

EDUCATED INDIA

MOST INSTRUCTIVE MONTHLY MAGAZINE

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Vol. 1]

15TH FEBRUARY 1935

[No. 10

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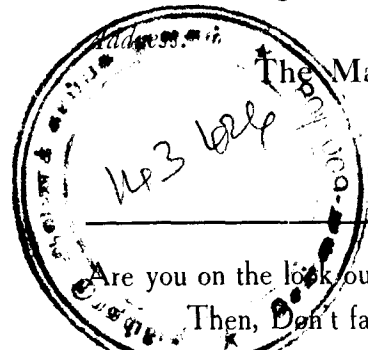
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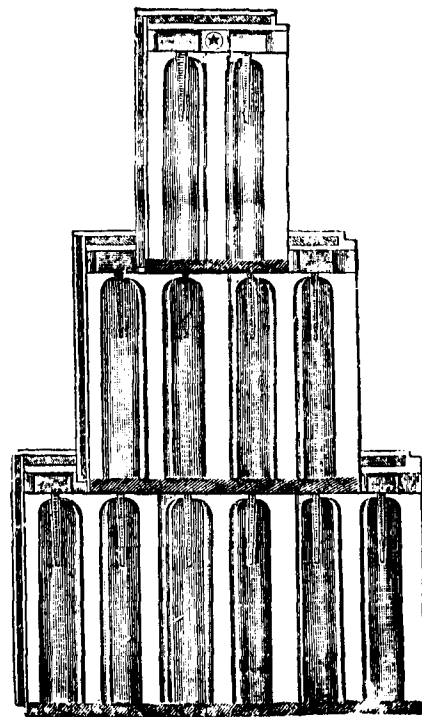
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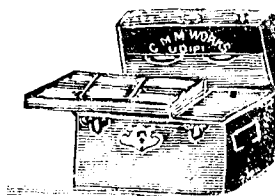


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EDITED AND PUBLISHED BY: MRS. W. M. D'SOUZA
MARGARET VILLA, MANGALORE, SOUTH INDIA

VOL. I

15TH FEBRUARY 1935.

NO. 10.

Editorial

THERE is no doubt that the history of our country has always been appealing to us, specially when we consider the brilliant performances of our women, who are generally reputed to be labouring under disabilities unlike her Western sister. History presents us with an admirable number of Indian ladies, who by their selfless, inspiring and noble public service have effectually added to the glory of our motherland. Even now when there has been an unprecedented national awakening, that has moved all classes of people, irrespective of caste and creed, women have taken a prominent part and have been the leading forces of many a wholesome movement, calculated to increase the dignity and prosperity of India.

It would not be correct to say that Western education alone has been responsible for their qualification and equipment in life. It has no doubt helped them but the main source of their strength and inspiration is that spirit of deep patriotism, which has manifested itself from time immemorial in

India. When our country had attained to heights of civilisation our women have figured as immortal heroines and have exercised great influence and power in public life. They were the Aryans who were very particular about making women command an admirable store of mental and spiritual strength. Thus during Vedic times, women were encouraged to take keen interest in social and public work. They travelled about freely and were not subjected to the absurd hardships of being "purdahnisin" nor led into child marriage. We extend our admiration even to-day, to Savitri, Draupadi, and Sita and their achievements are a source of inspiration to the women of India.

When Buddhism was introduced into India there was a tremendous upheaval in enlightenment and culture. It is said that a lady cousin of Asoka went as far as Ceylon and became the founder of a school of philosophy, and several women thereafter were trained there in different arts. Budha's message of self-renunciation appealed to

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Indian women, and they gave expression to their belief and appreciation of that doctrine in thousands of ways. When Buddhism yielded place to Hinduism, learning among women made greater strides of progress. We have heard of the famous Saraswathi who at that time distinguished herself by extraordinary erudition in different subjects, so much so that even to-day knowledge and learning are identified with her name. The sweet melodies of the poems by Mirabai are most enchanting. We find women scholars and writers in all vernaculars. Avvai in Tamil, Mahadevika in Kanarese, Muktabai in Marathi and many more, are celebrities even to-day of no ordinary type. Even at the Moghul Court, in spite of the drawback of the purdah, there were women learned in art, literature, and philosophy. Even in the realm of music, there were many distinguished artists, as music was a

compulsory part of women's education.

We have heard with wonder about Indian women having fought on battle-fields and the names of Kaikeyi and Satyabhama have become memorable. No Indian will ever forget the valour and glory of Mahratta horse-women, dazzling, venturesome, and experts in riding on horseback and famous for their extraordinary daring. We may particularly mention about Chand Bibi, who led her own army against the Mahomedan invader, and the Rani of Jhansi, who fought with courage against the British. This spirit is not dead but when the call of duty impells them, off they come out of their retirement, and face the worst of hardships and undergo unflinchingly the consequences of their choice, to fight for an ideal full of practical effect.

The leading figures in women's movement, of late, have been, well

known and familiar to our readers. It would be however worthwhile to mention the names of the most famous. Ramabai Ranade, Pandita Ramabai, Sarojini Naidu, Saraladevi Chavdh-rani, Saroj Nalini have laboured hard to contribute to the glorious position of Indian women to-day. The Sharada Sadan started by Pandita Ramabai is an educational institution for caste girls and widows and has developed itself into an institution of great importance having about 2000 inmates as pupils. "The infants are occupied in kindergarten classes. Teachers are trained in a separate department; an Industrial School is opened with garden fields, oil presses, dairy, laundry, departments for baking, sewing, weaving, and embroidery, for grain parching and even dyeing." The Seva Sadan founded and organized by Srimathi

Ramabai Ranade, has become a monument of great glory and usefulness and her motto is an inspiring watchword to all women workers in India, "to teach and educate women by means of regular classes, to impart to them instruction of a religious, literary, scientific, medical, and industrial character, to teach them the principles of First Aid, Hygiene, Sanitation, Domestic Economy, to enable women to participate intelligently in all domestic, social, and national responsibilities, to inculcate in their minds the principles of self-reliance and mutual helpfulness; to train women to render in a patriotic spirit, educational, medical and philanthropic service to the motherland, and to their brothers and sisters in especially backward areas and to promote greater fellowship and understanding amongst the women of India."

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Being behind the scenes :—This phrase has come to mean that a person on account of having been in touch with the matter, knows how it is managed, and is aware of the motives for certain conduct. Persons once behind the scenes can make valuable revelations.

Between two fires :—We use this phrase to denote that a man is faced on both sides by an awkward and dangerous position. He finds himself like a person who is between two others, firing at each other. Hence to be *between two fires* is the most risky and uncomfortable position.

Beside the mark :—When a person speaks entirely out of the point in issue, however brilliant his reasoning may be, we say that he is *beside the mark* or *wide of the mark*.

Out at the elbows :—We find a man whose coat has been torn at the elbows, looking shabby and poor. So metaphorically, we use this phrase idiomatically to mean that a man is in complete broken down circumstances, commanding no property whatsoever.

To work by the piece :—When people work so as to be paid not according to the time spent on it but with reference to the quantity of the work done, we say that they *work by the piece* or *do piece work*.

Storm in a teapot :—This phrase is used to signify that very great fuss has been made, with angry mood, but after all only over a trifle. Angry discussions over insignificant matters, is compared to a *storm in a teapot*.

With might and main :—If a person puts in all his energy and strength over acquiring a certain end, we speak of him as having worked with *might and main*.

Not worth his salt :—We say that a person is not worth his salt when he is so incapable, as to be able to earn enough to buy enough of salt for himself. He is called a good-for-nothing fellow or a man not worth his salt, because he cannot earn his salt, much less his daily bread.

Like a fish out of water :—Fish can only live in water, and it cannot survive when taken out of it because water is the only congenial surrounding for fish to live in. So when a person finds himself in unwholesome, uncomfortable, uncongenial surroundings, we say that he is *like fish out of water*.

A random statement :—When a statement is made without regard to correctness and truth, and is made at hazard on a mere guess, without serious thought, it is said to be a *random statement*.

Red letter day :—It would appear that in old Roman Catholic Church Calendars, the holy days and saints' days were marked with red letters, and these days were festivals. Hence a red letter day has come to mean a happy, auspicious, fortunate day.

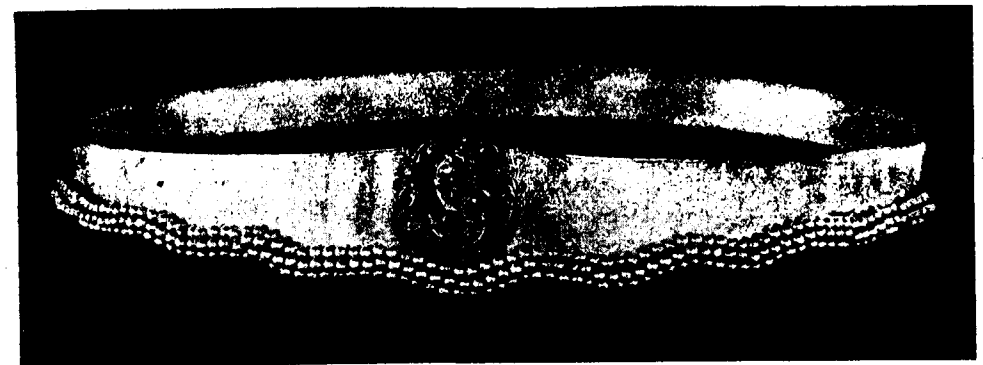
Poet laureate :—The English King selects a poet, who is expected to write poems on great national occasions. He is called the poet laureate and his position is held in high honour and respect and is generally held for life. He is paid also a small salary.

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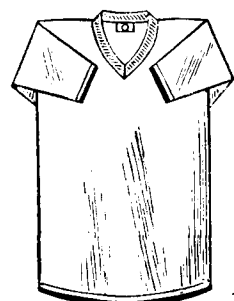
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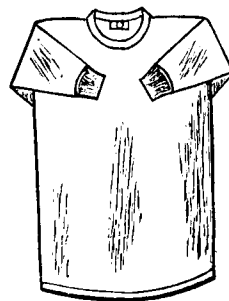


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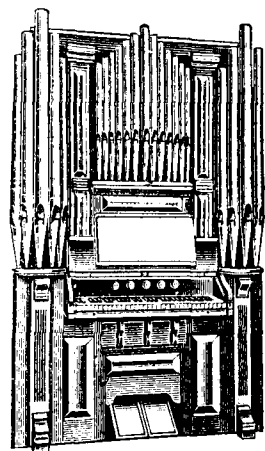
'I had the satisfaction of contributing to the cure of a young boy 'Tuberculosis,' with (Specifics) No. 1 & 12. Unfortunately I had only 1 tube of No. 1; I was then obliged to content myself with Nos. 12 and 26. To-day HE IS ALMOST COMPLETELY CURED. I would desire to procure for me Your Specifics

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rica and he once punished a certain criminal, without a trial, and was him-
 self the accuser, judge and execution-
 er. Where punishment is inflicted by
 unauthorised persons without a judicial
 trial, we say that the criminal was dealt
 with under lynch law.

Argus eyed :—In ancient times, we
 read of a monster called Argus, who
 was supposed to have five hundred
 eyes. He was ordered by Juno to
 watch Io, of whom Juno was jealous.
 Hence one who is Argus eyed is sup-
 posed to be so keen eyed in watchful-

ness that nothing can escape from
 observation.

To be at sixes and sevens :—This
 phrase is used of persons who carry on
 a dispute and are not willing to come to
 any agreement. This idiomatic expres-
 sion is also used of things which are in
 a confused state and entirely out of
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 when those responsible for manage-
 ment of affairs do not carry on their
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All the world over, there has been a great upheaval, and things have so happened that our old standards of thought and judgment have had to yield place to new. So has it particularly been in India, and men and women do not look at matters in the same way as they might have done about 50 years ago. People have greater value of money, are more critical and exacting, and in every possible way attempt at economy. A spirit of enquiry has impelled everyone to find out what is best under the existing state of circumstances, and what would be necessary in view of the future, foreseen with a shrewd eye.

As a result of this spirit of enquiry,

every institution has been critically examined and a judgment has been passed as to its utility, strength and necessity. It is evident that all possible data, comprising of facts correctly furnished ought to be placed before the public, so as to enable them to judge soundly. There is no doubt that in our social and economic system, one of the strongest rising institutions is Life Insurance.

The term "insure" itself tells us that thereby we try to be safe against something. If we live, we have to decline in age and die and such being the case what are our obligations before death? Is it not our bounden duty to provide for ourselves and our family during life and after our death? It is easy enough to meet with all expenses when we are young and strong but who can guarantee health and youth always? Then again, when we feel life in every limb, we forget the prospect of sickness and disability and give no second thought to saving for a contingency. Few naturally are disposed to so regulate their income that they make provision for some saving.

Here then comes the all important service of Life Insurance, "being a contract made by a man with a company organized for that purpose, where in consideration of yearly (or otherwise) based on mathematical calculations the man is given a certain measure of security during his life and provision is made for payment to his dependents when his life has ended." As a matter of fact, Life Insurance having supplied some real need of the community, it has found room to grow and develop as it has done all over the world.

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On the Verge of Insanity.

TYAGARAJ was a very curious figure, and by his acts, words, and look made everyone amused in the town. The most striking part of it, was that he would always believe himself wise and kept up a very serious expression of the face. While walking, every limb about the man would appear full of motion, and he appeared to be highly satisfied with his gait. He was past twenty summers but one would mistake him to be nearly forty years old. He would only talk to those whom he liked and would not even care to see the faces of others, even if they wished him or called him. He had no sense of nervousness but wore a brave face and met things boldly and sensibly enough for his temperament. By reason of his being a curious specimen of a human figure, he became a privileged person, in so far as he could go everywhere with license and liberty which was unusual.

Sometimes he would close himself within the four walls of his room, for days together and go on meditating on something only known to himself. He loved solitude but each time he came out of it, the line dividing him from the world of the insane became thinner.

One day his mother gave him eight urgent letters to post on his way to the market square. He agreed and instead of going straight to the post office, he went in search of the postmaster, but unfortunately the postmaster was on leave and he could not find him. Away he came from the post office and walked high and low in the town in search of the head post peon. He could not meet him. Fearing that his mother

would criticise for failing to act according to instructions, he quietly kept all the letters in his pocket and went home.

He started the next day in search of the postmaster or the head post peon. And lo! he met the latter on his way, and then, he handed over all the letters, requesting him to get them posted. On the head post peon refusing to take them up, he drafted a complaint against him for professional misconduct and took it to the postmaster. But as he had not come back from leave, Tyagaraj went home with rage against the postal department and took with him all the letters and the complaint in his pocket.

On enquiry, he ascertained that the postmaster would only join office after twenty days, and so he kept quiet for that period. Thereafter he took the letters and the complaint to the postmaster, but, he told him to post the letters in the box and throw his complaint in the waste-paper box. This enraged Tyagaraj still more, and he went home to draft a complaint against the postmaster and head post peon to the Postal Superintendent, who was reputed to be a kind, amiable and very intelligent officer. As he was writing, his mother turned up and finding the letters on the table, asked her son why he had kept such urgent letters still with him.

"Oh! mother" he said, "there's something wrong in the State of Denmark, don't you know that the world is out of joint? The time is come for me to take notice of serious defects in the postal administration." "No, no the postal administration is quite a

right, but you have to be administered with some medicine for your mental defects. "Why! what medicine is that mama?" said Tyagaraj.

"Well I'll send for Dr. Rajan and he will tell you."

The mother then sent for Dr. Rajan, a mental diseases specialist and when he examined him, he found that there was something seriously wrong with Tyagaraj's mind. "Well young man" the doctor said, "take this medicine and continue it for some days. You'll be alright". "Thank you" said our patient and as the doctor went out

of the house, told his mother that he would never believe in the doctor because instead of changing his prescription everyday as most doctors do, he makes short work by giving a long period treatment at once with the same prescription. The mother attempted at convincing her boy at his illogical reasoning but it did not avail, and she desperately had to leave him alone, and realised how difficult indeed it is to deal with or treat a mentally unsound person.

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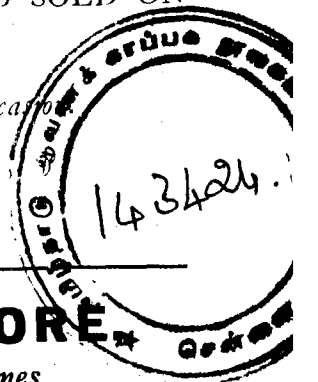
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From a Medical Point of View

COLD

WE should be very careful with the children specially, when there is an attack of cold. It is the state of inflammation of the nasal mucous membrane and running of the nose. We are concerned with the cold of children, which is a sign of disorder, and not merely the sneezing of the infants during the first few days on account of the irritation of the dust in the air. We find that weak and delicate children are very susceptible to cold.

It is not at all advisable to get children accustomed to warm clothes, for this habit makes them more sensitive to the effects of cold. Nor should children be exposed to cold or sudden variations of temperature. The children must be always kept within hygienic surroundings. If the child is developing adenoids in the throat, the child will suffer from recurring cold, and there are many fevers and diseases like measles that are preceded by it.

We are all familiar with the symptoms of cold. There is running of the nose first, of a clear and later of a thick matter. We may find the eyes also watering, and the nose will become red, face flushed with mild fever. The child may have a dry cough but the appetite may remain unimpaired. It is useful to take temperature when the cold appears to be severe, specially when an epidemic of eruptive fever is about. If the fever be found to rise as high as 102 degrees or 103 degrees, we must carefully watch in the child, whether any signs of eruptions or other complications are apparent.

If there is fever, the child must be put to bed at once, and even after the fever has left, the patient must be kept

indoors and protected from further exposure, unless the weather is so bright and clear that there is no harm in taking the child out. Then the patient must be given a warm bath and must be dressed in warm clothes. The child may be given to eat as much as it wants, provided it is not going to effect worms in the stomach.

The child's bowels must be kept seriously clean, as indigestion is one of the main causes of cold. We may give with benefit a dose of castor oil or any other usual purgative. If the bowels are opened in time, fever itself may disappear and even traces of cold may disappear. It would be very useful to make the child inhale Eucalyptus oil, and this may be done in the following way. Dip a piece of cotton wool soaked in the oil somewhere near the head of the child in bed and allow the child to inhale the air saturated with Eucalyptus oil. This method has been found to be useful in relieving the child, from the suffocation of blocked nostrils. It is said that if there is too much discharge from the nose, the child may be exposed to the fumes of incense. Where convenience permits, the throat and the nose may be sprayed and cleaned with Glycothymolene. Drugs may be avoided as far as possible but Quinine Hydrochloride or Quinine Ammonia in doses of one grain or half a tabloid respectively for a child of one year may be given to stop the cold.

ADENOIDS

The back portion of the nose and the upper part of the pharynx contains a good quantity of lymphoid tissue analogous to that found in the tonsil. Adenoids signify an overgrowth of this

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No husband can be happy if he finds his sweetheart ever sick and weary—if she doesn't greet him home with a smile lighting up her beautiful face. Sure! he can't expect her to wear a mere veil of happiness to hide her untold agony by a laboured smile. Husband! It's just your duty to detect what she is victim to—possibly some bad menstrual trouble. Present her a bottle of "LODHRA," the safest and surest weapon to combat all menstrual anomalies, which spreads the sunshine of happiness into your home.

AT ALL CHEMISTS

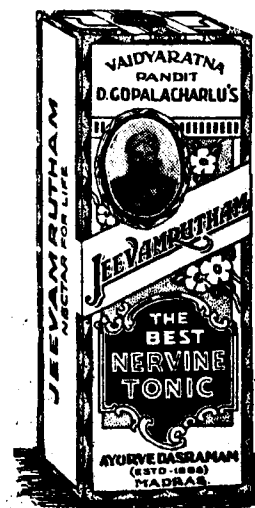
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tissue and it is often associated with chronic tonsillitis. The size and shape of this overgrowth varies, from a pea to an almond, and the colour is red. The growth is rather firm and bleeds very readily.

We must be very careful with adenoids in children, as it affects the bodily and mental development. They appear generally when the child is between the ages of 5th and 10th and are found in children living in the smoky or dusty atmosphere of large towns or in ill-ventilated dark houses. It is said that in many children adenoids is only a trifling affair but in fact they are found to obstruct nasal breathing, in which case the child holds the mouth half open. Whenever we observe this symptom, we may suspect adenoids in the child. During the day there is not so much evidence but at night the breathing is loud and snorting. The child feels uneasy at night with disturbed sleep and with night terrors. Sometimes a troublesome cough may also be present. If we observe the child during sleep, at night, the nostrils would be found to retract with every breathing act.

If we do not rectify mouth breathing, definite changes may take place in the child, such as weakness of the chest and even some deformities. The expansion of the chest is normal, full,

and healthy only when the child breathes through the nose. It is stated that a child suffering from adenoids is rather dull, very backward and develops a nasal voice. He may become hard of hearing and will not be in a fit condition for physical and mental exertion. One of the symptoms to be observed in the morning is that the child gets up with parched mouth and has a foul breath. Such children are generally subject to all sorts of chest complaints, such as bronchitis, asthma, etc.

Only in some cases they disappear with age but in others they may assume a chronic form giving rise to a good deal of trouble to the patient. As early as possible the child must be put in the hands of a specialist, who will try to remove the adenoids. If possible, surgical operation may be avoided, but there is nothing so radically effective in treatment as an operation. The child must be made to cultivate a taste for regularly taking Cod Liver Oil and Malt Extract. If the operation has been performed, the child should be kept in a room where there is plenty of fresh air. Milk, eggs, meat, fruit must be given to the patient and gradually the patient must be taught such breathing exercises as will increase the capacity of the chest to breathe.

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Lodging provided for all visitors. The buildings are situated in the most sanitary locality of the town. A trial will convince you. The Proprietor has been awarded various certificates and testimonials by prominent men of the whole Presidency, some of which are from Messrs. A. Thirumaliah and N. R. Ubaya. Directors of Public Health Madras.

Arrangements may be made for Ladies and for Muhamudans to offer their prayers.

N. MUHAMUD ALI, Proprietor.

Sri Ramakrishna Paramahounsa

SHRI Ramakrishna is popularly known by the name of Paramahounsa, which means literally the supreme swan. The swan is credited with the extraordinary power of separating milk from water and drinking only milk. Like the swan, Ramakrishna, through a life of sadhana, came to distinguish the real (God) from the phenomenal (world) and earned the appellation of Paramahounsa, viz. one, who discarding the cravings for lust, greed, and egoism, drank only bliss at the feet of the Lord. His is a record, not of outward achievements but of inner life. His adventures were not in the outer world but in the inner realm of the spirit. His heroism lay not in the conquest of the world but in that self-conquest, which Muhammad terms, is more than many a martyrdom. His whole life was devoted to one single pursuit of the realisation of God. A life, dedicated entirely to the pursuit of such a noble ideal, cannot but have an abiding value to seekers of spiritual enlightenment. Ramakrishna was a God-drunk mystic, who had tasted the joy of Brahma. His was a life, lived in the bliss of communion with God, and His realisation in samadhi. A spiritual genius, he was a product of spiritual enlightenment and a life of religious sadhanas. A poor unlettered and unrefined priest, he illustrated in his life to what heights of spirituality even a person like himself can rise by the practice of spiritual sadhanas.

Born of Brahmin parents on the 18th February 1836 in the Hugli district, Ramakrishna's original name was Sambu Chandra, though he was known in the family by the name of Gadadhar. In his boyhood, he evinced

little taste for books. A passionate lover of music and poetry and the leader of a small dramatic troupe of boys of his own age, the early period of his life was spent mostly in play and laughter. As a boy, he loved dance and music and jokes and plays. The stories of heroes and saints like Rama, Krishna, Dhruva and Prahlada, the company of wandering sadhus, the Vaishnava lyrics, and the songs of roaming minstrels interested him more than his class books in early life. He learnt his early lessons more from Nature than at the school. Even from infancy, he was a deep admirer, and an ardent scholar of Nature. The glorious beauties and the transcendental loveliness of Nature appealed to him strongly. He had a passionate instinct for the beautiful, even from his childhood. It was his artistic emotion, that impressed the sense of the Divine in him as a child. In his boyhood, he roamed about, communing with birds and Nature, and drew therefrom rich inspiration, which, in his later days, he found so useful.

In his seventeenth year, Ramakrishna started life as an assistant to his elder brother, a priest in a rich temple at Dakshineswar, constructed at a cost of 9 lakhs of rupees, and with a zemindari of 2½ lakhs. When his brother resigned his office three years later, Ramakrishna stepped into his shoes, and became a priest in that celebrated temple. In his capacity as priest, he came in personal contact with many eminent sadhus, saints, sages and mendicants, who happened to visit the temple from time to time. The personal contact with them brought on a revolution in his life. His

spiritual hunger and thirst, which was naturally great, was further strengthened. As a result, he devoted himself to spiritual exercises, which those sadhus had taught him. With a great longing heart, he sought the realisation of God by the practice of certain religious sadhanas, calculated to foster in him the spirit of self-renunciation and self-crucifixion.

As the very first step, he practised meditation. He would often retire into the seclusion of a forest, where he would meditate upon the Lord with intentness, trying incessantly to discern the real from the unreal, realising that the Lord only is real, the Eternal Substance that endures throughout, and that all else is unreal, uncertain and passing. He would thus ponder over and over again that he has none but the Lord, and that He is his All in all. He would always think of death and meditate upon it as a revealer of life and a means to attain Eternal life. He would again and again lose himself in samadhi, utterly forgetful of the world; and intensely wrapped up in deep communion with his Maker, he would enjoy the bliss of His holy companionship. He found the contemplation of God, the root of all joy, a perfect delight, though to the generality of mankind, it is dull and dry.

Ramakrishna looked upon God as the Divine Mother. He knew it was the nature of the mother to go to her child when she finds it crying for her, and to take it up in her arms. He was also aware that, when the child calls on its mother with yearning, she would never stay away. With such conceptions of a mother's nature, he realised, the surest way to find the Divine Mother was to cry to Her and call on Her with longing in the heart, and to

go on praying to Her day and night. He felt sure, that he, who yearns for God would certainly find Him. To get God, he found the only thing necessary was earnestness and sincerity, and to seek Him earnestly and sincerely with the longing of a miser for gold. He felt God-realisation demanded intense yearning for Him, and realised that after deep yearning only realisation would come. He therefore sought to find the Divine Mother with intense longing in his heart. "O Mother," he would always cry out, "where art Thou? Reveal Thyself unto me! I long to see Thee, Mother!" He sought God and God alone. "O Mother!", he prayed, "I want no earthly honours. I only want my mind to rest in the Lotus of Thy feet." His longing for the Mother became so intense, that he became mad after Her. In his frenzy to behold Her, he would be touched with tears. His strength of fervour lay in his tears, as he realised the truth, that God favoured those, who wept for Him. His disappointment at the delay to behold the Mother even led him to attempt self-destruction. Not understanding that the love of God had made him mad, many called him a self-deluded maniac, but those, who divined the real truth, regarded and venerated him as a God-intoxicated man.

The love of greed and wealth; Ramakrishna felt, was a great hindrance to God-realisation. As such, he strove to cultivate non-attachment to gold. The way, he tried to impress on his mind the worthlessness of gold, was to sit by the side of the river, which flowed near his temple, with a quantity of dust in one hand, and some pieces of coin in the other, compose himself into a state of meditation, trying to realise the equal nothingness of

both of them, go on repeating, "Dust is money, money is dust," and to throw both the money and dust into the water of the river, as soon as he felt the realisation of that truth. His aversion to money was so great, that at the very touch of a coin, his limbs would stiffen, and he would fall into a sudden fit.

To a man of Ramakrishna's purity of mind and body, the sight of and contact with woman appeared to be promoters of lust. He saw purity was indispensable for God-realisation, as only in the pure God is reflected as the Sun in clear mirror. To rise above the attraction of woman thus became the one absorbing thought with him, and to counteract woman's attraction, he took to woman-shunning exercises. The way, he sought to develop non-attachment to woman, was by seeing the Divine Mother in all women. His efforts to get over the attraction of woman consisted in turning away from them and addressing them as Mother from a distance. He shunned woman with perfect dread. His abhorrence of the touch of woman was such, that he would not permit any woman to approach him within some feet of distance. He would feel shocked, and overpowered, and faint away at the close proximity to any woman. To avoid any such proximity, he would say to any woman approaching too near, "Mother, mother! stay there please, come not nearer." His advice to his disciples regarding their attitude towards a young woman was, "when you meet a young woman, address her as your Mother, and look at her feet, not face." Though a married man himself, he lived practically separated from his wife, who was living in her village home. His parting words to his young wife aged only 14 years at the

time were, "I have learnt to look upon every woman as Mother. That is the only idea, I can have about you. If you wish to draw me into the world of illusion, as I have been married to you, I am at your service," and the couple separated to live for ever apart. Though an ascetic, he had no contempt for the body or the household-er's life. He spoke of the body as the playground of the Deity, and as the temple of the soul, in which God manifests Himself. He thought like Confucious, who said, "The good is not hermit." He regarded family to be a fort, where it is easier to fight the enemy from within than outside. His advice to his disciples was, to live like King Janaka i.e., to be in the world, but not to let worldliness to enter the heart.

Ramakrishna realised that egoism was the root cause of all the troubles of man. He understood that it was impossible for any one to realise God, as long as there remained in his bosom the least trace of egoism. He considered, the subjugation of passion and pride also, essential for the renunciation of egoism. He believed a life of simplicity was an indispensable requisite for spiritual life, a life of realisation. He therefore decided to subdue his passion and pride also. By way of driving out of his bosom all traces of egoism, he sought to cultivate the simplicity of a child. He sincerely believed that without the simplicity of a child, one could never get Divine illumination. God, he felt fully convinced, could be reached only through child-like faith and gentleness. His face was child-like; his countenance had always the smile of a child. He was always simple, artless, humble, and child-like. He behaved verily like a child. He had in him all the

characteristics of a child, viz., its non-attachment, gentleness, sweet unconsciousness, and loving naturalness. In him, there was no crookedness of the clever, and no guile of the civilised. Ever simple and humble, he had not the egoism of the so-called great. His simplicity was that of St. Francis, and like him, he would commune with birds and Nature. Like Krishna, he loved children; and like Jesus, he blessed them. A spiritual giant, he always felt, he was a simple child of the Divine Mother. For the solution of the least difficulty and in any emergency, he would run to His Divine Mother, as a child would run to its mother. Though well versed in religious lore, he never felt proud of his spiritual knowledge. He freely confessed that he knew not the subtleties of logic, and admitted that he did not know everything. He acknowledged that he was but a broomstick, which, though unclean in itself, could yet sweep a little corner, and make it clean. He always took pride in calling himself as a child of the Mother. He was the humblest of men. As a discipline in humility, he would wash the uncleanest plate, sweep as a scavenger the dirtiest place, and eat of the leavings of the meanest beggar; and he would speak of himself as a servant of all, and bow to the ground, trodden by his disciples. Many revered him as their Gurū, but he would at once silence them, and say "I am only a child of God. The word—Gurū—pricks me as a thorn." He put himself always on a level with his disciples; he was their companion and their brother; and he talked familiarly with them without any trace of superiority. The advice he gave them, he felt, was not his own, but came to him from the Mother, through his lips.

Ramakrishna felt that no one could escape work, because nature drove everyone to it. That being so, he wished everyone to do work, as it should be done. He felt certain, that work, done without attachment as a sacrifice to God, led to God, and was a means to attain the end, and the end was God. "Act, act but renounce the fruits of action to God," hence became the watchword of his life. To work without attachment was to him to work without the hope of reward or the fear of punishment, either in this world or in any other. Since service originated in love and sympathy, he learnt to look upon suffering humanity as only God in different forms; and as the consciousness of the Divine in man was the motive of service, he found such service became a potent means of God-realisation. He regarded service to man, as service to God. "Are you seeking God," he questioned, "then, seek Him in man. The divinity is manifest in man more than in any other object. The more, we love mankind, however diverse, the nearer, we are to God." On the threshold of his deepest ecstasies, he prayed to the Mother, as she was drawing him to herself, "O Mother, let me remain in contact with men. Do not make me a dried-up ascetic." By way of extolling the high value of service to man, he set the noble example of the most humble service. He did not hesitate to do service at night in a pariah's house. He loved the poor, and they loved him. In his heart, there was tender love for the poor. One day, while travelling to Benares with a rich disciple, he was filled with sadness at the sight of the famishing people in a village, stricken by famine; and he would not move from the place, till they were fed and clothed at the expense of his rich dis-

ciple. "By work, offered as sacrifice, you realise God. Such work is true service", he used to advise his disciples, "Serve God in the poor. Only that service is true, which sees God in the poor and the needy. Only that work is vital, which is offered as worship to Humanity. Only he is a true servant, who realises, that God is the one Worker, the one Helper. Blessed we, if He accepts us as instruments in His Divine Plan."

Ramakrishna regarded all beings, not only as the children of a common soil, but also of a common soul. To him, all were the children of the One Atman, the one Spirit of Divine Humanity. It was that realisation, that made him go through a course of spiritual disciplines of different religions. He hated religious controversies, as they created discord, and thought them futile. Religion meant in his eyes peace and love, not condemnation and hate. He looked upon condemnation of any religion as a sign of pride. "Dispute not," he would say always, "If I condemn a brother for worshipping God in his own way, do I not do harm to my own spiritual progress?" His advice to his followers was always, "Do not speak of love to your brother! Realise it! Do not argue about doctrine and religions. His was a message of one Divine Life in all humanity. He recognised the fellowship of the saints, and regarded them as of the family of God. Rama was very dear to him; Krishna was to him all-in-all. He loved Muhammad and revered him. He respected the Quran, read verses from it, and recited the Nimaz. He venerated Jesus, and considered him to be the embodiment of Love. In his room at Dakshineswar, he kept a portrait of Christ. At the very mention of the

name of Christ, he would bow his head, and he used to meditate on the Madonna and the child Christ.

Ramakrishna regularly went through all the spiritual exercises, narrated above for a long period of twelve years. With the increase of the exercises, a great change came upon him; and within him grew a deep longing to see the Divine Mother face to face, and the yearning increased day by day, so much so, that on hearing any joyous sound, he would run out of the temple to the river bank, and look for the Mother; but not finding Her, he would cry out, "Mother, another day is gone, but thou has not yet vouchsafed to reveal Thyself to Thy son". All his efforts to get a darshan of the Divine Mother were in vain, till at last, being unable to bear the bitter pangs of disappointment; and feeling that life without the Mother was not worth-living, he suddenly in a fit of desperation, seizing the sword, hanging in the sanctuary of the temple, like a mad-man, was about to put an end to his life, when lo! the blessed Mother revealed Herself to him. At Her sight, the whole scene before him, viz., doors, windows, and even the temple itself, vanished from his view; and it seemed to him, as if nothing existed any more. Feeling suffocated, he lost consciousness, and fell down. Round him rolled an ocean of ineffable joy, and in the depth of his being, he was conscious of the presence of the Divine Mother. He only saw around him a limitless space of Love. When he regained consciousness, he felt within him a wonderful flow of etherial joy, which he had never experienced in life before. Once illumined by the glorious presence of the beloved Mother, he had no further difficulty of Her realisation, which he constantly reached

thereafter, in frequent samadhi. How perfect his realisations of the Mother were, one could judge from his reply to Vivekananda, his beloved disciple. "I see God, as I see you, only more intensely."

Now that Ramakrishna attained the supreme object of life, viz., the realisation of God, he felt that he could not be satisfied with a happiness, he could not share with others. He looked upon personal salvation as mere selfishness, and a destroyer of the soul. Convinced that God-realisation, which he secured after an incessant toil of twelve long years, was a thing, open to all and not the monopoly of a privileged few, he wished all to get the benefit of his sadhanas and experiences. He therefore turned a teacher of men. Though an unlettered man, who could hardly read or write, and entirely ignorant of book-learning, he took upon himself the task of teaching the precious religious truths of his experiences to others. His idea of scholarship was not the number of books, read or written by anyone, or the verses, quoted or composed by him, but the strength of meditation and renunciation, which he possessed. He never at all regarded as a scholar any one, whose mind was not true to God. His religious knowledge was not acquired from books, but picked up either from Nature or gained during the course of his life through intercourse with thousands of monks, pilgrims, pandits, and all sorts of men, preoccupied with religious problems. The strength of his knowledge lay in the wisdom of the secret, that shines in the cavity of the heart—the secret that is God. He taught precious truths through stories and parables. His wonderful sayings, which is a compendium of words of wisdom, are rich in thought and reflection pregnant in wis-

dom, vital in their appeal and inspiration, and fragrant with true mysticism. They are like the wonderful parables of Jesus, the sutras of the ancient Rishis, the precepts of Pythagoras and Confucius, the maxims of Seneca, Epictatus, and Mazeus Aurilius. His marvellous sayings have attracted many a seeker after the spiritual life, enriched his mind, and brought solace and comfort to his troubled heart and soul. They have a peculiar beauty of their own, born as they are of meditation. They enshrine a noble philosophy of life, come to him as they did, from the depths of the "Unconscious". Their language is exquisitely and freshly simple, and the illustrations given in them are drawn from occurrences of everyday life. There is no science in his sayings, no art, no pomp of demonstration, no trick of rhetoricians, no carefulness of toil, and no wisdom of the schools. For 18 long years, he played the role of a successful religious teacher, serving the ignorant, the fallen, the despised and the poor in spirit. He walked about, shedding about him a halo of purity, purifying the very atmosphere around him and even the ground which he trod upon, and saving countless souls surrounding him. Whatever he touched became true and pure. He used all his powers for the good of mankind. In his 50th year, he succumbed to a cancer in the throat. A little before he passed away, the child-mood, which was a marked feature of his life all along, came upon him, and he played with flowers like a child. Though nearly half a century has rolled by, since he was called away, he still lives amongst us. His deeds have become the very heart beat of virtue. Swami Vivekananda, his worthy disciple and successor, carried on his work after

him, and the present Ramakrishna Mission, which has its branches in all important places in India and even outside, is doing yeoman service in the cause of Truth and Righteousness,

and the suffering humanity. May it prosper, and may the departed soul of the illustrious person, after whom it is named, rest in peace!

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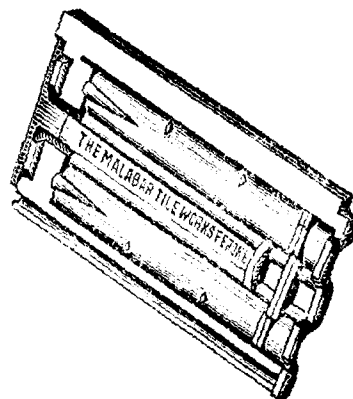
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Theft of Nepal Pearls

III Instalment.

FROM the middle of 1912 towards the end of 1918, I, the writer of this detective story, *which is a real one*, was the Inspector of Kundapur Circle. That circle, though considered to be the lightest of the circles in the district, was not really so in 1915. That year was an unusually eventful one in the history of that circle; for, since the outburst of the monsoon that year, a series of grave burglaries, quite unprecedented in its previous annals, had broken out in several parts of Kundapur station limits. The sudden increase in the burglaries was a sure indication, that some expert criminal from outside was actively operating within the station limits, safely hidden in some obscure retreat. I was busy husbanding all my resources, and straining every nerve to spot out the criminal, but for a long time he kept himself in the background, and successfully evaded me. My mind was so pre-occupied, and my hands were so full, that I had hardly any time to visit my sub-stations. I was up to my neck in investigation work alone. To add to my worries, my wife was suffering from an acute attack of hysteria, and confined to bed. Though I had a most trying time of it, I did in no way slacken my efforts to get at the criminal. After a strenuous inquiry, lasting nearly four months, I succeeded at last in catching the criminal red-handed in the act of going out, with a boring instrument, concealed on his person, on a burgling expedition to some interior place in Brahmavar station limits, Udipi Circle, where he had planned to commit a grave burglary that very night. Though his identity was not

known at the time of his capture, the Finger Print Bureau eventually traced him to be K. D. Belia Avulla, the notorious burglar of Malabar, with ten previous convictions and a long record of thirty-six years' jail service to his credit. The investigation, that followed, disclosed that K. D. Abdulraiman Saheb of Kundapur notoriety, an ex-constable, who had lately returned from the Cannanore Central Jail, while a captive there, had contracted friendship with him, and invited him to go over to Kundapur on his release, and smuggled him there in the guise of a Fakir, rendering him active help in the pursuit of his nefarious profession. As no evidence was however forthcoming to connect K. D. Avulla with any of the pending house-breaking cases, he was put for good behaviour under the Security sections.

The Security case against K. D. Avulla had just ended successfully in his being bound over to keep the peace for the period of one year. I had the supreme satisfaction of seeing him committed to jail, due to his failure to furnish the required sureties. Heaving a deep sigh of relief, I left the court and returned home in the evening, elated with my success, and threw myself into my arm-chair in an easy frame of mind, being in a jubilant mood. I eagerly looked forward for a little respite after so many months of incessant toil, little guessing at the time, that a far bigger enterprise, requiring all my tact and ingenuity, lay waiting for me immediately. A constable stepped into the yard of my house, and saluted me. He was Gopala, a P. C. of Baindur station. I felt glad to see him, as I had not visited

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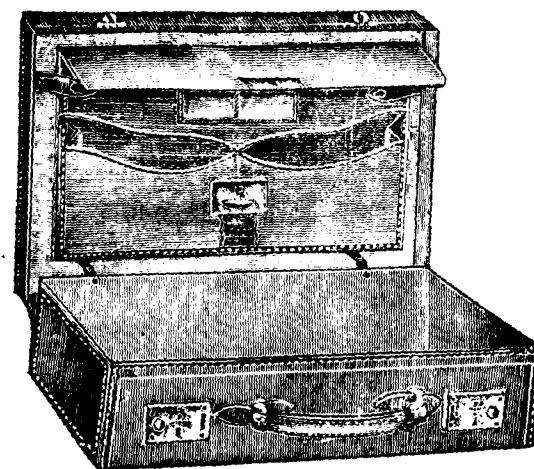
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Baindur for the past five months, and was curious to know the happenings at Baindur during the long period of my absence therefrom. "Well, Gopala, what brings you here?" I questioned the P. C., to which he replied, that he had come to Kundapur, escorting some case properties to the local Sub-Magistrate's court. "Anything of importance at Baindur?" was my next query to him. He hesitated to reply, and I could see from his sudden embarrassment, that he was struggling to suppress something from me. I became alert all at once, and shot at him a sudden piercing glance, which made him tremble in every limb, and he quailed under my gaze. "No good concealing the truth from me, do you see; you had blurt it out at once, and be done with it once for all; come on, look sharp," I sternly cautioned him. Seeing no other way out, he at last felt constrained to speak out. "The whole of Baindur, sir, is agog with the mysterious doings of one B. R. Rau, a new arrival to the place," the P. C. communicated. "What mysterious doings you mean?" I interrogated the P. C. "The man, who is reported to have left Baindur quite penniless some eight or nine years ago, has now returned, sir, as rich as Kubera. He is rolling in wealth and spending money like water on drink and evening parties", the P. C. described with dilated eyes, "He is lending on promotes thousand rupee currency notes at a low rate of interest, and parading about with a priceless necklace round his throat of brilliant pearls of very large size, the like of which no human eyes have yet seen." "What account does the man render of himself?" I interrupted the P. C. "He has invented an ingenious tale of his having amassed his fortune at Uganda in

Africa, but no one believes his story, sir," the P. C. went on. "Why? I have not received any report so far about him. How so?" I queried him. "There is good reason for it, sir," the P. C. continued, "The truth of it, sir, is, the S. I. is under obligation to him. He has lent the S. I. some amount for the purchase of a new pony." "Ah, I see! It may be, the S. I. is indebted to B. R. Rau, as you say; but I don't think that it has anything to do with the S. I.'s omission to report about B. R. Rau's movements," I contradicted the P. C., "It is just possible, don't you see, that simpleton of a S. I. believes B. R. Rau's story and has not the common sense to see through it." "You do not know the S. I., sir," the P. C. represented, "He is much deeper than you think." "But there, I don't agree with you. Your estimation of the S. I. is evidently wrong, I daresay," I interposed, "To my mind, the S. I. appears to be more a fool than a knave". "You will soon find out your mistake, I am quite certain, sir," the P. C. boldly asserted. "Well, we will see which of us is right," I cut the P. C. short, "Now, tell me something more about the doings of B. R. Rau. I shall see, that you get a handsome reward for the information, you give." While the P. C. was busy narrating something more about B. R. Rau, and I was absorbed in listening to the P. C.'s narrative, I felt quite surprised to find the P. C. stop abruptly in the middle of his narrative, which led me to cast a side glance at the P. C., when lo! I was astonished to see the figure of the Baindur S. I., getting up the steps into the verandah of my house noiselessly. It was evident that the P. C.'s abrupt pause was occasioned by his sudden sight of the S. I., and it was

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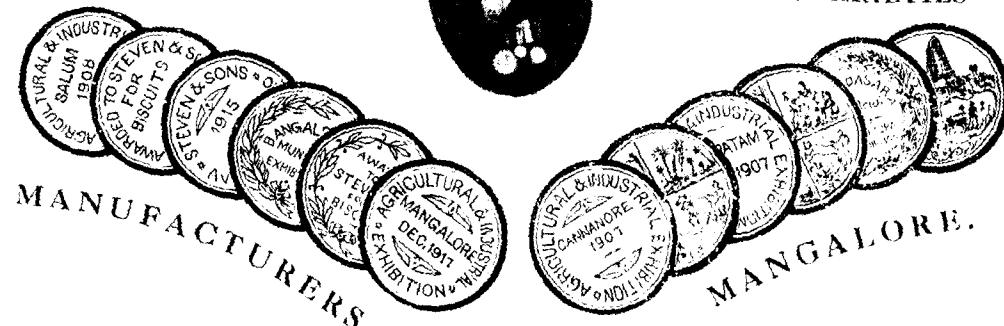
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EDUCATED INDIA

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equally certain that the S. I. must have overheard the last few sentences of the P. C.'s narrative. "Well, you may go," I signed the P. C., as I did not want him to be a witness of my interview with the S. I. The P. C. saluted me, and left us at once.

As soon as the P. C. departed, I turned to the S. I., and motioning him to a seat, I interrogated him, "What is all this, that I hear? How is it that you have not reported to me so far anything about the marvellous doings of B. R. Rau?" The S. I. however was quite on his guard, having caught the drift of the P. C.'s communication to me, and rising equal to the occasion, he promptly replied, "It is the very thing, sir, that has brought me here. I wanted to be sure of him, and that is why I gave him the long rope. Without first consulting with you, sir, I did not want to take any steps against him independently." "Quite right, you did well," I nodded my head approvingly, though I felt convinced within myself, that the S. I. had come to Kundapur for some other purpose, but was using the information, gained by him so providentially to his own advantage, with a view to screen himself from the charge of neglect of duty, but observed at the same time, "But I don't know what the D. S. P. will think of your omission to report about B. R. Rau's movements." It was an intentional shot on my part, calculated to instil fear into the S. I.'s heart, and make him open his mouth about B. R. Rau's doings. The shot, I was rejoiced to see, told, and had the desired effect. Betraying signs of sudden alarm, the S. I. appealed to me in great submission, "It all depends on you, sir, and the sort of report, you submit to the D. S. P. about me. But I assure you, sir, on my word of honour, that I am

entirely innocent in the matter. Mine is only an error of judgment, and nothing more. I really believed B. R. Rau's story of his having amassed his fortune in Africa. I was a fool to have done so. My credulity quite misled me. That is the real cause of my omission. Believe me, sir, I had no ulterior motive at all in my omission, which I assure you, was quite unintentional. I beg of you, sir, to overlook my fault and spare me." "I do believe you, S. I., do not be alarmed. I am not going to give you up," I assured him, "You are safe, as long as the D. S. P. does not come to know about your indebtedness to B. R. Rau." The word 'indebtedness' had an electrifying effect on him. When that word fell on his ears, he gave a sudden start, and his face turned livid. "So the P. C. has betrayed me," the S. I. thought within himself, and bit his lip. I could divine what was passing in his mind. I purposely referred to the indebtedness, so that I may have him entirely under my thumb, and work on his feelings to achieve my desired end, which was to get from him full information of B. R. Rau's doings. The S. I. knew that he was completely at my mercy, and he saw no other way of saving his skin but to throw himself at my mercy. Candid admission of the indebtedness appeared to him the only possible way out. "It is true, sir, that I borrowed some amount from B. R. Rau for the purchase of my new pony, but I assure you, sir, that it has nothing to do with my omission to report about his movements," the S. I. supplicated, "I have even made him part payments of the loan. You may kindly make enquiries and satisfy yourself." "Why do you worry yourself needlessly," I tried to pacify the S. I., "I do believe you, and have told the P. C. so. You may

ask him, and set your fears at rest. Believe me, I am the last man to give you up, provided you show me by your present conduct your bonafides. I give you a fair opportunity to vindicate yourself. Now listen to me, I want you to reveal to me without the least reservation, all that you personally know, or have heard about B. R. Rau's doings, since his advent to Baindur, do you understand." "Yes sir, I throw myself entirely at your mercy, O save me, sir," the S. I. implored plaintively. "I will do all that you command me to do, and promise solemnly not to keep back anything from you; only, do not give me up for heaven's sake. I am prepared to disclose to you, sir, everything within my knowledge relating to B.R.Rau." "That is right; you had better do so; have no fear. Here, take my word; I will support you, and wont give you up under any circumstances," I solemnly promised him. The S.I., being thus reassured, put me in possession of all the facts within his knowledge concerning B. R. Rau. He told me all about the nocturnal revelries in B.R.Rau's house, all that transpired during the Upanayana ceremony in Kumbatkona Narsinga Rao's house, all about B.R.Rau's lending on pronotes at a low rate of interest thousand rupee currency notes, and all his attempts to dispose of the pearl necklace in his possession. From what I was able to gather from the S. I., I found abundant material for an immediate enquiry against B. R. Rau, and decided in my mind to proceed straightway to Baindur that very night, but with a view to guard against my decision from leaking out, I did not choose to disclose my intention to the S. I., as I was then not in a position to decide, whether I could take the S. I. into my confidence. To be on

the safe side, I thought it more prudent to withhold communicating my intention to him for the time being, and resolved to reveal it to him, just at the moment of my departure to Baindur, having made up my mind to take him along with me to that place. As I wanted time to think out my plans, and make necessary arrangements for carrying them out, I sent away the S. I. on the pretext, that I had some urgent correspondence to attend to, directing him however to meet me at 8.30 P. M. the same night after his supper, for discussing with him something more about B. R. Rau's affair. It was only a ruse on my part to throw the S. I. off his scent. The S. I. then saluted me, and took leave of me, promising to meet me at the hour specified by me.

As soon as the S. I. left, I threw myself into my easy-chair, and busied myself in drawing up a plan of my campaign. I felt, I could not depend entirely on the Baindur S. I. or his staff. I therefore decided to take my own staff to Baindur. I thought of taking the S. I. and H. C. of Kundapur station, who belonged to B. R. Rau's community, as I was sure that they would be of great help to me to collect necessary evidence against B. R. Rau in the Saraswat camp. I also made up my mind to take with me two non-brahmin P. C.'s from Kundapur station, and also to pick up on the way at Gangolly the H. C. in charge of that outpost, a non-brahmin, as a set off to counteract any adverse influence on the part of the Saraswat S. I. and H. C. Having thus laid my plans, by way of making necessary arrangements to carry out my programme, I sent word to the Kundapur S. I. to see me at once, and when he appeared before me in response to my summons, I dis-

cussed the affair with him, unfolding to him my plans and operations. He was however not much hopeful about the enterprise, and ventured to put in, that there were numerous instances of enterprising young men of his community having amassed fortunes abroad, but I put it to him that there was no harm in getting verified B. R. Rau's alleged suspicious movements, and assured him that I would drop the enquiry against B. R. Rau, in case he gave me a satisfactory account of himself, which I impressed on the mind of the S. I., was all that I wanted. The S. I. agreed with me. I then directed him to send word to the H. C. in charge of the Gangolly outpost to keep in readiness two bullock carts to convey our party to Baindur that night, and to meet me at the ferry punctually at 9 P. M. that night with a Saraswat H. C. and two non-brahmin P. C.'s of Kundapur station. The S. I. then took leave of me, bidding me good night.

Hardly had the S. I. left my presence, when a gentle tap sounded from inside the window of my bedroom, where my wife lay ill from an acute attack of hysteria. The tap, which I heard was a summons to me that I was wanted inside. On going to the bedroom, a plaintive voice greeted me saying, "Must you my dearest, go to Baindur to-night only. Is it so very urgent? Can't you put it off just for a day or two, till I get a little better? You know, the lord of my heart, how ill I am, and how much I need you near me. What will become of me, if you leave me in this state and go away? Who is there to take care of me? Have pity on me for goodness' sake." Her piteous appeal, which moved me deeply, convinced me that she had overheard my talk with the

Kundapur S. I. It was hard to resist her entreaty and I was loath to leave her to herself in her distress, but alas! what could I do? Were I to postpone my visit to Baindur for her sake, I knew all my subsequent efforts would end in smoke, as B.R. Rau was certain to get wind of my quest after him, and frustrate all my designs to bring him to book. There was no way for me but to take up the enquiry forthwith. The call of duty sounded louder than the whisper of the heart. 'Duty first and then everything' was the code of my daily life. 'Duty above everything' had ever been the watchword of my official career all along. How then could I sacrifice my duty for the sake of remaining by the bedside of my ailing wife? Leave I must for Baindur that very night, I decided once for all, come what might. But I felt it my supreme duty at the same time to pacify my wife as best as I could, and win her consent by appealing to her sense of duty, which I knew was strong within her. So bracing myself up to the best of my might to face the ordeal, I made bold to tell her, "Well, my darling, I know well enough that you, the guiding genius of my life, have ever been inspiring me to a lofty sense of duty, but then how could you with your high sense of duty, allow your illness to stand in the way of my duty, and that too at a time, when I am about to embark on a venture, of unearthing a crime, which bids fair to be an unparalleled one in the annals of secret crime. Don't you see, my love, I am on the threshold of startling revelations and the brink of a grand discovery. The success of my enterprise, I assure you, means immediate promotion and a big step up. Would you then my sweetheart come in the way of my prospects and rise in service? Yours

is only a mental melody, which, the success of your husband and his prosperity alone, could cure. A wire from me to you from Baindur, announcing the success of my enterprise, will, I am sure, act like a magic cure, and make you hale and hearty. Do not therefore give way to despondency but cheer up, my darling. God is great and merciful. Though I shall be away from you for a few days, God will be with you, and He will look after you, and take care of you. Never fear, I am leaving you in safe hands. Before I leave you, I will arrange with the Assistant Surgeon here, to see you whenever you choose to send word to him. So, buck up, my dearest, give me leave to go, and bless me and my enterprise with a parting kiss before I go. My appeal, I rejoiced to see, went home, and had the desired effect. It moved her deeply, and with a suppressed sigh, she readily and willingly gave me her consent, and sealed it with a parting kiss, to bless my enterprise. The effects of that kiss, so ungrudgingly bestowed upon me, lingered with me throughout the course of my enquiry, and served to inspire me with unwonted zeal to throw myself into

my enterprise, heart and soul, quite unmindful of the illness at home, which otherwise, would have clogged my brains and diverted my activities. A dutiful wife, who cares more for her husband's prospects than for her own welfare, is indeed an untold blessing.

The Baindur S. I. turned up at my house at 8.30 P. M. that night. After discussing with him for a while about B. R. Rau's affair, I told the S. I. "From what you have been telling me, I find sufficient material for an immediate enquiry. The sooner it is done, the better. I have arranged to go to Baindur to-night. I want you to go with me." Though taken aback a little, he did not betray any signs of surprise, and readily signified his assent to accompany me. We started together from my house precisely at quarter to 9 P. M., and bent our way towards the Gangolly ferry. Kind reader, leave us for a while to proceed on our way, and I shall resume the narrative in the next instalment of the story.

By J. Lakshmana
Deva Vilas,
Bendur, MANGALORE

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Facts of Interest

Princely Gifts.

It appears that when Lord Nuffield laid the foundation stone of Nuffield House, the new block for paying patients at Guy's Hospital, London, recently, he offered to give another donation of £20,000 in addition to the £45,000 he had already given before. The following are some of the other large donations given by Lord Nuffield

£140,000 to the Radcliffe Infirmary, Oxford.

£70,000 to the Wingfield Morris Hospital, Headington, Oxford.

£52,000 to the Birmingham Hospital.

£26,000 to the Royal Worcester Infirmary.

£25,000 to the British Empire Cancer Campaign.

We must admire Lord Nuffield for his charitable disposition.

Risk in Provisions.

The Lancashire cricketer and Rugby footballer, met with an accident by swallowing a piece of glass which was in a jar of mince-meat bought in a provision shop. This jar was bought by his wife from a shop in West Ealing. As a result of swallowing the glass piece, the gold clip of the lower denture was broken, and he suffered severe pains. Mr. Norman Birkett, K. C. appeared for the plaintiff, in an action against United Dairies, Ltd. and cross-examined by Mr. Fox Andrews Mr. Entwistle said he was claiming at the rate of £50, a month, for loss due to not being able to deal with business and follow his profession for the period from January to August.

Vengeance of a Lover.

In Bukarest there was one Valentina Turcan of Codaesti, Bessarbia, and he set fire to the house of his successful rival on the wedding night. It would appear that the flames spread to the entire village with the consequence that twenty-five houses were destroyed and the rest of them were also badly damaged. It was fortunate that no one was injured only on account of the flames.

What will not a lover's disappointment not do?

Suicide of an M. C.

Mr. Kenneth George Tidd, a Londoner became weak in his brain, worried himself on account of his work, made mistakes, and was unable to concentrate on anything. He had won the M. C. during the war. He was found shot dead in his car in Ashdown Forrest, Sussex. He committed suicide while of unsound mind. He wrote the following letter to his wife, which was quoted by *The Coroner*.—

"I know you will never forgive me for doing this, but it is not just cowardice. My brain has gone and I cannot remember the simplest thing."

A Baronet's wife fined

Lady Ainsworth of Kilchrenan, Scotland, was fined £2 at Oxford. She is the wife of Sir Thomas Ainsworth. She was prosecuted for having driven fast and she said that she pleaded guilty, but explained that she wanted to get to Woodstock before the thunderstorm broke, because she was nervous of thunder. In spite of her attempts she was unable to reach Woodstock and her fear of thunder cost her £2.

Married while in Police Cell.

William Henry Moore was remanded to custody, says a Preston report, on a charge of breaking and entering a shop. At this time he was about to be married to a sixteen year old bride Miss Florence Tattersall of Bury Street. The magistrate gave him special permission to get married while in custody. A detective accompanied him. The only persons inside the church beside the bride and bridegroom were the Vicar, who performed the ceremony, the bridesmaid, the best man, a friend, the detective and three journalists. After the ceremony, Moore accompanied the detective to the police station, awaiting his trial in court.

* * *

A physician deceived. (From Competition").

A physician of Dublin who was rather old, but who was very rich and in extensive practice, went one day to receive a considerable sum of money in bank-notes and in gold. As he was returning home with this sum, he was stopped by a man, who appeared out of breath owing to the speed with which he had run. This man asked him to come to see his wife, whom a violent diarrhoea retained in bed and was dangerously ill; he added that it was urgent she should have immediate advice and at the same time promised the physician, his guinea fee.

The physician who was very avaricious, was pleased at the prospect of gaining his guinea. He directed the man to lead the way and promised to follow. He was led to a house situated in a remote street and made to ascend to the third storey, where he was ad-

mitted into a room, the door of which was immediately locked. The guide then presenting a pistol with one hand and with the other *an empty purse*, which was open spoke as follows:

"Here is my wife. Yesterday she was seized with a violent diarrhoea which has reduced her to the state in which you see; you are one of our most eminent physicians, and I know you are better able than any one to cure her. I am besides aware that you possess the best remedy for her; haste then to employ it, unless you prefer swallowing the two leaden pills contained in this instrument." The doctor made a horrible face but obeyed. He had several bank-notes and a hundred and twenty-five guineas rolled up; he placed the latter into the purse as he had been desired, hoping thus to save his bank-notes.

But the thief was up to this and was perfectly aware of his having them in his pocket. "Wait" said he, "it would not be fair that you should have performed so miraculous a cure without remuneration: I promised you a guinea for your visit; I am a man of honour, and here it is; but I know that you carry about your person several little recipes most efficacious as preventives, against the return of disorder; you must be so kind as to leave them with me." The bank-notes immediately took the same road as the guineas had done. The thief, then keeping his pistol, concealed beneath his cloak, accompanied the doctor into the street, requesting him to make no noise. He stopped him at the corner of a street, and forbidding him to follow, disappeared to seek in a distant part of the town another habitation.

Celibacy of the Catholic Clergy

WE are struck with no ordinary admiration at the manner in which the Roman Catholic Church has venerated the practice of celibacy. The religions of the Pagan world were essentially sensual, and Christianity made a remarkable deviation in raising men's minds to a high standard of purity and chastity, with its highest effect manifested in the system of celibacy. It was St. Paul who strongly recommended virginity, but at the same time he did not condemn matrimony. From the very beginning, the Church has been zealously guarding this priceless virtue, and ecclesiastical laws have been passed from time to time, commanding the strict observance of celibacy, and any transgression thereof means exclusion from the membership of the clergy. Nothing has pleased the Church so much as the sacrifice of the pleasures of this life, to the purifying of the soul, manifesting a glorious victory of our moral nature over the physical. This virtue has been found necessary, specially in view of the Roman Catholic priests having to officiate in the greatest and highest mystery of the Holy Eucharist during Mass everyday, when Christ Himself King of Kings is mystically present. It is from the time of the Apostles themselves that all bishops and priests, took willingly to the practice of this holy virtue, and particularly at the consecration renounced once for all the joys of matrimonial love, so that they may be absolutely free to devote themselves to their holy office.

In early times, some married men entered also into the religious orders, and a great question arose, as to what should happen to them after the time

of their consecration. The point was that while clergymen were forbidden from marrying, whether even those who were married before their consecration should be required to separate themselves from their wives. At the General Council of Nice, several bishops proposed that all clergymen, who had received the holy consecration should be directed by an express ordinance to give up their wives, if they had been married before. Thereafter no married man could ever be consecrated a Roman Catholic priest. It was Pope Siricus, at the end of the fourth century, who openly forbade the clergy to marry, or to cohabit with their wives, if they had been married previously. In this way several Popes and Councils emphatically repeated this injunction with the result that celibacy became the absolute rule among the Roman Catholic clergy.

The State too venerated the injunction of the Church on the clergymen. It was Emperor Justinian who declared all children of clergymen illegitimate, and incapable of any hereditary succession or inheritance. It is said that the Council of Tours in 567 issued a decree against any monk or nun who had married, ordering them to be excommunicated publicly, and their marriage to be dissolved. The Greek Church however has dissented in this respect, in so far as among them there cannot be marriage after ordination but if they have been married before, they are allowed to retain their wives.

The Roman Catholic Church alone has kept up the old apostolic tradition with great strictness and a sense of admirable discipline, and re-

**WHILE AT CANNANORE DON'T FORGET
VICTORIA HOTEL**

fuses to ordain any married man as a priest, unless the wife has entered another religious order. There are enough of candidates to go on with the work of the Church who fully and

wholeheartedly devote themselves to the service of God as clergymen, and who voluntarily practise the virtue of celibacy.

A. Catholic.



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CAREFUL AND CONTINUOUS ATTENTION TO YOUR NEEDS GIVES MUTUAL SATISFACTION

Charges Moderate, Cleanliness Perfect.

Reviews and Notes

The Children's News for January 1935 contains a variety of articles of educational and cultural interest. The journal is sure to carry out splendid traditions already established. As Dr. Arundale would have it, it will impart an education to the numerous readers, Indian in spirit, method and ideals. The magazine opens out with a thought-provoking article on beautifying houses, streets and surroundings by Miss M. Youn of Delhi. The Editress emphasizes action and not mere idle talk and invites her little friends to a spirit of usefulness, to be brave, quiet, disciplined, and selfless, doing the best for the motherland. The articles by Herbert Porter and Rev. Fr. Paul Dent, S. J. reveal valuable moral lessons. Mrs. Satyavati in the humorous article on "The Man of Letters" appears to be a promising writer. Miss Gopi M. Mukhi describes an interesting dream. The reflections from Govindlal D. Shah on India are instructive. There are a number of other features that make the journal very readable and useful. The illustrations greatly add to the beauty of the get-up and the journal amply deserves widespread popularity in India.

The Indian Printer and Stationer.

We have received from *The East and West Trade Developer*, Rajkot, India, the Special Number of the *Indian Printer & Stationer*. It is most artistically bound and is a useful book in any good office. It is full of instructive information to businessmen, connected with Paper, and Printing. The many samples of paper exhibited reflect great credit on Indian manufacture and Indian Paper Pulp deserves

a particular mention here. The article on "Educating the Salesman" and the one on "Management of Business" are very valuable and contain many practical suggestions. This Special Number contains a Diary for 1935 and is an attractive one. There is a good deal of useful literature on Printing Process, Photo Process, Photo Engraving, etc. which is indispensable to first class printers. There are a number of foreign and Indian advertisers whose acquaintance will be valuable to businessmen in this line.

We are happy to learn that Messrs. Rama Rao & Sons, of Car Street, Mangalore, the leading snuff manufacturers in India have opened a branch opposite to Webster Market, Mangalore. The high quality snuff which for the last 20 years has been widely recognized as unrivalled in all respects, will be sold there from about the middle of February in market square. The Proprietor feels greatly satisfied with his further attempt to meet with the convenience of the innumerable customers and thanks them for their long-standing and esteemed patronage.

Mangalore now enjoys the rare privilege of having a Goanese Band, string as well as instrumental, and the bandsmen have taken up their quarters in Bolar. They have already given several entertaining exhibitions of their marvellous aptitudes for music and the public have whole-heartedly expressed their unqualified praise and admiration. The public will surely extend their patronage but what we wish to point out is, that the enlightened Municipality, commanding a respect-

able revenue, and ably managed by the present Commissioner and Councilors, ought to make up its mind, quickly, to erect a Band-stand on the Parade ground (Maidan) and engage the services of this delightful band once or twice a week to play a variety of tunes with the instrumental and string band. This feature will bring up

Mangalore higher in the estimation of the public and will reflect great credit on the public-spirited Municipality. Such public recreations are available in greater measure in other places, and when the material is at hand, the public has a right to expect the Municipality to meet with the just and proper aspirations.



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3. "ROMAN SCANDALS" of United Artists featuring the prince comedian *Eddie Cantour*.

4. "PATCH UP YOUR TROUBLES" featuring *Laurel and Hardy* (M. G. M.'s giant special).

5. "HENRY VIII" (United Artists).

6. "KATHERINE THE GREAT" (United Artists).

7. "EASY VICTIM" (Ranjit's Super) featuring *Dixit and Ghory, Mehtab*, etc.

8. "AMRITHA MANTHAN" (Prabhat's super giant).

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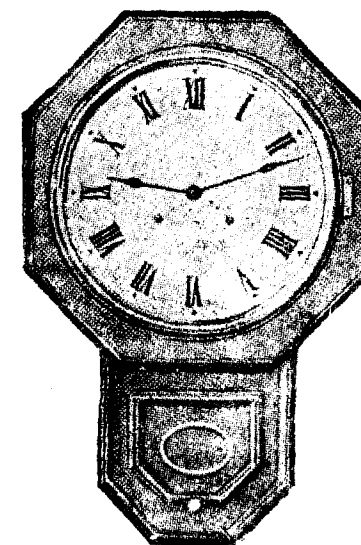
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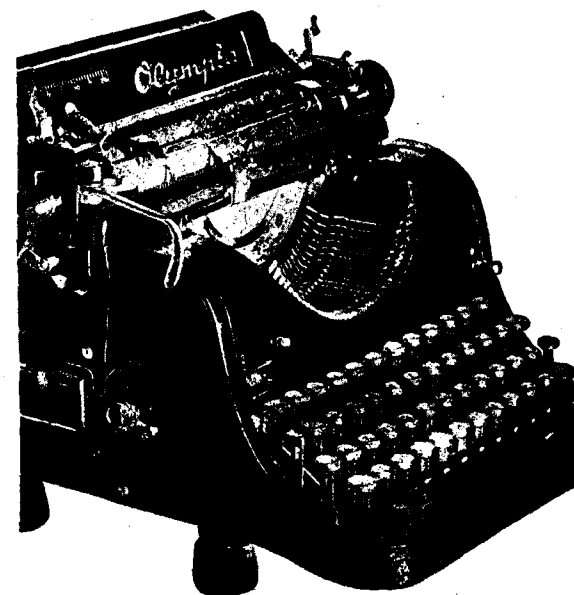
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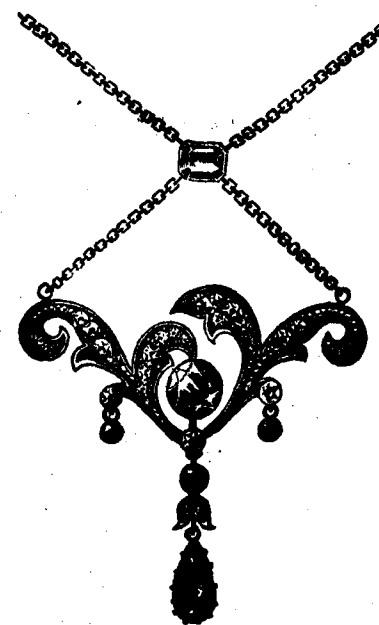
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