

A boy and a girl travelling in a  
train meet and discuss their plans

## ENCOUNTER IN THE TRAIN

SHOBHA

The engine blew its whistle; the guard waved his lantern; there was the usual bustle with last minute leave takings by those who had come to see their relatives and friends off and the train slowly started moving.

Srinath came running and managed to get into a compartment before the train had gathered speed. He was lucky in catching the train and luckier still in getting into a compartment which was surprisingly enough not crowded. Noticing a vacant upper berth, he tossed his hand bag over it and spread a towel. He was still panting and little beads of perspiration stood out on his forehead. Taking a handkerchief he wiped his face, then he nimbly got up and stretched himself full length on the berth resting his head on the hand bag.

Concerned with his own comfort he had so far not noticed who his fellow passengers were in the compartment. He turned on his side and peered down and noted that there were only four of them. One was a young girl of about twenty, fair of skin, lean

of build and chic in every sense of the term. She was seated in a corner and idly turning over the pages of a magazine. An old lady was sleeping by her side. On the opposite seat two old men had stretched themselves and before the train had passed Basin Bridge they were soundly asleep and snoring.

From his place of vantage on the upper berth Srinath could observe the face of the girl, but it was partially hidden by the magazine. Still he could see that she bore a remarkable resemblance to his favourite film star. She was dressed in a light coloured nylon printed sari and he thought she must be a college girl from the way she sat

The charmer who greets you  
with her smile from the  
front cover this month is  
Saroja Devi. You will meet  
her in Devar Films' *Vazha*  
*Vaitha Deivam* to be releas-  
ed next month.

erect with one leg crossed over the other, and the foreign magazine in her hands.

The train speeded on. Srinath closed his eyes and tried to compose himself to sleep. But the proximity of the girl who reminded him of his favourite film star made him restless and now and then he took surreptitious glances at her. Several times he mentally placed himself by her side and imagined exchanging some witty remarks with her and thus passed the time in building castles in the air.

The train screeched to a halt at Arkonam. Srinath lowered himself from the berth and looked at the girl in the corner hoping to draw her attention and make her acquaintance. But she still had her face buried in the magazine. Disgusted he opened the carriage door and was about to step down on to the platform when he heard the girl addressing him. "If you are getting down," she said in a sweet voice, "will you get me a soda, please?" Srinath looked at her but words failed him. His surprise was so complete he did not even remember to smile. He simply nodded and finding a soda vendor nearby hailed him and offered a soda to the girl and took one for himself.

"Thank you," she said returning the bottle and refused to allow him to pay for the soda. Srinath got in when the train started and stood looking out of the carriage window. The girl was absorbed in her magazine again and so he climbed back to the upper berth, his courage failing him to address her or open conversation with her.

But sleep would not come. How could he think of sleeping when the fairy like charmer was sitting in the corner? He thought some opportunity would present itself and bring them together. Occasionally his mind also dwelt on the letter his father had written. He was going home because his father had written that the rich mill owner of the place had approached him seeking an alliance for his only daughter. He had heard that she was good looking, but.....

His train of thoughts was, however, disturbed by the conversation between the old lady and the girl.

"Saru, why don't you lie down and try to snatch some sleep? If you want to read that magazine, there is tomorrow."

"I am not sleepy auntie. Besides, the story is very interesting. Let me finish it."

"Do as you like. You educated girls always like to have your own ways. I am always telling Somu that he is pampering you because you are his only child, and thus spoiling you."

"No, no auntie, dear, I don't mean disobeying you. Let me finish this story," she said with a sweet smile.

Srinath noticed that she had a fine set of pearl white teeth. The train cleaved its way into the darkness gobbling up the distance. It was now midnight. One of the passengers got down at some wayside station. Srinath took that opportunity to get down and seated himself opposite the girl.

"Don't you feel comfortable up there?" she asked him. Srinath almost jumped up. He

had never imagined that the girl would start chumming up with him.

"It is comfortable, of course, but I don't feel like sleeping," he said trying to hide his confusion as much as possible.

"How far are you going?" she asked again.

"I am going to Coimbatore," he said and added, "May I know where you are going?"

"I too am going to Coimbatore," she said. Her aunt had begun to snore again and so also the other occupant. The two young people were alone facing each other.

"What are you doing in Madras? Studying?" the girl asked.

"I have completed my medical course and now I am a house surgeon," he said with some pride. "And you?"

"I am at Ethiraj College," she answered.

"We both are going to the same place on vacation, but mine is a very short one. I have to return within a week. My father has written, or rather it is my mother who wants me down there with a view to persuade me to get married. But I have no mind, at least not till I set up practice somewhere."

"That is sensible. My parents too are talking about getting me married. But I have firmly said no. Not for another year till I complete my B.A."

The conversation thus proceeded

touching on various topics. Srinath was fascinated because she seemed to hold the same views like himself on many topics.

Night passed thus quickly without their being aware of it. As the train neared the Coimbatore station the old lady woke up and yawned.

The time for parting had come and Srinath said with some regret, "At last we are here. May I know your father's name?"

"My father is a mill owner. His name is .....,"

Srinath gave a low whistle when he heard the name, the name his father had mentioned in his letter. The girl did not observe the look of surprise in his face. The train was slowing down and she was leaning out of the window evidently looking for her father.

"Auntie, there is father," she said and hastened to collect her belongings.

"Good bye," said Srinath and got down. He seemed in a hurry to go.

X X X  
There was a knock on the door. "Srinath, get up. It is time for the matinee show," called out his friend.

Srinath woke up with a start. He had dozed on the easy chair. From the floor he picked up the film magazine and stared at the full page colour picture of a film star thumbing through a magazine. She was the girl of his day dream!

Peace is not absence of war, it is a virtue, a state of mind, a disposition for benevolence, confidence, justice.

—Spinoza.

# NEVER BREAK A PROMISE

A promise should not be made lightly, for it is a sacred thing  
and should be fulfilled once it is made

SWAMI SIVANANDA

You should always keep your word. This is the key to success, both in worldly and in spiritual life. All the set backs in life come only because you don't keep your word. Failure in this respect brings in its wake a multitude of mishaps. You make enemies of friends. In the spiritual life, you take so many resolves, but you do not stick to any. You take a vow to do this, not to do that. But the intensity of sraddha weakens and slowly you swerve from the right path. Progress in the spiritual path, as also success in the world, is impossible if you do not cultivate this cardinal virtue of keeping your word.

Sometimes we play this trick with the gods also. When we are afflicted, when we are suffering from some diseases, when we are forced to look up to the gods for help, we promise to do some charity, to offer some special prayers, etc. When we tide over the critical period, when we are well again, we forget all about it. God is omnipresent, omniscient. He knows even our thoughts. How foolish it is to try to deceive Him.

Once a villager's son fell sick. One day the fever took a sudden turn for the worse; and it was diagnosed to be typhoid. No medicine could cure him. He prayed to Sri Durga: "O Mother, please cure my boy's

fever. He is my only son. My family will be ruined if he succumbs to this fever. O Durga, please save us from this peril. As soon as he gets all right, I shall take him to your shrine and offer special puja worth Rs. 100." Through Durga's grace the boy quickly recovered. The old man remembered his promise to the goddess; but he thought, "I have spent already a good amount for medicine and doctor's fees. The doctor has also advised the boy to take some tonic to tone up his system. I am now very much hard up. I shall offer Rs. 50 worth of puja to Durga. She knows my position and she will understand it."

Days and weeks passed. Slowly he began to console himself with the idea: "After all, Durga is not going to eat Rs. 50 worth of sweets. Do not the scriptures say that God is more easily pleased through *bhav* than through the physical offering of pooja? I am a poor man. She knows it too. So why waste so much money in sweets? Instead I shall do a special pooja and shall offer sweets etc., for Rs. 5." Even this remained only in the realm of thought for quite a considerable time.

His house was very near to the Durga temple. One day he was sitting alone in his room; and he heard the temple bell. This

suddenly brought to his mind the promise he had given to Mother. He was afraid of incurring the wrath of Durga. He got up and went out immediately with Rs. 5. A friend on the way enquired about his mission and on being told, he said, "Don't be silly. Is mother Durga going to eat five rupee worth of sweets? It is only your foolishness that makes you think that way. What would surely satisfy her is sincere worship at her altar; and that you can do by merely purchasing some pooja materials and a cocoanut and offer it with sincere devotion to the Devi." The old man was convinced of the fairness of this advice. He went to a shop nearby and enquired the price of a cocoanut. He was told that it was annas 5 each. Bargaining started and the old man wanted the cocoanut for annas 4. The shopkeeper, however, would not agree, but said, "If you want to buy for as. 4 you will get it in the cocoanut garden which is a mile off from here." He went to the place and saw a few cocoanut shops there. There he was offered cocoanuts for annas 4 each but he thought this too high, having walked such a long distance for the sake of this. Here he wanted it at annas 2. The shopkeeper laughed and said. "You can't get it for that price here. You will have to go farther, to the grove itself." The old miser pursued his quest. In the grove he enquired of the man in charge and was told that the price was annas 2.

"What," he thought, "I have come all the way to the grove itself. This man has just taken the cocoanut from the trees and



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wants annas 2 for it." He bargained here too and was told, "If you want it for one anna, you will have to take it yourself from the tree." The power of greed is indescribable. The old man climbed up a tree. Not trained in the art he lost hold of the tree while tugging at a cocoanut and was jerked off his perch. There he dangled high up, clinging to the cocoanut.

When he was in this precarious condition, the spirit of the Goddess possessed the body of the gardener who was her worshipper and had been praying for a hundred rupees for the marriage of his daughter. Mother Durga made the gardener demand Rs. 100 from the poor man hanging from the tree. The man, seeing no alternative, promised this.

The gardener then managed to get him down. The gardener went with him to his house and got his Rs. 100 which the old man gave without the least hesitation.

He was thinking deeply over the whole matter in the night and it suddenly occurred to him that all this trouble was due to his not keeping the word that he gave to Durga; and that by not acting up to his original promise, he not only had to undergo all the sufferings, but could not escape fulfilment of the promise. He went to the temple early next morning, prayed to Mother Durga with tears in his eyes and asked for pardon, promising at the same time that he would not repeat the same mistake.

This has a twofold lesson for us. Firstly, this shakti is in-

herent in the deity whom we adore: God knows our innermost thoughts and bestows His blessings on us or punishes us according to the good or bad thoughts we entertain. Secondly keeping our word is of the highest importance. If you realise how essential a good quality it is for the ordinary day-to-day living of man, you will readily see how very great is the necessity of adhering to this virtue strictly, in the pursuit of the spiritual path. We often take resolves at holy places; but as soon as we get back to our old surroundings, they slowly lose their grip on us through our own neglect. This is dangerous. No one can hope to have an iota of progress in the spiritual path if he does not sincerely stick to his promises. The motto should be "Make few promises, but stick to them tenaciously."

### THE FIRST LOUDSPEAKER !

"Who was the first electrician?" little Johnny asked his father.

"Adam," was the reply, "he furnished the parts for the first loudspeaker."

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### THE SCOTSMAN AGAIN

The guide had been answering a fussy woman's questions for half an hour, and his patience was exhausted.

"How were these caves formed?" she asked.

"I wasn't alive then, madam," he replied, "but the story goes that a Scotsman dropped a six-pence down a rabbit hole."

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### CUTTING REPLY

The lawyer for the plaintiff and the rather pompous judge didn't get along well. During the final summing up, the lawyer was interrupted in the middle of his speech by a question from the bench. He replied deliberately:

"I'm not as dumb as your honour," he paused as he poured himself a glass of water and took a drink. Then he set the water glass down and continued, "—thinks."

# START FAMILY PLANNING OR PREPARE TO STARVE!

Below are some excerpts from a lecture given by Dr. C. C. Chandrasekharan, M.Sc., Ph.D., Professor of Statistics at the All-India Institute of Hygiene and Public Health, Calcutta, at the Ramakrishna Mission Institute of Culture. The stark naked facts revealed by him about the expected growth of population in the next two decades and the availability of food lead one to the inevitable conclusion that India must seriously start family planning now or face starvation.

We may begin by reviewing the food position and its trend during the several decades prior to 1951. Fortunately our task in this respect has been made easy by the clear and careful exposition of this subject by the former Census Commissioner, Sri R. A. Gopaldaswami in the 1951 Census Report. His findings were briefly as follows :

During the three decades from 1891 to 1921, the area of culti-

vated land *per capita* moved up and down slowly and was a little higher at the end than at the beginning.

In the second thirty-year period between 1921 and 1951, when the population showed a rapid growth, the picture was very different—the cultivated land *per capita* dropped steadily from census to census. It came down from 1.11 acres *per capita* in 1921 to 0.84 acres in 1951.

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The decline in *per capita* production in food grains indicated by the statistics of the area under cultivation, is fully supported by those of exports and imports. These statistics show that round about 1921, undivided India changed over from being a net exporter of food grains to a net importer. While in the 1890's India had a net export of over one million tons of food grains, the net export gradually declined when, about the conclusion of the First World War, the exports and imports practically balanced. After 1920, the net imports gradually increased and prior to the outbreak of the Second World War averaged 1.4 million tons per annum.

During the war years, mainly because of the abnormal conditions which prevailed, net imports diminished. In 1940-1 and 1941-2 the net imports amounted to 0.96 and 0.43 million tons respectively. During 1942-3 imports were cut off. India supplied Ceylon and a few other countries with about a million tons of food grains. The Bengal famine of 1943-4 is a sorry reminder of the acute shortage in food supply when under international allocation India received a net supply of 0.3 million tons. With imports dwindling, the shortage was made over by consuming from carry over, and led to the particularly difficult situation in 1946. With the cessation of war, India's imports began to increase again and according to the report of the Planning Commission the net average annual import during the period 1947-52 was 3.3 million tons.

The above review leads to one

important conclusion, that from about 1921 India had ceased to be self-sufficient in her food supply. Although some improvement in agricultural production did take place, it was outpaced by the growth of population. Just before the beginning of the first Five Year Plan, import of about 4 million tons of food grains per year had become a necessity to meet even the low average consumption demands of the Indian population.

In the first Five Year Plan emphasis was naturally laid on agricultural development: outlays for agriculture and community development alone with irrigation and power accounted for about 45 per cent of the total outlay of Rs. 2,356 crores under the plan. The immediate objective was that of the Grow More Food campaign which antedated the plan—to increase the output of basic food stuffs, primarily food grains, and remove India's dependence upon food imports, while raising somewhat the level of consumption.

Of the increase of 7.6 million tons in food grains, anticipated over the first Five Year Plan period, it was thought that rice might account for 4 million tons, wheat for 2 million tons, grains and pulses for a million tons and other cereals for about half a million tons. Although the total target aimed at by the first Five Year Plan was exceeded, the largest increase occurred in millets and other cereals. On the whole the expectation in regard to rice was not fulfilled except in one favourable year.

The target for the second Five Year Plan is to increase food

grains production to 75 million tons by 1960-1. Production figures available till now make one question the possibility of achieving this goal. The unrevised figure for the production of food grains in 1957-58 is 62 million tons. During the present year there are indications that production figures might not come up to expectations.

It is worth while looking into the objectives with which the targets for the first and second Five Year Plans were worked out. As stated earlier, the first Five Year Plan set a target for increased production of 7.6 million tons. This increase was intended mainly to stop the import of food grains, which amounted to about 3 million tons annually and to provide the extra needed for meeting the requirements of the increase in population. No attempt could be made during this plan period to increase the *per capita* consumption by making available an additional supply. In the second Five Year Plan, it was estimated that out of the 10 million tons of increased food production aimed at (this figure was subsequently revised to 15 million tons), 5.5 million tons would be used up for sustaining the additional population; while 4.5 million tons would be used for improving the nutritional standards of the population. The average intake of calories was 2,200 at the end of the first Plan period and was expected to increase to 2,450 calories at the end of the second Plan period, as against 3,000 calories recommended by nutrition experts.

In both the first and second Five Year Plans, therefore, over

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fifty per cent of the increase in production was to be utilized merely to meet the requirements of the additional population. It is in this context that the rate of growth of population assumes special significance in discussions of food problems.

India's population growth has accelerated in the last few decades. Since the 1921 census, the three successive decades have recorded increases in population of 11.0, 13.5 and 14.1 per cent respectively. There are definite indications that unless there is wide-spread acceptance and use of family planning in the country, the rate of population

growth will touch unprecedented levels. The estimation of future population size is by no means easy, particularly when the basic data on birth and death rates are defective as in India. However, utilizing whatever information was available, several projections have been made.

According to Sri R. A. Gopalswami, India's population may be expected to increase from 36 crores in 1951 to 52 crores in 1981. He has indicated that his estimates are likely to err on the side of understatement, unless the rate of growth of population is checked by contraception to an extent not known yet in this country, or the breakdown in food supply is of such a nature as to allow death rates to soar high. Coale and Hoover of Princeton University have also made estimates of the future population up to 1986 under three sets of assumptions, viz: (1) fertility will remain unchanged between 1951 and 1981; (2) fertility will be reduced by 50 per cent between 1956 and 1981; (3) fertility will be reduced by 50 per cent between 1966 and 1981. In all three cases mortality was assumed to decline continuously throughout the period 1951 to 1986.

According to the first assumption, the population will increase from 357 million in 1951 to 775 in 1986 or by 117 per cent. The second and third assumptions result in population increases of 65 and 78 per cent respectively during the thirty-five year period. Coale and Hoover's projections bring out one important fact, viz. that from the point of view of determining the size of the future

population what is important is not only whether fertility will decline but how soon the decline would begin. In addition to the estimates given above, mention may also be made of those used by the Planning Commission in formulating the Five Year Plans. Their estimate leads to a population of 500 millions in 1976. Just as in the case of the Census Commissioner, the Planning Commission have also indicated that their estimates may be on the low side.

All the above estimates have one disturbing feature in common viz., that in the foreseeable future vast millions will be added to India's population. Has the country the resources to feed and provide decent living standards for such large numbers of people? If such resources be available, is it practicable to harness them at a fast rate so that enough will be produced not only to improve the existing low standards but also to provide extra for the mounting millions?

Sri R. A. Gopalswami, who was formerly the Secretary of the Famine Enquiry Commission of 1944, studied the problem of agricultural production from these points of view and was of the opinion that production would fail to keep pace with unchecked population growth and that the population had to be stabilized at 450 million, if food shortage was not to become acute. Coale and Hoover, taking into account various factors of agricultural production, found it "not unreasonable to foresee an approximate doubling of farm output within say the next twenty-five years." They added, how-



different parts of the country. A fully-fledged Family Planning Training and Research Centre has been opened in Bombay. Another centre for the training of rural workers has been set up at Ramanagaram in Mysore State. Contraceptive testing units have been established, and researches to assess the acceptability and effectiveness of various family planning methods among the Indian population have been supported. About 500 clinics have been opened in urban and rural areas. Demographic studies have also been encouraged by starting a centre in Bombay and two units in Delhi and Calcutta.

All these are good beginnings, but to make an impact of the strength required, the Family Planning campaign must become a national movement. It must receive whole-hearted support from all sections of the intelligentsia. Our leaders in all walks of life, be it in politics, education or social service, must give high priority in their thinking to population control and should miss no opportunity to mould public opinion in its favour. Voluntary organizations whatever

their spheres of activity must serve also as the nuclei from where the message of family planning would radiate. Family planning must become a household word.

A drastic reduction in the national birth rate cannot be expected immediately. Far reaching changes in social organization and community thinking have usually to occur before patterns of fertility can become modified. Limited researches in India have shown that, even in selected areas where closed communities have been provided with knowledge and means of family planning by specialized staff, the effect on fertility has been disappointing. This has occurred in spite of the fact that in both urban and rural areas, women as well as men express great readiness to limit the number of children born. At the present time, the motivation towards family planning is extremely weak in most sections of the population and the need of the hour is to strengthen it. It is a challenge that must be faced.

### CONCURRED

The city business man on a holiday in a village was fishing in the pond. But in spite of his efforts he did not catch a single fish the whole of the day.

When he returned to the inn, he was asked by the inn keeper, "Catch any, sir?"

"Nope," was the reply.

"That is funny," said the inn keeper. "I know that is a fine place for trout."

"It must be," replied the business man. "They refuse to leave it."

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Happiness is a perfume you cannot pour on others without putting some on yourself.

# SAINTAL MURDER CASE

S. RAJAGOPALAN

In his immortal ode, Wordsworth has picturised the innocence of infancy and boyhood and shows the child as one full of primal sympathy, high instincts, first affections, all which are "a master light of all our seeing". Law also accords such a favoured place to a child.

A child witness is always a truthful witness: His testimony would be deadly and would not be shaken by the most agile cross-examination. Nevertheless, it is

also true to say that he can be made to believe things which he himself could not have seen. Once some impression gets hold of his mind it would be difficult to eradicate it. Children fall an easy prey to tutoring, and the tutored version is stuck up to with extreme tenacity. That is why it has been considered essential that a preliminary examination of their mental faculties should be held before commencing their examination, so that we are sure they know the differ-

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rence between truth and falsehood and are also aware of their duty to tell the truth. Some means should be devised to let them know the seriousness of their task.

Some years ago, an English judge asked a child witness whether what he was going to depose was true. On his getting an affirmative answer, he interrogated him again gently and asked whether he knew what would happen to him if he told an untruth. The child replied that if he told an untruth he would go to hell. Whereupon the judge remarked the child seemed to have a much better appreciation of his responsibilities than most elders and proceeded with his examination.

A child's evidence, therefore, is accepted, if he is capable of understanding his obligation to speak the truth. No corroboration is generally required, but prudence dictates that it should be received with care and caution. This has been brought home in a charge for murder in Uttar Pradesh.

Hardwar Pande was a collateral of one Ram Hazoor (19) and was living in Sainital village. There had been misunderstanding between them ever since the former had preferred a complaint against the latter for assault.

On 7-11-1957, Hardwar Pande retired to bed at night with his two grandchildren, Markandeya (8) and Sadho (7). Markandeya was sleeping with him in his cot and Sadho in another cot a little distance away in the same room. At about 3 or 4 a.m. in the morning, a cry was heard from the room. Sumitra,

mother of Markandeya and the aunt of Sadho, who was sleeping in the next room, went in and found Hardwar lying dead in a pool of blood and Markandeya lying there and Sadho also in the nearby cot. She cried out for help and at about that time, two other women neighbours, Anari and Santoke, said that they saw Ram Hazoor running away with a gadasa in his hand.

One Jagannath, Hardwar's cousin living quite close by, soon arrived on the spot hearing the cries of the women. He then proceeded to the police station and gave a report which stated that Hardwar was sleeping in a room with Markand and Sadho, that at 4 a.m. he heard the wailing of women and rushed to the house and found him lying dead with his throat cut. There was a good deal of blood and blood stains on the face and clothing of Markandeya as also on the bedding and the wall.

Markandeya said that he woke up on hearing a dog bark and found his grandfather being cut by Ram Hazoor.

At 6-30 a.m. the police arrived on the spot. The Inspector found the deceased lying on his cot. He found blood stains in the room, on the ground underneath the cot, on the garments of Markandeya and also at a spot in the lane abutting the house of Anari.

A post mortem was conducted at 1-30 p.m. It had been a fell business, whoever did it. There were four incised wounds on the left side of the neck and one more which had completely severed the mandible and the spinal chord. There was an incised

wound at the dorsal of the right hand, cutting the second and the third metacarpel and also severing the bones underneath.

The stomach was found full of rice and dhal, which were in a partially digested state. Death had been due to shock and haemorrhage.

Information about the assailant at that time was nebulous, but the police got information about Ram Hazoor who was missing that day in the village. It appeared that at sunrise that day, he was found in a village twelve miles away, washing some blood stained clothes with soap. He was arrested on 8-11-57 at 11 am and his blood stained clothing as well as a piece of soap from his shirt pocket were seized.

The blood stained materials seized at the residence of Hardwar were sent up to the chemical examiner and the Imperial serologist. They certified that the blood was of human origin. There was also a blood grouping test; but the reaction in respect of most of them was such as not to lead to any definite conclusion. Nevertheless the serologist said that they fell in blood group O.

Ram Hazoor was charge sheeted for murder. He completely denied everything. He accounted for the blood stains by saying that he had been beaten by the police and had received bleeding injuries.

At the trial, the boys Markandeya and Sadho gave evidence. They said that Hardwar was done to death by Ram Hazoor. Sumitra deposed that when she went inside the room and saw the

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tragedy, she enquired of the boys and learned from them that Ram Hazoor had cut the throat of Hardwar.

Anari said that four hours before daylight, she had seen Ram Hazoor running away with a gandaza along the northern side of her house. And Santoke also gave evidence that she found him running away with a gandaza and that he had also threatened her. One Jaleshwar Ram Tiwari said that he saw Ram Hazoor washing his clothes with soap in the river Sarayu early in the morning. He had questioned him as to why he was doing it in the holy river. He replied that he had cut down

Hardwar with a gandaza and told him to take care of his children.

At the trial, the Sessions Judge of Gorakhpur did not rely on the evidence of Santoke and Jaleshwar, but believed the testimony of the two boys, whom he regarded as eye witnesses, and of Sumitra and Anari. The boys were examined. Oath was administered to them, but it did not appear that the judge did anything to assess their mental capacity. Finally he adjudged Ram Hazoor guilty and sentenced him to death.

The case depended solely on the testimony of the two children because there was none else present when the crime was perpetrated. Both Sumitra and Anari did not witness it, but gave out what they had gathered from the boys. Sumitra was definite that when she reached the room, she found her son Markand lying on the lap of the deceased and Sadho lying on another cot nearby.

Now, if a murder had in fact been committed, one could not imagine the boy Markand lying in a pool of blood and the other on the nearby cot. Would they not shriek and run away? Or would they be present there all the while when bone after bone and muscle after muscle were being cut up, as a butcher would?

It was not, therefore, improbable that the boys did not witness the murder, but gave out the name of the accused from the suggestions which were made to them by those witnesses who had arrived on the scene. Sumitra possibly had

tutored them.

Again Jaleshwar's story was that at dawn on the day of the murder he found Ram Hazoor washing his clothes in the river. Now the spot is twelve miles away from Saintal; and if the murder had been committed between 3 and 4 a. m. in the morning, it would not be humanly possible for the man to traverse the whole distance of twelve miles and be at the spot at day break. Ram Hazoor gave an explanation about the blood stains which appeared to ring true. He attributed them to the beating he had received from the police while in the lock up. That was not entirely untrue. In the police general diary, it was noted that he had bleeding injuries on his person when he was put into the lock up. On 12-11-57 the Magistrate had noted down that he had one injury on his right elbow and another on the ankle of his right leg on the left side.

It was the case of the prosecution that the murder was committed between 3 and 4 a.m. The postmortem doctor found rice and dhal in the stomach in a partially digested state. He was not definite as to how many hours it would take for the rice and dhal to get digested. All he could say was that the deceased would have taken his food between one to three hours before death.

These features of the case could not fail to impress the judges of the Allahabad High Court who decided the appeal. They were not prepared to believe the evidence of the two children

which they regarded as unbelievable. They had also noticed that the Sessions Judge did not hold a preliminary examination of the boys to test whether they were aware of their obligation to tell the truth. Another circumstance was the difficulty of reconciling the hour of the occurrence as made by the prosecution with the state of the stomach contents. They, therefore, summoned the Civil Surgeon of Allahabad and

examined him as an expert witness. He categorically said that it would take about three to four hours for a normal man to digest a cooked meal of rice and dhal. If that was so then it was clear that the murder must have been in the midnight, which was not the prosecution case. The judges, therefore, felt that no case had been made out against Ram Hazoor and acquitted him.

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### VEDANTA KESARI

The May issue of *Vedanta Kesari*, Madras-4, is the Saints Number and contains life sketches and teachings of fifteen well known saints of India, and one each of Tibet, Iran and Japan. To the spiritually minded it is rich fare for just one rupee, the cost of the issue.

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Some people are never right except when they admit that they have made mistakes.

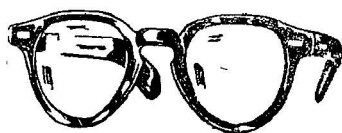
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My belief is that to have no want is divine.—*Socrates*.

PHONE : 4 1 9 8



**RADHA BROS.**

Ophthalmic Opticians

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# HIS LAST JEST

This is a slightly abridged version of Edgar Allan Poe's story titled "Hop-Frog". Even those who might have read it once before will find it thrilling reading again. The story has a special significance in view of the fact that his 150th birthday falls this year.

I never knew any one so keenly alive to a joke as the king was. He seemed to live only for joking. To tell a good story of the joke kind and to tell it well, was the surest road to his favour. Thus it happened that his seven ministers were all noted for their accomplishments as jokers.

And the king, as a matter of course, retained his "fool."

His fool, or professional jester, was not *only* a fool, however. His value was trebled in the eyes of the king, by the fact of his being also a dwarf and a cripple. Dwarfs were as common at court, in those days, as fools; and many monarchs would have found it difficult to get through their days (days are rather longer at court than elsewhere) without both a jester to laugh *with* and a dwarf to laugh *at*. But, as I have already observed, your jesters, in ninety-nine cases out of a hundred, are fat, round, and unwieldy—so that it was no small source of self-gratulation with our king that, in Hop-Frog (this was the fool's name), he possessed a treasure in one person.

The name "Hop-Frog" was conferred upon him on account of his inability to walk as other men do. In fact, Hop-Frog could only get along by a sort of interjectional gait—something between a leap and a wriggle,—a

movement that afforded illimitable amusement, and of course consolation, to the king.

I am not able to say with precision from what country Hop-Frog originally came. It was from some barbarous region, however, that no person ever heard of—a vast distance from the court of our king. Hop-Frog, and a young girl, Trippetta by name, very little less dwarfish than himself (although of exquisite proportions, and a marvellous dancer), had been forcibly carried off from their respective homes in adjoining provinces, and sent as present to the king, by one of his ever victorious generals.

Under these circumstances, it is not to be wondered at that a close intimacy arose between the two little captives. Indeed, they soon became sworn friends.

On some grand state occasion—I forget what—the king determined to have a masquerade; and whenever a masquerade, or anything of that kind, occurred the talents both of Hop-Frog and Trippetta were sure to be called into play.

The night appointed for the *fete* had arrived. A gorgeous ball had been fitted up under Trippetta's eye, with every kind of device which could possibly give *eclat* to a masquerade. The whole court was in a fever of expectation. As for costumes



than instantaneous. He placed the goblet nervously on the table, and looked round upon the company with a half-insane stare. They all seemed highly amused at the success of the king's joke.

"And now to business," said the prime minister, a very fat man.

"Yes," said the king. "Come, Hop-Frog, lend us your assistance. Characters, my fine fellow; we stand in need of characters—all of us—ha! ha! ha!" and as this was seriously meant for a joke, his laugh was chorused by the seven.

Hop-Frog also laughed, although feebly and somewhat vacantly.

"Come, come," said the king, impatiently, "have you nothing to suggest?"

"I am endeavouring to think of something *novel*," replied the dwarf, abstractedly, for he was quite bewildered by the wine.

"Endavouring!" cried the tyrant, fiercely; "what do you mean by *that*? Ah, I perceive. You are sulky, and want more wine. Here, drink this!" and he poured out another gobletful and offered it to the cripple, who merely gazed at it, gasping for breath.

"Drink, I say!" shouted the monster, "or by the fiends....."

The dwarf hesitated. The king grew purple with rage. The courtiers smirked. Trippetta, pale as a corpse, advanced to the monarch's seat, and, falling on her knees before him, implored him to spare her friend.

The tyrant regarded her for some moments in evident wonder at her audacity. He seemed quite

at a loss what to do or say—how most becomingly to express his indignation. At last, without uttering a syllable, he pushed her violently from him, and threw the contents of the brimming goblet in her face.

The poor girl got up as best as she could, and, not daring even to sigh, resumed her position at the foot of the table.

There was a dead silence for about half a minute, during which the falling of a leaf, or of a feather, might have been heard. It was interrupted by a low, but harsh and protracted *grating* sound which seemed to come at once from every corner of the room.

"What—what—*what* are you making that noise for?" demanded the king, turning furiously to the dwarf.

The latter seemed to have recovered, in great measure, from his intoxication, and looking fixedly but quietly into the tyrant's face merely ejaculated:

"I...? How could it have been me?"

"The sound appeared to come from without," observed one of the courtiers. "I fancy it was the parrot at the window, whetting his bill upon his cage wires."

"True," replied the monarch, as if much relieved by the suggestion, "but, on the honour of a knight, I could have sworn that it was the gritting of this vagabond's teeth."

Hereupon the dwarf laughed (the king was too confirmed a joker to object to any one's laughing), and displayed a set of large, powerful, and very repulsive teeth. Moreover, he avowed his perfect willingness to

swallow as much wine as desired. The monarch was pacified; and having drained another bumper with no very perceptible ill effect, Hop-Frog entered at once, and with spirit, into the plans for the masquerade.

"I cannot tell what was the association of ideas," observed he, very tranquilly, and as if he had never tasted wine in his life, "but *just after* your majesty had struck the girl and thrown the wine in her face—*just after* your majesty had done this, and while the parrot was making that odd noise outside the window, there came into my mind a capital diversion—one of my own country frolics—often enacted among us, at our masquerades; but here it will be new altogether.

Unfortunately, however, it requires a company of eight persons, and——"

"Here we *are!*" cried the king, laughing at his acute discovery of the coincidence; "eight to a fraction—I and my seven ministers. Come! what is the diversion?"

"We call it," replied the cripple, "the Eight Chained Ourang-outangs, and it really is excellent sport if well enacted."

"We will enact it," remarked the king, drawing himself up, and lowering his eyelids.

"The beauty of the game," continued Hop-Frog, "lies in the fright it occasions among the women."

"Capital!" roared in chorus the monarch and his ministry.

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"I will equip you as ourang-outangs," proceeded the dwarf; "leave all that to me. The resemblance shall be so striking, that the company of masqueraders will take you for real beasts—and of course, they will be as much terrified as astonished."

"Oh, this is exquisite!" exclaimed the king. "Hop-Frog! I will make a man of you."

"The chains are for the purpose of increasing the confusion by their jangling. You are supposed to have escaped, *en masse*, from your keepers. Your majesty cannot conceive the effect produced, at a masquerade, by eight chained ourang-outangs, imagined to be real ones by most of the company; and rushing in with savage cries, among the crowd of delicately and gorgeously habited men and women. The contrast is inimitable."

"It must be," said the king, and the council arose hurriedly (as it was growing late), to put in execution the scheme of Hop-Frog.

\* \* \*

His mode of equipping the party as ourang-outangs was very simple.

The king and his ministers were first encased in tight-fitting shirts and drawers. They were then saturated with tar. Then a thick coating of flax was plastered upon it. A long chain was now procured. First, it was passed about the waist of the king, and tied; then about another of the party, and also tied; then about all successively, in the same manner. When this chaining arrangement was complete, and the party stood as far apart from

each other as possible, they formed a circle: and to make all things appear natural, Hop-Frog passed the residue of the chain, in two diameters, at right angles across the circle, after the fashion adopted at the present day by those who capture chimpanzees, or other large apes, in Borneo.

The grand saloon in which the masquerade was to take place, was a circular room, very lofty, and receiving the light of the sun only through a single window at top. At night it was illuminated principally by a large chandelier, depending by a chain from the centre of the sky-light, and lowered, or elevated, by means of a counter balance as usual; but (in order not to look unsightly) this latter passed outside the cupola and over the roof.

The arrangements of the room had been left to Trippetta's superintendence; but, in some particulars, it seems, she had been guided by the calmer judgment of her friend the dwarf. At his suggestion it was that, on this occasion, the chandelier was removed. Its waxen drippings (which in weather so warm, it was quite impossible to prevent) would have been seriously detrimental to the rich dresses of the guests, who, on account of the crowded state of the saloon, could not all be expected to keep from out of its centre—that is to say, from under the chandelier.

\* \* \*

The eight ourang-outangs, taking Hop-Frog's advice, waited patiently until midnight (when the room was thoroughly filled with masqueraders) before making their appearance. No sooner

had the clock ceased striking, however, than they rushed, or rather rolled in, all together—for the impediments of their chains caused most of the party to fall, and all to stumble as they entered.

The excitement among the masqueraders was prodigious, and filled the heart of the king with glee. As had been anticipated, there were not a few of the guests who supposed the ferocious looking-creatures to be beasts of some kind in reality, if not precisely ourang-outangs. Many of the women swooned with affright.

While the tumult was at its height, and each masquerader attentive only to his own safety (for, in fact, there was much real danger from the pressure of the

excited crowd), the chain by which the chandelier ordinarily hung, and which had been drawn up on its removal, might have been seen very gradually to descend, until its hooked extremity came within three feet of the floor.

Soon after this, the king and his seven friends having reeled about the hall in all directions, found themselves, at length, in its centre, and, of course, in immediate contact with the chain. While they were thus situated, the dwarf, who had followed noiselessly at their heels, inciting them to keep up the commotion, took hold of their own chain at the intersection of the two portions which crossed the circle diametrically and at right angles. Here, with rapidity of thought,

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he inserted the hook from which the chandelier had been wont to depend; and, in an instant, by some unseen agency, the chandelier chain was drawn so far upward as to take the hook out of reach, and, as an inevitable consequence, to drag the ourang-outangs together in close connection, and face to face.

The masqueraders, by this time, had recovered, in some measure, from their alarm; and, beginning to regard the whole matter as a well contrived pleasantry, set up a loud shout of laughter at the predicament of the apes.

"Leave them to me!" now screamed Hop-Frog, his shrill voice making itself easily heard through all the din. "Leave them to me. I fancy I know them. If I can only get a good look at them, I can soon tell who they are."

Seizing a flambeau he went to the centre of the room, leaped, with the agility of a monkey, upon the king's head, and thence clambered a few feet up the chain—holding down the torch to examine the group of ourang-outangs, and still screaming: "I shall soon find out who they are!"

And now, while the whole assembly (the apes included) were convulsed with laughter, the jester suddenly uttered a shrill whistle; when the chain flew violently up for about thirty feet—dragging with it the dismayed and struggling ourang-outangs, and leaving them suspended in mid air between the skylight and the floor. Hop-Frog, clinging to the chain as it rose, still maintained his relative position in respect to the eight maskers, and

still (as if nothing were the matter) continued to thrust his torch down toward them, as though endeavouring to discover who they were.

So thoroughly astonished was the whole company at this ascent that a dead silence, of about a minute's duration, ensued. It was broken by just such a low, harsh, grating sound, as had before attracted the attention of the king and his councillors when the former threw the wine in the face of Trippetta. But, on the present occasion, there could be no question as to whence the sound issued. It came from the fang-like teeth of the dwarf, who ground them and gnashed them as he foamed at the mouth, and glared, with an expression of maniacal rage, into the upturned countenances of the king and his seven companions.

"Ah, ha!" said at length the infuriated jester. "Ah, ha! I begin to see who these people are now!" Here, pretending to scrutinise the king more closely, he held the flambeau to the flaxen coat which enveloped him and which instantly burst into a sheet of vivid flame. In less than half a minute the whole eight ourang-outangs were blazing fiercely, amid the shrieks of the multitude who gazed at them from below, horror stricken, and without the power to render them the slightest assistance.

At length the flames, suddenly increasing in virulence, forced the jester to climb higher up the chain, to be out of their reach; and, as he made this movement, the crowd again sank, for a brief instant, into silence. The dwarf seized his opportunity, and once

more spoke: .

"I now see distinctly," he said, "what manner of people these maskers are. They are a great king and his seven privy councillors,—a king who does not scruple to strike a defenceless girl, and his seven councillors who abet him in the outrage. As for myself, I am simply Hop-Frog, the jester—and *this is my last jest.*"

Owing to the high combustibility of both the flax and the tar to which it adhered, the dwarf had scarcely made an end of his

brief speech before the work of vengeance was complete. The eight corpses swung in their chains a fetid, blackened, hideous, and indistinguishable mass. The cripple hurled his torch at them, clambered leisurely to the ceiling and disappeared through the skylight.

It is supposed that Trippetta, stationed on the roof of the saloon, had been the accomplice of her friend in his fiery revenge, and that, together, they effected their escape to their own country; for neither was seen again.

### DRIVING IT HOME

Joshua, son of a thrifty Jew, came home one day crying.

"What is it, son? Why are you crying?" asked the father.

Joshua wiped his eyes with his shirt sleeve and replied how his schoolmate had borrowed four annas from him but now refused to return it.

"Joshua, I am ashamed of you," said the father. Then after a moment's thought lifted his son on to the top of a book case and said, "Now, I want you to jump down into my arms."

The boy looked down, then at the father. "I am afraid, father," he said.

"Come on son, jump. I will catch you."

"Daddy, it is too high," wailed the boy.

"But I am here to catch you. Come on now, jump."

The boy took courage at last and leaped. His father stepped aside and there was a resounding thump as Joshua hit the floor.

"There," his father said as he picked him up, "that will teach you not to trust anything in future."

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## GANDHIJI ENTERS POLITICS

In this article the author reveals how Gandhiji who had gone to South Africa in connection with a court case was drawn into politics to defend the rights of the Indians settled there.

V. G. RAMACHANDRAN, M.A., B.L.

Soon after the case for which Gandhiji had been engaged by Abdulla Sheth was settled Gandhiji left Pretoria for Durban to prepare for returning home to India. But man proposes and God disposes.

Abdulla had arranged a farewell party to Gandhiji at Sydenham. About that time, a Bill was proposed by the Government which sought to deprive the Indians of their right to elect members to the Natal Legislative Assembly. When Gandhiji enquired about this Abdulla said, "What can we understand in these matters? We can only understand things that affect our trade. The young educated Indians do not care to come to us and educate us in such matters. They are mostly Christians who are under the thumb of the white clergymen."

Gandhiji felt stirred. Did Christians cease to be Indians because of their religion? The Bill, if it passed into law, would make the lot of Indians extremely difficult. Abdulla asked Gandhiji as to what he would like them do in the matter. One of the guests at the farewell party interposed and said to Gandhiji, "Shall I tell you what should be done? You cancel your passage

by boat, stay here a month longer, and we will fight as you direct us."

Abdulla, a shrewd businessman, said if Gandhiji were to stay, his barrister's fees should be paid. Gandhiji would have none of this. How could fees be taken? It was a public matter in which he was asked to serve. They needed lot of funds to organise meetings, print posters, take legal advice and so on. They could contribute for that.

The gathering was enthusiastic. They said, "Allah is great and merciful. Money will come. Men, there are as many as you need. You please consent to stay and all will be well." So, the farewell party turned into a working committee for organising public opinion in the matter of franchise rights of the Indians. The seed for satyagraha to preserve national respect was thus sown and Gandhiji enrolled a lot of volunteers, arranged meetings and addressed the people. A petition to be presented to the Legislative Assembly was drafted and signed by all Indians—nearly ten thousand. The monster petition was presented to Lord Ripon, then Secretary of State for Colonies. Thousands of copies were circulated. There

was universal enthusiasm kindled in the Indian community and they desired that Gandhiji should stay permanently to help their cause. They were prepared to pay for his services.

Gandhiji, as stated earlier, did not like being paid for public work. But he had to live in the style of a barrister to command the respect of the community. Therefore, he made the suggestion that the members of the community should guarantee legal work to the extent of the minimum needed, £ 300 a year. So about twenty merchants gave retainers for one year for their legal work. Thus Gandhiji the lawyer and public worker settled in Natal.

But it was not easy for a coloured man to be enrolled as an advocate of the Supreme Court in Africa. The law society opposed his enrolment on the ostensible plea that the original English certificate was not attached to the application. But the real and main objection was that they did not like to admit a coloured advocate.

However, the Chief Justice who heard the application ruled out the objection and stated :

“The objection that the applicant has not attached the original certificate has no substance. If

he has made a false affidavit he can be prosecuted and his name can be then struck off the rolls if he is proved guilty. The law makes no distinction between white and coloured people. Mr. Gandhi, you can now take the oath.” But the Chief Justice, courteously advised Gandhiji to take off his turban, in submission to the rules of the court with regard to the dress to be worn by practising barristers. Gandhiji saw the rule was there and complied.

Sheth Abdulla and others regarded this submission of Gandhiji as a sign of weakness. Gandhiji replied, “It would be right to refuse to obey, if in India an English officer or judge ordered you to take off your turban; but as an officer of the court it would ill become me to disregard a custom of the court in the province of Natal.”

Gandhiji in his autobiography says: “All my life through, the very insistence on truth has taught me to appreciate the beauty of compromise. I saw in later life that this spirit was an essential part of satyagraha. It has often meant endangering my life and incurring the displeasure of friends. But truth is hard and adamant and as tender as a blossom.”

## MODERN

They were courting for many months and the shy young man had not screwed up enough courage to pop the question.

The girl was getting desperate and so one day when they were sitting alone on a park bench she asked the shy suitor, “If wishes come true, what would you wish for?”

“Gosh,” he said, “I am afraid to tell you.”

“Go ahead,” the girl prompted. “What do you think I asked you the wishing business for?”

# INDIAN MUSIC THRO ★ ★ WESTERN EARS

PEGGY HOLROYDE

The measured notes of the Indian *raga* introduced a new dimension into the small, hot room in Paris. One of India's great instrumentalists, responding to the increasing tempo of the *tabla* player, whose fingers scuttled like fast cars over the taut skin of his drums, quickened the pace of his own stringed *sitar* into the final movement. Fighting a "duel" amid the cross-weaving currents of complex rhythms and improvised passages, both musicians came to rest on the recurring and predominant beat—required by the disciplines of their music—which gave order to an apparent chaos of sound.

I came down from my private world of remembrances, grown from powerfully evocative music, to some practical considerations. What had these French people been thinking as they sat cross-legged on the floor, Indian fashion, listening to the music? Could they respond to this form of art so different from their own? Were the barriers down between East and West?

I have watched with interest, since my return from India, the growing number of Westerners who seem willing to give themselves up freely to this new enrichment which is being brought to our hemisphere by such leading Asian artists as Ali Akbar Khan, the great *sarode* player, Ravi Shankar and Vilayat

Khan, *sitar* players, Alla Rakha (*tabla*), Indrani Rahman, the dancer and her South Indian musicians, Shinichi Yuize, the Japanese *koto* player, and Chinese dancers and musicians.

There are many more who have yet to come, certainly from India, to give the West a further glimpse of the enchantment of their music. Men like Panalal Ghosh with the three-foot bamboo flute he has evolved; Bismillah Khan who can wring sad, haunting melodies from his reed-like *shahnai*; great and powerful drummers such as Palghat Mani Iyer who plays the South Indian *mridanga*, the lord of instruments; and Subbalakshmi from Madras whose sweet voice rustles with seduction even as she accomplishes the most intellectually exacting "mathematical" passages of South Indian classical music, the pure Bach of India.

Yehudi Menuhin, speaking at the conference "The Universe of Music and its different cultures" organized last October at Unesco House in Paris by the International Music Council, expressed a peculiarly Hindu thought when he declared that the need of our times was to get under one another's skin, "to understand the part of truth that is in each. It is important for us as people to treasure a universal curiosity," he said, "to find a way to remain as we are, yet to

understand others. As the leaves of a tree are part of a whole so we also are part of a unity."

Certainly this new phenomenon, the increasing audience for Oriental music in the West, is part of this process. Nevertheless I sometimes fear that the appreciation may be too intellectual with that warm-hearted emotional response which overwhelms the audience in a flood of imaginative understanding. Asians have warm hearts; their music, so powerfully intellectual in structure, is suffused with heavy emotional overtones and played in an atmosphere of great ebullience and *joie de vivre*. I have never seen musicians and audience enjoy their music or themselves so much as in India. I was taken aback when first I watched them nodding their heads, sighing ecstatically, tapping and throwing up hands to the fundamental beat, letting escape gasps of appreciation at the soloist responding to the challenge thrown down by his accompanist, either fellow singer or instrumentalist, or percussion player. But it took only a few concerts to convince me that this interplay was one of the most important aspects in appreciating Indian music.

In this music so much depends on the mastery of improvisation within the strict rules laid down in the Vedic texts, that the player is encouraged to scale greater heights by the spur given by the audience. This is music without notation, learnt by ear in the close-knit guild families, whose secrets of technique are passed down orally from one generation to another. A musician is on his

own, not playing in harmony with others from a score. He may well lose heart if he feels that his melodies are not appreciated by those who listen.

During recent concerts in Britain and France, I have listened closely to the reactions of people hearing Oriental music for the first time. There have been many frustrated questions and puzzled comments. In this connection the Asian Music Circles established in a number of European countries during recent years can play an important part in helping to explain and popularize Oriental music. Indian music especially needs to be heard over and over again until the weird gargles and cacophonous sounds, as though a scale were being scattered in fragments, are absorbed and taken for granted.

The *raga* which is the foundation of all classical Indian music is not a fixed composition in our sense, but a complex permutation of certain tones characteristic to each *raga*-tones which serve to create an inner mood and a quality of meditative searching. There is indeed a form to the *raga* but it is not the expansive development or narrative of our symphonic music. The first movement, so to speak, is a slow *alapa*, a setting of the mood and a statement of the scale to be used; then comes a middle section where percussion enters; and a final, fast restatement of all that has gone before. Each *raga* is based on an arrangement of tones five to seven in number, of unequal interval; taken from a 22-tone scale.

The vocalist or instrumentalist (the human voice is regarded as

an instrument). does not move clearly and precisely from one note to the other in the Western sense—where notes are cut sharply from one another as if in separate compartments. With the 22-tone scale, 12 *shrutis* or notes are used normally as the basis and the other 10 are related to these, helping to enlarge and emphasise them. The singer glides or slurs over a series of these intervals from one semi-tone to the next note. These intervening shades of sound are called grace notes and appear on instruments as sympathetic strings creating the swelling resonances which issue from the sounding chambers, made from gourds, which are a feature of so many of India's graceful and fantastic array of instruments.

These give the music its unearthly quality, sometimes a

mournful slither of sound to our ears or an equally dissonant twang. Yet somehow, with constant listening the hearer, almost mesmerised by the extraordinary patterns of interwoven rhythms being played at different levels, sinks deeper and deeper into himself, almost into meditation, and is affected on a profoundly emotional plane.

To some outsiders this music may give the impression of being repetitively monotonous. But in the Indian setting this appears much natural. It is part of the fabric of India where everything is permeated by timelessness. The essence of Hindu philosophy, the interminable searing days of heat, the burnt-down plains of the north, stretching to the hazy horizon, the wish to look inwards, all leave the same imprint.

—Unesco.

## WAY THINGS ARE GOING

The young couple wanted their new maid to be pleased with her position.

"You will have an easy time of it here," said the wife, "since we have no children to annoy you."

"Oh, I like children," said the maid. "Don't go restricting yourself on my account."

\* \* \*

"Hi, I thought I would drop over and see you about the umbrella you borrowed from me last week," said Subbu to his friend.

"Sorry," the friend replied. "I lent it to a friend of mine only yesterday. Did you want it so badly?"

"Well," said Subbu, "I didn't myself, but the man I borrowed it from says the owner wants it."

\* \* \*

The college girls were discussing about a mutual acquaintance.

"What is her worst sin?" asked one.

"Vanity. She spends hours before the mirror admiring her beauty."

"That is not vanity—that is imagination."

# UNITY IN DIVERSITY

VELANDAI

All Hindus to whatever school of thought they belong should work in harmony—this was the message H. H. the Sankaracharya of Kamakoti Peetam gave in one of his discourses in the city.

That different schools of philosophy co-existed in this land was evident, he stated, from the fact that all of them speak of the four vedas and the six sastras. There was a branch of Sankhya known as Nireeswara Sankhya which denied the existence of God. While Nyaya declared that jivatma was different from paramatma, mimamsa, on the other hand, attached no significance to shakti and jnana, but laid emphasis on the performance of the karmas prescribed in the Vedas. While one school of thought criticised the other, the founders of these schools of thought were held in respect and esteem. Thus they would find that Sri Adi Sankaracharya, the founder of the advaita philosophy, adopted the acceptable theories advanced by other schools of thought and respected Gautama and Subaraswami, the expounders of Nyaya and Mimamsa sastras (as acharyas). His Holiness added that these different siddhantas came into existence not to divide people into warring camps, but to cater to differing tastes so that no one should lose sight of the fundamentals.

All these facts emphasise the



underlying unity in Hindu religious thought. More than one agency was created for the preservation of Hindu dharma, so that even if one agency became defunct, the other agencies would keep the torch of dharma burning. Dharma is the root of our religious tree; bhakti and jnana are its flowers and fruits. It is our duty to preserve the root from going dry. We should work on the basis of the greatest common measure of agreement for the preservation of dharma.

The main task before all of us is to spread dharma and bhakti among the people. Bhakti is inherent in dharma and if dharma comes to prevail, bhakti will automatically spread.

# OXYGEN CURE FOR DISEASES

The dreaded disease, cancer, and many other fatal virus infections may soon be treated with compressed oxygen. In the last issue we had given the result of experiments conducted in Leningrad on the efficacy of compressed oxygen in fighting the virus. News is now to hand of similar experiments conducted in USA by Dr. Anna Goldfeder of the Laboratory of Cancer and Radiobiological Research.

In her experiments, Dr. Goldfeder, exposed tumour-bearing mice to an atmosphere of oxygen under pressure. It had been known for some time that the destructive effects of X-ray or radium treatment on living tissues, normal and cancerous, are enhanced to a considerable degree by the presence of oxygen in the tissues at the time of the irradiation.

The animals were placed in a specially constructed plastic chamber through which pure oxygen was passed during radiation. Using an oxygen pressure of one atmosphere, no significant difference could be observed. The pressure of oxygen was then increased to three atmospheres.

"The tumor-bearing mice, which have withstood three atmospheres of pure oxygen for over an hour during radiation treatment," Dr. Goldfeder reports, "have been cured of their tumors and some are still alive and apparently healthy after more than a year—a period compara-

ble to their normal life span."

\* \* \*

## The Cosmos

Scientists are now tuning in to the voice of the universe—the noise that comes from distant regions of the universe where even the most powerful optical telescope is not able to penetrate. Radio astronomy has now become a powerful tool to unravel the mystery of the universe which scientists reveal is full of mysterious sounds which vary from ghost-like wails to the howling of wolves.

It was originally thought that the sounds came from the sun and other planets but it was soon found that radio noises come from vast regions of space where there are no stars.

The radio sources in space are billions of billions of times more powerful than any radio transmitters built by man. Some of them appear to be debris of exploding stars, known as novae and supernovae.

By far the most stupendous source of radio energy yet discovered lies in the constellation Cygnus, at a distance of 270,000,000 light years (1,600 billion miles). It is pouring out radio waves at the rate of 1,000 billion billion billion megawatts (1 followed by thirty zeros), as compared with just one megawatt (1,000 kilowatts) for a very high-powered radio transmitter on earth. Photographs at Mount Palomar revealed that it came

from a tiny smudge of light, which after intensive studies was interpreted as the most awe-inspiring phenomenon yet discovered—the head-on collision of two galaxies of billions of stars each. So vast are these two cosmic islands in space that it will take millions of years for them to sweep through each other. Yet the distances between their individual stars are so great that it is regarded as unlikely that any two stars will actually come into contact.

In addition to all these radio sources, the scattered clouds of hydrogen atoms with which the universe is filled have also been discovered to transmit radio waves. In 1951, with the aid of highly sensitive radar receivers developed during the war, Prof. Edward M. Purcell of Harvard became the first to tune in directly on the radio waves emitted by the great hydrogen clouds in outer space. This achievement has been described as “the most significant discovery made in radio astronomy since World War II.” It enabled astronomers to map our own galaxy of the Milky Way, and those beyond, on a scale that was previously impossible. It also provided suggestive evidence that those vast cosmic hydrogen clouds are the raw material out of which new stars and galaxies are ever-lastingly being created.

### For the Mentally Ill

A new and safer method of insulin shock therapy to treat schizophrenia was outlined at the International Conference on Insulin Treatment in Psychiatry held sometime ago in New York.

The conference was of the opinion that “the insulin treatment introduced by Sakel thirty years ago is still the best treatment for schizophrenia.”

It was in 1927 that the late Dr. Manfred Sakel, then a 27-year-old psychiatrist at the University of Vienna hospital, observed that the mind of a schizophrenic patient, who was also a diabetic, cleared up temporarily after an accidental overdose of insulin. Following up this clue, Dr. Sakel, at the risk of his medical career, deliberately administered an overdose of insulin to another schizophrenic patient and observed a similar temporary clearing up of the patient's mind. For the first time in medical history a pharmacological approach to the treatment of schizophrenia had been discovered.

Step by step, writes W. L. Laurence in *N. Y. Times*, Dr. Sakel developed the technique of insulin shock therapy for schizophrenia. The heart of the treatment is the production of a state of profound coma by the administration of an overdose of insulin; the deeper the coma the more pronounced the result. To bring about lasting remissions, a series of deep-coma insulin shocks was found necessary, the number of shocks as well as the dose varying with each patient.

Dr. Sakel found that to obtain the best and most lasting results it was necessary to bring the patient as close as possible to the tenuous borderline separating life from death, and to keep the patient in that twilight zone for as long a period as possible. At the slightest sign of danger the patient would quickly be brought

out of the coma by the administration of sugar and other medicaments. All this meant that the technique was as much an art as a science, keeping the psychiatrist in attendance under a great strain for many watchful and anxious hours.

The latest treatment consists of two parts:

(1) The administration of the insulin in multiple moderate doses, the total of the multiple doses consisting of fewer units than the usual large single dose in the older techniques; (2) controlling the food intake of the patients. This makes it possible "to determine the doses of insulin necessary to produce deep coma with greater precision than with the old methods.

It is claimed instead of 800 to 2000 units required by the older methods 60 to 70 units given in three doses at fifteen minute intervals produces the same result and that 78 percent so treated recovered completely.

\* \* \*

### **Leprosy Bacteria**

A forward step in the fight against leprosy is claimed by Dr. Yae-Teh Chang of the U.S. National Institute of Health. He has successfully grown a strain of the leprosy bacteria in a tissue culture and has kept the bacteria flourishing for as long as seven weeks. His experiment is expected to allow a more detailed study of the bacteria and permit wider latitude in testing anti-leprosy drugs.

\* \* \*

### **Blood Clotting**

U.S. scientists have succeeded in isolating a natural agent in blood clotting which may in time

aid the search for effective means of preventing heart attacks, strokes and haemorrhages. The enzyme is called Thrombin. They have also found that Thrombin can be chemically altered so that it dissolves blood clots instead of producing them.

\* \* \*

### **Nuclear Energy**

A successful plasma thermocouple experiment that directly converts nuclear reactor energy into electricity is reported from U.S.

A thermocouple produces electricity by bringing into contact two different metals, one heated, the other cooled. But in the experiment, ionized cesium gas was substituted for one of the metals. The other element was enriched uranium.

In the experiment the thermocouple produced enough power to light an electric bulb for twelve hours.

\* \* \*

### **Chemical Nose**

A chemical 'nose' which can detect rapid changes in aroma caused by chemical changes in foodstuffs and can identify thirty different components in a puff of cigarette smoke has been developed by U.S. scientists. It should prove of great value in perfume and flavour research, deodourization, quality control and air pollution. The device consists of an ionization detector and a gas chromatography column.

\* \* \*

### **Research on Rain**

What makes thunderstorms grow, and how do they generate and release their lightning charges from cloud to cloud and from cloud to ground?

The answers to these questions are being sought by meteorologists in U. S. The research programme is called Project-Skyfire and they hope that ultimately their findings would help them to control lightning and rain.

"So far, we feel that under certain conditions we can modify the form of a cloud and its electric field," says DeVer Colson, Weather Bureau research meteorologist on the project, "but we are not sure yet whether we have actually averted lightning. We want to make certain that we are not increasing lightning from a given storm, or creating trouble elsewhere by upsetting the atmospheric balance. A lot more field work and careful evaluation have to be done."

By feeding silver iodide or dry ice into a cloud base, it may be possible to "ship potential storms off at the top"—that is, to keep them from building up. It may also be possible by some means to decrease lightning, or to increase the amount of rain reaching the ground, he says.

\* \* \*

### Tears

People nowadays don't cry as much as they did a century ago, say some psychologists. Women they say, are three times more prone to tears than men and some are always on the verge of tears. It may be a moving story, an emotional scene in a novel or film, or some excitement or intense joy and straightaway their eyes get filled with tears. A good cry is sometimes a good thing. Those who never shed tears are seldom normal.

\* \* \*

### New Source of Energy

Soviet scientist Professor Nikolai Kozyrev, who recently discovered volcanic activity on the moon, claims the discovery of a new kind of energy which he calls the asymmetric force produced by the interaction of the mass of the earth in relative rotation. The professor is now collecting data to prove his theory. It is stated the asymmetric forces predicted by the professor probably effect the circulation of the air masses, the pulsation (the alternate contraction and expansion) of the earth and its flattening.

\* \* \*

### Life in Nuclear Age

In the year 2000 citizens of the United States will live in homes that are completely airconditioned by electricity, the American housewife will prepare a full meal from one package by pushing a single button, and mass transportation will be by means of jet-propelled bus-trains and nuclear-powered airplanes and submarines, according to two leading U. S. industrial authorities.

Private vehicles of the year 2000 will be of three basic types:

Electric automobiles that will cross the American continent without a single recharging; cars powered with internal combustion engines, but conducted, like the electric autos, along highways in which control cables are imbedded; and "vertical take-off and landing carplanes," automatically controlled and restricted to prescribed air channels at low altitudes, which will be "both safe and amazingly fast."

Within the next 10 years, they

predicted, the first nuclear-powered airplane will circle the globe nearly six times without refuelling.

By 1985, huge non-military atomic submarines will serve as passenger ships, travelling under oceans at 50 to 60 knots. Submarine freights will be towing long chains of sausage-shaped cargo containers, moving "vast volumes of the world's goods" under the seas.

A nuclear-powered space ship rocketing up to 1-million miles an hour, capable of reaching the planet Mars within 24 hours without subjecting its passengers or equipment to "the slightest excess force," was also predicted for 2000.

However, they conceded that not all the world's problems will have been solved by 2000. They cited complete mastery of thermonuclear fusion, harnessing of solar energy at reasonable cost, and economical large-scale purification of sea water as accomplishments which will require more than 41 years to perfect.

\* \* \*

#### Glasses for the Near Blind

With the aid of a new and unique kind of eyeglass, which has lenses similar to the ones used in lighthouses, many thousands of partially blind persons may be able to see again. The lens has already been used successfully by 281 patients.

Dr. William Feinbloom of the Optometric Centre in New York

City described the new lens recently to a meeting of optometrists, saying that it has a magnification range of from 300 to 2,000 percent. The lens is made of clear transparent plastic. Its upper sector is a multiple lens system of eight optical surfaces that produce 300 percent magnification. The lower sector is a multiple lens system that produces up to 2,000 percent magnification for reading. The centre section provides a 120 degree angle of vision for middle distance sight for use while walking or similar activity where intense magnification is not required.

By using the new glasses many persons with partial blindness associated with diabetes, cataracts and high myopia have been able to resume many of their normal activities.

\* \* \*

#### Zinc Improves Drug

The addition of zinc to the antibiotic drug, bacitracin, makes the drug 100 to 450 times more powerful against bacteria. This fact was discovered recently by Dr. Eugene Weinberg of Indiana University in the United States. The greater effectiveness that results from the addition of zinc makes it possible to reduce the dosages of the drug and at the same time to lessen the possibility of undesirable side effects.

Bacitracin is used for the treatment of a number of infections and also for promoting the growth of food animals.

The man who never alters his opinion is like standing water and breeds reptiles of the mind.

\* \* \*

Silence is the element in which great things fashion themselves.

—Carlyle.

## CANDID COMMUNICATIONS

The Hindu,  
Madras.  
Oracle,

Criticising Jawaharlal Nehru's speech to the AICC wherein he "lashed out against the captains of Indian industry", you point out that inspite of the planning and huge expenditure, the national income in 1957-58 is 170 crores less than in 1956-57.

You also warn that if this pampering of the public sector continues to the total neglect of the private sector the Government "will have on their hands a formidable problem of mass unemployment."

And you conclude, "It is high time Congress thinking and planning came down to the earth and faced the realities."

Right, brother, right! But what is the use of your protesting so gently? Don't you know the secret yet?

Our people have been vociferously shouting "jais" so long that Congress has nearly turned stone deaf!

x x x  
General Ayub Khan,  
Pakistan.  
Dictator,

I wonder whether you are having proper sleep in the nights thinking of the many problems that are facing you from all sides.

The Kashmir problem seems to be your nightmare. At one recent press conference in Quetta you expressed the hope that

India would join hands with you for the joint defence of the sub-continent and added: "India and Pakistan should look outward, instead of facing each other inward."

Ha! ha! ha!

Do you really believe that India can be beguiled by such talk and made to look "outward" thus providing you with an opportunity to stab her in the back?

—Zero

x x x  
Sri E. M. S. Nambudiripad,  
Chief Minister,  
Kerala.

Comrade,

I am surprised, pleasingly surprised, at the mildness of your reply to the Congress.

With opposition to your regime mounting, with the Congress joining hands with the Catholic Church and the Nair Service Society, I expected you to gird your loins and roar like a lion but instead you are bleating like a lamb!

"Is this a principled stand (the joining with the NSS and Catholic church) which Mrs. Gandhi claims her organisation is taking, or is it an opportunistic alliance with anybody who may be useful in attacking Communists?" you ask.

Ah! Comrade! You know very well that politics is a dirty game and your party is not so innocent of opportunistic alliances in the past. And if Congress is playing that game, why, it is only

paying your party a compliment !

—Zero

\* \* \*

People's Daily,  
Peking.

Big Bad Brother,

It pains me to see you defiling your pages with abusive articles about India. Your country's leaders too are crying hoarse against India.

"We won't allow any pig to poke its dirty snout into our beautiful garden," says one.

"Both our households have plenty to do," you say. "Why should either of us poke his nose into the other's business?"

No person likes others poking their noses into his business. But, brother, do they go about telling them not to do so? Your insistence on that shows that you have some dark secret to hide, some skeleton hidden in your cupboard.

The Tibetan skeleton has now been exposed. How many more have you hidden in your cupboard?

—Zero

\* \* \*

P. S: By the way, why is it most of you have flattened noses? Is it because of the constant poking of your noses into other's affairs?

—Zero

\* \* \*

Dr. Maurice Millard,  
British Euthanasia Society,  
London.

Doctor,

Once again you have raised a hornet's nest round your society by admitting that you have given a lethal drug to a devoted Christian lady dying of cancer.

According to you it is not killing, but a deliverance from pain, though others view it in different

light thereby denying the dying person the freedom to choose an easy and painless end.

In these days when birth control and even legalised abortions are regarded as desirable ends I do not see why euthanasia should be objected to since its purpose is to relieve needless suffering by persons already on their death beds.

So carry on doctor with your mercy mission. May you have more such killings to your credit!

—Zero

\* \* \*

Sri Morarji Desai,  
Finance Minister,  
New Delhi.

Sir,

It is said that the ostrich when it sees danger buries its head in sand thinking that if it does not see it the danger will vanish.

You are behaving like the ostrich when you say that there is no inflation in the country. Speaking at the luncheon of the Business and Professional Men's Club in Madras you further added that deficit financing does not lead to inflation.

Ah! It is evident you have mugged up some text book theories, but don't you know that the rupee's value today is just about 20 per cent of what it was before the war and that the cost of living index is somewhere about 414 as compared to 100 in the year 1939?

What do these facts indicate, Morarjibhai? Prosperity?

It is indeed funny that you should have made such an obviously absurd statement before the city business and professional men! How they must have been laughing at you behind their

napkins!

—Zero

\* \* \*

Sri Gulzari Lal Nanda,  
Union Minister for Labour,  
New Delhi.  
Expert,

Addressing the Central Committee of Employment you said that "judging by the current experience, it would be too optimistic to expect that the third Five Year Plan can even at its best, succeed in wiping out the problem of unemployment."

It is sad news, very sad news indeed, that even after spending 43,000 crores on the plans you do not see any hope for the unemployed in the country.

But don't give way to despair. Where there is a will there is a way! You can start setting up more Boards like the Railway Board and the Electricity Board, the Coffee Board and the Tea Board, the Handloom Board and the Khadi Board. There is even a Coir Board which is currently explaining (by means of costly advertisement) how the coir is processed by half naked men and women!

Well, why not then set up a Cocomanut Board, a Groundnut Board, a Sugarcane Board, a Compost Board, a Manure Board, a Soil Board and so on?

The field, my dear sir, is unlimited!

—Zero

### HOPEFUL

He was about to leave his girl's home when he was confronted by the massive figure of his prospective father-in law.

The youth tried to evade him but the girl's father grasped him by the shoulders.

"Now then, my lad," he said, "you've been coming here quite a lot. What do you want with my daughter?"

"Well," said he nervously, "you know best what you can afford."

\* \* \*

### GOINGS AND COMINGS

She was putting in a few good words on her young man's behalf.

Father, however, was not to be coaxed.

"No, no, and again, no," he said repeatedly.

"But, father," she persisted, "you must make some allowances for Henry's shortcomings."

"I'm not kicking about his short comings," said the parent, "what I don't like is his long stayings."

\* \* \*

### IMPATIENT

"Have you given your order," asked a waitress of a small restaurant of a lone impatient customer.

"Yes, I have," said the customer through his teeth. "But I would like to change it to an entreaty."

\* \* \*

Ego is the veil between God and the individual soul.

# THE SCREEN & THE STARS

A. VENKATESWARA RAO

The film industry in South is facing a peculiar problem—the problem of unfinished pictures. At all times there will be pictures in various stages of production but so long as they continue progressing they pose no problem. The peculiar problem now facing the industry is that over a hundred pictures are stagnant on the sets for lack of finance. A conservative estimate of the capital locked up because of this is stated to be not less than two crores!

Sri B. Nagi Reddy, the newly elected President of the South Indian Chamber of Commerce, made a pointed reference to this problem and urged that they give first priority to solve it.

In films as in any other business quick turn over of capital is desired for it means more profit for all concerned. Why are then so many pictures remaining stagnant?

The answer is simple. Most of the producers launch a production with just a few thousand rupees and hope to attract capital from distributors or in the alternative it is borrowed at exorbitant rates of interest.

Usually finance for films is not so difficult to get because of the glamour attached to the industry and also the general supposition that the profits earned are substantial, if not fabulous. But of late there have been too many failures and only a handful of films can be said to have made their grade.

Finance, therefore, has become shy and such of those producers who have started production with insufficient funds are finding themselves in a quandry.

There is another factor which is also contributing to this stagnation. It is the star system.

To attract finance most producers try to sign up top stars and usually these stars find they are unable to fulfil their engagements. Sometimes they keep sets waiting because they are a law unto themselves. Top stars who are guilty of such conduct will have to search their hearts whether by their selfishness or indifference they are not harming the industry to which they owe their success.

\* \* \*

## The Workers' Lot

The wail of woe in film industry is not confined to producers alone. The workers too are finding that their lot is getting no better. The all India Cine Technicians' Council in a manifesto have drawn attention to the great unemployment prevailing in the industry. They estimate that for every four workers employed there are six who are not finding any work and what is more even those employed are not getting paid properly. They also point out that nearly half of the expenditure on a film is paid in "black" and this is always adjusted by showing inflated wage payments. It is, therefore, difficult to assess how much is actually paid to the workers.

## Women's Movie

Is there such a thing as a woman's movie? A Hollywood expert says that some films have a great appeal for the housewives.

Who wants most to go out of the house in the evenings? The woman. "A woman," says the expert, "primarily wants a beautiful love story in which she can completely lose herself and feel that is happening to her. A woman likes to see beautiful clothes and elegant sets that give her a vicarious feeling of wonderful being."

A great love story with a family background and beautiful sets will invariably be a great draw with women.

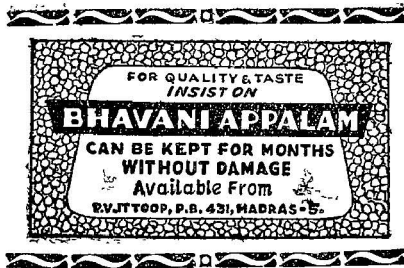
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## Veerapandiya Kattabomman

Hero of a hundred battles, the very mention of whose name brings about an emotional feeling, and whose valour is sung in ballads—Kottabomman, that patriot who preferred to lose his head than bend it to the British, has been brought to life on the screen by that veteran actor Shivaji Ganesan in Padmini Pictures' latest release *Veerapandiya Kattabomman*.

The Kattabomman drama has always been a great draw with the masses of Tamil Nad and Shivaji Ganesan has been portraying this role on the stage with great distinction. On the screen, with its vast opportunities to simulate realism he has given a magnificent portrayal almost true to life.

The picture taken in pleasing colour and with scrupulous care as to detail and embellished with sparkling dialogues is an event in



screen history about which the director B. R. Pantulu and others associated with the picture can truly be proud of.

Shivaji Ganesan naturally dominates the whole picture but the part of others like Gemini Ganesan, Seetharaman, Varalakshmi, Padmini and others, is no less praiseworthy. It is a picture you will be sorry to miss.

\* \* \*

## Relangi Honoured

Relangi, the ace comedian of the Andhra screen, was felicitated by a committee of hosts consisting of prominent producers, directors and stars, at Vijaya Gardens in recognition of his acting in more than a hundred films. Sri P. V. Rajamannar, Chief Justice of the Madras High Court, presided over the function. Relangi was profusely garlanded by the producers and associations and tributes paid to him for his high talents and great the service he has rendered the industry.

Relangi is the top comedian of the Andhra screen and richly deserves the honour done to him.

\* \* \*

## Lava Kusa

It was a long cherished ambition of producer Sankara Reddi to produce *Lava-Kusa*. This ambition is now being fulfilled, for the

picture is already on the sets at Vauhini Studios. The picture is being taken in colour and Roy, the colour cameraman of Madras, is handling the camera. Veteran director C. Pullayya is in charge and top stars like Anjali,

N. T. Rama Rao, S. V. Ranga Rao, Nagiah, Gimini Ganesan and others are in the cast. Recently a lovely street scene was shot showing Lava and Kusa passing along singing while thousands watched with great devotion.

### SLIGHT MISUNDERSTANDING

A school boy had bought a camera of a particular firm but found that it did not work satisfactorily. So he went to the firm and addressed the manager. "This camera I bought is not satisfactory. I asked the salesman to return the money and he says he can do nothing about it."

"Quite right," said the manager.

"But you advertised that money will be refunded if not satisfactory," said the indignant boy.

"Yes," said the manager. "We found nothing wrong with your money."

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### THE CAUSE

A famous actress had married for the fifth time and everyone hoped that she would settle down but two hours later she was in a lawyer's office, discussing divorce. Even for Hollywood it was a record and the lawyer asked, "What could have happened in just that little time to cause such an irreparable breach?"

"At the church," the bride replied, "he signed his name in the register in bigger letters than mine."

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### REAL SURPRISE

A formidable looking woman came to the shop and told the assistant that she wanted something for a present.

The shop assistant placed before her various articles but she did not seem pleased with anything.

"I'm afraid there isn't a thing here that will do," she said after an hour. "You see, I want to give my husband a really big surprise on his birthday tomorrow."

The shop assistant gave her a searching look.

"Well," he replied coldly, "why not hide behind his armchair and cry 'Boo!'"

\*

\*

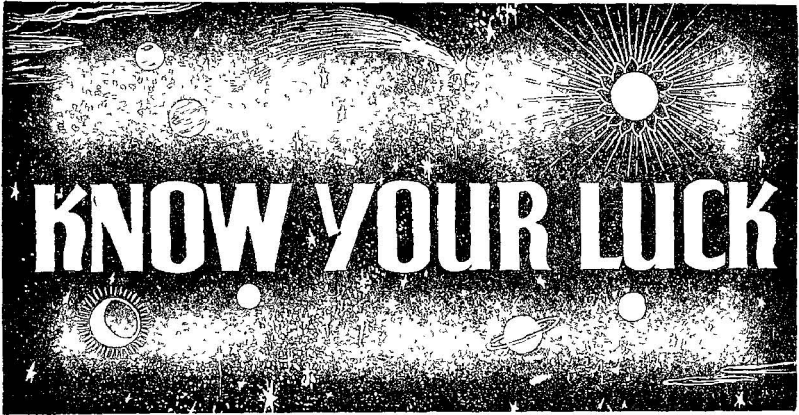
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### GENTLE TOUCH

The rich man strode nervously up to the girl's father.

"I suppose you know that I have been making advances to your daughter sir?" he began.

"Yes," said the father holding his hand. "And now how about some advance to her poor old dad?"



# KNOW YOUR LUCK

P. V. RAO, 2/5, BESANT ROAD, MADRAS-5

## MESHA RASI or ARIES

Planetary alignment favours greater benefic influences at work during this month. The position of Sukra and Mangal in the 4th house indicates your interest in your residence and amenities thereof, construction, if any, marriage if any, and your near and dear relations as guests, during this month. Car owners will be greatly interested in keeping up the vehicular happiness. Others may go in for a new car during this month. Greater number of facilities will be commanded by you. New couples will be happy. Favours from wife's side will be enjoyed. Physically extra strain is felt. Ladies may have their usual complaints more in this month. Children will give them greater satisfaction. Financially better conveniences are foreshadowed. Investment is indicated in a few cases on property or vehicle. Officially there is not much to be gained during this month. Your

Aswani  
harani &  
¼ Krithika

work will be happy without gains. From the 8th when Budha enters the 3rd house a journey may be expected. One of your brothers will come up well. Merchants will have a profitable time. Partnership will work well.

2, 3, 6, 15, 18, 19, 23, 24, 25, 28 are good days.

## VRISHABA RASI or TAURUS

This is a much more beneficial month in all respects than the last one since the planets are more sympathetically aligned towards you. The solar course over your rasi will offer you new surroundings and new activities. New learning is gathered. A journey is envisaged. Separated couples may come together. Socially you will be more inclined than before. Your special interest centers round one of your sisters or brothers, correspondence or a journey during this month. Marriage may occur. Residential problem may be

¼ Krithika  
Rohini & ½  
Mrigashira

tackled more successfully. Financially your income will swell up after the 8th. Examination results will be favourable to you. Domestically this is a happier month than the last one. Officially this is an important month of gain and you will have your boss's favour. You may miss the first chance for promotion but you surely will gain the second one. The malefics aspecting your 10th house may cause you some trouble through the machinations of people around you. Beware. Merchants will do well this month. Greater turnover is indicated. Partnership may undergo slight change for the better.

1, 2, 3, 4, 7, 9, 15, 17, 18, 19, 22, 24, 25, 26, 28 are better days.

#### MITHUNA RASI or GEMINI

This month's planetary map does not seem to be favourably disposed towards you when compared with the last month. First week in particular shows greater concern over your affairs causing anxiety, delay and slow progress. From the second week when your ruler Budha enters his own house you will be more encouraged to work successfully. With planets on both sides of your rasi during the first half, you will not find friends and relations sympathetically disposed towards you. There will be heavy fluctuations in financial matters. More hopes than their realisation will be the situation in the first half. From the second half Surya and your ruler Budha on your rasi will indicate success in the line of least resistance. There may be mutual help with

½ Mrigashira  
Ardra & ½  
Punarvasu

brothers or relations or neighbours. Children will bring you greater mental peace. One of them will come to your help during this month. Correspondence will be emphasised during this month for implementation of many of your projected plans. House move or amenities may be tried successfully. Domestically second half is better. Officially there may be anxieties although there may not be any great disappointment. More favour may be enjoyed departmentally from the second half. A journey may occur also. Merchants will be more speculatively minded than before.

1, 2, 3, 4, 8, 10, 11, 15, 16, 18, 19, 23, 24, 25, 27, 29 are favourable days.

#### KARKATAKA RASI or CANCER

Planetary configuration obtaining during this month is more encouraging and satisfying than before. They certainly cause an upsurge of optimism in all your undertakings besides a desire for self assertion in all matters, even dissensions and disputes. Mangal on your rasi will be aspected by Guru and since he is lord of your professional activities you will be actively engaged physically and mentally too. Varied types of professional undertakings and plans to implement the same will engage your attention during this month. The lord of the 5th house which is already occupied by Guru will cause imagination to go wild temporarily. Though Mangal is rash, Guru's temporising effect over it and also over Sukra

½ Punarvasu  
Pushya &  
Ashlesa

may be reckoned with to your advantage: Advice or blessings from friends will come to you handy in all your anxious moments. Children will claim your special attention during this month. First half is more convenient than the second financially. Sudden money also may be realised. Second half may require greater effort to earn money or collect the same. Friends may come to your rescue during this month. One of your sisters or mother's relations may be counted upon for timely help. In a few cases this is the best month for construction of a house, improvements thereon or a house move. Officially this is a more favourable month. You will enjoy your boss's favour and your colleague's confidence. Merchants will find this month very lucky in the first half. Their money will be locked in business without profits in the second half. Partnership will be lucky this month. Foreign business is more lucrative.

1, 2, 4, 9, 10, 15, 16, 18, 19, 23, 24, 25, 28, 29 are better days.

### SIMHA RASI

With your lord Surya in the elevation with good aspect from Guru, you seem to be in a happy frame of mind as the month opens. Favourable tendencies are opening which carry you successfully to the next year. Your ruler in elevation brings you to the notice of others for special sympathetic consideration which you have been seeking. The second half is equally indi-

Makhā,  
Poorvaphal-  
guna and  
¼ Uthara-  
Phalgunā

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cative of good many wishes and desires being fulfilled. Guru in the 4th may keep you busy with many plans. In fact, planetary map during this month should be considered lucky financially, also socially. Finance is easier than before. Budha, the lord of gain in his own house of gain, is happily configured. Rahu alone in the 12th aspected by Sani might disturb your peace of mind at times. Some financial disputes might come up but avoid them as far as possible. Officially this is an opportune period for gain and favours of your boss. Superiors will certainly take a fancy to you and groom you for the future responsibilities. Merchants will find this a lucrative month. But the aspects of malefics to the 7th house somewhat obstructs their speculation. Slow and steady business without the risk of speculation is counselled.

1, 2, 3, 9, 10, 16, 17, 18, 19, 22, 24, 26, 27 are satisfactory days.

**KANYA RASI or VIRGO**  
As in the last few months the

$\frac{3}{4}$  Uttara-  
 phalguna  
 Hastha and  
 $\frac{1}{2}$  Chitra

major planets including Rahu are not favourably inclined during this month also. Conse-

quently a very much depressed mind, delay, anxiety and confusion in all your undertakings are to be expected. The solar course along with Budha in his own house from the 8th is an important change for a better state of affairs slowly emerging into your life. Planets in the eleventh are favourable for financial conveniences in spite of pressure around you. Sukra's position in particular, refers to your gain of money through friends and correspondence. Some sudden money may also come. Domestically the month may not be so very happy and harmonious owing to disturbing elements around you. You may seek more social contact outside than in the domestic circle. You will move with high class people and gain through them. Officially you may also profit as expected, though slowly, and after experiencing some little disappointment. Merchants will find this month somewhat better than before. There will be greater turnover as the month advances. Partnership may be found to their advantage.

1, 2, 3, 4, 6, 9, 10, 11, 15, 17, 18, 19, 22, 23, 24, 25, 28 are better days.

#### THULA RASI or LIBRA

Slight improvement is indicated by the planetary movement from the second half onwards when Surya-Budha combination will prove more

$\frac{1}{2}$  Chitra  
 Swathi and  
 $\frac{3}{4}$  Vishaka

beneficial for social happiness. Meanwhile Surya in the 8th house may cause you anxiety either about your health or your future course of life which is at the crossroads. Things may not happen as scheduled. You may move in high society and gain through them popularity and social status. Financially the month is found improving from the second half. Some of you might find an opening for work and begin to earn from this month. Those of you in charge of cash should be very careful in handling money lest there may be some unexpected shortage. Separated couples will come together in the second half. There may be marriage celebration in a few cases. A journey also is predicted this month. Merchants will be lucky specially in their foreign business. New contacts may be entertained for better financial solidarity of the business. Usual heavy expenditure is indicated throughout.

1, 2, 3, 6, 7, 9, 10, 11, 15, 16, 17, 19, 20, 23, 25, 27, 28 are favourable days.

#### VRISHCHIKA RASI or SCORPIO

Planetary positions promise an encouraging month.

$\frac{1}{4}$  Vishaka,  
 Anuradha,  
 & Jeshta. The solar course in the first half favours your coming into

the forefront with help of friends and sympathisers in spite of opposition around you. Your ruler is debilitated in the ninth house but the aspect of Guru brings you into greater limelight and official favours. The month is particularly lucky for lawyers, doctors, and insurance field workers. Second

half shows a journey and some differences with elders or companies. Great knowledge will be gained during the second half by research workers. Health perhaps may more likely be affected on account of nervous debility and other connected troubles. A marriage function may occur during this month. Any court case may be deferred to the next month. Financially this month is favourable and more conveniences are envisaged from the second half. Sudden money also may be gained in the month. There may be a house move or investment as well on land or vehicle. Officially this is a dull month, especially in the second half. You may gain more in the next month. The last week may bring some financial setback. Domestically you may be happy. Merchants do well this month. Partnerships will fare satisfactorily.

2, 3, 9, 10, 15, 18, 19, 22, 24, 25, 27, 28 are better days.

### DANU RASI or SAGITARIUS

Almost all the planets are ill placed and therefore you may not enjoy benefic results according to orthodox astrology. Solar course in the 6th house during the first half may be said to be slightly favourable temporarily when certain pending affairs may be completed. Kuja's position in the 7th from the 8th indicates the successful undertaking of some plan of yours. Marriage, if any, will be performed. A journey may be envisaged during the month. Second half may be slightly better

with less troubles and involved surroundings in which you are placed. The 5th house lord Mangal in astama may not give you the cherished peace domestically and even financially. Children may keep you worried or your general health may be disturbed owing to some chronic complaint. Some opposition may be felt in service or at home. You may move in high circles. Financially there is heavy expenditure and some monetary inconveniences also. Officially second half is better for favours of the department. A transfer may be worked for if necessary. Merchants will find this month more lucrative in the second half. Partnership will be labouring under some disadvantages in the last quarter. Foreign business will be encouraging.

2, 3, 6, 9, 15, 17, 22, 23, 24, 25, 26, 28, are better days.

### MAKARA RASI or CAPRICORN

Planetary results may be characterised as  
 ¼ Uttarashada indicating mixed  
 Sravana reactions during  
 Dhanista ¼ this month. Surya

in the 5th house in the first half may worry you domestically and disturb your connections with your relations. Some amount of opposition may be found by you which you cannot easily brush aside without pain. Your own people will hurl accusations or aspersions against you, Financially planetary positions do not help your interests. Second half you may liquidate some debts and raise also temporary loans in the course of the month for adjustment purposes. Marriage, if any,

will be performed in spite of unfavourable surroundings. Your general health will be disturbed owing to general debility. Stomach derangement may also be there. Officially there will be some suspense. Second half perhaps may prove more advantageous. Friends will help you. Avoid friction with colleagues. Merchants will get huge profits in heavy turn over. Partnership may be under some opposition.

2, 6, 9, 10, 11, 15, 16, 17, 19, 23, 24, 27, 29 are good days.

### KUMBA RASI or AQUARIUS

The planetary alignment may be said to be partly favourable and partly unfavourable owing to Rahu in astama and the aspects of the malefics to your rasi which cause delay and disappointments. Health may be said to be the chief centre of disturbance during this month. Guru's position gains you popularity and general welfare in your professional and private activities. First half shows your keen interest in the domestic sphere and your hospitality to friends and relations. Marriage, if any, may keep you engaged. Second half is favourable for dealings with your near relations, your children or your journalistic career. There may be a chance for you to go to your native place also. Last quarter of the month will not be happy domestically, but lucky officially. Your finances are good in spite of heavy expenditure in the course of the month. Officially this is a lucky month for favours,

appreciation of your work and for any change, if desired. Merchants are fortunate in their business speculations provided they are able to avoid risks of speculation. For, Rahu is so ill placed that they may not escape losses if they are not careful.

1, 2, 4, 6, 9, 10, 16, 18, 20, 23, 25, 28, 29 are better days.

### MEENA RASI or PISCES

Planetary positions are more promising than before. First half of the month will see completion of many of your undertakings that were half finished. House problem or change of residence, domestic happiness, better relationship with friends and relations, vehicular happiness, etc. are amongst the outstanding features of this month. One of your elders may require your special attention or cause greater anxiety. Second half onwards things will move more favourably in the domestic circle in particular. Friends and relations are with you during the month. Financially this is a better month in spite of heavy expenditure on account of the malefic aspect to the 12th house. There are private enemies at work working secretly against your interest which you will know in the course of the month. The last week is not favourable to you since Guru, your lord, enters the 8th house indicating journey, disturbed health, accusation from relations etc. Officially second half is better though you may not gain much. There may be boss's favour all the same. Merchants will have some obstacles

in the way of their business progress on account of malefic aspect of Sani and Mangal combined to the 12th house. Some unexpected loss also is anticipated. Partnership may be under disturbed conditions. 2, 3, 4, 6, 9, 10, 15, 18, 19, 20, 21, 23, 24, 25, 27, 29 and 30 are better days.

## SUCCESS STORY

Two film extras were discussing a mutual friend.

"The director told her that if she let him kiss her, he would give her a small part in his next film," said one.

"What happened?" asked the second.

"Well," replied the first, "she is going to be the star."

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## SNUBBED

An actor who had a too high opinion of himself met a critic at a social function.

"You have seen my last picture, haven't you?" asked the actor.

The critic who disliked him immensely said simply, "I hope so."

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## LEAVE REFUSED

A sailor home on leave discovered that his wife was expecting their baby any minute. He wired to his officer requesting an extension of leave and explaining the position.

Back came the telegram which said: "Navy recognises necessity of your presence at laying of keel. Consider your presence at launching superfluous."

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## SANE

In the psychiatrist's room a man barged in. "Doc", he said, "I am worried. This horse is following me wherever I go."

"Ah," said the psychiatrist. "There is nothing strange in it my good man. Come, sit down."

"But you don't understand," said the man. "This horse says it loves me."

"Well," said the psychiatrist to humour the man, "tell me, is it a male horse or a female horse?"

"Female," said the man indignantly. "What do you think I am, queer?"

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It is always wise that you rather do and not promise than promise and not do.

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Superfluous wealth can buy superfluities only. Money is not required to buy one necessity of the soul.—*Thoreau*.

## WISDOM OF A SKULL

Chuang Tze had travelled the whole day and feeling tired he rested under a tree. There he saw an empty skull, bleached but still preserving its shape. Striking it with his riding whip, he said, "Wert thou once some ambitious citizen whose inordinate yearnings brought him to this pass? Some statesman who plunged his country into ruin and perished in the fray? Some wretch who left behind him a legacy of shame? Some beggar who died in the pangs of hunger and cold? Or didst thou reach this stage by the natural course of old age?"

After he had finished speaking thus, he took the skull, and placing it under his head as a pillow went to sleep. In the night, he dreamt that the skull appeared before him and said: "You speak well, sir, but all you say has reference to the life of mortals, and to mortal troubles. In death there is none of these. Would you like to hear about death?"

Chuang Tze having replied in

the affirmative the skull began: "In death, there is no sovereign above, and no subject below. The workings of the four seasons are unknown. Our existences are bounded only by eternity. The happiness of a king among men cannot exceed that which we enjoy."

Chuang Tze, however, was not convinced, and said, "Were I to prevail upon God to allow your body to be born again, and your bones and flesh to be renewed, so that you could return to your parents, to your wife, and to the friends of your youth,—would you be willing?"

At this, the skull opened its eyes wide and knitted its brows (as it were), and said, "How should I cast aside happiness greater than that of a king and mingle once again in the toils and troubles of mortality?"

The immortal alone is happy, the mortal bound by pain, bondage and decay.

—Translated by Herbert A. Giles

The old man had been on a visit to his daughter in the city. After a week's stay he prepared to leave and as the taxi arrived to take him to the railway station he called his two grandsons and gave them each a five rupee note. "Now you be careful with that money," he said. "Remember that a fool and his money are soon parted."

"Yes, I know," said the elder of the two. "But all the same I want to thank you for parting with it just the same."

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Absence of virtue is vice. Vice has no independent existence of its own.—Swami Sivananda.

# ENERGY AND MAN

E. W. GOLDING

Man must work to live. How hard can he work and what can he produce unaided by mechanical power? How much better can he live if he has a plentiful supply of energy to help him?

A man can work continuously at the rate of about one twelfth of a horse power or, expressing his effort in terms of electric power, at a rate about equal to the power consumed by a bedside reading lamp—a sobering thought. His horse, bullock or camel, if he is a farmer, can produce four or five times as much. But he has to cultivate extra land to feed his working animals and these animals have a fairly short working life so that their work is, in fact, expensive.

Working hard for 8 hours a day, then, a man can do the equivalent of 150 units of electrical energy a year and his horse the equivalent of 600 to 800 units. Put in another way, if 2,000 million of the world's population worked at full rate, their total yearly output would be 300,000 million units, which is equal to the energy in about 43 million tons of coal.

But, although the majority of the world's population consists of peasant farmers relying on their own efforts and that of their animals, various natural sources of energy are also used, such as coal, oil, water power, natural gas, wood, peat and vegetable wastes. Expressing the annual production of all these in coal equivalents, the total amounts to

4,160 million tons of coal a year—a hundred times man's own unaided output. Of this total, 43 per cent is in the form of coal (including brown coals and lignites) and 31 per cent is petroleum. Although there is much water power still waiting to be developed—particularly in Canada, Scandinavia, Asia, Africa and South America—less than 2 per cent of the world's present energy production is from this source. But we can look forward to much help, in the future, from nuclear energy and, perhaps, from solar power plants.

What do we do with all this energy? Unfortunately, we waste nearly two thirds of it in one way or another. The useful part is absorbed mainly by industries, which take about three-fifths, and by domestic consumers who use one third of it. Surprisingly enough, even in industrial processes, most of the energy goes into heating, some four-fifths being used for heating and only one fifth for power purposes.

Now, who uses the energy? The world average yearly consumption is equivalent to just over one and a half tons of coal per person, but there is a wide variation in this use, per head of population in different parts of the world. In the United States, the yearly average is more than 8 tons, and in Great Britain over 5 tons, but for the two continents of Asia and Africa—containing well over half of the world's

population—it is under half a ton.

Two facts are clear. We need to supply a lot more energy to assist the less industrialized countries, and we have a long way to go in making the best of the energy sources that we do exploit.

While solid and liquid fuels are largely used for heat production and for transport, electricity is being more and more widely used as the efficiency of generating it and transmitting it over long distances is improved.

The consumption of electrical energy, very roughly proportional to that of energy as a whole, is a fair measure of the degree of development of a country and its living standards. Although only about one eighth of the total energy being exploited is used for electricity production, this form of power has a disproportionately large influence on the standard of living because of the great variety of purposes it serves.

The present world total for the annual production of electrical energy is almost  $1\frac{3}{4}$  million million units. This gives an overall average of 640 units per head of population; but the range of consumption is very wide—from over 6,700 units per head (in Norway) down to 8 or 10 units in several countries of the Far East. More than half of mankind use an average of less than 50 units of electricity a year.

It is interesting to note the relationship between the amount of electricity consumed and the national income per head, though it is difficult to say to what degree

high income is the effect of high energy consumption, rather than the cause. There can be little doubt, at least in the early stages of development, that increasing energy consumption brings about increased prosperity. Later, prosperity induces a demand for more electricity, either for developing industry or introducing amenities into the home.

Roughly speaking, the relationship between energy consumption and income is as follows:

Annual units of electrical energy per head	Annual income per head (in US dollars)
3,000 to 7,000 (Average 4,187)	1,922
1,000 to 2,000 (Average 1,566)	777
100 to 300 (Average 232)	154
Less than 50 (Average 22)	60

In the more prosperous countries the figure for electrical units consumed is roughly double the income in dollars. But in the poorer countries, it would seem that the people cannot afford to buy electricity. If your standard of living is reasonably high you can buy two units of electrical energy for every dollar you earn but with an income barely sufficient for subsistence, electricity must take second place to the prime necessities of food and clothing.

—Unesco.