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THE LUCKY ACCIDENT

"I will meet you again even if I have to have another accident," said Prem, and he did meet her.

LALITA RAJAMONY, M. A.

"You're feeling better, yes?" Through a mist of semi-awake consciousness the words fell on Prem's ears like soft music. His eyes now open, rested on a vision of feminine beauty, so compelling that it stirred him more deeply than anything he had felt before.

"Yes," he muttered vaguely looking round the large cool room in which he lay on a comfortable sofa, a wet compress bound tightly about his head. "I think so," and raised his hand towards the wet bandage under which he had suddenly become conscious that he had the grandfather of all headaches. With a quick gesture, the girl who was leaning above his head gazing down upon him with her lovely eyes radiating sympathy and tender solicitude, caught his hand in her soft olive-hued one and pressed it down again as she shook her head. "No, no, you must not do that. Your head pains you I expect, but that is natural. Luckily for you, it proved harder than the lamp-

post."

"Of course," he smiled memory flooding his bemused brain and the sequence of events that preceded this episode flashed into his mind with startling clearness. He had been cycling on the Poona-Bombay road for sight seeing—for one thing cycling was his favourite sport, and secondly he was on casual leave—and he had just turned a corner when a playful little boy had darted out of a bye-lane trundling his hoop and in trying to avoid him the bicycle had skidded and gone headlong into the lamp-post. The girl who had seen the accident had bidden her servants to bring him in and had done the needful towards restoring him to consciousness. She had also got his name: Major Prem Kumar, Senior Intelligence Officer, Indian Army, from his card case and had straightaway phoned the authorities.

He tried to sit up but she peremptorily bade him remain still until the military ambulance arrived to take him away. He

realized that he may not be long with this lovely person who had so suddenly been thrust into his life. Her name, it transpired, was Lalita and she was a Maharashtrian of a very old and distinguished family.

For several minutes they talked. "I have not thanked you properly," he said after a while, "for bandaging me up and everything I must see you again!"

The loud clanging of a bell in the street announced the arrival of the ambulance. A moment later the servant heralded in two stretcher bearers, and the officer who accompanied them turned out to be her brother. Lalita told him in few quick words what had transpired. They lifted him on the stretcher and he only had time to say, "Goodbye for the moment. As soon as I am fit I mean to see you again even if I have to stage another accident on your doorstep!"

She laughed then a low delightful laugh, but she shook her head and said, "I hope you'll soon recover from your injury!"

Though Prem Kumar was determined to get to know more about this girl whom fate had thrown into his life, that self-same destiny deemed it fit that he should go away from the place.

For, a few days after his arrival at the Military Hospital where he had been taken and where he had been convalescing he was surprised to receive a wire from his G. O. C. in Chief asking him to start immediately and join duty at once in Srinagar. There had been fresh tribal activity and heavy fighting

The airfield was buzzing with activity when Prem landed in Srinagar, his head swathed in a bandage but otherwise quite fit. A sickle moon was lighting the sky with its luminant rays and the last glow of the sunset was still faintly pink on the horizon. By morning he was on duty to reconnoitre the enemy rear, ascertain the nature of their regrouping, the strength of tribesmen, the arms they carried and report to the headquarters by radio. His was a daring and highly skilful assignment.

In the midst of the hidden paradise of natural charm and grandeur—soaring peaks, flower-spangled pastures and a lovely lake—it was unbelievable that in the midst of such peace and splendour mirrored in the lake at twilight, such barbarous things as warfare and strife could exist. He had two worries as he settled down to this job in hand—his conscious mind was on the job on hand of giving faithful and accurate reports which would halt the onslaught of the raiders. His sub-conscious mind was thinking of quite different things following its own train of thought. Something about dark, dreamy eyes, about a voice sweet and musical like the tinkling of silver bells, the touch of fingers soft as silk, magical in their healing tenderness.

He and his men were now traversing rugged desolate country. As far as eye could see, hills zigzagged awkwardly over the horizon. Presently the flat jungle was faintly visible through the bluish haze turning milky under the faint light of the moon

getting brighter now. They were nearing the enemy positions now. No time for waking dreams. His job was a hazardous one. Fellow thought he was lucky. "Prem's luck" they said. Well, perhaps there was a bit of skill in it too. Luck was nine tenths of the game of hazard. The atmosphere was surcharged with tension as a mass of rain clouds gathered in the sky. Prem had a kind of sixth sense. He was listening intently and he knew that the tribesmen, or at least a few of them, lurked behind what appeared to be a mound of stones. He gave the order to charge and the enemy cursing and swearing at being taken unawares put up a stiff resistance but what was the use? They were all routed to a man but something sharp and burning thudded into Prem's shoulder. He knew he was hit for the warm blood soaked rapidly into his clothes. Exhaustion and the sense of overwhelming pain overcame him and he drifted into total oblivion. A moment of consciousness returned to him and he found himself being hoisted into the stretcher by his erstwhile companions. He was aware of the peaceful morning sky, of the boughs of the trees waving against it, of the dewy flower scents of early dawn. Then a sea of pain rolled over him submerging him in its depths and he lost consciousness again.

In the days that followed, it was as though he were bound to the spoke of some vast wheel that rotated through space. He passed from utter blackness to the grey-ness of semi-consciousness, back again to the merciful blank-



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ness of total unconsciousness. In his delirium he muttered to himself and twisted and groaned; his mind was active, images floated into it and he was trying to explain to these shadowy figures he knew, who looked at him, listened to what he said but made no reply.

For eight weary days he lay in the base hospital to which he had been carried. The bullet had been extracted from his shoulder, his broken bones set. Eight confused days and agonising pain—pain like that of a hooded baleful figure pressing his ghastly hand on his chest and pushing him again and again into the dark but merciful sea of unconsciousness.

When he awoke to dreamy consciousness he found himself

in a white bed—one of many beds arranged in orderly rows—and someone was bending over him, someone who asked him if he felt easier. He essayed to answer, to smile. "Don't worry," said the gentle voice. "Try and keep quiet. I'll send a sister to you." He drew a long sigh and closed his eyes. The reality of his surroundings began to steal upon him. He was in hospital. His thoughts gathering clearness reverted to the central star of his life which had become eclipsed to sight and sense by the darkness of pain—and Lalita's face, fair and sweet and provocative, shone upon him with brilliancy and charm. The vision was so entrancing that he kept his eyes fast closed—to open them would be to see the long ward of the hospital, the array of the wounded. Presently he drifted into sound sleep and when he awoke it was night.

The lights in the ward were shaded and silence reigned except for a weary sigh or moan from some brave lad struggling against restlessness and pain.

A woman sat beside his bed, her figure indistinctly outlined seemed graceful and vaguely familiar. She wore the uniform of the Military Nursing Service.

Seeing that he was awake, she went over to a side table and brought a cup full of milk. He closed his eyes as she passed her arm under his pillow and raised his head so that his lips might sip the fluid with ease. He drank and as he lay back he suddenly opened his eyes wider. A thrill of wild lightninglike ecstasy sent a shock of new life through him from head to foot.

"Lalita!" he cried in amazement. "Lalita!"

So he has met Lalita again. He was happy. He had seen her. The aching weariness which had enveloped him for days was relieved with this ray of light. She was there and she had remembered him.

Lalita smoothed Prem's aching brow with her loving fingers. There was a look of a youthful spirit of fun in her eyes. Prem saw it and that seemed to settle the aching query of a nerve in his brain that had long throbbed and troubled him and he fell into sound sleep.

A soft wind nestled in the leaves of the champak tree out in the garden. The scent of jasmine and rose drifted in through the window borne on the evening zephyr.

JURY'S VERDICT!

The lawyer was addressing the jury in a murder trial when he noticed that there were only eleven men in the jury box. He was summing up and had already spoken for two hours, so was a little disconcerted.

"There are only eleven men in the jury box," he told the foreman, "where is the twelfth?"

"Please, sir," said the foreman, "he was called away by an urgent message just after lunch. But it's all right—he's left his verdict with me!"

CORPUS DELICTI MURDER

S. RAJAGOPALAN

For a conviction for murder, the body of the murdered person must be forthcoming, although it is not the law that simply because the body is not found, or as happens, is skilfully got rid of, the murderer should go scot free. In such circumstances, however, a very high standard of proof is required, leading only to one hypothesis, namely, that there had been a murder.

Some years ago in England, a conviction for murder was affirmed even without the body being found. But it attracted world-wide criticism and the Home Office interfered and commuted the sentence. In India, the courts find an obvious solution. They may not convict for murder, but charge the killer under section 20 IPC for causing the disappearance of the commission of murder.

Saib Khatoon was a young woman of twentyfive in Sindh. She was married to one Fateh

Mohammed who was of her own age. Two and a half years previously she had fallen into a well. Her head was injured and in consequence her intelligence became somewhat impaired. Thenceforth she was subject to fits of mental aberration. About a month before 17-3-33 she went to her father and told him that she went in fear of her life. Her husband she said had falsely charged her with having committed adultery with one Bahawal and according to the Baluchi custom her life and that of the adulterer were to be taken away.

Bahawal too got terrified and called together his kindred. Saib Khatoon's father was also present. Bahawal took oath upon the Holy Koran that he had not misbehaved with her. Now that the accusation had been proved false Saib Khatoon's father went to his son-in-law's place which was two miles off, and tried to persuade him to take back his

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daughter. Fateh Mohammed, however, did not comply. But ten days later he seemed to have changed his mind and called on his father-in-law and demanded that his wife be sent to his house. The father did not comply. He called again, a few days later. The father thereupon took out the Holy Koran and the son-in-law took it and swore upon it that he would not harm his daughter. Reassured by this oath, the father allowed his daughter to go and Fateh Mohammed took her back to his house. But the father's mind was not at ease and he asked his sister who lived nearby, to keep a watch over his daughter.

Three days later, his nephew came to him and told him that Saib Khatoon was not in her house. The father immediately went to his son-in-law, but found the house locked from outside. He suspected foul play and raised a hue and cry. The police took up the investigation. On the night previous to the disappearance Saib Khatoon, it was esta-

blished, was with her husband. On the following morning the house was found locked, and so they forced open the door. It was found that there was blood on the walls and on the floor, on the mat, on the quilt and elsewhere. This blood was certified later by the chemical examiner to be human blood. Fateh Mohammed was arrested. The police found a bullock cart which bore blood stains. The bullock cart tracks were traced up to the river and there were indications that the body had been thrown into the river.

Fateh Mohammed said that his wife must have committed suicide, but it did not fit in with the chain of evidence which unhesitatingly pointed to the fact of a murder. Nevertheless the body of Saib Khatoon was never found and hence the judges felt it safer to convict him for an offence under S. 201 I. P. C and sentenced him to prison for seven years.

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CLOSE UP

After a cautious batsman had been in for half an hour without scoring, the fielders began to get annoyed. At last they closed within a few feet of him and waited eagerly for the catch

It was essential that his wicket should fall before the time came to draw stumps. Closer and closer came the fielders, until there was barely room for the batsman to raise his bat

Suddenly a piping voice was heard from amongst the spectators "Look out, Bill," it said. "Mind you don't get your pocket picked!"

When Lord Bacon was Chancellor of England a quick-witted criminal was brought before him. Eventually he was sentenced to be hanged.

"Your Honour should let me go," he observed, "for we're kin. My name is Hogg and hog is kin to bacon."

"Not till it's hung," replied Lord Bacon.

*Story of a fairy who fell
in love with a human.*

THE FOX FAIRY

SHEN CHI-CHI:

THERE was a young lord named Wei Yin who was the ninth son of the daughter of the Prince of Hsinnam. He was rather wild and a heavy drinker. His cousin's husband was named Cheng, who had studied the military arts, and was also fond of drinking and women. Since he was poor and had no home of his own, he lived with his wife's family. Cheng and Wei became great friends, and were always together. One day, they were walking together through the capital on their way to a drinking

party when Cheng, who had some private business, left Wei saying he would join him later at the feast and rode south on his donkey.

On the road Cheng came upon three girls, one of whom, dressed in a white gown, was very beautiful. Pleasantly surprised Cheng whipped up his donkey to circle round them, wanting to accost them but lacking the courage. The girl in white kept glancing at him in what seemed an encouraging way, so Cheng asked jokingly :

"Why should beautiful girls go

* Abridged from the book *The Dragon King's Daughter* published by the Foreign Languages Press, Peking.

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on foot?"

The girl in white smiled and said: "If people with mounts aren't polite enough to offer us a lift, what else can we do?"

"My poor donkey is not good enough for such beautiful girls as you," said Cheng. "But I shall offer it now, and I shall be glad to follow you on foot."

He and the girl in white looked at each other and laughed, and with her two maids teasing them, they were soon on familiar terms. Cheng accompanied these girls eastward and came to a magnificent house with thick walls and a big gate. As the girl in white went through the gate, she looked back and said, "Wait a little." One of her maids stayed at the gate and asked him his name. Cheng told her, then asked the name of the girl, and learned that her name was Jen.

Presently Cheng was invited in. Candles were set out and the table spread. After they had drunk several cups of wine the girl, who had changed her dress, reappeared. Then they drank a great deal and were very merry, and late at night they went to bed together. Her coquetry and charm, the way she sang and laughed and moved—it was all exquisite and quite out of this world. When it was nearly dawn, Jen said, "You had better go now." Having arranged to come again, Cheng left.

When he reached the end of the street, he saw a bread shop there where a light was burning and the stove had been lit. Sitting under the awning, waiting for the morning drum, Cheng began chatting with the shop-

keeper. Pointing to where he had spent the night, he asked, "When you turn east from here you come to a big gate—whose house is that?"

"It's all in ruins," said the shopkeeper. "There's no house there."

"But I was there," insisted Cheng. "How can you say there is no house?"

The shopkeeper suddenly realized what had happened. "Ah, now I understand!" he exclaimed. "There's a fairy there, which often tempts men to spend the night with her. She has been seen three times. So you met her too, did you?"

Ashamed to admit the truth, Cheng denied this. When it was light he looked at the place again, and found the walls and the gate still there, but only waste land and a deserted garden behind.

After he went home, Cheng saw Wei who blamed him for not joining him the previous day. But instead of telling him the truth, Cheng made up an excuse. He was still bewitched by the fairy's beauty, however, and longed to see her again, unable to drive her image from his heart. About a fortnight later, in a clothes shop in the market, he suddenly came upon her again. Her maids were with her too. When Cheng called out to her, she tried to slip into the crowd to avoid him; but he called her name repeatedly, and pushed forward. Then, with her back to him, and her fan behind her, she demanded: "You know who I am. Why do you follow me?"

"What if I do?" asked Cheng.

"I feel ashamed to face you," she said.

"I love you so much, how could you leave me?" he protested.

"It's not that I want to leave you, but I am afraid you may hate me now."

Cheng swore that he still loved her and became more insistent in his request, whereupon the girl turned and let fall the fan, appearing as dazzlingly beautiful as ever.

"There are many fairies about," she told Cheng "It's just that you don't recognise them for what they are. You needn't think it strange."

When Cheng begged her to come back to him, she said, "People dislike fox fairies because they often harm men; but I am not like that. If I have not lost your favour, I would like to serve you all my life." When Cheng discussed with her where they could live, Jen said, "If you go east from here, you'll come to a house with a big tree towering above its roof. It's in a quiet district. Why don't you rent it? The other day when I first met you, there was a gentleman riding on a white horse towards the east. Wasn't he your brother-in-law? There's a lot of furniture in his house you can borrow."

Acting on Jen's advice, Cheng went to Wei and asked to borrow the furniture. When asked why he needed it, he said, "I have just got a beautiful mistress and a house for her. I want to borrow the furniture for her use."

Wei lent him curtains, bed and bedding, and sent an intelligent servant with him to have a look

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FOR

All aches and

Pains

at the girl. Presently the servant ran back, panting and perspiring. Wei stepped forward to ask, "Have you seen her? What does she look like?"

"Marvellous! I've never seen anyone like her!"

Wei had many relations and had seen many beautiful women in his numerous adventures. Accordingly he asked whether Cheng's mistress was as beautiful as one of these.

"No comparison!" exclaimed the servant. Wei mentioned four or five other names, but still the servant answered that they were not to be compared.

"Is that possible?" Wei exclaimed. Then he hastily put on a new cap, and went to call on Cheng.

It happened that Cheng was out. Going in, Wei found she was even more beautiful than he had been told. Mad with passion he took her in his arms to assault her, only to meet with resistance. He pressed her hard, with all his strength, and the girl, who was exhausted and drenched with perspiration, knew she could hardly escape. Then her body became limp, and she looked heart-broken.

"Why do you look so sad?" asked Wei.

With a long sigh, she answered. "I am sorry for Cheng."

"What do you mean?" he demanded.

"You are young and rich, and have many beautiful mistresses. You have seen many like me. But Cheng is a poor man, and I am the only woman he loves. How can you rob him of his only love while you have so many?"

A gallant man with a sense of justice, when Wei heard this he desisted, composed himself and apologized. Then Cheng came back, and they exchanged cordial greetings.

Jen often met Wei and went out with him on foot or by carriage. He spent practically every day with her until they became the best of friends, taking great delight in each other's company. Jen was everything to him except his mistress, so Wei loved and respected her and grudged her nothing. Even eating and drinking he could not forget her.

Thus a year passed. Cheng was appointed a captain of Huaili Prefecture, with his headquarters at Chincheng. So when he was going to his post he asked Jen to accompany him. But she refused.

"We should only be together for a month or two," she said. "A witch told me it would be unlucky for me to go west this year. That's why I don't want to go."

But Cheng was so eager for her to go, he could think of nothing else. He laughed, and said, "How can an intelligent girl like you be so superstitious?"

"If what the witch said was true," said Jen, "and I die because I go with you, won't you be sorry?"

"Nonsense!" declared Cheng. Finally Jen was forced against her will to go.

Wei lent her his horse, and saw them off, Jen riding ahead on the horse, with Cheng behind on his donkey, followed by Jen's maid and other attendants. At that time the gamekeepers outside the West Gate had been training hunting dogs for some ten days. As Jen was passing, the dogs suddenly leapt out from the bushes, and Cheng saw Jen drop to the ground, turn into a fox and fly southwards with the dogs in hot pursuit. He ran forward and shouted at the dogs, but could not restrain them; and after running a few hundred yards she was caught and killed. Shedding tears, Cheng took money from his pocket to buy back the carcass, which was then buried with a pointed stick into the ground to mark the place.

When he looked back, her horse was eating grass by the roadside, her clothes were lying on the saddle, while her shoes and stockings were hanging on the stirrups like the skin shed by a cicada. Her trinkets had dropped to the ground, but everything else belonging to her had vanished, including her women slaves.

About ten days later Cheng went back to the capital. Wei was pleased to see him, and coming forward to greet him asked, "Is Jen well?"

Shedding tears, Cheng replied, "She is dead!"

Wei was stricken with grief at

this news. They embraced each other, and mourned bitterly. Then Wei asked what sickness had caused her death.

"She was killed by hunting dogs," answered Cheng.

"Even fierce dogs cannot kill people," protested Wei.

"But she was no human being."

"What?" exclaimed Wei in amazement. When Cheng had told him the whole story, he marvelled. The next day he went by carriage and opened the grave. Sure enough there was the carcass of the fox and he returned home in great grief

A heart that is filled with compassion, forgiveness and peace is the true abode of God.—*Swami Ramdas.*

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FAREWELL TO ENGLISH

K. V. SIRKHEEL

“Farewell is the saddest word in the English language,” said, I believe, Mary Ann Evans, better known in the realm of literature as George Elliot, “as there is an image of death in every parting.”

How true! How often do we feel when an intimate and dear friend bids farewell and prepares to go on a long journey, that something untoward may happen to him, and that we may not see him again, despite the fact we wish him bon voyage. It may be a baseless fear, but it is a vague and disturbing thought, that casts a shadow on the encouraging smiles we exchange. On the eve of such a leave taking, you feel you should spend as much time in your friend's company as possible and prolong the pleasure.

It is with something like such a feeling that I open a favourite book of essays or prose writing of my beloved English authors, now-a-days. Could it be possible that these delightful volumes, which have given me such perennial pleasure, this happy companionship of delightful thought and expression, will go out of the sphere of enjoyment, though not to me immediately, but to the coming younger generation? It is indeed a sad and chilling thought. If I leave these books to them, they will be put away, or thrown into odd corners and neglected, as by then the

period of the term for the existence of English in India would end, and Hindi would have the pride and primacy of place all over the country. It is with such a languishing thought I open a book, and lovingly and affectionately turn over its pages, glean a familiar phrase here or hunt for a memorable quotation there, and entertain myself in the company of literary friends, who have held me in their spell for the past so many years. True there are some more years for their leave-taking. Yes. But it is hardly a consolation. The shadow of separation has already fallen on the sun-lit path of our uninterrupted enjoyment.

My first acquaintance as a boy with English was not unlike the first meeting of Boswell with the great lexicographer, Dr. Johnson. It was forbidding and disappointing. But like Boswell, something in me compelled me to cultivate the acquaintance and like it. By slow degrees it grew up till on my part it rose to the height of worshipful veneration, and, on its part, it descended on me like a loving benediction. In spite of the drawbacks of Boswell's nature, his tactless and teasing questions and troublesome inquisitiveness, the great lexicographer developed a warm corner in his heart for his “Bossy.” Did he not write to him that he missed him and loved him from the bottom of his

heart? Such is the affectionate hold English has on me. It is so I am sure with a great many men and women in our country, who have come under its irresistible spell. They realise that they own their light and leading to the literature of Britain more than its rule, which helped to shape their aspiration in life and strengthen their backs to stand up and serve their country.

Its lyrical qualities and charm of undying beauty have been captured by Tagore, its dynamic energy and love of freedom inspired Gandhiji and Nehru to struggle for and win the freedom of the country. Those who labour in the preservation of our freedom and the revival of our past greatness have themselves drunk deep in the health-giving waters of the wells of English literature, pure and undefiled. The epoch-making Constitution of India is recorded in English by her sons, and this is comforting thought that this high honour that is given to her will preserve her for her worship and respect in days to come, whatever may happen to her as the language of our administration. The seal of



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primacy has been set on her. No one can pluck the shining diadem from her brow. She will command the respect due to her even after Hindi replaces it as our lingua franca. *Vive L'Anglais! Tempora mutantur, nos et mutamur in illis.*

THE SUICIDE BRIDGE

The Colorado Street Bridge connecting Los Angeles with Pasadena in California has a reputation as a suicide bridge. Most of those who have hurtled from it have chosen the same spot from which to step off into eternity. The place is marked by a metal plate.

There is a story that when the bridge was built workmen found a pair of human hands protruding from the cement at this spot. A labourer is believed to have been accidentally covered up when the wet cement was poured into the moulds.

The more careful you are with what you say the easier it is to be a man of your word.

World's Richest Treasure House

Science is breaking into the richest treasure house in the world — the sea — according to the U. S. National Geographic Society.

Oceans cover about 70 percent of the globe and hoard many things prized by men. For example, there is enough gold in sea water to make every person on earth a millionaire, if it could be extracted easily.

Silver and other precious metals, useful chemicals and a rich supply of food other than fish are all locked in the sea, awaiting the development of economical processes to release them.

Some are being extracted now. Brine has provided salt for countless centuries. Magnesium is used in the manufacture of airplane and rocket parts. Ocean-given bromine makes possible high-test gasoline and goes into sedatives, photographic chemicals, dyes and other products.

Scientists foresee farming the sea in the manner of land agriculture. This is being done now with oysters and mussels, which do not move about after they are planted.

One of the most important things in the sea is plain water, which is one of man's most precious natural resources. Desalted ocean water could solve many problems of shortage. Once this process becomes economical, the dream of making arid regions bloom could become a reality

around the word.

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HUMAN AURA

Sometime ago there appeared in *MacLeans* of Canada an article in which it was stated that in the not very distant future police may be able to trace criminals by their aura.

The human aura is distinctive like the fingerprint. But in case of detection by fingerprints, the criminal must actually touch some object, and touch it carefully, deliberately, although possibly unwittingly or unknowingly, in order that there may be left a traceable and definite imprint. In the case of the human aura, however, the individual need not actually touch a thing or be in contact with it in order to leave some impression, some registration of his aura upon one or more objects in a room.

What is this aura? It is some emanations from the body, which have proved too elusive for scientific analysis, but bloodhounds seem to recognise this substance from the uncanny way they lead the police to the criminals.

There is every hope that science will find a way to detect this aura and the time is not far off when the future detective may visit the place of a crime with some strange contraption to detect the radiations from the human aura and thus classify the nature, character, personality

and appearance of the criminal being sought.

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**WORLD'S LARGEST SOLAR
POWER STATION**

Soviet scientists have designed what is to be the world's largest solar power station, to be built in the Ararat Valley in Armenia. Some 1,300 mirrors with a total area of about five acres will be mounted on special carriages which will move automatically, according to the sun's position, along 22 concentric railways. They will focus the sun's rays on to a boiler mounted on a 130-foot tower. It is estimated that 2,500,000 kilowatt hours of electricity and 20,000 tons of steam will be produced annually by the installation.

Solar water heaters have been built on a large scale in the Soviet Union in recent years. A new practical device is a solar cooking stove which functions even in winter since it does not depend on the heat of the sun's rays but on sunlight, which is transformed into electricity by means of photo elements.

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SURGERY FOR EPILEPSY

American doctors have found that certain types of epilepsy are due to damage in a restricted region of the "cortex" — or outer bark — of the brain, a surface made up of thousands of millions of nerve cells. Many things can cause the damage — a hereditary defect, injury from a blow on the head or fall, an old infection. In any event, scar tissues may form and the affected region is abnormally sensitive.



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C. T. MADRAS

Now, normal actions of a human being are made possible and coordinated by nerve impulses, which are electrical discharges passing along nerve fibres. In epilepsy, however, it is as if these nerve impulses run wild, usually spreading without purpose from the damaged part of the brain. The most familiar result, of course, is a convulsion. But epilepsy may also take the form of hallucinations or strange behaviour accompanied by a loss of consciousness.

During the past ten years or so, brain surgeons in the United States and other countries have developed operations in which they remove damaged parts of the brain. They commonly perform these operations using a local anesthetic only, to kill pain in the scalp. The brain itself

feels no pain and the patient is fully conscious. The surgeon first uses special electrodes — fine wire contacts which carry electrical currents. Placed on the brain's surface, the contacts

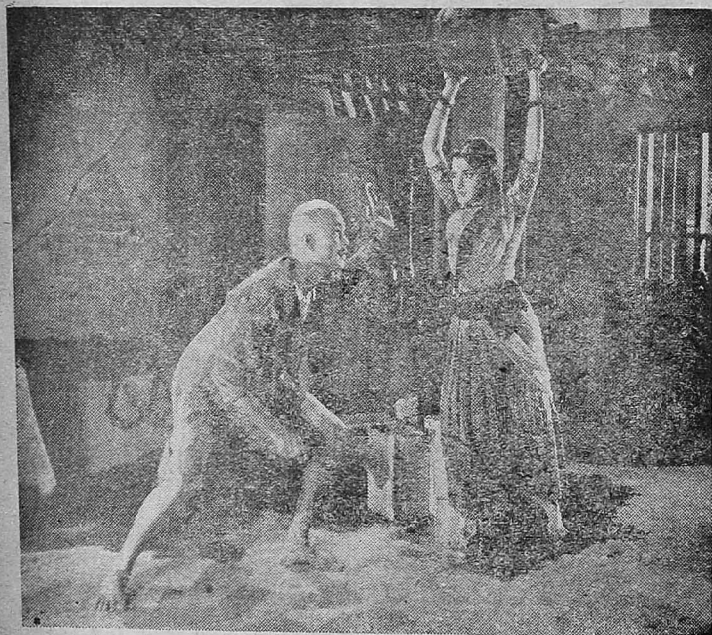
stimulate nerve cells and produce records which help the surgeon locate the damaged region. Removing the region may benefit as many as three out of four patients.

UNREPENTANT

"Bobby," said the teacher sternly. "You know that you have broken the eighth commandment by stealing John's apple?"

"Well miss," replied the unrepentant boy. "I thought I might as well break the eighth and have the apple as break the tenth and only covet it."

God's grace is supreme ; without it nothing is achieved. Pray to Him unceasingly for His grace. Prayer is efficacious. He lovingly hears your prayers.—*Swami Brahmananda.*



Woman may be the weaker sex but she is no coward as this scene shows.
E. V. Saroja and Villain Natarajan in Rajeswari Films' *Sumangali*.

National Army are on trial before this court. What is now on trial before the court is the right to wage war with immunity on the part of a subject race for their liberation.

“ I shall be able to cite authorities on International Law that a nation or part of a nation does reach a stage where it is entitled to wage war for its liberation, and I shall be able to prove that point to Your Honour’s satisfaction.

“ There is another thing which I wish to say, and I say it with a certain degree of earnestness. The case has naturally aroused a considerable amount of public interest. It is not for me to say whether it is right or not but the fact remains that it is so, and opinions have been expressed from the point of view of the public and from the point of view of what I might call ‘ official sources ’ beginning with the Viceroy of India. You, sirs, having sworn to justice to these men, on the evidence before you, will, I have not the slightest doubt come to your own decision guided by your conscience and entirely unaffected by opinions for and against them. For in all trials of this kind—and in a few of them I had the honour to be engaged—it is very difficult for the human mind to maintain that detachment which justice requires. In the case of juries, I have had to caution them against the use or abuse of the effect of public expressions of opinion on matters which it is for them to decide. In this case what I wish to say is this. Having studied the rules which guide the proceedings before this

court, I find that you, sirs, are the judges of both the law and the fact and you will very seriously regard his advice but in the end the final decision is your privilege and your responsibility. Therefore, what I might have done in another place I do not do before you and that is, I cannot say I will address the judge in law and the jury on facts. There is an easier process, because I must confess that before a trained judge it is easier to deal with the question of law than before a tribunal of this character. At the same time, I have this consolation that sometimes if the law is plain—as I submit it is in this case—it will probably be much easier appealing to commonsense, to establish the law on which I rely, and I desire to ask your indulgence and your attention in the somewhat difficult case I am undertaking.”

Mr. Bhulabhai Desai concluding his opening remarks stated he would not weary the court with reading of the evidence (250 pages) and exhibits (150 pages) except when necessary. He formulated the following leading facts and events for his address :

1. Declaration of war by Japan on 7th December 1941 against Britain and America.
2. Surrender of the British troops in Singapore on 15-2-1942.
3. The formal handing over ceremony at Fereer park on 17-2-1942.
4. The formation of the first I. N. A, in September 1942 and its dissolution in the following December after the arrest of Capt. Mohan

Singh.

5. The arrival of Subhash Chandra Bose in Singapore on 2-7-1943. His taking over command of the I.N.A., the Great East Asia Conference called by him and its acceptance of his proposal of establishing a Provisional Government of Free India.
6. The proclamation of the Provisional Government on 21-10-1943 and the taking of the oath of allegiance by the Ministers.
7. Declaration of war by this Government on Britain and America, the I. N. A. functioning under the orders of that state.
8. The movement of this Government from Singapore

to Rangoon, the movement of the I. N. A. from Burma into, beyond and within the territories of India right up to Kohima and beyond, and the retreat of the army back again until the event which took place at Rangoon slightly before, at the time and slightly after the occupation of Burma by the British forces.

Mr. Desai took up the first point and argued that the prosecution did not attempt seriously even to cross examine the witnesses on this point.

The I. N. A. Government was established firstly to liberate India and secondly to protect the life, property, and honour of Indians in South East Asia. It

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was, however, wholly irrelevant that it had failed in the first objective. What was important was that it was a fully organised Government to which two million odd people owed allegiance. It was no government of a set of rebels or a sort of desultory crowd and it had every right to declare war for the purpose for which it intended to fight. The fact that the state and the government was duly recognised by the Axis Powers was proof and more than proof that it had the right to declare war, for it is quite unnecessary either in law or in fact that the recognition must be by a particular number of governments or by a particular class of government. It having the right to declare war in so far as its armies were concerned, they became subject to the International laws of war. Hence any act done in the prosecution of the declared war is justified by the mere fact of the war itself. The evidence clearly disclosed that the state had an army which was properly organised, having its own distinctive badges and emblems, functioning under regularly appointed officers."

Mr Desai continued. "I am obliged to the prosecution in this matter for I was spared the necessity of proving this proposition. They put in document after document to show that the Indian National Army was properly organised. It was regularised by the I N A Act which was drawn up in accordance with the provisions of the Indian Army Act. I now refer to the point made out in cross examination about the

provision of whipping in that Act. The Indian Army Act of 1911 itself contained such provisions in section 45 and that although about the time of this war this particular item had been omitted the provision for 'corporeal punishment' including whipping was definitely made in the Defence of India Act and Ordinance 37 of 1943 (Secs. 22 and 23 part II). Therefore I submit to the court this was properly organised army, having a code of its own, which for all practical purposes is the Indian Army Act and any condemnation of it is condemnation of the Indian Army Act itself, which I submit is not the purpose of the prosecution in this case.

"The next point which is established I submit is this—though I speak with less confidence, because I do not see it admitted—but the fact has been proved and it is my duty to examine the evidence on it, that the Japanese Government or Nippon Government as it is called, ceded to the new India state the islands of Nicobar and Andamans, that the Indian state acquired territory in the form of Ziwadi, which is about fifty square miles in area, and that it is administered for a period of four to six months—the Manipur and Vishnupur areas. Lt. Nag gave definite evidence that the two islands were ceded, a declaration to that effect by the Japanese Government announced by a document which is a statement of Gen. Tojo being proved before the Court. That the purpose was carried out was shown beyond dispute by the facts that the new Indian state sent a

Chief Commissioner to administer the renamed islands and that at a definite ceremony the Naval and Military authorities in charge of the islands handed them over to the Commissioner on behalf of the Indian State at Port Blair. Let me now advert to the difference between the prosecution and the defence on the actual form and extent of administration of the island. Lt. Col. Loganathan had repeatedly told the court that he was not in a position to take any department other than the education department without first taking over the police department. In reality by the exigencies of the situation it was not possible to take over the complete administration. In law and in fact, however, the islands were given over to the Indian State and they were renamed SHAHID and SWARAJ. The administration of Ziawadi and the areas occupied by the I N A. point out this. It is a remarkable thing to notice that on the re-occupation of Burma & Malaya, every single document which was in the possession of this Free Indian State was found intact. It is amazing. It only emphasises and I wish to make a point of this—that there was a complete organisation and was as good as could be reasonably expected. That alone accounts for half the documents which my learned friend was able to produce.

The state in question had resources of its own, thirtyfive lakhs of rupees which was sequestered by the British authorities. The said Government had prepared to issue stamps of its

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own, and had in fact issued some. Lastly this Indian state had a Civil and an Army Gazette of its own. The first question of law raised was: Had this state the right and was she entitled to make a war as it did for the liberties of India? I refer to Sec. 79 I.P.C. wherein it is stated that nothing is an offence which is done by any person who is justified by law. The term law includes 'International law'. In such a position it is unthinkable that any member of an organised army could be charged with an offence merely because he fought one or ten or a million men belonging to an army of the state

with which he is at war. It is, therefore, perfectly obvious that in such a case only International and not Municipal law will apply to the person concerned.

"I shall now deal with the right to make war and quote certain authorities. Wheaton, for example, laid down 'that war, in the absence of any International authority competent to suppress effectively international wrongs, has always been held legal by international law.' The states declaring war need not be fully sovereign. Any war made for purpose of liberating oneself from foreign yoke is completely justified by modern international law. And it would be a travesty of justice if we were to be told that the Indian Army may go as soldier and fight for the freedom

of England against Germany, for England against Italy, for England against Japan, and yet a stage may not be reached when FREE Indian state may not wish to free itself from any country, including itself. We maintain that this particular war according to the decisions require no justification. If one state can declare war then the other state can also declare war and fight and anything done in its due prosecution has no civil consequences of any kind. Wheaton says, 'It seems to be now settled that it is unnecessary in order to constitute war that both parties should be acknowledged as independent nations or sovereign states. A war may certainly exist between a state and a suzerain as the Boer War.'

(To be continued.)

CLEVER CONFIDENCE TRICK

A man with a large suitcase—tastefully spattered with extensive foreign hotel labels—arrived at the front door of a London house converted into flats and rang the top floor bell. There was no answer, but the landlady, who lived on the ground floor and spent much of her time at the window, was overcome with curiosity and opened the door to the stranger.

"I'm trying to find my brother," he explained with a charming smile, "but I seem to have missed him. Been travelling all night; only just arrived in the city. Perhaps you would allow me to leave my bag here in the hall. I suppose it will be quite safe here? I've brought him some rather valuable old family silver."

The landlady had a key of the upper flat and insisted that her tenant's brother should leave the family silver safely inside. "But suppose I turned out to be a burglar?" laughed the young man.

"Get away with you!—I can see the family likeness between you and your brother," retorted the landlady.

So the traveller from abroad spent a profitable ten minutes in the empty flat, helped himself to all the jewellery, left an old suitcase in exchange and stepped out of the house, having returned the key to the landlady and thanked her effusively.

The tenant never had a brother—but he and his wife had obviously been closely watched for some time before the perfect "job" was brought off. The too-trusting landlady had to pay compensation.

If you are in a hurry pass this over. Read it at a calm moment and ponder over it.

HEALING BY GODS LAWS

For many years, busy doctors have been telling their patients to relax, but, everybody does not realise that relaxation can be learned and must be practised. Those skilled in relaxation have discovered that it is a wonderful aid to healing and that the technique may become a part of oneself and always be available for instant operation.

Healing may be assisted by the physician, surgeon, psychiatrist, or any person interested in helping mankind to a healthier and happier life, but all actual healing comes from God and can be accomplished only through the function of God's laws. If those laws are broken, if we do not live in harmony with them, we must take the consequences, writes Ena Kildetoft, F. R. C. in *Rosicrucian Digest*.

Many who are brought to the knowledge and use of these laws find themselves healed and call their healing a miracle. The real miracle is that we can so interfere with God's intentions towards ourselves and yet survive! Self-healing simply means our becoming acquainted with the Cosmic laws and living in accordance with them, so that the damage caused by living out of harmony with the laws can be undone.

Man is a dual being, and his inner psychic aspects must be in harmony with his outer material

aspects. Anything that affects one affects the other. Emotions and mental attitudes affects the psychic body and bring forth a manifestation in the material body.

Long before any ache, pain or sore spot is manifested in the body, the lack of love has been at work on the inner man. Every time resentments, grudges, frustrations, doubts, fears, anger or feelings of inadequacy are permitted to invade a person's being the overflowing love is cut off. When this happens the body shows a manifestation of disharmony. Somewhere the circulation is cut off, nerve endings are starved, a gland is thrown out of balance, a vital organ is overworked or a resistance is lowered and invading germs can cause harm because of the interference with natural immunity.

Why has man overlooked the fact that "poisonous thoughts harboured in deep recesses of the consciousness can cause general disease and complete breakdown of the entire system?"

Emotional and mental attitudes are reflected in the reactions of the body. When a person is angry, he sets his jaw and sometimes clenches his fist. Self-opinionated persons often have hard and staring eyes, especially when they are determined to convert some one to their way of

thinking. Hurt feelings and emotional entanglements may cause the throat to become tight and tense, resulting in speech defects.

If these reactions are held within and made part of daily living, the jaw becomes permanently set and the throat becomes a weak spot which gives out just when most needed. All these tense body attitudes rob the muscles of their elasticity and they become fixed in one position. Rarely do they relax even in sleep. It has been established that negative thoughts and attitudes affect the body and cause ill health and that a rigid, biased unloving nature creates a rigid unyielding body. Your whole nature is intimately united. You cannot say, "I will not be resentful" and continue to keep your jaws set. You cannot justify acts of retaliation and expect to be healed.

It is surely reasonable to feel that when relieving strain causing headaches, ulcers, sleeplessness, and untold other ills, one should start with the body. Once the body becomes relaxed and physical strain released, the emotional and mental tensions will miraculously be released too.

Try it yourself. Now that you are aware that you set your

jaw when you are emotionally involved in a situation, just deliberately let it go next time you are annoyed. Sigh out your breath until you are quite empty, and see if the emotional strain does not lessen. Do this often enough, and the day will come when you have a split second to decide whether to tense up physically and emotionally, creating poison in the body, or whether to let go.

Your awareness and practice will give you free choice: it will replace the habit insisting that you follow the old pattern. Learn to know your body and how it reacts to your attitudes. As you do so and learn to "let go" physically, you will find that you gain a great release physically. You will gain health for the body and attainment for the soul.

This approach to self healing, once learned, becomes forever a part of you. It brings you health and happiness, and makes you available at all times to help others. It frees your whole being for creative work. Quicken your awareness, become acquainted with universal laws, and realise that you must bring the harmony of these laws right through your simplest action. You will then follow through in harmony to greater things.

PUTTING HIM WISE

A young actor bumped into a well-established colleague at a theatrical club. "Tell me," he began, "would you advise me to use James Asterisk as an agent? Is he trustworthy?"

"You've got me on the spot," said the older actor, "but let me put it this way. If Asterisk had his conscience removed—it would be a minor operation"

Is the Universe Infinite?

How many suns are there in the universe? Does space curve itself and is it boundless and ageless? These and other mysteries of the universe will soon be solved thanks to the Big Schmidt and Hale telescopes.

In observatories all over the world astronomers are examining excitedly the "pages" of a new sky atlas such as the world has never seen before—a superb map of the heavens which is already revealing secrets of the universe. Undertaken by the National Geographic Society (U. S. A.) and the California Institute of Technology which operates the Mount Palomar Observatory, the atlas is the first section of a giant map of the universe, the result of some seven years of intensive work.

Intriguingly, the results of this intensive study are already posing new queries, while the answers to others seem tantalizingly close.

One special piece of optical equipment—the "Big Schmidt" telescope—has brought reality to the astronomers' dreams by making it possible to photograph the heavens to a hitherto unprecedented depth in space—600 million light years. In reality Big Schmidt is a huge camera, named after its designer Dr. Bernhard Schmidt, a German optical specialist. It has a wide-aperture lens measuring 48-inches across and a reflecting mirror of 72-inches. It is a superb camera, penetrating with high fidelity ten times deeper into the heavens and covering a space volume a thou-

sand times greater than any ever touched in previous attempts to chart the skies photographically. These qualities enable it to take pictures of hitherto unknown sharpness and clarity at enormous distances. A "light-year" is the distance light travels in one year, roughly six million million miles. The Big Schmidt can reach out some 600 million light-years to obtain its pictures.

Originally, this wonderful telescope was not designed specifically as a "camera" but rather as a "scouting instrument" for the mighty 200-inch Hale telescope at Palomar Observatory. But in the sky survey it was soon found that the 48-inch Big Schmidt was of paramount importance. With its wide-angle reflector its telescope "eye" recorded on supersensitive film all visible objects in great cone-shaped slices of space, reaching out to an average distance of 2,000 billion billion miles. It accomplished in a few years a task for which the "mightier" 200-inch Hale telescope would have needed 10,000 years or so, though the latter "sees" about three times as far.

Yet the Hale is vital too, for when the Big Schmidt discovers some unusual phenomena they are studied intensively by the Hale telescope. The immense scope

of, the work may be better visualized when it is known that the new sky atlas will keep astronomers all over the world busy studying the results for an estimated 50 to 100 years.

When conditions are suitable the Big Schmidt goes into action, but even then it is possible to obtain (usually) only four matching pairs of red and blue photographic plates a night.

Each section of the sky is photographed on 14-inch photographic plates through red and blue filters. For a blue exposure about 30 minutes are needed, for a red approximately an hour. This "double" exposure reveals more clearly the colour, temperature and brilliance of distant stars, and moreover will enable astronomers to learn more about the "novae" and "supernovae"—those stars that suddenly and inexplicably explode and swiftly burn themselves out amid a brightness estimated to be millions of times greater than that of the sun.

In all, nearly three-quarters of the sky visible from Palomar have been photographed and recorded.

What mysteries and secrets of the universe will this new atlas help our astronomers to solve? It is difficult to say, of course, but among mysteries which have long excited the earth's astronomers are these:

How old are the stars? Are they ageless, or are some continually being born while others die?

Do celestial systems hurtling outward eventually reach the speed of light and disappear from view for ever?

Does space curve somewhere out on the edge of the vast stretches of the universe—or is it boundless?

What is the power which operates the universe?

What causes those gigantic explosions that astronomers have seen from time to time both in the Milky Way and in the nebulae millions of miles further into space?

What is the true source of cosmic rays?

How many suns are there in the heavens? One expert put forward the theory that all the grains of sand on every beach in the world would not equal the number of suns in the heavens!

Almost from the beginning of the survey astounding discoveries have been made. In 1950, for instance, the discovery of two new dwarf stellar systems in the Constellation of Leo was announced. Up to this time, the smallest known galaxies were estimated to possess a diameter of about 3,000 light-years; the smaller of the new discoveries is estimated to have a diameter of only 1,500 light-years, which suggests that perhaps even smaller stellar systems exist.

Then, in 1951, came the announcement of a much more startling discovery, namely, that there are more than 1,000 clusters of nebulae in the heavens as compared with the twenty known prior the survey. These clusters are great masses of stars and gas, some as far as 350 million light-years away.

But the most revolutionary discovery of all was made by Dr. Walter Baade, early in 1953. Working at Palomar, Dr. Baade

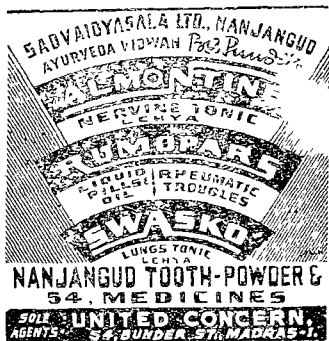
found that, contrary to scientific belief, all stellar systems beyond the earth's own galaxy (the Milky Way) are twice as far away as previously believed. The most distant galaxies visible through the 200-inch Hale telescope, Dr. Baade discovered, are two billion light-years away.

What is the significance of this discovery? The observable universe has a volume eight times as great as believed, while its age is put at four billion years.

Almost daily new aggregations of stars and systems of stars, nebulae like the Milky Way, are discovered. Of the Milky Way itself much new information has been added. In shape it is now seen as a great flat wheel of stars, slowly spinning in space, with "arms" of stars, gas and dust spiralling off its rim.

The foregoing is but a microscopic fragment of new knowledge about the universe which the sky atlas has already revealed.

Perhaps we shall learn how large creation really is. We may even learn whether the universe is of uniform structure, and whether it had a definite beginning in space and time? Perhaps, also; we may discover whether the universe will end one day, or



simply go on extending outward endlessly into space. -- Unesco.

"Flattery is a splendid cure for stiff necks," said John.

"Why?" asked his friend.

"There are few heads it won't turn."

"I have always had a presentiment," she said, "that I should die young."

"Well, darling," remarked her dearest friend, "you didn't, did you?"

SERVICE TO RELIGION

'VELANDAI'

His Holiness Sankaracharya of Kamakoti Peetam in one of his discourses said:

The temples of Muruga, Vinayaka, Draupadi, Dharmaraja, Mariamman and Ayyanar or Sashta are the special features of Tamilnad. There are besides temples for some other village deities also. The management of some of these temples has got disorganised for various reasons. But in recent times Bhajana Matams have come into existence in almost every village. In a city like Madras, there are several bhajana groups. These Bhajana Matams and bhajana groups seem to be well organised. These organisations may take in willing workers and expand their activities in certain directions for the benefit of the community as a whole.

Churches and mosques have been taking care of the dead bodies of destitutes belonging to their respective religions and giving them burial in a proper manner. But there is no agency to take care of the dead bodies of destitute Hindus. Members of bhajana groups can undertake this desirable social service. They can also render monetary and personal help for the funeral of poor Hindus. Similarly the disposal of unclaimed Hindu dead in jails and hospitals can be attended to.

These bhajana groups or sepa-



rate organisations formed for the purpose can minister to the religious needs of prisoners in jails and patients in hospitals. Permission has now been accorded for conducting religious classes inside the jails by Hindus, Muslims and Christians. Hindus are not taking advantage of this concession while others are. Steps must be taken to remedy this defect. Distribution of booklets and pamphlets containing the lives of pious men or religious stories, the organisation of *kalakshepams* and the holding of discourses can be undertaken for their benefit. By these means, if we are able to reform even one in a hundred it will be an achieve-

ment for society. It will also create a feeling in the prisoners that society has not neglected them. In the case of patients who are obliged to remain in hospitals for long periods, voluntary organisations can arrange weekly poojas in some famous temples and distribute prasad to them. They can also be given specially written pamphlets or booklets calculated to promote devotion in their hearts. These patients, if they happen to die, will then die with the name of God on their lips. When a start is made in the above direction, we can take up the question of religious instruction which does not form part of the regular curriculum in schools, though religion continues to be taught in Christian Mission schools. Unfortunately our children are growing up ignorant of our great religious traditions. If missionaries found a happy hunting ground in Hindu society for securing converts, we are ourselves to blame. If we set our house in order and create a feeling that vedic religion is not a neglected religion, but there are people to take care of it, then even those who have gone out of our fold for various reasons will be induced to come back. Our religion will thereby be strengthened and people will be able to practice it with self respect.

It is further desirable that a marriage should be attended by all the relations; that applies to deaths also. But under modern conditions the expenditure involved in satisfying all the relations sometimes compels the people to celebrate the marriage



in some out of the way place. Every person who attends a marriage, whether he be a friend or a relation, should make some cash present. This will lighten the burden of the person conducting the marriage. Costly presents are made at the marriage of rich persons. The process should be reversed. This spirit of mutual co-operation will also have a healthy effect on dowry system which now obeys the law of supply and demand.

The service to religion and the system of mutual co-operation I have indicated will promote the happiness of all.

Associations should be formed in every town and cities. Members of this association should once a week go round the main temple in their jurisdiction and spend sometime in meditation, prayer and bhajana.

Membership of these associations should be based on willingness to work, ability and leisure to render service, and not on castes or communities. The idea is that whatever be the nature of the composition of these bodies, their work should be for the Hindu society as a whole. It is by working together for a common cause that differences can be obliterated.

PHILOSOPHY OF PROVERBS

SWAMI SIVANANDA

Besides the scriptural teachings, all religions have the "sayings" of their prophets. These are also classed under proverbs, though these include other ideas. Those of the proverbs which have such a spiritual background have as much of deep, secret and mystical meaning as the scriptural utterances themselves. That marks the real idea which they wish to convey to be misconstrued by posterity; and often some non-sensical notes are sounded in a futile attempt to give a true rendering of this sublime music!

Let us take a few examples from the Tamil literature. There is a beautiful (and amusing as it has become nowadays) proverb which means: "When you see (the) dog, there is no stone; when you see (the) stone, there is no dog". This has come to be regarded as a remark made by someone in a light vein, or at least not in a very serious mood. The proverb is taken to convey what it literally does. A man is passing along the road in a village. Several dogs stroll about him. "What a pity!" he is made to think, "there are so many dogs all about me. How I wish there was a stone near at hand, so that I could enjoy a throw at them!" During a pilgrimage the same man looks at beautiful, well polished stones lining the banks of the Ganges; then he thinks: "What a pity, again! Here there are any number of the most lovely

stones. But, not a dog to hit them with!" This is the interpretation of the vulgar. Even the serious amongst humanity nowadays will at best interpret it to mean that this proverb merely restates an old idea regarding earthly fortunes. Where money is most needed, it is usually absent; where it is already superfluous, it is found in more and more abundance. Few care to stop to think what the proverb really has to convey.

To arrive at the real purport of the proverb, we should know the context in which that proverb took its birth. Only then can we understand the sense which the letters wish to convey.

A sculptor moves around an old temple, with every one of his senses and the mind absorbed in the beauty of the carvings on the walls of the temple. He feels the tail of a cat; ah, how beautiful it is! There, the mouth of the lion with that stone-ball inside! So, he moves from one carving to another. He takes a turn. "Lo! That huge dog! If only it jumps on me. Look at its sharp teeth; and its blood-thirsty tongue flowing out of its mouth! It is looking directly at me. Oh, my God what am I to do now?" Perplexed, he closes his eyes. One minute passes, two, three, four. Still the dog is hesitant. "Why, probably it is chained." He throws a small stone at it. It does not move. He goes nearer.

Still it stands where it was, staring at him all the time. "Why, it does not even wag its tail! Peculiar dog it must be." He goes yet nearer, and touches its tail. His whole body rocks with laughter at his own idiotic behaviour. It is made of stone! Yet, such was the workmanship, the colouring and the art that it actually looks like a live dog. This is what was meant by the poet who said: "When there is the dog, there is no stone; when there is the stone, there is no dog." When you see the dog, there was no idea that it was of stone. When you realise it is made of stone, the idea of dog vanishes! What a travesty of truth it is to superimpose all sorts of ludicrous ideas on this proverb which conveys the highest truth! When you see the diversity, unity disappears; and vice versa. When you realise God, world disappears; when you lose yourself in the world, you cannot realise God!

This idea is beautifully expressed in many a couplet in Tamil literature. One says "The elephant screened the wood; and in the wood disappeared the elephant" It sounds mystic. Take an instance. A young child has an elephant made of mango wood which he got as a present from his fond parent. A carpenter is working on the verandah. It runs to him and shows the elephant to him. "See, how big are his legs. Look at his window-like ears. Pooh! The tusks will pierce your chest." It plays with it as if it were an elephant in reality. The carpenter takes the doll in the hand and examines it.



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"Why, child, it is not a good one." "What, my elephant?" "Yes. It is made of mango wood. It will get spoiled soon." To the carpenter, it is not an elephant, but a piece of wood! Such is the difference in the attitude towards the world between the worldly man and a saint. The worldly man sees the world as a diversity, as a mixture of pleasure and pain as a conglomeration of objects: the saint perceives the one hidden essence which pervades the whole universe, to him it is an "abhasa" of that Existence-Knowledge-Bliss Absolute, Brahman.

Now, take another proverb. Translated into English, it means, "When the 'ooru' is split, things were easy for the dancer." This word "ooru" is taken to mean "village". There once lived in a village a big zamindar who owned the entire village itself. A street-dancer used to visit the place once in a way and get rich

presents from the zamindar after a performance of his art. The zamindar died, and his two sons inherited their father's property. Naturally, it was divided between the two. As happens with most of the South Indian families, they both established their own houses. Now, the street-dancer again visited the village and found the zamindar's household divided between the two brothers. He went to one of the brothers and exhibited his feats. He received rich presents from him. He then visited the other brother and gave a performance there also. This brother also gave rich presents, but found out by and by the value of those given by his brother. Out of sheer vanity, he gave more than his brother did! Thus, whereas the dancer would have got presents only from one zamindar, he was now able to get a lion's share in view of the fact that the family was split into two. This is taken to be the real meaning of the proverb.

A moral is usually drawn from the story that families should ever try to remain united; or else some "third party" would plunder both parties to his own advantage at the expense of both of them! When we understand the real meaning, however, we would merely laugh at such perverted explanations.

An important word in the proverb "ooru" is misunderstood to mean a "village" and a whole parable is woven round it! If we think for a while, we are sure to arrive at the correct meaning of the whole proverb. The word "ooru" has been borrowed from Sanskrit where it means "thigh"

You are probably aware of the story of Oorvasi's birth. Sage Narayana was performing severe penance in the Himalayas for innumerable years. Indra, who usually gets upset whenever a saint performs penance, wanted to foil Narayana's attempts. He sent many celestial damsels to tempt Sage Narayana. They approached him with this end in view. They danced, sang, and spread their tempting net over the saint absorbed in his Self. He sensed the mischief; opened his eyes and saw the damsels straining every one of their nerves to disturb him. He smiled at their folly! And as they were looking on, struck his right thigh with his palm. To the bewilderment of the celestials, there arose from that thigh a veritable army of the most bewitching female forms. These latter charmed Indra's messengers who fell their victims instantly. They soon forgot all about their mission and remained there itself. Indra waited and waited. At last, despaired of the return of his missionaries, he sent some of his deputies to find out the cause of their delay. Those Devas, in their turn, were themselves the victims of Sage Narayana's creations. Indra himself came later, found out the fact. But for the Sage's grace upon him, Indra would himself have fallen a victim to the lustful looks of these women. Realising his incapacity, Indra at once fell prostrate at Narayana's feet and begged his pardon. Afraid that his own celestials would fade into insignificance if the sage's creations were allowed to compete with them, he requested Nara-

yana to withdraw the women that he created. The sage at once recalled all the damsels except one to enter his thigh. This one he sent with Indra. She was Urvasi—one who lived in the thigh of Narayana.

That is what “ooru” means. Now, taking this meaning of the word, let us analyse the proverb again. “Because of the separation of the thigh, it was easy for the dancer.” The famous story of the Dance of Siva comes before our mind’s eye. Parvati, Lord Siva’s consort, challenged her husband to a dance-competition. To establish his supremacy over her, the Lord danced for a long time. Parvati was equally adept. She proved his equal in every respect. At last a queer idea struck him. He raised one of his legs up and danced. No decent woman could do that without losing her chastity and proper demeanour! Parvati reflected for a moment, and submitted. She acknowledged defeat. The proverb reminds us of this divine event. “Was it not because the thighs were separated, that victory was easy for the Dancer?”

One more to the point.

There is what is commonly agreed to be a funny proverb which taken literally means: “The burning ghat can be known only if (one) has died previously.” It is absurd on the face of it. It is not necessary for one to have died previously to know where the dead bodies are burnt. One passes by the village burning ghat often enough to know where it is. Further, one who dies does not know where he is being taken! So it is impossible for dead man

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to know the burning ghat.

A proverb cannot be without meaning, and the meaning is often hidden in a mystery. This proverb should have its meaning; it cannot be for mere fun.

Now, let us probe a little deeper. “Burning ghat” represents destruction, or that which burns. The first part of the proverb literally means, “At the death of ‘before’ and ‘after’ only” We all know that the first thing that asserts itself in man is ‘I’, the false ego that arrogates to itself the doership of every action. The next is a natural corollary of the first—the idea of “mineness” which spreads its possessive net over a large field and gets the ‘I’ itself entangled in its meshes! Every one of the saints and seers of India has declared emphatically that unless this false ego is annihilated in toto a man cannot attain salvation. Whatever path he might follow, this is a condition prerequisite to realisation. All the Tamil saints have trumpeted this truth in unmistakable terms; and one has chosen to express it in the form of the

proverb! "O fool! Only when the first thing (I) and the later thing (mine) die, can you perceive that Ghat of Knowledge which burns ignorance!" What a sublime thought! And, what a tragic mutilation has it suffered

by the passage of time and by falling into the hands of unthinking revellers!

May you all understand the real import of the great sayings and imbibe it in your everyday life!

A STRANGE LOVE STORY

Love came to a young woman living in a southern state of America on the day a new and handsome postman began delivering letters in the street where she lived with her wealthy parents. From her window she watched him pass by—and then devised a clever plan to see him more often.

She began writing brief letters on every conceivable subject to the President of the U. S. knowing it is a White House custom always to acknowledge all letters received. She also wrote scores of letters to friends, always asking for a prompt reply.

When the postman called, the young woman would dash downstairs to take in the letters personally, hoping to exchange a few words with him. But sometimes the household's pretty maid servant reached the door before her and took in the letters

The young woman went on writing and receiving letters for nearly two years, yet every time she did manage to see the postman he seemed oblivious to her charms.

Then, suddenly, he ceased to call. His successor told her the man she adored had got a transfer to an indoor job at the post office.

But what shocked the girl most was the additional news that the heart-throb postman was going to marry shortly. He had fallen in love with the maid servant following his frequent visits to the house!

*

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*

GRANDMOTHER!

"Women are queer! See that one over there with the pram?"

"Yes."

"Well, I was attracted by the way she was cuddling her baby, and remarked what a grand mother she was. She glared at me, then smacked my face."

"You shouldn't talk so fast!"

*

*

*

Notice in a tailor's window:

"Don't stand outside and faint. Come inside and have a good fit."

THE 547 LIVES OF BUDDHA

MONIQUE LAMBERT

Fairy tales in the West generally begin with the words "Once upon a time..." and they end with the comforting assurance that the heroes "lived happily ever afterwards and had lots of children". Their moral is obvious: happiness on earth is a good thing when it is deserved.

This same feeling of magic is to be found in the tales from the writings of the community of monks established by the Sakya Muni Buddha. Known as the Jataka or "Birth Stories", the 547 tales and legends that make up this anthology are said to have been written by the Buddha himself to spread his teaching in a simple, convincing and concise way. A number of the stories, translated into French by Ginette Terral, were recently published in the Unesco Collection of Representative Works (Indian series).

The Jataka or previous lives of the Bodhisatta (the future Buddha) often begin with the words "Long ago when Bradhamatta ruled over Baranasi, the Bodhisatta was reincarnated in the form of..." And the tale sometimes concludes: "He did good all his life, he was charitable and he went to heaven." Sometimes, the ending is a practical moral expressed in a light and humorous way.

By the way in which the story develops and the presence of supernatural characters, the Jataka are very close to the fairy tales and folk tales of Western countries—the behaviour of human

beings and animals are described in much the same way the world over. "What is more unusual is the sometimes unexpected ending and the feelings described in these stories—for they also express a religious teaching.

There are two kinds of stories: in the first, the Bodhisatta is the central figure of the plot, who exercises a moral influence through his behaviour. Such, for example, is the story of the son of the King of Benares in whom the Bodhisatta was reincarnated and who pretended for 16 years to be deaf, dumb and paralysed rather than become a cruel ruler.

In the second type of story, the Bodhisatta plays the part of an onlooker who at the end of the story states the moral of the tale. There is, for instance, the story of the King who was too talkative. His minister (the Bodhisatta) tells him the parable of the tortoise who was being carried by two geese to another land; but who talked so much that it let go of the stick it was hanging on to and so crashed to earth. This fable and the Bodhisatta's moral greatly impressed the King and "from that day onwards he became sparing of his words."

Every time the Bodhisatta plays the central role, he combines all the virtues, like the characters who, in Western tales, symbolize a just cause. Nothing can upset his calm serenity—neither temptation nor deceit. His virtues, or

those which he teaches are qualities stemming from the mind to become Buddha and to attain eternal peace in Nirvana, he must first free himself from the cycle of pain caused by rebirth.

The various reincarnations through which the Bodhisatta passes—sometimes in the shape of an animal (a gazelle, a monkey, a hare), sometimes as a human being or the soul of an inanimate object—are not due to chance: they are the result of his *karma*, the sum total of the actions, good or bad, accomplished during his previous lives. To free himself from the cycle he must practise virtue. Physical and spiritual ascetism is not the only road to Nirvana. Another is mystical contemplation which prompts the Bodhisatta and his disciples to retire to a mountain to meditate.

The ascetism which he practises enable him to keep his mind alert and to direct his intelligence towards the experiences of his previous lives, moulding his behaviour accordingly. Thus the Bodhisatta appears in the tales as a prudent and far-seeing man who foresees all the consequences of hasty action. Reincarnated as a caravaneer who has to cross a particularly arid desert, he takes all the necessary precautions stocking up supplies of water for the caravan and uncovering the plots which in the form of mirages have been laid by the *yakkas* or ogres who feed off human flesh. Through his wisdom and far-sightedness, all the members of the caravan are saved and the merchandise is transported safely to its destination

The Bodhisatta is even ready to sacrifice his life to ensure the happiness of others. Such is the story of the hare who jumps into the fire to satisfy the hunger of the Brahmin beggar. But the Brahmin is none other than the king of the gods sent to test the Bodhisatta and the flames of the fire are harmless.

Though the Bodhisatta is the most disinterested of beings, all his actions are carefully thought out and he has little faith in the kindness of others. Thus, when reincarnated in the shape of a woodpecker, he saves a lion who has swallowed a bone by carefully wedging a stick between his jaws to stop the beast from snapping. Having removed the bone, he quickly flies off out of reach, but, to test the lion, he asks for his reward. He has no illusions, however, realizing that it is useless to force people to be grateful.

Freedom from worry and sorrow, and time for meditation, is the ideal of the future Buddha. This conscious effort towards detachment may explain a kind of indifference to human suffering. The characters in the tales are never very moved by the death of others nor by their misfortunes, but they are always ready to aid them.

The teaching of the future Buddha, as exemplified by his lives, exclude fear and despair: every being can overcome ignorance and attain to supreme wisdom; none of his mistakes is irreparable. If he refrains from violence and from folly, if he achieves a universal love of mankind, he will receive illumination and will free himself from the pain of existence. —Unesco.

The Land of the Centenarians

A recent survey has shown that in Georgia there are over a thousand near centenarians who are still active and working.

PROF. GRIGORY PITSKHELARI, M. D.

Two people from the Caucasus—Arsgiri Khazitov, and Tsped Abzive who recently died at the age of 180—were probably the oldest people in the world.

Makhmud Eviazov, from Azerbaijan, who is still alive and well, is now about 150. For almost 140 years he has been working in agriculture. He has a big family, including 160 grandchildren, great-grandchildren and great-great-grandchildren.

An expedition sent out by the Georgian Institute of Labour Hygiene and Occupational Diseases established that there are about 1,000 people in Georgia who are over ninety.---

It is interesting to note that most of the aged people are women, only one third of them being men. This is evidently accounted for by the fact that arteriosclerosis, metabolic disorders, heart diseases caused by smoking and physical injuries contribute to a higher mortality among men.

We have studied in detail the hygienic and sanitary conditions under which more than 1,000 aged people in Georgia live and work, and the state of their health.

Some people naively think that the main factor in preserving life

and health is the absence of any kind of work. Scientific studies and numerous facts show that none of the people who have lived to a ripe old age have been idle. Laziness and idleness are enemies of health and longevity. Labour not only gives people a pleasant feeling of vitality, it also helps them to preserve their mental and physical powers and their interest in life around them.

Among the members of the "Akhali Tskhovreba" Collective Farm in the mountain village of Zemo-Vedia in the Ochamchire District in Georgia there are eight farmers who have attained an extremely old age and maintained their mental faculties unimpaired. The collective farm chairman often summons what he calls the "Council of the Elders", at which the old men discuss problems pertaining to the development of the collective farm and make useful recommendations.

M. Bendeliani, 125, lives and works in his garden in the village of Kelasuri in the Sukhumi District. Until a few years ago he was a forester and he retired from this job only on the insistence of his relatives.

People who live in Tkvarcheli know Suleiman Arshba, 124, who still has all his teeth.

Arshba started work as a shepherd, later he was a blacksmith for many years and in later life took up gardening.

One of the most noteworthy characteristics of the thousand people in question is that nearly all of them have families. Only five women among them have never been married. As a rule, long-lived people have many children

The overwhelming majority of these people have never suffered from any illnesses. Some of them had the first medical examination in their lives when we studied them. Out of a thousand of these old people more than 300 by no means look their age, but many years younger. Two of the old men suffer from cataract, only 72 of them use glasses, and only 36 complained of deafness. Their internal organs show no particular pathological troubles. Most of those studied have a sound nervous system and a good memory. They remember events of the remote past particularly well.

It is especially interesting to note the diet of the "long-livers". They have meals at fixed hours, 3-4 times a day, and without any specially planned diet. Not more than 25 people in the group are vegetarians or live on a milk diet.

The food they eat consists of meat, vegetables and dairy produce. Their ration includes also "lobio" beans, porridge made of maize flour, cheese, sour-milk and a great deal of piquant sauces and spices which improve the appetite and give a better

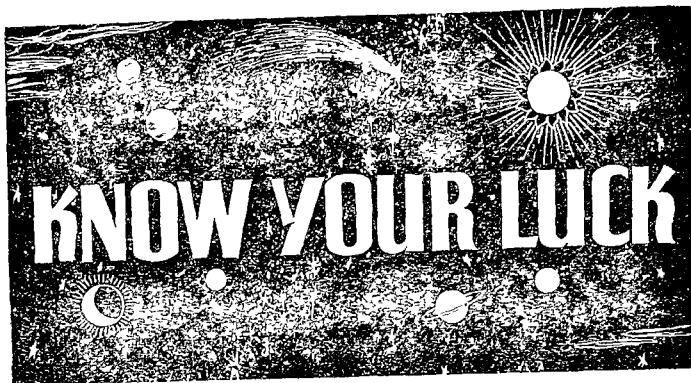
taste to food. Fresh fruit has an important place in the diet. Some of the old people think that an abundance of fruit (especially grapes) and honey has contributed a great deal to preserving their health and life for so many years.

Long-lived people are moderate with regard to alcoholic drinks and wine. Out of the 1,000 only four are heavy smokers, 168 smoke moderately, and the rest of them have never smoked. Many of the old men speak of the harmful effect of smoking, giving the example of their own lives as proof, and often advise the younger men to give up the habit.

The creative activities of the old men in Georgia are interesting and varied. Many of them are dancers, singers and skilful at playing ancient instruments.

The study of the conditions of life of Georgia's long-lived people warrants the conclusion that anybody can retard the ageing process by arranging his life reasonably. The important thing to remember is that people should start thinking of longevity at an early age, and not when they are on the wrong side of sixty, for disorders that set in at an early age leave their trace for a lifetime.

Work in which people are interested and find to their liking is an important stimulant. Life can be extended by reasonably organizing labour and rest, observing the rules of personal hygiene, by regular meals, exercise, sufficient sleep and, last but not least, reasonable care of the nervous system.



KNOW YOUR LUCK

P. V. RAO, VASUDEVAPURAM, MADRAS-5

MESHA RASI or ARIES

Planetary map does not promise better state of affairs during this month for you in general. During the first half major planets are ill placed showing delayed success, journey, accident, differences with relations, financial pressure, and trouble through near relations. Second half is more favourable when major planet Guru will enter the 7th house. Your ruler Mangal enters his own rasi and Sukra, the lord of wealth, enters the 3rd house; this promises better state of financial affairs in particular, help from higher-ups and relations, and your domestically inclined disposition. Financially, though Sukra is in his own house aspected by Guru, pressure in money matters is felt. Your own relations will worry you financially while in second half sudden money will be acquired on or about the 28th and all your difficulties will be minimised. Eye sight in a few cases may be

Aswani
Bharani &
‡ Krithika

affected. Change of house may be thought of in the first half. Heavy expenditure will result on account of your commitments. Officially, second half is more encouraging than the first. Your boss will not be favourably inclined in the first week. Your work will be heavier than before. Physically you may not be keeping fit during the month. Last week of the month indicates an acute type of stomach derangement or in a few cases, there will be unnecessary aspersion cast on you. Merchants will feel better in the second half from the 22nd onwards. Partnership is encouraging.

3, 4, 14, 16, 19, 23, 28 are better days.

VRISHABHA RASI or TAURUS

This is a very promising month for you. Planetary set up is favourably aligned particularly in the first half when you may expect good relationship

‡ Krithika
Rohini & †
Mrigashira

with others, favour from higher ups, successful undertakings, good administration of your affairs, etc. Financially, first half is slightly better. Money from a distant place may come to you or through your relations. Second half, financial pressure increases, yet your commitments will be conveniently met. A journey is expected in the second half. You will be domestically inclined also. Correspondence, writing, deep thinking will be favoured by the planetary combinations. Private enemies may pursue you in the second half. Avoid increased commitments in the second half. Officially, there may not be much gain in the month. First half may bring boss's favour. Physically second half is not a good period; greater care is necessary regarding your diet. Merchants will be lucky during the first half. Business stalemate is evident in the second half. Partnership will be favourable during this month.

2, 4, 12, 14, 16, 18, 23, 28, 30 are better days.

MITHUNA RASI or GEMINI

Planetary configuration spells an admixture of both good and bad influences at work during this month.

The two benefics flanking on both sides of your rasi are quite favourable for the happy and active social life. Mangal and Guru in square to Surya on your rasi might cause some dejection or accident in some cases while other planets might minimise the danger ahead. New learning and new source of income will be

your experience during this month. Surya in the first half favours the journalistic pursuit. Commission agency business, your near relations like brothers, and finally your efforts to improve your domestic amenities are emphasised during this moth. One of your sons will come up to your expectation in the second half. Domestically you will feel better in the first half. Officially you may stand a chance of a promotion or a change of job or enjoy boss's favour. Second half is more favourable officially and financially. Merchants will be luckier in the second half after the 11th of July. Speculatively they will gain more profit. Partnership will be very much favoured in the second half

1, 3, 4, 9, 14, 16, 18, 23, 28 are better days.

KARKATAKA RASI or CANCER

Planetary alignment during this month sounds more encouraging in the second half when Guru enters

‡ Punarvasu
Pushya &
Ashlesa

the 4th house and Mangal enters the 10th house. Heavy expenditure is caused in the first half. You will be worried through your own relations. Domestically you will not be happy owing to incongruent elements around you. Your own relations will accuse you. Avoid important signatures on documents after the 11th. You will not have peace of mind at all during this month. Your friends may not prove sincere and honest in dealing with you. Second half registers financial improvements. You will be more

inclined domestically also then. You will be in fluctuating moods and indcisive. Avoid friction with others near about you and in all your correspondence. Domestically you will improve your general condition of amenities. One of your children will come up well to your satisfaction after the 11th. Officially, second half shows your activities in your vocational field. New job may be obtained in a few cases or change of duty may occur in a few cases. Merchants will find this month more profitable in the second half. Partnership will prosper. Foreign business will improve.

1, 3, 4, 14, 18, 23, 21, 28 are better days.

SIMHA RASI or LEO

First half seems to be more promising than the second since Surya and Sukra and Guru are in favourable positions. Your lord Surya is coursing through the house of gain, friends and money, popularity and influence, acquisition of knowledge and happy social life. But Mangal in the 8th house in square to Surya and Guru is an incongruent element and a reactionary planet causing differences of opinion with relations, disappointment in correspondence, disfavour from Government and accident in a few cases if it had not already occurred in the last month. Surya's position in the 10th house and the 11th house is an encouraging feature promising help through higher ups, favours from the expected

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Poorvaphal-
guna and
¼ Uthara-
Phalguna

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quarters, better brotherly feeling than before, greater gain through correspondence and popularity in the sphere of your work. Financially, first half is said to be luckier than the second when owing to the increasing items of rising expenditure, financial pressure may be felt. Domestically second half is better. Greater harmony prevails at home. Health of your wife may cause you some anxiety. -Your own general health may be disturbed due to functional and nervous troubles for some time. You have to be more yielding than relentless, obstinate and uncompromising and fretting. Officially, you gain in this month more than in the last. Your boss will be more inclined towards you from the 11th onwards. A journey is envisaged in the 2nd half Merchants will find the second half luckier particularly as to foreign business. All those people who are having foreign relationships through business will

do well until October 10th when Mangal turns *vakra*.

3, 8, 11, 16, 13, 23, 28, 30 are better days.

KANYA RASI or VIRGO

But for Mangal in the 7th house, and 8th house partly, this month should have proved a welcome one to you in all respects. Planets

¾ Uttara-phalguna
¼ Hastha and
¼ Chitra

are massing around 9th, 10th and 11th houses and are very favourably disposed, indicating that this is the time for you to make hay while the sun shines. These planets denote your holding a high position, your work in office being appreciated. You will be in the limelight and popular with members of the office and outside and patronage extended to you by higher ups or sympathetic and influential friends of yours. Surya passing through the 10th house for 5 days and then entering the 11th house for 15 days thereafter will render it easy to gain the cherished objectives at a higher level. Sukra's position helps you largely in financial matters and the social circle in which you take keen interest. Your ruler Budha in the 11th house brings you some friends but temporarily in the first half. Some enemies are also in the picture of your life causing you some anxiety in regard to your dealings with them. Financially this is a very helpful and encouraging month. Expenditure starts from the last week of the month. Physically your general health may not be good as also of your wife, in the

course of the month. A journey may be envisaged during this month. Officially, you stand to gain much. Merchants may temporarily meet with some unexpected difficulties only to be resolved after the 11th. More money may be gained in the second half onwards. Partnership will fare well.

3, 4, 5, 8, 11, 12, 16, 18, 26, 28 are better days.

THULA RASI or LIBRA

Your ruler in the 8th house aspected by Sani is not quite happy. Mentally you are more worried for no reason whatsoever. Guru's aspect should make you externally happy in all respects. His entry into the 9th house of general happiness and Surya's entry into the 10th house besides Guru's entry into your own rasi, all these must wake you up to the reality of friends, domestic happiness, and finance. Your lord of 7th house entering his own house, viz. Mesha on the 11th, should make you perfectly happy in conjugal life. Mangal, the lord of wealth and education, is well configured making it easy for you to achieve your goal in view both financially and socially and you will have no complaint whatsoever. A change in the residence is envisaged since planets are aligning themselves favourably. Officially, this month is equally lucky for you to raise yourself to a higher stature through the help of your boss. A journey is also envisaged. Merchants will be lucky during this month as the month is underway. Partnership

¼ Chitra
¼ Swathi and
¼ Vishaka

will prosper. Foreign business relationship will improve satisfactorily.

3, 4, 6, 7, 8, 9, 11, 14, 16, 18, 23, 25, 28 are better days.

VRISHCHIKA RASI or SCORPIO

Sani during this month and Surya during the first half are not favourably inclined in general. Unless you had planets in Simha ill placed at birth this month may be said to be good for you. Sukra in the 7th aspected by Guru is a special feature obtaining around you bringing the expected help and advancement with enhanced reputation but you shouldn't push yourself much beyond your capacity after the first half when you may get a setback. General success attends you during this month in particular. Your ruler Mangal entering his own house from the 11th is not good in one way as it disturbs your general health besides causing you financial pressure necessitating the raising of hand loans where need be. Second half is not good for your wife's health. The month is favourable for all marriage seekers. Financially this month is good in the beginning and though troubled in the second half, relief is soon obtained. Domestically better happiness is claimed but not enjoyed. Influence of an elderly person is seen over you during this month limiting your prerogatives in domestic life. Officially second half is better. Transfer will be gained easily if desired otherwise a change of duty is involved.

Merchants will be fortunate in the first half. Their speculative businesses will bring satisfactory results. Second half may not be as good as before. Partnership will fare well.

2, 4, 6, 8, 9, 14, 16, 23, 28, 30 are better days.

DHANU RASI of SAGITARIUS

The special note of this month is on your career interests. Guru in the 10th house as the lord of your rasi, highlights your affairs regarding your occupation, father, mother, your abiding ambition in the new outlook of life, your superiority complex over your subordinates, your overbearing and proud nature or assumption of airs whenever you are exercising authority and finally your tension with friends and relations. Guru in the 10th house is the important star turn from the 22nd onwards indicating special accent of general progress in life both socially and professionally during this month. First half refers to your work, money, affairs and your aggressive contact with people with whom you are adversely inclined, since Mangal aspects Guru. The month is such that you will feel impelled to do something important. The trine of Sukra to Guru is helpful in getting round the routine of duty and relaxing in a quiet atmosphere. A distant journey is envisaged in the second half or in a few cases your general health may be affected. Financially heavier expenditure is in store though you may not be

inconvenienced in your commitments. Your own relations will attribute bad motives unnecessarily during this month. A marriage question in which you are interested may crop up suddenly. Officially the 7th house Surya is stimulating enabling you to bring yourself and your talents to attention of higher people. You may gain officially. Merchants will find this month more favourable especially in the second half. Their speculation takes a bigger turn of business adventure. Partnership is a speciality during this month.

4, 8, 14, 16, 23, 28 are better days.

MAKARA RASI or CAPRICORN

Better alignment of planets seems to be ahead of you during this month. Guru enters back to the 10th house causing you some mental strain and stress regarding your professional affairs in particular. The solar course in the 6th may stiffen your attitude towards work, subordinates and relations during the first half. During the second half Mangal and Surya again come under fiery aspects causing troubles in the domestic and outside circle. Your friends are more powerful now from the 11th when you can expect some help through them. But keep them as far away as possible since their relationship might wound your mind in the course of the month. Your wife also may not make you happy domestically. If there is any court case, you had better have it postponed to a later

date. Some property question may come up for your serious consideration during this month. Otherwise a house move may be in the month's picture. Domestically you may not feel quite happy owing to quarrelsome elements around you. Officially you may wait for a change during this month. Merchants will find this month an admixture of good and bad influences at work. Partnership will fare better in the month. New partnership may be found encouraging. Foreign business will be successful till the 22nd.

3, 4, 6, 7, 8, 9, 14, 16, 19, 23, 28 are better days.

KUMBHA RASI or AQUARIUS

The solar course through the 5th house in the first half concerns your relationship and anxiety about children and your furtherance of special desires and pet ambitions during this month. You will entertain friends and relations or meet your rare friends. Mangal in the 2nd will bring about unnecessary friction. His entry into the next house is very helpful to you and will make you more emboldened and active mentally and physically so that your outlook on life may prove brighter and more delightful. Guru in the 8th may cause some delay in some of your aspirations. The last week will be particularly lucky for you in realising many of your cherished hopes and desires through the favours of higher ups. Mental lord Budha in Kataka till the

20th and thereafter in the 7th house makes you highly strung in mind causing confusion over affairs of your loved ones, and also spiritually inclined mentality in your surroundings. One of your children will attract or claim your special attention from the 20th. The emotional side of life is aroused by the romantic planets of Kuja and Sukra besides Ravi and Budha. Financially first half shows heavy fluctuations while second half favours special conveniences to meet your commitments. Investment is propitious during this month. Marriage affair, if any, engaging your attention, may prove fruitful. Officially better luck is evidenced in the second half. Change of work or a transfer may not be an improbability. Merchants will do well in the second half. Foreign business has greater success during this month.

4, 7, 8, 9, 16, 23, 27, 28 are better days.

MEENA-RASI or PISCES

First half presents a more congenial planetary position in all your affairs. Poorvabaadr Uttarabhadra & Revathi Mangal on your rasi may cause you anxiety as to monetary affairs till the 11th. Thereafter his entry into his own house of income is a promising

sign of your financial conveniences. You may gain through your relations, friends, companies and banks, as the case may be. The aspects of Saturn to the 11th house brings you in contact with your old friends with whom there may be mutual help. Sukra in his own house till the 17th may favour your journalistic attitude, correspondence with your brothers or sisters, good news or communication about you in general etc. Mangal's aspect to Surya may worry you as to a house problem. Guru in the 7th house aspected by Mangal on your rasi may land you in some open scuffle or opposition in some monetary or legal matters. A ceremony may occur during this month. Financially heavier expenditure is indicated. Planets over your rasi and in the 4th and 7th also may not make you care-free as to accident till the 11th of this month. Domestically you may feel better after the 11th. Second half may keep you worried over domestic affairs in particular. Officially first half is better while the second one may reveal a transfer or necessitate your taking leave for some time. Merchants will be lucky in the second half. Partnership will be favoured this month. Foreign business may prove equally attractive and lucrative.

3, 4, 6, 7, 8, 14, 16, 15, 23, 28 are better days.

"I don't know, Angus, marriage seems such a solemn thing. Have you counted the cost?"

"The cost, darling? Why, my cousin's a clergyman. He'll marry us for nothing."

Filled House With Ants As Revenge

Some people will go to fantastic lengths to exact revenge because of some real or imagined grievance.

A professional violinist in the United States, for instance, got the worst of a business deal and then secretly planned an amazing revenge, writes Ashley Brown in *Tit-Bits*. He rented a house next to the businessman's home and then set about making the place impossible to live in.

He practised his violin playing at all hours, thumped a piano at one o'clock in the morning and often played a cornet near his neighbour's bedroom window when he was in bed. The long-suffering businessman took legal action against him, but the violinist continued to "serenade" him loudly at every opportunity.

His persistence finally made his victim move away from the district. But the fanatical avenger was still not satisfied. He bought out his victim's next-door neighbours, moved in and started afresh to annoy him with music played at all hours on a variety of instruments, including a bassoon.

The distracted businessman again went to law, but could get no real redress, so he made a further move to a detached house in a country district, feeling he would be safe there from his persecutor. But he wasn't.

The violinist hired a brass band and a man with a barrel organ to play four or five evenings a week outside the other man's house. The victim sued the

violinist who cheerfully paid £1,000 and afterwards confided to a friend that he thought his revenge cheap!

Another strange story of revenge concerns a retired Yorkshire doctor who had a dog which often barked half the night, greatly disturbing his neighbour, an enthusiastic naturalist.

After standing it for some time, the naturalist went to law, but the case went against him. He had to pay costs as well as continue to endure the dog's barking. This embittered him and he planned revenge.

A week later the dog owner's house had a great plague of ants. It was a mystery where they came from. The nuisance grew worse and worse as the summer advanced. Ants by the million invaded the house. There were ants in the food, the beds, the carpets, the curtains and all the efforts of the doctor and his household failed to stop the inflow.

Tens of thousands of the invaders were tiny red ants which were almost impossible to exterminate. The dog owner was nearly driven mad by the invasion.

He was preparing to quit the house when one night he heard a slight noise downstairs. He hurried down the ant-ridden stairs and discovered a masked man emptying a large bagful of ants on to the dining room floor. It was the naturalist, caught in the act.

The mystery was solved and the naturalist was sued. He admitted that he had introduced

all the ants over a long period. He confessed that he had even caught his enemy's dog, tied perforated bags of ants round its neck, and let it go home to shed them all over the house during the owner's absence. He said that the ants did not sting.

The naturalist paid heavy damages, but was obviously proud of the way he had hit back at his neighbour with ants.

Sometimes a jealous wife exacts an odd revenge. A German woman who discovered that her sixty-year-old husband was taking a pretty girl to dances and parties waited till he was asleep one night. Then she quietly sprinkled itching powder on the under side of his wig.

Off went the husband next day to meet his secret sweetheart. They were strolling happily towards sunny seats in a park cafe when the man suddenly felt a great desire to scratch his head. He managed to control it, but ten minutes later, as they were being served with coffee, he could stand the tickling no longer.

He tore off his wig and rubbed his head vigorously. When the girl realized for the first time

that her companion was quite bald, she accused him of deceiving her about his age, got up and walked away. The pair never met again.

When a shapely young cashier in a Paris restaurant spurned the advances of a bank clerk who lunched there, he sought revenge.

First he obtained a photograph of the girl—one taken when she entered a beauty contest and which revealed her charms. Then he had several hundred copies of the photograph made.

In the name of the girl, he proceeded to reply to all the matrimonial advertisements of lonely bachelors he could find in Paris. Each reply said: "I am so longing for a soul mate. I am waiting for you. My photo, which I enclose, will show you what I am like."

The result was an almost unending procession of lonely bachelors to the flat where the girl lived. They crowded the stairway. They argued. And all of them flourished the photo and the letter.

The alarmed hall porter sent for the police—and next day the embarrassed girl was looking for a new flat.

LEGAL ADVICE

"The Army wouldn't take my husband because he had flat feet," said a woman consulting her lawyer. "Can I get a divorce because of his flat feet?"

The legal man replied: "Not until you have evidence that his feet are in the wrong flat."

The average female mouse has about six families a year, each of about six. They in turn start breeding at about four months. A pair of mice which entered a house and managed to dodge cats and traps would increase to 300 or 400 by the end of a year. If, after two years, nothing had been done to exterminate them, the house might have a mouse population of 50,000.

AGE OF MARRIAGE

A young girl living in Ireland, Bolivia or Swaziland may legally marry at the age of twelve: in Denmark, Czechoslovakia or Ethiopia she must wait until she is eighteen.

Boys in Burma, Chile and Spain may marry at fourteen, but in the German Federal Republic, Peru and Sweden they may not marry before they are twentyone.

The minimum age of marriage varies widely in different parts of the world. In some countries, particularly in Asia and Africa, there are no restrictions and young people are allowed to marry as soon as they reach the age of puberty, according to traditional or religious practice. Even in some of the more socially and economically advanced nations, girls may marry at the age of twelve and boys at fourteen.

A study on the subject made by United Nations was discussed recently in Geneva by the U N. Commission on the Status of Women. The meeting had before it a recommendation on "the desirability of free consent of both parties, and the establishment of a minimum age for marriage, preferably not less than fourteen years.

According to U. N. study, differences exist not only between one country and another but also within certain countries with a federal system of government. In Australia, for instance, legislation in some states sets the marriageable age of a girl at sixteen, while in others the age is twelve. Similar variations are found between the provinces of Canada and the states of the United States.

A number of countries, among them the USSR and Yugoslavia, require only the consent of the parties to be married, assuming they have reached the legal age. Young people in most of Western Europe, Latin America, the British Commonwealth and the United States may marry before the specified age with the consent of their parents or guardians. In some areas, parents or guardians of the prospective bride must give their consent but this is not required for the groom. In yet others, the consent of parents or guardians is considered a major requirement for marriage.

* * *

A boy was asked to define the word agriculture.

"Agriculture," he said, "is something like farming, only farming is doing it."

* * *

"When are you going to fix that fence, George?" asked his wife.

"Oh, next week, when young Percy comes home from college."

"But what will the boy know about fixing fences?"

"He ought to know a heap. He wrote me that he'd been taking fencing lessons for a month."

shed judge said that a man could not gamble away his wife. She was told to return home.

"But I *like* the man who won me," she told the judge, blushing. "I want to stay *won*." And she did.

O O O
EGG A ADY

Old hen : "Let me give you a piece of good advice."

Young hen : "What is it?"

Old hen : "An egg a day keeps the axe away."

O O O
WELL MATED

"Are they a well-mated couple?" Mrs. Frenchify asked her husband.

"Oh, they certainly are," he said. "He snores and she's deaf."

Achievements are like trousers—they become threadbare if you rest on them.

O O O
PARTIAL WELCOME

Client (just acquitted on burglary charge) : "Well, good-bye, I'll drop in on you some time."

Counsel : "All right, but make it in the daytime, please."

Teacher (looking over Junior's home work) : "I don't see how it's possible for a single person to make so many mistakes."

Junior (proudly) : "It wasn't a single person, Miss. Father helped me."

Reproof is a medicine like mercury or opium; if it be improperly administered, it will do harm instead of good.

—H. Mann.

Thank not those faithful who praise all thy words and actions, but those who kindly reprove thy faults.

—Socrates.

It is truly said sympathy is never wasted unless you give it to yourself.

O O O
BIGOTRY

Asked how she liked her new boss, a young secretary remarked, "Oh, he isn't so bad. Only he's kind of bigoted."

"How do you mean?"

"Well," explained the girl, "he thinks words can only be spelled one way."

O O O
AT LAST

Friend : "And what is your son going to be when he's passed his final exam?"

Father : "An old man."

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flower lovely.



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