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Mrs. VIJAYA LAKSHMI PANDIT
India's Ambassador at Moscow

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Vol. VII]

MARCH & APRIL 1948

[Nos. 3 & 4

VIOLET HELEN ATTLEE

Here is the first interview accorded to a journalist by the wife of Britain's Prime Minister since the Attlees moved into No. 10, Downing Street.

An intimate, revealing study of a fine compassionate woman who, during the tribulations of her husband's political career, was no stranger to the hardships of herhood and housework.

In 1921 a youngish, Socialist, war-torn Major who had already made a political name for himself in the East End was asked by a long-standing and Conservative friend, the Millars of Hampstead, to spend their holiday in Italy.

He agreed with alacrity. The party included Mrs. Millar, her son and daughter Violet Helen, and a vivacious, who had been as a V.A.D. throughout the war. Like the rest of her family, she agreed with the Major's political views. Indeed, she liked him. For a week or so after

returning from Italy they became engaged.

Today that lovely, lively young woman is the hostess at No. 10, Downing Street, London.

For the Major was Clement Richard Attlee, Britain's present Labour Prime Minister. And the reason why, at the age of sixty-two, he still retains the energy and tirelessness of a young man must be largely attributed to his wife.

She insists: "I have never been a political wife. I have just looked on."

after my husband and children." But in her modest emphasis lies the secret of Attlee's serenity. For this man, who bears upon his shoulders the problems not only of Britain but to some degree the world, draws much of his strength from the fact that his home life has always been supremely happy.

Mrs. Attlee is still a lovely woman trim, exquisitely manicured, her grey hair neatly curled and her whole appearance and manner suggesting an incisive, if rather shy, charm. She sat alertly on the edge of the sofa in her sitting-room at No. 10 and told me, in the first interview she has accorded any journalist there since she and her husband moved in:

"My life hasn't been exactly idle, but I must confess I seldom thought it would bring me—here," and she looked smilingly round the misty-coloured, flower-filled room, one of the seventy which ramble deceptively behind the narrow unpretentious front of No. 10.

The wives of Britain's traditional prime ministers have nearly always been great ladies: ladies of birth and breeding, and frequently of wealth. Mrs. Attlee is also a great lady; great not through virtue of inheritance but in her own right. For she is a great lady who has brought up four children on the Prime Minister's far from large salary—frequently foregoing holidays, queuing for fish and scarcities and has done all her own house work at times during the war.

But she has always retained her poise and eased her husband's life with her unobtrusive efficiency. And this is the sort of great lady which work-worn Britain today particularly appreciates.

Mrs. Attlee has indeed brought a new tradition to No. 10: the tradition of ordinary practicality. For although her background is middle-class and cultured, she knows exactly what is meant by getting through the family wash, cooking the dinner, coping with the mending and business, 'phone calls and keeping a large house clean, besides doing outside voluntary war work.

So when she says: "I do hope it is soon made easier for women to run their homes and have babies without unending drudgery," you know her sympathy for less fortunate housewives is real. She adds: "Our homes need far more labour-saving devices, and I think every woman should have a fortnight in hospital and another two weeks in a convalescent home after having a baby."

She has never been able to do a great deal of outside social work because her home and children have claimed most of her energies, but her sympathy and her mind, fed continually by discussions with her husband, have ranged far beyond them.

She helped him whenever possible at election time by driving his car and has always been anxious to

tackle whatever voluntary work she could during the time not taken up by her home.

The Attlees married in 1922—the year Mr. Attlee was first returned to Parliament as Socialist member for Limehouse. He was then forty and had already laid a solid foundation for his political career.

Educated at the well-known Haileybury public school and at Oxford, he planned, as the son of a successful solicitor, to become a barrister. Once in practice he found the briefs rolling in: but a life of pure self-advancement did not satisfy him. This shy, studious man was led by his curiosity and conscience to London's East End. Here he was so horrified by what he found that he took lodgings among its dockers and sweated workers, earned his living by labouring while preaching Socialism at night.

His studies of the writings of great pioneer Socialists like the Webbs, and of economics and international history, had by now convinced him that the widespread troubles of our civilisation could not be cleared up piecemeal or patched with miserable reforms. Socialism, he decided, was the only solution.

In 1910 he became Secretary of Toynbee Hall, the "University of the Slums" and later made his living by lecturing on social science while expending all remaining energies in improving the conditions and spiri-

tual outlook of his Limehouse friends. For he always referred to them as that, sincerely and without the slightest self-consciousness. And whereas they resented the charity of the semi-interested wealthy, they soon welcomed this urgent, quiet young scholar who so genuinely threw in his own lot with theirs.

Edric Millar, the brother of Violet Helen, was at Oxford with Clem Attlee. Therefore, although Socialism in those days was something that was "scarcely mentioned in polite society," and although the Millars themselves did not always see eye to eye with him, they respected always his sincerity and worth.

It is a tribute to Attlee's own detachment, and proof surely of his deeply democratic nature, that he made not the slightest attempt to persuade Violet Helen to join the Labour Party after their marriage, but left her to join when she was sure of her conviction. This she did. Today she says: "I think give and take, and an understanding which permits differences of views, is essential in marriage."

The Attlees after their marriage first lived at Woodford Green, near London where their four children were born. Later they moved to the cheery house at Stanmore, a few miles outside London, with a good garden where they kept chickens. Here life was continually busy for Mrs. Attlee. For the ordinary M.P. then received only £400 a year, now

they get £600 and may, and should soon get more), and this did not go far, after meeting the inevitable entertaining and secretarial expenses educating, clothing and feeding the children and generally keeping the home going.

In 1937, when Mr. Attlee was made the official leader of the Opposition (the Labour Party in Parliament) and the increase of parliamentary salaries was being discussed, she was certainly one of the most thankful when this went through. For her husband's "rise" was one of the largest, his salary became £2,000 a year. This was the first time the Leader of the Opposition received this sum. Mrs. Attlee's comment was: "Now we can have a holiday. We couldn't afford one last year. We can also get the home done up."

And Mr. Attlee, she knew, could now afford to buy a proper lunch on those days when he was not being entertained at some official luncheon.

Being a politician's wife has for Mrs. Attlee been sometimes exacting but always interesting. It has meant that her husband has usually been away from early morning till after midnight. Her problems, on the purely domestic side, have been much the same as any other housewife's. Mr. Attlee has a habit of shrugging his shoulders and fidgeting in his hair when working, and pipe-smoking steadily with complete disregard for the shedding parks — one of them good for suits, espe-

cially in those early days when money was not plentiful. But there was always the stimulus that they were "trying to get something done."

Mr. Attlee and his colleagues were indeed trying to get a lot done. They took a vehement attitude concerning the Spanish civil war realising that this, following the Manchurian conflict, would lead inevitably to world war unless Fascist ambitions could be effectively countered.

Neutrality, concerning Spain, argued Attlee, was impossible. The Spanish Labour Government must be permitted to buy arms from Britain. The Republicans hailed him when he visited Spain in December 1937, and the famous International Brigade formed a "Major Attlee Company."

Shortly after this Mrs. Attlee made one of her rare political ventures when, with a leading churchman, she led a banner-bearing march through London's fashionable West End as a protest against the ruthless Japanese bombing of Canton. The banners called for the boycott of Japanese goods and reminded the crowds that the Japanese bombers were flying on British oil.

This could not have been easy for her. She is a deeply reserved person and, according to supporters in her husband's constituency, too shy to make even short speeches unless under great pressure. It proves, therefore, that though she insists she

house with its flowers and quietness and one gets almost a shock to see London from the windows. It is heated only by a small electric stove.

The Attlee children, Janet (nearly twenty-three and in the W.A.A.F.), Felicity (twenty and studying to be a nursery-school teacher), Martin (eighteen and in the merchant Navy) and Alison (fifteen and a half and still at school) will spend their holidays at No. 10 whenever they can. They are interested in their father's work but not acutely political as yet.

The Attlees have sold their Stanmore home. They accepted £5,250 which is certainly modest compared with some housing prices now being paid in the country.

"I suppose eventually we shall buy another home," said Mrs. Attlee. "But we shall have to wait and see what the children want to do first."

She is deeply devoted to them and when seen from a short distance out shopping with her daughters it is difficult to distinguish her. For Mrs. Attlee has not only remained young-looking in her figure; she has what is called a "way with clothes" and a natural, matter-of-fact gaiety which make her grey hair the least revealing index to her character.

She visited India once with her husband (with the Simon Commission) and hopes that some opportunity will arise for her to travel again. She obviously missed him while he

was visiting Mr. Truman in U.S.A but is too matter-of-fact and naturally energetic to worry unduly.

Like most of the wives of leading politicians, Mrs. Attlee must be an extremely well informed woman. But her loyalty to her husband is absolute. She avoids commenting on his activities and insists: "I'm just not political."

Politically-active wives have in the past, however, sometimes proved an embarrassment to their husbands and I have no doubt that Mrs. Attlee accepts with complete equanimity the fact that she has always put him and their children first.

Just as we parted Mrs. Attlee said: "I think the most important thing is happiness, and what the world generally is at last realising is that happiness is not the prerogative of any one class or one nation but the natural right of every human being. If only we can remove some of the causes of widespread unhappiness during the next few years, we shall have achieved something very worthwhile."

That is not political jargon or wisdom. And Clem Attlee, as he strives during the next few crowded months to help steer the world into some semblance of lasting peace, has behind him always the support and warmth of a companionate and wise woman.

unpolitical" she possesses what is far more important—a conscience which feels for all humanity, and not only the poor folk of Limehouse.

Those were not easy days for the Attlees. During his rare evenings at home, after the children had gone to bed, they would discuss the world vertex they could foresee welling up around them. Did Attlee suspect that out of this last war, which they both expected while feeling powerless to prevent it, would come his Premiership? I doubt it.

It needed the war, with its shattering of the isolationism in men's minds as well as the smashing of their bodies and homes, to awaken Britain to the realities which a war indicated and strengthened Labour party place before it.

While Attlee was Deputy Prime Minister under Churchill, and working for endless months, as even had not worked before, Mrs. Attlee, children either grown or growing was able to do more outside her home. She drove a Y.M.C.A. mobile van, took over the Red Cross organisation in her district, and ran a National Savings group.

Today Mrs. Attlee's domestic duties are few but her life is by no means idle. Coming to No. 10, has meant merely a change of

Today, admittedly, she does have to rush to get breakfast. After she has been called with (at 7-30), breakfasted and strolled

for a few minutes in the nearby St. James's Park with her husband, the day's business begins.

This involves dealing with considerable correspondence (she insists on writing as many letters as possible by hand) attending official functions and frequently (though still reluctantly) making speeches; as well as entertaining the visitors, both eminent and humble, who are continually calling at No. 10.

The Attlees do not, incidentally, inhabit the whole of No. 10, Downing Street. Seventy rooms would be far too vast. They live in a smallish and charming flat at the top of the house, overlooking the garden and park. Mrs. Attlee is very happy there.

No. 10 in its colouring and furniture, is one of the most delightful houses in London. The walls are painted in translucent shades which merge into a soft, misty background. The graceful main stairs, flanked by photographs of previous Premiers, are carpeted in a rich tomato against an almost imperceptible background of duck-egg green walls.

Mrs. Attlee's own sitting-room is furnished in varied greens and greys, with deep chairs and sofa and a highly-polished elegance about it. The desk and small tables, with their silver-bound photographs of King George, Mr. Truman and her husband. It resembles the lounge of a country

The All-India Women's Conference and after— Committee Decisions—Study of Civic Problems

The newly elected Standing Committee of the All-India Women's Conference met on the 2nd January this year at the Lady Willingdon Training College with Mrs. Anusuya Bai Kale, the President, in the chair. The programme of work for the present year was discussed.

It was resolved to create a new section to the Conference called the *Civic Section* to deal with civic problems. The section will concentrate on the education of women voters and try to get as many women as possible into the Local Bodies and Municipalities in the country.

Lady Rama Rao, the retiring President of the All-India Women's Conference, while thanking the members of the Standing Committee and the delegates to the All-India Women's Conference and the Reception Committee in Madras for the great care they had taken to organise the conference, she specially said to the women of Madras: "We have to look to you for progressive measures, in our society, in our laws, and in our economic conditions."

At a reception given to the President Mrs. Anusuya Bai Kale, at the Maharashtra Association, Triplicane, she stressed the need for unity and discipline among them. She exhorted the members of the Association to take more interest in the social service. She regretted that in these days, lack of discipline and even disobedience of Government orders

were to be observed among Government servants and students. She pointed out that they had now attained freedom and that people's governments were functioning and as such they must all co-operate with the Government.

Regarding Organisation of Social Work—Mrs. N. S. Byramjee, a social worker of Hubli who attended the All-India Women's Conference, said that though the Conference afforded an opportunity to social workers from all over the country to discuss and exchange views on several aspects concerning women's welfare, no useful purpose would be served unless an integrated scheme of work was evolved which could be put into execution immediately. To carry out such a scheme successfully, Mrs. Byramjee added that there is urgent need for workers who are not only efficient but who have gone through the hard school of experience and who could identify themselves with the vast masses in the interior rural areas and understand their difficulties and try their best to alleviate them.

Rajkumari Amrit Kaur

(Health Minister, Government of India)

Regarding Education on Health Subjects:—She said that prevention is better than cure and therefore all of us should organise a vigorous drive for the health education of the people

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particularly in the villages. She said further that medical relief should be made available to the poor as much as to the rich without any distinction at all and that the best way to provide it was to have up-to-date hospitals well-staffed and with adequate accommodation. She had been visiting a number of hospitals in the country and she found that there were very few of them where there was enough accommodation and added to it *there was also the lack of nurses.*

Rajkumari Amrit Kaur added that in any programme they laid down, they should see that bribery and corruption were put an end to and that every one came forward with a spirit of service to the people. "The Government of India," she said, "give grants to the provinces every year to spend the grants as they like. So far as the Government of India was concerned, she said that they were overwhelmed with the refugee problem for which the Government was spending every month Rs. 3 crores on *East Punjab* alone and that the Kashmir Military expedition was costing them every month some crores. She would like to have so many things done by her Ministry but that they were at present handicapped by inadequate finances. She mentioned the *Nursing Council Act* recently passed by the Central Legislature and also the Bill for the regulation of the profession of Dentistry in the country as steps in the right direction.



RAJKUMARI AMRIT KAUR

Doctor of Literature has been conferred on her by Delhi University.

Reverting to the subject of medical aid in rural areas, Rajkumari Amrit Kaur laid particular stress on the high incidence of disease and mortality among women and children caused by *ignorance and poverty* and pointed out that people should be educated in hygiene, cleanliness, sanitation and discipline. She was keen on organising travelling museums for the health, education of the villagers. "It is terrible to think," she said, "that people are leaving villages for cities. Our civilization is really a village civilization. I believe in Gandhi's ideology that our villages should become model villages and are made self-sufficient by the development of cottage industries, particularly spinning and khadi."

It was of the utmost importance, Rajkumari Amrit Kaur said that every girl should be trained to render service in one sphere of activity at least as a nurse, social service worker or expert in handicrafts, music, dance, etc.

Regarding her impressions of the progress made by Women's Organisations in Madras since her last visit, she said that she noticed a great change which augured well for their future.

Preaching the Gospel of Love

Rajkumari Amrit Kaur, Minister for Public Health, Government of India suggested that First Aid and Ambulance work and home nursing should be made subjects of compulsory study for girls in schools so that, if the necessary training was given to girls in schools, their services could be utilised not only in an emergency like the present, but also during Peace-time.

The Health Minister next dwelt on "Refugees and Rehabilitation Work" and Mrs. M. N. Clubwala in a welcome speech stated that they hoped during the period of office of Rajkumari to achieve many reforms in public health and women in Madras, she added, offered their whole-hearted co-operation in implementing the "wise schemes".

Rajkumari Amrit Kaur then dwelt in great detail on the *Tragedy* that overtook the people of the Punjab after the partition of India

and observed that during her tours she had seen nothing but blood and tears, misery and despair. As soon as the Government of India assumed office, they were faced with the problem of helping these afflicted people and had absolutely no time to bestow their attention to the fulfilment of plans that the Congress was pledged to all along. Women were the worst sufferers in the calamity, she said. In the face of all this, the Minister observed the way to look at these tragic things was not in terms of revenge. It was for them to preach the Gospel of Love and to make people understand and 'Revenge and Retaliation' lead nowhere, violence would lead them nowhere except to violence and more violence.

She briefly outlined the measures adopted by the Government of India to house and rehabilitate the refugees that had come into India. The Health Minister observed that of all the refugee camps the biggest was at Kurukshetra. At present, there were nearly 300,000 (3 lakhs) of refugees at this place. This is no longer a camp; this is really a city, she observed and added that all the refugees were provided with shelter and they were looked after well. Here she acknowledged the help that women's organisations all over including from the South had given to the refugees. I have had money orders of one rupee and two rupees from far off Trichinopoly, she remarked.

Mentioning the scope for service for women at present, Rajkumari Amrit Kaur said that the Government of India set up a Ministry of Rehabilitation and Relief because of the magnitude of the problem and stated that in this Department there was a women's section which was under the charge of Sri Rameshwari Nehru. Women could, she said, offer their services and get employment. It was a long term programme, they had to think about for the refugees and how to rehabilitate them was a big problem. She had had a good response to her appeal for nurses in Madras. Here she suggested that first aid and ambulance work and house nursing should be compulsorily taught at girls' schools so that their services must be available. She also stressed the need to look away from the City and look to the villages. The prejudice against village life should, she pleaded, go and they should make life in villages possible. It was up to the State to build modern cottages and pay a living wage for their workers who volunteer to serve in villages, she remarked. The Health Minister stated in conclusion that the spirit of service was taking hold of the refugees at Kurukshetra in spite of the suffering they had to go through and said that this was a good augury for the future.

In short "Love and Unity" is the message of the All India women's Conference to the sisters of South India, said Rajkumari Amrit Kaur and though they had attained

political freedom, many things had yet to be done to make this land happy and prosperous, and unless they stood fast to the ideals of "love and unity" they would be in imminent danger of losing their freedom. By spreading this message of unity and love, they could make for a greater India and also contribute to the world's peace.

Srimathi Susila Pai, Acting Organising Secretary of the Kasturba Trust, appealed to the Women's Conference to take greater interest in the welfare of womenfolk in rural parts and to this end suggested that the conferences might be held in future in the villages.

Tit-Bits

The accused stepped into the box with a determined air, and when asked by the judge if he pleaded guilty or not guilty, replied with vim, "Guilty my lord, and I have a witness here to prove it."

A man advertised a good dog for sale, and some one called. The door was opened by a small boy. "I have come to enquire about the dog for sale." "Father, you are wanted."

A woman prefers a man with will of his own, that is, if it is made out in her favour.

A hint for parents. If your son is no earthly good, then make him an air-pilot.

THE SACRIFICE

Tale of Two Rajput Ladies

A PLAY IN ONE ACT

(By Shrimathi M. A. Ruckmini, Advocate)

(Place—The Imperial Camp of Akbar at Yuvarajpur. Akbar is seated inside his tent on a Divan. Abul Fazl is close by.)

Akbar :—Thank Allah! We have indeed come out with glory and flying colours on account of His blessings. One thing, however, is inscrutable in this affair. The Emperor who has come out with resplendent laurels should have been in his mind constantly thinking of the doubly glorious defence put by the Rajput heroes. There was such an indescribable glory even in their defeat. I wish you had personally witnessed the wonderful bravery of the young commander who seemed like the veritable God incarnate of War. I am afraid our success is a mere chance.

Abul Fazl :—Yes, Your Majesty. I was duly informed of the courage and valour of the Rajputs. That Your Highness nevertheless secured a victory over them is, therefore, more praiseworthy.

Akbar :—The wonder of it all is that the Rajputs knowing as they did that they had the least chance of success, yet, put up such a sustained and stiff fight with absolute cheer in their faces and looks and overflowing gladness in their hearts.

Abul Fazl :—Where is the wonder in it? Your Majesty! These Rajputs are the followers of the ideal of the Gita to the effect that if you are killed in war you go to heaven, and if you are victorious you rule over the Earth. ("Hatova-prapsyasi-svar-gam-jitva-va-mokshyase-maheem".) When fighters are inspired by such a glorious ideal, their courage and valour need not cause any wonder at all. True and genuine bravery lies in readiness to face cheerfully all the trials and tribulations. These Rajputs "imitate the action of the tiger when they hear the blast of war blowing in their ears, stiffen the sinews, summon up the blood, and disguise fair nature with hard-favoured rage".

(Enter at some distance—Veera Bai and Padmini Bai disguised as Hindu Fakirs. They sing—)

What is life! but a moment's
dreary dream

But a drop in the rushing stream,
But an empty bursting bubble,
But a circling toil and trouble.

Akbar (listening):—What divinely melodious songs are these I hear! Where does the voice come from? What a sweet combination of melody, music, and metaphysics! The songs

breathe serene heavenly philosophy in liquid strains that actually melt the heart.

(Enter some Sepoys)

Sepoys :—Your Majesty! We implore your mercy and pardon for having let them in. We tried to stop them as best as we could. But, they being mere mendicants, we were afraid your majesty might scold us if we stopped them or drove them away.

Akbar :—Do not worry. Let them in. What if we are kings? Kings must respect and revere religious Fakirs who have renounced the world and have no earthly stake, and who always sing the glory of God. Any insult offered to them or any disregard of them would mean havoc to the kingdom.

Abul Fazl :—Your Majesty! May I make a humble submission? We should not be carried away by mere appearances. All that glitters is not gold. The cowl does not make the monk. These are days of duping and of false personations. By all means Fakirs are to be respected, but, we must make sure if these are *real and genuine* Fakirs.

Akbar :—True. But, let them have the benefit of doubt. Unless we positively *know* that they are humbugs and charlatans, there is no reason to suspect them. Trust begets trust. Suspicion merely breeds suspicion.

Veera Bai :—May the Almighty Allah and Lord Krishna grant our *Badusha* long life and prosperity.

Akbar :—You are as capable of blessing as they. If I am fortunate to have your blessings, I desire nothing more. Divine is your voice. How long have you been Fakirs? How many wives and children have you!

Veera Bai :—No, Your Majesty! Fate has ordained that we should have absolutely no attachment to the world and worldly things.

Akbar :—May be. If that is true, why were you anxious to gain admission to my presence? Have you not heard of the Fakir who refused an invitation from Alexander declaring that he did not care even in the least for a *human Emperor* though he be the conqueror of the whole world?

Veera Bai :—But, Your Majesty, even Fakirs have strange desires. Even Fakirs are bound to be attracted by the superb qualities of Emperors like your Majesty, so scrupulously righteous in the discharge of royal duties. Power and moral virtues seldom meet in kings. That has been our painful experience. In Your Majesty, however, they meet in such happy harmony that we made bold to pay our respects to the representative of Almighty on earth.

Akbar :—But, why were you in such indecent hurry and haste to see me that you did not heed the obstruction offered by my sepoys?

Veera Bai :—Pardon, your majesty! Our life is but a bubble. It might burst at any time. Death might overtake us at any moment and deprive us of good opportunities if we delay. Hence we made up our minds to rush into your august presence.

Akbar :—Certainly, your philosophical punctilio is highly laudable and commendable. Any moment, we must be prepared for the final end to life.

Veera Bai :—The moment we put on this dress, that very moment commencing, we are prepared to die. We are only awaiting the call from Above.

Akber (turning to Abul Fazl) :—Do you still think these are humbugs? Are you not now at least convinced they are genuine Fakirs? If they were cheaters and charlatans, such exalted and profound philosophy would not issue from their lips.

(Enter a sepoy with a letter to Akbar. He hands it over to Abul Fazl. The latter after perusal hands it over to *Veera* and *Padmini*.)

Akbar :—Let Abdul Karim be brought into our presence. (On hearing this *Veera* and *Padmini* startle and move to a distance.)

Akbar :—(To *Veera* and *Padmini*) Have you known this person before? Why do you so startle? You seem to recognise him. You are visibly moved on hearing his name uttered and

now in his presence (pointing to Karim who had been ushered into royal presence).

Veera Bai :—In this drama of life, your majesty? we have to meet with so many people that we easily forget when and when we might have had the meeting.

(Some loud noise and disturbance outside.)

A sepoy :—Your majesty!, a Rajput disguised as a Mohammedan was discovered loitering about the camp. He has been bought in captivity here.

Akbar :—This seems to be a sensational day from all accounts.

Abul Fazl :—Who knows? Many more may be in store for us.

(The Rajput-captive is brought before the Emperor. The captive is really Pratap Singh. On beholding him, *Veera* and *Padmini* stealthily glance at one another.)

Abul Fazl :—Speak man, speak. Are you one of the spies of Udai Singh? You would have been undoubtedly safer and more comfortable with the king on yonder hills.

Pratap Singh :—It is really no use letting Rajputs loiter in your places. Rajputs are not cowards to fear death. Courage and daring constitute their life-breath. If they are gone they are as good as dead.

Akbar (turning to Pratap Singh and at the same time slantingly

eyeing Abul Fazl):—Are these holy Fakirs known to you?

Pratap Singh:—I am *not* here to answer questions of *Padusha*. I challenge to a fight unto finish.

Akbar:—You seem to be needlessly hasty in judgment. If you apologise and confess, I shall let you free. Otherwise, you are a prey to my sword.

Pratap Singh (sneeringly):—For the first time, I hear a Rajput threatened. Do my ears serve me rightly?

Abul Fazl:—But, a Rajput has his own family and family-affections.

Akbar:—Yes. But a Rajput is more wedded to his honour and love of country for which he would readily sacrifice even his family and children. (Turning to Pratap Singh) I shall just give you one more chance to repent and mend your ways.

Pratap Singh:—I have nothing more to add to what I have said already.

Akbar:—Indifference to life has made you impudently incorrigible and incorrigibly impudent. You will be hanged to death.

Veera Bai (kneeling before the emperor):—It is *not just* that your majesty should decide to hang that poor Rajput for the offence of which *we* are *guilty*.

Akbar:—What do you mean? speak! Confess!

(Tearing off the ascetic garb from her person, while Padmini follows suit)

Veera Bai:—I am the senior queen of Udai Singh, Rana of Chittore, and she is his sister *Padmini*. When you attacked Chittore, the Rana, being a coward, wanted to take refuge in the hills, contrary to Rajput family and military traditions. So, *we two*, women though, and though unlearned in the arts of warfare, donned the dress and armours of men and led the armies against your majesty. It was like rains beating against a hill. Our defeat was a foregone conclusion. Ours was a losing, unequal fight and our armies were destroyed. Our hopes were all blasted. Our modesty and self-respect even vanished. Vengeance was the only idea uppermost in our minds. We came here to wreak our vengeance by killing your majesty at any cost. Knowing something of your weakness for and kindness to Fakirs, we entered your tent in the guise of such Fakirs as freely wander in the country. But, when once in your august presence, we lost all idea of revenge and realized the utter futility and folly of our aim. We thus stand condemned before your eyes. Abdul Karim whom we saved knows our identity, and, presumably, we may have been betrayed. We pray your majesty to decree us to death and pardon Pratap Singh who is quite innocent and therefore not liable to capture.

Akbar (greatly astonished):—Rise, great queens! It is *not* meet that such heroic and noble souls should thus kneel. For your true Rajput valour, dignity and devotion to your country, your honour, and above all you absolute truthfulness, I grant him pardon and his life. But, Abdul Karim is *not* to be blamed. No crime should be imputed to him. True he wrote me a letter and gave details. You will see how he pleaded for your lives. When I heard your sweet voice my suspicion was aroused. When I noticed your womanly shyness, my suspicions grew stronger, and your witty answers confirmed me in the conclusion that you must be women. He has testified that you are related to Udai Singh.

Veera Bai:—We have found a woman's spirit is after all weak though clothed in man's dress.

Abul Fazl:—It is *not* the spirit that is weak. It is the assuming of sex-consciousness that is the true cause of weakness.

Padmini:—Your Royal Majesty! put an end to our shame by hanging us by the neck. Otherwise, we have no face to meet our relations. Death is our only refuge.

Akbar:—The deed done by you is by no means a deed of shame. You fought nobly as befits real and genuine Rajput traditions, and you

fought too to the very end. For your noble courage, I reward you with the kingdom. You may become the queen of Udaipur.

Padmini:—May your greatness and generosity be as great as our gratitude to your majesty.

Veera Bai:—It is only the truly great and noble that are noble and great at any cost, as they readily recognise glory even in the defeated and vanquished.

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*India Was He
And He Was India*

By Pandit Jawaharlal Nehru

For many more months to come the mind of the nation shall be only focussed on that Great man, Our Father, Mahatma Gandhi . . . the Apostle of Peace, Love and Liberty. Nothing other, than that connected with the life and teachings of that World's ONLY MAN will please the people, his sons. Hence we are devoting this issue for "whatever Mahatma Gandhi stood and what he was through the glasses of the world and his nation.

No less honour the nation has towards the next equally great man, PANDIT JAWAHARLAL NEHRU, the soul of Mahatma living among us to finish the unfinished work of that great man.

Mahatma has gone and left us for ever in the hands of his beloved disciple and let us know what that disciple writes about him in frank and clear words

★



MAHATMA GANDHI

This little man of poor physique had something of steel in him something rock-like which did not yield to physical powers, however great they might be. And in spite of his unimpressive features, his loin-cloth and bare body, there was a royalty and kingliness in him which compelled a willing obedience from others. Consciously and deliberately meek and humble, yet he was full of power and authority, and he knew it and at times he was imperious enough, issuing commands which had to be obeyed. His calm, deep eyes would hold one and gently probe into the depths, his voice, clear and limpid, would pure its way into the hearts and evoke an emotional response. Whether his audience consisted of one person or

a thousand, the charm and magnetism of the man passed on to it and each one had a feeling of communion with the speaker. This feeling had little to do with the mind, though the appeal to the mind was not wholly ignored. But mind and reason definitely had second place.

Utter Sincerity

This process of "spell binding" was not brought about by oratory or the hypnotism of silken phrases. The language was always simple and to the point and seldom was an unnecessary word used. It was the utter sincerity of the man and his personality that gripped; he gave the impression of tremendous inner reserves of power. Perhaps also it was a tradition that had grown up about him which helped in creating a suitable atmosphere. A stranger, ignorant of this tradition and not in harmony with the surroundings would probably not have been touched by that spell, or at any rate, not to the same extent. And yet one of the most remarkable things about Gandhiji was his capacity to win over or at least to disarm, his opponents.

Gandhiji had little sense of beauty or artistry in man-made objects, though he admired natural beauty. The Taj Mahal was for him an embodiment of forced labour and little more. His sense of smell was feeble. And yet in his own way he had discovered the art of living and



PANDIT JAWAHARLAL NEHRU
Prime Minister of India

had made of his life an artistic whole. Every gesture had meaning and grade, without a false touch. There were no rough edges or sharp corners about him, or trace of vulgarity or commonness, in which unhappily, our middle classes excel. Having found an inner peace he radiated it to others and marched though life's tortuous ways with firm and undaunted step . . .

Blazing Fire

Gandhiji had pleaded for the adoption of the way of non-violence of peaceful non-co-operation, with all eloquence and persuasive power which he so abundantly possessed. His language had been simple and unadorned, his voice and appearance

cool and clear and devoid of all emotion, but behind that outward covering of ice there was the heat of blazing fire and concentrated passion and the words he uttered winged their way to the innermost recesses of our minds and hearts, and created a strange ferment there. The way he pointed out was a brave path, and it seemed to lead to the promised land of freedom.

What a wonderful man was Gandhiji, with his amazing and almost irresistible charm and subtle power over people! His writings and his sayings conveyed little impression of the man behind; his personality was far bigger than they would lead one to think. And his services to India how vast they had been. He had instilled courage and manhood in her people, and discipline and endurance and the power of joyful sacrifice for a cause, and with all his humility pride. Courage is the one sure foundation of character, he had said, without courage there is no morality, no religion, no love. "One cannot follow truth or love so long as one is subject to fear." With all his horror of violence, he had told us that "cowardice is a thing even more hateful than violence." And "discipline is the pledge and guarantee that deliverance and no hope without sacrifice, discipline, and self-control. Mere sacrifice without discipline will be unavailing."

He Was India

He came to represent India to an amazing degree and to express the very spirit of that ancient and tortured land. Almost he was India, and his very failings were Indian failings. A slight to him was hardly a personal matter, it was an insult to the nation; and Viceroys and others who indulged in these disdainful gestures little realised what a dangerous crop they were sowing. I remember how hurt I was when I first learnt that the Pope had refused an interview to Gandhiji when he was returning from the Round Table Conference in December 1931.

People who do not know Gandhiji personally and have only read his writings are apt to think that he is a priestly type, extremely puritanical, long-faced, Calvinistic, and a kill-joy, something like the "priests in black gowns walking their rounds." But his writings do him an injustice, he is far greater than what he writes and it is not quite fair to quote what he has written and criticise it. He is the very opposite of the Calvinistic, priestly type. His smile is delightful, his laughter infectious, and he radiates light-heartedness. There is something child-like about him which is full of charm. When he enters a room he brings a breath of fresh air with him which lightens the atmosphere.

Personification of Millions

He represents the peasants, the present masses of India; he is the

quintessence of the conscious and sub-conscious will of these millions. It is perhaps something more than representation, for he is the idealised personification of those vast millions. Of course, he is not the average peasant. A man of the keenest intellect, of fine feeling and good taste, wide vision; very human, and yet essentially the ascetic who has suppressed his passions and emotions, sublimated them and directed them in spiritual channels; a tremendous personality, drawing people to himself like a magnet, and calling out fierce loyalties and attachments—all this so utterly unlike and beyond a peasant.

And yet withal he is the great peasant, with a peasant's outlook on affairs, and with a peasant's blindness to some aspects of life. But India is peasant India, and so he knows his India well, and reacts to her lightest tremore, and gauges a situation accurately and almost instinctively, and has knack of acting at the psychological moment.

A Problem and A Puzzle

What a problem and a puzzle he has been not only to the British Government but to his own people and his closest associates! Perhaps in every other country he would be out of place, today, but India still seems to understand, or at least appreciate, the prophetic religious type of man talking of sin and alevation and non-violence. Indian mythology is full of stories of great

ascetics, who by the rigour of their sacrifices and self-imposed penance, built up a "mountain of merit" which threatened the dominion of some of the lesser gods and upset the established order. These myths have often come to my mind when I have watched the amazing energy and inner power of Gandhiji, coming out of some inexhaustible spiritual reservoir.

The Unknown

He was obviously not of the world's ordinary coinage. He was minted of a different and rare variety, and often the unknown started at us through his eyes.

India, even urban India, even the new industrial India, had the impress of the peasant upon her, and it was natural enough for her to make this son of hers, so like her and yet so unlike, an idol and a beloved leader. He revived ancient and half-forgotten memories, and gave her glimpses of her own soul. Crushed in the dark misery of the present, she had tried to find relief in helpless muttering and in vague dreams of the past and the future, but he came and gave hope to her mind and strength to her much-battered body and the future became an alluring vision. Two-faced like Janus, she looked both into the past, forward into the future, and tried to combine the two . . .

Many of us had cut adrift from this peasant outlook and the old ways of thought and custom and

religion had become alien to us. We called to ourselves moderns, and thought in terms of "progress" and industrialisation and a higher standard of living and collectivisation. We considered the peasant's viewpoint reactionary, and some and a growing number, looked with favour towards socialism, and communalism. How came we to associate ourselves with Gandhiji politically, and to become in many instances, his devoted followers? The question is hard to answer, and to one who does not know Gandhiji no answer is likely to satisfy. Personality is an indefinable thing, a strange force that has power over the souls of men, and he possesses this in ample measure, and to all who come to him he often appears in a different aspect. He attracted people but it was ultimately intellectual conviction that brought them to him and kept them there. They did not agree with his philosophy of life, or even with many of his ideals. Often they did not understand him. But the action that he proposed was something tangible which could be understood and appreciated intellectually. Any action would have been welcome after the long tradition of inaction which our spineless politics has nurtured; brave and effective action with an ethical halo about it had an irresistible appeal, both to the intellectual and the emotions.

Step by step he convinced us of the rightness of the action, and we went

with him although we did not accept his philosophy. To divorce action from the thought underlying it was not perhaps a proper procedure and was bound to lead to mental conflict and trouble later. Vaguely we hoped that Gandhiji, being essentially a man of action and very sensitive to changing condition, would advance along the line that seemed us to be right. And in any event the road he was following was the right one thus far . . .

WHAT THE MAHATMA TAUGHT US

For 20 years and more Mahatma Gandhi has worked for India's salvation, and with him the Indian people too have worked. It is no exaggeration to say that if, in 1920, he had not come forward with his new weapon of struggle, India to-day would perhaps have been still prostrate. His services to the cause of India's freedom are unique and unparalleled. No single man could have achieved more in one single lifetime under similar circumstances. The nearest historical parallel to Mahatma Gandhi is perhaps Mustapha Kamal who saved Turkey after her defeat in the last world war and who was then acclaimed by the Turks as the "Gazi".

Two Lessons

Since 1920 Indian people have learnt two things from Mahatma Gandhi which are the indispensable pre-conditions for the attainment of independence. They have, first of all, learnt national self-respect and self-confidence—as a result of which

revolutionary fervour is now blazing in their hearts. Secondly, they have now got a country-wide organisation which reaches the remotest villages of India. Now that the message of liberty has permeated the hearts of all Indians and they have got a country-wide political organisation representing the whole nation—the stage is set for the final struggle for liberty—last war of independence.

Charm cannot be acted, but it can be cultivated. It comes from within unselfishness, good manners, humilities, these are some of the things which go towards it. They are rare nowadays.—Mary Pickford.

Blessed are they who have nothing to say and can't be persuaded to say it.—J. R. Lowell.

Glowers, like art are interested in nothing except to be beautiful and to be reborn.—Charles Morgan.

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A Lecture on Music or Sangeetham

BY PROF. P. P. Vaidyanathan, B.A.

Beauty is pleasing to the eyes (sense of sight), fragrance and perfumes give pleasure to the nose (sense of smell), good food and drink give joy to the tongue (sense of taste), philosophy and lofty sentiments capture and captivate our mind, love enslaves and melts our heart, softness and smoothness are loved by the skin (sense of touch), and music fascinates the ears (sense of sound and hearing). Human beings possess these five intelligent senses which are called the limbs of the mind. The mind is seated in the brain and the cerebral hemispheres are called the conscious part of the mind, which perform the functions of thinking, studying and understanding. Sex too is another important sense, whose influences on the mind and body are powerful between the ages of 15 and 50, under normal conditions.

Ancient philosophers and religionists advocated destruction of the senses for the realisation of God and attainment of Moksha or union with God. Some interpreters of this philosophy said that what they meant was not the actual destruction of the senses, but only proper control over them. Their argument was that the senses often mislead the mind and also the person, into paths over than moral, correct and virtuous, and consequently they should not be given undue power to regulate and mould the life of men. But practical

men of reason and common sense felt that destruction or too much control and tyranny over the senses, would shut off all channels of enjoyment and enlightenment, and the person's life would get ruined and become completely dark unpleasant and unbearable if he follows this unwise, and absurd philosophy and moral precept. Therefore, what should be done is not the blind destruction of senses, but purification, perfection and exaltation of them. Senses are not always devilish, and there is divinity in them which must be fully recognised and made use of for our own material and spiritual benefit and welfare. Astrologically, Venus stands for the sexual and sensuous pleasures, and although she is called "Asura Guru" which means preceptor of lesser or lower angels still her merits should never be condemned and ignored. Venus is as great as Jupiter, and we cannot be happy in this world without the blessings of both. They are "Brahmanas" or enlightened beings, and knowledge can never become perfect and complete unless these two planets endow us with their bright qualities. Venus governs Music, the topic we are discussing. She also stands for beauty, fragrance, soft touch, tasteful food, sex enjoyment, love between man and woman, and all that give pleasure to the five senses, body, mind and soul,

We drink beauty with our eyes and music with our ears. Music enters through the ears, and fills the mind with pleasant and seductive sounds, and also grand and beautiful ideas contained in the songs. The heart is touched, and love is produced. It all depends upon the nature of the song sung, including its "Raga", "Thala", and "Mela" as well as its meaning. This shows the importance of the knowledge of the language in which the song is composed. Both the musician and the listeners must know the language and be able to understand the meaning of the passage called "Kirtanam". Otherwise full enjoyment and appreciation cannot be had. Several Tamilian musicians are singing the musical compositions of Thyagaraja Swami. Those songs are composed in Telugu and Sanskrit. The pity is that in several instances, neither the Bhagavathar nor his listeners know either of these languages. The same can be said of Hindustani songs sung in South India. Hence the full spirit of the song is not grasped by the audience. In the same way, the *Vedic Mantras* are composed in the ancient Sanskrit language. Even the priests who chant these mantras on religious occasions are ignorant of their meaning and significance. This is another tragic matter. Again, many Brahmins (young and old) perform "Sandhyavandanam" regularly, thrice daily, morning, noon and evening. But they do not care to understand what these mantras mean. And now returning to our subject proper, some of the songs appeal to our heroic and patriotic spirit, and they make us fight bloody wars for the welfare and protection of our mother land. This is known as "martial music". Some appeal to our sex love, and we become passionate and romantic on hearing them. Some provoke our devotion to God, and we fall into religious mood called *Bhakti*. Humanity sang music from the beginning of creation throughout the earth. Even the birds and bees are found singing. Each nation developed and perfected its own system independently, according to its own special genius and temperament. European music, Chinese music, Arabian music and Indian music are all beautiful, but not similar to one another. Humanity has also invented several musical instruments. We all know that there are two types of music, namely, vocal and instrumental. We have seen "Thavil" and "Mridangam" and often enjoyed their fascinating sounds of music when they are played by experts. Thavil is usually the accompaniment of Nagaswaram, while the more gentle mridangam is played along with vocal music and music sung through flute, violin and veena. Nagaswaram can raise its notes (voice) to a high pitch and is very charming to listen. It is played on all religious, social and matrimonial celebrations. In Kerala including Cochin, Travancore and Malabar

we have "Chenda" and "Maddalam". If these are scientifically played, they give us excellent enjoyment.

We all have heard of "Ragas". There are more than 1,000 Ragas. Some are "Parent Ragas" and others are their children. Raga means love and denotes feelings and emotions of the heart. The human heart is filled with several different kinds of feelings and emotions, of which love and hate are the most important. Sometimes we become joyous, and at other times sorrowful. A song sung in a sorrowful mood will provoke sad feelings. Usually sorrowful songs are sung in "*Mukhari Raga*". The word "Mukhari" means enemy of the face. If this Raga is sung in a perfect way, we will begin to weep and shed tears overcome by sorrowful feelings. Thodi, Kalyani, Bhairavi, Ananda Bhairavi, Sankarabharanam, Attana, Chenchurutti, Kharaharapriya (Hari-Hara Priya), Mohana, Gabhi, Bihag, Kamas, Sahana, Hamsa-dwani, Saveri, Nathana-makriya (Ranganathapriya), Rathipriya are some of the famous Ragas, sung during music parties. Sanskrit is the most perfect language, and so ideal and perfect music can be had only if the songs are composed in the Sanskrit language, which has 51 alphabets as against only 26 in the English language. When compared to Sanskrit, Tamil could be considered only as a poor language. Malayalam has freely borrowed alphabets as well as words from Sanskrit so that

more than fifty per cent of its words are Sanskrit. Still, music does not flourish in Kerala, to the same extent as in other parts of India. We all have heard of *saptha swaras* which means seven vowels. In English, there are only 5 vowels, namely, A, E, I, O, U. But sa, ri, ga, ma, pa, da, ni, are the seven "swaras" described in Hindu music. The religion, philosophy, music, painting and dancing of Hindus are in several respects superior to and more perfect than those of other nations of the world.

Rig Veda, Sama Veda, Yajur Veda and Atharvana Veda are the four Deva Vedas. But Music is called Asura Veda or Gandharva Veda, probably because Sukracharya or Venus, who is the Guru or preceptor of Asuras is the Karaka or lord of the Science of Music (*Sangeetha Sastra*). The lord of Sura Vedas or Deva Vedas is Brihaspathi or Jupiter, who is the preceptor or spiritual guide and religious teacher of Devas or angels of God.

Roughly music can be said to be of two kinds, namely, sensual music and spiritual (religious and devotional) music. Music is allied to beauty and sex, and is called a feminine fine art. That is to say, it is art in which women easily excel men. Similarly dancing and painting are also feminine arts. Spiritual music is sung during prayers to Gods and Goddesses. Sri Thyaga Raja sang in the praise of Sree Rama, an Avatar of Maha Vishnu. All these songs are very beautiful and they spread

spiritual light and give spiritual happiness to the heart, when they are sung properly by competent musicians with suitable accompaniments.

Music like all sciences is a jealous mistress. Only if a person devotes all his time and energies to the study of music, he can expect to become a standard musician. Further, he must have the necessary 'VASANA' or instinct and interest in Music. It is not easy to cultivate this instinct, however much we might try.

Goddess Saraswathi, the wife of Brahma Deva, is said to be the Goddess of Music. Her son Narada Maharishi is the Divine Musician of Heaven or Swarga Loka, where Maha Vishnu and Maha Lakshmi rule supreme. It is commonly believed by Hindus that only those blessed by Goddess Saraswathi would become proficient in the art of singing. Hence Saraswathi Pooja (worship of Vani Devi) should be done by all who aspire to possess this beautiful and lovable culture and faculty.

Astrologically, Venus in Swakshetra (own house) or Ucha (exaltation) in the 2nd of Lagna and Chandra will produce famous musicians and songsters.

It is happy to note that music has become more popular nowadays, as a result of Radio, Gramophone and Talkies. Further, there are Music Sabhas in all important cities and towns where the best artists give their performance. Music schools

and colleges are also springing up here and there, and the National Government has begun to take parental interest in this worthy and almost heavenly art. Fortunately, we have got rid of foreign rule. The Britisher never cared to encourage our religion, philosophy and fine arts. Consequently all these did not flourish to the necessary extent, and had only feeble and ineffectual existence and influence.

I am not in favour of co-education of the sexes because men and women have marked dissimilarities, in their physical composition and mental make-up. They require different types of education. Similarly I do not want to impart education in music and dancing in ordinary schools. The same opinion is held by me in regard to military instruction and training. I advocate therefore the establishment of separate institutions for these matters.

Educated women do not like kitchen work and cooking. A musically trained girl prefers to become a professional artist and hates domestic duties which she considers as a drudgery. Therefore men married to such ladies will have to employ cooks to prepare food, and nurses to look after their children. Otherwise the household cannot go on.

Music and poetry are twin-sisters. Both are romantic and beautiful. Hard, harsh and hot natures and

rough characters will not be blessed by either of these sisters.

It is usually believed and said that musicians are addicted to sex and drink. But the fact is that the best and purest music will flow only from those who are perfectly virtuous and highly religious.

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Woman—The Wage-Earner

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By Miss Sarada Harihar, M.A.

Woman, in the good old days, was akin to the poet and the artist, rather than to the economist and the politician. Towns and countries, valleys and rivers, muses and virtues came to be depicted in the feminine form. Is it reverence of tradition that even snuff and cigarettes should carry a woman's picture for their advertisement! Woman was thus reduced to an abstraction. She came to represent a concept of beauty or some symbolism in the poets or artists' mind.

The woman of reality however is far different from this woman of abstraction. She actually holds a number of relationships and performs a variety of functions. An ordinary woman has to work as a wife, a mother, a manager, a house-keeper, a nurse, a governess, a steward and a cook. She has no fixed number of hours of work, she has no holidays, she makes no demands such as a living wage. Nevertheless, the woman was a little significance to the economist. Here many sided activities were not economic be thought for the simple reason that the majority of her functions by outside the sphere of producing tangible wealth.

However, the development of mechanical power and the introduction of the factory system altered the value of woman's work and pointed out that the work has cash value. While machinery compensated for

the muscular weakness of women, the economic necessity of the factory system pressed forward the case of woman as a wage-earner. It gave woman the right to earn and spend, which in turn resulted in a sense of independence. What followed the recruitment of women as factory labour cannot in anyway be considered satisfactory. Woman did not entirely depend on the wages, and they accepted what they got as supplementary income. This gave the loophole for the capitalists to exploit their labour. Employers preferred women and children since their labour was cheap. The undesirable economic consequence was that men's wages fell through competition of woman's cheap labour. Naturally men resented the new change. The woman herself was doubly hit, for besides her wage being low her men's wage also declined. Women were so unorganised that they could not safeguard themselves against exploitation. The men on the other hand instead of joining forces with the women of their own class clamoured against "the unfair competition of female labour". In England for instance there was a sex war.

Very bad psychology was spilt over women. Anti-femininities in Western countries stipulated contradictory views. One was that women by their nature and vocation were so individualistic that they cannot, will not, and must not take part in communal life. The other was, that

women were so lacking in individuality, initiative and judgment that subjection and repression were their obvious fate. "He to command, she to obey" was held up as the motto for society. From the conception that man owned the family and woman maintained it, grew the custom of regarding marriage as a career for women. The result was a number of parasite women.

Thanks to the progressive movements that were launched in every great country for the political, social and economic emancipation of women. The reformers came to the conclusion that there was no use of talking about freedom and individuality when there was no economic freedom. Women could not be free until they had economic independence. These revolutionary ideas no doubt sent a shiver in the minds of men since they feared that economic independence would lead to social independence. The leaders of the women's movements, nevertheless were convinced that that society was most developed which had no social parasites, when every one was a productive unit. They believed that the improvement in the women's position would bring about only better interdependence than independence. Since then the women had gone on fighting their own cause and did win much of what they desired for themselves.

The concrete illustration of the strides made by women in making

themselves into an economic asset of the country, can be had from the women? W.S.S.R. In that country woman is considered as much a wealth producer as a man. According to the socialist conception, no society can really afford to throw away the productive labour of any of its members. It is true in many cases, the woman working time is divided between many hours of unpaid home-work and the regular work at her trade. This is really a handicap to full employment. In our society woman is still considered economically inferior and several arguments are brought forward such as muscular inferiority, susceptibility to illness, difference in the rate of work, not working for the full workable period of life, etc., all leading to a need for differential treatment. Even granting a differential treatment, it is worth having, says the Soviet citizen. Since they have recognised that the woman's place as a wage-earner is the same as that of the man's, all sorts of adaptations are made to suit women's conditions by way of part-time work, shifts and piece-work. The home women's spare time is profitably used in communal homes, acting as governesses, helping other mothers, etc., and thus earning an income. Each one do the work best fitted for her. Nobody should be denied the means of support is the principle. No adult should depend on others. Married women are intended to be self-supporting. Household duties are not considered uneconomic. Persons who perform any useful func-

tion are reckoned to have the same claim to wealth as those whose useful functions are to produce wealth. Thus right to work, right to earn, the right to self-expression are all human rights, common to men and women. Women should take their full share in thought, organisation and action so that the new world order shall not be man-made and woman-marred.

* * *

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* * *

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Emotional Difficulties of Children, their Causes and Remedies

By Miss S. Leela Joshua, B.A., L.T.

No, two individuals are alike; they differ in voice, form, stature and other objective factors, they also differ in intangible qualities, in intelligence, emotional powers in friendliness, in religious fervour, in selfishness, ambition, etc. Emotions are of enormous value. They are disturbed that arise when ready adjustment of thought or action is at hand. Physically unfit and intellectually deficient children can be easily identified but there are great difficulties in recognising emotional dislikeness. A list of undesirable childhood behaviour owing to emotional maladjustment compiled by Professor E. K. Wickman in his children's behaviours and teachers' attitude included untruthfulness, disobedience, laziness, lack of interest in work, stubbornness, destructions of materials, fearfulness, disorderliness, etc.

Dr. Meermach in a study of two hundred and fifty children points out the following inferences:—

1. Improper method of training and discipline 62%, bad companions 13%, antagonism to teachers 3%, lack of proper recreational facilities 8%. The causes of maladjustment are heredity and environment. The three chief emotions present from birth are anger, love and fear. Though they are inherited they are profoundly influenced by child's experience. The training he receives

at home and school supplemented by other forms of social pressure has much to do with the degree to which he restrains, the tendency to become angry, afraid, disgusted, etc. Fear, self-assertion, aggressiveness, anger, possessiveness, etc., play their part in the child's reactions to school and home life.

The education of the child therefore consists not simply in the drawing out of his intellectual abilities but what is more important in training him in self-control. Environmental influence during childhood make an indelible impression on the life of the individual. Many of our fears and difficulties in working harmoniously with others and living happily with their families have their origin in some environmental defect of our boyhood or girlhood.

The way to emotional control is direct and simple, requiring nothing but decision and persistence. Children's love to be admired by their parents and teachers and to be praised by them for the little work they do. Give opportunities for fullest, freest, widest scope for growth and development of self-realization. The parent or teacher should not prophesy a bad ending for a child. We should see that no child is discouraged in the school. Train the children to do things carefully and make no undue fuss about

EMOTIONAL DIFFICULTIES OF CHILDREN

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this to prevent fear. The nervous child should not be scolded or found fault with or induced to work or worry about the work. A parent, a teacher or a friend who is fond of voice unattractive in dress and sudden and variable manner is especially irritating to a nervous child. Establishment of regular habits of work and of rest or amusement are of great value in decreasing nervousness.

Advice to Mothers and Teachers

Puberty is a difficult time for both the girl and her parent. The girl who is growing quickly often feels tired and does not like to work. Sometimes she becomes very irritable. Often the parents and teachers accuse her of laziness. They should see that the girl gets plenty of nourishing food and adequate sleep. The mother should not over-tax the girl with various household duties. Her school hours and home work take up much of her time. At puberty the girl begins to take an interest in her appearance. This should be encouraged both by the parents and teachers. If continually criticized the girl will withdraw into herself and make some outside person her confidant.

Before the onset of puberty, every girl should be told of the changes shortly to take place and the reasons for them. The role of men and women in the process of reproduction should be explained to her as simply as possible. If she is not taught

either by her mother or teacher she will get the knowledge from books or from some source.

By the seventeenth year, the individual (either boy or girl) matures in two spheres of paramount importance; his love life and his work life. The love takes four steps before it reaches its maturity. First it takes in the form of emotional devotion to an individual, that is devotion to an adult or another adolescent of the opposite sex; secondly the playful approach to the opposite sex—which we call flirtation. Lastly the individual achieves physical maturity and a degree of emotional maturity.

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WOMEN IN ANCIENT INDIA

By Miss S. B. Saroja, B.A.

A survey of the position and status of women constitutes by far one of the best ways to understand the spirit and significance of a civilization and to appreciate its excellence and limitations. The study of matrimonial laws and customs, of the rules about sex morality, of inheritance, rights and divorce, of the treatment of the widow, and of the dress and ornaments, beliefs and superstitions, training and education of the females of the time throw interesting light on the ethical tone of the society and the degree of culture attained by it.

Were Our Women Chattels?

It is very unfortunate indeed that authentic information untainted by notions of racialism and superiority concerning the manners and morals and the modelity of life of the females of this country through the ages is not available at present. It is commonly believed for example that female-folk in India had occupied a very inferior and degraded position and that they have been kept down and denied for centuries equal opportunities and rights with their men-folk. But the anachronism of this sweeping generalization can be easily exposed by even a cursory glance over the history of Hindu civilization and the status enjoyed by women in it from vedic times right down to the modern day.

Women, 3,000 Years Ago

Historical and documentary evidence to show that cultured parents in

Vedic and Pre-Vedic times were often as anxious for the birth of daughters as they were for sons, and we find one of the early *Upanishads* recommending a certain ritual to a householder for ensuring the birth of a scholarly daughter! (Cf. Brih. Up. VI, 4, 27.) In cultured circles of that time the well-behaved daughter was regarded as the pride of the family.

During the early centuries in ancient India, women could be initiated in Vedic studies and were entitled to offer sacrifices to gods and oblations to manes, though with the beginning of the Christian era the daughter came to be regarded as a source of minor worry by the average householder due perhaps to the anxiety on his part to see that she was well placed in life and enabled to lead it in comfort and happiness. Yet, it is interesting to find that in the days of the *Ramayana*, the unmarried daughter not the unmarried son, was regarded as the soul of the family and the object of good omen. Unmarried girls received Rama on his return to Ayodhya from his long exile and offered him the coronation ablution.

In Vedic Times

For several centuries in ancient India it was the particular concern of parents to impart a general cultural education to their sons and daughters and help them in settling down in

life. Down to about the third century B.C. girls could remain unmarried till the age of sixteen and imbibe the instruction imparted by their elders. The ceremonial initiation into Vedic studies was as common in the case of girls as it was in the case of boys down to the beginning of the Christian era. The *Atharva Veda* explicitly mentions that a maiden can succeed in her marriage only if she has been properly trained during her period of studentship.

The *Vedic Samhitas* include many a hymn composed by the lady poets of pre-historic times, and according to orthodox tradition there were as many as twenty women among the revealers of the Vedic wisdom. The 126th hymn of the first book of the Rig Veda was revealed by a Hindu woman by name Romasha and the 179th hymn of the same book by Lopamudra.

Some Ladies Scholars

Ladies must have figured prominently in the rituals and sacraments and the cultural life of ancient times though they did not pass any public examinations. A mass of internal evidence goes to show that when writing came into general vogue girls were initiated into the three *R's* as a matter of course and that they successfully prosecuted their studies with devotion and enthusiasm and attained a very high excellence in scholarship.

Lady scholars, like Maitreyi and Gargi, had made even substantial

contributions to the advance of scholarship in their time. Tradition goes to say that the former was more interested in finding out the way to immortality than in the setting up of new fashions in dress and ornaments. In the philosophical tournament held under the auspices of King Janaka of Videha, the lady philosopher Gargi enjoyed the unique distinction of being the spokesman of the distinguished philosophers at court, and with considerable coolness and confidence, subjected Yajnavalkya, the new-comer pundit, to a withering fire of cross-examination on the subtlest philosophical questions. Atreyi was another lady student of Vedanta besides being a dialectician and philosopher, having had her instructions imparted under the sages Valmiki and Agastya. It is also noteworthy that when Sankaracharya, the great commentator of the Vedanta, was holding a philosophical discussion, a Hindu lady, well versed in all the scriptures, was requested to act as umpire.

It is almost certain that women were allowed to practise yoga at the time of the *Ramayana*. It is mentioned in the great epic that a great woman *yogi* by name Sulabha came to the court of King Janaka and showed wonderful powers of wisdom which she had acquired through the practice of *yoga*.

Well versed in the Arts

It may be appropriately mentioned in this context that since very early

times the cultivation of fine arts like music, dancing and painting was encouraged in the case of girls and that girls in ruling families used to receive some military and administrative training as well. We read in the famous Hindu drama *Sakuntala* that the heroine pleaded her own case like a modern advocate and claimed her inalienable conjugal rights in the court of King Dushyanta.

The above observations and illustrations abundantly prove that female education was fairly widespread in ancient India and that our women had played an increasingly important role in the socio-economic polity of their time. And the modern age is no right through the ages. Should not our cinema-going and sophisticated modern girls try to follow in their foot-steps?

It is physically impossible for a well educated intellectual or brave man to make money the chief object of his thoughts, just as it is for him to make his dinner the principal object of them, all healthy people like their dinner but their dinner is not the main object of their lives. So all healthy minded people like making money, ought to like it and to enjoy the sensation of winning it but the main object of their life is money, something better than money. A good soldier, for instance mainly wishes to do his fighting well. He is glad of his pay, very properly so, and just by grumbles when you keep him ten

years without it, still his main motion of life is to win battles, not to be paid for winning them, so of doctors, they like fees, they on the whole desire to cure the sick and if they are good doctors, and the choice were fairly put them, would rather cure their patient and lose their fee, than kill him, and get it. And so with all other brave and right by trained men, their work is first their fees, second very important always but still second, but in every nation as I said there are a vast class who are ill-educated, cowardly and more or less stupid, and with these people just as certainly the fee is first and the work second as with brave men to the work first and the fee second. "Ruskin."

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Contraception A Menace to Society

By Mrs. Nori. Lakshmi

In this age of enlightenment and reason "bringing children into the world" has come to be regarded as being subject to individual freaks and fancies. But the transmission of qualities in the progeny is Nature's freak which men cannot afford to disregard. Russell says that woman's virtue was principally guarded by two ways—the fear of hell—and the fear of pregnancy. The first was done away with by the decay of theological orthodoxy and the other by contraceptives.

Such is the place of contraceptives in the modern industrial civilization. There are diverse resolutions of medical and religious bodies indicating the pernicious nature of contraceptives. The Lambeth Conference says: "We utter an emphatic warning against the use of unnatural means for the avoidance of conception together with the grave dangers, physical, moral and religious, thereby incurred and against the evils with which the extension of such use threatens the race."

I earnestly pray against the theory of Dr. Mary Stopes: the theory of "Wave crest" the phenomenon of periodicity in women. I do not propose to contend the biological researches made regarding the ductless glands which has enabled knans and others to determine with reasonable accuracy the positive periods of fertility in which the mother-cell is

discharged and the periods of sterility which precede and succeed the menses. The fertile period of a regular 28-day woman is the 5 days of ovulation from the 14th to the 18th day before the next menses independently of the length of the cycle; five days are added for variations; the fertile period continues for about ten days; at all other times a woman is sterile and will not by any possibility become pregnant. But alas "Fertility is dependent on something intrinsic in human organism itself rather than on culture or environment. Birth control is a sociological problem which is conveniently ignored by so many social thinkers. By the comparative deficient fertility of the higher classes they are dwindling and the prolific masses are increasing faster, thus lowering the quality of population. The fact of differential fertility should be borne in mind. "The race would be better if all the higher classes made it a duty to propagate their kind adequately."

The means of birth control natural or artificial are accessible only to the intelligent sections of the community in whom there is already a deficient fertility. The degenerates are only the slaves of their instincts, who constitute the majority of the population. The ideal way of keeping up the balance of the population both qualitatively and quantitatively would be to check the high birth

rate among the lower strata of society by natural or artificial means and to promote the propagation of the higher. Though I run the risk of deviating from the theme of the article, I cannot but suggest, under the present conditions of the world, a more practical way out of the menace that has been spreading rapidly even to the Eastern countries.

It may not be out of place to draw the attention of the readers to the popular propaganda in the world nowadays for "increasing the development of an individualistic outlook on life and the wide spread acceptance of a pleasure philosophy. Birth control is only a defence on the ground of individualism as against altruism; personal gain as against social betterment. It should be a eugenic undertaking to eliminate the mental and moral degenerate". If knowledge in a science is embodied in moral values in religion which wields a potent influence on the human mind for social stability, it is the sweet nectar.

Is not the father and mother of the modern India responsible for the

crime of begetting weaklings by unnatural and hectic ways of living while India is just trying to revive its ancient glory of life all round and a clarion call for the modern virile and healthy youth to serve the Free India has been the slogan under the popular Government. Mahatma Gandhi was once upon a time interested in the grave problem of uprooting its cause when he realized the dire necessity for a virile and healthy youth to serve the Free India; but, alas, he has almost now been deeply engrossed in the communal problems confronting India, where the slogan of the Western cult—'DIVIDE AND RULE' has been brought on poor India with all its potent virulence. The presentation to the public his masterly work "SELF-INDULGENCE vs. SELF-RESTRAINT" has almost been forgotten by the modern youth. I fully believe that it should take the place as one of the text-books in Arts education in modern India throughout, for the enlightenment of the youth seduced by the Western cult in respect of contraception.

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Women's Rights in the Draft Constitution

By Miss Mamidipudi Videhi, B.A. (Hons.)

One of the important features of Indian history in modern times is the awakening of women. Women were till recently confined to their homes. Bringing up children and looking after household duties were considered as the only duties that they should attend to. They had no opportunities of entering public life. They were denied the right to education. Education was considered to be merely a means for earning one's livelihood. And as women were not required to earn their living, education was considered unnecessary in their case. Women were married early even at the age of eleven and twelve. They had no right to choose their husbands or to divorce them even under extraordinary circumstances. They had no right to vote till very recently, so that, politically they belonged to the backward sections of the community. The few women who exercised their vote, enjoyed it in most cases as wives and not as individuals. They had few property rights. In a word, they had practically no independent status of whatever kind in society. For the past thirty years they began to agitate for rights. They fought for equal rights with men and for the abolition of all distinctions based on sex. It is as a result of this agitation that, in the section on funda-

mental rights in the draft constitution are included several rights which have a bearing on women.

The rights conceded to them in the draft constitution are as follows:—

(1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex or any of them.

(2) Nothing in this article shall prevent the State from making any special provision for women and children.

(3) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth or any of them be ineligible for any office under the State.

(4) The State shall in particular direct its policy towards securing—

(a) that the citizens, men and women, equally have the right to an adequate means of livelihood;

(b) that there is equal pay for equal work for both men and women.

(c) that the strength and health of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocation unsuited to their age or strength.

(5) The state shall make provision for securing just and humane conditions of work and for maternity relief.

We have however to consider whether the enumeration is exhaustive enough or if some more rights deserve to be included.

In this connection it may be desirable to state at the outset what exactly is meant by Fundamental Rights as this would clarify our position.

Rights are those conditions which enable every person to develop what is best in him or her. These rights are fundamental because it is only by securing and maintaining them that the purpose of life can be achieved. They are the means for developing their personality. It is not very difficult on this basis to enumerate the rights which women should possess. One way of doing this is to find out the disabilities from which they are suffering today and suggest remedies for them. All such remedies will constitute their Fundamental Rights.

With this idea in mind, the National Planning Committee went into the question and drew a list of Fundamental Rights of Women. They are as follows:—

- (1) The Right to Education.
- (2) The Right to work (hours of work, adequate wages, security, training), etc.

(3) The Right to Freedom of Association.

(4) The Right to Property.

(5) Equality of Rights and obligations arising out of marriage.

(6) The Right to Franchise.

(7) The Right to an identical moral standard.

(8) The Right to health.

(9) The Right to leisure.

We have to consider whether the draft constitution as such should be so revised as to include all these rights.

In answering this question we may find out whether some of these rights do not come in an implied manner under any of the rights specified in the draft constitution. The answer seems to be that they do. For instance clause number (1) which says that 'the State shall not discriminate against any citizen on grounds only of religion, race, caste or sex or any of them' is comprehensive enough to include within its scope all the rights that women are really in need of. And if there is suitable machinery to give effect to this right women may rest assured that the draft constitution provides them with all that they can secure through a written constitution.

We may therefore conclude that so far as the draft constitution is concerned there is not much for women to complain about.

How is this Month (From 13th April to 13th May 1948) for You?

BY P. V. Rao

117, Big Street, Triplicane

The following notes describe generalised probabilities arising from the approximate birth period. The probabilities described will work out in terms of the particular environment and interests of the individual. In no instance should these remarks be taken as fatalistic. There must necessarily be a percentage of error, for, the exact date, exact hour and exact place of birth cannot be taken into account.

As on 13th April 1948

Bhuda	Ravi Rahu Sukra		
	Rasi Chakra.		Sani Kuja
Guru		Kethu	

Mesha Rasi

There will be many changes occurring in this month in both official and domestic matters. Those in service may enjoy some benefits in about the 19th April. Officially work will be very heavy. Some change of residence, if not already, is expected by the end of April. Good news may be predicted during the 2nd half, i.e., in May. About 5th to 6th May, will disturb your peace of mind domestically or officially.

Lawyers will do well during the month. Business people will be successful in their speculations in the 2nd half. But they too will suffer on or about the 5th May. Correspondence will prove very profitable for them. Since Budha VI Lord enters Lagna and Sukra the III house, from the 23rd April and 29th April, they may have to raise hand loans for their business needs and some unnecessary worries will keep them disturbed mentally for some days. People of this Rasi in some cases will be fortunate enough to have the prospect of begetting a son, owing to Ravi's and Guru's positions. The month's important events link up with social activities generally, domestic affairs and working conditions. Some auspicious ceremony or other may occur causing expenditure. There will be a good deal of bustle going on in the home though this quiets down in a few days. Look for goodwill and helpful co-operation from friends and relatives in the family circle. There will be meeting of rare elderly persons who will be of use to you. 19th, 20th, 27th, 2nd

May, 7th, 10th and 11th will be favourable days.

Vrishabha Rasi

An important feature of the month is some financial gain through or from a woman. It looks as though somebody in the family circle will be making a move and on a sudden impulse too. Better don't get involved in family arguments. There may be sudden gains for a speculator. Partnership may be formed on a basis involving purely temporary financial issues. Heavy expenditure is ahead of you. Domestic affairs are rather under fluttered stars in the 2nd half. Unnecessary financial commitments should be avoided. A journey is to be predicted. Health of wife or husband will be disturbed. In some cases, borrowing may be found necessary in the 2nd half. Friends will differ from you. Better trust them not during this particular month. Office work will be vexing enough. Important papers may be missing and you may be temporarily too much worried. Some anxiety will be felt on account of your son's affairs in general. They will improve in the last week of the month under review. Ravi and Budha in the XII and Kuja in the IV from April might cause a change as to your residence or house. Else this will give you incessant worries. Newly married partner will find the month very happy and financially advantageous. Outside home affairs, things will be less easy. Your fighting spirit will be aroused both at office and at

home. 15th, 17th, 19th, 20th, 26th, 2nd, 7th, 11th and 14th will be lucky.

Mithuna Rasi

During the month some of these gemini folks get involved in curious friendships, which usually develop rapidly and end just as suddenly. The present month will be conspicuous for such experiences. An impulse to join up with others for this or that purpose may be felt. Jupiter in the 7th helps the cause of marriage of those in the waiting list (of marriage). It shows some auspicious ceremony or other at home. Those in service line will stand to gain financially. Some change in the nature of work and favour of the Superior will occur to you. If things have looked rather black lately, they should begin to brighten up now. Business correspondence will be an important feature of the month. Indeed any business transactions which can be contracted by letter rather than by personal interviews would have a far better chance of success. Speculation on the Turf and other sporting and entertainment hazards are not calculated to be profitable. Financially you will have to be very guarded. Avoid futile arguments with others on financial matters or speculation. There will be friends to help you in your need. New business terms with your partners may be discussed to an advantage. In some cases, there is some indication of a gain of money through or from women, in business and out of business. In personal

affairs, this means pleasant social contacts, happy times and friendships formed. Watch out for a chance of irritation caused through meddling some relatives. Don't be provoked by them into a misunderstanding. One of your friends might disappoint you since he is at the other end of his resources of life. Wait for developments without hurrying matters against him. Sukra in the V aspected by Guru in the VII might hold out the prospect of a coming child soon. 15th, 19th, 24th, 28th, 2nd, 5th, 10th, and 14th are lucky.

Kataka Rasi

Domestic life of the married Kataka rasi folk will feel the disturbing influence of Mars and Saturn. Health of a near relative might disturb your peace of mind. House questions might depress you for some time. Some old business deal might transpire to mutual advantages of parties concerned. You will be economically inclined more in theory than in actual practice. Your son's affairs will engage your attention. Financially the month seems to be more lucky. You get money somehow or other. Borrowers will find the month very favourable to them. Departmental favours may be expected during the month. There may be some misunderstanding with a relation. Elders may be ill-disposed towards you. Avoid therefore any friction or altercation. First half is more favourable than the second. Distant news will not be heartening

up. There may be a disappointment through a friend of yours if not already in the previous month. Your general health will be disturbed owing to stomach trouble or heated system. Expenditure will mount up high in the 2nd half. Loss of money will result in speculation of any kind. Positions of Guru, Sani, Kuja and Rahu don't augur well for the smooth running of your affairs in general. Partners will have misunderstandings which will clear up only in the next month. Except Sun, other planets are not in their proper courses and so you will have no peace of mind over your affairs in general. 17th, 19th, 24th, 22nd, 28th, 2nd, 7th, 10th and 15th are lucky days.

Simha Rasi

But for the bad positions of Kuja and Sani in the XII during the first half under review, all other positions are very favourable to you during the month. This bad position causes unnecessary worries through expenditure, wife's ill-health and personal dissatisfaction arising out of disappointments, delays in expected realisation of hopes, etc. Private enemy might work against your interest. Departmental worries will depress you for some days in the first half of the month. There will be some favours of the superiors, some slight change of work for the better and some good news about your son's affairs in general. Financial pressure will be at ease from the 22nd April. There will be changes and reshuffling in your office to your advantage. You

will move in higher circle and society friends and officials. A distant journey in some cases may be predicted. On or about the 5th May, there will be some disappointment or other for you. Avoid friction with superiors or elders in the 2nd half. V house Guru in thrikona to Ravi and opposition to Sukra in the 2nd half indicates that there may be a fair prospect of begetting a child or it may be that your son will come up to your expectation. A near relation like brother also is expected to please you with his welfare. Don't trust your friends in the first half. You are blessed by God above and ancestors of your family. 15th, 17th, 19th, 24th, 26th, 28th, 2nd, 7th, 10th, 11th and 14th are lucky days.

Kanya Rasi

Major planets transit favourable signs. Sun is under check for the whole month. There is the likelihood of disturbances in your health though to a less extent than last month. In spite of increasing expenditure there will be improvement in the matter of finance. More and more steadiness will be in evidence with the progress of the month. Budha neecha in the 7th and Sani aspecting Lagna, are not considered good for the husband's or wife's health. Guru aspecting the X house and Budha the lord of X neecha in the 7th cause some unexpected change as to your nature of work in the office. In the business there is likelihood of success and gain also but you should see that your business

name is not tarnished since X lord Budha is neecha in the 7th house. The month is good for domestic and social engagements. There will be some change or other in the domestic life. Since Guru is in the house of vehicles in Swakshetra state you may go in for an exchange of car. Investment in some cases over landed property will be rendered possible. There will be occasions to visit friend's houses for some mutual help. The last week of the month will not be good for your general health. Else there will be a long journey unexpectedly. Marriage may be performed where the parties are looking forward to it. The last week of the month may not be good for health. 15th, 17th, 19th, 20th, 24th, 28th, 2nd, 5th, 10th, 11th and 13th are lucky days.

Thula Rasi

The month shows restlessness on your part to have a change in your work. Friends will play a great role in your affairs. New acquaintances will be made to your advantage. There will be large number of marriages amongst your circle of friends and relatives. Don't rely on promises or divulge information which would place you in an embarrassing position. This is not a month favourable enough to embark on new business or venture. Business speculation will be dangerous in the 2nd half. Distant journey may be undertaken to an advantage. Foreign business or distant business may be contracted by correspondence. Old customers

may be addressed again for the opening up of new business relationship. Expenditure will mount high. There may be some unexpected chance of gaining wealth in the second half. But there may be equally a chance of losing money in some deal or other. Near relations will be ill-disposed towards you. Leave them alone without interfering with them in their affairs. In some cases financial conveniences are bad and so borrowing would become indispensable. 15th, 17th, 28th, 29th, 2nd, 7th, 10th and 14th are lucky days.

Vrischika Rasi

This is slightly better month than the last one. Your affairs will improve as expected. The tide of fortune will indeed be sweet in your favour and you will have a distinct lessening of the hindering and depressing tendencies that existed before. Health will improve to your satisfaction. You will be proud of your position both at office and at home from the 2nd half. There may be a distant journey for some in the first half. Either husband or wife may be disturbed in health for some days due to nervous debility. Some promotion or other if not a change in service is indicated in your present occupation. Financial outlooks of service or of life itself will be cherished and equally well realised. Domestic life is yet to be completely realised. For Saturn in the XI still holds its sway over its restriction. A windfall is not too much to be predicted in the second half. Marriage

attempts will not be successful in the first half. For business, the month is somewhat favourable and will continue normal in the 2nd half. Some interest may be evinced in the pursuit of philosophical studies specially in the 2nd part of the month. 15th, 19th, 20th, 24th, 26th, 2nd, 7th, 11th are good. 5th to 8th May may not be lucky days.

Dhanu Rasi

Planets in the VIII might relieve you of your sufferings in the domestic, financial and official affairs from the 2nd half. Meanwhile you will have to be careful in all your affairs lest there should be unnecessary blames put on you by people about you. Borrowing may be avoided and postponed to the 2nd half. Enemies of yours will be defeated in the 2nd half. Till then, don't excite them to action against you. Take care of your health in the first half only. Some friend of yours perhaps newly formed may turn against you. But he will be sorry for it in the 2nd half. Your work at office will undergo a change for the better. Favour of the department is indicated. A change as to residence may also be predicted. Since Ravi is exalted, you will have satisfaction about the affairs of your children, particularly of the first son about whom you will hear good news. In the first half perhaps you may have some anxieties nay even some disappointment over their affairs in general. Business people will do better in the 2nd half only.

Their commitments will be regretted by them. It is safe to avoid business hazards. 15th, 17th, 19th, 24th, 30th, 2nd, 3rd, 10th, 13th are lucky days.

Makara Rasi

Much better and brighter planetary influences prevail over your affairs during the month. There will be a change in the side of fortune towards you. People without jobs might be fortunate to get one here, through their friends. Favour of your department is also indicated. A promotion or a change of duty at least should be predicted for you in service. Domestically you will not be happy. Husband or wife will be suffering for some time to come. Lord of the IV in the VIII in the second half and the aspect of Saturn to the IV cause some anxiety as your house affairs. Avoid court troubles in some direction or other. Business folks will not do well here. Their partnerships will change or be wound up temporarily. Financially there will be heavy pressure felt. Help will not be readily obtained. Patience will pay you in this respect in particular. Avoid correspondence or contracts with others. For you will not be able to fulfil the same in times. Sick beds continue in your house for some time only. A good friend of yours will let you down in the 2nd half. Don't depend on your friends during the month. Expenditure will be rather too heavy. 15th, 17th, 20th, 22nd, 26th, 2nd, 10th, 11th and 13th are lucky days.

Kumbha Rasi

Almost all planets with the exception of Budha are well placed during the month. You will therefore find the month more favourable to you than the last one. Officially you will have your work appreciated. There will be some promotion or other. Some slight change of work is also in evidence. Domestically you may not be quite happy because of the Mars in the 7th from the 2nd half. But you will be anxious about your husband's or wife's health during the month although nothing untoward occurs. You may hear good news about your brother or a near relation. For it is time for him to come forward and attract your attention. People in the run for a car would find one easily here. Financially you feel much relieved. Yet in some cases since Sani is in the VI house, some hand loan may become indispensable for those in financial strain. Business people will do well here. There will be good profit earned in the 2nd half. Speculations will be fairly successful. Unmarried people in the marriage market will surely marry here. More already married but separated would find it opportune to join each other. There will be good news from distant places. Relatives will be your rare guests. For there may be some important occasion like marriage for them to attend. 15th, 17th, 20th, 26th, 2nd, 7th, 11th, and 13th are lucky days. 6th, 8th are not good days.

Meena Rasi

Planets have hardly improved, since the last month. Malefics in the V and neecha Budha in the Lagna would afford you no peace of mind over your affairs in general. For, still you have to face difficulties financially and domestically. People in service will find a good change, some promotion in service is indicated. Still since the lord of debt is exalted and Dhanadipa Kuja enters Simha in the 2nd half, financial pressure is staring you in the face and so borrowing becomes unavoidable. Guru in the X might give you some anxiety as to your profession. Independent people should think twice before they change their profession. They may wait for better times in the near future. People in service may be inclined to go on leave for some time and those seeking jobs may find one easily. Wife will not be keeping fit for some time and so domestic life will not be happy. You may interest yourself in the affairs of a near relation of yours. A journey is indicated in the 2nd half in some cases. Business people would think of doing some new business. But the progress may not be satisfactory in the beginning. In the long run only it would be profitable enough. Expenditure beyond your control becomes the special feature of the month. Avoid friction with people about you. 15th, 21st, 30th, 2nd, 3rd, 10th and 11th are lucky days.

Books Reviewed

We wish to acknowledge with great pleasure receipt of two booklets one on the Constituent Assembly, and the other on the Social Aspect of Crime and Punishment from the pen of Srimati M. A. Janaki, B.A., B.L., Advocate, Madras (Senior Advocate Federal Court and Senator, M.U.)

'The Constituent Assembly' is a reproduction in a book from the series of lectures delivered by the author to the Law College graduates under the auspices of the Bar Council, Madras. We have no hesitation in saying that the two books reveal great research on the part of the author who has spared no pains in making them almost small 'treatises' on the subjects concerned. The present author reminds us of our great women prodigies of the past who have left permanent marks and footprints in the sands of time and we wish all success for the publications.

God estimates our worth not by the position we are in, but by the way in which we fill it.

* * *

Revolutions never lighten the burden of tyranny, they only shift it to another shoulder.

* * *

There are those who go ahead and do something and those who sit still and enquire "Why was not it done the other way"?

Cinema News and Views

AROUND THE CITY CINEMAS

Broadway :—" Apoorva Chintamani ".
 Crown :—" Rajakumari ".
 Kapali :—" Haridas ".
 Kinema Central :—" Pathi Bakthi ".
 Minerva :—" The Crusades ".
 Prabhat :—" Kannika ".
 Roxy :—" Rage in Heaven ".
 Sagar :—" Moorti ".
 Saraswathi :—" Kadambari ".
 Select :—" Arsi ".
 Star :—" Harischandra ".
 Wellington :—" Tadbir ".

"CHANDRALEKA"

During the past 15 years of film production in the South there has been no similar occasion as now, when the public had to wait so eagerly for the release of a picture for more than three years and yet all time hearing of its bigness and newness in its cast and credit.

Few first-class picturer have come hitherto and even among those that have come there has been lack of one or other of the ingredients that go to make pictures a sumptuously rich and real entertainment. Such pictures with fullness of appeal have been only a matter of conjecture and not a reality. It is always said that film production and its success depends upon team work; the actors, studios, technical personnel, everything combined have to work in harmony for assuring the success of the picture.

Gemini has plenty of them plenty these factors and "one more" besides.

They have the mind—the essential prerequisite—mental stat of that is needed to make pictures great and good unmindful of the oads, and caring only for the aim. Such an "essential mind" has made "CHANDRALEKA"

Announcements have come of its being released on the 9th April, 1948. Years of waiting by fan's have been years of activity for the makers. Harnessing all resources of men, money and material, a first-class movie as it is, at last it comes out if the maker's confidence in the judgment-seeking public. This we wait to see at the preview and will tell you more.



Pulimootai as Kadorajan in
 Jupiter's ABHIMANYU

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161. Wanted for a Christian girl of 25 educated, Diplomat in Music, fair, a groom well settled is life in Government service or otherwise. Apply Box No. 161, c/o I.M.L. Madras 21.

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166. Wanted a respectable Tamil English knowing Brahmin Bride, fair, well-featured, healthy, educated, considerate, domestically trained, aged 18/26, for a like Smartha Brahmin bachelor, propertied, independent means. Sub-sect, Vaishnavite, dowry, not main considerations, but companionable girl. Those qualified

please write in confidence with full details, horoscope, and recent photo to Box No. 166, c/o The I.M.L. Madras 21.

167. Wanted for a young gentleman of 30 years, Saraswathi Community with a Monthly income of Rs. 1,000, a fair, well educated & accomplish girl of respectable family of the same community or any other Brahmin Community for marriage. Apply Box No. 167, I.M.L. Madras 21.

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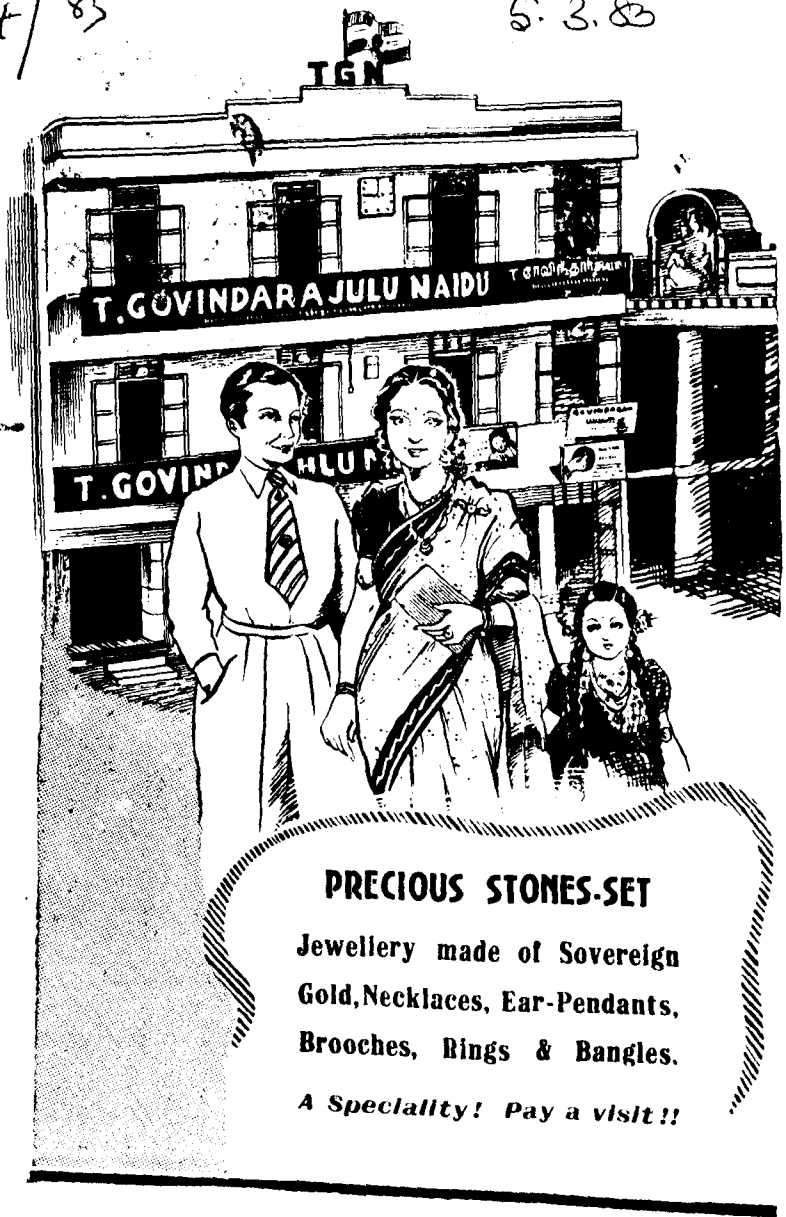
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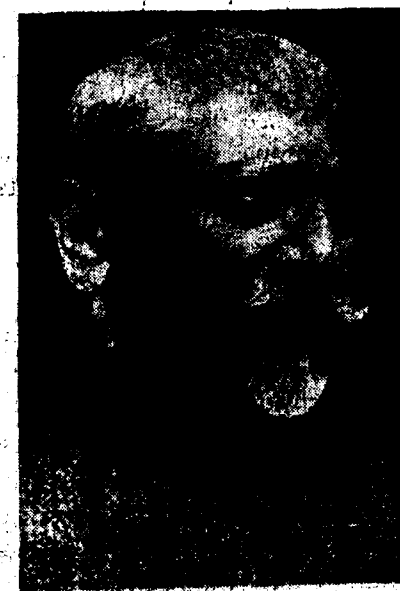
MAY 1948

[No. 5

WOMEN OF INDIA

By Miss S. B. Saroja, B.A.

Maulana Abul Kalam Azad, Education Minister, addressing the annual function of the Indraprastha Girls College at New Delhi recently, observed:



"We have to raise the standard of female education and thus improve the political and social status of the Indian women folk. The entire system of education has to be overhauled in such manner as to enable the women to play their proper role in the all-round advancement of the country and not merely be good housewives."

The Education Minister of the Indian Dominion stressed further that the times today demand that "woman should take equal share in moulding the destinies of India and in leading her on the path of progress." To understand the proper role that woman is to play in the new national set-up it is necessary to know the fundamental characteristics of the various types of girls that inhabit this vast sub-continent to day.

It may be mentioned at the outset that women of the Orient, and particularly those of India, were, until recently, looked upon generally by people of the West as little better than slaves, and were catalogued *en masse* as the most degraded beings on earth. They were believed to be totally devoid of delicacy and refinement and afflicted with a sense of inferiority complex. But a study of the characteristics and modality of life of the varieties of women that may be found today in the hierarchical gradations of Indian society will serve to dispel this pertinacious illusion and clarify the real position that women occupy in social life today.

The Servile-Submissive

The disposition of the females that one encounters in the villages of India today may best be described as servile-submissive.

The village damsel is diligent in her domestic labours, vigilant over her temper and affections, and by no means covetous of her neighbour's advantages. She is quiet in her mind, quiet in her manner, and avoids disputes of all kinds.

It is enjoined in the *Padma Purana*, a scripture that was dear to the heart of every Hindu girl until recent times, that a woman can have no earthly happiness or satisfaction but through her husband. Her husband may be aged, crooked, infirm, blind, deaf or offensive in his manners;

he may be cross-tempered, choleric, dissipated, irregular, a drunkard, a gambler or an incorrigible debauchee; even if he be utterly reckless regarding domestic happiness or the peace of his home; even if he be benumbed by indifference or violent as a demon; even if he lives in the world without honour, disgraced and condemned,—but *never* shall his wife regard him otherwise than as the idol of her heart. A preponderating majority of the women of village India follow this teaching to the very letter even today.

There is perhaps no part of the world where husbands are so much revered and respected by their wives as they are in the Indian villages today. If the mistress of the house behold anything which she might lawfully desire to possess, she must have it only with the sanction of her husband. She is always intent to please her lord and master in an increasing measure.

Her attitude and disposition towards strangers are stranger still. If perchance a stranger should look towards her, she must shun him with downcast look and walk on in disregard of him. If he endeavours to gain her notice, she must not behold him; if by unlooked for casualty he should endeavour to insinuate himself into her regard, she shall spurn him from her very presence. If he should happen to woo her with the most importunate passion, by the help of

the gods she shall cast him out of her way. If a stranger offers her the richest garments or the choicest jewels above all price, she shall not notice them, for only her husband shall provide her with honourable apparel, and only his generosity shall decorate her with jewels, with choice flowers, with saffron, sarees, powder-box, and everything which her heart can dare to desire.

Zenana Girls

Hundreds of thousands of winsome maidens could be met with in the India of today incarcerated, so to say, within the *purdah* or curtain, and interdicted even to be seen by male eyes, excepting those of their own immediate family. The apparent monotony of their lives may at first elicit the commiseration of those who have felt the sweets of liberty, but this feeling will soon wear away by a closer intimacy with the women who are thus precluded from mixing freely with the world. Most of them appear to be happy in their confinement, as a bird from a nest, immured in a cage, looks both cheerful and contented. Though lacking in intellectual calibre of the modern type, they have a naturally good understanding, and are zealous in performing the duties which they have been instructed by their elders to perform. Concerning their general character, they are obedient wives, dutiful daughters, affectionate mothers, kind mistresses, trustworthy friends and liberal benefac-

tresses to the distressed poor. Such types of women could be found in all communities and castes, though they are most commonly met with among the Moslem fraternity.

The Harem Girls

The lascivious disposition of the Indian rulers of past centuries may be held responsible for the continuance of the low condition of the women of their territories and their filling their harems from such emporiums of beauty as Persia and Kashmir. The Great Moghul was famous for his collection of beauties, and his celebrated successors had selected the most beautiful girls with fair complexions for their harems. This ancient custom persisted even to modern times in the maintenance of elaborate harem establishments even by many an enlightened Indian prince where some of the choicest beauties of the land were kept in close confinement. A modern prototype is also not wanting. Quite a large number of the winsome maidens of our country seeking a career for themselves have today flocked to the film producing companies whose managements make a careful selection of the choicest beauties and control their destinies and morals for what they may be worth. Thousands upon thousands of these good, bad and indifferent girls are leading a semi-reputable life at present by marketing their charms for pecuniary profit.

The Nautch Girls

Night after night, in many of the theatres and music-halls of this vast sub-continent, one could hear, if he but cares to listen, the long-protracted songs of the Nautch girls accompanied by a sweet yet melancholy music. The influence of these Nautch girls over the other sex, even over men who have been bred up in high circles and who admire and respect their own female relations and friends, is unsurpassed. This influence steals upon the senses of those who come within its charmed circle in a way not unlike the effect of an intoxicating drug, and history has recorded that even young Europeans, who had cherished in their memory some lovely face in their native land and fancied they were wholly unapproachable by any attraction which could be used by a tawny beauty, had found themselves beguiled by this sweet music and charm. Even today, several hundreds of these Nautch girls and dancing beauties are regularly trained and brought up to their profession. Some of them are most beautiful and have the finest of voices. Several young men who attend their offices during day go out with these girls at night. Such things are most common in the metropolitan cities in India today, though in the villages they are singularly absent.

The Amazons

It is recorded in the pages of Indian history that one of the regiments of

Maharajah Ranjit Singh was composed entirely of Amazons, and that on a historic occasion, they were desired to draw up in front of the then Governor-General, Lord William Bentinck, under the orders of a commandant who controlled the division with a long cane. The detachment was richly attired in yellow silk and uniformly dressed. Some of the ladies were exceedingly beautiful, nor did they seem to regret that on such an occasion so many eyes were turned towards them. Their lips were roseate, and a few had called in the aid of colour to enhance the brilliance of their complexion. These martial types of oriental womanhood could still be found in large numbers in the Bombay Province, the Punjab and the U.P. When the war started, the more chivalrous among them preferred to enlist themselves as W.A.C.'s for essential service in the Indian army.

Indian Lucretias

If Rome can boast only of a solitary Lucrece, India can count hundreds, nay even thousands, who have immolated themselves, choosing the rope, the bowl or the flame or a life of continued misery and poverty in preference to a life stained by the shadow of doubt. Numerous modern instances too are not lacking which prove beyond question that the same scrupulous notions of feminine chastity which prevailed many hundred years ago still actuate the minds of many an oriental damsel

today. There is scarcely a family of note in India today which cannot produce some record or other of the determination of the women to sustain their honour even at the expense of their lives rather than submit to pass like household goods from one master to another. Queer manifestations of such exaggerated notions of female delicacy and chastity could be met with even at the present day in the Upper Provinces, and particularly in regions beyond the pale of the law-courts. Recent events in Noakhali, Kashmir and Punjab have brought to light the heroic deeds of many an Indian Lucretia.

The Widows

A Hindu woman is constituted a widow by a peculiar ceremony performed a few days after the demise of her husband. The relations and near connections of her own sex assemble in the house of the deceased and partake of a repast which has been prepared for them. They then encircle the widow and exhort her to be reconciled to her unfortunate destiny. They make her sit down, and her nearest female relation cuts the thread by which the *Thally*, or matrimonial medal is suspended,—that little gold ornament which all wives in India wear on their necks as the symbol and testimony of their married state. Then the barber surgeon is called in, who shaves her head ceremonially.

By these two simple ceremonies an unfortunate girl who has lost her

husband instantly sinks into the despised class of widows. However young or beautiful the widow may be, the invincible customs of the country make a new union altogether impossible.

These unfortunate victims of convention are less regarded and respected than any other women on earth, especially if they are without children, in which case they are spurned by all the world. They are then called "Munda", a term of derision signifying "shaved head". They cannot wear any ornaments, excepting one of a plain sort containing beads for the chanting of prayers, and which is often fastened around the neck. All coloured clothing is interdicted, their uniform consisting only of a plain white piece. Neither are they permitted to stain their faces with saffron or cosmetics, nor even to imprint on their foreheads their respective caste marks. They are excluded from all ceremonies of joy, where their presence would be considered an evil omen with the utmost sinister significance.

Thousands upon thousands of these young unfortunates could be met with in India today, particularly in the villages and other suburban areas.

"Miss India, 1948"

In glaring contrast to the widow mentioned above, is "Miss India, 1948". She is dressed up tidily, as dictated by Dame Fashion, in a

graceful *saree* with an attractive combination of designs. She wears a brocade blouse conspicuous for its sartorial simplicity, and a rolled-gold chrysanthemum is scintillating on her shoulder. Gold bangles jingle on her arms around a tiny wrist watch, bracelets adorn her neck, and tiny ear-rings and dolak and bewitching finger-rings serve to enhance her glamour. Between her arched and attenuated eye-brows could be seen a tiny velvety-red *kunkum* dot, and her lips are lightly incarnadined with *pan-supari*. Odoriferous *Damanams* lie concealed beneath her pigtail and a stray curl is launching into her snow-white brow. With her tiny high-heeled slippers and carrying a chic handbag, fair-complexioned and sweet-tempered "Miss India, 1948" is charming and arresting, and struts about like a parrot captivating every bachelor heart and humiliating every proud Adam.

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The Sister-in-law

By Miss T. B. Haripriya, M.A.

I had just then settled down for the nth time to complete the eleventh instalment of a serial that I had been contributing to a certain journal. I had landed my hero in quite a terrible mess and I was then doing a bit of washing and dusting by way of clearing up the mess. It is really funny—the way these hero johnnies behave. The one in question had really been quite a nice sort of guy in the first instalment. Bit by bit he had become unruly so much so that in the eleventh instalment his actions were enough to turn my hair grey. I was heading on with the story without the least idea as to what stunt he would be up to in the next instalment. It was then that my friend and neighbour Lata rushed into the room and threw herself on a chair beside me with a thud.

"You and your beastly stories," she bellowed.

Anyone with half an eye could have seen that there was something wrong with her. Lata was a nice lovable soul, however she was perpetually in some kind of trouble or other. She had pots of money and a lot of time hanging on her hands. She somehow managed to get into scrapes every now and then.

"Now what is the trouble this time," I asked. I may here mention that Lata and I were on a "Bertie

Wooster—Jeenes "Theor of relationship. Lata had often come to me with her wounds and I had every time sent her back after an application of some spiritual balm.

"Rajan has just received a beastly letter from his sister—the one at Bangalore—saying that she and her entire host of children would be coming here next week to spend a fortnight with us," she burst out.

"So what"? I queried.

"How can you sit there and say coolly, 'So what' as though you can't grasp the situation," she replied.

"I don't catch you," I said.

"Well if my sister-in-law and her entire bevy of children come here, do you know what I shall have to go through? I shudder to think of it. The children would be skipping over my newly trimmed lawn, playing hide and seek in the drawing room and knocking down the wireless set and flower vases and book racks, chairs and tables and what not? They'll be running about the entire house and ruining all my newly-bought Persian carpets and rugs. At tea they'll smear butter and cheese over all the furniture and spill tea on my embroidered tray cloth and at dinner. . .

"Stop!" I shouted, unable to bear the ordeal any more, "I know all

that. But why do you thrust your woes on me like this?"

"Why? I want you to find me the way out, of course," she replied.

I was here afraid that the 'Woos-teen-Jeenes' relationship was being carried out a bit too far. I had no doubt helped Lata to tide over many a crisis but this time I was not in a mood to humour her. This was mainly because I was entirely on the side of Lata's sister-in-law over the matter. I knew that the sister-in-law was not exactly what one would call an angel but all the same if she did feel like visiting her brother and sister-in-law and staying with them for a fortnight I did not see why anyone should prevent her from doing so. Besides Lata always made a good time of life. I thought that bearing a bit of hardship for a fortnight would do her a power of good. I was about to say as much but she looked at me so very pathetically that I was forced to melt to the very bone. So I finally suggested:

"Why don't you run away to your mother's place on some pretext or other?"

"Nonsense," she replied. "How can you ask me to go and bury myself in that village, leagues away from anywhere? I won't budge an inch from Madras with the tennis season just commencing."

I had nothing to say to this and so I looked at her blankly.

"Now, what's the matter with you to-day?" she yelled. "You seem to have unhinged your brain and left it at the umbrella stand."

Immediately on the next day I had to leave Madras on a certain errand. When I returned at the end of the week I found my neighbour's house packed with noisy children of every kind and felt a pang of pity for poor Lata.

I found that my cook was missing and when I asked my gardener where she had gone to, he replied.

"Mrs. Rajan came here last evening, and spoke to the cook. Immediately after Mrs. Rajan left the house, the cook packed up her things and went away. I do not know anything more."

I could not at the moment make out what the mystery was. I thought that possibly Lata would have asked my cook to help her domestic staff during the busy fortnight that was ahead of her. So I set out to prepare my own meal. I have never quite got myself acquainted, with the mysteries of the kitchen. Following the trial and error method I at last succeeded in preparing some kind of meal.

About three in the afternoon I was busy knitting a pullover. It was then that Lata drifted in silently and said:

"You and your beastly knitting."

Immediately afterwards she burst out laughing, snatched my knitting and threw it into a chair.

I was all agog with excitement and asked her breathlessly "How are you getting on with your sister-in-law and her children? When did they arrive? When do they intend going back? What have they. . ."

"Stop!" Lata exclaimed. "My sister-in-law and her brood came over here yesterday. They have left by the morning train."

"What? Have they left so soon? How did you manage that?" I asked amazed.

"Why that was a bit of Napoleonic strategy. I sent my cook away yesterday on a week's leave. When my sister-in-law arrived I told her that I would have to do all the cooking as the cook was away. Last night I prepared a wonderful meal. You know what a competent cook I am," she said with palpable irony:

"This morning", Lata continued, "my sister-in-law came to me and said that she had changed her mind about staying here for a fortnight and that she was going away to her sister's place at Mysore and spending some time with her. Like a good host I asked to stay on for a few days; but she wouldn't. And so she left this morning."

I was quite fascinated by the Machiavellian method Lata chose

for achieving her ends. Then I suddenly remembered what the gardener had told me that morning and so I asked:

"But where is my cook? How does she come into the scheme?"

"Why", she replied, "I told her that you had asked me to send her away on a week's leave, because if she did stay here then my sister-in-law would have asked you to lend me your cook for a fortnight."

I saw that Lata could stand on her own legs. After all, she is a sister-in-law.

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Women's Problems

By Mrs. Nary Lakshmi, Madras

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Women were never intended to be bread-winners? The claim of Home and Wifehood and Motherhood on Women.

Women have got to learn a lot of things that they have either forgotten or have refused to admit in their change to the modern Western Cult from the glorious ancient culture prevalent still in some Eastern countries. I want women to be happy, free and find their own level again.

Women have got to learn that they are women and were never intended to take over bread-winning jobs and to run the world yet that is what exactly they have been trying to do ever since the outbreak of the First World War in 1914 when they saw the opportunity and seizing it have hung on like mad.

"Women have got to learn that if they insist on taking over men's job and leaving them unemployed and on the dole there can be no marriage. There has got to be a living wage to marry. There has got to be money to find the rent for two and the food for two and the dress and all the rest of it for two.

Working against Nature

What is more women have got to learn that the wherewithal must come from the man's side of the house.

Today there are splendid women who are pulling the ship through. They are doing a man's job and paying for everything including the husband who sits idle at home.

They think he is happy. He is not. Nobody can be happy who has stopped out of her niche and who is working against Nature.

Nature intended things to run exactly as in the Garden of Eden when Adam delved and Eve spun. Nature intended man to do the manual labour and to hunt and fist and fill the larder and woman to mind the home and fill the cradle.

Adam and Eve found enormous satisfaction in doing exactly as Nature intended them to do. The modern Adam and Eve have not the same satisfaction. You cannot reverse the order of things.

Women's Duty in Life

For one thing although Eve may do the hunting and fill the larder it is physically impossible for Adam to fill the cradle. For another any decent man who is allowing his wife to support him must look down on himself. He can't be proud. He can't hold up his head among other men. He may not admit it but he cannot feel a contented citizen.

Women must learn that her place is the home. Her role is domesticity,

her duty in life is wifehood and motherhood. Oh yes, there may be many a thrill and triumph in career, I know. I have had them. But I can assure you that none of these thrills or triumphs ever came up to the positively enormous triumph. I felt a nurse showed me a very red fat baby in a blanket and said:

"Eleven pounds: Isn't that great?"

Great I felt it was marvellous. Women got to learn that the truly womanly woman gets more out of life than all the mannish—paddle-your-own canoe females going. Woman was made for love and love carries you a dickens of a way.

Most of us have ridiculed Lord Byron when he said that love was woman's whole existence. It is, we have said such an idiotic statement. When nowadays we have careers and all the rest of it. Unfortunately he was right and we are wrong. Love still is woman's whole existence. It is a fundamental emotion something born in the girl child something she can never squash.

She may work like a black in an office. She may discover new worlds, achieve new greatness but that will not make up to her for the loss of love. If her love life does not run smoothly she is an unhappy woman. Women have got to learn that.

She Can't Help It

Marriage has never meant the same to a man because with him it is not a fundamental matter; he was

born to delve and to work and he can find enormous recompense in a career. Woman can't.

While a man can find unutterable joy in conquering the world a woman finds her joy in being conquered by a man. Emancipated as she may be she can still get a kick out of the caveman type who says "Now you are just going to do what you are told". Women have got to learn that the flannel trousers may be amusing, shorts may be attractive for the time being, but when you boil things down there is nothing so attractive as a filmy evening frock and hair that is curled and the knowledge that "HE" is looking at you twice. On such an occasion Miss 1948 goes all moss-rosebuddy again. She can't help it.

Women have got to learn that there is nothing to be ashamed of in the domestic job. We have made a grim mistake in the past in jeering at it. It is not dull; it is not degrading. Believe me I am not a traitor to my sex. I am nothing of the sort. I want the women to be more happy.

The Happiest Job Going

We want a new system whereby the domestic maid passes examination, her rate of payment rising with her progress in the knowledge of her craft. We want definite hours so that every girl is allowed so much time off in day. I have found no difficulty in giving my maids a couple of hours in the afternoon.

Alas the popular Government have no time now to establish such institutions except to look after their own position they occupy now. I appeal to the so-called Popular Government intended for the revival of their countries true culture to look after such more important problems in keeping the sanctity of womanhood the key-note of success in any country.

Coming to our problem it is the long tiring hours that have given domestic service its bad name. Yes: that and exacting mistresses.

While there is in the country a bread-winner (male type) wanting job, then that job should be given to him. A woman can always take up domestic work which as a man can't do it.

We shall always want wives and mothers for the nation and the way to get more wives and mothers is to give men decent wages and jobs in which they can earn the money on which they hope to marry.

I don't care what anybody says to the contrary. I am still convinced that home is the happiest place in all the world. Sruthis and Smrithis, the ancient Indian Sanskrit works on social administration, have unanimously agreed on the point and nobody can deny that they are not intended for the social welfare. We have forgotten those well-wishers. It was a surprise for me very recently to see some calling in Russia

requiring an Indian to translate those above mentioned ancient works presumably to have more intimate contact of the social administration run in ancient India the contented and the happiest nation of the world. It will not be a surprise to my readers to see, that the German World domination within a span of 5 years from 1933 was due to one of the stipulations laid in the country by Hitler "*Women must stay in the kitchen and nursery. He has put the clock back and decided that married woman shall not be employed in Industry and as few single ones as possible.*" He gave them the work they are intended for in which the nation can expect the maximum outturn. We see there in 1939 that Germany domineered the world in all professions.

I am old fashioned woman. I lift my little flag for domesticity and I say:—

"Let the men have the jobs
We are best off and happiest
[at home]"

So let us go back to our kitchens.

One man.—"Are not your daughter's musical training costing a fearful lot?" Other man use. "On the contract they enable me to purchase the house next door at half its worth."

* * *

Marriage is the union of two people, because, if they remained separate, they would know too much about each other for it to be safe.

Home Life in America

By Pearl S. Buck

It is the dream of every American family to have their own house. "Your own roof over your head" has been the slogan since the days when our pioneer ancestors came to this country and hewed logs to build their own cabins. Whether the home is the one-room or two-room cabin of the southern mountain folk, or the poor sharecropper, Negro and white, or whether that home is the mansion of the rich, it is home and there is a roof over the head. We have the minority rich, who live in luxury, hiring people to serve them, having several motor cars, and even several homes one for winter, one for summer, another for the sea, and so forth, and we have the one-room cabins, also in minority.

What about the people who live in it? Well, first there are father and mother. Perhaps there is also a grandparent, but this will be only if the grandparent is dependent. Usually old people in our country like to live separately from their children. Father and mother and children make the usual unit. The average family will have perhaps four children. There may be only one, there may be ten. These are the extremes. Let us say four children. The father goes out to work every morning and comes home in the evening. The mother stays at home to cook and clean and take care of the little children not yet old enough to go to the school. When she has the

house clean, she goes to the market to buy food, taking the youngest child with her, after the others are at school. Since education is compulsory at the age of six, all children over that age are at school except in some parts of the south.

Food Expert

She may walk to the market, pushing the baby in a cart as she goes, or she may have the family car and drive to market. Once at the market she makes a careful selection of food. She knows at least a little about nutrition, partly from her own school years and partly from reading women's magazines and newspaper home columns. She tries to feed her family as well as she can, unless she is lazy and buys tinned and prepared foods to save herself cooking. Lazy women can be found anywhere but are not more numerous here than elsewhere. Since she is quite devoted to her home, our mother tries to do well.

If her family comes home for the noon meal she must hurry home to prepare that. If, however, the children stay at school for lunch, and the husband's work is too far to come home, she eats a little and feeds the baby, and concentrates her efforts on the family meal at night when everybody is home. Of course the baby must be bathed and put to sleep and played with during the day. The mother will also listen to the cheap radio which has become a family

necessity, and will perhaps gossip with her neighbour. In the afternoon she may dress herself nicely and take the baby and go out to visit some other mother. But usually she stays at home, her eye on the clock, and is there when the children come rushing home from school, hungry and wanting bread and milk or a piece of cake. She sees them fed and they go outdoors to play with other children and she sets herself to making a good evening dinner.

Faithful Couple

At night the children have done their studying and gone to bed, her husband reads the paper and she mends clothes. They also listen to the radio or neighbours may come in to play a card game. Sometimes—no, often they go to the motion picture theatres. They go to bed at ten or eleven o'clock because tomorrow comes soon.

Father and mother usually are good to one another. They chose each other for love, and although neither perhaps has been quite as perfect as the other thought, still the early romance has settled down into a good faithful relationship. If there is unfaithfulness in either, then the home is full of misery and unhappiness, which may end in divorce. But neither wants divorce if it can be avoided. The rich divorce often but the average and the poor do not. Even where there is some quarrel parents usually stay together for the sake of the children and the home. The husband's chief vice may some-

times be drinking too much or gambling or laziness and the wife's chief vice may be laziness and carelessness in her house-keeping but even these are not the average.

An Asset

The average family does go to church once a week. Usually the woman is more interested in this than the man, and he may grumble that he has to spend some hours out of his one day rest in dressing himself in his best clothes and going to church to hear a sermon which does not interest him too much. But there is still the tradition that a respectable family should go to church once a week and give a little money to the church. In his secret heart the father may wonder how much good it actually is, but he bows to public opinion, for it is still an asset to a man to say he is "church going".

The mother, however, anxious to have her children grow up good, is more insistent on some religion. She tries to teach her children to tell the truth and to be decent, and not to steal or to injure others but she has not a great deal to help her. The child is in school all day where the teachers are busy, and he comes home late in the afternoon and rushes out to play. In the evening he is tired. He learns actually more from the home atmosphere than from any effort to teach him morals. If the atmosphere is one of gentleness and decency, he learns these qualities. Average morals teach him not to hit

someone smaller than he is, to be a good sport if he loses in a contest and not to whine or complain, to take his fair share of a job, to be hardy and physically brave.

Sex Equality

Little is taught him of anything else. He grows up almost entirely ignorant of sex morals. Many of your questions are about this matter, because of the behaviour that you have seen among American soldiers. There is a great freedom between the sexes in our country, because boys and girls are equally treated in the homes as children, because they go to school together from the first day and because there is no segregation anywhere. This freedom is not usually laxity. In a recent poll taken among students on this subject, most of the young people were against unchastity in man or woman, and against divorce no principle. On the other hand, the kiss, which is so shocking to people in the East, is not thought of here as impertinent. Most of our young people have come to think of kissing as a greeting or a farewell. It has no significance when it is casual and means nothing.

All parents, however, become increasingly anxious about their children, as they approach adolescence. Will the training of the home hold when the son and the daughter begin to go out on picnics, to the motion pictures and the theatre, to ride in motor cars, even if they are only ramshackle bits of metal attached to an engine? When the

young people go of together, anxious parents ask, will they behave properly?

On the whole, they do not go off in pairs or separately. The usual pleasure is to off together in a crowd, and in a crowd of young men and women there will be much merriment and loud laughter and noise and a peculiar form of American joking called "kidding", which is merely humorous teasing, but there will be no real misbehaviour of a sex sort. The greatest danger comes from too much of drinking. I do think myself that many Americans drink far too much and that they take drunkenness far too lightly. Yet the fact remains that one very seldom does actually see a drunk person, except at certain hours of the evening in the poorest districts in a city.

No Immorality

In any motion picture theatre you can see some young people hold hands and occasionally kiss one another, and lean their heads upon one another's shoulders. At drunken parties the worst behaviour is possible. But I can only say that if the stranger here can accept the fact of the camaraderie between our boys and girls which has been established since birth, then immorality is not usual among them. In any country, it is the spectacular which is noticed. Visitors to India, for example, may come back talking of the wild-looking religious pilgrims and snake charmers and beggars and so on, and they do not talk of the vast solid

majority of decent, hard-working people. Here the visitor talks of the wild young woman and the drunken man, and the thug and the thief and forgets the vast majority of decent hard-working people.

How long does the child of this family of ours go to school? On the average only six to eight years. The free school continues through high school, and beyond that in every State there is a State supported university, where he and his sister may go to, tuition-free, for college. But the fact is the children do not usually go to college, or even to high school. The average citizen in the United States, where education is so well provided in comparison at least to other countries, does not usually even finish the eight primary grades.

The child of our average family, especially if he does not enjoy school, and usually he does not, is shrewd enough to decide that school does him no good, and he will want to leave it early and find himself a job in a factory or a store or a garage, or some such place. There he hopes that his own ability will help him to rise and grow rich and become one of the owner class. When he does, he will be as merciless on the ones who work for him as though he had never been a working man himself.

Stormy People

Is this too dark a picture? Perhaps it is. The working man has a better life here than in any other country I have ever seen. Yet he is very

dissatisfied. He is as full of prejudices as his employer and he fights against the Negro who wants a job in his factory. Only slowly are better conditions coming about, through the efforts of those who are more merciful and more enlightened than the average and who continue to cry out against our evils. We are a stormy and quarrelsome people among ourselves, partly because democracy encourages individuality. I believe that it is better to have democracy and to be quarrelsome, if necessary. Somehow, the common good is worked out, not all at once or everywhere, yet bit by bit. We are in the process, and certainly have not achieved complete democracy. As far as we have gone, it is, however, democracy.

We are all in the process of trying to become more human. We fall back, we descend into the hell of war and death and torture and savagery, and then sickened by our own evils, we pull ourselves upward again and try new ways. Do not look to any people for salvation and certainly not to ours. Yet I believe that all peoples, out of our common life and sorrows, will learn, indeed we must learn, to create a world in which all can live.

Is the American home a failure? I think not. The universal homesickness and longing of the men who went abroad proves it. Home here is what home is anywhere. However poor, it is a centre of love for those who make it.

How to select your Partner?

By C. M. G.

Married women, speaking from actual observation, may be classed under six different types. Which type is most attractive depends, of course, on the man, and his success in the matrimonial venture will not become just a matter of chance, if he uses his head a little more than his heart, in judging the character of his bride-to-be.

Home Bird

The first type of wife is the "home bird". Thoroughly **domesticated**, she literally considers the home her whole world and her husband the lord and master of it. With little or probably no domestic help at all she is perfectly contented to stay in and work all day. Marriage is a whole-time job with her and she has absolutely no outside interests whatever. All she lives for is to make her husband and children comfortable and happy. Fortunate for her if her husband is also the home-loving kind who prefers spending his evenings with the family. Then she becomes the ideal "fire-side" companion, the centre of her home circle, the very hub, so to speak, around which the wheel of family life revolves.

The modern married woman—one should say rather the ultra-modern young matron—is the second type of wife. She combines home and career. She considers her home

merely in the light of a resting place from the labours of the day. Her career coming first, she stresses more importance to the maintenance of her individual interests than to playing the role of devoted wife and mother.

Happy Medium

Wife number three, strikes the happy medium. She is not satisfied with a quiet, restricted home life. Nor does she long for absolute independence, or a career with a capital C. Intelligent and wise, she runs her home with efficiency and ease. She is the perfect companion, capable of being contended with home interests, yet retaining her individuality by taking an active part in some sort of social service or welfare work. Far from being confined to gentle domestic passivity, her wifely ambitions tend to encourage and urge her husband up the ladder of success. If she has a career, it is due not to ambition but necessity. But always with her marriage will come first.

Quite different is the fourth type—the "butterfly" wife. Lovable she may be but she does not make for lasting conjugal luck, she considers marriage an adventure—something to be treated with light-hearted abandon. Life is one long holiday for her. She will not accept responsibilities and consequently her husband

has to shoulder double his share of them.

Gold Digger

Rare perhaps but true all the same, is the type of wife known as "the gold digger". For her marriage means, to put it crudely, a free meal ticket for life. If her husband is blessed with a large bank balance, she does not hesitate to tap it. The butcher, the baker, the candle-stick maker—all are her creditors, and she coolly turns over her enormous bills to be settled by her long-suffering spouse.

Passive Resister

The "passive resister" is probably the most undesirable type of wife. Dull and dreary, she is merely an obstacle in the path her husband treads. She has little interest in her home and none whoever outside it. If her husband is a rising star, she has no share in his glory. You may give such a woman every luxury, you may clothe her in satins and silks, adorn her with priceless jewels,—she will never rise to advantage in them. She is mentally inert, a "poor creature" at the best of times. To her husband, she is a non-entity, a mere cipher in his household. Is it small wonder then that he entertains outside his home that his companion on many occasions is some one other than his legal wife? Fortunately, the

majority of women are born ambitious, so this type of wife is not so common.

If you are interested in the classification, try and analyse your type. Weigh yourself in the matrimonial balance and see if you are found wanting. Perhaps to the reader who contemplates taking the "big step" in the near future, these types may prove useful not only in selecting a suitable partner, but in making his marital future a decided success. —Hindu.

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Confusion in Sexual Conduct

By Dr. Anjilvel Matthew, M.Ed., Ph.D.

THE previous articles in the series were all written on the assumption that people want to lead a decent family life and that those who are keen on keeping their family normally happy and efficient are ready to pay the cost in the form of special efforts to get their hopes realized. It is a patent fact, however, that ideas of decency have undergone a great change, especially in regard to sex. The problem is not nonexistent in India, but it is not anyway as grave as it is in the West. The Western world is supposed to be a Christian world—at least so it was regarded until Nazi Germany and Soviet Russia virtually repudiated the Christian religion. Christianity is regarded as the state religion in all other Western countries, and its morality is very strict in regard to the regulation of sex life. What has happened, however, is that it is in these countries that profess the Christian faith, countries in Europe and America, that confusion in sexual conduct has become more acute than in less sophisticated countries like India.

A time of general physical weakness is the one in which latent disease germs get reinforced and assert themselves. A man who could withstand the attack of disease germs in normal health falls a victim to them when his vitality is lowered. The same happens in national life. Problems that were solved with a certain

amount of success in times of peace baffle attempts at solution in a time of national crisis such as war. This is particularly true of sex problems. Homes were broken up and the number of fatherless children and of unmarried mothers increased enormously in the West in war days and after. Hundreds or thousands of children were born to American soldiers stationed in various countries in all the continents of the Eastern half of world. Similar things are reported of England. This is how Reuter reported on Divorce Speed-up in England: "The decision of Government to adopt the new divorce reform recommendations and appoint county court judges to be special commissioners to the High Court, empowered to deal with divorce cases, means an early shortening of Britain's waiting list of 40,000 men and women from the Services alone who wish to dissolve their marriages and start afresh. Despite this new speed up the task will still take two years. Six commissioners began hearing cases on Monday independently of normal High Court Judges, and it is estimated that by Christmas they will have disposed of 4,000 cases. Criticism of the speed-up in divorce and the easier procedure has been voiced by the Marriage Guidance Council and Churches."¹

1. The Times of India, 19th November, 1946.

These pictures of confusion in sexual conduct in England and America are typical of what takes place in all the Western World. (We in India have no reason to feel self-complacent about it. The same problem will have to be faced by us more acutely hereafter when we link up more fully and effectively with the dynamic world of the West.) The point I wish to stress here, however, is that this bewildering state of sex morality did not have its origin with the war: things were in a bad way even before the war started. Dr. Brend refers to statistics of 1939 in England, the year in which the war broke out, and says: "Statistics published recently by the Registrar-General show that in 1939 in England and Wales 20,981 women under twenty years of age gave birth to their first legitimate child: and of these maternities 15,427 occurred within the first eight months of marriage (14,787 being within the first seven months). This means that some three-quarters of these women were already pregnant when they married. To complete the picture, there were 5,219 illegitimate maternities to women under twenty, and an unknown number of abortions. Between the ages of 20 to 25 there were 85,999 first legitimate maternities, of which 28,092 occurred within the first 8 months, and there 7,851 illegitimate maternities. It may be that some of the births were to couples already intending to get married who anticipated their union, but those who are

in a position to judge, know that more frequently there was no intention to marry before the pregnancy occurred."²

What is this deplorable condition due to? There are those who think that the Christian rule of conduct in regard to sex is an impossible rule, and that it should be relaxed so that a certain amount of promiscuity may be allowed, and that in the case of the unmarried provision may be made for trial marriages or for the enjoyment of sex without the obligation of marriage. These views have been boldly put forward, for instance, in a recent book by a well-known author, Rom Landau. He does not demand that all rules of sex morality should be set aside; what Landau likes to see is that rules should not generally be as exacting and strict as they are. "Since neither the official moral codes nor the institution of marriage in its true and full sense, is accepted by the majority, it must be obvious even to the sternest moralist that they have lost their former validity. If we wish to redeem the sexual chaos and raise the moral standards, we must accept the existing state of affairs, and reconsider our entire attitude to the problem of marriage. It is open to argument whether the institution of marriage and family as we see

2. William Brend: *Foundations of Human Conflict*. Ch. X, P. 147 Chapman and Hall, London, 1944.

it is really the *sine qua non* of civilized life."³

In another place he says, in regard to polygamy: "In an imperfect world such as we live in, polygamy must be considered both natural and legitimate. In an ideal world monogamy would undoubtedly be sufficient. To eliminate polygamy completely, we should have to change the entire character of our civilization, then the nature of man, and, finally, Nature herself".

Referring to certain primitive communities such as the Kgatla of Bechuanaland in Africa and the Trobriands of New Guinea, and the freedom they allow the young people before marriage to enjoy sex life, he says: "Nothing but our 'moral' prejudices makes us decry the habits practised by the Kgatla of Africa or the Trobriands of New Guinea as immoral. In fact those habits illustrate great natural wisdom, a wisdom which has taught the savages that a marriage is more likely to succeed when both partners have already gained the requisite sexual knowledge and have satisfied some of the demands of sexual urge. Otherwise they would have entered upon marriage ignorant of the technique and the many pitfalls of sex, and might for a long time have been troubled by desires which a single

partner could not possibly satisfy".⁴ Frankly I fail to understand Landau's position, especially when it is noticed that again and again he refers to the spiritual basis of a normal and healthy sex life. How can his faith in the spiritual nature of man (and its intrinsic oneness with the whole of life including his sex nature, which Landau would rather call his "sex body") go together with suggestion that lapses in sex behaviour are not to be considered very serious (and that they may be ignored by society)? This is a question that I for one cannot answer. A most perplexing spiritual man, this!

—"Human Affairs."

5. Ibid, P. 236

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3. Rom Landau: *Sex Life and Faith*, Ch. XIX, P. 268. Faber, and London 1946.
4. Ibid, P. 136.

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Home and Its Sanctity

Condensed from The Heart of the Home

By Margaret, B.

Home is the one holy and dear place in the thought of civilised humanity. It stands for love, comfort and purity. The rich and fortunate, the poor and defeated are glad in the unbought helps which it has to confer upon them. The educated and the ignorant, the refined and the coarse find in it something, not realised elsewhere. There is no place like home.

A home is for all, and for the whole life, Childhood, youth, middle age, old age, from the cradle to the grave. The child enjoys and needs a home, the man enjoys and needs a home too. To every human traveller through life, and all along the journey, home is a blessed and welcoming retreat.

All labour to make and keep a home. The poor as well as the rich. The toiler with his hands, and the worker with his brains. To the teacher, minister, statesman, as well as to the magistrate, merchant and mechanic, to all inspiration comes from home; our wants, our loved ones, our tastes and pleasures of the whole. We would gladly toil for the dear wife; for the baby we would die; for the girl who is our joy, for the boy who is our pride, for the blessed old mother we venerate, and the grand old father whom we honour, we toil for them, we know it is our privilege. It

would be wrong to call this *Sacrifice*, it is our life and our joy.

HOME MAKING is the one grand business of all well meaning people. He who does this well is a noble character, to his country a noble citizen. Home-making is a wonderfully productive business. To this we owe our communities, cities, towns, institutions, travel, art, science, literature, education—enterprise in everything. He who toils for his home sharpens his wits, magnifies his brain, quickens and enlarges all the best of him. Home is a man-making institution, it develops manly feelings and enforces manly qualities. The very friction, worry and discontent of the home compels the development of patience, self-control and perseverance, which otherwise would not be secured. Frosts and storms, heat and cold, somehow put qualities into him, gained through hard experiences. The home-making and home-keeping necessity, which is upon us all, keeps us hard at work, and is the key to all our good fortune.

WHY IS HOME SO GOOD? Firstly because of its *seclusion*. The best enjoyments are not obtained in the public gaze. Home to be real must in the main be private, for that alone distils the best effects of our whole lives. Secondly, the home is

valuable because of its *dependence*. Man though partially independent is mainly dependent. Every member of the family is a helper to every other member. The aged grandmother, the poor sick child, even they help to keep down selfishness and keep the heart from loneliness. Every man needs multiplied ministries, for these he depends upon those nearest to him. Thirdly, the home is valuable because of its *freedom*. Every one is freest here, least repressed, and most spontaneous and natural. This sense of freedom and mutual understanding gives the essence of the home feeling. The charm of feeling at home, with home friends and home things, is the delight of human life. Life is deprived of its best experiences if home love is not ministered to us.

MARRIAGE is the initiatory picture of home when young love and hope plight their broth, join their hands, hearts and fortunes in a swedlock. They are all the world to each other. They confide everything to each other and nothing is kept back. Nothing is personal, nothing a secret. Marriage is a bewildering blending of two persons in one, so unlike anything else in life. Even the most prosaic think of it with a touch of emotion. It is a wondrous psalm of human life. It is not explained. It baffles philosophy. Marriage is divinely ordained, home is a divine institution and the family is a divine society.

The BABY is a wonder. Those dreamy eyes, the tiny hands and the chubby feet! When quite new, it does look a mere good-for-nothing, helpless and useless and yet to these it has come, it is worth many times its weight in gold. The whole atmosphere is changed with its arrival. The parents, the home and the world is completely transformed. The parents especially feel themselves new beings. A new strand is put into their marital cord that binds them together. In that Baby they find themselves blended into an indissoluble oneness. This union no divorce can dissolve, no infidelity destroy. This is the fulfilment of marriage. This makes it serious and sacred. Marriage deals with creative power, a partnership of creation with God.

HOME IS SO POWERFUL, for its hold on the heart, and its power over the life of the civilised man. The life long and constant care of it and its inmates, the endless anxieties and sacrifices; the patience, charity and fidelity; the virtue, prayer and moral heroism daily exhibited in its seclusion, exhibits the strong and beneficent power of the home. It is in truth, the first, greatest and the best of the institutions of civilised society.

HOME TRIALS are not rare. The home it should be remembered, has its relations with the external world, a world made up of the street, the theatre, the free and easy places. These tempt both the young and the

old away by their false and alluring attractiveness. The home seems common and dull to the gay and pleasure loving. Parents do contend with the street for the society of their boys; the wife sorrows in loneliness at home for the society of her husband, given to companions in some street resort. The looseness, idleness and the frivolities of the street wage a constant warfare with the home and bring to it its severest agonies and trials.

The desolations of the deserted home—the shame and the pain of it!

How rarely are these mentioned, but how well understood. The prodigal eats the husks and starves, till home and even the work of the home grows beautiful in memory. He comes to his right mind, and comes home the wiser. When home brings back the lost what great rejoicing there is! Home, usually triumphs at last. The great souls of the world have grown up in just such trials and cares, the great world itself has grown up in the home.

Home wins; work and glory in it.

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The Adolescent

By R. B.

Adolescence is the stage between childhood and adulthood. The age at which a child passes into adolescence varies. For boys it is later than for girls. This age is a challenge to the adult in charge of the adolescent. He needs a very careful and intelligent handling. To leave behind the irresponsibility and pleasures of childhood is no easy task. To reach out to the responsibilities and privileges of the grown-up needs all his energy.

Biologically, the adolescent knows he is changing. His voice, his growth and his internal economy testify to that. With this comes new vistas of thought and feeling. The thought that he is becoming a new person makes him feel shy, shy of himself and of those around him. This is certainly an "awkward stage" in his life, he wonders whether his elders regard him perhaps with apprehension. He becomes automatically aggressive and kicks against the pricks. His more or less perfect muscular maturity makes him feel extremely fit and hardy. He feels he is strong enough to explore its powers and have them recognised. In him the spirit of adventure is strong and natural and therefore must be given outlet.

An individual physically awake is at the same time highly intelligent.

Intelligence does not mean the ability to spend hours at a stretch on books or on abstract thoughts. On the other hand he must *not be forced* to do so. In some cases pure intellectual pursuits at this stage indicate the individual's flight from reality.

Interest in facts is another trait. He collects facts endlessly but shows little power of arranging or reasoning from them. He is emotionally and culturally unable to do so. He gets interested in facts only by fits and starts. He is not able to concentrate on any one subject consistently or continuously. If possible he tries to find an excuse *not* to do something. He is in fact more easily distracted than a child or an adult.

From the social point of view he does not feel responsible. He is unemotional as an individual. He does not form personal attachments. He no doubt begins to recognise the existence of other people. But, he is determined that other people should recognise him. He is all admiration for people who have achieved something—no matter how.

Another interesting trait of this period is his passionate sense of justice. He is for "fair play," but he rarely takes into account "whole situations."

How can we help the adolescent?

In the first place, the adults in charge of the adolescent must make it a point to sympathetically understand and help him. They must remember it is a very awkward stage in his life, and that there are endless possibilities for misunderstanding him.

Leave alone the individual as much as possible. To the parent the psychologist says "parents should be seen, not heard!" If at all you feel you must check him, check him at the right moment in the right way. Do not argue with him and do not coddle him. You will bore him, if you preach to him. Try by all means to talk straight, straight and short.

The individual is bound to be rebellious. It is useless to be put out or feel hurt. But let him not go too far. He must be made to realise his limits. Without being sarcastic or unkind, with good humour much can be accomplished. Often a steady gaze is enough to bring him to his senses.

It is better, his elders do not insist too much on "health rules" for his own good. He can very well decide for himself when he needs to do what. Often we hear parents lecturing on 'regular meals, 'correct posture', 'reading in good light,' etc. It is best not to interfere directly with the adolescent on grounds of health. If there is cause for real anxiety regarding the adolescent's health, an outsider can be casually made to talk to him, which talk will be more useful than that of his parents, it will be better listened to and appreciated.

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HOW IS THIS MONTH FOR YOU?

(From 14th May to 14th June 1948)

BY P. V. Rao,

117, Big Street, Triplicane

The following notes describe generalised probabilities arising from the approximate birth period. The probabilities described will work out in terms of the particular environment and interests of the individual. On no instance should these remarks be taken as fatalistic. There must necessarily be a percentage of error, for, the exact date, exact hour and exact place of birth cannot be taken into account.

Planets as on the 14th May, 1948.

	Rahu	Ravi	Uranus Budha Moon Sukra
			Sani
			Kuja
Guru		Kethu	Nep- tune

Mesha Rasi:—Domestically there will be no peace. House problem might worry you for some more time only. Car owners will have some trouble or other with their cars. Physical health may not be as good as the last month owing to extra heat in the system causing biliousness and headache often. There may be some distant unwelcome news of a friend or a relative; officially work will be

heavier and gives no satisfaction. Time is favourable for those who have to get money officially with retrospective effect. Merchants would do well in their businesses. Much profit will result in their deals. Unexpected business might thrive and prove very lucrative. Partnership will fare better in the month. Heavy expenditure in connection with auspicious ceremonies, etc., will be incurred. There may be some differences as to financial transactions and misunderstandings brought about consequently. Distant journeys may be avoided. Some new business deal or opening will be thought out and successfully worked up. Correspondence will be profitable. A new friend will be made while an older one estranged. Avoid clash or friction with them. 15th, 18th-20th, 25th, 28th 31st, 1st, 5th, 8th, 11th and 13th are lucky.

Vrishabha Rasi:—You will be feeling rather restless and eager to make a change now. Things will seem too

humdrum for your liking. Planet in the III house would cause a journey or a pleasure trip. They may cause happy correspondence of interesting news for you. You will mix with your friends and relations freely during the month. Officially you may stand to gain some favours from your superiors. There may be some slight change of work or a transfer as well. In some cases money will be spent for marriages or some important ceremony or other. During the month there will be important development of your financial affairs. Avoid lending or borrowing money on documents particularly in the month. Some worries will be caused through your children's affairs. Merchants may avoid rash speculation. The stars advise care and tact in dealing with personal problems regarding family and health. Relatives will help you when desired. Employers may have to deal summarily with one of their staff. The month may bring up some problem in connection with the affairs of the business partner. One of your friends might not behave well towards you or he might cause you some disappointment or other. 18-20th, 28th, 31st, 1st, 5th, 8th, 10th are lucky.

Mithuna Rasi:—Tide of fortune seems to sweep in your direction rather reluctantly. Planets in the XII and II houses are causing you unexpected annoyances and worries regarding finance, health and your relationship with your relatives.

People about you will seem to oppose, obstruct or delay your ambitions and plans. Take things philosophically. Avoid rough methods of settlement with people. A near relation or brother might provoke you unnecessarily by his behaviour. The month is good for a journey or a trip. You will be in mind and body vigorously. This is the month for correspondents and authors to write their articles and books respectively. Domestic happiness is kept up. Children will cause you pleasant surprises. Important ceremonies might be performed in some cases involving heavy expenditure. Officially some worry or other through subordinates would engage your attention. Official duties will involve extra labour causing some differences of opinion with others around you. Saturn in the II house in the last but one month might upset your financial affairs causing you some disappointment in your attempts. Don't depend on your friends or relatives for financial help. Your own people will let you down. You will be soon alright in your financial outlook of life. 18th, 20th, 28th, 31st, 1st, 5th, 10th, 13th are lucky days.

Kataka Rasi:—You will not find your affairs smooth running. There is still some strenuous time ahead of you. Domestically you will not be happy. Some anxiety is felt on account of your relative's affairs in which you are concerned. Financially it is not an encouraging month.

There may be some need for a hand loan to be raised in some cases. Transactions may be avoided with relations or friends. One should expect the husband, wife, business partner or close associate, or even profession to be a weighty factor in current affairs. Avoid financial complications. Children may spring surprise on you. Expenditure for good causes may be heavily incurred. Financial dealings with friends may be avoided. General health will be disturbed. In some cases eye trouble will manifest itself. Keep your system cool by proper diet. Don't incur displeasure of your elders or superiors by words or acts against them. Mental peace will be difficult to attain. Business folk should be very careful in handling business. Else loss will certainly result. No new business would be fruitful. Old business contact and transactions with or through them will be lucrative thereby ruling out an element or recklessness in speculation. Friends can't be relied on during the month. Literary habits may be cultivated to a success by those interested therein. 18th, 20th, 28th, 31st, 1st, 2nd, 8th, 10th and 11th are lucky days.

Simha Rasi:—This is decidedly a better month than the last one. The transit of Venus, Mercury, Jupiter and Solor is calculated to conduce to general comfort, auspicious celebrations, gain of wealth and compliance with Shastric observances. General health will be kept up.

There will be definite though slight improvement in financial matters. Officially there is bound to be a rise to a higher status if already in service. Else there will be an employment achieved if already unemployed. For social and domestic matters the month is quite colourful. New acquaintances are made to your advantage. You may interest yourself in some auspicious ceremony or other. Rich men will find considerable scope for good investments in property or house or vehicles. In some cases fresh further life insurances may be special feature of the month. Business conditions will be fairly good; profits will be quick, though small. Friends will be your real benefactors owing the month. Saturn in the XII will increase your expenditure month by month till July next and would also cause disturbed health to your wife or husband for some time more. Charity to the deserving would avoid your unexpected troubles as to domestic life. 18th, 20th, 23rd, 28th, 31st, 3rd, 8th, 9th, 11th are lucky days.

Kanya Rasi:—This is a better month than the last since the major planets are favourably placed. There will be a decided change for the better as to your profession. Financially you will improve substantially though expenditure-item may mount high up comparatively. Favour of your superiors is envisaged. Help and patronage and appreciation

of your services may be experienced. Some change of duty also may be predicted during the month. Domestic change may be found easy and happy. In some cases vehicular happiness must be foretold. Meeting of business or official magnates may be possible. Yet with all these good indications, there may be some disgusting surrounding through, the machinations of your private enemies, though most of these fears may not be realised. Publishers will have a lucky time of it during this month. Business folk will do well here. Their future plan of business will be broad-based and successfully carried out. New openings of branches may be predicted for them or new items of trade may be tried and introduced. Your near relations like brothers or cousins might be working adversely against you. 18th, 19th, 25th, 28th, 31st, 5th, 10th and 11th are lucky days.

Thula Rasi:—With the exceptions of two benefic planets, viz., Bhuda and Sukra, all other planets are unfavourably placed during the month. You will have therefore no peace of mind. Financially there will be much pressure and sometimes disappointment as well. Health of your wife or husband may also be disturbed owing to Ravi's position. The month will be full of activities but the income will be limited. Officially there may not be much advantage though nothing disappointing might occur. People with already defective eye-sight might suffer more here.

Distant news will be heartening up. There may be a ceremony or two in which you take interest. A distant journey for good causes might be possible here. Accumulated wealth may be secured during the month. One of your brothers or cousins or relatives might decidedly improve here. Since Guru is the VI lord in his own house, aspected by Sukra the Lagnadhipathi, it is very likely that there may be a need felt for raising loans twice at least during the month. Literary habits may be better cultivated by those who are seeking it. Business will not be good here. Foreign business will be fruitful. Correspondence thereof will improve your future business. 18th, 20th, 28th, 31st, 3rd, 8th, 9th, 11th are lucky.

Vrischika Rasi:—This is a financially lucky month. Your ambition will be gratified; any speculation will lead you to a windfall. Officially there may be improvement to a small extent. Private enterprise will be crowned with success. Unexpected income will come your way if you are dabbling in venturesome games of a gambling nature. Avoid friction with relations or friends. New friends will be made. If interested in mystic art, you will be very much engaged in pursuit of such developments. In rare cases, this is the time for unearthing hidden treasures to your surprise. Pious people will gather more of self knowledge (atmaodya). There will be hints for guidance of life from the spirits of near relatives

like parents, etc.; new knowledge of Shastric nature may be acquired. Outside life may be found happier than at home. Business men will also do very well in their business. There will be unexpected income in their speculations; new partners will be entertained and new customers gained; wife's health will be disturbed for some time more; avoid court troubles. Distant journeys might be advantageously undertaken. 18th, 20th, 21st, 28th, 3rd, 8th, 9th, 11th are lucky days.

Dhana Rasi:—There will be improvement in official position though you may not gain financially. Domestically you will be happier than in the past month. Financially Sani in the VIII will not give peace of mind. Some of pending financial matters will be settled. Debt will be repaid in some cases. In some other cases there will be further indebtedness inevitable. Your work will be well appreciated. Unmarried people in the marriage market would find it easy to select their wives and marry them partly in this and partly in next month. It will be luckier to marry in the current month. Expenditure is keen on higher expenditure beyond your control. Married people will find their sweet-hearts suffering physically during the month. Business folk will be lucky here. New business dealings are foretold here to your profit. New customers will rally round you for business at your trends. You will be socially inclined

and be happy. Lovers will find the month very happy in their love affairs. Children will give you satisfaction more than in the last month. 18th, 20th, 28th, 31st, 1st, 3rd, 8th, 9th, and 11th are lucky days.

Makara Rasi:—Strenuous time is ahead of you during the month. For almost all the planets are unfavourably placed towards you. There is little to be got from sheer hard work. It is best to jog along quietly, expecting little, in which case you will agreeably be surprised. The stars don't foretell happy experiences unless you are adventurously minded and prepared to take hazardous risks in whatever you do. You will be feeling definitely aggressive towards men and things for slightest provocation; a departure from the home hearth may not be improbable. One of your trusted friends might look like having let you down pretty badly. Your general health will be disturbed. Officially life is quite colourless. There will be rather some anxiety or other as to bad report about you by your private enemies or brothers or your wife or husband might suffer in health for some more time; expenditure will mount high. For business men, it is better to steer clear of transactions of much magnitude. Speculation will be rather unlucky, though actively may not be avoided. Avoid distant journey and exciting food. Biliousness is indicated to trouble you physically. Your own relatives might come into your aid

when demanded. 18th-20th, 28th, 31st, 3rd, 8th-10th are lucky days.

Kumbha Rasi:—This is slightly a better month. For social and domestic matters the month will prove promising. Matters long differed and pending may attain fruition. For literary and academical pursuits this month should decidedly prove more favourable than the last. There may be some change if you are in service as to the nature of work that you are called upon to do. Expenditure in auspicious ceremonies might suddenly be incurred. There is a tendency to extravagance which may be checked. Budha with Sukra in the V aspected by Guru shows that you might meet bigger guns who might contribute towards your prosperity in general. Your mind will be capable of tackling important problems and solutions thereof in respect of your office work. There will be new friends made or new source vista of earning open before you. Important and influential personalities may come into your aid and contribute to consolidation of your official position in general. Pilgrimages and vows could be finished off to your satisfaction. In fact there will be a welcome change for you from the conditions of the last month. You will hear favourable news about your recently born child. Business men will earn a good profit. Health of your wife or husband may be disturbed. 18th, 20th, 28th, 31st, 1st, 3rd, 5th, 8th and 9th are good days.

Meena Rasi:—Better conditions of planetary course prevail during the month. Financial improvement is a distinct feature of the month. Some change or other either in your house or outside will occur. V Sani is still continuing to torment you mentally, financially and socially. Health will be fairly maintained; though there may be a liability to accidents and heated system. Pending affairs will be favourably settled. You may have heavy expenditure beyond your control. Yet your income will not be wanting. Your enemy, if there is any, will be rendered powerless against you. Malefics on both sides of the VII will disturb your husband's or wife's health for some days. The aspects of malefics to the II and XII houses are calculated to cause financial pressure which will be easily tided over. Officially this is not a happy month. You will have too much work and less rest during the month. You will find it important to mind more rest than official duties before you. Perhaps you may go on short leave in view of this planetary position. One above you may have some unexpected difficulties. Business people would be lucky in their business transactions. Avoid friction in financial matters with others. Time is auspicious for the marriages of those who seek marriages. Pilgrimages may be undertaken successfully. 18th-20th, 23rd, 28th, 3rd, 8th, 10th and 13th are lucky days.

Films that Degrade National Life & Character

Call to the Public

A plea to the public to organise a Motion Picture Research Council on the lines of the one in U.S.A. to rid the films of its evil influences is made by V. G. D. writing in *Harijan*.

The cinema is a ubiquitous curse which has descended upon our people from the West, and it is only to be expected that the ideals of the film world should create a great impression upon our minds, he writes. And what are these ideals? As Roger Maxwell writes in *Film*:

Certain themes are implicit in most pictures (American and British alike, but more vividly in American) and might be listed as follows:

- (a) Wealth in the abstract is a good thing.
- (b) Luxury, especially associated with women, is normal.
- (c) The full-time pursuit of women by unoccupied businessmen and rich young rulers is normal.
- (d) The desks of high-power executives are always clear.
- (e) Fathers spoil their daughters with money gifts.
- (f) Men are the source of money for women.



B. R. Pantulu and T. R. Ramachandran in
Star Combines
Samsara Nowka (Tamil)

(g) The desirability of the night-club—with cabaret life.

(h) A sock in the jaw is an honest man's answer.

(i) Men should appraise women by externals, with close-ups of essentials.

(j) Women should be judged satisfactory on the basis of desirability.

(k) Sex is the most important sensation in life.

(l) Women can be come-hither till you don't know where.

(m) Women may appraise men by externals and invite intimate attention at speed.

(n) Things of the spirit are either funny, eccentric, charlatan or ever

so wonderful. (Art is defunked as artiness, religion as mania, mysticism as a yearn in soft focus.)

(o) Reformers are either harmless saints or agitators.

(p) Brainless patriotism is preferable to national self-criticism.

(q) To be foreign is to be under suspicion. To be eastern is to be horrific.

(r) Life is a lark if you have the facilities, poverty is an act of star-slumming, boy gets girl is the end of life's difficulties, divorce is as easy as knife, and riches are the reward of virtue.

Unsuitable for Children

In the U.S.A., the Motion Picture Research Council reported after extensive study that four out of five picture programmes are rated as unsuitable for children, while nearly 37 per cent contain definitely injurious material.

Careful scientific investigation resulted in the following verdict published in the *Parents' Magazine*:

(a) Very young children suffer from disturbed sleep and nervous shock as a result of frequent attendance;

(b) Children and adolescents learn at the movies attitudes and conduct which are in conflict with the morals of the community;

(c) Sex and gangster picture definitely influence a considerable number of children towards careers of delinquency and crime;

number of children towards careers of delinquency and crime;

(d) The great majority of movies are devoid of either artistic or genuine social content.

Dr. Max G. Schlaff, speaking of thrillers, said:

"These blood-and-thunder affairs so shock the delicate nerve centres of the young that trouble is bound to result."

Gigantic Evil

It is a far cry from America to Poona. But in an advertisement hoarding in Poona on a single day, I read three picture titles as follows:

Murder in the Music Hall, Wanted for Murder and (Brave) Detective.

How, to deal with this gigantic evil involving crores of capital out to earn dividends at any cost, is the question. If we cannot allow unscrupulous dealers to practise adulteration of food, can we allow commercial groups to degrade national life and character? As the answer is in the negative, Mr. Pink proposes the establishment of an independent Film Corporation similar to the B.B.C. But that may take time. Meanwhile the Central and Provincial Governments should reconstitute the Film Censor Boards without delay. And the public should organize a Motion Picture Research Council on the lines of the U.S.A. (Sunday Times).

Swatantra's 'Drohi'

The shooting of Swatantra Films maiden Telugu social picture "Drohi" is completed and the picture is expected to be released by about third week of May. The picture stars Varlaxmi, Laxmirajyam, Prakash, Prasad, Prabhakar, Rallabandi and Comedian Siva Rao. It is directed by Mr. Prasad and produced by Mr. Prakash Rao.

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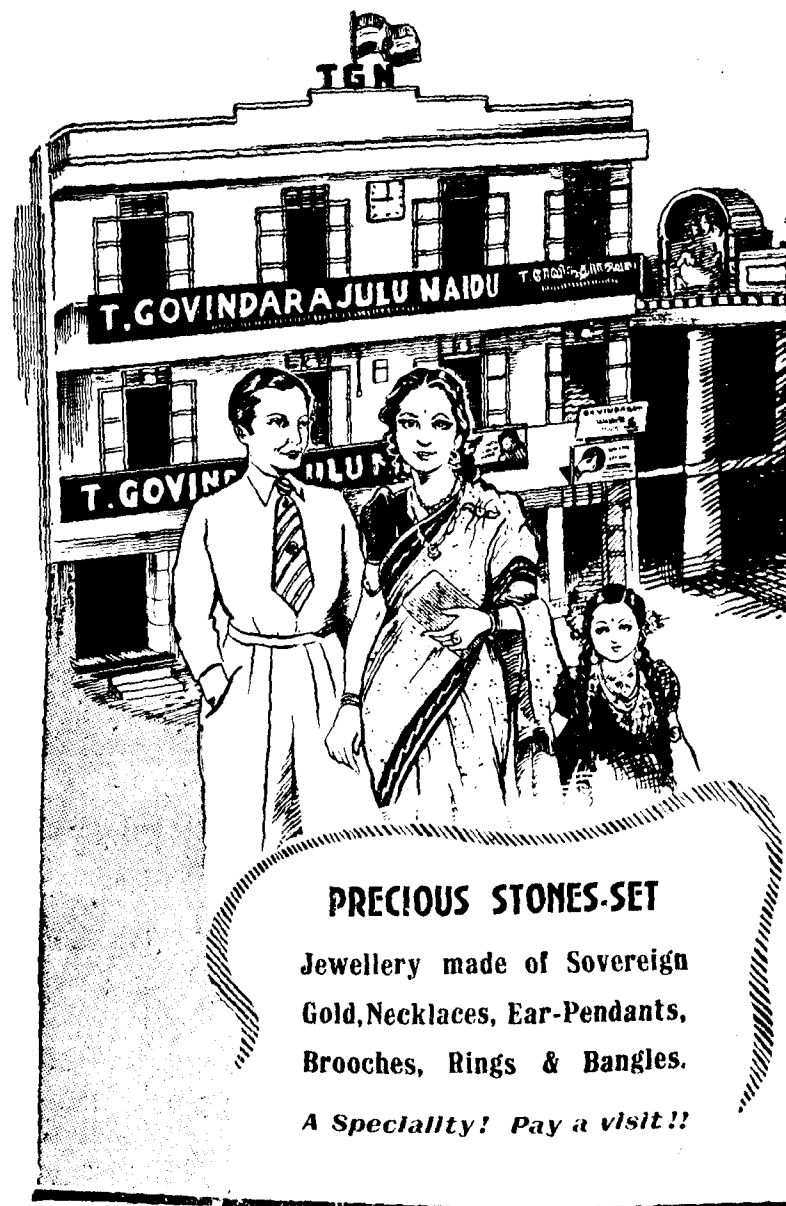
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