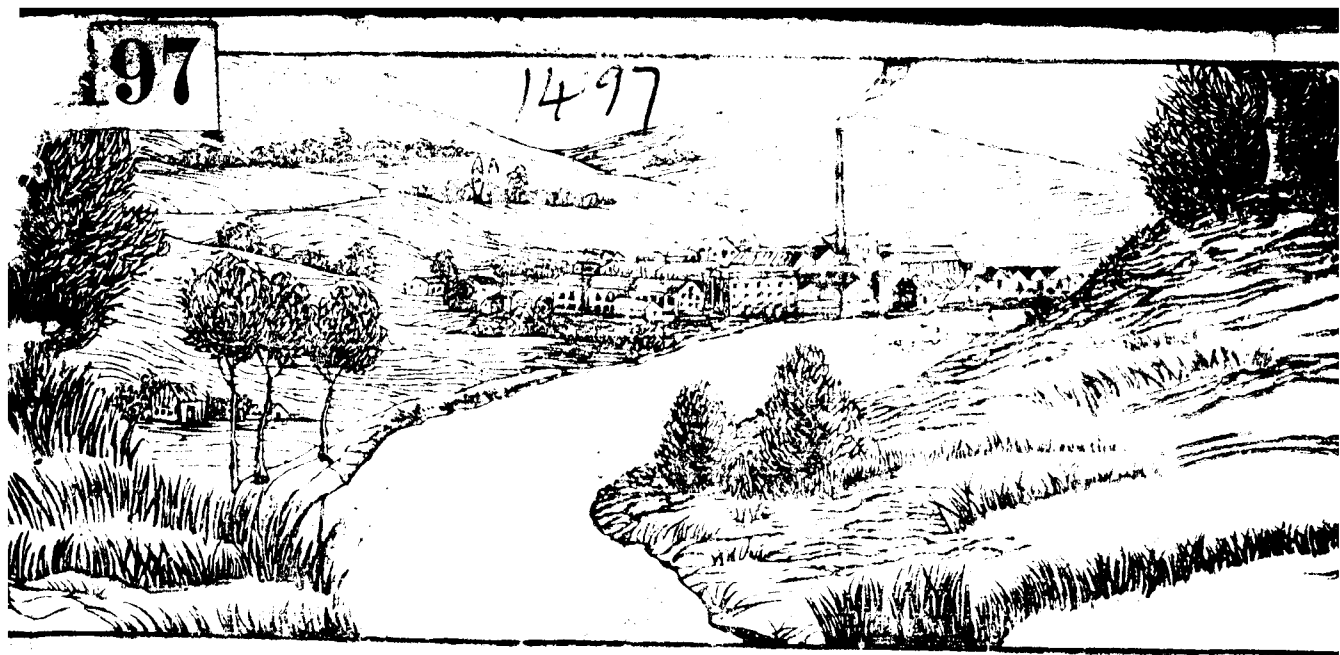


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VOL. 1

JULY - AUGUST 1934

NO. 4

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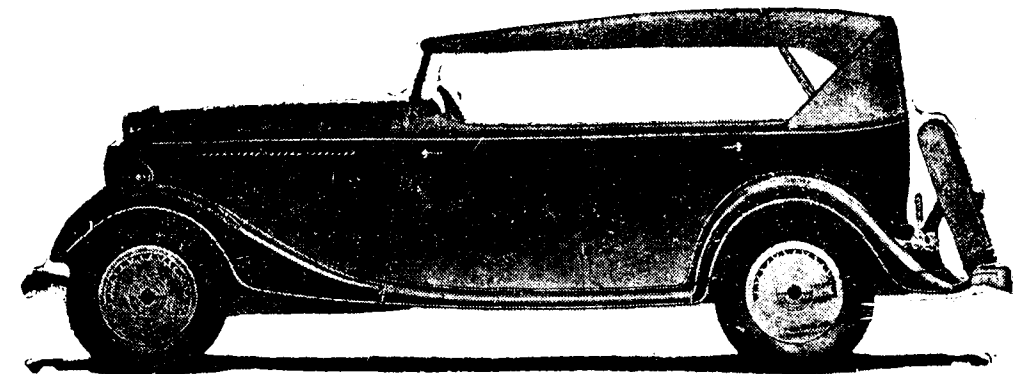
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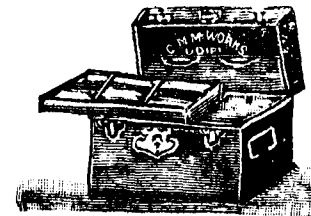
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MONTHLY MAGAZINE

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

VOL. I }

JULY- AUGUST 1934.

{ NO. 4

Editorial

The second and third issue of our journal has been received with wide-spread popularity, and it reflects much credit on the circulation which has been organised through the services of our efficient managing staff and agents in many parts of India. The contents have been read with great interest, and it is a matter of pleasure to us to review them in this issue. The article on 'The Golden Age of the Moghul Empire' has served to strengthen the interest in the history of India, which was sought to be created by our previous appreciation of 'Sivaji the Great Mahratta.' Readers have been impressed by our reflections on the life and brilliant work of Akbar. His striking personality reminds us of the heroes among the Greeks of Homer's time, on account of his singular personal dignity, beautiful physical strength, amiable manners, and all those great qualities that distinguished him in the

annals of Indian history. When we learn about his self-sacrificing spirit of love for his subjects, we are reminded of what Kingsley calls the 'perfection of heroism' and whatever side of his amiable character we may view, we find that he held fast throughout his memorable long career, to a high sense of honour, duty and virtue and was never false, mean or cruel. In all his aims and aspirations he strove to keep high ideals, such as marked him out to take his proud rank among the heroes in Indian history.

We have has reason to believe that the article on 'Supreme Power of Human Thoughts' has brought to light even to the ordinary reader, the significance of human thinking, the value and force of whatever we have thought, and the enduring effects of the products of the mind. The part played

by thoughts on ourselves and on our neighbours, has been dwelt upon in such a way as to ensure wholesome effects on readers, whose attention is particularly drawn to the existence of the subconscious mind, which Wordsworth suggests as revealing our real self. We do hope that our readers practice a little autosuggestion every morning and evening, and find out for themselves the very beneficial effects arising therefrom, and veritably enable them to control their surroundings, so as to ensure success just in accordance with their ideals.

In our first issue we had dwelt on the 'Principles of Criminal Law' which was aimed at introducing the subject of the study of crimes in an agreeable manner. The literature on 'Theft and Extortion' must have excited the curiosity of our numerous readers, whom we have reason to believe, will cultivate an interest in acquiring some knowledge of the criminal law of the land, a system that appeals as the soundest in the history of law in the world. We hope to be able to touch upon the study of all the important sections of the Indian Penal Code.

It has been our earnest wish to create a great interest in the study of the works of that great poet and dramatic artist Shakespeare, for it is perhaps only his genius alone that was able to show the mirror up to nature, in such vivid and impressive colours, that no one who claims to be blessed with any education, can ever dispense with a careful scholarship of his dramas, specially the tragedies. In our article on 'Atonement in Shakes-

peare's Othello,' we have made an attempt to depict how Shakespeare's varied personal experiences, his very refined nature, his knowledge of the complexity of the affairs of this world, found adequate expression in his immortal works, among whom his tragedies constitute conspicuous and outstanding marks of literary excellence, and a source of inspiration to develop character in the readers.

The idea in writing on medical literature is taken up to educate the layman into some practical knowledge of the science, that will stand in good stead in easily diagnosing and treating diseases. If only the valuable opportunities that are before us are availed of, we would be able to help ourselves in sickness in much greater measure than at present. Among other systems, we have, as of personal experience suggested a simple and easy study of Homoeopathic treatment of diseases. It has been known all the world over that Fr. Muller's Specifics, only obtainable at the Kankanady Poor Dispensary, have achieved most wonderful results. We can at once assure the readers of the supreme efficacy of the Specifics and earlier they verify what we have said about Homoeopathic Poor Dispensary by trying their invaluable medicines, the greater is our confidence that we have offered an important suggestion to the public. This system of treatment, particularly with Fr. Muller's Specifics really combines with it efficacy with absolute harmlessness, and quick results, with the least expense. The genuineness of medicines from the Mangalore Homoeopathic

Poor Dispensary has been the chief source of the remarkable progress of Fr. Muller's Institutions.

From what Messrs. Shah Company has been pleased to say in an unsolicited letter, our magazine has done its work brilliantly for all our advertisers from far and near.

The third issue met with a greater success and widespread popularity on account of the variety of articles of cultural and educational interest, and value. Our reference to the life of St. Francis Xavier has been read, with great interest by all classes of people, whose holy self-sacrificing life, can never fail to evoke the best and the noblest aspirations in the readers. The topic of 'Real Secret of Success' constitutes an interesting study of the conditions precedent to it, expressed in the simplest terms as being the result of 'Rhythm in life'. Likewise the 'History of the first Englishman' has its very curious fascination, as he was neither a soldier, merchant, but a saint, a teacher and a poet, who in the words of Mr. A. M. T. Jackson M. A. I. C. S. 'was the first of those interpreters between India and the West, of whom there are none too many.' Father Thomas Stephens has been considered as the greatest English poet in a foreign language, a valuable asset of the brilliant age of the celebrated Queen Elizabeth. Fr. Stephens selects poetry in preference to prose as the medium for popularising Christian truths, since most of the religious compositions of Hindus are in poetic form. 'Poetry fixes itself upon our

mind with greater effect than prose and is better calculated than prose to bring home to us the eternal verities of our existence. It is for this reason that the religious literature of the Hindus has such a deep hold upon their mind as much for its intrinsic merits.'

The article on 'Caste System' must have provided the readers with some serious thought provoking matter, and indeed has served to assess the proper value of the part played by the great family of Aryans in influencing the Indian Caste system. The subject of 'Spiritualism' which is engaging the attention of so many philosophers and thinkers of the times, has been so treated as to give the public the benefit of the leading shades of opinion, on that curious subject and principally calculated to warn everybody against the terrible dangers of consulting the supernatural agencies specially about future events.

So far as the 'Idioms in English language' are concerned, we have already pointed out the importance of carefully and systematically studying them, as the language itself is not foreign to Indians, for it comes as a valuable heritage from the great Aryan family, which has left such important traces in India. What is indispensable and productive of the best results, is to be able to 'think' in that language and think idiomatically, so that our expressions become spontaneously idiomatic which is the correct, forcible, vivid, tense and most expressive way of using the language.

The pages in 'Lighter Vein', are perused with great delight by our readers and the magazine is sought to be made as comprehensive as possible, so as to serve the best educational interests, from all points of view. We wish once again to thank our numerous readers and advertisers for their whole hearted co-operation in promoting the prospects of this valuable monthly journal and we cannot conclude better than by giving publicity to the beautiful review published by the "Konkani Dirven" a widely read newspaper of South Kanara.

'Educated India is the name of a new monthly magazine published in Mangalore, whose third number has

been sent to us for review. We are glad to find that it is *really educative unlike many others* whose contents betray the name. We find that the articles are unsigned and from a review published therein, we notice that it is done on purpose, so that the articles may be judged on their merits. *This magazine is suited for all communities and is good for all classes of people.* It deals with very useful topics—literary, legal, cosmopolitan subjects of general interest and utility, and even religious. Few journals in India are edited by ladies and this is one by Mrs. W. M. D'Souza its able editress. . . .'

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The Foundations of the British Empire in India

Students of history, who have read the thought provoking words of Burke would easily admit that Clive had settled the foundations of the British Empire in India. Whether as a soldier or statesman, he had distinguished himself and 'forded a deep water with an unknown bottom, and left a bridge for his successors over which the lame might hobble, and the blind might grope their way'. We are struck with admiration at his extraordinary energy and wonderful foresight. There was nothing, from the very beginning of his career, which he decided upon and did not carry out successfully with a remarkable strength of will. These qualities in him created a personal magnetism, that enabled him to command success and sway, where

others might have feared and failed. In the words of his old Commander Lawrence 'Clive was a man of an undaunted resolution, of a cool temper, and of a presence of mind which never left him in the greatest danger. It is but justly said that in him we have a clear epitome of the history of the English in India. He started as a merchant, became a soldier, and finally left his mark as a statesman of marvellous ability, which made Lord Macaulay say 'our island has scarcely ever produced a man more truly great, either in arms or in council.' His extraordinary success was due to his confidence—inspiring personality which was able to move great masses, to serve his ends, which placed him as a born leader of men,

and a glorious Commander of the Army, so that it made Pitt to go to the length of saying that Clive was a 'heaven born' General. He was able to diagnose a situation with ease and very quickly, and was quite sure of what he had to do, and with a firm decision he set about his work, which was well directed to attain his purpose, with such a mastery, that naturally evidences our whole hearted appreciation. His ambitious nature, his tireless efforts in translating into action what he conceived to be truly good for his country, his strength of decision, formed the corner stone of all his victories. He was not merely a preacher to his followers, but rather visibly impressed them with his ideas and schemes, calculated to lay the strongest possible foundations of the British Empire in India. That brilliant example given by Clive was worthy of being studiously followed by his successors, and to this day, he has not failed to influence and inspire the British by his immortal achievements in India.

Clive came into prominence after the Black Hole of Calcutta. There is no doubt that there is some truth in the atrocity of Sirajudhaula in imprisoning the English in the Black Hole of Calcutta. Had it not been so, it could not have aroused the bitter resentment and hatred of the English against the Nawab of Bengal, who was already unpopular with his own subjects. Admiral Watson and Clive effectually put him to flight and at that wellknown field of Plassey on June 23rd 1757, he was thoroughly defeated, and this victory marks a real landmark in the history of the British in India, as it is the starting

point of their Empire in India. It is interesting to follow the progress achieved by Clive, which step by step led to the building up of the British power in India.

After the terrible defeat of Sirajudhaula, Clive placed his Commander-in-chief Mir Jaffer upon the Viceregal throne at Murshidabad, when he obtained a patent of investiture from the Moghul Court at Delhi. As Lyall puts it 'by this sudden and violent revolution the English ascendancy became at once established in Bengal.' The East India Company obtained an extensive Zamindari round about Calcutta, with full landholders rights, which is now known as the District of the 24 Parganas. Thereafter the British began to develop a taste for territorial power in India. What reflects the highest credit upon Clive is in the way in which the English dominion was settled on a sure foundation, and the acquisition of the Diwani of Bengal was the first great step by the Company in establishing territorial supremacy. By virtue of this Diwani, the British, represented by the East India Company, got the right to collect and administer all the revenues of the territories conferred by Emperor Shah Alam, and the servants of the East India Company not only collected the revenues, but also managed the expenses of the Government from out of the same. The Company in return had only to pay a fixed sum to the Nawab of Bengal, and to the Emperor as well. In this way from the year 1765 the Nawab of Bengal ceased to be more than a mere name, and the whole administration fell in the hands of the Company. But still Clive was very

tactful in so far as made this administration popular by the creation of a kind of 'dual system' whereby though the East India Company, had become the real ruler, they were careful to incorporate native officers to assist in the Government as deputies, but the military power was absolutely in the hands of the English. As a matter of fact whatever Clive did was a blessing in disguise. The dual system of Government was responsible for some confusion, and as Kaye says 'they only made confusion more confounded and corruption more corrupt.' Power and responsibility did not go hand in hand and gave ample room for abuses and defects. It so transpired however, that had it not been for this confusion, the Company would not have been able to assume further and effective responsibility under Warren Hastings and Lord Cornwallis.

We get yet another piece of evidence of Clive's statesmanship in the Treaty of Allahabad in 1765 which also marks a landmark in Indian history. It is in the settlement with Oudh that we find one of the grandest of Clive's political acts, because Oudh which remained as a 'buffer state', only awaited its annexation by Lord Dalhousie on the very eve of Indian Mutiny. This was a great step in advance to establish the supremacy of the British over the three provinces of Bengal, Bihar and Orissa.

What might be considered to reflect the highest credit upon Clive, is in his attempt to purify the Company's service by prohibiting corruption, and by guaranteeing a reasonable pay for

honest service. The Company's servants had yielded to temptations, for want of proper restraints. Lyall says 'some of them lost all sense of honour, justice, and integrity and they plundered like the Moghuls, though in a more systematic and business like fashion'. The eager pursuit of wealth and its easy acquisition had blunted their conscience and produced general insubordination. When Clive saw this state of affairs in 1765, he was struck with surprise and was afraid whether the foundations secured by the victory at Plassey, would totter down under the curse of the pursuit after illicit gains and widespread corruption. That's why there was no other alternative but to raise the salary of the public servants, to lead them in the path of honesty, a principle that has been well appreciated by British statesmen. Without exaggeration, we cannot fail to render unto this great British hero all the praise that is due; and the underlying principles of all his reforms, which went step by step to ensure a solid foundation of the British Empire in India, have been closely followed up by his successors, to guide them in the administration of this country. With the cool disposition of a Marlborough; with the daring and magnetic influence of a Napoleon, with his genius shining brilliantly in his civil and above all military career, Clive created such a memorable record that he will always remain as an outstanding hero, with all that was great as a soldier and a statesman, richly deserving to live long with the interesting annals of British Indian history, relating to the foundations of the British Empire in India.

Insurance Business in India

Insurance in India has been making remarkable progress, and it is necessary for the public to have some clear ideas about the chief features of its organization, its benefits and the several kinds, prevailing at present. Our country was very slow in giving any encouragement to Insurance, before the 19th century, and even afterwards people feared to invest their money in it, for want of faith in the newly formed companies. The progress at present is nowhere, when compared to what they have achieved in the United Kingdom, the Dominions, or in the Colonies. It is a satisfaction to see, that popular consciousness is rising day by day, in favour of Insurance in India, and in favour of Indian companies in the first instance. This shows that people have realised and appreciated the manifold advantages conferred by Insurance, and much credit is due in this direction, to the old standing companies. We have no doubt, that this progressive condition, could not exist, without efficient and economic management by Indian Companies, which have become real competitors of the foreign ones, that had the monopoly of the business for years and years in India.

It may be of interest to observe, that the companies that have survived today, have profitted by the sad experiences of others, who failed and left the field. Our companies at present are as efficiently managed as the best

European or Colonial companies. Besides, the Government of India, is supervising the progress of the companies, carefully, with the result that we have today not only the Provident Insurance Societies Act of 1912, but also the Life Assurance Companies Act of 1928. *It would be wise, not to have any thing to do with Companies that are not registered under the Life Assurance Companies Act of 1928.* The 'essential difference, between a Life Assurance Company and a Provident Insurance Society, is that the Company is subject to the Life Act, if under assurances payable at death, or on survival of any one life, it undertakes either to pay sums which in the aggregate exceed Rs. 500, or to receive premiums which in the aggregate exceed Rs. 25/- in any one year, where the period for which the premiums are payable, is not limited, or which exceed Rs. 250/- altogether, where such period is limited. If, as may happen, the sum assured payable at death is not fixed but may in certain contingencies exceed Rs 500|- the Society is subject to Life Assurance Companies Act.'

The Government Actuary has remarked that while Indian Companies now mostly transact Life Assurance business, on sound principles, still, there are some others which carry on business on the 'dividing plan,' under which the sum assured is not fixed, but depends on the division of a portion of each year's premium income,



amongst the claims arising in that year. There is a very grave defect, in this system of business, in so far as all the policy-holders in each class are charged the same rate of premium of subscription, irrespective of their age on admission, ranging from 18 to 60 years. *'Business of this nature is not only unsound but is apt to lead itself to the practice of fraud on the part of the policy-holders, and agents, and later on by the Company. It has been declared to be the curse of Insurance enterprise in India.'* The Government Actuary believes that the few new companies that have taken up dividing Insurance business, will before long come to grief, realise their mistake and then stop issuing policies on the dividing plan and eventually wind up the whole concern.

He also sends a note of severe warning against companies, which conduct their business at a dangerously high cost, and desires public opinion to express its opposition immediately against it, because there is a grave risk, of the expenditure being put through the revenue accounts as outgo, but at the same time may be shown amongst the assets in the balance sheet as capital outlay. Whenever defects are covered up by the paid up capital, only to prove solvency, there is absolutely no chance for the payment of bonus or dividend, and it is indeed a sign of inherent weakness, if for this purpose, the company were to call up further capital.

The Government Actuary has not been quite satisfied with the constitution of some of the Insurance companies. He is not even in favour of too many of them. He states that 'with

the exception of the few oldest companies, which have been transacting business for over thirty years, a large number of companies of over ten years standing have not been able to pay any dividend to their shareholders.' There is absolutely no doubt that most of the companies, under twenty years standing are still in a struggling state, and hence mere multiplicity of companies may not show any index of real progress in Insurance business. It may be noted that about fifty companies have been started during the last four years. What is important for the insuring public is to compare the subscribed capital with what is spent, in preliminary and organization expenses, from the paid up capital.

The total assets of the Indian companies amount to 29 crores. The total assets of non-Indian companies in India amount to 37½ crores, and the bulk of 37½ crores, to the extent of 32 crores form the Indian assets of companies constituted in the United Kingdom and 5½ crores, in those of the Dominions and Colonies.

Some Indian Life Offices have extended their operations in British East Africa and in the Near East. Indian companies which transact a substantial amount of Fire or Marine Insurance have also begun to operate outside India, and had nearly a crore of rupees in 1931 from business. Insurance in other spheres, than life, was entirely in the hands of non-Indian companies, but since lately, about half a dozen Indian companies, are responsible for undertaking this branch, and it is to

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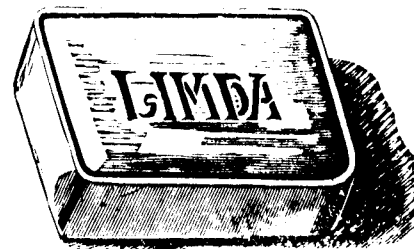
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their credit that they have successfully managed it.

We are happy to hear, that existing Legislation will be amended and a new Bill will be introduced by the Government of India for a better supervision over the affairs of Life

Assurance companies in India. One of the amendments likely to be adopted, will be with regard to certain matters, such as the removal of discrimination, as between Indian and non-Indian companies, so far as the submission of the respective business figures, for official inspection is concerned.

Elephantiasis

There are certain round worms that live in the lymph glands in the human system, and when they block the lymph channels, the affected parts swell causing the disease, known as Elephantiasis, which may be principally found in the legs, but also in the arms or private parts. Another disease that is associated with the round worms, is Chyluria, and the patient passes thick, white urine, while we find swelling in various parts of the body, specially in the groin, with the presence of fever for a few days, and is also attended with pain and swelling of the leg or arm. Some other diseases that may be associated with the worms are, Hydrocele, Orchitis and Synovitis or swelling of the joints. 'Filariæ' is the name of these worms and the group of diseases including Elephantiasis, is called 'Filariasis'

We find this disease in India; West Indies, Fiji etc., and in India it is very frequently seen in the Malabar Coast, and in certain parts of Madras City, specially in Saidapet. In Bombay and Bengal, it is not so common. The disease prevails mostly along or near the coast, and in hot damp climates. It

may not exist in dry places in the interior.

When first a patient is affected by 'Filariasis' he or she may scarcely feel it. One of the apparent symptoms is fever, which has distinctive characteristics. Though the fever is accompanied by shivering and pain, it is different from an attack of malaria. But soon afterwards swelling in some part of the lymphatic system, principally in the groin, or in the leg or arm will appear. The pain may be either all over the body or confined to the loins. The patient may frequently vomit. But the temperature will not go high, and the fever may subside after two or three days. This fever comes on again and again, leaving the lymphatic glands a little larger, and swelling in the affected parts gradually increases until the patient has fully developed Elephantiasis.

In trying to find out 'Filariasis' the blood must be examined at night, under a microscope, for the presence of the little worms called 'microfilarine', and they appear in the blood only at night. The clinical features and pathology of the disease; its

treatment and prevention, is very interesting and worth being studied. The microfilariæ may be present in enormous numbers, even to the extent of 100, and sometimes more being found in a single drop of blood. In later stages when Elephantiasis is fully developed, these worms manifest themselves by causing much inflammation in the tissues, in which they exist and when this condition attacks the patient, the young worms are no longer able to reach the blood. During the day these worms live in the blood vessels of the internal organs, mainly the lungs.

It is generally believed that Elephantiasis causes little harm to the persons affected. This is true to a great extent, and it is a fact that people do not die of its immediate effects, as they die of plague or cholera. People may not even feel a sense of severe indisposition. But it can be said, that when the disease is well developed, it will cause very great disability, and thus prove a heavy handicap in life. Of course the distress caused by its unsightliness is indeed quite severe.

So far as the spread of the disease is concerned, they believe that at least in the Madras Presidency it has something to do with water. But it is the well water, that they suspect. As a matter of fact the introduction of piped water-supply, or shutting up of certain wells, has produced beneficial results. From a strict scientific point of view, there is a no real evidence that the disease is directly conveyed in drinking water. The fact is that

mosquitoes transfer the disease from one person to another, in the same way as in malarial fever. If therefore the supply of water is kept as pure as possible, and bad water is allowed to be drained away, the less is the tendency for mosquitoes to develop in number and thus reduces the spread of the disease.

The microfilariæ develop themselves inside the mosquito, after it has taken in, the worms, while feeding on the blood of an infected person. After 12 to 20 days during which they happen to live in the chest of the mosquito, they come to the mouth, and as it bites, it conveys the germs of this disease. The part played by the mosquito in 'Filariasis' was first discovered in 1879, long before it was known that mosquitoes had anything to do with malaria.

It is most unfortunate, that medical science has no proper drug, for the treatment of this disease. All that can be attempted with any measure of success is, to control filarial fever or to reduce the development of the disease, by advising the patient to leave the affected area. When there is fever one should stay in bed. Hot fomentations should be applied to any painful and inflamed glands, such as those of the groin. The patient will get some relief by elevating the painful limb on some pillows, and by taking rest and refraining from moving about much, for a few days after the fever. *When Elephantiasis has positively developed in a leg or so, there is scarcely any hope that any medicine taken by the mouth will be of any use.* In early stages or mild

cases, some substantial benefit may be derived by taking perfect rest, elevating the limbs, and wearing bandages or putties when walking about, but great care should be taken while applying these, and as far as possible the services of a medical officer may be taken. Vaccines have been effective to some extent to increase the patient's resistance to the micro-organisms of inflammation. It has been found necessary to resort to surgical aid in advanced cases.

There is no doubt that the prevention of the disease is largely a question of antimosquito measures, and as such the breeding places of mosquitoes must be controlled. For this reason the wells must be properly constructed and protected. Collections of waste water should be drained, wherever possible, and the receptacles about houses should be very clean. *Where drainage is not practicable, these receptacles may be oiled with crude oil every week or ten days when mosquitoes will not develop in them.* All efforts in reducing the mosquito pest, is valuable for other diseases as well, specially malaria, and hence it is the duty of every Municipality, as also of the public to co-operate in controlling the spread of the disease. For personal protection, a mosquito curtain is necessary, or in its absence, substances known to be mosquito repellants may be rubbed on our body, specially those parts that are exposed. Such substances are *Citronella Oil, a mixture of Benzene and Turpentine etc.* Their effect however does not last long and hence they are not

to be relied upon in resisting mosquito bites. The best way would be for the people not to live in the locality known to be heavily infected. A patient in the early stages would be well advised to prevent its further development, by going to live in a place which is free from the disease. Many cases have been noticed, where the development of Elephantiasis of the leg has been effectively controlled in this way, and even entirely stopped, but in any case the swelling which has already developed cannot easily disappear.

The disease is at present the subject of investigation and research in India, as well as in other parts of the world. Among Fr. Muller's world famous Specifics, No. 1 and No. 22 would be useful in treating the disease. Messrs. K. Vittal Rao & Sons, Chemists, Mangalore, also undertake to successfully treat Elephantiasis. We are inclined to believe that Dr. C. Kuttappa Vydyar of 'The Kerala Vydyashrama', Kandath Palli Street, (near Car Street) Mangalore, has an efficacious remedy known as 'Vrdhisamhari Tailam' for Elephantiasis, Hydrocele, etc., at a little cost of as. 12 an ounce-only. If any of our readers have heard of cases successfully treated by the medical agencies mentioned above, we should be happy to learn about it.

We feel sure, from the high reputation of the treatment offered by The Carnatic Ayurvedic Medical Hall near Car Street, for Elephantiasis, etc., patients will be well advised to give a trial with perfect confidence.



The Field of Friends

No doubt that one of the most important sources of earthly happiness, lies in forming enduring friendships, such "as their adoption tried, you'd grapple them to your hearts with hooks of steel." Then alone you would feel nothing wanting in life, commanding contentment that leaves its mark on our physical, mental, and moral well-being. It will strengthen our hopes, create energy, develop power for work, and inspire us with self confidence. True friendships have been responsible, for the acquisition of the greatest successes and honour in life. The superior exhilaration of spirits, born of our attachment to a worthy friend; the sense of a peculiar security against the trials and crosses of this world; the perfect relief over torments and anxieties of life; makes friendship, the cornerstone in our welfare, and leads us to value it more than even the hidden treasures of the deep blue. Its indefinable charm is felt in the innermost recesses of the soul; its capacity to enkindle bliss in our hearts makes its spell attractive beyond description; it is an invaluable "link divine" that serves to bind one another in an everlasting union; it is the highest privilege of human kind; the source of perennial and unalloyed joy; visible and indisputable mark of our real worth; and the secret of our greatest, purest and never changing happiness.

Friends are more easily lost than won, which is a sad feature in the

experience of many. Our education ought to help us, not merely to cultivate good friendship, but also to maintain and continue the same under the most trying circumstances. Self love may come in the way, of the true natural growth of the beautiful alliances formed between friends, and once the tender feelings of a dear friend are wantonly hurt, the wound itself will take time to heal, nay, the scar will never disappear. The true test of this wholesome relationship, lies in the degree of self-sacrifice practiced willingly, coupled with a sense of forbearance and patience.

We, as human beings, are necessarily imperfect, short of temper, and stubborn withal. But the call of friendship demands a perfect control over ourselves; a willingness towards reconciliation; earnestness to exercise self restraint; for in this way we shall be enabled to realise its inestimable value, specially in our hours of need and suffering. Really friendship can run its course smoothly, when it is strengthened by a sense of *selflessness*, and is developed as a holy feeling, so worthy of man and woman. He who is unfortunately void of love for another, cannot be, ever a friend to anyone, and his selfish, isolated, unnatural existence, makes him useless to society, to which however he is under obligations, as one of its members. Selfish people are perhaps

the greatest sinners, deserving of the highest chastisement from God and man. Even animals such as dogs, give us wonderful examples of sincere attachment, and in view of their superiority in this direction, the selfish man ought to bow down his head with a sense of utter shame, on account of his highly reproachable way of living. There are indeed such beings, in modern times, perhaps influenced by the highly materialistic civilisation, that makes a man more a machine, than a thinking national being.

On the contrary, we feel a peculiar satisfaction to hear in history, instances of sincere, devoted, lifelong, lasting friendships, that were embodiments of the virtues that served to augment the happiness of one another. They were people who realised their responsibilities as much as they enjoyed their privileges, and while performing their duties, they had the common sense to develop a sympathetic and serviceable nature, so that they manifested a yearning to develop the taste for fine and kindly feelings, that drew them towards others, and thus became immortal models of friendship. Such examples we have, in Damon and Pythias, David and Jonathan, Pelopidas and Epaminondas, who were prepared to lay down their lives for one another. Unless such, be the true aim of our association with our friends, it is not worth being called by any endearing

term at all, for it will prove to be hollow and deceiving, creating eventually greater harm and uneasiness, than if it were without it. Generous and unselfish we have to be, for then friendship will prove to be the outcome of a natural instinct, perhaps as strong in man, as in the case of married love, maternal fondness, or parental attachment. It ought to be an easy affinity between two beings in close union through a friendly tie, in such measure, that one lives for the other, more than for oneself, and invites a common concern in weal and woe.

Needless it would be to affirm, that not a single human being can really be without a friend, apart from his relations. He is one, whose affection is far different, far stronger, far more lasting, than of those who are connected with us by blood. Value of friendship is immeasurable, its acquisition is an art, and its loss is irreparable. According to the serious minded and refined thinker Goldsmith, it is the 'assuager of pain' and 'the sweetener of life.' There is a sense of love in friendship, that brings a veritable charm in our existence, and by the manner in which our friends share our joys and griefs, it makes our life worth living. The Sanskrit writers would therefore have it, that the only factors that safeguard earthly happiness, arise from the delights of poetry, and from the pleasures of true, enduring and noble friendship.



Prosecution for Adultery

The complaints under Section 497 and 498 of the Indian Penal Code, for Adultery or Enticing away of a married woman, will not be admitted in any Court of law, except upon the complaint made by the husband of the woman, or in his absence by some person who had the care of such a woman, on his behalf at the time when such offence was committed, under section 199 of the Criminal Procedure Code. But if such husband is under the age of eighteen years, or an idiot, or lunatic, or is from sickness, infirmity, or absence which is unavoidable, unable to make a complaint, some other person, for example, one who had the care of such a woman, may make a complaint on his behalf, provide, that the Court allows it. Under these circumstances, if the person applying for leave is not the guardian appointed or declared by competent authority, notice will have to be given to such guardian if any, and the Court shall before granting the application hear any objection which such guardian may wish to make.

The offence under Section 497 I.P.C. deals with Adultery, while the offence under Section 498 deals with the offence of Enticing away or detaining a married woman with any intention that amounts to an offence under the criminal law. The complaint contemplated under these Sections is not merely an information given to the Police,

nor merely the report of a Police Officer, but includes not only a written complaint, but also the examination of the complainant, before the Court can order the issue of process against the accused.

The Section 199 Criminal Procedure Code, was designed to safeguard the privileges and rights of a husband. But if he is not worth his name, the guardian will be entitled to protect the interests of the parties, and this has been the aim of the Legislature. Both the wife and the husband are affected by the offence of adultery, in so far as it defeats the ends of conjugal relationship. The Legislature is concerned with as much of the public policy, as with individual grievances. The law of the land is entitled to interfere when the sacred relationship in marriage is attempted to be damaged by the conduct of a third party. But the right to complain vests only with the husband or the guardian, because others cannot possibly claim to have, that extent of interest which only the husband or the guardian ought to have, in any civilised society. The rights of the husband or the guardian are so specific and strong, that even where in a Government prosecution for rape, the accused manages to escape conviction, he cannot be charged for adultery, unless the complaint comes from the husband or the guardian, in writing to a Magistrate, with a view to his

taking action. If the husband merely appears as a witness in criminal proceedings for rape, against his wife, he cannot be said to be a complainant under Section 497 I. P. C. for adultery, against his wife. Whenever a husband charges the accused with any offence, he must be careful, to ascertain, whether it is merely kidnapping, abduction, enticing away a married woman or adultery. *The Court will not be concerned with anything else but the exact nature of the complaint*, though from evidence it may appear otherwise, except when the complaint is under Section 366 I. P. C. the accused may be convicted under Section 498 I. P. C. which is a minor offence. If the complaints were for theft of some property by the wife and that she was assisted by another to go away with it, a conviction for enticing away a married woman will not lie, because there is no complaint to that effect by the husband. But if the offence is house-trespass with a view to commit an offence which may be adultery, the Police can take cognizance of it, and no complaint by the husband would be necessary.

Hence as long as the wife is under the protection and the custody of the husband, no one, whether he be the father, brother, uncle or anyone else can institute a complaint for adultery or enticing away of a married woman. But if it should happen that the husband had left the care of the wife to another, that fact will help the temporary guardian to act under the provisions of Section 199, Criminal Procedure Code. It must be carefully noted however that the law only contem-

plates that the prosecution should be launched by the husband, and does not concern itself whether the husband survives up to the final disposal of the complaint or not. The death of the husband will not necessarily put an end to the prosecution for adultery, or enticing away of a married woman, which was instituted by him or the guardian of the woman as the case may be, when they were alive.

The marriage tie must subsist at the time of the complaint, and should there have been any dissolution of it, there is no power for the husband to complain at all. If the husband had divorced his wife, and the guardian files any complaint under Section 497 or 498, no conviction can lie, of the accused, but if the husband has merely deserted his wife, he can still claim the right to complain for adultery or enticing away a married woman.

If the complaint is dismissed as having been filed by a relation, and not the husband, the accused can still be prosecuted by the husband himself again, and the fact that the accused was acquitted on the technical ground that the husband had not complained, will not give the accused a safety against the legal consequences.

These complaints under Section 497 and Section 498 are placed slightly on a different level from other crimes, where on mere information, which the Police *need not reveal*, they can place a charge sheet and prosecute the accused. The presumption is that it is only the husband that should be concerned with the protection of his conjugal rights.

with the result that the High Court of N. W. P. has directed that cases under Section 497 and 498 I. P. C. ought to be registered as private complaints even in regard to the case titles. The Courts however take a serious view when once the husband has complained

for adultery or enticing away of a married woman, and the court would be reluctant to discharge the accused, and may not do so legally, if the husband were to collude with the accused and attempt to withdraw the prosecution for adultery, because that will never satisfy the ends of justice.

Idioms in English Language

TO BE POSTED UP:—When a person knows any subject thoroughly well, we make use of this phrase, and if we do not refer to any subject particularly, we mean that he is very well informed generally.

Ex.—Rama Rao has not passed his matriculation examination, but it is a surprise to see *how well he is posted up*;

TO BE A NOBODY:—An ordinary person without any respectable family connections, who is of no importance to society, and who does not command any good position in life, is called a nobody.

Ex.—We don't generally take notice of a *nobody*.

TO BE NO MORE:—This phrase is used of persons who are dead or of a thing that exists no longer.

Ex.—We think of our friends who are no more, with affectionate sentiments.

TO BE AN AUTHORITY:—When a person is a complete master of a subject, and his opinion commands great respect, or may be held as final on any doubtful subject or question, is said to be an authority on that subject.

Ex.—Dr. Santos has performed wonderful operations, and may be justly considered *an authority on Midwifery*.

TO COME TO LIGHT:—This expression is used when a thing comes to be known publicly.

Ex.—The Criminal Investigation Department officers *bring many a criminal conspiracy to light*.

TO CUT A FIGURE:—He cuts a figure who attracts notice and admiration of others, by acting an important part well. There is however an element of vainglory in such a person, and hence like the expression 'to cut a dash' which means that one makes a vain show 'to cut a figure' is not used without a slight contemptuousness.

Ex.—Mr. Mendes *tried to cut a figure* during the Conference, and it was interesting to see him extremely busy, though he was only a delegate.

TO KEEP HOUSE:—Some people are so absorbed in work, as in the case of bachelors in some good position, that they arrange with somebody to keep house for them, and thus manage to provide for their comforts at home.

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JAMES:—To purchase books etc. for our boys and for myself as I am now promoted to VI Form. I'm going to K. BOJA RAO & CO., I will see you after my return.

RAMA RAO:—But then why not go to the nearest book seller?

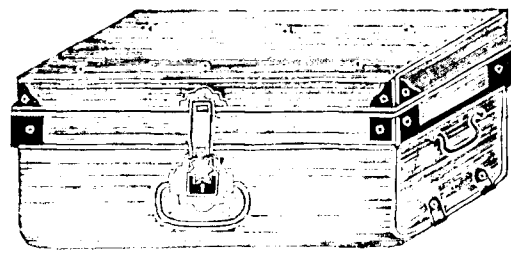
JAMES:—No, they are the cheapest and most accommodating. I'm fond of them alone.

RAMA RAO:—I see!—It's good that you have introduced me to them—Please give their full-address. I have a lot of books, stationery etc. to buy for our youngsters.

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EDUCATED INDIA

113

Ex.—Mr. Rossie is happy, inspite
of his heavy work and though he is a
bachelor, because he has arranged with
Mrs. Dovelton to keep house for him.

TO KEEP A PERSON IN THE
DARK:—When we do not want to
reveal anything to another, we keep
him in the dark about it.

Ex.—Children should not keep their
parents in the dark about their progress
at school.

TO LAY ONE UNDER AN OBLI-
GATION:—This phrase is used when
we have made another, quite indebted
to us, as a result of a favour done
to him.

Ex.—We ought to try and avoid being
laid under an obligation to another but
few have fully succeeded in doing it.

TO TAKE TO ONE'S HEELS:—
We use this expression when we speak
of a person who runs away generally
very fast, when he is not willing
to stay, lest he should get into trouble.

Ex.—The policeman could not
catch the thief who took to his heels after
escaping from his custody.

TO TAKE PART IN:—Whenever a
person joins in doing a certain thing,
we say that he takes part in it.

Ex.—They who take part in an offence,
are equally guilty, with those who are
present at the time the crime is com-
mitted.

TO HIT THE PUBLIC TASTE:—
Whenever anything is done so as to
receive public appreciation, because it
agrees with public taste, we say that
it hits the public taste.

Ex.—Cinemas that show films that
hit the public taste, are well patronized

TO LOSE ONE'S HEAD:—A person
is said to lose his head, when he be-
comes excited, and is unable to exer-
cise his reason or judge properly, with
the result that he commits mistakes
by acting rashly and in haste.

Ex.—If you lose your head over
trifles, you will find it hard to face
great difficulties in life.

TO LIVE FAST:—This phrase is
used when applied to people who are
over indulgent to themselves, and at-
tempt to satisfy every kind of appetite,
and taste of a dissipated kind of exis-
tence.

Ex.—He who lives fast is sure to
come to grief, for he will soon be de-
prived of his health and wealth.

TO TAKE A THING TO HEART:—
Whenever a person is very deeply affec-
ted by anything, so that he thinks seri-
ously about it, and is visibly moved by
it, we say that he has taken it to heart.

Ex.—The child took his mother's
death to heart, and when he began to
sadly pine away, it drew the sympathy
of everyone around.

TO CUT THE GORDIAN KNOT:—
The following is from Wester's Diction-
ary.

The Gordian knot was tied by
Gordians, a king of Phrygia in the
Thong which connected the pole of his
chariot to the yoke, and which was so
intricate that there was no finding
where it began or ended. An oracle
declared that he who should untie this
knot should be master of Asia. Alex-
ander the Great, fearing that his inabi-
lity to untie it, would prove an ill-

augury, cut it asunder with his sword. Hence a Gordian Knot is an inextricable difficulty, and to cut the Gordian Knot is to remove a difficulty, by bold and unusual measures.

The phrase is also used when an unexpected set of circumstances solves a certain tremendous difficulty.

Ex.—He who ventures to cut the Gordian Knot suddenly may not always command success.

TO DO ONE'S BEST;—We do our best when we try to do all that lies in our power to achieve the object we have in view.

Ex.—Robert did his best to be acknowledged as the best sportsman in the town and succeeded.

TO KEEP A GOOD TABLE;—When a boarding house provides regularly food of very good quality, we say that they keep a good table; so also when a man entertains his guests extremely liberally, we say that he keeps a good table.

Ex.—European boarding houses generally keep a good table and some of our Indian hotels in the town are keeping a high reputation in this direction.

Co-operative Societies in Mysore

Though published late, the report of the Co-operative Societies in Mysore touches some portions of exceptional interest. The absence of much marked improvement in the condition of Societies, has been attempted to be explained. The economic depression has retarded the progress, but it is not the only or all powerful factor that determines the welfare of the Societies. The Co-operative Societies are meant to relieve depression. While some of the Societies are showing marked progress, others are fit to be closed down. The economic conditions are almost alike all over, but their effects are seen on certain Societies more than on others. It is inefficient, bad administration and want of sufficient resourcefulness that is mainly

responsible for such consequences. A Special Commission should be appointed by Government for ascertaining the causes clearly, of the unsatisfactory state of the Societies without delay. Much of the present disappointment would then disappear, as a result of prompt remedies applied to cure the defects in the existing state of the Societies. In solving the problem of 'Overdue loans', the efforts of officers concerned, are belated and much energy is wasted. When applications come up for loans, a careful study must be made regarding the necessity to grant the same, and certain precautions ought to be taken to see that loans applied for, are utilised for the purpose stated in the applications. One of the methods of controlling the proper use of the loans would be to grant,

as far as possible, the loan in instalments, and as each instalment is used for the specific purpose, further payments should be made. The question of adequate security could be never over-emphasized, and if this point is observed, it would never be difficult to collect a debt from a borrower propped up by his sureties. The trouble arises in granting loans carelessly, perhaps due to influence or other regrettable causes and thus place the Society in a fix. The Co-operative Societies should be very vigilant about their responsibilities to the shareholders. The economic principle of having 'an eye to the future' applies as well to Societies as to individuals.

Though the civic and social activities of the Societies in Mysore may claim to be unique, the march of progress cannot be said to be good when compared with progress in the working of the Societies in British India. Attempts should be made to strengthen the Societies that are working well, by all the means available and extend their benefits to less favourable areas, so that they may have a vast and yet well managed jurisdiction. The largeness in the number of Societies is not always the proper indication of the progress of the Co-operative movement in the State. To start a Society, and then close its doors destroys the sympathy of the citizens towards the Co-operative movement. In Societies of unquestionable credit and importance there is certainly a safety, which would invite a large number of shareholders and the work

would proceed most smoothly and successfully. Increase in the membership as is reported in the year 1931-32 i. e. 1,37,615 increased to 1,42,715 is not at all by itself an index of progress. The mentality of the borrowing public should be carefully studied. The qualification to be a member should be scrutinized and merely if some members stand sureties for one another, it need not drive the Society to consider a loan application with favour. The fact should be remembered that the financial condition of the members undergoes an evolution, even after he has become a member. One acid test of the bona fides of an applicant to be a member, lies in observing how long after he is enrolled, he presents an application for a loan. If suspicion arises, it is better for the Society to postpone such applications till security and the capacity for regular repayment of the loan is beyond any doubt. Thus the bad condition of the Society will gradually disappear.

Sometimes the progress of the Co-operative movement can never be measured by the increase in the working capital. Unless with greater capital, better administration goes hand in hand, it would only serve as a temptation to run greater risks and impede progress in this way. The rate of interest on lending and borrowing appears to keep up with the exigencies of the occasions. It is of interest to note that the amount of deposits received from all classes of Societies during the year has increased to Rs. 121,01,056 from Rs. 112,14,690 the previous year, but that Rs. 110,50,516 was

withdrawn as against 99,52,162 of the previous year. But the fact that in spite of the deposits by individuals held at the end of the year by all the Societies was 83,53,396 as against Rs. 80,31,391 the previous year, the total amount of loans issued during the year to individual members was Rs. 102,65,537 as against Rs. 118,56,997 during the previous year, shows clearly that greater care and scrutiny prevails over the granting of loans.

The purposes for which loans are granted should be laudable ones. We hope the severe contraction in the matter of granting loans for productive purposes, will yield place to an appreciable improvement. Because Agricultural purposes are certainly to be given as much encouragement as possible, having, in view, the vast uncultivated areas throughout the Mysore State, specially in Kadur District, full of resources and promise, provided capital and industry combine to ensure success. We may record here that the Mysore Provincial Co-operative Apex Bank is said to continue to maintain a satisfactory rate of progress, as the Bank deals mainly with agricultural classes. By reason of its administration and devotedness to the objects for which it exists, it claims to have been able to conquer the economic depression. So also is it gratifying to note that the Bangalore Central Co-operative Bank Ltd., is said to be working on sound lines with a financially good position. It is high time that this Bank reduces its rate of interest. Every effort should be made by the Bank to

find suitable prices of properties taken over in possession, as that would secure the discharge of the liabilities to the Bank in full. The present system of acquiring properties is a burden which should be avoided.

The working of the District Central Banks is rather a disappointment, and immediate attention should be given to either mend or end them, as in the case of Federal Co-operative Banking Unions which are going to be wound up before long.

The policy adopted in the case of Agricultural Societies, appears to be certainly good, and the fact that membership and working capital is increasing is a very good sign, and out of 1744 agricultural Societies 1623 are Credit Institutions. The sale Societies have a great future before them, and the policy of the Apex Bank granting the necessary cash credits to these Societies should be encouraged. The necessity of a very strong Directorate cannot be over emphasized. The Government would do well in giving an appreciable measure of encouragement to these Societies and the existence of a powerful Central Institution should not be merely a dream but a fact before long. Thus will the Mysore products like Cardamom, Cotton, Areca, etc. find the best market and enable the producers to get the best out of the soil, and earn a decent measure of profit. The supply Societies will effect sale of Agricultural implements, seeds and manures. 265 Credit Societies have undertaken agricultural work and sold seeds, manures, implements etc., and

but for the low value of agricultural produce, the progress would have been still better. The Grain Banks may as well disappear, as the cost of maintaining them at this time would be rather too heavy and the economic principle of 'Marginal Utility' would advise them to be a thing of the past. The bulk of Non-Agricultural Societies are Credit and Stores Societies, working in the centres of Bangalore and Mysore and the several District and Taluk Headquarters and labour centres of the State and the Weavers, Sericultural and other Artisan Societies come under this class. It is a sign of progress to note that the Credit and Stores Institutions are said to be very strong in respect of their finance, and that their management is generally sound and efficient. They are, it would appear well patronised by even the learned public.

During the year there were 16 Co-operative Societies exclusively for the benefit of ladies. There is no doubt that these Societies should not merely be thrift and banking institutions, but they should immediately tackle the problem of home and cottage industry, and serve as selling agents for the products of home industry. There were 19 Societies for the benefit of students started chiefly in the High Schools and Colleges of the State. The Societies undertake the purchase and sale of second-hand books and other articles.

There was good progress in the Chikmagalur High School Students' Society, and Engineering College Co-operative Society. It is but meet, that the Department of Public Instruction should co-operate in making these Societies a great success. The students who will be the citizens to-morrow, should be trained well in the principles of thrift, mutual help and co-operative work. With the exception of the Yedatore New Town Extension House Building Co-operative Society, all others are doing practically no effective work. Finance at reasonable rate of interest would be a valuable help towards realising the all important object of the existence of the Society. The Government would do well to develop house building on a large scale, and all that could be possibly done should never be neglected, as the masses are very backward in this State which claims to be a 'Model one' in India.

The land mortgage banks are reported to have made rapid progress during the year. The 15 land mortgage Societies have got themselves affiliated with the land Mortgage Bank. The Depressed Classes are not made to sufficiently avail themselves of the facilities, for grant of lands, and finance to bring them under cultivation. This is due to want of sufficient interest taken by the Municipalities to educate them into their privileges and the necessity to live better lives.

With regard to litigation, 2,751 suits of the total value of Rs. 4,78,408 were entertained during the year as against 3071 of the value of 5,15,201 during the previous year. If the arbitrators became prompt and active, this feature should disappear, and if it persists it will alienate the sympathy of the Central Financing Institutions.

The Government should pay attention to the need of effecting necessary alterations, additions and modifications to the existing Mysore Co-operative Society's Regulations and Rules, as the sincere study and sympathy of the Co-operative movement would be evinced by the latest expression of the mind of the Government translated in the Regulations and Rules for the Mysore State. On the Civic and Social activities of the Societies, 150 Societies are maintaining Free Reading Rooms, for the benefit not only of their members but also of the general public. The Societies have the normal feature of devoting a portion of their profits for donations towards High Schools, free supply of books, slates for the poor students, free feeding of the candidates to the Mysore Lower Secondary

Examination in moffusil centres, Ashaktha Poshaka Sabha, home of the destitute and various other charitable purposes and objects of public utility. The public of Mysore are learning that the Co-operative movement, serves as a common platform for developing the best elements in the public spirited people and provides ample occasions to cultivate a spirit of brotherhood in the State.

We trust that the present Registrar of Co-operative Societies will bestow his indefatigable energy, experience and resourcefulness, with reference to the Malnad side of the Mysore State, by starting Co-operative Societies for the benefit of the labour, and save the labourers, from the miseries attending on their getting indebted to petty bazaar-man and sowcars, and especially to their own Writers of estates. Another year of progress is reported by Mysore, of 'The Co-operative Movement in India' and the able and sympathetic Registrar of Co-operative Societies, and his energetic lieutenants deserve the thanks of the public for the progress of the movement in Mysore.



The Realm of Sensation

THE TANGO GIRLS.

It is very curious to observe, that in some parts of the world at least, imprisonment has been considered more as a privilege than as a punishment. The natives of the Tango group of islands, off the Coast of New Guinea, have adopted, among other curious customs, a strange system of imprisoning young girls in cages, within dark huts, for a full year or even more. This appears to be brutal to us, but yet, it serves some useful purpose according to their ideas, and is readily accepted by the girls as a wholesome change. It is an interesting study in Psychology, to ascertain the value of such peculiar practices, and we are glad to be informed, that Mr. Frank Bell, an eminent anthropologist and librarian of Sydney, will investigate into the matter. We have to admire his adventurous spirit, in his bold undertaking, to spend several months in such an isolated corner of the Pacific Ocean.

60 EGGS AT A TIME ALL HARD BOILED.

We have heard of champions in every sphere, but it is interesting to hear of the winner of the world-egg-eating championship. It is a matter of pleasure for us to hear of a British University organizing an egg-eating contest at Glasgow, open to all matriculated students. Mr. Blowman was the likely winner. He was able to eat

24 eggs before breakfast as merely an appetiser. This gentleman won the world's record by eating 32 hard boiled eggs. It would appear that he challenges to eat 60 eggs all hard boiled. The Glasgow University has allowed the eggs to be taken in all forms, raw, boiled, scrambled, poached or fried.

THE HIGHEST PENALTY.

It might scarcely be believed, but yet, it is a fact that the Prince of Pless, a rich landlord in Poland had the misfortune of having to pay the highest penalty, for the evasion of stamp duties. It would appear that he failed to stamp an agreement concluded with a Swiss firm, and the fraud on the revenue of the Government, was visited with very serious consequences, in so far as the Prince was compelled to pay £200,000 for the default.

ORGANISING CRIME IN SANTIAGO.

It strikes us with a peculiar thrill to hear of the organizers of crime in Santiago, the most mysterious of the robber gangs, being one composed entirely of women, who arm themselves with guns, and sharp knives while surrounding their victims, and dealing with them most mercilessly. There is another, called the 'Friday Gang' because they never carry out their criminal activities except on a Friday. The third is known as the 'Canal Gang' because the members after finishing with their victims, throw their naked

bodies into San Carlo's cannal which flows into a brewery, where its further progress is stopped. The next terrible criminal is the 'Lone wolf' whose business is to be about the very heart of the city, and when opportunity affords itself, strikes the victim with a powerful black Jack, in the obscure side streets, and then proceeds with his further criminal work. There's yet another 'Chilea Capone' who is a youth, not so well dressed, and is known as 'Juan the Bold,' whose business is to cleverly live on his wits, in some fashionable bars, restaurants and cafes during the day, and at night lead a terrible criminal gang. The Chilaen Government is seriously considering the question of enrolling 'Specials' to stamp the horrible wave of crime

THE POPE'S RAILWAY

It took three years to build the Pope's railway costing £ 250,000 and is said to be the shortest in the world, its total length being one third of a mile, but it commands one of the most handsome railway stations, ever built in the world. But there is no traffic on this railway and no time table. There are certain number of goods trains, and special trains for the Pope and respectable visitors, who come to visit the Vatican City. The railway gives the Vatican City the prestige of a real sovereign power, with its own independent means of communication. It is said that the construction of the line was a complicated engineering feat, with a tunnel under the hill on which the Vatican wireless station stands. The City

station is only 50 yards from the walls of the city.

'The Vatican City station is an ornate building, curious for the fact that there are no booking offices, telegraph offices, restaurants or bars. It consists, as a matter of fact of a little more than a large and highly ornamented hall, where distinguished visitors, arriving in the Vatican City can be welcomed with due ceremony. The ceiling of this magnificent reception hall is worthy of a palace rather than a railway station.

THE ONLY WOMAN AMIDST FIFTY SOULS

It would appear, that there are only about fifty inhabitants, in 'Palan Saborok', a tiny island near Singapore. Amongst these are Malayas, Lascars, Burmese and Chinese. The 'Governor' is an European and his *wife is the only woman on the island.*

Palan Saborok, is an oil storage station, and ships filling up with oil fuel, are moored, one at a time along side the quay. There is no accommodation for any more. A motor launch calls daily with mails, and the Governor's wife, no doubt uses it, when she has to go on her 'shopping' in Singapore.

So far as laws are concerned, they have only two of their commanding rules. The one set applies to the natives and the other is enforced against strangers. The inhabitants are ordered not to 'smoke' and the strangers are forbidden to land.

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PHILOSOPHY RUN MAD

Thomas, in his mother's opinion was showing signs of being a great philosopher, and he was really acting in a strange unusual fashion, in his very early teens. He was either alone, or in the midst of a crowd that followed him on account of his peculiar behaviour. Some called him mad, but this would irritate his mother who became more mad to hear about it, than her son himself, who was fast developing a hereditary mental heritage. Days went on, and the mother had to modify her opinion, but a mother's love would always 'err on the virtuous side.'

The young harmless lunatic, one day took his father's old 'Kitbag' and went about the whole town shouting 'Tell me all ye men, all your troubles and I will relieve you'. His mother however brought him home, and asked him what made him, to cut such an awkward figure in the town.

'Well Mummie' he said, 'do you remember, you told always poor old dady, that he should pack up all his troubles in the old 'Kit bag' and smile? So, I thought, I would take that bag all round, and pack up people's troubles, to make them smile. Is that not a a piece of good service Ma?'

The mother thought that her son was still a philosopher, but of a type of his own, and gently persuaded her

son to believe that 'Charity begins at home.'

THE PLACE OF 'DRAWING' IN UNIVERSAL WELFARE.

*The Teacher:-*Well boys, the schools have re-opened, and you are on the threshold of a new year in your studies. Listen to me, who am so old, though I am only in charge of drawing. You have to look forward to a successful career, and carve out for yourselves, with your own efforts, a high position in life. You must become 'big men' as they say, and I will be proud of you as my old students. What you have to do is, to attend carefully to all the details of your work with scrupulous care. Perhaps you may wonder why a drawing teacher should take the trouble of lecturing to you on your duties. Remember students, from my experience during the last quarter of a century, as a school master, I have observed that drawing is as important a subject as any other. Why? Surely, you can depend upon it, that without beauty there is no joy in life, and beauty being the result of proportions, you must develop an artistic eye, by being masters in drawing. Even if some of you are inclined to believe that drawing is after all a minor subject, don't forget that the strength of a chain lies in the weakest link. I want to impress upon you the proper place of drawing in the students' career. If

you are prepared to be sensible, then, by the stars above me, I assure you that you will be able to make your presence felt everywhere, and you will become 'big' and a pride to your teacher.

DOMINIC:—Please sir, thank you, on behalf of all the boys, for your valuable advice, but I have to draw first of all, your attention to the fact that big people always make plenty of noise in this world, and it is the empty drum that does the most of it.

TEACHER:—Certainly Dominic, you boys of the Cathedral School are very smart, but you have not to forget that there is always something more to learn. I may at once tell you that the highest art lies in concealing art and it is by studying drawing well that you can know it best.

The clever old teacher was able to convince the boys about the high place of drawing in the universal welfare, and managed his class more successfully for his age, than many another, far younger among his colleagues in the school, much to their appreciation but not without their envy.

A LITTLE KNOWLEDGE IS A DANGEROUS THING.

There was a popular Solicitors' firm in the town, and the head clerk in charge was growing more and more prosperous everyday. He had a bright time of his existence, as he could command besides his salary, a respectable revenue from all the clients

in the office, who found him an important figure, and it was best that they kept themselves in his good books. His name was Ramaswamy but he preferred to change it to Ramsay. The solicitors however knew that a rose would smell as much, without its name.

Ramsay acquired a good deal of property, but mostly, out of the town, in order, not to attract the notice of the firm. But the devil finds work for worshippers of Mammon, for in Ramsay's anxiety to get rich quick, he began to mortgage his property, and lent it on high interest, or on 'Maintenance schemes' for vexatious litigation. The solicitors however were presently pleased, with the enormous increase of work in the office, and congratulated Ramsay, in attracting a large string of clients.

But the cases were lost in the court, and this experience opened the eyes of Ramsay's masters, who found something wrong somewhere, and were determined to find it out as early as possible. On secret enquiries, they learnt the foul practices, of the all important head clerk. Ramsay, at the same time, had well nigh ruined himself by his avarice and unscrupulousness. The senior solicitor called Ramsay one day, and said that unless he stopped his habit of mortgaging his property, he would be dismissed from his office. Ramsay thought it would be hard to break an evil habit suddenly, and so he had to be resourceful and submit an agreeable defence.

'Really' said he 'if you think that my 'mortgages' are not so good as my 'deeds' remember that there are only two opinions on the subject. *One is my own, and the other the wrong one.*

But the solicitor was too clever for a clerk, and replied in a good humoured way 'Well Sir, if you happen to believe that *you are generous to a fault, you will find before long that you have been only generous to your fault.*'

The conversation however had a salutary effect on Ramsay, who changed his name again, into Ramaswamy and realised that a little knowledge was a dangerous thing.

THE IDEA OF GIRLS.

The leading Wesleyan family, was really an intellectual one, and there was nothing wanting to them in life. The four stalwart sons of Mr. and Mrs. Beverley, were well placed in life and claimed to be happy, but none of them would care to get married. The aged parents were rather disappointed, at the attitude of all the boys who were quite successful in life, but very pessimistic about married life. The parents naturally tried to influence at

least some of them to revise their minds, but no attempts on their part were of any avail, and the father called the eldest son, to explain the basis of their opposition to the state of marriage.

Then Aloysius replied 'Oh! father, we have been brought up so well by you, and our mother. Our education and worldly experience serve to guide us well enough, and we are able to judge for ourselves. We do not care to know what it is to love girls, because it is more fleeting than a shadow. We are happy as we are, being too busy to spend our time, looking for happiness. That is the philosophy that can face any challenge. We are sorry dear father, that *poor girls find life a battle, having to go through many engagements.* This much, all of us are certain, that fools rush in, where angels fear to tread. Do you doubt for a moment that *some girls are hopelessly simple and others simply hopeless?*

The reply silenced the old man, who reconciled himself to the situation, along with his wife, who was also persuaded to believe in the soundness of their sons' philosophy, against the institution of marriage.



The Significance of the Human Face

It would appear that Socrates never admitted anyone to his school of philosophy, unless he assured himself of their fitness and aptitude by a careful survey of their faces. From the sight of a person, it is easy enough to perceive the expression of grief and joy, hatred and love, contempt and respect, cruelty and compassion, fear and hope, and all those feelings that emanate from that supreme organ, the mind. Generally the eye conveys the expression of what the brain thinks, but human feelings are best expressed by the mouth, which interprets effectually the heart as well as the mind. The mouth therefore is perhaps the most significant part of the face. But the eye, nose, chin, ears, teeth, hair, wrinkles, eye-brows, forehead, jaws, cheeks, moles, etc. are all expressive of a definite characteristic in the human being.

From a studious analysis of the physiognomy of a goodman, we are able to note the following facial expressions. His eyes are deeply set, but are clear, fairly large, gleaming, mobile, rather dark, moist, with an inclination to look downwards, with eye-brows seldom raised, giving an idea of the man being quite amiable, but with a little melancholy about him. His eye lashes are well formed and close to each other, and the eye-brows form two perfect and pleasing arches. He looks neither entirely calm nor agitated, but keeps an aspect between

them. His ears, are not small, inclined to be square, and has a chin that is never sharply pointed, but may have a dimple. His upper lip projects over the lower, having what is known as the 'sentimental mouth.' The eye brows are not thin, and rather come near the eyes. The forehead is not rounded, nor is it lofty or smooth, and it may have some wrinkles. There is no perpendicularity from the hair to the eyebrows. The eyes are never near each other, and are not prominent. The face which is not large has an expression of frankness, and there is an agreeable serenity, coupled with a disposition to smile gently, naturally, and with a sense of affection. The head appears to be well formed, and the forehead predominates. The man appears to be free from any touch of pride, vanity or ostentation, and is never moved by violent emotions. His nose is fairly large that may almost descend to the mouth if it is long, but it will be rather wide open if it is short. The man will seldom be found laughing aloud, and has no sort of grimaces or contortions on his countenance. There is a splendid harmony between the lips and the eyes.

Having had a picture of the good man, we shall just review in brief the significance of the various prominent parts of the face in any one. Pertinently, it must be observed that we ought to have before us always,

perfect figures, either in photos, pictures or if possible in person, for, there is an imperceptible influence, in proportion to our familiarity with them. It is said that 'all that is without us acts upon us, suffers some reciprocal action from our side, and nothing reacts upon our individuality so much as that which pleases us 'the human face.' That is the reason why Frederick the Great had always a bust of Julius Caesar on his desk. We ought to keep the pictures of great and good men before us, as from their very physiognomy we find a storehouse of instruction and learning; a visible proof of the significance of the human face.

The eye generally should be large but not prominent, as Aryans generally had in days gone by. They should never be close to each other, because it is an evidence of bestial and repulsive character. If they are sunk excessively, the man is ferocious, and generally sad. Dark eyes signify emotion and sensibility, blue and grey eyes show gentleness and goodness, and brown eyes are the best of all. When the eye is bright the man thinks energetically, and there is no brilliance in the weakminded stupid person. The eyebrows are more prominent in women than in men. If they are too full and have a tendency to meet, the man is very energetic, but may likely, be harsh and even ferocious. In Tasso, Boileau, Newton, etc. the eye brows were particularly significant. In a modest maiden, the eye brows are gently arched. If they are horizontal and in a straight line, they correspond

with a vigorous character, particularly when they are horizontal and short, the man has a strong mind coupled with genuine goodness. It is a misfortune to have thin eye brows, which surely signify complete want of sympathy. It is certain that nearer the eyebrows approach the eyes, the more serious, profound and social is their character. It would be necessary to mention however that too large eye brows are evidences of cowardly and timid disposition.

The mouth is an important part of the face, as it is expressive of all the feelings in a human being, perhaps more effectively than the eye. The upper lip is significantly expressive of a man's inclinations, and appetites, while at the same time it is a sure sign of goodness of heart. 'The woman whose eyes have awakened our love, inspires us with enthusiasm, exalts us, and throws us into an intellectual ecstasy, but she whose mouth fascinates us, twines us round, binds us and belongs to us at least in the irresponsible world of desires.' The mouth ought to be moderately sized, with lips rather thin, slightly curved, not far from the nose, and never enervated. If the lower lip were to project below the upper, the man is of an irritable mood and if the upper lip is excessively prominent, the person is scrupulous, but marked prominence of the lower lip signifies firmness of character and obstinacy. The expression of cruelty is almost exclusively visible around the mouth when it stands closed, corners are drawn back, with a suggestion of a malicious heartless smile.

The forehead is the most reliable expression of intelligence. If it is low and receding, it is characteristic of an inferior birth and intelligence of a low order. As a rule they who have a small forehead are very ignorant. The lengthy brow is significant of good sense and plenty of faculty for the study of sciences. If the forehead is square, of medium proportions in relation to the face, it is a sign of magnanimity in the man, but those with rounded foreheads, are indeed passionate and too presumptuous to be relied on, and in this case if the forehead is lofty, the man is very nearly stupid. The sagacious person has no flat forehead. One who has no wrinkles and has a smooth forehead is always quarrelsome. The perpendicular form which slopes away above is expressive of a profound mind and firm thinking.

In a healthy man who is over forty, wrinkles are normal. They are vertical in those who do much brain work, but when arched and intersecting in the lower region of the forehead, signify long and intensive physical or moral suffering, specially if they appear early in life. In people given to satisfy passions, delicate wrinkles appear on the upper or lower eyelids, and this may appear also in women during their monthly periods, generally when menstruation is irregular and painful. Wrinkles are deep and conspicuous in nervous people.

A regular nose, will only appear where all other features are in full harmony. The length of the nose

must be equal to that of the forehead, and there ought to be a slight depression at the root. There should be a little width at the middle, but the point should neither be sharp nor fleshy, and the nostrils must be lightly curved, because if the nose is short and nostrils are wide open, the person is short of temper, and can not be easily relied upon by anybody. Men with curved noses are magnanimous.

If the chin is sharply pointed, it gives the idea of a certain harsh character, inconsistent with grace and kindness. There is much sympathy and love in one whose chin has a dimple. The chin should be small, for it will denote affection, but a long and full chin is a sign of lack of feeling in the man. Those with large prominent chins are deemed obstinate and firm, and those with small retreating ones, are feeble and hesitating.

The cheeks ought not generally to be too prominent, and ears must be close to the skull. The beard in man should never be coarse, for it is significant of audacity, and if it is bristly, the man is rather rustic in his ways and sometimes furious. Those who have a pure white beard, have not much vitality in them and a rather reddish one reveals a cunning man, while if it is brown he will have a good temper, but full of energetic thoughts. Those with black beards are manly and bold.

If a woman has a mole on the side of the nose, her passionate disposition will be insatiable. The upper

lip is raised to express contempt and aversion, and we rub our eyes to overcome a painful idea. We cough if we want to clear our ideas, to get time, to get over embarrassment, and we draw back our head to express our withdrawal from a proposition that we cannot accept. Vivid painful emotions make us bite our lips, tear away hair or flesh. Moderate laughter may be good, but excessive indulgence in it shows our folly, and stupidity. We should not laugh aloud, and those who laugh and cough, so as to lose their breath, become real cruel tyrants in their conduct. If the voice alters while laughing, it is significant of arrogance, avarice, tyranny, falsehood, and treachery. But those who have thin lips and with a joyous face laugh little, are voluptuous. The face which is always laughing is the sign of a wicked man, fond of lying, perverse, dissembling, very malicious in character, and it would be the height of folly, and running grave danger, to trust him for anything in this world. Women should laugh more than men. He who does not laugh aloud and much, is benevolent, conciliatory, prudent, skillful, sagacious, keenminded, intelligent and industrious. We must laugh, however, so as not to be identified with haughty, vain, awkward, wicked, envious and malevolent silent, people. Those who are bilious are always morose, whose business is to hate, censure, and seek silence, and solitude. Laughter ought to be

easy, natural and frank, as it corresponds more closely with moral character and condition of health, than merely with the degree of intelligence. The oblique and affected smile is the indication of a false nature and idiotic malignity.

The upright man is full of serenity, and looks up straight at those who speak to him. He is free in his expressions of joy, love, rage, and all other feelings; without any hypocrisy. He smiles agreeably and his demeanour is full of dignity, and with a spirit of courage he faces life, in spite of all the obstacles and difficulties, and never allows himself to be disturbed. He is generally one whom we call a beautiful figure, and by way of contrast we find that extreme ugliness is to be associated with an inestimable character. Some have the look of a genius, with all its irresistible influence and the power to dominate over others. There is some indefinable grace about their appearance, in spite, of even physical defects, expressive of their energy of thought and will power.

Indeed the study of physiognomy lends itself to a good deal of useful observation, that stands us in good stead wherever we go, meeting as we do men and women, whose antecedents and history may be unknown to us, and wherefore the human countenance ought to be taken up like an invaluable book, the careful study of which will provide us with worldly wisdom.



Appreciation

We had an invitation to visit and inspect Sujirkars' Tile Works Ltd., at Kudroli, Mangalore, and we accepted the same. It was really pleasing to see the unquestionable merit of all their manufactures, a full detail of which appears in an advertisement in our magazine. In quality and finish, their products of pure Indian Industry, can justly claim to be second to none, in the market, whether local or up-country. The Managing Director, took us throughout the factory, and we observed everything in detail, with great interest. His very careful, expert, personal supervision over all the details of manufacture, has earned for Sujirkars' Arrow Brand Tiles and other products, a reputation of which Mangalore ought to be proud. We congratulate them and wish them splendid success in future, which they richly deserve.

We had occasion to attend the auction sale held at A. Varadaraju Chettiar's shop in Market Road, on a particular invitation from the Proprietor, and we are able to say with confidence, that combined with striking courtesy on the part of the managing members, the goods of every desirable quality are given away at a very respectable reduction. We are glad, that the auction will be held again next month, on dates specified in their advertisement in our magazine,

and we have no doubt that the public will extend ready patronage, even in greater measure, to this popular cloth merchant, whose acquaintance is worth being made.

Acknowledgment

We have much pleasure in having received regularly copies of 'The Mangalorean' Edited and Published by Mr. S. M. D'Souza, for the Central Publicity Service, Fort, Bombay. This is a journal of special interest to the members of the Mangalorean community, but it has also some topics of general importance and appeal, and as such it must attract patronage from the public. The 'News from Homeland' and the Chronicle about Aloysians in Bombay and elsewhere, are worth reading. We wish the journal success.

Golden Sparks is a magazine published in Mangalore and edited by Mr. Isidore Pinto, the first issue of which has been sent to us, and we acknowledge receipt of the same with thanks. We have in view to review the same, but we think, it had better been done, after some further issues of the journal are published. In the mean time we wish the editor every success.

We have thankfully received in our office superior writing fluids, and a wall calendar from Srinivas Colour Depot, Hampankatta, Mangalore. We find the quality of the ink, quite worthy of public patronage.

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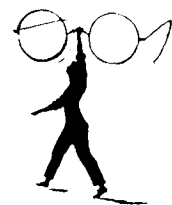
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