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EDUCATED INDIA

MOST INSTRUCTIVE MONTHLY MAGAZINE.

VOL. 1

MAY-JUNE 1934

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Edited and Published by Mrs. W. M. D'Souza, Margaret Villa, Mangalore.

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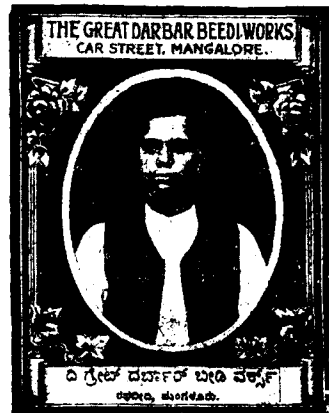
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MONTHLY MAGAZINE

EDITED AND PUBLISHED BY MRS. W. M. D'SOUZA
AT THE SARASWATHI PRINTING WORKS, LTD., MANGALORE, S. INDIA

VOL. I }

MAY-JUNE 1934.

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Editorial

The first issue of 'Educated India' has in very truth met with a rousing reception all round, and it is in the fitness of things for us to thank the subscribers and advertisers for their kind patronage. The journal will in due course have the opportunity of publishing the wholesome opinions, which have been expressed by our well wishers. Congratulations have been pouring in, from members of either sex, of every caste and creed in India, on account of the noble task undertaken by us, in making education easy in our country. The magazine has been readily admitted to be quite presentable and worthy of finding its place in every enlightened home. Indeed with such a happy reception, we will no doubt make every effort to improve it, to enable the numerous readers to find it quite indispensable. Criticisms and suggestions are earnestly invited from our

subscribers and advertisers, and they can rest assured of the best attention being paid to them, with a spirit of gratitude. No pains will be spared to justify the appreciation so warmly expressed wherever the journal has found itself, within such a short time of its advent. The scheme followed by us is calculated to serve real enduring interests of education, and it will not be before long, that every cultured home will take a pride in having 'Educated India' on the table. Systematic readers will be happy to acquire a considerable degree of education and feel that proud consolation arising exclusively from a proper intellectual development.

The contents in the first issue, have been as representative as possible, of the different branches of study, and great has been the satisfaction to the readers, as personally expressed to us on many occasions. The chapter on

the Idiomatic English language has attempted to lay special stress on the importance of mastering the English tongue as it strictly ought to be, in India, and this time some further idioms are dealt with so as to provide suitable matter for acquiring a mastery of the language.

The chapter on the Bible has served to introduce a series of articles of religious interest, and here an avenue is at hand, for a comparative study of religions, a knowledge indispensable for every enlightened Indian, so as to enable him to come to his own independent conclusions in the practice of his religion, and be prepared to support them under all circumstances. The subject is of supreme interest, and not one among our many readers will gainsay that it has been appropriately introduced. The central features of every well known religion will be treated with the greatest respect, and the one object in touching upon this subject of solemn importance is to enable every Indian to rid himself of any sense of sectarianism, and find out that truth is after all one, and not without some effort on our part could we arrive at it. It is however certain, that in and through the diversity of religions, the trumpet call of spiritual perfection persists, making us feel that it is possible for us to meet, at least on that common ground. In the article on the old Testament and the one on the subject of Freewill and Fate our object is to aid a philosophical temperament, and we feel sure that our aspirations will be realised. Rev. Father Thomas Sequeira

S. J., says, that 'at a time when we see powerful intellects engaged in straying out of the beaten track, to deny such elementary and obvious truths as the existence of God, and the immortality of the soul, how healthy would it not be for all men to rally round the standard of common sense and free from misconceptions and prejudices, just see life steadily and see it whole.'

The journal has discussed the principles of Criminal law and the future literature will systematically cover the full ground of legal knowledge in due course, so as to satisfy the needs of a layman and in this way enable him to command that convenience indispensable to him in the world of today, that exacts the knowledge of the law of the land. The studies in medicine and legal principles should not be the monopoly of lawyers and doctors. It is indeed very curious how the presence of the members of these professions, drives the layman to be supremely ignorant of the ordinary principles in these sciences, with the result that he cuts such a sorry figure in life, and often makes him earn his own disaster in spite of the presence of lawyers and doctors. The knowledge of law and medicine, at least to the extent that it is capable of being acquired by the layman, will stand in good stead in any contingency or emergency.

In the realm of literature it is deemed fit to introduce studies in Shakespeare, the immortal poet and Macbeth has been singled out, to be

dealt with, in this issue. Here the tragic character of the hero shows how one single weakness, dominating, destroys all the good in him and enables us to see why the strength of a chain lies in the weakest link.

Last time we had presented for the readers' appreciation the history of the great Mahratta hero Sivaji. This issue will dwell on the founder of the Moghul empire in India, Akbar. It is from the study of the central figures in Indian history that we get an idea of the brilliant achievements of our brethren, in spite of insurmountable difficulties in the days gone by. It is the study of men of distinction, that inspire us to score victories ourselves, and to the measure of our might, satisfy the ambitious aspirations, that are engendered on an acquaintance with men of mark and fame.

The journal has indeed a serious tone about it, for the simple reason that whatever is void of seriousness is unfortunately not of an enduring utility and importance. When we see face to face in life, facts as they are, as they affect our well being and happiness, our mind naturally becomes reflective, and a sense of earnestness takes possession of our soul. India has been always the seat of the study of philosophy of life, and Indian erudition in this direction, has invited many an eminent foreigner to be enamoured of the East, and this unique

position has been preserved by the continuous strain of seriousness of mind, in India, productive of the most wholesome results. Here in our motherland the greatest successes in every sphere, have been achieved by men of sober and serious thinking, even down to this day, and therefore such an attitude of mind must persist and dominate in all of us.

The object of education is to train our mental, moral, and physical faculties and seriousness of personal disposition, is a condition precedent to the acquisition of the best results in life. Since 'all work and no play' would 'make Jack a dull boy' we have also introduced our miscellany in 'Lighter Vein' and in this way have tried to make the journal comprehensive. If the magazine succeeds in creating a highly cultured and educated bent of mind in our readers, the object in publishing it, will have been more than achieved. The great mission before us, will be duly appreciated and all possible patronage is sure to be naturally extended in the interests of common good. It is consoling to see that from the measure of the popularity the journal has already received, the public is not at all slow, to assess values, and it is encouraging to believe that before long, not a home that claims to be enlightened will be without a copy of this most instructive monthly magazine, 'Educated India'.



The Golden Age of the Moghul Empire

It was Lane Poole who appropriately said that the long reign of Akbar lasting from 1556 to 1605 marks the golden age of the Moghul empire. Undoubtedly, it was the beginning of the period of splendour which finally ended with the disastrous wars of Aurangzib. Akbar was the true founder and organizer of the Empire. He was in very truth one of most striking personalities in the history of India. Conspicuous as he was for the beauty of his manners and habits, Akbar was very systematic in his mode of living, and distinguished himself by wonderful energy which enabled him to be extremely busy throughout his remarkable long reign. His, were indeed most brilliant achievements earned by his singularly accomodating mind, that could turn from the pursuit of manly exercises and mechanical industry to solemn philosophical enlightenment.

Akbar's personality was most imposing and his countenance had a peculiar dignity. His attractive stature, coupled with his scientific systematic training made him a great soldier, and under him India of 1556 which was so distracted and badly governed ere long saw the growth of the great Moghal Empire reaching its very zenith.

Akbar's sound body had the privilege of a sound mind fired by a spirit of ambition and enthusiasm, which restlessly attempted to express itself by ceaseless efforts in building up the glory of his empire. From a careful study of this great historical figure, we learn the important lesson

that in the days of one's youth one gives the promise of the future career. We are struck with interest and admiration, to read the accounts of his manly war-like exercises in his early years. The attributes of a successful soldier, were achieved by him when he was quite young, when his father was engaged in wars and not a little credit is due to the splendid training received by him under his master Bairam Khan.

We may be tempted to think of his military distinctions as having secured the glory of his reign, but as a matter of fact we cannot help admitting that it is his civil administration that brought his genius to have its brilliant sway. With extraordinary aptitudes Akbar organised his vast empire. Students of history have heard of Akbar as a distinguished statesman. The strength of his reign lies not only in having built up the empire but in striving to maintain it successfully by consolidating the same, and in his attempt to 'bring all India under one sceptre and to accomplish this task in a great measure, by enlisting in its favour, the several races which he desired to bring within the fold.' He it was, who successfully introduced the principle that all classes of people irrespective of their status, caste or creed, should combine among themselves and regard the ruler as the protecting father.

We have to consider his Government from the standpoint of his Civil, Military, Financial and Judicial organization, which enabled him to carry out a policy of conciliation and sound

administration. The idea of conciliation was no doubt novel in Mahamudan India and the introduction of this idea reflects the highest credit on his genius. We gather from Malleson, that under Akbar people were to have equal rights, equal laws, equal treatment, equal freedom and withal enjoyed the privilege of perfect religious toleration. We are reminded of Asoka who had so much sympathy with his brethren of other religious systems. Both of them listened to the preachers of other religions with earnestness and broad-mindedness, and Akbar even argued with thusiasm with Hindu Pandits and Christian missionaries. Akbar was hence an embodiment of all that was appealing in every system of religion. He was a true friend of the Hindus, and as a mark of that liberal attitude he abolished hurtful taxes, such as those on pilgrims and the Poll Tax. He rendered a remarkable piece of social service by putting a stop to the abominable practice of Sati among Hindus, among whom, out of a mark of respect and faithfulness, the widow threw herself alive, with her deceased husband on the burning cinders during cremation. Further, the popular ruler attempted to introduce the great reform of Hindu widow remarriage, which was till then completely out of usage, and even against the law of the land. At the same time Akbar prohibited child or prepuberty marriages. To have put down with a stern hand the trial by ordeal and the slaughter of animals for sacrifices, shows how humane Akbar was, even in those early times.

Smith in his instructive treatise on Akbar, speaks of his government

as a sort of enlightened autocracy. There were indeed petty local despotisms, but they were all kept in order, to a certain extent by the overpowering hand of the mighty power at the head of the whole administration. The great Moghul divided his empire into 15 provinces called Subas, under Subahdars assisted by a Dewan concerned with the revenue administration, and Fouzdar who was a military Commandant. According to Smith, the merits of the Government depended mainly on the character of the supreme ruler. His method of governance has the peculiar beauty of the combination of Mahummudan and Hindu systems, but still the great Moghul gave the upper spheres in the administration to the Muhamadans. It was no doubt a military disposition but without the awkwardness of a tyranny, and perhaps Akbar could not help it as Moghuls were foreigners. But they were successful in establishing a highly centralised system of government. Though Akbar was the sole central dominating figure, who could well afford to be supremely independent, yet whenever occasion arose, he would always consult men of ability and talent. His was a governance principally of a military type, and as such he had a force consisting of Cavalry, but Elephants too constituted an important feature in the army, though as a rule, the presence of elephants was supposed to indicate the presence of the dignified Emperor.

So far as judicial administration was concerned, the Koran was the basis upon which the law of the land

rested. But the Koran has certain severity in some portions, and the noble ruler willingly modified the rigour, and what is admirable is that he did so with the advice of his ministers in order to temper justice with mercy. Indeed Akbar was successful in his administration to such an extent, that it materially helped him to carry out his financial policy. He was a great student of economics and was earnestly concerned with the wealth and welfare of his land. He had all the cultivable lands in the vast empire measured uniformly, and according to the degree of fertility it was divided into three classes, and the State demanded one third of the produce. Akbar made the actual cultivators of the land responsible for the annual payment of the fixed revenue. What wonder then if the great Moghul could command a total revenue of 42 millions, which by the way shows how rich our mother land was in those times.

The peculiar conditions prevailing, at the time Akbar began his rule, enabled him with his overpowering personality to gain sway, and we find him one who made most of all opportunities to secure the greatness of the Moghul rule in India. Alike by his character remarkable for its benevolence and strength, as by his sense of perseverance and untiring efforts. Akbar may well be judged to be the real founder of the great Moghul empire, and one who was responsible for

the golden age, that constitutes a proud chapter in the history of India itself. His sympathetic outlook on religion, his sense of love for all classes of people, combined with a shrewd eye to maintain the rule of law and order with a strong hand, served to bring about an era of prosperity through his vast empire. Politicians and statesmen have always deemed, that a careful study of Akbar with his immortal fame as a successful ruler, is indispensable for acquiring proper inspiration, when they have to deal with the governance of the country for the good of the governed, with the peculiarities of the people of different castes, creeds and communities, their manners, sentiments, customs and aspirations. Akbar's was a high ideal of duty and his great ambition was to serve the public good. When we read about his ceaseless efforts in this direction we are sometimes reminded of Asoka. Though both of them are representatives of two different systems of religion yet in their administration they were alike imbued with a deep spirit of righteousness and justice, making the ruling power play the part of Providence. Reflections on the achievements of Asoka and Akbar, make us feel a sense of manliness, truthfulness, sympathy for others, reverence to authority and it is remarkable that whatever they preached was practised by them at any cost, with the result that they shine even to this day as benign rulers, commanding the respect of great kings and great men.

Supreme Power of Human Thoughts

Perhaps the greatest attribute of man lies in his capacity to think. Such power in human beings has distinguished them from the level of animals who act only according to their instincts. It behoves man to develop his mind studiously, as his thoughts exercise a mighty influence in the world. It is not by storing a number of facts nor is it by acting almost mechanically that man could have the highest premium on life. The habit of thinking presumes personal effort and all the experience secured by years of life and volume of study aids us in doing it.

No one can possibly ignore the fact that our thoughts affect ourselves as much as our neighbour. Whatever might be the kind of thinking, it goes beyond us and creates an atmosphere which must influence others around us. They are not merely words or acts that count, but even our thoughts make us responsible for a great deal of good or otherwise in this universe. For instance we could easily recollect the profound influence of a great man, even though he may not be so charming in appearance, or even if he were not to speak to us. His mind radiates a remarkable effect and controls our own thoughts though we may not be acting in conformity with his own. They are human thoughts that leave a definite impression in places where we go, just according to their nature. When we enter a temple or mosque or

church we feel religious minded; when in the market square commercial ideas take hold of us; when in an art gallery or theatre, the sense of beauty overpowers and enraptures us. The same man in the different places feels varied experiences, as a result of the influence of dominating thoughts of men. If indeed we had duly appreciated the effect of human thinking, one of the most popular studies would have been of Psychology. Since however it is certain, that man can influence another for better or worse, how pertinent it is, to train our faculty of thinking so as to make it quite wholesome, void of anything of an evil nature, and capable of contributing to the welfare of human kind.

Our own selves are affected by our thoughts, even after we have tried to forget them, for every one of them leaves an impression on the subconscious, which surely expresses themselves sometime or other, specially when we are unable to control ourselves. Some of the most abominable tragedies have been enacted as a result of the subconscious mind driving man to be a mere mechanical instrument under its tremendous power. This extraordinary effect of thoughts ought to be a part of our serious study, if we are in earnest to promote the well-being of our neighbours and ourselves. The human mind works with vigour during the time when we are awake, for it is governed by our will, but



during sleep it is the subconscious that has a free-play. It is this that affects our dreams which may make us happy or miserable. There cannot be a radical change in the nature of the human thought, when we are awake, or in sleep, for it is the continuation of the same process, and the effect is the result of one and the same set of causes.

We must therefore educate ourselves from our earliest years to think well, and in the right direction, for all our acts are but the consequence of our thoughts. We must habituate ourselves to regulate them, in such a way, that no one could come near us without being really influenced by our presence. Our character after all is only a bundle of habits and one of the most powerful factors that govern it, is our way of thinking. Insufficient education or the absence of a will to be good, or following a course of least resistance, drives us to commit mistakes and trespasses against law. Before an act is performed, the idea in the mind first develops, which leads one to make the necessary preparation for attempting or actually committing it. When the mind is fed with evil thoughts, it can never rest quiet without expressing itself, by some overt acts which we term unlawful. Sometimes out of a sense of shame or fear, the idea may not develop into anything further, but the very fact that a certain evil kind of thought has been harboured in our mind, it creates a like atmosphere, which reacts in such a tremendous way, that the least exciting cause makes the

wrong thinking bear out its deplorable results.

Rightly enough has it been said, that men and women, who are merely satisfied with a mechanical sort of existence, who scarcely feel the weight of the influence of their own thoughts are responsible for retarding the progress of the world. They may not think in any evil way but the dearth of good energetic thoughts makes them achieve but very little, and their place in society is comparatively insignificant. Man should not be merely passive, but must engage himself in positive good acts, as a result of deliberate thinking, for then alone, will he be enabled to justify his existence in this world.

Positive attempts at elevating our minds, are conditions precedent to create a hallowed sphere around us, which will necessarily tend to promote human happiness. If men would really hold by the noblest ideals, and allow the latent greatness in them to have its proper sway, if they would save society and the world from becoming chaotic, a stern disciplined mind attuned to thinking, of nothing but perfection as our ideal in life, must be our sole concern. Then alone, we would find real progress and happiness in the world, and all unnecessary cares and worries would disappear, health and joy would be our lot, and constant benediction would fall on everyone. Let us try to feel always as if we were under the spell of the sweetest strains of music, and our thoughts would flow like rain on roses. Our mind should have a penetrating tenderness, giving

us a thousand suggestions to make our neighbour as happy as ourselves, and guiding us, to make those essential sacrifices, which are the true tests of love.

The way to acquire a noble disposition, may not be easy, as the nature of man has so much of evil in him, that selfishness and self aggrandisement appears to be eating out man's heart with a vengeance, with the force of a veritable cancer. But the strife against evil is absolutely necessary, if we really wish to be worthy of being called the children of God. Our aspirations should rise above mere material considerations, and soar high to achieve the greatest of human ideals. Spiritual considerations ought to dominate our thinking, and man has the duty to develop an idealistic temperament, when alone the current of his thoughts would be healthy, and productive of the best results. That man, is worse than a brute, who is void of the love of his neighbour or who merely deceives himself into such a notion, acting all the while as if he is without such responsibility. And who can forget that the highest happiness lies in giving, than in receiving, as the recipient of affection, is never so fully conscious of it, as the one who bestows it.

Spiritual imperfection is the effect of wrong thinking which produces a weak intellect, and we are the authors of our own progress. In the world, man plays his part influenced by natural surroundings, climate, religion, and heredity. But nothing affects his

disposition so much, as the influence brought to bear upon him by his fellow-man. We should never forget that we live surrounded by the waves of thoughts that fly from our own brains and from those around us. On our part we ought to cultivate a strong will, a deliberate steady current of wholesome thought, directed to make ourselves and the world around us better everyday. If we neglect our duty we are guilty of negligence, and being the authors of our weakness, we are responsible for our own failure, even when it has been induced by the influence of the thoughts of others, making us easy victims of disaster. Under the weak state of mental condition, personal choice and freewill avails us little. We lose our heritage in the world and beyond the grave; we are hopelessly tossed up and down the stream of misery; we are shipwrecked if we ignore the value of mere power of thought, and act heedlessly all along life. But with some effort we can control our mind, guide it in proper channels, save ourselves from being powerless before the current of adverse forces of thoughts, develop a power to resist, and in fact gain mastery over everything in life. For such, is the power of our own mind, and when other men and women have acquired supremacy over it, why should not we do?

The subject dealt with in this article, is not controversial nor is it complicated. The simple truth reduces itself to saying that we are, what we make ourselves by our own thoughts. Man is never a machine, predestined

to an existence over which he has no power. The evolution of his soul is in his own hands. If the mind has to play an important part in life as is evident, then our responsibility over our own welfare is more than clear. If we have the power of thinking, as nobody will deny; if we are convinced that we reap all that we sow; if we feel that we have a conscience that points out what is right and wrong, then essentially the power of our thoughts is really supreme.

The degree of success in this world, judged from a material standpoint may not be within our command, but all failures can effectively be controlled, by ourselves, so much so, that science has been baffled by the achievements of the human beings. The activity of our mind as Spiritualism would have it, continues even when it has ceased to function through the body. Psychical Research has ascertained, the survival of our personality through our minds after death. If we only revere the tremendous possibilities within us, what wonders can we not achieve? The spiritualists would have it, that our state after death will depend upon our existence this side of the grave. What use then are we making of our opportunities through the aid of our mental faculties? Let each one answer this serious question to himself, and be prepared to do more in time to come. The real Ego in ourselves manifests itself through our mind, even after death. Therefore our thinking will affect our existence here and hereafter and logically our character cannot change with the ceasing of our breath, nor can it

be at a standstill, but must go through a process of evolution towards progress however long it may take, just as the mind wills it. Here in our life time we have the duty to attune our minds definitely; our convictions must be settled, our moral outlook must be certain, our resolve to be good must be decisive; and in this way our progress to be in tune with the 'Infinite' will be sure, and will secure for the soul that peace and happiness which mere material acquisitions cannot offer.

I cannot conclude this article without touching upon the interesting topic of Telepathy, which is a direct effect of human thoughts. There are indeed so many curious experiences in life arising from the strong current of thoughts of our friends and relations, who concentrate their minds on us, during some extraordinary phenomenon in their lives. These are but evidences of the existence of thought waves sent, as a result of personal concentration and even the direction in which they go, is controlled, so that they affect a particular party. Thus in Telepathy living minds hold communion, though divided by a great distance, and the current of thoughts may be so strong, that it may manifest itself in the shape of even a dream in us. Hence when we go to sleep, we must expect the force of thoughts from others to effect us sometimes. In a similar way, we could also influence others by the strength of our mental power whether during the day or night. In fact we have heard of the dying spirit of friends, manifesting their state of affairs, like a magic

lantern on our mind. But this shows that the departing or just departed spirits, have greater power of spirit communication than those who are still alive, because they have a force in their thoughts arising from deep concentration. The effect of concentration is therefore to bring about a set of circumstances just in accordance with our wishes, and we lose our power the moment we are distracted. Whenever any tragedy is enacted, the conflict between the parties concerned, enables them to be without distraction, and such is their concentration at the scene of death that violence of emotions translates itself into an impress, on that exact portion of space, with the result that it influences and affects sensitive individuals, who will tell us that they have seen some sights, heard some voices, witnessed some phenomenon, and we call that place haunted for a very long time. That the force of mind can produce even such results is quite certain.

It is Wordsworth who says that we are greater than we really know. The subconscious self about which we have spoken already, is the greater part of us. It rules our volitions even though we may not know about it. Deep down within us, therefore is the real self, and what is visible outside is practically only a counterpart. It is that self within us, that makes us what we are, and constitutes our real personality. We can never depend upon the exterior as the only or final expression of ourselves. But the subconscious self

does not grow of its own accord, because it is but the product of the active mind, which feeds it, moulds it, and gives its shape. And in turn this subconscious self, enables us to think, reason and act, so that the mind is intimately connected with it. This fact becomes apparent specially when a person is put under a hypnotic spell. All products of our thinking lie imbedded in our inner self, and we can never lay claim to have gone beyond their influence, when once they have taken hold of it. This is what is known as Subliminal memory.

Let us therefore, beware of the tremendous power of thoughts. They are in very truth mighty forces in the world, and it is our bounden duty to train our mental vision so that we save ourselves and others from ruin and unhappiness. The readers might do well to practice a little Autosuggestion everyday and they can rest assured of the most valuable results. Some of the following must be repeated in silence every morning and evening, to ensure success and happiness.

'I am immortal'

'I want to be happy. I am happy'

'I love everybody'

'Harm is the basis of sin and evil'

'Spiritual is mightier than material'

'I will not be revengeful'

'God help me to be dutiful'

'Money come to me with perfect

grace and justice'

'Virtue is its own reward' etc., etc.



Idioms in English Language

Whatever we learn, it is better to do it well. Indians ought to study the English language, with all possible perfection, attending to all the details which contribute to efficiency. We have already pointed out, that it is almost a duty to master that language, as it is essentially a gift from the Aryan family, and both the English people and ourselves in India hail from that noble stock. The English tongue has of course, drawn elements from several sources, and everything has served to make it altogether serviceable, popular, and most expressive of our thoughts. We know that the function of a language is only to express our ideas and thoughts, and since that is so, it would be quite necessary to train ourselves in *thinking*, in that particular language which we wish to master. This practice is not at all common among some Indians, who are accustomed to use the vernaculars as their medium of thoughts. The result is, that there is a good deal of waste of energy, for, our expressions have to go through a process of translation. It is evident that as long as we have found, that English is a world language, our best efforts should be directed to be thorough students of it, and all aids to acquire a degree of excellence ought to readily resorted to, so that we secure due proficiency, in having at our command the copious vocabulary and the rich idiomatic expressions and phrases in the English language.

'TO BE ON' WITH IDIOMATIC PHRASES.

1. TO BE ON THE ALERT:—This phrase is used when we are watchful and on our guard against danger, and ready to face any emergency. The other like phrases are, '*To be on the watch*' '*To be on the look-out*'.

The detective officer was on the alert, when he was in the midst of a crowd in disguise and was successful.

2. TO BE ON THE RIGHT SIDE OF FORTY:—When one is less than forty years old, we say that he is on the right side of forty and when he is more than that, he is said to be '*on the wrong side of forty*' or '*on the shady side of forty*'.

Mr. Sadanandh is still so active though he is on the wrong side of forty.

3. TO BE ON ONE'S LAST LEGS:—When a person has lost much and is about to collapse, with practically no hope of recovery, he is said to be on his last legs. People sometimes fail in business, and are unable to stand their ruined state, when they are said to be on their last legs. If a man fails terribly in health and is about to die, we also say that he is on his last legs.

Mr. Rangappa's trade had declined so much for want of funds, that he was really on his last legs, but Mr. Somappa helped him with a large loan and he got over his difficulties.

TO BE ON THE EVE, OR VERGE OF:—This phrase is used when we are about to do a thing.

Mr. Dims was on the verge of appointing Mr. Sams as his assistant, but secret enquiries about his conduct helped Mr. Dims to refrain from doing so.

TO BE ON GOOD TERMS WITH ONESELF:—We say that a man is in good terms with himself, when he has a high opinion of his talents and achievements, and acts with some conceit.

Mr. Chandra became rather unpopular on account of his pride, which always made him show as if he was on good terms with himself.

TO BE ON ONE'S GUARD:—This phrase is used in the opposite sense of '*to be off one's guard*'. When a person is careful and watchful, and is prepared to meet with any emergency, we say that he is on his guard.

The boy was on his guard and saved himself from a dangerous fall, when he climbed up a huge tree in the stormy weather.

TO BE ON THE WANE:—We have heard of the moon being on the wane, as also to wax. When the full moon is over, it is said to be on the wane, because it diminishes in size. Hence the phrase implies '*growing less, decreasing, or diminishing*'.

The craze for some fashions is on the wane in Paris and quite unexpectedly too.

'TO BE IN' WITH PHRASES.

TO BE IN THE CHAIR:—One who presides at any meeting, is said to be in the chair.

There was a large gathering at the students' conference and Mr. Bhat was in the chair.

TO BE IN ONE'S CUPS:—A man is said to be in his cups when he is in a state of intoxication. Mr. Rupan was in his cups, during the silver jubilee celebrations of his wedding day.

TO BE IN A BAD WAY:—When the state or condition of affairs, is far from being satisfactory, we say that they are in a bad way.

The poor orphans are generally in a bad way, for want of parental care.

TO BE IN EASY CIRCUMSTANCES:—When a man is affluent and comfortable in life, we speak of him as being in easy circumstances.

Sometimes people in easy circumstances, are most miserly and uncharitable, because they are extremely selfish, and still, when they believe that they are religiousminded, it takes a man in the street by surprise.

TO BE IN ONE'S ELEMENT:—When everything about us is most agreeable to us, we feel that we are in our element. When a man finds his work most suitable to his tastes, we speak of him as being in his elements.

The journalist cannot be in his element, if he is unhappy on any account.

TO BE IN A FAIR WAY TO:—We say that a person is in a fair way to do a thing, when he is about to accomplish it, with the present means at his command.

Miss Gonsales! was in a fair way to take up and distinguish herself in journalism, but restricting influences interfered with her choice, and she will always regret it.

TO BE IN HIGH FEATHER:—When a man is quite successful and is in high spirits, we say that he is in high feather.

Mr. Kumaran is running a hotel for all classes of people in Mangalore so successfully, that he can afford to be in high feather.

TO BE IN A FIX:—The difficulties in life sometimes place a man in perplexity, and he finds it almost impossible to get out of them, so that we speak of him as being in a fix.

The manager of the Circus was in a fix, when the best performer met with a serious accident.

TO BE IN ONE'S LINE:—When we have a special aptitude for the work, we are said to be in the line for it.

The manufacture of the best face creams in India like 'Towerlyne's Snow' is in Manolasini Company's line.

TO BE IN A PERSON'S GOOD BOOKS:—When a man is held in high favour by another, we say that he is in his good books. The opposite phrase is 'To be in bad books.'

When employees are in the good books of the employer, we are sure of the progress of the business.

TO BE IN TEENS:—All persons between the ages of twelve and twenty are said to be in their teens, as all the numbers coming in between, end in 'teen.'

Indian girls should not love to get married in their early teens if possible, as it may interfere with their full physical and mental growth.

TO BE IN TIME:—When we are as early as it is necessary, we are said to be in time.

It is a mistake to rush into the railway station late, as we may not be in time for the train.

TO BE IN TUNE:—when a musical instrument is in a fit condition for being played on, it is said to be in tune. So also when a man is happy he is said to be in tune. When a person is in good humour to take to a thing readily, we say that he is in good tune for it.

The lady has been in good tune ever since she had her first experience in kissing a young man.

TO BE IN THE WIND:—This idiomatic phrase is used, when we speak of a rumour of news, specially when something is expected to be announced and only equals ought to use it among themselves.

What's in the wind Ned today?

Oh! why, no enlightened home wants to be without a copy of the monthly magazine 'Educated India'.

In Lighter Vein

LAW COLLEGE STUDENTS.

The students were addressed by Professor Gimmoy, with a serious face and wrinkled brow on the subject of equity in the Law College hall. The weather outside was warm, and the sense of discomfort was apparent on the face of everyone, except the learned professor who appeared to believe that he was a veritable oracle. The subject itself is not easy, nor is it interesting to lightminded students. The restless class became in due course a little noisy and that upset the lecturer who was at his wit's end to manage the situation. He thought the solution lay in flattering them, and he attempted it, with no chance however of controlling the distracted boys.

'Listen students,' he said, and began to perspire profusely, 'I may remind you that you are graduates of Universities, with future responsibilities. But don't forget the present. Today you are hearing me, but one day you may be even like myself, and then would you not like to be heard?'

Oh! said some of the boys. 'We do remember our position sir, at present, and what's more, why should we not be better than you?' The professor was in a fix and made the best of a bad bargain.

PATIENCE IS THE MOTHER OF VIRTUES.

Mr. Raman had a number of children, and whenever it was conveni-

ent, he took some of them out with him, so as to relieve his wife of the noisy household. She in turn would reward his goodness by a gift of an addition to the family, every year. It was the New year's day and Mrs. Raman was prompt in her annual gift, and this time it was an ugly looking girl, giving a suggestion of the careworn father.

In the evening that day he went out with about a dozen members of his family, and came back with a family friend Mr. Wembly who however did not know of the New year's gift at home.

Hallo! Mr. Raman, is this your last child? Well! my friend, it would be safest to say that it is last but one, since you ask me about it in Mrs. Raman's presence.

All smiled and enjoyed the New year's day for Mr. Raman believed in the philosophy 'Sufficient unto the day is the evil thereof'

ALL'S WELL THAT ENDS WELL SAYS THE FORTUNE-TELLER.

Mr. Murthy was on the verge of death, and sent for a lawyer to draft his last will and testament. The lawyer completed the draft according to old Murthy's instructions, and when it came to the point of appointing an executor, he asked him, where the assets existed then. Mr. Murthy was prepared for the reply and said that one 'Borivle' the wellknown fortune teller of the town, knows about it—and that everything will be

ascertained after the drawing of the Goa lottery.

'Is it so?' said the lawyer and what about my fees now?

'Why, please wait till then.'

The will was however completed and Mr. Murthy requested the lawyer to have his only son as his sole executor, which he did, rather disappointed. The drawing was over, and Mr. Murthy's neighbour got the 1st prize, and there was nothing for poor Mr. Murthy at all in the list. The lawyer sent for the fortune teller and told him that he was responsible for his bill, and asked him to pay out of the money he had swindled from Mr. Murthy.

'Well sir,' said the fortune teller, 'don't you see that I was *nearly right* in my prediction?' Failure this time is only a stepping stone to success. Try, try again, and tell me in the end.

What could the poor lawyer do? 'There are' he thought many cleverer people than lawyers to make money. THE IRISHMAN'S WIT.

The Irishman wanted another 'drink' at the social gathering, but he did not know how to get it, without losing self respect. The boss came round and was happy to see the Irishman. He asked him among other things, how he liked 'White Horse Whisky?' 'Really' said he, 'I would like to tell you that I have forgotten the taste altogether.'

'Nevermind my friend' said the boss 'you will have it again'. Oh! yes 'then its alright' said the Irishman.

and patiently waited for his chance and he had his drink, before any one else, for the second time.

THE BEST PLACE FOR 'NERVES'

John's father was very miserly inspite of the large fortune at his command. His biggest item of expenditure, was on John's education. But the boy was made to study so hard that he suffered from a severe nervous breakdown.

The father became anxious about John's health, as the idea of his large investment on his education was haunting the poor miser, more than anything else.

Finally, Mr. James turned up, and learning about the trouble, advised John to take some nerve tonic and rest.

The father gave John a ten rupee note, and asked him to get himself treated with the best tonic in the market.

Off went John, and on his way passed by the 'Hotel Minerva' with a bold sign board that made John reflective.

Really, 'Minerva'-Mi-nerva, well that's the place for *nerves I think*, so far as my education suggests.

He went in and seeing the label 'MUNICH LAGER' ordered for that bottle of beer, and lo! he felt so much better, that he was happy at the discovery.

He made up his mind about the treatment and even persuaded his father, a confirmed tea-totaler, to believe in it. 'Good' said the father 'if

even that, keeps you up, *we are both safe*' and gave his son a regular monthly allowance which he liberally spent at Hotel Minerva.

PARSON'S WISDOM BAFFLED.

The divine service was just over and before the Parson finished his breakfast, there was a terrible affray at his gate. The Parson rushed up and two of his audience were exchanging scandalising words and were about to assault each other.

'Stop' said he, did I not preach to you that you should be meek, humble,

and forgiving, if you want the grace of God?'

'That's quite true' said Jeevanu, leaving his hold on the other, 'But you have also told us that, there is more in heaven and earth than philosophy has dreamt of, and this much I know that a diamond can cut a diamond'.

'The devil can quote Scripture for his purpose' the Parson said with an angry mood and went away rather perplexed.

Acknowledgment

THE POPULAR INSURANCE COMPANY, LTD.

We have before us the Fourth Annual Report and Accounts of the Popular Insurance Co. Ltd., Mangalore, for the year ended 31st December 1933, and find it to be extremely satisfactory from all points of view, in these days of trade and financial conditions all over the world under depression.

The management has shown considerable wisdom in the selection of lives and there was only one claim for Rs. 1000 during the year under review and this was settled with the characteristic promptness of the Company. The new business paid-for, amounting to Rs. 3,45,000/- is really good, taking into consideration the strict economy that is being exercised in conducting the business, and we feel confident that the future of the Company, is fully secured on a very sound basis.

It is indeed gratifying to note that the Life Assurance Fund has nearly doubled itself, and the securities of the Company held by the Controller of Currency, has shown in the Balance Sheet at cost price alone, and has increased by nearly 30%.

We await with interest the results of the First Valuation of the Company, which falls to be made as at the 31st December 1934.

We hope our readers, who intend to place their Assurance with this Company, the only Life Insurance Office on the West Coast, will be able to reap the benefits, in their own country, and this indigenous enterprise deserves the patronage of one and all. We wish the Company all prosperity in the years to come, in its business and service to the insuring public, which is growing larger every day and recognizes its important duty.

Our View of Jesus Christ

(by a Hindu)

He who preached with such simplicity and sublimity in Galilee, religious principles that have been revered throughout the universe, has a special appeal to us Hindus in India. We cannot fail to mark in Christ a dual personality, arising from His Divinity, as well as from His humanity, both of which manifest themselves in a most remarkable manner, from His humble birth in Nazereth up to the last moment when He said 'I have finished' on that memorable cross at Calvary. Incarnation of God He was, and no less a Saviour of mankind, which His disciples and followers recognized in Him, from the very advent into this world. He had come amidst men in fulfillment of the great promise of God after the revolt and fall of Adam and Eve, about which we read in the Old Testament.

The words of this great preacher 'I and the Father are one', are full of strong significance, and in them we find an easy source of solemn reflection about the Divine relationship of Christ with Almighty God. Hindus with their studies in Vedanta, can have very little difficulty in appreciating the supreme position that Jesus claimed to hold, by reason of His Divine attributes, and consequently the best of Yogis amongst us have kept the ideal of this Redeemer of mankind constantly before them in their meditations. Every one can

derive healthy spiritual enlightenment from a careful and respectful study of Jesus, for whatever He said or did, was only calculated to promote the highest ideals of the soul in man. I am reminded of Thomas a Kempis' popular book 'Imitation of Christ' which has admittedly produced most wonderful effects on the readers, so much so, that Hindus would do well to have a copy of it and attempt to derive wholesome inspirations everyday.

Materialism in this world saps the strength of spiritual progress, and it verily behoves us, to love to keep constantly before us a picture of perfection, such as Jesus Christ presents, with His universal appeal. His well-known miracles as 'walking on the sea' 'feeding the multitude with handful of fish' 'raising the dead to life' sufficiently prove His Divine power. We Hindus, are able to take to his philosophy, with perfect ease, touching the transitory nature of every thing in life, pointing out that ours is only a sort of pilgrimage, where we have to prepare ourselves, as well as we can, for life after death. Christ's view of self-renunciation is constantly impressed upon us by Vedantism, and helps us to discriminate between the real and the unreal, and that the world after all is a passing show, save that it is here that we have to work out our salvation. We are so effectively taught

by Jesus to be on our guard against being imbued with merely worldly desires, and enamoured of physical pleasures and comforts.

Jesus held his meditations in seclusion, and then gave openly His message of spiritual wisdom, which was so impressive and appealing, that mere fishermen with His particular blessing, were able to attain such extraordinary scholarship, that they became his first disciples, and preached with all enthusiasm about the great call of the holy cross. Today, we are not surprised to find, that the greatest number in one religious fold are the Christians. Christ was not influenced by any temporal considerations, though He was the King of Kings. All that He wanted was to reconcile man with God and enable him to work out the salvation of his soul. So unselfish indeed was He, that the spiritual interests of man-

kind cost His very life, on the Cross at Calvary. In terms of Hindu philosophy He may be considered as a great Bhakta, and as a man His unswerving devotion to His Heavenly Father needs scarcely a mention here, as the New Testament is replete with brilliant instances that lead us to find in Him, a Being as loving as He was loveable. The scene on Mount Calvary was altogether touching, and His words 'Thy will be done' will ever remain a source of inspiration to suffering humanity. His prayers, meditations, preaching, and unflinching resignation to the Holy will of God, in all his tremendous suffering at the hands of Jews, mark Him as an embodiment of all virtues, and not a Hindu could fail to realise the unique position that Christ is entitled to hold in this World, and the significance of the Cross for mankind.

Theft and Extortion

The layman ought to be accurate in using the terms theft, robbery, dacoity, extortion etc., because every one of them has a distinct significance, under the Indian Penal Code. From the standpoint of the English language, and the different subjects dealing with criminal offences in India, it is of utmost importance to have a correct idea about them, and which alone will save us from the unfortunate effects of ignorance. We have taken up the subjects of theft and extortion, for being dealt with in this issue, and in

due course we will refer to other sections relating to property under Chapter XVII of the Indian Penal Code. We are also attempting to make the reader familiar with the numbers and definitions of the sections as that will serve a useful purpose in the study of criminal law.

THEFT.

Section 378 defines theft as 'whoever intending to take dishonestly, any moveable property out of the possession of any other, without that person's consent, moves that property,

in order to such taking, is said to commit theft' and it is punishable with imprisonment, simple or rigorous which may extend to three years or with fine or both.

From the very definition of the section, we find that theft is removal of moveable property without the consent of another, implied or expressed, from one who is in possession of the property or from one who has authority in any manner over it. Intention on the part of the wrong-doer is of the greatest importance in fixing up the liability of the crime. One must remove the property dishonestly, which would arise when one intends to cause wrongful loss to another or wrongful gain to himself. But this state of mind must exist at the time the offence is committed. If the owner is kept out of his property, only to tease, worry, or annoy him, for a temporary period, it is not theft, but in that case it must be returned to the owner without expecting any consideration, and then there is no dishonest intention.

It is not necessary that the offender should gain by his theft, as for example A commits theft of a thing from B but gives it to C, still A is guilty of the offence.

The property stolen must not be under a disputed title, nor would a mere mistake in taking it, make it culpable. But one's own property in possession of another, if taken dishonestly would amount to theft. A servant who takes the property of another, under instructions from his master, but without any knowledge of

his dishonest intention, is not guilty. A creditor cannot detain moveable property of the debtor without his consent, for he would then be punishable for theft.

Things attached to earth would become moveable property if severed from it, and the act itself may amount to theft. The value of a thing stolen is immaterial but the person in possession must have real or even colour of right to it, and be able to deal with it as an owner. The Indian Penal Code is more strict than English law, in so far as, if the property is removed even temporarily, with dishonest intention, it is theft. Physical control over property is a prima facie evidence of ownership. When there are joint owners in joint possession and one of them takes exclusive possession, he would be guilty of theft. So also a Hindu coparcener who takes the self acquired property of another, is also guilty of the offence. The least removal from the place where the property was before, is sufficient to make it offensive. The property need not be taken out of the owner's reach or carried away altogether, though this is what is generally done in theft. Husband and wife are not one person for criminal liability. The Hindu woman has sole right over 'Stridhana' and the husband cannot remove it without her consent and with dishonest intention. Even in extreme personal necessity he who steals is guilty of theft.

Theft in a dwelling house, tent, vessel or building and when it is

committed by a clerk or a servant, is dealt with more severely and greater punishment is awarded. When preparations are made for causing death, hurt, restraint or fear of death, hurt or restraint, in order to commit theft or for the purpose of escape after it or for retaining stolen property, the offence is deemed to be of an aggravated form, deserving of greater punishment. Under Sections 517 Criminal Procedure Code, stolen property is liable to be returned to the person (owner) from whose possession it was taken, and an innocent purchaser may, also be compensated under Section 519 Cr. P. C. if any money is found in the possession of the thief.

EXTORTION.

Extortion is defined by Section 383 I. P. C. as 'whoever intentionally puts any person in fear of any injury to that person, or to any other, and thereby dishonestly induces the person so put in fear, to deliver to any person any property, or valuable security, or anything signed or sealed which may be converted into a valuable security, commits extortion.'

The offence is punishable with imprisonment, of either description for a term which may extend to three years or with fine or with both.

Whereas in theft the offender takes the property without the owner's consent, in extortion the offender secures wrongful consent. Besides that, in theft only moveable property is involved but in extortion immoveable property may also be the subject matter of theft. In theft the element of

force does not arise, but in extortion the property is obtained by using a procedure as effective as physical force in robbery. But the degree of fear must be substantial, and the threat must be of a grave nature, so as to cause such mental uneasiness and anxiety in the person, that he is induced to part with his property, without power to act as of his choice or will.

Delivery of the property is an essential ingredient in the offence of extortion. There would be robbery if the person does not offer resistance, but does not at the same time deliver the property. The person using threat and one receiving the property may be different persons but all are equally guilty before law.

Though delivery of property is essential to constitute the offence of extortion yet under Section 385 I. P. C. whoever in order to commit extortion fulfills the ingredients of the offence, except completing the crime, is held guilty also, but the punishment is slightly less in that case.

There are four stages before an offence is completed. First the idea or thought, which leads to preparation, and then it develops into an attempt or actual commission. An attempt to commit an offence is culpable, and so is it with extortion. When the degree of fear is of death or grievous hurt, the offence assumes an aggravated form and is liable to be punished with greater severity. So also when one commits extortion by putting any person in fear of an accusation against

14 36 24

him or any other in whom he is interested, of having committed any offence punishable with death or transportation for life or imprisonment for ten years, or having induced any other person to commit such offences, shall be deemed to commit an aggravated form of extortion, liable to be visited with greater punishment. When the offence

with which the party is threatened to be accused refers to carnal intercourse against order of nature with any man, woman, or animal the accused is liable to be punished with transportation for life or atleast with imprisonment for a term of ten years and shall also be liable to a fine.



Mr. A. C. Gonsalves B. A., B. L., the first elected Christian President of the Mangalore Taluk Board whose photo was unveiled in the Taluk Board's Office on 24-3-1934 by Rao Bahadur N. Venkat Rao amidst a large gathering of prominent citizens in appreciation of his valuable services in the said Taluk.

Atonement in Shakespeare's Othello.

We need scarcely introduce Shakespeare, to our readers, as he has never lost command of the popularity which he had won, ever since he gave the world the benefit of his most instructive dramas, holding up, better than any other author, the exact 'mirror up to nature.' It was the third period of his dramatic career, that reveals the beautiful soul of the immortal poet. In his well known tragedies, which he wrote during this time, Shakespeare shows himself at his best as a great dramatic artist and a thorough student of human nature. The last few years of his brilliant authorship, give us the splendid effects of his creative genius, and the tragedy with all its seriousness conspicuously predominates in his dramas. 'The merry humourists, the comical female characters, and shallow figures of his romantic comedies wholly cease, during the third period of his authorship.'

'If in the plays of the second period, we found the poet with his reflections on the contrast between outward show and inward reality, between actual and conventional value of things, a theme capable of the most manifold poetical representation, another system of thought, thoroughly serious, elegiac and tragic in character, appears predominant in the grand creations of the latter period.' Much indeed has been the speculation on the important change in the tone of the great poet's

life, as is recognized after 1600. The only evident explanation is that his inward experiences, had undergone a regular evolution, so that as he himself acknowledged to his friend, his nature had really been transformed, refined and purified. As years rolled on, he developed a serious outlook on life, which influenced the depth of his character, and we admire his wonderful knowledge of the recesses of human nature. He was by no means melancholy, but he was anxious to depict the gloomy pictures of the tragedies in the most effective colours, because he found them in life, and his aptitude to appreciate their full significance developed remarkably during the last period of his authorship. He ventured to resolve into harmony 'the complexity of the affairs of this world, the apparent contradictions, discords, and injustice' and 'which utterly excludes from his heart every idea of shallow discontent, weak disgust of the world and a spirit harassed into sourness'. 'The unnatural dissolution of natural bonds, oppression, falsehood, treachery, and ingratitude towards benefactors, friends and relations, and those to whom the most sacred duties are owed, is the new tragical conception which most powerfully and profoundly occupies the poet.' Shakespeare attempted to investigate carefully, and solved the profounder problems of life, and the study of his tragedies has a special appeal to us, for in them we find a

mine of moral instructions, that enlighten the mind and influence the heart.

The readers, we presume are quite familiar with the plot in Shakespeare's Othello. What is most pertinent is to study therein how the poet depicts the tragic effects of jealousy and intrigue and how sin must have its atonement. This play was written in 1604 when the poet had already developed a keen interest in the psychological truth, more than mere aesthetic beauty or what appealed to him in the second period of his writing—love-friendship, patriotism, and all those emotions that are sacred and conspicuous in youth.

We feel a peculiar thrill, to follow the progress of the infuriated Moor, impelled by a sudden sense of jealousy that Iago cleverly works upon his mind, and which serves to destroy all the beauty of his marly character. But what makes him a worthy hero in the play, is the way in which he captures our sympathy, in spite of his weakness. 'Romeo and Juliet perish by their own will, in the excess of a passion of love, which even in its agony appears sweet to us, but in the tragedy before us, the innocent wife (Desdemona) falls by the hand of her husband (Othello the Moor) which completely annihilates the sweeter emotion of love' 'The magnificent tragic field for the passion of jealousy, is made to appeal to our finer perception in spite of what is necessarily terrible and severe'. Nowhere else in his plays does Shakespeare depict jealousy with

such strength and pathos, or makes it manifest itself in awe—inspiring actions, such as are found in his Othello. And this passion is made to tell upon Desdemona, who was only an embodiment of the best virtues in woman-kind, by her admirable humility, harmless ingenuousness, extraordinary modesty, perfect innocence, and deep sense of purity.

The whole drama of Othello is full of simplicity because everything of importance hinges upon one passion of jealousy, revealing its origin, history and development, which we can closely follow through the whole course of the play. To understand well the poet's theme, it will not do to refer to single scenes, but the whole structure must be kept in view, to follow the tragic effects of jealousy. Othello is described as being so much overpowered by it, that the great lover of Desdemona, becomes capable of destroying the object of his love. He becomes so desperately inflamed in his mind, that he becomes extremely irritable, and in this, his tremendous excitement, he willingly saw the end of Desdemona, whom he had once verily worshipped. But for this great weakness, which makes him a tragic hero, we find the Moor, a strong character, and so calm and steadfast in disposition, that he captivates our interest in him, in spite of his failing, 'leaning to virtuous side'. Jealousy indeed is a passion, admitted to be one of the lowest in human nature, yet in Othello it assumes a certain dignity and consequently after the perpetration of the cruel murder of his innocent wife, we

still pity the hero acting powerlessly under a wrong conviction in the mind. The poet has depicted it as 'committed by a man who united the two natures, calmness and ardour, with 'rashness and circumspection, the traits which make the murder possible and those which allow us to admire and pity the murderer. How the poet was to evolve truth in such a contradiction, was the point which required his utmost art and knowledge of human nature. This task he discharged in such a manner that the play of Othello, must for this reason he reckoned among his highest works'.

Othello was constantly influenced by a deep sense of his racial inferiority, though on account of his merits, he shone like a brilliant star, in Venice in spite of his foreign birth. By race, complexion, habits, and personal disposition he was a stranger to Venetians, but the black Moor had become a Christian and practically a Venetian. In spite of his achievements, he was the victim of the prejudices of men, for the Venetian influence could not educate him into Italian refinement, and his Mauritanian racial feelings, irritable temperament, passionate disposition, and luxurious imagination made him betray his true self, and specially when he was driven to a sense of bitter excitement, by yielding to a feeling of jealousy. His was an adventurous life, void of systematic culture and refinement, which might have softened, his otherwise amiable disposition.

From his very seventh year Othello lived the life in a 'tented field', and he was as heroic as one of the best soldiers, but as 'rough and ready' as any one amongst them, which enabled him to face the greatest and most dangerous enterprises in life. He was highly principled and always sincere, but by reason of his birth, he was credulous to a helpless degree, and superstitious as well. With a sense of a peculiar superstition, he gave the handkerchief to Desdemona, as a wedding gift which when Iago cleverly managed to take it away from her, infuriated the Moor to such a pitch, that his sense of love for Desdemona, was suddenly converted into a terrible feeling of suspicion, which drove him to destroy the very object of his love. In the eyes of Venetians, he was after all considered a stranger and a 'foreign barbarian,' but he was very agreeably surprised, when the embodiment of all that was highest in feminine excellence, in the Venetian state, fell in love with him. Desdemona was of a noble origin, and Othello's enemies were among the higher classes. The marriage with the Moor had alienated the sympathy and affection of Desdemona's father himself, among others in her family. His was a great conquest over her heart, and he wanted to preserve it with all possible care. But Iago's intrigue, drives him to listen desperately to the fiendish dictates of jealousy, even to go to the extent of doing away with her life.

He felt much, on account of his drawbacks from his birth, and want of

culture of Venetians, so that he appeared always to develop a tendency to brooding thought and this made him yield to soft compliant dispositions, to the apparent honesty of the hypocritical Iago, to the pliable Cassio, and entirely to the gentle Desdemona. Jealousy was evidently in the way of his peace of mind, and he could not suppress it, with his hot Moorish blood. When he did give way to this passion, he became stubborn, and manifested the inherent power of his nature. Under the influence of jealousy, his usual calmness, firmness, sense of discipline, strength of will and purpose, leave him alone, and he becomes a pitiable victim to its sway.

Othello evokes our sympathy when he acts, under the belief that he has received proofs or confessions of Desdemona's infidelity. It is very touching, to see him venturing to punish her, not in a spirit of wrath, but from a mere feeling of honour. 'Her beauty and her charms extort tears from him, yet again, but they could not weaken his resolve.... A higher justice speaks in his tears;—once dead, he would kill her even a second time and the murder which is to heal her sin, will not injure his love, his sorrow is like that of heaven 'it strikes where it doth love'.... He regards himself as the chastising judge of her shame, and as the physician of his honour, he performs this deed, according to his last testimony, not from hatred but from honour.... When he finds him-

self mistaken, he punishes himself with the same exalted coolness, and calmness and with the same propitiatory act.

Throughout we find that Othello kept a clear conscience, and if ever he was revengeful, after repentance, it was only against himself. When there were proofs against his hasty conduct, he commits suicide and thus annihilates himself. The marriage of Othello with Desdemona, was entered into with a calm disposition and in full self-possession, but it was unfortunately a *self willed union* that cost the peace and perhaps the very life of the aggrieved father. But as Nemesis or poetic justice would have it, the great sin of offending the father, and taking society by surprise, had to be expiated, and for this purpose the poet makes Desdemona sacrifice her life and Othello too meets with a premature end at his own hands. The striking *atonement of sin*, makes the play one of the greatest that Shakespeare had the privilege to write. 'Perfect satisfaction was here afforded to all the demands of tragedy.... In proportion to the circumstances and the nature of man, evil often becomes a source of good and good a source of evil, apparent happiness a misfortune, and misfortune a happiness. And this is with conscious intention observed and carried out in this play, in which the noble Desdemona falls into sin through innocence and goodness, and by a sinful lie, commits the most beautiful act of forgiveness.'

From a Medical Point of View

In the realm of medicine, we in India have so many different systems of treatment, that it is likely to puzzle any inexperienced man or woman as to the best, most convenient, and the cheapest amongst them. It becomes particularly important to be sure about it, as in these days of depression, it is only in the fitness of things to resort to that particular system which combines with it, efficacy with harmlessness, and quick results with the least cost. We are able, to suggest with perfect confidence, Father Muller's 'Soleri Belloti' Specifics, which are widely reputed to serve all practical purposes. These medicines available only at the Homoeopathic Poor Dispensary, Kankanady P. O. Mangalore, have earned growing popularity throughout India. They bear fruit, of the unsparing pains taken by Father Muller, in spreading the knowledge of an effective art of healing human diseases, and thus rendering invaluable services to suffering humanity, so much so, that his charitable work has merited the recognition of the King Emperor, and of the Holy Father in Rome. The Soleri Belloti or as they are now called, Father Muller's specifics, have received innumerable testimonials, for the wonderful results they have produced, all over India and elsewhere. Persons in all respectable positions in life, of either sex, of every caste and creed, as we personally know, have bestowed the highest praises on the unfailing utility of these Specifics.

One of the most agreeable features in this system of medicine, lies, in our being able to select the appropriate remedies from amongst the specifics, with much greater ease than in any other system of medical treatment. We are glad to note that they are absolutely non-poisonous, and as such they can be handled by any layman, without the least trouble at any time.

The genuineness of medicines from the Homoeopathic Poor Dispensary, has been the chief source of the remarkable progress of this concern. There is a special appeal to us to patronise Father Muller's institution because the profits of the sale of medicines are devoted entirely for the maintenance of the lepers, and other poor patients in the Kankanady Hospital. The Homoeopathic Poor Dispensary of father Muller, has no agents anywhere in India, nor is it connected with any other Homoeopathic druggists either in South Kanara or elsewhere. Before the advent of Father Muller, Homoeopathy was practically unknown in most parts of India, specially in Southern India. 'In 1880 Father Muller opened the Homoeopathic Poor Dispensary with a view to supply genuine medicines at moderate prices to the public. Owing to his high reputation for integrity and noble disposition and that of the Society of Jesus, of which he was a worthy member, owing also to the superiority and excellence of the



medicines he supplied, the Homoeopathic Poor Dispensary, has received such a warm patronage from the public, that at the present day, it stands beyond doubt, the first of its kind in India.' That's why people from all parts of India write to Kankanady for Homoeopathic medicines, even if they could obtain some of them in their own cities, like Calcutta, Bombay, etc.

We have much pleasure in acknowledging the 'Guide to Health' from the Rev. Director of the institution which has been compiled by the late Rev. Fr. Augustus Muller, S. J. K. I. H. and revised and enlarged by his able assistant Dr. L. P. Fernandes B. A., L. M. S. K. I. H. We are thankful for the same, for we shall take this opportunity of publishing the literature therefrom, regarding only Fr. Muller's Specific remedies, in due course, in our journal, so as to give what publicity we can, to popularise that great system of treatment by the Specifics, commanding manifold advantages, for the benefit specially of the poor in India.

'This system of medicine, is of unsurpassable value to all families, missionaries, schools, industrial institutions, tea and coffee planters, who are responsible for the health of a large number of coolies under them, and above all to travellers.' Father Muller's Specifics are exclusively prepared by the Homoeopathic Poor Dispensary, as they are the sole possessors of the original documents containing the secret formulae of Monsignor Soleri, as well as the instructions,

and useful literature on the subject left by Father Muller. Besides the 33 Specifics for internal use, there are 6 Specific Liquids for external use. We have much pleasure in giving our readers the benefit of the general directions in their use as they are given in the 'Guide to Health' which is available for sale at the Dispensary, at 8 as. a copy. The readers are requested to follow the detailed literature on all the Specifics in our subsequent issues.

General Directions for Internal Use of the 33 Specifics

The specifics are prepared in pills, globules and some also in tablets.

Globules (small pills) are used for children. Three globules are equal to one pill.

The Specific pills may be given dry on the tongue or in solution. In acute cases a dose may be given every hour, half hour or even quarter hour. In ordinary cases 6 to 8 doses a day are sufficient and in mild and chronic cases two to four doses a day. Two pills may be taken for a dose by adults.

In the same way, globules may be given dry to children; 2 globules for a dose to children under 3 years, and 3 for children above 6 years. 3 globules may be taken by adults instead of two pills. For babies, a globule may be dissolved in a teaspoonful of water and administered. Where globules are not at hand a pill may be given to infants dissolved in an ounce of water and administered in 2 or more doses.

The pills and globules are more active when given in solution. Therefore in acute diseases, fevers, inflammation and neuralgias, haemorrhages, etc., where a strong and rapid action of the medicine is desired, it is advisable to give the Specific pills and globules in solution. 5 to 10 pills (or even 20 pills in very severe cases) may be dissolved in 4 ounces of boiled water and a medium spoonful administered for a dose. In urgent cases as in haemorrhage, the solution may be given even every 5 minutes. For children the solution should be weaker; 3 to 5 pills dissolved in 4 ounces of boiled water, a teaspoonful for a dose. Equivalent number of globules may be dissolved instead of pills.

The tablets are to be used along with the pills or globules of the same number in severe and obstinate cases. The pills or globules should be administered in the first stage of the disease, for a week or two and then the tablets should be used either alternately or intercurrently with the pills or globules.

The pills may be given one day and tablets the other day; or pills and tablets may be given for alternate doses.

The tablets should be taken dry on the tongue. If it is difficult to administer a tablet dry, it may be dissolved in a spoonful of water before use.

One tablet of 5 grains is to be taken for a dose by adults. Two to six may be given a day. For children, a tablet may be dissolved in 2 ounces of water and given in 2 or more doses.

N. B.—Pills, globules and tablets, when taken dry on the tongue, should be allowed to melt slowly there. They are not to be swallowed.

EXTERNAL USE OF THE SPECIFICS: PILLS AND TABLETS

The same Specifics which are administered internally may be used with advantage externally on the affected parts in the following way:

COMPRESSES: Dissolve 5 to 10 pills or an equivalent number of globules in an ounce of boiled water; wet a piece of lint or clean cloth in this solution and place it on the affected part 2 or 3 times a day. The lint or cloth should be constantly kept moist with the solution for half an hour at least.

GARGLES: Prepare the solution in the same way as for compresses. Keep the solution as long as possible in the mouth. Gargles may be used several times a day, preferably in hot water.

LOTIONS: Prepare the solution as above and use it for washing or sponging the affected parts, several times a day. Warm or tepid water will suffice for this purpose.

INJECTIONS: Prepare the solution as above and syringe it into the nose, ears, urinary and genital organs and bowels.

OINTMENTS or SALVES may be prepared with pills, globules or tablets. Grind into fine powder, 10 pills, 30 globules or 5 tablets and mix the powder well with butter (butter, some days old and even rancid preferable) or vaseline,

two to four drams. Apply the salve thickly over the affected part and cover it with a piece of lint or cloth. In cases, where the parts are not tender and painful, after application gentle massage of the parts is beneficial. The salve may be applied two or three times a day.

The pills, globules or tablets may also be dissolved in a spoonful of water and mixed with glycerine, olive oil or boiled cocoanut oil. 10 pills, 30 globules or 5 tablets may be used to make an ounce of this ointment. The ointment must be well shaken before using.

Prices of Specific Remedies.

	1 dr.		2 drs.		4 drs.		1 oz.		2 oz.		4 oz.	
	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.	Rs.	As.
Pills or globules	0	5	0	9	1	0	1	12	3	4	6	4
Tablets	...	...	...	...	...	...	1	0	1	12	3	4
EXTERNAL LIQUIDS												
Liq. No. 1 (for Eye drops)	...	...	0	9	1	0	1	12	3	4	6	4
Liq. Nos. 2, 3, 4 and 6; each number	...	...	...	...	0	9	1	0	1	12	3	4
Ointments of Nos. 2, 3, 4 and 6; each number.	...	...	...	...	0	6	0	10	1	2	2	0

BOXES OF SPECIFIC REMEDIES.

- A trial box of any 20 Specifics in half dram tubes Rs. 4—4—0.
(In globules only; contains no external liquids)
- A box of 33 Specifics in globules in half dram tubes Rs. 7; with half oz.
each of the 4 liquids: Rs. 9—8—0.
- Rs. A.
- A box of 33 Specifics in 1 dram phials in pills or globules 11— 4
With half ounce each of the 4 liquids 13— 8
- A box of 33 Specifics in 2 drams phials in pills or globules 19—12
With half ounce each of the 4 liquids 22— 4
- A box of 33 Specifics in 4 drams phials in pills or globules 34— 8
With one ounce each of the 4 liquids 38—12

POCKET CASES.

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Fine leatherette cases containing 33 S. B. Specifics in half dram phials (globules) price: Rs. 10.

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(South India.)

REVIEWS OF BOOKS

The Indian Pilgrim (Price Re. 1)

By

Cajetan L. Lobo B. A., B. L., Mangalore.

We have much pleasure in reading the interesting book mentioned above, published by Mr. Lobo. Our attention is drawn to a beautiful gallery of pictures, and the remarkable power of the author's descriptions. The book is sure to become very popular in the hands of those who have in view to go on a pilgrimage, to Catholic Holy places beyond India—or for others who would like to visualise the entertaining, instructive experiences of those who are able to go. All those who are interested in history, as every enlightened Indian ought to be, cannot afford to be without a copy of Mr. Lobo's valuable book. We extend our hearty congratulations to the bright young lawyer, the author, on giving the public the benefit of the experience of his foreign tour lately, described with so much vigour, vividness, and continuous interest throughout, strengthened by the striking effects of the great number of attractive blocks. The author deserves wholehearted appreciation and patronage from the public and we have no doubt he will receive it.

APPRECIATION.

"Towerlyn Snow" has been carefully examined by us as to its effects as a face cream. We must really admit that in view of its delicious smell, cool soothing sensation after its application, and the way in which it keeps the whole face dry and clean, coupled with the fact that it is cheaper than other, like, face creams, Towerlyn Snow must have a good market in India, and elsewhere as well, and must find a recognition as an Indian industry of substantial value. We feel sure the public will patronise it and verify what we have said about this delightful face cream.

We have been given specimens of the tiles manufactured by The Sujirkars' Tile Works, Ltd., Kudroli, and Messrs. A. Albuquerque & Sons, Bolar, Mangalore. The samples amply bear out what we had already heard about the excellent quality and fine finish of all that is manufactured in their factories. The management really deserves much credit for the ability with which they are keeping up their long established reputation. We wish these Indian concerns all success which they have merited well, by their efforts to keep to a high standard in production with the most reasonable prices, and we have no doubt that their popularity will ever go on increasing year after year.

The Girl's Concern

(From The Indian Insurance, Bombay)

My dear mother,

I have received your letter and I do not know whether to leap for joy or weep with sorrow. You write to me that my father is arranging for my marriage during the coming vacation and you say it is not proper to postpone the matter further.

I quite grant that our ancient traditions should be held sacred but we must view them in the light of modern conditions. I grant that a few years later, my father might not have money enough to spend on my marriage. You may think that it is my education that has made me impertinent but I am sure you will appreciate my boldness now with my own mother so that I may not suffer later amidst strangers.

I am sure neither you nor my father would like to see me at the mercy of chance or luck. A marriage without money to fall back upon would be the height of folly in these days of unemployment and retrenchment. Supposing my partner in life is suddenly thrown out of employment, then what would be our plight? The difficulties of a family without some money to call its own cannot be overestimated. And even if it turns out that we are fortunate enough not to require money for our maintenance, we may utilise it for the purpose of paying it as cash security to secure a better job; or it may be utilised for the benefit of our children if necessary. Of course, money can never be superfluous,

Or again, let us consider the other side of the picture; suppose I, by some misfortune, become a widow. It may seem foolish to think of such things before marriage but do we not have several instances of girls becoming

widows soon after marriage? I cannot be a burden either to my father or to my husband's relations. I must have some money of my own so that I may be independent.

These are days of emancipation for women and it is very necessary that they should be thoroughly equipped for life. Should there be need for earning a livelihood, they shouldn't feel handicapped for lack of education. Even if they do not have to earn a living, they need education for running a home and rearing children for it is accepted on all hands that an educated woman can alone build the character of the citizen of the future. I therefore request you to permit me to qualify myself thoroughly before I give my consent to my marriage. I hope you will persuade my father to take out an Insurance on my behalf so that he may be spared expense and trouble later and I may be benefited in one of the ways mentioned above.

You may wonder why I am particular about Insurance, but my class teacher with whom I and a few others had tea the other day told us that it was Insurance that saved her. Her father had taken a policy in her name when she was a year old and when she was only five years old, he died suddenly but without any obligation to pay future premiums. The Insurance Company paid her mother when she (my teacher) reached the age of twelve. With that amount she was able to study and qualify herself and two years ago when misfortune made her a widow, she was able to become a teacher and lead an independent and respectable life.

I am sure my request is very reasonable.

Yours affectionately,
RAJALAKSHMI.



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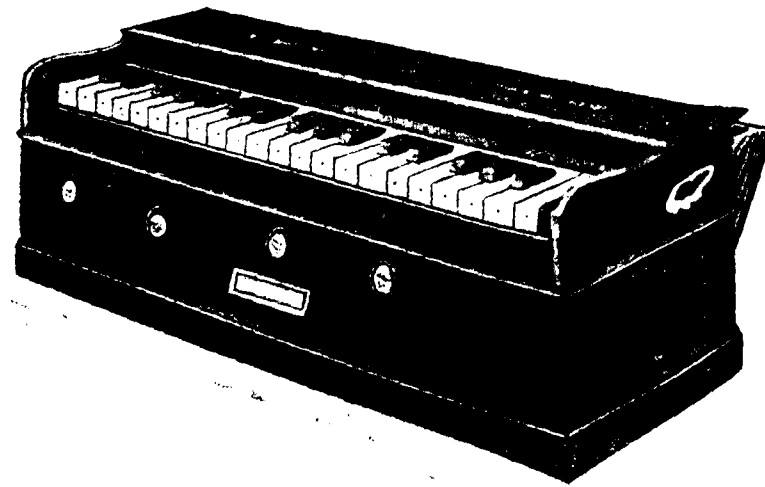
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