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She was just a waif when fate directed her steps to the tent show and there she remained.

THE PRIESTESS OF PULAU SUKA

GEORGE A. FLORIS

We had touched the shore of the island by dusk,—a sinister, pearl-misted dusk characteristic of the equatorial belt. My companion in the sampan, Keith Martin by name, leaped to the shore with catlike precision, fraternally lending me a hairy paw. Under our feet the rotting bamboo pier strained complainingly.

"Hm," mused Keith. "It is a beastly night," and he glanced nervously at the darkening sky. Keith is a retired customs official and he had interested me with the strange story of the priestess of Pulau Suka, a desolate island off Singapore. He had heard of her and her odd companions from one of his colleagues.

He led the way and I plodded behind him, breathing heavily. The air was thick with heat, the stench of tidal mud and echelons of insects. For an island so close to Singapore at the principal thoroughfare of the world the night was singularly free of sounds.

We strode silently, cutting an angle away from the primitively constructed, ramshackle wharf inland. Then the jungle tiered before us, presenting an advance guard of crouching shrubbery, then an erect and bristling phalanx of tall palms through which the sickly watermelon-rind green of sunset's afterglow fashioned grotesque arboreal convolutions.

Keith seemed to know where he was going, so I burdened him with no questions.

So this was the "Happy Island"—*Pulau Suka*—but for what reason it bore this tag I failed to see. Perhaps it was the happy retreat of the sea pirates in the olden days.

Keith had arranged with the Malaya fisherman who had rowed us across the channel from Singapore that he should wait and pick us up for return after midnight. The night was still young and we could walk at leisure under a sickle moon.

My curiosity was aroused at a sound, at first a prolonged wail,

then as we neared the place concerted jumble of repetitive words which I figured to be chanting. It flowed with liquid staccato from a clearing and it arrested our plodding footsteps. Keith pushed aside the tangled vines and branches, and we peered at the scene.

Torches and human forms wavered in the moonlit glen. The central figure, tall and curvaceous, gradually emerged from the twilight, radiating a singular charm, vaguely identifiable as religious ecstasy.

As I became more accustomed to the flickering light of the torches I was struck by the length of the girl's black hair and deep-set dark eyes, the sinuous languor of her body, shrouded completely in white. Her bare feet floated off the ground. Her lithe body undulated to the accompaniment of the rhythm she was intoning.

Between this unconventional apparition and the small group of her companions was a freshly-dug hole in the earth.

"May you rest in peace," chanted the spectacular priestess while her companions began to fill the hole with earth at a slow, languid pace.

I took a better look at the flock. About half-dozen midgets of both sexes, two tall, strongly-built men though stooping under the weight of age covered with tattoo-marks all over their faces, one woman with a moustache, another with a beard and a third one with a normal-sized trunk from which issued tiny legs which she could not use and thus was forced to crawl on her hands.

Keith's wave of sympathy went

out to the one who needed his pity the least of all.

"Poor girl," he whispered, "what a unhappy girl she must be."

"And what a good-looking girl," I said.

The girl must have heard our whisper for at that moment she looked up.

If she was surprised to see two strangers there she did not show it. She looked at us for an instant and then addressed the people around her.

"Come on now," she commanded, then in a voice that sounded gruff yet did not altogether lack an undertone of near-maternal solicitude added, "We've just put poor old Guffaw to rest for ever. Time that we took our own night's sleep."

They started to move obediently as best they could and she ushered them along as a school-mistress would a bunch of children. As they passed me I saw that most of them were twice if not thrice as old as their girl-mistress.

"Not an everyday spectacle," I turned to Keith. "Shall we follow them?"

"Yes," he answered.

The party went on for about half-a-mile in a slow, painful manner, until it stopped in front of a wooden house built on high wooden piles. The girl had to help most of them to climb up the stairs to enter the house through the verandah.

"I must talk to her," I said to Keith.

We walked up to the front of the house and made a bow towards her.

"I must talk to you," I said,

unable to find anything else to say.

"I don't like to talk to strangers." As she spoke, her eyes were no longer hostile, but revealed an easiness mixed with curiosity.

"How right you are!" I bowed again and introduced myself.

Those of her charges who had not yet been ushered into the building gathered around us, neither friendly, nor hostile, just plain curious.

"I still don't know why you must talk to me."

"Nor do I, frankly," I admitted. "It was sudden impulse. Perhaps you are right. I should go and stop worrying you."

And I turned. However, her voice caught up with us before we could leave the place.

"I have to see to one or two things, but if you care to wait, I'll be with you."

There was a glow in her eyes, whether it was curiosity or interest, I could not tell. We climbed the steps and sat on the verandah.

When she reappeared, she wore an old Western-style cotton dress and had a torn pair of rubber slippers on her feet. She carried two cups and two bananas in her hands.

"Poor hospitality," she said apologetically, "but that is all we have. Sugar cane juice and banana. We have lost one of our companions and we haven't prepared any food today."

We sipped the drink and ate the bananas in silence.

"Well," Keith said after a while. "Why not ask her about herself?"



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She looked at us with a quizzical look but did not utter a word.

I explained to her that I was a newspaperman and having heard of her, had come to write about her. Why had she come to this desolate island and who were her companions? Why should she, young and beautiful as she was, waste her life with those grotesque companions?

The girl remained silent for a long time. She was evidently debating within herself whether to satisfy my curiosity or ask us to go away. Then she looked at me and my sympathetic and earnest look must have made her decide to tell her story.

"It is a long story," she said at last.

"I don't remember my parents.

In Calcutta, I grew up in the streets. There were many of us, urchins without a home. As I had spoken English before any other language and my complexion is light, I think one of my parents must have been from Europe."

Her voice was smooth but well-modulated. It was easy to listen to her.

"One day a small tent show was set up near to our haunt in the outskirts. That was something new for me. After my round of begging I returned there daily to watch the show through a small hole in the canvas. The owner, usually dressed up as a clown, chased me away time and again, but I always returned. At last he talked to me. First he tried in Bengali, then in English. 'Stay with us little girl, if you like it so much,' he said. 'It's not much what the troupe can offer, but better than out in the streets.'

"I was perhaps ten at that time. Even to-day I can only guess my age. I was happy to belong to somewhere. Even if it was the most peculiar of all troupes, as I was soon to realise. There were a few professional entertainers with us. But most of the members were just freaks picked up by the owner on the way. All they had to show the audience was their afflictions. Perhaps it was a cruel way of making them earn their living, but begging in street corners would have been their only other choice. Being a healthy girl in the midst of cripples, I had to do all the chores and gradually I came to occupy the position of an assistant to the owner. He was getting

old and more and more the responsibility of running the show rested on me. And during the years of our sojourn from place to place I came to love the troupe, who though grotesque in appearance were simple and kind and trusting.

"We travelled all over India. But by then the cinema had taken a firm hold on the people and tent cinemas began to appear in places where previously we used to entertain the people during the *jatras*. Our earnings gradually came to be less and less and the owner decided on leaving India for Burma.

"But crossing the Bay of Bengal brought as immediate ill luck. The owner died suddenly. He had no relatives and had adopted me as a daughter and I continued the show. Then the war started. We moved south and when we were in Singapore we heard that the Japanese invasion was imminent.

"I had saved some money. Our troupe then consisted of a dozen people, freaks and cripples who had grown old. They were completely dependent on me and as I have said I had grown to love them. I did not want to leave them to their fate and yet it was not possible to continue the show any longer.

"It was then that I heard from a fisherman about this quiet island and the deserted house on it. I brought the remnants of the troupe over here to live in peaceful retirement. I hid the money and only touch it when I go to Singapore once or twice a month to do some shopping.

"Old, sick and helpless, all of them depend on me to-day. Two

then. When I had to find a surname for my passport I could not think of anything but 'Bengal'."

"Choti Bengali. I must remember that."

I took her hand in mine and she did not object. There we sat in silence. But Keith sitting beside me was nudging me to get up. Besides it was past midnight.

"I will see you to the wharf," she said when we both got up. "I don't want you to lose your way."

"Do you know, where our

sampan is waiting?"

"I know where any of the sampans call." She touched my arm in way of reassurance. "That's my only contact with the world far and wide,—for the time being."

We soon came to the place where our sampan was waiting. "Goodbye," she said as we got into the sampan and she waited and waved as we moved away. As our sampan was moving away I could still see the girl standing there, a lone figure, like a pagan priestess who had a destiny to fulfil.

THE POWER OF SOUND

"The power of musical sound is endless and all-pervasive like ether" The Vedic seers recognized the power of music over that of any other sound. So they introduced music in the Sama Veda. The result of such music was calculated to remove human sufferings and diseases, and to rouse the divine qualities in men, ultimately to awaken the divinity latent in man. They say that man yields to diseases and various sufferings on account of the lost balance in the three elements of the human constitution, namely, Vayu, Pitta, and Kapha. The origin of the lost balance has been traced to agitations of the human mind. If the mind be calm and pure, there cannot arise the loss of balance among the three elements of the human body. Mind can easily be pacified and purified by the culture of musical harmony, melody, and rhythm as prescribed in the songs of the Sama Veda. The songs of the Sama Veda were intended as an example to show the power of music over the human mind and body. The Vedic seers were particular about the practice of musical sound in its aspect of spiritual and divine vibrations. So the proper intonations and musical sounds in the songs of the Sama Veda can ward off diseases, mental disturbances, and disharmony in the elements of the human system.—*Swami Maithilyananda* in *Prabuddha Bharata*.

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"My word," she said, "you look good! I haven't seen you in that frock before."

Her friend smiled sweetly: "No—it's my twenty-first birthday present from Daddy."

"Really," commented the first. "And now it's fashionable again?"

THE TORTOISE & THE RABBIT

PETER HYNM

Early one morning Her Majesty the Queen of Fishes slipped out of the palace all by herself and went for a stroll. On the way back she saw a juicy worm dancing merrily in front of the palace gate. Greedily, Her Majesty snapped at the tiny prey only to get a hook through her nose. With her nose hooked, the Queen could not scream for help, it was only when the smell of the royal blood dripping from her nose reached the guard-house that the guards rushed out and broke the

line, thus saving Her Majesty's life. But alas, they failed in removing the hook from her nose.

Her Majesty grew very ill. The palace officials and doctors were summoned and met in the Council Chamber. The squid and the whale, the crab and the shark, all wore solemn, anxious expressions and did their best to find a solution. But none could be found. At long last, the turtle, when asked his opinion, said that his learned grandfather

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had once cured his grandmother in similar circumstances with a poultice made from the fresh liver of a rabbit. His suggestion was received seriously and favourably, but it was considered impractical, since no fresh livers were to be had in the Kingdom of Fishes.

Again the turtle had a ready solution. He had, he said, a rabbit friend whom he had met when walking along the beach, and he undertook to entice the rabbit to the palace if the doctors would then take charge. The sight of blood, he added, was disagreeable to his sensitive nature. He was royally thanked for his offer and duly departed for the land.

It was blazingly hot as the fat turtle, puffing and sweating, dragged himself up the hill. Luckily he soon saw the rabbit, who leapt away a short distance, cocked his ears coyly and looked over his back to see who was coming. Seeing that it was the turtle, his old friend from the sea, the rabbit welcomed him: "What are you doing up here, Mr. Turtle?"

"I just came up for the view," said the turtle wearily, wiping the sweat off his long neck. "I have always heard that the view over the ocean from your hills was marvelous; but now I know that it is not worth the trouble of dragging oneself up to see it."

"You are not high enough," said the rabbit, anxious to show the turtle the marvellous view of the water from the hill-top. "Just follow me up to the top if you want to see a real view."

"No, thank you," said the turtle. "I have had enough of

your hills. I much prefer the water. Friend, you should see the magnificent spectacles down there. There are beautiful aquagreen forests of willowy plants and exotic flowers, hills of velvet rock, valleys and caves where colourful fish sing and dance. And what's more, the water carries you everywhere without exertion. What have you got to show on this hot, dry land of yours?"

The turtle pretended to leave and the rabbit wistfully followed him. "Isn't it uncomfortable in the water?" he asked. "Doesn't the water get into your mouth and nose and eyes?"

"No, no, no, Mr. Rabbit. The water is the air of the sea. And you will get used to it in less than no time," explained the turtle, carefully hiding his delight.

"I should very much like to see what goes on down there," said the rabbit wistfully, "but I couldn't possibly breathe in the water like a fish."

"Nonsense, Mr. Rabbit," said the turtle. "Of course you can breathe under water. Now if you really wish to visit our Kingdom of Fishes, just get on to my back and I'll carry you down there with pleasure."

After some hesitation, the rabbit accepted the apparently kind offer. On the beach he climbed on to the turtle's back and down they slid into the water.

The rabbit was fascinated by the magnificence of the palace. Immediately, he was escorted by beautiful mermaids-in-waiting to the sick chamber of the Queen, where he was welcomed by a distinguished assembly of learned doctors. But as he sat in an

elegant seaweed chair looking at the breath taking surroundings, he happened to overhear snatches of a discussion as to the quickest way of removing his liver. Horrified, he questioned one of the mermaid attendants, who whispered the whole plot to him. The poor rabbit scratched his head and wondered if he would ever get out of the palace alive. Then he suddenly chuckled and murmured :

"Heaven helps those who help themselves. Why, of course. That would certainly fool them." He explained to the learned assembly that the liver was an organ that could be put in and taken out of the abdomen at will, just as eye-glasses were put on and removed, and that it was sold, though expensively, in any market on land. For fear the water might wet his liver, the rabbit explained, he had taken it out and left it on a rock before getting on to the turtle's back.

He then expressed his willingness to present his liver to cure Her Majesty's grave illness. As a humble animal from the arid land he said that he felt highly honoured at being allowed to assist in such a historical piece of surgery, and that with Her Majesty's permission he would hurry back to the rock to fetch his liver.

The learned doctors so marvelled at the rabbit's, courtesy that they blushed in shame at their own ungentlemanly conduct in kidnapping him, when a simple request would have been sufficient.

As we advance in life, we acquire a keener sense of the value of time. Nothing else, indeed, seems of any consequence, and we become misers in this respect.

—Hazlitt.

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The turtle was severely reprimanded, and commanded to carry the distinguished guest back to land.

This was done. But directly the rabbit reached the beach, he shook the water off his coat and scampered up the hillside, calling to the turtle: "Catch me if you can! I have only one liver and I am not prepared to give it away even to a queen." So saying, he disappeared over the hilltop and, since then, he has avoided the turtle.

THE R. M. O. MURDER CASE

S. RAJAGOPALAN

Dr. S. Habibulla was the Resident Medical Officer of the General Hospital in the city of Madras. As the executive officer of the institution, he was faced with widespread pilferage and corruption especially in the catering departments. There was a public outcry against these depredations and the higher authorities were seized of the matter. Serious charges against certain members of the administrative staff had been broadcast and he was directed to make a full dress enquiry by both the Surgeon-General and the Superintendent, Major Sangham Lal. Even otherwise he had taken on his own initiative stern action in respect of certain persons. He used to inspect and check the various establishments, the food-store and the milk canteen in particular, since most of the complaints related to their meal distribution or non-distribution. He stopped the supply of food to the House Surgeons, since the money paid by them did not reach the proper channel and was being misappropriated. Rations obtained from the neighbouring hotels had not been paid for, although the consumers had parted with cash.

Another measure he took was to post two Christian nuns to be at the kitchen and see that the food was properly cooked, weighed and accounted for by

the staff. Action had been taken against the delinquents from time to time; in fact the "defaulters book" in his regime, had a fairly long list of them. Besides many other matters, one which forced itself on him, was the fact that money collected from the staff to help the family of a deceased employee, Kailasam, had not been paid over to them, but had been put into the private account of the head steward.

Specific allegations were made against the head steward, and the kitchen steward; and a number of contractors were examined by the superintendent, one of them being one Khader Hussain. Finally, the R.M.O. was directed to take statements from them and hold a full dress enquiry. He agreed and posted the enquiry on the morning of 15-10-1947.

On the evening of 14-10-1947, Dr. Habibulla had two guests from Ellore, whom he prevailed upon to stay in his bungalow. At 8-30 P. M. he dined with a colleague of his in the hospital premises and left for his residence at about 9-40 P. M. His quarters consisted of a storied building, abutting the Chve Ward of the hospital which was situate very near the fencing which divides the hospital, the railway track and the river Cooum. There is an entrance hall, a bed room, a bath room on one side and a verandah running round on the

other side. There were two screens on the verandah, one of which was dilapidated and had a big hole in the middle. On that day, the doctor took his bed in his room in the upstairs. His two guests had been accommodated in the downstairs room. The neighbouring habitat was vacant, the occupant having gone on leave.

On the morning of 15-10-1947, Dr. Habibulla did not make his appearance. The two friends of his, accompanied by his servants, went to see what the matter was, but found that all access to his quarters by the ordinary way had been barred. The electric fan in his room was, however, rotating and they thought that he was still asleep. But as he did not get up even after some time, one of the party broke open a pane of glass and putting his hand

inside, drew back the bolt. All of them rushed into the doctor's room, only to witness a most horrid sight. The doctor's head had been pounded beyond recognition; he was lying on the bed, quite dead, with a pool of blood around him.

It was clear that since all the ordinary entrances to the doctor's premises had been closed, the person who had thus treated him had come and left the room by some unusual way. There was a muddy footprint near the drain pipe, and it could well be guessed that the assailants would have obtained access to the doctor's room by climbing up the drain pipe.

There were blood stains on the verandah and on the dilapidated screen and also in the bath room, which was next to the room where he was sleeping. There is

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a winding staircase which leads to the ground outside the bungalow, a height of but 14 feet. As this staircase door too was bolted, it seemed practicable to assume that one of the party would have made his exit through the room and the other would have bolted it after he had gone away and jumped to the ground. This was the more probable, since no blood stains were noticed on the drain pipe.

There was also another possibility, that after attacking him and finishing him off, they would have come back along the verandah and gone out through the hole in the dilapidated screen and then down the drain pipe, because the door at the top of the winding staircase had been locked as also the door in the ante-room.

Whatever it was one thing was clear that the unfortunate officer had been killed when asleep and the participants in the heinous affair had an unusually correct idea of the topography of the place. There could in the circumstances have been no struggle or noise. The doctor's cook and his wife who were in the kitchen did not hear any, as also the two guests who were downstairs.

No clue was forthcoming for sometime and hence no arrests were made immediately. Enquiries, however, were made as to the persons who were likely to have borne animosity against the doctor.

On 22-10-1947, the police started arresting those who were in the intimate service of the doctor and those who were connected with the hospital kitchen. The

doctor's private cook and ward boy were arrested and then left off. Then, the police fastened upon six persons and five of them were ultimately charge-sheeted and placed on trial. They were (1) S. M. Nathaniel, the head steward, (2) D. S. C. Iyah Pillai, the kitchen steward, (3) Kasi, a former employee who had been dismissed by the doctor for proved misbehaviour, (4) Doss, a 'masalachi' in the hospital, (5) Govinda Pillai, a well-to-do milkman supplying milk to the hospital and (6) Doraiswami, a part time employee who was a hanger on of Doss.

Doraiswami, however, made a confession, as soon as he was arrested. He gave out a story which revealed a plot to murder the doctor, the participants being himself, Kasi, Doss and Govinda Pillai and suggesting that both Nathaniel and Iyah Pillai were the instigators. He was taken in as an approver and pardoned off, and he was the principal witness for the prosecution.

In his confession, Doraiswami stated that the series of administrative check ups initiated by the deceased had infuriated Nathaniel and Iyah Pillai since they apprehended that they would ruin them. He overheard Iyah Pillai telling Nathaniel, "This R. M.O. is depriving us of our income. There is no other means of income. He should be dealt with somehow." Both of them were frequently meeting in the kitchen premises whispering, but always taking care to send him out whenever they were talking.

Just before 12. 30 A. M. on the night of 14-10-1947, Dorai,

swami was awakened by Doss and was asked to accompany him. He fancied that it would be for seeing a talkie or some other unsavoury adventure. He woke up and followed him. Then they passed through the hospital precincts and proceeded to Dr. Habibulla's quarters. There they stopped. Kasi and Doss went into the residence. He was asked to keep watch, and in this duty he was later on joined by Govinda Pillai. Kasi had an iron rod or pestle in his waist. He and Doss climbed up the drain pipe on one side of the house, walked along the cornice and got into the verandah. The wire netting had already been broken away. Shortly afterwards, Doraiswami said, he

heard a sound of groaning, a cry of "oh" and a noise which sounded like "damal". He could guess what all had happened and then went away to the other side of the bungalow. Later, he and Govinda Pillai were joined by Kasi and Doss. Kasi had still the pestle in his hand, which now was covered with blood as were also his hands, face and clothing.

Thereafter, all of them proceeded in the direction of the Cooum river which flanks on one side of the hospital compound, climbed over the iron railings of the hospital and crossed the railway track. Kasi washed his person and clothing in the water, so did Doss. They then walked along and dispersed.

On 15-10-1947 at 8 45 A. M.

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Nathaniel had been summoned to the bungalow. He arrived there and when appraised of the tragedy had immediately phoned to the police. He gave the first information report and therein he had said that the two Muslim gentlemen told him that at about 4 A. M. they had heard a sound in the upstairs. But the two gentlemen did not bear him out. Then the police found on his table a book "Timely Detective Cases" and seized it. It related to gruesome details of crime and narrated the story of a murderer who took advantage of his victim's hospitality and robbed him of his finger ring, killing him outright for that purpose.

The house of Doss was searched and a mortar and pestle were found under his cot. The pestle had apparently been the one which had been used to batter down the doctor. Nathaniel and Iyah Pillai were charged for abetment of murder, Kasi and Doss for murder and all of them along with Govinda Pillai for conspiracy to commit the murder.

At the trial a number of witnesses came forward to support the story given out by the approver Doraiswami. It was proved that a number of frauds and irregularities had been committed and that both Nathaniel and Iyah Pillai had somehow to do with them. At any rate they did not choose to complain about them to anyone. They did not even react kindly to the innovations made by the deceased to check up the frauds. Iyah Pillai would not permit the nuns who had to do the watching to stay in the kitchen and had

to be reprimanded on that score by the deceased. The enquiry too seemed to have incensed them. Iyah Pillai had accosted one Khader Badsha when returning from his interview with his superintendent. He learnt that an enquiry was in the offing and had exclaimed that "the matter is not going to stop there." One Selvarajan had seen Nathaniel and Doss in Iyah Pillai's kitchen and heard Iyah Pillai saying to them, "Well it is alright; I will see to it. We have got Kasi."

On the 14th, a clerk was asked by the doctor were Nathaniel was. He went in search of him and reaching the kitchen found it closed. He pushed open the door to see if he was there. And he heard Doss saying, "Don't worry sir, there is Kasi. I will do it."

It was in evidence that at 11.30 P. M. on 14—10—47 Nathaniel and Doss were together at the Islamiah Hotel and the owner of the restaurant depôsed to that effect. A toddy shop proprietor said that Kasi and Govinda Pillai had visited his shop at 10 P. M. that night and after a good deal of persistence, succeeded in helping themselves with drinks. The hospital cook mentioned that that night he heard Doraiswami being wakened up and going along in the direction of the ice plant. A fisherman fishing in the Cooum river almost completed the story. He said that, that very night at or about the time he was fishing in the river, he saw some people climb across the fence from the hospital and then wash themselves in the water. A long time afterwards the clock had struck

two.

At the trial, after the prosecution had given its version and its witnesses were examined, the the accused also tendered evidence. Both Kasi and Doss sought to establish that they were not at the hospital premises that night. Doss said that he was on leave from 13-10-47. (But it had not been granted.) His brother gave evidence that he was with him throughout the night at his residence. But this fact, if it was a fact, had not been mentioned to the police even when Doss was arrested and, therefore, did not carry conviction.

Kasi mentioned that he was in Bangalore at 8.30 A.M. on 15-10-47 having arrived there for an interview for a job, which had been fixed for the 16th. The visit was somewhat mystifying. He had gone there to get an appointment, but did not bring with him his material papers. What was more curious was that on the very day of his

arrival at Bangalore, he seemed anxious to go back to Madras where he said a job was waiting for him. Although it was proved that he was in Bangalore at 8.30 to 9 A.M. on the 15th it seemed that he went there only to create an alibi. Even otherwise, he could have gone to Bangalore after the murder had been committed, which was sufficiently early in the night to permit of his trip to that place. The defence also made an extraordinary suggestion rightly characterised by the trial judge as "outrageous". A few jasmine flower buds, which the doctor had evidently picked up from his garden were found in his bedstead. It was suggested that there was a woman in the affair and that he would have been killed out of sexual jealousy. It was inconceivable that anything like that could have happened, especially when the doctor had that night specifically required his two guests to remain with him.

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At the sessions trial, the jury by a majority returned a verdict or guilty against all the accused excepting Govinda Pillai. Mr. Justice Bell accepting it, sentenced all of them to death and acquitted Govinda Pillai.

Viewing it in retrospect, it was abundantly clear that both Kasi and Doss were the actual perpetrators of the heinous crime. They were not mere hired assassins, but were themselves motivated to get rid of the doctor. All the same, it could not be definitely said with certainty that both Nathaniel and Iyah Pillai should be classed along with them. Doubtless they were inspired by a powerful animus against the deceased, but was it likely that they who had come from apparently respectable homes with future prospects would have compassed the death of the officer, since these anti-corruption drives were only a temporary phase and would not prevent them from seeking fresh pastures? Furthermore, direct evidence of their participation was lacking. No doubt, Doraiswami had implicated them and more than one witness had spoken of the various whispering campaigns and "kitchen conferences". But the testimony was conflicting.

Doraiswami said that he overheard Iyah Pillai telling Nathaniel, "This R. M. O. is depriving us of an income. He should be dealt with somehow." But according to Khader Badsha all that he had said was that "the matter will not end there." The approver was not corroborated in this material particular.

Again the Islamiah Hotel man mentioned about Nathaniel and Doss being in his premises at 11.30 A.M. on 14-10-1947. But this was given out only a considerable time afterwards and not on any earlier occasion. As for his presence in the kitchen, nothing would turn on it, because it was in the course of his official duties.

Therefore, the appellate court felt it unsafe to convict Nathaniel and Iyah Pillai of the offence of conspiring to murder and acquitted them. The conviction of Kasi and Doss was confirmed and they were executed sometime afterwards, a just retribution for a shocking crime. And for the unfortunate doctor who had died fighting an evil he had tried to eradicate a marble plaque fixed in the hospital premises reminds us everyday of his martyrdom.

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SEEK THE GOOD OF ALL

Ever live, move and have your being in God; share what you have with the needy; earn your living by honest means, serve those with whom you come into contact, associate with God-minded people; run Guru's kitchen to feed the hungry and the needy; sing God's praises; seek the good of all; live in the world but be not of it; love God and man; be pure in heart and person, conquer self; be sweet and humble; live ever in God's presence. —Guru Nanak.

ON TRADITION

K. V. SIRKHEEL

Whenever I think of the word Tradition, I am reminded of the many social tyrannies that have grown with it. I am inclined to think that the word is a synonym for a sort of ever present tease in the life of man. It is a torture and not unoften a positive trouble to put up with. You require more than usual toughness to get over it. I look upon the man who courageously and bravely brushes aside a tradition and stands chest-forward, with his shoulders four-square to the winds as a great hero. In my experience your determined effort to attack it fails. The moment you are

face to face with Tradition, your courage evaporates, it oozes out of your finger tips, you feel deflated and beaten. There have been doughty courageous spirits like R a j a R a m m o h a n R o y, Gokhale or a Gandhi who might have successfully attacked it. But they are like a drop in the ocean. Tradition, in spite of them, still flourishes like the bay tree.

Talking of trees reminds me of the wonderfully delightful story of "Jack the Giant Killer" which I used to read with avidity as a boy. The shining face of the boyish hero with the axe in

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hand became my cherished ideal. His cutting of the huge bear stalk before the window of his house while the giant was coming down the tree and felling it with a crash and killing him thrilled me as the finest adventure in life. Nothing pleased me and gladdened my heart more than the beautiful end of a bad and wicked fellow like the giant. I wanted to emulate Jack and my chest filled with pride at the thought I had a dreamy recollection of this exhilaration in later life when opportunities presented themselves, when I could have used the axe as effectively as Jack did to kill Tradition, the demon I hate from the bottom of my heart. He is an imposter who pursues us through life, playing the role of a mentor in every phase of our life, our dress, decoration of our homes, our clothes, our food, our company, in fine, every amenity that adds to the comfort of life for which above all you have to pay, obeying his dictates, while all the time he looks at you with a leering eye and gloats over your discomfiture. Like Frankenstein he holds you in his power and you cannot escape him unless you go bankrupt or end your life in a madman's cell.

I said I could have taken up my axe many a time and defied and challenged Tradition. But did I do it? For instance I tried to apply a salutary cut to the family budget, marriage and birthday presents, clothes and costs of holiday trips and jaunts and the like. No. Face to face with Tradition and in every case with my wife who is a born respecter of it, I became absolu-

tely powerless. Leave alone applying the axe. I could not even effect a scratch with a penknife! While these disquieting thoughts were passing through my mind, the question of making a marriage present came before us.

Only a couple of days ago, we had received an invitation from a close friend of ours, inviting us to come for his daughter's wedding. There ensued a long discussion which sometimes even degenerated into acrimonious argument as to what we should present to the couple on the occasion of their wedding. It is an extremely difficult and embarrassing thing to decide as to the nature of the gift, especially when two people hold different views and opinions about these things, whatever harmonious relationship may prevail in their intimate domestic life. I have a positive dislike and even aversion for these things, as they involve, in the name of Tradition, considerable expenditure, which could be judiciously avoided and the money laid by for some future use. But my wife is of a different kind, as she was born and brought up in a very aristocratic family, steeped in traditional lore. In short, she had the blue blood in her. As a rule women are fond of showing themselves off. They always want to be appreciated and admired and are never tired of saying or doing something to satisfy their vainglory and empty pride. And my wife is no exception. But let that pass. Our minds were still wobbling as to what we should give to the would-be couple on their wedding day.

"I am for a silver tea set," averred my wife.

"Why a silver set, dear?" said I. "Anything equally useful will do. Why not an ash-tray, a table time-piece, a book rack or a clothes-horse?" She was simply annoyed and said I was joking.

"Tradition and decency requires," she said, "that we must give them something costly and attractive, so that they can cherish and keep it."

As an escape I pointed out that I heard our neighbour was giving a tea set and there was no meaning in giving two sets.

"Others may give such things too," said she.

"But you see," I said, "there are uses for more than one clock or time-piece in the house. If they have many, they could keep ours in the bath room to enable them to stop playing and singing in the bath by the end of fifteen minutes and come out to attend to the more serious affairs of life."

I wanted to give a few more homilies but I saw the tell-tale pucker gathering on her brow like the lowering skies, darkening the landscape, foreboding a storm and to avoid heavy

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weather, I said, "Just as you please. I leave it to you." Ah! It was again sunshine!

I must humbly confess that I am as far from Jack the Giant Killer as the homebred spaniel is from an African lion!

RAINBOW TOE - NAILS

The world's fashionable women are no longer satisfied with scarlet finger and toe-nails. Recent additions to the culture of European society seen in Paris include two-toned nails in stripes, polka dots, arrowheads and other curious designs.

The colours are enough to make a jungle witch doctor turn green with envy: there are blacks, silvers, golds, greens, baby blues, oranges, shimmering pinks and a dozen varieties of reds.

You should never put on your best trousers when you go out to fight for freedom and truth
—Johan Henrik.

Gandhiji's First Brief as A Lawyer

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

We had in these Rambles recorded Eardley Norton's first case. Norton later became a great Barrister of high legal calibre. To the young lawyer or the young dramatist, the first performance is always a great test. It shakes one upside down. It is only a few who go through it with calm and success. So also is the first speech of a legislator in Parliament or the first lecture of a young professor.

Gandhiji had also these tremors in his first case. Gandhiji was ardently making a study of Indian law to equip himself well for active practice. His good brother also tried to get some briefs for the fresher. Gandhiji found the study of the Indian law rather tedious. The civil procedure code was a cumbersome un-understandable thing to him. The evidence act interested him better. To enthuse Gandhiji, Virchand Gandhi who was reading for the solicitor's examination, used to narrate Sir Pherozeah's phenomenal memory and how he was the master of the entire fabric of the law of evidence. These stories of the legal giant merely unnerved Gandhi. To be told that you must wait at least seven years to make a mark was no solace to Gandhi who in his characteristically simple and truthful way records. "Expenses were mounting up every month. To have a barrister's board out-

side the house, while still preparing for the barrister's profession inside, was a thing to which I could not reconcile myself. Hence, I could not give undivided attention to my studies. I developed some liking for the Evidence Act and read Mayne's Hindu Law with deep interest, but I had not the courage to conduct a case. I was helpless beyond words, even as the bride comes to her father-in-law's house."

At long last the budding lawyer got a brief. The case of one Manibai, small cause in nature, was put into Gandhi's hands. The legal tout demanded the usual commission but Gandhiji had the courage to refuse this bribe. The tout said, "But even that great criminal lawyer Mr. so-and-so who makes three to four thousands a month pays commission."

Gandhiji characteristically retorted: "I do not need to emulate him. I should be content with Rs. 300 a month. Father did not get more." The tempter would not leave him at that. He parried: "But those days are gone. Expenses in Bombay have gone up frightfully. You must be businesslike." But young Gandhi was adamant. He gave no commission. But he, nevertheless, got the case. He charged Rs. 30 as fees for this first case. On the date of the trial, Gandhi

not a graduate but only a London Matriculate with Latin as second language. Mark you, the command of simple and good English which Gandhiji exhibited throughout his life, was of no avail to get him even a teacher's post at seventy five rupees. Then, Gandhiji made a decision not to waste any more time in expensive Bombay but to hasten to Rajkot where his own brother, a petty pleader, could give him some work. So he closed his Bombay establishment. With characteristic candour Gandhiji records :

"I used to attend High Court daily whilst in Bombay, but I cannot say that I learnt anything there. I had not sufficient knowledge to learn much. Often I could not follow the cases and dozed off. There were others also who kept me company in this and thus lightened my load of shame. After a time I even lost the sense of shame, as I learnt to think that it was fashionable to doze in the High Court."

Gandhiji out of his experience advises briefless Barristers a practical precept about simple and cheap living, and a walk to and fro from the court, not running the risk of engaging any conveyance. Conveyance means money. It is also mere show. God-given feet are there to carry the human burden of the briefless Barrister anywhere at no expense. It

also helps him to get good physical exercise for the betterment of his health. It is good even for the rich Barrister. As of fact the set-back of the lawyers' economy in the present day is mostly due to the lawyers' show. A carriage is not always a necessity. An expensive carriage or a car is not economical to a struggling lawyer. But, there are umpteen lawyers who go in cars though they can ill afford it. They reason out : "In a weak moment to impress clients I purchased a car. But I cannot afford it. It has brought me to the verge of bankruptcy. But the alternative is worse. If I give up the car now, clients will think I am down in my luck, not prosperous, not capable and, ergo, they will not employ 'me.'"

The lesson of Gandhi is a model for all. To be simple and economical is very wise for a young lawyer. Even for the big guns, it is a good motto. For, suddenly there may be a downward trend in one's professional career. If one had kept up a huge show, it will be difficult to climb down. In Soviet Russia, the legal profession has been socialised. Simple living and enough work evenly distributed among the lawyers has made the lawyer a self reliant man. He is respected as a friend and helper of the public. We shall at some stage of these rambles dilate more on the Russian system.

(To be continued.)

NEWLYWEDS

"Darling, this meat tastes like burnt leather," said a newly-wed husband to his wife

"What strange things you've eaten in your time," was the sweet reply.

THE FLYING SAUCERS

Here are some of the questions from the readers and their answers. If you have any question you may write to the author and it will be replied in these columns.

Question: For the past some years there have been frequent reports about flying saucers. It is said that they are visitors from outer space. However, eminent scientists do not believe that other planets have life, leave alone highly intelligent beings. In your articles you have stated that there are other worlds besides ours and different planes of existence. Can it be that the flying saucers are the manifestations of the vital beings in these other worlds mentioned by you?

Answer: It is difficult to give a definite explanation of the phenomenon of Flying Saucers in the absence of data fuller than what is available. There have been many published accounts by eye-witnesses and some from air-pilots who have encountered these 'space ships' But they

are all too vague in important respects to help in coming to any conclusion. We understand that the United States Air Force has collected a good deal of important data about this phenomenon but for reasons of their own they have chosen not to reveal any part of it to the public.

However, this much can be said. The phenomenon of Flying Saucers is a fact, not a hallucination or illusion of any kind. It is just possible, even probable, that they could be traced to the activities of forces and beings from supra-physical planes of existence. They may represent attempts by them at some kind of materialisation on earth.

Question: Is there any truth in the common belief in Blessings, Curses and Omens?

Answer: Thought has power.

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Each time there is a mind-movement formulating itself in thought—from there occurs automatically a stress in the consciousness embodied in the individual and a vibration is released in the Universe. Such vibrations constantly go forth and seek to effectuate themselves. The extent to which they succeed depends upon various factors. Firstly, upon the nature of the consciousness, its level from which they originate; for, the deeper the consciousness from which they proceed, the more power they have. If it is only from the superficies then naturally their force is limited and they come to nothing. Secondly, whether they come into contact with like or contradictory vibrations in the air and are either re-inforced or cancelled. There is also the question whether and how far they are in consonance or conflict with the Universal Will active in Nature.

Blessings or curses are to be regarded in the light of this truth. Blessings mean so much of thought-force and will-power put out for the good of the recipient. All depends upon the nature and the quality of the propelling force. If the person who gives the benediction is one who has attained to a higher or deeper Consciousness, then naturally it is bound to come to something

unless neutralised by other forces or one's own Karma.

It will be realised that this is even more true when it operates on the collective level. That is, when a number of minds think or will in the same way for the good or for the ill of somebody, they initiate a movement which goes on to fulfil itself unless it is checked or countered effectively.

OMENS:

All acts and happenings in our life are the results of certain anterior movements on the subtler planes of existence beyond the physical. What is seen on the material scene of our living is their consequence, a projection of what has been or being worked out elsewhere in regions behind the veil of surface nature. Many times it happens that certain beings and forces active in the atmosphere indicate by signs—which have been recognised and recorded by occultists—the direction in which things are decided or likely to go. One may take note and decide the course of action in the context of that guidance. Herein comes the element of free-will. He is given the chance to choose. If he is conscious, catches the hint vouchsafed to him by helpful agencies in Nature and determines his course accordingly, he can to that extent forge his own destiny.

OVERDOING IT

A young man had just got back from Hollywood. He had been dazzled by the film colony.

"Everything is done on a tremendous scale," he enthused to his friends. "I attended dinner at a producer's home one evening and, instead of using finger bowls at the end of the meal, all the guests took shower baths!"

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MAN AND THE BEASTS

SWAMI SIVANANDA

The cunning fox was vexed at the glorification of man, and his exalted position in God's creation. It thought within itself: "Am I in any way less intelligent than man? Or, is he less cunning than I am, when he wants to cheat others? He is a covetous creature, much more than I am. In fact I am more contented than he. I don't wear costly clothes or a variety of them during every season. I endure heat and cold patiently. I do not ask for umbrellas to protect me from rain or dark glasses to prevent the glare of sunlight in summer. I do not ask for motor-car or train to go from place to place. Though animals possess all these and many more noble qualities, why should man be considered superior to us? I shall see that this injustice is put an end to."

He ran hither and thither and incited other animals to join him. He was able to gather a number of them. Then they all went to the elephant. The wise elephant said: "Brothers, there is no doubt some truth in what you say. There lives a sage in yonder cottage. Let us go to him and represent our case." They agreed.

"Venerable sage, you know me well," barked the dog "I am the symbol of gratitude. If a man beats me a thousand times but gives me a morsel of food but once a day I remain grateful to him throughout my life. I am ready to give up my life in his

service. But, man forgets a thousand services rendered to him and remembers the one wrong thing that his friend might have done, completely ignoring the help received, and does not even shrink from murdering his kith and kin if he can gain by that. How, then, sir, you say man is superior to beast?"

The cow then asked: "Man takes me to the pastures to graze. Sometimes he gives me a little straw or husk. In return I give him nourishing milk; sometimes he even starves my calf in order to feed himself and his children. When I thus feed him and his family, he gives me shelter in a foul-smelling unclean place at the backyard of his house. The moment I go dry, I am ill-treated and ignored. If I become old, I am driven out or sold to a butcher. Such is man whom you exalt sky-high. Please, sir, tell me why."

It was the crow's turn. "Has man got this one quality that I possess, sir? Even if a smallest crumb of bread is thrown to me, I crow and call all my brothers and sisters and share it with them. But man does just the opposite. However much he has he hoards still more and even goes out of his way to snatch the neighbour's bread. How can such a selfish and greedy man be exalted above me?"

The fish whispered: "Oh sage, I shall not stop calling man inferior to us; but I call him downright foolish. I cause him

no harm. In fact I serve him by keeping the ponds, tanks, lakes and rivers clean. I eat away the dirt that is thrown into the water by man. Instead of preserving such a good benefactor, foolish man catches me and kills me and eats me! Do you regard this foolish man superior to me?"

The mule brayed: "Oh sir, the fish is quite right. Look at my pitiable plight. I am a beast of burden. I am famous for the divine quality of patience. Without my service, the people in the hills will perish for want of necessities of their life. I carry their food and other goods. What is my reward? Beating and more beating! How then can man be superior to me?"

"Tell him everything, friends, tell him all about your qualities and your attainments," chimed in the cunning fox.

"Sir," said the deer, "the very skin over which you sit and meditate on God belongs to our kind. Have you ever heard of man's skin being put to any good use? In the matter of beauty, the most beautiful damsel's eyes are often compared to mine. My horns decorate man's hall."

"Just so," said the peacock. "My feathers are so charming that even Lord Krishna had a feather tucked into his hair. Lord Shanmugha uses me as His vehicle, and many of His devotees and mantravadis use my feathers as a magic wand to drive off evil spirits. No one has heard of men's skin or hair being so used!"

"Even my excretions have been considered holy and highly purificatory," said the cow. "The



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Panchagavya is an invariable item in all holy rites of man. The very mention of human excretion will induce only vomiting in man and the least contact with it has to be followed by a thorough washing and bath."

"Can any man boast of having such an acute sense of smell as I have?" asked the dog.

"Can any man boast of having such a wonderful sense of sight as I have?" asked the kite.

"Can any man see during the night and the day with equal ease as I can?" asked the cat.

"I can do great things, sir. I have an enormous body. There are numberless stories of my intelligence. My tusks and my bones are converted into lovely ivory images and idols. All this is true, sir. Kindly therefore enlighten us why inspite of these superior attainments of ours man is considered better than us. Though I do agree with the argu-

ments of my brethren, I feel too, that there must be some wise reason for this."

The sage said: "Listen, my kinsmen of the jungle! All that you have said is true. But God has endowed man with the sixth sense, the eye of discrimination, buddhi, which distinguishes the right from the wrong, the truth from the untruth, the good from the evil. You are governed by

instincts. Man can attain intuition. He can control his instincts and through intuition attain God-realisation."

"If he doesn't?" asked the cunning fox.

"If he doesn't, he is, of course, worse than beast. If he does, he is far superior to all else in creation," said the sage.

The animals went away satisfied.

SOCIETY OF LONG HAired PEOPLE !

Do you want to live to a very old age? Then let your hair grow. Long hair means a long life, according to members of a newly-formed society in Korea for the Promotion of Cultivating and Preserving Hair.

The president of this society which admits only very hairy men is 55-year-old Lee Huan Jai who boasts three feet of hair on his head and has a two-foot beard which he has been "cultivating and preserving," he says, for nearly five years.

"Long hair not only means longevity but it also leads to health, wealth and happiness," he says.

It is the firm belief of every member of the society that long and rich hair and beards tend to make people honest, above vanity of any kind and "spiritually balanced."

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"A fool and his money are soon parted," remarked Percy to his pal in the bar.

0 0 0 0
"Who got yours?" queried the pal.

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If you have great talents, industry will improve them, if but moderate abilities, industry will supply their deficiencies.

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Doing easily what others find difficult is talent; doing what is impossible for talent is genius.

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Love is like measles: one can only have it once.

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Faults are like headlights; those of others are more glaring than our own.

0 0 0 0
Want makes strife 'twixt man and wife.

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In settling an island the first building erected by a Spaniard will be a Church; by a Frenchman, a fort; by a Dutchman, a warehouse, and by an Englishman an alehouse.

Help Yourself To A Spiritual Breakfast Every Morning

A. DEVOTEE

Swami Vishuddhanandaji, the Vice-President of the Ramakrishna Order, related this thrilling story of a scavenger at Dakshineswar. This scavenger saw hundreds of devotees coming and meeting Sri Ramakrishna daily. His caste, he felt, was cheating him out of contact with Sri Ramakrishna. "Had I not been an out-caste," he would think, "I too would have enjoyed his blessed company and would have had his blessings." His devotion to Sri Ramakrishna grew steadily and, one day, as Sri Ramakrishna was passing that way, he could contain himself no longer. He fell prostrate at Sri Ramakrishna's feet and cried, "Amar ki hobe?" (meaning—what will become of me—in Bengali). Much moved by the fervour of his devotion, Sri Ramakrishna asked him to have no anxiety on that score, as he himself had taken over that burden.

Now, a householder, burdened as he is with all kinds of care and responsibilities of family life, often feels like this scavenger, and asks himself "What will become of me?" Every question has an answer and here is what the Holy Mother—the Divine Consort of Sri Ramakrishna—advises her householder devotees. "The easiest and best way of solving the problems of life," she said, "is to take the name of

God, of Sri Ramakrishna, in silence.....If you pray to him constantly before his picture, then he manifests through that picture. The place, where that picture is kept, becomes a shrine." Each person can pray in his own residence or in a shrine, or in a temple, or in a mosque or in a church, according to this faith.

Even great scientists admit the need of and effectiveness of prayer. Dr. Alexis Carrel says, "Whenever we address God in fervent prayer, we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good result. When we pray, we link ourselves with the inexhaustible motive power that spins the Universe."

Next comes the question about the time to be spent in prayer each day. The average man spends about five minutes for it, as Dr Peale, after questioning many a person, says "Some pray more than that; some less—most people probably less. Let us try a little arithmetic. The average person is awake about sixteen hours a day. That means, he has 960 minutes at his disposal. If he uses only five minutes to pray, it means that he is praying only one half of one per cent of his waking hours. There was a time during prohibition days when according to an Act of

Congress one half of one per cent of alcohol in a beverage was legally declared to be non-intoxicating. This percentage is non-intoxicating in religion also. Raise the daily percentage of time you spend in prayer if you expect to experience its power."

Swami Paramananda says, "In this human body, there are certain definite centres which correspond to our various stages of consciousness. When our mind dwells persistently on lower centres, we exhibit anger, fear, envy, jealousy and all manner of physical ills and mental unrest." The one way to lift the mind from the lower centres is by clinging to the Lord's name and meditating on Him now and then. Otherwise the tendency of the mind is to sink.

We classify individuals according to their dispositions. The word "disposition" refers to the manner in which we are disposed to react to situations and people. If our automatic reaction is irritable or haughty, it impairs or even destroys our relationships. The quality of the disposition depends on the inner spirit.

Comes a time once in a while when we feel despair. At such times, one gives the impression that one is literally crawling through life on one's hands and knees. The reason for this feeling of wearisome despair is not far to seek. What is the first

thing the average person does in the morning? Reading the newspaper, of course, which contains mostly exciting, war-mongering and depressive news. No wonder the mind gets affected, when it is daily fed on such thoughts, the first thing in the morning.

Let me suggest the prescription of saturating the mind with creative, dynamic and life-changing thoughts that are contained in the scriptures, which will slowly and surely heal and refresh the mind and overhaul the entire personality. If a person takes to this prescription, the first thing in the morning, say, for about 15 minutes a day, which I would call as a "spiritual breakfast", there is bound to be a change in him and in his disposition. Let him read the newspapers or anything after some time, *but not the first thing in the morning.*

Most unhappy people feed the mind with exciting and fearsome thoughts, the first thing in the morning. Any slight adversity will make them agitated and desperate. Usually, it ends by making the situation worse and their minds always restless. On the other hand, they can lead a comparatively healthy and happy life and do better in their jobs by helping themselves to a "spiritual breakfast" for 15 minutes daily.

—Vedanta Kesari.

HER RETORT

He was quarrelling with his wife and was getting the worst of it.

"You didn't have a rag on your back when I married you," he said, acidly.

"No," she retorted, "but I've plenty now."

REAL WEALTH

Money, house and holdings do not constitute real wealth. The true wealth of man consists in an ideal life full of goodness and goodness alone. Such a truly rich man—who is rich in the wealth of character—does not vocally admonish anybody. His conduct itself urges all to mould their lives after the pattern of his life. His teachings are not based on any particular book: they radiate through his own mode of living.

Everyone is ever benefited as a matter of course by such men leading an ideal life; for they have no evil in their life, which they may transmit to others. A sweet tongue, humility, truthfulness, service, beneficence, forgiveness, self-denial, peace and joy—these are the inherent and intrinsic virtues of their life.

Men leading such an ideal life never fall a prey to attachment for sensual pleasures, carnal appetites, despair, fear, melancholy, grief, sorrow or unrest. They ever remain tranquil and happy and, dispelling the fear and grief of others by their own conduct and good behaviour, communicate their happiness and tranquillity to them too.

Men leading such an ideal life remain cheerful and firm in their truthful conduct under every circumstance. Even in the face of a grave crisis they never deviate from truth. They neither get unnerved nor grow restless nor do they wish ill of anybody. They are exceedingly calm, unmoved and naturally beneficent to all under every circumstance.

Men leading such an ideal life have full faith in the Lord and His grace, His magnanimity and goodwill. They never get angry at anyone—not even at those who slander and insult them, do an ill turn to them or harm them—nor do they ever wish ill of them. Far from wreaking vengeance on them, they ever remain automatically engaged in respectfully rendering good offices to all, as if nothing had happened.

Men leading such an ideal life know that he who seeks to afflict another, nay, insults, abuses and harms others, is a veritable fool; for he cannot harm another unless the latter is destined to be so harmed and thus the former only injures himself thereby.

The mind of men leading such an ideal life is fully established in the soul or their own self. Maladies like lust, anger, greed, infatuation, arrogance, jealousy, fear, worry etc. can never vitiate their mind. Their mind is ever replete with good ideas. They always perceive themselves in all and all in themselves. Hence they never regard another an alien to them. Under such circumstances it is never possible for them to harm or do an ill turn to another. Naturally radiating their pure thoughts they ever go on purifying all about them.

If you follow in the footsteps of such ideal men, looking upon their lives as your model of excellence, you too will grow to be an ideal person and well be able to do good to yourself as well as to other numberless beings.—*Kalyan*.

THE DAILY RITUALS

VELANDAI

The need for performing the anushtanas or daily rituals prescribed for each, regularly and at the proper time, in the interest not only of the welfare of the individual, but also of the welfare of the society at large, was stressed by His Holiness Sri Sankaracharya of Kanchi Kamakoti Pectam, in one of his discourses last month.

His Holiness said that religion provided us with the guidance to expiate our sins and also to attain salvation which is the ultimate goal of life. Within the last 2,500 years a number of new religions have come into existence like Buddhism, Christianity and Islam. The founders of all religions have a common purpose, namely, to help the souls of the followers to find eternal bliss or salvation. The people of a number of countries may be the followers of a common religion or there may be followers of more than one religion in one country. The unique feature of India is that she has given an asylum to all the religions of the world. India has a place even for those who deny religion.

Was there only one religion or were there more than one religion in India 2,500 years ago? His Holiness said that according to sastras, five schools of philosophy existed in this country, all of which had their roots in the Vedas. According to the Maha-

bharata these five schools of religious thought were, Sankhya, Yoga, Pancharatra, Veda and Pasupata. All these five schools were intended for the welfare of the world and nothing should be done to destroy any one of them.

His Holiness explained the main features of each of these five schools of religious thought and observed that while all of them proclaimed Truth (Satyam), the Vedas have the distinction of being regarded as Satyataram (superlatively true). In fact the other four philosophies may be regarded as helpful in understanding the Vedic truth. If the Vedas are the basis for all the five streams of religious thought, the question naturally arises "Why so many? Are not the Vedas sufficient?" The answer is provided in Pushpadanta's "Siva Mahima Stotram".

Tastes differ and more than one method of approach to God is necessary in order that every human soul may fulfil itself. To those who find the paths of Sankhya, Yoga and Veda arduous are available the paths of devotion or bhakti. Though rivers flow in different directions, their ultimate goal is the ocean, in other words, the ocean is ready to receive them at the end of their journey. Similarly though the paths of God-realisation may appear to lead in different direc-

tions, God is present at the end of each path to receive unto Himself all earnest travellers. That is why in the Mahabharata it is specially mentioned that none of these five schools of religious thought should be destroyed.

True bhakti enables a bhakta, whichever may be his caste, to realise God. Witnesses to this are Nandanar, Kanakadasa and Tirupanazhavar. People belonging to all castes pay homage to such great men. In Mahabharata there is the story of a Brahmin learning dharma from a butcher. Sivadeeksha in the case of Saivites, Samasrayana in the case of Vaishnavites and Mudratharana in the case of Madhwas are symbols of initiation into the respective bhakti margas. On these occasions the Saivites are initiated into the Panchakshara mantra, the Vaishnavites into the Ashtakshara mantra and the Madhwas into both Panchakshara and Ashtakshara mantras. The most important thing to be remembered is that those who follow these religious traditions should constantly think of God and repeat the mantras in which they have been initiated according to their family traditions.

His Holiness said that those who are traditionally enjoined to perform Sandhyavandana thrice a day should perform the same at the prescribed time. In this



rite, the Paramatma is conceived of as being present in the sun. The time prescribed is before sunrise in the morning, at noon when the sun is exactly overhead, and before sunset in the evening

By performing sandhyavandana at the proper time and by repeating the Gayatri mantra, or by repeating devoutly either Ashtakshara or Panchakshara as the case may be each of them will be ensuring not only his own welfare but also contributing to the welfare of society as a whole, and for peace, understanding and happiness in the world.

If men know how women pass their time when they are alone they would never marry. —O. Henry.

The best smell is bread, the best savour salt, the best love that of children.

HIS SECRET

MAHALINGA PADMANABHAN

"This is the room, Sir. A sacred room..... It was specially granted to Mahamahopadyaya Ranganatha Sastri. People like Ranganatha Sastri, Govinda Marar, Prem Chand Pande and Sankaran Nambuduri sat here once..... I remember all of them Sir....," said old Ramasubbu, the Head Clerk, adjusting his spectacles which had by then travelled down to the tip of his nose as he showed Professor Ananda Sundaram Pillai, the spacious room allotted to him. The new Professor of Tamil did not fail to detect a note of regret in the old Head Clerk's tone which very nearly irritated him.

"All right, thank you," the Professor remarked and waited for him to clear out of the room.

"You have done great work for the cause of Tamil. It is a great achievement to get a separate chair established for it Ranganatha Sastri in his time had to fight a good deal for Sanskrit. He was a Tamil scholar also, sir....."

"Yes ..yes... please send me a peon," the Professor cut him short, and sent him away. Ramasubbu issued forth out of the room apparently impressed with his own performance with the new Oriental Department head.

Dr. Ananda Sundaram Pillai had reason to be proud of himself. But his mind was affected by a certain inquietude for which he could find no reason. He growled now and then. He took off his long coat and turban and

hung them on the coat stand. He loosened the red sash tied round his waist in the place of a belt. He placed the files on the table which appeared to him quite too big. He stood there comparing it to the apology of a table he had shared with his co-pandits at the school where he served twenty years. All the different stages of his struggle till he attained the position in which he found himself that morning flashed across his mind.

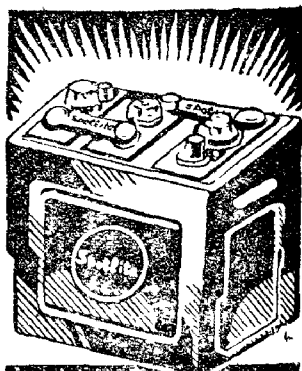
He cautiously closed the door taking care to send away the peon for coffee and to inform his assistants that they need not bother to see him just then and that he would go round and meet them in their common room during lunch interval. He felt he needed some time to adjust and feel his way to do things. He did not immediately sit on the chair. He went round the room and the big life-size portraits of the Sanskrit heads of the department who had occupied the room before him, attracted his attention. He shrugged his shoulders. "No doubt they have done something but .." he said to himself and walked on to the end of the room where he found a big sofa lined with a lovely cushion. It was near a large window through which one got a good view of the sea and the beach. He sat on the sofa. A cool breeze was blowing which relieved the tiresomeness which had overtaken him by then. He relaxed himself completely.

He had succeeded in getting

established the Chair for Tamil. But, much more, he had once for all done away with the suzerainty of Sanskrit, the cursed language of the Aryan north. He had restored back to its legitimate place the sweet and sacred language of the South. But above all he was the first Head of the Department. He felt the cushion with his hands and soon lost himself completely in its softness.

The big clock over the building chimed eleven. Old Maragatham, the family astrologer, had insisted that he should occupy the chair only at eleven o'clock. He got up from the sofa and slowly opened the door to make sure there was none outside his room.

"I have a right to that chair. I am not doing anything improper," he said to himself when his heart fluttered as he approached the chair with all reverence and respect. It was a great moment in his life. As he prepared himself to sit, his eyes fell on the rotating shelf near the chair. He very nearly flew into a rage. The Sanskrit books were still there and they had not been replaced by Tamil books. It was all the work of that cunning old fellow of a Head Clerk. He had an odd feeling when he saw Vyasa and Valmiki, Patanjali and Sankara, Kalidasa and a host of other ancients staring at him from out of the shelf. He approached it nearer and had half a mind to push it aside when a big morocco bound volume arrested his attention. It was the Souvenir of the Golden Jubilee Celebration of the establishment of the Chair for Sanskrit. He pulled it out of the shelf and skipped through some of the pages until his eyes came



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to a stop at a passage in the report of the speech of the Mahamahopadyaya on the occasion. "It is time," he had pleaded, "that the Tamil section is separated from the Sanskrit Department and an independent chair instituted for that glorious and ancient language of the people. Sanskrit and Tamil have a large part to play in the development of this part of the country. There can be no harm in having two chairs, one for Sanskrit and one for Tamil. We can well afford them."

Ananda Sundaram Pillai regarded the other volumes on the shelf once again. His original uneasiness deepened and for once he felt positively unhappy. But soon a tenderness swelled in his breast and he moved to the sofa with the book in his hand. He

sank into it. He fell into a reverie. He seemed to hear a voice speak to him: "What have Valmiki and Vyasa and Sankara done to merit this fate? And for that matter, even people like Ranganatha Sastri and Marar? What is the harm in having two chairs, one for Sanskrit and one for Tamil?" The voices kept on hammering in his mind.

He heard someone open the door. His peon came in with the coffee. The wearied Professor eagerly took it from his hands and drank it. He felt refreshed. He felt he needed it very badly...

The remorse ridden scholar carried on till the summer recess and resigned. It was stated and the peon bore testimony to that fact that Prof. Ananda Sundaram Pillai never for once sat in the chair in all the eight months he was there.

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An evening at Courtallam ten years after.

"Read my child. Let me hear what they have said about it all," Ananda Sundaram Pillai coaxed his granddaughter.

The sophisticated little lady pouted her lips and putting on

one of her most endearing looks lisped: "Look, thatha, what Dr. Saivamani mama says about you. Listen: 'Dr. Pillai was the one person responsible to give Tamil its proper place in the scheme of things,' the Director of Tamil studies with the Government declared unveiling the portrait. 'His was an epic struggle. He was Rama fighting the Arakkars. He successfully relegated a dead language to the place it richly deserved (loud and prolonged cheers). But all this he did not out of any selfish motive to occupy the Chair himself and draw a fat salary. He proved it by resigning within so short a time of his appointment. I congratulate the artist who has drawn the life size portrait so well.'

"Is it so, thatha?" asked the lady turning to the Professor from the paper. "Grandmother was telling us you resigned because you felt weak and were ailing."

The wrinkled face which had brightened up a little while, darkened, a cloud of emotion spreading over it. His eyes moistened and he turned his face away to hide the tears from his granddaughter.

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There is not a more mean, stupid, dastardly, pitiful, selfish, spiteful, envious, ungrateful animal than the public. It is the greatest of cowards for it is afraid of itself. —Hazlitt.

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Though we travel the world over to find the beautiful, we must have it in us or find it not. —Emerson.

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Work will prevent lots of troubles, cure some of them, and help you to bear most of the rest of them.

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Undue procrastination indicates that a man does not see his way clearly, undue precipitation, that he does not see it at all.

—Shakespeare.

Man Hundred Years Hence

What will life be like 100 years hence?

Prof. Yuri Frolov of Moscow answers:

Imagine that we are living in the year 2059. The boundaries between manual and mental labour would have been obliterated and the necessary conditions created for the normal and harmonious physical and logical development of man. Atomic energy will be in use in every sphere of the national economy. They look stronger than 100 years ago. They are always cheerful, they feel at ease everywhere, and pray, let this not trouble you, they eat and drink comparatively little.

Biochemists of the 21st century will have succeeded in synthesizing carbohydrates and even proteins, with the result that new foods will be produced, although their nutritive value is good and they taste as nice as bread or meat for instance, they are not as bulky. The internal organs will be performing entirely new functions connected with the special qualities of deuterium. Taken in minute quantities instead of ordinary water, this isotope of hydrogen will perform a formerly unknown function: it is inhibiting the processes of dissimilation, i.e., decomposition of substances in the organism.

That is why the height of people in the 21st century will be much

above average. They will all be healthy, irrespective of their age, though some of them will be over 100. Together with fruit juices they will drink heavy water in prescribed doses.

Physical culture and sport will be popular among the young and old. All the cities would have been converted into garden cities, and every city will have stadiums, swimming pools and other athletic facilities. And most interesting of all, one will not meet any grey-haired, or senile people in these cities. They will walk proudly erect, with a springy step, their complexion healthy and their eyes shining with vigour and happiness.

Even more astonishing than the appearance of the people will be the novel features of life and work connected with the inordinate development of the sense organs. The organ of sight will become much more powerful and complex. At the end of the 20th century, scientists would have gradually expanded the range of electromagnetic vibrations detected by the eye and raised its potentialities by means of electronic and other instruments.

With the aid of electronic instruments the human eye will be able to "see" not only in impenetrable darkness, in infra-red light, but also in the shortest ultra-violet light. Man will learn to see through all obstacles, his

vision penetrating even the inner structure of matter, as we can see in X-ray pictures for example.

Thanks to electromagnetic reduction of the frequency of sound vibrations, the man of the 21st century can easily hear what he cannot see: how grass is growing, how liquid is moving in a glass, how broken bones are growing together, and much else.

It will then be possible even to trace by hearing all the processes at work in the nerves and nervous centres upon which man's health and life depend.

Greater knowledge of nature will make it possible to improve the sense of smell. Man then will be able not only to recognize thousands of scents, but also to determine the dimensions and shapes of one or another object by means of his sense of smell amplified by the new technique.

And the discovery of the ultra-short wave nature of smells will make it possible to transmit them over thousands of miles by means of a new "tele-scenting" unit. The air in the theatres, homes, factories and laboratories will not only be pure and fresh; it will be filled with fragrant scents which will have a soothing effect on the nervous system.

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Model of Human Cell

A glowing tangle of tubes, globes and a variety of other weird shapes, large enough to hold 40 people in a dome-like interior, recently gave New Yorkers their first "inside" look at a human cell—the germ's eye-view of life.

The giant three-dimensional

model of a cell, one million times larger than an actual red blood cell in the body, was one of the top features of the New York Health Show, sponsored by the city's health department.

Designed for The Upjohn Company of Kalamazoo, the cell model was constructed with the guidance of a group of the nation's leading cytologists—cell specialists. Measuring 24 feet in diameter and 12 feet high, the model incorporates all the most recent discoveries about cell organization and chemistry. It also provides, for the first time, an over-all view of the key internal structures of the cell, which is the basic unit of all life, in proportionate sizes to one another.

Within the huge model itself spectators can view in perspective the nucleus or "heart" of the cell containing the chromosomes that carry hereditary characteristics; that special unit involved in the formation of vital proteins; the sputnik-like centrosome which plays a primary role in cell division, that centre where nutrients are transformed into energy; and balloon-like fat globules where energy "fuel" is stored.

Almost a mile of special plastic tubing, a mile of electric wiring and a large variety of custom-made plastic structures were used during the year of planning and construction work on the cell. Lit from within by a hidden series of undulating blue lights, the cell seems to "pulse" and glow with the appearance of life.

"Within this new picture of the cell," commented Dr. A. G.

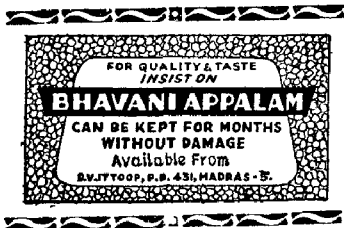
McLeod, the company's scientific co-ordinator for the project, "it is now possible to understand quickly some of the fundamental 'facts of life'. We believe," he said, "that the construction of the model is of particular importance since the cell is the most basic aspect of living things. It is where disease strikes and where our drugs act. It is so minute that it takes about 1,000,000,000,000 cells to make a single adult. The cell is the building block of which all animal and plant life is constructed and the more we learn about it, the more basic will be our knowledge of diseases and their alleviation. We hope this model will make a contribution to increasing this understanding."

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Bones Are Not Inert

Once considered to be altogether inert, the human skeleton has recently been shown to be subject to continual turnover, just as are other body tissues, such as skin.

Bone, it is now known, is continually wearing out and being replaced in the normal human skeleton. This turnover of bone and the active formation of new bone in the normal adult skeleton has now been demonstrated by investigators to be much more extensive than previously supposed. Using a new technique for handling radioactive calcium data, devised in laboratories of the U. S. National Institute of Arthritis and Metabolic Diseases, these scientists have demonstrated that the predominant mechanism, in both the adult and growing skeleton, is actual physical destruction of structural bone units and their replace-



ment by new bone formation. Normal adult bone formation, they found, results in the deposition of approximately 600 milligrams of calcium daily, an amount approximating the average daily dietary intake of the mineral.

An unusual and interesting finding in this connection was in relation to patients with osteoporosis, a disease in which the bones become gradually thinner and more brittle and which occurs primarily in the aged and in post-menopausal women. Consistently in five patients the bone formation rates were found to be normal, an observation contrary to the generally accepted idea that this disorder is due to diminished bone formation. The study indicates that osteoporosis may actually be due to increased bone destruction and indicate the need for additional intake of dietary calcium as in milk and milk products

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Ionic Rockets

Another step forward in space travel has been taken by the development of a rocket engine which does not depend upon any of the conventional fuels. It is run by ions. The advantage of these ionic rocket engines is that they work for very long periods and thus is ideal for space

travel.

Ions, writes William L. Lawrence in "New York Times," are atoms stripped of some or all of their surrounding negatively charged electrons. Since each of these negative charges neutralizes a positive charge in the nucleus, the stripping away of any of the negative electrons leaves the atom with an excess of positive charges. In other words ions are electron-deficient, positively charged atoms.

The ions to be used as propellants are those of heavy elements, such as uranium, thorium, mercury, cesmium and rubidium.

The propellant will first be vaporized and fed into an electrically charged chamber. There an electric arc, or a metallic plate, generating 100 times the heat of a large electric stove will knock loose an electron from each molecule of the vaporised propellant. Each molecule will thus become ionized.

The ions will be pulled out of the ionizing chamber by the attraction of an electrostatic field and then jolted by 12,000 volts to effective velocities of 300,000 to 400,000 miles per hour.

The current of speeding ions—a million times greater in number and 350,000 times heavier than the stream of electrons in a TV picture tube—will be harnessed for propulsion by being directed through a cylindrical thrust chamber. Propulsive force will

come from the vehicle's reaction to the escape of the jet of ions from the chamber.

Dr. George P. Sutton, president of the American Rocket Society said the ion engine operates 100 times more efficiently than present-day chemical rocket engines. Also, the ion engine will work for very long periods of time.

However, the ion engine has one major drawback. It can deliver only ounces of thrust, completely inadequate to lift a space-vehicle off the ground. Consequently, its usefulness is limited to outer space, where there is no air friction and the pull of gravity is weak. However, once lifted by a regular rocket to a high altitude, the device, developing no more than one-fourth pound of thrust, could propel a 10,000-pound vehicle through space for months at a speed of 250,000 to 400,000 miles an hour.

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Food for Space Travellers

Scientists of Leningrad University's Botanical Institute state that microscopic water plants are likely to provide an ideal food for the future traveller in outer space. Results of experiments at present being conducted in Leningrad show that some forms of algae contain more vitamins than lemons, and others can produce more fats than many varieties of oil-bearing seeds.

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That action is best which procures the greatest happiness for the greatest number.

People will not look forward to posterity, who never look backward to their ancestors.

—Edmund Burke.

CAN YOU EXPLAIN THIS ?

It is generally believed that any one who filches property belonging to a temple or church or any religious institution, brings upon himself and his children an eternal curse.

The belief is common not only in India but Britain too. Ursoola Bloom writing in *Tit Bits* says that the curse has come true in an extraordinary manner in the case of Henry VIII. She writes:

In the Royal Family of England there was Henry VIII who broke up the monasteries, pillaging their property and leaving the monks to wander penniless about the country begging for bread. One after another Henry's three children came to the throne, but since none of them had any offspring the crown then passed to James VI of Scotland

A similar type of curse goes through many families.

In 1916, I married, for the first time, the son of a famous family. Three generations before that they had incurred the severe displeasure of the Church. Nobody had ever told me what actually happened; it was one of those things

that they did not like to talk about (because I imagine it gave them the jitters).

A priest had cursed them (I gather rightly so), and because a man of that family had raised his left hand in rage against him, he had vowed that the women of the family would bear eldest sons who, in turn, bore mark of that very hour, and the ability to kill with the left hand *would be taken from them*.

In the generation which I know both my husband and his cousin (also an eldest son) had deformed left hands, which they could hardly use. And they were not the first to be so afflicted. "Just an accident," said my husband brightly. "It does not bother me too much, anyway, and for myself I don't believe a word of it."

He was referring to the curse, of course. But I did believe in it—and still do.

I would never dare a hoodoo, but would walk clear of it through life. I believe that people stung to agony can invoke evil.

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God cannot be explained, He cannot be argued about, He cannot be theorised, nor can he be discussed and understood. God can only be lived. —Meher Baba.

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A prejudice is a vagrant opinion without visible means of support.

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Reform must come from within, not from without. You cannot legislate for virtue. —Cardinal Gibbons.

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It is no use crying over split milk; it only makes it salty for the cat.



KNOW YOUR LUCK

P. V. RAO, VASUDEVAPURAM, MADRAS-5

MESHA RASI or ARIES

The major planet Guru in the 8th is the only drawback against the fulfilment of your wishes and desires during this month. Sukra, the lord of finance, enters the 10th house affording greater convenience or money than in the past. Your attempts will meet with success more easily than before through the help of your sympathisers and relations. First half may be more in the nature of spadework while the second half will enable you to rise to higher stature than before and enable you to accomplish your cherished objectives. One of your sons will come up to your expectation or help you in your line of activities. This month particularly the second half may make you more speculatively inclined and more thoughtful in all your activities. Financially this is an easier month than before. Money may come from a distance or through others. Correspondence

Aswani
Bharani &
½ Krithika

will prove fruitful during this month. Officially second half is more encouraging and you will be likely to be favoured by your boss. Merchants will find this month equally good Partnership may undergo slight change for financial conveniences. Foreign business will be more attractive and lucrative.

2, 5, 7, 9, 10, 14, 17, 21, 24, 26, 30 are better days.

VRISHABHA RASI or TAURUS

With the exception of Guru almost all the planets are unfavourably configured in the first half of the month. This will cause you some delay and obstruction in the achievement of your cherished objectives. In financial matters besides heavy expenditure there will be trouble through unknown quarters. But Guru will be the sovereign benefic planet minimising your troubles and difficulties as far as possible. You will be hasty, impulsive and

½ Krithika
Rohini & ½
Mrigashira

rash in all your thinking, working and associations with others about you. Health problem in a few cases might prove the stumbling block. Second half may bring great relief when the solar course enters the 9th house—the house of hopes and help in your difficulties. Financially this month shows heavy fluctuations and high pressure at times and sudden relief unexpectedly in all your commitments. One of your sons will give you much headache either on account of his ill health or on account of his wellbeing. Officially this month does not hold more hopes. Work is heavier. A slight change is anticipated in the last week. Merchants will do well during this month, if they are careful in speculation in their business venture. Partnership will prove prosperous.

2, 4, 5, 10, 14, 15, 19, 23, 24, 26, 29, 30 are better days.

MITHUNA RASI or GEMINI

With the exception of Mangal in the 11th house of fulfilment of your wishes and desires all other planets do not seem to be favourably inclined towards you. The solar course along with other planets in the 7th house brings about unnecessary oppositions and obstacles in the way of your progress. Enemies are rising up against you openly to foil your attempts. Your ruler in the 6th house for the first six days is not happy showing either ill health or financial pressure requiring temporary loan to be raised. From the 7th Budha, your ruler, will be in 7th house marking greater progress comparatively.

‡ Mrigashira
Ardra & †
Punarvasu

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Any court case or discussion or panchayat decision had better be postponed. Financially though there may be pressure felt keenly at times, timely help is foreshadowed. One of your friends will help you much in the achievement of your objectives. An elder brother of yours will come up well. Domestically this is not a favourable month. Your wife's health may be disturbed or you may find disturbed conjugal relationship. Officially you may not get any expected relief or encouragement. Extra emolument may be the special feature of the month. Merchants will find many obstacles in the way of their business. Partnership may come under disturbed waters. Foreign business may not be found lucrative. New partners may come with capital.

2, 4, 5, 9, 10, 14, 15, 19, 24, 25, 27, 28, 30 are better days.

KARKATAKA RASI or CANCER

Major planets are favourably inclined towards you during this month. The Solar course is passing through the

‡ Punarvasu
Pushya &
Ashlesa

6th house bringing about better relationship with people with whom you were not cordial before. Second half may prove more congenial both domestically and financially. Social life will appeal to you more than ever. Mangal, the lord of the 10th in his own house, is favourably posited for realisation of your professional ambition and attitude towards security goals of your future. You may do something highly individualistic which may bring you a chance to extend the scope of your career enterprise along new unexplored lines. Careerwise this month may be a boon period. Your superiors will appreciate your performance and therefore back you up with necessary influence for your future prosperity. Guru in the 5th will give you right direction in the right course of your life. Guru generally marks a bright period for the prospect of a child birth in the course of the year. Officially this is an encouraging month. You will achieve your cherished goals in service. Change of position is evident. Merchants will be more inclined to speculative business than before. If properly controlled judicious speculation will prove quite lucrative. Partnership will flourish well. Foreign business will be encouraging.

2, 4, 5, 9, 10, 14, 19, 24, 28, 29, 30 are better days.

SIMHA RASI

With the exception of a few the planets are favourably placed for your success during this month. Planets in the Triconas in parti-

Makha,
Poorvaphal-
guna and
‡ Uthara-
Phalguna

cular in the 1st half make you serious or brooding over your affairs unnecessarily. You may feel highly strung mentally for some time. But Mangal and Guru are so favourably placed that you may expect attainment of your desires with ease and joy. People at the top keep you in hopes of their favour but if you are patient, though you may fail at the outset, you will ultimately gain through them. One of your people will come up well. People in the insurance department, legal profession and educational line will be in their limelight during this month. Domestically this is a much happier month than the last. You may have friends and relations as your guests or one of your elders will be favourably inclined towards you. Financially heavy expenditure is evident, with some relief towards the end of the month. Avoid speculation in which you will find greater interest than before. Officially you may stand to gain a promotion or change of work to your liking. In some cases there may be a transfer to a place nearer home. Merchants will be more speculatively inclined and they will be lucky to bag heavy profits in their foreign business. New foreign relationship may develop. Partnership may be favoured with success.

2, 5, 7, 9, 10, 14, 15, 17, 19, 23, 24, 27, 29, 30 are better days-

KANYA RASI or VIRGO

The general set up of the ‡ Uttara- planets during this phalguna month does not Hastha and show favourable ‡ Chitra influences over your affairs. Mangal in the 8th and

Rahu over your rasi aspected by Saturn are the two quite malefic influences at work causing mental distraction, unexpected troubles at home or outside, false allegations, and mental imbalance. But all these are more in the imagination as you would realise later as the month is underway. Second half is slightly better since the benefic planets Sukra and Budha are entering better houses more favourably disposed for your affairs of life. Your ruler Budha in the 4th house from the 6th January should bring some comfort and amenities in the domestic life. Financially this month causes heavy fluctuation and sudden expenditure because of planet Mangal in his own sign in the 8th house. More money than you have will be needed for your commitments. Money may come through friends and relations and from unexpected business too. Beware of unwholesome dealings with outsiders. Officially second half is more encouraging. Your work will prove more heavy and responsible than before. Merchants will find this month quite profitable as gain of sudden money will be the feature of the month. Partnership will change for the better, the incoming partner bringing in more capital as required.

2, 4, 5, 10, 15, 17, 21, 24, 25, 26, 28, 30 are better days.

THULA RASI or LIBRA

With the exception of Rahu in the 12th house aspected by Sani all other planets are favourably placed

‡ Chitra
Swathi and
‡ Vishaka

for the success of your affairs during this month. The special

feature of the month centers round the planet Mangal in the 7th house representing your financial betterment, your success in examination, if any, your happy married life, and prosperity to your wife or husband as the case may be, in the course of the month. The general trend of life during this month is significantly happy. Couples that are separated before may meet under auspicious circumstances. Officially this is a lucky month. You will achieve your cherished objectives through your boss. Favour from the department is also evident. Merchants will do well particularly in foreign business speculation. New market commodities will be introduced into your business which will pay well. Partnership business will become more prosperous.

2, 5, 9, 10, 14, 15, 19, 23, 24, 26, 27, 29, 30 are better days.

VRISHCHIKA RASI or SCORPIO

Guru, the star turn of the month, is in the stimulating pose for about a year occupying compelling angle with an eloquent indication of financial conveniences and prosperity in the financial sector of your monthly map. His aspect to the 5th house, 7th house and 9th house will go a long way to reduce your troubles so that you may feel a distinct lessening of the hindering and depressing tendencies which have been so apparent during the last year. Sani having come to the 2nd house, the house of his friend Guru, there is progress and your prestige definitely is heigh-

tened in the course of the year. The solar course through the 2nd house might cause some financial pressure. Your ruler Mangal is in the 6th house of indebtedness and ill health and annoyances in general. Though money tightness may be felt Guru's tenancy over your rasi will make it easy for you to meet all your commitments with ease. Second half will prove better in this respect. The solar course then in the 3rd house may cause a journey which will be to your advantage. You may meet men in influential position who may come to your help in all your aspirations. Domestically you will feel better from the second half onwards. There will be more guests and friends to be entertained then. Correspondence, writing, publications, if any, may be emphasized for their speedy implementation in the second half. Officially you may have greater encouragement. Your colleagues may not be true to you. Merchants will find this month slightly better. Financial depression and labour trouble will face them more than before.

2, 4, 5, 7, 9, 10, 14, 15, 17, 19, 23, 24, 27, 28, 29. are better days,

DHANU RASI of SAGITARIUS

Planetary positions have in no way changed for

Moola, the better during
Poorvashada this month. The
‡ Uttarashada major planet Guru
has stepped into your 12th house
of self undoing nature and expense and worries. The other
major planet Sani is on your rasi
in the second phase of 7½ years

period causing mental depression crowded professional life and unsatisfactory financial conveniences. From the 2nd Sukra enters the 2nd house and Budha enters the 1st house on the 6th bringing about some encouraging signs around you. Financially second half may prove better in spite of heavy drain on your purse. Your plans or affairs will not be easily carried out without initial disappointment since the important planet Mangal is aspecting the 12th house and the 8th house. Officially greater encouragement is seen in the second half. The aspect of Sani to the 10th house leads to greater shouldering of responsibility than before. Merchants will not find this month lucrative as the 8th house is aspected by Kuja and Mangal. The position of Sani also does not improve their business. Second half may prove slightly better.

3, 5, 9, 10, 14, 17, 21, 25, 26, 29, 30 are better days.

MAKARA RASI or CAPRICORN

First half of this month may cause delay and

‡ Uttarashada anxiety or dis-
Sravana appointment in
Dhanista ‡ your cherished

plan and position thereof. More promises than their realisation are indicated. Mangal in the 4th house is still continuing with its influence over the domestic affairs and you will not find this month a congenial and a harmonious one owing to irritating surroundings. One of your friends will be of great help to you when in need. Second half is more beneficial. Sukra will come up on your rasi with

brighter hopes around you. One of your sons will come up to your satisfaction.³ Financially the month is not favourable as it shows heavy expenditure and and less savings. Avoid commitments as far as possible as your lord Sani wishes you to be conservative. Friends and friendships as per Mangal's aspect to the 11th house will appeal to you during this month in particular. There may be a wider circle of friends than ever before. Guru in the 11th will bring in true and honest friends. Officially second half is much better. Change of work if not the centre of working will occur this month. Merchants will find it difficult on account of impediments in the way of their business speculation. Differences must be avoided with partners.

2, 4, 5, 9, 10, 14, 15, 17, 19, 21, 27, 30 are better days.

KUMBHA RASI or AQUARIUS

With the exception of Rahu in the 8th house $\frac{1}{2}$ Dhanista Sathabhisha & $\frac{1}{2}$ Poorvabhadra aspected by Sani almost all other planets are favourably configured during the first half of this month. Planets in the 11th house promote your interests in social and professional activities bringing you in contact with men of influence and position from whom you may gain in your activities. Your ruler is in the 11th house aspecting his own house Kumbha and the astama Rahu. This may not prove physically good and may bring about stomach trouble or accusations by your own friends or relations for no good reasons. The

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whole month is good for social and public activities. Second half may prove more expensive and perhaps more influential too on account of your connection with outsiders, or men at the head of departments. Financially this is a favourable month with more income and less savings during the first half. In the second half unnecessary domestic expenditure will be incurred. Officially the month brings greater encouragement than before. A promotion may be achieved. For merchants, first half is more promising and therefore would prove more profitable. New customers will patronise them. Partnership will be encouraging in the first half. Foreign business will pick up well.

2, 5, 7, 14, 15, 17, 19, 24, 26, 29, 30 are better days,

MEENA RASI or PISCES

During this whole month planetary configuration sounds more encouraging and helpful in all your affairs. Your ruler who was ill placed in the last month has now

entered a very favourable house viz. the 9th house, very near the elevation of your life. His position indicates good judgment, happy association, spiritual aspiration and performance of auspicious ceremonies. It also favours writing, conferences, distant journey, and dealing with those far away from you. Law or legal matters, metaphysical subjects and speculative ventures also come under this angle. Financially Mangal being in his own house favours convenience of money and also expenditure during this month. Second half is still more encouraging when Budha, Sukra and Surya will change for better houses making it easy for you to gain your chari-

shed objectives in the line of least resistance. Domestically this is a more harmonious month than before. In the second half Surya's position along with Sukra may cause situations to arise taxing all your diplomacy and ingenuity. Planetary positions also caution you to go slowly when it comes to your revising or altering the current set up unnecessarily. Officially you will gain the favour of your boss. Merchants will do well particularly in the foreign business. Good profits will be realised therefrom. New foreign connections will respond well. Partnership will be found lucrative.

2, 4, 5, 7, 9, 10, 14, 17, 19, 24, 27, 28, 30 are better days.

God gives us relations; thank God we can choose our friends.

Addison Mizner.

0 0 0 0

There is not a joy the world can give like that it takes away.

—Byron.

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Success is the sole earthly judge of right and wrong.

—Hitler.

0 0 0 0

History is indeed little more than the register of crimes, follies and misfortunes of mankind.

—Gibbon.

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The tongue of idle persons is never idle.

0 0 0 0

True lovers are shy when people are by.

0 0 0 0

Truth may be blamed but cannot be shamed.

0 0 0 0

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely act. *—James Russel Lowell.*

0 0 0 0

A life spent worthily should be measured by deeds not by years.

—Sheriden.

CANDID COMMUNICATIONS

Professor Nicholas Kaldor,
Wherever You Are.
Adviser,

So you have been back again to advise Government of India on new taxes! And from the reports in the newspapers I find you have not let them down

The government's need for fresh revenue is so pressing that it is almost certain that your new proposal for a birth tax on Mithakshara coparcenary property will be accepted.

Of course, you have recommended a reduction in levels of personal incometax, but everyone knows that government, once it has levied a tax, is almost reluctant to give it up.

So now we have a tax on births and deaths in addition to income and expenditure tax, property tax and gift tax, tax on purchases and entertainment and several other taxes. Perhaps next you will advise a tax on marriages since government is anxious to restrict the population in India. Such a tax, graded according to income of the contracting parties will ultimately result in late marriages and incidentally it might put a curb on the dowry evil too.

Then there is another Kama-dhenu, like C R's sales tax, but I won't let you know that secret. For, you see, I have a sneaking sympathy for the public and I don't want to be as unpopular as C. R.!

Zero.

Sri Shah Nawaz Khan,
Deputy Minister for Railways,
New Delhi.

INA Hero,

The recent debate in the Lok Sabha when speaker after speaker got up on his feet to find fault with your Ministry for the unpunctuality of the trains reminds me of a similar situation in Madras.

The buses had just been nationalised in the city and the service was so unsatisfactory that the matter was taken up in the Assembly. Gopala Reddy, your colleague at present, was the Finance Minister here then and he, unable to stomach the criticisms of his ministry, got up and burst out, "If people do not like to travel in buses, they are at liberty to walk!"

That thunderbolt-like reply silenced all critics and you can do no better than emulate his example. I assure you no one will dare criticise your ministry thereafter and who knows like Gopala Reddy you may also get elevated to a higher position!

Zero.

Sri E. V. Ramaswamy Naicker,
Erode.

Periar,

Travelling the other day in the bus I overheard the following conversation:

A neatly dressed Malayalee was addressing the companion by his side: "Did you read Naicker's

reason for giving up the demand for an independent Dravidastan and restricting his demand for Tamilnad only?"

"No. I have not," replied the companion.

"He says he is disillusioned at the attitude of absolute servitude to North adopted by the Andhras, Kannadigas, and Malayalees. He, therefore, wants to work only for a separate Tamilnad."

"The Malayalees, Andhras and Kannadigas must be thankful to Periar for not championing their cause," replied the companion.

"It is a mighty come down for Periar," chimed in a third man.

"Yes, after the party split and the formation of the D. M. K., the D. K. has been decaying," added a fourth man.

This was greeted by a burst of applause. I didn't hear any further comments for I got down at the next stop. I did want to tell them how wrong they were in thinking that you are a spent force, for you have always the tar pot and the brush to infuse new life into your party!

Zero.

Sri T. T. Krishnamachari,
Madras.

Dear T. T. K.,

Home Minister Pant has been very generous in his praises during his brief visit to the South but none of them are so deserving than those showered on you during the unveiling of your portrait at the Health Centre, Mambalam.

He also stated that your talents should be utilised and he has invited you to meet him in Delhi. Already there is

much speculation in the capital as to what post is being reserved for you. Whatever the position you may occupy, I am sure, you will prove a success because of your great drive and unquestioned integrity.

There has been for long much speculation as to who should succeed Nehru. The Prime Minister, though he has expressed a wish to retire, is still active and the need to search a successor may not arise at all for a long time to come but when it does arise who knows what destiny may not hold out for you?

Zero.

Dr. S. Radhakrishnan,
Vice-President of India,
New Delhi.
Philosopher,

I was much pained to read your speech at the birth centenary of the late Sri Bepin Chandra Pal in Calcutta.

"Why is it," you asked justifiably, "there is no enthusiasm, no exhilaration, no sense that we are launching upon a great adventure of building up a great India?" And you answered: "What is lacking is a true sense of public spirit of patriotism. We are still concerned about our little interests. If this little interest is satisfied we do not seem to bother what happens to others."

How right you are! But instead of the nation you should substitute the ruling party, the Congress. After the attainment of independence the majority of the Congress have concerned themselves only with their little (or big) interests. They have been after the spoils of victory and

is it any wonder that you "do not find in the faces of the people the signs that they are animated by this adventure of building up a great India?"

The heart of the nation is sound. The nation which was prepared to make any sacrifice and even face bullets at the call of Mahatma Gandhi, is the same. The reform must come from the top, doctor. As they say, "Physician, heal thyself"

Zero.

General Ayub Khan,
President of Pakistan,
Karachi.

General,

You are incorrigible! Like the politicians of old you have also started the hate campaign against India.

"We have failed to convince India," you wail, "that we want to live in peace and friendship with her."

How true are! You have absolutely and miserably failed in that effort. And that is because you talk of peace and war in the same breath. Hitler and Mussolini did the same before you. They too like you considered the majority of the public fools. That is the greatest mistake they made. History is replete with such instances.

But it is no use teaching you history. Dictators like you always want to write new history and history repeats itself! And if that happens, I bet, the public who you think are fools will not shed even a few tears!

Zero.

FREE THE WORLD FROM HUNGER

1963 has been designated by the Food and Agriculture Organization of the U. N. as a target year for its campaign to "free the world from hunger".

The plan for the campaign was announced by FAO Director General Mr. B. R. Sen last July, and was approved by the FAO Council in October. It calls for activities on a world-wide scale to focus public attention and energy on the continuing problem of hunger. In the course of the year, a concentrated effort will be made to "mobilize and enlighten world public opinion regarding the possibilities and problems of freeing the world from hunger."

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WORSE LUCK

Two friends were discussing the various events which had taken place in their lives since last they met—a year ago.

"I've not done anything much at my job," said one. "I took a job as groom, and I've not had a minute's peace since—on the go day and night and ordered about"

"That's just how I've been treated," broke in the other.

"You!" said the first surprised. "How can you be putting up with my sort of life? You never took on as a groom!"

"I did," said the other, gloomily. "I took on as a bridegroom."

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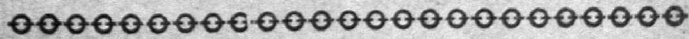


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| Moon | Physical Weakness—Differences with Mother—Left Eye Trouble | PEARL |
| Mars | Quarrels Among Brothers—Timidity— Fault Finding nature | CORAL |
| Mercury | Weak Brain—Slow In Understanding— Nervous Debility | EMERALD |
| Jupiter | Impure Blood—Barrenness— Obstinate Views | TOPAZ OR POKHRAJ |
| Sani | Weak Bones—Rheumatic Complaint—Low Associates | SAPPHIRE |
| Rahu | Diseased Body and Poisoned Mind | GOMEDAK |
| Kethu | Suffering Through Evil Influence or Mantric Power | CAT'S EYE |
| Sukra | Conjugal Unhappy— Woman Hater—Weakness of one Eye* | DIAMOND |

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