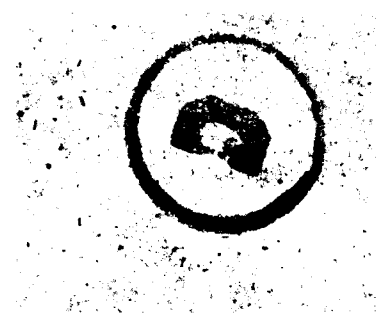


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VI. Nov. 15th March 1935



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EDUCATED INDIA

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Vol. 1]

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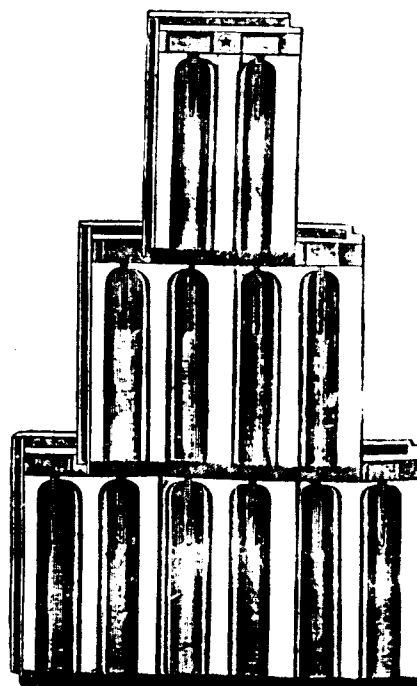
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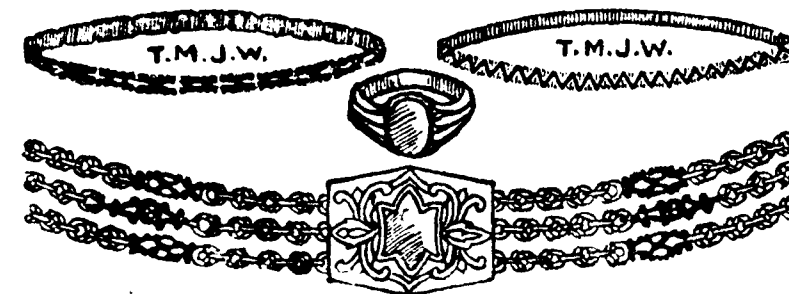
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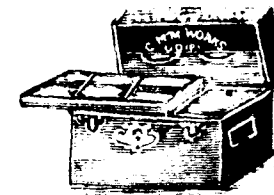
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EDITED AND PUBLISHED BY MRS. W. M. D'SOUZA
MARGARET VILLA, MANGALORE, SOUTH INDIA

VOL. I

15TH MARCH 1935.

NO. 11.

Editorial

IN view of the experience of most of the Indian Doctors, the public ought to take serious notice of the increasing prevalence of Tuberculosis throughout the length and breadth of India. It is said, at present, that about 9 to 10 million persons are actually suffering from this dreadful disease. It is time that the Government and the public wholeheartedly worked out effective measures to control this fearful plague and for which purpose serious attention ought to be given to the study of the causes and prevention of Consumption. They are chiefly the masses that are victims to this disease and from that fact, it enables us to conclude that physical, economic and social conditions have much to do with the progress and prevalence of Tuberculosis in India, which is according to the statistics increasing year after year.

In the opinion of Rao Bahadur M. Keshava Pai, O.B.E., M.D., Superintendent, Tuberculosis Hospital, Madras, probably five million persons die yearly from this disease in the world

and about one million of these deaths occur in India. With the so-called progress of civilization, we are at once struck with surprise at the rapid increase of Tuberculosis. This disease no doubt has existed from time immemorial, and records of it can be found in the histories of Greece, Rome, Egypt and India. One principal feature that cannot escape our notice lies in the fact that Consumption prevails more in towns than in villages. This is due to the conditions under which people live in the two places. The masses that live in towns are too poor to provide themselves with the necessary nourishing food, proper clothing, hygienic dwelling houses and those sanitary conveniences that are absolutely conditions precedent to healthy normal living. This state of affairs is growing from bad to worse, as the "powers that be" generally concern themselves about many other less important things than making adequate provision for the health and strength of the poverty trodden masses in towns. Hence do we find

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that preventable diseases like Malaria, Cholera, Dysentery, Small-pox, Tuberculosis etc. take a huge toll year after year from the poor classes—"the ignorant, ill-fed, ill-dressed masses" in the progressing and commercial centres in India. There is scarcely any comparison worth its name between the heralds of health and those of wealth, with the result, that a most uneconomic policy is followed, causing evidently provincial and national loss every year.

It is said that "none is so blind as one who will not see". We are not pointing out any new discovery but the state of circumstances at present concerning the preventable diseases is deplorable. More vigorous action, widespread propaganda, sympathetic work for the more unfortunate, united efforts and effective measures are necessary on a much larger scale to promote the wellbeing of man, where

the cruel hand of death is carrying away millions before our very eyes and to our ready knowledge.

We may point out that Tuberculosis is particularly prevalent in childhood and a large number of children die by the end of the second year from abdominal and cerebral types of this disease. The scrofulous type is common from the third to fifteenth year and it is from the fifteenth to thirty-fifth year that Consumption or Tuberculosis of the lungs is prevalent in India. In the case of women however it is said that they may develop the malady during the child-bearing period and more so just after confinement or abortion.

Even the cattle and other animals are not free from this disease. Hence in cities and towns near the slums of the poorer classes the cattle kept in dairy farms have been known to suffer and die from this disease, and when

their milk has been used by human beings, without care or caution, the prospects of Tuberculosis growing are rendered undoubtedly greater. Hence milk from cattle that are mostly in the open air ought to be taken by human beings, if they have any regard for their health.

The infection of Tuberculosis is unfortunately present everywhere, specially in towns and cities, where the social, economic and other conditions render it more prevalent in a practically endemic form. Once the germ is in the human system it may keep active without being effective, for days, weeks or months. Infected houses have been known to have these germs alive for several months. They can in such cases be only destroyed by proper disinfection and exposure to sunlight. Where sunlight particularly is rare, as in the slums in the cities, the disease may manifest itself endlessly, and hundreds of ignorant persons are constantly victims.

The main point to observe is that these disease-stricken patients may carry their infection anywhere they go, by throwing their "spit" here and there, and using vessels in hotels and restaurants. The spit contains millions of bacilli which have the power to scatter about after drying up. Where there is heavy traffic these germs are blown about ceaselessly and there is no knowing who may not get infected by them and when. The healthiest man may freely inhale the dangerous bacilli and develop this disease, if his personal strength is not enough to resist the effect of the germs. Children particularly who are weak, are therefore easily liable to manifest this disease and fall easy victims to the effects. Sometimes the infected persons may carry germs into the mouth of a child

by kissing it, as it has happened on so many occasions. Some old members in the house who are subject to this disease are carriers of infection for years and years. The child that may catch the contagion may survive but only for some years as it is sure to succumb later on to a very chronic type of Tuberculosis in adult or later life.

As a matter of fact, Consumption should be carefully controlled in childhood. Hence proper attention ought to be given to the pregnant mother and when she nurses the child. It is however to be noted that it is not an incurable disease but early steps alone can serve to cure the patient. Indiscriminate spitting should be prohibited, and healthy servants alone should be allowed to handle the children. It is said that persons suffering from chronic cough for a long time are sure carriers of infection. The house and surroundings should be kept clean lest flies carry bacillary infection and all eatables should be kept under fly-proof covers. Houses should be so built as to permit free ventilation and exposure to sunlight. The face should never be covered when we sleep and great care should be taken about the cleanliness of teeth and mouth. And nutrition food containing adequate amount of proteins, carbohydrates and vitamins should be used, which will be found in milk, fruit, vegetable, cereals, wheat, dhall, meat and fish in due proportions. Such diet as we have in Southern India consisting mostly of rice is entirely inadequate and hence wheat, dhall and meat are to be taken in greater quantity. It is said that eggs constitute one of the most valuable proteinaceous and vitaminous article of diet. Further avoiding early marriage and frequent child birth is of

utmost importance in preventing Consumption.

It has already been pointed out that once the body imbibes the germs, several other conditions may serve to develop the disease, and insufficient and impure air for breathing, coupled with insufficient sunlight bring the

active bacilli into rapid action. Hence Purdah ladies run grave risk of developing Tuberculosis, and in the best interest of their health, the purdah system had better been abolished before long. In fine whatever promotes social and economic conditions serves to control Tuberculosis.

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English Idioms

A wolf in sheep's clothing :— Sometimes a person may carefully pretend to be quite harmless but as a matter of fact he may be most dangerous to you. He is called a *wolf in sheep's clothing*.

There is no love lost between them :—This idiomatic expression is used when we wish to express that two people do not love each other at all and practically there is hatred between them.

Too many cooks spoil the broth :— This idiom is used to signify that when too many people meddle in managing a thing, it may end in a failure.

He makes a poor month :—When a person speaks about his poverty with a view to urge some petition for begging alms, we say that *he is making a poor month*. The poverty may be pretended altogether or it may be real. When it is pretended he is a fraudulent person, and in the latter case, he is generally a lazy man.

As you make your bed, so you must lie :—We use this expression to show that a man must bear the consequences of all his acts and this is with reference to the case, when the consequences are unpleasant.

Rome was not built in a day :—This proverbial saying means that a certain thing requires a very long time for completing it, because there are several parts to be attended to, in its accomplishment—we use this idiom to remind people who are impatient that we have to take great pains and trouble to achieve a great task and there is no use in being hasty.

What can't be cured must be endured :—We generally try to find a remedy for every difficulty that we en-

counter but sometimes we may not be able to do, however hard we may try, in which case, it is wise to bear up meekly and patiently and realise that what cannot be cured must be endured.

Better late than never :—When we have to do something, we may not be in time in doing it, but though we may be late, we ought to do it, as it is said "better late than never".

To do a thing with a good grace :— Sometimes we are forced to do something which is highly unpleasant but where we find it necessary to do it, we ought not to show our sense of unpleasantness. We are then said *to do it with a good grace*.

To pour oil over troubled waters :— This proverb is used to signify that just as pouring oil over rough water produces a smooth surface, so also metaphorically when we say or do anything which soothes and calms anger, we are said to throw oil over troubled waters.

To speak extempore :—When a person makes a speech without any preparation or previous meditation, or without any notes before him, he is said *to speak extempore*.

To sound a person :—We are said *to sound a person* when we try to find out his real wishes or secret ideas or intentions.

To run in the blood :—We find that some peculiarity, mental or physical is observed in the different members of the same family, we speak of it as *running in their blood*.

To poison the ears of another :— When we prejudice another person and thus influence his judgment, so that he will not think otherwise, or give weight to the contrary view, which

may be the just and proper one, we are said to *poison another's ear*.

To nip in the bud :—When we pluck a rose bud, there will no more be a rose there on the plant for we have thereby destroyed its growth. So also when we destroy anything in the early stages of its growth, we kill it in its infancy and we are said to "nip it in the bud".

To let the cat out of the bag :—Somethings which are intended to be kept secret are given out and hence we say that one who reveals the secrets, *has let the cat out of the bag*.

To leave one in the lurch :—If we leave somebody in a great difficulty, whom we may be bound to help, or when he has reason to expect us to give him assistance, we are said to "leave him in the lurch".

To haul over the coals :—Formerly there was a cruel practice of dragging people over burning cinders to ascertain whether he was guilty or not. Hence this proverbial saying means

that a person has so severely and cruelly reproved that it was as good as *hauling him over the coals*.

To kill two birds with one stone :—When a person is able to accomplish two different things with one attempt he is as good as one who with one stone has been able to kill two birds.

To follow the multitude :—We have a right to think for ourselves in many matters but where without exercising our privilege, we are satisfied to believe or act as most people do, without even taking care to know whether it is right or wrong, and where in all probability we may be wrong, we are said to follow the multitude.

To fight shy of a person :—We are said to fight shy of somebody when we try our best to avoid meeting him or her without letting that person know that we are doing so. This is the case when we are not very well impressed about the person of whom we fight shy.

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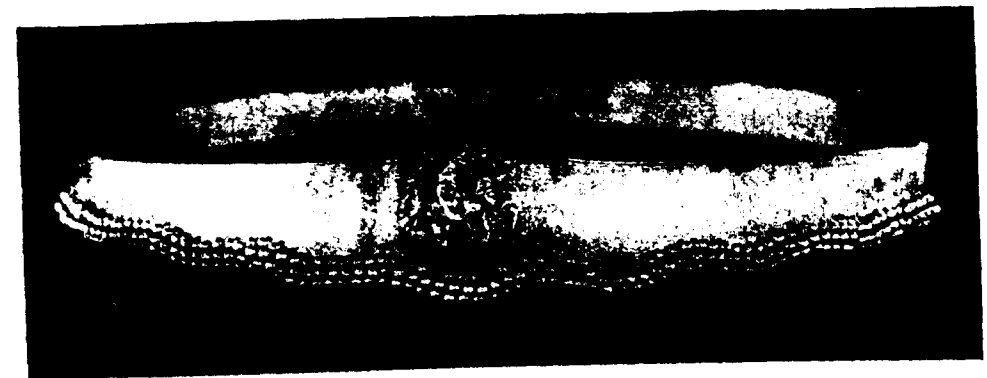
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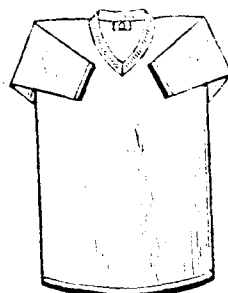
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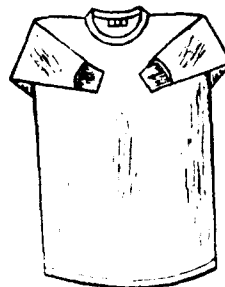
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The Film Industry in India

WE are impressed by the appeal made by the editor of *Filmland* to Indians and the Government to co-operate in safeguarding the enduring interests of film industry in India. What is wanted and what will really avail is not merely criticism but solid constructive work, preceded by meetings and conferences at which resolutions acceptable and convincing to the public ought to be passed. The voice of the multitude is a great power but conditions precedent to awakening a national sentiment are clear. Education is rapidly growing on pure national lines and patriotism of late has made unprecedented strides of progress. The atmosphere is favourable enough to press the just and proper claims of any Indian industry and therefore there is no reason for the "Film trade" to be necessarily sceptic about their future prospects and progress. The present condition of the films however is not such as to guarantee that popularity which the finished foreign productions can command. But this is a matter essentially of an evolution, through a series of improved stages. When the time arrives for the public to witness a greater number of super productions in India, we may assuredly hope a more glorious success in this industry. This is an affair that rests with producers, and if they remove the causes of complaints, the effects are bound to be favourable. The present stunt and mass pictures may be comparatively more paying but they have no inherent strength to acquire immortality and hence should be considered uneconomical if we have what is known as an "eye to the future." To be producing only one or

two super pictures a year as they do at present is too poor a show and this matter needs an immediate attention if the industry should compete effectually with foreign films.

What is essential in the first place is that not merely the hum drum lives of people living in the garrets to be made the subject of films but such as would appeal and invite the attention of the cultured visitor ought to be produced. The mass mind has seldom failed to appreciate what is equally cherished by the more cultured critic, for after all "one touch of nature makes us all kin". There is a systematic regularity in attendance by the cultured cinema goer, if the picture is of real educative value, and man being essentially imitative there is no doubt that masses will follow their example, with greater regularity.

Another important thing to note is that the cultured picture patron prefers the foreign film because it abounds in greater attraction. But this is only a habit in them and that predisposition can change. Traditions in India are really so different that it is a wonder how foreign films have so extensively managed to captivate the fancy of the public. A sudden revolution in tastes would be impossible, but only gradual assimilation and absorption would provide the real remedy. The public must cultivate an Indian attitude of mind, as they have done so successfully with regard to cloth manufactured in India. As the editor of *Filmland* says "without that patriotic pull, I am sure, it would not have been possible for the Indian cotton trade to stand to-day on the same pedestal with Manchester and Japan". It would be really neces-

sary to cultivate a spirit of special favour towards Indian films and to cease to think of foreign pictures that have carried away such an amount of Indian wealth already. This must particularly be done for a definite period beginning immediately, so that our film producers in India will at once rush to present the public with more enchanting, more agreeable, and more educative type of pictures. Great are their possibilities but the opportunity must be before them and we are sure they will justify with a vengeance.

Of course the Government too must render all possible support to make this industry thrive and withstand the competition from foreign countries. Because this industry has certainly come to stay in India and earlier all possible protection is given to it, the better. We remember how the Government came to the rescue of the cotton trade when in the last sixties it was only an infant industry. The removal of excise duties and placing tariffs on foreign cotton goods worked out as an effective protection to the industry in India. To-day the cinema magnates cannot compare their status with rich millowners of Bombay and

hence their voice for support and protection may be a voice in the wilderness. We require the stronger hand of the public to move the "powers that be" to lend ears to the equitable, just and proper appeal from the comparatively poor cinema industry in our motherland. The Government will do well to extend a helping hand to this branch of Indian industry, because it is essentially connected with educative purposes, which is of course a concern which no Government can overlook. We see to-day in Europe and America how the theatre and the film is made an effective handmaid of educational improvement and the march of civilization, which we are only faintly attempting to imitate. The poor man has indeed a right to benefit by this cheap mode of amusement and by assisting in its upward march of progress, the public and the Government will only be doing a valuable service to the millions who will thank them for it, and with the aid of the super-pictures particularly, we have no doubt that a greater measure of culture and education is sure to prevail in India, not excluding in the backward masses throughout the length and breadth of our native land.

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That Painful Dream

THE loud, stern and weired tones of the knell from the church steeple were gradually dying down in the wind, in low soothing and prolonged waves, framing in their expiring lullaby a sad and mournful farewell to my poor—poor friend. The shadows of the oncoming night were silently deepening. A group of retreating crows, fearful of the fast thickening gloom were hastily fluttering nestwards across the heavens and their "Ka Ka" lulled fainter and fainter in the dim distance as their speck-like silhouettes ran smaller and smaller against the lurid horizon, until at last and all of a sudden, they melted altogether into some distant silvan shadow. Then there was a pause—a deliberate lull somewhere in the tumultuous depths of my brain, and a mist fast gathered before my eyes. Thus it was that for a brief lapse I was wheedled by Mother Nature towards that far off horizon—towards her tender and profound bosom, on which my dull eyes were fixed steeped in their tranquil revelry.

I started and stared about me; people were hurrying out of the cemetery in a bustle, some occasionally casting behind a sly and meaning glance at my lone and absent-minded station by the solitary grave. For a fleeting second, I suppressed the ebbing emotions, ever rising in me and advanced towards the now deserted grave and stared down its grim six feet to where he now lay. Was he really dead?—he who had talked and laughed with me only the other day! I sighed. For down there—the coffin—the inexorable answer with its invincible and cruel affrontery, defy-

ing me in my very face. My eyes were moistening fast "Are you going dear Dan? Will you never come back to us? Where are you now? But hark—Did you not often laugh that he who died first among us must come to the other with the tidings of the new land in his immortal veil. Talk dear one. Why—they have enclosed you in a coffin. Are you really dead? But—but they will horde a mountain of earth over you. Can it be true?" I sighed bitterly. "No more can I give you old boy". Tears could not bring him back; but would he come to me.

Just then I glanced up at the high heavens. Dark massy clouds were floating across it. The night had already set in. With a concentrated attempt, I gathered myself up and reluctantly moved away from the grave. "Mother will be waiting", I then did muse, and staggered out of the cemetery alone and miserable wretch. He was dead! But what is death? It is the bane of joy, happiness and mirth—the sudden stab of revelry—the incessant menace of the sinner—Oh!

Within fifteen short minutes, I reached home and having changed myself into my night wear, I locked myself in my room, for I liked to be alone—alone with my grief. But my ever restless thoughts ever sought the grave and were in an instant hovering about the grave of my pal. My wan look was fixed on the distant church tower dimly visible in the gloom like a lurking ghost rearing its head high up in the atmosphere above the swaying casurina grove. There so soon!—the dinner bell was tinkling its detestable invitation.

Having had a bad appetite, I finish-

31

ed my supper soon and again retired to the monotony of my room. But then I was wholly exhausted and I could scarcely sit brooding any longer. With a yawn and a sigh I dropped myself on my bed. In another flying instant I was off the tower and down the precipice into sleep.

Suddenly through the cool and mysterious gloom of the night broke the peals—the peals of a dull knell crying out its wail in some far off distance. An owl was hooting on a neighbouring tree its awful prediction of some fast oncoming danger. Next like a hideous monster drowning all these trivial sounds, soared the loud roar of an accelerated car. Lo, a squealing of brakes, the car pulled up. There our Nero was barking, followed by the distant and echoing returns from a ten angry throats. In another flying second another car drew up in quick succession. But—but, what was this all about? Where did those cars halt? Where oh! I could not imagine. It was all vague.

Instantly I grew alarmed. Something very horrible must have happened. But what?—What was it? With fearful curiosity I turned uneasily to view matters a little more closer, starting at every trifling sound, with eyes stoically set to stare at the scene of horror, the creeping shadow of which had already laid its mantling terror on my tense and expectant heart. Good God! Where was I? I slowly tried to turn my head—I could not. I struggled hard to move my hands—Hark! they did not respond to the call of my furious brain. What was I looking at?—The lamp hanging in the middle room. But why—why, I had slept in my own room? Who had brought me there? Holy creator: Was I mad? There!—there, some-

one is crying—wailing, but who—who is it? Then it came to me like a fatal arrow breaking through the laughter of joy speeding straight and blind on its unsuspecting victim who in his right hand flourishing the cup of revelry, feels the pang and dashes his free hand to seize the arrow drinking deep in his left side. A mountain seemed to have rolled away and I saw—I know—knew—er—er, that I was Dead. But I was alive. I could hear—I could, spe—spea—, no my tongue did not move. But why, I could tell them that I was alive. Alive as anyone. I wanted to cry out, but I could not. I wanted to raise my hand break spell of their deceiving eyes; but it too was of no avail. Mighty heavens, was I dead then? No! No! No! Then why could I not tell them cry to them that they were mad—lunatics—idiots, and that I was alive. But, hush! I could hear the 'sweesh, sweesh' of approaching boots. Someone was coming—coming—ever coming near me. "But, whoever it might be, I would tell him—I would entreat with him. If my tongue failed, I would at least whisper to him." If that too was beyond me—alas! To turn my eyes in the direction was an absolute impossibility. Now some one was beside me, he was breathing hard. But who was it? My grandfather! I gasped for breath. But why, he was miles away from us. Why has he come?—Oh! Every minute the precarious tension of my heart seemed to be bursting. That is what you call death. I was living amidst them. Imagine my dear reader, my terror, lying there shivering like a leaf, my heart strained to a most critical tension, my brain buzzing with the heat of fever, my dress drenched to the skin with perspiration (though all the mourners seemed to

overlook it all) and from somewhere from the chaotic and hideous depths of my brain, soaring the silent, soundless cry—"I am alive! Oh, I am alive!—enveloped into nonentity in the defiant silence." "My flesh began to creep with fear. Oh, if I could only but speak,—could only make them know that I was alive."

My old grandfather was now kneeling beside me and leaning over my—Oh, beside my—yes, let me be brave, my coffin—yes, my coffin—and was caressing my hands in his, but then why did I not feel the touch of his warm hands? Was flesh dead then, well, well, this was all ridiculous, tantalising, insinuating. "Well grand'pa, please don't be a fool. I am not dead". I roared out in his face, but then again, the silence—the profound taciturnity of the atmosphere. Oh, it was unbearable! If I could but only speak!—Only could but make them know that I was alive! Through the slits of my calm, dull, half-closed eyes, I could dimly descry his tears coursing down his wrinkled visage, exuberantly, bathing my hands. "God! Can you be so unkind?" I cried out in despair, perceiving nothing, hearing nothing but the unruffled and unperturbed taciturnity of my own voice with its cruel silence driving me mad with rage, fear, dread and desperation. His voice was but faintly audible. But everyone of his tear seemed an arrow lodging itself painfully on my heart. To move a single muscle in me was a sheer impossibility. What then could give me strength—give me back my life—the life, the vigour which was lost for me now? Holy Saviour! Where would this all lead me to?—to—to the grave?—Oh!—

Dear sympathetic reader, imagine

me, lying there motionless, as if carved out of cold marble, unable to move, unable to speak, with hands folded on my breast with a big cross in them, my dull dim eyes fixed on the ceiling and myself there stretched down calm, corpse-like and cold, awaiting, as if with exhorted, eternally-imposed, tranquil patience—the grave! Was not I possessed of all the reason and sense a healthy man could possess? But what of it? Dead but Alive and Alive but Dead! Was I alive?—then why was I unable to stir from this bewildering stupour—why could I not find my voice? The answer—the long dreadfully anticipated one—becoming brighter and brighter, at every little conviction confronted me with its hideous embarrassment. My brain was alert! My eyes though glassy could dimly descry objects but at a very close range. Could I then be gradually dying? Could nothing stimulate my heart and set it beating and force my lungs into action? Oh, what could it be? I yearned to live—to breathe—to speak—why not I?

Would I lose complete and entire consciousness before they shut me out of their world?—My world! A spasm of intense fever ran through my brain, for every little fact—every little conviction, even as I could censure it, seemed to dash in poste-haste,—to the awful grave-yard—trudging down my tottering hopes. Would they bury me even before, my brain ceased to live—ceased to be sensible—then Oh then, they would bury me alive? Oh bury me—alive!

Next I was conscious of my sister, bending low and heavily over me, whispering words—words weighed down by grief and sorrow though of sweet consolation into my ears. "Why

has my Christ taken my beloved brother, from me? Gilbert oh, Gilbert, why didn't you take me with you? Who is there, in heaven to nurse and look after you? Mother Mary, my brother you took away, forget not me too. Let me be near my Gilbert. My Gilbert! Brother! Only if it had been a dream, a hollow dream. Dead! is he dead? Gilbert, oh Gilbert, say you aren't dead. Say oh say. My God", she gasped in intense grief. How terribly she must have suffered? Her face was haggard. Her auburn curls were all dishevelled. She must have been suffering from terrible fever—and she too might die! She buried her little head on my breast and sobbed as if her heart would break. My hands which should have rushed towards her, consoling her—caressing her, soothing her, were there, rigid and cold lying lifeless on my breast. And all the while from the raving and tumultuous depths of my brain was ringing the silent, hollow weird cry of despair "Aileen! Aileen! Don't cry for me. It makes me shudder. Make not my end more bitter than I can bear it. Aileen! I am alive! Aileen!" It was sometime before she raised her haggard countenance and stared into my eyes—her silent, wild and hopeless gaze piercing through them and even seemed to penetrate deep into my very heart! God! Why could she be looking at me like that for? If I could only but let her,-- my little Aileen, know--that I was alive! Next she took my hands in hers and pressed them against her trembling cheek harder and harder every minute as if the harder she pressed it the more ease she were rendering her poor bursting heart. Yet again, with a deep sigh, she folded my hands again on my breast and replaced the cross

smothering it with her impassioned kisses. "He is Dead!" was her last cry, as she fell back with a faint thud, on the floor. Just then something seemed to snap in my brain and I too failed to control order in my brains any longer....

I cannot tell for how long I might have been in this state of perfect oblivion. But quick in the wake of my regaining consciousness there rang through the warm, dull monotonous atmosphere the loud, persistent and doleful notes of the funeral band... its low, inspiring and bewitching tunes suddenly intruding unannounced into my almost callous ears with its mute, dismal appeal, setting my last, outliving wits into irrecoverable chaos. Thus confusedly recalled to my hideous-self by this sudden wild and sorrowful music, I was persuaded to ponder on the nearness of the 'Cemetery and My Grave!' For a flying second I was beyond the clutches of my misery—in oblivion—for, my senses were in a whirl of profound disorder, and my consciousness was in a trance of stupor. Even in my profound slumber, every atom of my flesh every fibre of my body seemed to vibrate with the heat of sudden excitement. Little was the time that now separated me from my grave! My senses whirled, as the thought of my being lowered into the grave flashed into my mind. My brain swam; my heart as if ripped open seemed to gasp and breathe hard—panted and fell back and lay—calm, still and cold. Oh life is sweet. I wanted, yearned—to live! Could nobody help me to live? If I only could but breathe—Ah that breath of life!

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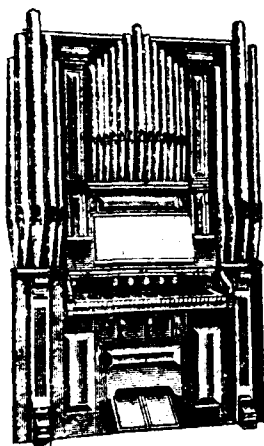
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others, as if, all joined were pronounc-
ing an eternal judgment on my slum-
bering self. Oh, how crowded my
coffin chamber must have been?—The
priest, the sacristan and all with their
terrible and nonchalant music—the
grave sweeping nearer and nearer;
the frantic tempestuous tones recall-
ing and recruiting my blurring senses
to a moment of tense silence, await-
ing its heartless sentence: Could I
have been the target of a hundred
pairs of eyes? Oh, ye Angels, if you
could only have given me vigour
to spring to my feet! Unrestrainable,
indescribable, the pathos of awe,
terror and expectation reigned domi-
nent reigned with a subtle and
stubborn hand, in my mind—in the
little field of my hideous imagination
where—joy staggered, hope shone,
ambition basked in the sunshine of
hope, health and order ruled in
peace—but where now was the refuge
of awe, fear, dread and despair
where now like wild-fire was spread-
ing the creeping terror of the oncom-
ing grave. Would I go mad—dead—
unconscious? Or would I stir—
breathe—and wake? Hope pursued
despair and despair enveloped hope.
Could the chill of icy death be even
now numbing my brain—my living
brain—my only hope. Was I patient
amidst all this? Yes, I was. But I
foamed to be furious, frantic—but
what was my patience? Who dared
impose such patience—the patience
the inherent faculty of a free-
born self-willed man. Oh, then why
was I created? Why then was I not
dead? But, why—why should not I
live? Where could I find the flower?
the Zenia of the sweet breath of life?
Was it taken away by death? Or was
it withheld to enhance and embellish
my misery! Why? Would to God I

were dead! I wanted to know no more
but it clung to me, haunted me, mad-
dened me! I have got a mother. If I
were dead would she live long?
Would she survive her grief? Who
was the cause of my death? Where
was my little Aileen? Was she in my
room pelted and taunted by my dress,
by my table, by my books—the fatal
remembrances of my once existence.
Was she crying? Where was she?
Was she still in that swoon? Could I
console her—sooth her? Who was
there, near her, to lighten her grief?
Would she too die and like me be
borne to the grave—fast in my wake.
Who was there to sympathise and
condole with her, and my loving
mother? Aileen! She was my Aileen!
I would be going—parting for ever—
would she cry for me? Would to God
I could tell her not to! She too would
die—die, in grief! "God, console
her!" She shouldn't die—she mustn't
—she could live, happily!—Oh would
to God, she could forget me!

In the midst of this roar of sad,
melancholy, depressing tumult and
bustle it suddenly seemed to me that
I was lifted and borne away—but
where?—Oh, where! Why were they
so hasty?—headlong, rash?—Oh
why? My God! Was it because I was
to be denied even Time to think—to
ponder, or at least to die—to forget?
This thought—this horrible revelation
was more than I could bear. But was
I to give way before that pressing and
unavoidable despair?—Was I bereft
of all hope? Was not Time at least
giving me a chance?—Hope? Even
now inebriate despair was humming its
low "whirring" dirge in my brain
the buzz of coming peace—the mur-
mur of sad contentment! Gradually
the hum changed into a shriek into
two three ten a thousand all at

once! My time was come! Death—taunting death was inevitable. Procrastination with fate was impossible. My brain became intensely intolerably vibrating. Blurring visions rose vanished. Hope flickered—paused—died. Insurgent despair roared—ravaged—staggered. Even my almost stark tympanum seemed to reverberate with the fiendish shrieks of mad despair pillaging, rioting and revelling in my brain. Gradually vision failed—faded—fled. The chill of death was even now fast killing my brain—with its drug of eternal sleep! Remember! Oh, remember me. When you look at—a dead man only give me a minute's thought.

Death profound death was gently mantling my fretful senses in her quietly subduing fleecy garment—the garment of everlasting slumber. Was I bidding a sad good-bye with the world—my world; but, oh, no, no, no! It was coming—it was coming, coming—ah!

I woke—but where?—in heaven? Or was my misery not yet ended? God! It was dark, suffocating uncomfortable warm. There! There!—the continuous faint "Clash sh Clashsh" of a shovel—a distinct loud rumbling—a lone harsh sneeze! The grave-digger was shovelling away! I was back—back to have the taste of the long dreaded for, end. Summoning every ounce of my strength and with the indomitable spirit of a reckless desperado, who bereft of all hope bends reluctantly under pressing despair—but who when he sees his chance falls upon it and bounds up like a wild fierce African-beast. I made a terrific dash to batter the coffin—to splinters. Alas!—my flesh pained! Was I back to life again? But where?—Where?—under

a mountain of earth? Gone! But I was bent upon striking the last—the only blow! Suffocation, dread, apprehension and awe all made me an invincible and fearless maniac. I was a tied-down Samson! With super-human force and with incredible swiftness, I pressed both my strong hands against the lid of the coffin! Behold! It snapped with a quick, sharp jerk, my hands taken unsuspected struck hard against something and a sharp spasm of pain swiftly coursed through my spine! Fast, on my forcing open this breach in the burial chest a cool, breezy wind seemed to revive me into warm life! Up, on the brink of the grave, was the careless idiot the grave-digger unknown or his victim's breach of all laws—human as well as divine. He threw down another shovel-ful into my very face. But scarcely had the mud left the shovel than it seemed to vanish into thin air. I could dimly descry the unsteady fellow as he brushed his hand over his wet brow and murmured "I can't think how many more they are getting down here. Would to the God Almighty there ain't no more." This hazy personage at every flying second seemed to grow dimmer and dimmer as my extremely apprehensive eyes opened wider and wider. I stared at him. Lo! He was gone—evaporated! Objects seemed to assume different shapes fast. Rousing consciousness was quickly dispelling the gloom of haze in my mind and the fearful question "Where am I?" was groping fast for enlightenment. Warm life again seemed to course through my agitated veins. I was awake—but where? Life was smouldering kindling in my breast! Was it true? The rough sides of the grave gradually cleared, into

the stout walls of my room! My coffin swiftly slipped unperceived from under me and my warm bed took its place. But I was afraid to speak—afraid to move—afraid to turn my eyes—lest the word, the action, the sight should remind me of my hopeless position and banish the peaceful vision which I was enjoying now. But was this all only visionary-transient? But I was trifling time. I fearfully tried to turn my head. Holy of Holies! It moved! A thousand facts rushed all at once into my mind! I was not dead! But—but, no, no, no with a sudden mighty jerk, I sprang to my feet lest the scene should reverse again. I was broad awake. But apprehension was still lurking about somewhere. The dread of the night was still clinging about the atmosphere. Can you imagine, dear surprised reader, a strong young man, stationed by his bed winking and blinking between sleep and waking, half shivering, half trembling in the broad light of the morning sun, fearing he should find himself under a himalaya of earth?—buried alive! That was what I experienced! Big.

drops of sweat started from my brow. Was it all a wild hallucination? A hollow, strange dismal dream?

Drawing my Kimona close about me, I once again sat myself on my bed and pondered, and gradually like the silent treacherous, dizzy whirl-pool dragging its struggling, helpless victim into its whirling, fatal intricacies, I was once again drawn unawares into the midst of my dreadful vision; tears instinctively started into my eyes and fast pursued each other to the ground and again I trembled and mechanically "Oh, don't! Don't! Oh! Mother! Mother! You at least be merciful. Don't allow them! Oh, don't the grave, oh the gra—", started from my lips. But I was sharply recalled to my senses by this sudden, stinging question. "Gilbert! What is that you are hiding from me, my son? You said something about the grave? WHAT WAS THAT?" I turned and looked into the dear face of my Mother.

Dreams may at times strike terror into us! Is it not dear Reader?

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Alcohol Its Poisonous Effects

THIS injurious drug according to pharmacology is considered as a narcotic like chloroform. The action is well known, on the administration of both. It gives rise to a very short period of exhilaration which is entirely due to the loss of control of human will but which is surely followed by a great depression for a long time. Hence when the quantity taken is large there arises a complete loss of mental control, and a stage of deep sleep, causing perfect unfitness of the human body for any kind of exercise.

We are aware that chloroform is a poison and so is alcohol, and here we point out the great evil effects of poison taking on the human system. The action of alcohol is directly connected with age, exercise and personal predisposition. Young persons are considerably harmed by taking alcohol in any quantity. Even in the case of old people, there is absolutely no benefit caused by it. Doctors have so often pointed out that alcohol simply weakens the circulation of blood which can only result in lowering the vitality in the system. As yet, no scientist has been able to definitely point out *any age of life* in which alcohol could be useful to the human body. The effects of this poison may not be perceived in people who take a lot of exercise, and hence those that go about in the open air after taking alcohol may not perceive its harmful effects as clearly as a man sitting idly with this "horrid liquid" in him. But as soon as the former retires to rest, the sense of exhaustion increases the weakness in vitality and with the lowered temperature the man is useless for any useful or active work.

What is of particular importance to note is that in many cases there is what is known as "personal idiosyncrasy" in people. These are immediately and woefully affected by alcohol. This disposition to madness may be due to hereditary causes or as a result of some physical or mental uneasiness. Those that have suffered from head injuries are unfortunately easily hit by the harmful effects of alcohol. Even in those who appear to tolerate a large quantity of this poison, the effects are slow but certain, for alcohol can do no good whatsoever, in any case—what is most unfortunate is that alcohol belongs to that class of drugs, which cause a tendency to induce a constant repetition in taking it. This feature of the drug is responsible for creating a regular habit, which is very hard to give up, and in course of time makes a man a pitiable slave to this poisons-taking irrespective of time, place or safety. Hence doctors who have occasionally to administer some stimulants, take great care to have recourse to every other alternative drug than offer alcohol. There is great relief in hearing that recent discoveries have enabled the physicians to dispense with the use of alcohol altogether.

If we carefully note the effects of this drug on the various organs of the human body, a worldwide campaign for Teetotalism would be the inevitable result. The action of alcohol on the nervous system has been well known. In the first place the poison acts at once on our mental vision, with the consequence that our judgment and power of conception are entirely lost. Memory becomes quite defective and with loss of mental control of percep-

tion, judgment and memory, man is reduced to a state worse than that of a mere animal. As Mr. P. Chatterji, B.Sc. has said, "the feeling of comfort, well-being, dispelling of fatigue etc. which result from taking alcohol are all deceptive delusions because instead of doing these, it actually deadens the higher centres where the appreciation of these things are recorded by acting as a sedative and thus the victim is ready to rest satisfied with all comfortless circumstances and feels cheered and imagines himself to be stimulated." This is the very reason why it is entirely incorrect to say that alcohol is a stimulant, on the contrary it would be true and accurate to affirm that it is only a narcotic poison having a depressant action causing degeneration of the body tissues. The loss of self-control by the brain cells being deadened, the person who has taken alcohol is certain to commit reckless actions, which will appear absolutely absurd to that very man after he has recovered from the injurious effects of this poison. The consequences of loss of self-control are too tragic, too evident, too pitiable, altogether. We have heard of so many cases of even suicide and crimes on account of the effects of this drug alone. Persons should bear in mind that no civilized person has any justification in taking in any quantity this most dangerous poison.

The effects of alcohol on the muscular and digestive system are also most injurious. This poison causes a great disorganization of human nerves and hence we see those that have indulged in it, trembling while performing voluntary acts. Those muscles specially that require quick and accurate action become impaired and gene-

rally the man becomes flabby and void of muscular strength altogether. So also is digestion greatly rendered defective because of the disordered secretion of gastric juice—and we know how harmful a defective digestion happens to be on the whole system. In cases of dyspepsia alcohol acts only as a sedative on gastric nerves and does not really cure it at all. Further as a result of alcohol being in the system, the proteins and albumins coagulate and harden, preventing the gastric juice from coming into their contact and thus these substances do not serve as food at all. Most of the gastric troubles may be traced to alcohol. The liver too becomes enlarged with fatty degeneration and does not function properly as a result of alcoholic effects. It is said that the main cause of dropsy is due to the watery parts of the blood cozing out of the vessels before reaching the liver, and this is produced by the action of alcohol, which besides, causes a change in the quantity and quality of the bile and an increase in the output of uric acid with the attendant consequences of gout. There is no doubt that alcohol seriously interferes with the functions of the kidney, the function of which is to separate from the blood waste material that damages the vitality of the issues.

Evidently this poison causes terrible depresses of the heart and is sure to paralyse it eventually. It is alcohol that produces a fatty degeneration of this organ, bringing about its dilation and causing heart failure finally. Besides the effect on the heart, results in the stagnation of the blood all over the body by damaging the white cells, which are most necessary as defensive mechanism of the body. If the cirrhosis of the liver sets in, there would be

practically no protection against infective diseases. Finally in the words of Mr. P. Chatterji, "the mental deterioration and instability which alcohol produces is the cause of serious disasters in the shape of social and intellectual downfall. A man daily taking alcohol for the purpose of having stimulation and irritation of his brain is in danger of actual insanity or of degenerative mental changes allied thereto. Alcohol irritates the brain and motor centres, and the victim encounters violent uncontrolled movements, hears voices often inciting him to certain actions destructive or otherwise. Illusions of sight are also so extreme that he fails to recognise his well known friends and simple shadows arouse insane suspicions as ghosts or evil beasts. All such chronic alcoholics are sources of danger to others and require admission into an asylum. These forms of delusional insanity are due to the sense centres suffering from constant stimulation and thus their actions are entirely faulty; the motor centres are similarly upset and the temporary insane person struggles against those who control him. In the case of habitual drunkards the perpetual excitement of the nerves produces the symptoms of mental obliquity, loss of intellectual power, de-

moralisation, antisocial feeling, and finally dementia. It is sometimes a cause of melancholia due to mental depression. Then again Hysteria, Epilepsy etc. may be traced to alcoholic parents as their children often inherit an unstable nervous system or brain. It is also one of the principal predisposing causes of sunstroke as it affects the circulation of the brain."

When we see that Insanity, Idiocy, Imbecility, Epilepsy, Feeble-mindedness and mental derangement in children are the results of parental alcoholism; when we know that the welfare of a nation is dependent on the physical and mental condition of the rising generation; when we realise that the real efficiency and vitality of a community depends on its sobriety and mental strength; and when we feel that alcoholism is quite inconsistent with civilization; who will not come forward to cry down the evil trade and indulgence in this poisonous drug? Who that has any interest in himself, his family, community and nation, will fail to practice total abstinence from alcohol? Indeed thus alone can we ensure the prospects of long, happy, healthy, peaceful life, and save the world from destruction, dishonour, and damnation.

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Shri Chaitanya

When there is decay of a human soul, God in His infinite mercy intervenes to arrest the decay by a timely religious revival. That timely intervention has been the saving agency of many a religion on the verge of ruin, and the means of its regeneration. Such a revival is always heralded by the birth of a great soul, whose religious fervour wakes up the sleeping masses from their spiritual torpor, and stirs up the spiritual hankering, which lie dormant in their soul. Towards the close of the fifteenth century, the spiritual atmosphere of the Eastern Bengal was utterly lifeless. The religious fervour, which marked the early days of Hinduism, had almost died out. External ceremonies had usurped the place of living faith. The religious teachers of those days, instead of ministering to the spiritual needs of the people were seeking worldly fame in the display of their proficiency in the art of logic. They revelled in the pastime of spiritual tournaments, and their only goal was the achievement of victory over adversaries in theological disputations. At such a time, when the hankering after spiritual life had wholly disappeared, and the sublime Hindu faith was on the verge of utter extinction, Shri Chaitanya, the regenerator, was born in the year 1485 in the town of Nuddea, the intellectual centre of learning in the East of Bengal.

The youngest son of Jagganatt Misra, an orthodox high-caste Brahmin of opulence, and Sachee, the daughter of a learned Pandit, Vishwambara, by which name, Shri Chaitanya was originally christened, was not sent to school early, on account of

the fear entertained by his parents, that schooling might lead the boy to follow the example of Vishwarupa, his elder brother, a young lad of great promise, who had on the very eve of his marriage, turned an ascetic, while yet a student under the influence of his teacher. The omission, however, proved to Vishwambara a blessing in disguise. It turned him into a child of Nature. To the tutorless boy, Nature became a teacher, and taught him her secrets, and he learnt from her the object lessons of devotion and service. Inspired by those lessons, he indulged in frequent weeping and dancing, and also devoted himself in rendering little services to people, whom the orthodox high-caste Brahmins repulsed as untouchables. Shocked at his irreligious conduct, his bigoted parents changed their mind, and put him to school, though late. In the love of devotion and of humanity, exhibited by the boy of that tender age, his worldly minded parents failed to see the germs of his future greatness and the seeds of the mission, to fulfil which, he had been sent down into the world. It did not enter their narrow heads, that what they thought to be the boy's childish pranks, were in reality the fore-runners of the inner man within.

A precocious boy, Vishwambara showed in the class great promise of a marvellous intellect, and mastered quickly the intricacies of Nyaya philosophy in which he attained great perfection. While yet a student, he wrote a subtle work on logic, a masterpiece, which excited the wonder and jealousy of his teacher, Sarvabhauma, the greatest of the logicians, and the eminent author of the modern text of

Nyaya philosophy, to satisfy whom, Vishwambara was obliged to tear off his own work to pieces, as the teacher was too ambitious to be surpassed by any other, much less by his own pupil. On the completion of his scholastic career, Vishwambara started a Grammar school of his own at the early age of sixteen, and attracted a good many pupils. His fame as a proficient scholar spread so rapidly, that at the early age of twenty, he found himself installed as the Headmaster of a leading Sanskrit school at Nuddea. At this period of his life, he found in Lakshmi, the cultured daughter of a learned Pandit, a partner of his life.

The religious tournaments of the day afforded a fine outlet for Vishwambara's master-mind to achieve fame and name, and found in him a doughty champion. His keen intellect and marvellous powers of debate secured for him an easy victory over his opponents. His fame as the first and foremost logician of Nuddea spread far and wide. Not content with the distinction won at Nuddea, his ambition led him to cross swords with the leading lights outside, and he had a victorious tour through the Province of Bengal, and came out with flying colours, with laurels on his brow, the acknowledged Prince of scholars in the whole of Bengal. Elated with the pride of learning, and worshipped by the intellectual world, the thought of God and of spiritual life was far from his mind, which, caught in the whirlpool of mental pursuits, drifted away towards veritable atheism and agnosticism.

At this period of his life, an event happened, which caused the scales to fall away from his eyes, which the intellectual blandishments of the world had blinded. The event, which was

verily a godsend, opened his closed eyes to the unrealities of the fleeting pleasures of the world. Flushed with victory and pride at the fresh laurels won by him in a series of religious encounters, he returned home one day after a long absence, only to hear loud piercing cries rending the air, coming in the direction of his house. Speeding to his house, he was horrified to see his beloved wife's corpse lying prostrate on the floor, and his old mother seated by the side of the corpse wailing, tearing her hair and beating her breast in utter grief and despair. The horrible sight moved him deeply. A venomous cobra had bitten his wife to death! The beloved wife, whom he had fondly expected to see standing at the door of his house, eager to welcome him on his return, and to whom he was so anxious to recount with a husband's pride his brilliant exploits, now lay on the bare ground, cold and lifeless. Yet another trial, equally heart-rending awaited him. His beloved old father, whom he had left in good health, had also died of heart-failure during his absence. The sudden loss of two such dearly-loved souls impressed on his distracted mind the transitory nature of life and the utter vanity of all human aspirations.

In a troubled state of mind, Vishwambara, beside himself with grief and sorrow, repaired to Gaya, the place, where the great Gautama Buddha had received enlightenment in days long gone-by, with a view to offer Pinda to the departed souls of his father and his wife. The trip to Goa was the turning point of his life. Though a Vaishava by faith, having been initiated into it by one Ishwara Puri, a pious devotee, Vishwambara had never taken the trouble to cultivate in his life Bhakti, which that faith

set forth so vividly, his whole time having been devoted to intellectual pursuits. At Gaya, Ishwara Puri, his old Guru met him quite accidentally, and the association with that devotee sharpened his appetite of spiritual hankering, which his recent bereavements had awakened in his desolate heart. The sight of the footprints of Vishnu, which he beheld at Gaya, thrilled his heart, and sent him into a trance. In his vision, Shri Krishna, the Lord of Love appeared before him, and his darshan filled his heart with love and devotion. By the touch of the magic wand of the Lord of Love, the once proud, vain, and arrogant Pandit was suddenly transformed into a humble, loving, tender-hearted, and silent devotee of God. In the delirium of Bhakti, which the trance evoked, he sang, danced, and raved like a maniac. The words uttered by him, and his actions during the trance left not a shadow of doubt, that he was God-possessed and God-intoxicated.

From Gaya, Vishwambara was taken back by his friends to Nuddea in a state of frenzy, bordering on madness. All efforts on their part to prevail upon him to resume his school work had little effect upon him. He became subject to constant trances and visions, and at times, he seemed to have attained the presence of God. His inspired and lit-up face, shining with spiritual glow, his strange utterances, and the wisdom, that fell from his lips, convinced everyone, that his body was subjected to divine pervasion. The pursuit of school work became impossible under the circumstances, and he had to give it up entirely. Thinking that remarriage might bring him round, his relations got him remarried but to no effect.

Vishnupriya, his second wife, a girl of great gentleness and devotion, served only to increase his spiritual longing and ardour. At this period of his life, he was subject to varying moods. In his ordinary moods, he danced and sang, delirious with Bhakti, and the light of love beamed through his eyes, the fire of devotion burnt in his heart, and inspired words of wisdom flowed from his lips. In his God-possessed moods however, the swoon and the sighs, the tremor and the tears, and the rapturous touch and the embrace, which usually preceded them, would completely overpower him, so much so, that he would completely forget himself, and the God in him would assert itself.

With the advent of Bhakti, Vishwambara's zeal could not contain itself. Raising the glorious cry 'Haribole', which meant 'repeat the name of Hari', he ran about dancing with joy, enjoining on all, whom he met, to join in the cry. Once, when he was on such a mission, he turned to a Dhobi, who was washing clothes by the riverside, and urged him to repeat the cry, but the Dhobi asked him rudely to go his own way, stating that he could not spare any time for it, as he had heaps of clothes to wash, when to the utter surprise of the Dhobi, Vishwambara snatched away the cloth, which he was washing, and began to wash it himself, affording thereby time to the Dhobi to repeat the name of Hari. Attracted and inspired by Vishwambara's zeal, hundreds of people took up his cry, and the sky rang with the cries of 'Haribole', and the streets of Nuddea was thronged with Sankirtan parties, and Lord Shri Krishna lived again in the hearts of the people. Vishwambara freely moved about, denouncing the

efficacy of rites and ceremonies, and preached publicly the doctrine of the Love of God, throwing open the gateway of heaven and abiding peace.

With the dawn of the light of devotion also arose in Vishwambara's bosom the spirit of service. Filled with the noble aspiration of 'Seva,' he would wander incessantly along the banks of the Ganges, and seek for opportunities to do petty services to all alike. Washing the clothes of the untouchables, carrying the bundles of the poor and the aged, leading the weary travellers to choultries—these and such other lowly acts, became the daily occupation of his life. "Serve all like the tree, that gives shade even to him, who cuts its boughs", was the gist of his preaching. The all-embracing doctrine of love, proclaimed by this lover of the outcaste, the down-trodden and the oppressed—Love for God, man, woman, child, bird, beast, and plant, brought solace to thousands, and helped them to lead a life of self-realisation and peace. Thus through Hari-smaran, Hari-sankirtan, preaching, and above all, through meek and lowly life, Vishwambara was able to captivate the hearts of the people, and lead them to the land of bliss and happiness through the path of devotion and service.

The doings of Vishwambara roused the wrath of the orthodox Brahmin community at Nuddea. Shocked and alarmed at what they supposed to be his mad pranks and irreligious practices, they turned against him in a body, and began to persecute him. To begin with, they reviled at him as the wealthy lord preaching on the merits of poverty, but he treated their taunts with utter scorn and contempt. They then used against him the weapon of excommunication, but that too had no

effect on him. Next they cajoled the Kazi, the Magistrate of Nuddea to pass an order forbidding Sankirtan parties. By way of protest, Vishwambara marched to the Kazi's residence at the head of a big Sankirtan party in utter defiance of the order, and gaining the good will of the Kazi with the might of love, got him to revoke the order. Foiled of their object, his adversaries plotted against his life, and set up for the purpose Jagai and Madhai, two drunken ruffian brothers, who were a terror of the town. Those rowdies waylaid him and Nitya, his disciple, and assaulted them with stones, and drew their blood, but the love and tenderness, with which Vishwambara treated his assailants conquered their wicked hearts, and tamed them into submission, and filled with remorse and contrition, they became his disciples.

One of the ways, adopted by Vishwambara to spread Shri Krishna's cult among the masses, was the staging of plays, representing the Leela of Love, exhibited by Lord Shri Krishna in the sacred groves of Brandavan among the enchanted Gopies. In a drama, staged at the residence of Chandrasekhar, his relation, he played the part of Radha, Shri Krishna's consort. His friends enacted the characters of Shri Krishna and the Gopies. The subject of the play was the meeting of Radha and Krishna in the Brandavan. The drama, which was a great success, created a profound sensation, in view of the fact, that the various characters represented in the play, entered spiritually the bodies of the respective actors, and the play was a grim reality in which Shri Krishna's early life was re-enacted.

As the love of humanity grew in

Vishwambara's bosom, the desire of renunciation gained ground upon him, and initiation into Sanyasism became the cherished object of his life. With a view to arrange for his initiation, he slipped away from his house one night, and repaired to the ashram of one Keshava Bharati, an ascetic of great piety. Missing Vishwambara from the house, his relations traced him to the ashram, and though they tried their utmost to take him back, they were unable to impede his progress to Sanyasihood. Barely twentyfour years old, he entered Sanyasihood in the prime of his life and in the affluence of riches, and assumed the title 'Shri Krishna Chaitanya Deva', i.e. the awakener of Shri Krishna. His ordination, which sent him into raptures, brought on a fit of spiritual madness, and he wandered about for three days thinking to reach Brandavan, and spending his remaining life there. Some of his friends followed him, and with difficulty, brought him back to Nuddea. His advent there was hailed with great joy by the people, in view of his admirable renunciation, which raised him in the eyes and estimation of all. He could not live however in his family house, as it was considered objectionable for a Sanyasi of his order, and accordingly, the sacred town of Puri, a place not far off, was chosen for his residence.

During his stay at Puri, Chaitanya's fame as a religious teacher spread from lip to lip; and people flocked to him in large numbers to listen to his teachings, and he found ready disciples among them. The message of universal peace, which his doctrines conveyed, was eagerly welcomed by the people, whom he taught; and the catholicity of his worship, which he

did not hesitate to offer at the shrine of the deities of other faiths, was very much appreciated by the followers of other religious faiths, as it flung its doors wide open for people of all caste, colour, or creed. Chaitanya's reputation roused the jealousy of Sarvabhauma, his old teacher, who was at the time the principal of the Sanskrit College at Puri, and the favourite of His Highness, Pratap Rudra, who held sway over Puri in those days. Unaware that Chaitanya was his old pupil, Sarvabhauma challenged him to a shastraic disputation, at which Chaitanya completely vanquished him, and the old teacher became a humble follower of his late pupil. The spiritual power of Chaitanya became irresistible. Even His Highness, Pratap Rudra, the stern Ruler of Orissa, before whom the stout-hearted Pathanis quaked, could not withstand its influence, and his conversion duly followed. A famous Muslim General became a devotee of Chaitanya, and ten Pathans were converted to his creed.

Not content with the conversions at Puri, Chaitanya sent out his disciples to Bengal, Muttra and other places with instructions to broadcast his doctrine of Krishna-Prem, and they were bidden, "Go, teach the lesson of faith in Krishna to all men, down to the Chandala. Freely proclaim the gospel of devotion and love". Not only did he send out his apostles to preach his gospel, but he personally set out on a missionary tour in South India, in the course of which, he visited the famous Kingdom of Vijayanagar, and converted one Ramanand Roy, a Brahmin official of some importance under Krishna Deva Raja, and also won laurels in a religious discussion with a Buddhist monk of vast

learning. In the course of his tour in the South, he gave pure Vaishnavism to the people there, and in his travels, he purged the country of superstitious rites and ceremonies, and made it resound with the name of Lord Shri Krishna. Wherever he went, he radiated his magnetic influence on all sides. His profound and soul-stirring religious discourses, delivered with all the ardour and fire of a true devotee, evoked instantaneous Bhakti in the heart of his hearers; and what no books could do in a score of years, the miracle of his sermon was able to affect in the flash of a moment.

From the South, he travelled to Nuddea, where, as a dumb and silent witness, he visited unrecognised his loving mother, and touched her feet. He also visited Benares, where he vanquished in a religious disputation one Prakashanand, an Advaitya Sanyasi of great scholarship, who subsequently became a follower of Chaitanya under the name of Prabananda. From Benares, he repaired to Brandavan, the glorious scene of Shri Krishna's Leela. The sight of it quite overpowered him, and transported him with joy. The upshot of his visit to the holy Brandavan was the hankering created in him to merge his being with Radha and Krishna, and become their very personification. The end of his wanderings saw him back at Puri. His followers grew by scores, as days rolled on, and his ranks were re-

inforced by men well known in his days for learning, piety, and knowledge. His remarkable personage, the vehemence of his teachings, and the transparency of his thoughts, dispelled the doubts of many a critic, brought light and illumination to many a weary and hungry soul, and drew them to his feet in humiliation and contrition.

Fever, brought on by a wound received in an ecstatic mood, cut off Chaitanya's precious life in his 48th year. The rapid progress of the Bhakti movement, inaugurated by him, could be very well judged by the conversion of many millions of people in the Province of Bengal and Orissa alone, the chief scenes of his activity. He had very many converts even from Muhammadanism. His name as a religious reformer shall live, as long as there shall be on earth men and women, who prize the priceless blessings of the uplift of the poor, the fallen, and the down-trodden. His illustrious memory will remain enshrined in the hearts of generations to come as the God-possessed and the God-intoxicated man, who lived God's life on earth, and will shine for ever and ever, as a beacon light on the onward and upward road of humanity towards Godhood.

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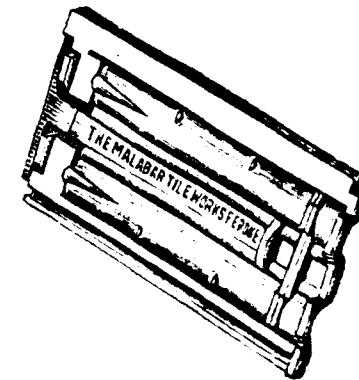
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Reviews and Notes

The Canara Industrial and Banking Syndicate Ltd.

This well known, progressive, banking institution with its head office at Udipi, South Kanara, has opened a new Department styled "Agency, Trustee & Executorship." Dept.—This feature will effectually assist in carrying out the policy of the institution, to help the development of commerce and industry on safe and sound lines, and the great strides of progress achieved by this bank, has enabled them, for the first time this side of the country—to undertake another important function of a good banker i.e. "Agency, Trustee & Executorship." This reminds us of the services of the leading Banks in Bombay and elsewhere. The advantages of an incorporated body undertaking these functions are evident, and preference will have necessarily to be given to it, in the place of individual persons, subject to death, incapacity, etc. The number of Branches that this incorporated body has enabled it to carry on the duties extensively, expeditiously and at low cost. The Banker can keep careful and better accounts than an individual and there will be orderliness and method, which is just the thing wanted by a testator. The above-mentioned institution has had already some years of experience in this line and with its reputation all round, already established, we are sure that by reason of this new Dept. a great unprecedented accrues for the public, who will eagerly take advantage of it. Besides, their offer to manage the little holdings of the Absentee Landlords and the ad-

ministration of firms under liquidation will be deemed an invaluable service, taking into consideration the disorderly state of affairs of many an individual or firm. The successful beginning that the institution has already made in managing Estates yielding over Rs. 50,000 per annum, has clearly established the perfect fitness in undertaking the functions of this new popular Department "The Agency, Trustee & Executorship" under the able management of its experienced, energetic, enthusiastic and loyal office-bearers. We wish the Syndicate glorious success.

The Canara Banking Corporation.

This Banking Institution with its head office at Udipi has submitted to us a copy of their Annual Statement and Directors Report for the year ending 31st December 1934. We observe that they have had to their credit a full year of steady growth and useful activity. Two branches have been newly opened, one at Bunder, at Mangalore and the other at Mercara in Coorg, which facts evidence very satisfactory progress. The fact that 2,500 shares issued were oversubscribed shows what confidence, esteem, and affection has been inspired by the Corporation. The deposits have increased to Rs. 24,95,329-2-3. We are happy to hear that Dr. S. R. Pai has been elected President and Mr. R. M. Karnad, Vice-President of the Board of Directors. The net profits for the year amounted to Rs. 45,885-10-3 which in addition to last years sum brings up the total to Rs. 54,400-1-6. To carry

this amount to the next year reflects great credit on the energetic, experienced and popular members in management of the Corporation, among whom we may be particularly permitted to mention the name of M. Shrinivas Prabhu, the Ag. Manager. We wish the Corporation increasing success year after year.

We are particularly glad to note that the Grand Total in the Balance Sheet as at 31st December 1934 is Rs. 31,62,454-13-11 and has been certified in the Auditor's Report.

First Course in English Grammar.

We are happy to have received the first and second Books on the above-mentioned subject, prepared by M. S. Subramanya Ayyar, B.Com., Assistant, St. Mary's High School, Dindigul for being reviewed. There is no doubt that very useful work has been

done by the author in getting up an English Grammar through the medium of Tamil Vernacular. His long experience as a teacher of English stands him in good stead in preparing the progressive stages of the study of Grammar in an interesting, attractive form, so that in very early years, the student will cultivate a taste for being proficient in this subject, which is generally held by youngsters as 'dry'. The II Book closely follows Book I in the method of treatment and the easy medium of explanation. With the authors books we are sure that students will be able to grasp clearly the exact significance of the various parts of the Grammar of a foreign language, especially what is concerned in the construction of correct English sentences. We may therefore add that the publications by this author will prove invaluable as text books for the lower forms in all the Tamil Districts.

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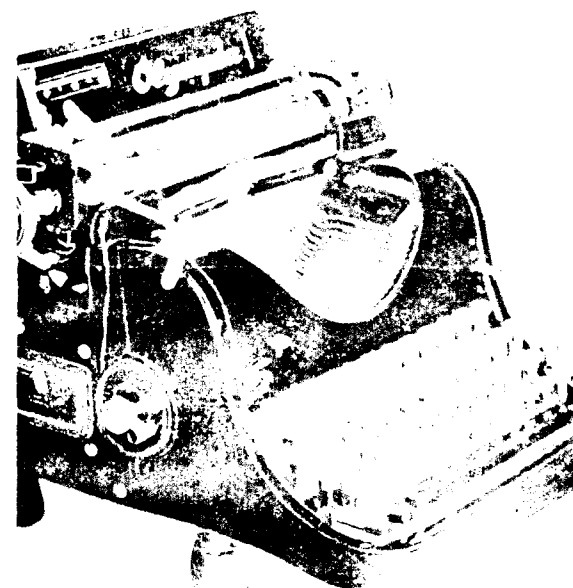
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