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THE UNPOSTED LETTER

JEAN VEZERE

Mme. Marjolaine crossed the tiny study, where her son was writing bent over the old writing desk cluttered with old papers.

"Will you have your footmuff?" she asked. "I shall give you a hot water bottle. The rain has chilled the temperature. It won't do to catch cold."

Absorbed in his work Frederick Marjolaine, Professor of Humanities at the Lycee of X... evidently did not hear the question, for he made no answer.

The old lady did not insist, but before leaving the room she observed that Frederick was drawing up no memo, preparing no notes, correcting neither Latin translations nor French compositions. He was writing a letter, no doubt very important, for near him lay on the blotting pad a rough draft full of blots and corrections.

Mme. Marjolaine closed the door and repaired to her kitchen where, in the absence of her housekeeper, she was preparing

the evening meal.

"Frederick is becoming secretive," she groaned. "He has secrets now to guard from his old mamma. Ever since this legacy has dropped from heaven, this boy is not the same. He has ordered for dress suits, he who was always indifferent in sartorial matters. He buys ties, he who has never known how to tie one; he now brushes his hair, which, for so long, had been but a wild, unkempt scrub... Alas! I believe

Regular readers of KAHANIYA Monthly will remember the delightful contributions from "Shikha". Here is another, a translation of a French story about an absent-minded Professor who had fallen in love ..

I can guess the cause of all these strange changes. Frederick frequents assiduously the literary salon of those grotesque *nouveau riches*, the Cluzeauds and there he

meets Eva Raynal, a Muse of thirty-nine summers, who used, not so very long ago, to laugh at his uncouth appearance, clumsy air and his perpetual absent-mindedness, but who is now burning to become Mrs. Marjolaine ever since my son has become rich. If he marries this old maid who has not a penny to bless herself with

and who is, besides, pretentious, ambitious and selfish, he is court-rung misfortune—that is certain.

“My poor Frederick is not like other men. He is just a big boy, although forty-two, awkward, absent-minded, with his head always in the moon. He has lived among his books and is ignorant of the realities of life. He is incapable of finding a plate in the cupboard, or his collar or handkerchief in his wardrobe..... How would he manage if I were not there?.. For him to be happy in a household, it is necessary that she whom he marries should be to him another mamma, devoted, watchful, full of indulgence for him and forgetful of herself. And there is none but my god-daughter, my good little Jenny, who can understand such a role and fill it well.....Have I prayed for this marriage! But alas! Frederick looks upon Jenny as a nice child, a good little housekeeper, amiable and lively, but insignificant. He prefers the blue-ribboned blue-socking—the scheming Eva Raynal—to the charming daughter of my best friend.”

Such were the bitter reflections of Mme. Marjolaine, when the steps of the professor rang in the passage. She half opened the kitchen door, and saw her son, a letter in his hand, take down his old over-coat from the rack.

“You are going out in this nasty weather?” she cried. “It is raining in torrents. Don’t forget your umbrella.”

“I’ll be back in ten minutes, mamma. I’m going to get some matches.”

He disappeared down the staircase. The old lady prepared

a really hot, hot water bottle and went back to the study to put it in the footmuff.

The “secretive” Frederick, hardly expert in the art of dissimulation, had naively left on his desk the rough draft of the letter that he had gone to post. These words stood at the top of the page:

“Dear *Mademoiselle*,.....”

It was a declaration of love, it was almost a proposal of marriage, such as this stolid, quaint and droll old boy could write.

Mme. Marjolaine raised her arms to heaven.

“There you have it!” she exclaimed. “He thought me to be against his project and did not dare to consult me. The unhappy child is hurtling down the abyss and I cannot save him. Too late...!”

X X X

In the street, Frederick Marjolaine, very much agitated by the great decision he had just taken, forgot to open his umbrella. He entered the nearest tobacconist’s and bought some matches, and going out without any haste, stood immobile for a long minute before the letter box, despite the heavy downpour, experiencing something like what Caesar must have felt when on the point of crossing the Rubicon.

“*Alea jacta est!* (The die is cast!)” muttered the Professor of Humanities at last.

His agitation was so great that he threw the match box into the letter box and put back the love epistle into the pocket of his overcoat!

Then, with forehead bent

towards the ground, pondering over the incalculable consequence of his act, he returned directly home, the umbrella hanging from his arm, unconscious of the downpour which lashed angrily at his occiput.

Two days passed, three days, five days. Frederick was becoming nervous as each day passed without bringing him the awaited reply. But still, he exhorted himself to keep his patience. He had written to Eva Raynal the day before she had left to nurse an old relative living in a remote village, and he attributed this delay to the slowness of communications.

At the end of the week, he understood that there was nothing for him but to swallow his humiliation. It was a bitter pill. His pride, hurt and roused, snorted and reared in anger and he took to detesting that stupid, uppish old cat who scorned a worthy man and did not even do him the honour of replying.

Sullen and taciturn, he sank into the blackest melancholy.

Mme. Marjolaine, vigilant and discreet, understood that the idyll had come to a dead end. Since the Muse (Eva Raynal) had not sprung to her lute or her pen to accord her heart and hand, she resolved to act without delay.

Invited by her on the warmest and most pressing terms, her god-daughter arrived on the third day.

"Our housekeeper is ill," Mme. Marjolaine had explained to her son. "She gives us her services only intermittently. I am killing myself with work.



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GANGA WORKS
ADYAR.

Jenny, who lives all the year in the country, is enchanted at the prospect of staying in town for some weeks. Well brought up by her mother, she will be a precious help to me."

Jenny was a young girl, with a fresh, pretty face, full of health, spirits and good humour. Skilful as a fairy, active as a bee, it took her just a few days to transform the old home, enliven it with her songs, her gay chatter and bursts of laughter. Frederick could not get over his astonishment.

"She is less cultivated than Eva," he would observe to himself, "but how much more sprightly! Her mind is frank and open and her intelligence is even keener. She is spring in its bloom."

He heard her agile feet run from one end of the apartment to the other; he saw her soap the linen, work with her needle, prepare the meals; and shutting his venerable old books, he told himself that it was delightful to have under one's roof and to be able, while sitting in a comfortable armchair, to contemplate Nausica in person, or Penelope or Diana, lighter and swifter than the forest hind, or even she who pours the nectar and prepares ambrosia—Hebe, that goddess of youth.....

x x x
Mme. Marjolaine came to answer the door bell, dragging her rheumatic foot, when her son returned one day from the *Lycee*.

"Where is Jenny?" asked he, surprised at not seeing the young girl come running to open the door for him, as usual.

"She is shopping. You know, she is leaving the day after tomorrow."

"She is leaving?.....And why is she leaving?"

"The month that she had so kindly wished to devote to me is over. How I shall miss her, the charming little dear, who used to get through such a great deal of work, and all in play!"

"Keep her for a month more....."

"One month more, it would be difficult; butfor all life it is possible. It depends on you... Marry her."

"You want me to marry Jenny?"

"It is my dearest wish and also her mother's.. Speak to her."

"A greybeard like me? She will laugh in my face..."

"They say she is twenty, but she is twenty-five. She is not the romantic type. She knows that she has four sisters, a very small dowry...and esteems at their true worth your rare qualities of mind and heart. Speak to her, I tell you, and you will see."

"Oh!" cried the timid professor, with a gesture of fright. "It is an undertaking which holds out too many risks."

The next day was a Thursday. (In France, schools and colleges have Thursdays and Sundays off, instead of Saturdays and Sundays as here). Frederick decided to go to the library. The morning was cold and foggy. He put on his winter overcoat and entered the kitchen to greet his mother and Jenny who were cutting vegetables for the soup and boiled meat.

He wanted to light his cigarette and sought for his matches in his pockets. But he could not find them and took out instead a crumpled envelope and held it out to the fire.

"You are burning a letter which has an unmarked stamp," cried Jenny.

The professor let go of the burning paper, over which the young girl, with a prompt gesture threw a wet dish-cloth.

When the fire was extinguished, the envelope fell in ashy flakes and the double-folded paper that it contained appeared, all yellowed, blackened and eaten away at the edges.

"Would you please read?" implored the professor, groping for his spectacles in all his pockets.

Jenny started reading with her clear, well modulated voice.

"Dear *Mademoiselle*, I am a timid man, quite powerless to express in articulate words the feelings I cherish for you. But since you are leaving, since you will be far from me tomorrow, I dare to have recourse to my pen to lay before you the dearest wish of my heart. The letter will precede you.

"You should know that, ever since your arrival, Frederick Marjolaine has loved....."

Reddening, the girl stopped reading. The professor who was shocked and surprised at first, slowly realised its true meaning. In the meanwhile he had found his spectacles. He saw immediately that he could put the amusing incident to advantage, and seizing the partly burnt pages, started reading the letter himself.

"Ever since your arrival, Frederick Marjolaine has loved you and you will make him the happiest of men by deigning to confer on him your hand."

All trembling, the old mother advanced towards her young friend, who stood dumb with stupefaction.

But the professor, once launched, did not stop, having found himself on such a good road.

"Jenny, little Jenny," he pursued, "I conjure you to reply at once to this letter that you have saved from the flames. My mother affirms that your mother wishes our marriage. But you, dear child, who teases me unendingly about my little whims, my perpetual forgetfulness, my fits of absent-minded-

AMRUTANJAN



FOR

All aches and
Pains

ness, what would you say to me?"

Jenny was simple, candid and gay. "Godmother," said she, "since I must speak, I had better do it now rather than later. Tell your son then that I consent to marry this inattentive, absent-minded gentleman. After all to be absent-minded is no crime."

"And sometimes it is even lucky," concluded Mme. Marjolaine, and radiant with happiness, she kissed her god daughter on both her cheeks — *Translated from the French by SHIKHA.*

You talk when you cease to be at peace with your thoughts.

MURDER BY POISONING

Case of an unfaithful wife who conspired
with her lover to get rid of her husband.

S. RAJAGOPALAN

Lodra Munda was a servant in the house of one Abraham, to whom he was also distantly related. After about nine years of service he left him and took employment under one Marsidas, but since Lodra had no place to live of his own he used to mess and often sleep in the house of his former employer Abraham.

In 1920 Lodra had married Phulman, whose parents lived a little distance away. As he had no residence of his own, Phulman resided with her parents for the most part. Her absence from her husband for long periods was not without its consequences. Lodra did not take it easily; and although they did not actually quarrel, it was evident that misunderstandings grew between them. It was also plain—a fact which was given out by her own mother—that for sometime past, Phulman had become intimate with one Sagar.

At about mid-day on 11-6-'23 Phulman came to the house of Abraham and stayed there for the day. In the evening, Abraham, Bharosa (Phulman's mother) and Mariam (Abraham's wife) were in the house. Phulman prepared the dinner for the whole party.

Lodra partook of the rice and dhal during the meal and he

mentioned that they tasted bitter. He then left for the house of his new master Marsidas. At 10 p.m. in the night he complained that he was feeling ill and that there were burnings in his body. He also started vomiting. Abraham came there followed by the women. Phulman then rubbed oil on his body. A vaidya was sent for, but his medicine could not be taken in. Lodra's condition grew worse and he died early in the morning at about 4 a.m.

He had been lying on a mat in the verandah and had vomitted on it. Marsidas informed the police at 7 o'clock in the morning. The sub-inspector collected the vomitted matter and the stains on the mat and sent them to the chemical examiner. He then proceeded to the house of Abraham and found there a chicken that had died and two dogs which had been paralysed during the night. The chicken and a hen, which was subsequently found dead, were sent to the veterinary surgeon. The result of the examination showed that aconite was found in (1) the rice vomitted by Lodra; (2) the rice vomitted by the dogs; (3) the brass cup which had contained the dhal, which Lodra had

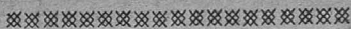
consumed.

No poison was, however, detected in the other articles, namely the cut pieces of the mat and the scrappings from the verandah. Lodra's body underwent post-mortem examination. There was general venous congestion and haemorrhage in the mucus membrane of the stomach while the heart was full of dark clotted blood. Aconite was detected in the stomach, liver, kidney and intestines.

There could, therefore, be no manner of doubt that Lodra had died by poisoning.

Another curious thing happened and that told its own tale. Phulman suddenly gave the slip. She could be traced only nine days later by a passer by with Sagar. She was arrested on the spot and so was Sagar. Both of them made their statements during investigation before the Magistrate. Phulman said that she had given her husband some medicine to make him more affectionate towards her. When she saw him dying, she ran away out of fright lest she should be a suspect. At about the time she was arrested, she said that she was taking Sagar to task as to why the potion he had given her for being administered to Lodra, had the opposite effect.

Sagar said that at her request, he had given her a medicine, which he said he had obtained from one Birsa with a view to make her husband not to detest her. At the committal court, they gave a different story. Phulman now said that she gave the potion to her husband, so that he might cease to care for her,



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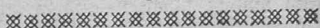
The advertisement features a central illustration of a glass bottle with a dark liquid inside, labeled 'Amrita'. The bottle is set against a background of stylized flames or rays emanating from behind it. The bottle is positioned in front of a large, tilted rectangular panel that contains the text 'The ideal tonic for all' and a list of ailments. Below the bottle, the word 'AMRITA' is written in large, bold, stylized letters. The entire advertisement is framed by a decorative border of small crosses at the top and bottom.

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as she had grown to dislike him. When he was dying, she went to Sagar to inform him of the fatal result of his medicine. She admitted having cooked the rice and the dhal; but she disclaimed any intention to kill him. Sagar's testimony was also on the same lines. At the sessions court, both of them retracted their statements again. She said that it was Abraham's wife Mariam who had prepared the rice and the dhal. Sagar accused Phulman of having implicated him out of spite. Both pleaded that they were induced to make their previous statements out of police coercion.

The sessions judge found them guilty and sentenced them to death. It was a fact that Phulman had administered poison to Lodra and that in consequence he had died. All the same, to convict her and Sagar of murder, one material circumstance must be proved, namely that they were cognisant of the fact that the powder they were handling was poisonous. There was no evidence to show that Sagar was informed what the medicine contained when he procured it from Bisra. Probably he too thought he was procuring only some potion—not poison.

Birsa was not produced for examination. There was no evidence to show that Phulman knew the substance to be a poison or that she had intended to kill her husband. There was

no evidence even about their quarrels. Taking their statements before the magistrate during investigation as a whole the motive appeared to have been to induce Lodra to change his attitude towards her. If there was intimacy with Sagar, it was impossible, however, that he would give her a potion to make Lodra love her all the more. There was no possibility that Phulman at any rate really believed that the drug which was given to her, would merely influence his heart. Her subsequent action corroborated the idea that Phulman was acting on the suggestion of Sagar. Of the two, Sagar was the more responsible for the consequences of the administration of the drug.

But it was perfectly clear that both had acted rashly and negligently. Phulman had not exercised due care and caution as to the baneful effects of the drug; nor did she care to enquire as to what it was really. Neither did Sagar make any enquiry before he handed the poison to Phulman.

Now, an intention to cause death is necessary for a charge of murder. That had not been clearly made out and hence the High Court of Patna acquitted both of them of the charge, but convicted them under S. 304-A and sentenced them to rigorous imprisonment for two years.

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WORLD'S LANGUAGES

There are 6,000 spoken languages and dialects. But the majority of the world's population—1,635 million people—communicate among themselves in 13 languages. The first place goes to Chinese, English following second and Russian third.

A PEEP INTO THE BEYOND

This is the second instalment of the article explaining the rationale of the super natural phenomena which we often come across but cannot account for by ordinary commonly accepted scientific standards.

M. P. PANDIT

I have a body. Apart from the physical body I have other parts too. There is a life-energy moving in and activating the material frame. So also there is a mind encased in the living body. And there are still others besides. It is these several constituents that go to make up the total organism that is myself.

So too in the case of the universe around. The physical universe which we see is not all. It is only one, the outermost strata or, as it is called, *plane*. There are other planes or layers behind and above it. Thus, above and enclosing this gross physical plane of the earth, there is a subtle-physical plane, which opens out

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into a subtler plane constituted of life-force; that in turn is followed by what one may term the mind-plane and so on. The universe thus, like the individual, consists of many tiers or planes of existence. And what is interesting, the various levels of existence in the universe, the macrocosm, are connected with their corresponding layers of being in man, the microcosm.* In fact each constituent part of man, the physical body, the life or vitality, the mind etc. derive from and are constituted of the stuff of the corresponding layers of universal existence viz. universal Matter, universal Life-energy, universal Mind etc. And this is so because both the Individual and the Universal are formulations from the same Eternal; it is the same Truth manifesting itself in two terms, on two levels for a common purpose.

Each of these planes is organised around a particular psychological principle of which it is a manifestation. Thus the plane

of Life is constituted and governed by the Life-principle, the Mental plane by that of Mind etc. Each plane has its own worlds, beings and forces—as has this material plane—all cast in the mould of its dominating principle, with its own type, norm, rhythm and law. However as in the individual, so in the universe, all these various planes are not independent systems. They are all inter-related, they are so many steps, *padani* (to use the expressive term of the Vedic Rishis) of One Existence. There is a constant movement, an interchange going on among them and each draws upon and feeds the others.

Thus our life in this material world is not a self-sufficient proposition. It is constantly acted upon and moved by influences, by the pressure of forces from the other, less gross and more subtle planes of existence overtopping it.

Once we recognise that matter is not the sole truth of existence nor the physical senses the sole

* The connecting nexuses are located in the human body. They are the several centres or *cakras* or lotuses in the system of the Tantras and the opening of these centres opens the doors of active communication between the individual and the universal systems on their respective planes.

“We may imagine the body to be a kind of map or chart of the earth. Each spot on the earth is represented by a particular spot—a certain group of cells, for example—in the body. If the consciousness ruling the body concentrates itself upon the point and induces a change there, a corresponding change can be brought about automatically on a larger scale in the part and conditions of the earth with which it is

connected. Thus without going out and moving about, without being the ‘man on the spot’ to know things ‘at first hand’, one can, sitting, in his room, by switching on a key, as it were, in one corner of the body, set in movement a whole process of happenings in a particular region of the earth. By a conscious re-disposition of a few cells in your body, you can bring about a desired change in world circumstances. The body is thus a control room for the consciousness in respect of happenings upon earth. Naturally, anybody cannot do that, but only a body destined and trained for that purpose.” (BODY, THE OCCULT AGENT in *Yoga of Sri Aurobindo* Part VII. Based upon the Mother’s Talks, by Nolini Kanta Gupta.)

testimony of reality, but that there are several planes of existence of which the physical state normal to us is only a part, a projected segment, and that the worlds constituting these orders form a gradation with a constant interchange subtly going on among them, all supra-physical or occult phenomenon stands self-explained.

The ancient mystics recognised this truth of Creation. In their scheme of inner growth they pursued a double line of development viz, self-knowledge and world-knowledge. They perceived the working of several forces and beings of different orders behind the natural phenomena, subjectively and objectively, and sought communion with these occult realities with a view to gain increasing control over life movements. They also developed faculties in the being by which they could enter, participate—and even regulate—in the activities of the occult domains. The knowledge so gained and the practice systematised by these adepts is there embodied in the occult tradition of each of the surviving older civilisations.

We have seen that man is a composite being. He has a physical personality, grounded in his material body mostly concerned with fulfilling the bodily needs, a vital personality centred in the dynamic life-force that energises and courses through the body throwing itself out into waves of self-affirmation and self-enlargement on the crest of desire, a mental personality shaping and shaped by the various movements of his mind, its feelings

and thinkings. And all these personalities are presided over and directed by a central being, the *soul*. The ancients spoke of them as so many persons, selves, *purushas*, each ensouling the other and each having a body of its own.* Each self has its own sheath, the subtler self having a subtler sheath and all together they form the instrumentation of the soul to participate in life-experience and draw from it material for its growth.

What happens to man when he dies? Naturally we do not accept the all too simple explanation that when man dies, he dissolves and that is the end of him. Life is more purposive and man has meaning. He is a soul which has a before and an after. The soul is an evolving entity progressing from moment to moment and birth and death

* Verily, man, this human being, is made of the essential substance of food (Matter) .this is his spirit and the self of him . . .

Now there is a second and inner Self which is other than this that is of the substance of food; and it is made of the vital stuff called Prana. And the Self of Prana fills the Self of food

Now there is yet a second and inner Self which is other than this that is of Prana, and it is made of Mind. And the Self of Mind fills the Self of Prana

Now there is yet a second and inner self which is other than this which is of Mind and it is made of Knowledge. And the Self of Knowledge fills the Self of Mind...

Now there is yet a second and inner self which is other than this which is of Knowledge and it is fashioned out of Bliss. And the Self of Bliss fills the Self of Knowledge.

And this Self of Bliss is the soul in the body to the former one which was of Knowledge. (*Taittiriya Upanishad*).

are only stages in its career. At the moment of death, it is only the physical body that ceases to live. The soul in its subtle body consisting of the several sheaths is intact, alive; it sheds the physical sheath on the physical plane and passes through several

worlds or planes of transit on its way to its place of rest. It halts or is halted in each plane till its particular sheath corresponding to that plane is shed off and it is free to move to the next.

(About the soul's journey in other planes see the next issue.)

FOR TABLE TALK

Cliches crop up frequently in table talk and have a blighting effect on the conversation. Here are some questions which, says Bergen Evans in *New York Times*, may be used to get the talk moving naturally again:

1. What is the difference between *kith* and *kin*?
2. When things are *touch and go*, what touches and what goes?
3. Is a *moot* meet, or could a meet be moot?
4. Does a *Cheshire cat* have exceptional risibilities?
5. What is the distinction between *bag* and *baggage*?
6. What causes a *flash in the pan*—gold teeth?
7. To what *manner* was who born?
8. When you give someone the *cold shoulder*, do you turn your back with chilly disdain or offer him an unheated hunk of mutton?

ANSWERS

1. *Kith* are those known to you, *kin* those related to you.
2. The keel of a ship touches a reef or sandbar and the ship still moves.
3. The *moot* was an Anglo-Saxon assembly for argument and discussion.
4. Nobody knows. Some think that a whimsical (or incompetent) painter of inn signs in Cheshire depicted his lions rampant with too amiable countenances.
5. *Baggage*—the property of an army collectively; *bag*—the property of the individual soldier.
6. The firing of a *priming powder only*, in a flintlock musket.
7. Hamlet, to the custom of drinking too much and firing off cannon to celebrate drunken orgies.
8. The mutton.

CONTROL OF MIND

A well controlled and pure mind alone is your eternal and supremely beneficent friend, while an impure mind running after enjoyments is your greatest enemy. Therefore, ever remain steadily engaged in an endeavour to keep the mind under restraint and purify it.

Economy is the wealth of the poor and the wisdom of the rich.

THE MAD HOUSE

Edgar Allan Poe was one of the greatest writers of the first half of the nineteenth century. Here is one of his stories abridged to suit the taste of modern readers.

While on a tour through the extreme southern provinces of France, my route led me within a few miles of a private mad-house, about which I had heard much, in Paris, from my medical friends. As I had never visited a place of the kind, I thought the opportunity too good to be lost.

As I rode up to the gate way, I perceived it slightly open, and the visage of a man peering through. It was *Monsieur Maillard*, the superintendent himself. He was

a portly, fine-looking gentleman of the old school, with a polished manner, and a certain air of gravity, dignity, and authority which was very impressive.

The superintendent ushered me into a small and exceedingly neat parlour, containing, among other indications of refined taste, many books, drawings, pots of flowers, and musical instruments. A cheerful fire blazed upon the hearth. At a piano, singing an *aria* from *Bellini*, sat a young and

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very beautiful woman, who, at my entrance, paused in her song, and received me with graceful courtesy. Her voice was low and her whole manner subdued. I thought, too, that I perceived the traces of sorrow in her countenance, which was excessively, although to my taste not unpleasantly, pale. She was attired in deep mourning, and excited in my bosom a feeling of mingled respect, interest, and admiration. I had heard, at Paris, that the institution of Monsieur Maillard was managed upon what is vulgarly termed the "system of soothing"—that all punishments were avoided—that even confinement was seldom resorted to—that the patients, while secretly watched were left much apparent liberty, and that most of them were permitted to roam about the house and grounds in the ordinary apparel of persons in right mind.

Keeping these impressions in view, I was cautious in what I said before the young lady; for I could not be sure that she was sane; and, in fact, there was a certain restless brilliancy about her eyes which half led me to imagine she was not. I confined my remarks, therefore, to general topics, and to such as I thought would not be displeasing or exciting even to a lunatic. She replied in a perfectly rational manner to all that I said; and even her original observations were marked with the soundest good sense; but a long acquaintance with the metaphysics of *mania*, had taught me to put no faith in such evidence of sanity, and I continued to practise,

throughout the interview, the caution with which I commended it.

Presently a smart footman in livery brought in a tray with fruit, wine, and other refreshments, of which I partook, the lady soon afterward leaving the room. As she departed I turned my eyes in an inquiring manner toward my host.

"No," he said, "oh, no—a member of my family—my niece, and a most accomplished woman"

"I beg a thousand pardons for the suspicion," I replied, "but of course you will know how to excuse me. The excellent administration of your affairs here is well understood in Paris, and I thought it just possible, you know..."

"Yes yes—say no more—or rather it is myself who should thank you for the commendable prudence you have displayed. We seldom find so much of forethought in young men; and, more than once, some unhappy *contre-temps* has occurred in consequence of thoughtlessness on the part of our visitors. While my former system was in operation, and my patients were permitted the privilege of roaming to and fro at will, they were often aroused to a dangerous frenzy by injudicious persons who called to inspect the house. Hence I was obliged to enforce a rigid system of exclusion; and none obtained access to the premises upon whose discretion I could not rely."

"While your former system was in operation!" I said, repeating his words, "do I under-

stand you, then, to say that the 'soothing system' of which I have heard so much is no longer in force?"

"It is now," he replied, "several weeks since we have concluded to renounce it forever."

"Indeed! you astonish me!"

"We found it, sir," he said, with a sigh, "absolutely necessary to return to the old usages. The *danger* of the soothing system was, at all times appalling; and its advantages have been much overrated. I believe, sir, that in this house it has been given a fair trial, if ever in any. We did every thing that rational humanity could suggest. I am sorry that you could not have paid us a visit at an earlier period, that you are conversant with the soothing practice—with its details."

"Not altogether. What I have heard has been at third and fourth hand."

"I may state the system, then, in general terms, as one in which the patients were *menages*—humoured. We contradicted no fancies which entered the brains of the mad. On the contrary, we not only indulged but encouraged them; and many of our most permanent cures have been thus

effected. There is no argument which so touches the feeble reason of the madman as the *reductio ad absurdum*. We have had men, for example, who fancied themselves chickens. The cure was, to insist upon the thing as a fact—to accuse the patient of stupidity in not sufficiently perceiving it to be a fact—and thus to refuse him any other diet for a week than that which properly appertains to a chicken. In this manner a little corn and gravel were made to perform wonders."

"But was this species of acquiescence all?"

"By no means. We put much faith in amusements of a simple kind, such as music, dancing, gymnastic exercises generally, cards, certain classes of books, and so forth. We affected to treat each individual as if for some ordinary physical disorder; and the word 'lunacy' was never employed. A great point was to set each lunatic to guard the actions of all the others. To repose confidence in the understanding or discretion of a madman, is to gain him body and soul. In this way we were enabled to dispense with an

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expensive body of keepers."

"And you had no punishments of any kind?"

"None."

"And you never confined your patients?"

"Very rarely. Now and then, the malady of some individual growing to a crisis, or taking a sudden turn of fury, we conveyed him to a secret cell, lest his disorder should infect the rest, and there kept him until we could dismiss him to his friends—for with the raging maniac we have nothing to do. He is usually removed to the public hospitals."

"And you have now changed all this—and you think for the better?"

"Decidedly."

In this manner I conversed with Monsieur Maillard for an hour or two during which he showed me the gardens and conservatories of the place.

"I cannot let you see my patients," he said, "just at present. To a sensitive mind there is always more or less of the shocking in such exhibitions; and I do not wish to spoil your appetite for dinner."

At six, dinner was announced; and my host conducted me into a large *salle à manger*, where a very numerous company were assembled—twenty-five or thirty in all. They were, apparently, people of rank—certainly of high breeding—although their habiliments, I thought, were extravagantly rich, partaking somewhat too much of the ostentatious finery of the *ville cour*. I noticed that at least two thirds of these guests were ladies; and some of the latter were by no means accou-

trud in what a Parisian would consider good taste at the present day.

There was an air of oddity, about the dress of the whole party, which, at first, caused me to recur to my original idea of the "soothing system," and to fancy that Monsieur Maillard had been willing to deceive me until after dinner; that I might experience no uncomfortable feelings during the repast, at finding myself dining with lunatics.

I took my seat very coolly at the right hand of my host and having an excellent appetite, did justice to the good cheer set before me.

The conversation, in the meantime, was spirited and general. The ladies, as usual, talked a great deal. I soon found that nearly all the company were well educated; and my host was a world of good-humoured anecdote in himself.

A great many amusing stories were told, having reference to the *whims* of the patients.

"We had a fellow here once," said a fat little gentleman, who sat at my right,—“a fellow that fancied himself a teapot; and by the way, is it not especially singular how often this particular crotchet has entered the brain of the lunatic? There is scarcely an insane asylum in France which cannot supply a human tea-pot. Our gentleman was a Britannia-ware tea-pot, and was careful to polish himself every morning with buckskin and whiting.”

"And then," said a tall man just opposite, "we had here, not long ago, a person who had taken it into his head that he was a donkey—which, allegorically

speaking, you will say, was quite true. He was a troublesome patient; and we had much ado to keep him within bounds. For a long time he would eat nothing but thistles; but of this idea we soon cured him by insisting upon his eating nothing else.

"And then," said a cadaverous looking personage near the foot of the table, "we had a patient, once upon a time, who very pertinaciously maintained himself to be a Cordova cheese, and went about with a knife in his hand, soliciting his friends to try a small slice from the middle of his leg."

"He was a great fool, beyond doubt," interposed some one, "but not to be compared with a certain individual whom we all know, with the exception of this strange gentleman. I mean the man who took himself for a bottle of champagne, and always went off with a pop and a fizz, in this fashion."

Here the speaker, very rudely, as I thought, put his right thumb in his left cheek, withdrew it with a sound resembling the popping of a cork, and then, by a dexterous movement of the tongue upon the teeth, created a sharp hissing and fizzing, which lasted for several minutes, in imitation of the frothing of champagne. This behaviour, I saw plainly, was not very pleasing to Monsieur Maillard; but that gentleman said nothing, and the conversation was resumed by a very lean little man in a big wig.

"And then there was an ignorant," said he, "who mistook himself for a frog; which by the



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way, he resembled in no little degree. I wish you could have seen him, sir,"—here the speaker addressed myself,—"it would have done your heart good to see the natural airs that he put on. Sir, if that man was *not* a frog, I can only observe that it is a pity he was not. His croak thus—o-o-o-ogh—o-o-o-ogh—was the finest note in the world, B flat; and when he put his elbows upon the table thus—after taking a glass or two of wine—and distended his mouth, thus, and rolled up his eyes, thus, and winked them with excessive rapidity thus, why then, sir, I take it upon myself to say, positively, that you would have been lost in admiration of the genius of the man."

"I have no doubt of it," I said.

"And then," said somebody else, "then there was Petit Gaillard, who thought himself a pinch 'of snuff, and was truly distressed because he could not take himself between his own finger and thumb."

"And then there was Jules Desoulieres, who was a very singular genius, indeed, and went mad with the idea that he was a pumpkin. He persecuted the cook to make him up into pies—a thing which the cook indignantly refused to do. For my part, I am by no means sure that a pumpkin pie *a la Desoulieres* would not have been very capital eating indeed!"

"And then," said another, "there was Boullard, the tee-totum. I call him the tee-totum because, in fact, he was seized with the droll, but not altogether irrational, crotchet, that he had been converted into a tee-totum. You would have roared with laughter to see him spin. He would turn round upon one heel by the hour, in this manner ...so..."

"But then," cried an old lady, at the top her voice, "your Monsieur Boullard was a madman, and a very silly madman at best; for who, allow me to ask you, ever heard of a human tee-totum? The thing is absurd. Madame Joyeuse was a more sensible person, as you know. She had a crotchet, but it was instinct with common sense, and gave pleasure to all who had the honour of her acquaintance. She found, upon mature deliberation, that, by some accident, she had been turned into a chicken-cock; but, as such, she behaved with

propriety. She flapped her wings with prodigious effect—so—so—so—and, as for her crow, it was delicious! Cock-a-doodle-doo!—cock-a-doodle-doo! — cock-a-doodle-de-doo-doo-dooo-do-o-o-o-o-o-o!"

"Madame Joyeuse, I will thank you to behave yourself!"—here interrupted our host, very angrily. "You can either conduct yourself as a lady should do, or you can quit the table forthwith—take your choice."

The lady (whom I was much astonished to hear addressed as Madame Joyeuse, after the description of Madame Joyeuse she had just given) blushed up to the eyebrows, and seemed exceedingly abashed at the reproof. She hung down her head, and said not a syllable in reply. But another and younger lady resumed the theme. It was my beautiful girl of the little parlor.

"Oh, Madame Joyeuse was a fool!" she exclaimed, "but there was really much sound sense, after all, in the opinion of Eugenie Salsafette. She was a very beautiful and painfully modest young lady, who thought the ordinary mode of habilitment indecent, and wished to dress herself, always, by getting outside instead of inside of her clothes. It is a thing very easily done, after all. You have only to do so—and then so—so—so—and then so—so—so—and then—"

"*Mon dieu!* Ma'm'selle Salsafette!" here cried a dozen voices at once "What are you about?... forbear!...that is sufficient!...we see very plainly, how it is done! ...hold! hold!" and several

persons were already leaping from their seats to withhold Ma'm'selle Salsafette from putting herself upon a par with the Medicean Venus, when the point was very effectually and suddenly accomplished by a series of loud screams, or yells, from some portion of the main body of the *chateau*.

My nerves were very much affected, indeed, by these yells; but the rest of the company I really pitied. I never saw any set of reasonable people so thoroughly frightened in my life. They all grew as pale as so many corpses, and, shrinking within their seats, sat quivering and gibbering with terror, and listening for a repetition of the sound. It came again—louder and seemingly nearer—and then a third time very loud, and then a fourth time with a vigour evidently diminished. At this apparent dying away of the noise, the spirits of the company were immediately regained, and all was life and anecdote as before. I now ventured to inquire the cause of the disturbance.

“A mere *bagatelle*,” said Monsieur Maillard. “We are used to these things, and care really very little about them. The lunatics, every now and then, get up a howl in concert; one starting another, as is sometimes the case with a bevy of dogs at night. It occasionally happens, however, that the *concerto* yells are succeeded by a simultaneous effort at breaking loose; when, of course, some little danger is to be apprehended.

“For example not very long while ago, a singular circumstance

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occurred in this very house The 'soothing system,' you know, was then in operation, and the patients were at large. They behaved remarkably well—especially so—any one of sense might have known that some devilish scheme was brewing from that particular fact that the fellows behaved so remarkably well. And, sure enough, one fine morning the keepers found themselves pinioned hand and foot and thrown into the cells, where they were attended, as if they were the lunatics, by the lunatics themselves, who had usurped the offices of the keepers.”

“You don't tell me so! I never heard of any thing so absurd in my life!”

“Fact—it all came to pass by means of a stupid fellow—a lunatic—who, by some means,

had taken it into his head that he had invented a better system of government than any ever heard of before—of lunatic government, I mean. He wished to give his invention a trial, I suppose, and so he persuaded the rest of the patients to join him in a conspiracy for the overthrow of the reigning powers.”

“And he really succeeded?”

“No doubt of it. The keepers and kept were soon made to exchange places. Not that exactly either, for the madmen had been free, but the keepers were shut up in cells forthwith, and treated, I am sorry to say, in a very cavalier manner.”

“But I presume a counter-revolution was soon effected. This condition of things could not have long existed. The country people in the neighbourhood—visitors coming to see the establishment—would have given the alarm.”

“There you are out. The head rebel was too cunning for that. He admitted no visitors at all—with the exception, one day, of a very stupid-looking young gentleman of whom he had no reason to be afraid. He let him in to see the place—just by way of variety—to have a little fun with him. As soon as he had gammoned him sufficiently, he let him out, and sent him about his business.”

“And how long, then, did the madmen reign?”

“Oh, a very long time, indeed—a month certainly—how much longer I can't precisely say. In the meantime, the lunatics had a jolly season of it—that you may swear. They doffed their own

shabby clothes, and made free with the family wardrobe and jewels. The cellars of the *chateau* were well stocked with wine; and these madmen are just the devils that know how to drink it. They lived well, I can tell you.”

“And the treatment—what was the particular species of treatment which the leader of the rebels put into operation?”

“Why, as for that, a madman is not necessarily a fool, as I have already observed; and it is my honest opinion that his treatment was a much better treatment than that which it superseded. It was a very capital system indeed—simple—neat—no trouble at all—in fact it was delicious—it was—”

Here my host's observations were cut short by another series of yells, of the same character as those which had previously disconcerted us. This time, however, they seemed to proceed from persons rapidly approaching.

“Gracious heavens!” I ejaculated—“the lunatics have most undoubtedly broken loose.”

“I very much fear it is so,” replied Monsieur Maillard, now becoming excessively pale. He had scarcely finished the sentence, before loud shouts and imprecations were heard beneath the windows; and, immediately afterward, it became evident that some persons outside were endeavouring to gain entrance into the room. The door was beaten with what appeared to be a sledge-hammer, and the shutters were wrenched and shaken with prodigious violence.

A scene of the most terrible confusion ensued. Monsieur Maillard, to my excessive

astonishment threw himself under the sideboard. I had expected more resolution at his hands.

As no resistance, beyond whooping and yelling and cock-a-doodling, was offered to the encroachments of the people from outside, the windows were very speedily, and almost simultaneously, broken in.

I received a terrible beating—after which I rolled under a sofa and lay still. After lying there some fifteen minutes, however, during which time I listened with all my ears to what was going on in the room, I came to some satisfactory *denouement* of this tragedy. Monsieur Maillard, it appeared, in giving me the account of the lunatic who had excited his fellows to rebellion, had been merely relating his own exploits. This gentleman had, indeed, some two or three years before, been the superintendent of the establishment; but grew crazy himself, and so became a patient. The keepers ten in number, having been suddenly overpowered, were shut up in underground cells. They had been so imprisoned for

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more than a month by Monsieur Maillard when, one escaping through a sewer, gave freedom to all the rest.

ENERGY WASTED

The sun radiates energy at a rate equivalent to the heat which would be given off by burning 10,000 million tons of coal per second. Though only a tiny fraction of this energy reaches the earth's surface, it still equals the heat which would be produced by burning approximately 46,000 million tons of coal a day, or about 5,000 times the result of burning all the solid, liquid and gaseous fuels now used in a day throughout the world.

Only he who is ready at every moment to lose his soul, that is, renounce the whole of what he was or is, only he who contends with others for what he is, but only with himself for what he can become in time — this man only is on the way to progress.

— Count Hermann Alexander Keyserling.

GRAVITY & YOU

Our ancients believed that distant planets influence man in some subtle way. Modern research amply corroborates this view.

Does gravity have an effect on the behaviour of people, especially very sensitive or unstable people? Unofficial reports from mental hospitals surely justify a thorough investigation of the subject. This may mean that as the gravity pull of the Moon varies, it has an effect on individuals. Whether it is due to an effect upon the brain, or the cerebro-spinal fluid we do not know. It is possible that different people may be affected differently thus obscuring the possible relationship between behaviour and gravity, but this is no excuse that more scientific tests are not currently being made, says Raymond H. Wheeler, Ph.D., Chairman of the Department of Psychology and Philosophy, Babson Institute of Business Administration in an article published by the Gravity Research Foundation, U.S.A.

One simple test would be to keep a record of the calls by nurses for bromides and correlate these calls with the different phases of the moon and the different kinds of mental cases. Only when these records exist over a long period of time will we be able to draw definite conclusions. Then, of course, the possible coincident effect on behaviour of weather and electromagnetic forces in the environment would have to be

studied at the same time and the proper statistical treatment made of the data.

Rhythms varying from two and one half to nine and one half weeks in length have been found and verified in the emotional life of normal people. Does gravity have anything to do with these rhythms? We do not know and we ought to find out. It has been suggested that mental patients should experience a maximum relief from tension at the time when the Sun and the Moon are in line, both on the same side of the Earth as the patient. This would be, when the moon is in the "No-Moon" phase or at the beginning of the New Moon. This would be a period of four or five days each month. It would be remembered, however, that there is also a partial relief each day at the time of the highest tides.

Furthermore, it has been reported that geniuses, poets, musicians, and students do their best work during the "No-Moon" periods. Are these reports the conclusions of cranks and something to laugh at, or are they accurate reports of fact? It would be worth it to the human race to find out. Those interested in educational work—especially psychologists—are urged to keep and collect such records and to treat them by the appropriate

statistical methods. Who knows what avenues of research, very valuable to the human race, might be opened up by some pioneer work by young researchers who have courage and imagination?

This leads to consideration of personality and the influence which one person has upon another or upon a group. Does the phase of the moon make us at times more easily influenced by others, or permit us easily to influence others? Can we at certain times better grasp what we read and hear? Are we at times more ambitious and receptive of new ideas? What about the pulling power of advertising and other sales work compared with the phases of the moon? It

would be interesting to have statistics on the behaviour of children and even of husbands and wives, correlated with the phases of the moon; also to study political elections. There is a great field here for the psychologist. Such studies far out-reach the work of mental hospitals and should extend to all educational institutions, political movements, and even to the decisions of jurors and to many other departments of life. Some wonder, if statistics might show that there is some correlation between family quarrels which ultimately result in divorce and the changes in the gravity pull on the brain as outlined above.

As a final thought, a correlation between the gravity pull and

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accidents would be illuminating. Are people more careless in crossing the street during certain phases of the moon? Are there, then, also more—miscellaneous automobile accidents? Are there more accidents in the home during certain phases of the Moon? Hospitals, Accident Insurance

Compaines, and large industrial plants could collect valuable data to help answer these questions. Such data should show not only the day of the accident but also the hour so as to ascertain if there is any correlation with the tidal pull. We know that accidents and crime come in waves; but we don't know what waves.

COURTESY

A meeting was held in a town at which various local speakers were to appear. It was decided to invite one of the young soldiers to speak.

The young man chosen had a fine record for his deeds of valour.

He was, however, as modest as he was brave, and proved to be very uninteresting speaker.

While he was talking, the audience began to straggle out.

This lack of interest exasperated the chairman of the meeting. Finally, as several more prepared to slip away, he could contain himself no longer. Rising to his feet, he rapped loudly on the speaker's desk, and said:

"Sit down gentleman! This boy's gone through hell for us; we can do as much for him."

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WALKING EXERCISE

Hippocrates, prominent Greek physician of the 5th century B. C. and in modern times known as the Father of Medicine, prescribed for his patients the exercise of walking. For reducing hallucinations, and to keep down weight and the figure trim, he recommended brisk walks. Persons with emotional disturbances profited by early morning walks. Morning and evening walks practiced daily served those who were over sensitive. This man of high character and noble deeds devised a code of medical ethics which is even now being administered to men about to enter medical practice—the Hippocratic oath.

0 0 0

Politeness is an air cushion; though there is little in it yet it softens the blows of life.

— *A German proverb.*

0 0 0

Wisdom is the cultivating of the ability to discern the effects of applied knowledge. The wise man has been able to combine experience into a pattern of action whose effects are propitious.—*Validivar.*

0 0 0

It is much easier to be critical than to be correct.

— *Benjamin Disraeli.*

A MAGIC FEAT

You must have read of many feats of magic but nothing can beat the following mysterious feats recorded by "Tantriadelto" in the *Autobiography of a Magician*.

The magician concerned was Mr. Jacob who lived in Simla in the first half of last century. One day the author was invited by the magician for dinner at his bungalow. A General of the Indian Army was also present at the time. After dinner, when they were smoking, the General asked Mr. Jacob to show them some of his tricks. Their host did not at all like the word "trick" but simply said, "Yes, I will show you a trick!" and turning to a servant told him to bring in the Sahib's walking stick. It was a thick grapevine stick with a silver band round the

handle. He asked, "This is your stick?" Upon being assured that it was so, he asked for a bowl of glass filled with water and held the stick upright on its knob in the water for a few seconds. Then they saw a number of shoots like rootlets issuing from the handle till they filled the bowl and held the stick steady, Jacob standing over it, muttering all the time. A continuous crackling sound was then heard, and young twigs began to appear from the upper part of the stick. These rapidly grew, became covered with leaves and flowered before their own eyes! Then the flowers changed to small bunches of grapes and in ten minutes a fine vine laden with bunches of grapes stood before them. A servant carried it around and they helped themselves to the fruits. In case the

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whole affair might be due to hypnotic suggestion the author placed half of his bunch in his pocket to see if it would still be there after he had left Mr. Jacob's house. The vine was replaced on the table and covered with a sheet and in a few minutes it was changed back into the General's stick.

After a time when they were about to depart Mr. Jacob requested a few words privately with the author before he left. They went out to the verandah. Mr. Jacob said, "Shut your eyes and imagine that you are in your bedroom in your bungalow." He did so, and then Jacob said, "Now open your eyes." He opened his eyes to find that he really was in his bedroom! Mr. Jacob then told him to shut his eyes again and they would rejoin his friend the General. But, this he firmly refused to do so, as he thought it might all be a hypnotic delusion and he wanted to see how Jacob would get out of the difficulty.

However, the magician simply laughed good naturedly and said, "Well since you won't come, I must go alone, so good-bye," and saying that he vanished.

The author was mystified. He was not quite sure that it was

actually his own bungalow which was a mile off from Mr. Jacob's place. So to make sure, he walked straight out of his bedroom into the dining room where he found two of his friends, who were astonished at seeing him and wanted to know how he had managed to get into his bedroom without their seeing him pass.

He sat down and told them all about the magic tricks. One of his friends, a doctor, asked to see the grapes; accordingly he felt in his pocket and there they were sure enough, so passed them to him. The doctor turned them over very suspiciously, smelt and finally tasted one. "They are the real thing, my boy," he said, and proceeded to devour the whole lot.

The other companion then asked, "Where is your horse and carriage?" He replied that he had left them at Jacob's place and calling a servant ordered him to go and fetch them. In a few minutes the bearer returned and said that the carriage and horse were safely back at the stable. They stared at one another in amazement, then went out to see for themselves. Sure enough they were there. So the horse and the carriage too were levitated!

SAYINGS OF THE PROPHET

Verily, he is not a Muslim from whose vices his neighbours are not safe.

He who instructs the ignorant is like a living man amongst the dead.

The smallest service, for even a minute, to a brother in humanity is far more valuable than spending the whole of a year in prayer.

He is not a Muslim who fills up his stomach while his neighbours are starving.

THE INA TRIAL

In this article the author deals with the dramatic conclusion of the famous trial which at the time stirred the imagination of the whole nation.

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

Mr. Bhulabhai Desai, the leading defense counsel, continuing his memorable arguments stated:

What we submit to court is this: They were all liberating armies trying to liberate their country and, therefore, were entitled to the immunities of those who were fighting. The next question before you, sirs, is this. There is no such thing as the Law of Limitations in dealing with nations so that if either the Dutch or the French or anybody else was trying to fight for liberation of their country while having lost their territory to the enemy, can it even be argued in a British court that those who were fighting to liberate their country were not fighting a struggle where they are entitled to the rights of belligerents? Supposing any of them failed, is it to be said in a British court that they were not fighting a struggle to which all the laws of immunities and privileges of a fighting army exist? I, therefore, urge upon you not to take the instance that you have before you as any different because we happen to be Indians. Remember that they were trying to liberate their country. I am not here to espouse the cause of the Provisional Government. I

am pleading for the men who fought under the orders of their government for the liberation of their own country. If, therefore, they were entitled to fight for their own country for the purpose of liberating their country, I am entitled to tell this court that they are entitled to the privileges of belligerency. I may cite another instance, namely that of the French Maquis, and the proclamation of General Eisenhower constituting them into a combatant force under his command which the Germans refused to accept. I take my stand on the American and British view as expressed by General Eisenhower. My friend the prosecution counsel is welcome to take his stand on the German view and refuse the application of International Law in their case. I also should mention to the court that judged by the communique issued by the Government of India and the statement of Mr. Henderson in the House of Commons where it was stated that the Government's policy was not to try persons for waging war against the King, there was clearly a reluctant admission by the Government that the charge of waging

war could not be sustained.

I now advert to the concept of allegiance to the Crown. This question is connected with the surrender of the troops. As soon as the Indian troops were handed over to the Japanese, no allegiance was left except that to their country. Contrasting the position in Britain with that in India, I may point out that for Indians there were two allegiances so to say, one to the King and another to the country. So, as soon as the King was divided from the country, the only alternative was allegiance to the country. When we are fighting against the King to liberate our country, how can the question of allegiance arise? The only alternative to this is to remain in perpetual slavery.

The second prosecution point was that the Azad Hind Government was a puppet regime and the INA were the stooges and labourers of Japanese. But that was false. The Provisional Government was an ally to the Japanese and the INA also fought as such. There is no ignominy in admitting that, because the object of both the Japanese army and the INA was to liberate India as it was of the Americans and the British along with Free-French to free France. That alliance did not make the French the stooges of the Anglo-American forces. It would be an extraordinary argument if it was stated that because the diplomatic representative did not bring his credentials with him, the duly appointed Minister did not exist. The Japanese only undertook to assist both in liberating India and

handing over the occupied areas to the hands of the Provisional Government which also had duly appointed an officer as the administrator for the liberated areas.

I may now advert to the question of treason to India. There was no law of treason in the Indian Penal Code. I rely on the ancient British law that when a nation placed itself under the protection of a more powerful nation and when there arose a situation that the latter could not protect the former, the former has the right to recover its independence. The American colonies did the same thing by their resolution of the Declaration of Independence of July 4, 1779. Regarding the obligations of POWs the enemy could only ask for their labour as it could not possibly ask them to join their forces. There was nothing, however, to debar the POWs from fighting for the liberation of their motherland. The Indian POWs joined the INA not only to save their mother country from discriminatory laws and ill treatment at the British hands, but also to save their Indian brethren from ill treatment by the Japanese and others in the territories overrun by the Japanese. Anyway, it was clear that the INA was not ready to become tools at the hands of the Japanese. It was clear from Capt. Mohan Singh's struggle with the Japanese authorities and from relations between the Provisional Government and the Japanese after the arrival of Mr. Subhas Chandra Bose.

As to the inducement for join-

ing the INA, improvement of rations was only a ridiculous idea because, as their leaders pointed out and as they themselves saw, it was a question of starvation, forced marches and death. Whatever might have been stated in the documents called "Our Struggle" by Rash Behari Ghose, there could be no doubt about it that it was purely a voluntary army. No comparison between the condition of the INA men and that of the POWs would otherwise suffice to account for the determined fight that it gave to the British forces. In this connection all the evidence alleging use of coercive methods for recruitment was full of such half truths and raw stories that it is difficult even for credulous people to believe in them.

Moreover most of the prosecution witnesses giving every such evidence only referred to cases where people were punished for insubordination and other offences. The evidence of most of the prosecution witnesses point out that the accused and others enjoined on the people to stay out of the INA if they liked, they having gone to the extent of sending back soldiers from the front even. May I ask the court to reject all the evidence regarding the employment of coercion as the prosecution failed to prove that the accused had given at least any veiled threats, not to speak of orders for meeting punishment on this ground?

I shall now deal with the charges of murder and abetment of murder. As regards the murder of Mohammad Hussain under the orders of Capt. Shah

COCK BRAND
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KARJAN
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SAOVAIDYASALA LTD., NANJANGUD
 AYURVEDA VIDWAN P. B. PUNDY'S
ALMONTINE
 NERVE TONIC
RUMOPAR'S
 LIQUID PILLS RHEUMATIC OIL TROUBLES
SWAERKO
 LUNGS TONIC
NANJANGUD TOOTH-POWDER & 54, MEDICINES
 SOLE AGENTS: UNITED CONCERN, 54, BUNDER ST., MADRAS-1.

Nawaz, no documents showed that the order had been passed. It was not easy to understand why a man who could not shoot was chosen to kill the particular man. Another question which applied to this case as well as to the case of the alleged death of four others under the orders of Capt. Seghal and in the presence of Lt. Dhillon was that there were many similar cases where

sentences were passed but were not carried out, the accused being pardoned. There should therefore be no presumption in law against the three accused in this case and they should at least be given the benefit of doubt.

As to other four alleged murders, there were many improbabilities in the prosecution story, e.g. Lt Dhillon was very weak on that day as was to be found in his diary, so that, it was highly improbable that he was present at the shooting; secondly it was highly improbable that at the military situation in which they were then placed a company of soldiers was called out. Besides, none of the witnesses were able to identify the persons present or persons alleged to be shot. To add to all these, the second witness discounts the story given by the first witness. The height of all improbabilities was in this that it was quite unlikely that the firing squad would fall in a well to shoot the four persons which is said to have been the case by one witness as he said the trench was about 22 feet deep. The totality of the evidence thus would nullify the prosecution story. Even if the alleged offences were committed, no personal liability could be attached to the accused officers as they were guided by the INA act and by considerations of safety in war.

I wish to make it clear that Capt. Seghal at least had surrendered only as prisoner of war. Now then the privileges of a POW should be extended to him after the complete cessation of hostilities. There was no way

out of this point as the British officers always and everywhere recognised the INA as a regularly organised army and addressed its officers with their proper designation.

I should sum up my address now and submit in conclusion that I should by fairness of treatment be given an opportunity so that after the address of the prosecution counsel, I might submit in writing that some of the authorities cited by the prosecution counsel do not apply to this case. (The court disallowed this request.) Mr. Desai then prayed that then at least it should be seen that the prosecution counsel would only reply to his arguments as enjoined under Sec. 48 of the Indian Army Act. (The court disallowed this prayer also.)

Then followed the Advocate General's closing prosecution address. Therein he argued that International Law could not apply to this case. The judge advocate also took the same line when he advised the court that it had no unfettered discretion in considering the effect of International Law in this particular case. The result appeared a foregone conclusion despite the very able presentation of the defence case by Mr. Bhulabhai Desai.

On 3rd December, 1945 the court martial found all the three accused officers guilty of waging war against the King. Lt. Dhillon and Capt Seghal were acquitted of the charges of murder and abetment of murder respectively. But the court found Capt. Shah Nawaz Khan guilty of the charge

of abetment of murder. All were sentenced to transportation for life, cashiering and forfeiture of any pay and allowances for waging war against the King. Capt. Shah Nawaz Khan was not given any extra sentence for abetment of murder. Sir Claude Auchinlek, the then Commander-in-Chief of India, as required by law confirmed the sentence, but on 3rd January decided to remit the sentence of transportation of life against all the three accused.

The other sentences were, however, confirmed.

Thus the INA saga came to an end. The heroes Dhillon, Seghal and Shah Nawaz Khan were hailed all over the country as the true sons of India. Their efforts in the INA might have failed to get freedom by force from the British yoke. But the patriotic fire and tempo it kindled in the hearts of millions of Indians was



certainly a memorable event. It was such valour, patriotism and sacrifice that gave an impetus to the 'Quit India' campaign that was, later resorted to under Mahatma Gandhi's leadership. What INA failed to get by force Gandhiji later achieved by non-violence. And in the long history of the struggle for India's emancipation the saga of the INA heroes under the dynamic leadership of that redoubtable son of India, Subhas Chandra Bose, will be written in letters of gold.

YOU & YOUR DESTINY

The mind is moulded according to the company you keep, the environment in which you live, the food you take and the literature you read. And your movements and activities will answer to the pattern of your mind and the soul will reap good or evil consequences and attain a good or evil destiny according to the nature of your actions.

RIGHTS OF MAN

The sacred rights of man are not to be rummaged from among old parchments or musty records. They are written as with a sun-beam in the whole volume of human nature by the hand of divinity itself and can never be erased by mortal power.

—Alexander Hamilton.

An intuitive truth is one that satisfies the emotional as well as the reasoning self. Such truths are arrived at simply and appear inspirational. Because they seem to flash into the consciousness, rather than to be arrived at, they allay the suspicion which they might have suffered in the process of reasoning.

—Validivar

THE ORIGINS OF LIFE

A symposium on the origins of life was held last summer in Moscow under the chairmanship of the distinguished Belgian scientist Marcel Florin, president of the International Union of Biochemistry. The meeting, which brought together 120 scientists from 19 countries, reviewed research carried out in recent years in this important field of science, writes Lucien Neret of *Unesco*.

Research is at present concentrating in three main fields: the formation of the fundamental molecules which make up living matter and which are thought to derive from inert substances; the arrangement of these substances in giant molecules (macromolecules); the architecture of the living cell and of the living organism.

It is a recognized fact today that, under the effect of certain stimuli, mineral substances can give rise to organic compounds or substances which make up living matter. Two scientists, in particular, have succeeded in recreating artificially this extraordinary process which must have taken place hundreds of millions of years ago.

Dr. Stanley Miller, a biochemist of the Faculty of Medicine of Columbia University, subjected a gaseous mixture of methane, ammonia, hydrogen and water vapour to electrical discharges over a period of a week.

He noted that a red-coloured substance appeared which was subsequently identified as an organic compound. During the experiment nine other substances also formed. These were found to be amino-acids which are known to play a very important part in biology. The gaseous mixture used by Dr. Miller had not been prepared at random: it recreated artificially what scientists now believe to have been the composition of the terrestrial atmosphere before the appearance of life on earth. Thus Stanley Miller confirmed Harold Urey's theory that life appeared at a time when atmospheric flares gave rise to chemical reactions between the substances on earth.

The second experiment is that of the Soviet scientist A. N. Terenin. Working with a gaseous mixture similar to that used by Dr. Miller, the Russian scientist subjected it to ultra-violet radiation, obtaining approximately the same results as his American colleagues.

This seems to prove that the change-over from mineral to living matter could have taken place under the effect both of electrical discharges and of ultra-violet radiation from the Sun. In both experiments positive results were obtained only when oxygen was absent from the gaseous mixture. This seems to point to the fact - and here again

the scientists agree that before life appeared on earth, its atmosphere was completely lacking in oxygen.

It would be wrong, however, to conclude that specialists share the same views on all the problems raised by the new science of "biopoesis".

But they share a common conception of the "setting" in which the first molecules appeared. The rocks were bare, the temperature had fallen to below 100°C. (200°F), water vapour was gradually condensing, and rain fell ceaselessly accompanied by fantastic thunderstorms. Large quantities of organic compounds were produced in the course of chemical reactions (such as those Dr. Miller and Professor Terenin have now succeeded in recreating) and were carried down by the rivers to warm seas of fresh water.

In the long chain of processes that followed, the compounds agglomerated like a kind of mucus that could increase or dwindle. Professor Oparin, who has succeeded in producing a culture of this mucus artificially, notes that in some cases these substances proliferate thereby proving that they are capable of making exchanges with the outside world. But these primitive forms of life are still far removed from the complex architecture of the cell, and scientists now have to discover by what means the molecules were first joined together, arranged and maintained in equilibrium in the cell.

The unicellular beings of the pre-Cambrian epoch (of which the

protista still offers an example) already showed a considerable degree of evolution. Algae and jelly-fish mark another stage in this development. Today research workers may have some idea of the basis upon which changes and developments took place in the arrangement of the cells, but they are still unable to understand why and how these changes occurred. True, on a minor level of biological development, they are still incapable of achieving the synthesis of albumin. But it may be said that the big problem of the origin of life has now been defined on a scientific basis and one day it will be finally solved.

* * *

H-Bomb Uses

Scientists of the U. S. Atomic Energy Commission are now working on several novel projects to harness the tremendous explosive power of the hydrogen bomb.

Here are some of the suggestions which are being considered: A hydrogen explosion beneath an area known to contain tar sands would generate such terrific heat that the oil trapped there, normally too viscous to be worked, would flow freely. In one known area, the Athabasca Lake District of northern Canada, there are oil tars worth something like £100 million per square mile per hundred-foot thickness.

Another vast source of oil is shale formations. Up to now it has not been profitable to go after this oil because of the expense of mining the shale, heating it to extract the oil, and

then disposing of the vast quantity of residue rock. But a hydrogen explosion under oil-bearing shales would heat the formation in place, free the oil for pumping and eliminate the enormous waste disposal problem.

In arid regions where rain runs off because the ground is impermeable to water, a below-ground hydrogen explosion could crush the rock, allow water to penetrate earth and be stored in huge underground reservoirs.

The underground explosions also could be used to create huge heat reservoirs.

This heat could either be stored in large underground cavities, in which water could be introduced and drawn off as steam, or in large quantities of rock shattered by the explosion, from which the heat could be removed by bubbling a gas through the rock.

Low-grade ore deposits can be broken up and made economically usable through a process called leaching. An underground hydrogen blast could crack the otherwise impenetrable deposits of copper ore, for example, allowing a leaching fluid to be introduced at the top of the crushed region and drained off at the bottom. The runoff, it is pointed out, would contain soluble compounds of valuable minerals.

A great number of radioactive isotopes could be produced by underground hydrogen explosions if suitable "blanket" materials were used. At present such isotopes are produced in nuclear reactors in small quantities,

enough to meet our present needs in medicine, biology, agriculture and industry. But underground hydrogen blasts could produce them in such large quantities that they could become an added energy source.

* * *

Car Without Wheels

Glideair—a car without wheels—may soon be in the market. Developed by the Ford organization the vehicle slides along on a film of air jetted out from under the vehicle.

Through a ring of tiny holes in each of three metal discs under the vehicle, termed "levapads," air jets out at a relatively low pressure. It is enough to lift the vehicle a few thousandths of an inch off the floor so that it skims along with only air friction to slow it.

It is stated that a vehicle weighing a ton can be levitated by air pressure of only 25 to 35 pounds per square inch.

* * *

Man's Ancestry

We have been so far told by scientists that man has descended from the apes but now they think after all they may have been wrong. The doubts have arisen from the discovery of a skeleton of a 10,000,000-year-old creature with human-like characteristics in a brown-coal mine in the mountains of Tuscany in northern Italy. The anthropologists who found it 600 feet underground said they believed it to be "the earliest progenitor of man yet discovered"

If further detailed studies substantiate this conjecture, said to be supported by many years of

SIGNIFICANCE OF YOGA

VELANDAI

Karma is the cause of wordly-bondage but this *karma* can be converted into a means for the liberation of the soul, said His Holiness Sri Sankaracharya of Kamakoti Peetam in the course of a discourse recently.

His Holiness was expounding some of the verses of the *Gita* Arjuna had asked Sri Krishna why if *jnana* was superior to *karma* should he be asked to fight. The Lord explains that there are two kinds of *karma*.

A *karma* done for the purposes of attaining a particular object in view may prove beneficial or not, depending on the devotion with which the *karma* is performed and the strict adherence to the rules prescribed. In any event the result will be only further wordly bondage. That will not be the case when *karma* is done with a *samatva* outlook, or with no thought for the fruit. A person with such an outlook, can convert his action into an instrument for liberating the soul from wordly bondage. The performance of one's *karma* in that way is *buddhi yoga*.

Consider the following instance: A son partakes of a dish prepared by his mother with relish. When the mother asks what the preparation is he admits his ignorance but all the same says that the dish is tasty. The mother tells him that it is prepared from a



bitter substance but that the bitterness is masked by her art of cooking and made into a tasty dish. Similarly *karma* that binds one can be converted into *karma* that liberates one. And it is done by performing one's duty without expecting any reward.

Arjuna then asks who a *stitha prajna* is and the Lord answers: A *stitha prajna* is one whose mind is not affected by any of the objects of attraction of the *indriyas* (senses). Fear comes to us in our anxiety that nothing bad should happen to us. Grief is something which is likely to occur and we cry when it occurs. Allied to grief is hatred. Pleasure is also something anticipated and which when

it comes, creates *mada* (vanity). Raaga is desire latent within, which when fulfilled becomes *kaama* and when frustrated becomes *krodha* (anger). We are subject to all these emotions because in our ignorance we imagine that we are lacking in something and that that some-

thing can be attained from outside. But when the mind becomes steady the Ultimate Reality dawns on us. When the *indriyas* are under control and the mind is no longer attracted by objects which the *indriyas* desire, then such a person becomes a *stitha prajna*.

THE MISER

A man who was very rich but noted for his meanness was questioning a salesman in a car showroom. At last, indicating a certain model, he asked, "Does that one consume much petrol?"

"A mere spoonful, sir," replied the exasperated salesman.

"A teaspoonful or a tablespoonful?" asked the miser.

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SAGE ADVICE

Teen-aged Jean asked her grandfather for advice.

"Tell me Grandpa," she said, "what kind of husband should I marry?"

"Take my advice," answered Grandpa, "leave the husbands alone and find yourself a single man."

x x x

Reckon days in which you have not been angry. I used to be angry every day; then every other day, then every third and fourth day; and if you miss it so long as thirty days, offer sacrifice of thanksgiving to God.

— *Epictetus*.

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If good is a reality, it must be experienced. Therefore, no man sins who knows not the good. But every man sins who *refuses* to know the good. Thus, the greatest sin of all is *wilful ignorance*.

— *Valdivar*.

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A kind act should close the mouth of him who does it and open the mouth of him who receives it.

An Italian proverb.

x x x

It is one of the worst errors to suppose that there is any path of safety except that of duty.

— *William Nevins*.

x x x

The degradation which we cast upon others in our pride or self-interest degrades our own humanity and this is the punishment which is most terrible because we do not detect it till it is too late.

— *Tagore*.

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The minimum annual fluctuation of temperatures occurs at the Marshal Islands, on the Equator in the Pacific. The difference between the summer and winter temperature there is only 0.4 degrees Centigrade.

BE GOOD AND DO GOOD

Within every heart there twinkles a spark of Divinity. Within every mind there shines a ray of hope for betterment. Within every soul there is a fervent aspiration to return back to one's original source, the supreme abode of eternal peace, perfection, cosmic consciousness and perennial bliss. That is your goal, the ultimate objective, to attain which you are born on this earth.

Man is the creator of his destiny. Your future is in your hands. The self is raised by the self. There are two paths before you, the Preya Marga and the Sreya Marga.

Those who wish to be bound to this earth and subject themselves to birth and death, to likes and dislikes, pleasure and pain, choose the path of Preya (that which is pleasant). But all objects are transitory, and one cannot expect a permanent and a perfect result from an impermanent and imperfect source. Hence the objects of the world cannot give real, lasting peace and happiness.

The man of right knowledge and discrimination knows for certain that the path of Sreya (that which is good) alone raises one from this world of misery and death and brings true happiness and joy, here and hereafter, and real good to the people around.

The good path, by walking

which one attains immortality, stretches across right through the world and beyond its limits, too. The pilgrims trudging along its course are those who live for the good of the people and profit by educating themselves from the various characteristics and examples of the empirical life. Their ideal is self-realization, and to them the world is a means and not an end in itself.

The ideal of self-realization is like a burning flame which consumes all that is base and worldly. Renunciation of worldliness, overcoming the strong currents of likes and dislikes, attachment and craving, victory over egoism and selfishness are the necessary requisites on this great journey towards perfection.

Be truthful. Be non-violent. Be pure. Be good. Do good. Untruth does not help in the long run and pursuit of truth alone conduces real peace of mind. Injury promotes retaliation, and impurity a morbid, restless mental state. Absence of self-control causes pain and misery, while every evil sprouts from inordinate selfishness. Hence, the path of truth, non-injury and purity is the best path.

Know thyself. Analyze thyself. Scrutinize the mind, the emotions, the latent desires and cravings. May sincerity be

the ringing note in your life. May you follow the path of righteousness.

Aspire to realize your essential divine nature. Intensify your sadhana, to grow into purity and goodness every moment of your life. Sanctify the heart and mind. Purify the lower nature. Strengthen the will.

Cultivate all that is good and desirable in the spiritual path. Detach the mind from hatred, anger, lust and jealousy, and attach it to love, peace, purity and desirelessness.

A good life is the best spiritual life. Remember this always. To be good and to do good is the highest sadhana.

OVER 5000 BORN EVERY HOUR

If the world's population continues to increase at its current rate, the present total of 2,737,000,000 will be doubled by the end of the century. Population statistics for 1957, recently published by the United Nations, show that the world total is increasing at the rate of 5,400 individuals per hour, or 47,000,000 each year.

The flame of knowledge cannot light where the wind of foolishness blows too strong.

When you work you are a flute through whose heart the whispering of the hours turns to music.

When you can no longer dwell in solitude of your heart you live in your lips, and sound is a diversion and a pleasure.

True friends like real diamonds are precious and rare; false friends like autumn leaves can be found everywhere.

The trouble with the world is that the stupid are cocksure and the intelligent are full of doubt. — *Bertrand Russell.*

Let us have faith that right makes might, and in that faith let us dare to do our duty as we understand it. — *Abraham Lincoln.*

The man of integrity is one who makes it his constant rule to follow the road of duty, according as truth and the voice of his conscience point it out to him.

A man without money is like a bird without wings; if he soars he falls to the ground and dies. — *A Rumanian proverb.*

"I could never marry a man with grey hair," decided his girl friend.

"Don't worry, dear," he replied, "I've already started to go bald."

PILGRIM TO THE SELF

“...And the pupil entered the shrine of his heart. An altar was there and on it two lights were burning.

“He understood that these were the lights of his own life. They were himself. The flame of the nearer one was many-hued, pulsating with a richness of colour and emanating a slight smoke. He recognized it to be his thoughts and emotions by the very familiar rhythm of their vibrations.

“The second and farther light was colourless, but its rays were pervading everything and penetrating through the changing hues of the first one. Immovable in its pristine purity it was quietly burning, breathing a peace as great as eternity itself.

“Then a Rabi dressed in white appeared, took both the lights in his hands and changed their places. ‘From this moment you will look through the light of eternity on that of the fleeting life, instead of looking, as you have done till now, through the ephemeral light, which made the perception of the eternal difficult.’”

This passage from a work based on the Hebrew Kabbalah had once fascinated the author of this book* though its full meaning was not clear to him then. It has been his rare good fortune to see its truth unveiled in his own person at a culminating juncture in his long arduous journey in search of the Truth of God. His life, as we gather from the pages

of this remarkable book, has been a sustained endeavour over a period of thirty years to arrive at the basic Reality of the All.

He was twenty-five when he felt drawn to Theosophy. He got into touch with Mrs. Besant and Mr. Leadbeater, the then leaders of the movement, and began practices for developing the supra-physical faculties. But the results, even after some years, did not encourage further effort in the direction. He found no practical guidance forthcoming from those living and “their Masters were not accessible, and seemed to be rather like a myth. It appeared that only Madame Blavatsky and Col. Olcott had had the privilege of meeting them in physical form. On my enquiry late in 1926, Mrs. Besant wrote to me: ‘It is true that after the death of Col. Olcott in 1907, the Masters withdrew their direct guidance of the T. S., but recently in 1925, they resumed that guidance.’” (P. 49.)

He then took to Hermeticism based on Egyptian tradition and the symbolism of the Tarot, and to Kabbalah under the guidance of Eliphas Levi and Dr. Papus. He pursued his efforts with enthusiasm till one day he realised their futility. He followed up by a study and practice of the methods of Dr. Præctt, the German occultist, for acquiring control over thoughts and through them on one’s personality. Here too the results were inade-

* In *Days Of Great Peace* By Mouni Sadhu. Pub. George Allen & Unwin Ltd., London.

quate.

Then he came into contact with the semi-secret society, *Amitte's Spirituelles*, in Paris, founded by the mystic and occultist, Paul Sedir. Sedir has written much about his Master, 'Master of Masters' whose name, however, he would not reveal but whose identity came to our author in a flash much later when he found his own Path. But we anticipate. The author is not disposed to speak more of this sect and their doctrines in view of their vow of secrecy. But it is obvious his need was not met and he continued his search till an elderly acquaintance placed in his hands a copy of Paul Brunton's *Search into Secret India* and insisted on his reading it. And it was well he read it. For its famous chapters on Sri Ramana Maharshi made a profound impact on him and "were decisive. At last I had found my true Master. This certainty came of itself and permitted no doubts. And then I realized why all my previous searching had been in vain. The occult ways mentioned before were only blind alleys. They could give me some help, but there was no vision of the true goal. Now it was clear to me why the *vichara* (self-enquiry) could replace the time-devouring training of occult practices. All that I had previously been striving after—concentration, meditation, breath and body control, a clear vision of reality, peace and bliss—all of them now came of their own accord, as ripe fruit falls from a tree." (P. 53.)

The author began to apply himself with his customary

earnestness to the discipline of this Path of Self-enquiry and Self-realisation forthwith. For this purpose he retired for a few months to the quiet environments of a monastery in the heart of Paris and devoted himself with exclusive attention to his object, with satisfying gains. Three years later he could come to India, where, he observes, with fine sensitivity. "The psychic atmosphere of India is very different from that of most other countries. One might say that contemplative moods are in the very air. This is easy to understand if we admit that no energy is lost in nature. Millions of human beings, often endowed with extraordinary spiritual powers, with a weighty radiating influence, have from time immemorial been throwing into the atmosphere of India streams of energy generated by their meditations." (Pp. 95-96.)

At last he arrived at the feet of his Master, the Maharshi, and soon found himself in the throes of a spiritual revolution which precipitated into a fulfilling movement the several lines of inner life that he had been building up all along so laboriously. Resistances broke down; impassable barriers disappeared; his consciousness found itself liberated in a manner that turned all the 'normal' values upside down. And that is exactly what happens in spiritual life. No amount of human labour opens the doors of the Spirit. It is the Divine Grace that alone can give the delivering touch; it may operate directly in rare cases or, more usually, through the person

of the Guru. It is the Power and the Presence of the Guru that works wonders and creates what is well nigh impossible for unaided human effort to achieve.

Mouni Sadhu—that is the name adopted by the author—lived in the physical proximity of the Sage for only a few years. But the progress made and the catalytic changes undergone by him in that short period were incredibly swift and prodigious. It is fortunate that he kept a note of these developments and was impelled to weave them into a connected sequence for the corroborative guidance of fellow-seekers. This account is one of the most transparent, living and powerful writings of the present day spiritual literature. It is simple, direct, yet vibrant with the Power of Silence that has claimed and moved the author into expression.

Whether he speaks of the indispensable personal effort, the liberating role of the Grace, the advent of Peace, or of the three steps of meditation in the way of self-introspection special to this line of spiritual effort, or of the 'Land of silence' above the flux of Name and Form or of the *inner space*, infinite, 'strangely silent and empty, yet throbbing with intense life,' one stands here face to face with a mighty Silence unrolling itself through words that speak the language of the Eternal.

Thus far regarding the genuine character of the inspiration that runs through the main part of the work and the fidelity with which the author transmits it to the reader.

There are, however, a few statements made by the author as axiomatic truths while they are in fact only points of view valid to particular standpoints. Truth is global in manifestation and it is always wise not to be too trenchant in the formulation of one's thought-vision. Also, the author could have been more careful in verifying his collection of information about men and things he has come across. There is in this book a chapter entitled 'In Sri Aurobindo Ashram' which is deplorable. It is truly amazing that a person like this author should be responsible for such a wrong account, bordering on misrepresentation, in his biographical mention of the Mother or the narration of life in the Ashram. It could have been written by a journalist like Vincent Sheen or Walter Winchell. His comparisons are out of focus. This is a typical illustration of a pithy saying of the Mother that the disciples judge the forms by the Master while others judge the Master by the forms. The chapter is a back-slide and is better deleted from the next edition of the book. We only hope the author has been less uncharitable to the other institutions of which he has written.

One word more. Speaking of the evening meditation at Sri Aurobindo Ashram, the author writes: "Everything proceeded smoothly and harmoniously and was full of deep symbolical meaning. Scores of white robed disciples and visitors filled the vast room. Then the Master appeared with the Mother for a

short time. Full of dignity and powerful concentration, his face showed solemnity and inspiration." (P. 100.)

This is rather interesting if not intriguing. For Sri Aurobindo was never physically present at these meetings. It is only the

Mother who presided over them. Could it be that the sceptical author was vouchsafed, in his subtle vision, a glimpse into an important truth governing the Ashram, the fact that Sri Aurobindo is inseparable from the Mother and he is always present wherever the Mother is?—M:

● WARNED

A rancher, tired of being single, went to town, chose a wife, married her, put her on the back of his horse and started home

Suddenly the horse stumbled. "That's once," said the rancher, and went on his way. The horse stumbled again. "That's twice," said the rancher.

The third time the horse stumbled the rancher said, "That's three times." He and his bride dismounted, and he took his rifle and shot the animal.

"Whatever possessed you to do that?" the bride asked; and she then began a long-winded tirade about the rancher's stupidity.

He listened for several minutes, looked steadily at his wife, and remarked quietly, "That's once."

x x x

FAIR BARGAIN

A vicar required the services of a doctor who was noted for his non-attendance at church. He proved very satisfactory, but for some reason could not be induced to send in a bill to the clergyman, a private patient.

Finally the clergyman went to the doctor and said: "I must know how much I owe you."

After some arguing the other replied: "I'll tell you what I'll do. They say you're a pretty good clergyman, and you seem to think I'm a fair doctor. So I'll do all I can to keep you out of Heaven—if you do all you can to keep me out of the other place. And it won't cost either of us a penny."

x v x

SAYING IT GENTLY

A new recruit had been struggling for hours trying to master the intricacies of a Bren gun.

The instructor waited for sometime, then said: "You know, there's one thing you and the Field-Marshal have in common."

"We have?" asked the private "What's that?"

"You've both got as high as you'll ever get in the army."

o o o

"Look here," said an indignant woman in a post office, "your mistakes are getting too bad. My husband has gone to Newcastle on business, and this morning, I had a letter from him with a Brighton postmark."



KNOW YOUR LUCK

P. V. RAO, VASUDEVAPURAM, MADRAS-5

MESHA RĀSI or ARIES

Planetary combination during this month improves as the month is under way. Your ruler Mangal enters the 2nd house on the 2nd of this month while the lord thereof enters the next house on the 4th; this change refers to your financial improvement, domestic matters such as children's affairs in particular, as also your troubled life on account of your relatives causing you unnecessary anxiety. Your general health will be below par especially in the second half. You are becoming more and more obstinate and determined regarding your career or undertakings. One of your children will claim your special attention during this month, causing you some anxiety also for sometime. Financially you may not feel better than before though you may not suffer in the month. Your wife's health will cause you

Aswani
Bharani &
‡ Krithika

mental depression. If you are an eye patient you may suffer more in this month. Officially you may have some change of work or favour of your boss. Avoid friction with your colleagues. Merchants will be speculatively inclined in the first half. Second half is not favourable for their business speculation. New connection will be established then. Foreign business will prove profitable. Partnership will come under dispute amongst members or the relationship with partners will be disturbed.

2, 4, 7, 11, 12, 16, 21, 22, 24, 26, 30 are better days.

VRISHABHA RASI or TAURUS

Planetary map during this month is not encouraging. Your ruler Mangal is aspected by his enemy Sani and major planet. Guru is ill placed. His position does not

‡ Krithika
Rohini & ‡
Mrigashura

help you much to improve your position as scheduled. Mangal being of a contentious and ill-tempered planet it will unnecessarily stimulate you in wrong directions. You must, therefore, be careful in all your activities and not be impulsive. Unnecessary flare-ups are envisaged during this month. Domestic life may not be happy. A new turn in your opponent's attitude as also in your partner's will be evident. Financially differences break out with those with whom you deal. Avoid unnecessary excitement in word and deed. A house change may be envisaged in the first half. Improvement in financial matters is indicated in the last week when your lord of money becomes exalted. Meanwhile, sudden and unexpected money from unexpected connections may come to you. Children will cause you surprise, and in the last week one of them will give you entire satisfaction. Investment on land or house may be possible in a few cases. Rash driving may be avoided by owner drivers in particular. Officially you may not enjoy the goodwill of your boss. Only with hard and sincere work on your part you may impress your boss favourably. Last week is luckier than before. Merchants will be seriously inclined to speculative businesses. Unless a judicious element of hazards or risks is taken there is every chance of their losing in their business. Partnership will be disturbed.

2, 5, 7, 11, 12, 13, 14, 16, 20, 21, 24, 30 are better days.

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MITHUNA RASI or GEMINI

The only planet that is unfavourably configured during this month is Mangal in the 12th house aspected by his enemy Sani. Consequently there will be a setback in your general trend of successful life. There will be disintegrating elements around you. You may be induced to do something unpleasant and self-undoing task detrimental to your interests. You must not, therefore, allow yourself to be influenced by others around you as far as possible. Guru in the 5th house will help you to think deeply, rightly and justly in all your affairs of life without causing you unnecessary excitement and flare up to your disadvantage. Your ruler Budha is in the 3rd house along with Surya in the first half, indicating your connection with your brother causing you anxiety, your neighbours with whom you may not get on well, your correspondence in

which you are deeply involved by reason of your having unnecessarily proved caustic, and lastly your journey which will prove costly and not happy. Financially the first half will prove very very expensive and pressing on account of your heavy commitments. Second half may prove decidedly more convenient and satisfactory. One of your sons also will then come up to your expectation. Domestically you may not be happy in the first half owing to friction and disintegrating elements around you. Officially you may gain your boss's favour. Merchants will meet with heavy items of expenditure. There will be financial pressure also. A change in the house or business office is evident in the last week.

2, 4, 7, 12, 16, 18, 20, 21, 22, 24, 30 are better days.

KARKATAKA RASI or CANCER

Planetary positions this month are in no way better than the last one in respect of your affairs particularly wealth and profession, besides domestic life. The solar course through the 2nd house of money gets aspected by both Sani and Mangal indicating heavy pressure for money or differences in respect of financial dealings, and eye trouble in the case of eye patients besides differences of opinion with the members at home as well as friends outside. Second half might be slightly better in all your affairs. Help comes from sympathetic quarters. Anxiety may be felt in respect of elders'

‡ Punarvasu
Pushya &
Ashlesa

health. A journey is envisaged to the south or north as the case may be. Domestically second half shows improvements over the the first half. Wife's health might improve. Officially second half is more encouraging. Rifts of the first half may get resolved in the second half. Boss's favour cannot be expected. Mentally there may not be much peace in respect of official matters. Merchants will find this month better. There will be some disturbed feelings amongst the partners in the first half while improved relationship is envisaged in the second half. Foreign business will prove lucrative.

2, 3, 7, 11, 14, 20, 21, 22, 30 are better days.

SIMHA RASI or LEO

This is a very busy month for you both at home and outside. You may meet men of position who will advance your interests and thus help you go forward. But your attempts may not be easily successful. The middle of the month may be eventful because of help received from outside connections. Financially this is a better month. Sudden money is expected in a few cases. Second half shows further improvement especially in the last week. Domestically this may be a harder month since Sukra is in the 12th house of disharmony. House problem may overwhelm you and heavy depletion of finance may follow. Differences in official life will be evident in the beginning. Second half shows favour of

Makha,
Poorvaphal-
guna and
‡ Uthara-
Phalguna

the department and financial advantages accruing. Mangal, the planet of activity, and excitement may cause you to get unnecessarily excited in official matters. Merchants will find this month luckier than before. Second half will prove financially more advantageous than before. Partnership may come under troubled waters for some time only. Foreign business will prove profitable.

2, 3, 4, 7, 10, 11, 12, 16, 20, 22, 24, 30 are better days.

KANYA RASI or VIRGO

Major planets having been well configured, other planets though ill placed may not prove unfavourable for your state of affairs. The solar

¾ Uttara-phalgun
Hastha and
¼ Chitra

course through the 12th in the 1st half may not make your life quite palatable. This is only a temporary phase which will be relieved in the second half. Mangal in the 9th aspected by Sani is the only important change that may be said to be worth noting. This position denoting as it is the affairs of your brother or documentary records or legal matters of differences with parents or in-laws, is calculated to cause you unnecessary headache for sometime. Your enemies may also be said to be working secretly against you. Your children also will disturb your mental peace. Second half onwards you will feel relief in all these matters. Financially first half though better shows heavier expenditure and extra commitments beyond your control. With

greater courage you will be able to earn more money in the second half. Investment on house or vehicle is evident. Domestically, second half may be better, on account of Sukra in the 11th house. Officially you may not gain much except perhaps a transfer if desired. Avoid displeasure of your boss. Merchants may feel better in this month if they only avoid element of risk. Foreign business will be successful.

2, 5, 7, 10, 12, 14, 16, 18, 20, 21, 22, 23, 24 are better days.

THULA RASI or LIBRA

Planetary alignment obtaining this month is fairly promising. Your ruler Sukra is in elevation and is calculated to fulfil your aspirations or cherished objectives. His position in the next house from the 4th is equally encouraging and you will have wider sphere of activities and bigger circle of friends around you in your social life. First half indicates that you have many friends but you should be careful in dealing with them lest there should be quarrels over petty matters or over monetary transaction. Second house lord is aspecting the second house and the 11th lord is in the 11th house during the first half; this means sudden and unexpected gain of money or financial convenience. But the aspect of Sani may not be a happy testimony as it indicates some loss either by way of money or an important item which you need every day. Avoid rupture and differences with wife at home or your rela-

¼ Chitra
Swathi and
¾ Vishaka

tions. Second half shows heavier commitments and expenditure incurred. Friends and relations will prove costly to you. A journey may occur. Domestically you may feel happy. There is reason for some differences felt with your partner in life though not seriously. Your health may get disturbed or your eye sight may require special treatment. Officially first half is better than the second. Transfer will be possible in the second half rather than in the first. Avoid misrepresentation of things or allegations as far as possible. Merchants will find the month encouraging.

2, 3, 4, 7, 9, 10, 11, 12, 13, 16, 18, 20, 21, 22, 30 are better days.

VRISHCHIKA RASI or SCORPIO

Planetary configuration may be of a mixed nature indicating both good and bad results obtaining around you. Major planets are ill placed and minor planets however well placed might not prove gainful to you in all your activities. You are out for an open fight or a hot discussion which will bring about friction or quarrel. Avoid differences with elders, wife and friends, in word and deed. Unmarried people may get married during this month. Financially this month shows heavier expenditure and raising up of temporary loan for your expenditure which goes beyond your control. Elderly relations will not find it easy for them to be happy with you. You may contact men of high

position through whom you may gain. The lord of wealth in the 12th house does not speak well of your financial position during this month. One of your children will cause you much worry. Domestically planets don't indicate harmony of life around you. Officially you may try to gain your master's favour but may not succeed. Your work grows more and more in responsibility and kind. Merchants will find this month very profitable for foreign business in particular. A journey is envisaged this month. New partnership is envisaged.

2, 3, 5, 7, 9, 11, 12, 16, 20, 21, 22, 24, 25, 30, are better days.

DHANU RASI of SAGITARIUS

Almost all the planets confer greater benefic influences during this month. The solar course in the first half is favourably inclined to improve your position in the sphere of your activity and raise your status socially and officially. Second half also is equally good confirming the indication for your welfare in general domestically and in your outside activities. Sani, the lord of wealth, is the only planet in the 12th house aspected by his enemy Mangal indicating high expenditure, at times rash and unnecessary in character. You may be inclined to spend more impulsively than before. One of your children will add to your expenditure. You may have worries financially through your relations, brothers etc. Domestically this

month denotes greater harmony of life than before. Financially Sani being in the 12th aspected by a malefic inclines to heavy expenditure beyond your control. A rupture is envisaged in your dealings with others in money matters. Your health may be disturbed during this month. After the 15th officially you stand to gain through the grace of your boss. Second half favours official recognition and appreciation of your efficiency. Merchants will be luckier in foreign business. New connections will be established. Financially there may be more pressure felt.

1, 2, 5, 7, 9, 11, 12, 14, 20, 21, 25, 30 are better days.

MAKARA RASI or CAPRICORN

The solar course in the 8th house aspected by Uttarashada the two malefics Sraavana may not give Dhanista $\frac{1}{2}$ you a happy life in the line of least resistance. You may be worried physically and troubled through relations in the first half. Financially Sani may envisage sudden relief through others or through wife's connections. There will be differences or disputes in financial dealings. If you are an eye patient you will suffer more in the first half. There may be stomach disorder also. One of your children will cause you much headache Officially you may not be happy in the first half. Second half shows greater relief and the achievement of your cherished objectives. A distant journey is envisaged.

Men in legal department, publication work, education field, industries, insurance field, etc. will be in their limelight during this month. In a few cases under bad dasa bhukti in the radical horoscope there is fear of losing job itself. Merchants will find this month an eventful one. Heavy speculation with high risks may be indulged in by them. Consequently heavy loss may ensue. But if the business is carefully handled limiting the element of risk to a minimum they may stand to gain heavy profits as well. Partnership may be newly constituted or changed for the better. Foreign business will improve considerably.

2, 3, 5, 7, 9, 11, 12, 16, 18, 21, 22, 24, 30 are better days.

KUMBHA RASI or AQUARIUS

Planetary positions are in no way better than in the last month. On the other hand their positions radiate greater adverse influences during this month. The malefics in the three kendras viz. 4th, the 7th, and the 10th indicate that you are having a bad time of it, that your surroundings are not congenial, that your present condition obtaining around you require continual effort for the safety and the success of your undertakings and your popularity. There may be resistance without your knowing it. Second half shows a journey and easier state of affairs though slowly coming about. Your health point will be an important one for consideration. Domestically you may

not feel happy either. Conjugal life will be disturbed or your wife's health will cause you anxiety. In a few cases marriage celebration is indicated. Financially you are seen improving. Greater financial help is assured by the planetary position. Money may come from distant places. You may deal with elders and higher ups, banks, associations, or companies. Officially you may not gain much. Second half may cause a transfer if desired. Merchants will find this month a stiff one. Sudden gain is envisaged in a few cases. Change of business centre may be in the month's picture. Fresh items of commercial commodities may be introduced or a new angle of business may be considered. Foreign business is helpful.

2, 5, 7, 9, 11, 12, 14, 16, 21, 22, 25 and 30 are better days.



MEENA RASI or PISCES

Planetary positions may be said

Poorvabadr	to be slightly
Uttarabhadra	better during this
& Revathi	month, though
	the first half may
	not prove as satisfactory and
	pleasant as the second one.

Mangal, the lord of wealth, is fairly well placed aspected by the lord of gain. This is a favourable position conforming to your financial stability, convenience and manoeuvres. You may gain through elders and friends if you are not impulsive and caustic in words with them. Your ruler in the 8th house along with others does not help you much to be as optimistic as you would like to be. He is placed in an inimical house without the aspect of the benefics. You will not therefore be free and care free in all affairs referring to money, relationship with elders, and your general health. In a few cases general health may be disturbed owing to stomach pain. Officially first half may cause you anxiety. Second half may prove slightly better. Transfer may happen in a few cases during this month. Merchants may feel happier in the second half when the lord of the seventh, viz. Budha, becomes exalted in the house of trade. Partnership may undergo slight change. New partners may come in.

1, 2, 4, 5, 7, 9, 11, 12, 14, 16, 18, 19, 21, 22, 24, 25 are better days.



MAN'S PROGRESS

To progress man must remake himself; and he cannot remake himself without suffering; for he is both the marble and the sculptor. Each individual must rise or sink to the level for which he is fitted by the quality of his tissues and of his mind.

x	x	x
God	protect	us
	from	him
	who	has
	read	but
	one	book.

—A German proverb.

x	x	x
The	company	in
which	you	will
improve	most	is
the	least	expensive
to	you.	

—George Washington.

Dark Secret

During a long and rather boring journey to Bath, Lord Halifax, former British Foreign Secretary, shared a railway carriage with two prim-looking, middle-aged women.

Shortly before reaching Bath, the train passed through a tunnel and, taking advantage of the darkness, he noisily kissed his own hand several times. As the train drew into the station he rose, raised his hat and asked gallantly: "To which of you two charming ladies am I indebted for the delightful incident in the tunnel?"

He then left the train, leaving two puzzled women glaring at each other.

	0	0	0
Trouble is usually produced by those who produce nothing else.			
	0	0	0

LEFT IT LATE

"How did you get that black eye?"

"Kissing the bride after the ceremony."

"But that's the custom."

"Yes—but not two years after that ceremony."

0	0	0
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NO SALE

Entering the newly-opened shop, the commercial traveller exclaimed cheerfully: "Good morning, Reubin! How's trade?"

"Not so good," replied the sadfaced shopkeeper.

"I'm sorry to hear it," said the traveller.

"Yes," Reubin went on, "when a laddie came into the shop yesterday and asked for an empty box, my assistant gave him the till."

0	0	0
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HEAVEN & HELL

A London bus had just stopped, and the conductor, looking across the road, noticed a man awaiting a bus going in the opposite direction.

He was apparently a musician, as he was holding a harp with one hand. In the other hand, however, he had a fire-extinguisher.

"Oh, Georgel!" bawled the conductor. "He's backed himself both ways!"

0	0	0
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Listen, or thy tongue will keep thee deaf.

— *A saying among American Indians.*

0	0	0
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The thirst for money brings all sins into the world.

— *A German proverb.*

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To go a little too far is as bad as not going far enough.

— *Confucius.*

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Planets Weak in Your Horoscope	Likely Malefic Affect	Gems you Should Wear
Sun	Bilousness—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
Sukra	Conjugally Unhappy— Woman Hater—Weakness of one Eye	DIAMOND

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