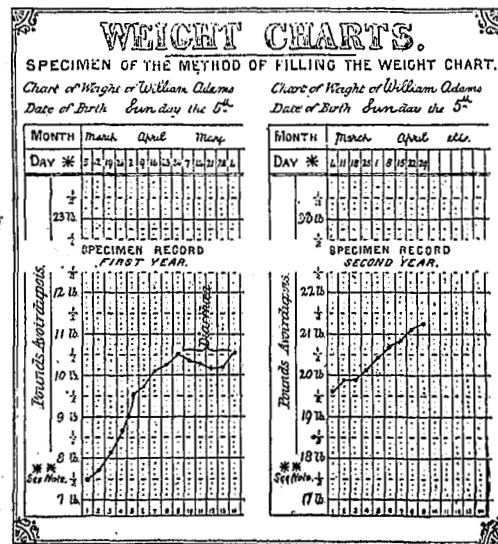
The first of the accompanying illustrations shows a very simple chart in the form of a calendar, which may be called a "Medical Recording Calendar." It is designed principally for use during the treatment of menstrual irregularities. The record here given shows a case of regular menstruation interrupted by pregnancy which terminates in incomplete abor-

tion, causing menorrhagia; curetting cures the condition, and normal menstruation is re-established. The history of a year is here



seen at a glance. The chart is equally useful in treating epilepsy, nocturnal incontinence, ague, or any periodic symptom. It also serves to record weekly weighings or the passage of bougies, etc. The patient's part is reduced to making a cross on particular days, a coloured pencil is best for this purpose.

The second chart is for recording weekly weighings in infancy. Such a weight chart is of great use and interest in the first two years of life. It is an invaluable guide in question of food and general hygiene. The weight curve is peculiarly sensitive to any slight departure from



health, and has been known to foreshadow the outbreak of measles by a depression during the incubation period. The chart is particularly useful for patients brought for malnutrition due to errors of diet.

Both charts can be obtained from Messrs. Reynolds & Branson, Leeds.

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