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THE BLIZZARD

Last month, June 6th, was the 160th birthday anniversary of A. Pushkin, one of the greatest literary figures of Russia. Below we give one of his stories considered to be a classic of Russian literature.

Towards the end of the year 1811, there lived in his estate of Nenaradovo the worthy Gavril Gavrilovich R. He was known throughout the district for his hospitality and kindness; neighbours visited him incessantly, to eat and drink while some came to look at their daughter Marya, a maiden who was pale, slender and seventeen. She was considered a good match, and there were many who hoped to win her for themselves or their sons.

Marya had been brought up on French novels, and consequently was in love. The object of her choice was Vladimir Nikolayevich, an ensign with a pale countenance, on leave of absence in the village, but her parents did not look upon him with favour and forbade their daughter to think of him.

But the lovers kept up a correspondence, and met every day in the solitude of a pine copse, or at an ancient chapel. There they vowed eternal love, bewailed their sad lot, and made

all sorts of plans.

Winter came, putting an end to their meetings: but this only made their correspondence more animated. Vladimir implored his beloved in every letter to become his, to marry him in secret, live in concealment for a short time, after which they would throw themselves at the feet of her parents, whose hearts could not fail to be touched by the heroic fidelity and suffering of the lovers.

Marya was long in making up her mind; innumerable plans for flight were rejected. At last she agreed; on the day appointed she was to absent herself from the supper table, and take refuge in

The photo on the front cover is that of the temple at Tiruvottiyur, the northern suburb of Madras. The serene beauty of the place is reflected in the cool waters of the tank.

her bedroom, pleading a headache. Her maid was let into the secret. Both girls were to go into the garden through the back entrance, to find a waiting sleigh, get into it and drive to the village of Zhadrino, straight to the church, where Vladimir would be waiting for them.

On the eve of the decisive day Marya did not sleep all night; she went through her wardrobe, making a bundle of her linen and dresses, indited a lengthy epistle to a certain sentimental young lady friend of hers, and another to her parents. She bade them farewell in the most moving terms, ascribing her action to the overwhelming power of passion, and ending her letter with the declaration that she would consider the moment when she would be permitted to throw herself at the feet of her beloved parents as the happiest of her life. Sealing both letters she flung herself on her bed just before daybreak and fell into a light doze, but was aroused every few minutes by terrible dreams.

* Visions, hideous and chaotic, passed before her mind one after another. At last she rose, even paler than usual, with a genuine headache. Her father and mother noted her perturbation; their tender solicitude and incessant questions: "What is the matter with you, Marya? Are you ill, Marya?" smote her heart. She endeavoured to allay their fears and appear cheerful, but did not succeed in this. Evening came. The thought that this was the last day she would spend in the bosom of her family, made her heart ache. She could hardly breathe; in secret she bade fare-

well to all the persons and objects so familiar to her.

Supper was served: her heart beat violently. In a trembling voice she announced that she did not want any supper, and said good night to her father and mother. They kissed her and gave her their blessing, in the usual way; she almost wept. Once in her bedroom, she flung herself into an arm-chair and burst into tears. Her maid begged her to calm down and recover her cheerfulness. All was in readiness. Half an hour later Marya was to bid farewell forever to her parents' home, her own room, her tranquil girlhood.....

Outside a blizzard was raging: the wind was howling, the shutters shaking and rattling; everything seemed to her like a threat or a mournful omen. Soon the whole house was wrapt in sleep. Marya covered her shoulders with a shawl, put on a warm cloak, picked up her trinket box, and left the house by the back door, her maid following her with two bundles. They went into the garden. The blizzard had not abated; the wind blew in their faces, as if endeavouring to stop the youthful sinner. It was all they could do to get to the end of the garden. In the road a sleigh was awaiting them. Vladimir's coachman was pacing up and down in his efforts to control the mettlesome steeds. He helped the young lady and her maid to seat themselves and settle their bundles and trinket box in the sleigh, gathered the reins into his hands, and the horses sprang forward with a will.

Vladimir in the meanwhile, had a busy day. He had visited the priest at Zhadrino and persuaded him, not without difficulty to comply with his request and to be ready with the witnesses.

Dusk had long fallen. He ordered his small one-horse sleigh to be harnessed, drove himself to Zhadrino, where, in two hours' time Marya was to arrive. The road was familiar to him, and the drive should not have taken more than twenty minutes.

But hardly had Vladimir left the village behind and found himself in open country, when the wind rose and the blizzard became so dense that he could see nothing. The road was snowed up in a minute; the surroundings vanished in a snowy haze, dim and yellowish, in the midst of which whirled white snow-flakes; the sky merged with the ground; Vladimir found himself in the middle of a field, and tried in vain to get back to the road; the horse stepped out into the unknown, now blundering into a snow drift, now tumbling into a hollow; the sleigh was continually overturning. All Vladimir's efforts were concentrated on trying not to lose his way. But after what seemed to him half an hour, he had not reached Zhadrino. Another ten minutes or so passed, and the village was still not to be seen.

At last he discovered that he had been travelling in the wrong direction. He reined in the horse and gave himself up to thought, trying to recall, to calculate, and coming to the conclusion that he ought to have turned to the

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GANGA WORKS
ADYAR.

right. He now did so. His horse could hardly move. He had already been over an hour on the way. Zhadrino should be not far off now. But he drove on and on and there was no end to the field—nothing but snow drifts and gullies.

Vladimir realized with horror that he was in an unfamiliar wood. Tears streamed down his cheeks; he drove at random. The storm had abated, the clouds dispersed, and before him lay a plain, covered by a white, billowy carpet of snow. It was a fairly clear night. Not far off he could see a hamlet, a mere cluster of homesteads. Vladimir drove up to it. He jumped out of the sleigh in front of the first hut, and running up to the window, knocked. In a few minutes the

wodden shutter was raised, and an old man thrust out his grey beard.

"What do you want?"

"Is it far from here to Zhadrino?"

"Is it far to Zhadrino?"

"Yes, yes, is it far?"

"Not far! about ten versts."

At this reply Vladimir tore his hair and stood stock still, like a man who had just heard his death sentence.

The cocks were crowing and it was already light when he got to Zhadrino. The church was locked. Vladimir went to the home of the priest. There was no sleigh standing in the yard. And what tidings awaited him!

* * *

Marya's parents got up the next morning and enquired of the servant maid to find out how their daughter was, and how she had slept. The girl returned saying that the young lady had slept badly but that she now felt better and would soon be in the drawing room. And at that moment the door opened and Marya came in, and greeted her Papa and Mama.

"How is your head, Marya?" asked the old man.

"Better, Papa," replied Marya.

"It must have been the stove that made it ache, Marya," said the mother. "Perhaps it was, Mama," replied Marya.

The day passed uneventfully, but that night Marya fell ill. A doctor was sent for from the neighbouring town. He arrived the next evening and found the patient delirious. A violent fever set in and the unhappy girl lay two weeks between life and death.

No one in the house knew that flight had been intended. The letters written the evening before had been burned; Marya's maid said not a word to anyone fearing the wrath of her master.

But Marya herself gave away her secret in her uninterrupted delirium. Her words were, however, so inarticulate that her mother, who never left her bedside, was only able to make out from them that her daughter was hopelessly enamoured of Vladimir and that this love was probably the cause of her illness. She consulted her husband and a few of the neighbours, and at last it was unanimously agreed that Marya's fate was probably predestined, that there is no escape from fate, that poverty is no crime, that one has to live not with money bags but with a human being, and so on. Platitudes are exceedingly helpful when we cannot find much justification for our actions.

In the meantime the girl gradually recovered. - Vladimir had not been seen for a long time. It was later learnt that he had gone back to the army. This was in the year 1812.

It was long before anyone ventured to tell the convalescent Marya of this. She herself never mentioned Vladimir. A few months later, discovering his name amongst those decorated for bravery, and dangerously wounded after the battle of Borodino, she swooned, and it was feared that the fever would set in again. But the swoon, thank God, had no evil consequences.

She was soon visited by a fresh sorrow—her father gave up the

ghost, leaving her heiress to his whole estate.

There were plenty of suitors hovering around the charming and wealthy heiress, but she never gave any of them the slightest encouragement. Her mother sometimes tried to persuade her to choose a lifemate, but Marya only shook her head and became pensive. Vladimir was no longer among the living; he had died in Moscow of his wounds. Marya held his memory sacred; at any rate she preserved everything that might remind her of him—the books he had once read, his drawings, the music and verses he had copied out for her. The neighbours, learning of this, were astounded at her constancy, and awaited with curiosity the hero who was fated to triumph finally over the mournful fidelity of this chaste Artemis.

At that time there came to the village a wounded colonel of the Hussars, Burmin by name, with a St. George's cross in his button-hole and a countenance of interesting pallor, as the local young ladies put it. He was about twenty-six years old. He was on leave of absence on his estate, which was quite close to the property of Marya.

Burmin was certainly a most prepossessing young man. He was precisely the kind of man whom women like—decorous, attentive, without the slightest pretensions, and tinged with easy mockery.

But it was the reserve of the youthful hussar which, more than anything else—more than his gentle manners, his pleasing conversation, his interesting pallor, his bandaged arm—fired

AMRUTANJAN



FOR

All aches and
Pains

Marya with curiosity and stirred her fancy. She could not help realizing that she had made a great impression on him; and no doubt he, with his brains and experience, had already observed that she was far from indifferent to him—how was it then that she had not yet seen him at her feet, and heard his declaration of love? What was it that restrained him? The diffidence inseparable from genuine love? Pride? Or was it the cunning of an experienced lady's man? He was an enigma for her. After much thought she decided that diffidence was the sole cause of his reserve, and took it upon herself to encourage

him by still more marked attentions and, when occasion arose, even by a display of tenderness. She thought out an issue that should be altogether unexpected, and impatiently awaited the moment of romantic declaration. A mystery of any sort is always exasperating to the heart of a woman. Her military manoeuvres were crowned with success, at least to the extent that Burmin sank into such reveries, and his black eyes dwelt so ardently on Marya's face, that the decisive moment seemed to be imminent. The neighbours were already talking of the wedding as of a settled affair.

Burmin found Marya at the pond, beneath a willow tree, a book in her hand and in a white dress, just like the heroine of a novel. After the usual inquiries, Marya purposely refrained from keeping up the conversation, thus intensifying their mutual embarrassment, which could only be removed by a sudden and determined declaration. And this is what happened. Burmin, conscious of the awkwardness of his situation, informed her that he had long been seeking an opportunity to lay bare his heart before her, and requested a moment of her attention. Marya shut her book and lowered her eyelids as a sign of consent.

"I love you," said Burmin. "I love you passionately." (Marya blushed and let her head droop still lower.) "I acted indiscreetly in yielding to the delightful habit, the habit of seeing and hearing you daily....."

"It is too late for me to resist my destiny; the memory of you, your sweet, incomparable image,

will henceforth be the torment and joy of my whole life; but there still remains for me to fulfil a painful obligation, and disclose to you a terrible secret, which will place an insuperable barrier between us....."

Marya interrupted him eagerly: "It always existed...I could never have become your wife....."

"I know," he replied softly. "I know that you once loved another, but death, and three years of grief.....Dear, kind Marya do not seek to deprive me of my only consolation! The thought that you might have consented to make my happiness if...Be silent, I pray you, be silent! You torture me. I know, I feel, that you would have been mine, but—I am an unfortunate individual—I am a married man!"

Marya glanced at him in astonishment.

"I am married," continued Burmin. "I have been married these four years and know not who my wife is, or where she is, or if I am destined ever to meet her."

"What?" exclaimed Marya. "How very strange! Go on; I will tell you later...but go on, I implore you!"

"Early in the year 1812," said Burmin, "I was hastening to Vilna, where our regiment was stationed. Arriving at a posting station late one evening, I ordered fresh horses to be harnessed immediately, when a terrible blizzard sprang up all of a sudden and the keeper of the station and the drivers counselled me to wait for it to pass. I heeded their advice, but a strange feeling of anxiety overcame me; it was as

the priest was in a hurry; three men and a serving maid supported the bride, and gave thought to no one else. We were made man and wife. 'Kiss!' they told us. My wife turned her pale countenance towards me. I was just going to kiss her. She shrieked: 'Oh, it is not he!' and fell down unconscious. The witnesses directed a scrutinizing gaze upon me. I turned, left the church all unhindered, dashed into my sleigh, and shouted: 'On!' "

"Dear God!" cried Marya. "And you do not know what became of your unfortunate wife?"

"No," replied Burmin. "I do not know the name of the village

where I was married; I do not remember what posting station I came from. At the time I ascribed so little importance to my reprehensible prank that I fell asleep as we left the church behind and did not wake up till the next morning, at the third posting station. The servant who was then with me died during the campaign, so I have no hope of seeking out the person I mocked so cruelly and who is now herself so cruelly revenged."

"Good God!" said Marya, seizing him by the sleeve. "So it was you! And you didn't recognize me!"

Burmin turned pale.....and threw himself at her feet.

PARTING SHOT

An official visiting New Delhi for the first time put up at a famous hotel neglecting to enquire the daily room rent. Three days later when he decided to depart he called for his bill. When it was brought to him he gazed at it for a long time and then sought for the manager.

"Am I correct," he asked, "in assuming that suggestions from patrons are welcome?"

"They certainly are," said the manager. "Hasn't everything been satisfactory?"

"Everything has been fine," agreed the official, "but I have noticed you have a sign posted in all your rooms which reads, 'Have you left anything?' May I suggest a slight alteration in phraseology? Change the signs to read, 'Have you anything left?'"

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SECRET OF HIS COURAGE

Seeking to learn the secret of President Roosevelt's amazing courage and control, a reporter asked him once: "What do you do Mr. President when you get nervous?"

"I whistle," replied Roosevelt.

"But I don't think I ever heard you whistle," said the newspaper man.

"Of course you didn't," was Roosevelt's indifferent retort. "I never whistle."

MUNDIRAM MURDER CASE

S. RAJAGOPALAN

On 10-6-56 three persons living close by a spot at the 28th mile stone of the Quilon Trivandrum Road, heard a cry at about 10 p.m. from the nearby mango tree, "Pottan is killing me." They rushed to the spot and found a boy of 14, Soman by name, and whom they knew by sight, lying in a pool of blood. At the same time one of them saw one Pitambaram stealthily leaving the place with a chopper in hand.

Both Pitambaram and Soman were domestics in the service of a Sub-Registrar who was residing in a house called M. P. Mandiram. Information was immediately sent to him and the Varkala Police Station was also communicated with. Pitambaram was a

deaf-mute and had been in the house-hold for about three years; but Soman had taken up employment some three weeks before. Previously Pitambaram used to do all the domestic purchases, and it was a fact that he pilfered often. Soman was thenceforth detailed for the task, and that irritated Pitambaram considerably. He was also carrying on a liaison with one Pava, the servant maid in the house, and this fact appeared to have been reported to the master by Soman. And so Pitambaram had developed extreme hatred towards the boy. In fact just a few days before, he had beaten him and threatened to kill him, which he did very soon afterwards.

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hacked. There were eleven injuries on his person, five of which were very serious, and it was a deliberate and intentional attack with a heavy and sharp weapon. The fatal injury was one on the left side of the neck 10"x7"x8" almost reaching in depth as far as the skin on the right of the neck—it cut through all the muscles, nerves, the blood vessels and the intervertebral discs. The head was hanging out and held to the body only by the skin and the platysma muscle on the right side. There were two other injuries on the neck one below the centre of the nape and the other at the left side. The top of the left shoulder had also been injured. It was plain that many of these injuries could have been caused when the unfortunate victim had tried to ward off the blows which were dealt by the chopper. There was no doubt as to who was the assailant.

A few facts which came to light, decisively pointed out the complicity of Pitambaram. On the evening of the fateful day Soman had asked of his master permission to go out with Pitambaram to witness a "Kambadi Kali" performance at a nearby residence. It was refused as there was no one in charge of the house and he could ill be spared. However, both Soman and Pitambaram left the house, as soon as the master retired to sleep, and reached the house where the performance was to be staged at about 10 p.m. But the play was not held as the artist was ill, and so both of them left the premises. It could be well guessed that from that place Pitambaram had decoyed Soman up to

the mango grove and finished him off. A number of people in the neighbourhood had seen them together between 10 p.m. and 12 p.m. that night. Towards 2 a.m. Pitambaram alone was seen. At about 3 a.m. Pitambaram had returned to the Mündiram house and knocked at the door of the room where his master and his brother-in-law were sleeping. They opened the door. Pitambaram made them understand by means of gestures that Soman was not found in his usual room. He was then in an agitated state of mind. He preferred to sleep in their room rather than in his own; but his master refused to accommodate him. A search was made for Soman within the premises, but not finding him, his master retired back to sleep, never suspecting the gruesome fate which had overtaken the boy.

In the morning his master found some blood stains on his apparel. But Pitambaram explained them away by saying that he had some itch on his person. On the evening of 11-6-56 the police arrested Pitambaram and recovered the blood stained clothing from him. The following day they interrogated him by gestures. He then took them to a place where he had concealed some articles. His shirt had been bundled up and placed inside a copper pot, which was also covered by another pot; hidden underneath was a chopper.

The chemical analysis disclosed that the blood stains on the articles were of human origin. There could be no doubt whatever that

it was Pitambaram who had killed the boy—but the more difficult question was about his liability in law for the crime. He was a deaf mute and the law exacts very great caution and diligence in bringing home the guilt to such people. It had to be definitely established that he possessed sufficient intelligence to know the nature of his action and also to understand that what he had done was an offence.

There was, however, abundant proof in the case that Pitambaram was not mentally unstable though he could not hear or speak. He was managing the household and making purchases and even misappropriating cash. He had planned to get rid of Soman in a very calculated manner. He was able to decoy

the boy on the pretext of witnessing a performance and his diabolical act was executed much in the manner of a minor military operation. Nor was that all. He was able to hoodwink his master into believing that Soman was missing from the household with the blood of that boy still on his hands; and the way he explained blood stains on his clothing the next morning and disposed of the incriminating articles, showed that he was as cunning as he was cruel.

The Judges of the Kerala High Court, therefore, convicted him for murder and sentenced him to transportation for life, with a recommendation to the Government to substitute any other sentence if called for.

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THE PUNDIT'S LUCK

CASSIUS

During the reign of the Tanjore Mahratta dynasties in South India oral tradition had collected many a legend about the rajahs and rich mirasdars and their extraordinary love of pomp and pageantry, their fondness for dancers and musicians and above all their inordinate craving for *zaberdust* and authority.

Men and women made their way up by cleverly, if also truculantly, tickling the vanity and self esteem of those favoured of fortune. And those who succeeded in this lived rich and luxurious lives. Adventurers thus found it a happy hunting ground and their daring and imagination invariably paid rich dividends.

In such stirring times there lived in Tanjore one Navakoti Narayana Setty, in a palatial mansion, the compound of which extended to over a mile along the main road. So extensive indeed were the palace grounds that he could scarcely know what was happening at the far corners of his property.

On the back side of the palace there lived in a humble hut one Keshav Bhat, a well read pundit. He was young and ambitious and longed to become an official so that he could wield power and thus loom large in the eyes of the public.

The pundit's earnings in those days were just about two annas a day (equivalent to about Rs. 2/- to day. One could get over thirty measures of rice for a rupee those days. And even as

recently as the 1930's there were hotels in Malabar serving a plateful of rice conjee with pickles for half an anna!) but his savings were nil. Having no means to purchase an office with some high sounding title he decided to invent one himself. After much deliberation he decided to call himself the Subedar of the Gate, which he thought was intriguing enough but which at the same time was not likely to get him into trouble with the authorities.

So one morning Pundit Keshav Bhat made his appearance in the role of the Subedar of the Gate outside the back gate of the Navakoti Palace. He had all the paraphernalia necessary for his office, like a cot on which to sit, velvet cushions as rests for his back, four stalwart hired servants, one to hold an umbrella over his head, one to fan him and the other two to stand as bodyguards.

People passing that way were mystified by this strange spectacle and to be on the safe side showed him all the respect due to a high official, whenever they passed that way and days passed happily for Keshav Bhat. But at the end of the month he found he had no money to pay his servants. He was at his wit's end. The thought of reverting back to his purohit's profession was galling to him. Rather than hold no court he decided it was much better to put an end to his life.

Thus decided he went home the last day of the month and

offered special puja to his family deity. At about midnight he slipped out of his house. There was a big Aswatha tree in front. Climbing it he tied one end of a rope to a branch and made a noose at the other end and adjusted it round his neck. A final

prayer and he was about to jump off when he heard a voice from the hollow of the tree.

“Eh! Punditji! What is this foolish thing you are doing? Don't you know it is a sin to take your own life?”

(To be continued.)

AND THE REST

Martin gazed critically at his friends's car.

“What did you give for that?” he asked.

Jackson shrugged his shoulders.

“Nothing,” he replied. “I took it for a debt—a fellow owed me two hundred pounds.”

Martin sniffed contemptuously.

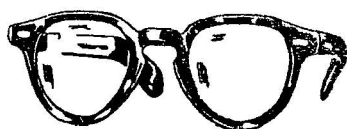
“H'm!” he murmured. “Do you stand much chance of getting the other hundred and ninety-nine pounds?”

* * * *

The cat holds her kitten with her teeth without hurting them, but when a mouse is so caught, it dies. Even so Maya never kills the devotees of God though it destroys others who do not love Him.

—Sri Ramakrishna.

PHONE : 4 1 9 8



RADHA BROS.

Ophthalmic Opticians

174, BROADWAY, MADRAS.

THE DAWN OF KALIYUGA

SWAMI SIVANANDA

After the Mahabharata war Sri Krishna found that the purpose of his incarnation had been fulfilled and he left for his immortal abode. The news of the Lord's disappearance was brought to the Pandavas by Arjuna. The five brothers were struck with grief and they also decided to prepare for the Mahaprasthan after giving away in charity all that they possessed.

While they were thus preparing two persons entered the palace one evening. The first man complained to Yudhishtira: "Sir, I got a piece of land from this man. I was tilling it and I came across a golden vessel full of gold mohurs. The treasure belongs to him for the land was his. He refuses to accept it. Kindly prevail upon him and make him accept it."

The second man said, "O Maharajah! I sold him the land in its totality and not in parts. Whatever is in the land (above or below) belongs to him. I cannot accept the gold."

Yudhishtira knew that the age of Kali was about to set in shortly. There was hardly a week left. He therefore said, "Friends! I shall give you a decision of the case if you come after ten days."

With the dawn of Kaliyuga the mentality of people changed. The two persons who were

disowning ownership of the golden treasure now became greedy and wanted to possess it each for himself and there was a regular fight between them. Then a friend suggested that they go to Dharmaputra again for a just decision.

Both the persons went to Yudhishtira and put the matter before him. Yudhishtira remembered how a week ago they were arguing that the money belonged not to himself but to the other man whereas the same persons were now fighting for the money. This confirmed his conclusion that Kali age had set in.

Yudhishtira enquired of the purchaser of the land whether he had a daughter of marriageable age and he said "yes". He asked the other man whether he had a grown up son. He also said "yes". Then Yudhishtira decided that they should arrange for the marriage between the two and give the money as a dowry to the couple. The two persons agreed to the decision and thus settled the dispute.

Knowing that the Kali age had set in and that the Lord had ascended to His swadham (abode) the five Pandava brothers together with Draupadi left for the northern regions where a celestial chariot was waiting for them. They mounted the chariot and left for the world beyond leaving behind the world of humans.

SAINT GNANA SAMBANDAR AND ONE OF HIS MIRACLES

The following legend about Sri Kapaleeswar temple in Mylapore, the oldest and biggest temple in Madras city, is given by Swami Suddhasatwananda in the course of a life sketch of Gnana Sambandar, the great Tamil saint, in Vedanta Kesari

At Mylapore, there lived a great devotee of Siva, named Sivanesan Chetty. He had a pretty daughter called Pumpavai, very devoted and full of virtues. Sivanesan was very much attached to the daughter. Pumpavai would daily pluck flowers

from the garden and both the father and daughter would prepare garlands for Lord Siva with great devotion.

One day while plucking flowers Pumpavai was bitten by a poisonous snake which made her senseless. The loving father

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tried his best to make the child survive but all his attempts failed. In utter sorrow the father burst into tears. After the body was cremated, the father collected the bones and preserved them with great care in a golden vessel. Two maids were appointed to look after the vessel constantly and he would daily offer food and water before the vessel.

Sivanesan had already heard about the greatness and glory of Jnanasambandar and when the saint reached the city, thousands flocked to see him. Sivanesan also followed them with a heavy heart but when he met the saint, he did not tell him anything about his departed daughter. Others told Sambandar about the sad end of Pumpavai and the great suffering that Sivanesan was undergoing and this melted the kind heart of the saint. The Lord Kapaleeswar was facing the east, but when Sambandar entered the temple being accompanied by thousands of devotees through the western gate, the Lord out of infinite affection towards His beloved child, turned towards the west as if to receive him and to give him immediate 'darsan'. All became wonder struck. After performing worship of the Lord

with all devotion, pomp and grandeur, Sambandar sat at the western entrance facing the Lord and asked Sivanesan to place the urn containing the bones of his departed daughter in front of the Lord. All assembled then knew that the saint would perform some miracle.

News spread like wild fire and the temple precincts were filled to suffocation. All started watching with bated breath the performance of the sadhu. Sambandar closed his eyes and meditated for a while and then started composing a hymn on Lord Kapaleeswara, full of humility, devotion and pathos praying to Him to restore Pumpavai to life again. The earnest and sincere prayer of the saint touched the heart of the Lord and all assembled there witnessed with bewildering wonder that the urn started shaking and as soon as Sambandar finished his prayer, the urn broke and from there came out a beautiful girl. She was no other than Pumpavai. The father was beside himself with joy and prostrated before the saint.

This scene is beautifully depicted in brick and mortar and can be seen even to-day on the left side as one enters the temple by the western gate.

EXPLAINED

A. U. S. official summoned before the House Committee, was exasperated by repeated challenges of his statement that reasonable progress was being made in national defence. Finally he explained the situation thus: "You see gentlemen, it is like this: Despite your modern hospitals and anaesthetics, despite your obstetricians and psychiatrists, despite your advancements in research, medicine and science—it still takes nine months."

THE BALASUNDARAM CASE

Continuing his narrative about Gandhiji in Africa, the author here dwells on the case of Balasundaram, an indentured labourer from Tamilnad, and how Gandhiji successfully interfered and saved him from his brutal master.

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

Gandhi the lawyer was in essence human and always put his skill to social and public purposes, eschewing altogether personal aggrandisement and professional success. Left the option to choose between success in his profession in a monetary way and utilising his professional skill towards the amelioration of the condition of his fellow men which brought him no penny. Gandhi always plumped for the latter. Not many lawyers can do this in this work-a-day world where money is everything and

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service without a quid pro quo is verily unknown or, if it does exist, is easily forgotten.

In Africa, apart from the colonial born Indians and the clerical class who were members of the Natal Indian Congress, there were unskilled wage earners and indentured labourers. These latter were outside the Congress for the simple reason that they could not afford to pay the membership fee. Gandhi wanted to serve the cause of the latter so as to win their support for the Congress.

There was a Tamilian at that time, Balasundaram by name, serving his indenture under a well known European resident of Durban. In a fit of rage the European had beaten Balasundaram severely, breaking two of his teeth. Gandhi when he heard this felt shocked. He intervened. He took Balasundaram to a doctor, a white man, and secured a certificate about the nature of the injury. He then took the injured man to the Magistrate and submitted an affidavit by Balasundaram, setting out the details of the assault. The Magistrate got indignant when he read it and issued a summons against the white employer.

The law about the indentured labour was severe. If an ordinary servant left service without giving notice, he was liable to be sued by his master only in a civil court, but in the case of indentured labourers the employee could be proceeded against in a criminal court and imprisoned on conviction. The indentured labourer was like a slave, the property of his master. Only two ways were open for releasing

Balasundaram. One was to get the Protector of Indentured Labourers to cancel his indenture or to transfer him to some one else. The other was to get Balasundaram's employer release him. Gandhi tried the latter. He went to the employer and said, "I do not want to proceed against you and get you punished. I think you realise that you have severely beaten the man. I shall be satisfied if you will transfer the indenture to someone else."

The white master readily agreed. Gandhi then called on the Protector who also agreed provided Gandhi found a new employer who under the law had to be an European. Gandhi persued the matter as a humanitarian and social service minded lawyer. He met one European who was kind and who readily agreed to take on Balasundaram. The Magistrate convicted Balasundaram's employer and recorded that he had undertaken to transfer the indenture to someone else.

All this was a feather in the cap of Gandhi. The news spread far and wide. The entire populace of indentured labour felt drawn to Gandhi in whom they saw a helpful, kindly saviour. The echoes of Balasundaram's case was heard in far off India. May be, there was nothing extraordinary in the case itself. But the fact there was Gandhi to espouse their cause and publicly work for them, gave them all joy and hope of a happier future.

Balasundaram was ever so grateful to Gandhi and expressed it in ever so humble a manner.

He entered Gandhi's office with his headgear in his hand. This pained Gandhi. It was the shocking demoralising practice in Africa that every indentured labourer should take off his headgear when he visited an European. But Gandhi was not an European. Why then should Balasundaram do it? Gandhi felt aggrieved and asked Balasundaram to tie up his scarf. Balasundaram though for a time hesitated, did tie the scarf over his head. The dignity of man was restored.

The International Commission of Jurists of the modern era have been sending their clarion call for keeping up the dignity of man and for formulating the laws of society keeping this dignity as its sheet anchor. May be, these jurists stress this since in the communist block of the world, this concept of human dignity is at a vanishing point. But there was Gandhiji who had shown long before that in South Africa human dignity was being trodden upon and he fought against it. Conditions are in no way better in that country even to-day.

Gandhiji acted purely on humanitarian grounds, bereft of all political prejudices. It was an accident Balasundaram happened to be an Indian. Gandhi's reaction would have been the same if Balasundaram had been a black, white or yellow man.

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B O M B A Y

Gandhiji thus is a veritable beacon for all right minded lawyers who can do the right thing by their profession, by their community, by their nation, nay for entire humanity, if they study his life and put to good use the manifold lessons they derive therefrom. Service and honesty as a motto will yield big dividends to the lawyer. The social service minded lawyer can alone survive in the modern competitive world.

Lead a pure and good life. Be sympathetic over the sufferings of others. Control your mind and move with your relations and friends in a gentle and loving spirit. Such a conduct is conducive to your spiritual and material advancement.—*Swami Ramdas.*

IS OFFERING A CIGARETTE A COURTESY OR CRIME ?

World consumption of tobacco in the form of cigars and cigarettes is increasing year by year. And this inspite of the terrible warnings issued by eminent doctors that smoking is a contributory cause for cancer! Like the "cup that cheers" habitual smokers go for the "puff that gives pep" in increasing measure knowing full well that it is poison!

Actually how bad is cigarette smoking? How harmful is it to your heart and health? Here are some facts:

The most interesting organ in our body is the heart which is about the size of one's fist and weighs somewhat more than half a pound. It is divided into four chambers and enclosed in a sack called the pericardium. It beats 70 times every minute, 4200 times an hour, 100,800 times a day and 36,792,000 times a year. When a person has reached the age of 70 years, the heart has beaten 2,575,440,000 times. The volume of blood pumped by the heart in one year is about 650,000 gallons, or enough to fill more than 81 tank cars of 8,000 gallons each. The heart generates enough energy in 12 hours to lift, 1 foot from the ground, a tank car of 65 tons.

It is said that when a person rests one day the energy of 20,000 heart beats is saved.

A leading American encyclopedia is our authority for saying that the blood circulates through about 12,000 miles of bloodways

or the approximate distance from New York to Hong Kong by way of the Panama Canal.

"One cigarette has nineteen different poisons which get into the blood stream, making heart action difficult," says Dr. John Kellogg. Nicotine, prussic acid, carbon monoxide, pyrodine, acroline, and furfurol—these few are given to show what effects they have on the heart. One to three cigarettes when smoked will contract the small arteries. This causes the heart to beat faster, which makes the blood pressure rise from 1 to 25 points, trying to force the blood through the arteries. Furfurol has the above effect. There is as much poisonous furfurol in one cigarette as in two ounces of whisky.

The pipe contains 2% nicotine, a cigar gets stronger as it nears the but end, a cigarette has the least nicotine. But what the cigarette lacks in nicotine it makes up in poisonous furfurol, and acroline. The burning of cigarette paper causes this poison. Thomas A. Edison held that acroline had a violent action on the nerve center, producing degeneracy of the cells of the brain and he said: "I employ no one smoking cigarettes." The furfurol in a cigarette is fifty times as poisonous as alcohol. Furfurol in minute doses causes staggering, trembling and twisting; in larger doses convulsions and muscular paralysis. Alcohol dilates the small arteries. That's

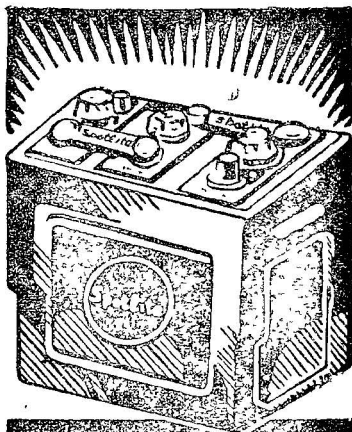
the reason for the flush face of the beer drinker and the red nose of the whisky topper.

Tobacco is a narcotic and not a stimulant. To the nineteen poisons are attributed the following: heart, lung, liver and kidney trouble, even causing cancer of the nose, throat and stomach and also ulcers.

Dr. Alexis Carrel stated that nicotine leapt straight at the heart and circulatory system and just one puff of a cigarette contracted the tiniest capillaries in your feet and legs.

If you smoke a pack of cigarettes a day you inhale 400 milligrams of nicotine a week. That much nicotine in a single dose would kill you as quickly as a bullet.

A British doctor says that offering a cigarette to a friend should be considered a social crime rather than a courtesy.



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JOY FROM SELF-SACRIFICE

Love invites love. Selfishness is the root of all evil. The more we sacrifice for the real good of others, without feeling any pride, the more easily we progress towards a steady, well balanced and cheerful life. There is more joy in self-sacrifice than in mere physical comforts and luxuries.—*Swami Ramdas.*

The truly religious man can fearlessly look at the vanity of all religions. —*Prof. Tillich.*

THE DIVINE WILL

We have to have the faith that in spite of our ignorance and errors and weakness and in spite of the attacks of hostile forces, and in spite of any immediate appearance of failure, the Divine Will is leading us, through every circumstance, towards final realization. This faith will give us equanimity; it is a faith that accepts what happens, not definitely, but as something that has to be gone through on the way. —*Sri Aurobindo.*

In the suffering of the mother, a man is born and he is reborn in his own suffering. —*Max Dessoir.*

ADI SANKARA

VELANDAI

The grand and significant role played by Sri Adi Sankara in the religious and national renaissance of India was stressed by His Holiness Sankaracharya of Kamakoti Peetam on the occasion of Sankara Jayanti. He said it was by Adi Sankara's avatara that the Vedas and the works of the Rishis were rehabilitated. It was only by their rehabilitation that the observance of the holy Sri Rama Navami, Sri Narashimha Jayanti, Sri Krishna Jayanti, Uttarayana, Sankranti and Sivaratri and other holy days were revived.

Who is Sri Sankara? He is Siva himself. Sivam means auspiciousness, what is propitious. What does *sam* mean in the name Sankara? It means *sukham*, bliss or ananda: The Brihadaranyakopanishad speaks of it as *priyam*, that which is dear. Ordinarily the people of the world do not know where that *sam*, *priyam*, or anandam can be found. Hence they are afflicted with wordly sorrows. Sri Baghavatpada was filled with compassion at the sight of a world thus afflicted. He desired that men should enjoy unlimited bliss of self realisation.

What is that bliss by realising which Sri Sankara himself left all misery far behind? Sri Sankara says one's own self is *sukham* or bliss. One's own self is Brahman. Brahman alone is



all that we percieve. Everything is the effect of Brahman. The cause itself is the effect; the effect is not different from the cause. Everything is *sam* or bliss. Let this *sam* or bliss be enjoyed in all our experiences. Let it be enjoyed as one's own inner self or atman.

The Vedas declare that everything is Brahman. What the Vedas taught is also what Sri Sankara taught. Sri Sankara said that as all is Brahman, there is nothing apart from Brahman. The Charvakas held the view that the world alone is real and Brahman does not exist. The Nyaya logicians and other dualists said that the world and

Brahman are both real. The Buddhists denied both the world and Brahman. That Brahman alone is real and that the world has no reality in its own right apart from Brahman is the teaching of Sri Sankara. Even in Buddhistic days, the systems anterior to it did not cease to exist. Charvaka philosophy could not displace the systems of thought before its time. But on the emergence of Sri Sankara's philosophy, all earlier systems lost their appeal like stars losing their light on the rising of the sun.

The teachings of the Bhagavat-pada, as well as the teachings of other Acharya's which are intended for the purification and elevation of one's atman prescribe that the dharmas mentioned in the Vedas should be practised by men in accordance with their respective varnas and ashramas. The varnashrama dharmas have been ordained by sastras not merely to foster among men an attitude of mutual helpfulness and to promote the general co-operative material well being of society. They have been presented for the self purification which they effect by developing control, discrimination, detachment and peace, the essential means to liberation and which cannot be otherwise experienced.

The four means of moksha, namely vairagya and others, accrue to a person by observance of his own varnashrama and their dedication to Sri Hari. Sri Krishna says, "The gateway to hell which makes for self destruction is three fold, namely desire, anger and avarice. Hence these three ought to be given up,



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One released from these three gates of darkness practices what makes for his elevation and then attains the supreme goal. But, if one violates the sastric injunction and acts according to his will and pleasure he does not attain self realisation. He can neither be happy nor reach the supreme goal."

YET ANOTHER DREAM OF SCIENTISTS COMES TRUE

Can power be transmitted by air in the manner of wireless? For long this has been the dream of scientists and now it is near fulfilment.

Transmission of electric power by radio waves longer than micro waves, in the wavelength range of three to ten centimeters, is impracticable. The longer the wavelength, the larger the antenna required to concentrate the radiation in a narrow beam. If this radiation is allowed to go out in all directions, its intensity decreases as the square of the distance, as does the intensity of light from, say, a candle flame. For example candlelight is only one-ninth as bright at three feet as it is at one foot, and only one sixteenth as bright at four feet.

Conventional wavelengths are, of course, suitable for many communications purposes, such as broadcasting to listeners located in a circle or a wide area since the weak signals can be picked up by sensitive radio receivers and amplified thousands of times to audible levels with local power. But significant amounts of power cannot be picked out of the air in this way. Wireless transmission of power has had to wait for the development of microwave technology.

Now comes the announcement of the discovery of a high frequency

high power microwave tube called the amphitron which makes possible the transmission of electric power without wires. It is claimed that this tube converts nearly all of the raw input energy as supplied by a public utilities system directly to microwave energy, at efficiencies in the order of 80 per cent, leaving little to be dissipated in the tube in the form of heat.

This new discovery has considerable significance because it is a weightless fuel and it opens a new vista in communications and other space research programmes. For instance, a space platform can be supplied with power from the ground and kept there equipped with men and machines either to keep watch over the earth or as a jumping off ground to other planets in space.

* * *

Yogasanas for Health.

It is now accepted by all that yogasanas scientifically performed not only help one to maintain good health but also to cure many bodily ailments.

Among the many asanas, the padmasana or the lotus pose, is a remarkable one because according to Sanskrit texts this asana destroys all diseases.

To some extent medical knowledge fits perfectly with this assertion, writes Dr. B. Tesniere,

M.D., in *Self Realization* magazine.

It is well known, he writes, that germs and toxins never stay long in the blood; they quickly disappear from it, finding refuge in various organs and tissues in the body—a most favourable tissue being that of the joints, probably because the circulation of blood in them is very poor. This concentration of toxins in the joints is evidenced by the fact that incipient infectious diseases are characterized, among other signs, by diffuse pains in the bodily joints (arthralgias). This also explains why toxic diets are highly detrimental to rheumatic subjects, while some exercise proves to be favourable. A striking evidence is that persons afflicted with rheumatism are able to predict when it is going to rain, on the basis that at such periods their joints become more painful. The reason given is that the air, charged with humidity, greatly impairs perspiration; the skin then cannot eliminate the toxins from the body. The toxins, accumulating in the already overloaded joints, tend to augment the pains.

Activates blood circulation

The logical conclusion of these premises is that any means that activates the blood circulation in the joints is a powerful *preventive* agent against infectious and toxic diseases. Those who can sit in the Lotus Pose know that upon disengaging the limbs an abundant flow of arterial blood irrigates their leg joints flushing away all the deposits that might have accumulated there, and rendering them disease proof. The effect



is even more pronounced in *Baddha Padmasana*, the locked Lotus Pose, in which the joints of the upper limbs also come into play in an unusual way.

Joint-freeing and spine-straightening asana for the body; confidence building and will-power-training posture for the mind; peace-inducing and meditation-inspiring pose for the soul, *Padmasana* is indeed a panacea for physical and mental ills!

Sputnik III

For more than a year the radio station "Mayak" has been transmitting signals from Sputnik III to earth. This is the first radio station in the world ever to work continuously for such a long time in outer space. Dozens of special centres equipped with various radio installations, as well as a big army of short wave

fans, are systematically monitoring the Sputnik and making photo electric and magnetic tape recordings of the station's signals, which are providing valuable scientific information. More than 1,200 kilometres of magnetic tape have been recorded, it is claimed.

The electric current feeding the radio station comes primarily from solar batteries. These consist of a large number of silicon photoelectric cells which transform solar energy directly into electrical energy with a high efficiency.

* * *

U. S. Satellite

Pioneer IV—the U. S. satellite which has been orbiting the sun since early March—has recorded the intensity of interplanetary cosmic radiation as far as 396,000 miles from the surface of the earth, it is stated.

The data confirm the existence



Scientists estimate the light of a full moon is about $\frac{1}{4}$ as bright as that of a standard candle at a distance of one yard.

of two radiation belts around the earth.

The inner radiation belt begins at about 8,000 miles and extends to about 52,250 miles from the earth's surface. It is about 20,000 miles wide from north to south and consists "primarily of decay products of neutrons emerging from the earth's atmosphere."

The radiation in the outer zone "is predominantly due to solar gas and is of much lower average energy."

* * *

Space Flight Problems

The recovery of the two monkeys without any apparent ill effects from its flight into space 300 miles up and at a speed of 10,000 miles an hour, provides enough hope that man may be able to conquer space in the very near future. However there are many more problems to be solve before man can venture on space flight.

The problems of weightlessness, acceleration, deceleration and protection against re-entry heating are only a few of the problems that must be solved before man can venture into space and make a safe return to his terrestrial environment, cautions a scientist. These problers arise from the fundamental differences that make the environment of outer space as hostile to man as the atmosphere is to a deep sea fish. Following are some of these basic differences:

The availability of vital oxygen for respiration ends at about 50,000 feet; at 63,000 feet the atmospheric pressure equals the vapour pressure of body fluids, so

that (unless pressure is artificially maintained) the body fluids will boil and evaporate; above 120,000 feet the filter function of the atmosphere protecting against cosmic and ultraviolet radiation is lost; the meteor-safe wall in the atmosphere is lost between twenty-five and seventy-five miles above the earth.

In the denser layers of the atmosphere, visible light is scattered by the air molecules, producing the beautiful blue shade of the sky, the so-called "sky-light." In outer space the particle density is too low for noticeable scattering effects. In the absence of the blue sky, the stars are visible at all times against a dark background, together with the bright sun. This strange darkness of space is reached at about 80 to 100 miles, and vision changes from atmospheric optics to space optics.

* * *

Supersonic Planes

Within the next ten years New York and London will be only two hours apart for plane passengers. And within 15 to 25 years rockets will cross the Atlantic Ocean in half an hour with a payload of mail, cargo,

and possibly human passengers.

These predictions are not fantastic dreams, but are the product of realistic analysis by leading United States aircraft makers, says Harold Gold, writing in the *Journal of Commerce*. These manufacturers, in fact, are now working on designs for commercial service.

A 1,400-mile per hour passenger plane could be flying by 1965, and a 2,000 mile per hour plane by 1970, but the use of rockets in commercial service is somewhat farther off.

* * *

Trains & Cars Run on Sunlight!

Legend has it that in ancient Egypt there was a mysterious statue which had magic powers. At sunrise, it would emit sounds resembling those of an organ. It was, however, not such a mysterious thing. It had inside it two communicating vessels partially filled with water. The rays of the rising sun would then expand and press the air on the water, which in turn would compress the air over the water in the other vessel. The compressed air would act on musical vents built into the head of the

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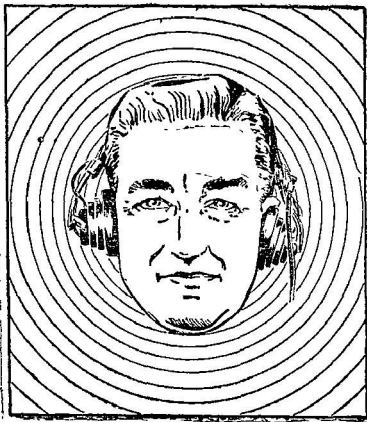
statue, and the statue would "sing," greeting the rising sun.

The legend indicates how man has since immemorial times dreamed of harnessing the gigantic energy of the sun, writes N. Pokidov, a Soviet scientist.

Every second the sun radiates enough energy to melt a layer of ice around the earth more than 1,000 km. thick in the course of an hour. However, only a minute fraction (two-billionth or so) of this energy reaches the surface of our planet. Even this is twenty times greater than the energy generated by all the power installations on the earth. How to utilize this tremendous flow of energy?

Solar Locomotives

Present-day, highly developed science and engineering have



Experts say the average person's thought speed while listening is at least 500 words a minute and the average speaker's talking speed is about 100 words a minute.

made it possible to approach the problem of utilizing solar energy in real earnest. We already know of methods of converting solar energy into electrical and mechanical energy. It is being used to heat homes and obtain fresh water from salty sea water.

The time is approaching when engineers will build a solar locomotive, a solar ship or a solar motor car. The roof of such cars will consist of a battery of solar cells with a high efficiency that scientists have not as yet succeeded in achieving. The cars of the train will likewise be furnished with solar batteries. At night, the train will be powered by energy accumulated during the day. A train like that can be made up of any number of cars in as much as each of them will have its own energy receiver and motor.

Solar transport is a matter of the not-too-distant future.

The time will come—and sooner than many imagine—when solar electric stations will dot the country, solar transport will ply on the country's highways, railways and waterways and sunlight will find itself born anew in the electric lamp and stove and on the screens of TV sets. The interplanetary space ships that will journey through the vast expanses of the universe will be able to use solar energy as a source of power for locomotion.

That is looking ahead into the distant future, but that future is bound to materialize. We are living at a time when even the wildest dreams of mankind are coming true.

Other Worlds in Space

According to data on hand today, of the nine planets in the solar system, the only other planets besides the earth which have conditions suitable for the development of organic life are Mars and Venus.

It has been calculated that at the minimum speed a one-way trip from the earth to the moon will take five days and, 146 days and 259 days to Venus and Mars respectively. The return trip from the moon to the earth can be made at any time, but from Mars and Venus it can be made only when the planets are in a definite position. The waiting time on Mars will be 456 days and on Venus, 470 days. The entire trip to Venus will take about two years and to Mars,

about three years. A trip to Pluto, the remotest planet in the solar system, will take about 45 years.

It is possible that there is no life, or at any rate, highly organized life on any of the other planets in the solar system. It may be necessary, therefore, to search for inhabited worlds in other stellar systems.

Scientists have established that certain near stars have planetary bodies similar to our earth. They move around their own suns and the conditions necessary for life may exist on them.

It is highly probable, writes a Soviet scientist, that after near solar space is conquered, posterity will find it necessary to people the free space around other suns.

Idle thoughts: The cemeteries are filled with people who thought the world could not get on without them.

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CANDID COMMUNICATIONS

Life Magazine,
USA.
Hello,

Let me convey to you my profound admiration for your country's latest success in space research—the sending of two monkeys 300 miles up and bringing them back alive. But what is this side story I read in your magazine about the monkeys Abel and Baker?

“Little more than a week before take-off,” you write, “the White House became aware of an appalling fact. All the rhesus monkeys being trained were born in India, a diplomatically sensitive nation, where many people hold the rhesus monkey sacred.”

So, you add, a change of the rhesus monkey was ordered. An American born monkey thus got substituted though it was not fully trained, just so that Indian susceptibility many not be wounded!

Ah! What a great human interest story! But really was that the one and only reason for the last minute search for the American born rhesus monkey? Or did the White House interfere because it felt that all the glory should go to only American born monkeys?

—Zero

* * *

P. S: By the way, when will you give up the silly notion that Indians regard these monkeys as

sacred? Of course, now and then you hear a cry for banning the export of monkeys. But don't you remember the furore people in your country and Britain created when Russians sent up Laika in their Sputnik? On that score will I be justified in saying that you people hold the dogs sacred?

...Zero

* * *

P.P.S.: One more little doubt, please! How do you reconcile this desire of yours not to wound our feelings, a diplomatically sensitive nation, with the supply of arms to Pakistan?

—Zero

* * *

Sri Jawaharlal Nehru,
Prime Minister of India,
New Delhi.
Panditji,

What is it that attracts millions of men to you?

You yourself provided the answer to the question at a recent press conference. You said that people are attracted to you because “of my ideas, of what I have said and thought. And whatever I have said and written in the last 30 years or so is a continuous line of thought. I have never gone back on what I have said, minor matters apart. I have stood by these things and if people come to me and believe in me, it is because they have accepted what I said or because I said something which they had

in mind. If I do not they will chuck me out." After a pause you added, "And you will all be happy."

Correspondents: Only a few, sir.

Yes, sir, only a few. And even these few know quite well that such a day may not come at all—unless, of course, Congress of its own foolish accord commits hara kiri!

—Zero

* * *

Sri M. Bhaktavatsalam,
Minister for Food,
Madras.

Sir,

I believe you deserve the Nobel prize or something equally high for the great discovery you have made.

Addressing pressmen you said that second sort rice is not in demand now because with the improved standard of living people preferred better quality rice!

Eureka! Eureka! That must be the reason why the price of first sort rice has doubled in the last two years!

But then O! wise minister, what about the second and third sort rice? If it is not in demand there must be a glut of it in the market and it should be available at dirt cheap prices.

Why not procure this inferior quality rice at cheap rates and distribute it to your NGOs through the co-operatives? For, you will admit that with their present pay scale there is very little chance of their standard of living having gone up!

—Zero



Chakravarti Rajagoplachari,
Madras.

Rajaji,

Speaking about the new Swatantra party you likened the Congress to an old broom and said that it had more dirt on it than the dirt it tried to remove. "Therefore," you said, "let us supply a new broom."

A new broom is always welcome but you know a broom serves two purposes. It is used by the housewife to clean the house but on occasions she may also use it as an offensive weapon!

Is your new broom meant to sweep the Indian political scene of all its accumulated dirt or is it simply meant to be brandished in the face of the Congress?

—Zero

* * *

Sri S. V. Ramaswamy,
Union Deputy Minister for
Railways,
New Delhi.

Sir,

With a staff numbering over eleven and a half lakhs the railway is the largest public undertaking to day in India and you as the Deputy Minister must be proud of it.

But addressing a public meeting in Madras you admitted that discipline in the railways is not as good now as it was in the days

of company management!

Of course, you had a ready reason for it. But still does not your confession amount to an admission that private management is better than Government control?

That apart do you feel it is fair to lay all the blame at the door of the lower grade staff? Is not a part of it at least due to the inefficient men at the top?

—Zero

* * *
Sri Jayaprakash Narayan,
Sarvodaya leader.
Sir,

Recently a British paper tipped you as a logical successor to Jawaharlal Nehru as the Prime Minister of India. Some persons in India favour the choice too.

Think of my surprise, therefore,

when I read in the paper your oblique criticism of Jawaharlal Nehru as the dictator of Congress!

For, giving your blessings to the new Swatantra party you said, "I think it is not unfair to say that it (the Congress party) ends in the leadership of one individual. Therefore, democracy merely distils down to the rule of one individual....."

Tut! Tut! Is it wise to criticise the Congress and Jawaharlal? Don't you think you are thus jeopardising your chances of stepping in the shoes of Jawaharlal one day? Or do you feel that your chances are indeed nil inspite of the canvassing by the British press?

—Zero.

* * *
Sri V. K. Krishna Menon,
Defence Minister,
New Delhi.

Senapathi,
Addressing a meeting in
Bombay you said:

"The cynics may talk what they like about the socialist pattern, but it is inevitable that the country moves towards its inevitable goal of a more equitable society. Our country has adopted socialism—not because it is fashionable—but because it is imperative for the survival of democracy."

My! My! How harsh, how unnecessarily harsh you are on the cynics!

Don't you know, my barrister friend, that on the other side of the Himalayas there is a socialist state where it is impossible to find even an atom of democracy? Is it surprising then that the cynics here are a little



History shows that most wars have been started by tyrants, and through lack of understanding among peoples. History also shows that no tyranny has ever succeeded and that man has always fought for his freedom.

bit cynical about our present socialist pattern? —Zero.

* * *

The Congressional Committee,
Washington.

Sirs,

Military and scientific experts who have been testifying before you have stated that in the event of a third world war the casualties from nuclear weapons will be 49 millions killed and 20 millions injured. The radio active fall out will claim some more millions in slow death. Thus a hundred million deaths will be a fair estimate of the cost of a war if it comes about. The casualties on the other side too will be in the same proportion. Besides, the danger of the fall out drifting beyond the frontiers of the combatant countries cannot be ruled out also.

Thus a third world war will reduce a major part of the world into a charred mass, plagued with pestilence, famine and death! And yet people in your land and Russia are talking glibly of war as if it is of little consequence!

How do you explain this madness? Have you paused to think why it is so? Can it be that the stockpile of atomic and hydrogen bombs in both your countries is having a subtle poisoning effect on the atmosphere? If so is it not wise to destroy this stockpile before it destroys the whole of mankind? —Zero.

* * *

The Central Executive,
Communist Party of India,
Camp, Trivandrum.

Sir,

At your latest party meeting convened to discuss Nehru's suggestions you have reiterated that the question of resignation of the Ministry does not arise at all,

Well, this decision has not come as a surprise. But what is this appeal you have made to "all sections of democratic opinion in the country to raise their voice against these opposition forces"?

By God! Are you so blind as not to see that it is these very democratic forces that are opposing your rule in Kerala?

—Zero.

SUSPICION

A rich auto dealer and his wife were strolling along the Marina when a young and fashionable woman greeted him gaily.

The wife watched her and as she passed asked: "Who is that person dear?"

"Just a young woman I met professionally."

"I see," said the wife suspiciously. "Yours or hers?"

* * *

A young Romeo whistled at a fashionably dressed woman. She turned and gave him a scornful look.

The Romeo was disappointed and said bitterly, "Pardon me. I thought you were my mother."

The lady was equal to the occasion. "I couldn't be," she replied sweetly. "I am married."

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Man With the Midas' Touch

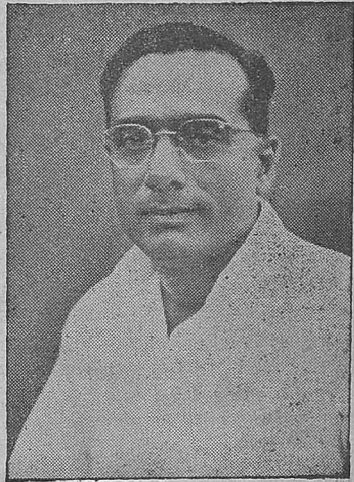
A. VENKATESWARA RAO

It was an unique event. A top film star of the South, Sri A. Nageswara Rao, had completed acting in sixty pictures and in commemoration of that event he had decided to donate twenty-five thousand rupees to the Andhra University.

Where to hold the function was the question that troubled the organisers. Opposite to Vauhini Studios there was a vast stretch of wasteland covered by shrubs and plants. It had been taken on lease by Sri B. Nagi Reddy with the intention of converting it into a farm and an orchard at some convenient future date. But when the question of a suitable place for holding this function by Nageswara Rao came up, Nagi Reddy thought, why not turn the wasteland into a garden where all the film functions could be held?

With Reddy to think is to act and he set to work with his characteristic zeal. Hundreds of workers were immediately put to work to clear the land and level it. The entire resources of the Vauhini Studios were utilised and night was converted into day by the arc lamps and flash lights and work proceeded all the twenty four hours of the day. And in three days what was once a waste stretch of land was converted into a pleasant garden, as if by a magic wand, with driveways and well laid out flower beds!

Vijaya Gardens, as it is now



Sri B. Nagi Reddy, of Vijaya-Vauhini Studios, and President of the South Indian Chamber of Commerce.

known, is just one example of the enormous drive of this wiry, five feet seven inches tall film tycoon whose name today is synonymous with success.

What kind of a man is he? If you casually cast your eyes on him while he is going the rounds of his forty acre studio lands clad in a mundu and a jibba and occasionally carrying an umbrella to shield himself from the fierce rays of the sun, it is quite certain you will not give him a second look. He may be mistaken for one of the employees! Brown complexioned with a long pointed nose he presents an ordinary appearance.

Only when you get near him and start speaking to him you will realise that he is a man who is set in a different mould.

His manner is always courteous. His voice is low and sweet on the ear and he has a knack of inclining his head a little sideways when he talks or listens to you, sometimes with a faint smile lingering on his lips. But all the time his deep set eyes behind the gold rimmed glasses will be observing you and sizing you up.

It is this rare quality of judging people quickly and accurately combined with his native shrewdness that is largely responsible for Nagi Reddy's success in all his ventures.

When Nagi Reddy took up the



Experts say the little lamp of the firefly may some day light up the mysteries of life. Fireflies turn chemical energy into light. 95% efficient, a firefly operates its lamp without heat, but it would take 137,000 fireflies to equal a 60-watt bulb.

Vauhini Studios on lease ten years ago in 1949 there were many who shook their wise heads and whispered in confidential tones that this young inexperienced man is in for trouble.

Reddy, however, had no illusions about his plans. He knew that the road ahead was full of difficulties but he had confidence in himself. Already he had sufficient experience of film production and studio work, having worked with his brother B. N. Reddy who had earned a name as a most progressive producer and director.

Vauhini Studios under Nagi Reddy's guidance soon began to hum with activity and in less than five years he had expanded and modernised it to such an extent that it came to be looked upon as the best and the biggest studio in the whole of Asia!

Today the Vijaya-Vauhini Studio sprawls over forty acres of well laid out grounds with its twelve studios and seven theatres and equipped with all the modern gadgets for camera work and sound recording and facilities for six call sheets a day!

This rapid growth of Vijaya-Vauhini Studios should alone be enough to earn Reddy the sobriquet "Man with the Midas' touch". But that is only just one of his achievements.

Chandamama, the multi-lingual multi-coloured monthly, is another of his great achievement which has no parallel anywhere in the East. The Prasad Process, the finest offset press of which his eldest son Prasad is the Managing Director, is another undertaking which is easily the best in India. Equipped with

fifteen most modern machines costing nearly half a crore of rupees, it turns out multi-coloured posters and other specialised jobs for firms all over India.

It is a truism to say that a man imparts a part of his personality to whatever he creates. Nagi Reddy's personality can be judged to some extent by these achievements of his. By far the best test of his personality will be the films he has produced under the banner of Vijaya Productions Ltd., and in close association with his friend and mentor Sri. Chakrapani who is also the controlling editor of *Chandamama*.

All of his pictures are of the type which may broadly be termed as family pictures and which are intended to spread joy and cheer all round. In fact that is the one dominant urge behind all his plans.

Another characteristic which immediately strikes one as he enters the studio grounds or *Chandamama* compound is the remarkable neatness of the place. Whether it is in the vast extensive grounds or inside the huge buildings, everything is kept scrupulously clean and neat. The whole atmosphere breathes of orderliness and efficiency.

In spite of these achievements Nagi Reddy still remains essentially a simple man. Success has not made him into a swelled head nor wealth spoiled him. He had seen the ups and downs of life. His father was engaged in a prosperous onion export trade but during the war the sinking of a few ships carrying the onion cargo to Burma, had brought the

family fortunes into ruin which they could recoup only after the war was over. Nagi Reddy started life then with a small press investing Rs. 5,000 and he still remembers the early struggles he had to undergo to build up his *Chandamama* which today is a household name.

"In spite of all my success as a producer and studio owner, at heart I am still a journalist," Reddy had once confessed to the writer.

On many an evening after the sun had set and the cares of his daily routine work are over, one can see him sitting alone under the arbour in his luxuriant flower garden with the fountain playing in the middle. Late workers can be seen walking by in hushed silence in order not to disturb him. Does he sit there to commune with nature? Or to



Popular actor Sivaji Ganesan celebrated last month the marriage of his brother Shanmugam with Sakuntala at Abbotsbury. Picture shows Sivaji Ganesan conducting Minister C. Subramanyam to the pandal

get inspiration for future plans? Now in his late forties he has still many years of active life before him. Has he reached the pinnacle of his glory or has he plans to achieve something bigger still? Only time can tell.

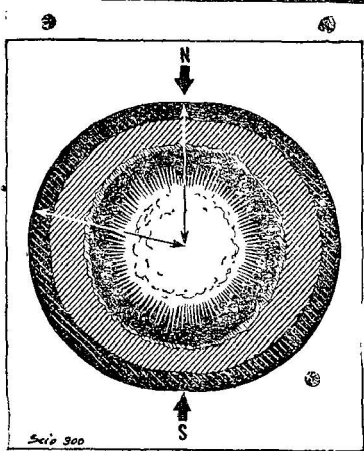
* * *

What is in a Name?

What is in a name? A rose by any other name smells as sweet, said Shakespeare but in Hollywood the selection of a title for a film is taken seriously. How seriously, can be judged by the following report from Hollywood:

A title-choosing session has the agony of horse-picking. It is the broadest invitation to second guessers since the Battle of Gettysburg. Only those who have never witnessed the process by which a movie gets its name can make jokes about it.

Recently, at the Metro-Gold-



The world's deepest mine is the Champion Reef Gold Mine in the Kolar gold fields, Mysore State, where the auxiliary main winze is 9,811 feet below the surface.

wyn-Mayer studio, a small group of executives gathered in the office of Kenneth MacKenna, the executive story editor, to decide on a title for an incomplete and unnamed novel by Alec Waugh on which the company had taken an option. Other meetings had already been held on the subject in New York as well as here, so that each of the participants had a sheath of memos on which title contenders were written.

Within easy reach were such reference works as Bartlett's "Familiar Quotations," a thesaurus and assorted dictionaries.

Mr. MacKenna explained that the book—or the section he had read—was about unrest on a fictitious island in the vicinity of Java, where a colonial empire was in decline amid Communist unrest. In the one-third of the book that had already been written there were strong indications, he said, of romance as well as international stress.

Titles that had survived earlier discussions were read first. They were: "Master of the Pawns," "Fuel for the Flame," "Code of the East," "Never Look Backward," "Web of the East," "King, [Queen and Pawn." These, however, were just warm-ups.

Most titles were eliminated. Half a dozen were sent to New York for further debate. These included the eventual winner, "Fuel for the Flame," which was born in the earlier New York session.

* * *

Lord of the Seven Hills

Lord Venkateswara is said to be the god of the present Kaliyuga

and that is why millions of devotees from all over the country are attracted to his abode on the top of the seven hills in Tirupati, who go there to pay their homage and earn his blessings.

A replica of this temple complete with the idol of the Lord has now been set up by Director P. Pullayya at Vijaya Studios. It is for his picture *Venkateswara Mahatmyam* which is nearing completion. Pullayya, himself a great devotee of the Lord, has taken infinite pains to represent the set true to minutest details, even going to the extent of conducting the daily rituals of puja and distribution of prasadam. No wonder the whole place seems to have acquired some sanctity and begun to attract people. The phenomenon has so impressed Nagi Reddy, the studio boss, that he has removed all restrictions regarding entry into the studios so that thousands now attend this temple set both morning and evening when archakas conduct the puja.

Years back Pullayya had produced this picture in Telugu and it was a great success. The present is a new improved picture in three versions and bound to be a great hit.

* * *

Top Stars set a good Example

That top film stars who have amassed wealth are not unmindful about the poor and are intensely moved by their sufferings was once again demonstra-

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ted at the time of the recent fire in one of the slum areas of the city.

A spark from an unattended oven had resulted in the burning of a number of huts destroying all their belongings. With heavy hearts the poor people were trying to salvage whatever was left when suddenly in their midst came their screen idol Sivaji Ganesan. He had heard of the fire and immediately rushed to the spot to render whatever aid he could with his money. Soon came M. G. Ramachandran and Rajendran and the three together helped to distribute cloth and food to the affected people to the tune of several thousand rupees.

These idolised top stars have by their spontaneous act shown that they fully deserve the adoration of the masses. They have now set the example and the whole film community as such I hope will follow their example and win the esteem of the people.

“Are they a well matched couple?” asked one woman of another.

“Oh, they certainly are,” replied the second. “He snores and she is deaf.”

SPORT AND EDUCATION

GUY DU MESNIL-ADELEE

Is the technical efficiency of a worker influenced by sport? This and other questions connected with sport will be discussed at a big international conference convened by the Government of Finland with assistance from Unesco, sometime next month.

The 81 member states of Unesco, international organisations and more than one hundred international sport federations have been invited to send representatives to this meeting which will deal with the cultural, social and artistic aspects and implications of sport rather than with its purely physical aspects.

The three main items on the agenda therefore relate to sport

as a means for improving working conditions, cultural development and broadening human relations.

The theme of 'Sport and Work' offers a wide field of discussion for delegates at the conference who will be asked to give their views on questions such as:

What are the physiological effects of sport on the worker?

Is there a relationship between movements made during games and those performed during work?

Is the technical ability of a worker influenced by sport and physical training; and, if so, what type of training should be recommended?

Are workers who go in for sport less prone to industrial accidents than workers who are not sport-minded?

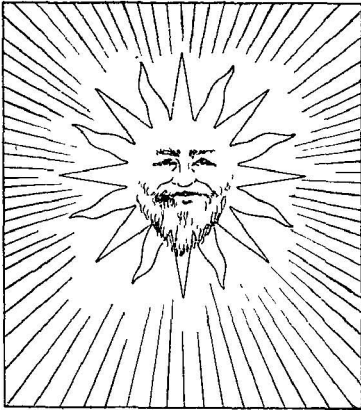
The relationship between sport and culture may seem less obvious, but it raises a number of important points:

How can games and physical education contribute to develop an aesthetic sense?

Can sport be related to or combined with arts such as music, dancing and mime?

Can methods used in training for sports be applied in other branches of teaching?

By offering an opportunity for young people to meet and get to know one another, sports and games obviously contribute to broadening human relations. But too often international matches and contests over-emphasize the competitive aspect



Scientists say our sun is middle-aged. They believe it is 6,000,000,000 years old and already has lived half its life span.

of sport and neglect its educational role.

Nevertheless, modern sport does bring all classes and nationalities closer together and these international exchange could be increased still further, as could exchanges of sports publications. Comparative studies of educational values as conceived and developed in countries of the East and the West could also be encouraged.

These are some of the main problems which delegates will discuss at the Helsinki meeting next August.

The guiding idea behind all these discussions is to draw the attention of educationists every-

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where to the role of sport in shaping personality, and thus contribute to giving games and physical education the place they deserve in any modern system of education. —Unesco.

●

BOTH DRUNK

To friends met one day in New York after a long separation and they decided to celebrate the occasion with a whisky bottle. The celebration went far into the night and when one of them finally opened his eyes the sun was shining brightly and he was lying in a hospital bed completely swathed in bandages. His bleary eyed friend was sitting by his side regarding him dolefully.

“What happened to me, Tom?” asked the bandaged man.

“We were sitting there,” explained Tom, “when suddenly you leapt on the window on the sixth floor and cried, ‘Here is where I fly down Broadway.’”

“Why didn’t you stop me?”

“Stop you?” replied Tom trying to recollect the scene. “Why I thought you could do it!”

* * * * *

A middle aged woman called on a famous doctor and related to him how she has been troubled by dreams. “For many days now I haven’t had a wink of sleep,” she said.

The doctor sympathetically asked, “What kind of dream?”

The woman said it invariably was about a young man whose intentions were far from honourable.

The doctor reassured her and gave her a few sleeping pills.

A few days later the woman appeared again and the doctor asked her, “Don’t tell me that you are not getting sleep.”

“Oh, no,” she replied. “I don’t dream now. But, honestly doctor, I am missing that young man.”

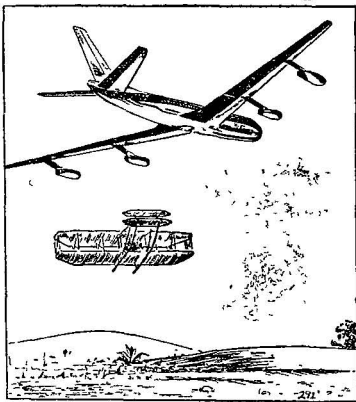
Telepathy: Fact or Fiction?

Is telepathy a fact or fiction?

In the course of an article in *Kosmician Digest* Arthur C. Pippenbrink, M. A., F. R. C., says:

When we observe a tree or a house or some object before us, we say that we *see* the object. We imply by the word *see* that we are beholding an object outside ourself and at varying distances from self. In reality everything we behold is within ourselves, within our consciousness, and we merely *perceive* things to lie without and apart from us. This characteristic of consciousness constitutes one of life's great illusions.

When we look at an object such as a tree, it is perceived by us because of the vibrations of light



It was in 1903 the first successful airplane, developed by the Wright Brothers of the U.S., flew only 120 feet. Today a modern airliner can fly 10,000 miles non-stop, nearly halfway around the world.

which impress our consciousness. The first impression we can have of the tree is when a wave picture of it reaches our conscious centres. It is there that a picture is formed; it is of this picture that we are aware *but* through the peculiarities of physical perception, we are not aware of the picture where it really is in our consciousness...but away from us, occupying space and distance. Nevertheless, the objective world we think we see is really a subjective world within our consciousness. Thus, if we see *normal* vibratory impressions on our consciousness as a solid world of objects, then it is not a far step to realize we could also perceive *extra normal* vibratory impressions as a solid world of objects. In short, if we have a clear, psychic vision or impression, it is as real to us as the sights and sounds we hear about us every day. And true psychic perception rarely occurs concurrently with objective perception, that is you cannot be objectively aware that you are having a psychical experience at the same time you are having one. You are either fully conscious of one or of the other. Much of the failure many students of metaphysics have with their experiments is due to the very natural human characteristic to want to witness whatever is happening to our state of consciousness.

Let us imagine that our consciousness is a complicated radio set which has power both to receive and to transmit messages.

While, we are awake, we are constantly tuned in, as it were to all the wavelengths of sight, sound, feeling and so on. As these waves of energy hit our consciousness, we translate them into pictures, words, musical notes, and different sensations. Thus our consciousness is constantly being bombarded with vibratory impressions. However, our five senses like a small radio set, are very limited in the number of wavelengths or impressions they can receive. But just as it would be foolish to say that because the small radio could only be tuned in to about ten stations, there were no other stations and that those were the only radio waves in the air and the only stations transmitting music and speeches through the air, so it would also be foolish to say that what we perceive with our five objective senses is all that is available to be perceived.

If we then also consider our consciousness as transmitting power, we find that during our waking moments many thoughts are generated. A thought when generated or brought into our consciousness is also a vibratory pattern. If you at this moment think of a carpenter striking a nail with his hammer, you are generating a vibratory thought pattern. The picture forming in your consciousness is a vibratory one, and, by its very vibrating nature, is a transmitting force. To think of anything is like dropping a stone in water. Each thought or each stone, immediately sends small ripples out. The impulse is transmitted at once. Thus if one person were sensitive enough to the more refined wave

patterns of thought, he could receive your thought just by your thinking about it without any special effort on your part to transmit the thought. However, few of us are so sensitive by nature. We must develop or build up both a more powerful transmitting and receiving function if we are to have appreciable results with telepathy.

One may ask, "But with the millions of thoughts going about all of the time, how can just those which are meaningful to one be picked out? One doesn't have knobs, like a radio, by which one can tune in to another person. How can telepathy be selective?"

The transmission and reception of thought can be selective because of a principle of harmonics which we shall call *sympathetic attunement*. Most of us know that when two tuning forks in exactly the same key are held near each other, and one is struck then the other will vibrate in sympathy with it, and give off a musical note. Thus, when you visualise clearly and completely, your visualization (which is a specific vibratory thought) automatically is in sympathetic attunement with the corresponding vibratory rate of the object itself. Thus if you are contemplating sending another person a thought message your visualization of his name, and general appearance would automatically direct your thought to him and no one else.

Finally, as your thought, as a vibratory impulse, has left your consciousness and is *now available to be received*, much still depends upon the state of the receiver. In as much as hundreds upon hundreds of thoughts pass through

our minds each day—some self-generated, others picked up inadvertently—a thought you send another person, for example, must have particular significance if he is to pick it out as something specially sent by someone else with a meaning just for him. Even though he may have received the thought, he wouldn't pick it out of hundreds of others as having particular significance

for him unless it directly or indirectly involves him, his tastes, his home life, relatives and so on.

Normally the more relaxed the receiver is—the more meditative the state of his mind – the more perceptive he is to telepathic messages, but experience has shown that an important thought correctly sent, will be received by the intended subject under almost any condition.

ON RELIGION

Religion is the vision of something which stands beyond, behind, and within the passing flux of immediate things; something which is real and yet waiting to be realized; something which is a remote possibility and yet the greatest of present facts; something that gives meaning to all that passes and yet eludes apprehension; something whose possession is the final good and yet is beyond all reach; something which is the ultimate ideal and a hopeless quest.

—*Professor A. N. Whitehead.*

* * * *

THE THRIFTY SCOT

"Excuse me," said the Scotsman. "Aren't you the person who rescued my son from the river yesterday?"

"Why, yes, I am," said the embarrassed rescuer. "But don't bother about it."

"Don't bother about it!" replied the Scotsman indignantly. "Indeed, man, where is the cap?"

* * * *

THE REASON

Two visitors looked at one of the more modern type of painting in a museum. For some minutes they looked at it in disgust, then one of them remarked: "I wonder why, in the name of heaven, they hung such a monstrosity."

"Perhaps," suggested the other, "they couldn't find the artist."

* * * *

"Your hair needs cutting badly, sir," said the talkative barber to the morose customer.

"No," said the customer. "You are wrong, It needs cutting nicely. Last time you cut it badly."

* * * *

"Did you ring sir?" said the hotel boy as he leisurely arrived into the room.

"No," said the irate guest who has been ringing for quite a long time. "I was tolling. I thought you were dead."

State Trading In Foodgrains

A. D. SHROFF

Unfortunately there is a pitiable attitude amongst us that unless it directly touches our pocket, we would not take notice of any governmental action. Today, it is a question of state trading in foodgrains, tomorrow it may be sugar or something else. Therefore, I most earnestly implore all the intelligent, independent thinking people of this country to take very serious notice of the developments which are taking place in the country. Whereas on one hand the merchants are blamed, criticised, if not abused, for the profit motive which in the judgment of some of our rulers is something immoral, profiteering indulged in by the State Trading Corporation is extolled as a national virtue. That the State Trading Corporation should profiteer in cement and make an additional Rs. 5½ crores is something which is to be praised. That the bureaucrats were so successful that under the circumstances prescribed by the Government, they could sell cement at a price which would bring to the State an additional profit of Rs. 5½ crores blinds the authorities to the immorality of the transaction.

It is not sufficiently realised in New Delhi that the distributive trade, in foodgrains particularly, involves the use of techniques which cannot be built up overnight. It is the pioneering effort of our merchants over generations which is mainly responsible for the efficient handling of foodgrains trade. Recently, the Prime

Minister has found a new stick to beat the merchants and business men. They are all dubbed as "vested interests". Whoever has been in business for a number of years and has made a success of his business, whether it be foodgrains, iron and steel, motor cars or anything is a "vested interest" and in his judgment these so-called "vested interests" must go! Unfortunately, in our experience, the biggest vested interest and potentially the most dangerous to the sustenance of democracy in this country are the people who are very anxious to see that they do not lose this political power. These are the real vested interests in the country.

Speaking at the annual meeting of the All-India Manufacturers' Organisation on March 11, 1959, the Prime Minister declared that he had very strong objection to the centralisation of power, whether political or economic, in the hands of a few. Apparently 300,000 merchants who are engaged today in the foodgrains trade are a "few people" in whose hands all the power is concentrated, but the State Trading Corporation which is going to be run by a few bureaucrats will not involve any concentration of power!

Mr. Kazi, the Minister for Civil Supplies in Bombay State, says that Bombay has a ready-made scheme for state trading from "pins to motor cars". Whilst we may not take Mr. Kazi very seriously, I want all

citizens to appreciate that the sort of mental attitude which is prevalent in the ruling circles today is such that ultimately democracy will disappear from this country. One of the fundamental rights guaranteed to us under our Constitution is the freedom to choose our avocation or profession. If 300,000 merchants engaged in foodgrains trade are to be asked to hand over their business to the State Trading Corporation, it is a violation of one of the fundamental rights under our Constitution.

The State has moved from one thing to another. State trading has made a complete mess of the manganese ore business. In the economic review which has been published and circulated with the Budget of the Government of



Some historians say man's civilization dawned about 7,000 years ago in Iran. They base their calculations on evidence which indicated when man turned from hunting to farming.

India for 1959-60, it has been honestly confessed that during the last year manganese ore exports declined by 50%. If you will discuss this matter with the exporters of manganese ore and on the other hand with the accustomed importers of manganese ore in the United States, as I had opportunity to do, you will realise that apart from world factors, one very important operating factor today which is responsible for the serious decline in the exports of manganese ore is that the foreign purchaser has no confidence in the continuance of conditions in India. The Government levies an export duty one day, reduces it another day; bans exports on the third day, tries to promote exports the fourth day! That is not the basis on which trade can be carried on. One essential pre-requisite for any trade or business is that there must be some element of certainty about it. That element of certainty is destroyed by the policies which are being followed today by the Government of India.

There is one other factor to which I would like to invite the attention of the whole mercantile community. A business friend said: "Well if the people in authority ultimately decide to do something, we have also to follow it certainly." Merchants cannot go in for "satyagraha" or break laws. It is not their technique. And, therefore, they will have to carry out what the law says. But there is one thing that intelligent public opinion can do and that is to see that such bad laws are not made. In order to attain that position, public opinion has to be

mobilised. There is no need for business men to get disheartened by the fact that the business community represents only a small fraction of the vast millions of people in this country. It is true that they are very small in numbers. At the same time, they are intelligent enough both to understand their own interests and the larger interests of the country. They have also been resourceful enough to help the country to attain political independence which it enjoys today. It is not only the politicians who have got independence. It is rather unfortunate, and incidentally a confirmation of the weakness of human nature, that those who have risen with the help of the ladder are today kicking away that very ladder. It cannot be forgotten that it is the fullest backing of the mercantile community of India which enabled this country to attain political independence. Having made that effort, it is up to the same mercantile community to see that the larger economic interests of the country are not allowed to 'suffer because of certain policies followed by the Government.

The proposed state trading in foodgrains is nothing but an attempt to divert public attention from the biggest failure of the Government of India, viz., on the food front. To any independent observer, apart from his political affiliations, the food problem can only be solved by increased production and not by taking away the trade from the

merchants through a State Trading Corporation. That is only an attempt to divert public attention from a real failure of the Government. It is taking hold of the wrong end of the stick. Although politicians are in a desperate hurry to satisfy the public that the food problem can be solved only by getting rid of the accustomed channels of distributive trade and vesting it in the State Trading Corporation, I have not the slightest doubt that much sooner than anybody would dare to anticipate today, it is again going to be another dismal failure on the part of the Government of India. Patriotic citizens and lovers of democracy owe it to themselves as well as to the country to mobilise public opinion so effectively that bad laws like state trading are not put on our Statute Book. Even if bad laws, through the steamroller majority that the rulers have today, are on the Statute Book, it is the duty of patriotic citizens to go on agitating against those laws so that public opinion may be sufficiently mobilised to move Parliament to get rid of such vicious and obnoxious laws.

So long as the process of deficit financing continues, greater inflationary pressures will be generated in the country and state trading in foodgrains will not stop the rise in prices which will affect the millions of this country and generate forces which I am sure the rulers will one day regret.

Few of us can stand prosperity, that is, another man's.



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

MESHA RASI or ARIES

Gochara Guru has retrograded and entered the 7th house aspecting the solar course during the first half. This is a happy turn of the major planet Guru, implying general success in your undertakings which have been so far pending. A journey will end advantageously. One of your sons will come up to your expectations. Favour from the higher ups or those with whom you are in correspondence will be enjoyed. Second half will be happy domestically. The combination of Budha and Mangal during the month particularly till the 10th will make you get excited unnecessarily over petty affairs either at home or with your near relations. Second half onwards will keep you intensely thoughtful or mindful of your projected plan for the month. There may be physical disturbance owing to excessive heat in the system. A desirable change of residence may occur by the end

Aswani
harani &
¼ Krithika

of the first half. Servant or labour trouble is emphasised during this month. Financially this is a better month and you will be more speculatively inclined than before. Officially you may stand to gain through your boss. Business will be prosperous. Partnership will pay well. Court troubles may be avoided after the 1st half.

6, 9, 11, 13, 14, 15, 18, 23, 24, 28, are better days.

VRISHABA RASI or TAURUS

Guru trine Surya is a happy augury of your financial state of affairs obtaining particularly during the first half of this month. Letters, correspondence and relatives are emphasised. New learning or experience may be acquired. A journey may be envisaged. Health of your wife may require your special attention. Domestic life may require greater amenities. Car owners will be lucky in the

¾ Krithika
Rohini & ½
Mrigashira

second half. One of your children will require your special attention. Mother, if alive, may claim your attention more than before. Financially in spite of pressure, there will be timely convenience and relief. Officially this is an important month where your claims will be recognised and success assured. You have enemies around you in service. God's grace working from this month will relieve you of your official anxieties more than ever. Merchants will find this month lucky. Foreign business will prove encouraging. Partnership will be labouring under distrust.

6, 7, 8, 9, 11, 12, 15, 18, 21, 24, 26, 29, are favourable days.

●
MITHUNA RASI or GEMINI

Planetary combination reveals a more fortunate state of affairs this month. The solar course through your rasi makes you more active and enthusiastic and you will be able to implement some of your plans that you have been cherishing. The solar course refers to your intelligent dealing with people related to you, say, either brother or a near relation, for your mutual advantage. Writing, reading, correspondence and meeting higher ups will be emphasised during this month. Planets also refer to your already affected eye sight. Financially the month is more convenient than before. Sudden money may be also gained. Domestically this is not a happy month. Your wife or husband as the case may be may feel disturbed physically. Officially planets are not indica-

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tive of the happy change until the middle of the month, when perhaps slight modifications may be anticipated. You may be under the good books of your boss. Merchants will find this month speculatively successful. Partnership will play its part well.

6, 7, 9, 11, 13, 15, 18, 19, 22, 24, 26, 31 are better days.

●
**KARKATAKA RASI or
CANCER**

First half of this month may not prove beneficial to you on account of malefic influences at work.

½ Punarvasu Pushya & Ashlesa
A journey may occur to your advantage. Correspondence, letters, or communications, will be found fruitful and lucrative. Second half will throw new light on your affairs and you will be enabled to see things in their correct perspective. Financially you will have conveniences with slight fluctuations occasionally. Money will be spent more quickly than earned. Domestically this is a happier month. Your children will give you

greater satisfaction. Avoid caustic words while dealing with others. Officially this is a better month in the 2nd half. You will win the favour of your boss and have his confidence. Change of work or greater responsibility will characterise the nature of your work. Merchants will find this month better and lucrative from the second half. Financial loss may be anticipated in the first half. Oils in particular will prove lucrative.

5, 8, 9, 11, 13, 15, 20, 21, 22, 23, 24, 27, 29 are good days.

SIMHA RASI or

Planetary configuration presages a happy course of events during the first half. The solar course in the 11th house promises acquisition of knowledge and

Makha,
Poorvaphal-
guna and
½ Uthara-
Phalgun



Most of the world's diamond output—nearly five tons yearly—is not for show but for work. Diamonds in industrial tools drill for oil, cut steel, saw stone, and polish piston rings.

friends besides financial conveniences. The second half indicates heavier expenditure and greater domestic concern than before. Financially there is a setback in the last week as the expected help or conveniences may not be forthcoming. Rahu in the 2nd aspected by Sani denotes a disturbed family circle or differences amongst members, wife's ill health and troubles through servants. Mangal on your rasi will make you active in body and mind. Your system may generate more heat during this month and so you will become often excited, impatient and over enthusiastic. Officially you may have some anxiety, though nothing may happen against your interest. You may gain partially through your boss in the first half. Merchants will have a lucky month. Correspondence will bring them more customers and business. First half may offer some friction amongst partners.

6, 7, 8, 9, 12, 14, 15, 19, 21, 23, 24, 26, 31 are good days.

KANYA RASI or VIRGO

Planetary array obtaining during this month is very encouraging and optimistic. The solar course through the 10th house

should bring you to the notice of officers, or patrons, as the case may be, according to circumstances in which you are placed. You move in high society commanding respect, credit and influence and popularity. Financially Guru's position in the second house enhances your chance of securing money from one direction or other.

¾ Uttara-
phalgun
Hastha and
½ Chitra

Second half is more lucky in this matter from the 15th onwards. More money is gained and more sources of income are seen. 5th Sani may not be found helpful causing as it does some difference of opinion with elders and heavy pressure for money. An auspicious ceremony like marriage may not escape this month's budget. Officially this is a luckier month when you can expect your cherished ambitions being fulfilled. Merchants will find this month equally lucrative. Partnership may work under encouraging terms.

5, 6, 7, 8, 9, 11, 12, 14, 15, 21, 22, 24, 26, 28, 31 are better days.

THULA RASI or LIBRA

This is a month of fresh responsibilities on your shoulder. Students will profit much by this. Help or sympathy from higher ups is a favourable feature of the month. Relationship with elders or parents is particularly emphasised in the first half. 15th of this month is a lucky day. Financially this month improves as the month is under way. Favour of your boss or contact with elderly person to your advantage will be an outstanding event of the month. Guru on your rasi will bring your elders or your near relations to you. One of your brothers or sisters will be lucky during this month. Officially this is an encouraging month. You may gain through your old boss some advantage or other. Merchants will be lucky in foreign business in particular. New business or new partnership may be formed

½ Chitra
Swathi and
¾ Vishaka

under favourable circumstances. 6, 7, 9, 11, 12, 13, 14, 15, 18, 19, 20, 24, 26, 28, 31 are better days.

VRISHCHIKA RASI or SCORPIO

Planetary cabinet may not prove fruitful to your satisfaction during this month. The solar course in the 8th house may indicate either a distant journey or disturbed health in a few cases. Friends will be many and their contact will be gainful in your cherished plan during the month. Elderly men or officers will patronise you in the first half. Your work or activities during this month will be quiet and pleasant and you get favour of the boss under whom you work. In a few cases gain through a lady may be an important event of the month. A distant journey is caused. Domestically you will be more inclined than before. Your general health may slightly suffer. Financially this month may not prove quite satisfactory. Gain through writing is indicated. Officially first half may not prove lucky while the second half may prove gainful. Your work will be heavy. Merchants will find the second half more profitable. Foreign business will be lucky.

1, 6, 7, 8, 9, 11, 12, 15, 20, 23, 24, 25, 26, 27, 29, 31 are lucky days.

DANU RASI or SAGITARIUS

A major change has resulted by the entry of Guru in the 11th house. This is conducive to your

Moola,
Poorvashada
¼ Uttarashada

advantage in many of your affairs. The solar course through the 7th house brings you forward and also poses some opposition against you. Mangal in the 8th house till the 10th July is another obstructive planet causing imaginary fears and troubles over which you will lose your mental peace but only till about the 11th. One of your children meanwhile will cause you anxiety either physically or about his general welfare. From 2nd half the solar position causes a journey or extra emphasis is put on your domestic affairs or in some cases your general health. The middle of the month, on or about the 15th May, proves lucky and gainful from higher-ups and elders. Financially this month may prove quite expensive. Much money will be spent on the home or over

an auspicious ceremony like marriage in the 1st half. Officially this month may bring about some anxiety. Avoid friction and misunderstandings in office. Merchants will find the month lucrative. Partnership may undergo some unexpected gain. Foreign business may prove prosperous. 5, 6, 7, 8, 11, 12, 14, 15, 18, 23, 24, 27, 28, 31 are good days.

MAKARA RASI or CAPRICORN

Planetary alignment obtaining during this month $\frac{3}{4}$ Uttarasbada is more advantageously configured than last month. The retrograde Guru in the 10th house marks an important epoch in professional matters. Till the 10th the aspect of Mangal to Guru might not prove happy and beneficial. Second half of this month will be more advantageous and lucky in all your activities. On the home front you may not enjoy the expected peace on account of your wife, children or some disintegrating elements in the surroundings. Planets in the 7th may offer greater resistance or opposition against you causing some disappointments as well. One of your friends may cause unusual anxiety. A child may suffer physically. A distant journey may take place. Financially this month may prove slightly better. Money may come from a distance. Officially this is a more prosperous month. A change might occur in the manner of your work. Merchants will find first half not so favourable as the second half. Partnership will prove more advantageous than



About three acres of cultivated land are required to support one healthy adult human being. The present world average is but one acre per person. Yet only one-tenth of the world's land area is under cultivation.

before. Impediments of unexpected nature may occur in regard to foreign business.

5, 6, 9, 11, 13, 14, 15, 18, 22, 23, 24, 26, 28, 31 are lucky days.

KUMBA RASI or AQUARIUS

The only important special feature in the planetary positions is the 9th house position of Guru aspecting Ravi on your rasi, which sets off the malefic aspects that have been the direct cause of your general ill health or other continued restive conditions hindering you from active participation in the improvement or development of your projected plans. Financially this month might prove more beneficial than the last one. A marriage affair if any will be favourably settled by the 15th of the month. Second half onwards your affairs are expected to shape well. Domestically this month may not prove harmonious and care free. Officially this is a better month than the last one for gaining the favour of your boss. Merchants will be able to enjoy more profits than before. Their connection with customers will be widened bringing in its turn greater popularity and fame. Foreign business will be successful.

‡ Dhanista
Sathabhisba
& ‡ Poorva-
bhadra

1, 6, 9, 11, 14, 15, 18, 23, 24, 25, 26, 27, 28, 31 are better days.

MEENA RASI or PISCES

Major planets do not seem to be favourably disposed. Guru in the 8th along with other malefics coursing through unfavourable houses may not prove happy and successful for the development of your cherished plan. The solar course in the 4th may cause anxiety in regard to your home affairs. Mangal entering the 6th house may prove somewhat better from the financial point of view. More money may be found necessary for your commitments. It may come through higher ups, your relations or a bank. You may not be happy regarding your children also. Officially this is not a pleasant month. You may not enjoy the good grace of your boss. Work is heavier. Dissatisfaction and fear complex are increased. Guru's aspect will minimise your troubles to some extent. A journey is envisaged. Merchants will find this month more favourable and lucky than before. New branches may be opened or new sources of income may be explored. Partnership will fare well.

6, 7, 9, 11, 13, 15, 20, 23, 24, 27, 28, 31 are better days.

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