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A PEEP INTO THE BEYOND

Are supernatural phenomena merely delusions of fevered brains or have they any rational explanation? The following illuminating article provides the answer.

M. P. PANDIT

It was a monastery in old China. One day the peaceful routine of the inmates was rudely disturbed by a sudden hustle: pots were flying about and dust rising high. It was immediately seen to be an unwelcome activity of the spirits and an expert was sent for to exorcise them. But the gentleman had bad luck. The invisible forces of this commotion took hold of his person, pulled off his cap, loosened his robe and interfered with his trousers—with the result that he had to withdraw. Others were called in but they fared no better: missiles rained from nowhere carrying words of vile abuse.

This is one of the happenings recorded in an ancient Chinese book, *Gossip from the Jade Hall*, written more than a thousand years ago. But such phenomena occur even today in the heyday of scientific advance and progress. We would narrate only a few typical instances of which we have personal knowledge.

Rani was hardly ten. She was extremely anxious to visit and talk to a holy woman, her mother's Guru, who was seriously ill. But as ill luck would have it, before the visit could be arranged news came that the lady had passed away. The girl was disconsolate and wept bitterly for two or three days. Thereafter, with the passing of days, she gradually forgot all about it, as children always do. Now, some five or six months later, one evening Rani was doing her home work (from school) standing near a big table in a hall while the rest of the family members were away in the dining room. All of a sudden she heard a rustle and looked up. Imagine her surprise to find the very lady whom she had once wanted to see, now sitting in a chair at the table! With a shock the girl remembered, "but she is dead." The next moment the figure in the chair smiled softly and asked: "Child, you wanted to see me?"

Rani could no more doubt when she heard the voice; it was a ghost. She was frightened and started running away. But half-way she stopped as her courage returned to her and she remembered what the elders had taught her so often viz. there are no ghosts and one must not fear. She felt ashamed of the cowardice and came back to her book on the table. She looked at the chair once again; the occupant was still there but she was not smiling. Instead there was a sad look on her face. Her figure was a little larger in size than during life-time. Rani hung her head down and continued her writing work and lifted her eyes only when somebody in the house entered the hall. The chair was vacant.

Another phenomenon A landlord in Uttarpradesh, well educated and cultured, had a dispute with neighbouring agriculturists which ended in open hostility. Soon afterwards stones started falling in the premises of the landlord. Naturally the hostile persons were suspected and a due search made. But none could be found throwing stones in the neighbourhood. Guard parties were organised; police were called in. But to no avail. Nobody could be traced and the stones continued to fall as if from nowhere. The trouble stopped only after the victim approached his spiritual Guru for help.

Yet another kind. A couple had a series of quarrels and one day both the husband and wife committed suicide by hanging themselves. Since then the house became uninhabitable. F o r

every day, at the same time when the suicide was done, there was a commotion in that room, noises ensued and altogether a weird atmosphere was created. The house had to be given up as a "haunted house" till to the good luck of the owner of the house, the disturbance was eliminated as a result of circumstances into which we need not enter here.

Instances could be multiplied. We will add only one more case which received a good deal of publicity and was treated to a searching enquiry before being confirmed. It concerns an eighteen year old airman, McConnell, and his roommate, Larkin. On December 7, 1918, Larkin was sitting in front of a fire waiting for his friend to return from a flight. He heard the familiar rather rowdy entry typical of McConnell and turned around toward the door. McConnell was standing there in flying kit but, as usual, with a Royal Naval Air Service cap instead of a flying helmet. This, the only cap like it in the unit, was worn by him as he had seen some service in the R. N. S. S. "Hello, boy," he said.

"Hello! B a c k already," Larkin replied.

"Yes," said McConnell. "Got there all right; had a good trip. Well, cheerio." And he shut the door again. A few minutes later, at 3-45 p.m. another airman came into the room saying that he hoped McConnell would be back early enough for them to go out that evening. Larkin told him McConnell was already back and in his room.

At 3-25 that afternoon Mc-

Connell's plane had crashed many miles away and he had been instantly killed. The exact time was known because the crash had stopped his watch.*

Time was when phenomena such as these were dismissed as aberrations of fevered imagination which could not stand the scrutiny of scientific tests. They were ruled out of court as atavistic survivals of primitive fear and taboo in weak minds. But such an embargo could not, in the very nature of things, last for long. The progressive section of human thought came to recognise that certain classes of phenomena could not be permanently shut out simply because they were not explainable by the means developed by physical science to test the truth of physical phenomena. It came to be recognised that these belong to a different order of nature than the physical and they had perforce to be received and verified by means appropriate to their kind. This led to the development of what are called para-normal sciences, though the phenomena they deal with are perfectly normal in the circumstances in which they are manifest. Only, to our way of looking and thinking within the grooves of the physical formula they appear abnormal.

Research societies were started in Europe and America during the last century, to study this class of "psychic phenomenon", test the accuracy of the reported cases and organise the knowledge so obtained into a regular science. This science is still in an infant

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stage but the move is in the right direction. We may note, however, that while this approach from the standpoint of modern empirical science is new, the bulk of the knowledge that is being sounded and gathered is already there in the mystic and occult traditions of the older civilisations like those of India, China, Egypt. What is this knowledge? How far does it explain occurrences of the kind we have described above? And to what extent does this knowledge empower one to regulate and determine the course of such phenomena?

We propose to deal with this subject in the light of the wisdom of Sri Aurobindo and the Mother in the coming issues.

*Vide *The Unknown—Is It Nearer*, by E. J. Dingwall and J. Langdon-Davies. Pub. The New American Library, New York.

POOLOO'S ARREST

Head constable Naidu had every reason to be happy but he did not feel that way because of the little incident at the time of the arrest that morning.

M. PADMANABHAN, B.A., B.L.

"Quite a pretty wench, Ettayya, isn't she? Wherever he got her?" winked Sub Inspector Muni-ratnam as they stepped out of the station.

"Yes, Ezman," echoed Head Constable Rajagopal Naidu. "She says she is his wife," he added. "Seems to have been married recently....."

"Eh! All bunkum! Married? Where is the marriage for these rascals? He would have picked her up somewhere. Wait, you will have a 363 soon," poopooed the Sub-Inspector. "Anyway both are clever rouges," he continued. "She says he was with her all through the night Who will believe her story?" Proceeding a few paces he added: "See that you book the fellow and get ready the case diary before evening. We have received one more 'doze' from the A.S.P. Remember Ettayya, this is the fourth time we get the warning. There has been no 397 from our station. Had he any cash on him?"

"Yes Ezman. He had a rupee and some change on him and I have seized that."

"That is all right. Get things ready," he ordered and they parted company.

Rajagopal Naidu trudged along to his house in the Police Lines. He felt strangely affected by what had happened that

morning when he went to arrest Pooloo. It was not the first time he had arrested and taken into custody people. He could remember a long line of victims from great political leaders down to the pickpocket near the bus stand. Pooloo had been released hardly a week before.

o o o

"Why are you late, machan? You said you would come home early today. You said you will take me to the cinema," cooed Shenbagam as Rajagopal Naidu walked into the house.

"We had a new case today and the Sub-Inspector Ezman..."

"When had you not a new case? New case, new case, always a new case! What does the sircar pay you extra for worrying yourself so much? See Sornam's husband. He returns home at 5 o'clock every day," she rattled off.

Naidu felt amused at her airs. It was just three months since they were married.

"But did you catch the fellow?" she enquired curious to know more about the case. "Come, machan.....I have biriyani for you today," she continued and sat down at his feet to unlace his shoe. But the moment she touched his feet Naidu involuntarily withdrew his legs as if he had received a shock.

Shenbagam looked up puzzled at his behaviour. In all the three months of their married life he had never behaved like that. On the contrary he used to enjoy her doing it and his vanity was really tickled by her devotion and the pride with which she did it. Her father was only a watchman in the local bank. The marriage to a policeman was a mighty piece of kick up in the social ladder for her. And she was grateful to him for his readily accepting her when her father approached him after a good deal of hesitation. She had often noticed him looking fondly at her and she had always admired him.

"What is the matter, machan? Are you ill? What is worrying you?" she asked and felt his forehead with her palm just to find out if he was running temperature.

"No. Nothing. I am all right," he assured her and removed the shoes himself.

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"Don't you have a wife at home? Are you all not human beings?" The words still kept on ringing in his ears. Karuppayee, Pooloo's wife, had fallen at his feet and caught hold of them when he had gone there earlier in the day to arrest Pooloo. How strong was her hold, the same like the drowning man's.

"Ayya, leave him. He has not done any harm to anybody. Ayyoo! After one year I see him and now you are taking him away from me again! Ayyoo! Ayyoo!" she wailed and implored, abused and appealed in turn.

Rajagopal Naidu was a kind-hearted man by nature but he had



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to do his duty and so he had asked her to let go of his legs and not make a scene but she had clung to him all the more and he, in a moment of anger, had kicked her with his boot and she had fallen down with a piercing shriek of pain. It was the remembrance of this incident that had made him withdraw his leg when his wife knelt down to unlace his boots.

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Removing his boots, Naidu patted his wife on the head and bade her get ready his food. For a long minute he sat there as if his body was weighed down by his pricking conscience. Then with a sudden jerk he got up and undressed. "Wretched life," he mumbled as he proceeded to the well in the backyard for his bath.

People talked well of Kumar
but he had a gnawing secret.

HIS SECRET

H. M. PETERS

He was worried, greatly worried. He wanted to get away to some place where he could shut himself up and forget everything. There was so much on his mind, so much to think about. If only he could find a way to settle all his troubles.

Kumar had never felt so wretched in all his life. Even if he had, he never usually showed it. He was always so cool, calm, composed, soft spoken, dignified and reserved. He was a tall, lean, middle-aged man, always well groomed and well dressed.

But that day he just didn't care how he looked. His hair was ruffled and a few locks fell over his eyes as if trying to hide the fear in them. His hand trembled as he clutched his ivory-knobbed walking stick. He had been walking for over an hour and he now felt hot and tired. He took the large silk handkerchief from his coat pocket and wiped his brow.

Suddenly he heard a commotion further up the street. Shouts and cries and confusion filled the quiet street. People ran about from everywhere. A sudden fear gripped Kumar's heart. He felt faint and stumbled but managed to steady himself with the help of his walking stick. This sudden commotion disturbed him terribly.

"What has happened?" Kumar asked a man in the crowd.

"A boy it seems stole something," the man answered and pointed towards a mango vendor, with his cartfull of mangoes and who was doing all the shouting.

"What did the boy steal?" Kumar asked, his voice trembling with strange interest.

"A mango," came the reply. The cartman was abusing the boy in his rich vocabulary and at the same time addressing the crowd of morbid people who had gathered round him.

"The damn rascal pretended that he wanted to buy the mangoes but when I was busy with another customer, he cunningly slipped a mango into his pocket and coolly walked away. Nobody would take him for a thief. He looks so innocent. My God! You can't even trust anybody these days." And he again slapped the boy on his cheek that sent him reeling to the ground.

The large crowd that had gathered cheered the cartman. The boy lay crying on the ground. Kumar who had by now reached the scene of trouble was touched by the boy's pitiable plight.

"That's enough," he said brandishing his stick at the cartman. No one had bothered to interfere with the cartman until then and Kumar's imperious manner slightly unnerved him.

"Here," Kumar said, tossing

a four anna coin at the cartman. That should pay for the mango. You have beaten the boy enough. He's had more than what he bargained for. Now let him go."

Without a word the cartman let the boy go.

The crowd applauded him. Funny how everyone who a moment before were encouraging the cartman, now turned to approve of his action. But he didn't feel elated. He wanted to get away from the crowd and be alone, wrestling with the problem that has been worrying him. And as he was hurrying away he heard an old man tell another:

"It was that kind old man who

pitied the boy and saved him. The poor boy must have been hungry. After all, it was just a mango. There are some rich people who rob the poor every day by their corrupt practices but nothing like this ever happens to them....."

Kumar heard these kind appreciative words but somehow they did not lift the gloom from his heart. He hurried his steps. He had his own troubles to think about. He wondered if anybody would come to his rescue if like the boy he too was caught. He had misappropriated a large sum of money in the bank where he was employed and he just didn't know when his crime would be detected and he would be caught!

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion. —*Bacon.*

PHONE : 4 1 9 8



RADHA BROS.

Ophthalmic Opticians

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SATRANJI MURDER CASE

S. RAJAGOPALAN

Karmi was a widow and lived with her son Dhuma in Satranji village, Ranchi district (Patna). On Saturday 23-3-1937 she left home, telling her son that she was going to visit her cousin in a village about three miles south of Satranji. She went off but did not return. Her son grew anxious after a few days' waiting and then informed both the chowkidar and the police about it.

Some days later, at a place near Karra, which is 17 or 18 miles south of Satranji, passing through an intermediate village called Lodma, a body was found, which had been partially devoured by vultures, the fleshy portions having been removed. The frontal bone of the skull had disappeared and on the right parietal bone an extensive depressed fracture had been formed, which plainly indicated that violence had been caused. The disappearance of the frontal bone was decisive that severe injuries had been caused, else it would not have been possible for the vultures to remove the frontal bone from the parietal bone, forming as it does a strut or arch between the two.

The police were soon on the spot and they found that it was the body of a woman, which was probably an inescapable inference from the long hairs which were lying about near the body. They also noticed stones, some large

and some small, bearing blood stains. At a little distance away was discovered the saree of the deceased, and a little further off, a jacket too was found. These garments were clearly identified as Karmi's.

The Sub-Inspector interviewed her son Dhuma, and as a result had one Etwa Munda arrested at his house in Satranji. He seized the dhoti which he was wearing and which bore very extensive stains of human blood. He searched the house and came upon a shirt which was also stained with blood, although it was far too disintegrated, and a black coat which was also stained with human blood.

On the following day he arrested one Sohrab and found certain blood stained garments in his possession also. Etwa and Sohrab were chargesheeted for murder but at the committal court, Sohrab was let off and the case in the sessions court was proceeded against Etwa alone.

At the trial, witnesses proved that the unfortunate woman had left the village on the fateful day, and passing through the intermediate village of Lodma had proceeded towards Karra where she was found in the company of Etwa and another, possibly Sohrab. A passer by had noted them and had asked Etwa as to where the three were going; the

reply was merely that they were going a long way. Two young girls passing by had giggled at them and it was plain that they had guessed the purpose of their adventure, which excited a good deal of comment and suspicion from them also.

As soon as he was arrested Etwa had made a statement before a Magistrate and though he resiled from it subsequently, it became pertinent having regard to the circumstance that it had been corroborated by certain facts elicited at the trial. Etwa said that on Sunday he met Karmi who told him that she was proceeding on a journey and that Sohrab was escorting her. He then saw Sohrab coming out of a liquor shop with liquor and going towards Karmi. She then called him (Etwa) to go along with her. Sohrab had three bottles of liquor and with them the three proceeded. They drank them on the way near a well at a hillock. Sohrab then made the woman take off her clothing. He was drunk and when she showed some resistance he struck her on the head thrice with a stone. He then threatened Etwa that if he too did not strike her he would kill him. Then Etwa struck her twice with a stone. After indulging in this orgy for sometime they departed leaving the mutilated body there.

This story of blows with stones was corroborated by the condition of the remains and the fact that blood stained stones were found in the vicinity. Everything pointed out that it was a drunken orgy, for the clothing which was

AMRUTANJAN



FOR

All aches and
Pains

found at a distance away from the remains were not blood stained. Further corroboration was also forthcoming about the striking of the woman with stones when a very liberal display of blood on Etwa's garments had been noticed. That could only have taken place if Etwa had been within a few inches of the dying woman. Altogether a very cowardly and brutal assault for lust on a helpless woman and the judges had no hesitation in pronouncing a sentence of death on the miscreant.

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THE INA TRIAL

In the following article are given some of the clinching arguments used by Bhulabhai Desai in his defence of the INA in the historic trial at the Red Fort.

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

Mr. Bhulabhai Desai continuing his memorable and superb arguments said: "I shall now quote Wheaton who said 'Whether the struggle is a war or not is to be determined not from the relation of the combatants to each other, but from the mode in which it is carried on. The Government of the state may recognise its subjects as belligerents in which case other states will normally but need to follow the same course. Or other states may recognise belligerency in which case the parent state will all but certainly follow suit.'

"As an illustration I refer to the case of the American Civil War about which Abraham Lincoln and others declared that it was a proper war and there was nothing more to be said about it as soon as the hostilities ceased. The declaration said, 'Among the tests are the existence of a de facto political organization of the insurgents sufficient in character, population and resource to constitute it, if left to itself, a state among nations capable of military forces on each side acting in accordance with the rules and customs of war—if all these elements exist, the condition of things is undoubtedly war; and

it may be war before they are all ripened into activity.' By these tests there can be no doubt that the Provisional Government of Free India was at war with British authorities. If the question of belligerency is further pressed in accordance with the contention of Lawrence, another authority on International Law, that 'it is time that states are said to be at war as soon as one of them has received a declaration of war from the other'—here was also a case of formal declaration of war. Oppenheim also supports this view as indeed Hyde who supports my submissions in all matters.

"I may now draw your attention to the judgment of Chief Justice Fuller of the Supreme Court of the U. S. A. in the case of *Underhill vs. Hernandez* wherein it is said, 'If the political revolt fails of success, still if actual war has been waged, acts of legitimate warfare cannot be made the basis of individual liability.' Another case arising out of the Civil War gave a similar opinion. It was the Federal Court of the U S A. It was not the prosecution case that the members of the I. N. A. did not wage actual war. Hence I

press the point that in view of the fact that a state of war existed between the Provisional Government of Azad Hind and the British, any act done in prosecution of the war has not the consequences which the Crown claims or might have claimed in the case of a private individual. Furthermore it being permissible for those who are subject to a foreign authority to organise themselves and having reached that stage of organisation and having an organised army to fight for liberation, whether it is successful or not, during the process while war is being carried on, there is immunity so far as individual members of the organised army are concerned for all acts done in due prosecution of war on a civilised basis. Of course, if a rebellion is successful, then it be-

comes a new government, and there is an end of it and there are no tribunals, but it is only in a case in which it is not successful that the question arises and the answer is given in my clients' favour by international law.

"The word 'law' in Sec. 79 I.P.C. would also support my cause by including international law. Blackstone, the father of English common law, said that the Law of Nations is part of the law of the land. Blackston was supported by later jurists as Oppenheim, Hershey, Moore and Justice Gray. I cite the Privy Council case of a murder in a Chinese ship. So I request the court to allow accused to be covered by the belligerency section of International Law. Oppenheim says, 'Recognition of belligerents by other states is not

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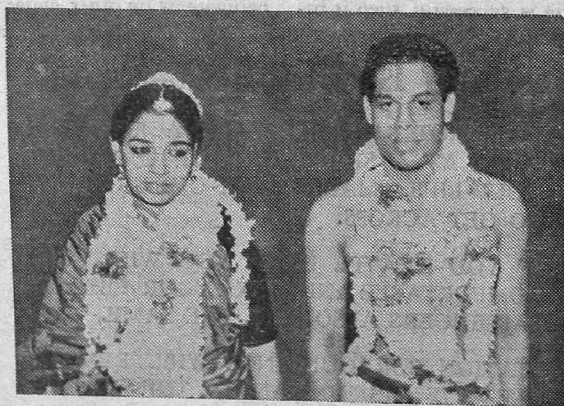
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a rule binding upon the state. Notwithstanding such recognition it is entitled to treat the insurgents as traitors; but, the position is controversial with regard to as belligerent power granted to separate armies which comprise subjects of the enemy who are fighting to free their rule and which are responsible to an authority recognised as representing the nation in question.' I refer to the recognition by Britain, France, Italy and U. S. A. of the Czechoslovaks and the Polish National Army as co-belligerents during World War I. I want to draw your particular attention to those historical instances which fortunately have occurred before, so that I stand before you on

much more solid ground than if this were perhaps actually the first instance.

"If we find a struggle—call it a rebellion, call it what you like—has reached such proportions that you cannot control it by normal means, then you must recognise that it is a state of war, those who fight in pursuance of the declaration of war and in prosecution of it are all entitled to rights of belligerency. In this connection I invite your attention to the fact that the Greek rebels of 1821—25 against the Turks and the South African colonies rebelling against England were given the rights of belligerency although the rebels were not a de jure government. The very



Sri S. Ramakrishnan, eldest son of Sri V. R. Sivaraman, Manager, Madras Auto Service Private Ltd., Madras, (unit of TVS) was married to Kumari Jayalakshmi, daughter of Dr. V. S. Iyer at Trivandrum on Thursday the 26th June, 1958. Muhurtham and reception were attended by all the elite of automobile and allied trade of South India.

A DECADE OF INDEPENDENCE

In the first decade of independence India has achieved much. Given another decade of peaceful progress it is bound to emerge as one of the great world powers.

K. V. SIKKHEEL

On the fifteenth day of the eighth month of this year, India will be joyously celebrating her eleventh year of independence. A decade has passed since her attainment of independence and let us take a peep into her past as well as into her future period of independent existence

In a Convocation address delivered at Calcutta, Sardar K. M. Panikkar gave expression to the exuberance with which free India is making her onward march. He said, "India is going through immense process of regeneration. Nothing has gladdened my heart so much as the feeling that we are passing into a period of beneficent revolutionary change brought about not by blood and thunder but by quiet and peaceful work of our people. Wherever you go, far south in Tinnevely or Cape Comorin, or in the Himalayas, or in the arid plains of Rajastan, you see great works in progress, immense undertakings, mighty transformation of land such as this country has never witnessed at any time before. I am not alluding merely to the gigantic projects, but to the programme in which thousands of villages, millions of people are involved, which alter the outlook of the common man towards his surroundings and give him fresh hopes and new aspirations. It is

new and in many ways an unfamiliar India which is being built up."

In her early years of independence, India had many an urgent and pressing problem to solve, such as absorbing the shock of partition, integration of the princely states into one political and economic fabric and restoring a measure of stability to her economy. After solving these problems with some measure of success which absorbed the greater part of her attention in the early years, the First Five Year Plan was launched with a view to build up a more progressive and diversified economy. The first plan was concerned with laying a foundation for future prosperity

The first plan had to attend to certain urgent problems, such as shortages of food and raw materials and persistent inflationary pressures and with a view to solve these problems, programmes of development were worked out and a process of balanced and all round economic development was initiated. The economy has responded well to the stimulus of the first plan. There have been substantial increases in both agricultural and industrial production. The important targets proposed in the plan have been realised and in fact some of them

have been exceeded. Some 17 million acres of land have been brought under irrigation in these five years. A large number of industrial plants in the public as well as in the private sector have gone into production. The plan has brought about a new dynamic element in the long static situation. On the whole it would not be an exaggeration to say that the first plan has met with a large measure of success.

The Second Five Year Plan is much more ambitious than the first. The outlay on the plan is more than twice that on the earlier one. There is a shift in emphasis from agriculture to industries, mining and transport. A country like India which starts late on industrialisation has to

encompass within a relatively brief period, processes of development which took several generations in countries which had an early start. To this end resources have to be mobilised and deployed effectively and purposefully. The objectives of the second plan may be summed up thus: (i) rapid industrialisation; (ii) a sizable increase in the national income so as to raise the standard of subsistence of the common man; (iii) a large expansion of employment opportunities; (iv) reduction in inequalities in income and wealth.

The draft outline of the plan says, "The beginning and end of a five year plan are vital dates in the nation's history. Each five year plan is both an assessment of the

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past and a call for the future. It seeks to translate into practical action the aspirations and ideals of the millions in the country and gives to each of us the opportunity of service in the common cause of eliminating poverty and raising standards of living!"

The second plan is passing through a very critical period. The food situation in the country is by no means satisfactory. Prices of even essential commodities have been showing an upward trend. The unemployment problem is assuming greater and greater proportion which has already proved to be intractable. Our foreign exchange position has become almost scandalous. Only the future will show how our economists and statesmen will grapple with these problems and avert the disaster that is threatening almost every day our economy.

India is very rich in her natural resources. She has them in

abundant measure. If they are properly tapped and harnessed, she can increase her national wealth and standard of subsistence to a very high level. In the midst of plenty we are in want. It is a commonplace remark that while nature has showered her bounties on the country with a liberal hand, we in India have failed to profit adequately by them. The contrast between the bounties of nature and the poverty of man is here very striking. Hence the usual statement, which has almost become a proverb, that India is a rich country inhabited by the poor.

To suit the needs of Independent India, the whole of the educational scheme of our country—that is in its elementary, secondary and collegiate stages—has to be changed and improved to enable the people not only to read and write but also to become self-reliant and fit to play their part in the nation building acti-



✘

There is mischief in her eyes and it makes her more charming than ever. Mohana in Rajeswari Films' *Sumangali* fast progressing at Newtowne Studios.

✘

HOW TO FIGHT THE INFLATION

The large volume of deficit financing in the Second Five Year Plan has resulted in inflation which is hurting the poor most, says the writer in the following article.

Soon after the Second Five Year Plan was made public, many eminent men of knowledge and experience in matters of finance and economics warned that the devices thought of for financing the Plan were impracticable, and that the large volume of deficit financing and spending proposed would generate inflationary pressures that may prove dangerous and difficult to control. This warning, writes M. A. Srinivasan in *Commerce Annual*, fell on deaf ears. It is now well known, if not fully admitted, that the Plan is unrealistic and needs to be modified. Interesting expressions such as "the core of the Plan", and "the hard core of the Plan," serve to veil an ugly shape which nobody, not even the Government, seems able to identify.

Meanwhile, prices have gone up and up, and the rise in the cost of living has given birth to crying demands for more wages and ugly strike threats.

Creeping inflation and the decline in the purchasing power of the rupee do not affect the rich to the extent they hurt the poor from whom they invisibly filch, like a thief in the night, the real content not only of their earnings but of their hard-earned savings as well.

In heroic efforts to check inflation and to restore stability to the economy, the country

has been led from crisis to crisis, and the people have been asked to subject themselves to new restrictions and oppressive tax burdens.

A measure of comic relief in this tense situation was afforded by the austerity drive, and the gestures of maharajas and governors, ministers and speakers in imposing upon themselves voluntary cuts in their salaries or allowances—which reminds one of a story told of Lord Buddha whose two thousand five hundredth anniversary we celebrated not long ago.

The Lord Buddha was journeying on foot with his favourite disciples. They came to the bank of a river. The river was in flood, and the Master and his disciples were halted on the river bank. As they waited, they saw a frail, bearded ascetic coming towards the river. His head was bent in meditation and his emaciated body was covered with ashes. Without pausing he walked straight into the swollen waters, and safely reached the other side. Struck with wonder, a disciple asked the Buddha, "Did you see, O Master, and yet you tell us that austerity is of little value?" Smiling, the Buddha asked the disciple, "What do you think it is worth?" The disciple said, "I ask you, Master." The Buddha replied, "I shall tell

you presently." As they spoke, they saw a boatman approaching the river bank where they stood. The Buddha and his disciples got into the boat and were rowed across the river. Asked what the fare was, the boatman said, "Four coppers, sire." Turning to the questioning disciple, Lord Buddha said, "That is what it is worth."

No one knows whether the new taxes will really bring in the money needed for even the hard core of the Plan in terms of additional purchasing power, and whether the pile of controls, bans and squeezes will hold inflation in check. What everyone knows, and keenly feels, is the magnitude of avoidable privation and hardship and the abridgement of personal liberty that all these measures impose on the citizens of a free nation proudly celebrating its newly gained freedom.

It is no good saying that an underdeveloped nation must make up for lost years, and cannot afford the time to grow as others did; and that the pace should therefore be forced. That is like trying to make Derek Ibbotsons of all citizens and forcing them all to run the famous four-minute mile. It is the surest way of having the entire track littered with heart cases and cripples.

Now, one may well ask, "What can be done?" Here are a few suggestions I would respectfully urge the Government to consider.

1. Give up the thirst for more and more power and authority, and resist the temptation to encroach farther and farther into the liberties and

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- rights and the legitimate field of activities and responsibilities of the citizens and of the courts.
5. Stop talking and telling the world how to behave and let us mind our own business for a while.
3. Slash the colossal defence budget. It does seem odd that our nation that is the proud architect of Panch Shila and exhorts the world to shed the fear complex and stop the mad armament race, should spend disproportionately huge and increasing sums on military expenditure, especially at a time when it is itself so hard-pressed for funds for plans to abolish poverty, unemployment, illiteracy and ill-

- health.
4. Scrap Prohibition and stop chasing ideological will-of-the-wisps, till the nation can afford the pastime. After all, India's citizens, too, are growing up men and women. There are worse things one can do, within the pale of the law,

- than drink.
5. Lastly, don't over do it. It is said that "Too little and too late" led to the undoing of the British Empire. Let it not be said that "Too much and too soon" came in the way of independent India's progress and happiness.

SCIENTIST ON GOD

The most beautiful and profound emotion we can experience is that sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. To know that what is impenetrable to us really exists manifesting itself as the highest wisdom and the most radiant beauty which our dull faculty can only comprehend in their primitive forms--this knowledge, this feeling, is the centre of true religiousness. The cosmic religious experience is the strongest and robust mainstring of all scientific research. My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deep emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensive universe, forms my idea of God.

— Albert Einstein.

✂

Is it fear or despair that is troubling this lovely dame? E.V. Saroja in Rajeswari Films' **Sumangali** scheduled to be released in September.

✂



COURTSHIP IN INDONESIA

MOHAMMAD ANSORI NAWAWI

The grindstone of change has erased many an old custom in Indonesia. But there is one tradition which even my more Westernized friends still observe: the ancient ritual of courtship and marriage—one of the cornerstones of our social structure.

Although we too live in the age of Rock and Roll, most of us still have very orthodox view regarding the proper relation between young men and women.

When a young man reaches marriageable age (20 or 21), steps are taken to choose him a suitable bride, generally a girl of 17 or

18. There are two ways of doing this: the time-honoured procedure of leaving the matter entirely to the parents or relatives, or the more modern method of allowing the boy to "locate" the bride himself. That, however, is as far as he can go. The final choice as well as courtship of the girl are left to the boy's parents and relatives. This is considered a guarantee against romantic hazards which are always possible because, as the old saying goes, love is blind.

The "screening" of the bride is a painstaking operation. First,

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the boy's parents and relatives (in most cases women) study the girl's "social credentials", her family, and her community reputation. Then narrowing their perspective, they focus on her "neighbourhood manners" and reputation. Last of all comes the *madek* or scrutiny of her household manners and habits including such small details as her way of welcoming and serving guests. The *madek* is usually carried out by the boy's distant relatives to avoid suspicion on the part of the girl or her parents. Sometimes, however, the girl's parents are informed of the intention beforehand.

When finally the boy's parents reach a satisfactory conclusion, the stage is set for the second phase of the ritual—the marriage proposal. Two or three women (usually the boy's mother or grandmother and two other relatives) take the proposal to the girl's parents. This visit called *melamar*, is usually announced two or three days in advance and the women bring with them a *tenong* or basket containing flour and sugar. The *lamaran* (proposal) is often presented in very poetic language, using intricate metaphors and similes. After the girl's parents have accepted the proposal, the discussion develops on the subject of the pre-wedding gifts and the dowry, for it is customary for the boy to give the girl some jewelry and clothes when the *lamaran* is accepted. Nowadays the dowry (*maskawin*) may run to Rs. 25,000 or more.

The next phase, *mutuskan rasan* or confirmation of the agreement is the last preliminary before the

wedding and takes place a few days after the *melamar*. This time the delegation may consist of men and they also bring *tenongs*, containing not only sugar and flour, but a complete set of kitchen essentials including such things as tamarind and salt. The discussion centres primarily on when and how the marriage is to be performed, and on this occasion the bride puts in an appearance to kiss the hands of her future in-laws.

The wedding proper is a solemn but simple affair. The marriage is performed at the home of the groom by a *penghulu*, a Muslim dignitary. The girl's parents and relatives are witnesses. The bride herself does not attend the wedding but stays at home. The real ceremony of pomp and lavishness is held on the day of *mungguh*, which means the ascending of the stairs.

Clad in two or three thick robes—the top one woven with much gold thread—and wearing a gold-trimmed hat weighing almost two pounds, the groom proceeds to the bride's house in a gay and colourful procession enlivened by old Arabic songs sung to the accompaniment of leather drums called *trabangan*. The procession moves extremely slowly, often taking 30 minutes to cover 50 yards, and if the groom's house is far from the bride's he starts from the house of a relative.

When he reaches the bride's home, old women are waiting to welcome him with a shower of yellow rice and *dous* or recitations from the Holy Quran. He is ushered into a room where his

outlive the other.

The groom spends the rest of the month going to and from his new and old homes. When he finally returns to his wife's home he brings with him all the kitchen utensils such as kettles, plates, forks, spoons, etc. Then the wedding is finally concluded with *selamatans*, thanksgiving ceremonies, held at both the

bride's and the groom's homes.

Such is the ritual of our marriage ceremony. The custom has survived for centuries because it has evolved with the times, accepting modifications and change. As long as it can retain this trait it will continue to survive and enrich our heritage.

—Unesco.

TACT

Although she found rationing very difficult, Mrs. Newrich would insist on giving small dinner parties, and on those occasions she allowed her young son to be present.

At her latest "little evening" her guests had just reached the dessert stage, and there came a slight pause in the general conversation.

The small son, eyeing the creamy trifle, turned to his mother and in a loud whisper said:

"Will the dessert upset me to-night, mum, or is there enough to go round?"

x

x

x

The mind is chameleon-like in one respect, it receives hues from without; but it is unlike it in another respect, for it retains them.

—B. St. John.



Rajagopal and Mynavati in a comic scene in *Senkotai Singam*

FORMULA FOR SUCCESS IN LIFE

Have you ever watched the faces of people as they go to work in the morning or as they stand in a queue? Often it is not a happy sight. Many people are today living in a state of mental apathy, indifference and cynicism. Life means little to them. They live in a land of dead dreams. For thousands a good motto would be "What's the use"? They have never got much out of life in the past and so they never hope for much in the future. Life for them has long since become a dull routine of working, eating and sleeping.

You have met people like this; the world is full of them. They are the ones who don't expect much from life and there you have the key to them. They have closed their minds to the possibility of anything interesting

ever happening to them, of ever achieving anything unusual, of having exciting new experiences.

Fortunately the world is not peopled entirely with this type. Others exist who realise the psychological fact that all things are possible if you believe they are, if you keep your mind open to the tremendous possibilities in life and in yourself. Some individuals have broad horizons, and keen sensitivity to what life can mean, not because they have more money or more education, but because they believe in life and its possibilities. They are not afraid to try the new way, they are receptive to fresh ideas. They go out of their way to meet new people to make new friends, they see far vistas. They have a great sense of the possible.

Some people long for education

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and they believe in their power to expand mentally. Somewhere, somehow, they find what they want and their outlook and world of ideas grow and expand.

Some people long for friendship but they never seem to believe in their own power to draw friends. And since they don't believe, they never make any creative effort to be friendly.

One man forges ahead towards his ambitions, be they what they may, and others look on, never for a moment daring to believe that similar success can be theirs. Or they pretend to themselves that those who have achieved are not really happy. And their own excuse for lack of success is that they are not cut out for it, or circumstances are against them.

How do they know these things are not for them? If there is something one wants to do or, has an urge to do, that urge in

itself is a potential sign of one's ability in that direction. It is a plain fact that we all go after what we really want. If we don't achieve what we thought we wanted, it is usually the case that we do not want it badly enough; what we actually wanted was to take the line of least resistance, which has brought us to exactly where we are now. If we really believed in the possibility of our achieving the thing of which we dreamed, we would do more in a positive way to do it.

We get what we expect from life, and no more. The psychological troubles of most people, their pessimism, inferiority feelings, and doubts stem from the fact that they don't expect much of life and in consequence they don't get much. To keep one's mind open to the future, to be awake to the possibilities in oneself, to be willing to pay the price



A fight to the death between man and beast—a thrilling scene showing Udaya Kumar fighting the rhinoceros in Davar Films' **Senkotai Singam**

in experience and effort—this is more than most people are willing to do. And then they blame circumstance for their failure to achieve what they vaguely wanted and hoped for, instead of seeing that their own lack of faith in themselves was largely responsible.

If you believe that the future has nothing for you then, frankly it has not. If you can't see good things—health, wealth, education, knowledge, travel, love, friendship ahead—then they won't be there. But to believe that these things are actually possible, and then to work for them, is to make them possible. This is not philosophy or theory. It is life as you must have seen it lived. Have you ever known a happy or successful person who did not in large measure embody the faith that was in him—one who believed in the larger potentialities of life and who acted on his belief?

It sounds very simple but if there is something you want you must first of all believe in its possibility. If you act and go for it, you may reach it, whatever it is. Even if you don't get the precise thing you set your heart on, you may come to see, in the experience of striving after it that fundamentally you wanted something else all the time. This insight in itself will be valuable. It will make you more clear-

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sighted about your ultimate aims and purposes. But in any case, if you don't believe, you won't get anything worthwhile.

So try to keep your mind open to all the new and exciting things that life has to offer. Keep a sense of the possible, knowing that what you want can be yours if you really have the faith to believe in yourself.—*Psychology.*

● SUPER SERVICE

"I ordered a dozen oranges, but you've only sent me ten," said the customer at a greengrocer's.

"All part of our service, ma'am," replied the assistant. "Two were bad, so we saved you the bother of throwing them away."
 * * *

Men would not live long in society, were they not the mutual dupes of each other.

—*La Roche.*

CAN TIME BE RETARDED?

According to the Theory of Relativity, the greater the velocity at which a body travels through space, the slower becomes the passage of time on that body. This retardation can be computed by Einstein's formula. It becomes considerable only at velocities closely approaching the maximum obtained in nature i.e., the velocity of light.

Is it possible to test the correctness of this hypothesis? In other words can time be retarded, can it be almost stopped, as the Theory of Relativity maintains? It would be extremely interesting to obtain direct proof of this. For this purpose, an experiment must be made to retard time, and direct measurements taken of the difference between the readings on the terrestrial clock and the clock installed on the space rocket.

According to the Soviet physicist V. L. Ginsburg, if a clock of very high accuracy be installed in an artificial satellite travelling at a velocity of 8 km. per second, and its time-readings be checked over the radio, the difference between its movement and that of similar clocks on the earth should be revealed.

The accomplishment of such an experiment can be of immense theoretical importance. It will show whether man can retard time, and, if so, how far he will be able to penetrate into outer space.

Alchemy of Beauty

Just as the food we eat becomes a part of our physical bodies, the thoughts we allow ourselves to think and the impressions we accept, become a part of our personality. How careful we are of the one and how careless we are of the other!

Thus writes Alice Stickles discussing the alchemy of beauty in the *Rosicrucian Digest*. We may select, she says, the very best food with which to start our physical day, but we pick up the morning paper and give our minds their mental food in the form of stories of crime and violence. Then perhaps we enter a bus or office and hear others complaining about the weather or relaying the news of troubles with the supervisors. Do you add to the gloomy thought-patterns of this group by adding to the pessimistic remarks? Or do you offer some cheerful suggestion?

We know there are days when everything goes wrong, and the chirping of glib Pollyanna platitudes does not help. We cannot always close our eyes to the red light which keeps us waiting or defeats our purposes. What we can do is to neutralise the suggestions of defeat and resentment which would pass into our subjective safe-deposit vault to become a habit of thinking or an attitude. We can talk to ourselves. Tell ourselves that gossip

and unkind criticisms are always distortions of the truth. Practise mental discipline. We can choose, analyse, classify and guard the threshold to our inner self until discrimination becomes automatic and evil or ugly impressions fail to impress us. Then gradually an aura of protection and enchantment will develop around us; it will attract better health and prosperity as well as better friends and environment. You may be surprised when many of the usual irritations and misfortunes leave you untouched as you radiate some of the beauty and truth which you have built into the structure of your own being.

Perhaps the day will come when exposure to beauty will be used as a therapy for the treatment of diseased minds and bodies. Beautiful and sublime retreats would be chosen for the sanitariums. Instead of dosages of drugs and injections and vaccines, the doctors would prescribe exposures to music and colour, supersonic treatments for the malignancies and mental hygiene and psychiatric therapy for personality problems.

x x x New Mechanical Mind

A new electronic computer system which performs advanced functions of the human mind was unveiled in Washington last month by the United States Navy.

Named the "Perceptron" it was developed by Dr. Frank Rosenblatt, research scientist at the Cornell Aeronautical Laboratory, under contract of the office of Naval Research.



The Perceptron consists of (a) a sensory system, which performs the functions of the human eye; (b) an association system, which learns to recognise and interpret visual forms and originates control signals to recording devices; and (c) a display and control unit which permits operators to observe performance which add to control the learning process.

The Perceptron's sensory system receives visual images through an optical device similar to a television camera. A mosaic of photocells serves a function similar to that of the retina in the eye. These photocells transform

light energy into electrical signals, which are carried by cable to the association system.

It is claimed that the Perceptron is able to distinguish letters of the alphabet, simple visual forms and pictures which are sufficiently dissimilar so that it is not confused by their similarity. Larger systems would be capable of recognising much finer shades of difference in visual forms, and could accept auditory as well as visual signals.

The possibility of perfecting responses to spoken commands raises the prospect, in the Navy's view, of an automatic translator which would be able to receive spoken inputs in the language and produce written or oral outputs in another language.

Automatic landing systems, automatic pilots and recognition systems of almost every variety, the Navy says, could conceivably make use of the "Perceptron". Application of the system to library research and gathering of data for scientific purposes is another certain prospect.

"Perceptron does not recognise forms, shapes or other items by matching them against a stored inventory of similar images previously fed into it by an operator, nor by performing mathematical analyses of characteristics," the Navy said.

"Instead, the recognition is direct, and essentially instantaneous, since the association by which a perceived stimulus is identified is derived in the form of new pathways through the system. This is much like a man who gets a direct view of an object through his eyes, from

which impulses flow through his nervous system to the brain, in turn enabling him to instantly recognise and identify that object for someone else."

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Electronic Road

In the near future, drivers in the United States may be able to nap, read a newspaper or watch television while motoring on electronic highways in the United States, according to highway authorities now concerned with developing controlled, automatic roads to reduce accidents and tedium.

When all the difficulties are solved, a driver will be able to travel to an electronic highway, push an "automatic pilot-type" button and relax and forget about travel problems as his driving at prescribed safety speeds will be handled by electronics.

The electronic roads, according to technicians, will function from buried cables and strands of wire in or alongside the highway which radiate signals that can be received by tiny transistorised receivers within the car. There will be three different frequencies, one controlling the steering mechanism, another warning of obstacles ahead, while the third will announce exits from the highway to nearby cities. Once the driver leaves the controlled highway, he switches off his electronic drive and reverts to regular motoring.

x x x

New Wonder Drugs

The achievements in medicine and other fields of science have enabled us successfully to influ-

ence the human psychology with the help of different pharmacological remedies. For instance, out of the flower of *Rawalfia Serpentina* a medicine called *Serpina* is prepared, which can reduce the arterial pressure and soothe a man. The psychiatrists are successfully using it for the treatment of those who suffer from fear complex and insomnia. The medicines *Miltan* and *Oblivan* act in the same manner. Thus, one tablet of *Oblivan* destroys in an otherwise normal man the feeling of fear which occurs due to various causes, without adversely affecting his general condition. It is also known that fear neurosis is satisfactorily cured by such an exotic drug as cobra poison, when used in a very small dose. While the above mentioned drugs are sedatives, there are other drugs, such as *Amphetamine*, which excites the human cells of the cortex or nervous brain, stimulates the process of thinking, removes the feeling of fatigue and decreases the urge to sleep.

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Giant River in the Sea

A new "river in the sea" 250 miles wide and 1,000 feet deep has been mapped by scientists participating in the U. S. International Geophysical Year (IGY) programme.

The new sub-surface current flows eastward along the Equator for at least 3,500 miles. Scientists spent 22 days measuring the current from the surface to a depth of more than 3,000 feet at the point where Longitude 140 degrees west intersects the Equator. They located the east-



flowing undercurrent only 100 feet beneath the west-flowing South Equatorial current at the surface.

Measurements of the sub-surface current indicate that it is as strong as a thousand major rivers and as swift as the Gulf Stream.

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Biggest Star

Until quite recently, the Epsilon in the Auriga's Constellation was believed to be the biggest of all stars. Its diameter is 3,000 times more than the diameter of the Sun.

But even this gigantic star is a mere midget compared with the Alpha in the Constellation of Hercules says a Soviet scientist. As determined recently, the diameter of this is 200,000 times the diameter of the Sun, which means that its volume is eight quadrillion times (1 quadrillion is a numeral with 15 zeros, i.e., a million milliards) the volume of the Sun. A ray of light travelling at a speed of 300,000 kilometres a second, which takes 8 5 minutes to reach the Earth from the Sun, and 5 5 hours to reach Pluto (its distance from the Sun is the greatest in the solar system) will cover a distance equal to the Alpha diameter in 12 days. If a jet plane could make a trip

around the equator of this star, it would take 80,000 years to cover the distance.

How far is this star from us? Light covers the distance between the Earth and this star in 1,200 years. In terrestrial measures this distance exceeds 11 quadrillion

kilometres; a jet plane could negotiate it in 1,200,000,000 years.

There are, however, no grounds for regarding even Alpha (of Hercules) the largest star in our solar system. It is only the largest of all the stars, the dimension of which are known today.

SENKOTAI SINGAM

Adventure has always beckoned man ever since God created Adam and Eve. In the remote ages the primitive man, perhaps, had no need to go out seeking for adventure. It confronted him at the very mouth of the cave he lived in the shape of wild animals and titanic forces of nature over which he had no control. But to-day most people lead a placid and orderly life. And yet the thirst for thrill and adventure sometimes prompts some intrepid souls to go climbing the Himalayan peaks or hunt for the Yeti, or yearn for a trip to the Moon or Mars.

Adventurous pictures have always had a good box office and Davar Films' *Senkotai Singam* perhaps is the first South Indian film providing jungle thrills, with Udaya Kumar acting as the hero and Saroja Devi as the heroine. Most of the picture was shot in the forest of Mudumalai and at Ooty and the scenic beauties of nature in its majestic wilderness is so pleasing and captivating.

Pandari Bai, Mynavathi, Bahah, V. R. Rajagopal and others are in the cast. V. N. Reddi directed the picture.

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NO SUCKER

"Good morning, sir, I'm looking for a little succour," smiled a tramp.

"Well, you've come to the wrong place. I am not one!"

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THE ANALOGY

"Why does a bridegroom have to take his bride's hand in church?" asked Jones of his newly-married friend

"Oh, it's just a formality—like two boxers shaking hands before the fight."

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"Yes," said Mrs. Haines proudly, as the group was discussing her husband after dinner. "Richard hasn't had a drink for over a year."

"That's wonderful," said a guest, "it takes a strong will to do that."

"Yes," answered the wife. "That's what I've got!"

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Applause is the spur of noble minds, the aim and end of weak ones.

—Colton.

IMPORTANCE OF BHAKTI

VELANDAI

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

Man alone, among the creatures of the world grows vertically while the other creatures grow horizontally. This indicates that he should also grow taller in his spiritual stature. Such an eminence comes from *jnana* which alone gives abiding peace or *shanti*.

Man undergoes troubles and pains in a greater measure than other animals, but that is compensated for by his capacity for *jnana* which makes for the realisation of Truth and the experience of *ananda* or supreme *shanti*. *Jnana* itself begets *ananda* and *jnanananda* is *parama mangalam*. Iswara is the nature of this *jnanananda*. He is the Paramatma in whom all auspicious qualities are fully affirmed in a superlative measure. Even as the ocean is the repository of all waters, Iswara is fulness, the All. There is no other to Him. He is the all without a second. That is Advaita. *Idam Sarvan Purusha Eva*, all this is the Paramatman, says the Sruti. Sri Sankara expounds this truth with *yukti* and *anubhava*. But mere intellectual comprehension of it is not enough. It must be realised as a fact in one's own experience. For such realisation grace of God is needed. We begin with a feeling of distinctness



from God. The predicament of worship is one of duality of deity and devotee. But even then the devotee does not feel that God is external to him and to the universe; but he has the consciousness that God is immanent in himself and in every particle of the world, indwelling everywhere and in everything, however minute. Our duty is to worship Him in this way with devotion and if we do so, He reveals His true nature to us. The Bhagavan said in his Gita, *Bhaktiyamam abhijanati yavan yachasmi tattvatah*. The word *bhaktiya*, meaning through devotion, shows that it is the means for the realisation of the truth of God's nature. Advaita,

Vashistadvaita and Dvaita are one in this emphasis on bhakti to obtain God's grace. To whatever school we belong, we should invoke that grace through bhakti leaving it to Him to reveal the truth of His nature. All acharyas have stressed this need for bhakti.

This devotion, His Holiness pointed out, must evidence itself in fulfilling God's commands, in observing the duties laid on us in the Vedas. To say that one has devotion to God, but does not act up to His command is meaningless. Performance of prescribed duties is the sign of true devotion. Doing one's karma one should dedicate it to God. Obligatory duties are *Nitya* and *Naimittika*. Vaishnavites significantly refer to them as *ajnakainkarya*. Such performance of karmas as detailed in the Vedas is true Iswara aradhana. They not only bring about personal merit, but also secure the welfare of the world. Thus do dharma, bhakti and jnana constitute the scheme of salvation.

I have been endeavouring often to point out that we are the inheritors of the Vedas, the Puranas, the Dharma Sastras, and the numerous devotional works both in Sanskrit and Tamil. Our Nayanmars and Alvars have poured out devotion from the bottom of their hearts and given us works unsurpassed in their

beauty and in their wealth of knowledge. We have also in our land innumerable temples the like of which the world has not seen. If we take the census of the places of worship in this world, we will find that India contains more temples than the places of worship of the rest of the world put together. Nearer home Dravidanadu contains more temples than the rest of India. Similarly in respect of devotional, hilosophic, ethical and religious works, India has produced more works than the rest of the world. In this respect too, Dravida country leads the rest of India and tradition has it that the vedic religion, philosophy and dharma and bhakti are preserved much more on the banks of the Kaveri and Tambaraparni than anywhere else in India.

But it is a matter of regret that many people know more about Milton and Shakespeare than the wonderful compositions of our own scholars and saints. If today the name of Mahatma Gandhi and Pandit Nehru are better known in other parts of the world it is due to the fact that they are the products of a rich and pulsating culture that has been preserved by methods which have won the admiration of the world. Being inheritors of such traditions it is our duty to take steps to preserve all these wonderful things to posterity.

• THE DISAGREEMENT

"Hullo, Brown, so you've got the sack?"

"Yes, there was a disagreement."

"Between you and the boss?"

"No, between the cash book and the till."

SAGE WHO PUT A CURSE ON YAMA!

SWAMI SRIDANANDA

In a forest of stately trees and thick bushes stood a small thatched hut. In that hut there lived a simple and devout soul known by the name of Mandavya. Mandavya was given to unsparing austerities and deep contemplation, which earned for him the warmest admiration from his contemporaries. It was none too uncommon a practice with him to remain absorbed in meditation for hours on end. On one such occasion when the sage was lost in samadhi some questionable characters trespassed into the holy precincts. They buried a treasure there which had been stolen from the King's palace and disappeared as abruptly as they came. Close upon their heels, as it were, there arrived a party of the king's men—say police—in search of the robbers. They had no difficulty in recovering those valuables from the very pit where those intruders had buried them.

The police wanted to track down the culprits. But the thieves had left no trail behind. The police entered the hut and saw Mandavya in samadhi. They thought the holy man could give them some hints about the miscreants. In vain they shouted at him to wake him from his meditations.

"Did anybody come here, sir?" they shouted.

No reply.

"Have you noticed any stranger

in this place?"

No answer.

"Who buried this treasure here?"

Silence.

"Do these belong to you?"

"Have you got anything to say about these jewels?"

Only the trees echoed their queries.

At last, disgusted with Mandavya the police shouted with indignation, "Did you bury these jewels?"

There was still no answer and the king's men grew angry. They had anyway recovered the stolen jewels and they thought Mandavya was the culprit and as things stood, they found no cause why he should not be proceeded against.

They went and reported the matter to the king. Mandavya was found guilty.

In those days it was not rare for justice to be more criminal than the crime itself. Capital punishment was considered an all round remedy for the treatment of anti-social evils.

According to the practice of the time, Mandavya was mounted on a trident and was left there exposed to sun and rain and wind. The sage lay there waiting for death to relieve his suffering.

In the night, other sages who were doing tapas in the same forest, came to him in the form of

birds to offer their sympathy and consolation to him in his suffering. They wondered how a pure soul like Mandavya could merit such a punishment. They did not hide their feeling from him and expressed: "In this relative world the wise say that effect follows cause?"

"Yes, there must be a cause for my sufferings too," replied Mandavya.

"Saintliness and sin go ill together," they said.

"Yes, I too cannot account for this since I don't remember to have done any sin in this life. But it can well be the result of sins committed in former lives."

The sages accepted the hypothesis as there was no other explanation for the mishap. They blessed Mandavya and took leave of him.

This brief conversation between the sages and him was overheard by the sentry who was keeping watch there. He carried the news to the king who in his turn ordered the release of Mandavya from the gallows at once. But no sooner the body was taken down than life expired.

Mandavya's spirit went to the court of Yama and challenged his jurisprudence and demanded an explanation for the punishment meted out to him on earth. "May

it please you to tell me Sir, how I deserved it?" enquired Mandavya.

"Most revered sage," said Yama, "I am constrained to say that you had indulged in cruel sports as a child."

"Of what description, please?" asked Mandavya.

"As a small child you had revelled in torturing and killing insects by piercing them with a needle. So you have been punished for your own atrocities," replied Yama.

"I was but a child then. I am sorry to say that you have erred grossly and sinned foolishly. All due to carelessness, mind you. You should have known better as a judge. A child up to the age of eleven is exempted from all sins. It is a well known fact. You have been blind to this fact. You have not been as alert as your position demands of you. Therefore I curse you to be born as a human being on earth. There you will learn the subtle difference between *dharma* and *adharma*," said Mandavya.

Due to this curse Yama was born as Vidura on earth. He is an important character in Mahabharata, highly noted for his judicial insight and mature wisdom.

THE MISER

"George," stormed the angry wife, "you don't know what I go through when you keep on snoring half the night."

"Don't I?" replied her husband. "I know I've been missing a good deal of my small change lately!"

x

x

x

Be not angry that you cannot make others what you wish them to be, since you cannot make yourself what you wish to be.

— Thomas A Kempis.



P. V. RAO, VASUDEVAPURAM, MADRAS-5

MESHA RASI or ARIES

Your planetary map during this month reveals better state of affairs obtaining around you. Your lord Mangal in his own house aspected by Guru is favourably configured for the success of undertakings already commenced. As Mangal would have it, there may be friction, quarrels, excitement in all your affairs before you meet with success. First half shows disturbed domestic circle and your dissatisfaction with your relations and friends who may not agree with you. Your general health also may be disturbed on account of Saturn's movement in the abdominal region. This is a favourable time for operations, if any, for the sufferers of stomach complaint. Financially this month is more convenient. Sudden money may come to you. Avoid differences of opinion in your financial dealings. Second half shows that one of your sons will come up well. A chance

may arise for you to go to your native place or see a near relation. Officially, there may be some disappointment in the beginning. But before long in the last week you may be favoured departmentally. New work may be entrusted to you with greater responsibility and trust. Merchants will do well to avoid any element of speculation till the 23rd as otherwise there may be sudden loss incurred. Partnership will be under disturbed waters for some time. New partnership may be proposed to their advantage.

1, 2, 8, 13, 22, 26, 27, 31 are better days

VRISHABHA RASI or TAURUS

Planetary alignment does not favour a successful and carefree month for your state of affairs. Mangal and Guru are unfavourably situated causing disappointment, excitement, intemperance and differences of opinion with others. Your

$\frac{1}{2}$ Kriithika
Rohini & $\frac{1}{2}$
Mrigashira

secret enemy is just behind you waiting for your weak moments and trying to take advantage of you. Better avoid any discussion for controversy's sake as you may not succeed therein. You may create enemies by your words and deeds. Financially this month may be of a mixed character. First half may prove more convenient. Second half may bring about heavy pressure and loss in any business or undertaking. Domestically this month keeps you more busy than ever. Second half may bring about a house move, an investment over land or house or a vehicle. You may not be happy in the domestic circle on the whole on account of disintegrating elements around you. Officially, this is a favourable month for a transfer, if any. You may not be favoured by your boss, on the other hand you may be blamed by co-workers. Your work may not be satisfactory to your boss. Merchants will not be lucky during this month. Business venture may not prove gainful. Differences with partners may prevail.

1, 4, 6, 14, 16, 19, 22, 23, 24, 26, 28, 31 are better days.

MITHUNA RASI or GEMINI

This is a very favourable month, full of successful activities, and financial benefits. Your lord

‡ Mrigashira
Ardra & ‡
Punarvasu

Budha becomes exalted on the 9th in the 4th house indicating that you are inclined to domestic affairs, residential improvements or change etc. Investment problem is very propitious during this month. A journey may also

occur. Guru and Sukra and Mangal are all favourably configured so that you may find yourself working successfully in the line of least resistance. Mangal in the 11th has special significance in the matter of financial gain, friendship, admirers, sympathisers and patrons. You will be very popular in your surroundings. The only point of disadvantage in a few cases is the health problem causing anxiety but not danger to life. Operation where found necessary may be performed with entire success. Friends and acquaintances will be many. But beware of false friends also lest you should be treacherously treated. General health will improve in the second half. Avoid quarrels with near relations. Your children will be faring well to your satisfaction during this month. Financially this is a very convenient month. In a few cases where pressure is felt, money may be raised easily on a temporary basis. Domestically you will be more happy than ever. Officially you may gain through your boss's grace. Merchants will do well in their speculative businesses. Partnership may prove quite profitable. New partners may be entertained successfully.

2, 4, 7, 11, 12, 13, 16, 17, 21, 22, 24, 28, 30 are better days.

KARKATAKA RASI or CANCER

Planetary alignment promises favourable trend of events around your life during this month. The month

‡ Punarvasu
Pushya &
Ashlesa

starts with benefics flanking on both sides of your rasi indicating self protection and general success attending all your undertakings. The special feature of this month is the position of swakshetra Mangal in the 10th house aspected by Guru forming a Raja yoga and revealing your popularity. You move in high circles. Mangal's position in the 10th house may make you arrogant and showy in all your affairs. Great care is necessary in your word and deed, lest you should wound the feelings of people with whom you are moving. Domestically this is a very harmonious month especially in the second half. Financially you may improve when compared with last month. Second half in particular will offer better financial conveniences and all your commitments will be equitably met with. Officially this is a very lucky month. You may occupy higher position through the favour of your boss. Merchants will be lucky during this month. They will have new business to start with and new customers to patronise them.

1, 2, 7, 8, 11, 13, 17, 21, 23, 24, 29, 31 are better days.

SIMHA RASI or LEO

With the exception of the two planets viz. Mangal for the whole of the month and Sukra till the 11th of August, and Surya after the 11th all

Makha,
Poorvaphal-
guna and
½ Uthara-
Phalgun

other planets are unfavourably configurated during this month. Your lord Surya in the 12th house is very much afflicted being



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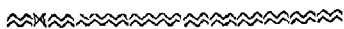
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aspected by Mangal indicating that you will not enjoy peace of mind in respect of your relationship with elders or parents or seniors, in your day-to-day activities of life. Avoid as far as possible friction by discussion or conversation lest you should feel yourself defeated. Domestically too, first half does not promise a happy time. Second half is better when your ruler enters his own house. You will be more encouraged by the results of your attempts, there being help from higher-ups, elders and parents. Distant journey may be envisaged or favour from people at a distance, will also be enjoyed. Legal matters may occupy your mind for some time during this month. Better results may be awaited in the next month. Your lord Surya is aspected by San who will not make it easy for you to work in the line of least resistance. Troubles through elderly persons or health disturbance may be in the month's picture. Reading,

writing, correspondence, may be very much favoured during this month. Financially though expenditure is high, first half may be found more convenient in spite of heavy commitments. Second half may prove more gainful through the favour of your boss. Merchants will find this month favourable enough. They may gain more money in the first half than in the second when their commitments will increase.

1, 2, 4, 7, 11, 16, 20, 22, 24, 28, are better days.

KANYA RASI or VIRGO

This is a very favourable month for your affairs in general. You will be popular and successful in the sphere of your activity.

Guru-Sukra trine in the first half is a favourable testimony to your popularity, new undertakings and new connections or associations. Mangal alone with Kethu in astama may result in many pin pricks in whatever you attempt to do. But for Guru's aspect to Mangal there would have been greater accusations, blame or discredit. Mangal also indicates health trouble or operation in a few cases for stomach troubles. There may be fear felt now and then and great care is cautioned in all your letters, correspondence or communications so that you may avoid unnecessary criticism or censure at others. Financially, this is a very favourable month.

Income will be good; expenditure also may go up for good causes. Domestically this is a good month of harmony and happiness around you. Officially first half is more favourable in spite of seeming trouble or remarks against you by your superiors. You may gain your boss's grace by the end of the month. Your work will be heavier than before. Merchants will be luckier than in the last month. Partnership will work well yielding good profits. New partners may be entertained.

1, 2, 11, 16, 22, 24, 27, 30, 31 are better days.

THULA RASI or LIBRA

Planetary map discloses a promising month for you. Your ruler in the 9th and then in the 10th, passing

two houses near the meridian will register your success in all your cherished plans. You may gain favour through people at the top or elders and will be always optimistically inclined. The solar course through the 10th house is another benefic factor during the first half in particular. An officer friend or an elderly person will patronise you much so that your aspirations may be fulfilled during this month. Second half is equally good in matters of social and professional life. Mangal in the 7th will bring you forward to be individualised in the sphere of your activities to a greater extent than before. Being the lord of income Mangal indicates better state of financial affairs than before. Second half shows greater improvement still. Avoid

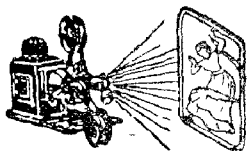
financial dealings with friends who may not prove sincere and real friends. One of your elders, if you have one, will come up well to your satisfaction. Officially the month offers greater encouragement than before. You will be patronised by your boss more than ever. Merchants will be lucky particularly in foreign business. Partnership business may be formed anew to the advantage of the existing partners. Extra money may be collected easily for the benefit of the company.

1, 4, 7, 8, 12, 13, 15, 16, 21, 24, 28, 29, 30 are good days.

VRISHCHIKA RASI or SCORPIO

Planetary alignment does not sound favourable $\frac{1}{2}$ Vishbaka, Anuradha. & Jeshta, during this month, particularly in the first half. Your ruler in the 6th house shows that you are surrounded by enemies or troubled in health. There may be troubles with near relations also. Paternal or maternal uncles will have something or other to do with you. Avoid friction with them. Your general health on account of Sani in lagna may not prove good owing to stomach derangement and excessive generation of heat in the system. Financially you may not be happy. There may be money raised temporarily for your needs. Indebtedness will increase. Domestic harmony may be found wanting. Your own relations with disruptive tendencies are responsible for this disturbed home circle. A change as to residence may be in the month's picture in the second

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GOPALPURI, ALIGARH.

half. Beware of workers or servants who may not prove honest towards you. Officially second half is better than the first half in which there may be differences with the boss. Work will be heavy throughout. Merchants will do well during this month with borrowed money. Distant business may prove more gainful. Partnership may be under disturbed waters.

1, 4, 6, 7, 11, 13, 15, 16, 17, 19, 22, 24, 28, 30 are better days.

DHANU RASI of SAGITARIUS

Planetary combination characterises the results of this month as an admixture of both good and bad influences at work against you. Surya and Sani are ill placed causing you domestic worry, official anxiety or differences of opinion and financial pressure. The solar course in the first half refers to your disagreement with elders or superiors in the first half. Better relationship is established in the second half onwards. Mangal in the 5th and Sukra in the 7th may help you to gain social success and popularity in the sphere of your work. One of your children will come up well or in a few cases birth of a child may be an agreeable surprise. The aspect of Mangal to the 12th house indicates increasing items of expenditure beyond your control and differences with others in your financial connections. Family property or division of common fund may come under dispute and differences for settlement at an early date. Guru's aspect is helpful to gain the favour of elders in the matter of important disputes or differences. Heavier expenditure is noticed in the second half when Saturn aspects Surya. Domestically first half may be slightly better. Investment problem becomes more propitious in the second half. Avoid differences with your near relations. Officially no gain is indicated. Second half is better when you may be favoured by your boss. Merchants will be lucky during this month.

‡ Moola,
Poorvashada
‡ Uttarashada

Second half favours foreign business. Rash speculation may entail heavy loss since Mangal aspects Sani in the 12th house.

1, 5, 8, 10, 17, 19, 24, 26, 27, 31 are better days.

MAKARA RASI or CAPRICORN

Planetary set up promises a congenial month for your state of affairs during this month. First half perhaps may not be so favourable as the second. Your ruler Sani is in the 11th house of wishes and desires and with Guru in the 10th and Mangal in the 4th he must be able to help you to succeed in all your attempts where occupational matters are concerned. Change of residence or business will be tackled successfully. A friend of yours will rise up to the occasion and extend a helping hand to you in financial, professional or domestic matters as well. Any court case had better be postponed. Health problem may engage your attention. Some chronic complaint is indicated. Eye sight in some cases may be affected since Saturn aspects Surya in second half. This is a very favourable time for settlement of family division question. Financially in spite of strain there is relief enjoyed unexpectedly. Officially there may be unexpected anxiety for sometime but you will soon get over it to your advantage. Your work will be heavy and your relationship with officers may not be quite happy. Merchants will find this month advantageous. More profits will be bagged

‡ Uttarashada
Sravana
Dhanista ‡

than before. Partnership will come under disturbed waters. Unexpected cheating is envisaged in partnership. Foreign business may prove profitable.

1, 2, 4, 5, 7, 11, 14, 16, 17, 21, 23, 30, 31 are better days.

KUMBHA RASI or AQUARIUS

Planetary alignment sounds favourable for your affairs in general during this month, The solar course through the 6th house in the first half refers to physical indisposition, domestic concern, anxiety about family affairs, court cases, if any, favours from higher ups or a distant place, money from associations, companies, or bank etc. Your lord Saturn is highly elevated but aspected by Mangal which may make you excited, impulsive and hasty in judgment for which you may regret latter on. Journalists, writers, travellers, advocates and insurance workers will fare well during this month in particular. Publishers will be unusually lucky. Correspondence and letters will bring in happy news. One of your brothers will come up well to your satisfaction. Domestically first half may be better than the second when Sukra enters the disruptive house of enemies and inconveniences. The second half is more favourable to you and you will be pushed to the forefront so as to become more individualised in the sphere of your activity. One of your sons will give you great satisfaction. Financially this is a better month, as to conveniences

‡ Dhanita
Sathabhisha
& ‡ Poorva-
bhadra

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ALIGARH.

and stability as the month is under way. More money will be spent than saved on account of the aspect of malefics viz, Surya and Sani to the 12th house. These aspects also bring about trouble through secret enemies against which you must take timely precautions. Officially you may gain more than you expect. You are in the good books of your boss and therefore you will be more favoured during this month. Your work will involve greater responsibility and trust. There may be executive work entrusted to you (in a few

cases). Merchants will have a happy time of it. Foreign business is a lucky feature of this month. Business expansion is rendered easy.

1, 2, 5, 6, 7, 11, 12, 15, 19, 22, 23, 27, 31 are better days.

MEENA RASI or PISCES

Planetary alignment does not

Poorvabaadr
Uttarabhadra
& Revathi

prove encouraging during this month. Your lord Guru is in

the house of disappointment viz. the 8th house and is passing through his enemy's house showing that you are not having a peaceful time and carefree surroundings. Guru's position may aggravate your health problem which has already overwhelmed your mind. Nervous breakdown or accusation from your near relations will be in the month's picture for some time only. The solar course in the 5th house will make your mind unsteady and his course in saptama, better in health. But there will be enemies at work against your interests. Your own relatives will prove to be your

enemies working from behind you. They may become more aggressive in the beginning but will be humbled down as the month is under way. Mangal's position in the second house is fairly good for finance but his conjunction in Kethu negatives the accrued financial advantages or conveniences. The month is one of high pressure for money; consequently hand loans may have to be raised temporarily in a few cases. Reduce your commitments during this month. Domestically the month may not prove in any way better than the last one. Officially you may be worried for some time only. Second half may prove more anxious and in a few cases even transfer may be probable. Avoid discussions with your boss, lest he should misunderstand you. This may not prove a bad month for merchants in spite of seemingly unfavourable positions of planets. Partnership in particular will be prosperous. Foreign business also will respond equally well.

1, 5, 7, 10, 12, 13, 16, 17, 21, 22, 30, 31 are better days.

CANCER DETECTION

Early diagnosis of cancer is possible, according to Alexander Chizhevsky, a prominent Soviet scientist. Prof. Chizhevsky has formulated a mathematical equation describing the movement of erythrocytes in the blood vessels. The blood of a healthy man contains a definite amount of red corpuscles, which is reduced when disturbances occur in the organism. One of the composition of the blood makes it possible to detect a cancerous disease at its earliest stage.

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Be a pattern to others, and then all will go well. For, as a whole city is infected by the licentious passions and vices of great men, so it is likewise reformed by their moderation. —Cicero,

Kasturba Medical College

The Public Welfare Foundation, Washington, has sent a cheque for 1000 dollars to the Kasturba Medical College, Manipal. In a charming letter enclosing the cheque the President of the Foundation says that they had heard about the college and how it has been organised through the efforts of local citizens. "Several members of the Board had the idea that the college might need medical text books which are very costly. This fund could be used for that purpose or perhaps you have promising applicants for entrance to the college who have part of the funds necessary to enter but need help. Whatever seems most urgent is a matter of your judgment."

This letter from across the two seas speaks volumes to the popularity and prestige of this unique institution which has been built up in the short period of five years.

The college which owes its existence to that remarkable genius Dr. T. M. A. Pai, is unique in the sense that it was started without government help. Several well wishers and know-alls had shaken their heads. It is a mad scheme bound to fail, they said, but Dr. Pai and his colleagues had faith in their cause and faith in themselves. And the college has thrived and the first batch of students passed out of its portals in December last year. The examinations were conducted in the presence of representatives from the Karnataka University and the Indian Medical Council. About the standard of education the Vice-Chancellor of the University says: "I am glad I have this opportunity of congratulating you on the maintenance of a high standard in your Medical College. Most of the examiners saw me and told me that the students' performance in the examination was very good both in theory and practice."

So satisfactory has been the record of the college that at the instance of the Government of Mysore it has started a two-year condensed course for medical licentiates of the Mysore State. Preparations to start post-graduate courses are also under way.

Apart from the Medical College two new technical colleges were started last year in Manipal—the Manipal Engineering College and the Udipi Law College.

In the course of the first Convocation address Sri B. Vaikunta Baliga, ex-minister of Mysore, said:

"One should not be surprised if by the grace of God and the effort of man, Manipal goes down in history as a modern Nava-dwip of Gauranga days or Kashi Vidyapeet of old. One need not get disheartened by the small beginnings of the institution. It is pregnant with possibilities. Great things have all come out from small and humble beginnings."

How prophetic the words have turned out to be!

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Spare Time Students In Britain

Each evening from September to June well over a million men and women in Britain go back to school when their day's work is over. This great army of volunteer students comes from all walks of life--from offices and factories, shops and homes, professions and trades; their one common characteristic is a love of learning.

Some of these evening students attend art and technical colleges, others join classes arranged by the extra-mural departments of the universities, but most enrol in some of the varied institutions collectively known as Evening Institutes or "Night Schools".

Evening institutes in Britain have a complex history, reaching back to the Sunday schools and trade schools of the eighteenth and nineteenth centuries. Today they are meeting the ever-increasing demand of the adult population for further part-time education.

Wide Range of Subjects

In London, where more than a quarter of a million students attend evening classes each year, there are several hundred night schools. Some of them are small, having only a few classes in such subjects as handicrafts, music, or physical culture; others have thousands of students.

These courses, which cover a range of subjects almost as numerous as are to be found in an encyclopaedia, follow a simple law of supply and demand. If a sufficient number of people write to the Principal to ask for instruction or lectures on a particular subject, it will be included in the curriculum. There are courses on almost everything, from criminology to weight-lifting, from watchmaking to mechanical engineering. A London taxi-driver wishes to learn Italian; a housewife has signed on for a course in nuclear physics; a grandmother has decided to take piano lessons. "It's fun, and it peps us up the mark," they say.

Housewives Too

One quarter of all the students in evening institutes are women. They study as varied a range of subjects as their male colleagues. At the same time there is great interest in classes devoted to the traditional "womenly subjects". Many of these students are housewives differing widely in education and social background but finding common cause in their wish for instruction in catering and cooking, making clothes for the family, or renewing and renovating the furnishings of the home.

Many attend classes before they marry to prepare themselves for domestic responsibilities, others go to develop potential gifts as

artists and craftswomen; some are older women whose children have grown up and left home. The scope of their studies is being steadily extended to include health, household management, parent-craft and those aspects of sociology and psychology which affect the well-being of the family.

Communal Workshop

For men—and an increasing number of women—the evening institute woodwork class is the nearest approach to a communal workshop. It attracts people of all kinds; a class in which the ages range from 15 to 70 may include pupils varying from a retired surveyor to a boy apprentice. Quite often boys, men and women all work together to make furniture for their own homes—anything from kitchen furniture and fittings to ambitious pieces in oak or other hardwood.

Many of the classes develop according to local needs. At one institute a metalwork class might be arranged; at another, craftsmen students will produce fine hammered work in copper or gilded metal. A popular subject in urban institutes is the car-maintenance class, in which the instructor is often a local garage proprietor. There is a boat-building class in a Thames-side town, one on navigation in a south Devon fishing town, and another on welding in a small Midland town, remote from a technical college. An interesting development is the provision of such classes in prisons and other corrective institutions.

GOLD FROM SEA WATER

You will hardly believe it, but when you drink a glass of ordinary water you drink down some pure gold with it. True, the amount is so small that it can be detected only with the aid of extremely sensitive instruments.

“Gold is also to be found in the waters of the seas and oceans,” says Soviet scientist Dovankov. “The average content of it in sea water is about 5 milligrams to the cubic metre. The first grains of sea gold have already been obtained.

“Sea water contains the salts of many other metals, such as platinum, silver, palladium, and of such rare metals as radium, titanium and germanium.

Age Old Dream

“People have for long attempted to obtain gold from sea water, realising that, like other metals, it is washed into the sea out of the continental rock by ground waters and mineral springs. These attempts were unsuccessful, but the idea of the possibility

of getting gold out of water continued to occupy the minds of scientists. And this is not surprising, for if all the gold was extracted from the world's ocean there would be two kilograms of this precious metal per every inhabitant of the earth!

"The Moscow Institute of Chemical Technology has evolved a cheap and convenient method of extracting gold from sea water. The initial experiments were conducted with sewage waters. The trapping installations with resin exchangers for extracting gold already working in Moscow, Leningrad, and other cities have fully justified themselves. But the Soviet scientists continued to search ways, for extracting gold from the sea water.

Resin Filters

"Numerous experiments were continued with resin exchangers capable of selectively absorbing various elements. For practical tests of the possibility of extracting gold from sea water a filter with resin exchangers was taken on board a research ship cruising in the Pacific Ocean.

"When it was brought back to Moscow and processed, it gave up pure gold recovered from sea water.

"There is a real possibility of wide-scale development of this new and interesting industry. The task is to launch the manufacture of sufficient quantities of resin exchangers which become virtually saturated with gold when water is let through them. But the use of resin exchangers for gold extraction is only one of numerous fields of application for them. They will soon find application in practically every branch of technology and for utility usage."



SPACE SHIPS OF FUTURE

A suggestion that the energy of electric fields in cosmic space be used to power the space ships of the future, has been made by Professor Georgy Pokrovsky in the youth magazine *Tekhnika Molodyozhy* (Engineering for Youth). He points out that apart from the fields of gravity there are in cosmic space other power fields electric and magnetic. These fields have not yet been adequately studied. But their existence and the enormous significance are now beyond doubt. It is known that the particles which carry electric charges and make up cosmic rays develop, in their movement in cosmic electromagnetic fields, speeds approaching that of light and a vast energy. These fields may be likened to gigantic super powerful accelerators of elementary particles created in the nuclear physics laboratories in various countries in recent years. These cosmic electromagnetic fields may be used for the guided flight of space ships.

AUTOMATIC POSTAL CLERK!

A new electronic machine which can read typewritten addresses on envelopes and then automatically sort them according to the city and state to which they are to be sent has been developed. The machine, still in the experimental stage but already tested in a post office, is the invention of Intelligent Machines Research Corporation of Alexandria, Virginia.

In a fraction of a second the machine reads the bottom, or city and state line of an address by sensing the location of letter strokes. This enables it to analyse the writing and identify the letters of which it is composed. The machine can read various size of types by means of a so called "comparator circuit," which adjusts itself for each envelope, according to the height of the first letter of the first word in the address.

At present the machine cannot read handwritten addresses. Eventually, however, it is believed that it will be developed to the point where it will be able to read a "significant" number of such addresses. Variations in handwriting are so great, however, that no machine can be "taught" to recognise all of them, the company says.



SOLAR BATTERIES

Transistors are indeed marvellous. After certain specific treatment, transistors can convert thermal power into electricity, turn red into blue and vice versa. They can be used to measure the temperature of the stars, or to use cold in order to heat a house or to cool a house by making use of heat. Thanks to transistors the size of radio sets can be reduced a hundredfold, transistors can accumulate light and then release it at a given signal. And yet the most important property of transistors is their ability to convert light directly into electric current with a comparatively high coefficient of efficiency.

Used In Sputnik

Solar batteries are in existence in a number of countries but their efficiency is said to be two or three percent. But Soviet scientists claim that they have developed such batteries with about ten percent efficiency

The third Sputnik has been equipped with them. The surface of Sputnik III is in some places covered by thin plates of monocrystal silicon. The intensity of the current produced by each of

these silicon cells may be as much as 0.5 volt, and they have an efficiency of from 9 to 11 per cent. Thus, helioengineering, which is still a young science, has already left the confines of our world and entered outer space.

* * *

A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life. —Milton.

The sublime and the ridiculous are often so nearly related, that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again. —Thomas Paine.

When men grow virtuous in their old age they only make a sacrifice to God of the devil's leavings. —Alexander Pope.

If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency. —Sir Joshua Reynolds.

Three things drive a man out of his house—smoke, rain and a scolding wife.

The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman.

The devil tempts all but the idle man tempts the devil.

The charitable gives out at the door and God puts in at the window.

That which was bitter to endure may be sweet to remember.

Sweet discourse makes short days and nights.

Small sorrows speak, great ones are silent.

Riches serve a wise man but command a fool.

A man without money is like a bow without an arrow; a ship without sails. —Dutch proverb.

He that is known to have no money has neither friends nor credit. —A Chinese proverb.

If a man's money be white, no matter then if his face is black. —A Turkish proverb.

When money speaks, truth keeps silence. —A Russian proverb.

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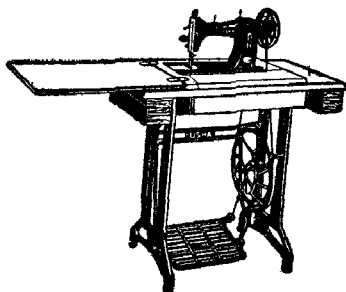
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