

Eve's Weekly

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THE WOMEN
IN THE
ANAND MARG

VEGETARIANISM:
Food
For Thought





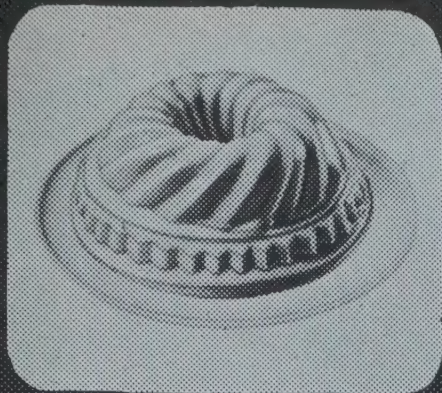
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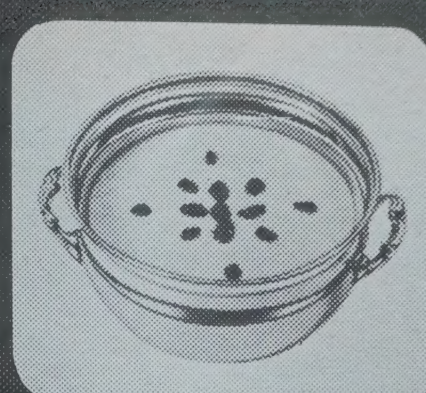
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LORRAINE D'CRUZ

attractive, dusky complexed Lorraine has large, luminous eyes and an infectious smile. Studying languages at the Jawaharlal Nehru University, Delhi, Lorraine is majoring in French. Besides learning any more languages as part of her course, she speaks Spanish fluently. Recently selected Hotel Manraya's Guest Relations Officer, she went to the U.S.A. for a holiday before starting training and settling down to her job. Dramatics is Lorraine's first love and she has appeared on the Delhi stage. She is also heard over All India Radio regularly. Modelling is another of her hobbies and she has participated in many fashion shows. She has also done photographic and commercial modelling. Having friends and relations abroad, she is mentally prepared to settle down there, but only after she has done a stint with Manraya. To entertain her friends, Lorraine plays the piano and piano-accompaniment.

Photograph: Urbans Mody

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SEXUAL FREEDOM

To be or not to be a virgin, at the time of marriage, is only a question of social acceptance. Society frowns upon premarital sex in girls, but I feel that there is nothing morally or religiously wrong in it.

In the prevailing social structure a lot of importance is given to a girl's "purity". It is not only unfair to have double standards for boys and girls of the same society, but it is ridiculous to hold on to the old values, ignoring the changing social norms. Our grandmothers could not even visualise a situation wherein the women of the house go out to work and move freely with men. Today's women are very different and emancipated. Society has accepted the working woman as a natural by-product of the changing economic and social conditions.

It is almost the same with premarital sex. It will not be a surprising development if women acquire as much freedom in sexual matters as men, in course of time. We may not be right to assume that if such a thing happens the entire social structure will shatter to pieces. Nothing perilous may happen and again the new concepts may become the accepted rules of society. Of course, such a situation is not going to occur in the near future in India. But it is bound to happen. We can neither bring about drastic alterations in this delicate matter nor can we oppress the waves of change that we experience.

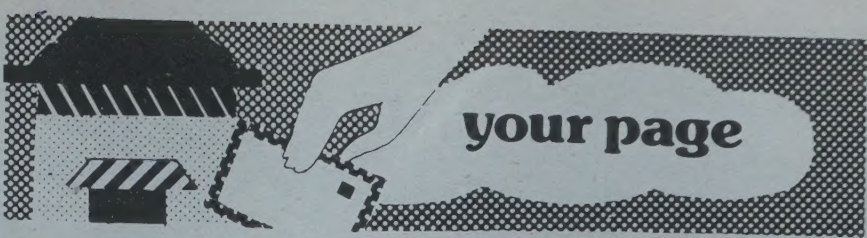
Padma Shandas, Bangalore.

No, nothing will shatter to pieces. Things will go on as before, virginity will become passe, old hat — and society will get ready to push in its tentacles into something else...



WORK — AT YOUR DOORSTEP

To work or not to work is the big question faced by most educated housewives. While some find suitable jobs and fulfilment in managing both home and office work, some are content being just good housewives. There is yet a third category of women who wouldn't (or couldn't) leave



home to work outside, yet have on their hands at least 3 to 4 hours of free time every day after finishing all their household chores and would like to utilise this time for gainful employment. Factories and industrial establishments where work like assembling parts, labelling, checking, packing, hand-printing etc. is done, can employ these women. They should first conduct surveys to locate areas where such a work force is present, give a short, intensive training and then deliver the material every morning at a particular place in each locality (if not at the doorstep) from where it can be collected by the women, and the finished product handed back by them in the evening. The payment can be related to the amount of work accomplished. This practice is a success in Japan and there is no reason why it can't be tried and proved successful here also. It would benefit both employer and employee.

Shyamala Kallianpur, Secunderabad

Sounds like a good idea and perhaps, enterprising firms could take it up. The more women become economically independent, the better for all concerned — yes, even the men!



THE OLD, OLD WOLVES

A lot of effort must have gone into the bringing out of the Special Issue (Oct. 8) on "The Working Woman". It is really super.

Regarding sexploitation, the men were always trying to practise it even in my time, whether the working woman was married or not, especially when the husband was working at another station. If she gives in, she loses; if she doesn't give in she loses also — either way she stands to lose. It used to be a worrying problem with me. I used to keep the men at an arm's length, even then they used to concoct stories. Finally I decided to give up service altogether and take up part-time private practice and writing for magazines. I am my own boss and can look after my home and family and not be tied down to any rigid schedule. Looking after my family was forced on me because of the difficulty in

getting good, reliable, honest servants.

I don't know how the modern miss manages to keep away the wolves and yet maintain her reputation and job. Sexploitation is as old as Adam and Eve.

P. P., Bangalore

Not everyone can find a substitute solution, as you did. Sexploitation must be fought, bravely and adamantly. It won't help if we give up our jobs and stay at home.

IMAGE INDIA

My sister-in-law who lives in U.K., recently wrote to say that the programmes about India on TV abroad mostly portray villages, poverty, under-nourished children, disease etc. Apparently, they rarely show something about big cities and the affluent side. No wonder, the foreigners get the impression that Indians are under-nourished, sickly, starving and, above all, uneducated. A friend of my sister-in-law was wonder-struck to see her reading glossy Indian magazines and the fashions etc. in them. When she saw an ad. of some toothpaste, she said, "I always thought Indians brushed their teeth with a stick." When my sis-in-law talked of hot pants, the foreigners asked her, "Do you what they are?." It is indeed most unfair for the educated Indians abroad to be looked upon as beggars.

Kaushi N. Bhatia, Bombay

And that's the criticism they level against Satyajit Ray's films, too. Actually, it would be much better if India's poverty and problems were portrayed in a dignified manner, rather than showing the nouveau-riche in the discos and five-star hotels. However, it would be necessary to show the "poor India" programmes tempered with the progress being made and steps being taken to develop the nation.

MORE CASH, NOW

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Pond's

To find a woman film director in the jungle of the Indian film world is difficult enough. To find a young woman film director who has won international acclaim for a daring film made on the conflicts of rural life in India, a film, moreover, made on a small budget, means that you have found a very rare person, indeed.

Nina Shivdasani is just above thirty. Often seems quiet till she meets someone she knows quite well, or till she meets someone who is into the same things that she is. And then her face lights up, her eyes get a twinkle, her mouth smiles in a perpetual show of teeth and warmth. Casually dressed in a khameez and *ain-ga*. Talking fast, and without a break. Talking about almost anything — herself, her work, her relationships, what she wants to do, why, her ideas, her ideals... She talks fast because she has a lot to say on just about everything, views which are as different as they are creative.

"Chhatrabhang" is Nina's first feature length film. Sponsored by the Vashketu Foundation, and screened for the first time at the International Film Festival, Bombay, in 1976, the film is still awaiting commercial distribution. Dealing with a touchy and sensitive theme, of how the Dalits (the oppressed, ex-untouchable, ex-Harijan caste) are still treated by the higher castes and classes and also by the police and bureaucracy in India, it was heavily censored by the Government in Emergency days. The Government had asked Nina to make 18 changes to the film including two sound additions. This she was unwilling to do.

She had been assured only recently by the new Government that the film will be allowed to be seen in its original form. "Through my experience with 'Chhatrabhang' during the Emergency, I learnt how art is not simply a form of creative expression or of entertainment or of education. Sometimes there is a link and relationship between politics and film as there is a link between politics and just about everything, including human relations. This unfortunately detracts from the main emphasis of the film itself — from its concept, its language, its structure, its imagery and pacing."

All this despite the film having won a list of accolades and invitations such as few others have achieved. The list is long. It has so far been invited to the Berlin Film Festival where, in the International Forum of Young Cinema, it won the prestigious International Critics' Award. Besides this, it has also been invited to Film Festivals at the following places: Locarno, Carthage, Tunisia, Ontario (Canada), Mannheim, Women's Films in New York and Portugal. Reviews have been raves.

What is Nina trying to do through her films? "We have been so used to reacting and seeing the world in a particular way that vast areas of experience are closed to us. I feel we can use the film to strip away this habitual way of seeing, to see what normally escapes us.

"So far in films there has been a relationship between literature, theatre and film. One starts with a story, makes it into a script, then films it. My way of working with film attempts to break with all this.

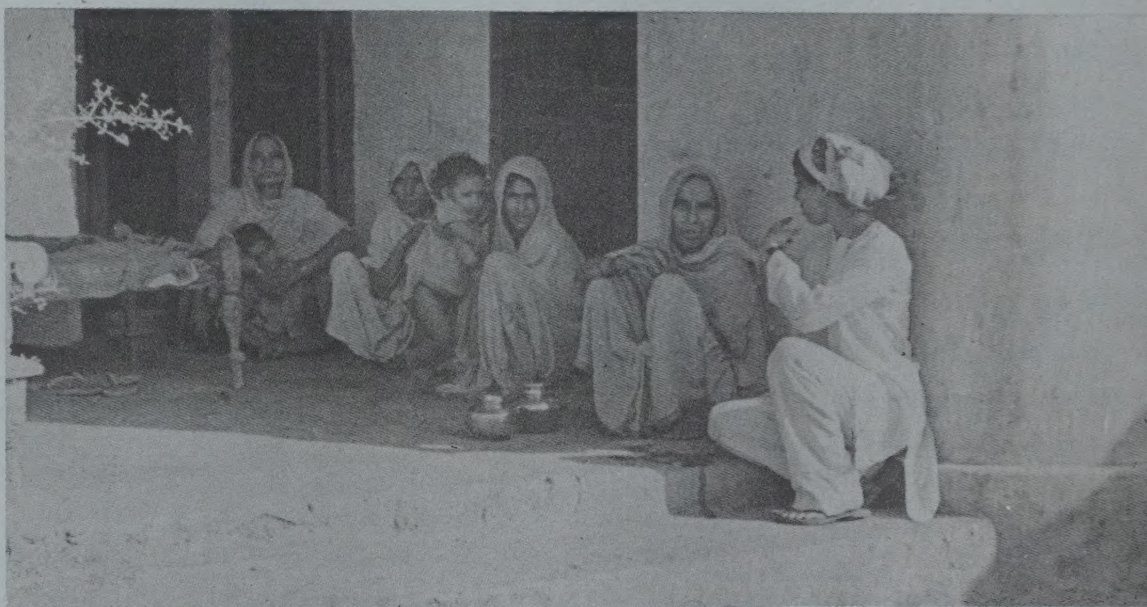
"Essentially, my main desire is to work with language, structure and concept... to be able to experience and be jolted into an alternate way of perceiving the realities around us.

"Rather than start with a story and with a script, I start with a concept. I then think of all the images that such a concept is associated with. I explore these images. I develop the concept taking each element

eve today



NINA SHIVDASANI: A FILM ON THE DALITS



Nina Shivdasani on location.

in turn — visual, sound effects, dialogue, colour and composition. These form my main working material. Sometimes I even feel it is necessary to have a script which describes the pacing and tonal changes occurring in the work.

"By images I mean something like this: In 'Chhatrabhang' I was working with the oppression and exploitation faced in a rural society, which has existed for years and years. There are small awakenings, and attempts to understand and change the system in a small way so as to change one's oppressive conditions of life. The film starts with a close-up of a rock, a huge white rock with deep cracks, with great weight. It shifts from there to the man who is attempting to shake this rock. He pushes and puts all his strength against it trying to move the rock, which moves a little. The rock symbolises the 'barriers' in society which the man is trying to move.

"In 'Chhatrabhang' I did not work with actors, actresses. I went to the village and attempted to understand the situation as they saw it and with a certain amount of my own knowledge. In such a situation you cannot have a script of what you

want people to say, of what the camera person should do. Even if I had an idea that a particular sequence would be effective, if the villagers sort of refused to do it, I felt it must be outside their normal routine of things. Thus there was this constant interplay between the people of the village and myself as the film maker. "Chhatrabhang" did not impose the city or refined actors and actresses on the village environment. It shows the village for what it is, using the people from there.

"The story of 'Chhatrabhang' is simple. It shows a village, an ordinary U. P. village, which has drought almost every year. The lower castes have a kutchra well, the higher castes a pucca one. The water of the kutchra well dries up. What should the Dalits do? They go to make a complaint. The police say, 'We will pass it on to the superiors. Come back in two months.' They try to steal water from the high caste well. There is a confrontation. Police are brought in. To show this is not unique snippets from papers reporting similar cases are shown. At the end there is a poignant interview with a neo-Buddhist woman in Maharashtra who had been raped and beaten in a similar incident.

"A simple plot in a direct manner. The film was made on a budget of under two lakhs. Shooting took place in 13 days."

"Chhatrabhang" is a peak point in Nina's creative activities. A painter when young, she has had one-woman shows in

Philadelphia, New York (Whitney Fellowship) and Bombay. She had already won laurels by 1968 — the Art Directors' award and the Commercial Art Guild award, U.S.A., for the Eastern Airlines campaign. She began her art training at J.J. School of Art, Bombay, and left it to study painting and photography in the U. S. A.

It was during the Bangladesh war that her eyes began to move elsewhere. She had donated a painting to help raise finance for the Bangladesh refugees. It was then that she began to feel the need to explore another medium which offered other ways to express one's concern and feelings. So she went into photography. From photography to films was but a small jump. She went to the California Institute of the Arts in Los Angeles for a Master of Fine Arts degree in Film. A couple of experimental films, one on four emotionally disturbed people, the other on a young nine-year-old black girl growing up.

Presently she is doing the preliminary work for her next film.

Mira Savara

An Indian diplomat, Mr. A. S. Ahluwalia, was stabbed in the back on October 31, by an assailant near his home in London. An unidentified assailant stabbed an Air-India sales representative in the chest on October 19 in the airline's Melbourne office. The attacker escaped leaving a note from the political wing of the Anand Marg threatening further violence.

This was the latest in a series of attacks and threats attributed to the Anand Marg against staff employed by the Indian Government and Indian property in Australia in the past few months.

In September, India's military attache, Colonel Iqbal Singh, was stabbed in the chest while he slept in his Canberra residence and he and his wife were abduc-

pearing on earth to alleviate the sufferings of mankind), the first two being Siva and Krishna.

The "miracle" boy, after passing his high school examination from the Jamalpur Railway High School, went to Calcutta for higher education. Prabhat stayed with his uncle, Sarat Chandra Bose, who practised Tantrism. It was probably from him that he picked it up.

In his biography titled "Baba", published by the Anand Marg, it is claimed that Sarkar did a stint as a sub-editor in the "Hindustan Standard". Sarkar settled down to a modest job in the accounts department of the Jamalpur railway workshop. With a glib tongue, sharp memory and a capacity to exploit human credulity, he began to at-

acharya, avdhoot and purodha. An Anand Marg sadhu wears saffron and keeps a big dagger tied round his waist.

The novice starts at the first stage and finally reaches the eighth rung called Kapalik Sadhana. The higher stages are arduous and are practised at cremation grounds. The tools employed in Kapalik Sadhana are a couple of human skulls and bones of two forearms. The principal source of human skulls is Bihar. Elsewhere, after cremation, the custom is to break the skulls.

After the Kapalik stage, Sadhana is practised by perching on human corpses. But, perhaps, barring Anandmurti, nobody has succeeded in finishing the post-Kapalik stage.

WOMEN IN THE

The recent spurt of violent activities by members of the Anand Marg has shot the controversial organization into the news once again.

INDRA GIDWANI
talks to Anand Margi women, from India and other countries, to find out more about the cult



Acharyas and dedicated Margis doing their morning Sadhana at an American cemetery.

With the blood curdling murders of six defectors in the jungles of Bihar in 1970, the "socio-spiritual" organisation of Anand Marg hit the headlines as a cult of violence. On November 27, 1976, its spiritual head, Prabhat Ranjan Sarkar alias Anandmurti, and four of his followers were sentenced to life imprisonment for hatching a criminal conspiracy, murder and abetment.

Ever since the Anand Marg has been involved in a series of violent incidents. Two avdhoots were sentenced in November 1976 to a total of 17 years' rigorous imprisonment each for an attempt on the life of the then Chief Justice of India, Mr. A. N. Ray, on March 20, 1975. Ranjan Dwivedi, a Supreme Court lawyer, and six other followers of Anand Marg are currently lodged in the Phulwarisharif camp jail in connection with the Samastipur bomb blast case. And, recently Anand Marg has let loose a wave of terrorism to bring pressure on the Government to secure the release of their guru.

ted at gunpoint before eventually escaping. In August the Indian High Commission Office in the Australian capital was gutted by a fire that caused damage to the tune of 277,000 dollars (U.S.).

On October 9, a note tied to a brick was found at the India Tourist Office in London. It warned the Indian Government that if Mr. Sarkar was not immediately released, Indian political leaders would be assassinated. The note was signed by the Universal Proutist Revolutionary Party.

Strangely enough, Anand Marg was founded by Mr. Sarkar on January 9, 1955 to preach his philosophy of the path to eternal bliss. Prabhat Sarkar, who later rose to become Anandmurti, was born on April 13, 1921 in a Bihar-based Bengali family of Jamalpur near Monghyr. Many legends about his "extraordinary supernatural powers" had been in circulation among the Margis who regarded him as the third Tarok Brahma (incarnations of God ap-

tract disciples, the first being from among his office colleagues. In quarter No. 338 of the Rampur railway colony, Jamalpur, Baba, as he came to be reverentially called by his followers, gathered his first band of disciples.

The Marg made rapid progress within a few years of its emergence. Its followers could be found in all walks of life and included doctors, teachers, professors, students, government servants, Army men, policemen and politicians. During its peak, the Marg claimed nearly five million activists and more than 1000 avdhoots. It had 2000 branches all over India and abroad, and claims to have more than 20 lakh members on its rolls. For organisational purposes, the world was divided into nine sectors with headquarters in Berlin, Hong Kong, London, Manila, Nairobi, New Delhi, New York and Sydney.

There are five ranks of Anand Marg sadhus: sadhak, tantrik,

Those who succeed in completing the Kapalik stage are made Acharyas, and the most distinguished among them are promoted as Avdhoots. They gradually start renouncing their homes and dedicate themselves to Anandmurti.

The education, relief and welfare section (ERAWS) of the Marg used to run about 150 educational institutions which included some secondary schools and one college. All the "teachers" were dedicated avdhoots who had to first undergo a rigorous and thorough training. According to Sarkar, "No 'ism', except universalism can be tolerated in the educational system. A sense of reverence, devotion, as well as discipline will fascinate them and they will very easily acquire the abilities of becoming sadvipras."

In the Margi dictionary, Sadvipras meant "persons who have gained self-control by means of spiritual practices and are aspi-

its to cosmic consciousness." later became the key to the Marg's so-called philosophy. The vipras, the elite section of society, were to become the dictators of India for Sarkar believed that democracy was the government of fools, by fools and for fools. Sarkar was an avid anti-communist and said the communists were "interested only in a wage increase now and then."

One Allen Burke is said to have been responsible for the formation of the volunteer social service, a para-military wing of the organisation, the Proutist Black of India, the political wing.

The trial of Sarkar and his associates which was launched in November 1975 lasted for a

the Marg "mata" and the only other person to command as much authority as Sarkar himself in Marg circles, she issued a startling statement: "Mr. Sarkar is the murderer of scores of avdhoots and an incorrigible practitioner of homosexuality with his disciples after having convinced them of their girlhood in previous lives."

It is alleged that Anandmurti, sitting on a chain with a rod in his hand, used to chastise "errant avdhoots", all of them stripped naked. He used to cane them one by one mercilessly, even abusing them. The Margis were dismayed to find that while some of them got punishment, others continued to enjoy his confidence, particularly those who brought young boys for the perverted

Margis were rounded up. Acharya Keshawanand Avadhoota, acting general secretary of the Marg, said that as the organisation was banned during the emergency, all its centres were sealed and all workers sent to jail. The Marg, he added, had rendered relief to those affected by natural calamities.

The arrest of the spiritual leader of the Anand Marg has not reduced the strength of the organisation. More and more people in the West have swelled its ranks. Today, Anand Marg has missions in 81 countries.

What attracts the materialistic West to the Anand Marg? Surely not its cult of violence from which it is turning away! Half the new recruits are women revolting against materialism.

she met in New Zealand. What attracted her to Anand Marg was its spirituality which was put into practice. "It has a vast philosophy which embraces everything — physical, mental and spiritual. I found something lacking in my life. Through Anand Marg, I have found the purpose of human existence," she said.

When asked how she could follow a guru who was accused of murder, she replied, "We don't believe the accusations against Anandmurti. A man who propagates such teachings is incapable of murder. He does not believe in a personality cult. Thousands experience his ideology, which will go on living. Life is movement, movement is direction. A true ideology should teach man his direction. Anand Marg shows you how to develop your full potential. Man has so much capacity to utilise his resources. Just yogic practices are not enough. An individual must have social direction. As he achieves more and more on a social level, he becomes spiritually stronger."

ANAND MARG



an Anand Marg retreat in Italy.

with day-to-day recording of evidence during which 102 prosecution witnesses, including Uma Sankar, wife of Anandmurti, his private secretary Vishokanand and Madhavanand, the prosecutor, exposed the entiremodus operandi of the then banned organisation.

According to Vishokanand, Sarkar exhorted his disciples to build political power through violence. For this, the Marg allegedly gave its members training in combat operations and spying.

Disloyalty to the organisation was considered a major offence. "Traitors" were awarded capital punishment by Sarkar. Vishokanand disclosed that at least 18 murders were committed under the instruction of Sarkar, who had drawn up a list of 50 persons to be killed.

Ultimately, Sarkar's wife Uma deserted the organisation along with several top-ranking avdhoots. Revered as

satisfaction of Anandmurti, it is learnt.

Mr. Raghunath Prasad, a senior Anand Marg acharya, said that the previous Congress regime had hated them so much because they were scared of their dedication and readiness to accept any challenge. It was in 1971 after the "great and solemn function" of Ananda Purnima, in which 40,000 initiates of Marg from all over the world had participated, that Shri Anandmurti was arrested, he said.

Anand Margis feel that because the Marg grew with great speed it encountered the hostility of "vested interests," particularly the communist dominated government of West Bengal in those early years. They say Mrs. Gandhi was against it because of the Russian lobby. They also allege that the CBI manipulated several cases to implicate Margis and their leader. They say the cases were all false. During the emergency, thousands of

Europe alone has about 10,000 Margis, 1000 being active workers. Twenty-eight Anand Margis from Europe had come to Bombay recently. They were en route to Patna to meet their guru Anandmurti at Bankipur Central Jail where he has been languishing for the past so many years. Twelve members of the delegation were women. Most of them we interviewed to find out if they had discovered peace and happiness with this "violent" organisation.

Acharya Kalpana Devi, originally from New Zealand and now posted in Germany, said that meeting the guru was the main purpose of their visit to India. It would be their first meeting. She was wearing a saffron coloured nun's habit.

She is one of the four women acharyas in Europe. She joined the Anand Marg four years ago when she was just a student. Her encounter with this organisation was through an Acharya whom

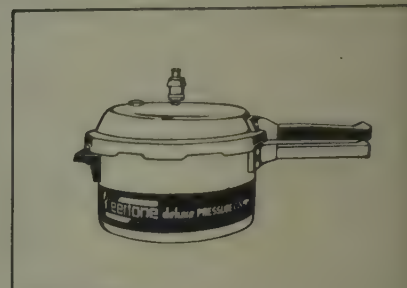
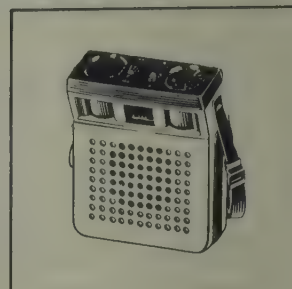
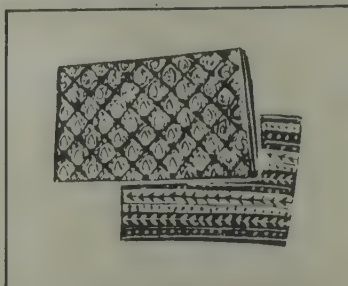
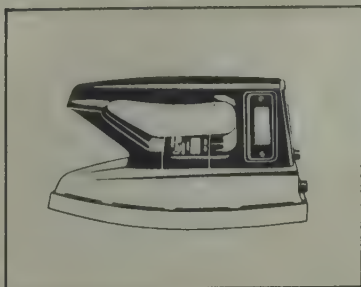
Their social service work included running of kindergartens, cheap food stores, art galleries, assisting prisoners and drug addicts, running old peoples' homes, women's centres, psychiatry clinics and conducting free English classes. The English classes are held because they have made English the common language of communication between them.

She informed us that "more than in India, Anand Marg is growing abroad. In Europe every month 400 to 500 members are initiated. Thirty persons are trained every month in the training centres and then sent to other parts of Europe." After leading a materialistic life, Acharya Kalpana likes this yogic way of life which requires a lot of renunciation. She said the energy which was normally spent on eating, sleeping and sex could be put to better purpose.

On the Anand Marg philosophy, she said, "More and more people are joining the Anand Marg. It's a time of crisis. Society can run only on a spiritual basis. Capitalism and communism have oppressed man. People must be aware of spirituality and understand the necessity for social change. We want to make changes more dynamic. It would be ideal to have a world government."

This young Margi believes in the Proutist philosophy that "the government should be guided by spiritualists. Everyone should not sit down and only meditate. The important thing is that government should be guided and supervised by a body of spiritualists. Politicians and leaders don't have a spiritual base, hence they have selfish ends. The influence of a handful of strong spiritualists can be very great. More and more people will come in contact with spiritual vibrations."

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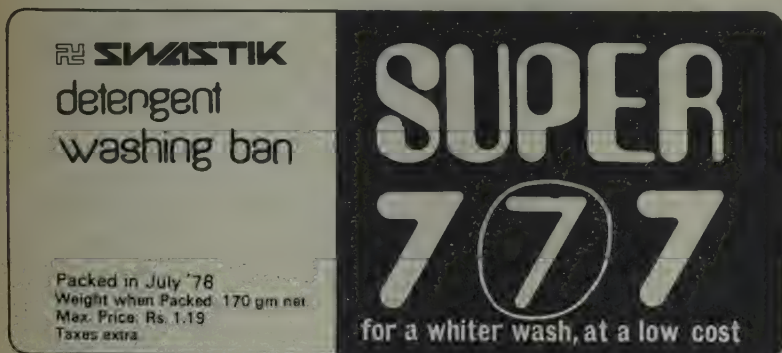
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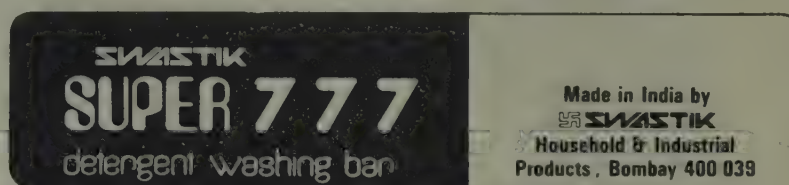


FRONT

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2. You can enter all the 5 rounds of the contest as often as you like—but every entry MUST be accompanied by 2 wrappers of SUPER 777 Detergent Bar.
3. The decision of the judges will be final and binding. No correspondence will be entertained.
4. Entry forms must be neat and clear. Entries MUST be sent by ordinary post only. Entries sent by hand or by registered post will not be accepted.
5. Entries may be completed in English or in any recognised Indian language.
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WOMEN IN THE ANAND MARG

Praising the Tantric rites practised by the Anand Marg, she said, "Tantra is the practical way of life. Theory is meaningless without practice. For Tantric Sadhana, skulls are necessary. In India, it's easy, to get skulls from cremation grounds. In the West, we don't get skulls very easily."

Talking about materialism in the West, she said, "Wherever there's more technology there's more psychic pain. The family system has broken down. Moral standards have gone down. Mass media are exploiting people by teaching them to crave for material possessions. We have had so much of everything that these things no longer give us happiness."

Acharya Kalpana felt that the emphasis on material values had degraded woman's role. She said Anand Marg had programmes to raise the role of women. The organisation had done a lot of research in natural birth control and child care. "Fighting for superiority or equality is not liberation; we teach them how to develop themselves," she remarked.

Anand Marg, she said with finality, had progressed because there is so much opposition to it.

From Italy came Acharya Hemavati, an Argentinian. Like all Anand Margis, she too has a Sanskrit name. This young woman supervises Anand Marg units, conducts classes and initiates new members in Italy. She's been with this organisation for 4½ years.

"I was looking for a meaning in life. When the disciple is ready, the guru appears. I got Anandamurti's vibrations," she said contentedly.

What attracted her to Anand Marg were its two objectives: self-realisation and service to humanity. She said, "A yogi has to live in society and solve problems. Every human being has a desire to help."

Anand Marg has grown in Argentina. There's a social service school in Brazil where there are eight acharyas.

She told us about Margi women's activities in the West. She said in England there's a Women's Centre which helps young mothers to learn crafts to do at home, it helps those who don't get social security and they have day care centres where mothers can leave their children. There's also a home for delinquent women. In fact, she said Anand Marg has a woman's department for the purpose of uplifting women.

Elaborating on this aspect, Hemavati informed us that a project was being prepared to open a home for single mothers in Italy. Italy has 26 women's centres and homes for handicapped women. There are special medi-

tation classes for the deaf and dumb. Women are also helped to do research in women's fields such as education. She said Anand Marg has organised special retreats for women where they discover themselves as independent beings and learn to be part of society and co-ordinate with men. "It's woman's liberation in a humane way," said Acharya Hemavati.

About her Baba, she said he was innocent and they have made appeals through the Amnesty International and UN bodies to the Indian Government for his release.

Twenty-one-year old Manju from Switzerland is a full-time Anand Marg worker. She studied as a medical assistant but never finished her course. "I had quite a good life, I knew there was something more. I was taking drugs. I found I could get the same experience through meditation and other techniques. Two years ago, I was attracted to Anand Marg through a lecture. I am now working in Italy where we are starting a women's centre, which will have activities such as cooking, weaving, sewing, etc. I do meditation four times a day. It's beautiful," she said.

Ratna is from Sweden, one of the most advanced countries which accounted for the highest number of alcoholics and suicide cases. She has been with Anand Marg for 2½ years and has found great relief through yoga and meditation.

"I tried Mahesh Yogi's Transcendental Meditation. I found happiness for a while but there was no depth in it. I was sceptical about Anand Marg, but as soon as I did meditation, I felt wonderful. We Anand Margis work for the liberation of the people in an ideological way. TM is just a meditation technique. If you want to expand your mind, it's not enough. There's no base of morality, it just teaches you to relax. In Anand Marg, there's a moral base," said this young Margi, who has worked for Anand Marg in Finland for one and a half years.

Ratna finds the Anand Marg philosophy practical and rational. "This organisation helps you to bring about social changes and to develop yourself spiritually. There are lots of Catholic Margis in Italy. They say after they became Margis, they have become better Christians."

She told us about Anand Marg "food for all" shops all over Europe where pure and cheap food is sold. She said in Copenhagen people can walk into these shops and pay as much as they want. Those who can't afford even eat free.

Upset about her guru's imprisonment and fast, she said ac-

cording to British lawyer and Queen's Counsel Mr. W. T. Wells, it was an unfair trial.

Lakshmi, who is from Holland, has been with the Anand Marg for one year and is a full-time worker. She was studying drama and wanted to be a teacher in dramatics. She opined, "I was looking for something pure. I couldn't find it in my dramatics school. I knew every person was creative but how to draw it out of people? I tried all kinds of therapies. When I came in contact with Anand Marg and started to do sadhana, I realised you can develop very fast. In our school, we used to talk about things while in Anand Marg people are doing things. Twice a year all the Anand Margis meet in Europe.

"In Anand Marg, people are changing. Helping people is the most beautiful thing. We don't get money, but we feel nice. I'm a Catholic and in Anand Marg I try to find a connection with the Catholic church," she added.

Mukta is also from Holland but she's working for the Anand Marg in Brussels. She joined the organisation only one year back.

"Anand Marg gives me spiritual inspiration which you don't get in normal life. I was in the University studying Pedagogics. I was not satisfied as the type of education only developed me intellectually. In life you have to develop in all respects and this I could do only through the Anand Marg. I'm now conducting classes in asanas," she said.

We learned from her about the Anand Marg theatre in Liverpool for which the British Government has provided funds. The arts centre which has been recently opened is run by the Renaissance Artists and Writers Association (RAWA), which is a branch of Renaissance Universal, concerned with writing. Those artists and writers desire to utilise their talents to serve humanity and accelerate human spiritual progress.

Based upon the philosophy of P. R. Sarkar and founded in 1966, RAWA seeks to be a vehicle for artists to share resources and ideas so that their art can be of a deeper and more lasting benefit to their fellow human beings. The arts centre comprises a multi-purpose theatre seating about 120 people, and an exhibition gallery.

Yet another Margi from Holland is Mukti, a fairly new entrant. She's married, divorced and has two children. "I was very dissatisfied with life," she said. "I started looking around for something which would make life worth living. I began to read about Buddhism. The theory of reincarnation interested me. It was so fantastic that we could have many lives. I got interested

in TM but you have to pay for it. There was something wrong."

She added: "One day a girl friend told me, 'There's a real yogi from the East who teaches yoga and meditation and it costs nothing at all.' The next day I went and met the Margi, three days later I attended a lecture by an acharya. I was immediately hooked on meditation. I learned to do it four times a day. It has changed me so much."

Jyothi, a German, was a school teacher in Berlin when she joined the Anand Marg in October 1974.

"I was so depressed I had to know why I was alive. I read about meditation, so I went around to yoga schools. I met a German Anand Margi and joined the organisation. I liked meditation and social service. I went to America and worked in an Anand Margi school. We now have two kindergarten schools in Germany," she explained.

What was wrong with her religion?

"There's no spark in Christianity. It's only theoretical, there's no spiritual practice. Joining Anand Marg was like recharging my batteries."

About Anandmurti's murder charge and arrest she said, "To me it proved he was trying to change something. Whoever has tried to bring about something great has been persecuted."

We met some Indian Anand Margi women too. But they are a different species compared to their Western counterparts, who have at a young age given up their careers, families, and money. While the Western women have joined the Anand Marg as a revolt against materialism, most Indian women Margis are placid housewives, who have joined the organisation because their husbands are in it.

Mrs. Tara Sandhu has been an Anand Margi for seven years. She likes "the systematic sadhana which helps us to develop our personality — physical, mental and spiritual. There's a great change in me. My friends and family members are also Anand Margis. Twice a day we meditate. Acharyas have to meditate four times a day for 1½ hours each time. We are vegetarians. We gather together in one place once a week to do sadhana. Men and women sit separate."

She said, "Baba's theory is socio-spiritual. He wants to change the whole world. I was attracted by spirituality. Anand Marg wants to bring political changes through spirituality."

She elaborated, "The existing socio-economic philosophies have failed to deliver the goods. Capitalism has proved its bankruptcy, communism has falsified all hopes. Capitalism gave birth to a privileged class, communism supplanted one privileged class by another. The main question is not who owns the property but how it's used. Our concept is

Continued on Page 53

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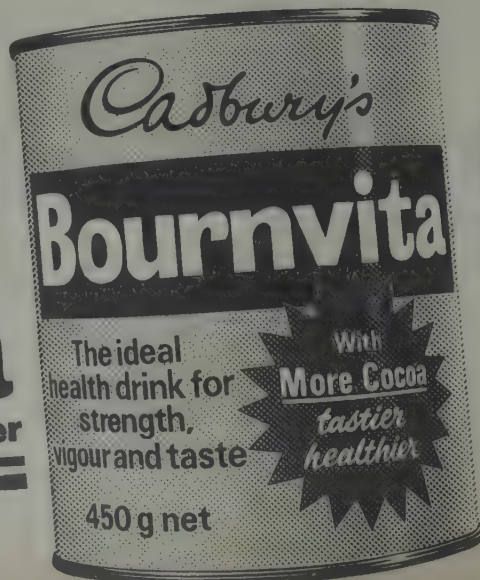


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THE BRIGHT TOUCH

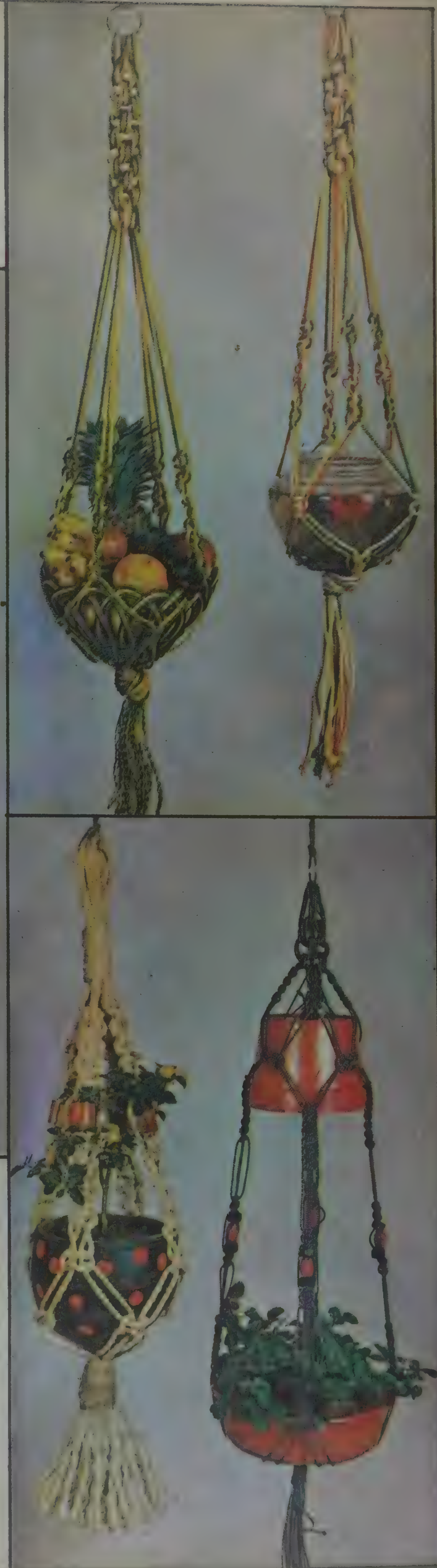


Indoor plants come into their own when flowers are expensive or rare. They make your home gay as a garden all the year round. And their beauty is enhanced with the use of unusual plant holders and hangers. Making hangers for holding plants can be an absorbing hobby. Useful as well as decorative, they add gaiety to any setting.

Featured here are a few hangers in jute and nylon cord — the handiwork of Mrs. Ila Desai, a social worker from Bombay. Last year Ila organised an exhibition of hand embroidered sarees and hangers to collect funds for the education of needy children. These were embroidered by women of the low income group which helped them augment their resources.

Ila uses her leisure hours gainfully, "This gives me immense sense of satisfaction... for I am able to contribute my mite for the needy," she says modestly.

Encouraged by the response, Mrs. Desai is again holding an exhibition-cum-sale of beautifully embroidered sarees and attractive hangers for plants, fruits etc., at the Cymroza Art Gallery from December 2 to 4. The proceeds of the sale are earmarked for the welfare projects run by her.



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STORY SO FAR

o Mallika, human life is sacred.

o, when she finds the wounded

man she has picked up is her

old servant whom she had treat-

d like a son and who had repaid

er kindness by betraying the

rust she had placed in him — a

traumatic experience which had

hattered her for a time — she

akes him to the hospital and

ets him nursed back to health.

NOW READ ON:

She treated him as one of the family, giving him exactly the food that they ate, including any special delicacies, buying him good clothes to wear and seeing that his bedding was as good as theirs. Whenever Gopalan had to be away touring on official business in his capacity as Advertisement Manager of his firm, she was not afraid any more, and did not have to invite some old woman of the neighbourhood to come and sleep the night in her house as her escort. Now, whenever Gopalan was away, she had Kandan, her own escort and watchdog, who, while she slept in her room upstairs, would sleep in the front hall on the ground floor immediately next to the main door locked on the inside, though defying anybody to get past him. And she would sleep peacefully in her room, secure in the assurance that she was protected.

That was why the dreadful incident threw her almost to the verge of a nervous breakdown.

One night when her husband was away she was startled awake by a sense of something strange happening in the house. Then she heard them. Voices. Distant voices, but their very presence was abnormal. There was no one except Kandan downstairs, and he must be asleep. How could voices come from there?

Springing up from her bed she switched on the light in her room, hurried out and called "Kanda, who are you talking to? Is something the matter? Kanda, are you awake? Kanda..."

The words froze on her lips. From the top of the staircase, she could dimly make out four standing figures in the front hall, where a zero-watt bulb was burning. One of them looked like Kandan. They were all talking in low tones, and fell abruptly silent as she appeared at the top of the stairs.

Then: "You go back to your

room, Amma," came Kandan's brusque voice.

Mallika was stunned. What was happening? Then she moved and touched the switch on the wall

PART TWO

the saviour of life

Chudamani Raghavan

beside her. The small verandah at the landing over the staircase was lit in a flash, and the light fell on the room below, revealing Kandan and three older men dressed in frayed pants and shirts, with hard stares on their faces.

"Who are you?" she asked, undecided between anger and fear.

"Shut up," one of the men said in an ugly voice.

She stared, incredulous. Kandan seemed at ease among them. There was obviously no clash or violence among the group. Kandan's bed was neatly made, and as he turned swiftly to close and lock the main door behind him, she realised that those men had not had to break it open because

he had opened it for them and received them.

Some moments that seemed like eternities, passed in a silence of horror. Then she, and the men below, sprang simultaneously into life. She began to scream and within five seconds one of the intruders had covered the stairs and was upon her, holding her from behind and covering her mouth with a strong calloused hand.

"Stop shouting, woman," he hissed. "And now back to your room." With hard jerks he forced her back into her room where his two associates and Kandan followed him.

Over the covered mouth Mallika's eyes bulged out in terror

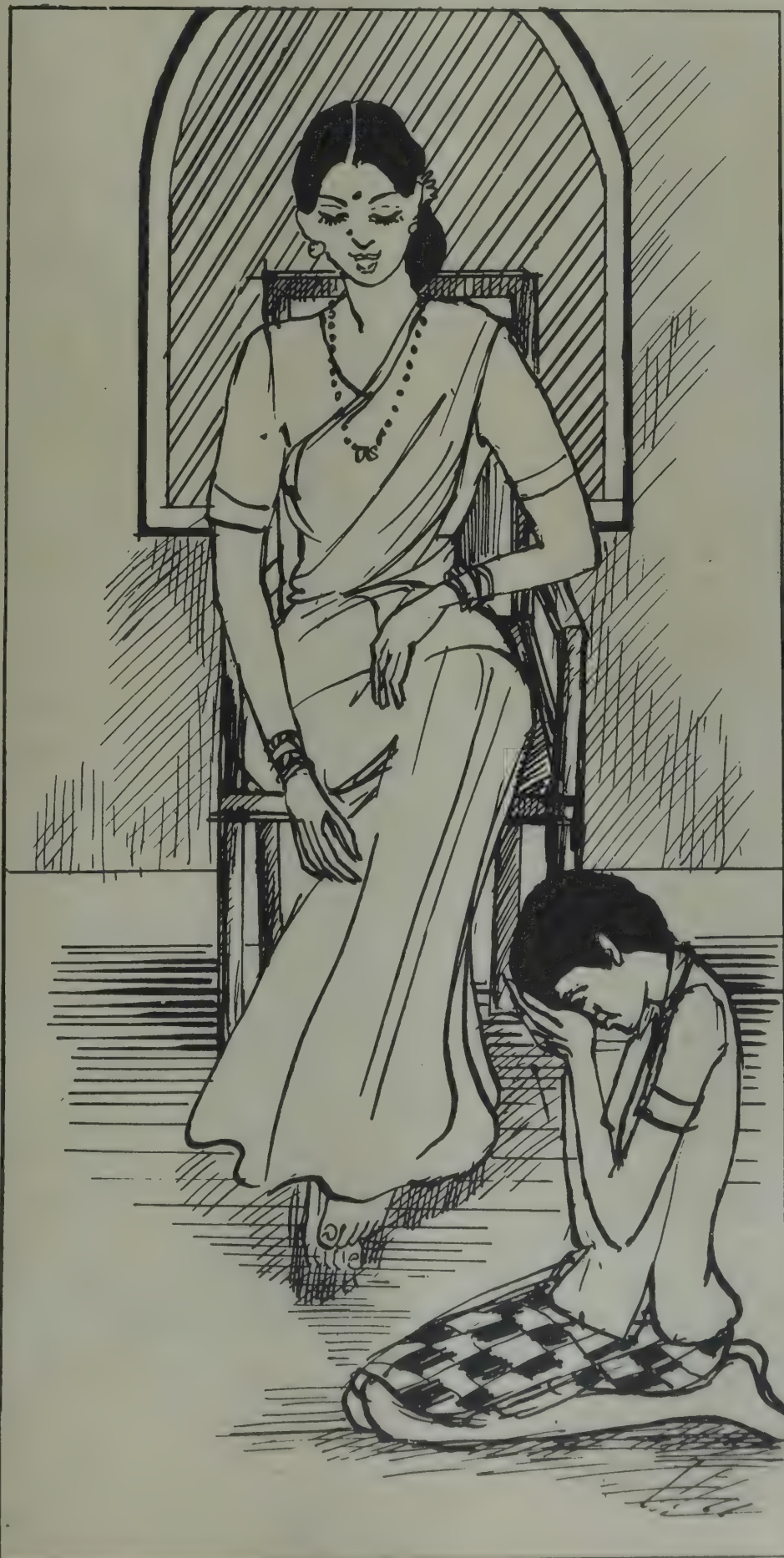
Mallika discovers that even in the worst type of criminal there is a streak of nobility

and shock, then flipped from one harsh face to another, taking in every feature of every face and figure in an unreal clarity of nightmare. This surely was a nightmare. Burglars in her house when her husband was away, and Kandan their accomplice? No, this couldn't be really happening... Desperately she tried to get back her sanity, to make sense.

"Hand over the keys of all your almirahs and boxes," the voice behind her said. "I'll let you move and you get them." The grip around her shoulder relaxed, with only the hand still clamped over her mouth.

Suddenly Mallika twisted her body and tried to pull free, at the same time blindly lashing out her arms backward to hit and scratch whatever of the man they could grab. Immediately another man gripped her arms and holding them tightly together, said in a menacing whisper, "None of that, woman. Where are the keys? And the places where all your treasures are kept? Money, jewels, silver everything. You may move around and point them out but no noise and no struggle, if you know what's good for you."

"You don't have to ask her," Kandan said, also in a whisper. "I know where everything is kept in this house. And here are the keys." He walked over to Mallika's bed, knocked down the pillows and took the keys of the strong box and other important almirahs from under them. "All the stuff is in the small room at the end of the verandah. The key to that room is also in the bunch."



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THE SAVIOUR OF LIFE

Mallika just stared at him, now beyond thought and feeling.

The third man took the keys from him. "We'll go there," said the first man to Kandan, "and you... take care of your mistress."

Without a word Kandan stepped into his place.

"Since you have given us a detailed plan of the house we'll find the place easily. You'll join us soon, won't you, Kanda?"

"Yes."

The three men left the room. Mallika saw the verandah light go down. They must surely have come equipped to work in the dark.

She lunged and wriggled violently and for a minute succeeded in loosening Kandan's grip over her mouth. As soon as she could move her lips she screamed "Help! Help!" and then a thousand crackers went off inside her head. Kandan, after dealing one blow to her head, stood with his hand poised to follow it up if necessary. Mallika veered round and stared at him in horror. When her head cleared she screamed again, and he slugged her again and she went on screaming and he hissed, "Stop shouting, woman, stop it, stop it," and slapped her across the face to silence her. She stared stupidly at him with the taste of blood in her mouth. Holding her strongly with one arm around her shoulder with the palm pressed over her mouth, he whipped out a napkin from his pant pocket and swiftly gagged her. From the other pocket he pulled out a length of rope and secured her fast to a chair with it. Then he turned off the light in the room and left, pulling the door shut after him.

The weeks that followed were terrible. She lay in hospital for many days as a nervous wreck, her mind wandering in delirium. Then, pale and drained she slowly recovered. Gopalan's love became her strength. His constant care and tenderness, his comforting words, his reassuring smiles, all put heart into her and helped her overcome the hell. Later, when the police made some arrests, she was able to identify all the miscreants. For Kandan it was a first conviction and he got off with six months' simple imprisonment. The other three who were known criminals and had served previous prison terms, and who had also appropriated the main part of the valuables looted from the house, were sent to prison for five years.

Mallika had recovered. But a scar remained in her mind. The incident itself, though dreadful enough, would not have shaken her as it did if all the principals had been total strangers. It would have been only one of those robberies that happened all over the world which, this time, had happened to her. That could have

been borne stoically. But Kandan to be one of them! That Kandan should have returned her affection and trust in this manner, that Kandan should have plotted against them and turned informer, that Kandan should have hit her and gagged her and bound her!

Gradually that thought, too, passed. What had happened had happened. You could not really know people, no matter how much you thought you did. To be surprised or hurt at anyone's behaviour was presumption. All you could do was to nod to a new truth and walk on, accepting facts as they were.

It was restored equilibrium that had left her again as her old gentle and compassionate self, as

all right and would soon be discharged."

"Yes so that he can go out and assault and rob a few more people," Gopalan said bitterly. "I don't mind seeing him just once more. To tell him exactly what I think of that low-down criminal worm of a traitor."

Mallika smiled up at him and patted his hand softly. Suddenly Gopalan held her to his heart, trembling again at the thought of what she had gone through.

They visited Kandan only twice after that. Mallika did not allow her husband to berate the youth — what was the point? But she agreed with him that, once the doctors had pronounced Kandan out of danger and fit enough to be discharged soon, further

from the office. Later they would go to the temple of Kapalishwara to attend the Float Festival.

A shadow fell across the main door. She looked up. It was not her husband. It was Kandan standing there in a pair of worn pants.

She raised her eyebrows in mild surprise. She had not expected him. But now that he was here she appraised him calmly. This was the first time she was seeing him standing up after she and Gopalan had admitted him in hospital. How tall he had grown! Even as a lad, years ago, he had given hints of it. It was as though height were his inheritance and he had come into his own at last. The height was also accentuated by his extreme thinness. She knew that he had been discharged a week before, fully recovered from his injuries, but it was obvious that he still had to get back his strength and fitness. The shaggy look, however was gone. His face looked naked from a recent haircut and shave. Most of the welts on his face and neck had healed and left scars, except for one laceration above the right eyebrow that still showed red.

For all his physical bigness he seemed strangely small in the shamefaced expression in his eyes which he kept shifting here and there, avoiding her face. It was as though he couldn't bear to come and face her again, but was impelled by some compulsion that he could not deny.

"Hello, Kanda."

"Vanakkam, Amma."

"Blessings to you. How are you now?"

"I am well." He paused. "Thanks to you."

"I am glad you've been discharged. But you are still very weak. You will have to mind your health for a long time."

"Yes, Amma. I shall do that."

"Why are you just standing there? Come in."

"May I?"

"Of course. That's what you have come for, isn't it? To see us and speak to us. My husband will be home presently. Come in and sit down."

He stepped in hesitantly and sat down cross-legged on the floor at some distance from her.

"Why don't you take a chair?" "Oh no thank you This will do."

His hands fidgeted on his lap. His eyes pecked at her face every now and then.

"Don't be so nervous, Kanda, she said quietly. "I am not a stranger to you. What are you afraid of?"

"Amma... I... I don't know what to say..."

"Then don't say anything."

Continued on page 57

a result of which she had taken pity on Kandan lying beaten up and unconscious on the deserted rainy road. Gopalan could still not forgive the youth for what he had done to her, but neither could he, in the last analysis, let a fellow human being die abandoned on the wayside, any more than his wife could.

"Now that Kandan has come round, Malli," he said now, "we don't have to visit him any more in the hospital, do we?"

"Just once or twice more, to make sure that he is completely

visits on their part were superfluous. For some time there was the possibility of Kandan's condition becoming a police case, as his injuries had obviously not been caused by any accident or fall, but were the result of a deliberate assault by hoodlums. But since Kandan refused to make a charge, no action was taken in the matter.

It was a Friday evening. Mallika was sitting in the front room with a magazine, dressed in a Kanchipuram silk sari. She was awaiting her husband's return

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and England worth
Rs. 11,750/-.



2nd Prize

Miss Chhaya Mistry

2427/A, Mangalwar
Peth, Kolhapur 416002,
Maharashtra.

A new wardrobe of
sarees worth Rs. 4,000/-
from S.U. Zariwala.



3rd Prize

Mrs. Bina Manna

19, Goa Bagan Street
(Roy Bhaban),
Calcutta-6.

Standard TV Model
146.35 cms. screen
with all IC's



4th Prize

Mrs. Jaya V. Chala

C/o. Dr. B.S.
Venkatachala,
39 C.E.C. Road,
Dehra Dun, U.P.

Merritt Singer Princess
Sewing Machine.

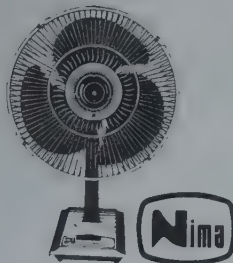


5th Prize

Miss.G Roopa

C/o. A.S. Divadkar
105, Navrang
Co-operative Housing
Society, Pedder Road,
Bombay 400026.

Nima 40 cms. width
table fan.

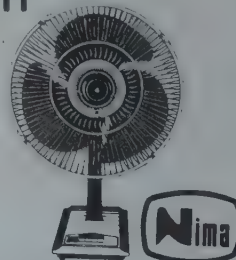


5th Prize

Mrs. Leela Rajan

T/38/5 & 6, College of
Military Engineering,
Pune 411003.

Nima 40 cms. width
table fan.



6th Prize

Miss Asha Painter

2427/A, Mangalwar
Peth, Kolhapur 416002,
Maharashtra.

Sarees worth Rs. 1,000/-
from **Suruchi** SAREE MANDIR



The 200 consolation and 100 merit prize winners have been informed by post.

We are thankful to the organisations who contributed the prizes:



D-ODOR



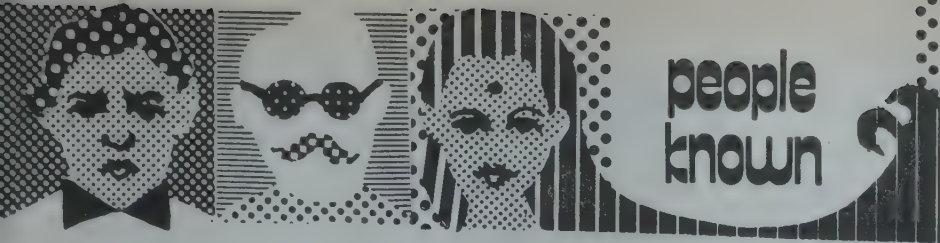
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MAX FACTOR

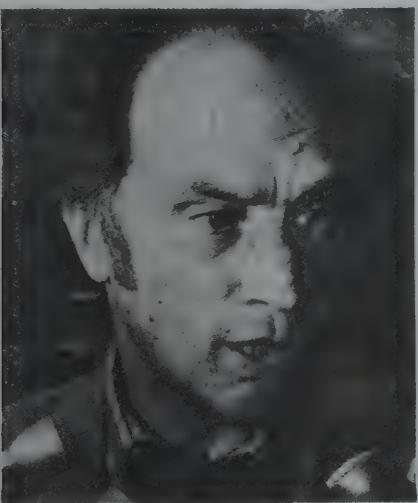


Chic thanks all those who participated in the contest.



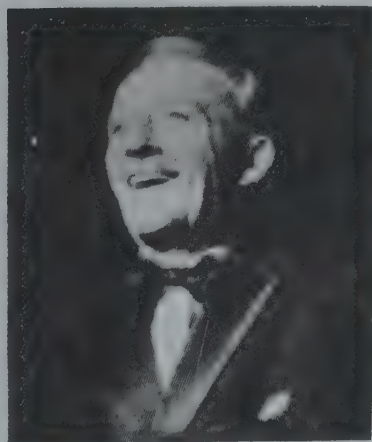
people known

It's the husband's turn now. A few months ago wife Margaret was letting her heart roll to the tunes of one of the Rolling Stones, and now **Pierre Trudeau** is going steady with a one-time chorus girl and dancer Sandra O'Niell, if reports in the Ottawa press are to be believed. Not that either the Canadian Prime Minister or his current girl friend is willing to talk about their involvement just now. Which probably explains why Mr. Trudeau met the 36-year-old, very attractive divorcee and mother of two at a night club ironically named the "Sly Fox".



His being the winner of a Nobel Prize does not give him any extra or special privileges — as far as the law goes. So author **Saul Bellow** must have discovered, to his discomfiture. The Nobel Prize winner was sentenced to ten days in jail for neglecting to make alimony payments to his third wife. Bellow did not attend the trial which ended with the sentence on him. However, the court has granted him five days to file an appeal which will enable him to put off the prison term, and chances are Bellow will not neglect to avail himself of this to avoid the jail sentence. Unless of course the writer wants to do the stint in jail. After all, and it is an established fact in India at least, jail terms help to bring out the writer in men, and Bellow might think the jail to be a place more conducive to creative writing, where he will find time as well as peace, specially from problems of alimony payments and the like.

One more stalwart of yesteryear is no more. **Bing Crosby**, the man who ruled the hearts of fans spanning three decades and set a completely new trend of singing romantic songs, died quite



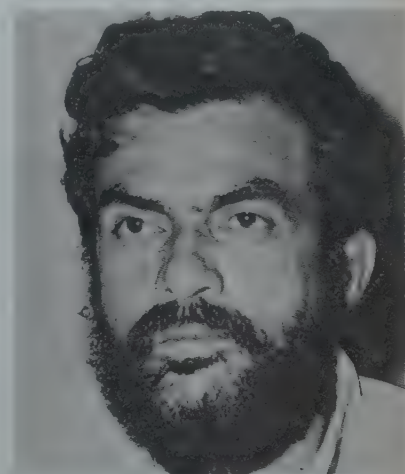
suddenly last month. Fortunately, death took him mercifully, while he was engrossed in doing what he liked to do next best to singing. Crosby died while playing golf, a game that took most of his leisure hours. His body was flown to Los Angeles in a brown coffin with a silver crucifix on it. Crosby's death leaves old friends in the film line like Bob Hope and Frank Sinatra desolate. As another Crosby fan, himself a movie star put it, "Things, specially singing, will not be the same anymore."

B. K. Handa, Sanjay Gandhi's counsel, went to the District Court in Tis Hazari, Delhi, to discuss some points in the "Kissa Kursi Ka" case, and in that brief twenty-minute period got involved in a Kissa Car Ka. Some miscreant managed to whisk away his green Fiat car. More inconvenient than the loss of the car will be, as far as Mr. Handa is concerned, the loss of "important documents" pertaining to the "Kissa Kursi Ka" case which were reportedly in the car. Looks like the case is jinxed. Everything connected with the film has a tendency to disappear.

Fifty thousand followers are as good a reason as any for feeling wanted. And **Guru Maharaj Ji**, the 19-year-old leader of the Divine Light Mission, which has its headquarters in Denver, has decided he is loved by enough Americans to justify his making America his permanent home. Guru Maharaj Ji has thus accepted American citizenship. Asked why he chose this particular time for his change of "nationality", the Hardwar born Swami said that it was because he felt "this was as good a time as any" for the step. The newly acquired citizenship obviously suits him fine, for his first words after the oath taking ceremony were "It's beautiful." And he is probably right. Being an American will probably make it easier for him to increase the number of his mission-ashrams in that country. However, there is also the danger that Americans may not quite

appreciate the idea of having an American "Guruji." After all, the exotic and the foreign have a charm much greater than that exercised by that which belongs to one's own country.

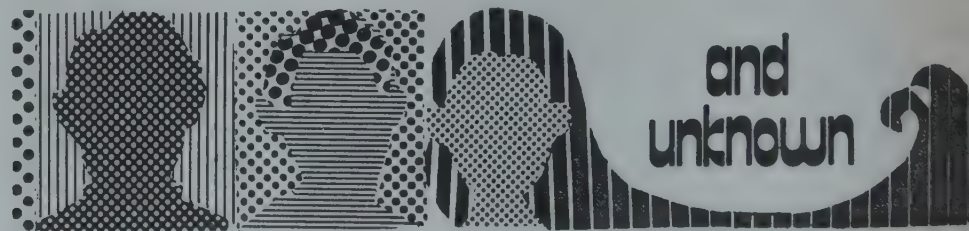
The National School of Drama, Delhi, is in new and very efficient hands now that **Mr. B. V. Karanth** has been appointed its Director. Karanth, well-known and established stage and film personality, took over from Mr. E. Al-



kazi when the latter requested that he be allowed to retire for personal reasons. What makes Mr. Karanth suited for the job, besides his fame as a stage and screen veteran, is the fact that he has himself learnt some of his art from the very institution of which he will now be the Director. One can be confident that Mr. Karanth will prove himself as able a Director of the National School of Drama as he has proved as a director of plays and films.

Sandra has other plans besides dating the Prime Minister. She is also producing cabaret shows at Ottawa and will move on to do another show in Toronto. Whether the reports of a romance in the offing are true or not will be known if the Prime Minister decides that he must visit Toronto on business — either personal or official — in the near future. Till then, patience.

Politicians may content themselves with five-day purification fasts, but **Sehaj Muni** is not so easily satisfied. Perhaps because he is a saint and not a worldly politician. The Jain saint underwent a 72-day fast recently in order to "purify his soul and to atone for the 'sins' committed by him in his previous birth." Seventy-two days is a long period to go without food, and chances are the ordeal will be enough to ensure that the sins of future births too will be cleansed away, even before they are committed.



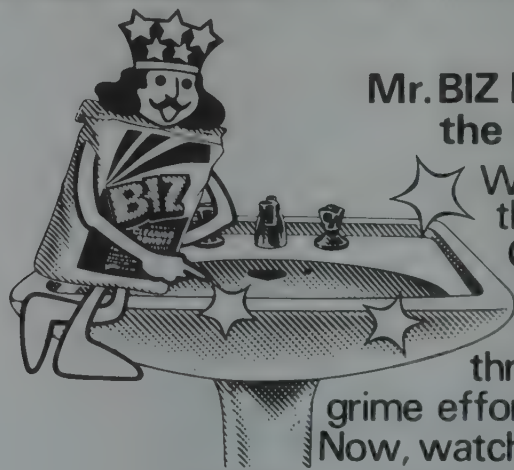
and unknown

Giani Kartar Singh was one of those few people who die after realizing a cherished dream. Long years ago, he had wanted to visit Vancouver. But fate willed otherwise. He was one of the 35 Indians who were aboard the Japanese ship "Komagata Maru" which was forced to return to Calcutta with its load of Indian passengers. The Canadian authorities had refused to let them land, and the passengers spent two sweltering, trying months on board the ship before the return journey began. The Canadian authorities might have won the first round against Giani Kartar Singh, but he had the last word where his visit to Vancouver was concerned. Before this last survivor of the "Komagata Maru" incident died early in October this year, he had managed to spend more than a year in Vancouver with his niece and nephew.

And so, Mr. Singh died a man with his dream realized.

Compiled by Sathya Saran

**Hello!
I'm Mr. BIZ**



**Mr. BIZ brings out
the starry shine!**

Want to see
that starry shine?
Get Mr. BIZ on your side
—and see the powerful
BIZ formula cut
through grease and
grime effortlessly.

Now, watch your
crockery, utensils, floors
and sanitaryware
gleam as never before!



**Mr. BIZ saves you
money every time!**

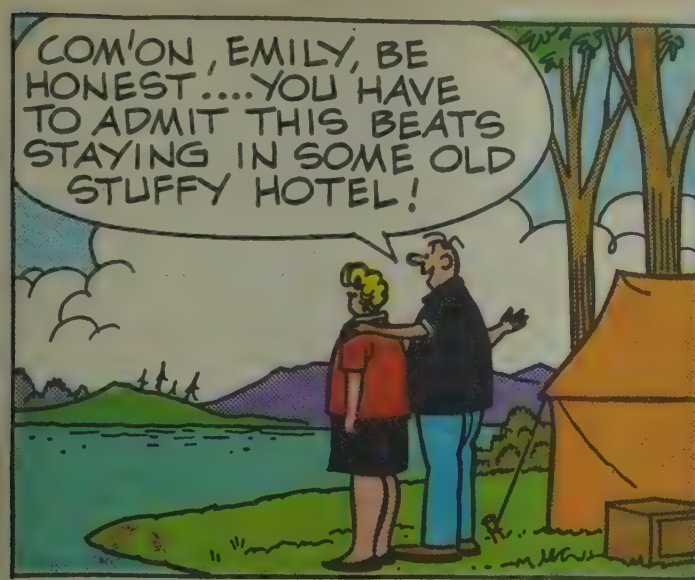
Yes, only Mr. BIZ
can give you a 5-Refill pack
that saves you Re. 1/- per refill.
So, you actually
save Rs. 5/- every time
you buy the 5-Refill pack.
(Now, that's a clean saving!)



BIZ

for a clean saving!

A Godrej Product



The leopard complained to the eye doctor, "Every time I look at my wife I see spots in front of my eyes."

"What do you expect?" the doctor asked. "You're a leopard aren't you?"

"Yes—but my wife is a zebra."

So the girl octopus married the boy octopus and they walked down the aisle hand-in-hand, hand-in-hand, hand-in-hand, etc., etc.

There was a bargain sale of greeting cards on when a young man approached the sales girl and asked her to show him the best cards in the shop.

"Here's a good one, Sir," said the sales girl, "To The Only Girl I Ever Loved."

"That's wonderful. Please pack a dozen of them."

And have you heard about the Westerner who walked into a lavish bar and politely announced: "Now, ladies and gentlemen, all those in favour of leaving this place alive will kindly hold up their hands."

And do you know on the subject of marriage, the late George Bernard Shaw once said: "It is so popular because

it combines the maximum of temptation with the maximum of opportunity."

One Friend: "It was so cold last night I couldn't sleep."

Other Friend: "And did your teeth chatter?"

One Friend: "I don't know. We don't sleep together."

Mark Twain once made an inspiring New Year's resolution: "I'm going to live within

my income this year even if I have to borrow the money to do it."

A famous comedian was once relaxing on his lawn when a young lady neighbour approached him and said, "I would like you to be at our party on Sunday evening."

"I'm sorry, dear," replied the comedian, "but it's the children's night out and I have to stay home with the nurse."

A school teacher says: "School teaching is just like having a baby. They both take nine months and the last day is the worst."

Professor: "How can you make a fool out of a man?"

Girl Student: "By just giving him the opportunity to develop his natural capacities."

Judge: "Order, order, order in the court!"

Prisoner: "I'll have a whisky and soda, please."

Three American children were playing a game called "House."

"I'll be the papa," said one.

"I'll be the mama," said the second.

"And I'll be the divorce lawyer," said the third.

She: "To be frank, all my life I've saved my kisses for a man like you."

He: "Then get ready to lose the savings of a life time."

Mother: "Now, come on baby and kiss the young lady."

Baby: "I'm frightened. She might slap me as she did to Daddy."

Oh, Robin, let's not park here

Oh, Robin, let's not park
Oh, Robin, let's not
Oh, Robin, let's
Oh, Robin,
Oh!

A minister noted for vanity Tried to save a large part of humanity.

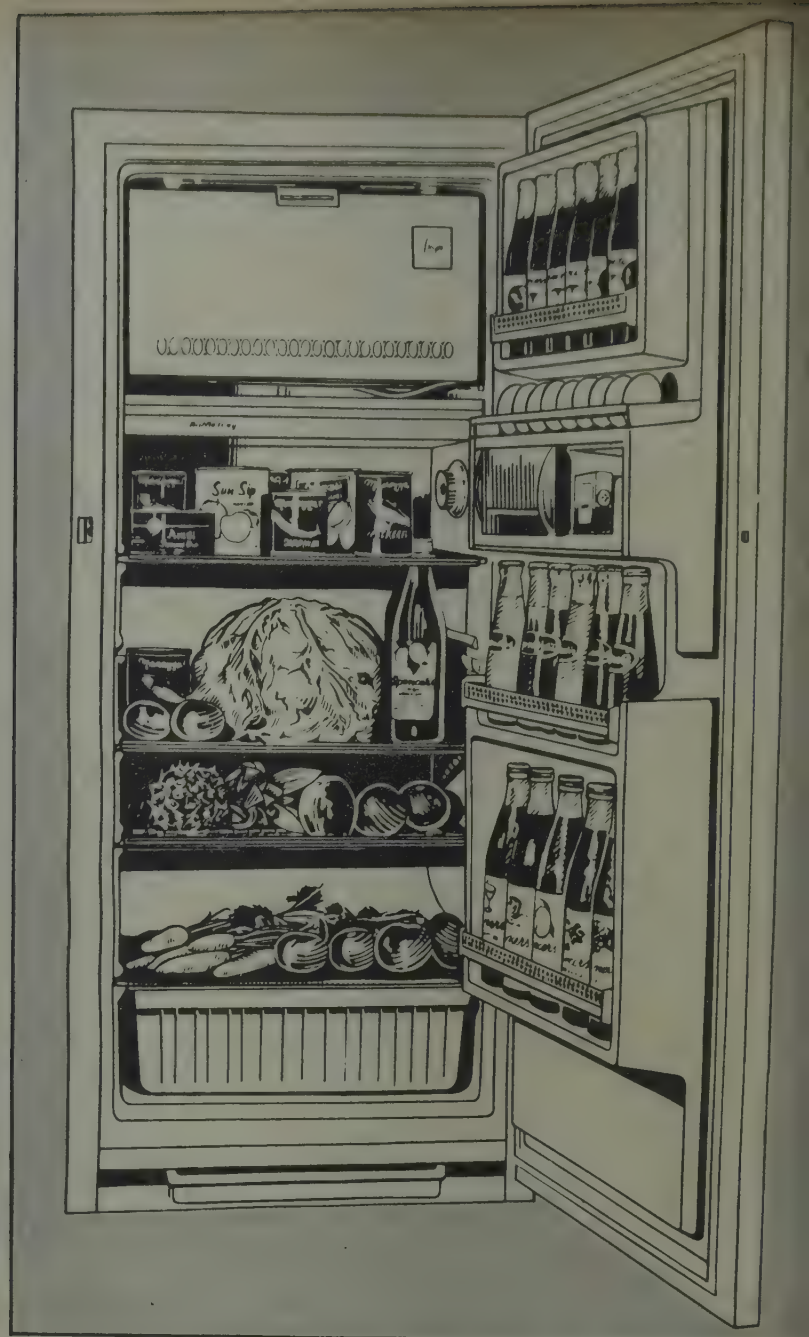
He said, "Yes, I think I will stop them from drink."

He shows no other signs of insanity.

Compiled by: George Fegradoc.



Poles



Apart!

From every other refrigerator!

The Kelvinator refrigerator has the world's best compressor with the lowest power consumption, making it poles apart from other refrigerators! 4 poles in the Kelvinator refrigerator compressor as against 2 poles in other refrigerator compressors puts it way ahead! Because more poles make for lower speeds and, therefore, lower power consumption (about 25% lower)! Again, lower compressor speed results in less wear and tear and, therefore, almost doubles the life of the refrigerator! Furthermore, it reduces noise and vibration to whisper-quiet stillness.

You can see why the Kelvinator is poles apart from the rest.

Available in a wide range of 286, 165, 135, 90 and 65 litre sizes. 286 and 165 models available with automatic defrosting and draining features.

Kelvinator

from

Spencer's —with service our way of life since 1865

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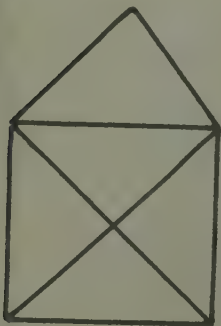
70, Diamond Harbour Road

Kidderpore, Calcutta-700 023.

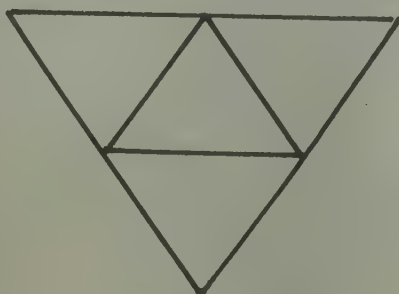
Kamal Aurora

HOW SMART ARE YOU?

Can you draw the envelope without lifting your pencil from the paper?

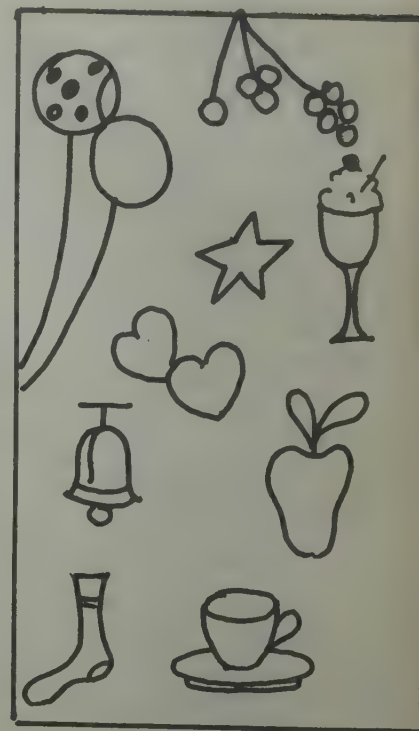
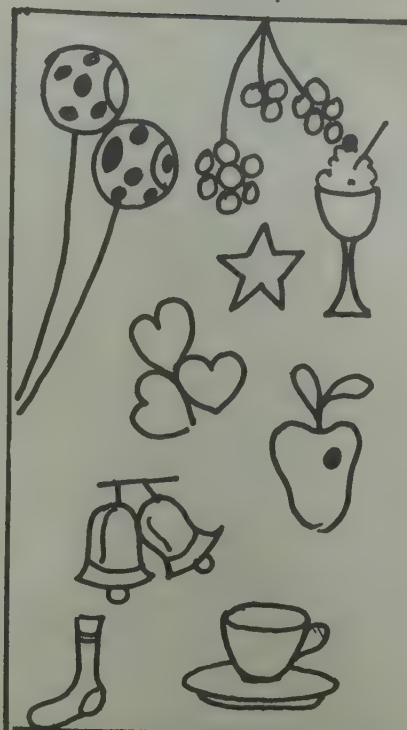


Can you make these triangles without lifting your pencil from the paper?



WHERE DID IT GO?

There are two pictures below. Some of the items are missing in the second picture. Can you find them?



THE ADVENTURES OF omphy- momphy tak tak

There were two new boys in class. When Omphy Momphy saw them the first time, sitting side by side at their desk, he stared and stared. Then he rubbed his eyes hard, just in case he was dreaming. He closed his eyes and opened them. . . blink, blink. When he walked up to the boy nearest to him.

"Hello!" said Omphy Momphy holding his breath. He was wondering whether he would hear two hellos or just one. Only then could he know whether he was seeing two things where there was only one.

"Hello!"
"Hello!"

Omphy Momphy gave a wide smile. He was seeing just as well as he was hearing. "Are there two of you?" he asked.

"Of course," they said together. "We are twins!"

Omphy Momphy poked each of them with his finger to make sure.

"Yes" he said at last. "There are two of you."

"Were you surprised?" asked one of the twins. "We look so alike that most people are surprised." He sounded very proud of the fact.

"Yes," said Omphy Momphy staring hard at them. "How do you know who is who? Do you have the same names? Do you get mixed up as well?"

The twins laughed. "You even laugh the same way and at the same time," said Omphy Momphy who was by now very interested in all that was happening.

"We do many things together and we look alike. . . but we are two different people."

"No," said Omphy Momphy. "You are not different at all."

"We have different names," they said. "My name is Anil,"

said one boy. "My name is Akhil," said the other.

Omphy Momphy was not convinced. "They are almost the same names," he said. "My name is Omphy Momphy Tuk Tuk and that is a different name."

The twins stared at Omphy Momphy. "You have a very long name," they said.

Omphy Momphy was pleased to hear that. "How else are you different?" he asked.

"We like different things, we have different friends, we do well in different subjects, we often fight and. . ."

"... I win at the end," said one twin.

"... I win always," said the other.

"Ha!" said one twin. "Remember the time you cried?"

"Ha!" said the other. "Remember the time you cried?"

One twin pushed the other. Very soon they were fighting. Omphy Momphy looked around to see if any teacher was around. There was no-one. Omphy Momphy had come early to school because his father who had come to leave him had to go early to his office. Omphy Momphy sat down and watched the fight with enjoyment. They fought and fought till at last they were so tired that they could fight no more.

"You even fight the same way," said Omphy Momphy happily.

On hearing this the two boys began to laugh. They helped each other up and tidied each other.

"You must be very good friends," said Omphy Momphy suddenly. "It must be fun to be together."

"It's fun to be together," they agreed.

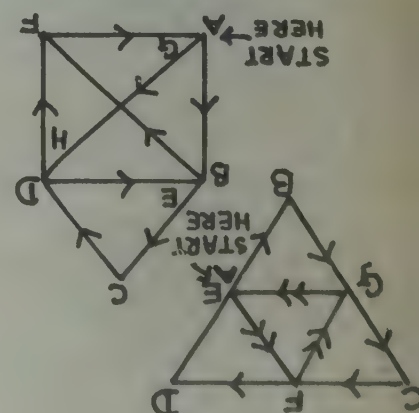
Omphy Momphy wished he had a twin too. It would have been fun. Then he remembered that if he had a twin then he would not be the only Omphy Momphy Tuk Tuk in the world. There would be a Momphy Omphy Tuk Tuk, who looked just like him and did the same things as him. Suddenly he was glad he did not have a twin. But he could have twin friends, couldn't he?

"Come," said Omphy Momphy with a big smile. "Let's go out and play before school begins!"



(ANS: Missing items: One bell, one heart, hole in the apple, dots in one balloon, a bunch of three berries, a line in the stocking.)

Where did it go?



How Smart Are You?

ANSWERS:

A TREAT FOR THE WHOLE FAMILY GIVE YOURSELF A FABULOUS GIFT

Only CORNING OVENWARE lets you bring your oven cooked dishes sizzling hot to the dining table with the original decoration, and lets you heat and serve again & again.



CORNING
OVENWARE

Utility Dish • Pie Dish • Casserole Dish • Sculptured Bowl • Square Cake Dish

MATERIALS:

Knitting Yarn "Modella"
Sparklon 4 ply.

FROCK:

2 balls White, 1 ball Yellow 123, Pink 106, Magenta 113, Light blue 130 and Dark Blue 132 (25 grams each), 4 small buttons, crochet hook no. 13.

BOY'S TOP:

6 balls White, 1 ball each Brown 125, Orange 128, Yellow 123, Green 124 (25 grams each). 3 white buttons, crochet hook no. 13.

MEASUREMENTS:

Frock—length 31 cms., chest 51 cms. Boy's top—length 35 cms., chest 60 cms., sleeve seam 27 cms. Each motif measures 2 cms. x 2 cms.

ABBREVIATIONS:

ch. = chain; tr. = treble; dbl. tr. = double treble; dc. = double crochet; h.tr. = half treble; ch.sp. = chain space; rep. = repeat; inc. = increase; dec. = decrease; tog. = together; s.s. = slip stitch; sts. = stitches; alt. = alternate; beg. = beginning.

MOTIF:

With Yellow yarn work 4 ch., s.s. to 1st ch. to form a ring.

1st round: 2 ch., 1 h.tr. in the ring, * 3 ch., 2 h.tr. in the ring, rep. from * twice more, 3 ch., s.s. to top of 1st 2 ch.

2nd round: 1 dc. between 2 ch. and 1st h.tr. of previous round, * (1 dc., 1 h.tr., 3 tr., 1 h.tr., 1 dc.) in next 3 ch.sp.,

1 dc. between next 2 h.tr., rep. from * at end miss last dc., s.s. in top of 1st dc., fasten off.

For frock: Similarly work 33 motifs more in Yellow yarn, 36 in Pink yarn, 34 in Magenta yarn, 33 in light Blue yarn and 33 in Dark Blue yarn. Join motifs in order of Yellow, Dark Blue, Light Blue, Magenta and Pink alternately. Form 2 rows of 30 motifs each and join these 2 rows together for the base of the frock. Make 1 more row of 30 motifs and 2 more rows each of 22 motifs. Stitch last 2 rows together.

FROCK

With right side of work facing and with White yarn work:

1st row: (Over the 2 rows of motifs for base) 1 dc. in the centre tr. of end petal (1st petal) of the 1st motif 1 dc. in next tr., * 1 ch., 1 tr. in the centre dc. of the same motif, 1 ch., 1 dc. in 1st of the 3 tr. of same motif, 1 ch., 1 dc. in 3rd of the 3 tr. of next motif, rep. from * to end of row, working 1 dc. in the end tr. (centre tr. of the last petal of last motif), 2 ch., turn.

2nd row: 1 tr. in next dc., *

1 tr. in next 1 ch.sp., 1 tr. in next tr., (1 tr. in next 1 ch.sp., 1 tr. in next dc.) twice, rep. from * to end, 2 ch., turn.

3rd row: 1 tr. in each tr., to end, 2 ch., turn. Rep. 3rd row 6 times more and when working the last row join it to a single row of 30 motifs. Fasten off.

Rejoin White yarn to opposite side of row of flowers and work the 1st row as the 1st row of lower White portion, then work 5 rows of tr. in white.

Next row: Dec. as follows (at the same time join the band of 2 rows of 22 motifs in each row), 1 tr. in each of next 2 tr., work next 2 tr. tog., (retain last loop of each on hook, yarn over hook and draw through all loops), (1 tr. in next tr., work next 2 tr. tog.) 7 times, * 1 tr. in each of next 2 tr., rep. the bracket twice, rep. from * to last 19 sts. (1 tr. in next tr., work next 2 tr. tog.) 6 times, 1 tr. in last st., fasten off.

Now arrange motifs over the 2 rows of motifs (having 22 in each row). With right side of work facing, join 4 motifs over the 1st 4 motifs, leave next

3 motifs and join 8 motifs over next 8 motifs, leave next 3 motifs and join 4 motifs over last 4 motifs.

Next row: Join a row of 4 motifs over the 4 motifs of previous row, join 2 motifs over 1st 2 motifs of the row of 3 motifs and 2 motifs on the last 2 motifs and 4 motifs over next 4 motifs.

Next row: Leave 1st 2 motifs, join 2 motifs over next 2 motifs, 2 motifs over 2 motifs at left front armhole and 2 motifs over 2 motifs at right front armhole, then 2 motifs over 2 motifs for back armholes. Join 2 motifs of back and front for shoulders.

EDGING:

With right side of work facing, join Magenta yarn to lower end of left side of the back opening:

Work 1 dc. in centre tr. of the 1st petal, 1 dc. in next tr., * 2 ch., 1 dc. in centre dc. of the same motif, 2 ch., 1 dc. in 1st of the 3 tr. on last petal of same motif, 2 ch., 1 dc. in 3rd tr. of next motif, rep. from * along the straight row and over the 1st motif on neck edge, 2 ch., 1 dc. in 3rd tr. of the 1st petal of next motif, 2 ch. (1 tr. in centre dc. of same motif, 1 tr. in first tr. of next petal, 1 dbl.tr. on the joint (where 3 corners meet), 1 tr. in 3rd tr. of next motif, 1 tr. in centre dc. of same flower) retain last loop of each st. in the bracket on hook, yarn over hook and draw through all loops. Continue to work edging, (working next 3 corners as the 1st one), end at lower end of the right side of back opening, fasten off.

Rejoin same wool to beg. of the 1st row of edging and work the next row.

2nd row: Work 3 dc. in each 2 ch.sp., along the left side of back opening and along the neck edge, till end of right back neck.

Make button loops along the right side of opening, 2 dc. in the 1st sp., 5 ch., 2 dc. in same sp., work next loop in the sp. between 2nd and 3rd motifs, 3rd loop at the end of 4th motif and the 4th loop just above the next row of motifs. Sew buttons to correspond with the buttonloops.

BOY'S TOP

BACK:

With White yarn work a row of 74 ch., turn.

1st row: 1 tr. in 4th ch. from hook, 1 tr. in each ch. to end, 2 ch., turn, (72 sts. including turning ch.).

2nd row: 1 tr. in each tr. to end, 2 ch., turn, (turning ch. is counted as 1 tr.).

Rep. 2nd row 28 times more (30 rows) avoid turning ch. at end.

SIMPLY ADORABLE!

A cute frock and a smart top for your little ones, in a delicate pattern



Ready...
Get set...

SMOOTH



Creative Unit 3188

Lure
COLD WAX
HAIR REMOVER

A woman's arms and legs should be soft, smooth and totally unblemished. And it is so easy to achieve this with Lure Cold Wax—the non-chemical, ready-to-use hair remover that comes in a tube.

Lure removes hair right from the roots, retarding hair growth and leaving your arms and legs smooth and flawless for weeks and weeks.

The only hair remover that leaves no traces behind.

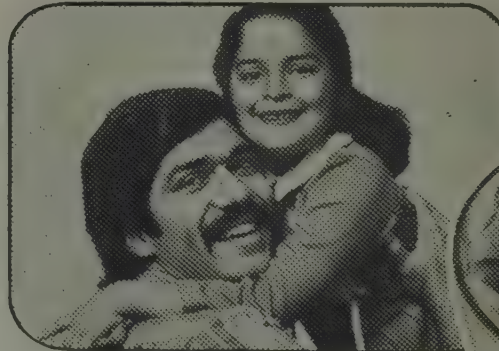
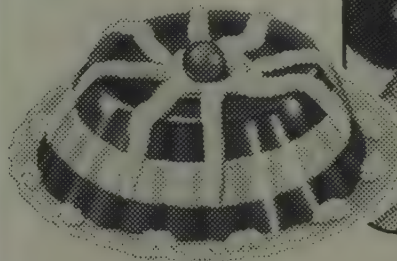
**“My mummy
sure can make
Rex Jelly
yummy!”**



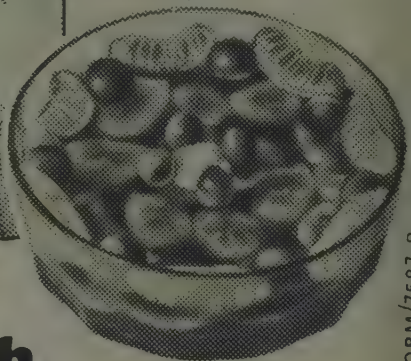
Our twin treat
—Rex Jelly with custard



Guests get 'rainbow'
Rex Jelly with lots of
cream (I get some too!)



Homework done, and
I'm the apple of
Daddy's eye... I get
Rex Jelly with fruit!



**Every day
is fun day with
Rex Jelly!**



Corn Products Co.
(India) Pvt. Ltd.

Rainbow Jelly

1 packet Rex Raspberry Jelly
1 packet Rex Strawberry Jelly
1 packet Brown & Polson
Blancmange, whipped cream
for decoration

Prepare Raspberry Jelly.
Place in large moistened
mould to set.

Prepare Blancmange (refer
to pack). Cool by placing
over cold water, stirring once
in a way. When cool but
not set, spoon over set
Raspberry Jelly.

Prepare Strawberry Jelly.
Spoon carefully over set
Blancmange.

Chill till set.

To serve, unmould and
decorate with whipped
cream.

SIMPLY ADORABLE!

Shape Armholes and Divide for Back Opening:

1st row: With right side of work facing, 1 s.s. in each of next 3 sts., 2 ch., 1 tr. in each of next 32 tr., 2 ch., turn.

2nd row: 1 tr. in each tr. to last 2 sts., 2 ch., turn.

3rd row: 1 tr. in each tr. to end, 2 ch., turn.

4th row: (work a button-hole) 1 tr. in next tr., 1 ch., miss 1 tr. work to last st., miss last st., 2 ch., turn.

Work straight in tr. for next 10 rows, working second buttonhole in 5th row and a third buttonhole in 10th row (last row) end at armhole edge.

Shape Shoulder and Neck:

1st row: With right side of work facing 1 tr. in each tr. to last 12 sts., 1 tr. in each of next 2 tr., but retain last loop of each on hook, yarn over hook and draw through all loops, 2 ch., turn.

2nd row: 1 tr. in each of next 12 sts., 1 ch., turn.

3rd row: s.s. over next 6 sts., 1 tr. in each of next 6 tr. fasten off. Attach yarn and work left side to match right

side, reversing shapings and avoid buttonholes.

Work a row of dc. along the lower edge. Work 4 rows of dc. along the left side of back opening and 1 row of dc. along the right side and along the neck edge.

FRONT

Centre Piece:

With White thread work a row of 29 ch., turn.

1st row: 1 tr. in 4th ch. from hook, 1 tr. in each ch. to end, 2 ch., turn.

2nd row: 1 tr. in each tr. to end, 2 ch., turn.

Rep. 2nd row 36 times more (38 rows).

To Work Neck and Shoulders:

1st row: With right side of work facing, 1 tr. in each of next 4 tr., 1 tr. in each of next 2 tr., retain last loop of each on hook, yarn over hook and draw through all loops, 2 ch., turn.

2nd row: 1 tr. in each tr. to end, 2 ch., turn.

3rd row: 1 tr. in each of next 2 tr. 1 tr. in each of next 2 sts., retain last loop of each

on hook, yarn over hook and draw through all loops.

4th row: 1 tr. in each tr. to end, 2 ch., turn.

5th row: 1 tr. in each of the next 2 tr. and work them tog. as in 1st and 3rd rows, 2 ch., turn.

6th row: 1 tr. in next tr. fasten off.

Leave out 15 sts. at centre for neck, join yarn to next st. and work to match first side, reversing shapings.

Work a row of dc. along the lower edge and along neck edge.

For Side Pieces: Motifs are worked as for motifs for frock. Working altogether 26 motifs each in Brown, Yellow and Green and 24 motifs in Orange. Arrange them in order of Brown, Green, Yellow and Orange.

Left Side Panel: Starting from the base join 9 rows of 4 motifs each, then 5 rows of 3 motifs each (1 motif is missed off for armhole shaping).

Right Side Panel: Reverse shapings for armhole and arrange motifs to match motifs of left panel. Stitch a motif panel on each side of the White portion, slightly allowing the motif edges to overlap the White edge.

SLEEVES

With White yarn work a row of 52 ch., turn.

1st row: 1 tr. in 4th ch. from hook, 1 tr. in each ch. to end, 2 ch., turn.

2nd row: 1 tr. in each tr. to end, 2 ch., turn.

Rep. 2nd row, inc. 1 tr. at each end of next and every following 4th row till 8 inc. have been worked on each side. Continue straight till 35 rows in all have been worked.

Shape Top:

1st row: 1 s.s. in each of next 3 sts., 1 tr. in each tr. to last 3 sts., 1 ch., turn.

2nd row: 1 s.s. in each of next 2 sts., 1 tr. in each tr. to last 2 tr., 1 ch., turn.

3rd to 9th rows: As 2nd row.

10th and 11th rows: As 1st row, fasten off.

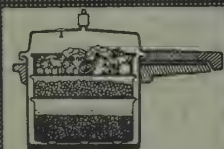
Work a row of dc. along the lower edge of each of the sleeves.

To Make Up:

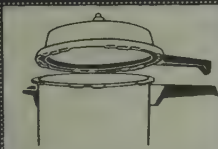
Join sides, sleeve seams and shoulder seams. Set sleeves into armholes. Sew buttons to correspond with the buttonholes.

Arnavaz Dhondy

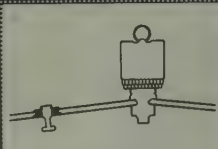
8 reasons why...



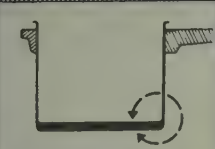
Outside-fitting lid provides maximum cooking space—with or without separators; for greater fuel economy.



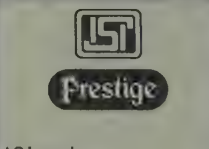
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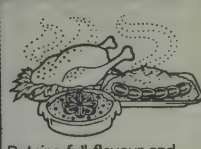
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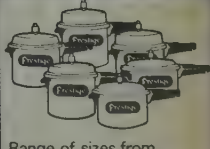
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Yasmin likes to alternate her wardrobe with saris and salwar kameezes. She opts for unusual prints that are bold but simply tailored. A black and white salwar kameez is smart for work and pretty enough for a coffee date later—the laheria dupatta echoes the stripes at hemline; while a blue paisley print with a diagonal opening and bow ties and a white lace dupatta is ideal for day wear. Strong colours are Yasmin's favourite. This kameez in black has an unusual pink border applied down the front.

Her hair is shoulder length and swinging. She changes it to a neat bun at the nape or ties it in curls for a change of style. Button earrings and rings are her favourite accessories.

Dinoo Vacha

have you read Home Science

The monthly magazine that aims at spreading a scientific outlook among women especially in semi-urban and rural India. The magazine projects their aspirations, activities and achievements.

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beauty bulletin

HELPFUL EXERCISES

I have a small bustline and I feel very self-conscious about this. I have tried using creams to develop it, but to no avail. Could you suggest me some exercises?

C.D.C. (Simla)

Here are some exercises to tone up the pectoral muscles which hold the bosom firm.

1. Make a fist and place it firmly against the palm of the other hand and push to one side, then the other, resisting as much as possible. Do this six times.

2. Stand straight, keep palms together. Then fling arms way back as you inhale deeply. Repeat 10 times.

Here is another one:

3. Stand in front of an open door-way, with the door a few inches away from you. Slowly bring hands up so that your fingertips just reach the door jamb. Press hard with your fingers. Hold for a minute, keeping your elbows

FOR AN OVAL FACE



parallel to the floor. Jerk your elbows sharply as far as possible. Repeat pressing and jerking.

You should also take up tennis or swimming as they are good to develop the bustline.

BLEACHING HAIR

I have a little hair at the corners of my upper lip and on the chin — it appears unsightly. I do not want to wax this hair nor use any creams for removing it. I want to bleach it, how is this done?

B.L.L. (Calcutta)

As the hair growth is sparse on your upper lip and chin, you can lighten it by bleaching so that it is less noticeable.

Take two teaspoons of 20-volume hydrogen peroxide in a cup and add a few drops of liquid ammonia and a little bleaching powder to it to form a paste. Apply this on the hair and let it remain for about 10 minutes till the hair turns golden yellow. Then rinse well with cold water.

WRINKLES ROUND MOUTH

I am in my late thirties and have a dry skin. I have recently developed fine wrinkles round my mouth. I am very much upset, is there any way of removing them?

S.P. (Bombay)

As one gets older the skin tends to dry out losing its muscle tone. Habitual facial expressions like smiles, frowns, etc. eventually become engraved on the face in the form of little lines.

Give a whistle or pucker the lips in such a way as if you were going to whistle. This exercise will make the muscles of your lower lip work.

TOO ROUND FACE

I am 21 and have sharp features. But my problem is that my face is too round. What should I do to make it appear long? I don't wear make-up but only tweeze my eyebrows.

H.R.R. (Delhi)

If you are plump all over, you need to reduce to shed off extra weight so that your face looks slimmer. Sometimes a round face thins out as one gets older.

Here are a few tips for you to follow to make your face appear long. Wear hairstyles that give your face length without added width. Also avoid wearing round necklines and chokers. V necklines are best for you. As you have a round face, don't round off your brows when shaping them, arch them slightly and keep them "peaked" and long.

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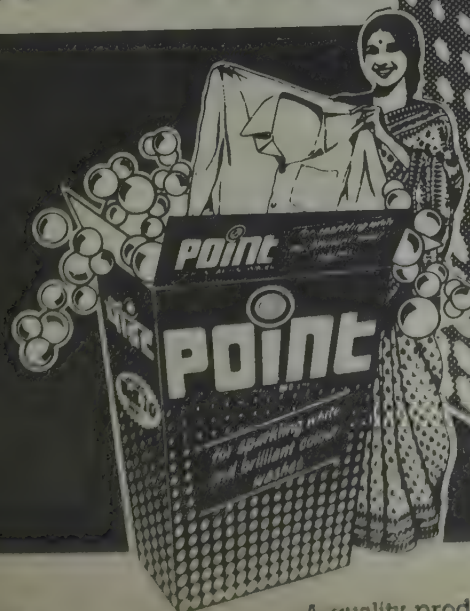
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MAHARASHTRIAN FARE

Premila Lal

The diet of vegetarian Maharashtrians contains plenty of cereals, sprouted dals, rice, vegetables and a large quantity of milk and milk products; while the non-vegetarian Maharashtrians include meat, sea-food and eggs in their daily meals, along with pickles, chutney, curd, shreekhand, or sheera or halwa. A typical Maharashtrian meal starts with chappati, dal, vegetable or meat. Rice, dal and vegetables and curd or lassi follow. If a sweet is served, it is generally with the first part of the meal.

MISAL

1½ cups matki, sprouted
 ½ cup moong, sprouted
 ½ cup chawli beans, sprouted
 1 large onion, minced
 2 tbsps. oil
 ½ tsp. chilli powder
 ½ tsp. turmeric powder
 ½ tsp. garam masala powder
 A small knob of jaggery
 Salt to taste

Asafoetida, cumminseed and mustard seed for baghar
 SERVE WITH:

2 cups of mixed farsan
 ½ cup of chiwda
 ½ cup chopped coriander
 ½ cup onions
 ½ tomatoes, chopped
 Beaten curd for pouring on top

FOR CHUTNEY, GRIND:

½ cup of fresh coconut

4-5 red chillis
 7-8 cloves garlic
 Salt to taste

Heat oil in a dekchi. Make baghar. Add chopped onions and stir for a while. Then add all the sprouted dals and beans. Finally add the remaining ingredients and pressure cook for minutes.

While serving, put two serving spoons of the above prepared beans into individual plates. Add one tablespoon of beaten curd, one teaspoon of chutney, three tablespoons of mixed farsan, one tablespoon of chiwda and finally top with chopped coriander, onion and tomatoes and serve immediately, otherwise the farsan will become soggy.



RUANAVLE (Spicy Cabbage Cake)

- 1 medium sized cabbage
- 2 onions
- Juice of 1 lemon
- 1 bunch of coriander leaves
- 1 tsp. garam masala powder
- 1 tsp. ginger paste
- 1 tsp. chilli powder
- 3 tbsps. oil
- 1 cup besan
- 1 tsp. baking powder
- Salt to taste

Chop the cabbage, onions and coriander leaves finely. Mix in the other ingredients. Add just enough water to hold the mixture together. Put the mixture into a greased baking mould and bake in a moderate oven till it sets, for about 30-40 minutes. Serve whole or in wedges.

APPE

- (A sweet made out of sooji)
- 3 cups fine semolina (sooji)
- 1½ tbsps. shortening, melted
- 1½ cups sugar or jaggery and coconut milk
- Milk
- A few cardamoms
- Seedless raisins

Mix semolina, shortening, sugar or jaggery, cardamom seeds and raisins with enough milk to make a thick batter (as for pakoras) and keep aside for at least one hour to allow the semolina to rise.

For making Appe, an Appe mould is available in shops selling kitchen utensils. Made of cast iron, it has deep round depressions—1, 3, 5, or 7 depressions depending on the size. Heat the Appe mould on a medium fire and fill the depressions with refined oil. When the oil is hot enough, drop a spoonful of the semolina batter in each depression. When it becomes brown on one side, turn it and let the other side get brown. Drain and keep it on a paper. You can serve it hot or you can let it cool and store it in a tin. It keeps for 2 to 3 days.

KELA MUTTON

- ½ kg. boneless mutton pieces
- 9 raw bananas
- 1 coconut, grated
- 3 green chillis
- 2 tps. chilli powder
- 1 tsp. turmeric powder
- 2 tps. coriander and cummin-seed powder (dhania-jeera)
- 2" piece ginger
- 1 small pod garlic
- 2 large tomatoes
- 1 bunch coriander leaves
- 1-2 tbsps. pure ghee

Grind ginger, garlic and green chillis to a paste. Boil the washed mutton with the paste and salt. Leave aside after the mutton is nearly cooked.

Cut the raw bananas in thin circles, wash and add them to the cooked mutton. Add to it the powdered spices and salt and stir well once or twice, then add four cups of coconut milk (extracted by squeezing the grated coconut in warm water), then add ghee and chopped tomatoes. Place on a slow fire stirring every few minutes. Cook for about

twenty minutes or till the raw bananas are cooked and turns into thick paste. Serve hot, sprinkle with chopped coriander leaves and lime juice. Serve with tanduri roti or nan.

MANGO MASALA CHICKEN

- ½ kg. chicken
- 3 half ripe mangoes
- 3 cloves of garlic
- 1" piece ginger
- 2 cardamoms
- 2 cinnamon sticks
- 1 cup curd
- 3 red dry chillis
- ½ tsp. turmeric powder
- 1 tsp. freshly ground black pepper
- 1 tbsps. ghee
- 1-2 tbsps. grated coconut

Choose large firm mangoes. Peel and grate them. Grind together the garlic, red chillis with a tablespoon of grated mango. Heat the ghee and fry the masala paste, adding cinnamon and cardamoms. Add the chicken and fry for five minutes. Add turmeric and salt to taste. When the chicken is browned add a mixture of grated mango and curd. Cook on low fire, well sealed, till chicken is tender. Garnish with grated coconut

PRAWN IN COCONUT

- 8 medium prawns
- 4 green chillis
- 4 slices green mango (or 1 tsp. lemon juice)
- 2 tbsps. mustard seeds
- ½ tsp. turmeric powder
- Salt to taste
- 6 dry red chillis

- 1 large coconut
- 2 tbsps. mustard oil

Cut the top off the coconut, make incisions in the kernel and keep aside. Parboil the prawns and drain. Make a paste of the red chillis and the mustard seeds. Heat the oil and when smoking, take off the fire and cool. Pour the oil into the coconut and put in the prawns, mixed well with the mustard-and-chilli paste and salt to taste. Add sliced green chillis, the green mango or lemon juice, and the turmeric powder. Seal the top of the coconut with its own cover and line the edge with some flour paste or a bit of pastry mixture to secure it. Now place the coconut in the hot embers of a dying fire, covering the top with ashes and let it remain for 2 to 3 hours. Remove and serve in the shell, removing the cover.

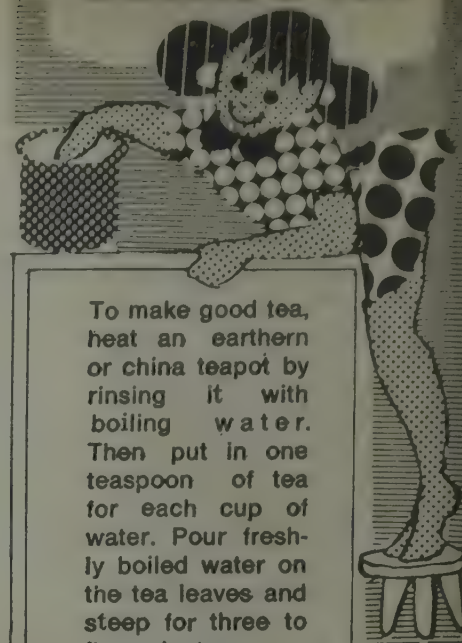
LOBSTER

(Maharashtrian style)

- 1 kg. large lobsters
- 6 cloves garlic
- 1 lemon
- 1 tsp. chilli powder
- 1 tsp. turmeric powder
- Salt and sugar to taste
- 1 tbsps. ghee
- 1 tbsps. chopped coriander leaves.

Carefully remove the meat from the lobster shells and wash well. Heat the ghee in a saucepan and fry the crushed garlic till a pale gold. Add lobster meat and fry for about 5 minutes. Add juice of lemon, chilli powder, turmeric,

cuckoo lal



To make good tea, heat an earthen or china teapot by rinsing it with boiling water. Then put in one teaspoon of tea for each cup of water. Pour freshly boiled water on the tea leaves and steep for three to five minutes.

sugar and salt. Cover and simmer gently on a low heat till tender adding a little water if necessary. Serve garnished with coriander leaves.

SHREEKHAND

- 1 kg. curd, thoroughly drained
- 1 tsp. cardamom, crushed fine
- 2 tps. saffron, soaked in a little milk
- 750 gms. sugar
- 2 tps. almonds, blanched and chopped
- 2 tps. pistachio nuts, chopped

Powder the sugar till fine and blend in with the curd. Beat to a creamy texture and add the cardamom and saffron. Pour into a dessert bowl or individual glasses and garnish with almonds and pistachio nuts. Chill thoroughly before serving.

DAL HALWA

- 1 kg. green gram dal
- ½ kg. sugar
- ½ kg. khoya (solidified milk)
- 4 dozens finely sliced almonds
- 125 grams melon seeds
- 4 dozens powdered green cardamoms
- 1 dozen silver leaves (varak)
- ½ kg. ghee

Wash and clean the dal and soak in water overnight. Wash the dal twice again in fresh water and grind to a paste. Heat sugar together with a cup or two of water till it forms a thin syrup.

Break up the khoya and roast on a tava for 5 minutes, remove and keep aside. Heat the ghee in a karahi and fry the dal paste. Cook till the ghee separates from the dal, stirring constantly to prevent the mixture from sticking to the pan. Now add khoya, almonds, melon seeds and cardamoms. Fry for 5 minutes, then add the syrup. Keep stirring, till the syrup dries up. Turn out in a thali and decorate with silver leaves. This is at its best served hot.

Cookery Queen Of The Month



Kiran Mewawalla of Bombay wins Rs. 100 plus a saucepot from Trupti Industries, Bombay.

BAKED STUFFED POMFRET

- 1 pomfret
- 100 grams prawns
- 3-4 red chillis
- ½ tsp. turmeric powder
- ½ tsp. cumminseed
- 1-2 tbsps. oil
- ½ tsp. sambar masala
- 5-6 cloves garlic
- 2 small onions
- A few coriander leaves
- ½ tsp. sugar
- 1 tbsps. vinegar

- 2 small tomatoes
- Salt to taste

Shell the prawns; wash and cut them into pieces. Grind the chillis, cumminseed and garlic. Chop the onions and tomatoes. Heat a little oil and fry onions; then fry the ground masala and add turmeric powder, sambar masala, chopped prawns and tomatoes. Let it cook on a slow fire till the prawns are done. Then add chopped coriander leaves, salt, sugar and vinegar. When the gravy is thick and the oil floats on top, remove from fire.

Clean and wash the pomfret. Make a slit and bone the fish. Sprinkle with salt inside and outside and keep aside for half an hour.

Stuff the pomfret with the prawn filling and tie with a thread. Grease a baking tray, place the pomfret in it and apply some hot ghee on top. Bake in a hot oven at 400 degree F or 200 degree gas. When one side is baked turn it over to the other side. When done, remove the thread and place on a flat dish. Garnish with fried potato fingers and parsley.

recipes from our readers

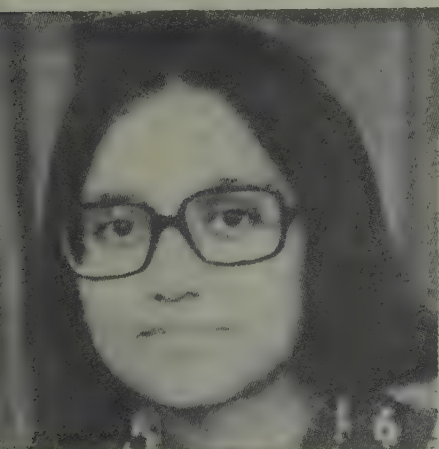


Rani N. Bellani,
Bombay

MASALA CHOPS

- 1 kg. mutton chops
- 1 cup sour curd.
- 1 tsp. chilli powder
- 50 grams tamarind pulp
- Salt to taste
- 2 tbsps. ghee

Clean and wash the mutton chops. Boil them in a pressure cooker till tender. Make a mixture of curds and the tamarind pulp. Heat the ghee in a dekchi and then add the mixture, salt and chilli powder. When it boils, add the chops. Cover dekchi and cook on a slow fire, till the gravy dries. Serve hot with chappatis.



Sakuntala Sundas,
Kalimpong

HIDDEN KEEMA IN POTTAL (PARWAL)

- 250 grams mutton keema
- 50 grams pottal (parwal)
- Coriander leaves, chopped
- Oil
- Salt to taste
- tsp. turmeric powder

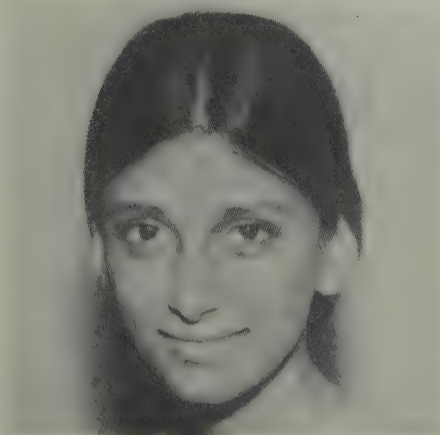
GRIND TO A PASTE:

- onions
- small pod garlic
- small piece ginger
- red chillis
- tsp. coriander seeds
- tsp. cumminseed
- tsp. garam masala powder

Peel off the thin skin of pottal and remove the seeds carefully. Then heat the oil and fry half

the masala, add salt and turmeric powder. Add the keema and a little water, cook for 15 minutes, till dry. Keep aside and let it cool. Then fill each pottal with keema.

Heat some more oil, fry remaining masala till well browned, adding water as required. Then put pottal, add garam masala, salt to taste, add turmeric powder. Cook for 10 to 15 minutes. When cooked, remove from fire and garnish with chopped coriander. Serve hot.



Ophealia Saldanha,
Bombay

MACKREL MURMURI (BAKED)

- 1 doz. mackrels, (fish) washed, cleaned, and slit the back



Aruna Reddy wins Rs. 50 plus a non-stick sandwich toaster and a Tin-O-Mat from Trupti Industries, Bombay.

GHEELESS MEAT

- 1 kg. meat, preferably without bones

open with a knife. Keep aside.

- 4 cloves
- 2 pieces cinnamon
- 1 cup coriander, chopped

FOR GRINDING ROUGHLY IN VINEGAR:

- 20 dry chillis
- 1 tsp. cumminseed
- 1 tsp. coriander
- 10 peppercorns
- 1 tsp. turmeric
- 1 cup vinegar
- 1 cup masala water removed from the mortar

Salt to taste

FOR SLICING:

- 2 large onions
- 1 pod garlic
- 1 piece ginger
- 4 green chillis

Mix the ground masala and the sliced ingredients along with salt and stuff each mackrel from the back opening, equally and evenly. In a vessel, place a layer of 4 mackrels lengthwise, then another 4 crosswise and the last 4 again lengthwise. Pour the masala water over them. Pound cloves, cinnamon pieces and sprinkle over, add chopped coriander leaves. Keep on low fire with live-coals on top of the lid, and cook for an hour or bake in an oven. This dish tastes better the next day.

- 100 grams onions
- 25 grams ginger
- 25 grams garlic
- 1 litre curds
- 6 small cardamoms
- 3 sticks cinnamon
- 6 cloves

Salt and pepper to taste

Grind ginger and garlic to a fine paste and mix in the curd along with salt. Cut the meat into small pieces and put in the curd mixture, and allow it to marinate for 5 to 6 hours. Then put the whole mixture in a pressure cooker. Water is not required, unless you feel the curd is not sufficient. Cook it for 20 minutes or till the meat is tender. Cut onions and deep fry them in oil till crisp and dark brown. Take it out, cool for 10 minutes, then powder them. Make fresh garam masala with cardamom, cloves, cinnamon and pepper. Mix it with onion powder and sprinkle over the meat. Garnish with potatoes, tomato rings and serve with parathas.



Annie V.
Ahmedabad

EGG-CABBAGE PIE WITH CREAM CHEESE PASTRY

- 1 cup margarine
- 50 grams cream cheese
- 1 cup all purpose flour
- 2 tbsps. sugar

Put the margarine and the cream cheese in a bowl and let it stand until softened. Then work in 2 tablespoons sugar and 1 cup all-purpose flour and shape into a ball. Roll out several times with a smear of butter, folding from all sides and chill to be used later.

FILLING:

- 1 large onion, chopped
- 1 cup butter or margarine
- 1 head cabbage, finely chopped
- 2 tsps. salt
- 1 tsp. pepper
- 6 hard-boiled eggs, chopped

Saute onion in the butter in a large skillet for 2 to 3 minutes. Add chopped cabbage, salt and pepper. Cover and cook stirring occasionally for about 20 minutes. Add chopped eggs.

Roll out 2/3 of the pastry and line a shallow 11" x 6" baking dish. Fill with cabbage mixture. Roll the rest of the pastry to fill and adjust on top of dish. Seal edges and slit top in several places for steam to escape. Bake in a hot oven (400 deg. F) for 15 minutes. Turn oven temperature control to 350 deg. F. and bake for about 20 minutes more.

ATTENTION, COOKERY ENTHUSIASTS!

Each recipe for the week's and monthly contests and Recipes From Readers' page must be accompanied by this coupon. Those not accompanied by the coupon and a passport size photograph will not be considered for publication.

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completely natural
loveliness



Vegetarianism is a part of India's age-old tradition and as such is not a very new concept. There is however a lot of ignorance and misconception regarding this great movement. The 24th World Vegetarian Congress sponsored by the International Vegetarian Union brings together various vegetarian organisations to take stock of achievements, experiences and handicaps and to clear up some doubts in the minds of many vegetarians and non-vegetarians. The last Congress was held in the U.S.A., and this is the third to be held in India, the previous two being the 1957 and 1967 World Vegetarian Congress.

A curious change is sweeping through the food habits of the world population. The vast populace abroad who are non-vegetarian by habit are gradually taking to vegetarianism on scientific or humanitarian grounds. Conversely, Indians who have been predominantly vegetarians due to tradition, habit or religion are slowly forsaking it and veering towards non-vegetarianism in an effort to move with the times.

It is rather sad to note that it is not conviction that makes us vegetarians or non-vegetarians. It is just a habit, a thoughtless drifting. It is time we did some soul-searching to find out the reason that impels us to choose between the two paths.

The appeal for vegetarianism can be judged on four grounds — moral or ethical, scientific, humanitarian and economic.

Ethically, everybody knows that it is wrong to kill. Almost all religions teach us "not to take a life." Life is sacred and when we kill we know that we cause pain and agony. Yet every day millions of lambs, pigs and cows are slaughtered all over the world to appease man's hunger, a hunger that can be satisfied just as well if not better by nature's bountiful fruits vegetables, seeds and grains.

His Holiness the Dalai Lama became a vegetarian more than a decade ago when he observed a fowl being killed for his table. In that horrifying moment he realised the significance of the moral "not to take a life."

Mahatma Gandhi, after his brief experiment with meat-eating, felt that the basis for vegetarianism should be a moral one — one of principle. "If anybody said that I should die if I did not take mutton — even under medical advice — I would prefer death. That is the basis of my vegetarianism. Not for the world should one sacrifice a moral principle. Therefore the only basis for having a vegetarian principle is and must be a moral one."

The poet Rabindranath Tagore said, "Once, looking out of a window I saw a chicken crying and trying to escape from the man who was running after it. Since that day I became a vegetarian."

The younger generation however has little time or need for

*It is a pity,
says the writer,
that Indian youth,
traditionally
vegetarian, should
be taking to
meat eating as a
result of wrong
beliefs and values*

FOOD FOR THOUGHT

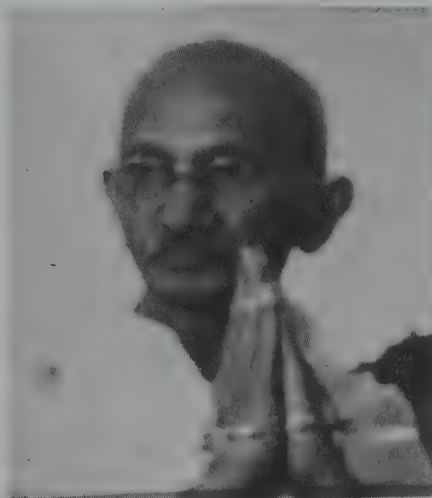
Malati Jaikumar

a taste for it. He has a vague sense of guilt because he knows his parents do not like it, but at the same time feels a thrill at doing what is forbidden at home. But he has no qualms whatsoever at the idea of some animal being butchered for his food. "Don't vegetarians kill plants? After all plants also have life."

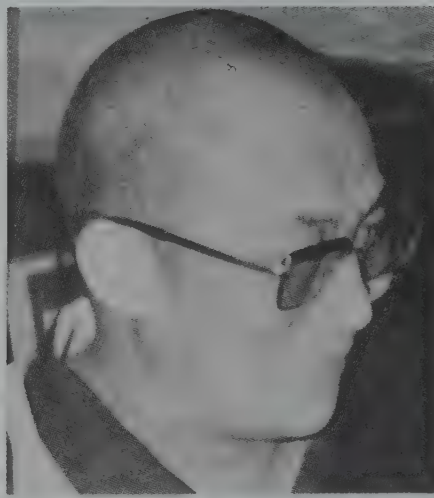
But there is a vast difference between slicing a carrot and cutting the throat of an animal which is filled with terror at the premonition of danger and death. And that is not all. After the death throes, there is the process of blood-letting, skinning, disembowelling and dissecting. If "kill-

Tamra Patras, and the Prani Mitra, the Samaj Ratan and the Samaj Bhushan titles. He is a self-made man who started off as a railway employee in 1908 on Rs. 12 a month and is now a successful businessman. At 87 he is still an ardent, active and ready worker for noble causes. He feels that it is sad that there is a tendency among high Indian officials, belonging to strict vegetarian communities, to give up their traditional habits and take to meat eating through false notions of social prestige. Along with the adopting of the Western style of dress and western customs it is thought fashionable and modern to turn to non-vegetarian food. It is on a par with smoking or drinking — a sign of independence and rebellion. Boys and girls from vegetarian families take to flesh eating as they move away from home, take up jobs or join the army.

Does travelling abroad force one to become a non-vegetarian? "Not at all," says Mrs. Rukmini Devi Arundale, one of the vice-presidents of the International Vegetarian Union. "I have been



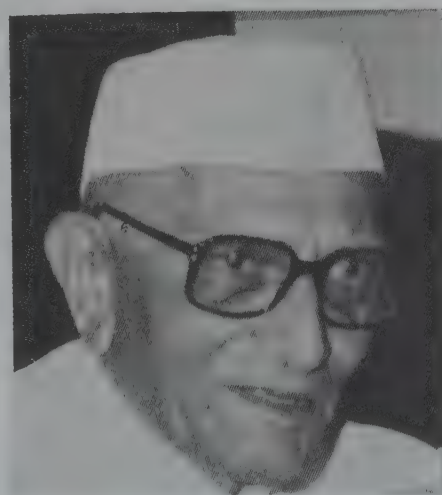
Mahatma Gandhi



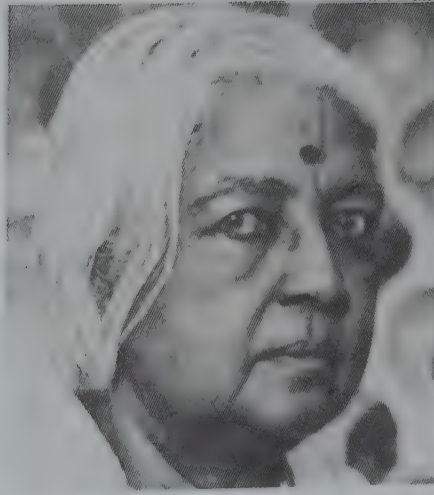
Dalai Lama



Jayantilal N. Mankar



Morarji Desai



Rukmini Devi Arundale

travelling extensively from 1924 and it is not difficult to remain a vegetarian abroad. It is wrong to make travel an excuse for taking non-vegetarian food. I think it is a pity that more and more Indians are doing just that."

Aesthetically, too, chunks of raw meat are far less appealing than mounds of fresh vegetables and fruits. A vegetarian diet can be eaten raw, but as Percy Bysshe Shelley wrote in his "Vindication of a natural diet", "It is only by softening and disguising dead flesh by culinary preparations that it is rendered susceptible of mastication and digestion and that the sight of its bloody juices and raw horror, does not excite loathing and disgust".

So much for Ethics and Aesthetics. "We must appeal to reason and intellect," said Shri J. N. Mankar, another vice-president of the I.V.U. "Take a look at vegetarianism from the scientific and economic angle."

Mr. J. N. Mankar at 83 was a picture of good health. He had a

religion. Hardened by the sight of violence and injustice among human beings they feel very little for the suffering caused to animals.

Mr. K., a young man from a Jain family, has parents who are staunch vegetarians. He was introduced to non-vegetarian food outside the home and developed

ing" plants can be compared to killing animals we might as well go in for cannibalism!

"The pity is that no one pauses to think of the gory spectacle and the suffering involved. The meat eater looks upon meat as an item of food and not a piece of cooked carcass," says Mr. Anand Raj Surana, the recipient of two

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FOOD FOR THOUGHT

glowing complexion, bright eyes, alert and clear, reflecting the quickness of his mind. A very trim figure added grace and agility to his movements. As he began to speak you realised that he was a walking miracle. He had had two attacks of cancer, the first of which was cancer of the throat. He took absolutely no medicines as he did not take allopathic medicines in any form. At the insistence of his near and dear ones he submitted to cobalt ray treatment which caused such a burning sensation that to nullify it he took the juice of Shyam Tulsi and applied mud-packs after each session. He also took wheat-grass therapy prescribed by Dr. N. Wigmore who believes that wheat-grass has the ability to cure many diseases. The second attack of cancer forced him to go off solid food and he had been on a liquid diet for the past forty years and a totally milk diet for the past fifteen years! To my query whether his cancer was completely cured, he had replied, "I cannot say if I am cured for I have had no tests taken. But as you can see I lead a perfectly normal, healthy life. I travel a lot and I feel fine."

He was constantly on the move within India and abroad and had just returned from a trip overseas.

There is a growing awareness of the vast therapeutic potential of vegetarian food and more and more doctors and scientists in India and abroad are turning towards vegetarianism as a result of research and study. In California a product called Latriel has been culled from nuts and has been found to be highly beneficial. America, which is synonymous with fast life, pills and drugs, has turned to the study of non-toxic vegetarian medicines.

Nature Cure runs parallel to vegetarianism. Many sufferers of chronic diseases who have been given up by medical science as incurable have made dramatic improvements in health simply by being put on a fast or a fruit and vegetable diet. When meat and other highly concentrated protein have been consumed in excess of bodily need, the excess has to be broken down by the liver. It places a great strain on the liver and kidneys and is conducive to disease of these organs.

"I can state quite categorically that the health and prosperity of the West is apparent rather than real," avers Geoffrey L. Budd of the V.U.; The Vegetarian Society (Grt. Britain). "There is widespread malnutrition, not from famine as in India, but from rough eating devitalized foods whose meagre nutrients are skidded through digestive processes leaving a gut lined with greasy

animal fats. Some 3000 chemicals are used in food processing and essential foods such as wheat and rice are refined and, together with white sugar, serve to produce an over-acid blood stream, excess catarrh and many other ailments."

"What about the nutritive value?" questioned a staunch non-vegetarian matron. "Is not meat essential for the growth and strength of children?" This can be answered by taking a look at Denmark during the 1914-18 war. The population had to subsist on a meatless diet but they emerged a far healthier race

happily to a diet of cooked cereals, milk and grains and grew to be 10 feet 4 inches in length! She loved music, watching television, played with the lamb, chicken, deer and peacocks, appeared on T.V. with a lamb on her back and was loved by every man, woman or child who came in touch with her.

A vegetarian diet has also been found to increase the life span and the stamina for prolonged labour. In the animal kingdom, the horse, the elephant and the camel, all vegetarians, are capable of sustained labour, but the leopard and the lion have sharp

several times larger than the area needed to grow vegetarian food for the same number of human beings. It requires six times as much land to graze animals as would be necessary for crops. Viewed in this light, vegetarianism might well prove compulsory as the world population increases and the time may not be far off when the survival of humanity will depend on vegetarianism!

Richard St. Barbebaker of Canada or the "Man of the Trees" as he is popularly known, feels that overgrazing by animals will rob the earth of her protective covering. Of the earth's 30 billion acres 9 billion are already desert. He says, "Trees are the skin of the earth. If a man loses a third of his skin he dies. If a tree loses a third of its bark it dies. So also if the earth loses a third of its tree cover it will surely die."

Diet plays a vital part in the state of the mind and the nervous system. A meat diet makes a person more excitable, more prone to violence. A sattvic diet of fresh fruits and vegetables, mostly uncooked inclines the mind towards serenity. Rajasic diet of cooked food, ghee and lightly fried food keeps one alert and active. But the Tamasic diet of spicy, pungent and over fried food is not to be recommended. So with the control of the diet the mind can be controlled accordingly.

Some very great people have adopted vegetarianism. Albert Einstein, Benjamin Franklin, Romain Rolland and Sir Stafford Cripps are a few of them. There are a group of 10,000 known as the "vegans" who avoid even milk, butter or ghee and are wonderfully healthy and active on a strict vegetarian diet. There is a whole village in Israel, called Amerin which is vegetarian.

What is there in vegetarianism that makes these people change their food habits, a change that requires a tremendous amount of conviction and will power? Tolstoy put the matter simply and directly, "A vegetarian diet," he wrote, "is the acid test of humanity." If so many have gone through the acid test there must be something laudable in it. So why don't we give it a try?

Mr. Jayantilal N. Mankar, the moving spirit behind the World Vegetarian Congress, died on October 27, 1977. He was 82, alert and active to the last — a tribute to his diet of milk and fruit. The name of the venue of the Congress has been changed from Ahimsa Nagar to Mankar Nagar to honour this dedicated crusader for vegetarianism.

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than before the war. So also, in England during the war years meat allowance was cut drastically. But the health far from deteriorating improved considerably.

And then there is the true story of little Tyke — the vegetarian lioness, brought from an American Zoo by George and Margaret Westbeau. When Tyke was ten weeks old they tried to give her meat, but the smell made her sick. They put beef drops in her milk, but even if one drop was mixed she would refuse the milk. Even when she was hungry she would not touch a hamburger no matter how they disguised it. She settled down

bursts of enormous strength and speed which they cannot maintain for a long period.

If a large portion of the vegetarians in India appear undernourished it is due to ignorance of a balanced diet rather than lack of meat. Raw fruits, nuts and vegetables are crammed with vitamins and minerals. This, along with milk, pulses and lentils guarantee a healthy life.

The economic aspect of vegetarianism can be easily understood when we realise that the land required for growing food for the animals, which are reared with the intention of supplying meat to the meat eaters, is

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that boy, he's going to go places one day ... " of Rishi Kapoor. It seems only yesterday that I sat at lunch break with Rishi and his bunch of starry-eyed boys, during the making of "Bobby" when I'd gone to interview this latest model from the Kapoor assembly line. No one dreamt at that time "Bobby" would be such a hit, while they mimed and clowned and went through a generally rowdy lunch session, with me looking on, enjoying myself, and Rishi continuously apologising for their language. It was then that he revealed what it was like to be directed by Raj Kapoor, with no thought of whether you were his son. Raj just took the skin off your back, he said.

RISHI KAPOOR: the new superstar?

Vijaya Irani

And good for him; the skinning ordeal has paid off: When that article did come out late, I made the inadvertent mistake of putting Dimple's name before his while writing of the cast and the next time we met, did he let go at me!

A good many articles followed and so did news and gossip columns describing the aftermath of "Bobby" and what its success could do, and later did, to an aspiring talent like Rishi.

His later films came in droves, bad ones and, though Rishi disputes the fact that they were bad roles for him, I still maintain they were. But whatever the reason, in each subsequent film Rishi certainly floundered. You

could say he was trying out his wings, but he's been through a rough time.

"What flops?" he shouted when I went to see him after the press had said all his films after "Bobby" were flops. He had the figures and the running weeks of each of his films on his fingertips and he thrust them down my throat with an almost vicious gusto. This was the second time we sat and talked of his career and the shape it was taking. And it happened to be his lunch break again.

Let me tell you one fact here. He got himself an identity and an image as the young teenage idol. But personally, in all the talks I've had with him, he was a very serious, adult minded person. Not what you'd call an old head on young shoulders really — he doesn't spout Kafka or Krishnamurthy when he talks. He just talks plain sense with logical explanations for what he believes — meaning he has not chanced upon his beliefs and ideas on impulse. He has thought them out, tested their validity before he accepted them.

His face, sensitive, soft, even unmanly, and something to perpetuate the pudding-faced type of hero, has been advertised time and again. But now, the hard thinking, hard working Rishi Kapoor has worked this out to his advantage.

Two examples can prove my statement. Look at the role of Akbar Illahabadi that he played in "Amar Akbar Anthony". The sweet-faced actor belts out a qawwali or two in a cute new style, and acts out the rest of his lines in a refreshing, disarming way, and wins the hearts of the daily thousands who throng the box-office to see AAA.

"So what?" Rishi shrugs when you compliment him on his role as the charming Akbar. "I get only one-third of the credit for the film." But you know, and so does he, that this is creating a chain-reaction of appreciation in fan circles. This is what an actor today longs for and strives to get.

In Manmohan Desai, the director of "Amar Akbar Anthony", Rishi has created a surge of faith. He has begun to become Manmohan's favourite star. And when a teaming up like this takes birth, before you know what's happening a Superstar is born.

The film world is thirsting for a new phenomenon. And if it isn't Rishi Kapoor, I'll be vastly surprised.



He's the youngest in the family. Who would believe he's only six! Full of pep and mischief. Rather choosy too. When it comes to snacks it has to be ampro and nothing else.... and he's right-- ampro provides that extra energy he needs.

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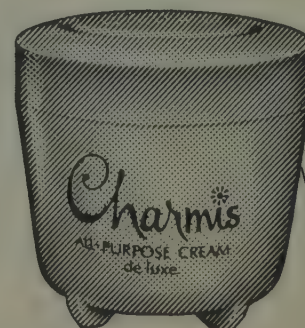
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When the 24th World Vegetarian Congress meets in India from November 18 to December 10, it will be the third time that the country will have hosted such an event, two similar sessions having previously been held in 1957 and 1967 at intervals of a decade. Nearly 500 delegates are expected to attend from about 30 countries and the proceedings spread over four major cities—Bombay, Calcutta, Delhi and Madras. The programme as planned is extensive and varied and will include discussions, seminars and workshops. There will also be exhibitions, highlighting the merits and virtues of vegetarianism.

Why is one a vegetarian? For many like me, it is largely a matter of religious conditioning. Killing for food is wrong, one learnt, and so one began avoiding meat. There are those, however, like in the West who are vegetarians by choice, prompted by moral and aesthetic considerations. As George Bernard Shaw put it: "I refuse, as a civilised man, to feed on corpses."

Vegetarians are often superciliously dubbed as grass-eaters but to argue from this that hence their physical constitution must be as weak as this green herbage is to beg the premise. How can that supreme vegetarian, the elephant, be forgotten?

Studies recently carried out in the country, on different food habits, in fact, have shown hill tribes enjoying an excellent physique on a diet consisting chiefly of wheat, milk and fruits. Even the Spartans, the toughest of the human race, are said to have preferred simple, vegetarian food for its disciplining influence on the body.

In India, vegetarianism developed as a tradition following the impact of two great religions—Buddhism and Jainism—whose non-violent philosophy found ready acceptance by a people, tired by then of the ritualistic practice of animal sacrifice, which was also hitting the common man economically hard.

Dietary habits are generally influenced by a number of factors such as accessibility of food, purchasing powers and social and natural environment.

Accordingly, vegetarianism in India came to develop a flexible pattern, meaning different things to different people. At one extreme for instance, are the vegetarians prone to shun both milk and milk products as animal derivatives. Then there are the lacto-vegetarians, averse to meat and eggs but not to milk and its products. And to a community of vegetarians along the coastline, fish too is very much an acceptable item.

The Aryans strongly believed that the food one eats must be in harmony with the nature of one's occupation "and thus the sages, ascetics and students learnt to shun animal food,

adopting a simple, 'satvik' vegetarian diet, expected to give them calmness of spirit." ("Saga of Indian Food" by Indira Chakravarty).

A meat diet, however, remained popular with people outside the Aryan social order. North-east India, (Assam, Bengal, Orissa) continued to follow the culture of its early settlers, including their preference for fish and most.

South India turned vegetarian in a big way somewhere around the 13th century. Representatives of the Madhva sect strong-

harashtra), the majority of whose inhabitants do not touch meat, eggs or fish. Thus vegetarianism, even while a religious sentiment with certain communities of India, never really spread in the entire country, nor did it ever become an integral, indispensable part of Hinduism.

Its practice has generally been dictated by religious, sentimental reverence for life. Vegetarian food is also taken to be more wholesome and clean. A well-planned vegetarian menu, maintain its adherents, is as nutritious as any, besides possessing

would go slowly to provide flesh food while the vegetarian area would also include a certain amount of dairy produce." This extra burden on the budget has converted quite a few to vegetarianism and if this were to happen throughout the world, experts argue, it would make it possible to feed the entire human race economically.

A major source of proteins in a vegetarian diet are the cereals. Next come the pulses, nuts and milk. Valuable are also soya beans, with their protein content as high as 45 per cent against



VEGETARIANISM

CHEAPER, HEALTHIER

Apart from its ethical aspect, vegetarianism has many other compelling reasons for its adoption by the human race

Jyotsna Sheth

ly condemned slaughter of animals for the purpose of sacrifice and in time, this ushered in the practice of pistha-pasu (animals made of dough) as symbolic offerings, in place of animal sacrifice.

The predominant vegetarian areas in the country today are Bihar, most of South India and almost the whole of the Western region (Gujarat, Rajasthan, Ma-

certain definite advantages over flesh foods like being free from the poisons and bacteria of diseased animals.

Meat has a tendency to decompose quickly. The formation of promain or corpse poison begins almost immediately after the death of an animal. "As soon as an animal dies," observes Geoffrey Rudd (Editor, "Forum") in his contributory article to the souvenir published on the occasion of the World Vegetarian Congress, 1957, "decomposition commences with bacterial organisms proliferating every fifteen minutes or quicker. Over 50 per cent of beef is germ-laden water."

For a tropical climate like ours and in the view of the limited preservation facilities, vegetarian food is definitely safer. And cheaper, as even a fully satisfying vegetarian meal will cost only a third of a mixed menu. To quote Geoffrey Rudd again, "A flesh eater needs 1.63 acres of land, a vegetarian about 0.5 to 0.6 acre (in a country of low productivity, these figures would be slightly higher). A part of the land required by non-vegetarians

two to 12 per cent in cereals and about 20 to 24 per cent in pulses. Unfortunately, they taste rather strange and this has affected their popularity. Many countries, however, have tried to overcome this handicap through a little clever camouflaging and now soya bean based products are well in demand in Brazil, Hong Kong and East Asia. America is one of the biggest producers of soya beans which are cheap to cultivate and hence can prove of immense nutritional benefit to a country like ours.

A vegetarian diet is not monotonous nor nutritionally deficient if properly balanced.

It also offers almost infinite variety... rice alone being cooked in at least 300 different ways.

The term "vegetarianism" comes from the Latin word "vegetus" meaning fresh, lively and sound. A meatless diet, historical evidence shows, has been popular from the earliest times. Howard Williams in his scholarly work, "Ethics of Diet", traces appreciation of vegetarianism to 8th century B.C. and as early as the Orphic societies. Physiogno-

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VEGETARIANISM: CHEAPER, HEALTHIER

ically too, man appears to have been primarily designed as a vegetarian (one who subsists on fruit) and a herbivorous animal with teeth similar to those of the monkey family). Vegetarianism, however, developed as a cult largely from religious and moral convictions.

At present, there are any number of vegetarian societies in the world and almost as many journals and magazines on the subject. A current trend these days is vegetarian restaurants and health food stores. The International Vegetarian Union, founded in 1908, enjoys a wide, cosmopolitan membership, covering many countries including India. In 1957, the Bombay Humanitarian League associated itself with the I.V.U. and soon established the Indian Vegetarian Congress to propagate and promote the cause of vegetarianism and animal welfare. Today it has about five branches spread out in the South, Delhi and Bombay.

Strangely enough, vegetarianism, though continuously gaining popularity elsewhere, has in India, kept steadily losing ground under the twin impact of modernity and mobility. Influenced by the steam-rolling process of urbanisation, food habits have become catholic and it is not unusual to find in cities like Bombay, even traditionally vegetarian families relaxing the restrictions. Easy travelling has further influenced the dietary patterns and it is a moot point whether vegetarianism will mean the same to coming generations. There may still persist aversion to cooking meat at home, but since it has become an acceptable item, it is only a question of time before it enters the kitchen. Like eggs, which are now a popular breakfast choice with the same families, who at one time, could not even allow them in the house.

There is no cause, however, to despair for the future of vegetarianism, insists Saryu Nanavaty, a delegate to the Vegetarian Congress in Israel and who for the last 22 years has been successfully running vegetarian cookery classes. "I am a lover of good food," she says, "and yet I have never been tempted to try non-vegetarian, for there is enough variety and excitement in vegetarian cooking itself. Besides, it is the most harmonious diet for human beings."

Perhaps she is right. The West is increasingly turning vegetarian, drawn by its beneficial effects on the mind and the body. In India, vegetarianism is similarly continue as an article of faith, not from religion, but guided by a deep moral conviction about its being the only aesthetic way of life.

Bombay's Dharavi is a massive shantytown of this great metropolis. It has a population of about two and half lakhs. However, the very name stinks to those who know of it.

Foreigners passing Dharavi from the airport are shocked at the glimpse they get from their cars as they drive to the city of towers and multi-storied buildings.

A festering slum is the scene of devoted social service by a religious order comprising nine dedicated Sisters

Acres of earth-plastered hutments with sagging or dilapidated roofs without sanitation and the basic amenities of water and light are increasing and multiplying. Here, these neglected poor huddle together to glare at the affluent world around them and to gnaw on the bones of discontent.

It is in the midst of this squalor and misery, that a small light of hope was lit 15 years ago by the Society known as "Helpers of Mary", a band of nine Sisters, in white sarees and covered heads. They work in a hired shed named "Daya Sadan", in S. M. Chawl, behind the Police Station, Dharavi, Bombay 17. The founder of this Society was a Daughter of the Cross from Belgium named Anna Huberta Rogendrougf. She died four years ago at St. Catherine's Home, Andheri. "Helpers of Mary" have about eight branches in Bombay and also in other parts of India.

This decaying, dingy shed at Dharavi where they carry on their work of mercy was a paper godown before. Although this is only a drop of solace in the ocean of suffering, "it is better" according to Christopher's motto, "to light one candle" than no candle at all. Surely this little light will be a big flame one day to bring warmth and comfort to many a suffering soul in Dharavi.

The shed is divided into three sections:

- a) The maternity ward which can accommodate seven or eight patients at a time.
- b) The clinic for outdoor patients.
- c) The primary English school for 200 slum children.
- d) A boarding in embryo taking care of 40 poor children from four to 18 years of age.

There are three qualified Sisters who are doing their best in this miserable situation.

HELPERS OF MARY

S. Perry



Fr. Maschio distributing bread while a Sister hands out a jug of milk.

When the Helpers of Mary first came to Dharavi, they were looked upon suspiciously by the residents. Even the dogs barked and snapped at them. They had a difficult time making themselves acceptable to the people in this panorama of poverty, violence, strife and hopelessness. However, when they came with medicines to the sick, food to the undernourished, and clothes to the near-naked, the people understood their mission.

Fr. Aurelius Maschio of Don Bosco Institution who visited Dharavi recently, was very much moved by the sub-standard living conditions of slum-dwellers and offered his support to the work that the nuns are doing. This brought instant relief and courage to the nuns who were explaining to him their problems.

Malnutrition being the cause of so many diseases, small children with large heads that wobble on shrunken necks, infest the area. Each season brings to this area its peculiar blight like typhoid, malaria, cholera, smallpox and a host of other diseases. These sicknesses of epidemic proportions are often taken for granted, lived with, and it has become the attitude of many that nothing better can be expected of a neglected area in a poor country.

The good nuns took Fr. Maschio to another shed they have, some ten minutes walk from "Daya Sadan".

Through a narrow potholed road, we passed through the labyrinth of narrow lanes stepping

carefully to avoid the festering dumps of refuse and pools of stagnant germ-infected water.

Some of the hutments had an entrance hardly bigger than a dog's kennel. Many hutments had sagging roofs; others had their roofs blown off by the monsoon and were flooded with water. Some hutments comprised four sticks with plain earth as their

floor with polythene sheets and rags to make up the roof. In most cases the area of the hutment was smaller than many of our bathrooms. Somewhere an old man slept on his string-cot whilst underneath flowed dirty sewage water. An old woman appeared unmindful of her feet having been gnawed away by rats and cockroaches. "Many a dog and cat have a better deal in life," one was heard to say.

Coming to the shed known as "Suvarn Kutir" we saw it was poorer and more decayed than the first. This was once a firewood godown. For the past one year the nuns have been teaching about 175 children Marathi, to attend the municipal school in future. Besides teaching, they daily distribute bread and milk, collected from charities, to over 400 children. The hungry children plunge their faces into the hot milk even before the pouring is finished, and then shuffle off, licking the drops that fall on their fingers. Tears well up on the eyes of the old folk as they try to stammer out their thanks.

The commendable work of these sisters needs our encouragement and support. Suffering with the sufferers, losing themselves in the service of the lost, the Sisters teach us that, like John the Baptist, "we must decrease if He is to increase."

Meanwhile, the misery of Dharavi exists in full view of the city which is called the Urbs Prima of India.

Industrial Times

HIGHLIGHTS OF DECEMBER 5, 1977



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By V. V. Ranade

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Our Staff Writer

Hotel Industry

FINANCE: A STUMBLING BLOCK

By J. M. Chopra
Management Development
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SALESMANSHIP WITH MORAL RESPONSIBILITY

Interviews with Nargis Wadia,
Managing Director, Inter
Publicity Pvt. Ltd;

Ahmed Ibrahim, Chairman
and Managing Director,
Everest Advertising.

Akhil Marfatia, Marketing
Manager, Johnson & Johnson.

Interviewer:

Meena S. Nemivant,
Our Staff Writer

INDO-JAPANESE ECONOMIC COOPERATION

A Special Report

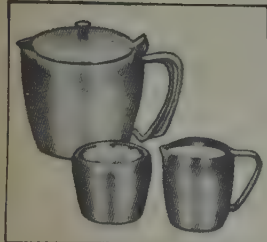
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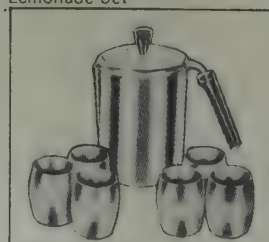
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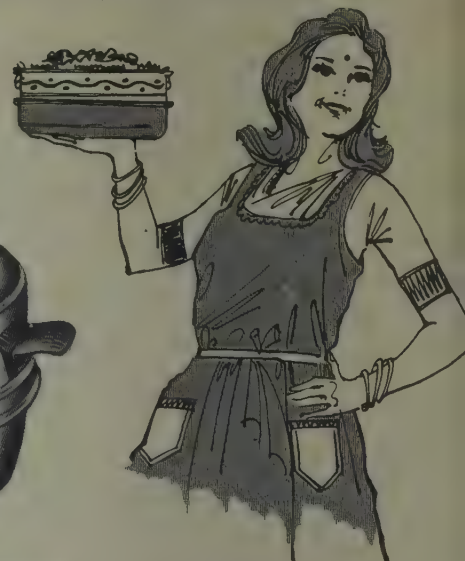
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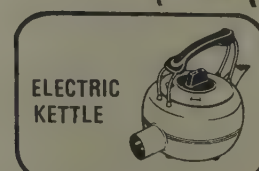
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I am not a vegetarian — yet. Neither is anyone else in my family. But we are considering it quite seriously and so are many of our friends, because it has finally dawned on us that eating meat at our normal rate contributes directly to famines in many parts of the world. Each pound of beef produced in American feedlots requires seven or eight pounds of grain that might otherwise be eaten by human beings, rather than by animals.

One obvious solution to the food crisis would be to have the nation turn vegetarian — or at least, radically reduce its consumption of meat. Among young adults, this trend is already quite evident. "I'm master at one of the Harvard houses, and I certainly see it there among both undergraduates and tutors," says Dr. Jean Mayer of Harvard University's Department of Nutrition. "They give up meat for ethical reasons, especially beef."

Beef is Enemy Number One because so much grain is wasted in fattening up cows to produce the kind of beef Americans prize. Of all the animals we eat, cows are the most inefficient at converting feed into the basic nutritional factor protein. I can no longer eat a bite of beef without feeling guilty at the thought that 20 pounds of vegetable protein are

Vegetarianism is gaining ground even in largely meat eating countries like the U. S. The reasons are varied, but chief among them are health and the dawning consciousness that eating meat at their rate could be contributing directly to famines in many parts of the world

lost in producing one pound of beef protein and that in a world of food shortages, I have just robbed 20 persons of their fair share. Hogs and especially chickens, which grow rapidly, waste far less protein in the process. But we are primarily a beef-eating nation. Almost without noticing it, we have doubled our consumption of beef since World War II, going from 58 pounds per person in 1946 to 116 pounds per person in 1972.

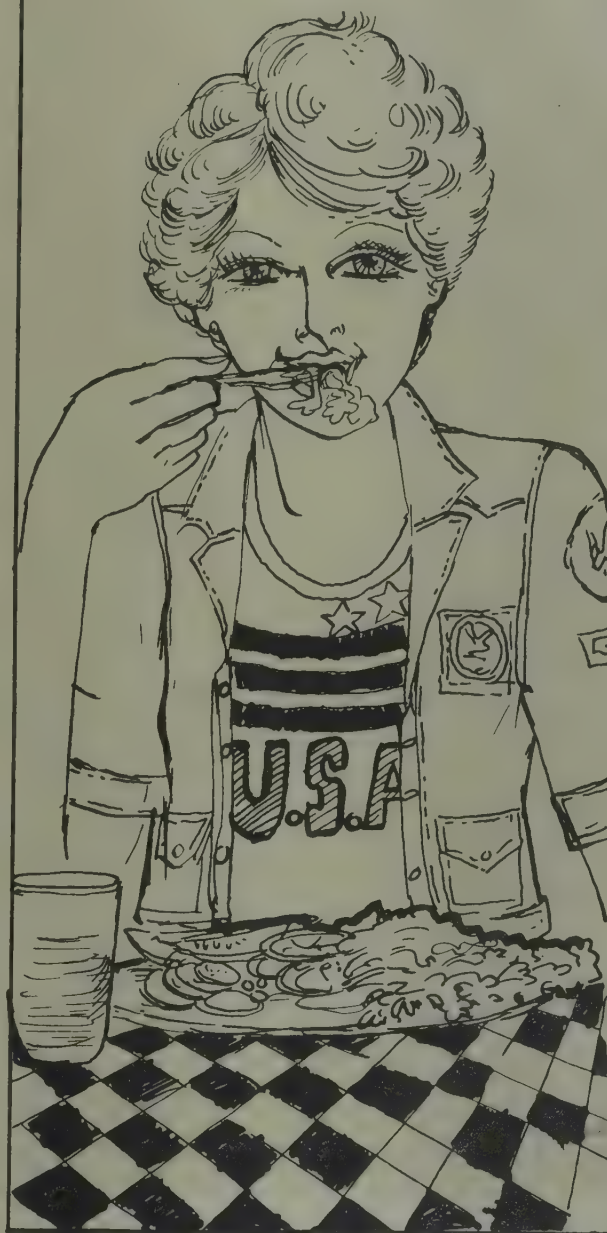
It is now considered normal for an American to eat nearly five pounds of meat and poultry per week, a staggering total of 254 pounds per year — twice as much as the average Swede consumes, 50 per cent more than the average Briton, and five times as much as the average Japanese. This is far more protein than our bodies can absorb. In one year in the United States, alone, according to Frances Moore Lappe's "Diet for a Small Planet," enough protein is lost through the process of eating meat and poultry to make up 90 per cent of the protein deficit in the entire world.

When our family began to talk about trying out a vegetarian diet, we considered how healthy it would really be especially for children. Would it harm their growth? Our 11-year old son is enthusiastic about the idea of becoming a vegetarian (like most children, he's against killing animals), and he pointed out that it hasn't hurt his 6-foot-tall Hindu classmate. But I didn't know how to provide everything that's needed for a growing boy on a vegetarian diet. I determined to research the diet thoroughly.

When I called up Dr. P. Johnson, executive secretary of the National Academy of Sciences, Food and Nutrition Board to ask for his

MEATLESS GUILTLESS IN THE U.S.A.

Maya Pines



guidance, Dr. Johnson told me I was in luck. So many questions had been coming in about vegetarianism recently, especially from worried parents, that the board's Committee on Nutritional Misinformation had put out a special pamphlet on the subject. He would send me a copy and then we could talk.

The pamphlet was short and cautiously worded, but encouraging. "Vegetarian diets can be adequate, if sufficient care is taken in planning them," it declared. It warned against such extreme, unbalanced diets as the Zen macrobiotic diet, which is based mostly on brown rice and may be quite harmful. Varied and well-planned vegetarian diets that consist entirely of plant foods are quite safe, though. And when one includes milk, cheese and eggs (that's called a "lacto-ovo-vegetarian diet"), one runs very little risk of being poorly nourished.

The key to it all is the amount and quality of the protein one eats. The human body

needs fresh supplies of protein every day for growth and for healthy functioning — 38 grams of protein per pound of body weight, or 46 grams for a 128-pound woman and about 56 grams for a 154-pound man are the recommended daily allowances. Any available reserves of protein are used up within a few hours. To be really useful, however, the protein one eats must contain specific quantities of eight amino acids which the body cannot manufacture by itself. This is where the great virtue of animal protein comes in. Eggs, milk, fish, cheese and meat have these eight essential amino acids in just the right proportion (which is why they are called "high-quality" proteins), while grains usually lack at least one of them.

Now that scientists know precisely which amino acids must be supplied, there is no further need to depend on ready-made combinations of them. A little mixing and matching will do just as well. For example, one can mix rice (which is low in lysine, one of the eight essential amino acids, but high in methionine, another of these acids) with beans (which are high in lysine and low in methionine) to make a high quality combination that far surpasses the protein value of either food alone. The Academy of Sciences' pamphlet states that when such mixing is done judiciously, the combination can have "about the same nutritional value as high-quality animal protein foods" — a statement which left me in awe of the wisdom of poor people everywhere, who have traditionally eaten rice with beans, or other cereals with legumes, whenever they were available to them, without any benefit of the latest scientific findings.

"The only thing that plant foods cannot supply in any combination is vitamin B12," Dr. Johnson said when I went to see him. "That is the only real problem with an all-vegetarian diet, as it could produce anaemia or neurologic damage." (Of course, vitamin B12 supplements are easily available.) "It may also be difficult to get enough calcium without milk. But if you use milk, many things are in your favour. Besides providing calcium, vitamin B12 and high-quality protein in its own right, milk can raise the value of other foods by adding some of the essential amino acids which they may lack."

He referred to a dozen studies of vegetarians that had appeared in nutrition journals recently. Most of them tried to grapple with the phenomenon of "the new vegetarians," who include the Hare Krishna chanters with their cymbals, various yogic sects, health-food enthusiasts and hundreds of thousands of otherwise ordinary young adults. (Nobody knows exactly how many there are. Harvard's Dr. Mayer plans to get together with the Gallup Poll to find out.) There were several horror stories about the Zen macrobiotic diet, whose followers have developed scurvy, rickets and other diseases which doctors thought had disappeared from the West. This diet is particularly dangerous for pregnant women who risk permanent physical and mental retardation of their infants. Apart from this extreme group however, the nutritionists seem hard put to find anything wrong with the new vegetarians.

In fact, as I read these reports, it was clear that going vegetarian has two very strong medical advantages. It almost inevitably makes one lose weight (the bulkier meals are usually so filling that it is difficult to overeat) and it tends to reduce the amount of cholesterol in one's blood. Doctors have been emphasising both of these goals for years, ever since heart diseases have been linked to obesity and to high levels of cholesterol. "We have never seen a 'new vegetarian' who was overweight," writes Darla Erhard, a research nutritionist at San Francisco General Hospital. She notes that this has nothing to do with the vegetarians' financial status, since many of them are quite well off.

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As to cholesterol, overproduction of this fatty substance by the body can clog the arteries, leading — according to the current dominant theory — to arteriosclerosis and heart attacks. Meat is often guilty in this respect, for it contains large amounts of cholesterol and especially saturated fat, both of which stimulate the body to produce more cholesterol. (Saturated fat may pose one meat threat.) Vegetarian diets obviously avoid this hazard; in addition, some scientists now believe that the roughage which is so prominent in these diets actually lowers the production of cholesterol. Dr. U. D. Register, chairman of the department of nutrition at Loma Linda University in California, cites some experiments which show that a diet rich in legumes (for example chick peas) reduces cholesterol levels even when the subjects eat large quantities of butter fat. It follows that vegetarians should suffer less from heart diseases — and in fact, a study of a group of men of the Seventh day Adventist denomination, most of whose members eat no "flesh," found that they suffered only 60 per cent as much heart disease as other American males. They did develop heart trouble, it occurred much later in life, their first heart attacks struck a full decade later than average.

The studies did not say much about children, however, so I called M.I.T.'s Dr. Nevin S. Grimshaw, an expert in young children's nutritional deficiencies. Brain scientists have shown very clearly that children need large quantities of high quality protein for their brains to develop properly, especially during the first four years of life. Since Dr. Grimshaw was deeply concerned with the results of poor diets, I wondered what he could say about the possible dangers of doing without meat. To my surprise, the only dangers he mentioned were — once again — the perils of Zen macrobiotics. Having disposed of that, he raised absolutely no objection to a vegetarian diet for children as long as it included milk and some eggs.

Many Americans have been forced to cut down on meat anyway, because of rising prices (though in 1974 the consumption of beef went up again, back to the record high of 1972). But suppose that the whole nation voluntarily reduced its meat consumption by 50 per cent, by having one meatless day per week, as recently suggested by New York's Cardinal Cooke; would it help the world's hungry?

According to Lester Brown, an agricultural economist at the Overseas Development Council, this would free 15 million tons of grain for direct use by human beings — far more than all of India has ever imported in a year, even in the worst drought, and one-and-a-half times the total amount of aid projected by the United States for 1975. It would also lower the prices of meat and grain, right in line with the programme to fight inflation. This should make possible, even cheaper, for us to send more foodstuffs abroad. The rest would depend on government policy.

On the other hand, if we don't do something of this sort, and quickly, we will be using off one of the last remaining possibilities of rescue for millions of people who are now condemned to death by starvation. Right now there is simply not enough grain available to feed them. Granted that at best many problems will still remain — problems of distribution, storage and politics, all of which will need to be dealt with before the grain can land in the mouths of those who need it — nothing at all can be done unless more grain is released. For this there is a very practical answer; we must eat less meat, especially less well-marbled meat.

Until a century ago, cows grazed on the land, chickens on scraps and pigs were fed slops — a highly economical arrangement. Even today, in Australia and Argentina, cattle are almost entirely grass-fed. But in the United States, by 1972, 95 per cent of our beef was "finished" in feedlots where gigantic quantities of corn and other grain were used up producing the juicy marbling — the flecks of saturated fat — which American consumers have learned to like. The amount of marbling determines whether beef will receive the U.S.D.A.'s top grades of "prime" "choice" ("choice" is what most shoppers buy) or merely "good" or "utility." "Prime" beef has the most saturated fat as well as the most calories and the least amount of protein. In effect, this policy encourages producers to keep cattle in feedlots longer while consumers eat less healthful meat, prices go up and millions of tons of grain are wasted.

If people reduced their consumption of beef that is produced on grain, however, the policy would change. There are plans afoot in the Department of Agriculture to change the grading of beef so as to allow slightly leaner meat to qualify as "choice." Even this would help the world's food situation a little.

Switching diets from beef to poultry would also be a way to aid a famine-periled world. It is estimated that, depending on the length of time that a steer spends in a feedlot, between two and six pounds of grain are saved for each pound of chicken that is substituted for a pound of beef. (Chickens need only two pounds of feed to produce one pound of flesh.) Fish, which require no grain at all, are another alternative, though in limited supply. In any case, it is urgent to correct a situation in which every American today consumes a ton of grain a year, most of it wastefully converted into meat, while a starving inhabitant of a developing country cannot get the 400 pounds a year he needs to have.

Our own Agriculture Department bristles at such ideas, however. Only two years ago, Secretary Earl Butz was still trying to get rid of our accumulated reserves of grain to free farmers of this "deadweight." He has been far more interested in high profits for farmers than in low prices for food. He has told farmers with pride that the American diet is "increasingly animal protein with more of it coming from red meat and poultry." Whenever he heard Senator Hubert Humphrey's suggestion that people give up one McDonald's hamburger a week to release 10 billion tons of grain, he ridiculed it, asking whether the people who suggested this would also be willing to do away with their pets, since pets consume equally large amounts of meat. Afterward he declared that "Americans are not going to do away with their pets, they are not going to eat one less hamburger a week. If anything, they will eat one more hamburger a week. That's the way our standard of living has always improved. That's the way it will continue to improve, at least in our generation."

Probably few people outside of the American Meat Institute would agree with him. There are just too many forces working in the opposite direction. The new vegetarians make up an influential segment of our society, if only because of their age and relatively high level of education. At the same time, older people have begun to abandon meat for reasons of their own, mostly related to heart trouble. Eating vegetarian or semi-vegetarian style does wonders for one's food budget, one's health, one's figure and one's conscience. Its' bound to spread. As Dr. Mayer puts it, "When you have three things going all at once — economics, health and compassion, clearly this gives compassion a greater chance."

(Extracts from the article published in The New York Times, November 27, 1974. Courtesy: U.S.I.S.)

this week
for you

K. H. Shroff

November 26 — December 2



ARIES: (March 21 — April 19) Speculative gains and social affairs highlighted. Success in business deals and love affairs. Good health. Favourable days: All days.



TAURUS: (April 20 — May 21) You will meet old friends, and relations with neighbours prove cordial, but prone to accidents at home on 1st and 2nd December. Favourable days: 28 — 29.



GEMINI: (May 22 — June 21) Intellectually stimulating, but financially worrisome. Short journeys and correspondence beneficial. Clear misunderstanding in love affairs. Favourable days: 26 — 27.



CANCER: (June 22 — July 22) Romance comes to single persons. Lovers of music are inspired and hidden talent comes to fore. Favourable days: All days.



LEO: (July 23 — August 23) Do not take speculative risks. Tension in domestic area, but keep cool. Do not sever connections despite provocation. Favourable days: 28 — 29.



VIRGO: (August 24 — September 22) Long period of stability in status. Up to 30th you feel annoyed by postponement of decisions on false excuses from other side. Favourable days: 28 — 29.



LIBRA: (September 23 — October 22) Sudden losses likely in risky deals and games of chance, but Jupiter helps in these matters, including personal sentiments. Favourable days: 1 — 2.



SCORPIO: (October 23 — November 22) Your do or die attitude helps to overcome difficult situations and Venus helps. Spiritual tendency overtakes your thinking. Favourable days: 28 — 29.



SAGITTARIUS: (November 23 — December 21) Receding ruling planet gives little help. Short trips, outdoor games and romance engage your mind. Good luck for sportsmen. Favourable days: 1 — 2.



CAPRICORN: (December 22 — January 19) Ruling planet Saturn in harmony with your Sun. A period of steady success in many fields of your choice. Favourable days: 28 — 29.

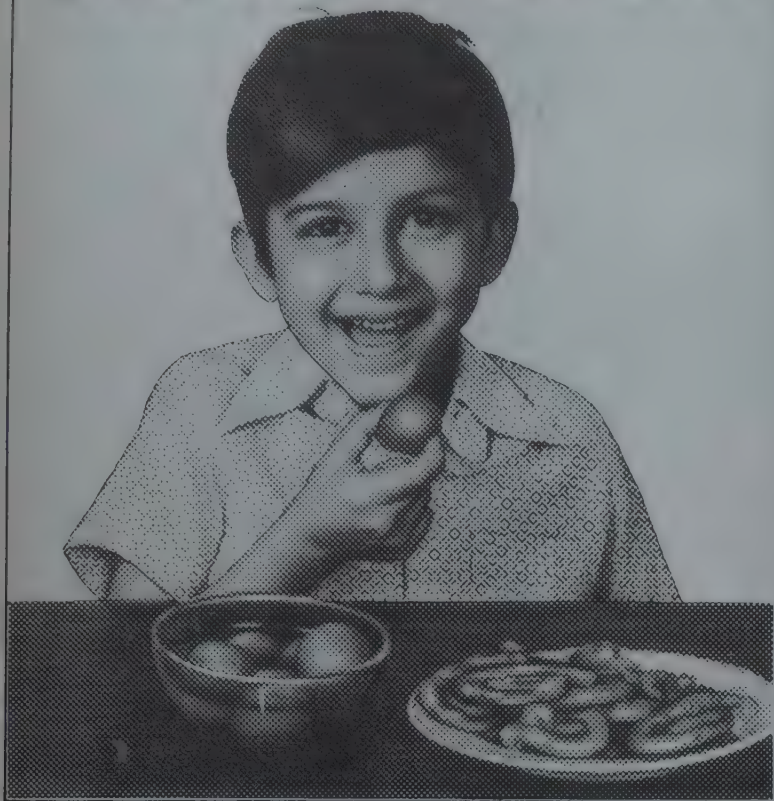


AQUARIUS: (January 20 — February 19) Tension caused by being in opposition to your colleagues, but you will succeed in the end. Favourable days: 26 — 27.



PISCES: (February 20 — March 20) Two benefic planets in harmony. Raise your objectives before Saturn puts limitations. Musicians get publicity. Favourable days: All days.

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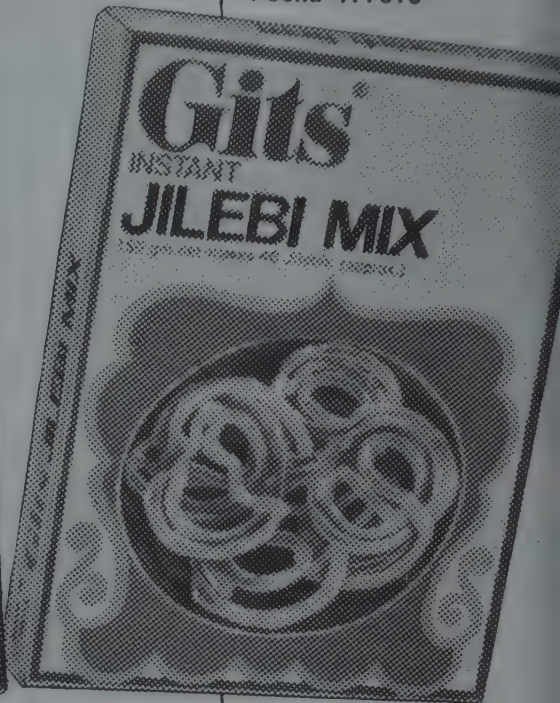
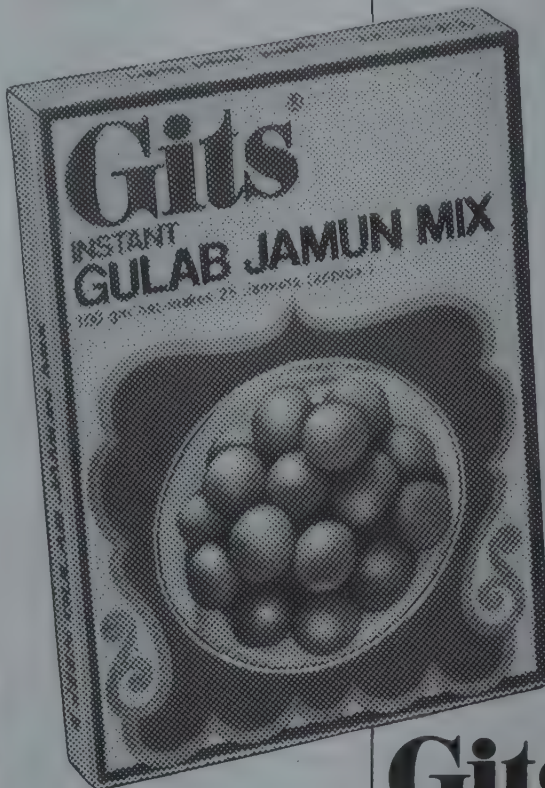
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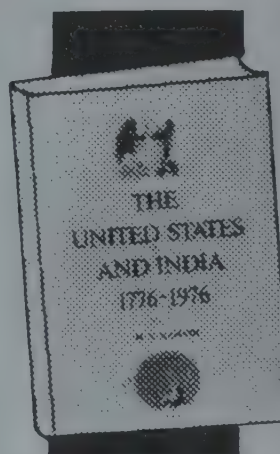
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Here are the recipes which have food combinations in which the essential amino acids lacking in one food are made up by those present in another food. The result is a higher quality protein — more usable by the body like peanut + milk + wheat.

Peanut is high protein food. If eaten with milk the usable protein increase by 25 per cent. If peanut, milk and wheat are eaten together there is 35 per cent increase.

PEANUT LOAF CAKE

- 1½ cup whole wheat flour
- ½ cup peanut butter
- 1 cup milk
- 2 tbsp. milk powder (skimmed preferable)
- ½ cup honey
- ½ cup mix nuts, raisins (optional)
- 2 tsp. baking powder
- 1 tsp. cinnamon powder
- ½ tsp. nutmeg powder
- ½ tsp. clove powder
- ½ tsp. dry ginger powder (optional)

Big pinch of salt.

Blend milk, peanut butter and honey in a blender; add salt, baking powder and spices, blend again. Sift the flour and milk powder and put in a mixing bowl and pour 1/3 of the prepared liquid. Beat with wooden spoon and continue adding the liquid and nuts and raisins. Immediately pour into a greased loaf tin or any cake tins. They must be only 2/3 full.

Bake in a medium oven for 45 minutes—if small tins, 30 minutes until golden brown. Cool and slice. This has approximately 35-40 grams of usable protein.

SAVOURY PANCAKES

- 1 cup whole wheat flour
- 1 tbsp. rice flour
- 1 cup curd
- ½ cup diced and boiled vegetables

Salt, turmeric powder, chilli powder, cut coriander leaves, grated coconut, finely cut green chillis, oil as required

Mix flour and curd to make batter of dropping consistency, add boiled vegetables, 1 tsp. oil and spices. Keep aside for ½ hour.

Heat pan or griddle and smear with a little oil. Spread batter and allow to cook on slow fire. Turn and cook on the other side when done. Serve hot with yoghurt chutney or tomato sauce.

SPINACH PULAV

- 3 cups rice
- 3 bunches spinach
- 200 gms green peas
- 200 gms cauliflower
- 100 gms cottage cheese (paneer)
- 3 tbsp. ghee
- 2 onions
- 3-4 sticks cinnamon
- 4 cloves
- 4 cardamoms
- 6 black pepper
- ½ tsp. cumminseed
- 4 green chillis
- A small piece of ginger
- Salt to taste

Clean, wash and soak rice, clean and chop spinach, ginger and green chillis. Grind into paste.

Chop onions. Shell peas, cut cauliflower into small flowerettes. In a big dekchi heat ghee, throw in cardamoms, cinnamon sticks, cloves, pepper and cumminseed. When they start spluttering add onions. Fry onions till golden brown, add green peas and cauliflower, fry for a while. Add 5 cups of water. When it starts boiling add rice. Allow to cook on slow fire. When semi-cooked, add prepared spinach and cottage cheese. Allow to cook on slow fire till cooked and dry. Can be garnished with fried onion slices and cashew nuts.

DAL WITH SPINACH

- 1 cup moong dal
- 1 bunch spinach
- 1 onion medium size
- 3 flakes garlic
- 4 green chillis
- Small piece of ginger
- ½ tsp. cumminseed
- Salt, turmeric powder, chilli powder to taste
- 1 tbsp. oil

Soak dal in water for 2 hours. Clean and chop spinach finely, also chop green chillis, garlic and ginger.

Wash dal, add 2 cups water and cook. Add salt and turmeric powder. When semi-cooked add

prepared spinach, chillis, garlic and ginger. Let it simmer till dal is cooked.

Peel and chop onion. In another pan heat oil, throw in cumminseed. When they start spluttering add onions. Cook on slow fire till they change colour. Add red chilli powder and immediately pour over prepared vegetables. Serve hot with chappatis, bread or rice.

SPICED SPAGHETTI

- 2 cups broken spaghetti
- 2 cups buttermilk
- ½ onion finely chopped
- 2 capsicums finely chopped
- 1 cup grated cottage cheese
- 1 cup peanuts chopped
- 1/3 cup fresh bread crumbs
- 4 tbsp. butter, margarine or oil
- 3 tbsp. whole wheat flour
- 1 tsp. salt
- 1 tsp. mustard powder
- 1-2 tsp. chilli sauce

Boil spaghetti in salted water till tender, drain. Moisten bread crumbs with 1 tbsp. butter. Heat butter in a pan. When melted throw in onions, fry when transparent, add capsicums. When it gives aroma mix in flour and immediately add buttermilk. Stir until thickened. Take off fire and mix in salt, mustard and chilli sauce.

In a greased casserole put spaghetti, cottage cheese and peanuts. Pour sauce over the top and sprinkle bread crumbs. Bake in medium oven for 25 minutes. To make spiced cauliflower substitute cauliflower for spaghetti.

CUCUMBER SALAD

- 250 gms. cucumbers
- 100 gms. roasted groundnuts
- 4 tbsp. grated coconut
- 2 green chillis
- A few coriander leaves
- Juice of a lemon
- Salt to taste

Peel and cut cucumber in small pieces. Add salt and leave for ½

hour. Squeeze out water. Chop green chillis and coriander leaves. Coarsely pound groundnuts. To the prepared cucumber add groundnut, grated coconut, chopped green chillis, coriander leaves and juice of lemon. Mix, chill and serve.

CREAMY SPROUTED BEANS

- 2 cups sprouted beans
- 2 big onions—finely cut or a big bunch of spring onions
- 2 capsicums finely cut
- 4 tbsp. whole wheat flour
- 4 tbsp. skimmed milk powder
- 4 tbsp. oil
- 4 cups stock
- Salt to taste

Boil beans in salted water. Drain, keep aside water.

Heat oil in a saucepan, fry onions, when transparent put in capsicums, fry for a minute, add flour, fry. Then add milk and mix and add cold stock. Simmer on slow fire stirring often till thickened. Mix in salt. Put beans in greased casserole. Pour sauce over it and bake for 20 minutes in medium hot oven.

HEALTH MAYONNAISE

- 2 tbsp. skimmed milk powder
- 1 cup oil
- 2 tsp. honey
- 2 tsp. lemon juice
- Salt to taste

Mix all ingredients except oil in a bowl or liquidiser. Beat together slowly adding oil till creamy. Use this dressing on vegetable salads and fruit and vegetable salads.

PEANUT BUTTER SAUCE

- 4 tbsp. peanut butter
- 2 tbsp. oil
- Juice of 2 limes (lemon)
- 2-3 tbsp. sugar.
- Red chilli powder and salt to taste

In a small dekchi heat oil, put in red chilli powder and immediately add 2 cups of water. When water starts boiling add peanut butter, juice of lemon, sugar and salt. Blend, allow to boil, serve immediately with a salad.

SPROUTED BEANS WITH CURD

- 2 cups sprouted beans
- 3 cups curd
- ½ cup milk
- Salt to taste
- Cummin seed powder and red chilli powder or black pepper powder.

Boil sprouted bean in salted water. When cooked drain water. Cool. Tie curd in a clean muslin cloth to drain away. Take out in a glass bowl and add milk and beat. Add cold sprouted beans. Sprinkle cummin powder, salt, chilli powder on top and refrigerate till serving time.

COMPLETE THE STORY CONTEST

Entries for the contest announced in *Eve's Weekly*, November 19, should reach our office by December 17, 1977.

Continued from page 19

"But I must, I must! I am leaving the city tomorrow and I had to talk to you before that."

"Well, talk then! What are you so flurried about? Would you like some water or coffee? That should compose you."

"Oh no, no." He bit his lip and looked her in the face for a moment, with an expression of deep pain and humiliation in his eyes. Sweat erupted on his brow.

"So you are leaving Madras," she said conversationally to put him at ease. "Where are you going? Are you in a job somewhere?"

"Amma. . . About that night. . . five years ago."

"It has been dead five years now. Let us not talk about it."

"But I came only to talk about it."

She was silent. Kandan swallowed hard, looking, in his agitation and self-consciousness, much younger than his 20 years.

"All these days I had no intention of talking about it. I wasn't even going to see you ever again." He paused. "You know I came out of jail in just six months. Since then I've been in Madras. . . But I never made any attempt to see you or the master. I couldn't face you after what I had done. . . It would be empty to say I was sorry and what else was there to say?" He paused again.

Mallika put down the magazine on the table beside her. She spoke evenly. "Is there any particular reason why you have changed your mind?"

"Yes. The fact that you helped me when I was in that unconscious near-dead state. But for you and the master I probably wouldn't be alive now. After this I just couldn't go away without a word of explanation about that other thing."

She was silent.

"I. . . I would have left the city months ago. That was my plan." He brought the words out with difficulty. "I wanted to flee the city before they were released. . . but somehow got delayed. . . Even then I thought I would just make it. But no. They found me without losing any time. . ." He wet his lip. He had turned very pale. "They found me and. . . took their revenge just as I had feared."

"They?"

"Those three others who were tried along with me and sentenced to five years' R.I. It was they who attacked me by the roadside on that rainy night. I saw them just as they were

about to set upon me. I tried to escape but couldn't."

"And you had expected them to do it to you all along?"

"Yes."

"Why? What reason had they to be angry with you? Because you had got off with a lighter sentence?"

"No." He looked at her directly now and spoke with a sudden intensity that had broken down all fetters of nervousness. "Because I had left you alive, and you could identify them later which made them go to jail."

She looked up quickly.

His words came out in a rush now. "They had instructed me to kill you, Amma. I had a knife on me that night. They had not attempted to cover or disguise themselves in any way because there was to be no living witness to their presence there—except me, of course, but then I was one of them, the one actually entrusted with the job of murder. They didn't want to risk it, with their previous convictions."

The room was silent for a very long time.

Mallika sat aghast, filled with gooseflesh, totally still. At last, slowly, she pulled herself together. With a deep sigh she regarded him intensely the sorrow and pity in her eyes giving way to an expression of discovery and wonder. She felt overwhelmed.

Kandan wiped the sweat off his brow. But as though some catharsis had taken place, he looked suddenly calmer, his face radiating a new assurance. Travelling from the beginning to the end of his words, he had grown out of guilts and fears and become a man. He smiled at her now, and she smiled back.

"Thank you, Kanda," she said with simple humility.

"Thank you, Amma."

There were no further exchanges. She wanted to ask him about his plans, find out how he was making a living, and advise him against crime if he were still pursuing it, but such words, any words, seemed an anti-climax now. When he took his leave with a silent folding of the hands she was equally silent. But her heart was full and felt lit with a million lights.

"What's the matter, Malli?" Gopalan asked, entering the house. "You have a strange look on your face."

Mallika turned round towards him. "Oh Gopal, he wasn't ungrateful!"

"What? Who?"

She smiled to herself and spoke softly. "One never really knows another human being, does one?"

"What's cropped up, philosopher?" he teased her.

"But life. . . human nature. . . is beautiful!"

Concluded

THE MOTHERHOOD MYTH

Terry Gray

The belief
that motherhood is
woman's destiny
is based more on
sentiment than
sense says this writer

Let us look at three irrefutable facts. One—it is impossible for every woman on earth to marry. Two—every woman who does marry will certainly not become a mother. Three—some women who marry will have to avoid motherhood because of grave attendant risk to their health. To summarise, it is absolutely certain that for one reason or another, motherhood will elude many thousands of women. And this will be true until the end of time.

Having said this, I wish to explode the myth that motherhood is every woman's biological destiny. It is not. It is also debatable whether all women would choose to become mothers even if nothing stood in their way. The platitudinous claim that a woman is not complete until she becomes a mother is based on sentiment, and not on sense. Belief in it has brought a great deal of needless misery to thousands of impressionable women. Social custom, religious rectitude and unwavering bigotry have also contributed to this myth. The freshening winds of clear reason

have not been allowed in to fan away prejudice.

There is no reason to suppose, and no facts to prove, that mothers are happier or more contented or more "fulfilled" than women who have no children. There are no grounds for believing that childless women are physically or mentally blemished—except when they themselves regard it as a tragedy which it most certainly is not. There is no evidence to support the supposition that mothers lead fuller lives, in the true sense of the word. Very often, the exact opposite is true. The care of children takes up a lot of time and involves a great many problems. As a result, some mothers, particularly impecunious ones, live narrow restricted lives that often reach no further than the boundaries of their own homes. Nobody will deny the many joys of "being a mother." At the same time, only the very shortsighted would fail to agree that, under certain circumstances, it can also be a soul stifling process liberally sprinkled with disillusion and heartache.

Until recently, it was universally held that the chief aim of marriage is children. This belief persists, to this day, among people who refuse to see that marriage offers far greater possibilities and far greater scope than the mere legal right to procreate. As a result, the childless wife is apt to be looked at with pity or suspicion. Today, there are couples who choose to remain childless. This may be due to economic pressures, or merely because they want to live for each other alone. The pious regard this as wicked. They cannot accept the fact that all married couples do not desire children. They seem to feel that such couples have entered into marriage under false pretences. This parochial thinking can in no way be justified. To say that it is the duty of every wife to become a mother is a fallacy. Nobody has the right to say this—neither parent, nor teacher, nor spiritual guardian.

Thus, the motherhood myth is many-sided. It came into being, undoubtedly, at a time in history when women were treated as mere chattels—existing for no purpose other than to make procreation possible. Those days, mercifully, are gone. The woman of today has achieved tremendous individual and social status. Every avenue of endeavour is open to her. She is no longer a shadowy, subordinate figure in the background bowing her head and taking orders. She is a full-fledged human entity, capable of shaping her own life and worthy of the respect of all.

No stigma should ever attach itself to childlessness. For, if it is involuntary, it is merely another example of nature's unpredictable ways. And if it is voluntary, it still honours the supreme right of each individual to come to his or her own decision.

WOMEN IN THE ANAND MARG

Continued from page 13

PROUT, according to which the entire universe is our common patrimony. Everyone has a right to its fruits. A theory of rational and equitable distribution of the products of progressive and maximum utilisation of all resources of the universe is the world's need. The Progressive Utilisation Theory (PROUT) propounded by Anandmurti offers a panacea for our social and economic ills. As opposed to individualism and collectivism, PROUT stands for a happy blend of individual liberty and collective interest. We don't believe in the state or the individual, we believe in utilisation of property."

Mrs. Sandhu said the ERAWS founded by Anandmurti stood for Education, Relief, and Welfare Section. "We are members of the women's welfare section," she said.

In her opinion, the day Baba introduced the Proutist theory, the government was against it. They were influenced by the Russian lobby which was anti-Prout, she explained.

Acharya Gargii joined the Anand Marg in 1961 and has been an acharya for six years. She was attracted to its socio-spiritual philosophy. The mantra is powerful, she says.

She likes the revolutionary marriages. "Caste, creed or colour is no bar in an Anand Marg marriage. There are no rituals, no obnoxious customs, no dowry and no superstitions. Anand Marg marriage is simple and takes only a few minutes to perform. Each partner takes a vow in the presence of an acharya to work for the physical, mental and spiritual

development of others. Even the death ceremonies are simple."

About tantric meditation, she said the avdhoots had to do it twice a month on Amavas day. They had to go to the cremation grounds at night and meditate alone. They had to have skulls, daggers and a special kind of beads-rudrakhs. She said the skull was symbolic of death. Lord Shiva also used it. "One of the objectives is to get rid of the fear of death. Women avdhootikas don't have to do this kind of meditation," she explained.

During the Emergency, Acharya Gargii was arrested under DIR and released after a month.

She says the Anand Marg system of meditation is physical, spiritual and psychic. "We withdraw our mind from external influences and concentrate on the mantra which has three characteristics."

Mrs. S. B. Sandhu who has been with the Anand Marg for seven years says the Baba who is in jail is very weak as he has been fasting for four years and is living only on buttermilk.

"He says he'll complete his mission. He can live on the sun's rays. He's demanding a judicial probe into his alleged poisoning," she said.

According to her, Anandmurti was arrested because "Anand Marg was growing at a fantastic pace. There are centres in 31 countries. People with dedication have joined it. Moscow has been doing propaganda against it. Also, we have a lot of opposition from obscurantist religions because we don't believe in caste and ritualism. We have invited opposition

from established institutions and government. Two of our monks were lynched in Patna. In 1967 communists attacked our educational township at Anandpur and killed five of our monks."

Mrs. Sheila Vashist is one of the oldest women Anand Margis. She joined the organisation in 1964 and was for four months in a Delhi Jail during the emergency. She was arrested in Bombay and was not released even for her daughter's marriage.

She said, "The Anand Marg teaches a discipline that synthesises the most important aspects of yoga and tantra. Lay aspirants are taught asanas, pranayam, meditation, etc. Only the avdhoots do the tantric sadhana in the Anand Marg."

About the good work of the organisation, she said, "The Anand Marg Universal Relief Team (AMURUT) has rendered relief and welfare services in India and abroad. The relief teams, manned by trained and dedicated personnel, have been formed all over the world with the object of providing succour to the afflicted by natural or man made calamities. AMURUT helped Bangladesh refugees. Outside India, Anand Marg UR teams have been active in the Philippines, South America, Nicaragua, Australia, etc."

Missing her guru, she said, "He sends us some instructions. Discourses are given by a senior monk. Secretaries keep changing every three years."

Does the Anand Marg have a future? Not if it persists in its acts of terrorism. Like the Naxalites who bloodied their hands in W. Bengal and were crushed, the Anand Marg will also meet with the same fate and all its good deeds will die with it if it does not cry a halt now.



Devi

Salim of Helen fame is quite bored (don't blame him) watching the box-office zoom of "Amar Akbar Anthony," as well as "Hum Kisise Kum Nahin". The Helen curves do not seem to inspire him or press folks for headline stories any more. Said he the other day to a producer, "What are these gossip columnists, what do they write apart from who is in bed with whom? Can you call it literature?"

What I write is a part of English literature, and it is original, but what you flick scene to scene from foreign films is daylight robbery.

Anju Mahendru, about to have been Khanna, now settled as Khan, wore jeans, short clipped hairdo, and entered the Sur Singar Samsad Gazal night with husband Imtiaz and Shammi (Mrs. Sultan Ahmed).

THE BATHROOM SYNDROME

A couple who got up hurriedly after their entry, according to folks present there, were Sultan Ahmed and his begum-to-be Jahanara.

Remember the bathroom and Dharam, Asha Sachdev hitting the headlines because they were locked in and chabi kho jaye? Ranjit and Simple tried the same stunt at a five-star hotel. A bored plumber just pulled them out, and pulled the flush.

Kajal Kiran has made slight changes in her career chart after the success of "Hum Kisise Kum Nahin". She is back to her name Sunita and she has discarded godfather Nasir Hussain in favour of her tutor Asha Chandra. Nasirsaab concentrated on the publicity of the film instead of Sunita. Then producers feel she is under exclusive contract with Nasirsaab, which is not true. She made the rounds of all press offices with Asha Chandra on one side and a mithai dabba on the other. Asha also sent word to Pramod Chakravarty, Manmohan Desai, Sultan Ahmed. A week has passed by after Sunita has declared her "availability", but no producer's car has turned in at the gate so far.

QUIZ

'HEGMAN'

1. What evidence do modern astronomers have for believing that one of the planets is inhabited?
2. Where in India would you find Writers' Building?
3. What is the common name of Acetyl-Salicylic Acid?
4. Sindbad had many adventures. What was his job in life?
5. In chess, which colour square does the Queen always start from?
6. Which Indian was the 1st woman President of the U. N. General Assembly?
7. Which creature's supposed to bury its head in sand to avoid observation by its enemies?
8. How many sons and daughters did Gandhiji have?
9. In which book of the Bible does it tell of Abel killing Cain?
10. After which Italian explorer is the continent of America named?

11. What is Hepatitis?
12. How did Ali Baba gain admittance into the cave of the 40 thieves?
13. Which Indian poet and writer was called "Gurudev"?
14. Which game is played on a "Diamond"?
15. When did T. V. come to India?
16. True or false? Cream's heavier than milk.
17. "Shanti" means peace in many Indian languages, but in which country do the Ashanti people live?
18. What colour is associated with anger?
19. What is the superlative form of bad?
20. What is the best remedy for insomnia?

20. Sleep.
19. Worst.
18. Purple.
17. Ghana.
16. milk.
16. False. Because of its lower specific gravity it floats on
15. In 1959 in Delhi.
14. Baseball.
13. Rabindranath Tagore.
12. By saying "Open sesame".
11. Inflammation of the liver—also known as jaundice.
10. Amerigo Vespucci.
9. None. Cain killed Abel.
8. Four sons and no daughters.
7. The ostrich.
6. Mrs. Vijaylaxmi Pandit.
5. From the square of her own colour. (Black from Black, White from White.)
4. Sailor.
3. Aspirin.
2. Calcutta.
1. Our life on earth.

ANSWERS

people and events



Founder president of Andheri Jaycees, Mr. Ramineni Somaiah, is seen going around the handicrafts exhibition organised by the Ladies Wing. Seen with him are (from left) Mrs. Rani Vohra, chairman, Ladies Wing, Miss Kiron, Mrs. Harjeet Kaur Makkar and Mrs. Vimala Somaiah, president of Andheri Jaycees.



LEFT: Mrs. Ila Bhattacharya, president of the Railway Women's Organisation, RDSO, presenting a cheque of Rs. 10,000 in Delhi to Railway Minister Prof. Madhu Dandavate for the Railway Minister's Relief Fund.

BELOW: Cricketers of H. K. Arts College who became champions in the Inter-Collegiate Women's Cricket Match of the Ahmedabad zone, arranged by Gujarat University.

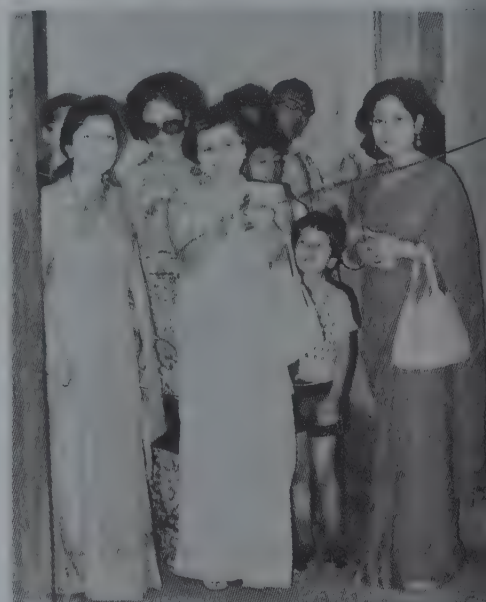
Mrs. Aparna Sen Sharma inaugurates an exhibition of Guru Linen at the Hotel Hindusthan International, Calcutta. At extreme right is Mrs. Manjeet Chaudhuri, who organised the exhibition.



Mr. Marvin Traub, chairman of Bloomingdale, a leading US department store, seen with Mrs. Munira Chudasama of Golden Thimble, a leading business house in ladies' wear, at the cocktail party and fashion show held by Mr. and Mrs. Nana Chudasama in Bombay.



At a reception held in Delhi by Consul General Bhai Mohan Singh to celebrate the National Day of San Marino, are seen (from left) Justice K. N. Grover of the Supreme Court, Mrs. Grover, Mr. Singh's daughter-in-law, the host, Dr. Hussan Ali Hussain Al Nimas, Ambassador of Qatar, and Mr. Hisham Amer, Ambassador, Republic of Egypt.



Dr. Banu Coyaji inaugurates a painting and paper-flower arrangement exhibition held by Mrs. Sarla Mathrani and Mrs. Sarla Nagrani in Pune. Mrs. Ratna Khemani is also seen in the picture.

bombay

The 12 stalls in the exhibition included one of the New Work Centre for Women founded by late Mrs. Suhasini Jambeker, sister of Mrs. Sarojini Naidu, for training women in various cultural fields.

was organised by Mrs. Rani
ra, chairman of the Ladies
g assisted by Mrs. Harjeet
r Makkar of Andheri Jay-

r. Najma Heptulla, prominent social worker, inaugurated the Centre. She said that this initiative is an example of how women can start and run their own business without any financial help from outside.

The Maharashtra State Workers Council is holding a pre-show of Warner Bros' "A Is Born" at Eros Theatre on September 30, 1977 at 9.30 p.m. Grammes and vouchers with will be sold. The proceeds of show will go to the various are activities of the Council, rescue homes and welfare res.

The Oberoi-Sheraton Hotel, in collaboration with Air France, is sponsoring a French Food Festival from September 5 to 18 at its Cafe. The hotel's clientele could enjoy traditional French food, which is not generally available

ton, were flown in for the occasion.

The Eiffel group, consisting of William and Nicolas Layani and Arlette Foligne, performed every night during the festival.

The Sheraton held a special French night and a French fashion show.

delhi

Kalyani Ranganathan held an exhibition of her paintings at the Latit Kala Akademi. Many art lovers appreciated her beautiful creations. She has had many exhibitions all over India but this was her first in the capital. Not only a painter, Kalyani Ranganathan is also a brilliant Bharata Natyam dancer and a singer. She feels that the rhythm and melody that she captures in her paintings springs from her love of music.

The Railway Women's Organisation is a purely voluntary body engaged in the welfare of railway employees. They also do extremely good work during national emergencies.

Recently they collected money for the Railway Minister's Relief Fund and presented a cheque of Rs. 10,000 to Prof. Madhu Dandavate.

The Children's Film Society in collaboration with Britannia Biscuit Co. has started screening children's films at Archana theatre here on alternate Sundays. The first film shown was the evergreen "Robin Hood Junior" a CFF London production.

The National Federation of Women conducted an intensive all-India campaign against rising prices in September and October. During the campaign one million signatures of housewives were collected on a memorandum to the Prime Minister. To mark the culmination of the campaign and announce the future plan of action, Mrs. Aruna Asaf Ali, president of the Federation, addressed a meeting at the Vithalbhai Patel House.

calcutta

The Lions Club of Howrah undertook a programme of tree planting on a one-kilometre stretch on the Calcutta-Bombay national highway. The function was inaugurated by West Bengal's Industry Minister, Mr. Kanailal Bhattacharjee.

In all, 50 saplings of a mixed variety of trees were planted.

The Bharat-Nepal-Maitri-Sangh organised their cultural function at the Aban Mahal. The program-

me was inaugurated by the Chief Justice of Calcutta High Court, Mr. Sankar Prasad Mitra. The highlight was in the first part of the evening—Indian folk songs and dances by the well-known cultural troupe of the city, Nrityam. Following this was a very pleasing performance of Nepalese songs and dances, the participants being mainly child artistes.

An exhibition-cum-sale of exquisite linen was held by Mrs. Manjeet Chaudhuri of Guru Linen. This housewife from Asansol displayed table linen in crisp organdy with satin-stitch embroidery, and patch work sets. Besides this, there was a large collection of bedcovers with embroidery and applique work. Especially eye-catching were matching bedcovers and wall-hangings with attractive motifs suitable for a nursery or the children's room.

Mrs. Aparna Sen Sharma inaugurated the exhibition at the Hotel Hindusthan International, Calcutta.

pune

The Mahila Sahakari Udyogalaya Ltd., organised a batik and handicrafts exhibition at the Gokhale Hall.

Lovely batik wall hangings, greeting cards, embroidered linen and other items made by Mrs. Madhavi Vaidya and Mrs. Dushyant Vaidya won appreciation from the visitors.

The Lioness Club of Pimpri organised a demonstration on "Food Adulteration" by Mr. A. G. Lakhani at the Royal Connaught Boat Club. Mr. Dinesh N. Afzalpurkar, Collector of Pune, was the chief guest. He released a bulletin brought out by the Club.

Earlier, Lioness President Madhuri Sule welcomed the guests and members.

ootacamund.

In an attempt to bring about an exchange of fresh ideas and methods in the neglected field of infant teaching, Miss Glenys Adams of St. Hilda's School, Ootacamund, arranged a seminar.

Miss Mary Brook, the well-known educationalist and writer, addressed a group of over 40 infant teachers from all over the Nilgiris. Miss Adams, a trained and experienced infant-teacher from England, who now lives and works in India, spoke about her system of encouraging children to learn through experience. In this way learning is fun and is more meaningful to the young child.

**world
of eve**

The phenomenal rise of Mrs. Sumathy Kaushal as a Kuchipudi and Bharata Natyam dancer

began when she represented Osmania University at the Inter-University Youth Festival in 1957, and won the first prize for Bharata Natyam. Since then, she has given over 350 dance performances.

Sumathy is an M.A. in Economics. She first learnt dancing from Vedantham Laxminarayana Sastry at Vishakapatnam and later from Vedantham Jagganath Sarma at Madras on a Government of India scholarship. From 1962-'64, Sumathy taught at the Kinnara, Pandit Ravi Shankar's dance and music school. Later, she started a dance school of her own, the Nritya Sikhara, which receives aid from the A.P. Government.

Sumathy's husband, a marine engineer, is an accomplished tabla player and a pupil of Ustad Amir Hussain Khan.

Sumathy has written a book in English on Kuchipudi entitled "Kuchipudi Natya Darpanam."

"Dadi Hari," as she is popularly called, has dedicated her entire life to Sadhu

Vaswani's tenet "Love God and serve others."

She heads the Welfare Department of the Brotherhood Association, part of the Mira Union, Pune. The aim of this department is to raise funds by organising functions, melas and exhibitions. Hari spends part of the money raised to educate poor children.

In Kalyan, she runs an institute to teach poor women embroidery and making pickles to earn a modest income.

A fine orator, Hari Vaswani has delivered lectures both in India and abroad, stressing the oneness of humanity and condemning blind prejudices.

She has written spiritual and philosophical poems in English. In 1975, her book "A Saint of Modern India," a biography of Sadhu Vaswani, was published. The book has been acclaimed for the author's sensitive insight into and understanding of the spiritual leader.

madam im adam

"Confucius," said Phyllis the other evening when I got back home, "I've got wonderful news. Otto's coming around at 7.30."

I gaped at my wife as if she'd grown another head. "Otto!" I exclaimed, "You mean the Otto who can drink a dromedary to its knees? The Otto who had 16 girls in Bombay panting after him — or rather, depanting after him? The Otto who plays 'he Piano like Duke Ellington? That Otto?"

"None other, my love," said Phyllis.

"Glory be!" I said. "I thought the guy was in New Orleans with a blonde on one knee, a brunette on the other, and a redhead in between."

Phyllis laughed. "He's down here on a fortnight's vacation."

I beamed too and glanced at my watch. An hour to go! "Doll, baby," I said, "joggle out the drinks and spread out the eats. Let's do the boy proud."

"No can do," said my wife. "Otto said he's taking us out to dine, dance and drink. He also said if he so much as catches a glimpse of your wallet, you'll be eating your teeth in addition to your dinner."

Now what can you do with a guy like that!!

I changed into something presentably casual. Phyllis got into something that made it a crime to be blind. Then we waited as impatiently as a bride expecting twins.

Otto breezed in on the dot. We whooped into a hug-and-kiss routine that would have made Sophia Loren applaud. Then Otto stepped back and surveyed us. "You two look swell," he said, "so I needn't ask how you are. Now feed me a whisky and let's drift."

We sank our drinks in one joyous gulp, then trotted down and hailed a cruising cab. Otto said something to the driver. The gist was that if he could get some speed out of his bucket-of-bolts, there'd be an extra five in it for him. The cab zoomed away as if it had sprouted wings. Jeeze, I thought we'd end up the evening in the trim white van with the bell on the roof, but we made it to a glittering hotel— alive!

The taxi was opened for us by a doorman who stood about seven-three. His uniform would have made an admiral sink the ship. When we were seated at a table, Otto did the ordering. "Scotch for all of us," he said, "and keep them coming. And if the sixth one's Indian, you'll be pounding a beat." For food, Otto ordered baked lobsters, diced cucumber and onion rings, smoked salmon, flaming kababs on skewers and ice cream metro-pole. Great!

After the first drink, Otto said to Phyllis, "Let's heave a hip, angel." They went to a dance floor the size of a baby's nappie. God, you shoulda seen Otto. His hands and legs did things that spaghetti couldn't. After the session, he deposited Phyllis and said, "Thanks babe. Excuse me a minute."

Then he went to a pretty girl two tables away and said, "Aren't you Ju-Ju?"

She looked up, smiled in genuine welcome and said, "Otto! How wonderful to see you!"

She introduced the guy with her as Jal. He had hollow cheeks, sleepy eyes and hair that stayed on his scalp as if it were glued there. Otto's a forceful guy. In five minutes, the tables were joined, more drinks and two more dinners ordered. With the arrival of the food the party swung into high gear.

The food was middling to magnificent. All of us danced except Jal. After drink number five, his chin was on his chest and he was snoring in B Minor. Otto and Ju-Ju got on like caviar and champagne.

Honey, the evening was a smash-hit. When the band packed up its thunder-equipment, Otto stole a look at Jal, winked broadly and said, "Listen, pal, I'll stretch Jal on his bed and then take Ju-Ju home. Okay?"

I caught the wink and said, "Okay, pal — and thanks!" And so it was.

Going home, Phyllis said, "I wonder what Otto's plans for the rest of the night are?" I gaped at her as if she'd been born yesterday, and didn't answer. But at home I did more than answer. I demonstrated. You know, honey, there are times when words are so unnecessary!

G'bye now!

Adam

Eve's Weekly

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next
week

EXCLUSIVE PREVIEW

"PASSAGES"

(Predictable Crises of Adult Life)
by Gail Sheeny

This widely acclaimed bestseller, which presents "a revolutionary way of looking at adult life," is soon to be distributed in India. We give you an exclusive preview of selected chapters in this and forthcoming issues. Don't miss it — critics have described "Passages" as "... a book about how not to waste the only life you have. . ."

ALCOHOLISM

A thorough discussion of this problem by our doctor.

MASTURBATION

The monthly Heart-to-Heart article series by our marriage counsellor continues to discuss subjects that recur most frequently in letters received from readers for our regular Heart-to-Heart column. Having dealt with issues such as cousin marriages, virginity, marital fidelity and frigidity, the fifth article in the series discusses the practice of masturbation.

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* 16th World Selection held in Luxembourg, in July 1977.



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