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It is truly said that there are more mysteries in this world than we can ever think of and it is amply proved by the following story

HIS PROPHETIC DREAM

By LI KUNG-TSE

Chunyu Fen, a native of Tung-ping and a well-known gallant of the Yangtse River region, was fond of drinking, hot tempered and recklessly indifferent to conventions. He had amassed great wealth and acted as patron to many dashing young men.

South of his house there was a huge old ash tree with great branches, thick with foliage, which shaded an acre of land; and under this tree Chunyu and his boon companions drank daily to their heart's content. One day, Chunyu got drunk, and two of his friends carried him back home and laid him in the eastern chamber. "You had better go to sleep," they said. "We shall give the horses some fodder and wash our feet. We shan't go until you feel better."

He took off his cap and rested his head on the pillow, lying there in an intoxicated state, half dreaming and half awake. Presently he saw two messengers come in, dressed in purple, who knelt

before him and said, "His Majesty the king of Ashendon has sent us, his humble subjects, to invite you to his kingdom."

Chunyu got up from his couch, dressed and followed the two messengers to the gate, where he saw a small green carriage drawn by four horses. Driving out of the gate, they set forth in the direction of the ash tree and—to Chunyu's amazement—headed down the hollow under the tree. However, he dared ask no questions. The scenery along the road—the mountains and rivers, trees and plants—looked different from the world of men. The climate too had changed. After they had travelled about ten miles city walls came into sight. They entered a great city through a turreted red gate over which was inscribed in letters of gold "The Great Kingdom of Ashendon."

Then a rider cantered up, calling, "As His Highness the prince consort has travelled so far, His Majesty orders him to be taken

to the East Hostel to rest.' And he led the way.

Chunyu saw a gate in front swing open. He got down from the carriage and passed through the gate. There were brightly painted and finely carved balustrades and pilasters among terraces of blossoming trees and rare fruits, while tables and rugs, cushions and screens had been set ready in the hall and a rich feast laid out. Chunyu was enchanted. Presently it was announced that the prime minister had arrived, and Chunyu went to the foot of the hall steps to await him respectfully. Dressed in purple and holding an ivory sceptre, the minister approached, and they paid their respects to each other. This done, the minister said, "Though our land is far from yours, our king has asked you here because he hopes for an alliance with you by marriage."

"How can a humble person like myself aspire so high?" replied the young man.

The minister asked Chunyu to follow him to the palace.

He saw a tall, imposing figure on the throne, wearing a white silk robe and a bright red cap. Overcome by awe, he did not look up, but bowed as the attendants told him. "At your father's wish," said the king, "we have asked you to our unworthy kingdom, to offer you our second daughter as your wife." When Chunyu kept his head bowed and dared not reply, the king told him, "You may go back to the guest house and prepare for the ceremony."

That evening, amid pomp and splendour, betrothal gifts of

lambs, swans and silk were displayed. There was music of stringed and bamboo instruments, feasting with lanterns and candles, and a concourse of carriages and horsemen.

After the wedding Chunyu and the princess came to love each other dearly, and his power and prestige increased daily. His equipage and entertainments were second only to the king's. One day Chunyu said to the king, "On my wedding day Your Majesty said you had sent for me in compliance with my father's wishes. My father served formerly as a general at the frontier. After a defeat he was reported missing, and I have had no news of him for eighteen years. Since Your Majesty knows where he is now, I would like to call on him."

"Your father is still serving at the northern frontier," replied the king quickly. "We are in constant touch. You had better just write to him. There is no need for you to go there." The king ordered the princess to prepare gifts to be sent to Chunyu's father, and after a few days a reply came in his father's handwriting. He expressed his longing for his son, and wrote just as in former letters, asking whether certain relatives were still alive and what news there was of their home-town. Since the distance between them was so great, he said, it was difficult to send news. His letter was sad and full of grief. He told Chunyu not to come, but promised that they would meet in three years' time. With this letter in his hands, Chunyu wept bitterly, unable to restrain himself.

One day the princess asked him, "Don't you ever want to take up an official post?"

"I am used to a carefree life," answered Chunyu. "I don't understand official work."

"Just take a post," his wife said, "and I will help you." Then she spoke to the king. Soon he was appointed Governor of the southern tributary state.

He remained governor there for twenty years; and the people benefitting from his good rule sang his praises and set up tablets extolling his virtue or built temples to him. As a result, the king honoured him even more: he was given fiefs and titles and exalted to the position of a grand councillor of state. He had five sons and two daughters. His sons were given official posts reserved for the nobility, while his daughters were married into the royal family. Thus his fame and renown were unrivalled.

One day the princess died and Chunyu's request to leave the province and accompany the hearse to the capital was granted. Bowed down with grief, Chunyu followed the hearse. On the way many people wept, officers and common citizens paid their last homage, while great crowds blocked the way and clung to the carriage. When he reached Ashendon, the king and queen were waiting outside the capital, wearing mourning and weeping.

Now, though Chunyu had been ruling over a tributary state outside the kingdom for many years, he had managed to keep on good terms with all the nobles and influential officers at court. After his return to the capital he gathered around himself many associ-



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ates and followers, his power growing so rapidly that the king began to suspect him. Then some citizens reported to the king that a mysterious portent had appeared and the state was doomed to suffer a great catastrophe: the capital would be removed and the ancestral temples destroyed. This would be caused by some one of foreign birth who was close to the royal family. After deliberation the ministers decided that there was danger in Chunyu's remaining in the kingdom and the king one day called him and said:

"You have been my son-in-law for more than twenty years. Unhappily my daughter died young and could not live with you till old age. This is a great misfortune." Then the queen

took charge of his children herself, and the king said, "You have left your home for a long time. You had better go back now for a while to see your relatives. Leave your children here and do not worry about them. In three years we shall fetch you back."

"Isn't this my home?" asked Chunyu. "What other home have I to go back to?"

"You came from the world of men," replied the king with a laugh. "This is not your home." At first Chunyu felt as if he were dreaming, but then he remembered how he had come there and, shedding tears, asked for permission to return. The king ordered his attendants to see him off, and with a bow Chunyu took his leave.

The same two messengers dressed in purple accompanied him out of the gate. They travelled the same way that he had first come by. The mountains, rivers and plains were unchanged.

Presently they emerged from the hollow and Chunyu saw his own house. Sadness seized him and he could not help shedding tears. The two messengers helped him down from the carriage, through the door of his house and up the steps. Then he saw himself lying in the bed, and was so frightened that he dared not open his eyes. As the two messengers departed Chunyu heard someone call out his name aloud several times, and he woke up.

He saw his servants sweeping the courtyard. His two guests were still there, the slanting sun had not yet set behind the west wall and his unfinished wine was still by the east window—but he

had lived through a whole generation in his dream! Deeply moved, he could not help sighing. And when he called his two friends and told them, they were equally amazed. They went out to look for the hollow under the ash tree, and Chunyu, pointing to it, said, "This is where I went in the dream."

His friends believed this must be the work of some fairy or tree spirit, so servants were ordered to fetch an axe and cut through the tree trunk and branches to find where the hollow ended. It was some ten feet long, terminating in a cavity lit by the sun and large enough to hold a couch. In this were mounds of earth which resembled city walls, pavilions and courts, and swarms of ants were gathered there. In the ant-hill was a small, reddish tower occupied by two huge ants, three inches long, with white wings and red heads. They were surrounded by a few dozen big ants, and other ants dared not approach them. These huge ants were the king and queen, and this was the capital of Ashendon.

Then the men followed up another hole which lay under the southern branch of the tree and was at least forty feet long. In this tunnel there was another ant-hill with small towers, which swarmed with ants. This was the southern tributary state which Chunyu had governed.

As he thought back, Chunyu was very shaken, for all that they had discovered coincided with his dream. He would not let his friends destroy these ant-hills, and ordered that the tunnels be covered up as before. That night,

however, there was a sudden storm, and in the morning when he examined the holes the ants had gone. Thus the prophecy that Ashendon would suffer a grate catastrophe and that the capital would be removed was realized.

If even the mysteries of ants

are so unfathomable, what then of the human creation?

Then Chunyu realized that all was vanity in the world of men. He therefore became a Taoist and abstained from wine and women. Three years later he died at home just as predicted in the dream.



FRIENDSHIP

Friendship opens windows upon other people's lives and no two friendships are exactly alike because no two persons are alike in every particular. Through friendship we enter into the experiences of others and our own lives are enriched, joys are doubled and sorrows are halved.

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EARLY BIRD

Millionaire: "Marry my daughter? Why, she's a mere child!"

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Constable Turned Murderer

S. RAJAGOPALAN

Mr. Banwari Lal, a practising lawyer, was living at Rupar (East Punjab) with his wife Nirmala Devi (29). The couple had an eight month's old child. Mr. Lal's sister, Vina (17) also lived with them, and she was studying in the local school. Their residence, a storied building, was just opposite to the Rupar police station. About November, 1956, the family employed a young lad Prem (14) as its servant. The daily routine was for him to guard the house when Nirmala was alone in the house after Mr. Lal's departure to the court, and Vina left for the school. It was the usual practice to lock the door of the office room which adjoined the staircase and to bolt the other door from inside.

On 12-2-57 Mr Lal had gone to the court. At about 12-30 in the forenoon Vina returned from the school and wanted money to buy a copy book. At that time Nirmala was in the drawing room feeding the child. Prem was also in the house. When Vina returned again from the school at about 3-45 P. M. she did not find Nirmala in the house. She asked Prem where she was. He said he did not know as he himself had been absent from the house.

Vina then went upstairs to the kitchen to take food. By that time Mr. Lal had returned from court, a little earlier than usual, as he had to attend an election

meeting in the Municipal Board. He was accompanied by a pleader who was proceeding to Chandigarh, and he wanted to give him tea. But he found that the door leading through the staircase to the residential portion locked up and thinking that his wife was not at home, he and his friend left for the meeting. He returned therefrom at about 4-45 P. M. He did not find his wife, and asked Prem where she was. He was informed that she had gone out. He went upstairs and saw his sister Vina eating her food. He found that contrary to the usual practice the door adjoining the staircase was locked, while the other door was lying open. He went up to the verandah in front of his office and found both the doors locked from outside. He told Prem to open the door, but the latter said that he had lost the key. He had given the same story to both Vina and Narayan Das, the clerk, earlier.

Mr. Lal then opened the drawing room. He was stunned to see his wife Nirmala lying dead on the floor in a pool of blood. He noticed several injuries on her and also that some of her jewellery which she was wearing that day was missing. He proceeded to the police station and immediately lodged information. Later on he found a blood stained pyjama hanging on the door of

the storeroom at the back of the residential portion of the house.

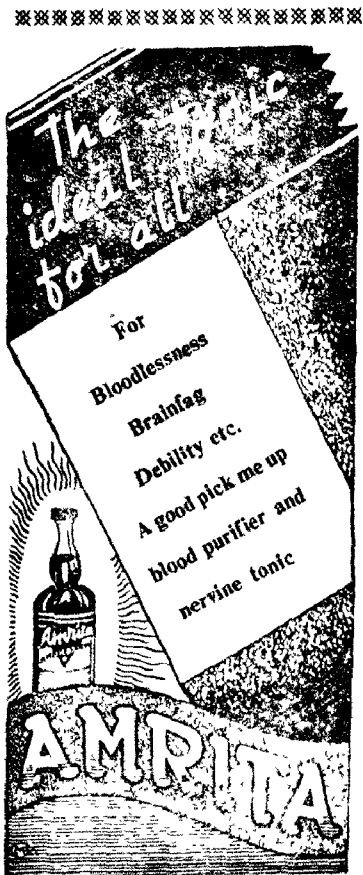
Absolutely no clues were forthcoming as to the person or persons responsible for the outrage. The only indication was that in the afternoon Prem was seen entering into the police station with the perambulator carrying the child. He was accosted by the policeman but was excused at the intercession of one Ram Prakash who was a foot constable in the police force at Rупar.

Investigation was naturally very tardy, but public concern over the shocking crime manifested itself and the Chief Minister was approached to order a thorough enquiry. This bore fruit and a somewhat unexpected happening gave fresh stimulus to apprehend the murderer.

In connection with a burglary which had taken place on 5-12-56 Prem was arrested on 25-6-57 and he was in police custody till 20-7-57 when he was discharged.

On 10-7-57 he had expressed a desire to give some information relative to the murder of Nirmala Devi. The Magistrate was duly summoned and he gave him time to cogitate. Then he was placed in a room and everyone except him was turned out, the police were not even within seeing distance.

The Magistrate put a series of questions and elicited from Prem that he was confessing only with a view to unburden his conscience and not as a result of threat or inducement. He was not, he said, beaten by anyone; in fact the Magistrate found no injury on his person. Prem confessed to the following facts :



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He was employed as a domestic servant by Mr. Banwarilal and when so he had developed friendship with the foot constable Ram Prakash Ram Prakash had told him that he would violate Nirmala Devi one day, rob her of her ornaments and if she resisted murder her. On 11-2-57 Prem informed him that the lady would be alone in the house about midday. That day he received a dagger wrapped in a pyjama from Ram Prakash and had kept it concealed in the store behind the office of Mr. Lal. The following day, he intimated to him that Nirmala Devi was alone in the house. He then handed over the pyjama with the dagger to Ram Prakash. Ram Prakash had promised to give him a half share of the booty.

On the fateful day of 12-2-57 Prem was made to stand near the staircase by Ram Prakash, and while he was keeping watch Ram Prakash had done the killing.

This confession was voluntary and really true if the events which had happened on the fateful day could be pieced together. There was no doubt whatever that he and Ram Prakash were often seen together.

The murder must have been at any time between 12-30 P. M. and 2-15 P. M. because Ram Prakash was at the police station at 2-15 P. M. that day. It was probable that it had taken place in the interval of time between the first visit of Vina from school at 12-30 P. M. and her final return at about 3-45 P. M. The second time when Vina came home Prem was not found, but he put in an appearance a short

time afterwards with the child. He had probably gone out with the child after spending some time in the police station where he was accosted by a constable. If Nirmala Devi had been alive in the house, he would not have taken away the child. Indeed, as he himself said in his confession, he was looking after the child whilst his companion was doing the foul business. Furthermore, the explanation which he gave both to Vina and Mr. Lal about the key, feigning it to be lost whilst it was intact in his pocket, told its own tale.

The police by now had arrested Ram Prakash and not long afterwards recovered the dagger from him with which he had killed Nirmala Devi and which was blood stained. The medical testimony was that it could have inflicted the wounds on the unfortunate lady's body.

More facts came to light, Ram Prakash had a mistress, one Raj Rani. One day the President of the Municipal Board and the Commissioner came to the police station and Ram Prakash confessed that he had given a gold kara and seven gold bangles to Raj Rani. On 9-8-57 he accompanied the police party from Rugar and went to Janghpura and met Raj Rani who on her part took them to her sister's house, the latter brought out a trunk from inside. It was opened and the articles, one gold kara and seven gold bangles, were found intact.

There could, therefore, be no doubt whatever that what Prem had stated in his confession was wholly true. No doubt, as usual,

he retracted from it in the sessions court on the ground that he was beaten by the police and made to confess; but it was the usual piece of bluff which accused indulge in and carried no weight. He was a co-accused and his confession had been corroborated in material particulars.

The unfortunate lady had met her end at the hands of the ruthless assassin, and the plot which he had conceived to rob her and kill her had been carried to perfection with the cooperation of Prem, whose role was not merely to watch the premises but also to quietening the child when the gruesome affair was being finished off.

Ram Prakash was justly sentenced to death. Prem was given the lesser sentence of transportation because of his youth. The sentence was upheld by the High Court of Punjab as well as the Supreme Court.

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AMRUTANJAN



FOR

All aches and
Pains



TURNING THE TABLES

They were a sly pair, the cashier and the waitress. One day, however, they met their match. A man called for his bill, and upon receiving it added it up and found that he had been charged a shilling too much.

"How does this come about?" he asked, looking sharply at the waitress.

"Well, you see, sir," she replied, "the cashier said that you wouldn't see it and I bet him you would."

With a smile the customer wrote something on the back of the bill, folded it, and said: "Take that to the cashier."

She did so, and on opening it the two were startled to read: "I'll bet five pounds I shall not be here when you get back."

And he wasn't!

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It is always better to improve what you already have than to wish for what you have not.

Rule A Wife, Have A Wife

The story of a rich heiress of Spain and her poor husband whom she had married in order to carry on her love affairs and yet be safe!

DR. C. S. S. SARMA

Spain was at war with Flanders. Brisk recruiting was going on at Saville. The young Spanish gallants and the feudal lords were crowding the city thirsting for adventure and to buy commissions in the army. They attended the beauty parades in the court and plotted to land the catch of the season, perhaps an heiress. Those were days when belted knights jostled in arms in the name of their lady leiges. The creed was that only the brave deserved the fair. They loved and hated fiercely. They swore by their beard, ate and drank lustily. They boasted of their daring adventures, and revelled and whored with gusto. Wit and humour ruled at court. Beauty and glamour made fortunes. Religion and morality went discreetly to the wall. The religion of pleasure and passion was the height of fashion. Dukes and Duchesses thronged at court and abetted the profligate life therein. "They promoted the royal intrigues and carried out queenly stratagems. Not a few ladies voted for the easy virtues of the age and chivalry and pageantry held the day.

In these stirring times there lived near Saville, a rich heiress by name Margarita. She was young and unattached. Being an orphan she was master of herself and owned a vast country

estate and a mansion in Saville. She craved like everyone else in those days for a life of pleasure without any restraint, or the nuisance of obedience to a husband!

The old dames amongst her friends and relatives advised her to marry and be safe. They suggested an easy going husband, a fool or simpleton. Such a one could easily be got and Margarita would then be free to launch on her amorous conquests in the city without the need for any subterfuge. Margarita pondered over this advice and at last let it be known to her friends and relatives that she was willing.

Margarita had a confidential maid by name Atlea. When she came to know the decision of her mistress she thought it a good opportunity to end her and her brother's poverty. Leon her brother was a tall, hefty and handsome fellow but he was only an ensign in the army attached to Captain Juan de Castro, one of the admirers of the rich heiress Margarita. They plotted together and it was agreed that Leon should act the fool and the simpleton. This he proceeded to do and he played his part so well that soon his master and other army gallants who were paying court to Margarita were convinced that he was the prize fool in the army.

When Atlea was satisfied that the fool acting had succeeded, she managed to bring about a meeting between him and Margarita with clever hints which were not lost on the heiress who was on the look out for a safe husband.

Margarita had already heard about the handsome nitwit of the army from her admirers and when she met him in person she was taken in by his tall, fine physique and handsome appearance. She lost no time in settling the marriage.

A week of connubial bliss followed in the country estate and she planned to go and live in her Saville apartment and there give a wedding feast to all her admirers.

This Saville mansion was in the care of Estefanio, a poor relation of hers. She had for

sometime been trying to hook a retired army captain, Perez by name. He had lived a rake's life and now was wanting to sell his commission and with that money take a wife and live in retirement. One day Estefanio deeply veiled and accompanied by an old relation of hers went to the hotel where Perez was living and requested him to send a letter through one of his friends to a relative of hers at the front. While handing over the letter she coyly exhibited her jewelled hand. Perez was impressed by her manner and beauty and he begged her to disclose her name and figure which she declined out of modesty, but told him to send a servant along with her to ascertain her address and pay her a social call the next day. This, the love-sick Perez did and during their meeting next day

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Estefanio made him believe that the house of Margarita belonged to her and that she was unattached. Perez at once began to pay court and promised her a dower of 2000 ducats if only she would consent to become his mistress. As they were both playing the same game to hook each other, they were soon married and they spent a delightful fortnight in passionate honeymooning in Margarita's luxuriously fitted parlour and bedroom.

It was at this time that Margarita had decided to take residence in her Saville mansion and she arrived with her husband Leon unexpectedly. Estefanio was in a great fix but on the spur of the moment she made up a story and told Perez that Margarita was a relation of hers who had become recently engaged and who with a view to better impress her fiance had stated that the house belonged to her. She, therefore, requested Perez to help the lovers by leaving the house and take up temporary residence in a hotel. Perez, of

course, was not convinced by the story but finally yielded to her entreaty.

Margarita lost no time in arranging a grand wedding feast. The Duke of Medina, the commander of the Army, was the chief guest and all the army gallants were present. Leon the poor husband, was confined to the servants quarters as he was only an ensign and not fit to move with the distinguished guests on a footing of equality.

He had so far played the part of a fool according to plan but thought the time had now arrived to show his hand and assert his authority as a husband.

So when the feast had half progressed and the guests were flushed with wine which flowed freely he stalked into the festive hall armed with his sword. The mask had dropped and he was determined to show to those who had gathered there to pay court to his wife, that he was no fool and that he was fully conscious of his rights and privileges as a husband. *(To be concluded.)*



ONE NEVER KNOWS

Isacs entered the bank with his little boy. Producing a bundle of papers, from his pocket, he extracted from them a cheque and presented it to the cashier.

"How will you have it?" asked the cashier.

"I want ten five pound notes," was the reply.

The notes were handed over, and Isacs proceeded to count them.

"One, two, three, four, five, six, seven, eight, nine—"

He broke off, stuffed the notes in his pocket, and made for the door.

Quickly his son exclaimed: "You only counted nine five-pound notes."

"Shush, my boy, never count the last one. There might be another underneath," was the cautious answer.

AKBAR & BIRBAL

SWAMI SIVANANDA

Akbar, the great Moghul Emperor, had a wise minister named Birbal. Akbar had a vast dominion and he was very proud of it. Birbal wanted to correct him and waited for a suitable opportunity.

One day when both Akbar and Birbal were in a forest on a hunting expedition, Birbal politely enquired of Akbar, "O, king, you have a vast kingdom; but suppose you now feel very thirsty and no water is available nearby, what will happen to you?"

Akbar replied, "If I don't get water, surely I will die."

Birbal continued, "But suppose, O, king, someone offers to give you a cup of water on the condition that you promise him half of your kingdom, would you agree to the offer?"

"Certainly, I will," replied Akbar. "Who will not part with half of his kingdom, if thereby his life can be saved?"

Next Birbal asked, "Suppose,

O, king, you drink the water; and later due to some defect in the urinary system, you are not able to pass urine and you suffer severe pain, and you consult all eminent doctors, but they fail to cure you, what will happen?"

"If doctors cannot cure me, I will certainly die," replied Akbar.

"Now listen, O, king. Suppose at the last moment when your life hangs in the balance, someone comes forward and offers to take out the urine, provided you give him the other half of your kingdom, would you agree to the offer?"

"Why not?" replied the king. "Who will not part with half of the kingdom for saving his very life?"

"Now, listen, O, venerable king," continued the wise minister. "You were prepared to part with half of your kingdom just for a cup of water, and you were prepared to part with

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the other half of your kingdom just for getting rid of the same water that has entered your system. Is that all the worth of your kingdom then? For sending in a cup of water and taking out the same water you are prepared to part with your entire kingdom. Then why do you, O, venerable king, boast yourself so much of your kingdom, which is worth only this much?"

The wise counsel of the wise minister entered deep into the king's heart and he hung his head down in profound thought upon the deep significance of Birbal's words.

* * *

Birbal was Akbar's favourite Minister. He was famous for his wisdom and keen wit.

Birbal's brother-in-law was jealous of him. He thought "Why is Badshah doting upon this man? I can manage the affairs of the State as efficiently as Birbal." By some crooked methods he approached the Badshah and advised him to dismiss Birbal. "I can discharge the duties of the Minister more efficiently and more loyally," he declared.

When Birbal heard of it, he smiled and thought of teaching a lesson to his brother-in-law. He resigned his job, appointed the brother-in-law in his place and left the capital.

In order to test the efficiency of the new minister, Akbar gave him Rs 500 and said: "I want you to spend this amount in such a way that I will get Rs. 500 here on earth, Rs. 500 in the other world, Rs. 500 neither here nor

there, and then you must return the Rs. 500 to me intact."

The new minister was greatly worried. He could not think of any way of achieving this. He spent sleepless nights. He did not relish food. He looked anaemic in a few days. His wife advised him to approach Birbal. He, too, found no other go.

Birbal said to him: "Give me the money. I will satisfy the Badshah." Then taking the Rs. 500 from his brother-in-law Birbal entered the capital Delhi. As he was walking along the road, he saw that a great business man was celebrating the marriage of his daughter. Birbal entered the house and in the open pandal declared: "Oh, merchant! Badshah Saheb has sent you this Rs. 500 as his wedding present. I have been deputed by him to make this present to you." The merchant was greatly delighted. He nicely entertained Birbal and gave him many presents and large sums of money as his "return present" to the Badshah.

Birbal next bought foodstuffs and sweets for Rs. 500 and distributed them to the poor people in the name of Badshah. He then held a nautch party. He invited many famous dancers and musicians and spent Rs. 500 in this.

Birbal then entered the durbar of Akbar. Akbar was greatly pleased that Birbal had returned.

"Badshah Saheb! Here is the Rs. 500. I have done all that you had asked my brother-in-law to do."

"How?"

"First I gave Rs. 500 as your present to a merchant: it is *here*.

Rs. 500 I distributed among the poor; you will get it *there*, in the other world. Rs. 500 I spent in a nautch party; you will neither get it *here nor there*. And, here is Rs. 500 as commanded by you." Akbar was greatly pleased at this

Birbal's brother-in-law hung his head down in shame. He was utterly humiliated. His jealousy vanished.

The story has another moral, too. The money that you spend

on your friends you will get back here in the shape of services and help from them; the money you spend in charity you will get in heaven in the shape of the Lord's richest blessings and a glorious life in the other world; the money you spend in sensual enjoyments is a mere waste which will help you neither here nor there. Therefore, do charity and enjoy everlasting happiness.

—Yoga Vedanta Forest Academy Weekly.



DOMESTIC SECRETS

The scene in the film was a tense one. The audience sat enthralled. Suddenly the hero slapped the heroine in the face, hard.

In the stunned silence that followed, a young voice piped up: "Mummy, why doesn't she hit him back like you do?"

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GANDHIJI'S INITIAL SHOCKS

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

Gandhiji's debut in his first case practically unnerved him. Bombay was too big and disappointing for him. He left for Rajkot where he set up his own modest office. He took with avidity the drafting of applications and memorials. This was more to his taste than venturing into a forensic lawyer. Fancy the great man who later galvanised the whole of India with his thrilling speeches on swaraj and non-violence and who made the mighty British 'quit' India, shaking in his shoes while appearing as a vakil in a court of law!

Well, Gandhiji progressed somewhat as a drafting counsel and earned nearly Rs. 300 a month. Of course, he found that more than his own ability the influence of his vakil brother's partner that again brought him into a moral tussle. He had refused to pay touts in Bombay. But there in Rajkot he was briefed by vakils who demanded a commission. Gandhi felt reluctant but his brother's argument was rather difficult for him to answer. His brother said: "You see I am in partnership with another vakil. I will always be inclined to make over to you all our cases with which you can possibly deal, and if you refuse to pay a commission to my partner, you are sure to embarrass me. As you and I have a joint establishment, your fees come to our common purse

and I automatically get a share. But what about my partner? Supposing he gave the same case to some other Barrister, he would certainly get his commission from him."

This argument went home and Gandhiji reconciled his principles with the reasonableness of the other point of view. If he were to practice as a Barrister he could have no direct access to clients and so the solicitor like the vakil had necessarily to be the intermediary and hence entitled to some commission.

Gandhiji frankly admitted that if he were to practice as a Barrister, he could not press his principle regarding commission in such cases. "That is how I argued with myself, or to put it bluntly, how I deceived myself. Let me add, however, that I do not remember to have given commission in respect of any other case."

The greatness of Gandhiji lay in his owning up his mistakes and failings and in his herculean efforts to reach the ideal.

Then again came a rude shock to him when he tried to represent the case of his brother to the white Sahib, the political agent. The charge against his brother was that he had given wrong advice to the Rana Saheb as his erstwhile secretary before he had ascended the gadi.

Gandhiji had known personally

the political agent in England. So his brother wanted him to intercede on his behalf and was too insistent on this though Gandhiji felt he should not abuse a passing acquaintanceship while in England and that his brother would do well to petition out in the normal way. But old Kathiawad had its own ways of intrigue and nepotism. Gandhi fell a prey to his brother's persuasion only to rue the occasion. The Sahib received Gandhi, recognised him but frowned upon him on his attempt to influence him. He said, "Your brother is an intriguer. I want to hear nothing more from you. I have no time. If your brother has anything to say let him apply through the proper channel. You must go now."

Young Gandhi out of brotherly affection persisted in saying, "Please hear me out." The Sahib got crimson and angry. He called his peon to show him out. Gandhi hesitated. The peon pushed him out of the room. This was all too humiliating and so fretful was he that he sent a stiff note to the Sahib. "You have insulted me. You have assaulted me through your peon. If you make no amends, I shall have to proceed against you."

The Sahib's reply was brief and curt. "You were rude to me. I asked you to go and you did not. I had no option but to order my peon to show you the door. Even after he asked you to leave the office, you did not do so. He, therefore, had to use just enough force to send you out. You are at liberty to proceed as you wish."

This was a shock to young Gandhi. He felt crestfallen.

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He consulted senior vakil friends. Sir Pheroza Mehta had happened to come to Rajkot just then. A junior like Gandhiji felt shy to meet this great lawyer. So a lawyer friend took his case to Mehta. Sir Pheroza said: "Tell Gandhi that such things are the common experience of many vakils and Barristers. He is still fresh from England and hot blooded. He does not know British officers. If he could earn something and have an easy time here, let him tear up the note and pocket the insult. He will gain nothing by proceeding against the Sahib and on the contrary, will very likely ruin himself. Tell him he has yet to know life."

Yes, Gandhi knew less of life than with all its conceits, deceits and untruth. He gradually learnt all about life and how to conquer untruth and violence by truth and nonviolence. The apostle of truth was then only in a formative stage.

The shock of the incident was as great to Gandhiji as the shock of his dismal failure in his first case. Law is a peculiar mistress. It not only punishes the wicked but also awes the righteous young lawyer who starts his career. It is a hard task master, a teacher of life. One has to battle in life if one has to reach the top of the legal profession.

The shock to Gandhi at the Sahib's incident was great. He introspected. Was he himself not to blame to exploit his own prior acquaintance with the Sahib?

He ought to have argued the matter as a lawyer in a properly framed memorandum instead of resorting to the backdoor method of attempting to influence an officer.

To Gandhi this method of trial and error and introspection and rectification was quite healthy, natural and appropriate.

Now most of Gandhi's work was in the Sahib's court. So, should he not cultivate patience, care and caution? But all this put a strain on his nerves. To please a haughty Englishman, to appease his masterful sheristadar and even to cajole his peon to win favours or to get through his court work easily and smoothly was indeed

an unpleasant job. The entire atmosphere of Kathiawad was poisonous, with its intrigues, sophistry and cyclophancy.

The quarrel with the Sahib stood in the way of Gandhi's practice. His temperament could not stand the atmosphere which nearly choked him. The legal profession looked like a nightmare to him. He looked for some sign of deliverance.

It did come after all. A Memo firm from Porbander wrote to Gandhiji's brother whether he could send Gandhi to assist as a junior in a big case in South Africa. The offer was timely and tempting. Gandhi was introduced by his brother to the late Seth Abdul Karim Jhaveri, a partner of Dadha Abdulla & Co, the firm in question. The terms were attractive. The Seth said, "We have big Europeans as our friends whose acquaintance you will make. You can be useful to us in our shop. Much of our correspondence is in English and you can help us with that too. You will of course be our guest and hence will have no expense whatsoever. We want your services for a year. We will pay you a first class return fare and a sum of £ 105 all found."

The offer was tempting. Gandhi knew that he was not required so much as a Barrister. It was more of a shop assistant's role. But Gandhi wanted a change from the rude shocks he had experienced recently. So he accepted the offer and got ready to go to South Africa.



If you can laugh at yourself, there still is hope you will amount to something.

MEMORIES OF PAST BIRTHS

Is it possible to recall our previous births? Are the apparitions and impressions which one gets in historic places or ruins real? These and some other questions are answered below.

M P PANDIT

Question: Is spiritualism the same as spirituality?

Answer: Strictly speaking spiritualism is the doctrine of the sole reality of the Spirit as opposed to materialism which asserts the only reality of Matter or Vitalism which affirms life-force as the only truth. Spirituality is the state of being spiritual, adhyatmika. But by usage, spiritualism has come to mean that province of occult science, which deals with what is popularly known as psychic phenomena—activities of discarnate spirits, beings and forces in the supra-

physical planes of existence. It is confined to the study and culture of the means to contact them, communicate with them and enable them to participate in this world directly or indirectly, through mediums or otherwise. Spirituality on the other hand generally stands for a way of life which believes in the supremacy of the Divine Spirit and strives to discover and embody its characteristic values in a manner that leads to an ultimate identification of oneself with this underlying or governing Truth of all Existence.



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Q: Is it possible to get back the memories of previous lives and is there any method for it?

A: The soul carries with it the essence of its experience in all its previous lives. In fact it builds its developing personality with this essential of all experience as its material. It is possible for one who has attained to the deeper layers of his consciousness i. e. nearer the depths of the soul, to concentrate and fathom this stored memory. Or, it is possible, though rare, that memory may well up by itself in the course of the release of the powers of the soul in the process of Yoga. It is to be noted, however, that this is not a memory in detail of all events and circumstances; that is very seldom. What is remembered is the nature of the previous life, personalities and the central crux of their experience preserved in the crypt of the soul.

Cases of detailed remembrance of past lives — the relatives, the environments, the circumstance etc.—of the kind reported in the press now and then are abnormal happenings when the departed soul makes a premature return to the earth life without going through the normal period of rest and assimilation in the psychic world of rest.

Q: Is it possible for ancestors to contact their descendants? What sort of communication is an authentic experience?

A: Usually the departed do not stay in the earth-atmosphere for more than three years at the longest. The moment the pull of the earth is exhausted, the soul proceeds to the other worlds to

work out and shed its subtle sheaths before going to its place of rest. The earth memory lasts only as long as one is in the earth ambit and that is not very long. Within this period if the departed wish to contact any one left behind on earth, they can do so either by projecting themselves in their subtle form or sending an emanation from themselves either in the waking state of the individual (giving rise to the phenomenon of ghosts etc.) or in the dream state.

Of course in these matters one cannot be too careful for other beings and spirits are always on the look out for openings to masquerade as departed and mislead those on earth, amusing themselves in the process.

Q: I went to some old ruins where some legends and myths are being told about the ancient site. I had had nights when all kinds of imaginary figures came into my dreams. Is it possible to take the experience as an authentic fact connected with the old legends or is it just a result of imagination?

A: In places like this even when the power or presence presiding either directly or indirectly through human agencies, has departed leaving the field in decadence or ruins, there continue to be strong impressions and their formations in the environmental atmosphere. They are sustained by the beliefs of the people in the region and often take shape in the receptive layers of the subtle mind e.g. in dreams. There is of course a good deal of mixture in these things and the original forma-

tions get diluted in the course of time.

Q: It is said that saints are not conscious of bodily pains or ravages of diseases of the body. Is that true?

A: It is both true and not true. For it is only when the normal active consciousness is withdrawn from the body and held in a trance, samadhi, that there is no awareness of bodily pain. But the moment one leaves the trance-state, the consciousness naturally comes back to its station in the physical frame and shares all the pain the body is undergoing.

Q: Who is a Rishi in the Indian conception?

A: The Rishi is a Seer (darsanat risih). He sees beyond the range of the senses and knows the truth, the right law of things. He is one who has sounded life in its fulness and transcended it in his experience. He has arrived at a liberating Knowledge above the boundaries of human mentality. Yet his heart beats in unison with the rest of the fellow creatures in the universe and he pours out the gains of his Knowledge for the advancement of the collective good.



Talent is developed in retirement; character is formed in the rush of the world. —Goethe.

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THE FIRES OF VULCAN

By LUCIEN NERET

How can the heat of the earth be used to produce energy? This was one of the main questions to which experts from 51 countries meeting recently in Montreal for the World Power Conference sought to provide an answer. The British scientists T. G. Haldane, B. Wood and H. C. Armstead indicated that the heat given off by the surface of the earth is equal to an average of 190 million kilo watts, or ten times the energy consumption of the world's electric power stations.

At the Montreal conference it was clear that scientists are becoming increasingly anxious about the world's power supplies in a relatively near future—the next half century. Modern industry and domestic consumers are greedy devourers of kilowatt-hours. Their needs, in fact, double every ten years or so, while reserves of coal and oil, the traditional fuels used in power stations, are growing progressively less.

New sources of energy have to be found, and in several parts of the world scientists are thinking of harnessing the tremendous potential resources which the earth contains in the form of natural heat. Already, at Larderello, in Italy, an electric plant powered by natural steam rising from the depths of the earth's crust is producing more than 2,000,000,000 kilowatt-hours an-

nually. In this part of Tuscany, the layer of incandescent magma is located at the relatively shallow depth of 32,000 feet. The water vapour produced by this natural furnace rises towards the surface of the earth but it cannot break through the layer of clay near the top. It remains captive at a temperature of about 250°C. (428°F.) and at pressures of as much as 10 atmospheres. To release these fantastic quantities of steam, shafts have to be drilled through the clay crust. The jets which are liberated in the process are known as "solfionis" and can yield up to 340 tons of steam per hour. The second part of the operation consists in collecting this steam and conveying it to the turbines of the alternators of an industrial power plant.

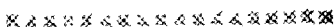
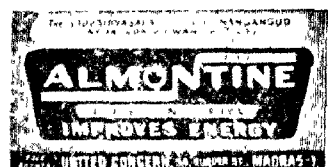
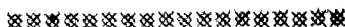
On the basis of the results obtained at Larderello, specialists drew up plans for two other important geothermal projects: a 20,000-kilowatt plant in New Zealand, and a 275,000-kilowatt plant in the Belgian Congo. In both these areas there is a certain amount of volcanic activity, but geothermal energy can also be used in other regions of the world.

It is a well-known fact that, as you bore down through the earth's crust, the temperature rises following a regular progression which geophysicists call the "geothermal degree"—every

30 metres (98.4 feet) the thermometer goes up 1°C . In some areas where there is residual volcanic activity, the progression is faster— 1°C every 46 feet. In France, a country which has relatively large coal resources, the geothermal resources at a depth of 2,000 metres (6,500 feet) are estimated at 12 times the value of the coal reserves. At a depth of 7,000 metres (23,000 feet) the geothermal resources would be 800 times as great as the coal resources. But statistics of this kind can be somewhat misleading, since, as the British scientists pointed out at the Montreal Conference, the heat released by the rocks below a certain depth is dangerously radioactive.

For countries where the production of natural steam is not an economic proposition, scientists have suggested an original and somewhat futuristic solution. Their idea is to bore wells down to a depth of 7,500 metres (25,000 feet) where the temperature would be about 270°C . This would provide them with a natural furnace which would never go out and never need to be refuelled. If water were then poured into the well it would immediately turn into steam which could be used for industrial purpose.

A further suggestion, almost in the realm of science fiction, is to install a second hydro electric power station at the bottom of the well to harness the tremendous waterfall created by the 7,500-metre drop. This project, if feasible, would offer truly immense possibilities, since one cubic meter of water falling every



second from the height of 7,500 metres represents the formidable power of 100,000 H.P.

These plans or dreams are for the future. But already several countries have succeeded in harnessing their geothermal resources. In Iceland, the task is made easier by the fact that the earth's heat rises almost to the surface of the soil. In Mexico, wells have been drilled in the State of Hidalgo, north of Mexico City, and geysers with an energy content of several tons

of thousands of kilowatts are being exploited.

In the Kamchatka peninsula, in the Soviet Union, a geothermal well has been bored to a depth of 600 metres (1,968 feet). Scientists and engineers met with great difficulties in the course of this work due to the intense heat they encountered. As they drilled through certain rocks, the thermometer rose by 1°C (1.8° F) every metre. The tem-

perature at the bottom of the well was 250°C. (392°F.). On March 30, 1956, the mass of air displaced by the eruption of the Bezimionnyi volcano in Kamchatka circled the earth twice and the quantity of energy released by this explosion was approximately equal in value to the power which a 2,000,100,000-kilowatt-hour plant would produce over a period of three thousand six hundred years. —Unesco.



HOW NOT TO WORRY

Modern man is beset with many difficulties over which he has no control. He can face them only if he has a simple faith in God. Dr. Peale gives a fine illustration of this in one of his books.

Once a young lady phoned to him. As her husband had gone to war she was very nervous. "What shall I do?" she kept repeating. "It would kill me to lose my husband."

"How old are you, young lady?" he asked over the telephone.

"Twenty-six."

"Have you a youngster there?"

"Yes, a two-year-old girl," she replied.

"Is she upset and worried like yourself?"

"Why, of course not!" she answered.

"How do you explain her lack of nervousness?" he asked.

She hesitated. "Why, because she's a bay. Besides, she has me, her mother, with her. I suppose she just puts her trust in me and lets me to the worrying."

That gave Dr. Peale an opening to suggest a remedy. "Take your little girl on your lap. Now make a transference; try to think of yourself as a child in relationship to God. As your child puts her trust in you, her mother, so may you, by concentrating upon it, put your trust in your Heavenly Father. Put your husband—put all three of you in God's care. Practise this simple procedure until peace comes to your mind." She practised it and had control of herself and said, "I know I won't get panicky again."

—Vedanta Kesari.

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NOTHING STRANGE

"Fancy, dear," said Mrs. Jenkins to her husband, "it says in this magazine that in China a man doesn't know his wife until after the ceremony."

"And why is China specially mentioned?" asked Jenkins.

THE TENTH PLANET

The Soviet space rocket launched on January second is now in its orbit round the sun, thus constituting itself as the tenth planet. This is the first time a man-made planet has taken itself on its endless journey in outer space, a triumph indeed which the Soviet scientists and technicians can well be proud of.

Here is the chronology of the space rockets:

Oct. 4, 1956. Russians launch Sputnik I; 184 pounds; maximum altitude 560 miles. Disintegrated after three months.

Nov. 3, 1957 Russians launch Sputnik II; 1,120 pounds, with a dog aboard; maximum altitude 1,056 miles. Disintegrated after four and one-half months.

Jan 31, 1958. U. S. launches Explorer I; 30.8 pounds; maximum altitude 1,587 miles. Expected to orbit for three to five years.

March, 17, 1958. U. S. launches Vanguard II; 3.25 pounds; maximum altitude 2,466 miles. Expected to orbit at least 200 years.

March. 26, 1958. U. S. launches Explorer III, 31 pounds; maximum altitude 1,741 miles. Disintegrated after three months.

May, 15, 1958. Russians launch Sputnik III; 2,925.53 pounds, maximum altitude 1,168 miles.

July, 26, 1958. U. S. launches Explorer IV; 38.43 pounds; maximum altitude 1,380 miles. Expected to orbit for a few years.

Oct 11, 1958. U. S. launches Pioneer I in an effort to hit or orbit the moon. Soared 71,300 miles, then fell back and disintegrated.

Nov 8, 1951. U. S. launches Pioneer II in a second attempt to reach the moon. Crashed back after flight of 7,500 miles.

Dec 6, 1958. U. S. launches Pioneer III; aimed at passing the moon. Tumbled back and disintegrated after reaching height of 66,654 miles.

Dec. 18, 1958. U. S. launches Atlas I; weight 2,700 pounds; maximum altitude 928 miles.

Jan 2, 1959. Russia launches the Lunik which passing the moon has now become the tenth planet. It is stated that it will take fifteen months to circle the sun.

Man In The Moon

What are the conditions which man will find on the lunar surface?

The Director of the Kharkov Astronomical Observatory, says:

In the first place, to be able to alight from the spaceship a man would have to wear a special pressurized suit for protection from the effects of the extremely low pressure on the Moon which is practically without an atmosphere. He would need a supply of oxygen to be able to breathe. The suit would have to be equipped with heat regulators in order to sustain the required temperature while the cosmic traveller

explores sections of the lunar surface in the shadow of the mountains. The difference between the temperatures of the sunlit and dark sections of the lunar surface is very great.

Eternal silence reigns over the Moon. The lunar atmosphere is so rare that it is incapable of producing sound unlike the terrestrial atmosphere. Lunar explorers would therefore have to wear helmets with miniature radio transmitters and receivers inside them to enable them to communicate during their travels over the Moon.

Twilight and dusk are absent on the Moon. The changes from day to night are abrupt. The shadows cast by the elevations are black and distinct. They have no grayish shades known on the Earth. All this is due to the almost total absence of an atmosphere. Entering a shadow cast by a lunar elevation we would be completely invisible to a man standing next to us but outside this shadow.

The sky would be entirely black (there is no blue dome of a sunlit atmosphere), and the sunshine would be blinding. There would not be a cloud to lessen its dazzling brightness. We would see with the naked eye the Sun surrounded by the red border of its chromosphere and the fiery prominences rising high over it. The silvery band of the corona would also be exceptionally bright.

Even in daytime the sky would seem to be dotted with unflinching stars. And the Earth would seem to the man on the Moon like a bright bluish globe occupying in the sky a 13.7 times

greater space than the Moon seems to occupy in the sky over the Earth. We would need no lens to see it rotate round its axis.

Cure For Baldness

A new treatment for Alopecia Areata (baldness occurring in sharply defined patches) is recommended by a Soviet medical journal.

The medicine consists of:

Iodine	4.0 gm.
Chloroform	150.0 cc.
Paraffin Alcohol 90%	aa 20.0 gm.

The solution should be applied, to the affected area with light touches. After it is thus applied in one or two minutes the patient feels an intense burning sensation. This may decrease if he fans the part with a handkerchief.

The application must be done on alternate days. If the medicine is well tolerated, it may be applied with a little rubbing at the third time of application.

The writer has cured 16 patients. Thirteen of these were in an advanced stage of illness.

The growth of white hair was noticed after the sixth or seventh application.

Automation in farms

A farm tractor without a driver, which sets out from the farmyard, makes its way round the field where it performs tasks automatically, and finally comes to a halt back at its starting point, was seen recently at Sonning Farm, near Reading in the South of England. The demonstration was staged jointly by the Farm Mechanization department of the University of Reading and the

British Electrical Research Association, which has its rural electrification field station at Shinfield near Reading. The two groups are collaborating in researches involving the use of electricity in agriculture and horticulture.

The tractor, writes E. W. Golding of Unesco, is a standard model but it is fitted with special coils of wire—"search" coils—which are mounted at the front of machine a few inches above the ground. These coils pick up signals from a current carrying wire which can be laid on the ground or buried just below the surface. The current is alternating and is supplied, from a small generator, at a low voltage so, that there is no danger of electric shocks being received by the field workers. The search coils receive signals from this directing wire and, through a controlling circuit, operate the steering of the tractor by means of solenoid-operated hydraulic valves and a double-acting hydraulic ram. Movement away from the wire produces a stronger signal in one search coil than in the other, an out-of-balance is created and the effect is to correct the steering to bring the machine back "on course". In this way the tractor is made to follow, closely, the path traced out for it, while signals passed along the wire can stop it, or can make it do a number of simple jobs. All this is achieved without human supervision, there is no radio control and no pressing of buttons.

There is a telescoping bumper mounted in front so that, if the tractor collides with something,



the engine is shut off by the movement of the bumper closing contacts in the electrical control circuit. At the demonstration, the machine started out from the farmyard passed through a gate, across the roadway — obeying red and green traffic control lights—passed through the field gate and then made a circuit round the field distributing fertilizer or dropping off bales of hay at selected places. It also sounded its horn automatically at two points.

The University and the E.R.I. have worked out this device as the first step towards a much fuller system of automatic operation of machines in the field. It is only a beginning; a good deal more research will be needed to follow out the succeeding steps which may lead one day to automatic ploughing, cultivating,

harvesting, seeding, hoeing and other jobs.

At present, the performance is confined to a very simple routine in which the machine moves along a particular route and performs a number of pre-selected tasks. Even so, a considerable saving in labour could be achieved by dispensing with a tractor driver when carting silage or collecting grain from a combine harvester and taking it back to the farmyard for unloading. Of course, the tractor has to be fitted with the search coils and hydraulic controls, and the directing wire has to be laid out. But these adjuncts with the generator for the controlling signals, are not very expensive items and the power needed for the control is small that running costs are negligible.

Another obvious advantage of a driver-less tractor is that it can be used for carrying out noxious or dangerous operations, such as spreading toxic weed killers or carting the radioactive materials which may be employed if certain techniques now proposed are adopted.

One can also foresee the development of a self-navigating device allowing the tractor to move away from the wire with perhaps a magnetic tape record which the tractor will "play" to itself to guide its more compli-

cated motions and conduct it back to its shed for the night. But need it stop at night? Could it not go on with its work while its owner slept?

These may seem fanciful ideas but there is no reason why automation, which is becoming so much the fashion in industrial processes, should not be adopted on the farm. Indeed, there are very good reasons why it should. Labour saving in agriculture is becoming increasingly important in the more industrialized countries where farm workers are continually drifting away to other industries. And everywhere there is a need to produce more food for a rapidly growing world population and, at the same time, to allow standards of living to rise, in the countries which are less developed industrially, by releasing agricultural work. Increased productivity is the key to advances in this direction.

Automatic operation in poultry keeping—by the use of a travelling "canteen" bringing food to hens in laying batteries—and in pig rearing, by the use of automatic feeding, air conditioning and cleaning, have already been introduced. Automation in the field is certainly more difficult to accomplish than in fixed indoor installations, but its potentialities are perhaps even greater.



The true use of speech is not so much to express our wants as to conceal them —*Goldsmith*.

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There is a tide in the affairs of men, which taken at the flood, leads on to fortune. —*Shakespeare*.

SANDHYA PRAYERS

VELANDAI

The sandhya period, His Holiness said, in one of his lectures in the city, is a time when Isvara performed his cosmic dance and drew all creatures towards Him. At the setting of the sun, birds fly back to their nests and cattle to their sheds. An atmosphere of peace and calm prevails. When Isvara danced at such a time, bliss-generating peace radiated around Him. Those watching the sunset thus get permeated with that peace and their mind and heart get merged with the Supreme.

According to tradition, when Isvara danced, besides His usual attendants, Nandi and Bringi, Patanjali and Vyaghrapada were also present. The former is depicted as half human and half snake, being an incarnation of Adi Sesha, and the latter has the legs of a tiger and the face of a rishi. Figuratively the entire creation is represented by these four and Isvara danced for them and radiated joy. Patanjali sings the glory of Isvara and His dance in about ten verses, so composed as to keep time with the steps of the dance and the beating of the drums! The special feature of this composition is the absence of long vowel sounds. The story is that when Patanjali was mocked at having neither horns nor legs like his other companions,



he is reported to have retorted that he could sing the praise of the Lord without horns (*kombu*) or legs (*kal*). In Tamil script *kombu* and *kal* are the signs to indicate long vowels added to any consonant.

We can move fast only when we sail with the wind, His Holiness concluded. The sandhyakala or sunset is the time when the Cosmos is ripe to respond to correct vibration emanating from us. Is it proper on our part to waste such a propitious time, either in eating houses or in clubs? A majority of those belonging to the new religions

observe prayers at the prescribed hours. At the approach of sandhya, wherever we may be, we must wash our hands and feet, wear vibhuti, perform our anushtanas and spend a little time in praying to Isvara.

x x x

In another discourse His Holiness said that the Upanishads were also called Vedaśiras, or the crown of the Vedas. The truth expounded by the Vedas is explained with reference to a story in Kena Upanishad. According to the story, the devas once decided to celebrate their victory over the asuras. At this festival, all the devas were filled with a feeling of self-importance and pride in their own prowess. To cure them of their egoism, God appeared in the form of a Yaksha, a bright apparition which touched the earth below and the heavens above. The identity of this phenomenon was beyond the comprehension of the devas. Agni (fire) was asked to find out what it was. To a question from the Yaksha, Agni said that he was Jatavetas, having the power to reduce anything and everything into ashes. Thereupon the Yaksha threw a piece of grass and asked Agni to burn it. Even though Agni concentrated all his strength he was unable to burn it. He came back humbled. Similarly Vayu or Matarisva also failed to move the piece of grass even though he used all his might to move it. Finally Indra approached the Yaksha. The apparition disap-

peared and before the crest-fallen Indra stood the form of a damsel whose lustre illuminated the whole place. She was no other than Uma or Haimavati, the Divine Mother, from whom everyone and everything derived sustenance. This jyoti-swarupa informed Indra that the Yaksha was no other than the Paramatma, the source of all energy and life, and that if the devas had conquered the asuras, it was due to that Paramatma. Indra was enlightened and he communicated the knowledge to the other devas. This knowledge destroyed the demon of egoism from their hearts, which then became pure.

Uma, the Divine Mother, is the personification of pranava (Om). She is the brightness in light and the fragrance in flowers. She is the embodiment of mercy. She has the brightness of a thousand moons. Along with Isvara, She is the Paramatma-swaroopa sung by the Vedas. It is this idea that is conveyed by the verse in Soundarya Lahari, "Sruteenam moordhano dadhati tava yau sekharataya, mamaapyetau maatah sirasi dayaya dhehi charanam." Sri Adi Sankara prays to the Mother in this verse to place Her divine feet, the feet which shine in the crown of the Vedas, even on his head, in the plenitude of Her mercy. Sri Adi Sankara gives expression to his humility by using the expression mamaapi, even mine. Let us surrender ourselves at the Mother's feet which the Vedas praise and attain happiness.



I never wonder to see men wicked, but I often wonder not to see them ashamed.—*Sufi*

HOW TO MAKE FRIENDS

When you presume about someone that he is your adversary, your prejudice against him, even if his heart is free from the least tinge of antagonism to you, will lead him to sense in your behaviour antagonism and ill will towards him, which will be clearly perceived by him. Discerning animosity and antagonism towards himself in your behaviour his mind too will automatically conceive animosity and antagonism towards you. This will in its turn lead you to discern animosity and antagonism in his behaviour towards you.

Once you begin to perceive animosity and antagonism in his behaviour your bias against him will get rooted and you will positively come to regard him as your

real enemy and the evil treatment you accorded to him as quite justified. Coming to recognize him as your enemy in this way, you will naturally begin to harm him and he too will start paying you in your own coin. Your enmity with him will get deep-rooted and in due course develop into a full-grown venomous tree.

Previously neither he was your enemy nor there existed in his behaviour any animosity or antagonism towards you. It was you who converted him into your enemy through your wrong notion, and in this way you alone proved to be instrumental in doing an ill turn to him as well as to your own self.

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Even if you really have an enemy, he is incapable of inflicting any injury upon you unless you are destined to suffer. On the other hand, by nursing ill will towards you he is simply harming himself. Therefore, what you should do is to wish well of him rather than harbour antagonistic feelings towards him. If you do so, your behaviour will naturally bear the stamp of goodwill towards him and will be marked with an endeavour to do good to him. As a result of this he will be able to perceive his error and, giving up his antagonism, will turn into your friend and thus be able to save himself from a grave injury. You will surely be a gainer yourself.

Remember by your mistaken notion and ill-will you turn others

into your enemies and by your goodwill you can convert even an enemy into a friend. He who bears a friendly attitude towards all is not only a friend of all, but continues to get comfort and amenities as well as help and co-operation from all by making them his friends without much effort. On the other hand, he who incessantly harbours suspicion or antagonistic feelings towards others renders their life as well as his own an abode of fear, misgiving, apprehension and unhappiness by easily turning even friends into foes.

No one is your enemy. Your wanton senses, your unsubdued mind and your perverted reason alone are your enemies.

—Kalyan.



KADAN VANGI KALYANAM

If laughter is tonic you can have bucketfuls of it in Vijaya Productions' *Kadan Vangi Kalyanam*, now released all over south.

The story deals with a triple love tangle—there young girls and there young men pulling one way and their parents pushing them the other way. How this love tangle is solved to the satisfaction of all, forms the hilarious theme of the story.

And this theme has been so cleverly woven that many of the human weaknesses and society's evils get spotlighted only to be exposed and ridiculed! In places some of the situations may seem a little far fetched but the effect none the less is pleasing for, it is evident from the very beginning that the sole aim of the producers is to provide ample merriment to the movie fans.

The cast includes such top-notchers as Savithri, Gemini Ganesan, Thangavelu, T. R. Ramachandran, Bahah, Ranga Rao, Sarangapani and Jamuna and they all fit their roles as if to the manner born. And this makes the picture an intimate experience.

0 0 0 0

The club bore, renowned for his oft-repeated pretensions to infallibility, startled his listeners by admitting that he had once been wrong.

"You wrong? Surely not!" scoffed one of them.

"Yes," replied the bore. "Once I thought I was wrong and then I discovered that I wasn't."

In Lighter View

CANDID COMMUNICATIONS

Sri V. Muthuramalinga Thevar,
Madras.

Sir,
How appropriate that your first public speech after your honourable discharge should be titled, "It is all God's will."

It is quite true that not a blade of grass moves without God's will, though there are many who deny the very existence of God. But you in your enforced idleness during your detention in jail must have introspected and



A humorous scene from Vijaya Productions' *Kadan Vangi Kalyanam*, now released all over south.

realised the will of the Almighty in everything. And no wonder the first act of yours after release was to go to the temple and offer *archana*.

I am so very glad that there is no bitterness in your heart. "If officials misbehave, we can complain to the government but if government itself perpetrates injustice whom else can we turn to but God?" you said.

Tut! tut! God no doubt is the final arbiter but He won't fight anyone's battles. Don't despair. Unless your spirit is broken or you have reconciled yourself to the idea that Kamaraj is good for another term of Chief Ministership, there is still hope. Gird your loins, and organise believing in God and without any bitterness in your heart. God's ways are inscrutable. Who knows? You may yet be the Chief Minister!

Zero.

Dr. B. N. Uppai,
Agricultural Commissioner,
Government of India,
New Delhi.

Expert,

The Indian Council of Agricultural Research, it seems, is striking a new path. It has appointed a sub-committee of which you are the chairman, to test the efficacy of special Chinese techniques of paddy cultivation.

Sometime ago it was the Japanese technique which had seized its fancy. And so much ballyhoo was made over it that a Japanese official got curious to know what that technique was and sent some experts over here to learn about it!

And now the new craze seems to be the Chinese method. Per-

haps it will be Russian method next! Well, well! Each man to his taste! But what I wonder is, is there not at least one expert who has the courage to point out that it is not so much the methods of cultivation but the soil and the seed and the incentives to the farmers that are the more important factors?

Or is it a case of blind leading the blind?

Zero

The Secretary,
Law Department,
Government of India,
New Delhi.

Sir,

Even Homer nods, and you need not take much to heart the severe strictures of Justice Dhavan of Allahabad High court, against one of your departmental men.

The case, as you may remember, arose over the publication of the bare texts of a number of Central Acts by a publishing firm of Allahabad. Your department considered it an infringement of copyright law and sent a notice to the firm demanding the surrender of profits made by the sale of the publication.

If the zealous official had stopped with that perhaps nothing more would have been heard about it, but he went further and demanded an unconditional apology, which ukase the judge rightly condemned as smacking of a "Nadir Shahi firman though dressed up as notice according to law."

"There was as little justification," the judge added, "for the humiliating demand for unconditional apology as for, say

asking the partners of the firm to shave their heads in token of repentance."

Quite a slap, eh? People wonder how your department could have committed such a grave blunder! Quite probably the ghost of Nadir Shah while visiting its old haunts must have taken temporary possession of the person putting up the draft!

Who knows what other ghosts are lurking behind the dusty files of your office? Lose, therefore, no time, I beseech you, in getting hold of a good mantravadi and exorcise the place of all ghosts!

And as an added measure of safety start a refresher course on elements of law as well!

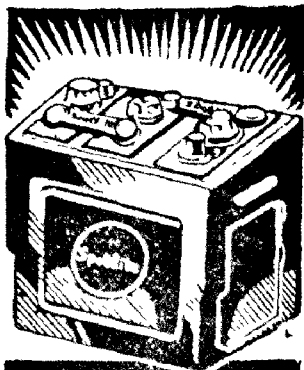
Zero

Nikita S. Krushchev,
The Kremhn,
Moscow.

Comrade,

The whole world is marvelling at the great success your country has achieved in launching the Lunik which is now in its orbit round the sun. To have sent this man-made planet into space and make it take its place along with the nine God created planets is no mean feat and no wonder that even the land of the Almighty Dollar is rather awed by your prowess!

The Lunik is a tiny speck compared to the other planets but a planet is a planet whatever its size and I have no doubt that the moment it got into its orbit round the sun it must have started sending its subtle radiations towards the earth. Who knows what mysterious devices have



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been packed into it before it was rocketted to its heavenly abode?

Astrologers henceforth will have to reckon with this new heavenly body and consider its possible influence before making their predictions. But I feel it will be safe to guess that the only influence Lunik is likely to have is to make people more and more receptive to communist ideas!

The land of the Almighty Dollar is naturally frightened at this prospect and they are frantically trying to send a planet of their own into space as early as possible to counteract your Lunik. And not content with that I learn a secret dollar fund is being raised to finance a huge *vaga* on the banks of the Ganges to coun-

teract the evil influence of your Lunik!

It is all hush, hush, still. But I am letting you into the secret lest you start suspecting your scientists when you find that Lunik is not bringing forth the desired results!

Zero.

●
Sri. U. N. Dhebar,
Retiring Congress President.
Sir,

Uneasy lies the head that wears the crown, wrote the English bard. Of course, he was referring to the crowned heads of States. The Congress crown is not a bejewelled one, but still I may not be far wrong in saying that during your four years of presidentship you must have had many uneasy moments watching the way the Congress was going.

Not over a decade ago the Congress crown was considered to be the greatest honour that the country could bestow on anyone. It was then only a crown of thorns with prospects of getting the wearer behind bars or face a lathi charge or even police bullets. And yet the crown was the most coveted one. To-day much of its glitter and glamour have worn away because the party is more after keeping itself in power than doing selfless

service to the nation as of yore.

Perhaps, under the present circumstances it is inevitable, but the next election is not far off. Those who have been under the Congress spell are getting older and fewer and a new generation is rising which is bound to be more critical, particularly under the prevailing tightening - the-belt atmosphere because of higher and higher taxes and rising cost of living.

The next three years from now on till 1962 are therefore crucial. I am glad your mantle is falling on younger and more graceful shoulders (it is now almost certain that Mrs. Indira Gandhi will be unanimously elected) who with the support of her father and Prime Minister, Jawaharlal Nehru, may be expected to bring about the necessary reforms within the party and bring it into trim.

It is true there is yet no worthwhile opposition to Congress in the country but it must not be forgotten that where Congress fails there Communists come and gain. And if Congress is to have the overwhelming support of the nation in the coming years as in the past then it must strive to deserve it. Like Caesar's wife it must be above suspicion and reproach.

Zero.



THE DIFFERENCE

"You must have a wonderful memory to keep all that knowledge in your head."

"Yes, I never forget anything when it is once in my head."

"Well, old man, how about that five pounds I lent you some time ago?"

"Ah! That's different. I put that in my pocket."



P. V. RAÓ, VASUDEVAPURAM, MADRAS-5

MESHA RASI or ARIES

Planetary map obtained during this month sounds more encouraging for your affairs relating to profession, finance, relationship with elders, social life, children's affairs and business prospects. Your lord Mangal in the 2nd house is aspected by Guru and, therefore, should prove more helpful to you in all your projected plans. Mangal is in the 2nd house of income and its lord in the 11th house of gain bringing about conditions favourable for earning more income than before. Money may be got through friends and relations also. One of your children will come up well and cause greater satisfaction than before. Your contact with members of your family and your social life will be more emphasised and found more profitable to you than before. Second half is more advantageous than the first half. Elders might be expected to help

Aswani
harani &
‡ Krithika

you in your career. Domestically second half is more happy and gay. Change of residence may be in the month's picture in some cases. Investment will be found propitious. Officially this month is more favourable as the month is under way. Merchants will be more lucky than before. Partnership will pay well but some financial differences may disturb the relationship amongst them. Foreign business will be lucrative.

2, 5, 6, 10, 16, 20, 23, 25, 27, 28 are better days.

VRISHABHA RASI or TAURUS

Planetary configuration radiates greater beneficial influences over your affairs than before. The important planet Budha, lord of income, and your lord Sukra have advanced to better houses from the last month indicating more cheerfulness, financial conveniences as well as general success attending

‡ Krithika
Rohini & ‡
Mrigashira

all your attempts in your social and domestic affairs. Mangal is the only planet which rises on your rasi causing greater excitement, impatience, haste, impulsiveness and high expenditure beyond your control. Great forbearance and patience is counselled in this month as otherwise you will be going too far and court disappointment. The lord of income in the 10th house and Sukra, your ruler, in the 11th house from the 13th and 19th respectively, are calculated to improve your financial conveniences and social life. Sani's aspect to the 5th house throughout the month and to Sukra till the the 19th and to Budha thereafter will bring about some health trouble or some anxiety or disappointment through one of your children. Domestically though you may gain much, your Mangal on your rasi and Sani in the 8th may deny the benefits. Your health or that of your wife may be disturbed. Officially this month is more encouraging and favourable. Change of work is indicated. Merchants will have more prosperous speculative career. Partnership will prove more lucrative. Foreign business will be more advantageous than before.

2, 6, 7, 9, 10, 14, 17, 18, 20, 23, 25, 28 are better days.

MITHUNA RASI or GEMINI

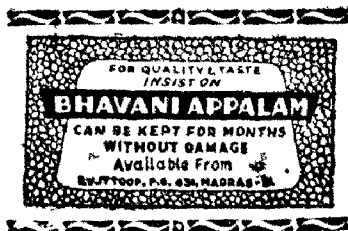
Planetary positions have not much improved compared with their positions in the last month. Major planets are specially not favourable in all your affairs. Added

to this, Mangal's position is found more discouraging and disadvantageous. The only favourable position is of Sukra near the meridian of your map during this month. With this background of unfavourable positions of planets obtaining around you there may not be much satisfaction gained by you in any of your affairs. Health and wealth, the two important sectors of life, are not favourable. Mangal in the 12th and Guru in the 6th will cause greater pressure of money than before. The solar course through the 8th house in the 1st half may trouble you financially and physically too. A journey may occur. You will not have mental peace during this month. Miscalculation in your affairs is revealed by planetary positions and so careful scrutiny of your daily routine and commitments is essential to safeguard against unpleasant after effects and after regrets. Sukra, the lord of the 5th, is aspected by Sani till the 19th. When he enters the next house, the house of your profession, some unexpected help is anticipated during the 2nd half, if you are not impulsively inclined to take things superficially. One of your sons may come up well to your satisfaction. Careerwise you may have many ideas and plans up your sleeve but their implementation may not be found easy and without resistance. Officially things are bleak without encouragement. Merchants may be too speculative and may find themselves in trouble if they don't eliminate too much speculation in their affairs.

2, 5, 6, 7, 9, 17, 20, 23, 25, 28 are better days.

KARKATAKA RASI or CANCER

Almost all your planets may be said to be favourably configured and more benefic influences are seen predominating over your affairs in general. Major planets being quite good for some more months to come your affairs should move more encouragingly so as to meet all situations, commitments and obligations in the line of least resistance. The lord of income Surya in the 7th house brings money from your outside connections and career position. It is still more favourable in the 2nd half causing sudden spurt of financial conveniences. Sukra, lord of gain, exalted in the 9th house from the 19th promises more money, greater collection of outstandings, if any, more help through friends and relations and greater circle of friendship than before. Domestically you will be more happy during this month. The solar course in the 2nd half might perhaps disturb your health, your eye sight, and your relationship with elders for some days only. The month is good for journalistic pursuit and publication works and enjoyment of vehicular happiness. You may gain through your mother or through lands or houses. Officially this is a month of encouragement and promotion or change of work as desired. Merchants will gain much during this month. Foreign business will prove specially lucrative, after the 19th. Partnership will pay well. 2, 6, 10, 16, 17, 18, 19, 20, 25, 27, are better days.



SIMHA RASI or LEO

Planets in the first half are not favourably configured for your activities. More pain and less gain will be the slogan during the month. The solar course in the 6th house is not helpful socially and even financially. Health may also suffer. Your relationship with friends and relatives may suffer for some time. Panchama Sani aspecting the 2nd house is not conducive to your financial conveniences in the first half. Financial pressure will often overwhelm you. Indebtedness may increase. Second half is more favourable socially, officially and to some extent financially. An auspicious ceremony may occur. A distant journey is indicated. Cold and cough may trouble you. Officially you may gain departmental favour. Change of work may be there in the second half. As a boss you may be found to be severe upon your subordinates. Domestically this month may be more harmonious and happy in the home circle. A house move may also be in the month's picture. Merchants will find this month more encouraging as the month is under way. Partnership may be prosperous, though there may

be differences among partners. New branches may be started.

2, 6, 7, 9, 10, 14, 16, 18, 20, 23, 25, 29 are favourable days.

KANYA RASI or VIRGO

Major planets are not favourably disposed this month. Other minor planets are not in the important sector to bring any benefits.

The solar course in the 5th house stresses your affairs connected with children, professional activities, public career, and speculation, if any, especially during the first half. Second half may be slightly better since Sukra, the lord of wealth, enters an exalted house on the 19th. More money will therefore flow to your relief and ease your financial pressure and commitments. An important ceremony also might occur. Favours from elders, banks, legal matters, companies, and societies are envisaged during the second half. The trine of the malefics viz., Mangal, Rahu and Surya, in the first half in particular, will not be conducive to your mental poise in the domestic circle as also in your outside activities. You will be worried more than before without finding satisfactory solutions of some practical problems crossing your mind. Domestically also you may not feel happy in the first half though it will be slightly better in the second half. Children may not keep fit. Domestic circle may not be encouraging. Guru in the 3rd tends to make you more philosophically minded. Officially you may not have mental peace. Work is heavier and appreciation is less. Second half

might be better in financial matters. Merchants will not find the first week speculatively successful. Second half will bring them more profit and more encouraging customers. Partnership will be prosperous in the second half.

2, 7, 9, 10, 18, 20, 25, 29 are favourable days.

THULA RASI or LIBRA

With the exception of Mangal and Rahu all other planets are favourably configured for success of your

affairs. The solar course through the 4th house may cause you some anxiety as to your residential matter for some time only. There may be important undertakings either at home or in your outside activities. The second half may cause you some annoyance mentally when you find things going against your expectations. There may be differences between you and your elders if you are not careful in your attitude towards them. Children will cause anxiety for some days in respect of their health. You will be inclined to read and write more than before. Journalists, publishers and writers will be in their limelight during this month. Heavy expenditure is indicated. Health of your wife or husband may be disturbed. A distant journey is indicated in a few cases. You may meet your distant relations and profit by their contact. Domestically you will be happier than before. Investment may be propitious. Officially planets are favourably placed for your cherished objectives. Merchants

will find this month more lucky than before. More finance is wanted during this month. Partnership may labour under some misunderstanding.

2, 5, 6, 10, 16, 18, 20, 23, 25, 29 are better days.

● VRISHCHIKA RASI or SCORPIO

Planetary map indicates admixture of both
‡ Vishaka, good and bad influences at work during this month.
Annraha,
& Jeshta.

Guru aspecting your ruler Mangal helps you much to gain your cherished objectives easily. This is a favourable time for you to come forward in the sphere of your activities. You will be under proper guidance in all that you do. Marriage problem, if any, will find an easy solution. Change of house or residence might be experienced with the help of others. Financially this month shows much better conditions obtaining around you. Some of your indebtedness will be liquidated. Money will come from friends and relations and from unexpected quarters as well. Domestically this is a more congenial month. The danger is the position of Mangal in the 7th squaring Sukra in the first half, making you more inclined in romantic ventures! Guru's aspect might in a few cases avoid the trouble arising there from to a great extent. Officially this is a favourable month for gain through your boss. Avoid friction with others. Merchants will be lucky during this month. There will be new partnership or more capital coming in. Business will

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become more stable and encouraging from the second half.

3, 6, 7, 9, 10, 14, 16, 18, 20,
23, 25, 28 are better days.

● DANU RASI of SAGITARIUS

This month's map of planetary positions is an admixture of both good and bad results. Mangal in the 6th house aspecting Sani on your rasi is not helpful for mental peace on account of the irritating conditions around you. Financially more expenditure is incurred on unexpected items. Health consideration may trouble you for some time. The position of Sukra after the 19th is specially significant as to your health matters. The least upset should be noticed in time during the second half. Financially second half may prove more convenient and easy. There may be money spent through friends and relations. The importance of a friend of yours in the second half is specially emphasised. The solar

course in the first half may not be satisfactory as to your career. Second half may prove more easy and convenient through the help of elders. Avoid friction or misunderstanding with them. Domestically second half is better. Dealings in land, house or investment may be propitious during this month. Officially you may not gain much. Merchants will not find this month happy or lucrative. There may be slight improvement after the 19th. Partnership may prove more encouraging in the second half. Foreign business will prove fruitful in the second half.

2, 6, 9, 10, 11, 16, 18, 23, 26, 28 are better days.

MAKARA RASI or CAPRICORN

With the exception of your ruler Sani in the 12th house all other planets radiate greater beneficial influences than before. The solar course through your rasi in the beginning in the first half may cause you some anxiety. New ideas about your future will cross your mind and you may implement them in the second half. Sukra's position is quite gainful regarding finance, family affairs, speculation, professional matters and association with friends and relations. His position in the 3rd house from the 19th will be more advantageous in respect of your domestic life and new undertakings. One of your children will come up well giving you greater satisfaction than before. Professionally your hands will be too

full. A journey is envisaged in the second half. Heavy expenditure is indicated on account of the aspect of Mangal to Sani, the lord of income. Great care is necessary in handling money. Differences will arise in financial matters. But on the whole this month must prove helpful and encouraging. Officially you stand to gain much. Merchants will be more speculatively inclined than before. First half may not prove gainful as the second one. Rash speculation may be avoided since the lord of gain, Mangal, is in the house of speculation. Foreign business will prosper.

2, 6, 9, 10, 14, 16, 20, 23, 25, 26, are better days.

KUMBA RASI or AQUARIUS

Planetary combination obtaining during this month sounds more encouraging and prosperous. The major planets Guru and Sani are happily configured showing realisation of your cherished plans or objectives. There will be many more friends and patrons to help you in your onward march of life. The solar course may offer some setbacks to start with but will prove quite beneficial in the later half. Sukra's position in the 2nd house is lucky as it gives weight and consideration to marriage negotiation, if any, and domestic felicity. Mangal in the 4th house may prove somewhat disturbing to domestic harmony. Impulsiveness in domestic matters may be avoided to your advantage. Guru's position is good

for financial conveniences and may bring many financial opportunities also. There may be long term investment during this month. Industrialists and politicians will be in their limelight during this month. Car owners will find this month more propitious for a change of car if desired. Sukra's position over your rasi may prompt you to have more amenities in the domestic circle than before. Officially you may find it not favourable as per your desire. Avoid friction with subordinates, or departmental heads. Guru in the 10th house may make you apply for leave on account of some unexpected official reasons. Merchants will be lucky. They will have many more patrons than before.

2, 7, 10, 14, 18, 20, 22, 25, '29 are better days.

MEENA RASI or PISCES

Your important vitalizing planet viz., Guru, is happily configured and shines forth brightly during this month. The solar course through the 11th house is helpful to your gaining more friends, patronage, and profit in all your undertakings. Sukra's posi-

‡ Poorvabhadra
Uttarabhadra
& Revathi

is happily configured and shines forth brightly during this month.

tion from the 2nd half may trouble you physically for some time but may help you to gain through your friends and relations in the matter of documents or records. The month is good for investment, for journalists and writers. Financially perhaps first half may prove slightly better as second half indicates greater expenditure for reasons beyond your control. You may have some troubles through enemies in the second half. It is better that you patch up your differences in the first half. Eye sight may prove troublesome. Domestically this month brings greater harmony than before. Officially first half is more favourable than the second. You may gain through the departmental head or have a change of work if desired in the second half. There may be some differences also which may cause you some anxiety if you allow it to be magnified. Merchants will find this month specially favourable for foreign business. Local business may offer some resistance in the second half since Sani aspects Rahu in the 7th house. Unnecessary expenditure and differences with other businessmen will be there during this month.

2, 6, 9, 10, 14, 16, 18, 20, 23, 25, 28 are better days.



WHAT AN APPETITE!

An eating competition was organised in a mining town. One competitor, a collier six feet tall and broad in proportion, disposed of a leg of mutton, a loaf of bread, and a plentiful supply of vegetables, topping off the repast with the whole of a substantial plum pudding. He was declared the winner, and was being escorted triumphantly home when he turned to his admirers and said:

"Ah, lads, don't you say now about this to my old woman or she won't give me supper."

Dreamt about his Death

Some three years ago James Longworth, a farmer of Kentucky, USA, dreamed that on a certain day at 7 p.m. God's messengers would come and take him to heaven.

When the day arrived he went into the pulpit of the local church and mentioned about his dream and declared: "Death is a wonderful thing. I know I'm going. Come and see for yourselves."

He went home, said good-bye to his relatives and ate a "last meal" prepared by his weeping daughter. He shook hands with his pall-bearers. His coffin waited at the back door of his home. Then he went to bed.

It was 6.55 p.m.—five minutes to go. He looked through the curtains at the multitude of curious faces, pressed hard against the glass. As the clock struck seven he shouted "Praise God!"

The crowd wept and prayed, thinking he had passed on. But an hour or so later the old man's sons, who insisted he was good for another ten years yet, told him, sharply: "Get up and have something to eat, or you'll be ill."

"I'll be so disappointed if I don't die," James groaned. "I still think I'm going fast. The light's getting dimmer."

"Sure," said one of his sons. "It's getting dark outside."

Meanwhile people outside got tired of waiting and dispersed one by one greatly disappointed!

SCARED OF 13?

"If you're one of those superstitious men and women who erroneously believe that for some unexplained reason 13 is an unlucky number, forget it," advises the newly-elected president of a Pro-Thirteen Club which has been formed in the United States.

"The dread of the number 13 is just silly," he told at a special meeting of the club's first 13 members who sat down afterwards to a 13-course meal. "So widespread is that feeling against 13 that we intend to fight the superstition until it dies a natural death."

HOW HE KNEW

The man who was smoking a bad cigar ignored the protests of the other first class passengers.

At the next stop, one of the passengers called the guard and informed him that the cigar smoker was travelling first class with a third-class ticket.

When the guard turned out the offender, the other passengers asked the strategist how he knew the cigar smoker was a third class ticket-holder.

"His ticket was the same colour as mine," was the calm reply.

An idealist is a person who helps other people to be prosperous.
—Henry Ford.

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|--------------------------------|---|----------------------|
| Sun | Biliousness--Right Eye Complaint--
General Weakness | RUBY |
| 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 |
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