

198



EDUCATED INDIA

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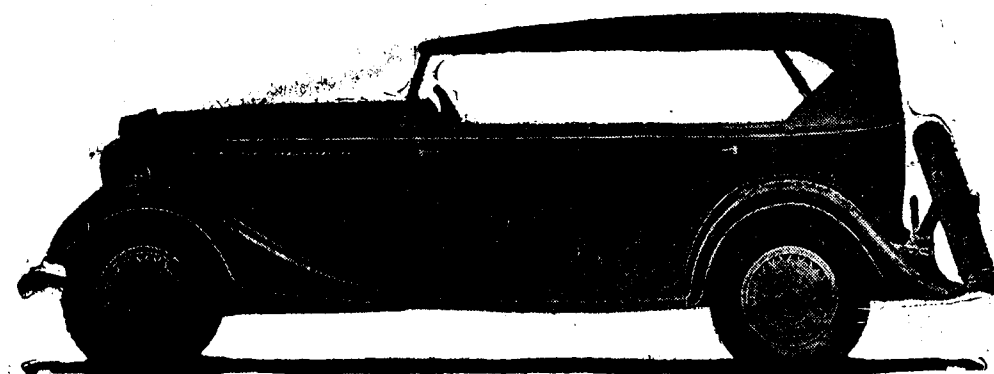
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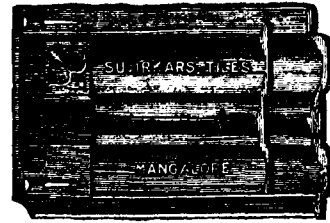
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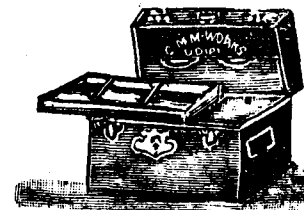
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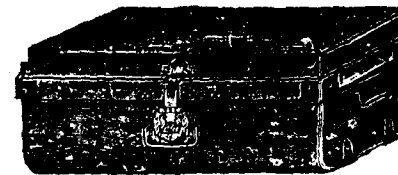
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 AT THE SARASWATHI PRINTING WORKS, LTD., MANGALORE, S. INDIA

VOL. I }

AUGUST-SEPTEMBER 1934.

{ NO. 5

Editorial

From our tour to some important places and from what has appeared in our experience, we find that female education ought to make greater strides of progress than at present. Our aspirations of women have really gone through a certain change, brought about by the existing state of circumstances, and the earlier women themselves realise it, the greater will be the advancement in India. The ancient ideas on early marriage, have yielded place to healthier modern outlook on the matter, and girls have an opportunity of acquiring at least an ordinary degree of elementary education. But little knowledge may be a dangerous thing, and it behoves girls therefore never to rest satisfied with a meagre standard of mental enlightenment, which may tempt them to be presumptuous and proud.

It is, however, a pleasure to see the number of girl scholars, at present in India, but literacy among their sex ought to be more popular in view of the present condition of society in general. Happy signs of the times are apparent, in the hearty encouragement given to female education in India, irrespective of caste and creed. Girls have managed to settle down in life with greater ease and independence, by virtue of their measure of education. There is no doubt that scholarship at once raises a girl in our estimation, and serves as an effective introduction and a passport in any sphere of life. Even when marriage alliances are effected, the question of the girl's education invariably has to be faced and solved. In Europe and America, we notice very rapid strides of progress in female

education, and ladies have made their mark in Arts, Sciences, Philosophy, Religion and even Commerce, and the world has been the better for it. When India has justly claimed to be the land of the highest erudition, so that the call of the East has attracted so many foreigners over here, there is no reason why our women should not come forward and take their proper rank in society, and to realise this ambitious position, education ought to spread among them as rapidly as possible.

One of the fundamental principles to be observed by girls, is to cultivate a taste for acquiring knowledge, just as men do, so that they may not rest quiet with the existence of an unhappy, ignorant being, destined to waste their lives, practically useless in this world. The education that they receive, ought to save them from being merely sentimental, romantic and sometimes even unruly. Her ultimate sphere may be the management of a household, but even then she would be in a position to fulfil her duties best, if she could lay claim to a sound education, which would enable her to find honour even in manual labour, pleasure in keeping household things tidy, joy in attending to everything in detail, looking after the whole family in a manner worthy of an educated mistress of the house. She would find, that, with duties there exist privileges, and the instinctive culture, strengthened and refined by education, would help her to discharge obligations and enable her to appreciate the full dignity of her position, as an equally

useful member in society. Not a few girls have managed to earn independent livelihood as a result of their education. By the term education, we do not merely mean, the knowledge of particular subjects, but as Lord Brougham would have it 'to know something of everything and everything of something'. We must command as much of general knowledge as possible, while special efficiency in some particular branch, would be a condition precedent to a successful career. The various studies have but one aim, and that is to effect a harmonious development of all our faculties to ensure proper thinking, feeling and acting in life. It is not sufficient to make ourselves a storehouse of unassimilated facts, but rather our education ought to strengthen our intellectual, physical and moral well being.

The educated girls can always be distinguished from others, by reason of their culture and the degree of their studies. Their character is pleasing; they show themselves superior to all ordinary vicissitudes of life; they develop a yearning to know the truth; they manifest their goodness in every possible way. They are no slaves to uncontrolled passion or actuated by ignoble desires, their impulses are purified, and reason strictly regulates their conduct, while a respectable sense of ambition enables them to command success in life. The present day world has such social and other complications, that mere reason unaided by a good education, may surely fail to guide a girl through the battle of life, which engages everyone of

them. The educated girl finds greater peace and happiness than her unfortunate sister, who is ignorant and lives almost a living death. She develops a vigorous noble character by reason of her profound knowledge of human affairs. With patience and perseverance she comes out victorious under all circumstances, richly deserving to be called enlightened and progressive. She would be free from all prejudices, and narrowmindedness, and being unselfish, would become amiable, worthy of being as much loved as she is loving, to justify what the poet says:-

"To thine own self be true
And it follows as the night, the day
Thou can'st not then be false to
any man"

Girls, however, must not forget that the present is essentially an utilitarian age. It is therefore advisable that girls learn those things which have a practical value to them during life, for that knowledge alone would be useful. In Europe we find that education is taking a very practical turn and they are no more satisfied with the mere pursuit of abstract ideas or

acquiring a sense of culture. Education must also be regarded as a means to an end, and that it is material success. Hence the justification for the number of technical schools and colleges which naturally spring everywhere. But these institutions should not be regarded as alternatives to a general education, but should be looked upon as only supplementary. All special training should be taken up after a general education, as it is commonly understood, and it is held particularly so, with regard to medicine. But the qualifications for general education cannot be the same for every branch of technical studies. It may be remembered that schools of Art are sure to make a mark among the technical schools in India and of these, there are four, at Madras, Bombay, Calcutta and Lahore. The subjects taught there include drawing, painting, illumination, modelling, photography, engraving, etc. We can look forward with confidence to these institutions to improve the level of arts in India, which in turn will necessarily merit the best of encouragement and assistance at the hands of all enlightened citizens in India.

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With the great facilities before everyone of us to acquire knowledge, in this century, when the services of some of the best of thinkers, and writers on all useful subjects, are easily available, why should not the measure of human happiness increase; why should not the sources of pain and suffering disappear; why should not the avenues of sickness and disease be closed; why should not the laws of nature be adequately studied and followed; why shall we not aim at ensuring a sound mind within a sound body, even so as to be able to live a hundred years or more? If human endeavours were merely aimed at resisting the conditions precedent to illhealth and ailment, in the right direction, humbly seeking the supreme assistance of nature we should be able to transform the existing state of circumstances in this universe. Man has begun to forget the causes of the present chaotic conditions and attempts at dealing only with the effects, with the deplorable result that he does not experience any substantial change in our surroundings.

What is disease after all? It is only an expression of nature to purify the body of all poisonous matter and in this attempt instead of following its dictates and suggestions, we work very often radically against it, and being accustomed as it were to put the cart before the horse by not acting in conformity with nature, we find that

disease is fast multiplying, taking us by surprise and causing untold anxiety and trouble. To trust ourselves, in the hands of medical men and their treatment, while continuing to offend the simple demands of nature, or perhaps grievously offending it, is a curse of the times. We see everywhere that it is the ignorance of the laws of nature that make us pay the highest penalty. What the medical man may do, is only to give you a sort of temporary relief by attending to the symptoms, but that will not drive the disease away, as it will manifest itself before long in some other shape and persist to do so, as long as we ignore the natural laws. It would have been a blessing if medical men took some special trouble to advise the patients to depend upon nature and act so as to be in conformity with it, rather than silently and simply administering doses after doses of drugs, storming the human system sometimes with unnecessary and burdensome matter from medicines. Let us try to avoid the vicious circle of taking medicines for one disease and preparing ourselves for another, for the process can only end with the death of man. Even many cases of surgery can be cured by a simple treatment that concerns itself in satisfying the laws of nature.

And then, what would nature have us remember to ensure health and longevity? The answer is well known, - it wants us to pay proper regard to

the valuable services of mere water, air, sun, exercise, and self confidence. Amongst these water is the most important as a healing power. It is water that dissolves the germs of diseased matter in the human system, and expels it out; it serves effectually to enrich the blood by purifying it and assisting in its circulation, it invigorates the shattered or weakened organism and thus makes a man feel his life in every limb.

It is regrettable to observe that mortality of human beings has essentially increased and bears no proper proportion to the increase in population. If then it was otherwise in ancient times, the only explanation lies in the fact that formerly man lived easily according to the laws of nature. The present artificial system of living has destroyed the vitality and invited disease to have its full sway, and we therefore find that we are fast decaying and going to an early grave. Modern civilisation has bequeathed the curse of artificial existence, expressed in the mode and manner of our living, however uncomfortable we may feel on that account. The unnecessary necessities and dangerous fashions in living, are opposed to the laws of nature and wherefore it takes away ruthlessly its sympathy and benevolence over us and leaves us, objects of pity with our shattered health and weakened nerves.

We have already observed that disease is caused by the presence of foreign matter, which is attempted to be thrown away by nature, after it has assimilated whatever nourishment that could exist therein. If this waste

product happens to be retained in the body owing to the weak condition of the organism, it gives rise to disease of the cells in the body, whose function is normally to throw out the waste matter accumulated in the system, by the help of fluids. This process is usually effected by perspiration, respiration and urine. The air we inhale oxidizes, on reaching the lungs, the waste matter present in the blood, and turns it into carbondioxide which is then expelled by exhalation. The kidneys take from the blood a substance known as "Urea" and this is thrown out in the urine. The waste salts are driven out by the process of perspiration, through which source also a portion of "Urea" is also thrown out and deposited on the surface of the skin. Besides these, a major part of the undigested or unassimilated food is thrown out of the body in the shape of faecal matter. If the fluids in the intestines are not secreted in sufficient quantity, the refuse will not pass out and clogs the 'Colon' and then constipation starts, which is the source of innumerable diseases. The kidneys, the skin, the lungs, and the bowels expel the waste matter from the human body. These are of equal importance and work throughout the 24 hours, working harmoniously. He alone is healthy in whom all these operate systematically and serve to rid the body in different ways of all disease producing matter. Logically it is only when one of these have been rendered defective, that the waste matter collects and forms the root cause of all diseases, producing illhealth and destroying

vitality and brings about an early death.

In the human body we find large and small pipes that go on conveying all sorts of *fluids* from one part of the body to another. It is the fluidity in the blood that helps to flush down and throw out the waste matter in the human system. "Eight parts out of ten in our body are composed of water." The body is being steadily built up and broken down and all cells in the body are continuously at work. These cells can only work properly if there is a sufficient quantity of water in the system. Hence it is water that forms an essential part of every living cell and every actively growing cell depends upon principally on water.

It is said that during 24 hours, 4 pints or about 12 glasses of water pass out of the body in the shape of urine, and perspiration. Now, when so much has to go out of the system, the major portion of it must be supplied by drinking water for otherwise, be it well remembered, nature will take it from the blood, muscles and other tissues making the body thin, and absolutely weak. It is, therefore, the lack of water in the human system that produces constipation, congestion of the liver, and many other diseases. We should therefore take an adequate quantity of water, and in order that it may be most effective it must be taken slowly. If we drink in haste, the cells in the body will be over-worked giving rise to all injurious consequences. We must satisfy real thirst which appears only when fluids of the body have been used up or drained of by perspiration and

urination. We must beware of mere throat dryness which is the result of the diseased condition of the mucous membrane of the throat. The demand for water must be from the stomach and if it is taken at a wrong time there is bound to be a heaviness in the stomach. We must drink just as much as the body loses, which is on an average about 4 pints or 12 glasses a day.

Water should be taken as soon as we rise and during the day not excluding the time, when we are at meals, taking care not to gulp it down but to take it slowly in sips. According to Dr. Benedict Lust, liberal drinking of water must be an important part of the Naturopathic treatment of diseases. It is sufficient if the water is pure or distilled. Persons in rheumatic, gouty and pregnant states have benefitted a good deal by liberally and slowly drinking adequate quantities of pure water, because it dissolves the lime and other salts deposited in the system and expel them. Constipation is practically only curable by drinking liberal quantities of water. In all diseases of the kidneys, freely drinking water is of great importance. Persons with chronic constipation suffer much from the affections of the kidneys, such as Bright's disease or Dropsy and this happens when the kidneys are disabled to expel poisonous irritating products in the intestinal canal with the result that the cells of the kidneys inflame and walls of the kidney cells pass off in the urine in a form known to medical science as "Vaxy" casts. Instead of natural curative methods man has become accustomed to powerful drugs which

rather ruin the whole system. If only the kidneys become weak, even pus may be formed giving expression in incurable internal diseases. Cleaning the kidneys by liberally drinking water, helps to arrest the progress of many a serious disease such as Diabetes etc., and the poisons which are found in the cells for elimination may effectually be diluted, neutralised and expelled from the system, through the kidneys. Internally and externally water is one of the most important among healing elements.

Water is known to aid digestion better than anything else and ought therefore to be taken during meals. One full glass of water before meal washes the stomach and brings better blood supply for digestion, by stimulating the nerves by the contact of cold water. A cold water wash of the limbs, face and legs would be also very useful.

Over drinking of water is very injurious and people are tempted to do it by using sweet drinks like sherbets, lemonades, etc. We have already pointed out, how much water should be taken by any human being. Mixing ice with

water is a very unhealthy practice because it lowers the temperature of the stomach below normal and thus stops the flow of digestive juices and gives rise to indigestion, besides being bad for the teeth. Ice is as harmful as tea, coffee, tobacco and betel-leaves. Absolutely hot drinks, alcohol etc. are far from being healthy for they damage the mucous membrane lining the stomach and the food pipe, and may cause the cancer of the stomach.

Drinking merely warm water is sometimes good, for it can relieve congestion, inflammation, loosen the bowels and acts as a mild stimulant as well. A glass of warm water early in the morning is an excellent cure for constipation and serves as a general pick-me-up and in this case water should be as hot as can be taken without discomfort. But lest the water should be without air, lost while being warmed, it must be passed from cup to cup so as to absorb air. The juice of half a lemon may be mixed in the glass of hot water to develop the cleansing and stimulating effects and this will do good, when there is an acid condition in the stomach.

(To be continued.)



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A World Behind a Cloud

Next to the sun and the moon the glorious planet Venus is by far the brightest of all the heavenly bodies, and it is curious we should know so little about her. About what we may call the geometry of the movements of Venus is well known, but of her physical nature and of the condition of her surface we know little. Such a fundamental question as the length of her day has not yet been decided, and the recent suggestion of Dr. W. H. Stevenson, a well known amateur astronomer that this is as long as eight of our days is new.

When Venus is examined through a telescope it is usually found that her planetary disc is of uniform brilliance, with none of the conspicuous dark markings such as we find on Mars and Jupiter. Astronomers are inclined to believe, therefore, that the atmosphere of Venus is very heavy and cloud-laden, and that any features belonging to the actual surface of the planet are hidden from our sight by the cloudy envelope.

Occasionally, however, there is a rift in the clouds, and some dusky marking will be seen, lasting possibly

for several weeks, though more probably only for several days. In such a case the astronomer watches the marking carefully hour by hour and day by day, to see in which direction it moves and how fast. As long ago as 1789 this method was used, and it appeared that Venus turned round once on her axis in about the same time as the earth does. Many years later, however, another watcher declared that the planet turned round only once in the course of making a whole revolution round the Sun, so that one side of her surface was always in sunlight while the other suffered nearly the extreme cold of empty space. Professor Pickering has found still a third value for the length of the day on Venus, namely 68 hours, and this has been confirmed by several other observers.

Dr. Stevenson's suggestion is the result of careful observations made by himself recently, when Venus was a conspicuous object in the evening sky, and it serves to show that the whole question is still an open one. Perhaps it will only be finally settled one day when there is a specially wide and lasting rift in the clouds which usually hide the surface of Venus.



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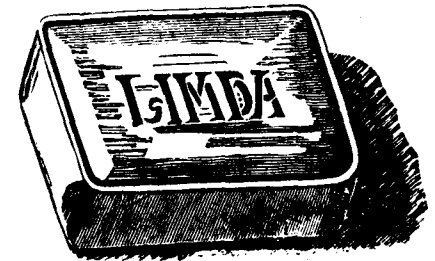
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The Last Days of Socrates

No student has been a stranger to the great ancient philosophers, among whom Socrates can justly be considered as one of the leading figures. He was a Greek by birth and Athens has proudly perpetuated his memory by a brazen statue. But it was at Athens that he moved about with his erudite doctrines and sought to found a school of moral science, which however took his countrymen by a sense of surprise, and earned for him scanty praise, nay brought him to end his valuable life, in answer to the sentence of death passed on him by shortsighted, unenlightened set of judges.

In his early days he followed his father's profession of a sculptor but in due course, developed a marked leaning towards philosophical bent of mind. He had however distinguished himself even as a soldier, and evidenced his strength of character by bearing the worst of hardships, even of a terrible winter campaign. He was the one who saved the life of Alcibiades, in the warfare at Potidae between the years 429-432 B. C. as also of Zeno-phon at the battle of Delium. His physical strength was remarkable indeed, and so hardy was he that he could stand the coarsest and scanty clothing and walk bare feet, regardless of heat and cold. He reduced the number of his wants, in order to be sure of being happy, and in his social culture and refinement, history would have it, that he was one of the best of Athenians. His personality was

however, not striking nor imposing, for he had a flat nose, thick lips, prominent eyes, and bald head. But his character was remarkable. He exercised studiously a respectable measure of self-restraint and brought into subjection, his temper and all natural appetites and propensities. The expression of cheerfulness, however, made him a welcome figure everywhere, though he was serious when necessary, but not without a marked sense of wit and humour. One of his peculiarities, however, was that he would drink more wine than others on festive occasions, without being overcome by intoxication. His wife Xanthippe was a terrible shrew, but in her society, he learnt the most effective lessons in self-discipline. He would get up early every morning, and besides going by the 'public squares' he would visit the gymnasium to ensure his bodily training. He was a popular visitor of the schools where youth were receiving instruction, and at the crowded market square, he would be surrounded by admiring listeners, who addressed him on many philosophical questions. It was his habit to visit all persons of interest, reputation and social standing and made himself familiar with the rich and poor, old and young. Aspasia was his lady friend. His conversation was most curiously interesting, instructive, and agreeable, with the result that he had a good number of friends, disciples and scholars to admire him. Among these companions was Plato.

Xenophon, Euclid, Alcibiades, etc., but his main concern was in educating the youth, and impressing upon them the idea of love as the basis of the highest development of mental faculties.

But pathetic were the last few days of his life. It was a time when he was convinced that he was charged with a special religious mission, and destined to lay the foundation of a school of scientific moral system of living. It would appear that the well-known Delphic Oracle had declared that no one was wiser than Socrates. He was humble and acknowledged that the highest wisdom lies in realising our ignorance. Socrates would talk to poets, artists, politicians and artisans, to ascertain the measure of their wisdom, by a series of interesting cross questions. He had a peculiar contempt for those in power. It was his favourite task to show men that they were really ignorant and lead them on the path of enduring wisdom.

The circumstances that led to his death are curious and full of pathos. In 399 B. C. he was accused as follows.

'Socrates is guilty of crime,' first for not worshipping the Gods, and for introducing new Divinities of his own; next for corruption of the youth; the penalty due is death.'

This sad trial took place before a court of law composed of citizen judges, numbering between 500 to 567 judges. He put in a bold defence, which irritated the judges. We have an account of it in Plato's 'Apology of Socrates.' He said that it was his business to convict men of their ignorance, but only for their ultimate good. He av-

owed publicly that he was a blessing to Athens, and said that even if his life was spared, he would continue in the same course, and that he regarded death with perfect indifference. Unfortunately those judges thought that his philosophical speculation were a real danger to Athenian State. They had not understood his doctrines, or his aims. Socrates was condemned innocently to death.

He was not affected by the sentence, and asserted that he was worthy of being considered as a benefactor of the Athenian State. It was after thirty days that the sentence was executed. 'Early in the morning of that fatal day, his wife and friends, met in his prison cell, to spend the last hours with him. Xanthippe was perhaps the most affected, and showed her grief by loud cries. Socrates made a sign to Crito to have her removed, as he wished to spend his last moments in perfect tranquillity. He then spoke to his friends, first about his poem, then concerning suicide, and at last on the immortality of the soul. They gave expression to their sense of perfect admiration, and grief at his nearing end, and admitted that he was going to receive his ever lasting reward pursuant to a Divine Call. Socrates wished them to remember all his expressions, sayings, and instructions, and impressed upon them that the transition to the life beyond death is only recovery from the state of impurity and disease. Plato in his Dialogue describes with it vivid colours.

At the approach of twilight, his hour had come and he quietly took the

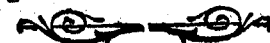
cup of poison prepared for him. He walked up and down the apartment trying to console his saddened friends. At last out of physical pain and weakness he stretched himself on a couch before breathing his last. In the words of Plato 'Thus died the man who of all with whom we are acquainted, was in death, the noblest in life, the wisest, and most just.

The two great authorities on the life and work of Socrates are Plato and Xenophon, of whom the former is more attractive and appealing. In Plato's dialogue, we find him giving expression to his own convictions, through the agency of Socrates, but we still get an idea of Socrates' teaching which is at the same time, the basis of Platonic philosophy. It is interesting for scholars to ascertain the difference between Platonic and Socratic views. Perhaps Socrates was more idealistic than his disciple. The brief reflections of Aristotle with regard to the philosophical teaching of Socrates are valuable, for it is both historical and a faithful record of his philosophy.

Socrates persuaded his followers to believe that the means of knowledge can be secured through prayer, sacrifice, and consulting the oracles. He pointed out the extreme practical importance of the essential study of human affairs. 'Know Thyself' was the keynote of his preaching. 'External goods', he said 'do not advance the possessor—to want nothing is divine—to want the least possible brings one nearest to divine perfection. Virtue is capable of being taught and all virtue is in truth only one. No man is voluntarily wicked; all wickedness simply results from ignorance.

The good is identical with the beautiful and useful.' But Socrates had no complete system of ethical doctrines. He encouraged a genuine spirit of enquiry concerning life and morals, as also things, evil and good. It was Socrates who introduced the system of inductive logic. He distinguished himself by his aptitude to define terms, in the course of his conversation, but he would always convict men of their ignorance, particularly of things which they believed they had known. He would drive the proud to a sense of mental confusion by humiliating self-contradiction. His precepts would be given after a severe cross questioning, in a simple and homely manner. His political doctrine was that authority perfectly belongs to the intelligent and to him who really is wise. The ruler must make the ruled happy by a virtuous government. He defended the belief in Gods, arguing from the structure of organized beings and based on the assumption that whatever exists for our use must be the work of a superior intelligence. The Divine Being like our souls, is invisible, he said but admitted that it makes itself felt powerfully by its unmistakable operations in the Universe.

So great in very truth was Socrates that Athenians regretted the conviction and execution of the sentence of death passed on him. In view of his great service in the realm of philosophical thought Athenians had a brazen statue erected, to expiate their crime, and in honour of his dear memory. It is even said that the work of his disciples brought about a terrible resentment against the accusers of Socrates, and some of them were exiled and others are reported to have been put to death.



Raja Ram Mohun Roy

By K. K. Swami, B. A. B. L.

Like that sublime structure which even after hundreds of years, allures the hearts of persons of all races and climes, from the far off corners of the earth, and elicits their unstinted admiration and praise from whatever stand point viewed, by its sublime grandeur and ethereal beauty, namely the Taj Mahal at Agra, the arduous life and manifold work of Ram Mohun Roy stand forth in their singular glory, from whatever side they are approached and examined. But yet, even like the central dome of the Taj which exalts that stately edifice, there is in Ram Mohun his intense theistic passion, which crowned and inspired every other activity of his.

His life-mission was to revive the age-long spirituality of his race, while laying himself open to Western influences, a thing not attempted by any one, either before or rarely after him. It was his love of God and the conviction that he was serving the Eternal purpose of God that sustained him throughout his strenuous career and animated him with the courage and the strength to brave all opposition and to press on in his chosen task of many-sided reform, even when almost every one had deserted him. Whether it was the campaign against idolatry, the suppression of Suttee, the vindication of the rights of women, the defence of the political rights of his countrymen, the fight for the introduction of

Western education and the freedom of the Press, the condemnation of caste, polygamy and kulinism or the struggle for the amelioration of the condition of widows, he reckoned it as God's work and whatever he was able to do was rendered as the service unto God. His only consolation was that his 'motives are acceptable to that Being who beholds in secret and compensates openly' and he hoped that a day would arrive when his 'humble endeavours would be viewed with justice—perhaps acknowledged with gratitude.'

The one dominant factor that always stirred him to the very core of his being, in all spheres of his varied activity, was his love of freedom which was not circumscribed by limitations of country or race. It is said of him that 'of every thing that lowered the dignity of the human mind, he was a sworn enemy.' Prophets and Saviours we have had in this land of ours, but none can claim to have taken a more comprehensive interest in the world's affairs, or to have had a more comprehensive vision of a United India, or a United Humanity than Ram Mohun Roy. Who could have insisted on being carried, during his voyage to England, while being in a disabled condition, to the French ship, flying the tri-coloured Republican flag, in order to salute it and rejoice at the triumph of liberty; or which India could have given a public dinner in the Town Hall of

Calcutta, when a constitutional form of government was established in Spain. He never allowed his personal independence or mental freedom to be interfered with, while at the same time, he always showed the greatest consideration for the rights and opinions of others, even those who differed widely from him.

Ram Mohun was no mere dreamer or an empty visionary, but every inch a man of action. He never accepted anything that did not stand the test of his reason, nor did he hesitate to put his beliefs into practice, when once he had formed them, irrespective of consequences. But whatever he undertook to do, he did it with a thoroughness, that he alone was capable of. Be it his agitation for the abolition of Suttee or for the repeal of the Press Act, to take only two examples, he carried his endeavours to the utmost limits to which any one could have gone. In the one case, he resorted to the unparalleled course of going to England and pleading his cause before the British Parliament, and in the other he took the final step of memorialising the King of England.

Ram Mohun was possessed of extra-ordinary intellectual powers, and these proved themselves in his mastery over several languages, Sanskrit, Arabic and Persian even in early boyhood, not to speak of his high proficiency in Hebrew, Greek and English, which he had begun to study at a late age. As a theologian, Ram Mohun could hold his own against the most eminent representatives of other faiths

in religious discussions and he has been called the Erasmus of India.

But the Raja shines, not by his surperior intellectual powers alone, but by the still greater possessions of his heart, his wide sympathies, his overflowing generosity, his genuine humility and unbounded courtesy. His English friends, men and women, who had seen the Raj's life at close quarters, during his stay in England, bore ample and admiring testimony to the rare gifts of his spirit. To quote only one of such: Dr. Abbot says 'To me he stood alone in the single majesty of, I had almost said, perfect humanity. No one in past history or in present time, ever came before my judgment, clothed in such wisdom, grace or humility.' Even more eloquent are the appreciations of his lady friends.

With all that, the Raja had a high sense of self-respect, so much so, that before taking up Government service under Mr. Digby, he exacted a condition that he should be treated as a gentleman. Even in the case of a high personage like Lord William Bentinck, the then Governor-General of India, the Raja did not hesitate to exact the same kind of deference.

Ram Mohun exhibited in his multi-sided life, the ideal of an all-round development of man and looked upon life as a trust, depending all through upon his supreme religious conviction of the unity and spirituality of God, the Common Father of all, and drawing from that divine source all the inspiration necessary for putting into practice the implications of his religious ideals.

There is no other person in the whole range of human history that had done so much to elevate his country and countrymen as Ram Mohun did for the land of his birth. He zealously advocated everything that tended to advance the glory of God and the welfare of man. He is verily our spiritual Father and the Maker of Modern India. In the words of his English biographer 'Ram Mohun stands in history as the living bridge over which India marches from her unmeasured past to her incalculable future. He was the arch which spanned the gulf that yawned between ancient caste and modern humanity, between superstition and science, between despotism and democracy, between immobile custom and a conservative progress, between a bewildering polytheism and a pure, if vague, Theism. He was the

mediator of his people, harmonising in his own person, often by means of his own solitary sufferings, the conflicting tendencies of immemorial tradition and inevitable enlightenment.'

His illustrious and eventful career came to a close on September 27, 1833 in far off Bristol, which has since become a sanctified place of pilgrimage unto every patriotic Indian. His earthly remains lie interred in his tomb in Arno's Vale, beckoning this sacred land of Rishis to receive them into its hospitable bosom, where they ought to be, as a living inspiration to the children of Aryavarta, to labour in the spirit their grand sire, Ram Mohun, had done. Let me close this with the hope that a time will come and that, too, before long when India would proudly claim those sacred relics and install them in its holy soil.

(From Author's book on Raja Ram Mohun Roy)

Will Sleep disappear finally?

It is generally recognised that man had to go to sleep in very early times, when he was forced to live in dark caves, to protect himself from the dangers in the forests, at the hands of wild animals, which he sought to hunt as occasion arose. Eventually even when such a necessity had ceased, man had already cultivated a regular habit to sleep as soon as it was dark. This practice became a sort of second nature in man, and the succeeding generations inherited this predisposition, without being aware of the origin and the circumstances that introduced this curious ha-

bit, which persists up to this day. Yet we find that sleep has interfered with the true manifestation of human power. A good part of our so called life is nothing but a waste of existence, and but for the valuable services of the subconscious, man should have regretted beyond description, his deplorable habit of sleep.

We are able to observe the powerful working of the subconscious mind, if we just spend a few minutes in reflecting upon it. If, for example, just before we go to sleep at night, we suggest to ourselves that we have to wake

up at a definite hour next morning, we are practically sure to do so. Probably few have even cared to realise this perfectly remarkable power of human beings. What is it that wakes us up just at seven O'clock, which we had suggested to ourselves the previous night? Is it not clear that there is some part of our brain that does not go to sleep but remains always awake and at the particular time, makes the whole of it awakened of the suggestions that have been impressed in it.

Though in the present state of our knowledge we have no firmly established explanation of this power, it is probable that we owe it to what is known as the subconscious part of our brain. Only a relatively small portion of the brain is conscious; the much greater part is not actively so, and is therefore said to be subconscious. Experience has shown that the subconscious portion plays a great part in our daily lives. Sometimes a man finds himself in a position in which it seems impossible to do some particular piece of work, and thinking it over very carefully he puts the matter aside. But about a fortnight later he finds himself able to carry out that selfsame work, which was deemed impossible. How does it happen? The subconscious brain, having

had the problem placed before it, takes things in hand and in course of time makes matters easy to realise what appeared once so difficult. The significance of the working of the subconscious mind in others, can be easily recognized in their conduct.

It is evident that the sub-conscious mind never needs sleep and it forgets nothing. The examination of the brains of our earliest ancestors of half a million years ago, reveals that the area of cerebral consciousness was considerably less than that of the most advanced races of today. This means that in the course of half a million years a process has been going on by means of which an ever increasing proportion of the sub-conscious brain is being absorbed into the conscious, brain with the result that our brains are much more efficient instruments today, than were those of the first human beings.

This process of transformation will continue and as it does so, man's brain will become increasingly remarkable. Is it not possible then, that with the whole of the brain conscious, human beings will forget nothing and perhaps reach a stage when they will scarcely need any sleep?



In Lighter Vein

SHE WON HIS HEART AT LAST.

Jack had the right idea but very late in life. He allowed so many summers to pass away, and was merely satisfied with the compliments that poured in from flatterers—a weakness in rich people—that he was a millionaire boy bachelor. One day, or rather one evening, he felt that he lost almost three pounds in weight at a certain surprise in his life. Misfortune had come single, but it seemed as if it would destroy all his fortune. He was seated in an arm chair, close by the brink of a river in Coondapoor, and sent beautiful puffs of smoke, to the tune of the gentle ripples. He was almost lost in a reverie, when a young man turned up and introduced himself as a 'Clairvoyant.'

He gave his card but it was too dark to see it clearly. But both looked at each other curiously, for the millionaire took him to be an impertinent intruder.

'What's that you want here? What could I ever need you for? You may go away' said Jack. 'Well sir, before I leave you, may I . . . oh no, nothing, leave the world even to darkness and to me.' 'Even so sir,' the Clairvoyant said 'you are not what you are. . . .'
'The young millionaire got wild, and asked him to substantiate his statement. 'Well sir I'll prove it all to you just now, if you would kindly listen to me. You are poor, though you are rich. Facts are better than opinions, and your

opinions will only start arguments. Tell me sir, are you not a bachelor? Am I right? Are you not poor without your better half? You may have visions sir, but visions that are not realities do not count at all. So saying, the Clairvoyant wished him goodbye and went away.

The Clairvoyant was no one else but the messenger in disguise from Cecilia who had been baffled in all her attempts to win the affections of the millionaire. Her attempt this time was well rewarded, for as he was reflecting seriously about the suggestion of the stranger, he thought it best to send for Cecilia, and keep her no longer in suspense. By the moonlit waters, to the music of the dancing waters, that very evening he breathed a sweet promise of eternal love through holy wedlock, and sealed it with an eloquent kiss.

THE PROMISING POLICEMAN

The Inspector General of Police had been newly appointed in the State, and he was perfectly well qualified. He was clever all round. His first concern was to test the wisdom of all his subordinates in the quickest possible space of time. To tour round the State for this purpose rapidly, or arrange to receive merely second hand reports would, make him no wiser he thought. He had to be resourceful, and a plan was engineered by him, and that was the right one.

He sent a circular all round, asking his subordinates to submit within a

certain date their best definition of the 'Promising Policeman.' The whole department was struck with curiosity and surprise, at the first administrative step of the new I. G. and yet they had to respond to it without delay.

Scores of answers were simply scored off, by the I. G. and he picked out one, sent by a Sub-Inspector, and published it for the enlightenment of all the subordinates, while at the same time promoting the Sub-Inspector to the grade of an Inspector.

That definition ran as follows.

'A promising policeman is one who readily promises and fails not to fulfil.'

The most curious consequence was that the whole department appeared to take the hint, and every one made it a point to justify the I. G.'s expectation that he has to be a real promising policeman.

THE FAIR JUDGE:—

Rogers was disappointed in life. His ambition was pitched very high, and he dreamt of being a world figure, but in fact he was not even known in his own native town. Fame and fortune were strangers to him, and so he took to the other alternative of notoriety. He conceived some ingenious schemes to bring himself to the notice of the public, and started the career of a swindler. He went on deceiving people, the same parties sometimes several times, and finally began to change names, and introduced himself in different capacities in different towns. He became an object of suspicion which brought him within the grip of criminal law.

He was prosecuted for cheating and false personation, and when the proceedings concluded the judge summarised the case, and said towards the end 'I base my conclusion in regard to the sentence on the facts before me. I am surprised to find that the same persons have allowed themselves to be swindled more than once. The first time you get swindled, the accused is to blame, but the second time, the accuser is to blame to some extent, for his want of care and caution. The law is meant for those who are awake, and not for those who are asleep. Discretion should not come to people, when they are too old to benefit by it. Few things are as expensive as those we try to get almost for nothing and invariably that is the case in cheating. When the accusers feel blue, because they are green with disappointment, I must appear fair, and that's what I am going to do in passing the sentence on the accused.'

THE LUCK'S WAY.

'Come what may,' thought Dinker, 'I have to be lucky,' he said, and began to earnestly read all the literature concerning speculation at Races, Cotton-markets, Carnivals etc., and determined to place himself in luck's way. These ideas made poor Dinker waste all his time in looking forward for something to turn up. He was indeed tossed up and down in stifled hopes, and finally thought of consulting a miracle man who had come to town.

He went into his studio with all the dignity of a would-be-lucky man, and said that he was one Jogendra.

and wanted to consult the miracle man. He was asked to take a seat which he did, while he took up a paper that reported the latest results of the races. During this time, the miracle man was closely studying the visitor's physiognomy. As he glanced through the paper, Jogendra's face sometimes glowed with enthusiasm, or appeared flushed with excitement, or shrank from a sense of surprise, or showed evidences of a smile.

Well sir, said the miracle man, 'What makes you smile now? Do you need any of my services? 'Yes please' he replied, 'I want to know, when I would be in the luck's way, and that's about all I have to ask you. "Is it?" said the professor "Listen to me and follow carefully my advice. Luck is the handmaid of Industry which is like a strong edifice. You have to climb up the staircase step by step, if you must go to the top. Don't forget to pray, and pay me now. He paid his fees.

The Artist's Life

Well, I was not born an artist, — nor was I brought up as one—my surroundings were not either—yet, such is life after all, and Providence arranges matters so mysteriously at times! I lived and moved among intensely practical people—unemotional, hard-boiled businessmen and I had no idea that I would ever be in the domain of art—to do what I am doing—a light-hearted laughter-maker's job!

The question was put—so you will be an artist? and how would you man-

Jogendra revised his mind and set to work in right earnest, and steadily rose in the estimation of everyone. But with all his ample means he was still not in the luck's way he thought.

So next he went to a Sadhu and asked him if he would put him in the way of true happiness. "Yes" said the Sadhu "You must listen to me, you must give away all that you have, and denying yourself, live the contemplative life which I do. Young Jogendra who had the highest appreciation of the Sadhu, gave his fortune away in charity, and began to follow the footsteps of the Sadhu. But his mind was not really attuned for such a task, and he gave it up, becoming sadder, but indeed wiser. His friends began to laugh at Jogendra, who in his search after luck, had attained the blessing of wisdom. He too laughed with them, and said to himself that 'after all it is, luck's way to get on with life as it comes, and look before we leap.'

age to live on a job like that in these hard times? Well, that will be just the art of it, was the reply, and to cut a long story short, I became a votary in the shrine of Thespis. Of course, you know mine is no Black Art and I would never do anything in the dark. I am no 'movie' nor am I 'speakie' before the footlights either. I move and speak and do both—and whatever I do, I do in broad daylight for the amusement of whatever people gather to hear me. Only the unfortunate part

of it is, that I have not been artful enough to pose as an artist or label my commodity as art. But people who talk about art know, that nearly everything else is the same whether it is at a wedding or at a funeral! Artist or no artist, I come in the category of an art-vendor.

Well, my experiences have been varied, and I may say not altogether uninteresting. I have been looked upon as a human cock-tail, and I have looked upon it as a tragedy, when it has been my misfortune to entertain persons, who regard laughing as something tantamount to a crime—people with absolutely no sense of 'humour-psychological' invalids who cannot even make love and who assert that 'love-making is nothing, but the chemical result of April dampness.' Well, I have always tried to avoid such people but a professional vendor of art has no choice, for every part of his work has to be reckoned as a commercial deal, and tragedy or comedy, he has to face every play with a cheery smile.

There was the question of making both ends meet. Stretching the imagination, however much one may, the inventor has not been born who could present a scheme for making both ends meet and the real tragedy came, when an

Incometax Officer was after me and assessed me for an amount I never earned in my professional capacity. I produced my diary and proved in a way, that I was not earning enough to make myself liable, but he was obdurate—he said this was the A. B. C. of every business—and to all my entreaties he was D. E. F. (deaf). Well, since then I have been paying regularly, remembering, as the Incometax Officer said that, that was the part of my show. When I introduce tragedies in my repertoire, the Incometax man will surely figure very prominently in one of them at least.

This was not all—such is artistic life. Another tragedy followed and a grim one too! It was a banana skin that was responsible. The scene was a public street—I was walking along in the evening—I stepped on a banana skin, my feet slipped and I fell down on the footpath. A huge crowd collected to see the fun and they rocked, rolled, roared, screamed and yelled. There were many who sympathised. The usual thing, the force of the law of gravitation after all! What could one do! And the irony of the situation was complete, when a zealous officer came and prosecuted me for giving a performance on the public street without a license!

How outrageously inartistic!



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Reflections on Italian Facism

Where students of history have been familiar with the Constitutional development of States from ancient times to the modern day, it is of interest to have some clear ideas about the ideals taken up by Italian Facism and presented to the admiring world, and particularly aimed at regaining for Italy a position of which she is quite proud. It embodies those principles and doctrines that have effectually guided the destinies of the Italian people, and their simple application in solving the practical problems of the State, has brought about a healthy and popular revolution.

The fundamental principle of Italian Unity is sought to be impressed with a strong hand, and it is towards the attainment of this end that love of one another, in spite of unavoidable differences is emphasized in a greater degree, through the direction of the State, than it was ever done in the history of Italy. Nothing is allowed to stand in the way of the expression of the best and the highest sentiments of affection towards one another. It is in this sense that it is opposed to the Marxian Socialism, where pure economic motives directly or indirectly govern the relationship between man and man. Facism impresses upon the people to have promoted a sweet harmony between all classes, and to have removed judiciously all avenues of class conflict. Happiness that is sought to be promoted by it, is not measured by mere

physical comforts, but rather by the creation of a mental attitude of satisfaction, at what exists under the wise direction of the State, that labours to express the people's mind, irrespective of whatever constitution it may assume.

Facism faces facts fearlessly and boldly, and has pictured out an ideal State based on a most practical basis. They believe that democracy as such can only exist in theory. Society and the State must not rest satisfied with theoretical speculations, but in the interest of real strength and progress, confining the attention to only what is possible and within the sphere of practical politics. They hold that a mere number however regular in their periodical consultation, may not be able to voice the feelings of the populace or public feeling. They may rather be responsible for misrepresentations that may retard the natural progress of the State altogether.

Facism makes no foolish offers of levelling inequalities and holding out utopian conditions. Reality is sternly held in view and the most practical outlook is taken in framing all their doctrines and principles. They point out that inequality must exist according to the constitution of this Universe, and that it is for the greater good of man. Facism boldly denies that through democracy and republic, equality could ever be established or differences in classes of people removed by artificial

methods and procedure. They believe that such attempts only serve to weaken the States and invite inherent dangers to the real progress, and according to them the so called collective responsibility only ends in irresponsibility, shattering the foundations of the State, and making human happiness only a dream and myth. They do not necessarily advocate any particular form of government to persist through ages as immutable, but what they insist upon, is a centralised, organized, enlightened and efficient machinery of government, whatever it may be, according to the needs of the times. In this sense they hold out a most comprehensive view, which gains in weight and respect because it does not lose sight of the practical necessity. They are absolutely opposed to what is termed as Liberalism whether in politics or economics. 'Facism uses in its construction whatever elements, in the Liberal, Social or Democratic doctrines that still have a living value.' It develops naturally on a historical but a sure basis, and ignores the temptation of being satisfied by mere meaningless descriptions of its constitution. They are only concerned with strengthening the State by placing its progress on the most practical foundation, manifesting the spirit of the people through any form of well ordered government, allowing the possibility of an evolution as the circumstances may call for, but safeguarding that it is sound and energetic in the interests of all classes of peoples.

They recognize the power of the individual and he is not led to be disappointed by being merely thought of, as merged in a multitude. His member-

ship in the society is well defined and the society aids his importance and dignity. Discipline is admitted to be necessary for progress and is strictly adhered to, according to the accepted moral code of the country. The State is not indifferent to the exercise of religion in general, but it concerns itself principally with only morality and not theology. They deem, however, that religion is an expression of the spirit of man, deserving of the highest respect and protection and in this sense it radically differs from Bolshevism. They do not venture to give a description of God, nor do they wish to drive Him from the hearts of men. Facism is for all types of holiness and heroism, whether in the realm of religion or otherwise, but as a rule they accept the standard of the simple man with a simple faith, but not necessarily of the erudite theologian. 'It is the State which educates its citizens in all civic virtues, gives them a consciousness of their mission and welds them into unity harmonising their various interests through justice, and transmitting to future generations the mental conquests of science, of art, of law, and the solidarity of humanity. It leads men from primitive tribal life to that highest expression of human power which is Empire—it links up through the centuries the names of those of its members who have died for its existence, and in obedience to its laws—it holds up the memory of the leaders who have increased its territory, and the geniuses who have illuminated it with glory as an example to be followed by future generations.' This is the ideal held up by Facist Italy.

Facism, therefore, has been accepted by the Italians, as it sounds most reasonable and best suited to their progress and improvement. They have developed a very high sense of duty and discipline, and have gladly approved of the severe measures taken against those that oppose the existing regime in any way. It is evident that the nation has experienced the necessity of supreme direction by a strong hand to enforce order and authority. 'If every age has its own characteristic doctrine, there are a thousand signs which point to Facism as the characteristic doctrine of our time. For, if a doctrine must be a living thing, it is proved by the fact that Facism has created a living faith, and that this faith is very powerful in the minds of men is demonstrated by those who have suffered and died for it. Facism has henceforth in this world the universality of all those doctrines which in realising themselves have represented a stage in the history of the human spirit.'

Whatever that might be, still we feel it better to conclude the article in the words of Dr. C. P. Gooch 'what is the test of success for an institution or an idea? What percentage of marks must it gain to qualify for a prize? Must it realize to the full the dreams of its founders or its prophets? Measured by such a yard-stick every large-scale experiment in human association, must be pronounced a failure. But we are dealing with the world of realities. Human nature is imperfect, and its creations are stamped with its imperfections. It is as great a mistake to ask too much as to demand too little. If the shaping of our individual

lives is a continual struggle with internal and external difficulties, the governance of a community, on whatever lines the endeavour is made, is an infinitely more complicated affair.'

What then are the lessons to the world from Italian Facism? One principle note is clear throughout, and that is aimed at making men alive to their responsibilities to one another, as of a sense of duty, and teaching us that we need not be cynics or mere dictators of abstract doctrines. Human efforts must steer clear of extreme steps, and be directed towards a via-media, which is a safe and steady path. We should not be unreservedly influenced by a Marchivelli, Hobbes, or Rousseau, but rather think for ourselves with open eyes in view of the existing state of circumstances, what is good, what is enduring, what is least expensive, and what carries with it a guarantee to safeguard the wellbeing of the people irrespective of the inequalities that must necessarily exist in the universe. We are reminded that 'the four centuries of what we call Modern History are marked by leading conceptions such as the unfettered sovereignty of the State, the emancipation of conscience, the birth of the scientific spirit and last but not the least the emergence of the common man'. The labour of Facist Italy brings home to us, that our institutions are liable to be adapted to the conditions of a changing world in which the exercise of power will keep pace with the rising standard of education, wellbeing, and the intelligence of the people, and to venture to expect less would be suicidal, and facing a losing battle.

The Layman's Guide to Medicine

We had already discussed to some length on the valuable services of Rev. Fr. Muller, S. J. in the realm of medical science, and we are sure that the public has readily recognized already whatever we had the privilege to say regarding the Homoeopathic Poor Dispensary at Kankanady, started by Fr. Muller. We have not forgotten that we had undertaken to publish the literature dealing with the Specifics which are introduced by Fr. Muller, and only available at the dispensary mentioned above. Fr. Muller's Specifics are 33 in number, prepared in pills and globules but not in tinctures. Some of them have an extra preparation in tablets, which are to be used in alternation with the pills or globules of the same number of the specific in complicated and serious cases. Besides 33 Specifics there are also 5 liquids and 4 ointments for external use.

SPECIFIC NO. 1

GENERAL REMEDY

It should be used at the beginning of all diseases, inflammatory or nervous. It is the preparatory Specific; it prepares the system for the action of the proper remedy for the organs affected by controlling the inflammation and soothing the nerves. If given early, alone it can cure most ailments without the help of any other Specific. In simple fever, gastric disorders, in diseases caused by suppression of perspiration or due to plethora, etc., it is

sufficient to effect a cure by itself. It should commence the treatment of all eruptive fevers, small-pox, measles, etc., gastric, malarial and typhoid fevers, inflammatory diseases of the throat and lungs, even phthisis, all sorts of coughs, inflammatory or spasmodic (whooping cough), inflammation of the genito-urinary organs, in gonorrhoea and syphilis, in haemorrhages from any organ, in diseases of the brain and spinal cord, apoplexy, St. Vitus' Dance, etc.

If the inflammatory symptoms subside rapidly, No. 1, should be continued alone. In case such improvement is not observed in the course of one or two days, and in very serious and acute cases in the course of a few hours, have recourse to the Specific of the organ effected, in conjunction with Specific No. 1, which should be continued throughout the treatment.

In chronic cases, No. 1 may be administered alone for one or two weeks and then the Specific of the organ may be given in alternation with it. When the disease is dependent on some constitutional virus, such as that of syphilis, rheumatism, etc., the proper Specific for such diathesis may also be alternated with No. 1 and the Specific of the organs affected; or a few doses of the anti-syphilitic, anti-rheumatic Specifics etc., may be given intercurrently, at bedtime and rising.

When No. 1 is alternated with other Specifics, it may be taken for half

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a day and the other Specific the other half of the day; or they may also be given in alternate doses; i. e., a dose of No. 1 followed by a dose of the other Specific.

When the symptoms are acute, No. 1 may be given in large doses and frequently, either dry or in solution.

No. 1 is used in all cases of injury. It surpasses Arnica and other analogous medicines. It may also be used externally in compresses on wounds.

In adynamic cases, i. e., in conditions characterised by loss of vital force, in which prostration and exhaustion are prominent, as in cholera, adynamic (later) stage of typhoid or typhus fever, etc., No. 1 should be substituted by No. 24 (See No. 24). No. 1 should not be alternated with No. 24, but it can be alternated with any other Specific.

SPECIFIC No. 2

FOR INFLAMMATORY DISEASES OF THE BRAIN AND ITS COVERING MEMBRANES

This Specific should be used in all stages of the inflammation of the brain and its meninges, cerebrites, meningitis; congestion due to any cause; vertigo-headache, sleeplessness, drowsiness, lethargy, etc., brought on by congestion (rush of blood to the brain); congestion due to suppression of menses or haemorrhoidal flow; congestion caused by injury, leading to apoplexy; in threatening apoplexy from any cause, if given early it acts as a preventive; lock-jaw, spasms of the muscles of the eyes,

mouth and the tongue, referable to disease of the brain; (If No. 2 does not cure alternate it with Specific No. 9); convulsions in full-blooded women; delirium in fevers (typhoid especially), and inflammatory diseases (pneumonia, pleurisy, etc.), in the acute stage of mania, in which there is cerebral excitement, shown by delirium and hallucinations of sight and hearing; in sun-stroke; in asiatic cholera, when the cold stage is followed by warmth, flushed face, bright eyes, indicating congestion of the brain; in convulsions of children due to teething or worms, and in hydrocephalus; very useful against brain-fag due to overstrain.

No. 1 should precede No. 2. In many cases No. 1 alone cures; when No. 1 is not sufficient alternate it with No. 2.

SPECIFIC No. 3

FOR NERVOUS AFFECTIONS OF THE BRAIN.

It is used for sleeplessness due to debilitating causes, prolonged worry disappointments or mental overwork; lethargy, drowsiness due to gastric derangements; nervous giddiness, often caused by disorders of the stomach nervous headache, hysterical headache, migraine, whether due to cerebral disturbance, overwork or digestive errors, or caused by exposure to a strong light or deafening noises; inability to do mental work, brought on by moral or physical exhaustion, debilitating diseases, haemorrhages, self-abuse or excesses; weakness or loss of memory, difficulty to remember names, words syllables; the chronic condition of

all forms of insanity, (it can be given in broth or other drink, if the patient objects to take the pills); hearing of noises in ear, of singing etc., in paralysis of the muscles, of the eye (drooping of eyelids,) of the face, mouth and tongue; epilepsy in children, women, and men.

In severe migraine No. 3 may be given very frequently, every 10 or 15 minutes. In chronic cases two to four doses will do. It is necessary to use the remedy for a long time.

Alternate No. 3 with No. 14 when the ailments are due to gastric causes, with No. 17 if originating from the uterus (hysterical), with No. 24, if resulting from exhausting diseases, spermatorrhoea, etc.

SPECIFIC No. 4

FOR DISEASES OF THE SPINAL CORD, ITS MENINGES AND THE SPINAL NERVES

It is used for acute and chronic inflammation of the spine; cramps and

convulsions of the upper and lower extremities; it has cured several cases of chorea; in neuralgia of any part of the vertebral column; neuralgia of any of the spinal nerves, sciatica, etc.; increased sensibility or mobility in the limbs; diminution or loss of sensibility or motion (paralysis) in the arms and legs, in the anus, rectum and bladder; (No. 4 should be used when the Specifics for the rectum and bladder have failed); cramps and convulsions in asiatic cholera (alternate with No. 15); spinal apoplexy; tetanus; ergot poisoning; tabes dorsalis, due to debilitating losses, excesses, etc.

When the bones of the vertebral column or their ligaments are affected, Specifics No. 21 or No. 20 are to be used, and not No. 4.

No. 4 should be preceded and accompanied by No. 1.

It is a general remedy to be used at the beginning of all diseases, inflammatory or nervous

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The Bible in relation to Literature

Students of English literature have been familiar with the Bible, containing as it does, some of the best of references and allusions, to make the subjects treated, easy of comprehension and making the language itself lucid, appropriate, and exactly expressive of our thoughts. It is said that Indian students are not so well versed in the Bible as those in England, and it may at once be said that it is regrettable. We would certainly appreciate English literature better, if we were to take some trouble, and become acquainted with all the references from the Sacred Scriptures. That holy book is of universal interest, and hence has transcended the bounds of race or nationality. In Blackwood's Magazine Professor G. G. Ramsay, speaking of the educational deficiencies of students in Scotland, who come up for a full university course says, "Now that I am touching on English, and on the subjects that may specially be called English subjects, I cannot but express my fears that there is one subject of paramount importance in education, which under the present system is being gradually driven into a corner, so that it constitutes no longer the main pillar of our educational system. I mean the study of the Bible. The Bible finds alas, no place in the six standards or in the Inspector's examination. Its teaching has to be huddled into odd corners, or to be confined to Sunday school, and I have a strong suspicion that the youth of this gene-

ration do not study it, do not know it, as their fathers did. If this indeed be so, it is a serious national misfortune, and is of itself enough to account for a deterioration in the literary fibre of our youth. Apart altogether from its sacred character, the Bible is the grandest book that the world has ever produced for feeding the intelligence, the conscience, the taste, the imagination of the young. It is all that Homer ever was to the Greek or the Roman, and much more. There is history in it, there is poetry, there is romance, there is philosophy, it is a fountain of wisdom, great, simple and universal; it is a storehouse of instruction and illustration for every form of human emotion, for every phase of human character, for every incident of private life, for every kind of social and political institution. There was never a richer or nobler granary out of which to feed the heart and mind of a nation. It is a model of style, or rather of many styles; it speaks, in a language at once pure, rich, and strong, at once popular and classical, and presents for the formation of our vocabulary an inexhaustible well of English undefiled. May the day never come, when the simple facts of the Bible shall cease to be studied in our schools, as the foundation of all human knowledge or its ideas, and its literary form, to shape the conscience, to develop the taste, and to fire the imagination of our youths."

"It may be said further" says Henry Rogers, "that there is no other book, and I think I might say no other ten books that have left so deep or so many traces on human literature; none that are so often cited or alluded to; none which have supplied so much matter for apt illustration, or been resorted to, for vivid imagery and energetic diction."

Says Theodore Parker regarding the Bible "This collection of books has taken such a hold of the world as no other. The literature of Greece which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation (Jews) despised alike in ancient and in modern times.... It goes equally to the cottage of the plain man and the palace of the King. It is woven into the literature of the scholar, and colours the talk of the streets. Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosed nor its golden bowl broken as time chronicles tens of centuries passed by...."

Professor Huxley says 'Take the Bible as a whole.... Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in English history.... that it is written in the noblest and purest English, and abounds in exquisite beauties of a mere literary form.'

Finally, Ruskin would have it, 'To my early knowledge of the Bible I owe the best part of my taste in literature, and the most precious and on the whole, the one essential part of my education.'

It behoves us, therefore, to appreciate with earnestness the supreme influence of the Bible on English literature. It might pertinently be remembered that even Bacon, Milton, Cowper, Macaulay, have freely made use of the 'inexhaustible well' of the Holy Scriptures, so that their works have a peculiar fascination to all readers of literature.

It has, therefore, been truly said that the Bible 'has incidentally done more to supply rhetoric with powerful and happy diction, and literature with noble thoughts and images, and the fine arts, with memorable subjects than perhaps all other books that have been written.'

NOTICE.

Notice is hereby given that Mrs. Hilary D'Costa (Ne-Mary Rodrigues) daughter of Mrs. Symprosa Rodrigues, has voluntarily left the protection of her husband, and leaving five little children in custody of the said husband, has elected, since a very long period of some years, to reside with her mother at Bendoor, Mangalore, South Kanara. Under the circumstances the husband Mr. Hilary D'Costa, son of Manuel D'Costa, 42 years old, does hereby publicly make known that he will not be liable for any debt incurred by her at any time, whatsoever, nor will he be responsible for her expenses in any manner whatsoever, as she has, of her free will and own accord, refused to live with the said husband, without any proper or just cause.

Mangalore. } Hilary D'Costa.
15-8-1934 } Clerk, B. S. N. Co. Ltd.
Mangalore.

What do they say about Educated India?

THE 'SUNDAY NEWS' Says

'Educated India' is a monthly Magazine, the first volume of which we have received recently. The monthly is devoted to the cause of education, which noble object is worthy of public patronage. The volume under reference deals with a variety of topics of wide interest from 'Shivaji the Great Maharatta' to 'Goethe was Human After All.' And has also a chapter on 'Idiomatie English Language,' etc., etc. We wish the new venture every success.

THE 'HINDU' Says:

The first (April-May) issue of the Educated India, which we have the pleasure to acknowledge, contains a variety of articles of educational and cultural interest. The editor has purposely refrained from giving the names of the authors, and wants the articles to be judged on their merits. 'The Principles in the law of Crimes' and 'Shivaji the Great Maharatta' are two interesting contributions.... etc. etc.

MESSRS. SHAH COMPANY

Merchants and Manufacturers' Representatives, Mangalore, 22nd May '34.
Madam,

We thank you for the review published by you in your May issue re: the Calendar, we gave you from our Zandu Pharmaceutical Works, Ltd. The review we are glad to inform you, has done its work splendidly,

for though it was published a few days ago, we have been receiving several enquiries, about our medicines from far and near. We conclude from this that your magazine commands good circulation. We would strongly recommend your magazine to all our friends in business, as it is, in our opinion, a Paper which no business man should miss to advertise, if he wants to introduce his products in the market.

We heartily congratulate you, on the popularity earned by your magazine within so short a time of its inception, and wish it all success and popularity in future.

Yours faithfully,

(Sd). C. R. KAMATH.

Proprietor.

'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.'

The 'MANGALOREAN, BOMBAY' says:

'We welcome in our midst another Mangalorean periodical 'Educated India', edited by Mrs. W. M. D'Souza. The journal shows considerable enterprise and has a variety of topics which must interest the educated. As it grows in standard, it is bound to attract a very wide circle. We wish it every success.'

Educated India has met with great popularity and has a wide circulation. The journal seeks to promote the interests of education which is admittedly a noble cause. It is a Layman's Guide in all branches of study, in Arts, Science, Religion, Law, Medicine, Philosophy, History, Literature, etc., etc., and deals also with matter in 'Lighter Vein.' The journal has deservedly merited the appreciation of the public everywhere. As a valuable medium of giving wide publicity to goods, it has received best of patronage.

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AUTHORISED CAPITAL Rs. 5,00,000/-

Issued Capital Rs. 2,00,000/-

Paid up Capital Rs. 61,000/-

Subscribed Capital Rs. 1,31,000/-

Reserve Fund Rs. 30,500/-

PROGRESSIVE STATEMENT.

Year ending 31st Decem- ber	Subscribed Capital Rs.	Paid up Capital Rs.	Reserve Funds Rs.	Deposits Rs.	Investment in other Banks & G. P. Notes Rs.	Net profits Rs.
1926.	48,400/-	8,250/-	Nil	5,758/-	Nil	978/-
1929.	71,000/-	14,200/-	2,001/-	66,199/-	Nil	1,777/-
1932.	1,00,000/-	20,000/-	20,250/-	8,19,955/-	90,000/-	13,263/-
1933.	1,20,000/-	40,000/-	30,500/-	10,69,202/-	1,83,390/-	23,376/-
31st July '34. (Annas & pias omitted)	1,31,000/-	61,000/-	30,500/-	11,11,008/-	2,33,453/-	

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Further information on application to Head Office or Branches.

7th August 1934.

P. A. PAI BROS.,

Managing Agents.

Miscellaneous

The Limda Soap.

What valuable services are rendered, indeed, by the renowned products from the Vegetable Soap Works, Calicut, supplied by their Agent, Raghendra Ranga Pai, Car Street, Mangalore! We had particularly occasion to test the merits of the Limda Soap. It is no doubt, the finest medicinal soap for its value, blended as it is scientifically with Margosa (Neem or Vep) and Chaulmogra Oils. Its perfume and fragrance is most alluring and fascinating, and its medical properties have unquestionably curative merits and quick effects on the skin. We found its use systematically very delightful, and we were agreeably surprised at its low cost which is only 3 annas a cake, sold in retail. Even after sometime of its use, one feels its cool and refreshing sensation. We would readily suggest to the public to patronise it widely, for not only its valuable medical properties, but also for all the other advantages derived from it, that makes it incomparable as the best and most economic toilet requisite. It reflects the highest credit on the Factory at Calicut to have manufactured such inexpensive yet so valuable toilet soaps as Limda, as well as many others, some details of which may easily be ascertained from their advertisement in our Magazine.

Ayurveda Bhushana M. V. Shastri

The 23rd annual Report of Ayurveda Bhushana M. V. Shastri's 'Gopala Bheshajashrama' shows another year of highly efficient working and remarkable humanitarian relief secured by the public. Dr. Shastri has evidently devoted his expert Ayurvedic knowledge, in the most successful treatment

of patients, suffering from epidemic and infectious diseases, Seasonal diseases, to which mankind is subject. We are pleased to ascertain the very large number of patients treated by him, suffering from particular Dysentery, Thread-worm and Hook-worms, Cough and Cold, Cattarah in the Nose, Diarrhoea, all sorts of fever, Malaria, Typhoid etc., Womb complaints, Rheumatism, Eczema, Dyspepsia, Venereal Diseases, Tuberculosis, Elephantiasis, Piles, Jaundice, Heart diseases, etc. etc., and successfully too, at Gopala Beshajashrama, Kadri, Mangalore. We wish Dr. Shastri continued and greater success year after year, in the interests of suffering humanity.

Our Note

We have to make a slight change in our last appreciation of Sujirkars' Tile Works Ltd., Mangalore. It is when we were at their Factory, that pursuant to the suggestion of the Managing Director that we had occasion to go round the Factory and satisfy ourselves about their splendid work. It is not to be understood, therefore, as if a special invitation had been sent to us, which made us go there. We hope it is clear, in what sense the term 'invitation' has been used.

'Picturesque South Kanara'

We have to acknowledge with thanks the receipt of a valuable book for favour of review from the B. M. Book Depot Mangalore, styled 'Picturesque South Kanara,' priced one Rupee, by Mr. Karanth. This beautifully illustrated work contains a mine of interesting useful information, richly deserving to be in the hands of every educated person, interested in South Kanara. It is really an attractive

addition to all other literature touching our District. As a book of reference for tourists or travellers, it is indispensable. The main aim of the book appears to be, an invitation to the public, to appreciate in a fuller measure, the enchanting scenery and captivating and historical places, of which South Kanara ought to be justly proud. We have much pleasure in congratulating the author and publisher on this precious contribution to the publications dealings with South Kanara District.

The Karnataka Chemical and Pharmaceutical Works

We had occasion to visit with great satisfaction the Karnataka Chemical and Pharmaceutical Works Ltd., Udipi, S. India, and we were quite pleased with their efficiency and praiseworthy work, accomplished within such a short space of time. We felt really so agreeably interested in all their departments, equipped with the latest machinery, and with the organization, that should easily merit the unqualified appreciation of the public. This factory is one of the first of its kind in this side of the Presidency, and no doubt, reflects much credit on the enterprising Directors, who are responsible for this splendid institution, and on the supervising Chemists whose labour is finding a glorious sphere, to make the whole concern a grand National landmark, of which Southern India ought to be highly pleased. Patrons and well wishers are sure to multiply rapidly, and it is a matter of great satisfaction to see how from the very beginning the confidence of the public has been so easily attracted. We had the pleasure to examine

the different Departments in detail, about which the supervising Chemist, was kind enough to give an interesting, instructive description, and we have already expressed to him our highest appreciation for the unquestionably superior merits of all their manufactures, such as the different Tinctures, Ayurvedic preparations, Perfumery, Essences, Blue Black Superior ink, Toiletry and Soaps of all kinds, all of which compare very favourably with allied products in the markets. We wish the Karnataka Chemical and Pharmaceutical Works all prosperity and success, and feel sure of the real encouragement and patronage at the hands of medical men and the public.

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For years together H. Rama Rao & Sons, Car Street, Mangalore, have held the highest reputation commanding the field of snuff manufacturers of Southern India. Customers from all parts of the world have patronised them for the genuine flavour and efficacy of their high class products. We had occasion to test specially their medicated snuff and special badami snuff, and we believe that they are definitely useful in curing cold, headache, bleeding from the nose, etc. The charming and alluring qualities of the superior snuff manufactured by this only house of twenty years standing, will always command the highest popularity all over the world, and we sincerely congratulate them, and wish them continual and glorious prosperity. For details of their rates and terms, we would request our readers to kindly peruse their advertisement on our cover page.

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