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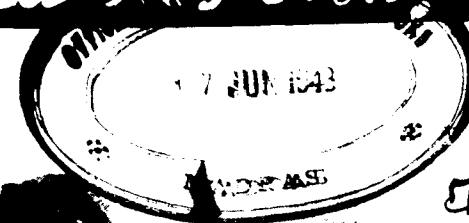
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An all India Ladies' Magazine

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Vol. VII
JUNE, 1948
No. 6



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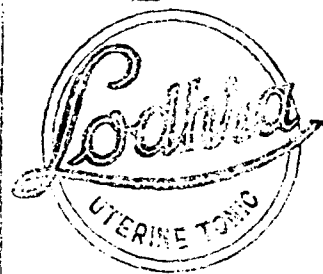


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Vol. VII]

JUNE 1948

[No. 6

Our Raja Rishi His Excellency Rajajee.

The First Indian Governor-General,

OUR HEARTY REJOICINGS

The Editorial Board

The appointment of our Rajajee as Governor-General of India to succeed Lord Mountbatten has been hailed with universal acclamation as the fittest choice for the post. His far-seeing statesmanship, which has been very much chiselled and shaped by his close contact and acting with the late Mahatmaji has rightly won the approval of the constitutional Authorities in spotting him out for this unique position which demands an unerring instinct of righteous and generous conduct to cement the good-feeling between the two sister-dominions. Rajajee has elicited the warmest public appreciation and

gratitude for his unique handling of tense situations at Calcutta where the atmosphere of peace and amity was successfully sought to be preserved during his regime.

He is the first Indian Governor-General of India under the New Constitution. It is not for us to praise the great qualities of head and heart of this 'Elder Veteran' who has grown grey in the service of the Nation and as a popular leader he displayed a keen sense of realism and responsibility. Few will doubt that his intellectual attainments and political sagacity and courage were of a very high order or rather rare

order to be more precise and he has very few peers in this field. Rajajee's transfer from Bengal to a wider theatre where more subtle and intricate and tough problems had to be tackled is a fitting tribute to his marvellous achievements in Bengal during his very short stay and one and all who came into contact with him whether from India or abroad carried with them unforgettable impressions of his high integrity and political acumen. His dispassionate thinking has prompted even H. E. Jinnah who is usually very averse to such exchange of, cold formalities and negative 'civilities' to send his fraternal greetings to him. Lord Pethwick Lawrence who headed the Cabinet Mission to India as Secretary of State said on reading the above announcement by the King, that Rajajee was one of the wisest of India's great statesmen and that he will be a worthy successor to Lord Mountbatten.

The London Times in hailing the choice states 'the respect he enjoys in Pakistan as well as in India augurs well for the efforts he will undoubtedly make to carry on the work of his old friend Mahatma Gandhi in promoting harmony between the two Dominions. And the 'statesman' almost uttered a similar sentiment when it asserted that 'there is no body in India today, who seems so



directly heir to Mahatma Gandhi's wisdom as the First India Governor General to be'. Though in some things he is or was very conservative he has almost unique reasonableness. He is above all an ethical person. His sense of values.....resembles the Mahatma's". The British Cabinet and the Indian Government who tendered this advice to the King have paid their tribute of admiration to his splendid achievements and awarded their testimony to his penetrating intelligence, to his vision and statesmanship.

In the Tamil Nad it is considered to be the greatest honour that one of her sons should be chosen to be the first Indian Governor-General of India. Our Premier the Hon'ble Omandur Ramasamy Reddiar added "Rajaji has been called upon to bear a heavy burden in difficult times, but I know his shoulders are broad enough to bear this burden. May his period as Governor-General bring peace and prosperity to India". Our doughty constitutional

Pandit and Ex-Advocate General of Madras has very aptly and correctly stated that in view of the internal problems with which the 'National Government' is confronted his wise counsel will be of inestimable value to the cabinet and 'I have no doubt it will be availed of'. Even though the Governor-General has no powers under the Constitution, yet with his experience of his public life Rajajee is bound to be a friend, philosopher and guide to the Government of India. In his appointment people have realised that he is a necessary part of the Congress set up in the new government.

Sir Mohammad Osman former Member of the Government of India stated that he most heartily welcomed the appointment of His Excellency Mr. Rajagopalachariar as the Governor-General of India; that his great statesmanship and practical wisdom are very well-known and that he had no doubt that he will be a

very successful Governor-General and that Madras was really very proud of him.

And the President of the Tamil Nad Congress Committee expressed his hope that he would *be chosen* as the First President of the Indian Republic under the New Constitution.

As our mighty Daily has clearly analysed 'If the New Constitution of India comes to be implemented in a reasonable time Mr. Rajagopalachari may also be the last of the Governors-General of India. Regarding the office of the Governor-General even under the Government of India Act as amended last year is still one of the highest importance. In the Governor General is vested the Executive authority of the Dominion; his powers of legislation are considerable; he can be the legislature in an emergency; he is so to say the trustee of the financial interests of the Provinces, for no legislation which affects taxation in which Provinces are interested

may be promoted without his previous sanction; and his sanction likewise is necessary to initiate legislation concerning the Reserve Bank and currency. It is the Governor-General that appoints the council of Minister and makes rules for the allocation of Portfolios among Minister and for the conduct of business by the Council.



The Hon'ble Pandit Jawahar Lal Nehru was photographed with Mrs. Aung San 19th April at an evening party held at New Delhi in honour of Mrs. Aung San by the Burmese Embassy.

In these circumstances it is obvious that the person chosen to fill this exalted office should possess *character, abilities and qualities* of a rare order. Mr. Rajagopalachary is one of the most outstanding of our elder statesmen with a record of meritorious service in various capacities and acts of statesmanship equalled by few and *excelled by None*. He has distinguished himself as a leader of unbending integrity, selfless devotion to duty and iron discipline. The contemporary hopes that his sage counsel, wise guidance, and shrewd advice will be of the highest usefulness to his colleagues in the Cabinet.

As regards his attitude towards our women's movement in social and

political fields, it is of a progressive and advanced one. He is firmly of the view that women are best fitted by their nature and mild temperament to undo the mischief committed by men, and he is a stout believer in and upholder of the cause of advancement of women's education and social status on a footing of equality with men. We hope and trust that under his discretion and noble guidance the cause of our Herald may further prosper and be heard and sympathetically responded to by all so that in the fulness of time we may reach our honoured place with the other half of humanity and shed our light and lustre for the common uplift.



Lady Mountbatten shaking hands with the members of the Indian Hospitality Committee at the reception given to her by the Guild of Service at Rajaji Hall on the occasion of her visit to Madras.

The Outside View

By E. Ramsden Freeman

The outbreak of a war on Earth shocks the entire population; ignites the fuse to terrified and panic-stricken murmurs and mutterings which swell to a babble of hundreds of thousands of voices, high and low, all speaking at the same time on the same subject in different languages. Its climax reached and as the shock is absorbed in our consciousness, gradually, like the last breath of a dying man, it subsides to a stunned silence. At first when such information reaches our ears a mental vacuum is created by our reactions. We have a sensation of emptiness and it is generally some time before we are able to overtake our feelings.

Not that we are unresponsive. We must take time to adjust ourselves to a reality—a reality which we cannot quite visualise as something tangible or true in our imaginations; we cannot believe our ears. But this feeling passes as we slowly, step by step, realise it is indeed true, and very frequently, after intense and heartfelt emotional outbursts, we are left depressed, like a child who knows his favourite toy is irreparably broken, or like the flyer who has lost his right arm in an accident.

That is how the sudden and startling news of Mahatma Gandhi's death struck us, and now, weeks after the tragedy, and shaking our dazed heads from a blow such as we have

never before received, our feelings are just beginning to catch up on us.

But what of the outside world—the extraneous mass of people who rely for their knowledge of world affairs and the world's events on a glance at their morning newspaper over a hurried breakfast before proceeding to the office?



Mr. Everyman of the outside world became aware of the existence of the Mahatma foot by foot, watching it grow in the newspaper column from a small and insignificantly placed insertion at the foot of the page to the final importance of an interna-

tional headline. Slowly, as the name grew in size by constant repetition and unavoidable reference, Mr. Everyman began to show interest in this remarkable figure which symbolised the internal conflicts and the eternal strength of a continent. He saw, in India's struggle for independence, an unprecedented succession of climaxes and anticlimaxes finally terminating in success, which in retrospect appears to him as purely mechanical history for knowing the economic effects it is simple to determine the causes and one is easily led to the erroneous conclusion that the result was inevitable and that the sole variable factor was our old friend Time.

May be this is not only the opinion of Mr. Everyman but also that of others, for it is so invitingly convenient to describe our pasts as mechanical events or results 'to that which should have been foreseen'.



Kashmir Independence day Celebration. Photo shows Women Defence Corps. on the occasion of the Salute taking ceremony.

But perhaps the biggest perplexity of all to Mr. Everyman was the question of Mahatma Gandhi's official status in India. Accustomed to rigid political procedures he has been and indeed still is somewhat bewildered by the apparently inexplicable fact that although the Mahatma was the undisputed leader amongst leaders and an important if not decisive personality in all national affairs and the consultant of many officially recognised leading statesmen, he consistently declined all offers which would have given him official status.

Of course we, in India, possess some understanding of this, but to Mr. Everyman this is a most paradoxical puzzle. That a man should successfully and with remarkable tenacity of purpose guide, lead and indeed guarantee the future of a great nation from the same position officially, as the very people he leads.

Perhaps if we omit the word 'official' we shall see that the Mahatmaji needed no overbearing or embarrassing title of office, no monthly wage packet or salary,—perhaps if we omit all these things and find still that we have a leader like the Mahatmaji we shall know that his belief must be more, must be far stronger and clearer than the spontaneous association of belief with power. We realise that Mahatma

Gandhi was a man believing vehemently and justly in the simple virtues of peaceful living and his philosophical search for truth; one who discarded all hypercritical sycophancy and other contaminating influences and sought to spread the virtues of life. And with these thoughts spreading into Mr. Everyman's surprised mind, he turns his attention to a little of the Mahatma's personal history—the history of a man today, but of a nation tomorrow.

With something like mingled amazement and horror in his heart at the sufferings of the great leader he begins to mentally probe under the surface for the explanation, for such actions appear contradictory and pointless from what must now be considered the historical viewpoint. The evolution of Free India is compared to the attainment of freedom in other parts of the globe and the fact emerges that in this comparison, and

making due allowances for political prejudices and an hopeless distortion of deliberately biased facts, the amount of bloodshed in the struggle finally culminating in India's independent status has been miraculously small. Indubitably, this was due to the direct influence of the Mahatma, and to his world-famous policy of non-violence, and it may be said quite accurately that at all times, whatever the circumstances, no matter how harsh and strained the political environment and whether friend or foe, the Mahatma was held in high esteem by all and just respect and recognition was given for his indisputable righteousness and obvious sincerity.

The truth hurts. But when a man recognises the importance of having a rotting tooth extracted so that the rest may remain healthy and strong and unaffected by the decay of the one bad tooth, he is usually prepared to undergo the pain involved. Mr. Everyman feels like that; but like the man with toothache, he delayed paying a visit to the dentist hoping that the offending tooth would get well again on its own accord. In a futile attempt to save the tooth he asked the opinion of a second-rate dentist, only to find that he too, shook his head sadly,—the tooth had to go. Subsequently after much verbal procrastination the tooth came out and the somewhat surprised Mr. Everyman discovered that it didn't hurt half so much as he had been led to believe. He literally bounced from the dentist's chair



Kashmir Independence day celebrations. Group Photo shows members of the Women Section of the Kashmir Red Cross Society.

feeling the world to be not such a disapproving, scornful place after all.

The next time he had toothache, Mr. Everyman simply took a few hours off from his normal routine, walked calmly round to the dental surgeon and accepted the extraction with complacency, - no fuss, no bother, no self-deception, remaining on good and cordial terms with the dentist throughout the operation.

That was how Burma gained her independence, with a prevailing atmosphere of cordiality, proving it is the anticipation which is the most frightening part of pain.

And then, suddenly, the world mourned. And it was brought to Mr. Everyman's conscience that he should possess a little more knowledge of the world if he were to believe in the fundamentals of democracy, for theoretically at least he was responsible for his government. He turned over the pages of his newspaper a trifle more avidly to the Indian news. Economics were in a muddle; importers were crying, frustrated; exporters were sobbing, empty-handed; much

the same as the whole economic world is tearfully expressing their dissatisfaction at a two-year-old stalemate.

This was the beginning of the history of a nation tomorrow. The personal fight is over and won. Now the real battle has to be fought.

That is how the untimely severing of the life of the greatest pioneer for freedom of our times should be viewed. Let India never forget she is the child of the Mahatma. Let her courage, perseverance and fortitude equal his. Let her struggles be fought as his were fought.

Mahatma Gandhi has left behind him something imperishable, something tangible we can expand and develop for the remainder of our lives on Earth. Not only his land, his love for truth which are his eternal heritages, but something which embraces all these and more, like the kindly, maternal caress of a fond mother for her child—his philosophy. This is his heritage in the broadest sense. This is his prologue and epilogue—his beginning and his end.

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Modern Music—The Art of the Common Man

By Philip Sidney

What the crisis in music is today, will be revealed, if we take a brief glance back to primitive art. The primitive human community was enabled to leave the individualism of the jungle behind owing to the power of human co-operation. The animal was dependent on the blind forces of nature. Man learned to grow and store his own food independently and to turn the hard facts of necessity to his advantage. The concerted labour of the tribe in its struggle against nature created rhythm—the basis of music, poetry and the dance. Art was a natural expression of the life of the people.

To begin with poetry, music and dancing appear to have been combined into a composite art. The people were their own poets and composers. Then as barbarism turned into civilization, the increased complexity of life created divisions of labour, so that not only did professional poets and bards arise but with each increase of social complexity, different kinds of poets, composers, performers, teachers, art historians, etc., also came into existence.

Vital Force

The greatest art at any time reflects the deepest penetration into an understanding of life at that period. Roman and the attic drama reflect the heroic age and the Athenian democracy. Dante reflects the European middle ages, as he also in his political work pointed the way to the most progressive immediate future. Shakespeare and Cervantes by consciously reflecting their age, championed the latent seeds of democracy which blossomed in the light of day, during the succeeding period.

Primitive art, the art of the people attains the highest perfection. "The Folk," says Wagner, "are the vital force conditioning art. And art is not to be understood as an arbitrarily cultivated, fashionably evoked luxury, but as an in-bred craving of the natural, genuine and uncorrupted man." And Stalin in his interview with the Azerbaijan composer Gadzhiebekov stressed the same thing, remarking that certain composers tended to underestimate the immense riches contained in folk music which is the product of centuries, during the course of which it has become so polished and refined that it reaches us as a perfect form of art.

Miniature Art

But Folk art, the natural product of man, the cell from which all art must grow, is nevertheless a miniature art though only in the quantitative, not in the qualitative sense. Art develops with the evolution of society, with the emergence and increase of each new division of labour. Every primitive community on the new

level has its professional poet or bard, who devotes his life to serving the people with his art. Such bards and poets still exist in the villages of the west of Ireland and in many places in Asia. Art becomes more complex, but its very life is still the people. The prosody of the Irish bards is more complicated than that of any modern poet writing in English to-day. But the bard unlike many modern English poets is still part and parcel of the people. He is the poet, not the artificial sham of the modern advertisement industry.

With the increasing complexity of an evolving civilization there grows a corresponding development of art. This development will be either formal or real in relation to the intensity of the artist's comprehension of his time, and to the degree in which he is capable of making his audience—the people—feel his divination into the reality of things.

Hidden Implications

For instance, the Industrial Revolution made larger and better pianos possible owing to the higher tension at which it became possible to stretch strings. So Chopin and Liszt could develop piano technique at a stage beyond Beethoven, but as they were not able to understand their period with the same degree of mastery with which Beethoven was able to comprehend and express in music the French Revolutionary period, the value of their art though

good is not as great as Beethoven's, who outspokenly supported the democratic principles of his day.

Similarly, Mozart whose technical proficiency was certainly not great than Hayden's, outstripped his contemporary by expressing his period better. Among many other notable things he set a forbidden political play as an opera—*The Marriage of Figaro*—and used his musical genius to bring out all the hidden implications of the plot, while yet retaining enough gaiety and in consequence to throw dust in the eyes of the authorities.

New Experience

Shostakovich told a "New York Times" Correspondent (Dec. 5, 1931), "Composers, whether they know it or not are upholding an ideology . . . Beethoven was a forerunner of the revolutionary movement." The late Professor Sir Donald Lovey said very much the same thing. Talking of the influence in the works of those who profited by the increase of technical and harmonic resource effected by Beethoven, Professor Lovey thinks that it "would after the French Revolution, almost certainly have to some extent arisen from sheer necessity of finding expression for the new experience of humanity if Beethoven had never existed." Though advanced bourgeois professors now recognise the liberalising effect of the French Revolution, the much greater "new experience of

humanity" called into being by the Russian Revolution still awaits even a tardy general recognition from academic circles.

A few great works have been written since the time of Beethoven, but no composer as great has yet arisen. Technique has increased by leaps and bounds. But the meaning behind the technique is often confused, and so fails to convey its message with the clear, sure tones of Beethoven or Folk Song.

Crisis in Art

As the division of labour in society grows more complicated, the artist soon loses himself in a fog of technique, if he forgets that his duty is to the people. They will understand any language he may choose to use as long as their aspirations are not neglected, as long as it explains what they are seeking. The capitalist lives under the illusion that he only uses his own when he really appropriates a social product. Similarly the artist aloof from the people gets conceited ideas about himself when he uses the language of art, forgetful of its social origin, the product of the people through ages of struggle and comprehension, something qualitatively far beyond the capacity of even the most gifted individual.

The isolation of the artist produces the crisis in art. Its characteristic defects are formalism and subjectivism. In Russia when art is

planned, *i.e.*, scientifically advanced by the artists themselves, these faults are being corrected. Of course years before the Soviet Union came into existence (and also since) musicians were conscious of these failings and were working to overcome them. There were the national schools of Norway, Russia, the English and the Czechs which came into existence under the influence of folk song during the end of the last century. There is the Workers Musical Association in England today championed by several distinguished composers and a leading professor of music—Professor Dent. There is also the widespread interest in Soviet music among leading composers and conductors in America. To mention but a few relevant pieces inspired by such ideals among British and American composers: Sir Arnold Bax's "Triumphal Ode to the Red Army," Roy Harris' "Fifth Symphony" (dedicated to the Soviet people), the "Stalingrad" Overture by Christian Darnton, and the song "Convoy" by Aubrey Bowman having as its theme the friendship of British and Soviet seamen.

Commercialism in Art

When Stravinsky writes a violin Sonata on the assumption that the piano is really a percussive instrument and the violin is really a legatè instrument, in spite of his marvellous technique the result is formalism.

When Schonberg invents a scale of twelve 'free' notes—the result again

can only be formalism, mere exercises because the 'meaning' is missing. Allan Bery put 'meaning' into Schonberg's scale in his proletarian opera Wozzek by contrasting the notes with those already in people's heads. But such notes were no longer 'free'. When the publishers and entertainment providers demand 'effects' to fill space and time to order, when masterpieces are copies with their souls left out—the result can only be formalism. Commercialism in art is also formalism.

Lesson to India

When composers pick the lice from their hair in public or tell each other all about their tiny little headaches—

the result is subjectivism. When composers exert their talents in the composition of 'clever' odd little sophistications for the amusement of the small elite of the idle rich—the result is subjectivism.

Musicians in India have also to be aware of these faults which are signs of the crisis in music today. As long as they voice the aspiration of their people and explain the modern world to them in the art languages which the people have themselves brought into existence there will be little danger of the result being either formal or subjective.

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Are Women Abalas

He must have been a devil of a man who first dared call woman 'abala'—the weaker vessel. Once this name was given, it was easy for the rest of his successors to toe the line.

As for these who were sinned against, they don't seem to have seen through the mischief. On the other hand, it looks as though they readily accepted the new title. For, thereby they became a privileged class who needed special attentions and protection like the kings and chieftains with a retinue of bodyguards. It was undoubtedly a fool-proof (!) device of enticing women. Soon it came to be regarded that the more a woman belonged to the higher strata of society the more she depended upon others for protection! And as is mostly the case with every society, Eastern, or Western (!) the privileged classes give the lead in fashions as well as social customs. In this particular instance, however, such a lead has brought about disastrous results by dubbing half of the human species as weak!!

Doesn't it strike one as a paradox that our ancient pundits who deified the quality of strength itself as a goddess—Adi-Shakti—should have denied the self-same quality to woman? One wonders what drove them to such a false conclusion. Woman who alone bears the burden of keeping alive the human race at the

risk of her own life can be anything but "abala"—the strengthless. Even according to the modern pundits who are the devotees of science, if not shastras, woman has more strength than man. It is an established fact that a female child is more immune from infection than a male child. The infant mortality rate shows greater number of male deaths than female. Obviously the female has more resistance power than the male. And that is the real strength though in later years the scales are changed. But even so, as an individual, she stands out as a more patient sufferer than man. Isn't it a matter of common observation that when a man falls ill he makes a lot of fuss while a woman takes it more serenely? If by strength you mean sheer brute force, well then man is certainly more of a brute than his mate. The happenings in Calcutta, Noakhali and Bihar have more than established his claim to that superiority!

It is a good omen that women are getting determined not to take things for granted. They are asking themselves if they can also learn to give as good as they get in self-defence. They are building their hopes not upon what women in France or Russia have achieved on fields of battles. Nor are they drawing upon the historic source of inspiration—Rani Laxmibai of Jhansi. Poor creatures! For generations they have been con-

fined within the four walls of the home. How can they aspire to be a Laxmibai who was trained from her childhood in the arts of riding and dancing? At the most they had a rare opportunity to put the rolling pin for some extraordinary use! However, that in itself has given them grounds for hope. After all it's not such a big jump from the rolling pin to the lathi. This cult of the lathi appears to have attracted a considerable number of followers.

Every evening women are drilling and taking lessons in First-Aid too.

Perhaps this by itself may not go very far in protecting them from the expert goonda's attack, nevertheless this readiness to face him squarely if the time comes, is a revolutionary change indeed. What struck me most at one of the meetings was a short speech made by a quiet looking woman. She explained to her friends that they should not look upon this as a necessary evil nor think it as a passing phase. She emphasised that from now on they should think self-defence as a privilege and duty of a citizen in a free country.

—Leela.

Tragedy of a Drunkard

By Vivi Villiers

The old Court Room was full to over-flowing, not a seat was to be had anywhere, even the passages to and from the doors were blocked with eager interested spectators. The most sensational case of the season was to be heard that day and hours before the appointed time crowds of people were seen hurrying to the Law Courts, amongst whom were discerned photographers, reporters, eminent members of the International Temperance Union and others.

The case was to be heard before the Hon. Daniel MacNair, the great Judge whose decisions were reputed to be infallible and whose reputation for a quarter of a century had shone across the legal world with a brilliancy unknown perhaps, since the days of King Solomon.

The hubbub of voices decreased when the Court rose in respect as the Hon. Daniel MacNair entered and seated himself in his chair, from which for over twenty-five years he had decided the fate of many and from which endless legal questions had been settled.

He was a tall thin man, with a calm and expressionless exterior, a finely cut intellectual face with clear cold eyes, like those of a hawk, which were merciless in their regard while his lips were thin and compressed.

He drew out his glasses, wiped them carefully and fixed them on the high bridge of his nose. He then arranged his ink pots and pen to his own liking. He was not what could be considered a "fussy man," but it was always his way to entertain a mathematical precision as to how his papers and writing materials should be placed. This done he bent over his desk and in an undertone said something to one of the learned friends who stood near, then sank back in his chair and waiting examined the tips of his white hands and polished his finger nails.

The case for hearing was opened. A woman was conducted into the dock. A woman with an ashen pale face and large wistful eyes, which glowed with the fever of an inward fire of anxiety. There was something pathetic about her and in spite of the ill-fitting dress which hung about the fragile form there was a sense of refinement not altogether lost.

This was Jeannie Carter, the wife of the murdered man. She took the oath and remained silent. The Public Prosecutor then rose and in a cultured voice put her many questions.

"For how many years were you married to the deceased (man)?"

"Eleven years, we were married at the Church of Saint Anns."

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"Were there any children by the marriage?"

"Yes, one, my little Jackie."

"Did you know your husband any length of time before you married him?"

"We were acquainted five years before the marriage took place."

"Did he ever take liquor in those days?"

"Yes, it was his only vice."

"Then knowing that this was his vice you married him?"

"Yes." Here her voice trembled and great tears trickled down her pale cheeks. "I married him because I loved him. I . . . I . . . I thought, perhaps a woman's love and a woman's influence might guide him right and keep him off the drink."

(She paused overcome by her deep emotion and tried to smother the sobs that shook her frame.) "But it was all in vain."

"Could you not have left him?"

"Left him,—left him", she repeated more to herself than to her examiner. "I tell you that I loved him, I married him before God, I took him as my husband for better or for worse. There are no loopholes in the Law of God."

"Did he always ill-treat you?"

"Oh, no." The woman's countenance tinged slightly with the remem-

brance of other days. Tom was the kindest and gentlest creature that ever walked the earth when the drink was not in him. A more considerate and thoughtful man I do not think you could find. He loved his home, he loved his wife, he worshipped his child. But, when the mad craving got the better of him, he became just the opposite of what he was. Tom was converted into a brute, and where he loved, he loathed, where he once respected he now cursed."

"During the eleven years of married life was there any time that he did not drink?"

"Yes, for three years after our marriage. Tom never took a glass, and our little home was a heaven of happiness."

We lived for each other, and like most parents we looked forward with expectant joy to the time when our little son would grow up. The Works Manager was very pleased with Tom's work and with a rise in salary he was given a more responsible post.

Just as I was commencing to think that the old craving might be dead and Tom's freedom gained I found to my horror that the cursed habit had laid low only to gather in strength before it made its final bound to seize its prey. The old craving sprang up in Tom once again, but with a fiercer glare, like a flame from Hell, Tom could not fight it. He became irregular at work and they dispensed

with his service. I begged, I pleaded, I did all a woman could to show him the folly of it all. Night after night I prayed to the Almighty only to wear myself out and to know that there were some prayers God would not answer. Job after job came his way only to be lost. The evening, like a mighty avalanche, came rolling down on him and carried all before it. My home was gone, everything gone, happiness, love, home and husband Tom, the Tom Jackie and I loved was no more, only a brute remained, a sort of inhuman devil who knew no love, respect neither the fear of God."

"During this time of difficulty how did you manage to exist?"

"Exist", echoed the woman, "I like that word" and a hard cruel laugh broke from her. "It gives you the right idea of how the poor live when their homes are destroyed by the drink fiend. Things went from bad to worse. Nothing but misery and starvation stared us in the face. Kind people helped us here and there as much as they could but the position was not made better by their assistance. Things did not get better but went from bad to worse. I got a job in a Gas Factory but as soon as Tom knew of it he would meet me on pay days and take every penny from me by force. I told the girl that worked next to me and we planned up that she would take half my salary and keep it for

me, and we would tell Tom that it was cut for bad work. We could then manage to have a few little things for Jackie and put some food on the table, but he soon got to know and his anger knew no bounds. It was from that time he started to distrust me and to ill treat me. I might have met my death at his hands had it not been for the interference of neighbours."

"On the eventful day what really transpired and resulted in his death?"

"I became ill and could not work any more and our little son ran the streets to beg from passers-by and would bring me what he got for food. Tom saw that I was ill, he saw the condition he had brought us to and I am sure just for a moment he was sorry and ashamed of himself but he was powerless to fight the craving. He borrowed a gun and went out poaching in the country after dark and returned next morning mad with the craving. He threw his gun on the floor and demanded money for drink. He abused me when he found I had nothing to give him and catching up the broken arm of a chair commenced to thrash me with it. I screamed for help. Jackie who was outside ran in and seeing what his father was doing took the gun and fired. Tom instantly rolled on to the floor. The child was driven to desperation and remained aghast by what he had done. I ran for some of the neighbours but by the

time help came Tom's life was fast ebbing out and nothing could be done."

"Did he say anything before he died?"

"He asked me to forgive him all the wretchedness, the poverty, the misery he had brought us to." A blinding rush of tears caused her to pause, she bit her lower lip in an attempt to control herself and continued, "*He admitted before the neighbours that all we had gone through was not any wish of his, the drink did it. The cursed thing had so shackled him that he was powerless to do anything against its cursed craving.* He exonerated our little son from the act of shooting him, and said that the child was absolutely innocent of being the cause of his death. The drink did it."

"Under the influence of liquor was he ever harsh to the child?"

"He has never laid hands on the child, and only when Jackie would approach his father to kiss him good-night. If Tom had begun drinking he would push the child away, 'Not to-night son, I am not worthy of a child's kisses.' A new light illumined her face and her voice sweet and clear rang out to the furthest end of the room. 'For seven years I have gone through the very worst any woman could go through, I have endured all things with a lingering hope that perhaps one day God might hear the cry of a wretched

woman and come to her aid. I had come to the conclusion that even if He did exist He did not care what became of us. Mine is not the only home that has been destroyed, mine is not the only husband who forgot he was a man before he was a brute. Mine is not the only case where a woman has been deprived of Home, Husband, Love and Happiness. No! Thousands of home have been swept away, thousands of women have been obliged to walk with bleeding and breaking hearts through the very flames of Hell; and it is the drink that does it. She paused and looked into the face of the Hon. Daniel MacNair, 'I ask you your Honour, 'Whose is the responsibility?' The Law of the Land gives us no option where the question of liquor is concerned and mercilessly brands those, by whose actions, large revenues are collected, as degenerates and criminals. *A man found drunk in your streets is given a fortnight's 'lock up', but the man who has taken money for that same liquor is considered a honourable citizen.* He pays rent, rates, taxes and licences out of the pocket of a poor man who deprives his wife and child to buy the cursed drink. I stand before you a ruined woman who cannot go through with much more than what I have already suffered, but I ask you, whose is the responsibility? Your Government gets the greater part of its revenue from the sale of this damnable stuff, which is the ruin of millions. A Government is out to

TRAGEDY OF A DRUNKARD

protect its people, not grow fat on the earnings of the poor who haven't a copper to spare and then brand them as criminals and send their wives to the workhouse and their sons to the Reformatory. There is no law, whether material or spiritual, can deduce a right effect from a wrong cause. My husband, my child and myself are but the effect of a man-made law to increase a nation's millions. I tell you now that my husband although a medium was innocent of all our miseries just as my little son is innocent of the death of his father. I would say the same to God if God would listen, that the drink did it, and then would ask, "Whose is the responsibility?"

She paused breathless, awed by the deathlike stillness of the room, then with a little cry like that of a wounded bird fell senseless. A constable standing near caught her in his arms. The Hon. Daniel MacNair moved restlessly in his chair and stooping over his desk gave some directions in an undertone and with a calm and unaffected look resumed his position and stroked with his long white fingers the edge of his chin. Some one in the crowd was heard to smother a sob while others exchanged glances. Yes, whose is responsibility? The poor suffer untold miseries through this man-made law being robbed of everything and then branded in return.

A sudden wave of restlessness swept the crowded court room, some one had entered, and the general impulse was to strain forward to catch a glimpse; but the crowd at the entrance hid the newcomer from their gaze, and those at the extreme end of the room could only be content by levelling their gaze at the dock. Just above the railing something appeared, something like a profusion of shining wavy gold. The Hon. Daniel again intervened, a stool was placed in the dock, on which the constable helped the next witness and the profusion of shining gold, was seen to ascend above the heads of those standing near, and a boy's angelic blue eyes swept the crowded room. Was this the murderer? Oh God. Whose is the responsibility that makes a child, not in his teens the murderer of his father. The pallid little face with its innocent eyes and crowned as it were with a crown of gold and the absolute pathos of the whole situation.

The Hon. Daniel MacNair moved uneasily in his chair and was conscious of a great lump in his throat, and a hazy mist hung before his eyes. Taking out his handkerchief, he blew his nose vigorously and carefully readjusted his glasses. There was something about the yellow shine of the boy's hair that brought back memories of twenty years ago of his own little son who had been called away to a happier world.

Jackie Carter then took the oath and remained wonderingly silent.

The Public Prosecutor rose and questioned the boy.

"Is your name Jackie Carter?"

"Yes Sir."

You must not address me as Sir, you are speaking . . .

The long white fingers of the Judge beat a noiseless tattoo on the desk and he bent forward.

"Allow the child to speak as he thinks fit," he interrupted somewhat sternly.

"Will you tell me what happened on the morning that your father died?"

The child looked frightenly towards the Judge and great tears came into his eyes which he wiped on the cuff of his little blue blouse.

"Just speak out," interrupted the Hon. Daniel in a kindly tone. "Just tell the truth and don't be frightened, little man."

The child gained confidence and tried his utmost is still the nervous tremor of his lips. You could hear a pin drop, the silence was so intense. All waited with strained ears to catch every word. The sweet tone of a boy's sonorous voice was heard.

"I didn't mean to kill my Daddy, only wanted to frighten away the drink," he paused and stiffed down

the lump which seemed to rise to his throat. "I . . . I . . . I know guns are made to shoot birds with."

"Do you ever try to shoot birds?"

"Yes", the innocent eyes looked up fearlessly into those of his examiner. "A boy in our lane has a pop gun and when we shoot at birds all the birds get frightened and fly away."

"Was your Daddy ever cruel to you and beat you?"

"No—Daddy loved Mummie and me. He would never be cruel—only when he brought home the drink—the drink fights with everybody and says bad words to everybody."

"Then why didn't you and Mummie run away?"

"I told Mummie to run away when Daddy brings home the drink, but Mummie said we must never do that because then the drinks would have all its own way with Daddy and kill him."

"Did anyone ever tell you to shoot your father or in anyway to harm him?"

"No." After a slight pause. "Oh yes, Sir, the night Mum was so sick I went out to beg a few coppers to get her some food as we had nothing to eat all that day but no one wanted to help us. I was very tired and when I got home I told Mum and

she said that it did not matter and as I was tired while she was talking to me I fell asleep when a beautiful lady with huge wings came and stood by my bed and told me that I must be a good boy and fight the drink as it was the drink that was taking everything and giving nothing in return and if I got the chance to kill it I would not only save my Daddy but millions of people and then I woke up and told Mum what I had seen and she told me that God had sent an Angel to tell me what to do. That morning when playing outside, I saw Dad come and I knew by the way he walked that the drink was with him and I ran away and hid and then I heard Mum screaming for help and I ran in to see that she was lying on the floor and he was hitting her with an old piece of a chair, her face was bleeding but he kept on beating her. What could I do I am only a little boy. I saw the gun on the floor and I thought I heard the voice of the angel calling me "Jackie—Jackie Carter, now is your time to shoot the drink away and I took up the gun and fired at the drink but hit my Daddy instead and he rolled over and died. I had—had killed my Daddy."

The little face was all convulsed with emotion while great tears starting to his eyes trickled down the soft cheeks and in a tone of hopeless despair he turned appealingly to the Judge.

"I—I don't know what is going to happen." A great sob, escaped him. "I—I—I want to go—to Mummie."

What really happened, no one could tell, a great wave of sympathy flooded the old Court room and rose steadily up to the vaulted blue of a summer sky. There was not a single eye that was not blurred—not a single person that did not feel the irregular beat of his heart as if a sob had been stifled down.

The Hon. Daniel MacNair's voice had something of a tremor in it as he bent forward and said, "You may go to your Mummie, little man."

He paused until the emotion of the crowd died down and then summed up the verdict of the case. No more evidence was needed. The case lay like an open book for all to judge for themselves. A grocer's assistant could not have failed to have come to a right conclusion as to where the trouble lay. *Ninety-five of the prisoners who appeared at the different courts throughout the land owed their downfall to drink.* Where shall the responsibility be placed for this frightful occurrence? Shall it be placed wholly on the man, who without self-control, as a consequence of the liquor he consumed and who with his last breath exonerated as far as he could his little son from blame? Shall it be placed on the poor boy who torn with fearful emotions, saw that one way to save his mother

perhaps from being killed. Whose is the responsibility for an innocent child becoming a patricide?

What of the man who sold the father the liquor which for the moment at least turned him into a ruthless brute and which rung from him those heartrending words—"The Drink did it." What of the man who placed the stumbling block in his brother's path?

To go one step further in the chain of responsibility what of the Government which permits the sale of liquor, the drinking of which can bring about such awful results—such desolation. Has it any responsibility? Should not those pitiful words of the unhappy father, "The drink did it" give pause for thought to the vendor of alcoholic drink who for gain plays down to the lowest instincts in man.

Should not those words also give pause for thought to the Government which while it must know that the drink can never be anything but deleterious to mankind and yet allows its sale for the sake of the revenue it brings in and to placate the liquor interests?

A heavy price indeed to pay for revenue. "Yes, the drink did it."

Jeannie Carter did not go to the workhouse, kindly friends, newly found rushed to her assistance, amongst which, perhaps, the most

prominent was the Hon. Daniel MacNair who exerted his influence in trying to give back to the woman something of the happiness she had lost. He undertook the entire charge of the child's education, holding himself responsible for the boy's future, and encouraged him in his mission to crush the drink out of a nation's calculations. And who knows—perhaps the time will come when mankind will see a new heaven and a new earth,—and the evening and the morning stars will sing of together—and the Sons of God will shout for joy.

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Family Limitation

By P. L. Krishnan

Man comes into the world and from that moment onwards many desires begin to creep into his mind. Man, intelligent as he calls himself, rakes his mind in order to find food for all his desires and ends saying that he comes out victorious in all his attempts. In this way, he goes on finding ways and means to gratify all his desires, cherishing the hope that at last he will reach a position where there will be no unfulfilled desire for him, where he will be above all needs and where he can enjoy life to the maximum extent, surrounded with all the means and conditions to add to his happiness.

When he reaches a certain distance in life's journey a new desire, or hunger as it may also be called, begins to take root in his mind. It is not food which he requires at this period to satisfy his newly-formed hunger. He is in need of a mate in life. Is he a fool to remain hungry for the rest of his life? No, he marries in time and feeds his sexual appetite with a sumptuous feast. He endeavours to fill in the cup of his conjugal pleasure to its brim and even to the extent of overflowing. But, alas! here he meets with some difficulties. A family ensues from his marriage and it gradually grows in magnitude until at last it is so great that he is unable to sustain its

weight. Is he not clever. Will he allow himself to be under a huge mountain bearing its mighty weight night and day? He feels that to rear a large family and maintain it is a laborious and wearisome task. He says that the family will take away the happiness from his married life for which he longed so long. His mate does not like to bear a child again and again. He understands from observations that to fill her with a child many times is sure to impair her health. Besides, his economic conditions are against his having a great family. So he invents various methods to limit his family by artificial means and gloats over his very useful and glorious achievement. He feels pride in being able to satisfy his sexual craving and at the same time avoid the evil consequence of a family following. Then with a deep sigh of satisfaction he thinks that he is endowed with intelligence which other beings lack, that he can conquer nature to the best of his advantage and that he is the best salt of the Creator in manners and customs.

But man, vile man, do you think that you have solved the problem? Fool, ludicrous fool, do you fancy that you have come out successful in your attempt of enjoying the world and escaping the bad consequences of it? Muff, thoughtless muff, do you

fondle the hope that you can eat the sweet fruits of the garden you make by your actions and throw away to the winds the sour ones? Never, you cannot. You are deluded. In truth, you are plunging deep into the very heart of misery and sin by these artificial means of birth control. What is the state of a man who takes resort under the ocean thinking that the earth is too hot for him to bear? In one or two minutes he is suffocated and he dies. In the same way those adopting artificial means to limit family lose their royal way to the kingdom of God and lay waste their lives. If the earth is hot you must closet yourself within the four walls of a cool room. The room that can avoid the heat of the consequence of sexual enjoyment is self-control. Self-control alone can take one above the evils of life. Self-control is the sure medicine that can save man from the sufferings of the world. It is only self-control that can bestow on man peace of mind and divine happiness.

Life is not to enjoy, neither is it possible for man to enjoy. To think that one must try to enjoy the world to the maximum extent possible to him in the material sense is foolishness that can go no further. The fly hovers over the burning wick of a candle with the mistaken notion that it is a beautiful flower, the repository of honey, with the result that it is burnt to ashes! Man strives after vain pleasure in the

world like thirsty beasts after a mirage in the burning desert only to remain as far behind his destination for ever as when he started! The ignorant boy drinks in mercury attracted by its appearance thinking that thereby his body will also acquire the lustre of the metallic liquid to see for himself that he meets with a disastrous end! The life of a man, who likewise pursues pleasure, forgetting his ideal of manifesting the divinity within, is wrecked to pieces. Not that he dies an untimely death, but that he misses the goal in life and wanders in wilderness to suffer untold miseries. It is deplorable that man is misled by the devil in him, that he is blinded by the veil of ignorance to tumble down on his way onwards and that he is deprived of his reason by getting intoxicated due to temptations not being able to distinguish between the real and unreal, good and bad, permanent and transitory.

The main thing in marriage is not the satisfaction of the sexual urge. To speak the truth, the real purpose in marriage is intimate friendship and companionship between man and woman. *In true marriage there is no room for the enjoyment of the flesh.* It is a field where one cultivates the habit of selflessness by performing his duties to perfection unaffected by the results. Marriage which takes place for the enjoyment of the senses or with any other selfish motive is no marriage at all.

The satisfaction of the sexual urge is a denial of true love. It is nothing short of giving and taking. Only in the heart where true love resides can it be possible for true happiness to prevail. But countless marriages are taking place merely for the sake of enjoyment or giving more importance to the physical side. All that can be said of them is that they lose sight of the true purpose of marriage and life to tumble down on the poles which they themselves place on their way to eternal happiness. Innumerable persons eat simply to please the palate. But only those who eat to remove hunger and cultivate a healthy mind in a healthy body know the law of eating. Similarly only those who marry with a motive, pure and sublime, in order to see the divinity within, realise the meaning of marriage.

It is true that overproduction of children in a family causes some difficulties to the parents especially when the income is meagre. They have to bring up all the children without the children getting spoiled physically, mentally or morally. Sometimes it may so happen that the children may not get proper attention from their parents and some of them going astray is very common. No wonder, innumerable plants growing in a crowd on a small piece of land suffer due to want of adequate nutrition, proper sunlight and sufficient air. Some people say that when a country is overcrowded with

and unusually great population, pestilence, quarrels and famine are likely. What do all these adverse consequences of over-population or unwanted children teach us? If God permits enjoyment of the sex to one's satisfaction why should it be followed by undesirable consequences? Are we not to infer from all these things that God never approves man to be a slave to his passions? Certainly the trouble breeding consequences of sexual enjoyment are due to the curse of God to show His displeasure at the cursed lust which is responsible for unwanted children. So what one must do is to control his senses gradually until at last he can sing the song that he is the master of nature in the sense that he leads a life of renunciation. By adopting artificial means of birth control man is losing his character, the crown and glory of life. The unfailing anodyne for the wounds in married life, whether due to the gratification of the sexual urge or due to any other action, is self-mastery. Self-indulgence will always take the earth from under the feet of man, the result of which need not be told.

Artificial means of birth-control are bound to have a detrimental effect on the moral and even physical side of man and woman. Here lower animals furnish man with an object lesson. Their sexual instinct comes into play only for the propagation of the species. But ignorant man abuses for self-enjoyment in-

instinct given by nature for self-propagation. He forgets that the end of marriage is not self-indulgence, but final self-conquest and the first step towards it is to limit the passion as far as possible. Keep the ideal of 'Brahmacharya' before you and approximate to it gradually is what one of the greatest sons the world has ever produced has remarked. What avails man if he has controlled the whole world and invented many machines? One who has controlled his own senses has controlled the whole world. Even the most powerful emperor is nothing by his side.

It is the law of God that one should approach his wife only if he has and she has a desire for a child. Their contact to feed the carnal desire is to sink below the level of animals. To say without any reserve, the man and woman enjoying each other overpowered by passion are as guilty, if not more, as those who commit adultery. A prostitute gives pleasure to many whereas the above-mentioned man or woman gives pleasure to one. The difference is only one of degree and not of kind for, the actions that one does are judged by the motive with which he does them.

Mahatma Gandhi writes:—"Increase of population is not and ought not to be regarded as a calamity to be avoided. Its regu-

lation or restriction by artificial methods is a calamity of the first grade whether we know it or not. It is bound to degrade the race, if it becomes universal which, thank God, it is never likely to be. Pestilence, wars and famines are cursed antidotes against cursed lust which is responsible for unwanted children. If we would avoid this three-fold curse we would avoid too the curse of unwanted children by the sovereign remedy of self-control. The evil consequences of artificial methods are being seen by discerning men even now. Without however encroaching upon the moral domain, let me say that propagation of the race rabbit-wise must undoubtedly be stopped; but not so as to bring greater evils in its train. It should be stopped by methods which in themselves ennoble the race. In other words, it is all a matter of proper education which would embrace every department of life; and dealing with one curse will take in its orbit all the others. A way is not to be avoided because it is upward and therefore uphill. Man's upward progress necessarily means ever increasing difficulty, which is to be welcomed."

These are all hard things to do but we have been born into this world to wrestle with difficulties and temptations and conquer them.

A SHORT STORY

The Pilgrim Widow

By N. V. Eswar

Though a bachelor and not very religious, Narayan got down at Nasik on his way back from Bombay to Calcutta for the sake of his widowed mother. Narayan and his mother spent two days at Nasik, visiting all the places made sacred by their holy associations with the past. Of course to Narayan all this meant a tedious journey through dirt and rubbish and a waste of money. But the visit to Nasik was not altogether without any interest. For the Pandava Gumpha with its several statues and assembly rooms sculptured out of solid rocks brought Narayan face to face with the past which he did not believe and also set a countless number of speculations about everything in general and nothing in particular.

So it was that Narayan saw only very vaguely what was happening before one of the carriages of the train destined for Allahabad, while he was waiting on the platform at Nasik Road Station to board the Calcutta Mail running via Nagpur. There was a heavy rush in the train. And people bending down under the weight of battered trunks and bundles of all sorts and shapes were hurrying hither and thither and were repulsed from one door after another, while people similarly loaded with their belongings were trying helplessly to force a way out of the train. In the melee that ensued, Narayan saw, as

through a haze, about a dozen widows who were literally submerged under their earthly belongings, trying to force their way into the overcrowded compartment. Voices were raised inside the compartment, but the widows did not qual before it; they too added their mite to the din. One thing became clear to Narayan—the widows were from South India. They finally succeeded in getting into the train just as it steamed.

Narayan turned away his face. The platform literally heaved a deep sigh of relief. The exhausted atmosphere was pierced by shouts and weepings. Looking back, Narayan saw a widow standing on the platform with all her belongings scattered about her. Evidently she could not board the train. She appeared very young. Narayan could feel that she was in tears. He was distressed at this. So he asked his mother to find out what it was all about.

The entire company of widows was headed for Benares. Now that she was left behind and all alone, she did not know what to do. By this time Narayan had come up close to where his mother was talking with the young widow. Though her head was shaven, the dim electric light on the platform revealed the widow as particularly young and a beautiful person. So Narayan hesitated a

little. How to talk straight to an utterly strange woman in a land where it is not considered a sign of breeding to be seen talking with a young member of the opposite sex? Narayan solved the difficulty by addressing her in the indirect through his mother. "She need not worry mother. The Calcutta Mail running via Allahabad is due soon. I shall put her in the train. She will have to get down at Moghalsarai or Itarsi and change for Benares. That we shall find out from the Station Master here."

The young widow answered: "No, mami—(it is a practice with South Indians to address all elderly women as mami, meaning aunt)—I will lose myself on the way. I cannot make the people understand. Nor do I understand what they tell me." The words came out of her mouth between tears. After a little pause, while Narayan was thinking out as to what he should do next, she abruptly asked: "Mami, where are you going?" "We are going to Calcutta." The next question of the widow took Narayan's mother by complete surprise. "Then, why not I go with you, mami? Narayan took this question literally in his hands and tried to gauge its size and shape. The widow repeated her question and said: "I have got some of my people in Calcutta. We can find them out and with their help I shall go to Benares and go back home." This seemed a reasonable suggestion. But Narayan merely said: "Is it not an

unnecessary waste of money? You have already purchased a ticket for Benares," to which the widow replied: "I do not care a rap for money. If I did, I would not have come all the way here. You just tell me whether I could go with you."

Narayan looked at his mother and his mother at Narayan. Certainly it was a noble task to help some one in trouble. Besides, she had her own people in Calcutta. So Narayan suggested to his mother that they take the widow also along with them and leave her in her relatives' house at Calcutta after finding them out.

With the very meagre and vague information given by the widow, Narayan could not find out whether there were any relatives of hers in Calcutta or where they lived. He then followed the very ingenuous policy of asking every one who, he felt, came from the same village as the widow. That also cut no ice. And things took a different turn altogether. Narayan's mother had to leave for her sister-in-law's house to help her during her confinement. She cursed her fate. Why should she be burdened like this? She was in a fix. She could not decide whether she should leave the widow, who was now familiarly known as Lakshmi in the house, alone with Narayan or take her also along with her. Of course, Lakshmi would be of some help to her. Then Narayan would have to depend on hotel meals, the very

idea of which was repulsive to her. Finally, after racking her brains for hours together and much discussion and arguments with Narayan, his mother decided that it would not look nice to leave Lakshmi alone with Narayan.

That night, however, Lakshmi had an attack of fever, as all newcomers to Calcutta get. This unexpected turn of event threw Narayan's mother into further confusion. And before she could come to any satisfactory decision the next morning, word came through that her sister-in-law was already in the maternity ward. So Narayan's mother hurried away to her sister-in-law's side, asking Narayan to look after the house and Lakshmi as best he could. Of course Lakshmi was to stay with his mother when she got better.

But Lakshmi's fever turned out to be a case of typhoid. Since there was no one in the house, Narayan had to do all the nursing himself. The difficulty was to get leave from his office. However, he managed that also by telling his boss that his cousin was seriously sick and there was no one else in the house to look after the patient. The friends who wanted to know whom he was so lovingly nursing all these days were told that it was nobody else except his own cousin. Narayan of course did not know why he should have called a strange widow his own cousin. But he did not worry about this.

The absence of his mother from home for nearly a month and the typhoid fever which attacked Lakshmi conspired together to bring both Narayan and Lakshmi closer together, both spiritually and physically. The tender glances that accompanied the giving and taking of medicines, water and nourishment told them both that there was something more than mere accident in all this. Narayan knew it was a case of growing love. He felt uneasy about it. How to think of marrying a widow who was so spiritual as to set out for Benares? Very unholy indeed even to think of! Lakshmi, not very keen on dissecting her feelings, felt that things were taking shape in accordance with her own wishes and only harboured the vague fear whether the final shape will be different from what she expected.

Lakshmi improved progressively. In a few days she picked up her health also. And Narayan's mother was to return home in a few days. Narayan felt relieved in a way, but confusing thoughts took possession of him. At this time he learned that a friend's people were coming to Calcutta on their way to Benares. That was a splendid opportunity for him to get rid of Lakshmi and also the numerous scandals which were bound to arise sooner or later. Lakshmi could go to Benares and also back home with them.

So, in an attempt to know Lakshmi's mind on this, asked her

one day: "I hear some friends are going to Benares. They are coming here in two days--You can go with them to Benares. They will return from Benares direct to Madras. This is a nice opportunity. What do you say to it?"

There was no answer from Lakshmi for some time. Narayan pressed her again: "Tell me what you think of this idea. Because they are known to me, they will be of immense help to you." After some uneasy pause, Lakshmi said abruptly: "I do not intend to go to Benares now." Narayan was almost shocked to hear this. He exclaimed: "Not going to Benares after taking so much trouble?" Lakshmi answered in a decisive tone: "No. I have lost all interest in that distant Benares. I am not going there unless it is with you."

Narayan blinked. He said in a veyed tone: "You do not understand. I have already taken so much leave from my office. They will not give me any further leave. I cannot go with you. Then, how do you expect me to go with you?"

Lakshmi answered: "Well, I am not going to Benares at all. I am already there. This house itself is my Benares." Narayan faltered: "You mean to say that you want to stay with us in our family all your life?" "Yes. If you do not hold me in contempt, I would love to share my life with you." Narayan almost turned into a statue. He did not utter a

word. How to marry a widow? What would society say? But is he not priding himself as a reformist? What would his mother say? Questions like these troubled Narayan's mind. Lakshmi continued: "I was married in my ninth year. My so-called husband died two months after my marriage. Do you think it right that I should spend all my life with no one to cheer me?" This question pierced Narayan's heart. He could not give a direct answer to Lakshmi's question. Instead he looked at her with sympathetic eyes in which tears welled up profusely. He left Lakshmi without a word.

On her return from her sister-in-law's place, Narayan laid the matter bare before his mother. He was surprised to note her reaction. "You have now got a splendid opportunity to do humanity a good turn. You can give your intellectual airs a good shape. Only a widow knows and can appreciate the dreary life of another widow. The highest Religion is to bring cheer to the cheerless—bring happiness to the unhappy. I only pray that you should be courageous enough to live up to such Religion. You have my blessings." "Well, mother, you would not find me lacking in that respect," assured Narayan, who ran to Lakshmi to tell her that she could banish all her idea of going to Benares. Lakshmi had a good laugh over it, in which Narayan joined her.

My Rajput-Beauty

By Mrs. T. Manga

1. A lissom maid of sweet seventeen
Came smiling by on Fridary night.
She was so fair, my beauty queen
More fair than snow, brighter than light.
2. Her curly hair, her laughing eyes,
Her quick movements, her silver voice,
Her simple ways, her manners nice,
Her winning smile made her my choice.
3. I talked to her for hours on end,
I drank her beauty all the time,
She told me tales, my lovely friend
My wonder-girl of this new rhyme.
4. Her name she said, "Rangasrini"
The college-girl of modern times,
A Rajput queen I seemed to see
By chance I met, by lucky times.
5. She knows no pride nor haughtiness,
She knows no wiles or waywardness.
She is a child although a girl,
She is a babe—a baby girl.
6. She told me news of Mysore State,
Of books and scripts of Modern days,
She made me hope that she, my mate
Would come to me on holidays.
7. My rosy friend, my strange new girl,
My purest mate of rarest kind,
With charming looks and beauteous curl
With lovely eyes that win the mind.

8. She is my friend, she is my friend,
She is my joy, my bliss-fulsome.
She is my star, my Grecian friend,
My Rajput friend of my dear home.
9. I married her on Xmas day;
I carried her on my horse-back;
I spent the day with Ranga gay
I danced with her till legs did ache.
10. My home's bright queen is she, my wife;
My heart's dear queen is she, my life,
My friends' delight, my own good choice
Is she my girl who gives me joys.
11. I thank my Lord I did her see.
I thank my God I did her win.
I thank my Lord I did marry,
I thank my God for "Rangasrini."

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Health and Beauty Culture

By Prunella Stack

True health demands a harmony of mind, body and spirit. This, in its turn, entails a well-balanced life, freedom for self-development and sensible daily habits. None of these is easy to achieve under modern civilised conditions. But where there is a will there is a way. The whole trend of enlightened modern medicine today is towards a positive health policy. It aims at the constructive cultivation of health rather than the mere negative combating of disease. The success of this "positive health policy" depends on a number of factors. Among the most important are the provision of an adequate number of Health Centres; better facilities for sport and recreation of all kinds throughout the country; more playing fields, swimming baths, gymnasias and so on.

Many of us today are inclined to be jaded, depressed and continually tired. This is the very natural result of the strain of the war years, and the disappointment when peace failed to bring plenty and a respite from difficulties and restrictions. But such depression is intensified if we adopt a negative rather than a positive attitude to life. Mind and body are so closely inter related that a cheerful outlook is essential for permanent good health. The cultivation of the right daily habits can encourage such an outlook and can become a tonic which gives an added interest and develops an increased sense of well-being and happiness. Effort is needed, of course, but effort which is well worth while in that it brings about a reward in improved health and beauty.

Daily Habits

But the most vital element of all is the human factor. Until the ordinary man or woman becomes truly health conscious—that is develops a "health sense" which relies, to keep fit, not on patent medicines but on the latent powers of a well-trained and co-ordinated physique—a truly healthy nation will never be achieved.

Good Posture

One of the most important of these daily habits which we should strive to attain is good posture. Unfortunately modern urban life militates against its development. Compare the artificial conditions under which we live with the freedom of man in his natural state. Picture the discomfiture of an African native if he were called upon suddenly to

Current Comments

Children's Charter

Under the caption "The Child As a Person," Mary Sweeny writes:—

Tomorrow's world will be made by today's children. Whatever attitudes, behaviour and thinking is developed in the children of today may be expected to be reflected in tomorrow's actions and attitudes. This is the hour in the world's life when it must write a bill of rights for every one of its children if we are to have world peace. Children have rights as well as grown-ups and they must have freedom if they are to grow, develop and mature into responsible members of human society. Every child in the world deserves freedom from hunger, from fear, from exploitation, from disease and from binding poverty. Without these freedoms normal growth in body, mind and spirit does not usually take place. Interdependent and correlated with these freedoms are the rights of every child in all the world, no matter where he was born, his race, his religion or his political heritage.

These rights very simply stated are:—

The right to have a healthy body to live in, for a child's body is his total equipment for action, thinking and purposeful living.

The right to have the food necessary to provide a diet adequate to

keep that body healthy. Health is not in one realm alone but is a state of balance between health of body, of mind, of emotion and of soul.

The right to develop into as capable an individual as his ability will permit.

The right to have parents and teachers who understand the laws of human growth and development, who respect his personality, who can direct his mind, his emotions and his social attitudes wisely so that he may become a citizen worthy of his country.

The right to think for himself and to act.

The right to plan for his future.

The right to contribute through his own vocational or professional services to the sum of the world's work.

The right to insure a living wage for himself and his family.

SEX EDUCATION

That nine out of ten divorces mark the failure of either sex knowledge or sex technique, is the conclusion arrived at by Dr. Harvey Graham, M.D., in the course of an article "Loveless Marriages, the Cause and the Cure" in *John Bull*.

The complete love which is the basis of family life and parenthood

must have a sexual component. But sexual love is no more and equally no less important than the community of mind and spirit and the companionship on which a happy marriage must be based, continues Dr. Graham.

Sex ignorance may range from a complete and fantastic lack of information to a hotch potch of old wives' tales. The doctor adds:

I remember one young woman who had been married three years and wanted a child. So did her husband. Her failure to conceive was making them both unhappy and irritable. Their marriage was in danger. She consulted me to find out "if there was anything wrong with her." It took a little time to get the story straight. She and her husband had been brought up strictly and were both intensely religious. Every night since their marriage, they had prayed together, asking for a child. Then they kissed each other good night and slept in their separate rooms. All they knew about sex was that it was sinful and to be shunned. Obviously, it could have nothing to do with anything so wonderful as a child.

HAIR AND LOVELIFE

Girls disillusioned in love are most likely to have unruly or dull-looking hair, says Dr. Herman Steins of the American Research Laboratory in New York.

The condition of women's hair, he says, is governed by emotional reactions as well as physical condition.

This doesn't apply to men. A man "may be completely bald and never have suffered a broken heart."

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Forgiving Love

Dr. Anjilvel Matthew, M. ED., Ph. D.

It is impossible that married life can be lived without differences arising between husbands and wives—even grave difficulties are occasionally to be faced. The life of perfect love is impossible to realize in the realm of ordinary mortals—all that we can reasonably hope to do is to make the best of our limited possibilities of married happiness. If however our expectations regarding a happy married life are sometimes sadly upset, there is no reason to despair either. We shall have to pull down certain things and work again at building the structure of our happiness. What Rudyard Kiplin says in *If* is something that all lovers and all husbands and wives should practise in their daily life. Yours is the earth and everything that's in it, he says, if:—

If you can dream—and not make
dreams your master.

If you can think—and not make
thoughts your aim.

If you can meet with Triumph and
Disaster

And treat those two impostors just
the same

* * *
Or watch the things you gave
your life to broken.

And stoop and build 'em up with
worn-out tools!

Nowhere is such patient and
untiring building called for more

insistently than in married life. There is no other department of life where two people have so constantly and intimately to live together, which in other words also means that there is no other department of life where what a person does or fails to do can so jar upon another person's nerves. Tact forbearance and forgiveness are in constant demand in married life. Tact implies the attitude of one who is on guard, though it should be admitted that the home is a place where we should like to be off our guard and not be always alert. Nevertheless when one of the life partners is off one's own guard, the other should be a little more generous than on other occasions. If both let themselves go freely against each other, the result would be calamitous. But the right of being free and relaxed should not be expected to be the sole privilege of one of the partners. This is where much of our trouble in home life starts, each life-partner expecting from the other something more than he or she is prepared to offer in return.

Take, for instance, faithfulness in observing the marriage vow. Both in the east and in the west it is customary to expect greater faithfulness on the part of the woman than on that of the man. Woman is usually called the "weaker vessel", but is it not strange that the weaker vessel is expected to withstand

temptation better than the stronger one? When we put things in logical terms we realize how foolish we are in our assumptions and expectations. We do not relish facing facts as they are—we try to put a gloss on them. There are those who would not call women weak but would still maintain the inequality of standards applied to men and women by calling the latter the nobler half of humanity, the implication being that women should realize men's dreams of purity and marital fidelity. It amounts to this: we want women to be good on our behalf. If man cannot be so good as he wishes to be, he at least wants to find someone with whose goodness he may identify himself. He wants, in plain words, to lead a virtuous life by proxy. I was surprised to find the philosopher Schopenhauer maintain in a passage in *The World as Idea and Will* the view that it is reasonable to expect a higher moral level from women than from men. A position, however, does not become tenable because a reputed philosopher holds it. None contends that women should be worse than men in standards of sex morality, but men have no right to expect that they may philander about and that their moral standard should be upheld for them by women.

Things are changing fast in the West, and women in India too have begun to demand equality of standards in sex morality between men and women. Their plea is not that if some men have too easy morals

women should be given freedom to be equally lax, but that if men expect women to be strict in regard to marital relationships they have a right to expect the former also to conform to certain standards of decency. It is to the credit of women that they have looked upon men's follies with patience and forgiving love. Not that they do not mind the slight extended to them by their menfolk: they suffer the slights and neglects and cruelties with poignant suffering, and still they have tried to meet them with forgiveness and love on their own part. A good example of it has been given to us in a recent Marathi movie picture *Jaya Malhar* where a Patil's wife, a beautiful and dignified lady, is forced to endure the waywardness of her husband. She faces the situation with patience and gentle dignity. She puts up with the insult when her husband brings into their home a devadasi girl who actually is no equal to herself in beauty or gracefulness. The wife goes to the extent of showing kindness and tender care even to the girl who has been dragged into their home by the drunken Patil. This kind of suffering love on the part of wives is not quite rare either in India or in the West.

Though women as a rule have shown readiness to forgive their men their follies and trespasses, men have not reciprocated with equal charity in regard to lapses on the part of women. If a woman was "unfaithful", she was most cruelly

punished. Such women were at times subjected to merciless physical violence and were sometimes even put to death. The ancient Jews were expected to publicly put to death a woman taken in the act of adultery. She was to be stoned to death, and every man in the neighbourhood had a right to participate in this game of "righteous indignation". In India the wife's life was so much regarded a mere part of her husband's that when he died she was supposed to do the noblest thing if she immolated herself in his funeral pyre. If a wife did an act of "immorality" she could be easily put away, being either divorced or at any rate so completely neglected that she would not be even spoken to by the husband. Wifely rights were denied to her for ever. But this rule did not, we may as well say *does not*, apply to man. He could be as loose in his sex life as his unbridled impulses led him, and still the wife was helpless in the matter of getting justice or fair play from him. The wife's sin was terribly punished while the guilt of the erring husband was often extenuated.

Here and there, however, we come across noble examples of patience, forgiveness and unmerited love extended by men to their women. Such an incident we get in the sacred writings of the people whose "law" had a provision for the stoning to death of an unfaithful wife. A most-tender hearted poet and prophet called Hosea lived in

Palestine about two thousand and seven hundred years ago and he loved a woman who proved herself entirely unworthy of his love. She bore him two sons and a daughter, and then she left him. She that conceived them hath done shamefully; for she said, "I will go after my lovers, that give me my bread and my water, my wool and my flax, my oil and my drink". So, she left him and went to other men, who after a time lost all interest in her and neglected her. She had fallen into a most destitute condition, when he went in search of her. He bought her, paying for her the price of a slave: "So I bought her to me for fifteen pieces of silver, and a homer of barley and a half homer of barley; and I said unto her, Thou shalt abide for me many days; Thou shalt not play the harlot, and Thou shalt not be any man's wife: so will I also be toward thee". One of the earliest prophets of Israel who taught his people the love of God—as distinct from His Justice and righteousness—Hosea pleaded with his countrymen from the background of his own tragic love-life and tried to make them faithful to their lord and master, Jehovah. The history of world literature contains very few instances of such tender love as that of Hosea, extended by a wronged husband to his foolish and passion-ridden wife. Men laugh at those among them who are inclined to show forgiving love to their erring wives. "Human Affairs."

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HOW IS THIS MONTH FOR YOU?

(From 14th June to 15th July 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' Positions as they Stand
on the 15th June 1948.**

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

Mesha Rasi:—This month seems to be a bright one when compared with the last. Though mentally you seem to be highly strong, your affairs are shaping fairly well. There will be some strained feelings with your near relatives regarding some monetary affairs. Many of your pending affairs will be settled here. Domestic happiness will soon improve. Professionally there will be great anxiety and you will be eager

to make a change which will occur by the end of the month. Very likely your superior also will have a change or a transfer. There will be marriage at home for a near relation of yours. Some journey is indicated during the month. First half of the month is by far better than the second. Since Lagnadhipa Mars enters the VI sign on or about the 5th July, your health will not be alright owing to your improper diet or owing to your not being able to regulate your diet. Avoid friction in the surroundings. Businessmen will do well here. For them correspondence will prove very fruitful. Last week of the month will be more favourable for the expected results. 15th, 16th, 17th, 26th, 30th, 3rd, 5th, 9th and 13th are lucky days.

Vrishaba Rasi:—This is fairly a promising month in spite of Guru in 8th house. Financially there will be tension at commencement and sudden relief subsequently. Officially there will be improvement, perhaps both as to work or pay. Your superior will be pleased with your

work in spite of differences between you both. Change of house or residence may be predicted in some cases where the Dashadhipa is Mars. Expenditure is very high particularly in the 2nd half. Some unexpected windfall might be expected. Business folk will have surprisingly good income. Some of the long-delayed transactions will be completed suddenly. Partnership business will undergo some change or other. The first half favours speculation and new partnerships entered into. Health of wife or husband will be disturbed in the 1st half. Avoid friction with members of the family in respect of money. Children will give you satisfaction in the month. Some of them will be remarkably successful in their examinations. If your Dashadipa were Budha or Guru unmarried folks seeking marriage will find it easy to marry during the month. Terms had better be settled once for all before the 5th of July lest there should be disappointment by one party to another. 15th, 23rd, 26th, 30th, 5th, 9th, 13th are lucky days.

Mithuna Rasi:—Your happy experiences will come in connection with through home ties, domestic affairs and the family. There will be some bustle going on in the home though this quietens down in a few days. There will be good-will and sincere co-operation from relatives in the family circle. Employees will have some favours from their Em-

ployers. Some might go on leave in connection with marriage or some social function in which they evince keen interest. The month will find many marriage performances owing to the positions of Sukra, Budha, and Guru. Officially this combination indicates some differences with superiors for a short time only. There will be no peace of mind about your brothers' affairs in which you are very much interested. A near relation of yours who was so far separated by distance may unexpectedly join you during the month. If the Dasha Bhaktis at present are of benefic nature your wife may even conceive during the month and might have some anxiety thereof. Business talks will succeed very well in their speculations. New business clients will patronise you. Partnership business will be transacted lucratively. Avoid friction with your friends and relations. Stomach disorder will prevail in the 2nd half, 15th, 26th, 30th, 5th, 7th, 13th are lucky days.

Kataka Rasi:—Planetary influences don't seem to be happy and so it will not be possible for you to work in the line of least resistance, in the first half only. Second half is much better for your success in general owing to the lifting of the hindrances and obstacles which have been impeding your general progress. Financial matters also will be much better thereafter. Domestically you

will be happier in the second half only. Health of wife or husband may be found disturbed for some time only. Official worries will increase to your disgust. Lending or borrowing should not be encouraged. Second half shows some slight change in the official life either by a transfer or by added responsibilities in the discharge of your duties. Business men may not be happy over their speculations. It is better that they wait for some time more when a vista of a new business career is open to them and they will profit much by the same. Meanwhile business will be dull owing to the blocking up of business capital. Some one's help financially is indicated for business men, from the last week of June. This month is called a woman's month. The fair sex will, therefore get the best of the period. But a man may succeed through the good-will or co-operation of a woman only. 16th, 26th, 30th, 5th, 9th, and 13th are good days.

Simha Rasi:—This is fairly a lucky month for you. You will have sudden changes as to your residence, house or property question. Keep yourself cool and well collected mentality. Your system is already over heated and so you will have physical restlessness and heat boils or skin troubles. XII Sani is in his fag end of his 7½ years period in the XII house causing some heavy expenditure and troubles through servants. There may be some anxiety or other

as to your wife's or husband's health. In many cases debts will be cleared off and a new life or fresh responsibilities is entered upon. Planets in the XI may prove very very advantageous to you financially and socially. New friends will be made through whom you will gain. Officially there will be some extra favours shown to you. You will have some financial gain unexpectedly. You will meet big financial magnates. New knowledge will be acquired. Expected gains will receive some setback from the 2nd July since Budha the lord of money will be on his retrograde march. You will be very fond of society and company of friends. Some ladies are expected to be mothers during the month. 16th, 21st, 5th, 9th, 13th are lucky days.

Kanya Rasi:—There is plenty of doing for you during this month. You will get all the adventure and excitement for which you have the month's important events link up with social activities, domestic affairs, and business prospects or official activities. A spot of extra income is suddenly acquired or a stroke of good luck will come your way. Some transitory business partnership might be predicted to your advantage or there may be some slight official change of duties for a short time. Though expenditure is sudden and unexpectedly heavy, there will be good financial conveniences. Favour of superiors is also indicated. A journey also may be in the month's picture. Avoid discussion with others, for, you can hardly

you may have either to see your kith and kin or go to your native place if you already far away from it. The first portion of the month is more favourable to you for a change as could be reasonably desired. Help of a financial magnate could be envisaged for those who seek such help. Your mind will be very busy over varied interests. Health may be disturbed in the 2nd half owing to heated system. Some blame might fall on your name or some one above you might give you cause for disagreement and disappointment. Business men will do well more in the first half. About the 10th July, there may be some official disappointment or disturbed health. 16th, 17th, 26th, 30th, 5th, 9th, and 13th are lucky days.

Meena Rasi:—This is slightly a better month than the previous one. There will be some change in the atmosphere. Financially a new turn will present itself before you. Your

work will be appreciated by others. Domestic felicity may be wanting. Your profession will be alright in total although you may not have co-operation from your employees. Mental fortune is there for one more month only. Car owners will not feel happy over their cars owing to some dissatisfaction or other over its working order. Wife or husband may not be happy or healthy in the 2nd half. Avoid friction with others in position above you. Expenses are mounting up beyond your control in the first half. You will be more quick to anger with your people in the 2nd half. In the case of some rich people there will be good investment on landed property. It is easier to purchase others properties than to sell your properties. Business people will have good sources of income in their own place rather than outside. Financially worries may not easily cease troubling your mind. 15th, 16th, 21st, 30th, 5th, 7th, 9th, and 13th are lucky days.

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Vol. VII
JULY, 1948
No. 7

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JULY 1948

[No. 7

To Lord Murugan

- Oh! Lord of the Earth, the Sea and Sky
My heavenly friend, why should I sigh
When you watch me all night and day
That I might see my life's right way?
- I turn to you so oft and on;
I seek thy help from day's bright dawn.
I always get thy smiling nod,
Thy timely help, my life's strong rod.
- I slip and fall many a time.
I cry and shout like babes sometime;
I feel ashamed of my errors,
I then bend down with mind's terrors.
- My peace of mind, my bliss of life,
Who can give me in life's hard strife?
Oh! only you, my lord and friend
Who saves me oft from sorrow-fiend.
- I call you oft by name Murugan
The name I loved when life began
My God, My Lord, my Friend, my Joy
Who else can be than Siva's Boy.

—By Mrs. T. Manga.

point, however, the cultural one, is important not only to a country's prestige, but also from the historical point of view.

Part of a Country's culture is based on its language, which includes its literature, and in the event of English becoming the language of this country, her people may quite reasonably and justifiably ask: "But what of our former cultural contributions and our historical links that have been steadily developed for centuries?"

Here, I feel it is wise to consider the implications arising from my previous point; that of deciding upon an international language for the eventual betterment of all nations, a collective viewpoint more than an individual one, for if the importance of establishing an international language is not taken into account, then the problem for not only India but for the whole world, will be a very different one. Certainly, whatever the outcome of India's internal problem of the moment, it will possess little or no social significance when compared with the awesome possibility of merely anti-social life subsisting on our planet; and this hangs over our social activities, reducing them to absurdity, in the terrifying form of some ominous thunder-cloud of atomic wars-to-come.

In our selection of a national language, which has now become an

urgent and immediate necessity, let us forget for a moment our established conception of India as a nation distinct from the remainder of the globe, and bear in mind that India, in common with all countries, big and small, powerful or weak, is nevertheless one link in the great chain of countries which comprise our world. Let us also remember that the strongest chain is no stronger than its weakest link.

To crystallize our thoughts more compactly, we must endeavour to find a fuel which would be most advantageous for the smooth-running efficiency of the engine of the world. It is of no use for a good engine to possess powerful brakes if the fuel necessary to start the motor is lacking. Alternatively, it is not much better and certainly more dangerous for an engine having a power and capacity for tremendous speed and efficiency also possessing faulty brakes. It is a matter of mechanical adjustment, just as the choice of a national language for India must be an international adjustment if it is to provide a solution that is to be permanent.

Strict cultural and racial prejudices aside, and in the light of economic and social progression more than a misguided form of intellectual snobbery, from the two languages of Hindustani and English I believe the latter will supply India's needs and serve her more faithfully in the long run.

Surely it is not excessively bold to postulate that even now English is the 'international' language of India? From many of the various dialects and languages spoken in India one invariably finds that amongst the better-educated classes the commonly accepted tongue is that of English, and indeed this is not infrequently resorted to out of necessity and to allow a clearer understanding between two parties. True, that sometimes this recourse to English is directly due to that intellectual snobbery I have already criticised, a peculiar form of snobbery which requires understanding more of a psychological nature than anything else, but this section of the population may safely be discarded as a small minority.

The use of English in this sense reminds me of an anecdote I found quite recently in one of the leading newspapers. It was printed in that column dedicated to 'Letters to the Editor,' and was a letter apparently written in reply to one from a previous correspondent. It read:—

" . . . and in conclusion, may

I point out that in your correspondent's condemnation of the use of English as the notional language of India, he addressed his remarks solely to an English reading public, from the pages of an English-printing newspaper, writing all his criticisms on the use of English in that very same language . . . "

This is not from a source of imagination, and neither is it alone, for

a more definite source of information, that of the Dominion Parliament shows that identical anecdotes are taking place. Addressed in Hindi on the 24th February, 1948, Dr. John Matthai, the Railway Minister, stated that he was unable to understand his colleague's words properly, and that because he knew the speaker could express himself more clearly in English, would he kindly do so.

Having advanced so far with the English language, it seems pointless to disregard all that which we have learned and to unlearn that factor fundamental to civilisation, an accurate expression of ideas.

Unintentionally and perhaps inadvertently, India has acquired a tremendous world-wide advantage, its most dangerous antagonists being petty prejudices and shortsightedness, but these should not be allowed to predominate, leaving India, in years to come, talking like the fisherman of the bigger one that got away!

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Family Expenditure

Dr. Anjilvel Matthew, M.ED., PH.D.

The lady of the house often makes small savings for herself out of the money given to her for home expenses. When the husband knows about it, he has a tendency to pounce upon it and to spend it in the way that he has in mind. This is most unfair on the man's part, for she is entitled to her freedom in the matter of making small purchases for herself or for children, or of building up a small savings. When the man demands the handing over of the money to him, he puts into effect the theory that he alone does remunerative work and that, therefore, he has an exclusive right to manage the affairs of the home. To the remunerative aspect of the husband's and wife's work we have already given some attention. What one would stress here is the egotism of the husband and his conceited notion regarding his role in the partnership-life of the husband and wife. In some cases it happens that even where the wife goes out to work and brings home her wages in cash, the husband insists upon even this being handed over to him to be spent in his own manner. That the wife should not have a voice in spending the husband's earnings is bad enough but for her not to have a say in the matter of spending of her own earnings is high-handed tyranny.

It is a wise suggestion that where the husband and wife both earn

wages, the general day-to-day expenses of the home should as far as possible be met entirely from the husband's earnings and that the wife's earnings must be turned into such things as might serve as a kind of investment. The custom of converting *Stridhan* (the wife's wedding portion) into ornaments is in keeping with this suggestion, though opinions may differ regarding the wisdom of locking up money in idle ornaments instead of investing it in profit-making concerns. The wife may not be able to work for a long time, and the family has no right to expect that her income would be a permanent source throughout. If the family is accustomed to spend the earnings of both the husband and the wife, they are likely to feel the pinch badly when the wife stops going out for remunerative work.

As for investment, wisdom and discretion must be employed in choosing the right place for investment. The effort to make big money out of a small investment has resulted in financial catastrophe in numerous homes. Sound investments may not produce spectacular returns; and those who go in for the latter expect to get "much" for "little." When such motives of making easy money fail, and when as a result catastrophe descends on the home, the husband and the wife are inclined to put the blame upon each other. It might

have been that the suggestion to invest in a certain place came from one of the life-partners; but whoever it was that suggested it first, the other whole-heartedly approved of it. The responsibility for making such investments was joint, but when calamity puts in its appearance in the home each one throws the responsibility for failure upon the other. Think of the good old story of Adam and Eve. They were happy in the garden of Eden, but they thought they would become wiser. So they ate the forbidden fruit. Eve plucked it and offered it to her husband, who avidly took it from her hands and ate it. Later on they discovered that they had done a very foolish thing in their search for wisdom and understanding. Then they began to put the blame on each other. This is quite a human experience and it takes place whenever there is trouble. Psychologists call it *projection*—a person projecting or throwing on another the responsibility for his or her own failure and distress. This habit of husband and wife blaming each other for a common misfortune is responsible for a great portion of family unhappiness. Mutual fault finding is particularly common in a time of distress caused by the failure of some family financial venture.

Whatever be the kind of investments that a family may or may not make, there is one that all husbands must be particular about, and it is insurance. No husband who earns a

certain amount of money has a right to feel content unless he sets apart a small portion of it to meet unexpected eventualities such as his own death before the allotted span of life runs out. Life insurance is a duty on the part of every husband whose financial position is not so absolutely sound as to leave his wife with the provision of a reasonably comfortable maintenance after his death. One would have thought that this is so obvious a thing that no mention need be made about it. But as President Masaryk's story of Eulenspiegel reminds us, there are lots of people who fail to take note of very obvious things.

In the matter of insurance, another form of folly is sometimes met with—people trying to insure their life for amounts that they cannot reasonably expect to pay up annually. This mistake is made by those who have some temporary and unexpected financial prosperity. When adverse circumstances turn up they find it difficult to pay for their policies. When a man is in this predicament he is sometimes so discouraged and without hope that he fails to keep up even a reasonable proportion of his insurance commitments. For another reason also it is a folly to over-insure. One who insures for an unduly big amount thinks more of his future security than of his present needs. Life, anytime, is not just a preparation for another stage of life. Even school

life is not a preparation for life. It is true that many wise people speak of education as a preparation for life; but when they do it they have a tendency to ignore the present happiness and unhappiness of young people and to magnify the importance of the future. Those who over-insure are people who fail to appreciate the joy and the sorrow of the present and think solely in terms of the future.

The wise man is one who enjoys his life. It does not mean that he has no worries and cares and toils. In spite of them he finds that life has a zest of its own and that it is worth living. If it is worth living, it is worth living now; and no man has a right to so sacrifice now in order to enjoy a future of eternal bliss. Eternity is made up of a series of present experiences, and none can expect to build a blissful eternity by a series of present misfortunes and privations. Those who have a sane outlook on life take into account different aspects and different periods of life. They think of the past, but do not wistfully brood over it. The past is to them a means of moulding their present life and its possibilities. They think of the future, but they do not so morbidly dwell upon it as to ignore the present and its tasks and responsibilities. In expending their

material resources also wise people think of what was in the past, what is now, and what is to be hereafter. They have a plan for their life.

An unplanned life is a life without direction; and directed life is something that has a pattern of its own, which is more than the sum of mere haphazard experiences. This applies to the wise use of money, and those householders who are wise in the use of money design and keep to a planned family budget. It may be that they do not always record their budget in black and white; nevertheless in the spending of their money they are not entirely guided by passing fancies. The head of the family and his wife have definite ideas as to what proportion of their income they should spend on such things as food, residence and clothing. They make a provision for education of children. They set apart a certain amount for things for which they *need* not spend but which all the same they regard as their obligation to attend to and they think of them under the term charity. A wise householder is not indifferent to either public or private charities, though he does not expect to get any money-returns from either. A part of the family income is also set apart to meet the exigencies of what the English people call "a rainy day".

—*Human Affairs.*



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A Wife Betrayed

By Subash Rai Choudhuri.

Rekha was a typically modern girl. She completed the graduate courses from the Allahabad University. Being born and bred up in an aristocratic family, she was brought up with all the care and luxury. Grace and elegance were the architects of her body. Freedom of thought and movement was her cherished object. She was a firm believer in woman's rights and liberties. Her urge to set up a world rid of capitalism was a burning passion to her. It was one of her cherished dreams to fulfil. Her pity and sympathy for the toiling millions knew no bounds. Her heart eked and bled amidst the aristocratic up-bringing. She became grown up in heart and soul as an ardent communist. Her deliverance of speech was impressive. And she has addressed gatherings after gatherings.

The local communist flouted her to the full advantage. Rekha was the life-force of the party and an idol of the poor. Her grim resolve to redress their grievances was unshaken. She had to wade through indignities and delicate position. But she braved all the situations intrepidly. Thus her name and fame spread out.

Rekha knew that most men did not favour the idea of having a communist wife. Being susceptible to her ideals, still she remained unmarried. None pleased her. Young men came and went, nothing

ever struck her. Thought of marriage never crossed upon her mind. Parents never attempted to force her to go against her will.

One day a social gathering was arranged. The function was free from politics and party-feelings. Many elites of the town graced the occasion. Rekha was the toast of the host. Milan, a son of a millionaire, was present among others. He was young but not handsome. He was rather flabby and conceited. His nature was not expressive. He professed the most radically congress socialistic views. Rekha was thrilled. Milan was fascinated. Both met and looked. Love sprang up among them. It was a case of love at first sight. It was nothing unnatural and uncommon. This was just a union. And it sometimes happened.

Milan promised Rekha that on inheriting his father's property, he would make it a gift to mitigate the sorrows and sufferings of the poor and distribute certain portions to improve the lots of the masses. It was made crystal clear then that he would live like an ordinary citizen with her. After this solemn pledge, they were tied up with nuptial knots. And it was the social event of the season.

Days elapsed. Months rolled by. Rekha pictured a vision when she

would have the freedom and satisfaction of bestowing monetary gifts to the poor ill-fed and ill-clad. She was partly happy to find that her husband was contributing liberally to the communist funds or others for the sake of the poor. She felt fullness of happiness and ambition longing for the day when her husband, the owner of vast wealth, would, according to his pledge and promise, exhibit his truly communist nature by sacrificing everything for a principle, policing the plan for the welfare of the poor and needy. This would mean the achievement of her life's ideals she had grown to conceive and cherish.

The much-yearned for day approached with grim reality. The father of Milan suddenly collapsed and died leaving large fortune to him. Rekha patiently waited for a magnanimous gesture from her husband. At first she did not deem it proper to bother him thinking that pangs of bereavement were too strong to him to resort to any course for the distribution and sacrifice of his wealth among the poor and needy. With the passing of time, she became disillusioned to find that no actionable steps were being adopted to achieve the object planned by him. On the contrary, she began to perceive a change being wrought upon her husband's mind. In fact, Milan became a changed man. He talked less of politics and his professed faith and more of business exploitation and development. He

was absorbed in building and expanding business on large-scale. He was completely engrossed with preparing balance-sheet of profit and loss. Donations and contributions were cut short. And business colleagues chiefly swarmed around him.

Food crisis became acute. The poor starved and were stifled to death. The needy begged from door to door for a morsel of food and invited death for callousness of the rich. Rekha became awestruck at amassing of huge fortune by her husband during the critical period. She turned into a deathless pallor at the stern attitude and utter inactivity of her husband who once promised to sacrifice everything for feeding the poor. Hungry looks of the poor and dying cries of the fallen drove her to madness and impatience. She rushed to her husband.

"What about your Promise? Is it a fake!" she gasped. Milan looked up when he saw her "Don't be silly, Rekha. You are not a child now. I am no longer young. You must learn to understand. Time and Tide wait for no man." Milan burst into incredulous laughter.

"It is wrong, you know it. It is criminal. You don't need all this wealth. Once you promised to give it all to the poor. I have given you everything—my life, my love, my ideal—believing in you, depending upon you. What wrong have I done? Why do you want to go back to your word? You must."

Setu Lakshmi Bai of Travancore

By Padmini Sathianadhan

Travancore to-day is the pride of Indian States, which has ceded her rights to public opinion—of course after a mighty agitation by the state people.

Since a decade this State has been the torch bearer of the rest of Prince-India in respect of socio-economic advancement of the subjects. And this is all due to the untiring efforts and able administration of Setu Lakshmi Bai who acted as regent to the present Maharaja between 1924 and 1931. She has become idol of worship to her loyal subjects.

WHERE the waters of the Bay of Bengal meet the Arabian Sea lies the State of Travancore, at the very tip of the Indian Peninsula and one of the most beautiful parts of Hindustan.

"It is ordained," Milan interrupted, "men are the masters of women. It is husband who rules and shapes the destiny of wife. It is my duty to take care of you and to make you happy. I will see to that. But you should not but into my business."

Rekha left bitterly stung and humiliated. She fled from his presence. She could not stomach the idea of continuing her life with a man who broke the promise and betrayed her. She was a woman. It was her lot to bear and endure. She could not leave the house as there is society. She could not run away as there are partymen who would shout and yell at her. Rekha stood duped, forlorn and betrayed.

In verdant valleys lying between the Western Ghats and the sea are grown spices, pepper, tea, coffee and rubber. Coconut palms fringe the beautiful lagoons and tiny boys along the coast and help to provide sustenance for the 5,000,000 subjects of the ancient dynasty.

When the present Maharaja ascended the throne in 1924, at the age of 12 his aunt, the Maharani Setu Lakshmi Bai was proclaimed Regent until her nephew should come of age. For seven years she ruled wisely and well, until in 1931, her ward having attained his majority, she resigned her position. According to ancient custom Maharanis of Travancore ruling in their own right were regarded as being on a superior social plane to their husbands. Consorts of the Maharanis were required to live in separate palaces and were even forbidden to travel in the same conveyance as their wives.

On ascending the throne Setu Lakshmi Bai broke with tradition

nad appeared in public with her husband, an act which required great moral courage for an orthodox Hindu lady. Her action won for her the respect of her subjects of all creeds and of European friends alike.

Under the Regency all castes and creeds among the extraordinary diversity of races in the State were treated with equal justice. Included among her subjects were the Indian Jews. Hebraic in countenance and religion, they have kept to themselves for countless generations, as their fellows have done in alien lands the world over.

According to the legend, it was from Travancore that King Solomon obtained the ivory, peacocks and apes for his temple at Jerusalem. The presence of colonies of Jews in Travancore is said to be due to conduct of the trade between that country and Palestine. Their traditions show that they have been there for untold centuries and make the legend appear quite probable.

Almost one-third of the Maharani's subjects were Christians. In this remote Hindu State is found an indigenous Christian church, a branch of the ancient Assyrian church which had been established the shores of India. It speaks volumes for the enlightened outlook of the Maharani that she, a Hindu, encouraged the best brains of her people, irrespective of race or religion, to enter the civil service of the State. Many of the executive officials are Christians, as are also many of the younger people

who have left Travancore to graduate in the University of Madras.

Women's welfare received special attention from the Regent. The Women Teachers' Training College not only turns out well trained teachers but it is also under the direct supervision of a woman. The head of the State Medical Services is a Christian lady, member of the ancient Assyrian Church. Owing to the wise and sympathetic direction of the Maharani, Travancore has given a lead in social government to all India, and her nephew is now following in her footsteps.

For her services to the State, the Maharani Regent was invested with the high honour of the Imperial Order of the Crown of India, which she held together with the Queen, the Queen Mother sine Royat Princesses and relatives of a few Indian Princes--an honour given to very few.

Travancore to-day is in the forefront of advanced legislation in India. Many will recall the sensation caused when the young Maharaja, descendant of a dynasty which was ruling in India before the Christian era, threw open the Hindu temples controlled by himself and his government to all Hindus by birth or religion. By this edict those who were formerly outcastes were allowed to enter the temples where they and their ancestors for centuries had been forbidden entrance.

This legislation has been hailed as the beginning of a new era for millions of Hindus.

Women and Careers

By Shakuntala Nehalchand, M.A.

With the second world war the old order changes giving place to a new outlook. Progress rushes along with atomic energy, and men and women leaving the old traditions behind, must go forward keeping the same pace. No time to linger within the four walls of the home. So women must come out to wider spheres and do their bit in various walks of life, so far exclusively trodden by men. Men must welcome the new comers as their co-workers in the progress of the world.

Change is sounding its clarion call. Nothing seems to be static in this dynamic world of to-day, all institutions, methods, functions and values seem to be undergoing tremendous transformation. Every passing day brings revolutions in one's thoughts outlook on entire mental vision. Words like traditions and customs are losing their rigidity. What is good and esteemed high

division between masculine and feminine traits is not seriously insisted today. Psychology and Biology favour the relative dissociation of ability from sex. The romantic approach is no longer the solution of the ultimate destiny of women who have talents and creative energy. Ideals like, "men for the field and women for the hearth" seem to be fast fading.

Shakuntala talks again through the Indian Home, to the Modern Indian Woman, pointing out her rightful place in the post-war world

today, is not so the next day as ethical valuation is intricately interwoven with the particular phase of society in which it abounds. In the midst of such world forces the basic institutions like the family seem to be most vitally affected. It can hardly afford to preserve its stability. Men-women relation and functions seem to be taking different patterns altogether. The alleged sex

On visiting offices, one is confronted with numberless colourful sarees and dresses. Women's thoughts fly to greater horizons. Their narrow domestic sphere does not satisfy them any more, with the result that they are thinking in terms of careers. Medicine and teaching seemed to be the proper field of attack.

The greatest factor which has pulled women out of these homes is the 'War'. In fact war created opportunities for the women. Nationalism demanded the services of menfolk for the front but the void in the Civil Service had to be filled with others, hence women stepped in. They got in any offices wherever vacancy was created. It was question of service, towards their country first, and then gaining priority over service towards their own kith and kin. England and America showed high figures of women employment. Women flocked in all kinds of factories and who can forget the Russian women engaged on hard work so far thought to be beyond female strength?

In India also women came out. The impact of Western culture and the rise of industrialism are bringing out far-reaching social changes which are profoundly affecting both the character of the family life and status of women. Hence women, experiencing a new life do not wish to go back. But we cannot attribute it entirely to the war as the working woman is not a new phenomenon. If we go to the factories we find women employed in low grade unskilled occupations; probably men employees think, only men, have inherited the monopoly of skill.

But such women are pushed to the labour market by economical necessity. When it comes to selection

could they possibly do so when the choice is between starvation and decency? For them no philosophic theories of the ideal family life, unless accompanied by some radical reorganisation of industry can be of any significance. The society has to decide for their Economic Destiny. With a large family it becomes humanly impossible for a single earning member to make both ends meet.

But for women in the upper class who can afford to be parasites, dependent on their male members, anxiety offers a series of social stigmas as if women are meant to be only ornaments of the drawing room. But education is clearing such mental fog and girls who are fortunate to go through the chain of examinations are thinking in terms of careers. They want to be doctors, writers, engineers, scientists. But selection of careers is not an easy climb. Likes and aptitudes vary with individuals. Everybody cannot be a good doctor or a good artist, of course environment plays a tremendous role but the success of selection depends in realizing one's potentialities and developing them. I think every woman should submit herself to a subjective analysis and come to a sincere conclusion as regards her aptitudes and likes. Here an educational system and family guidance have to prove their worth. No doubt once our education system could only offer to make us

clerks, but let us hope with our National Government they will train people for right aims and objectives. Another stumbling block comes in the way of old outworn traditions. Many careers are open by traditions only to men, probably this is giving way now and with lapse of time our menfolk may also be able to tolerate women as comrades in different occupations. The parents also consider it, derogatory for their daughters to work as women's sole function is to increase and preserve the Race, but as everyone cannot be a good carpenter similarly everyone cannot be a good mother. Hence society should step in and liberate women to satisfy these cravings in other fields.

Soviet Russia has demonstrated how women can serve and also perpetuate the race. According to the Soviet Constitution, they are "employed with men, in all spheres of economic, cultural, social and political life". The question is not of "marriage versus career". Here lies the point. A Russian woman is educated, married, mother and also a worker. Numberless creches, laundries, community kitchens release her from routine domesticity thus giving her leisure to be utilized for the development of her cultural and social abilities.

In India the environment is not congenial for a synthetic fulfilment of functions and as such Indian woman is forced to make a choice between alternatives and thus is

charged of a temporary career in life, even implying an inefficient one. Indian girls work only till they find husbands unless they have decided to sacrifice family life career.

But it would be a national waste if women who had minds, talents and energies were not given a chance to contribute their share in the various spheres of life. Also it would be an injustice to their natures if they are, due to force of circumstances, pledged to any sharp selection. Marriage is not the end of life; it is a stage, a very important stage for women but not the final aim, as happiness results from complete self realization of a synthetic development of personality in all its spheres. —Indian Home.

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EDITOR,
THE LADIES HERALD
MADRAS 21

SHORT STORY

Too Good to be True

By Mrs. Madeline

It was a winter evening. Dark clouds were passing fast over a lightning threatening sky. Sarada, a sixteen-year-old girl, was lying on a cot with her bandaged head. She had been very ill the previous day owing to an accident in the road while she was returning home from school. She was knocked down by a collision between the cycle she was riding on and a motor-bike. Well, the people near by attended to her and arranged to leave her in her aunt's house at Adams Road. She had been cursing the man who so rashly drove the motor-bike so as to involve her in such a bad accident. The accident caused her untold suffering and physical discomfort.

While thus she lay vexed and saddened, her uncle just rushed into the room followed by a stranger. A stranger! Oh! Sarada's ear seemed to miss a beat. The stranger was a youth with a complexion that was fairer face than snow. He was a tall youth with beauty speaking frame every inch of his most admirable frame. He was dressed in a striped coat the like of which other had never seen so becoming as on him. The stranger said just waving his hands, "Oh! I am so sorry, Sir, for the accident. I shall do whatever you ask me to for the serious hurt that has been caused by me to your

niece." Saying so he turned and cast his eyes over annoyed Sarada.

In the presence of such an angelic form, and in the atmosphere of his humble apologetic manner, Sarada forgot the pain in her head. She gazed on. The stranger said something softly to Sarada's uncle, handed to him a yellow cover, glanced over Sarada pitifully and left.

The same Sarada who had been everlong cursing the rash youth who caused her such a pain, now forgot everything excepting his figure, his quick manner of disposing business and his humility and his kind words. Her uncle told her nothing of the yellow cover but reprimanded her for having so long gazed on a stranger.

But to Sarada, it was not so. To her, it seemed as though an angel had come and had disappeared all on a sudden. She felt that he came and saw and conquered her fragile and childish heart. Her virgin and innocent love began then and ended where it began. She never came to know who he was and where he went. Years hence she learnt from her aunt that it was he who gave a five-hundred rupee cheque to her uncle for the further studies of the girl whom he unknowingly dashed down.

When Sarada finished her studies and offers for matrimony came, Sarada refused to marry anyone of the young boys who had been selected by her aunt and uncle. The elders were puzzled and annoyed. Sarada remained a maid. In the end the aunt and uncle refused to have her with them because orthodox relations threatened to boycott them for keeping all aged girl unmarried. Being endowed with wonderful courage and capacity. Sarada left her aunt's home, sought a job as a governess in a Widows' Home and eked out her living.

When one day she was giving orders to the sweeperess, a widow student who was her pet girl took her to the garden saying, "Oh! my brother, my only brother is come. Do come and talk to him." Taking pity upon the innocent virgin widow, she intended to interview the stranger. Thinking so, she lifted up her head to see who he was. Gracious! it was the same stranger but much changed. He was wearing robes of a Sanyasi—deep orange coloured gowns. Sarada recognised in him the stranger who stole her heart but he failed to see any recognition in her. She thanked her stars for the same and talked in a most disinterested manner. After an exchange of a few words over the widow-girl's progress, sanyasi stranger went away promising to come after a long journey to the Himalayas.

With one quenchable emotion Sarada enquired the little girl why

her brother had renounced the world, and was so dressed. The girl replied that it was not lack of wealth that drove him to such an extreme measure for he was the richest man alive but that "he married a very lovely girl like himself and that she soon after the wedding turned mad. A few months ago, even that the same woman died. To add to all these, his only sister got widowed. Does a man need more sorrows to pull him down?"

But Sarada was still perplexed. All these years she had known only his beauty and his bounty and so she passed her days with the happy picture of his image in her heart. But not the picture of his Sadness in life marred her beautiful picture in her heart. She sighed but said nothing. She only said "Yes, he is too good and too beautiful to be happy." And this, who will believe his high ideals? who will truly judge his high flown thoughts of such selflessness? It is too good to be true, they will say. But yet alas! what a fate indeed for such a good soul indeed! Even since then she took a greater interest in that orphan girl and brought her up with the zeal and love of a most sincere governess. The little girl was very happy for having got such a loving governess. But whoever knew that it was Sarada's pure love that worked wonders for the little widow?

How Long does it Last?

By Janet Watson

"We'll be different." The new bride, with starshine in her eyes and that tremulous aura of happiness that makes other women want to cry, makes the vow, her countless sisters have made before her.

Other women have grown dull, their eyes and hair lack lustre their vocabularies limited to clothes, children, and kitchens. But she will stay young and beautiful for the man she has married, and he will always love her as ardently. Always their eyes will meet to set up that vibrant music between them. Always he'll hold her hand in the dark at the cinema, and remember the silly, precious little pet names and the anniversaries and the songs they discovered together.

But the scent of orange blossom cannot last for ever. It evaporates in the steamy kitchen and is lost in the odour of prosaic daily dinners.

And romance, that glittering, glamorous thing that accompanied her to the altar, is about as fitting for everyday, down-to-earth wear as the wedding veil would be for scrubbing floors.

No, the new bride is no different, in the long run, from anybody else. Comes the day when she sees her pretty nails cracking and splitting, the night when she's too tired to put on lipstick for John's home-coming,



the occasion when he leaves for the office and forgets to kiss her.

She Can Weep

She can weep a little. She can decide to save her nails and nylons by neglecting the house work, but she is in for further disillusionment when all John notices is the empty space at table where his meal should be.

She can search wildly for the magic formula of their engagement days—wear a blue bow in her hair, coquette with other men to make him jealous, pout and sulk in the way he used to find so irresistible.

But if she is a wise girl, she will grow up amid the lessons of her kitchen and queues. She'll look *romance* and *glamour* straight in the eye—items which, if sought every day, can make life as cheap as a twopenny novelette—and keep them in their place.

If she does not? Then her life is going to be an empty search for

something that does not exist, and in that search she is going to miss the truth and meaning of marriage and become a neurotic, unhappy woman.

She should learn, in that first all-important year of marriage, how to develop the understanding and affinity which first attracted them to each other.

Now it is no longer a romantic dance tune they are sharing, or a walk under the stars. She must share with him moments of disillusionment, boredom, tiredness, changes of mood and tempo, as well as tenderness and love. Because it is this affinity of mind and soul that is going to be important to their happiness, as important as physical harmony—some will say more important.

Passionate Friends

The term "passionate friends" is a good one for the ideal man-and-wife relationship, because true friends admit of each other's weaknesses and do not expect the superhuman.

What, then, of the vision the bride sees on her wedding day? It gives way to something entirely truthful and without a shred of false glamour.

She will recognise it as being good and right, a grown-up state, and she will perhaps spare a smile for the girl she was on her wedding day.

Marriage is not easy. By the time her going-away dress is second-best,

the bride should have made honest acceptance of that fact.

It is a hard job, sometimes thankless, demanding self-discipline, honesty, steadfastness, gaiety and sometimes bravery.

There are far more such partnerships than we might believe. You don't hear about them, read about them. Ordinary folks and their happiness do not hit the headlines.

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Stains— and How to Remove Them?

By Sheila

Stains roughly fall under the following 5 headings:—

1. Tannin Stains—Juices, Fruits, Beverages.
2. Oil Stains—Paints, Varnishes, Lipsticks, Lubricants.
3. Albumen Stains—Blood, Meat, Eggs, Milk.
4. Metal Stains—Iron, Inks, Laundry Blues.
5. Mildew and Moulds.

The removal of stains has become a new art. The expert who removes stains scientifically is known as a "Spotter".

Tannin and Albumen stains are more or less completely removed in washing. When dealing with albumen stains, water over 100 degrees F. should not be used, as this sets stains more firmly. Use warm water only. Stains are more easily removed if the article is steeped in a solution of salt.

Solvents should be tried first in the case of metal or chemical stains. The most useful is Benzine; Turpentine, Ether and Alcohol are the others. If you do not succeed with solvents, acids may be tried. Oxalic acid (1 oz. per pint) or Acetic acid (2 oz. per pint). Bleaches may be tried finally. The most useful bleach is



Sodium Hydro sulphite (1 oz. per pint, freshly made.)

Oil or grease stains are removed by a process known as Emulsification. Here we break up the oil into tiny drops and then wash away. Emulsification is brought about by soda and soap solution in washing. If the stains are of a very dirty type take a little Oleic acid, rub it on the stain, leave it for quarter of an hour and then wash it out with dilute ammonia. The acid and ammonia form a kind of soap which assists in removing the stain. Lip-stick stains can be removed with ammonia and water or petrol and water. Then the article must be washed in hot soapy water.

Moulds and Mildew. These occur usually on paper or textiles. Make a solution of permanganate solution and treat for about quarter of an hour. Hydrogen Peroxide, made neutral with ammonia, is also a good remover. Paintings or pictures affected with the growth of moulds can be restored if washed with Turpentine or Alcohol. If a little Thymol is dissolved in the Alcohol it kills the growth of the mould. The spots are finally washed with ammonia to remove dead fungi.

General Rule

1. Avoid powerful agents. We can repeat the use of slow agents.

2. Repeat treatment several times with a good rinse between each. This is better than leaving the reagent on the stain for the same length of time.

3. A second reagent can be used only after the first is thoroughly washed out.

4. Use bleaches, only when absolutely necessary.

5. A stain, it is better to remember looks worse, when wet, than when dry.

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The Rights of a Woman

By Sarada Harihar

Woman was akin to the poet and the artist rather than to the economist and the politician. Towns and countries, valleys and rivers, came to be depicted in the feminine form. Woman was thus reduced to an abstraction. She came to represent a concept of beauty and she stood for some symbolism in the poet's or artist's mind.

The woman of reality, however, is far different from this woman of abstraction. She holds a number of relationships and performs a variety of functions. An ordinary woman has to work as a wife, a mother, a housekeeper, a nurse, a governess, a steward, a cook and so on. She has no fixed number of hours of work. She has no holiday. She demands no such thing as a living wage, etc. Wisdom, courage, strength and tenderness she has to have coupled with self reliance as well as originality to meet unexpected turns in daily life. Nevertheless, the woman was of little significance to the economist.

Old Conceptions

The functions that the woman performed were not economic, the economist thought, for the simple reason that the majority of her functions lay outside the sphere of producing tangible wealth, i.e., wealth which has exchange value.

The old conception was that man owned the family and the woman

maintained it. From this grew the custom of regarding marriage as a career of women. The result was a number of parasite women.

"He to command and she to obey" was the motto of the pre-suffragate period. Very bad psychology was spilt on women. Antifeminists stipulated contradictory views. One opinion was that women by nature and vocation are 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. Women were thus left to fight their own cause.

Equal Partnership

Thanks to the progressive movements, these archaic ideas are fast dying out. The reformers realised that there was no use talking about freedom and individuality when there was no economic freedom.

Prejudice from Men

Women could not be free until they had economic independence. This new idea kindled a fear in the minds of men, thinking economic independence would lead to social independence resulting in undesirable consequences. Social reformers do not aim at independence. Their goal is the equal mutual interdependence

of man and woman. Equal partnership is considered by them as the salient feature of advanced society. That community is most developed wherein everyone is a productive unit and there are no social parasites.

Change in Values

The development of mechanical power and the introduction of the factory system altered the value of woman's work and pointed out that woman's labour has cash value. Woman secured the right to earn and spend. But she regarded her earnings as supplementary income. As such, capitalists took best advantage of the situation and employed women and children in large numbers, their labour being cheaply obtained. Men's wages were hit and hence they resented the employing of women in factories. Women were doubly hit. Their wage was low, their men's wage also now sharply declined. Economic necessity pressed forward the woman as a wage earner. The men instead of joining forces with the woman of their own trade against the common enemy, the employer, resented the unfair competition of the fair sex. Women were thus refused admission to the special training courses in England. They were forbidden entry into trade unions. In that great industrial country, Britain, soon a sex-war began to be waged. Women were unorganised and could not safeguard themselves against exploitation.

That phase of the woman's movement also has now become a thing of the past.

Woman has now come into her own as a national asset, as an economic unit, as a wealth producing agent. Looking from the economic point of view woman has made the most rapid strides in U.S.S.R. There, woman is considered as much a wealth-producer as a man. According to socialist conception no community can really afford to throw away the productive labour of any of its members. In many cases it is true that woman's working time is divided between many hours of unpaid homework and the regular work at her trade. That is her handicap in full employment. Differential treatment and special accommodation facilities are also needed. U.S.S.R. believes that it is worth taking all the trouble and extra care. The place of woman as a wage earner is the same as that of man. These various provisions are made to suit woman's conditions by way of part-time work, shifts, piece work, etc.

Full Share

Woman's spare time is profitably used in communal homes acting as governesses and helping other mothers thus earning a small income. Each one should do that work for which she is best fitted. Nobody should be denied the means of self-support. Even married women are

intended to be self-supporting and all unmarried should work, under the socialist economy. No adult should depend on another individual. All useful functions, including work at home are economic and those who perform any useful function and those whose useful functions are to produce wealth have an equal claim to nation's wealth. Are we not more and more coming to realise that right to work, right to earn and 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-missed. "Sunday Times"

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ered away when clothes worn by a woman in her monthly were hung upon the plants to dry. Fresh flowers have faded away on their stalks when touched for a time by woman under menses. They are not allowed to touch wells or tanks wherefrom drinking water is drawn.

In a *Havana* conducted in Delhi in the year 1941 the sacred fire instead of burning with a blaze when *Ahutis* were offered, suddenly went off. The Pundits were stunned at this strange occurrence. They tried to find out the cause of this happening. In the end, the priest-in-charge said, "O Devis! those of you who are in their monthly course may please stay out of the *Havana*." At once a few ladies went out of the *Havana*. The *Havana*

was continued and Lo! the fire burst forth into flames.

Thus it is clear how medical, moral, and psychological considerations have entered into the basis of this observance of pollution during menses. To be prejudiced against it merely because of the religious origin to which it may be traced is to miss the practical purpose it is designed to serve. Religion was given out as the authority behind these conventions as a deliberate policy in most cases. And moreover it must be remembered that health, morality, right psychology—all make up an important aspect of practical religion, if it is rightly understood.

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OUR FELICITATIONS TO RAJAJI

The First Indian Governor-General

We wish to offer our humble tribute of praise to H.E. Chakravarthi Rajagopalachariar who as the First Indian Governor-General of Indian Dominion occupies a unique position in the annals of our times. He is unique not only because of his great services to the country, but also because of his administrative and intellectual ability and statesmanship. We are entertaining rightly high hopes that His Excellency would solve the various problems now facing India. His appointment has been

received with universal satisfaction. Though as Madrassesees we are prone to feel that we are unfortunate in not availing ourselves of his eminent services for our province, we should not grudge Rajaji's services to the Nation at this critical juncture in the History of India. His moral influence will be a most potent factor to be reckoned with by the rival constitutional heads in the coming times while trying to solve the tangled relationship in various spheres. In our view no worthier Indian could



THE INCOMING AND OUTGOING
GOVERNORS-GENERAL



Shri Rajagopalachariar photographed with Lord and Lady Mountbatten at Government House.

have been chosen for the highest public office in the country, is of special significance and interest that so many of Sjt. Rajaji's friends of India were together on the day when the great patriot assumed the Governor Generalship from H.E. Lord Mountbatten.

President Truman in his congratulatory message to Rajaji has rightly stated that his long career of service to India provides ample assurance that with his help and wise counsel the country still beset with many difficult problems will steadily advance along its social and economical progress and in the days ahead His Excellency and Indian people can count on the continued

friendship and goodwill of the United States of America.

Let us all join in a common prayer to God "To give H.E. Chakravorthy Rajagopalachariar help and strength for the successful discharge of his onerous duties of the high office so that India may enjoy peace, prosperity and progress." Let our Rajaji's tenure of office as the First Indian Governor-General be marked by a swift and peaceful solution of the many problems now confronting the Indian Dominion and let an era of peace, prosperity and freedom from domestic or internal troubles mark our Rajaji's Regime.

—By The Editorial Board.

LITERARY SECTION

American Book Clubs

America's major book clubs, the Literary Guild and the Book-of-the-Month Club, are celebrating their twenty-fifth and twentieth anniversaries respectively this year. In this quarter of a century they along with a score of other clubs, have built up a combined membership of more than 3.5 million. They will distribute this year in paid copies, dividends and bonuses 75 million books, or approximately one book for every two people in the United States. They will give upwards of 40,000 dollars to each of about 20 authors who had the good fortune to have their books chosen by them.

The Literary Guild, with 1.25 million members, is the largest of all

the clubs. About half, or slightly less, of its membership can be counted upon to take each monthly selection. More than half a million of these members subscribe to the Guild through retail stores, mainly the book departments of large departments of stores. An analysis of the 600,000 mail-order members indicates that 176,000 live in towns of under 5,000; 134,000 in towns up to 25,000; and 289,000 in cities of more than 25,000 population.

Three Readers Per Book

The Book-of-the-Month Club, with 925,000 members counts on about 450,000 to take each monthly selection. It offers subscriptions through



H. E. Mr. Rajagopalachariar being introduced to the Cabinet Ministers by the Prime Minister, Pandit Nehru (left).

more than 500 retail stores all over the country. It estimates that every book sent out is read by at least three people an average of 1.5 million readers for each monthly choice. This club pays the publishers about 30 cents a copy to lease the plates, but prints and binds the books itself. Half of this 30 cents goes to the author, who may make as much as 50,000 dollars for one book selection by the book of the month (for any club) also stimulates sales.

Doubledays Dollar Book Club with 700,000 members, shares the great mail order public of montgomery ward whose catalogues advertise its selections. It specialises in reprints of recent best-sellers and for the most part serves rural areas.

The People's Book Club, backed by Simon and Schuster, is advertised in the more than 28 million Sears, Roebuck annual catalogues. This club, with upwards of 300,000 members, is guided by its membership in the selection of books. In 1945 it sent about 250 books to 10,000 club members whose reports determined selection. The success of the method may be measured by the fact that a high percentage of the membership takes each choice. About 80 percent are women living in small towns and the books chosen reflect this fact.

Heavy Advertising

The Book Find Club, with about 70,000 members, counts on a monthly reader acceptance of as high as

60,000. This is due to the club's selection of timely, controversial books, many of them non-fiction. Other clubs, such as the Detective Book Club spend 400,000 dollars on newspaper advertising alone; the Book-of-the-Month Club spent 145,000 dollars; the Book League 250,000; the Detective Book Club 400,000 dollars and the Dollar Book Club 120,000 dollars. Two or three times the total amount of 1.5 dollar million went into magazine and direct mail promotion. The Book-of-the-Month Club sponsors two radio programmes—"The Author Meets the critics" etc. The Literary Guild, which sponsors the radio programme "Book on Trial", spent, in addition to newspaper advertising 450,000 dollars in retail-store promotion last year.

Poor Quality

The building up of regular book-buying habits is one of the principal achievements of the book clubs. The other main contribution is reaching by mail those who find it impossible to buy books in their own communities. The earlier fear that book clubs would take business away from retail book stores has proved groundless. But against the quantitative factors stands the sorry record of the quality of the selection.

Not that they are necessarily below the average of American publishing as a whole; indeed, the Book-of-the-Month Club's selections range well above that average. A glance at the

following selections of the three largest book clubs for the current year suggests that, with the exception of a few books of some literary or informational value, the reading diet of their members is neither rich nor nourishing.

BOOKS REVIEWED

LIVES of SAINTS:—We wish to acknowledge with extreme pleasure Sree Swami Sivananda's Diamond Jubilee Series, Nos. I and II, *Lives of Saints* published by the Sivananda Publication League, Anand Kuteer, Rishikesh. The book is dedicated to all Saints and Sages of all times and climes who have dedicated their entire life to awaken "Man from his deep sleep of ignorance" and to direct his eyes onward and onward towards matters concerning higher life, for Freedom trammels of Birth and Death.

Though we had not the pleasure of receiving the first part Vol. I which we understand was so very well received by the devoted public that two or three editions had to be brought out in a short time, we could realise its usefulness by a study of this Volume which contains a valuable account of the great prophets, viz, Confucius, Mohammad, Zoroaster, the great Sikh Gurus, a good many of the ecstatic South Indian Alvars and Saiva Saints, Acharyas, Jain Prophets, Christians, Harijan and Lady Saints and other mystics and devotees find a place in this

book. To all who are in need of the inspiration of the lofty examples and the guidance from the illumined souls, this is a precious collection of rare spiritual treasure indeed. We are sure that there is no other work on this subject that comprises of such a large range of elevating and sublime life sketches and this feel privileged to place this valuable work before the public.

We are quite right in saying that this book "Lives of Saints" must be every one's constant companion, and it must be in your pocket always if not underneath your pillow.

UDIPI SRI KRISHNAPURA MATATDA GURUPARAMBARE: In Kannada. pp. 56 with 23 photographic reprints. Published by K. Rajagopalacharya, Karamballi, Udipi, S.K.

This booklet gives a short history of the Krishnapur Mutt of Udipi and of its pontiffs from the days of Sri Madhvacharya to the present times. There is more of legendary information than useful historical details about the earlier pontiffs and their contribution to the religion and philosophy of Madhva. The dates given for the several Swamis appear to be approximate and need revision in some cases. The seventh Swami of the Mutt, Sri Vadiaraja Tirtha, who is stated to have ascended the Pitha after 1420 A.D., figures already in an epigraph of Devarayana

Salad a day keeps Doctor away

By Claire Calthorpe

They say a salad a day keeps the doctor away. Anyhow it is a good slogan to adopt. We used to think of a salad as a pleasant addition to a meal, but the more and more we learn about foods we discover that salads are rich in values, and have that wonderful power to remedy the tired feeling, and give us vim and vigour to resist infection.

Maharaya, dated 1409 A.D. (Madras Insc., Vol. II, p. 871). This inscription is a valuable attestation of the early eminence attained by the Mutt, which fact deserves incorporation in a subsequent edition of the book.

There is a passing allusion to the probable origin of the *paryaya* (rotational) system of worship of Sri Krishna now obtaining at the temple of Udipi whose true origin and subsequent development are yet to be more thoroughly investigated in the light of all the data that could be collected on the subject.

The book closes with two eulogistic poems, one in Kannada, and the other in Tulu complimenting the Swami on his achievements. It is illustrated with many attractive and interesting photographs of the present and former Swamis, some important buildings of the Mutt and certain prominent scenes of the Paryaya Festival.

There is hardly a root or green vegetable that does not deserve a place in the salad bowl, and it is the fashion of recent years to use many vegetables raw. Make a bed of thickly shredded raw cabbage heart and in the centre pile a teacup of grated raw white turnip, surround this with grated beetroot, and decorate with radishes and parsley. This raw salad is delicious if dressed with a thick cream salad dressing.

One may perhaps prefer a salad of crisp lettuce leaves. Then mix together some cooked peas, diced cooked potatoes, and diced cooked carrots, pile this mixture in a bowl and serve with mint sauce.

Potato salad is always a favourite. Boil several potatoes in their skins. Peel while still hot, cut into slices and mix well with whichever dressing you prefer. A little chopped spring onion mixed with the potato adds a piquante flavour.

And salads need not necessarily be made always of vegetables, there is the orange salad served with chopped tarragen, chervil or mint and a French dressing or green grape salad with French dressing. Nut salad with apple cases is a favourite, or celery and nut salad.

HOW IS THIS MONTH FOR YOU?

(From 16th July to 15th August 1948)

By MR. 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 they Stand on the morning of the 16th July 1948.

	Rahu	Uranus Sukra Bhuda
		Ravi Sani
	Moon, Guru.	Nep- tune, Kuja

Mesha Rasi:—The chief drawbacks for this Rashi during this month would seem to be the problems connected with health, domestic affairs and business or profession. Lord of Lagna being Kuja in the 6th house shows some unexpected stomach troubles or other early in August next. In some cases, it may mean service trouble or enemical surroundings. Financial pressure is indicated necessitating hand loans to

be raised for dire urgency. Since Saturn is on the eve of entering the next sign Simha, there will be some changed outlook of life for business men and change of work or transfer for employees. 8th Guru will not easily earn superior's favour. Though much disappointment is not to be predicted, there may not be official advantage gained. Your feelings with some relatives may be strained for some time. Distance correspondence will result in happy relationship. Business men will have some definite change in the outlook of future business. Affairs with children will shape well. Wife's health will be disturbed. Correspondence will prove profitable to business men especially. Their old customers will rally round them or patronise them. 18th 23rd, 26th, 27th, 28th, 2nd, 3rd, 5th, 9th, 11th, and 13th are lucky days.

Vrishabha Rasi:—You have little to grumble about in this month. Major planets are prominently placed in their solar maps and would make your life pleasant and easy for you. Relatives, associates, employers will

be disposed to show you the utmost good-will. Your charm and personality will be functioning to its fullest extent to your advantage. Your financial affairs will tend well without any trouble during the first half while they might get into a somewhat sorry mess in the second half. But don't get frightened about. For, soon you will be in the line of least financial resistance. Mars and Saturn will cause you heavier expenditure than you expect. Your profession will slowly take a better turn of prosperity from the last week of July. There might be some financial advantage in the first half itself. Health will not be satisfactory for you or for your wife. Children's health will be disturbed in the 2nd half causing you anxiety. There might be some slight domestic changes or adjustments of a permanent nature. Elderly persons will clear their debts while youngsters might be tempted to run into debt for their costly life. Some friendships and money seem inextricably mixed this month. Business men will do well here. Renewed business with old customers might be profitable. Partnership will undergo slight changes. 18th, 23rd, 28th, 2nd, 8th, 9th, 10th and 14th are lucky days.

Mithuna Rasi:—The final stage of 7½ years, period of gochara sani will be over by the 26th July thus leaving you free from the harrassing course of Sani for 30 years more. Your attempts in any direction will be in

the line of least resistance hereafter. Officially you may stand to gain considerably. Favour of superiors will be manifest throughout 2½ years period of Saturn's transit through Simha Rasi. There may be some anxiety felt hereafter on account of your brother's affairs. Expenses will mount up beyond your control. Some auspicious ceremony or other such as thread ceremony or marriage might occur during this transit. Unless Saturn was deposited in Vrishika at your birth time, Financial condition is calculated to improve without incurring debt. Domestic life will cause you worries. Don't trust your friends for any favour. They may not be true to you. About 26th July and 9th August might prove financially beneficial to you. The later may have some unmixed difficulty in store for you. About 5th August there may be some unexpected mental depression. The expected success might prove a failure. Money might be gained through low caste men. In some cases money might be spent on pleasures of life. An unexpected journey might happen. No success is ensured in any court affairs. Business may not do well here. 17th, 18th, 24th, 27th, 28th, 1st, 3rd, 8th, 11th and 13th are lucky days.

Kataka Rasi:—The position of the planets during the month show restlessness of mind due to your official and domestic matters. Financially you may slightly improve.

Kuja in the 3rd is indicative of some change of work at least if not a transfer to a chill place by the last week of the month. In some cases, Kuja might affect the health itself owing to some stomach trouble or rectal or intestinal irregularities. You may not be patient with the surroundings which may offer you some resistance. Nevertheless you may not suffer much through them. Planets in the 12th denote worries through others around you. Second half will be better. Expenses during the month for good purposes only will mount up. Some unavoidable worry through papers or documents may be experienced. Distant journey for some is envisaged. Relatives and friends may have to be treated kindly and honourably much against your will. You may hear good news from your distant sons. Business men have to steer clear of transactions of much magnitude as chances of victimisation are not still remote. There may be help from persons who are against you. 18th, 23rd, 26th, 28th, 2nd, 3rd, 9th, 10th, and 14th are lucky days.

Simha Rasi:—Owing to the mixed influences of the planets during the month, viz. Malefics in and around Lagna, benefics in the 4th and 11th, the results can only be in accordance therewith and therefore they are apt to be colourless with no particular significance. Yet the first half is calculated to be financially more encouraging than the second. There

might be slight change of work in the office. Friends will prove very helpful in the first half. Yet you feel no peace of mind. On the other hand you seem to be afraid of the surroundings besetting you officially and domestically. You will not be able to control your expenses. Journey in some cases in the 2nd half is envisaged in connection with a property or house question. Domestically you will not be happy, because of the indifferent health of your wife. In some cases debt may have to be contracted for important items of expenditure. You will be particularly inclined to domestic affairs such as house question or residence or construction of a house etc. Great care should be exercised in all these matters lest you should repent at a later stage. Business men may be alright in the 1st half. Their old business and customers will appeal to them in their outlook of business life. Lending or borrowing in this month may be postponed. About the 5th and 9th of August no transaction will be profitable. 21st, 24th, 26th, 28th, 31st, 1st, 3rd, 9th, and 13th are lucky days.

Kanya Rasi:—Major planets are not beneficially placed for your prosperity during the month. Physical health may often be disturbed causing you some anxiety. Expenditure may mount up beyond your control for some unexpected item or other. There may be unnecessary

worries through relatives. Bad rumours from distant relatives might disturb your mental peace for some time. You may interest yourself in your brother's or sister's affairs unnecessarily. Some anxiety or other may be experienced about your quarters or house problem. Financially there may not be disappointments. No borrowing or lending is encouraged here. Collection of old dues will be found difficult and may take unusually long time before realisation. In some cases writing off some such debts may be found necessary. A journey is not too much to be predicted amongst the events of the month. Children will cause you no less worries than before. Avoid friction at home or outside while dealing with persons around you. Sani Dasa, Rahu Dasa and Kuja Dasa people may suffer during this month. In some cases there may be sad calamity by way of death of a relation. Health of wife may be now and then disturbed. Business folk will not do well here. It is advisable to them to seek influential co-operation of others in the business line. Be cautious as not to be deceived by those who appeal to your sympathy. 17th, 23rd, 24th, 27th, 28th, 2nd, 5th, 9th, 10th and 14th are lucky days.

Thula Rasi:—Planets occupy better positions indicating more beneficent influence on your life's affairs. All things considered, Libra or Thula prospects seem excellent during this

month. It is a very good month for all that concerns friends, friendships and partnerships. Unmarried persons in the marriage market will find it easy to expediate marriage. The single and lonely Thula subjects will happily find a remedy for their solitary condition. Men in service will surely enjoy their superior's favours resulting either in a promotion or at least in the achievements of a desirable position. Financially there will be heavy expenditure owing Mars in the 12th. Yet the lord of gain i.e. Ravi in the 10th will make it easy to stem the tide of financial pressure. Old friendships would fare well and may do surprising things for you during the month. In some cases they will be of financial advantages too. Money may be gained through enemies as well. Some elderly Member may have a tendency to dominate your policy and decisions and domestic matters. Business people will fare better here. On no account should speculative or gambling risks be taken. This is not a month propitious enough for commencing upon new business ventures or for undertaking new business partnerships excepts the old one. 18th, 23rd, 28th, 31st, 1st, 3rd, 9th, 10th and 13th are lucky days.

Trishika Rasi:—Not much fortunate influences of planets radiate over your life during this month. Officially there may be extra worries. Work will be heavy. Atmosphere

around you is not encouraging enough. Domestically happiness would be disturbed. Financially, the month may prove lucky. You stand to gain through friends and relatives. Married youngsters may gain through wife. Understandings with the elders, parents etc., will not be cordial. More friends will be made. They may be feelings of estrangement with some of them. You are too liberal towards them. But they will not be so in return towards you. Avoid friction. Distant journey is indicated. Favour of the Dept. or of the elders or superiors is wanting during the month. Legal cases may not fare well. Influence of an old person will cause you annoyances. Those in business will find an excellent chance of widening the sweep of their operations. They will profit by the transactions that they entered into some time ago. Old business deals will thrive well. 18th, 26th, 27th, 31st, 1st, 3rd, 8th, 11th and 15th are lucky days.

Dhanu Rasi:—Owing to the unsatisfactory positions of planets, the malefic influences will seem more predominating. There will be no peace of mind over your affairs in general. Domestically you may not be happy. Officially you may have some reversions or disappointment. There may not be cordial understanding with the superiors or elders. Some new items of expenditure may claim your care and attention some of which are auspicious enough. A journey may not be too

much to be predicted during the month. Newly married couple will stand to gain through their wives, and be conjugally very happy. During the month under review, patience and working in the line of least resistance would be very advantageous. Speculation will be unattractive and profitless. Owing to the position of Ravi and Guru accident in water is indicated. So no bathing in river or sea is advisable. 18th, 21st, 26th, 28th, 1st, 3rd, 7th, 11th and 13th are lucky days.

Makara Rasi:—During this month excepting Guru in the Ekadasi Sthanam, there is no other planet favourably disposed towards you. Major planets being in the 6th, 7th and 8th the onlook of life for the month cannot be happy while the inevitable mental worries and other pin-pricks will be in evidence. Physical health may suffer from bilious complaints and also from minor troubles in the leg or feet. There will be quarrels amongst family Members. Legal pursuits will continue unabated, perhaps duly to the detriment of your own interest. Friends may be inimically opposed. Some newly made costly friends will continue. Some slight change officially might occur resulting in financial gain directly or indirectly. Distant journeys may be safely predicted. Business men should think twice before launching on a large scale speculation lest there should be unexpected losses. Old business deals