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THE INDIAN LADIES' MAGAZINE

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No. 5

THE SHRINE

THEY have darkened Your shrine with 'concrete' dome
To light their own wee lamps of love,
And forget that sun, moon, and stars do prove
The meanest chandeliers of Your home.
Your temple they've encircl'd with stone walls high
To shield it from the garden of the earth,
That their own own scarlet blossoms they may bring
To be strewn at Your feet as a proud heritage.
They've turned away the birds of passage
From th' temple walls on a pilgrimage
Unto the forest coves, that they may sing
Their own poor little songs and ring
Their own bells. O Beloved! for our hearth
Enough Your stars, Your flowers, Your birds and Your sky.

Susi P. David.



AN OFFERING OF FLOWERS

By the Pond, 1900, by the artist



BY SATYA BHOOSHAN SEN

TAGORE has to his credit a very beautiful poem entitled "*Farewell from Heaven*." In this, he does not lament the loss of paradise; he rather brings into prominence the question whether Heaven is preferable to Earth or Earth to Heaven. To many it would seem startling that there should be such a problem at all; but the point has been brought out with inimitable skill.

The idea of heaven is depicted by the poet as eternal bliss, everlasting joy and unalloyed happiness. There is a sense of perfection everywhere. There are the birds singing melodious notes in an atmosphere of calmness and tranquillity of woods; the rivers flowing through the verdure of eternal spring. There is peace and amity everywhere; no enmity or strife, no hatred or violence—not even a discordant note. There are no cares and anxieties of life—not even a wrinkle on a forehead. There is no disease or death—nor even a sigh or a tear.

Man is, however, shewn to be essentially a creature of earth and not of heaven. When he does get to heaven, he gains admittance there as a mark of favour in consideration of credit for virtues; and even then he is only a sojourner there. During the term of his stay in heaven, he is admitted to all its pleasures and happiness, and naturally enough he accepts them all with good grace. So long as he is steeped in this life, he is content with the belief that he has nothing more to desire and nothing else to hope for. But the disillusionment comes when the hour arrives for his departure from heaven. He perceives with no little pain that, in spite of his having been resident in heaven for millions of years, there is nowhere the slightest appearance of sorrow on the occasion of his leave-taking. This gives him pause and sets him thinking. Hundreds of sojourners in heaven like him, he thinks, daily pass out

and return to their endless course of life and death on earth; but heaven regrets it not even so much as the fall of a leaf is regretted by the mother-tree. This explains why no plaintive notes are heard in the music of heaven, no sighs are mixed up with the vernal breeze there, and why tears are a factor unknown. Naturally, man cannot feel at home in such a place, even though it be a paradise of bliss. His element is the earth—his native land and his *bona fide* home; earth with its cycle of joys and sorrows, its sighs and tears. Let bliss eternal be the type of heaven, but dearer to man is the type of Mother earth who sheds tears even when the humblest of her children leave her.

To the mind of man, the gentler sex is generally attributed with all the finer emotions in their perfection, such as sympathy, love and affection. But, in heaven, the women seem to be as indifferent as all the rest. They seem to have no predilection for anybody or anything—they seem to admit no occasion for sighs or tears. And man can hardly hope for any change in their mentality, or in their attitude when he is taking leave from heaven.

This is in glaring contrast with man's experience of earth—where the habits and attitudes of women are quite different. Here the poet depicts with a brilliant touch an Indian woman's idealisation of her husband from her girlhood to her mature age. A girl even of the lowliest position and born and brought up in the most obscure of environments, is constantly reminded that her life's only fulfilment on earth is to get wedded to an ideal husband. With this end in view, an ideal husband is the boon that she is taught to ask for in her prayers every morning. And her whole life consists in ever watching and waiting for that supreme moment, when one day in an auspicious hour her forehead will be anointed with sandal

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paste and her whole body bedecked with festive clothing and ornaments and she will with all due reception be admitted to the home and heart of her husband amidst festive sounds of music. Thenceforward, in prosperity and in adversity, amidst the joys and sorrows of life, she will for ever shine as the beacon-light in her husband's life and home, like a full moon over the expanse of the sea. During the course of their wedded life, they will possibly now and then meet with occasions of supreme happiness, and then will man be reminded of his past taste of heavenly bliss and past experiences of heaven, as of some far-off events experienced in a dream. The exquisite skill of the poet with only a few fine touches brings into being a beautiful finished picture.

When man is on the point of taking

leave of heaven, all his thoughts naturally turn wistfully to earth—where he is destined to go back after his transitory sojourn in heaven. The ever-familiar scene and surroundings of earth—his elemental abode—so much engrosses him that heaven seems to flit away from his mind and imagination. Nor does he regret it, as earth is all in all to him now.

There is a never-failing bond of affection between man and earth. Many a time man may have occasion to leave earth, but, whenever he comes back to her, he is sure to find there a place of affection always open for him. This is Earth—the original abode of man; whereas Heaven can only be a place of sojourn, where man can at best be only a welcome guest.

HAVE WOMEN A MISSION TO FULFIL?

BY PADMINI SATTHIANADHAN

THE Hon. Vijayalakshmi Pandit, India's first woman minister, in an article in the *Illustrated Weekly*, has expressed her view that, apart from home-making, women should take part "in ordering the life of the State." She goes on to say that "the future will probably prove that woman's genius lies, not merely in artistic achievement, but in the administration of Government... Women can make the world more beautiful, more just, more worth living in." Such indeed is woman's duty, and she has a definite mission to fulfil. What exactly, however, should a woman do in the ordering of the life of the State?

The present-day system of education is condemned by many rational thinkers as unfit for women. There must be differentiations, they say, between the training given to women, and that given to men. A woman's education must be more "womanly," so that she is fitted to look after her home, and she should not strive for mere acquirement

of knowledge, and academic qualifications. If that is true, is it not also evident, that a woman's political career should also be "womanly," and not the mere imitation of a man's activities in that line.

Women, quite suddenly, have had a new field thrown open to them in India. All at once they have discovered that they can have a say in the Government of their country. They can stand for elections, become legislative members, and even ministers. What an opportunity indeed, to serve the country! How easily, however, can this power given to them be directed into the wrong channels—and what a waste of time and energy it will be if they merely use their new authority in the imitation of man's work! A woman's mission is as much to keep a good home as to have a say in the matters of her country; but, just as much as she is supreme arbitrator in the former vocation, she seems to have a distinct part to play in the latter—a

part that is particularly given to women to play—more than to a man, merely because his man's nature may not be able to understand the intricacies of certain aspects of life, as much as a woman can.

The mission, which we women have to fulfil, and which lies very clearly before us, is more the passive work, of which there is so much to do, than the active work, which we can very well leave to our men. By passive work, I mean the work open to us among the poorer millions of India, and also the training of other women in India to realise a sense of strong citizenship and patriotic feeling, which cannot be secured as long as women insist on cloaking themselves in orthodoxy, and adhering to some antideluvian ideas to which they give the excuse of religion. The definite work before every rational thinking woman today seems to be to broaden out and make more tolerant the lives of the thousands of women, who are still more or less nonentities in the uplift of their country, by bringing them out into the open, creating in them a sense of patriotism and a desire to help in the uplift of their country, making their lives happier, and removing that feeling of a negative existence and an inferiority complex, under which, alas, so many of our women still suffer.

Then again, it seems to be the bounden duty of every woman to improve the conditions of the poverty-stricken villages around her. How great the need for her help is in this realm of work, everyone knows, though it is a matter for conjecture why so many of our women take such little interest in their poorer neighbours. True, the work done in these fields will have to be quiet and un-ostentatious.

In the remote corners of India, no news-paper report comes to publish one's efforts in headlines in the leading magazines. There is no *kuods* and praise here—for the work is selfless. Neither does the press-photographer come rushing after you to send your resemblance to be published to the world as one of India's great workers. The work, however, is immense, for the conditions are appalling. The children need clothing and feeding and medicines to cure their many ailments, the women want encouragement and help, the men need to be given a little hope that their whole lives are not going to be wasted in a miserable existence. Sanitation has to be improved, disease wiped out, better houses built, better water supplied, better education given the children, and more schools introduced, better lights supplied to remove the dreary darkness that settles on a village or a slum at sun-set, more welfare centres and *creches* established, and above all, industries taught the poorer women so that they may earn a little more to increase their appallingly small income. All these things a woman can do much better than man because of her sympathetic womanly nature. She can create an interest in the rich to subscribe to these poor causes, and now that model villages are springing up, she has a golden opportunity to step forward and do something for her country.

The task before woman is indeed great and her mission seems to be quite obvious. Now is the time for her to settle down to real hard work and better the appalling conditions around her, through her gentle and womanly nature. May her efforts prove successful—and her ambitions succeed.

"No ministry in this world is more beautiful or more helpful, than that of those, who have become familiar with life's paths; and have learned life's secrets in the school of experience; and then go about, inspiring strengthening and guiding younger souls, who come after them."

Selected.

THE CULTURE OF BALI

BY SHEIKH IFTEKHAR RASOOL



A RELIGIOUS DANCE IN BALI ISLAND

THE island of Bali, in the Netherlands, East Indies, is probably the last surviving example of a complete native civilisation, self-sufficient, flourishing, and until recently undisturbed by Western influences. It is 2,095 square miles, and contains a population of about a million. The inhabitants are of the same stock as the Javanese, but they are a bigger and stronger race. They are capital agriculturists and artisans, weaving textiles and making arms. The island is exceedingly volcanic and mountainous, and its highest peak is of 10,497 feet.

Unlike the West, the culture of Bali springs from physical sophistication and mental simplicity. Scenic grandeur inspired Bali's primeval worship of trees, rivers, and mountains, which discovered predominant deities in the sun and on the summit of Gunung Agung. The original paganism was modified by two invasions of Hinduism, the first from India in the 10th century, the second via Java about 1350, when that island conquered Bali. Ultimately, Bali adopted the Javanese forms, in which Siva, the destroyer, (but by implication also the reproducer, and hence well-suited to an agricultural community), predominates over Brahma.

Time has merged the pagan and Hindu streams of belief into a corporate whole. Gods of different origin, but similar characteristics, have been freely amalgamated into one personality under the presiding omnipotence of a supreme deity, himself a triple combination of Siva, the sun-god and the god of Gunung Agung.

The people are slender, well-built and graced with extreme physical dignity and lively good humour. They wear only a brilliant sarong, reaching from waist to ground and exactly chosen to suit the owner. Even among peoples accustomed to carrying their burdens on the head, Balinese

women are famous for the rhythmic beauty of their movements.

The necessity of giving visible form to superstitions and beliefs constantly inspired Balinese art, which reaches its religious climax in the magnificent cremation rites. With the corpse of a prince is burned also the work of years. The temples, planned with symmetrical simplicity and then covered with profuse carving, give an effect of rare formal beauty which is enriched by pink-purple brick and the ubiquitous green of palm leaves. But the creative enthusiasm of the people goes beyond religion to everyday life—often with humour, as in the top-hatted stone caricatures of early white traders grouped outside the palace gate at Klung Kung. The wanderer among the homes of village craftsmen will find minor masterpieces; wooden statues of a flute-player, a mother and child, relief work with Byzantine traces, filigree rings wrought with English guineas, drawings in ink and paintings in a kind of *tempera*.

Bali's music and dancing are as flourishing there as sport is in England. New forms and harmonies are in constant evolution. The highly sophisticated technique of the dances calls for arduous training in childhood, and aims at the absolute control and the keeping supple of all parts of the body, especially of the hands. But the strain on a young physique is heavy, and most girls are retired veterans before twenty.

Favourite dances include interpretations of the spirit of music incredibly well done by elfin children; the *Legong* by two or three girls; the *Djanger* with square, seated chorus; the *Barong* with men masked as monsters; the frenzied *kriss* dance; and dramatised legends from the great Pandji and Rama, cycles of *avatar* heroes with drunken slapstick bodyguards striving against *Rangda*, the child-eating witch of

death. The music is played without a conductor by gorgeously-clad orchestras, on gongs, quasi-xylophones, drums, and flutes. The rhythm is inconsistent, alluring and captivating. It contrasts with European music in that the atonic instruments elaborate the theme, while those sounding a perceptible note mark the time.

SOCIAL PROBLEMS IN INDIA

[The following are extracts from the speeches in London of Begum Mir Amiruddin, who is a delegate to the *World Congress of Faiths*.]

1. Indian Women and Social Service

SPEAKING at the Annual Meeting of the Social Service Group of the National Council of Women held in London, Begum Mir Amiruddin gave an account of the social work in which the women of India are today engaged. Referring to the Madras Presidency, she spoke in eulogistic terms about the work that is being done by the women of Madras City to improve the condition of lepers, of the assistance rendered to her by the women of Salem in promoting the cause of education in that district, and of the efforts of the women of Mangalore in raising substantial amounts for the Quetta and Behar Earthquake Relief Funds. The problem of India, she said, was the problem of the reconstruction of its villages, as 84 per cent of its inhabitants were agriculturists. The main factor that served as a handicap to the improvement of the country, she stated, was the illiteracy of the masses. The tragedy of India was that only 12 per cent of its men and 2.9 per cent of its women were literate. She exhorted such of the Indian ladies that were present, who happened to be members of Municipalities or District Boards in their country, to exercise their efforts in making the Local Bodies concentrate their attention more on the building of the nation than on the construction of roads and bridges. She referred to Turkey and pointed out that, whereas in that land she had found the roads to be far from satisfactory, there had sprung up splendid free schools, a magnificent University, and well-run child-welfare centres. She concluded with the hope that now that the women of India had begun to realise that the time-spirit demanded that they should adequately discharge their civic responsibilities, many of the problems confronting women and children in that country would meet with a quick solution.

2. Cultural Harmony Between The East and The West

Speaking at the last meeting of the Hindustani Union in London, Begum Mir Amiruddin said that it was important that men should broad-base their cultures. The need of the day was the harmonious blending of the cultures of the East and the West. There were various schools of thought. One held the view that Occidental culture, being an exotic plant, should not be admitted on Indian soil. Another maintained that Oriental culture should be entirely submerged by Western ideals. A third declared that the era of prosperity would dawn on India only when she maintained the essence of her own culture and all that was beautiful and noble in it, but, at the same time incorporated in it such characteristics of Western civilization as had been conducive to the latter's progress. She belonged to the last school. She held with Mathew Arnold that real culture was cosmopolitan in its essence and that accommodation to other great cultures was the keynote of one's progress. She emphasised the necessity of Indians emulating Western organisation, Western discipline, and the Western public spirit. At the same time, she deprecated the tendency that prevailed among some young Orientals, who came to the West, of copying Western methods wholesale and particularly such fashions as would not serve to promote the well-being of the nation. If India was to make her contribution to the establishment of a nobler order than the world had yet known, she was not only to be guided by the experiences and triumphs of other races, but also to be warned by their shortcomings and failures. The idea of making the world uniform in every respect and impoverishing it of its cultural fecundity was a pity, for variety was Nature's law and there was a charm in it.

3 Indian Women and the Elections.

Prior to the New Constitution, the ratio of men to women voters in India was 1:20. Under the New Constitution, women have been granted special qualifications for being enlisted as electors, which have raised the ratio of men and women voters, to 1:7.

One of these special qualifications is mere literacy, that is to say, a woman who is able to write in any language has become entitled to vote. As many of the women of India who are literate have been educated at home, and it was not possible to obtain proof of their literacy e.g., a school certificate, it was held that if they wished to be registered as voters on the literacy qualification, they should apply personally and sign their name in the presence of an authorised official. The response was good and a large number of applications were received from women to be registered under the literacy qualification.

Another method of swelling the number of voters has been to entitle such women to vote, whose husbands possess a certain property qualification. Indian women, on the whole, have not had a happy feeling over this 'wife-hood qualification,' as they call it, but many women have reconciled themselves to it since it gives to the country over four million women voters. The general feeling, however, is that this qualification should be considered merely as a temporary expedient.

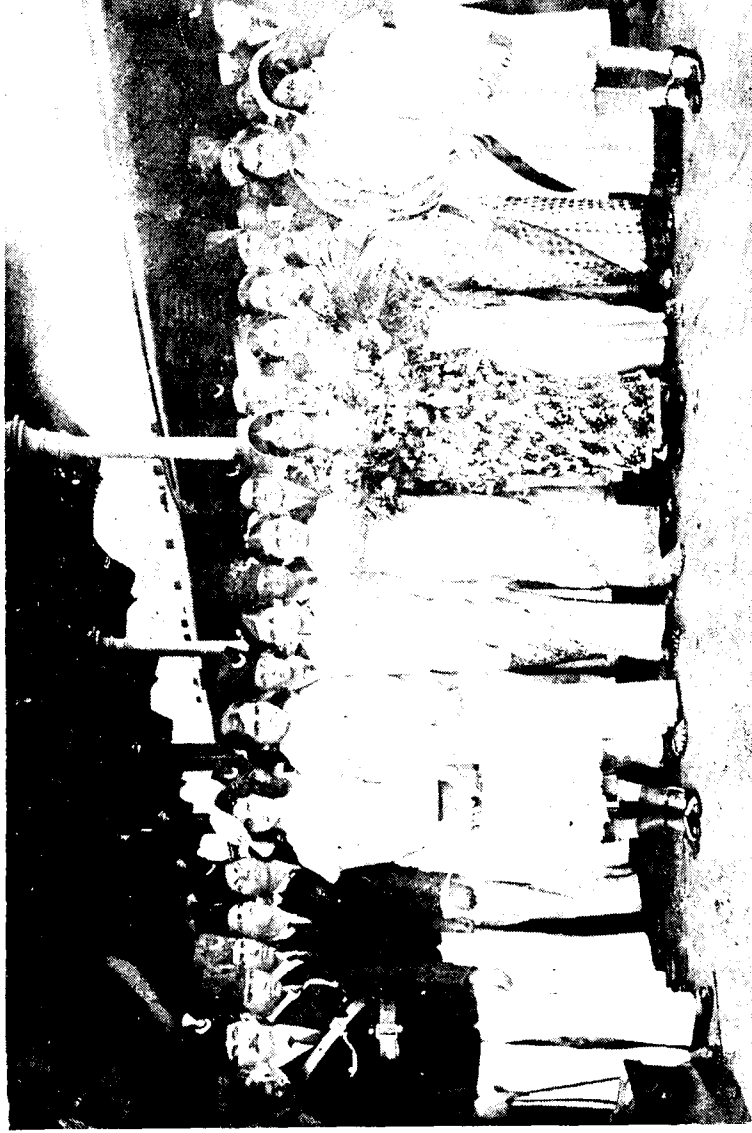
The last elections worked very smoothly throughout the country, and on their success the authorities concerned deserve congratulation. What constituted their most remarkable feature was the part played by the women of India. Six months prior to the elections, women commenced an intensive electioneering campaign. For this purpose, bands of women volunteers travelled miles together in the hottest part of the year, penetrated into the remotest corners of villages—to places that were not accessible to any train or bus but could be reached only by bullock carts—enlightened the villagers of the part they had to play under the New Constitution and succeeded in inducing many to get themselves registered as voters.

Many of the women, who contested the elections, toured their constituencies themselves, addressed numerous meetings and took special pains to prepare suitable replies to questions they thought might be asked of them. A note-

worthy fact that deserves mention is that at the last elections women did not confine themselves to canvassing votes for their own sex; many toiled day and night securing votes for the men candidates who belonged to their own political persuasion. And it is a happy augury to find that Indian men now realise that men and women rise or sink together and that the country cannot take its legitimate place in the vanguard of progress without the co-operation of those who constitute one-half of the nation.

One of the arguments that were raised against the extension of franchise to women was that the 'purdah' system would serve as a handicap to their exercising it. The recent elections demonstrated that the purdah did not prove very much an obstacle. The polling booths for women were separate from those of the men. In many parts of the U. P., a noteworthy sight on the election day was that of covered tongas, palanquins, and doolies streaming into the polling booths, which wore an animated appearance. Some purdah women came to vote with babies in their arms and the more forward among them helped the shy members of their sex in recording their votes. The official returns of the percentage of votes polled in the N. W. F. Province came as an agreeable surprise. This Province, whose women were considered to be too backward for a seat to be reserved for them in the Assembly, recorded the votes of 71 per cent of its women voters.

With regard to the purdah system, certain notions that are current in the West had to be dispelled. Purdah is not an Islamic institution and curiously this custom evolved not out of disrespect for women but as a result of feelings of regard for them. In the East, the more civilization progressed, the more the idea of the sanctity of women developed, and in course of time, seclusion became a mark of respect and nobility. Hence, the working class women, in India, as a rule, does not observe purdah, whereas ladies of rank and respectability adhere to it. Another point is that, behind the purdah, women are not as uncultured and ignorant as they are considered to be. There can still be found, among purdah women, authors, poetesses, linguists, teachers, journalists, and social workers. But the political consciousness that the grant of political rights has aroused among women is doing more to demolish the purdah system than years of social reform work would have been able to achieve. It has necessitated



BEGUM MIR AMIRUDDIN (wife of the District & Sessions Judge, Mangalore), the only Oriental woman delegate to the World Congress of Faiths held at Oxford, was accorded a rousing reception at the Mangalore Railway Station when she returned from England.

whose dress is semi-Tamil. Velvet belts with gold floral patterns worked on them are worn by modern Kandyan Chieftains with their national attire.

In ancient India, the zone was highly esteemed by both sexes. As in Ceylon, all persons of rank in Hindusthan wore waist ornaments. Various forms are represented in Indian sculptures and paintings, notably at Ajanta. Belts with fringes of bells were "held in the highest favour," says Dr. Mitra. The tight belt as well as the loose garland of several strands were extremely popular. *Sketches 5* (A and B) show Ajanta styles. The *Chandrahara* (Garland of moons) was a very popular belt.

The *Uriya Gote* is described thus by Dr. Mitra:—"It is formed of three massive chains of a curious diagonal pattern, set with spangles, and held together in front by a rich and elaborate clasp having a jewelled pendant. From the lowest chain hang a series of bells and pendant

chains festooned all round the body." The best specimen of the mediaeval type seen by him was on the image of Bhagavati. One of equal magnificence with an even more superb pendant is the zone of Kartikeya (God of War), the Singhalese *Kataragama Deviyo*, or God of Kataragama in South Ceylon.

Sister Susie, on page 124 of the May—June issue of the I. L. M., writes about the gold belt worn by Miss Philomena Thumboc Chetty. Quite rightly she says that this old-fashioned ornament adds charm and grace to slim waists. She deplores, as I do, the westernising of sari and blouse by modern women in India and Ceylon. The belt is truly as described by Sister Susie, an "altogether beautiful Indian ornament".

I would urge my Indian and Ceylonese sisters to wear this ornament with the sari. The sculptures and paintings of old will help them to a considerable extent as regards patterns, etc.

GIFTS

To help us in our work each day
And make life worth its while,
To greet each other on our way,
God made,—a pleasant smile.

To soothe the throb of aching hearts
Too sad, and sore to weep,
To comfort those in pain and loss,
God made,—a dreamless sleep.

To share life's joys or sorrows,
A willing hand to lend,
To succour in an hour of need,
God made for man,—a friend.

To touch with subtle tenderness
The fevered brow, all fears disperse,
To help restore again his strength,
God made for man—a white-robed nurse.

—From the *Nursing Journal of India*.

the coming into contact of women candidates with the men voters and has led, in some instances, to the discarding of the veil.

A unique feature of the last elections was that women entered the Legislatures, not only through their special constituencies, but also came forward courageously to contest general elections and defeated some redoubtable men opponents. In the U. P., as far as my recollection goes, about 4 women have entered the Legislature on the general electorate, and in Madras a woman secured for a general seat over 21,000 votes, as against 10,000 or so of her men opponents. Thus, at the present moment, there are some women in India who have been returned to the Legislature on the same basis as the women of England, which indicates that in

India, happily, sex-prejudice is fast dying.

Another point of interest is that, when under the new constitution, Ministries will be formed in all the Provinces, there seems to be little doubt that, in some of them, one of the Ministers will be a woman. In the Punjab, a woman has been made Parliamentary Secretary to the Ministry of Education. In the U. P. there is a woman Minister. The idea of women participating in the affairs of the State is not foreign to the Indian genius. The pace, with which the women of India have advanced during the past few years, inspires one with the confidence that not more than another decade will elapse before they will have secured complete equality of status with men in almost all matters.

Waist Ornaments in Ancient India and Ceylon

By J. A. WILL PERERA

SINGHALESE Kings, Queens, and Royalty wore no less than eight waist chains, girdles, and other forms of ornaments at or round their waists. The *Ruwan-vela* (Ruwan=golden, Vela=string) was a gold girdle. Below the belt was tied a jewelled single chain called the *Eka-vela* (Eka=one). A massive waist band of gold was the *Ran Sawadi*. A highly ornamental belt of gold for the royal waist was known by the name *Udara Bandhana*. Another ornate belt was the *Hinasada* (Hina=waist). The mythical saurian *Makara* figured on yet another waist belt. This was called *Makara-pata* (pata=chain). Flowers, natural or of gold, worn by members of the royal family, bore the name *Hinasadama*. The graceful ornaments at the four corners of the waist (Sketch 1), depicted in ancient statuary and temple frescoes of Kings, Queens, Princes and Princesses, were the *Hinasudana*. The golden tassels, some falling down to the ankles, others up to the knees, outside the *tuppotiya* or *dhoti*, must have been gorgeous to behold.

GIRDLES OF GODS AND GODDESSES

At the old-world temple of Isurumuniya at Anuradhapura are to be seen some of the

earliest and best sculptures in Ceylon. In the famous "Lovers" group, Parvati wears 3 chains round her waist with a fourth falling in graceful loops. In the centre is a chaste tassel, long and knotted at the end (Sketch 2).

The famous Polonnaruwa bronzes in the Colombo Museum show Siva and Parvati having massive waist bands with central bosses and a series of six chains suspended therefrom in loops, with 2 tassels between each set of loops. Suriya (Sun God) has an elaborate belt with ray-shaped ornaments at either end of the waist, while Chandessvara wears a band with a creeper pattern running round the centre.

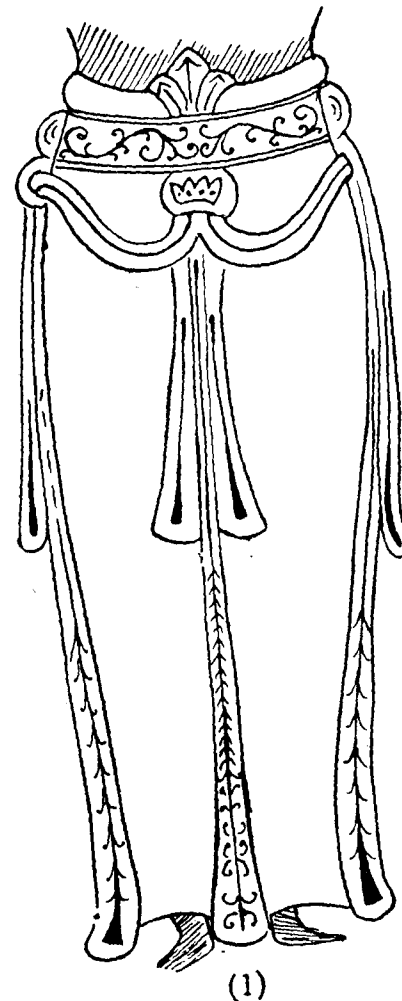
Sketches 3 and 4 show the girdles worn by dancers, the former is that of a female dancer as sculptured at Yapahuwa, an ancient capital of Ceylon. The latter is the belt worn by present-day Kandyan or Highland dancers. The background is of cloth on which silver or brass designs are fixed.

INDIAN ZONES

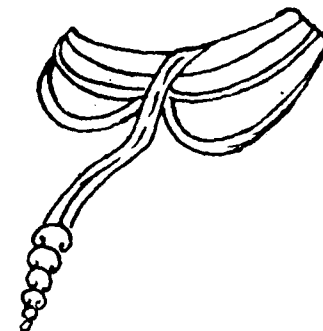
Belts, chains, etc., are not now worn by Singhalese ladies. The only exceptions are the ladies on the North-West seaboard,

Waist Ornaments of Sinhalese Kings

[From STATUARY AND FRESCOS]



(1)



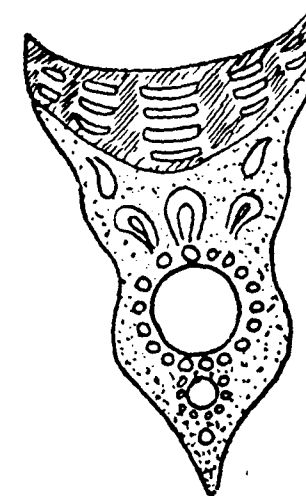
Parvati's Waist Girdle
Isurumuniya (Ceylon)

(2)



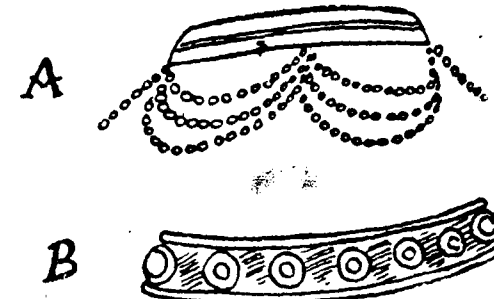
Sculptured
Waist ornament of
Female dancer at
Yapahuwa, (Ceylon).

(3)



Waist Ornament of Kandyan
Male dancer to-day.

(4)



AJANTA

(5)

WOMEN ARE WEALTHIER THAN MEN

By MICHAEL LORANT

ALTHOUGH America is to-day filled with unemployed, amongst whom there are women in no small numbers, it is certain that *the female section of the American populace is wealthier than the male*. Here are a few data which prove this statement:

The American telephone and telegraph company is one of the greatest commercial companies in the world. There are 454,596 shareholders in it, of whom more than half are women. This is only one example but the same thing can be proved in a number of big American commercial and trade companies.

If we examine the extent of income-tax paid by Americans, we can have further proof of the affluence of members of the American fair sex, for, the American women pay a yearly income-tax of not less than \$ 3,250,000,000.

Here is another remarkable fact. Women dollar millionaires are at least as prevalent in America as men, and as a general rule *women millionaires all over the world are in the majority*. In 1929, when the Stock Exchange in America slumped, no fewer than 139 women had a yearly income of as much as 500,000 dollars, against 123 men with the same amount. There were at the same time 45 American women with a yearly income of \$ 1,000,000, compared with 42 men, while there were three women in America with the colossal yearly income of \$ 5,000,000, which only one man could boast of.

A number of various reasons are given in explanation of this fact, one of which is that it is because American women are the real working women of the world they amass their great fortunes. It is a fact that not less than 10,000,000 women in the U. S. A. earn their daily bread through their own efforts, but one simple

argument against this statement is that work alone never earned a great fortune. Wealth can only be accumulated through the help of wealth. All the researchers, who have tried to discover the secret of the origin of great fortunes, have found that they were not made by mental or manual work, but always with the aid of another fortune.

The famous national economists of America solved this problem by stating that very wealthy American women made their great fortunes by inheriting. But these fortunes of the gentler sex have been formed in other ways as well. Insurance is a general practice in America and women have already made great fortunes by taking out life insurance policies for extremely high sums. Curiously enough, *women as a rule, benefit more from life insurance than men*. In the U. S. A., for instance, there are in general \$ 95,000,000 worth of life insurance, 80% of the usufructuaries being women.

Further, 70% women's wills are made in favour of women. These statistics apply not only to the U. S. A., but to the whole world. Women in the U. S. A. inherit, not only the fortunes of men, but 64% of those of women as well.

An American scientist has drawn an extremely interesting conclusion from all these facts. If the situation is not changed and women inherit at least as much in the future as they have done in the past and are doing in the present, then, in the year 2025, all the wealth of America will be in the possession of women. If this happens, then the slogan that the real masters of the U. S. A. are American women will turn to reality.

There is another side of the problem, namely, *how much money the women of the world spend*. It is a fact that they do not spend the same proportion to that which

they have. American women, for instance, are undoubtedly the richest in the world, but they do not spend the most money. We have statistics in this respect, which are humorous, curious and interesting. The great tailoring firms in Paris, the fashion centre of the world, have examined the question as to who are the "dearest" and "cheapest" women in the world. These big fashion firms have the greatest turnover of all similar firms in the world; and the really rich women spend in general a large amount of their money there, so they are really absolutely competent to give a reply to this question. Well, according to their examination, it is not the Parisienne, by any means, who spends the most money. First on the list are the *South American women*, chiefly ladies of Rio de Janeiro and Buenos Aires. They are really the smartest

and best dressed women in the world. Second on the list are the wealthy women of the U. S. A.; English women come next, and the elegant French women are only the fourth on the list.

The other end of this list is perhaps more interesting, containing as it does the "cheapest" women of the world. According to these records, the meanest women of the world are the German and Italian in that order. This does not mean, however, that the German and Italian women are the poorest of their sex.

Who are the poorest women in the world? No scientist has given any definite reply. And why not? Because the world is not interested in this question. The great fortunes and wealth of the world are always far more interesting than its poverty.

CURRENT COMMENTS

1. Character Development

In this connection, it is instructive to note what Mrs. Sarojini Naidu lately said to the staff and students of the Osmania University at Hyderabad, Deccan. After speaking variously of the growth of Universities at various periods, she deprecated the growing controversy round the subject of a common language. Her views are worth reproducing:

"The idea behind the movement is to evolve a common working language, a language which may work towards a common national understanding, a language in which a Punjabi may greet a Malabari, and by speaking which a Bengali may no more remain a stranger to a Madras. It is foolish to imagine that this working language is being evolved in order to usurp or oust the existing languages. It is not intended to be a literary language. Let individual languages grow by finding new words, new ideas, new knowledge. Let them be so rich that each one of them is an asset to the others."

The real ideal should be the building up of the highest ideals of character. "The whole tradition of India pays homage, not to temporal power, but to Truth and Wisdom. What are

the names that have been handed down to us? Of men who stood for Truth, who were crucified for the sake of Truth. Whose are the names that come down to us honoured? Not of men who divide countries and shift frontiers, but of men with ideals and visions, who had dedicated their lives to these ideals and visions.

"My message to you, young men and women of the Osmania University, is: Create knowledge, transfigure it into life. Let there be poets in each of the languages of the State who may sing of its highest ideals. Let there be scientists who by their researches may add to the sum total of human knowledge, and make the name of the Osmania and of Hyderabad resound through the world. Let there be Newtons and Ramans who may discover new laws. Let no riches or denominations matter the least to you. Strive in your individual and collective activities to live up to the ideal of your great ruler to whom all are equal, irrespective of class or creed. Bear this ideal close to your heart, let it run in your blood, and breathe in your life till you create a Great Harmony that shall be the National Anthem of India."

In this connection, I would like to mention some of the remarks made in *The Modern*

Review by Mr. S. N. Das Gupta about the meaning of *Culture*. Derived from a Latin word, which means cultivation as well as worship, culture as mental improvement is a combined product of many influences. It can only be produced by internal gifts in combination with outside environment; and its ultimate goal is consideration for the feelings of others. Thus, it is ethical in nature and includes spiritual assets, and the subordination of mind to the moral will and the soul. During the periods of the world's growth, different systems called cultures have been evolved; but the "fundamental spiritual content is their attitude to humanity and their human interest." This content "consists in the delight that is felt by a spirit in expressing itself to another spirit as one with itself. The feeling of the spiritual fellowship of mankind, its expression and realisation, may thus be said to form the vital element of the concept of culture."

"It is our egoism and self-conceit that obscure our view and separate us from God and our fellow-beings. There is one thought, one culture, one religion that flows through all the ages, and all cultures; and all religions, whatsoever may be their diversity in outward expression, must lose themselves in it. It is only through the supreme union of all cultures and religions that their claims to our acceptance can be recognised. Just as the rivers, flowing into the ocean or lost in it, lose their names and forms, so the wise man emancipated from names and forms passes on to the highest divinity."

2. Women and Peace

We have received a little volume on the *Part of Women in the Struggle for Peace*, published in the name of the *Roerich Museum, Punjab*, by Nicholas Buschmann. It is an interesting thesis, discussing the vexed question of armaments in a liberal spirit. We heartily commend its suggestions. It says: "Armaments are necessary in defence of a country, but the question arises, on what level, within what limits, these armaments shall be maintained. The question of the establishment of limits for armaments depends on the desire of the countries themselves, which would have to fix limits, resulting in a reduction of expenditure. Therefore, the question arises how to slacken the rapid rising in the relative level of armaments. In this slowing down of the wheel, woman could

render effective help, an idea of which may be formed, if the following is considered:

1. There is the enormous number of women in all countries who would lend their influence in the said direction:

(a) in almost every family there is a woman who will play the role of a "partisan of Peace," who morally, by exhortation, by persuasion etc., will constantly influence the members of her family in favour of Peace;

(b) there exists The International Women's Organisation, uniting nearly 45 millions of women endeavouring to save the Peace;

2. The force of this army of women might be concentrated to act on one point—on one object.

Nobel's "Prize of Peace" was founded owing to the influence of a woman, Bertha von Suttner. In the year 1876, after the Franco-Prussian war, he inserted an advertisement in a Vienna paper, requiring a lady-companion, and one of the replies came from the young Countess Bertha Kinsky, who latter became celebrated under the name of Bertha von Suttner. Under the influence of the Baroness Suttner, the old manufacturer of explosives, in opposition to his private interests, became a champion for the idea of Peace. He died on the 10th of December 1896, and the surprise of the world was immense when at the reading of his will it appeared that the interest on his enormous fortune was to be utilised in establishing prizes for the most important inventions and discoveries in the field of physics, chemistry and medicine, for the greatest literary works and for a Prize of Peace. During the period from 1901 to 1930, among the candidates who were presented for Nobel's "Prize of Peace," were 13 women. Nobel's "Prize of Peace" amounts to about 172,000 Swedish Crowns. In 1905, Bertha von Suttner was awarded this.

If Bertha von Suttner attained such an important result, why should it not be possible to suppose that many other women can bring about the same or other results, if called upon to try? It would only be necessary that this appeal should fly to all countries of the world, in order to wake women to the consciousness of their great inward force and influence, directing their activity towards the object mentioned, that is, the strengthening of peace.

CURRENT COMMENTS

If we consider the part woman has played as the foremother of the human race, her work in the arena of public life, her devotion to the family, her care of the wounded on the field of battle, it would be only justice to render the tribute due to her by erecting to her a worthy monument in remembrance of her services.

It is suggested to organise the collection of funds for the erection of the "Monument to Woman in the name of Peace" on a world-wide scale, the idea being that, although single contributions may be very small—perhaps only a few pence or cents—the principal aim would be that as large a number of people as possible should participate.

This would automatically help to spread the idea of peace, making it penetrate into every family.

It will be fitting to express here the thought that it would be desirable to lay out the piece of land destined for a monument to Woman in the name of Peace in such a manner as to provide a certain space for buildings:

1. a Museum dedicated to the question of Peace and the influence of Woman in favour of Peace.

2. a building reserved for different countries, should they wish to make exhibits, or for the purpose of arranging exhibitions, dedicated to these questions, in accordance with their national tendencies;

3. Assembly-rooms for holding various international conferences on these questions, in which the representatives of different countries could take part.

3. Women to Tackle Women's Problems

At a public meeting in Madras a few months ago, it was felt, that, though the new era of Government was welcomed, there was great disappointment at the fact that there was not one woman minister appointed in all the Madras Presidency. Women had for many years been content to be subordinate to men; and actually took pride in that position. But times were changing. In spite of the fact that the highest ideal of Indian womanhood was connected with the home, it was time to adopt a more general policy. In the political crisis of India, women had proved their capability by suffering along with men; why then should they not be allowed equality in all spheres,

according to the actually announced policy of Congress, and according to the policy of Government in the United Provinces and the Central Provinces? Taking the fact into account that they were the first custodians of their children, had they not certain responsibilities even in Government in training their children for national work? Were there not other matters, which women could manage better than men, even in public life, such as children's wants, child-education, women's education, child-labour, suppression of immoral traffic in women and children, problems of women, medical relief to women and children, medical inspection of children's schools, maternity and child welfare, cinema control &c.? It was right, therefore, that women's claims should be considered more fully in future.

4. More Nurses

Everywhere is being stressed the need for more nurses, especially from Hindus and Moslems. In Bangalore, reference was made to it by a member of the Mysore Medical Profession, who also advocated the adoption of home-nursing and first aid as educational subjects. Dr. Muthulakshmi Reddi again has written lately of the need for vernacular-trained nurses and midwives. Progress is slowly being made in this direction, as pointed out by the *Madras Mail*. In 1926, the Madras Nurses and Midwives Bill was passed, and a Nurses' and Midwives' Council was found. Yet in 1930, we were told there were only 3 Government hospitals in the Madras Presidency, where first-class tuition could be had for midwifery; and Mission hospitals as well as other hospitals had no uniformity of standards. The need for such uniformity, and also for more training-grounds was emphasised, however, and in 1932 a training syllabus, with rules, was drawn up; and two Examination Boards were constituted for general nursing and midwifery respectively. Now, we are told that that there are 41 hospitals in the Presidency, which can give training for the Government examinations in midwifery, which take place every three months, 4 in the Vernacular and 4 in English.

Yet much has to be done, especially, as the cost of training is Rs. 300/-, which stresses the need for the financing of vernacular candidates. Moreover, there is a great necessity for supervision, especially in villages; and the papers advocate a "Directress of Nursing." There is also wanted co-operation and a sincere

7. Women in Foreign Lands

(a) In Japan.

There is an instructive article in *The Modern Review* about the progress of Japanese women students. The late Emperor Meiji issued an order about seventy years ago that all children, male or female, should attend at least an elementary school. He liked the system of education in the West and actually had batches of students sent to America to be trained. In the first batch, sent in 1871, five were girls, and we are told, that, before going away, they were summoned to the presence of the Emperor, and given a valuable present each, with an order for all expenses to be paid. The youngest of them, Ume Tsuda, was only seven years old when she left Japan. When she came back some years later, she founded the *Women's College of English* in Tokyo.

Now there are very few people, even among the poorest, who do not know how to read and write. Girls have always been given the same opportunities as boys, endorsing the fact that in ancient Japan women were not considered inferior to men. A historian writes about the latter: "During the Nara period, women enjoyed perfect social and political equality with men. Between 592 and 770 A. D., during which sixteen Emperors reigned, no less than eight were Empresses, all of whom were celebrated more or less for religious piety and literary and artistic accomplishments. The government under the female rulers had an epochal influence on the development of arts, literature and especially religion. In fact, the phenomenal progress made by Buddhism in the 7th and 8th centuries was due in a great measure to the pious hearts of many women like Koken Tenno and her illustrious mother, Komyo Kogo, or the consort of the Emperor Shomu." About this time, due to foreign influence, the degeneration of women commenced; but "politically disabled, they took to the arts, poetry and other spheres of 'womanly' accomplishments. Of such women, the most representative were Ono no Otsu, the originator of the Joruri music, and Inju mo no Okuni, the founder of the Kabuki, the world-famed Japanese dramatic art." Later, when opportunities came, Japanese women eagerly took advantage of them, and in 25 years made progress, which Western women were able to achieve only in 500 years. In 1933, among the

percentage of 99.57 of school-age children (six to fourteen years), 5,301,848 were girls. There were 963 High Schools for girls and 361,739 girls in them. The first girls' school, which was a missionary enterprise, was opened in 1870. Within 29 years, 43 other mission schools for girls were started and the first government school was started in 1872.

Many institutions for women in Japan now exist, like Mrs. Y. Motoko Hani's famous school started in 1921, "*the Jita Gakuen*"; and the *Japanese Women's University*, founded in 1921. The article in the *Modern Review* states about the latter: "The Japanese Government is determined to drive away illiteracy from their country. So, even defective children are admitted into schools if they can follow the school lessons to some extent. Those, who cannot follow the ordinary methods, are encouraged to enter schools for the blind or schools for the deaf and dumb. About 21.43 per cent of blind children and 27.19 of deaf children attended schools on March 1st, 1933. Among the bourgeois class, a school diploma has become an almost indispensable requisite for an advantageous marriage."

It is interesting to note that calligraphy, flower-arrangement and tea-ceremony are ancient Japanese arts, which modern women have not forgotten. Afternoon and evening classes are held in the Japan Women's University for lessons in such.

(b) In Germany.

In Germany, the course of education has changed during later times. As a Madras paper states:

"In the comprehensive programme of Nazi national reconstruction, women have not been left out. In the great democracies of the West, women of the upper classes are not infrequently regarded as mere ornaments of society; but in Germany they have important duties towards the State. They are responsible for the production of healthy children and the maintenance of happy homes. It will be remembered in this connection that the same view prevails in Italy where bachelors are being taxed in order to help married men with large families. The education of girls has been planned in accordance with these ideals. The German girl enters the ordinary *Grundschule*, or foundation school, which has almost the same curriculum as for boys. But after the four years of this school,

the girls go up to the *Lyzeum* and the *Frauenschule*, where they pursue an entirely different course of study. This does not, however, mean that girls are prevented from studying the same subjects as men. On the other hand, there is at least one type of *Lyzeum* for girls, which leads up to the ordinary university courses, but the large majority of girls do not choose it."

(c) It is interesting to read in *The Hindu* of *The Women's League of Health and Beauty*, founded in 1930 by Mrs. Bagot Stack, and including now 120,000 active members throughout London, and in Canada and Australia also. Its ideals are described as follows:

"...I see a goal further ahead of health and beauty, in the ordinary sense, and that is peace, and further on still stands love—universal love and service. Human health and beauty are but the stepping-stones to that ideal. There are those who glorify war, who find a grim beauty in mass slaughter, in individual heroism. I can't. Mass progress is far more beautiful than mass retrogression, and war is retrogression. Heroism is always beautiful, in that it places service before self, but constructive heroism is finer than destructive."

The ideals of our League when shared universally must help to root out the weeds of self-seeking, misunderstanding, and hatred which lead to war. Peace must finally come to this world by our own determination to make it come.....It is my belief that the health training and happy social contacts which we members find in our League are going to help us in our little corner of this vast universe to grow a few humble flowers."

(d) Help for women in Eastern countries.

A report states:

"The Association for Moral and Social Hygiene was founded in England, by Mrs. Josephine Butler, in 1870, and soon spread to other countries. Keshub Chander Sen, of Bengal, visited Mrs. Butler in England in 1875 and was elected first Indian representative on the Central Council of the Association. Bada-bhai Panda Ranga and Narayan Jaga Nath were also early members of the same Council."

The Association has been at work in India, (as in other countries) by invitation, since 1870.

The objects of the Association for moral and Social Hygiene are:—

(i) To secure condemnation of all aspects of State Regulation of commercialised prostitution.

(ii) To raise the standard of character and conduct and to uphold the highest family traditions.

(iii) To secure recognition of an equal and high standard of morality for men and women.

(iv) To aim, by administrative, medical, educational and social measures, at the eradication of prostitution and kindred evils.

In 1928, the Centenary year of Mrs. Butler's birth, the first whole-time independent investigator in India was appointed, at the request of an Indian group in Bengal. Miss Meliscent Shephard has since been invited to consult in all the Provinces of India, Ceylon, Assam, Burmah, and the Straits Settlements, and has also visited, by invitation, several Indian States, for discussion on local problems.

In 1937, the first Far Eastern Conference of the League of Nations was held, at Bandoeng, Java, when Mrs. S. C. Mukherji, of Calcutta, was appointed Delegate by the Government of India; and Miss Meliscent Shephard was deputed by the Central Government, to represent the Association for Moral and Social Hygiene in India, as Central Organiser and Secretary.

This Conference, after an extensive discussion, arrived unanimously at the recommendation:—

(i) That a Bureau of the League of Nations should be created in the East, to receive regular reports from all participating countries in regard to traffic in women and children and to circulate such reports to all participating countries, which should be confidential.

(ii) Having noted the measures taken at the port of Hong Kong for the examination of female and minor emigrants and the provision of photographs for their identification, it expresses the hope that similar measures may be adopted at other ports in the East, at which it is reasonably suspected that traffic in women and children is taking place, and recommends that Governments should make arrangements, or, if necessary, regulations under which their national shipping should collaborate with port authorities generally, in order to prevent traffic in women and children.

(c) Recalling the resolutions concerning the abolition of licensed or tolerated houses adopted

spirit of service. As our Prime Minister, the Hon'ble Mr. Rajagopalachariar, said the other day: "You must try to unite round one flag, the flag being your profession." There is no necessity as he pointed out to object to imported improvements or "importations." Why cannot indeed students in nursing profit by the experience of well-trained nurses, even though they are foreign? If such was really gained, there is no doubt that more educated women will join in India as they do now in the West. And thus, the profession will be improved. As the *Madras Mail* said:

"What is needed now is unity in the profession, discipline among its members, no backbiting between its various branches, and a determination to spare no effort by conduct and example to make it respected."

5. Sex-disqualification

We are glad to hear that there has been a good advance in the enrolment of women among the membership of Indian Trade Unions. The Bengal membership, however, seems to be on the decline; and there is also much sex-disqualification in Bengal. I suppose, however, such is the case not only in Bengal, but also in other parts of India, and indeed in many Western countries. Yet, here and there, women have got in; and "since the proof of the pudding is in the eating," by proving their worth, they have proved the capability of women for good work even in public service. Moreover, the Government of India Act of 1935 says that:

"A person shall not be disqualified by sex for being appointed to any civil service of, or civil post under, the Crown in India, other than such a service or post as may be specified by any general or special order."

There is, of course, the fact that women cannot undertake the great physical exertion needed for some services. Lately, we are told that women have been debarred from the Archaeological Department, since work there has to be in uninhabited places, and means much physical strain. Yet one is glad to note that, should the occasion arise for indoor work, the Government is prepared to revise its notification.

6. The Y. W. C. A. of India

The fortieth Annual Report of the National

Committee of the Y. W. C. A. of India, Burma and Ceylon speaks of wide service. It was said that "in India we need, more than ever before, a group of women not only called to social service and the uplift of those less fortunate than themselves, but also conscious of a vocation, and anxious to make a definite contribution to the mental, physical and religious life of the nation."

We are very conscious of a need for training also, for all who enter the service of the Association; a training that will be practical and will make us more efficient in the work we do.

The year 1936 saw several new developments in Association work in the three countries of this National area of India, Burma and Ceylon.

For many years people have approached the Y. W. C. A. and asked if it, as a woman's organisation, was cognisant of the difficulties of professional women (i.e. doctors, teachers, nurses, health-workers, dais), and particularly of Christians in rural areas and sometimes in very isolated positions. Very recently, largely through the help of the Hon. Emily Kinnaird, who has always been deeply concerned with the situation, it was possible to appoint Miss B. R. Fulton to give half-time to such an investigation.

For many years, the Calcutta Y. W. C. A. has conducted a most successful physical education department, and along with other city Associations which have done similar successful and most efficient work for the health of girls, there had emerged a repeated request that a national training school for teachers should be instituted. Following the visit of Miss Margaret Burton, Physical Director of the Calcutta Y. W. C. A., to her native Canada, the Canadian National Council offered to finance the experiment for three years. This offer included the full-time services of another trained director from Canada. Consequently, this year has seen 16 students, six European and ten Indian, in training at the Calcutta Y. W. C. A., where the school has been established. The students have come from all parts of India and from Ceylon, and we trust that this means the raising of standard of Physical Education for girls throughout these countries.

This past year, in the districts of South India, old branches have been revived, and

new work started, and there are many requests for visits, there being no limits to the possibilities of extension work.

Among things of special interest in the annual reports of Local Associations, may be found the awakened interest in civic affairs through area groups; physical education classes begun; plays and dramas, especially those depicting Bible incidents; study circles, and social service projects carried out by members themselves. Money has been raised for people in distress, social service projects carried on throughout the year, intercommunal social parties arranged in almost every centre, and International Fellowship week just packed with ceremonials, plays, parties and lectures, which have all contributed to a better understanding of neighbours near and far.

Summer School, 1936, held at Anandagiri, has been one of a series of successful schools, not only in regard to numbers, but also in providing a means of combining holiday and education for nearly three hundred people under ideal conditions.

At Negombo, the All-Ceylon Annual Camp, was held as usual in August. The whole membership, young and old, was represented here, and it is owing to careful planning of management that this mixed group loses nothing of the inspiration and enthusiasm which flows out into so many homes and schools of Ceylon.

The South India Camp held this year in Courtallam drew 110 teachers, nurses, students and schoolgirls from all parts of South India, and proved a source of help and inspiration to many more than the actual campers. The theme of this camp was The Mind of Christ.

The Travancore and Cochin District Conference, held in Kottayam at the beginning of November, was well attended by nearly 90 delegates, representing all the Y. W. C. A. branches in the District.

The Kalaw Camp continued to provide the Rangoon Association with opportunities to make new friends and to give old ones fresh vision both for themselves and for the Association.

Association Camps for younger members, week-end or whole-day conferences or retreats for Committee members, have been held by

many local branches. Madras has secured a site for a permanent holiday camp, and already has erected one of the buildings required.

The world's Executive Committee met in Kandy, Ceylon, in November and for the first time in history an Indian Vice-President of the World's Y. W. C. A. took her seat on that Committee. Mrs. H. S. Hensman, of Madras, along with Mrs. Poonen Lukosa, a member of the World's Council, and Lady Schneider, acting as proxy for Mrs. G. W. Hunter, were India's official representatives.

A Regional Conference of representatives of the Y. W. C. A. of the East was held in Colombo, Ceylon, during the last week in October. Our three countries were able to send forty delegates. Not only were they privileged to meet China, Japan, Korea, Philippines, Netherland East Indies, Malaya, Siam, Australia and New Zealand, who composed the Area, but also Canada, Denmark, France, Germany, Great Britain, Hungary, Netherlands, Sweden, Italy, Switzerland and the U. S. A. These latter came as welcome visitors to the Area Conference, representing the World's Executive Committee.

A most valuable link in the chain of world fellowship has been forged by Miss Checha Eipe of the staff of St. Christopher's, Madras, and a member of the board of the Madras Y. W. C. A. At the invitation of the New Zealand and the Australian Y. W. C. A., and at the urgent request of the National Committee, Miss Eipe consented to do four months deputation work in those countries.

Co operation with other societies has been closely maintained by personal representation of a member of the National Committee or staff.

A close examination of the year's statement of income and expenditure reveals the fact that the income received from the branches has reached an average of about Rs. 13,000. This is only half of the income required. This is a situation that cannot be continued indefinitely.

Overseas support continues from Great Britain, Canada, Australia and Scandinavia, while the U. S. A. has donated special gifts for training scholarships as well as supporting secretaries, wholly or partially. The National Committee welcomes the continued interest of Australia, which is giving the equivalent of a salary of a British secretary.

by the Traffic in Women and Children Committee of the League of Nations in 1934, it recommends that educational measures be taken for the formation of a favourable public opinion in those countries in the East, in which tolerated brothels still exist, and that abolition should in all cases be anticipated or accompanied by administrative, medical and social measures in order to guarantee the permanence of its success.

(d) Having learned with interest of the success which has attended the appointment in a number of countries in the East of women officials, it recommends that Governments should consider the possibility of employing a larger number of women officials on work connected with the welfare of women and children, as women with the necessary attainments and training become available.

(e) Realizing that this problem of the future of women of Russian origin is of the greatest importance, it desires to impress on the volun-

tary organisations and on other bodies and individuals interested in their work the absolute necessity of raising funds of an amount that will enable an Agent of the League of Nations to be appointed in the Far East to take special charge of the co-ordinative measures necessary to secure the future of these women of Russian origin.

At the Meeting in Geneva in April 1937, the former Committees for opposing traffic in women and children, and for the protection of children and young people, were united and became the *Advisory Committee on Social Questions*.

Membership of this new Advisory Committee on Social Questions is restricted to delegates from 25 Governments; with the permanent liaison officers from the International Labour Office, and the League of Nations Health Organisation.

The next Session of the Advisory Committee on Social Questions will open at Geneva, on 21st April 1938.

"GUILTY"

(A SHORT STORY)

By AN INDIAN WOMAN

THE sun rose up in the east and so another day came up. And Ramu woke up with a start to find himself quite soaked, because the roof of his hut boasted of as many holes as it could have, and all the night the rain had been pouring in. Poor Ramu felt so weak and broken up and he had pains all over his body, and a bitter smile came on his dirty face as he remembered the cause. Yesterday night, he had been drinking and after that as usual a fight had followed and he had been defeated. And just then he heard the hoot of a car and murmured to himself, "why should those cursed fools be so happy, while I and my little ones starve and suffer? What is the cause? How I wish I could have something to eat, it doesn't matter how dirty it is; I, only want to eat."

And, as he did everyday, he began to think of his past. The first twelve innocent

happy years now seemed a dream. Those years had been passed as the only son of well-to-do parents, who had great joy in their darling son. Then came the death of the beloved mother, the coming of a step-mother, the birth of a little step-brother, the sudden death of the father, after which poor Ramu had been treated like a servant, and finally his running away from the loved home. He had run away, taking some money with him, all of which had been spent in the worst way possible. There was no fond mother or proud father to look after him and tell him what he should not do. Then, he had become a *coolie*, and had married and become the father of two children, a boy and a girl. When his little daughter was one year old, his young wife, unable to bear the hypocrisy and misery of the world any more, had died. Some more years had passed and now he sat in his ruined hut, a beggar, wearing

a torn dirty loin-cloth, unable to give a morsel of food to his starving children. That was his present state.

There near the wall on some rags lay his eldest child, his son and heir. The child was eight years in age, but actually he looked little more than five. He had been sick for the last six months. Now his wasted little body lay in an uneasy sleep. The boy had been starving for the last two days. Near the boy slept the girl, a little one of five with dark curly hair. Though she was not sick, anyone could have said that she too would come to her brother's state soon.

The father stared at his children. No joy or pride came to him, but only hate and bitterness for himself for having brought those innocent souls to this vile place. And, as he stared, a new brightness and resolution came to his haggard face. He resolved, however hard it might be, to do some sort of work, and give his little children food.

Just then, his little daughter woke up and after throwing some rags over her brother came up to her father and said, "Father, I am hungry. Won't you get me something to eat?" The father kissed the child and said "Yes, little one, I am going out to bring you food. Look after your brother till I come."

Ramu, his mind full of his little children, went to his old factory. There, after some trouble, he saw his master and begged him to give him some sort of work. That gentleman appeared vexed and told him that such as he and his children were not fit to live and were better dead. The world had no use for them. After hearing this wise advice, Ramu left the place, thinking others would be kinder. Absent-mindedly he walked on and came to himself only when he dashed against a rich young man, who was coming out of the gate of a bungalow. The gentleman turned to him angrily and said "Fellow, can't you see where you are walking?" Too much drinking, I think. Something seemed to electrify Ramu. He stood as if he could not move. In this

fine young gentleman he had recognised his little step-brother, Govind, the little baby-boy whom he had loved. Suddenly, going up to him, he caught the gentleman by the hand and cried out, "Govind, little one, dear little Govind!" The young man was shocked. He understood the position only too well. Govind had been six years when his brother had run away from home; he remembered him quite well and easily recognised him now in this starving beggar. Many other thoughts rushed to his mind. If the world came to know of the existence of this brother, what was to happen to his huge wealth? Oh God! it would all go to that beggar and he, the pet of society, would become no one! He made up his mind. He turned a haughty face to the beggar and said "Damn you, what is the matter, you drunkard? Can't you leave a gentleman alone?" In the meanwhile, a policeman had come out at Govind's command and now dragged away poor Ramu and gave him some good blows.

In a flash, Ramu understood everything. He knew quite well why his brother did not want to recognise him. Yes, he would have revenge, not for himself but for the little ones that starved day after day. The day passed on and night came. It was quite dark when Ramu stole again into his hut and looked at his sleeping children. Even in his sleep the boy was moaning. When he looked at the miserable face of his daughter, tears came to the father's eyes. The child had cried herself to sleep. For sometime he looked at them and then went out. It was midnight when he reached Govind's house. Slowly, he reached Govind's bedroom and stealing near the bed dashed his big knife into Govind's body. The sleeping man uttered a cry, jumped up and with an oath fell down and fainted. Ramu was caught and beaten till he could not speak. When he could, he laughed loudly, for he heard that he had given only a flesh-wound after all, and cried out "Ah, I wanted to kill him, yes, to kill the little one." After that, he did not open his mouth.

Next day, Ramu was taken to the Court. People crowded to look at the villain, who had tried to kill the wealthy merchant, Govind Chetty. Ramu spoke not a word. He was charged with attempted murder and sentenced to imprisonment for life. He pleaded guilty. The Judge, the Court and the people wondered at his calm smiling face. They never knew that he was saying to himself that he was the luckiest fellow, for would not he get food everyday thereafter? He came out of the Court and, surrounded by policemen, was being marched to his cell when there was some confusion and the policemen saw a naked dirty child of five come running towards them. When she saw the prisoner, she cried out "Father, Father! brother won't speak, he is like cold water, he won't speak; please come, father, I am hungry". The calm quite face of the prisoner broke up and taking the child in his arms, he pressed her to him and murmured "My own little one." Then before anyone had recovered from the first shock, both father and child fell down—

dead! The doctor, who was summoned, said that the man had died of heart-failure and the child of long starvation.

The rich Govind Chetty went to Ooty to recover his health. All the people pitied him and comforted him as much as they could. And they cursed the villain, who had dared to harm such a good man, and unanimously said that he had been guilty of the worst crime. But no one, not one of the people, had a thought for the shrivelled-up little dead body in the hut, nor for the other little innocent life which had ended so abruptly in the murderer's arms. Did they, these great, just men, think that God, the final judge, would find Ramu, the murderer, as black-hearted as they thought, while their idol Govind Chetty, would be exempt from all crime? Would He really find Ramu guilty, when He saw the starving innocent faces of His beloved little children, whom He had given to the world with hopes that His bigger children, those just men like Govind Chetty, would look after and care for them?

WHAT DOES YOUR CHILD READ?

BY BETTY ARDRON

IN stories, we have one of the best means of training and educating the child in a pleasant way without its realising what we are about. For this reason, we should all feel a keen responsibility with regard to what kind of books we place in the child's hands.

A great deal that is read has its effect upon the child's mind even after it is forgotten. An evil of the present day is scrappy and trashy reading, for when such is the only reading, the mind becomes idle, feeble and incapable of sustained attention.

The right kind of stories can develop sympathy and an understanding of human nature that will be of the greatest help through life. That is why all children's stories should be psychologically sound.

A great deal of history can be learnt in short exciting stories, and these should be illustrated in colour, with correct details as to period and costume—a lot can be taught by illustrations alone.

Useful facts can be learnt by historical stories in such a way that they will be remembered and will add interest and zest to school lessons.

"History through Great Lives" by H. Bellis, LL. A. and C. M. Martin M. A. (Cassell & Co.) is an attractive series of supplementary readers suitable for children from 9 to 12 years old; the lives of the most famous men and women throughout the world are narrated, against the background of their period and country; and history thus achieves a human interest

and a logical sequence which cannot fail to impress the young mind. The books are very well illustrated. Also, "My book of best stories from History", retold by Hazel Phillips Hanshew, (Cassell), is good.

Legends of patron saints, stories of how scientific facts were discovered and of exploration, such as "The Boy's book of Explorers" by Arthur L. Hayward, and Bible stories are all educational.

Tales that bring in the customs of other lands, illustrated with pictures of the peoples and their homes, styles of dress etc., will give a child its first glimpses of a wider vision and a desire to see the world and take an interest in it. Children's magazines can give them a great deal of pictorial education, and if given these to read regularly they are less likely to pick up trashy reading matter on their own, which can do incalculable harm and should if possible be kept out of their reach.

Ghost stories and criminal wars should be avoided, as they are apt to make the child nervy and full of imaginary fears, such as fear of the dark and of being left alone.

Religious legends of other lands will do a little towards helping the child to realize the unity of all religions, and later, to sympathise with the mental outlook of peoples of other nations. This can lead to tolerance and understanding of the other fellow's point of view—such a necessary factor in life.

Animal stories, that promote kindness and understanding, true if possible, can do a great deal of good. In this line, Rudyard Kipling's "Cat who walked by himself" and "Yellow Dog Dingo" cannot be too highly recommended, also the tales of Beatrix Porter, Benjamin Bunny, Jeremy Fisher, Peter Rabbit etc., and Mary Tourtel's Rupert Bear Books. Kenneth Grahame is a great favourite.

All stories, that tell of mother-love (particularly in the animal world), courage, and the rewards of learning, are very

suitable. It should be remembered that the child always imagines itself the hero of the story, and by this fact we can get a little idea of how stories train the character.

Fairy tales develop the imagination and should never be dispensed with for young children. There is a wealth of Eastern Flower legends and many beautiful myths of ancient Greece and Rome. "My book of Folk and Fairy Tales" compiled and edited by W. J. Glover, contains a selection of tales from the Scandinavian, Russian, Spanish, Chinese, Brazilian, etc.

In reading, a child will always have an inexpensive pleasure to turn to in later years, that will save it from depression and loneliness.

For the older child, films and plays provide a splendid source of education. Travel films, historical and Shakespearean plays, and authentic stories of immortal novels, should not be missed.

For those in their teens, a work of a master mind, carefully read, can be a treasured possession, and does more to inform and brace the mind than fifty books that appeal only to the emotions and are read in an indolent and passive way.

Stories of camping-out and woodland life, and sea-stories that instil a thirst for adventure that adds a zest to life, and that encourage a love of the open air, are all good. Charles Kingsley's books should be in every child's library.

Most of us are anxious that our children should make provision for their old age. But how little real happiness will money give them, if their minds are vacant and devoid of higher interests?

Any good book-seller will supply a descriptive list of children's educational stories, giving the most suitable book for every age, from which can be chosen the best birthday or Christmas gifts.

Reading is one of the greatest pleasures of life and in this age full of stress and

Lady Legislators in India (outside Madras)



MRS. VIJAYALAKSHMI PANDIT,
sister of Pandit Jawaharlal Nehru,
who was first elected from the
Cawnpore Women's Constituency.
Now she has joined the U. P.
Cabinet, and is the first Woman
Minister of India. All honour to her!

1



MRS. ANUSUYABHAI KALE,
who has been elected Deputy
Speaker of the C. P. Legislative
Assembly.

2

PHOTOS: NO. 1 COUNSIC BROS., BOMBAY.
2 EASTERN NEWS PHOTOS, MADRAS.

worry it offers a grand relief. By taking a book, it is possible to instantly be transplanted from sordid surroundings to an enchanted region.

Infinitely better is it to spend spare hours reading, than in useless brooding upon trifling cares and idle gossip, or unkind reflections on the next-door neighbours!

The right reading can do more to allay petty irritations and strengthen the nerves than all patent pills and quack medicines.

When good company is not available, the society of the greatest and wisest of all ages can be enjoyed by reading.

In combining education with the child's reading, we, in the long run, heighten the pleasure of this happy pastime for them, for true pleasure always accompanies the exercise of our highest powers.

It is important that all reading should be in good clear print, preferably large—small bad print is a great strain on a child's eyes and can do permanent injury.

BETTY ARDRON

ONE OF THE MODERNS

By Men

[Miss Ardron is a frequent and welcome contributor to the Indian Ladies' Magazine. In this issue alone, she is responsible for three articles, the variety of which proves the versatility of her brain: (1) What does your Child Read? (2) Surprising Perfumery Facts. (3) The Progress of the R. S. P. C. A. in London—Ed. L.L.M.]

WE are so accustomed to hear that the modern English girl is selfish, idle and brainless; that she spends most of her time imbibing cocktails and is, in fact, generally useless, that it will be a pleasant change to hear of one who is the very antithesis of the above description.

Miss Betty Ardron is an accomplished young lady who is yearly coming more and more to the front and we may confidently expect to hear more of her in the future. As a versatile writer of short stories and magazine articles, her reputation is already established. Her indefatigable work for the prevention of cruelty to animals and also for the preservation of wild life is well known to those who are workers in these spheres.

It is not only with her pen that Miss Ardron helps the causes which are so dear to her heart. This gifted young lady happens to possess a beautiful and well-trained voice, which causes her to be in constant demand at concerts, when she is usually accompanied at the piano by her talented sister. Miss Ardron is always ready to give her services when the concert is in aid of our dumb friends. She gives a considerable amount of her time to assisting in the organization of dances and entertainments, which have as their object the raising of funds for the

Society for the Prevention of Cruelty to Animals and kindred societies.

Miss Ardron is a keen and accomplished horsewoman, and any horse who carries her can consider himself lucky in having such an understanding and considerate a rider.

I will not say that Miss Ardron objects to an occasional cocktail or that she is a prude. She knows what is good for her and where to draw the line. She believes in leading a healthy life and is an enthusiastic sun-bather, a believer in Nature Cult, and a keen physical culturist. Nature has been kind to her in the matter of face and figure and skin, and Betty's sensible care of these gifts has been rewarded by success in beauty competitions.

Miss Ardron is decidedly one of the best type of modern Englishwomen. Her writings are clean and entirely free from that suggestiveness or frank vulgarity that is typical of so many of the present day writers; she can certainly be frank but without at the same time being vulgar. She possesses a personal charm, that fascinates acquaintances and endears her to friends. Those, who are fortunate to be included among her circle of personal friends, are usually well aware of their good luck, and are well content to find favour in her sight.



Miss BETTY ARDRON,
"One of the Moderns," who contributes often to the I. L. M.

Lady Legislators in India (outside Madras)



MRS. UMA NEHRU,
an aunt of Pandit Jawaharlal Nehru
and a Congress candidate, who
has been elected to the U. P. Le-
gislative Assembly by a vast
majority of votes over her Liberal
rival.

3



BEGUM HABIBULLA,
Member of the Legislative Assem-
bly U. P., who is also taking a
keen interest in the social welfare
of the U. P.

4



SRIMATI PONNAMMA, B.A., B.L.,
Vice-President of the Travancore
Labour Union, who has been nomi-
nated Member of the Travancore
Legislative Assembly.

5



SRIMATI DEVAKI ANTARJNAM,
who has been nominated mem-
ber of the Travancore Legisla-
tive Assembly. She is probably
the first Nambudri Woman to be
nominated to any Legislature in
India.

6

Lady Legislators in India (outside Madras)



BEGUM SHAH NAWAZ,
who has been elected to the Punjab Legislative Assembly from the Outer Lahore Moslem Women's Constituency.



MRS. NAGAMMA PATIL
of the Harijan Sevak Sangh, Hubli,
who has been elected to the Bombay Legislative Assembly.



O.P.S. SRI LAXMIBAI G. THUSE,
a Lady M. L. A. of the Bombay Legislative Council.



MRS. LILAVATHI MUNSHI,
who has been elected to the Bombay Legislative Assembly along with her husband.

NOS. 7 TO 10 EASTERN NEWS PHOTOS, MADRAS.

SPECIAL ITEMS OF INFORMATION

1. Surprising Perfumery Facts BY BETTY ARDRON

FEW women, who delight in the use of attractive perfume, realize that very often great cruelty is involved in the manufacture of this desirable luxury.

It may come as a surprise to many to learn that the majority of the perfumes of ordinary commercial manufacture contains a small quantity of animal product which is often in itself unpleasant in smell. The animal products used are musk, civet, and to a lesser extent castor and ambergris; the latter falls, however, into a different category. In many cases they are used as a means of fixing the perfume, while in others they form an essential part of the bouquet.

Ambergris is a substance formed in a whale and, although sometimes found within the latter when it is killed, is more often found floating on the sea after its expulsion by the whale. Scents containing ambergris, therefore, involve little or no cruelty, but the use of ambergris is very rare and only the most expensive scents contain it.

Castor is a product obtained from Canadian and Russian beavers, and these animals are taken by the barbarous steel trap. However, owing largely to the scarcity of beaver through its continual exploitation, castor is used very little.

Musk is most widely used and is obtained from two sources, viz., the musquash (also trapped for its fur) and the adult male musk deer. No more terrible form of torture can be devised than the method, commonly used, of setting a steel trap, so that when the musk-rat is caught, its struggles release a balanced pole and the rat is jerked up and suspended in the air by its trapped leg. With regard to the musk deer, the following extract from Parry's *Cyclopaedia of Perfumery* is of interest:

"Hunting the musk deer is a very difficult matter.....They are frequently captured by building hedges or barriers across places where they are known to frequent, with openings at fixed distances in which traps are inserted..... The greedy native kills all the animals he captures.....so that the deer are in danger of extermination."

J. P. Durville, in the *Preparation of Perfumes and Cosmetics*, says that "an enormous number of the best perfumes contain musk."

The main source of civet is Abyssinia, where the civet cat is kept in captivity. J. P. Durville writes: "Some of these animals become fairly tame on keeping, others remain somewhat savage, and they are kept in long narrow cages so that when the secretion is removed from the glands, which is usually done twice a week, the animal cannot turn his head round sufficiently to attack the operator. The animal is often purposely worried and irritated for a short time before the operation, as this causes an increase in the amount of the secretion."

Atkinson, in *Perfumes and Cosmetics*, gives us a glimpse at the operation when he writes that "The civet is extracted from the pouch with a spatula....." which is confirmed by Piesse in the *Art of the Perfumer*. The "pouch" referred to is a gland situated in the lower part of the body near the hind legs, and the operation is presumably a distressing one.

To encourage women to deny themselves the pleasure of perfumes (if this were possible—) would be a great pity for themselves and their men-folk, who derive great pleasure from this finishing touch that all true 'artistes' consider essential to their *ensemble*, but such a step as doing without perfume altogether is fortunately quite unnecessary.

Many beautiful perfumes contain no animal matter whatever and it is easy enough to enquire from favourite manufacturers which of their scents contain no animal matter and this will also discourage the use of such in perfumes, which, in view of the possible extermination of certain animals and the cruelty involved, is highly desirable.

Upon receiving enquiries, a well-known manufacturer of solidified perfumes reported that he could guarantee that he produced, entirely free from animal matter, such pleasing perfumes as Lilac, Jasmin, Sweet Pea, Lavender, Violet, Rose, Mimosa, Gardenia, Narcissus, Spring Flowers, and Eau-de-Cologne.

It was noticeable upon sampling the perfumes that they were extraordinarily like the actual flowers that they represented.

without a mention of it. From beauty parlours, come from time to time invaluable tips and hints; and the different ways of donning a sari, the materials to choose from, all indeed that may be required to make it elegant and attractive, are quite common.

But the figures on fashion-pages are often not elegant and attractive, for much of the aesthetic sense, in my opinion, has been sacrificed before those 'molochs.' Indeed, they chill all enthusiasm, being bizarre in the extreme. What we find is not the sari in its poetic completeness, but a scarf thrown against a stick-like figure. But, what we want is a perfect specimen of art, not only in grace, but also in the aesthetic sense of proportion. At least, we must have a minimum of it.

The beauty of the sari, it seems to me, lies in its rich folds, its soft flowing lines, its

delicate adherence to the form and it can be complete only when it combines richness of outline with a sense of lightness. The dexterous hands that put the pleats here, soften the folds there, should have this final effect in view. In their strict adherence to details, they often miss it; and most of our artists forget it in their hurried enthusiasm.

A body of proportionate development, lithe and supple, with a variety of curves and lines beautiful in their naturalness, enhances the entirely feminine aspect of the sari, with its absence of angularity, its angelic grace, and its ethereal charm.

With her lovely face above her graceful drapery, with her manicured nails hovering above, and her dainty feet peeping from the frills below, *Milady* goes along—*frou—frou—frou!* What a charming sight!

THE LURE OF THE GARDEN IN INDIA

BY PADMINI

THAT the garden is the rich man's domain, whereas the poor man is content to do without it is not quite true, for the lure of the garden has held both rich and poor in thrall. It is not surprising, therefore, to notice that even in some poverty-stricken villages of India enclosures of a few square feet, hedged in with bamboo palings, are planted with a croton or two, a jasmin bush or a wild rose. This pathetic evidence of the aesthetic impulse inherent in the Indian villager goes to prove that gardening always seems to have been a hobby with the people of India.

Never, however, has this beautiful pastime held so much appeal as it does today, and, though it is a long way to travel from the pocket-handkerchief of a garden of the poor villager, to the rich man's luxurious grounds, few sights can be more entrancing than the modern garden that

lies basking before the stream-lined beauty of a 20th century house that is now being seen in India. Here we see laburnum groves, rose-gardens, and vari-coloured beds of brilliant flowers by day, while the soft scents of cow-slips, jasmins and mimosas, of *champak*s and the *Lady of the night* waft their sweet fragrance at night, and fountains lit with coloured lights make the garden a veritable paradise of fairy radiance.

Fountains have been a feature of the rich man's garden in India from earliest times; but, in olden days, they used to rise from limpid pools set in marble courtyards. Today, however, more prominence is given to smooth green lawns, out of which the fountains rise mysteriously at all angles. On the other hand, the clear pond, that used to be a feature of almost every palace garden of old, and upon the waters of which basked the sacred lotus, and pink and white

and red water lilies, is giving place to the marble-swimming bath. Neither are the kiosks and little shrines, always a feature of the older gardens of India, being built in the modern garden, for their place is being taken by Western pavilions and hot-houses. Some up-to-date gardens boast of rockeries, and very often a bird-bath is introduced, where vari-coloured birds, the beautiful dwellers of every Indian garden, sport and play all day long. Not satisfied with having a few desultory gold fish swimming about in a glass-bowl in the sitting room, many a wealthy house-holder has a fish pond in his garden today and great are the pains he takes to introduce rare kinds of fish into this pond. Then again, the tennis court is a feature of every modern well-to-do compound and gay indeed are the scenes presented of beautiful *shamianas* erected by the side of it, for the benefit of players and watchers.

So strong is the lure of the garden becoming in India, that its need is becoming a public necessity. Parks are, therefore, springing up everywhere in the larger cities, and most public institutions have gardens. It seems to be the ambition of every town in India to vie with the Garden City of Mysore, by the introduction of flowering shrubs and trees in public thoroughfares; and the brilliant colouring that meets the eye every now and then, at street corners and on *maidans* is indeed a welcome sight. Can any tree be more beautiful than the flaming *Gul Mohur*, the drooping golden *laburnum*, the white-blossomed *neem*, the wide-spreading *banyan* or the feathery *tamarind*, which we meet with in all parts of this country?

It is a special Indian characteristic that flowers and trees are not only cultivated for their beauty; but that many of them are held sacred, and, therefore, the appreciation of nature automatically becomes almost a sacred duty with Indians. The offering of flowers at temples and *pujas* in the house is a time-honoured custom. The gathering of flowers, therefore, for sacred

purposes, necessitates their growth in gardens, and for this reason many a house that is too small to have a garden boasts of a few jasmin trees at least in the tiny patch of ground within its walled precincts. Then again, some trees are sacred and are worshipped, as, for instance, the *Ocimum* or *Sweet Basil*, commonly known as the *Toolsee*. No Hindu house is without its Sacred Basil. We are told that other sacred trees are the *Champak*, planted near temples, the *Bael* or *Wood-apple*, the leaves of which are offered in Travancore to Siva, the *Sandalwood*, which is so largely used in all religious ceremonies, and the sacred *lotus*. Cultivation of these plants, therefore, has a double significance.

Apart from the religious significance of plants and flowers, the Indian gardener very often cultivates plants that are of a commercial value, as, to cite but one instance, the beautiful green and thickly-vegetated gardens in Malabar, where flowers are not paid so much attention to as the enormous *Jack*, to the trunk and branches of which clings the graceful pepper vine, which is almost if not quite like the European ivy. We hear that the black pepper is proverbially called the "Money of Malabar," which indeed seems very appropriate. Malabar is also famous for its plantains and cocoanut palms—that grow in such profusion in every garden. Perhaps in no other place in India can the truth of "India's spicy breezes," be more appropriately felt than in beautiful Malabar.

Flowers for personal decorative purposes have a stronger value in this country than they have anywhere else, for the coiffure of an Indian woman can hardly be imagined without its finishing touch of Jasmins, *Champak*s, or roses, nestling in the dark coils. The delight with which maidens have plucked flowers from earliest times, and threaded garlands to decorate their hair has been known all through the ages in India. And which wedding and even death is solemnised without its garlands upon garlands of jasmins decking canopy or

The delights of perfume cannot be over-rated. In the bathroom it can transform an uninteresting mass of suds into a froth of sheer delight, and the water beckons to us with a fragrant finger.

Perfume can recall to us, as vividly as nothing else can, memories that we would wish to cherish with some and repeat...with others...

The subtle use of perfume can set a sure trap for the poor, stray, unsuspecting male, and eat through the finest armour, as the tiny worm can eat through the hardest wood!

When in sordid surroundings perfume speaks to us of flower gardens with smiling countenance, its charm is all-pervading, its moods are versatile, its power is invincible! May it enhance the charm and personality of all desirable women for evermore!

2. When Pepper proves a Burning Question

By ERIC HARDY, F. Z. S.

WHAT is pepper? Most people thought it was nothing more important than a casual article in the cruet until the crisis in the pepper market made it a mighty atom of news.

But, throughout the crisis amongst the pepper stocks and shares, there has not been enough pepper about the stock exchange and Mincing-lane to make a single financier sneeze! The crisis arose amongst buying agents for the "pool", trying to create a monopoly in this useful article. The Mincing-lane Pepper Brokers' Committee has been in negotiation with the banks, and the city merchants fear the most serious repercussions if the pepper pool collapses.

The majority of our pepper comes from the Malay Island and Indo-China and is collected and marketed chiefly at Singapore. The plant responsible for all the trouble is known to botanists as *Piper nigrum*, the black pepper plant, a relative of the vines, which is native to the East Indies; hence the importance of the Dutch, German and English efforts to establish colonies there in past centuries when the spice trade with Europe was of such financial importance. The pepper of commerce is the ground unripe fruit of the *Piper nigrum*, and the "hot" and sneezing sensation of the article is due to an active substance chemists have called *piperin* contained

in the fruit. We take it with our food, because it is a useful stimulant to digestion, and for the same reason, pepper forms an important constituent of many cattle foods and condition powders for horses. Bird-fanciers use it for their feathered friends, when a bird's crop becomes distended through too much undigested food. Some authorities, however, declare it is disadvantageous to the heart and we are better without it.

The majority of the pepper imports are brought to London docks, and the world's pepper trade is so important that the present troubles called for the financing of 21,000 tons of pepper of a total value of £2,000,000.

We talk of black and white pepper in the household, but they both come from the same plant, the former being the natural berries dried and ground to black powder, and the latter having the outer coat of the fruit removed before it is ripe. The little round pepper berries are red first and later turn black. The pepper plant is recognised by its wavy stem and large oval alternate leaves, bearing crowded spikes of minute flowers that hang in bunches. These flowers are curious—for they possess neither petals nor sepals! The peppercorn of trade agreements is the black ripe berry: it appears only in nominal rent, for one peppercorn is of little value and nominal rents are sometimes only so many peppercorns, enforced by the owner just to maintain his rights of possession or control.

Pepper and pepper-trees are no relations however. The pepper plant belongs to the natural order *Piperaceæ*, but the North American Pepper Root or *Dentaria diphylla*, belongs to the *Cruciferae*, like the cabbage, and has a hot pungent root from which it is named. The true pepper tree or *Drimys aromatica* is a small evergreen of Tasmamia, with white flowers and a many-seeded globula fruit which is often used as a substitute for pepper in its area. The Peruvian Mastic Tree (*Schinus Molle*) is also known as the *Californian Pepper tree*, but this only because its resinous sap and roots are used for medical purposes with a pepper-like effect. It is found in Peru and Brazil and is a small fragrant tree with small yellowish-green flowers.

But the housewife has little need to be afraid of the "pepper kings" of the City. If the worst came to the worst and the bottom fell

out of the pepper pool, surely modern women would not be so foolish as to pay exorbitantly high prices to fill the pepper pot? We can all get along quite nicely without pepper—we should in fact be better without it, unless we are sufferers from indigestion—and the modern woman is far less interested in spices and seasonings than was the cook of the Middle

Ages, and the English housewife does not take a tithe of the interest in such helps to her cooking as does the French housewife. No pepper on the market would mean a terrible loss to the French or German housewife and cooking would seem impossible, for dinners would not taste the same with a half-empty cruet.

OUR FASHION SUGGESTIONS

1. IS SHE PRETTY AT HOME?

By SISTER SUSIE

See her in the mornings.

"Don't you think Gita is a very pretty girl?" I asked Mira one morning.

"Pretty enough when she's made up," was Mira's answer; "but see her in the mornings. She is a ghastly sight."

"How is that possible?" I asked, for whenever I had seen Gita at parties and public functions, she had looked absolutely enchanting.

"Why—she has no eye-brows at all, and her face is one pasty yellow mass," replied Mira. "I happened to drop in one morning, before breakfast, and found Gita had just got up. I could hardly recognise her. I asked her what the matter was, and whether she was ill; but she simply said she hadn't had time to put her complexion on as yet."

I smiled at Mira's downright way of explaining things; but could not help agreeing with her about the artificial complexions that seem so much the vogue these days.

That Party Beauty

While I am not old-fashioned enough to condemn the use of cosmetics, for I do think a touch of lip-stick and a smear of rouge used judiciously, greatly enhance beauty—I feel it is a criminal offence on a woman's part to think of looking beautiful only when she goes out, and have such little consideration for the people at home, that

she appears all day before them in a bedraggled and untidy condition. That party beauty is all very well; but surely one should not appear unpresentable to those one loves best, and take advantage of the bonds of close relationship in order to be careless of one's looks. This, I find, is the great drawback of make-up. Far better keep one's natural eye-brows, and complexion, than neglect these for false ones, that so many women only wear on special occasions.

Is she pretty at home?

How delightful is a woman who is always presentable in her home, and who does not flap about in dressing-gowns and an unwashed face all day long, and has to rush in and "dress" when any visitor calls. There is nothing more annoying than to visit a house and to be kept waiting half-an-hour, while the mistress goes in to dress and make-up for the occasion. How much more gracious and lady-like to get the straight answer that the mistress is at home, and be received immediately!

2. THE GRACE OF THE SARI

By A Mere Man

The forward movement of Indian women has brought the sari into the lime-light. To many foreign eyes it is a point of attraction; for it has a peculiar charm befitting the Orient. India itself has not formed so much the subject of Western discussions as much as the Indian sari. Discussions on fashions, as a matter of fact, are not complete

bier? It is curious, however, to notice that beyond this decorative use of cut flowers, there was none other in India till modern times, when the fashion is coming into use of arranging them in vases.

The lure of the garden, therefore, seems to be great in India, because its appeal is threefold—trees and flowers have their own natural appeal, their religious uses, and their decorative purposes.

ANNA LEE,

THIS MOST BEAUTIFUL YOUNG BRITISH FILM STAR,
IS THE IDOL OF THE ENGLISH PUBLIC SCHOOLS

By MICHAEL LORANT, LONDON

WHEN you and I were at school, what was it that used to constitute the perfect heroine? Wasn't she supposed to have a faultless complexion of "peaches and cream," beautiful blonde hair that shone like spun gold in the sunlight, eyes so blue and challenging that they snapped one's heart strings, a figure slim, supple and appealing, a smile that broke down all self-control and lips that simply asked to be kissed?

That, I believe, is the sort of girl we used to dream about when we were in Upper V, and wonder if the hand of Fate would ever guide such a delicate vision across our adolescent paths.

To-day, it is no longer a question of dreaming and hoping. The public schoolboys of Britain have risen in an adoring mass and are head over heels in a delirium of worship, because they have at last found the one girl who is the complete answer to the romantic cravings of their imagination.

This girl, who is now the guiding light of many a Tom Brown's schooldays, is gay, vivacious, light-hearted Anna Lee, the 20-year old British star.

Well over a quarter of the huge fan-mail that arrives for young Anna at the studio is on the crested notepaper of the schools and colleges of Great Britain. They think she's "grand," she's "marvellous," she's "colossal" and "thrilling." They are ready in a moment to fling down their Latin books and come to stand by her side through thick and thin, and the thumping hearts that beat for Anna beneath the school ties of Britain are legion.

Mothers and fathers wait anxiously for the weekly letter from their male offspring doing time at college, but there's no letter coming their way nowadays. All letter-writing sessions are spent in writing to Anna Lee, and the pen-nibs of Eton and Harrow grow buckled and scratchy under the passionate fingers of fourth-formers demanding to know how Anna is getting on, would she come down and have tea in their study or could they come up and take her out?

They are polite in their adoration, these gentlemen of Rugby, of Stowe and Stonyhurst. They apologize for wasting her time, they regret their "colossal cheek" in writing, they sincerely hope that she will find time to reply and 'gratefully,' 'faithfully' and 'affectionately' they sign off! But before they finish tampering with the college notepaper, there is always one final imploring word. Anna dear, send us an autographed photograph!

ANNA LEE IMPRESSED BY PUBLIC SCHOOLBOYS' PRAISE

And as for Anna Lee's side of it, she is deeply impressed and honoured by this flood of fervent phraseology. Anna has got a boy's outlook on life. Brought up by her school-master father in an atmosphere of boys' school life, she values highly their adolescent opinions of her and her work, and she replies to everyone of her public-school fan-mail! Each photograph is signed and out they go in their hundreds to deck the dormitory walls and study mantelpieces of the British seats of learning. No longer does that picture of the 1st XI in full cry hold pride of place on the cubicle wall. Instead, blonde and beautiful Anna beams down on the weary heads of college sportsmen, as they lay themselves down to rest.



ANNA LEE, THE BEAUTIFUL FILM STAR, IN HER HOME.

Four Women Pioneers in India



1



2



3



4

city buildings and river traffic is the gigantic dome of the Cathedral of St. Paul's, and from these windows Anna has the privilege of being able to see the spire of every one of Christopher Wren's churches in London.

The antiquity of the house reveals itself in the fireplace of the lounge, which is of rounded brick like an oven and so designed to allow the small climbing boys of the 18th century to scramble up and clean the great chimney. Another feature is the huge mirror above the mantel, which is made up of squares of rose-tinted glass, whilst the mantelpiece itself is decorated with exquisite figures in Venetian glass.

Anna's carpets are soft green pile, which seems to flow like a tide through the rooms and up the picturesque 18th century staircases. The walls of the staircases are hung with invaluable ancient prints and engravings of old Bankside, the priceless possessions of "Bob," and on the second floor is Anna's bedroom.

An enormous expanse of brilliant shining mirror greets one in this dainty colourful room, where the dome of St. Paul's is still visible from the windows. One wall is entirely covered by it and before this king of all mirrors Anna does her beauty exercises. Fawn curtains, adorned with grotesque patterns of deer and buck, hang by her low bed, and set in the wall are original lights copied from a wagon-lit design, which automatically light up as they slot outwards from the wall.

The old-world garden, paved in slabs of rough stones with grass growing between, is almost unbelievable, situated as it is between the towering walls of adjoining warehouses. In the dim shadow, there is a long pool, into which a fountain splashes and when Anna is away two tortoises proudly guard the sanctuary, each having its little roofed dwelling.

There is a wireless set in every room and in formidable array in "Anna's gun-cupboard" are her rifles and revolvers. Beautiful fan-tailed goldfish, glorying in the names of "Salome" and "Cartaphilus," swim in a glass tank, a gift from a famous actor of the old Japanese theatre, whilst in her softly-lit dining-room, where one dines off a polished table of black bakelite, weird barbaric masks look down from the old walls.

There is no sound save the lap of the river almost at the door and the distant thud of a steamer's engine ploughing its way up the Thames. Night time gives the sunsets over the river and a sensation of complete rest, when the hard-working studio day is done.

Here in Bankside, where the very cobble stones have echoed to the tread of Shakespeare, Dr. Johnson and Goldsmith, Anna Lee has found the home of her heart, and to-day, as she feeds the hungry gulls that whirl round her on the busy wharves, she feels that her 20 years have brought her to the zenith of her happiness.

PALMISTRY

By M. R. JULKA

THERE has never been conceived or made by man any instrument, machine, or contrivance, capable of such a diversity of usefulness, as the human hand. Nothing has ever existed with such infinite adaptability to various needs, or capable of being trained to such degrees of dexterity and versatility. Nor is it likely that so perfect a machine will ever be produced by mere human skill, for the only thing the human hand cannot do and has not done is to create an instrument as perfect as itself. There is no doubt that the fineness or coarseness

of a human hand indicates its capability to do fine or coarse work, nor is there any doubt, that other marking on it show the line of work it is best adapted to. The delicate hand of a lady cannot perform the same hard labour, as the large, strong hand of a blacksmith, nor can the blacksmith do the fine embroidery work so deftly wrought by a lady's hand. Neither has the blacksmith's brain the minute embroideries of the mind. His brain is of a heavier construction, a lady's more delicately built. His hand, like his brain, is heavy, while her hand is

fine like her brain. Never is there a hand that does not exactly reflect the brain that directs it, and this is the basis on which a scientific study of the hand must rest. To get at the secrets of the mind embodies the efforts towards which scientific hand reading aspires, for mind is the guiding force to action in life.

If the hands of a thousand people are examined, in each one there will be found a different combination of lines. If the number of hands examined is carried into tens of thousands, you will still find the lines in every hand different from every other one. No matter how many hands are seen, you will find new combinations of lines in every one of them. This universal difference cannot be attributed wholly to accident, for if it were so, we would one time or other have the accidental combination recur, and find two hands, exactly alike. As such a thing has never been known to have happened till now, we must look elsewhere for an explanation of this difference, which is afforded by the knowledge, that no two people are alike in character or temperament; and thousands of experiments have proved, that, in whatever way these persons differ, a corresponding change is found in the combination of lines in their hands. This is not mere theory, it has been well proven and until we find two persons exactly alike in every way, without even a shade of variation in any direction, we shall never find two hands lined exactly alike. It is, however, a well-established fact, that the nearer the people are in their likeness to each other, the nearer alike are the lines in their hands. Thus, in the hands of children, we often find strange cases of similarity to those of the parents, but there is always a difference in one particular or another.

That there is so much information in the hand will be a surprise to many; and, when it is seen how logical, rational, and even simple hand-reading is, perhaps it will then be taken out of the category of occult sciences and placed amongst the other rational means of useful scientific knowledge

at the service of man-kind, whereby man may be enabled to gain a better knowledge of himself.

When we shall be able definitely to tell our sons and daughters the sphere in life they are best fitted to occupy and the studies they can best master, we shall have largely reduced the failures in life of young men and women, and we shall be able to prevent marriages of people whose temperaments are likely to make them absolutely un-happy in conjugal union and warn them that they should not expect to live together harmoniously, and we shall have largely decreased the number of divorces and wrecked marital lives.

To do these things, manifestly requires that we should have a correct estimate of the person about whom we are predicting.

Now take the case of a hand, wherein the influence of Venus is notably predominant, i.e., a true *Venusian* Type.

These Venusian hands are of honest and truthful persons, they are not schemers, for money-making, nor ambitious for higher positions or distinctions. Consequently, temptation to cheat or tell a lie for a selfish end does not come to them. They hate quarrels or strifes, and would rather suffer an injustice to themselves than engage in them. They love to give pleasure to others and to that end will put forth all their powers of amusement and fun-making. They will exert themselves to the utmost as long as they see that those about them are happy and enjoying themselves. But, at the same time, they no doubt love to have their efforts appreciated and like to be told that they have been agreeable and pleasant.

They love bright colours, natural scenery, dress and art, and although their nature is gay their writings are tinged with sadness. In whatever way the Venusian talents are expended, we find that they touch the heart, and their music, writing, art or acting speaks directly to the soul, appeals to the human interest of their hearers, and in fidelity and closeness to

1. Miss SAVITRI K. NAIN, B. A. of Jammu (Kashmir), who possesses the unique distinction of being the first and the only lady in India who has ever obtained the Full Technological Certificate in Painters' and Decorators' Work from the City and Guilds of London Institute, London.

She received her training at the Shri Pratap Technical Institute. She was a distinguished student during her School and College Career at Jammu, winning silver and gold medals for standing first, and obtaining Certificates of Merits and a Punjab University Scholarship.

2. SRIMATHI K. G. BAGHAVATHI AMMA, B.A., who has been appointed Sub-registrar at Naduvangad in Travancore State. This is the first time that a lady has been selected for this post.

3. Mrs. ZAYNAB HAMDANI of Bombay, first Bhora lady to go to England for higher studies in "Domestic Science".

4. Miss ABUSHA BIBI MARIKAR, the first Muslim lady M.B. & B.S. of the Madras University, was educated in the Maharaja's High School for girls in Trivandrum. Later, she joined the Madras Queen Mary's College, and passed her Intermediate with distinction in Science. She was awarded a gold medal by the Educational Association of Southern India, in 1929. She is the first Muslim lady to join the Madras Medical College, where she is the Secretary of the Medical College Muslim Association.

All over the country, the scholarly youth of Britain are all for one and one for all in the cause of Anna Lee. Screeds pour in from Repton, Charterhouse and Westminster. Eastbourne, and Downside, Beaumont and Epsom, Mill Hill and Loughborough are all champions in the blonde cause, whilst the services in the shape of Sandhurst and Dartmouth are not at all backward in writing forward:

But there is one school that has not yet put admiring pen to expectant paper and that is Shrewsbury. Anna Lee's husband, Bob Stevenson, chuckles at this, for Shrewsbury is his old school. "They're too sensible to have anything to do with mere film stars!" he tells Anna. But time will tell and it won't be long now before the Shrewsbury pens gather speed in the championing of Britain's "Glamour Girl."

WITH ANNA LEE AT BANKSIDE

Where the River Thames leaves the dignity of Westminster and flows leisurely under Blackfriars Bridge towards the Tower and the busy wharves of the City of London, there is on the south side of the river a stretch of waterfront called Bankside which is one of the oldest and most interesting parts of London.

This maze of cobbled alleys, little lanes, old buildings and great warehouses was in Shakespeare's day the original "theatre-land" of London and the sites of the Rose, Hope, Swan and Globe theatres still exist where the famous playwright first produced his works. It was to Bankside, by way of a boat across the broad river, that citizens of 17th century London went to the theatre as we to-day would take a taxi to the West End.

To the film-going public, Bankside is to-day a jumble of wharves and cranes with barges and steamers unloading their produce for the country's market, but, if they stood on Southwark bridge and peered more closely at the scattered collection of buildings that stand up from the river's edge on Bankside, one house alone, a thin narrow building painted cream with ivy climbing towards the long windows, would attract their attention. And, as they stood on the bridge and wondered who lived there, they might quite possibly see a young girl in polo sweater and grey slacks come running out of her doorway to stand in the breeze by the river bank with her golden hair

catching the morning sunlight. This would be Anna Lee, young, vivacious, light-hearted Anna, 20-year old British star.

Come with Anna across the cobbles of the Bankside and she will show the interior of "Cardinal's Wharf", her home, which she displays with the pride of an owner of an Imperial Palace. And "Cardinal's Wharf" justifies all Anna's girlish pride, for it is unique in all London. A Queen Anna House, built in 1712, it sends its four stories soaring above the waters of the great Thames. Down below in the deep cellars which are built into the remains of the massive Roman embankment, which once hemmed in the river, are thick aged timbers which were part of the foundations of a former building. This was a tavern called "The Cardinal's Hat", renowned for its wine in Shakespeare's day and it is without a doubt that the Poet, who lived nearby, must often have dined on the precincts.

Anna's house, as it stands to-day, was originally built for a sea-captain, but for 200 years it has had the most varied career. For some time it was used for smuggling. On a dark night, brandy was brought up the river, slipped down the narrow three-foot passage which runs under the house, and then passed through a special hatch, still existing, which communicated with the enormous cellars. In Victorian times, it became a sharehouse for mahogany furniture, then the craze, and after that it was successively a public-house, a coffee-house, a factory and a tenement of four flats. Seven years of non-occupation followed, and now Anna is living at Bankside.

Anna has travelled considerably in the East and learnt from the Japanese the art of furnishing a room with almost nothing.

Plain surfaces, plain colours, cleverly hidden sources of illumination, an extensive use of glass and chromium plating, all these things give to Anna's unique home the sensation of freshness not unmixed with luxury. Almost startlingly the modern is intermingled with the old. Her beautiful lounge room on the first floor, with its walls in off-white and wine-coloured curtains, writing-table of glass, floor-level book-shelves, and divans in white linen fabric, looks out through the stately windows on to the colourful vista of London's river. Standing out against the sky on the opposite bank, soaring high above the fresco of cranes,

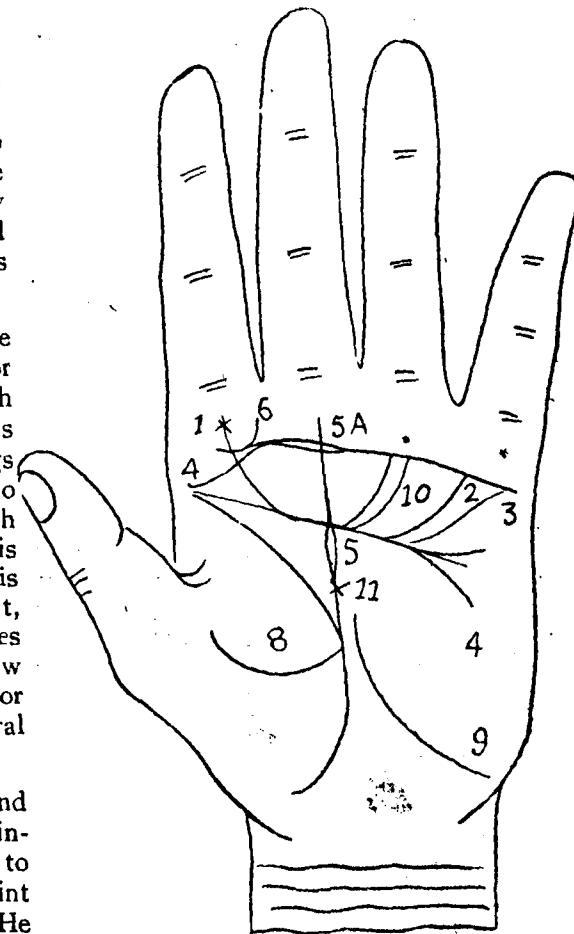
nature bringing tears of sympathy to the eyes of neighbours.

To them, love and attraction for the opposite sex are natural, and they look upon marriage as a desirable state, which they do not put off longer than necessary. They are attracted by strong characters and by persons in good health, and while they feel sympathy for those who are in distress, it is not the weak who gain their love.

The Venusian is essentially affectionate by nature and in hours of affliction or despair never deserts a friend, but with open hand, and all the tenderness of his heart, relieves distress and sufferings wherever found. Thus he attracts all who know him by the bond of humanity, which links him to mankind in general. He is often the victim of rogues, who, knowing his sympathetic nature and generosity of heart, impose upon him with ease. But this does not discourage or cause him to withdraw his sympathy or benefactions from others, for he would rather be imposed upon several times, than fail to relieve one worthy case.

The Venusian is a constant friend, and readily forgives and forgets an injury or injustice. His human feelings cause him to see matters from "the other fellow's" point of view often to his own disadvantage. He is not fickle, even though there is a platonic love in his heart for all humanity; still when the one true love has taken possession of him he is steadfast.

Here is a sketch of such a hand, which sacrifices everything for the sake of the affections (2); under the strong and over-powering Jovian influence (6); of the opposite sex (8); who may be an acquaintance formed



during travels (9); developed into a grand passion (4); that could stop at nothing (5); though the love affair seriously interferes with his prospects (5A); painfully injuring him in the eyes of the material world (10); affection mastering reason (3); has brought home most critical change (11); to the extent of failure in one's main ambitions (1).

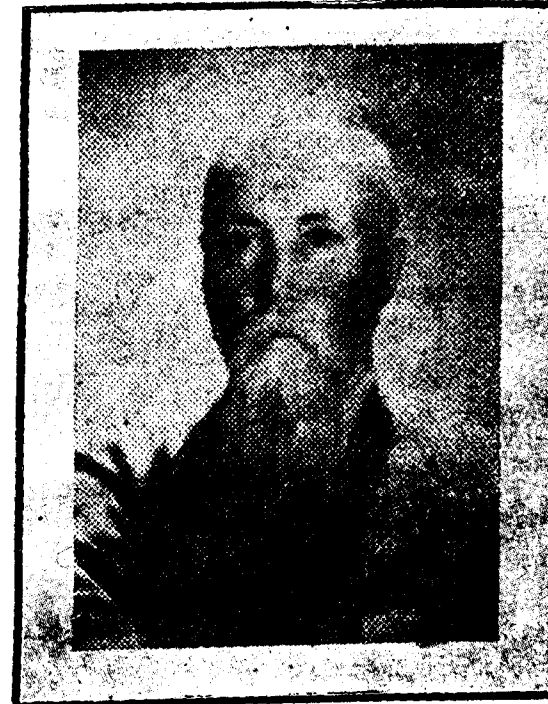
NICHOLAS ROERICH ON WOMAN

By A. E. MAHON

Professor Nicholas Roerich, painter, philosopher, and organizer of world-unity, who this year attains the jubilee of his artistic, archaeological and literary career, writes of woman:

"Glory to Womanhood!"

When there are difficulties in the home, we turn to the woman. When accounts and calculations are no longer of aid; when enmity and mutual destruction reach their limits, we turn to the woman. When evil forces overcome one, then woman is invoked. When the statistical mind becomes helpless then one remembers the woman. Verily, when wrath pauperizes the judgement of the mind, only the heart



NICHOLAS ROERICH

A recent portrait by S. Roerich of the famous artist, philosopher and archaeologist, Professor Nicholas Roerich, whose work for peace is known throughout the world, and who this year attains the 40th anniversary of his becoming an Academician of the Academy of Fine Arts (St. Petersburg). He pays a beautiful tribute to Womanhood.

finds saving solutions. And where is the heart which can replace the woman's? And where is the courage of woman at the brink of the insoluble? What hand can replace the calming touch of conviction of a woman's heart? And what eye, having endured the pain of suffering, will respond as self-sacrificingly in the name of bliss?

From ancient time, wreaths, were given to heroes and belonged to women.

When we speak of culture, we have in mind primarily the woman, who without restraint broadly carries the banner of refined, lofty culture to all domains.

"Glory to Womanhood!"

"Self-control will bestow divine grace, and self-indulgence will cast you off into the deepest darkness."

—Tirukkural.

OUR CHILDREN'S PAGES

(1) GOLD FISH—A Story

BY PADMINI

When Kamalini's school closed for the Christmas holidays and Mr. Raghavan had also finished his work for the vacation, the whole family went to the station one evening, and got into the train to spend Christmas at Calcutta. It was the first time Padmanadhan had travelled in a train since he was a child of a year old, and you may be sure he was very thrilled with the engine, which he called a smoke carriage. When they reached Howrah station, the children were quite bewildered for never had they seen such a huge noisy station before. They were still more surprised when they got into a taxi and saw the enormous buses and trams. They went to a big hotel, and took a set of rooms, to which they had to go up by lift. How excited they were when they suddenly found themselves flying skywards.

Mr. and Mrs. Raghavan took the children to a number of Cinemas, and to all the big shops in Calcutta, but the place they liked best was the New Market. Never were they more thrilled than when walking through the crowded market, with the people shouting all around them. Padmanadhan looked at the shops with wide open eyes, and when he came to the part where the gold fish swam round and round their little glass bowls, he stopped and stared. The Ayah found it very hard to get him away from the place. Kamalini and Sarojini were also very impressed.

That night, before going to bed, Mrs. Raghavan asked her children to write to Father Christmas and tell him what they wanted. The two girls, therefore, brought out paper and pencil and wrote a long list of toys and dolls and games and books, but Padmanadhan was too small to write, so his mother asked him what he wanted.

"I want gold fish," was his surprising answer. Mrs. Raghavan, very amused,

wrote his request down on a piece of paper, and asked him if he wanted anything else, and was still more surprised to find he wanted nothing else but just gold fish. However, the children's letters were folded, put into an envelope and stamped and addressed. Mrs. Raghavan took them away to be posted, and the children went to bed, feeling very excited that, in four days, Christmas would be there.

Early on Christmas morning, before it had even dawned, the children were up, and looking at their stockings, and, oh, how delighted they were to find everything they wanted. Padmanadhan's delight was the greatest, when he found a large glass bowl containing the most lovely gold fish. He stared and stared at them as they swam round and round, and went running to his parents' room to tell them what Father Christmas had brought. The gold fish also seemed very happy to have been given to Padmanadhan, and they were much happier when the children went home after New Year to their "Kamalalaya," and the gold fish were put carefully into the clear lotus pool. They swam about in great glee, and hid behind the lotus leaves and looked so happy. Padmanadhan fed them morning and evening very regularly, and was delighted to find that one day, there were a number of tiny gold-fish children swimming about the pool. If any of you ever happen to go to "Kamalalaya," you will still find lovely gold fish in the lotus pool.

2. A Few Games

Fragrance—Ask the children to go out into the garden and smell all the flowers and fragrant leaves and bring one of each kind to you. Teach them the names on each, if they are not familiar with varieties. Then blind-fold each child in turn and place one flower or leaf at a time in front of his face and ask him to identify each specimen by the smell. Another child may keep a record of how many are guessed correctly. This

little game can be carried out for several days, or until each child can identify them all.

Neighbors—"It" stands in the center while the rest of the players sit in a circle around the room. It points to someone in the circle and asks, "How do you like your neighbors?" If the answer is "Not at all," It asks, "Whom would you like?" Then the person asked chooses two others, like "Mary and Tom." The players on each side of the player addressed must quickly change places with the players named, while It tries to get one of the seats. The player of whom the question was asked does not move. The one left without a seat becomes It. If a player likes his neighbors, everyone moves.

Seed Pictures—When my children were youngsters, I used to wash, and dry in

the sun, seeds from squash, pumpkins, watermelons and cantaloupes. These I would save in separate bags until there was a sufficient quantity of each. When a rainy day came along and the children were looking for amusement, I would bring these out, also some crayons and wrapping paper and paste. The children would then "make pictures"; flowers, houses, ships and various designs. As the seeds were flat they were very easy to work with. Sometimes the seeds were colored with the crayons and sometimes a background was drawn in. The originality and ingenuity displayed by the children were remarkable and when something especially nice was worked out, it was kept in a loose-leaf book. It was also optional whether the children cared to use paste and paper, as sometimes they would prefer to just lay designs on the table.

—From *The Parents' Magazine*

ADVICE TO MOTHERS

1 Feeding of Infants.

The following extracts taken from Dr. J. Bigger's article in the *Nursing Journal of India*, will be of interest.

(i) Feeding from birth to six months

In the management of breast-feeding, the most important thing is to see that the mother is properly fed. Her diet should include milk or curds, fish, a plentiful supply of green leafy vegetable and fresh fruits. Eggs and liver are very good for the nursing mother and these should be taken if her religion permits. Sprouted gram makes a good addition to her diet. She should drink a glass of water (one pau) about half an hour before she feeds her child. Overwork sometimes adversely affects the mother's supply of milk. It is good for her to rest for one hour on her bed in the middle of the day. It is best to breast feed at regular hours. Three hourly feeding is recommended, the child being fed at 5 A.M., 9 A.M., 12 noon, 3 P.M., 6 P.M., and 10 or 11 P.M., at night. When the weather is hot, the baby needs water to drink between his feeds.

If the baby is fat, but occasionally has loose green stools, he is probably being over-fed. In such a case, keep strictly to regular times of feeding and cut down the time allowed at the breast.

If the baby appears not to be doing well, try first to increase the mother's supply. If, however, after trying all the above for 2 or 3 weeks the breast milk is still insufficient, then a little cow or goat's milk may be given. The mother should still give the breast at regular hours, and any extra food should be given immediately after the breast feed; for example 2 ozs. of cow's milk diluted with an equal quantity of water may be given immediately after two breast feeds, after midday.

Breast feeding should be continued for nine months, but after that there is no hard and fast rule. *The important thing to remember is that from nine months milk alone is not sufficient food for the child.* Nature indicates the necessity for giving food at this age by the arrival of the child's teeth. But in many, perhaps the majority of cases, this is not so and the infant

begins to fall off in health from 5 or 6 months of age. Therefore, it is advocated that mixed feeding should be introduced from six months onwards.

(ii) Feeding from six months to nine months

The basic food should still be mother's milk. It should now be given 4 hourly, 5 feeds being given in the 24 hours, say at 6 A.M., 10 A.M., 6 P.M., and 10 P.M. The baby should sleep without waking from 10 P.M., to 6 A.M., and will do so if he has been properly trained. It is almost impossible for this to happen where the child shares his mother's bed.

Where the infant's weight is stationary, additional foods are a necessity. It is easy at this age to teach the child to take other foods, and be prepared for an easy weaning period.

At 6 months, the following foods may be given :—

Vegetable soups and dal soup.

Cooked vegetables, such as potato, carrot, cabbage, lettuce, spinach or any green leafy vegetable.

Fruits such as raw orange, raw tomato, raw mashed banana, stewed apple, stewed papaya.

Other foods such as chapatti, brown bread and butter, egg, liver.

Vegetable soup, or dal soup, of steamed vegetables should be given daily.

Raw fruit juice or raw mashed banana or stewed fruit should be given daily.

Egg twice a week. The egg should be coddled and one teaspoonful of the yolk given at first, increasing each time an egg is given, till the whole egg is eaten.

Liver minced and lightly boiled may be given once a week, beginning with one teaspoonful and increasing to tablespoonful.

All these foods should be given to the infant immediately before a breast feed when he is hungry.

At 8 months of age a little fish may be given to the child. It is best cooked in a steam-cooker. Now he can get fish twice a week, egg twice a week, liver once a week, vegetables, fruits, chapatti, dals daily. As he takes more of these foods he will naturally take less of his mother's milk, as he will not be so hungry.

Modern methods of infant feeding deprecate the giving of cereals during this period, and lay emphasis on giving fruits, vegetables and animal foods first as advised above.

But, where the parents are poor and cannot afford to spend much on the above foods, they may give suji. It should be well cooked in water, and an ounce or two of cow's milk can be given with it. The addition of a little pure cow's ghee to suji thus prepared is very good for the child.

Foods, such as biscuits, rusks, white bread, arrowroot, sago, groats, porridge, breakfast cereals, are not good, and it is strongly advised that they should not be given.

2. Some Childhood Problems

i. When baby began to creep, every tiny grain of sand, scrap of paper, thread, or anything else went into her mouth. I resolved that I would not become frantic, as I had seen so many mothers do and attempt to take things away from her. So I walked quietly up to her and held out my hand saying, "Let mother see." She placed the tiny object in my hand, and I replied as sweetly and as pleased as I possibly could, "Thank you." I have never run to her and frightened her by grabbing something out of her hand. As a result I have never had any trouble rescuing things. In a very short time, she was bringing all sorts of things to me for praise, instead of putting them in her mouth.

ii. Jimmy, aged six, was a very bad loser. After any game which he played with his older brother and lost, he would indulge in real displays of ugly temper. Finally, we tried partner games exclusively. Jimmy and I would play against Tommy and his father. When we lost of course we shared the losing and any display of temper meant that he was excluded from the next playing period. It worked like magic. The tempers disappeared entirely and the whole family looks forward with real pleasure to game nights.

iii. There was no possibility of a summer vacation at the shore, as was our custom, and I sighed with anticipation of a hectic summer with my five children, and two others for whom I had temporarily to assume responsibility. There were five boys next door, ranging from nine to twelve, practically the ages of my own children. Our yard was their playground. It was quite

necessary to do some planning quickly, if these children were to live together happily for two long, hot summer months. Robert Louis Stevenson's *Treasure Island* was the foundation of our project. I was to read to them from this book an hour every morning and evening until the story was completed. Then each child was to draw lots for a character to impersonate in a dramatization of the story. The result was that the children's friends became interested and six others joined the group. There were not enough characters to go around, so we just added more pirates. From morning until night the dramatists worked, making stage equipment. They built a fort, ransacking back yards for boards. Rag bags were looted to find pieces of gay cloth for sashes, flags, and pirate coats. The pirates carved swords and concocted the most ingenious guns. After a month, the play was presented to a large group of parents and friends. Now, came the most interesting part of the project. I offered a prize for the best pirate chest designed and made by the children themselves without any help. The making of the chest was constructive work, but creative

ability and ingenuity ran rampant in finding the contents. The pirates drew maps of islands and the seacoast. They went to the library to read about famous pirates. They worked out secret codes. Neighbours took pleasure in finding old strands of beads for jewels. By the end of the summer every person in the community had entered into the spirit of the Pirate Game.

iv. My daughter, who is now thirteen, and I are steady applicants at the public library. She was forever overlooking due dates and continually paying fines. I decided to put a stop to it, not only because of the fees, but to eradicate the carelessness in handling money which this situation indicated. Eventually, a simple way presented itself: I got her to make up a chart (which she enjoyed doing, artistically). One column was headed "Title," the other "Due Date." All books and magazines brought home from the library were at once entered upon it, by her. She enjoyed the responsibility imposed upon her as reminder-in-chief of all due-dates, and no further trouble was experienced.

—From *The Parents' Magazine*.

The Progress of the R. S. P. C. A. in England

By BETTY ARDRON

1936 was a record year's work for the R. S. P. C. A. in England, and the Society is certainly living up to its name. Nearly 2,000 Branches and Auxiliary Branches have now been organised in England and Wales, and a Corps of 224 Inspectors are being maintained—all qualified by special training for the work of detecting cruelty to animals and advising, cautioning, or prosecuting offenders. The Society has encouraged and supported Animal Protection work throughout the world—141 Sister Societies in touch with the R. S. P. C. A. Horse Parades, Donkey Parades, Shows of Pet animals, etc., have been a great success, and are much appreciated. Prizes are awarded for the animals in the best condition. Juvenile Educational Work, including up-to-date means of interesting and instructing young people, has been very successfully organized. Nearly 200,000 children in London alone

enter for the R. S. P. C. A. Essay Competition every year! The Society is also promoting and supporting legislation for the benefit of animals; its Parliamentary Department has in hand ten bills.

Excellent work, which is two-fold in its beneficial results, is being put in with regard to helping needy people to obtain free treatment for their sick animals from fully qualified veterinary surgeons. 240,000 such animals were dealt with in 1936! Complaints of cruelty to animals amounting to 32,770 were investigated, 18,175 persons were cautioned and 1,194 offenders were convicted in the one year.

Well-organized dances to help raise funds have been frequent and very well attended. Many of the dances have been held in large halls and as many as a thousand have attended at one time. At these dances

there are Spotlight prizes, Fashion Parades of Fur fabric goods, Cabaret, Competitions and other entertainments. The tickets are sold privately with little difficulty. In fact, many of those who attend the dances are regular fans, and turn up for almost every one that is held within their reach.

Last year, 243,370 animals were humanely destroyed; these included unwanted animals for which a home could not be found, animals injured on the roads and those suffering from incurable diseases, etc. Most English people love animals, some do to such a degree that a pet will replace the baby in the family circle, and the animal

then rules the household and can do nothing wrong!

It is often urged that, since the English are so fond of animals, such a Society as the R. S. P. C. A. should not be needed. But the Society is needed, not only to war against deliberate cruelty, which is comparatively rare, but to combat ignorance, to supply free dispensaries for sick animals of the poor, to deal with road accidents, to help instruct people in the proper management of their pets, to deal with stray animals, etc., etc., etc. And for the sake of all animals and their owners the R. S. P. C. A. will continue to do its good work.

The Effect of Physical Education on the Body and the Mind

By EMILY RATNAM ZECHARIAH

A sound mind in a sound body is the ideal to be aimed for in any system of education. To gain it, a liberal type of physical education is indispensable both in the child and adult stages. Hence, all progressive countries are adopting a good system of physical education for the material welfare of their countries.

India also was having at one time a very good type of physical education in the way of games, sports, etc. But, owing to political and economical restlessness and internal strife, this education has dwindled. Now again, due to the strenuous efforts of the public and of Provincial and Central Governments, there is a cry for its betterment. One is happy to note the addition of several games, which give healthy recreation and improve the tone of the whole physical system, as well as additional equipments for gymnasiums for grown-up girls and boys in schools and colleges, and the appointment of Physical Directors in all Colleges affiliated to Universities.

The aim of physical education should be :—

1. The promotion of normal physical growth and organic development. Physical exercises and games increase the rate of respiration and also the strength of the heart; they quicken the circulation of the blood, improve the muscular and bony system, etc., and thus prepare the individual better for the battle of life.
2. The development of certain social qualities such as co-operation, the team spirit, leadership, organisation, discipline, loyalty, the spirit of fair play, sportsmanship in admitting defeat as well as victory, alertness, carefulness, courage, sympathy, a well-balanced mind, love of justice, cheerful spirits, endurance, self-reliance, etc.
3. The cultivation in children and adults of permanent regular habits of exercise and play. It must be noted that exercises and games in order to be useful must be systematic and moderate.

HOUSEHOLD HINTS

THE HOME BEAUTIFUL

By ANNETTE

LABOUR-SAVING DEVICES

To the house-wife in India, the cheapest and best personal labour-saving device is to have servants; but even this simple luxury (or shall I call it bug-bear, for servants are not always a blessing) is denied to many an orthodox Indian woman, merely for the simple reason that her conservative ideas prevent her from having servants belonging to other castes than her own—and it is not often easy to find a Brahmin cook, unless one is willing to pay through the nose. A strict Brahmin woman, therefore, often has to do all the cooking herself, and what with the children to look after, and the meals to be prepared, the poor creature very often cannot call her soul her own. Cannot her burdens be lightened to a certain extent with a few modern labour-saving devices at least? The great smoke problem, at once so upsetting and irritating to the best of cooks, can be eliminated by the fixing of a smokeless stove. We are told in a contemporary paper that "the health kitchen to-day is fitted with a slow combustion cooker, burning anthracite, which is clean to handle, light to carry and particularly free from dirt and deposits." Cannot this kind of stove be introduced into Indian kitchens?

It is encouraging to see that many Indian homes are being fitted with refrigerators. These save the housewife a deal of trouble by keeping things fresh and cool; but, apart from the refrigerator, every Indian house should have a good pantry with large shelves. If these are tiled, they can be

washed more easily. The shelves should be stocked with roomy jars, in which the various cooking requisites can be kept. A convenient sink in the kitchen would also help the housewife much in her cooking.

As dust and cobwebs gather so easily in India, houses should be planned with flat roofs, instead of all those conical shaped structures, the nooks and corners of which are always requiring cleaning. The ceiling should be of some smooth material that can easily be cleaned. Walls should also be of smooth structure, so that they can even be washed down, if necessary.

A ROOF GARDEN

Mention of a flat roof has made me think of a new idea for India, and that is—a roof garden. These are quite a common feature in America, and why one does not have them in this country really cannot be understood. True, a roof garden cannot be used as a solarium, for we do not want the sun to play on us here; but on moon-light nights nothing can be more jolly than to sit in easy-chairs on the terrace, with roses and jasmins around one. Perhaps, a wireless can be fixed, or a gramophone from downstairs attached to a loud-speaker upstairs—when a servant can put on favourite records below, to be heard above. Or, if absolute quiet is needed, a light can be fixed at a convenient spot, and chairs placed around it, for people to read in the still hours between dinner and bed-time. How much healthier will it be to spend one's time in the open air, than in a stuffy room?

Cookery Notes

How to Test Fish.

The fish harvest of the sea is as important to many as the harvest of the land is to all. The story of the fish and fisheries of the North Atlantic States of America is one that has the fascination of a romance. The sea-world, we are told, supplies man with half a billion dollars worth of fish.

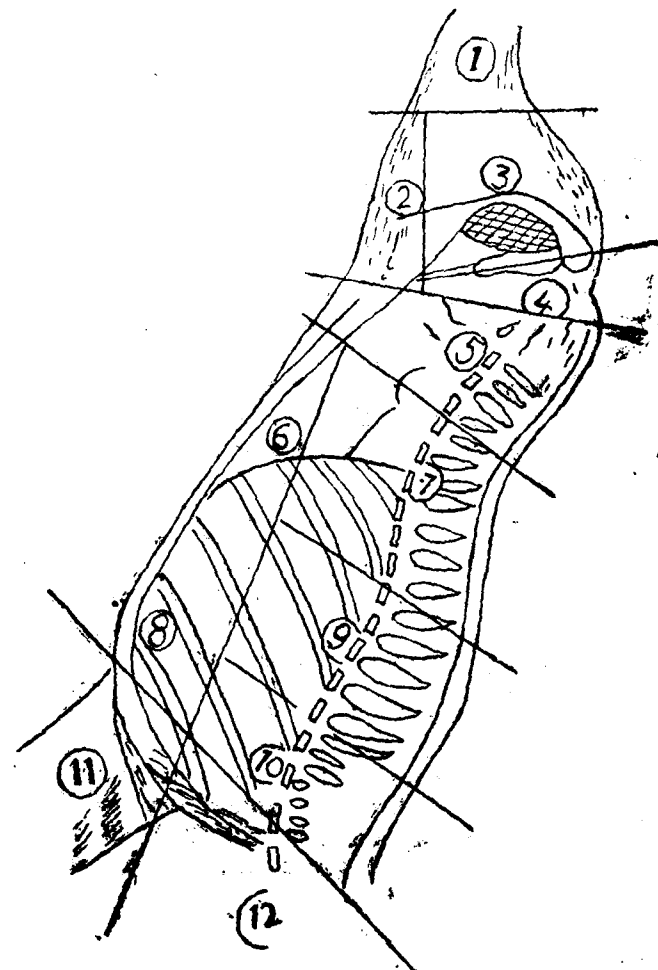
Fish must never be used unless perfectly

the fish is stale and unfit for food. To test fish, put a piece on to boil, with a silver coin in the water; if the fish is poisonous, the coin will become discoloured.

How to Clean Fish.

There must be a pair of scissors for trimming fish. Scale the fish, reshape the tail, cut off the fins, split the fish open, remove the gills

FIGURES SHOWING VARIOUS PARTS OF A FISH.



1. LEG BEEF.
2. THICK FLANK.
3. BUTTOCK.
4. AITCHBONE.
5. RUMP.
6. THIN FLANK.
7. LOIN.
8. BRISKET.
9. FORE RIB.
10. MIDDLEPIECE.
11. SHIN.
12. CLOD & STICKING.

fresh. The eyes of a healthy fish are bright. In fresh fish, the flesh is firm and the gills are red. If the eyes have a dull glassy appearance, the gills a dirty yellow colour, and the flesh when pressed leaves the impression of the finger,

and internal organs, take out the eyes and thoroughly cleanse the fish. Particular care must be taken to scrape all blood away from the backbone. Lastly, wash and wipe dry the fish.

How to Skin Fish.

Cut across about one inch from the end, run thumb under the skin along the edge, pull the skin from the sides towards the backbone. Then take the skin at the tail and pull sharply towards the head; it will come out easily.

How to Fillet Fish.

Cut right down the bone from head to tail, commencing from the head; keep the knife well pressed down on the bone and remove the fillet.

Take the bones and trimmings of the fish, put in a pan with water just to cover, add a pinch of salt, bring to the boil and skim, simmer for 30 minutes, then strain. The trimmings of sole and whiting make a very strong stock.

Having seen in a general way how to prepare fish, let us see how to make a curry of it. This depends on our taste. The following things are more or less necessary:—

1 oz. ghee, 1 oz. curry powder, 1 oz. flour, 1 oz. onions, $\frac{1}{2}$ oz. apple, a little salt, a few drops of lemon juice, 1 pint fish stock.

Cut the onion and apple into small pieces and fry a golden brown in the fat, add the curry powder and flour, cook a few minutes, then stir in the stock, bring to the boil and simmer gently for half an hour; pass through a sieve return to saucepan, reheat, season, and serve.

—An Indian Woman.

Baked Bean Scramble

1 tablespoon butter, 1 can baked beans, 3 eggs, Salt. Melt the butter in a frying pan over a low fire, add the beans, and over them break the eggs. Add the salt and stir until the eggs have "set" and the mixture is hot.

Fruit Goodies

Powdered sugar, $\frac{1}{2}$ cup figs, chopped fine, Cream or milk to mix with sugar, 1 teaspoon vanilla flavoring, $\frac{1}{2}$ cup raisins, Large box of $\frac{1}{2}$ cup nuts, chopped, biscuits. Mash the sugar and add milk or cream, a little at a time, to make a smooth paste. It should be a fairly thin mixture. Add the nuts, raisins and figs. Spread the fruit mixture on biscuits to make dessert-sandwiches.

Date Dainties

2 eggs, 1 cup walnuts, $\frac{3}{4}$ cup powdered sugar, chopped fine, 3 tablespoons flour, 1 cup pitted dates, chopped, 1 teaspoon baking powder, 1 teaspoon vanilla, A few drops orange $\frac{1}{2}$ teaspoon salt, flavoring. Beat the eggs until they are light. Sift the flour, salt and baking powder together, mix with the sugar and stir into the eggs. Add the dates, nuts and flavorings. Spread in a shallow buttered pan. Bake in a moderate oven—for about 25 minutes. Cut in strips and cool before serving.—
The Parents' Magazine.

Needlework Notes

HERE is a charming jumper in which you will feel your best.

TENSION AND MEASUREMENTS: Worked at a tension of $6\frac{1}{2}$ sts. to the inch in width, the following measurements are attained after light pressing: round the bust 38 inches; front length from shoulder seam to lower edge, 20 inches; back length, 19 inches; side seam, 13 inches; short sleeve seam with cuff, 7 inches.

ABBREVIATIONS: K., knit; p., purl; st., stitch; tog., together; inc., increase (by working into the back and front of the same stitch); rib is k. 2 and p. 2 alternately.

To Work the Back

WITH No. 12 pins cast on 104 sts., for the lower edge.

1st row (right side facing): P. 1, k. 2, * p. 2, k. 2; repeat from * until 1 remains, p. 1.
2nd row: K. 1, p. 2, * k. 2, p. 2; repeat from * until 1 remains, k. 1.

Repeat these 2 rows until 30 rows have been worked.

Increase row (right side facing): K. 2, * inc., k. 5: repeat from * to end. (121 sts.)

Purl 1 row, then work in pattern as follows:

1st row (right side facing): P. 1, * k. 3, p. 1; repeat from * to end.

2nd row: All purl.

Repeat these 2 rows twice more (6 rows in pattern).

7th row: K. 1, * p. 3, k. 1; repeat from * to end.

8th row: All purl.

Repeat these 8 pattern rows for 8 times more to armholes.

To shape the Armholes: Continue in pattern, casting off 2 sts. at the beginning of each of the next 16 rows, when 89 sts. will remain.

Work 34 rows straight in pattern to shoulders. (By this time the pattern can be so plainly seen that it can easily be kept correct after decreasing).

To slope the Shoulders: Cast off 6 sts. at the beginning of each of the next 6 rows.

The Front

THIS is worked exactly the same as the back until the armhole decreases are finished and 89 sts. remain.

Work 21 rows straight in pattern.

On the next row, the sts. are divided for the neck as follows: P. 38, and leave these sts. on a spare pin or odd length of wool until needed for the right front shoulder, cast off 13 sts., p. to end. (38 sts. for Left Front Shoulder.)

The Left Front Shoulder: Work 1 row in pattern.

****Next row:** Cast off 2 sts. at the beginning of this row (neck end) and work in pattern to end.

Continue in pattern, casting off 2 sts. at the beginning of next and every following alternate row (neck end) 3 times, then work 2 sts. tog. at the same end of next and every following alternate row 3 times, when 27 sts. will remain.

Work 8 rows straight in pattern to shoulder.

To Slope the Shoulders: Continue in pattern, casting off 6 sts. at the beginning of next row and following alternate row (armhole end), then cast off 5 sts. at the same end of every following alternate row until all are worked off.

The Right Front Shoulder: Join the cotton to neck end of right front shoulder sts. and work 2 rows. Continue as from ** on left front shoulder.

The Front Neck Band: With right side of work facing, pick up and k. 80 sts. from the front neck edge. Work 12 rows

in rib, and cast off loosely.

The Back Neck Band: With right side of work facing, pick up and k. 40 sts. from the centre 39 sts. of back neck. Rib 12 rows and cast off loosely.

The Sleeves

CAST on 17 sts. for the top of the sleeve and purl 1 row.

Continue in increase pattern as follows:

1st row. (right side facing): Cast on 2, k. 2, * p 1, k 3; repeat from * until 1 remains, inc.

2nd row. (and every even numbered row): Cast on 2, purl until 1 remains, inc.

3rd row. Cast on 2, k. 1, p. 1, * k. 3, p. 1; repeat from * until 3 remain, k. 2, inc.

5th row. Cast on 2, p. 1, * k. 3, p. 1; repeat from * until 2 remain, k. 1, inc.

7th row. Cast on 2, * p. 3, k. 1; repeat from * until 1 remains, inc.

8th row. As 2nd row.

Repeat these 8 rows until there are 83 sts. on the row.

Work 10 rows straight in pattern, after which take 2 sts. tog. at each end of next row and the following 10th row when 79 sts. will remain. (**Long sleeves may be continued from here.)

Work 9 rows more, inc. 1 st. at the end of last row.

Rib 30 rows and cast off.

Work a second sleeve in the same manner.

The Long Sleeves: Continue from ** on short sleeves, taking 2 sts. tog. at each end of every 10th row until 54 sts. remain. Continue straight on these sts. for length of sleeve desired, working 2 sts. tog. at each end of the last row.

Work 30 rows in rib to form a cuff. Cast off.

To Make Up the Jumper: First press all pieces with a hot iron and a damp cloth over the wrong side of the work. Do not press the rib. Join the shoulder seams and neck bands, beginning at the armhole end, and take 1 st. from each side at a time. Set the sleeves into armholes and press while the work is open. Join the sleeve and side seams in one long line; press.

From Dress and Beauty.

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OUR TELUGU SECTION

శ్రీ స్వాతంత్ర్యము

కె. నూర్యనారాయణ, యం. ఏ.

[పార్వతి, సరస్వతి అను యిద్దరు బ్రాహ్మణి శ్రీలు. పార్వతి అక్క, సరస్వతి చెల్లెలు. ఉభయ లూ చదువుకున్నారు. అయితే పెద్దది పురాణ ఇతిహాసములు, స్మృతులు మొదలైనవి చదివినది. పూర్వార్చార పరాయణురాలు. కొంచెము ఇంగ్లీషుకూడా వచ్చును. రెండవది ఇంగ్లీషుచదువులో బాగా ఆసక్తిపడినది. మాతృభాష, సంస్కృతము తగుమాత్రము అభ్యసించినది. వీరి ఉభయలకు శ్రీస్వాతంత్ర్యముగూర్చి యాసగుపరితిగా సంభాషణ జరిగినది.]

సరస్వతి : అక్కా ! శ్రీలకు స్వాతంత్ర్యము ఉండాలని అంటావా? ఉండకూడదని అంటావా?

పార్వతి : ఉండకూడదని అంటాను. ఏలయన, మన స్మృతికర్త మనువు ఏమన్నాడో చూడు—

“అస్వతంత్రాః శ్రీయః కార్యః పురుషైః
స్వేచ్ఛానిశమ్ వివరేషున సజ్జన్తః
సంస్థాప్యా అత్యుపావశే.
పితరక్షతి కామారే భర్తారక్షతి యావత్
రక్షన్తిస్థావిరే పుత్రా న శ్రీస్వాతంత్ర్య మర్హతి.”

శ్రీలు పురుషుల అధీనములోనే ఉండవలెను. వారె అస్వతంత్రులుగానే ఉండవలెను. ఎందుచేతననగా బాల్యమున తండ్రి సంరక్షించును. యౌవనమున భర్త సంరక్షణలో ఉండును. వార్ధక్యమున పుత్రులు సంరక్షింతురు.

సరస్వతి : ఎప్పటివో పాతపురాణాలు పట్టుకొని మూర్ఖుడు తున్నావు. మన పూర్వులు ఎంతగొప్పవారు అయినా ఇప్పటి పరిస్థితులనుబట్టి మనము యౌవనచేయవద్దా? ప్రపంచ పరిస్థితులు మారలేదా? వాటి

తోపాటు మన దేశపరిస్థితులు మారలేదా? ఈ మార్పులతోపాటు మన భావములు మార్చుకోవద్దా? సంఘము అచేతనమా? సర్వకాల సర్వావస్థలకూ ఒకటే సూత్రములా? నాకు ఇవియేవియు నచ్చలేదు. పాశ్చాత్యులను చూచి మనము నేర్చుకోవలెను. వారిలో పురుషులు శ్రీలకు స్వాతంత్ర్య మిచ్చి వారితో సమానముగా చూచుకొందురు. ఇది మంచిపద్ధతి అని నా అభిప్రాయము.

పార్వతి : కాదు-కాదు. ఎంత మాత్రము మంచిది కాదు. మనస్మృతికర్తలు బాగా ఆలోచించియే వాగ్దానినారు. వారుచెప్పిన మాటలు అన్ని కాలములకు సరిపోవునట్లు చెప్పినారు. మానవ స్వభావము బాగా గుర్తించి, శ్రీపురుష వ్యక్తిభేదము ఎరిగి అట్లు చెప్పినారు. అట్టి ఆరోగ్యులను పాటించక మనకు తోచినట్లు మనము ఉండదామని అంటే మనకు హానివచ్చును.

సరస్వతి : సంఘము సచేతనమని పాశ్చాత్య శాస్త్రవేత్తలు చెప్పినారు. సంఘమునకుగల కట్టుబాట్లు సంఘము మారినప్పుడు, మారవలెను. పాశ్చాత్యవిద్య, నాగరికత మన సంఘములోనికి వచ్చినప్పుడు వాటితోకూడ శ్రీలు స్వేచ్ఛను అనుభవించవలెనేగాని, మన పూర్వులువలె పురుషుల అధీనములో పడిపోకూడదు. శ్రీపురుష వ్యక్తిభేదమేమిటి? మానవునికి స్వతంత్రము జన్మముతో వచ్చిన హక్కు. పురుషులకుగల స్వే

చ్ఛ శ్రీలకు కూడా ఉండవలెను. మన వారు శ్రీలకు విద్యవద్దని, స్వతంత్రము కూడదని, పనికి మాలిన పురుషులతో పెండ్లిచేసి, వారి అధీనముచేసి, శ్రీల గొంతుకొందుచున్నారు.

పార్వతి : మనము చర్చించుచున్న స్వాతంత్ర్యముతో పాటు శ్రీ విద్య, పెండ్లి అను మరి రెండు పెద్ద విషయములు తెచ్చినావు. శ్రీలకు విద్యవద్దని నేనుచెప్పను. అది ఎంత మట్టుకు, ఏవిధమైనది, అనుటలో మన దేశము, మన నాగరికత జ్ఞాపకము ఉంచుకొనవలెనని అంటాను. పాశ్చాత్యులను చూచి అనుకరించుట నాకు నచ్చదు.

సరస్వతి : సరే. ఆమాట అలా ఉండనీ. పెండ్లి మాటో? “అష్ట వస్తాభవేత్యస్తా” అని మీస్మృతికర్త మనువు ప్రభువుగారు అన్నారా కాబోలు. ఆముక్కపట్టుకొని మనవాళ్ళు కట్టు తెరవని కూనలకు, భార్య అంటే ఏమిటో ఎరుగని ఆడపిల్లలకు పెండ్లిండ్లు చేయలేదా? దానివలన అనేకకష్టములు ఆ ఆడపిల్లలు పడలేదా? అట్లు చేయడములో శ్రీలకు ఉండవలసిన స్వాతంత్ర్యము ఉంచిన వారము అయినామా? అది స్మృతికర్త వలె, ఇప్పుడొక ధర్మాత్ముడు బాల్య వివాహములు కూడదని చెప్పబట్టి శ్రీలబ్రతుకు బాగుపడి, సంఘము అభివృద్ధిలోనికి రావలెనున్నది. ఇటువైది నీవు వచ్చినా, వప్పక పోయినా శ్రీలకు స్వాతంత్ర్యము దానంకట అడవచ్చును. మైసూరు, తిరువాంకూరు, కొచ్చిన్, మలబారు ప్రదేశములలోని శ్రీలు ఏలాగు ఉన్నారో చూడు. వారు బాగా చదువుకున్నవారు. పెరిగిపెద్ద వారైన పిమ్మట పారికి నచ్చిన పానిని

పెండ్లి యాడెదరు. స్వతంత్రమును అభివించుచున్నారు. ఒకానొకప్పుడు ఉద్యోగములుచేసి స్వతంత్రజీవనము కూడా చేయుదురు. స్వతంత్ర స్వర్గలోకం అనట్లు వాళ్ళదే బ్రతుకు.

పార్వతి : నీవు అన్నమాటలు బాగానేఉన్నాయి. గాని, అంత స్వతంత్రమా? అని నా ఘోష. “పత్యాచవిరహాఽటనమ్” ఇత్యాది ఆరువిషయములు “నారీ సందూషణాని” అని మనువు చెప్పినాడు. స్వేచ్ఛ అంటే ఇష్టము వచ్చినట్లు తిరగడమా? వారిస్వాభావిక లజ్జను విడిచి శ్రీలు పురుషులతో సంచరించవచ్చునా? సీతామ్మ వారు రావణునితో మూట్లాడినప్పుడు గడ్డిపోచను మధ్యనుపెట్టి మూట్లాడినదని వాల్మీకి వ్రాసినాడు. శ్రీలకు పాతివ్రత్యము ముఖ్యము. మనదేశము మనది. మన ఆచారము, మన నాగరికత మనము పాటించవలెను. అంతేగాని, పాశ్చాత్యులవలె మనము వేషములు వేయరాదు. వాళ్ళుచేసేవి అన్నీ మనము చేయరాదు. అని నా అభిప్రాయము.

సరస్వతి : నీ గొడవ నాకుఏమీ తెలియలేదు. స్వతంత్రము మనము వీల్చే గాలివంటిది. అంతగాలి వద్దని ఎవరైనా అంటారా? శ్రీలకు స్వాతంత్ర్యము ఉండవలెనని నీవువప్పుకుంటావా? పూర్తిగా వప్పుకోవలెనని నా అభిప్రాయము.

శ్రీ స్వాతంత్ర్యముగూర్చి పైజరిగిన అక్కచెల్లెండ్లి పరస్పర సంవాదము కేవలము నావలన కల్పితమైనను ప్రస్తుతపరిస్థితులకు సంబంధము కలిగియుండుటవల్ల ముఖ్యమైనది. పార్వతి శిష్టాచారవంతురాలైనప్పటికి ఆధునిక

వ్యవహారములు పూర్తిగా వద్దని చెప్పదు. Rationalistic Social Reform వప్పుకుంటుంది. సరస్వతి అట్లుగాక, కేవలము పాశ్చాత్యుల వలె ఉండి, వారి సంఘమువలె మన సంఘము కూడా ఉండవలెనని చెప్పను. అనగా

Revolutionary Social Reform కావలెనని అంటుంది. వారివారి ఇష్టానిష్టములనుబట్టి చదువులు తమ అభిప్రాయములను పాటింపవచ్చును. గాని, ఇందు పార్వతి అభిప్రాయమే నా అభిప్రాయము.

భూమి : జీవనము

వసంతరావు వెంకటరావు

నిర్మలాకాశంలో రాత్రిళ్ళు నక్షత్రాలు వందలకొద్దీ కనుపిస్తాయి. చాలా మనోహరంగాకూడా ఉంటాయి. కాని నిజానికి అవి పెద్ద అగ్నిగోళాలు. ఆ వేడికి కటికరాళ్ళుకూడా మాయమైపోవలసిందే. అవన్నీ స్థలంలో పరియాణం చేస్తున్నాయి. అవెన్ని ఉన్నాయంటే నిశ్చయంగా చెప్పలేము. ఒక కథలో చెప్పినట్లు : ఒకరాజుగారు మంత్రిని పిలిచి 'అమాత్యశేఖరా! ఆకాశంలో ఎన్ని నక్షత్రాలున్నాయో లెక్కపెట్టి చెప్పాలి. లేకపోతే నీ ప్రాణం దక్కదు' అన్నారట. మంత్రికి మతిపోయింది. నక్షత్రాలని లెక్కపెట్టడం ఎవరితరం! ఆయన కేమీ తోచిందికాదు. గురువుగారి దగ్గరకి వెళ్ళి, సంగతి చెప్పకొన్నారు. "సరే, ఇదే ముంది! నీవు రాజసభకు వెళ్లేటప్పుడు మాయింటికిరా. నేనప్పటికి లెక్కపెట్టి చెప్తాను" అన్నారు. నియమించినరోజున ఆమంత్రి బితుకు బితుకులాడు తూన్న హృదయంతో గురువు గారింటికి వెళ్లేడు. వెళ్ళగానే, అతి జాగ్రత్తగా కట్టిన మూట ఒకటి గురువుగారు మంత్రికిచ్చి "అయ్యా, ఈ మూటలో ఎన్ని యిసుకరేణువులున్నాయో అన్ని నక్షత్రాలు ఆకాశంలో ఉన్నాయి" అన్నారు. ఆమూటని రాజుగారెదుట పెట్టి "మహారాజా! ఒక్కొక్క నక్ష

త్రాని కొక్క యిసుకరేణువు చొప్పున ఈసంచిలో వేయగా యీ ఇసుకమూట తయారైంది. ఏలినవారు ఇందులో రేణువులను లెక్కపెట్టిన నక్షత్రాలసంఖ్య తెలిసిపోతుంది. మహాప్రభో! ఒక్కరేణువు పోయినా లెక్కతప్పిపోతుంది" అన్నారటమంత్రి. ఆవిధంగా, లెక్కకు మొదలు పెడితే అంతుఉండదు. కంటికి కనుపడనివి దూరదర్శని (Telescope) తో కనుపిస్తాయి. ఆయంత్రాన్ని పెద్దదిగాచేసిన కొద్దీ, ఇంకా దూరంగానున్నవి కనుపడతాయి. అంచేత, నక్షత్రాలెన్ని? అంటే అసంఖ్యాకంగా ఉన్నాయని చెప్పాలి.

ఇవి ఒకదాని కొకటి అపరిమిత దూరాన్ని ఉన్నాయి. మనకు అతి సమీపంలోనున్న సూర్యుడు సుమారు పదికోట్ల మైళ్ళదూరాన్ని ఉన్నాడు. మిగతా నక్షత్రాల దూరం చెప్పలేము. అంటే చెప్పలేనంతదూరాన్ని ఉన్నాయన్నమాట. ఈనక్షత్రాలన్నీ, యంతంత దూరాలని ఉంటూ ఆకాశంలో సంచారం ఎలాచేస్తున్నాయి? నిరాధారంగా, వాటి మధ్య అపరిమితమైన శుక్కుప్రదేశం ఉంటుంటే, ఇవన్నీ ఎలాగ తిరుగుతున్నాయి? దానికి కారణం గురుత్వాకర్షణబలం. బంతిని మీదకెగురవేసేమంటే కిందపడుతుంది. దానిని

భూమి ఆకర్షిస్తుంది. పదార్థంచేత ఈ ఆకర్షణ బలం కలుగుతుంది. నక్షత్రాలలో ఉన్న పదార్థాలచేత ఒకదానినొకటి ఆకర్షిస్తున్నాయి. ఒకదానిని వదలి ఒకటి పారిపోలేదు. అందుచేత, వాటి సంచారంలో అన్నీ కలసి తిరుగుతూంటాయి. ఈ ఆకర్షణ బలంచేత ఒకదాని దగ్గరగాకూడా ఇంకొకటిరాలేదు. అవెప్పుడూ వాటివాటి దూరాలలోనే ఉండాలి.

కాని, కొటానకోట్ల ఏండ్ల క్రితం, ఒక పెంకె నక్షత్రం సూర్యుని దగ్గరగారావడం ప్రారంభించింది. అది దగ్గరకు వచ్చినకొద్దీ గురుత్వాకర్షణ బలం ఎక్కువయింది. దానితో సూర్యునిలో కల్లోలం ప్రారంభించింది. దగ్గర దగ్గరగా వచ్చిన నక్షత్రం కొన్నాళ్ళకి మల్లా దూరంగా పోవడం మొదలుపెట్టింది. దూరంగా పోతూ, ఎక్కువైన ఆకర్షణబలంచేత సూర్యుని లోంచి కొంతపదార్థంపైకి వెళ్లగొట్టింది. ఆపదార్థం ముక్కలు ముక్కలుగాచేరి గ్రహాలు అయింది. శుక్రుడు, శని, బుధుడు, గురుడు, భూమి మొదలైన గ్రహాలన్నీ సూర్యునిలో నించే పుట్టినాయి. పుట్టిన దగ్గరనుంచి సూర్యుని చుట్టూ తిరుగుతున్నాయి. ఎవరైనా ఉదయాన్ని లేవగానే తల్లి తండ్రులకు ప్రదక్షిణం చేసి నమస్కరించాలని శాస్త్రం. అదేవిధంగా, ఈ గ్రహాలన్నీ సూర్యునికి భక్తి పూర్వకంగా ప్రదక్షిణ నమస్కారాలు చేస్తుంటాయి.

పుట్టగానే కేవలం వాయురూపంలో ఉన్న గ్రహాలన్నీ క్రమంగా చల్లవారి ఘనీభవించినాయి. మనభూమి ఘనీభవించిన తరువాత ఎలాగో మెల్లగా జీవులు జన్మించారు. నీటి పురుగులు, మట్టి పురుగులు, వాయువులో ఎగిరే పక్షులు పుట్టిన తరువాత మనుష్యులు ప్రవేశించారు. చేపలు, జంతువులు, పక్షులుకూడా

సంగ్రహించలేని మేధాశక్తి మానవునికి లభించింది. ఆబుద్ధిబలంతో జీవితం అంతాసౌఖ్యప్రదంగాచేసుకుంటూ కేవలం ఇహ సౌఖ్యాలతో సంతృప్తిపొందక, ఆధ్యాత్మిక మార్గాలలోనికి బుద్ధిని సాగిస్తూ, దైవభావాన్ని పెంపొందించుకొంటూ, ఇహపరాలను రెండూ సాధించేప్రయత్నంచేస్తున్నాడు.

మనభూమిలో ఎన్నోరకాల పదార్థాలున్నాయి. ఇవన్నీకూడా కొన్ని మూలపదార్థాల సంయోగంచేత కలుగుతున్నాయి. మూలపదార్థాలు 92; వెండి, బంగారము, బొగ్గు, రాగి, ప్రాణవాయువు మొదలయినవి. ఇవే అనేక రకాలుగాకలిసి లక్షలకొలది పదార్థాలు తయారవుతున్నాయి. ఉదాహరణ (ఒకవిధమగు వాయువు; హైడ్రోజను) ప్రాణవాయువుతో కలిసి నీరులయింది; క్లోరిను (Chlorine) సోడియంకలిసి ఉప్పులగుతుంది, కాని, అన్నిటిలోనువిచిత్రమైంది బొగ్గు. భూమిలో జీవవర్ధిల్లడానికి మూలాధారంబొగ్గు; అలా సూచనలున్నాయి. ఆహారపదార్థాలలోను, మనశరీరంలోనున్న పదార్థాలలోను బొగ్గు ఎక్కువగా కనుపిస్తుంది. అందుచేత, జీవంపెంపొందడానికి బొగ్గు ముఖ్యవశ్యకం.

సూర్యునిలోంచి కాంతి, వేడిమి అపరిమితంగావస్తున్నాయి, ఆబృహజ్జ్యోతి నిత్యం శక్తిని వెదచల్లుతున్నాడు. ఆవిధంగానే నక్షత్రాలుకూడా కాంతిని నిరంతరంగాయిస్తున్నాయి. ఐతే, వాటివేడిమి దుర్భరం, అంతవేడి ప్రదేశంలో జీవంకాదు గదా, ఎంతగట్టి లోహం లైనాకూడా ఉండలేవు. క్షణ మాత్రంలో కరిగిపోయి వాయువుగా మారి పోవలసిందే. ఇక, ఈ నక్షత్రాలమధ్య ఉన్న ప్రదేశంలో వేడి సుతరాంలేదు; అక్కడ చెప్పలేనంత చలి;

జీవంగాని, పదార్థాలుగాని ఆశుష్క-ప్రదేశంలో కొఱచుబారి పోవలసిందే.

భూగర్భంలో వేడిజ్వాలగా ఉంది. కాని మనముఖ్యంగా సూర్యుని వేడిమివల్ల బ్రతుకు తున్నాం. మనం అదృష్టవంతులం; ఏమంటే మనకు వలసిన వేడిమీ సూర్యునినుంచి మన భూమిమీద పడుతుంది. మనకు అవసరమైనంత వేడిమి, వెలుతురు వచ్చేటంత దూరాన్ని భూమిఉన్నది. ఏకరణంచేస్తే, మనభూమి సూర్యునికి దగ్గరగా వెళ్ళినదంటే మనక్షణంలో మాడిపోవలసిందే; లేదా, ఏమాత్రందూరంగా పోయినా, వేడిచాలక, చలిబాధచే చావవలసిందే. ఆ ప్రమాదం మనకెప్పుడో సంభవించేటట్టే ఉన్నది.

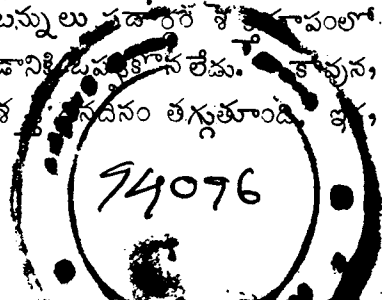
పోనీ, ఇప్పుడున్నంత దూరాన్నే శాశ్వతంగా ఉండిపోయినా మనం నిర్భయంగా, హాయిగా జీవింపగలమా అంటే అదీ సందేహం స్పదంగానే ఉంది. ఎలాగైనా మునుముందు మనకు కష్టాలు తప్పనట్లే కనుపిస్తుంది. ఏమంటే, నిరంతరం మండుతూన్న సూర్యుడు మనకు వేడిమి, వెలుతురుయిస్తూ పాపం, అనుక్షణం ఊణించిపోతూన్నాడు. తనలోంచి శక్తి ప్రసరిస్తూంటే, సూర్యునిలో ఉన్న పదార్థంతరగి పోతుంది; బరువు తగ్గిపోతున్నాడు. ఒక్క నిమిషంలో మనకు వచ్చిన కాంతి వేడిమివల్ల, సూర్యునిలో 250,000,000 టన్నుల ద్రవ్యం మాయమై పోతుంది. కాగా, మనకు వచ్చే వేడిమికూడా రోజు రోజుకీ తగ్గక తప్పదు. ఏమంటే, ఊణక్షణం బరువు తగ్గిపోయి, కృశిస్తున్న సూర్యుడు ఊణవస్థలోకూడా నిమిషానికి 25 కొట్ల టన్నులు పదార్థం శక్తిగావంలోనికి మారిపోవడానికి బుద్ధివంతులైనా అర్థం చేసుకోవలేదు. కావున, మనకు వచ్చే శక్తి సమీపం తగ్గుతుంది. ఇక,

ఇప్పుడున్నంత దూరాన్నే మనం ఉంటే జీవాభివృద్ధికి సౌకర్యంలేదు. అందుచేత, మనకు, అసగా ప్రాణులకు, జీవించేయోగ్యతే ఉన్నదంటే మనభూమి సూర్యునికి దగ్గరగా పోతూ ఉండాలి.

కాని, నిజానికి మన భూమి సూర్యునికి దూరదూరంగా పోయేటట్టు ప్రకృతి శక్తులన్నీ కలసి చేస్తున్నాయి. మనకి బుద్ధిబలం అపారంగా ఉంది; ఏలాభం? ప్రకృతి శక్తులను పూర్తిగా సాధించే సామర్థ్యం నేటికికాదు అలవడలేదు మన అశక్తి ఇలా ఉండిపోతే అపాయం తొలగించుకొనే సామర్థ్యం మనం గణించలేకపోతే, మునుముందు మనకు 'చల్లనిచావు' ప్రాప్తిస్తుంది. సూర్యుడా, వేడితగ్గుతాడు; ఆమాత్రం వేడిమి నైనా పూర్తిగా అనుభవింపలేకుండా మనభూమి సూర్యునికి దూరంగా పోతుంది ఈ రెండిటి ఫలం ఏమిటంటే, ముందొకప్పుడు మనం చలిబాధ భరించలేక కొఱచుబారిపోయే టట్టుంది.

అయితే, అలాంటి మరణం ఇంతవేగంగా సంభవింపదు శతాబ్దాలేకాదు, కొన్ని లక్షలకొలది వత్సరాలు గతించాలి. ఆభయం మనకే కాదుగదా మనసంతటివారికైనా ఉండదు ఏమంటే, ముందు గడవవలసిన లక్షల కొలది యేండ్లలో ఎన్నిమార్పులు కలుగుతాయో చెప్పగలమా!

ఇప్పుడు మనస్థానం యోచించుకొందాం. విశ్వంలో ఉన్న నక్షత్రాలలో ఏనక్షత్రమైనా విడిగా తీసికొంటే, దాని ప్రాముఖ్యం తగ్గిపోతుంది. సముద్రపుటాడ్డన ఉన్న యానుకంతటిలోనూ ఒక్క రేణువులాగ, విశ్వంలోని నక్షత్రాల ముందు ఒక్కటిచాలా స్వల్పంగా



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