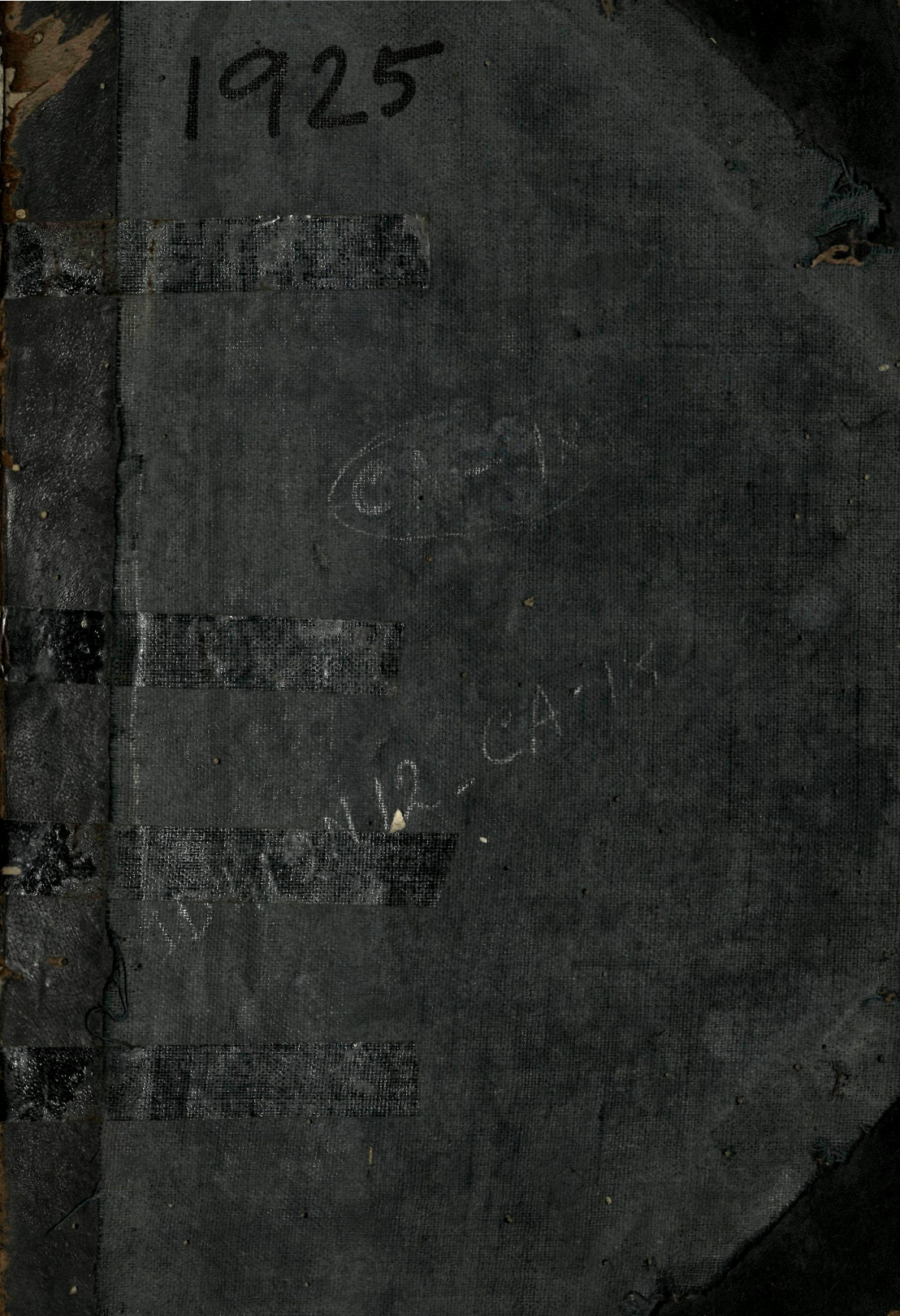
1925

THE PRESIDENCY COLLEGE MAGAZINE.

CONTENTS.

Foreword	a
Editorial Notes	1
The German Philosophy of War	11
Rabindranath and Shelley : Some Aspects of their Poetry	18
Our boys and their food	34
Bandhabandhu	39
The Great Hunger	40
Music Classes in the Hindu College	48
Sikh Struggle for Independence	51
Reflections on The Next War	58
Reports	65
Library Bulletin	85
কবি বৈশাখী ...	89
অজানা দেহ আলো ...	91

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THE PRESIDENCY COLLEGE MAGAZINE.

CONTENTS.

	Page.
rial Notes	93
French School of the Far East at Hanoi (1898-1923)	101
Conception of Monarchy Mukherjee Hirendra Nath.	104
acific Question Hazra Ajit Kumar ...	116
va and the World-Peace ... Historicus... ...	123
Bojer ... ... Kabir Humayun ...	133
eering Training Ghosh S.	141
hony ... ..Dey Sushil.. ...	149
ore the Hindu College was founded—and after Ghosh G. N.	154
shabandhu (A Reply) Ganguly Anil Chandra ...	162
story of the Hindoo College ~~Mukherjee G.~~ ...	168
ulin, The Hammer of Diabetes Sen Sunil Chandra	181
ports	184
rary Bulletin	189
Roy Sunil Kanti	193
দক না কলাবিৎ ? ... Bhattacharyya Asoknath ...	196

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THE PRESIDENCY COLLEGE MAGAZINE.

CONTENTS.

	Page.
Editorial Notes	205
Primary Education in Bengal Chatterji, D. G. ...	213
Athenian Generals during the Archidamian War ? ...	221
The Alien ... Chapman, G. A.	230
Plants in Iconography ?	231
Gopalpore (poem) [P. E. D.] Another. Phiroze E. ...	241
Mussolini and Machiavelli ... Mukherji Ramkrishna .	243
The Pacific Question—Another Stand-point Basu Kalyan	250
Sôme Recollections Wordsworth, W. C.	255
Mr. Baldwin in the Blast Furnace Sarkar, Prafulla K. ...	257
Stray Thoughts (poem) Banerji Promotho Nath ...	261
Molecular Behaviour at Liquid-Surface Raman C. V.	262
Report on the Medical Examination, 1925 Maitra Jogendra	266
Principal Stapleton's Speech on Founder's Day ...	270
Sir Ewart Greaves' Speech	272
Presidency College Register	274
Reports	277
Books of To-day	293
Library Bulletin	298
"রূপদক্ষ" না "কলাবিৎ"—(প্রতিবাদ) Sen Sukumar ..	299
"রূপদক্ষ" না "কলাবিৎ"—(মন্তব্য) Bhattacharyya ...	304
কোকিল ... ... Kabir Humayun	307

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THE PRESIDENCY COLLEGE MAGAZINE

CONTENTS

Foreword		1
Editorial Notes		5
Some Recollections ...	Wordsworth W.C.	13
The Economic Fallacy of the Spinning Wheel	Dey Sushil Kumar	17
Mr. Thomas Hardy as a Novelist	Rau M.V. Narayana ...	30
X-Ray and Radium	Roy Brindra nath.. ...	38
Csoma de Koros—A dedicated Life	Mukherji Hirendra Nath	41
Some Characteristic Aspects of Attic Tragedy	Ganguli Anil	46
He Died A Prince ...	Banerji... Sambhunath ...	51
Botany In Ancient India	Majumdar G.P.	53
At the Close of Day (Tagore's [illegible])	Sanyal..Dilip ...	59
Memories		61
The Gold Bullion Standard	Chakravarti Panchanan ...	66
The Flute	Das Gupta Khagendra Nath. ...	74
The Problems of the Pacific	Biswas Binode Ranjan ...	75
Reports		82
Library Bulletin		95
জ্ঞানের সীমানা	Ghoshal Pramode Kumar ...	১
অনুরাগী	Adhya Chandra Sekhar ...	৮

NOTICE.

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THE PRESIDENCY COLLEGE MAGAZINE.

CONTENTS.

		Page
Editorial Notes	... ...	99
Derozio : The Anglo Indian Poet	Roy B. B... ...	107
In Pen and Ink	Dey Anokhe Kumar	114
The Study of History ...	Mukherjee Birendra Nath ...	118
Odd Thoughts	...Wordsworth W C	123
The Sham Conventions in Art	Roy Jogendra Nath ...	126
The Problems of the Pacific	Biswas Binode Ranjan ...	129
John Christopher ...	Kabir Humayun ...	136
Poetry and Philosophy (I)	De Chowdhury Hirendra Kumar ...	142
Anticipations of Death	Sanyal Anil Chandra ...	145
Danton : A Defence	Banerji Santhu Nath ...	146
Reports	...	158
জ্ঞানের সীমানা (II)	Ghoshal Promode Kumar ...	9
ভাঙাবেড়ার ফাঁকে	Kirti. Bibhupada	15
জাতীয় শিক্ষা ও জীবিকা উপার্জ্জন	Roy Anil Chandra ...	16
বিশ্বসাহিত্যে ভারতের দান	Mukherji Hirendra Nath ...	19
বুলবুল	Kabir Humayun ...	25

THE PRESIDENCY COLLEGE MAGAZINE.

REG. CAL.

CONTENTS.

		Page
Editorial Notes		171
Report of the Royal Commission on Indian Currency and Finance	Coyajee J.C. ...	179
Blind Spots	Ghosh J.C. ...	184
Fiat Lux	Mukherji Hem Chandra	191
Romanticism in Wordsworth's Poetry	Banerji Srikumar..	197
Some Notes	Wordsworth W.C...	208
Lights of To-morrow	Dey Sushil Kumar ...	212
The Imperial Conference	Mukherji Bishnu Pada	219
The Parting Curse	..Siddiqui. S.A. Matin	227
The Later Life of the Late Principal Tawney	...Ganguly Amal Ch	234
Poetry and Philosophy (II)	Dey. Choudhury .Harendra Kumar	242
Does 18d. Ratio Increase the Indebtedness of the Long Term Debtor ? ...	Dutt D. Nirmora Nath	246
Scraps ...	Kabir Humayun	249
Indian States and the Future Federation of India ...	Biswas Binode	255
Reports ...	...	265
সন্ধ্যা-স্বপ্ন	... Roy Jogendra	২৯
উৎসব-রাত্রির অঙ্গনে	...Chanda Jyotsna	৩০
মানবের ভবিষ্যৎ	...Ghosthel. Promode	৩১
গান	.Kabiri Bijoy Lal	৩৪
সাধনা	...Kabir Humayun	৩৫

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THE PRESIDENCY COLLEGE MAGAZINE.

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CONTENTS.

		Page
Editorial Notes		171
Report of the Royal Commission on Indian Currency and Finance	Goyajee J.C. ...	179
Blind Spots	Ghosh J.C. ...	184
Fiat Lux	Mukherji Hem Chandra	191
Romanticism in Wordsworth's Poetry	Banerji. Srikumar..	197
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Scraps ...	Kabir Humayun	249
Indian States and the Future Federation of India	Biswas Binode	255
Reports	... ...	265
সন্ধ্যা-স্বপ্ন	... Roy Jogendra N.	২৯
উৎসব-রাত্রির অঙ্গনে	...Chanda Jyotsna N.	৩০
মানবের ভবিষ্যৎ	...Ghoshal. Pramode Ch Kum	৩১
গান	.Kabir Bijoy Lal	৩৪
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FOREWORD.

Never have 15 months of my life passed so rapidly as these that have flashed by since I returned to Presidency College at the beginning of July 1924; and even now, when the Editor is again asking for a contribution to the first number of this year's Magazine, I am still so deeply immersed in manuscript debate on the future of the College that I am reduced to urging him either to be satisfied with a journalistic interview, or, at all events, to make it clear to his readers that, instead of a formal Foreword, anything he may succeed in inducing me to write ought merely to be regarded as a Bulletin of College happenings, issued from the bridge of the good ship 'Presidency College' to summarise a few of the outstanding events of the past year.

The work of the College is still being reviewed by the Committee appointed by Government to advise as to the future scope and staffing of the College: and as the Committee has only got as far as its second *Ad-interim* Report, I see little hope of enjoying, even during the presentsession, that large degree of leisure for organising work, that is traditionally (though, possibly, quite erroneously!) associated with the office of a Principal. Side by side with this Committee, the University Post-Graduate Committee, of which the writer was also a member, remained in practically continuous session from last November to May. My trip up-country last March as member of the Bengal Committee to study Agricultural Education in the Punjab had, therefore, the distinctly enjoyable flavour of a stolen holiday. Still later—at the beginning of the present session—I was also a member of the University Committee to advise on Physical Education in Schools and Colleges: and the resulting Circular includes not only certain suggestions based on past experience as an Inspector of Schools, but also the tentative arrangements that had been made last session to facilitate the introduction of

regular games this year into the 1st Year Classes of Presidency College.

I dwelt a year ago on the importance of a revival of general interest not only in College athletics but also in the College Union. In regard to the former some progress has since been evident. The Gladstone Cup was secured last November ; and, still better, our team this session has successfully fought its way into the Final for the Elliott Shield. Efforts are being made by Mr. N. N. Ghosh, who has been deputed by the Director to assist in organising Physical training in the 1st year classes, to select 15 or 20 good players for trial in next year's football and hockey teams : and after the Puja holidays, training for ordinary Sports' events will be given so as to ensure a good number of entries for the Annual Sports in January. Our work in this direction has been again much facilitated by the kindness of the University Students' Welfare Committee in examining all new-comers for physical defects and advising them as to corrective treatment. It is also very pleasant to be able to record that instead of a mere handful of men in the University Training Corps we have been able this year to raise a full Platoon. There is not the least reason why in future years we should not regularly contribute 2 Platoons to the Corps.

When I advocated last year the desirability of reviving the College Union, I was chiefly moved by a desire to recall to the mind of everyone in the College, whether Professor or student, that within even the present century the aim of education has ceased to be the mere imparting of information : and that no educational institution is now thought to be worth the name unless it strives to develop along satisfactory lines every side of a student's character. Elsewhere the former aloofness of teachers from their pupils has almost completely disappeared ; but here in India, as Mr. James was always anxious to emphasise, a new relationship has still to be aimed at, in which by free intercourse, and the abolition as far as possible of the formal lecture, the teacher may become the guide and friend of the student rather

than the distant and superior person that he was wont to be regarded in the past. Accordingly one of my first steps on rejoining the College was to search for and recover the Union rules that Dr. P. K. Ray had drawn up so carefully 20 years ago; and then, in addition to encouraging a very energetic Secretary to do all that was possible in the way of organising an interesting programme of Addresses, Debates and Social functions for the ensuing session, I arranged for the appointment of a Committee to consider whether, after so great a lapse of time, these rules could not be recast in such a way as to bring together both teachers and taught in a single Union which would comprise in its various branches all the many non-academic activities of the College.

Much might be written regarding the events of the latter part of last session, but I think everybody will agree that it is better to say as little as possible on the subject. It need only be noted that as a consequence of the passing of a vote of non-confidence in the Secretary chiefly on the pretext that he had not followed the rules in refusing to convene, without reference to the Principal, a Union Meeting which was obviously intended to enable criticisms to be directed against the authorities of the College—I had no alternative but to suspend the constitution of the Union. An institution like a Union can only exist as a *social* body; and once it ceases to function as such its whole object is defeated. The question of the future of the Union is now being referred to the Committee of elected class-representatives for consideration: and I trust that the result of their study of the problem will be a speedy resuscitation of the Union on the only possible basis, viz. friendly social co-operation, not only amongst students, but also between students and members of the staff.

Though I fear that this Foreword has unexpectedly extended to a greater length than I at first thought would be possible, I cannot conclude without a few words of sincerest congratulation to all those students who assisted in obtaining for the College

this year the excellent results recorded in the last University Examination lists. Both in the I.A and I.Sc. we secured the 1st and 2nd places, with 3 other places among the first 10 in the case of Arts, and no less than 5 in the case of Science. In the Honours B A. the 1st place was secured in Sanskrit, the first 3 places in History, and the first 5 places in the 1st Class in Economics (It is now obvious why Prof. Coyajee has been selected by the Government of India as a Member of the Currency Commission!) In the B. Sc the results in Chemistry must be almost unique, for—as if to give the best of testimonials to their departing chief, Rai Bahadur Jyoti Bhushan Bhaduri—our students secured every place among the first 10 in the 1st Class, with the exception of the 8th : while the first places in the 1st Class were also obtained by Presidency College students in both Physics and Physiology. From this it will be quite clear how admirably both Professors and students on the science side took to heart the Editor's exhortation a year ago to put on steam and restore to the College its old pride of place!

H. E. S.

THE PRESIDENCY COLLEGE MAGAZINE

Vol. XII. SEPTEMBER, 1925. No. I.

EDITORIAL NOTES

It is refreshing to think that one more batch of students has been added to the rolls of Presidency College, that the chain is getting longer, that the mother is becoming more bounteous. We extend a hearty welcome to the freshers just admitted to the College and hope, when they will have to leave her, they will leave behind them a richer heritage and a nobler tradition.

* * * *

It is much they have to do—to work hard at books and top the list in examinations, to write for the magazine, to lecture at debating clubs, to organise social functions and last but not least to play for the College. A fillip has been given to our athletic activities, thanks to the lively interest taken by the Principal, the Treasurer and Mr. Wordsworth. Formerly, the authorities packed the College with men of the closet rather than of the fields, and all work and no play was making the College a dull, lifeless institution. This year, however, sportsmanship has been regarded as a special claim at the time of admission and we hope our records on the maidan will be in keeping with our records at Senate House. It is interesting to note that physical training has been made compulsory for the First Year men, the College having anticipated the University in this direction.

* * * *

The Editor will like to do a bit of what may be called self-advertisement. The magazine is one of the most useful institutions of the College, and we hope it will not prove less attractive than useful. To find one's writings in print is the first infirmity of many a noble mind, and the magazine offers a very

easy avenue for this glory. Will our budding poets and literateurs miss the opportunity ?

* * * *

It is sad to reflect that last year's record of the College has not been in every respect as glorious as we hoped it would be. So far as competitive examination is concerned, we do not claim any recruit in the two great All-India Services, and it is no great consolation to think that we have gained the loaves and fishes of the provincial. As regards University examinations, we have done well in Intermediate in which we claim most of the top places both in arts and science. But the Gazettes in B.A. and B.Sc. do not open with the name of our College, the results in English being positively discreditable. In athletics we have done some good work, having won the Gladstone Cup of Hooghly in Football and got a lift in League Competition in Hockey. This year we have worked up to the final of the Elliot Shield, a unique thing in the history of the College after an age of vegetation in the first and second rounds. It was a pleasure to see the untiring Secretary to whom the College owes a deep debt of gratitude organise his men, it was a pleasure to see the plucky Captain and his team at play and it was the greatest pleasure of all to see a whole host of spectators supporting them with shouts and yells.

* * * * *

The College magazine is jogging on its way, faced by two great spectres—economy of funds and shortage of articles, though it is refreshing to note that our old Boys are taking a a livelier interest in it than they used to. We should like to inform those who are interested in the activities of the College (The Editor like everyone else is a man of business and has in these days to be excused a bit of advertisement) that most of the back volumes of the magazine are available at highly reduced prices.

We would also appeal to old Boys to lend their contribution to the College Register which is under preparation now. It will contain a short history of the College and a record of the career of its alumni. To those who have been students of this College the utility and necessity of such a Register need not be emphasised For one thing, it will keep alive the relation of one student of Presidency College with another and of the Alma Mater with her sons—old and new.

* * * * *

The Hon'ble Member-in-charge of Education and the D. P. I. paid a kind visit to the College on the 25th of August last.

* * * * *

Our congratulations to our distinguished old Boy Mr. S. N. Mallik on his being made a C.I.E. We hope the New year will bring him newer honours.

* * * * *

There have not been many changes in the staff of late. At the beginning of the session Prof. Coyajee went out on leave on grounds of ill-health, and he has hardly rallied when he is being called upon to serve as a member of the Royal Commission on Currency and Exchange. The College congratulates itself and Prof. Coyajee on the high distinction. Mr. P. K. Sarkar officiates in his place. Mr. S. Lahiri acts in the place of Hon. Mr. K. N. Mitter who has gone to Simla, and Prof. Manju Gopal Bhattacharjee has also gone out on leave, Mr. S. N. Maitra officiating.

* * * * *

To die in harness is the best hour for death ; for a politician the best time to leave the world is the hour in which he is most popular, because he is then every inch in mail and armour. Great men there have, of course, been who died long before they had been recognised, far less appreciated. And great men there have been who have outlived their popularity, some eating out their last days in pedantic isolation, and some trying to cry halt in the headlong march of time. A leader ought not to die before he attains to the height of his popularity, and he ceases to

be a live force, when he cannot keep pace with the ball he has himself set rolling. In spite of the modern craze for concreteness, a political leader is best looked upon as an abstract force. He has a concrete well-defined personality, but to the nation he serves, he is a potent influence imperceptibly transfused in the life of his contemporaries and posterity. If he cannot touch others to life, he ceases to have life himself.

No one could have died a better death than Mr. C. R. Das. It may be that he would have continued as the national idol for years to come and that even if he had died full of years he would not have died empty of honours, but so far as the nation is concerned, he cannot be said to have died in an inopportune moment. He was the idol of the nation; his death has evoked feelings the like of which no one could even have conceived. The homage paid to him is a miracle even in history. That is the greatest legacy that a national hero can leave, the greatest gift that he can bestow—the gift of emotion. We are sure that every man who knew of Mr. C. R. Das was moved to reflexions about the greatness and value of life, that every Indian thought about the destiny of the Fatherland. The greatest service that a man can render to others is to make them feel, and here Shakespeare is at one with Garibaldi, Deshabandhu Das with Rabindranath Tagore. Deshabandhu brought a deathless soul with him and on the 16th June he gave it back to his country in a manner which he himself could not have excelled.

A great political figure, he has been looked at from infinitely different angles and with infinitely divergent perspectives. He has been idolised as a saviour, he has been anathematised as an evil genius. That his abilities have been exaggerated one cannot gainsay. Exaggeration is the infirmity both of worship and hatred. Thus while nobody has questioned his great abilities as a lawyer, one is amused to think that one heard more of them when he was outside the Bar than when he was in it. Again, though extolled as a thinker and orator,

there is hardly anything in his speeches and writings that will go down to posterity as containing any intrinsic merit. Bold defiance of the Government, hatred of European exploiters, love of spiritualised nationalism—all these find utterance in his countless orations, but there is hardly a speech in which one will find any remarkable expression or idea. His plea for spiritualism in Nationalism and defence of Indian modes of life is a poor echo of the masterly prose of Rabindranath Tagore and others, and it must be confessed that his messages of Hope, Confidence, Destiny and Nationalism are commonplace prose. The historian of politics will, indeed, find little that is illuminating in his speeches and writings. He seldom went into details of constructive work. Whenever he had to come to define, to state details of work, he evaded the task and told his audience that that was not the time for working out details. His critics have pounced upon this unreadiness, this incapacity for drawing out schemes and set him down as an evil genius, damning him with the dubious compliment of impulsiveness. His adorers were too much overborne by admiration to sift his speeches or writings. His literary productions too have been extolled very much beyond their deserts. He wrote commonplace poetry and as a critic he said things which do not show any deep insight into literature. In his writings and speeches judged apart from the man, one will find an intellect clear and subtle, but no sign of a profound thinker or a powerful man of letters.

Great men possess a great brain, a noble heart or a powerful will. Very often these are found together, but a perfect equipoise is seen seldom and heroes generally fall into three classes in so far as they possess one of the three in excess over the other two. An acute intellect will make for a great scientist or philosopher, excess of emotion inspire art and a powerful will is the mark of a man of action. In spite of all that is said about Mr. C. R. Das's legal acumen and subtle brain, it must be said that what marked him out as the national hero is not intellectual

virility so much as emotional fervour and strength of will. His scheme of Swaraj has been held up as a mark of consummate statesmanship, but if one looks into it closely one will find in it all the haziness of a powerful will and passionate heart dominating an intellect which, in spite of all its subtlety, was not great. Quite early in life he shouldered all his father's debts, maintained a large family and latterly was the friend of all needy people, great and small. His house was like a charity home from which no one came back disappointed. He earned money with one hand and gave in charity with both, right and left, indiscriminately and also indiscreetly. A calculating patriot would have been more politic even if he were equally generous. In religion he began as an agnostic and from agnosticism to Vaishnavism which was his final creed, he passed through many a religious faith and was equally ardently devoted to all his changeful moods. He began political life as a counsel for Aurobindo Ghose and from the famous address in that famous case to his last speech at Faridpur when his utterances came to have a Messianic ring, one finds in all his orations an intense, burning love for his motherland. Combined with an incorruptible patriotism, he had also an unshakable will which never lost sight of its goal, for which no sacrifice was too great, no obstruction too powerful. His orthodox admirers have extolled the intelligence displayed in his scheme of Swaraj, but in fact he had not tackled the problem of construction with the same clear-sightedness or energy that he had displayed in bringing the old order into a deadlock. The time was not come—said he, and he was partly correct. But it is the essence of statesmanship to foresee and forestall. An unprejudiced critic cannot, indeed, escape the conclusion that he was not much of a creative thinker or a constructive statesman. In fact when the Swaraj scheme was first mooted, the intelligentsia of the country shook their heads and said that it was too bold, unwise and impracticable, but the tremendous will-power of Deshabandhu Das showed that more things are possible than

arm-chair wisdom dreams of and now his success has been so dazzling that nobody stops to consider its tentativeness, its generous illusions. Indeed, the great thing about Mr. C. R. Das—that which ranks him with Napoleon, Mazzini or Bismarck is his deathless, dynamic will. He was a force of Destruction, but Destruction and Construction go hand in hand—they are the systole and diastole of human progress. Construction is not possible without destruction and destruction inevitably leads to construction. There are people who think that Swarajism has not brought any Eldorado and that it has only landed us in a deadlock. But the consciousness that the existing order of things is not final and that we can do wonders is a possession not inferior even to Swaraj. That is what Deshabandhu has partly achieved and that is what the great demonstration after his death signified. He taught men to feel intensely and to will strongly ; he showed that he could do wonders, that he was amongst those "who not only read history but also make history."

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Bengal has lost another great son. Sir Surendra Nath's was a unique figure in the political history of India. It has been said that India is more a geographical than an historical expression. Its many millions have seldom fought under one general, have seldom been inspired by a common sentiment, the man in the mountain ranges of the Himalayas has seldom realised that he is bound by the same destiny with the man in the Coromondal Coast. This want of unity is noticeable almost all throughout the past history of India, and it is only recently that we have realised that we are Indians first and provincials next. There are various factors which have contributed to the growth of this new spirit, but if there is one man who more than others may be said to have made India a nation, it is Surendra Nath Banerjea. Whoever reads the political history of India cannot fail to note that suddenly as if by magic Bombay responds to the call of Bengal, Madras throws in her lot with

the Punjab. This magic is the magic of Surendra Nath Banerjea; he it was who first "lecturing in English created as much enthusiasm at Multan as at Dacca." To-day we have not only all-India legislatures, but also all-India Congresses, conferences, leagues, associations and what not. Whenever an all-India movement is started, whenever an all-India agitation is set on foot, we should remember the man who lectured and lectured, agitated and agitated, irrespective of all considerations, for the political regeneration of his motherland. Agitation like many other things is not an unmixed blessing and there are many evils which may be affiliated to the political agitation started by Surendra Nath Banerjea. But when judging a man, the proper standard ought not to be moral but aesthetic, not what is good or bad but what is great or small. Every standard has to be changed, every perspective has to be readjusted but nowhere are things so shifting as in the moral world, and indeed now a-days the aesthetic and the moral are coming to be interchangeable terms. There can be no doubt that Surendranath was a great agitator, a doughty fighter, a real Surrender-not. His whole life was a series of struggles and disappointments, and achievements. He passed the I.C.S. examination, but was disqualified on grounds of age. When he came down to India, his beloved father was not alive to welcome his brilliant son back. He entered service but was soon dismissed: he ate his dinners and attended his terms but was not called to the Bar. Then he had the task (which no adjective can adequately describe) of raising India to a consciousness of political rights. He had to struggle against a host of difficulties, but he was unnerved by none. He lectured and lectured, wrote and wrote, agitated and agitated till both the rulers and the ruled could *feel*. It is not the place to examine in detail the movements he led; suffice it to say that there was no movement a generation ago of which he was not the inspiring figure and there is no movement to-day of which he is not the parent. His presence had an angelic magic, his enthusiasm

had a sybilline ardour, his capacity for work was enormous, his oratory was divine. We of the present generation had not the good fortune of listening to him when he was at the meridian of life, but his later orations had all the brilliance of a setting sun. Oratory has two parts ; spoken and literary. Surendra Nath Banerjea like many other orators spoke too much for the hour to last long beyond it. His diction is rich, and indeed, in the piling up of words and phrases, he has hardly a rival anywhere in the English-speaking world, but there is little in him of artistic expression or close analytical thinking. He roused passions, unified disintegrated forces, he built a nation.

Apart from all political greatness, there is the human, the dramatic appeal of Sir Surendra Nath Banerjea's life. He seemed born to fight : the odds seemed to be arrayed for him by a special Providence, yet he never gave in. He received the homage of the mob with the same composure with which he braved its tempest. He taught people how to fight the Government, his name was identical with all anti-Government agitation, but in his later life he was seen at the helm of state affairs, joyfully accepting the Reforms and carrying them into execution in face of the most determined opposition, the most dastardly insults of a public which one day considered it a duty to admire him, a privilege to render him unquestioned obedience. The spectacle is, if anything, dramatic. It would be idle to suppose that he cared for the loaves and fishes of the Government. For one who was at the zenith of public favour, whose mere name sent an electric thrill through the whole of India, who was the uncrowned king of the country, honours of Government and emoluments of service are but a poor bargain. Mobocracy is a worse, a more powerful tyrant than Bureaucracy and in surrendering from the former to the latter, Surendra Nath Banerjea only showed dauntless courage, steadfast will and incorruptible honesty of conviction. He himself has said that it is not he but the Government that has changed. It was partly true, and this

shows that he was not a man of illimitable dreams. He was not an idealist and therein lay a secret of his character, the secret of his unpopularity. Sir Surendranath was a fighter rather than a dreamer. When agitating against the Government, he was carried less by the greatness of the issues than by his passion for fighting. The ball was set rolling with a most terrific energy ; it kept on moving even when the goal was reached and therein lay the tragedy of his life. He did not change with the times ; he did not perceive that as years roll on, we have to widen our perspectives and broaden our aspirations. He chose the less idealistic path of working slowly and in co-operation. But was it the less useful path too ? Probably a political leader renders more service by going with the people than against them. The popular force is like a tempest, a volcano, a waterfall. If a tempest is asleep in its home, a volcano is latent within a mountain, a waterfall is abed in its source, a huge strength remains unutilised, a vast potentiality remains static. In his later life, Sir Surendranath ceased to be in touch with the people and could not move the great force that is in them, but it does not detract from the greatness of the man, nor is the popular verdict the final verdict on the wisdom of his policy. Public disfavour only lent a tragic gleam to his piercing eyes, a pathetic lustre to his age-worn but still erect brow, a glamour to his personality which reminds us of Hannibal at Zama and Napoleon at Waterloo.

THE GERMAN PHILOSOPHY OF WAR.

By Binay Bhushan Das Gupta,
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"WARS are not memorable, however big they may have been, whatever rages and miseries they may have occasioned or however many hundreds of thousands they have been the death of, except when they have something of World-History in them withal. .....Wars, otherwise, are mere futile, transitory dust-whirlwinds stilled in blood, extensive fits of human insanity, such as we know are too apt to break out." In these lines Carlyle has well expressed our notions regarding warfare. But as opposed to this we find in Germany the growth of a school of thought which preached in no uncertain terms the praise and glorification of war for the sake of war. Treitschke looked upon war as a most important function of the state, next only to "self-government." "War" he said, "is political science *par excellence.*" Bernherdi is indignant at the long period of peace in Germany and the deterioration of the Germans into a peace-loving and war-abhorring people. War, to him, "is not only a biological law, but a moral obligation, and, as such, an indispensable factor in civilisation." This, in short, was the German philosophy of war before 1914. What factors, what ideas contributed to its formation ?

We must begin from the German theories of state and there we must go right up to Kant.

Kant's decisive contribution is the idea of a dual legislation of reason by which are marked off two distinct realms—that of science and that of morals. Each of these two realms has its own final and authoritative constitution : on the one hand there is the world of sense, the world of phenomena in space and time in which science is at home ; on the other hand, there is

the supersensible, the nominal world, the world of moral duty and moral freedom. "The concept of freedom is meant to actualise in the world of sense the purpose proposed by its laws." (Kant) But the state of Nature "evidently presents a regime in which the conquest of the world of sense by the law of reason cannot be effected." "Man in his rational or universal capacity must, therefore, will an outward order of harmony in which it is at least possible for acts dictated by rational freedom to get a footing. Such an order is the state." Thus the impelling force towards the institution of the state, according to Kant, is neither the natural sociability of man nor the consideration of any expediency but the law of reason "holy and inviolable." The state is necessary for humanity's realisation of its moral purpose and as such there can be no right to revolution.

To Fichte, reason was the expression of the will, not, as with Kant, the will an application of reason to action. "Hence his formula for reason was a Will which having 'posited' itself, then 'posited' its antithesis in order, through further action subjugating this opposite, to conquer its own freedom." "Education is the means of the advancement of humanity toward realisation of its divine perfection. Education is the work of the state. The syllogism completes itself."

Thus both Kant and Fichte emphasise the moral character of the state. It is the result of the duty to achieve freedom through moral self-assertion against obstacles. "Morality is a ceaseless battle to transform all the natural desires of man into willing servants of the law and purpose of reason." To Hegel this moral nature of the state was even a greater reality. "It is a commonplace of idealistic theism that Nature is a manifestation of God. But Hegel says that nature is only an externalised, unconscious and so incomplete expression. The state has more, not less, objective reality, than physical nature, for it is a realisation of Absolute Spirit in the realm of consciousness."

The moral character of the state having thus been established, it must for the performance of its mission not only possess power and organisation but also control all the conditions which secure any possibility to the individual. The power of the state has thus got a sacred import. It is a condition of the moral development of mankind.

In Kant and in the earlier writings of Fichte we find an idea of a universal federation of states. Kant conceived of such a federation because to him humanity as a whole alone corresponded to his idea of the universality of reason. But with Fichte after 1806, the date of the Battle of Jena in which Napoleon inflicted a crushing defeat upon Prussia, no such idea of a world-state has found favour. His writings become distinctly nationalistic. In his words, the national folk is the channel of divine life as it pours into particular finite human beings. This nationalistic conception of states was highly developed later on by Hegel. "Although the phenomenon of nationalism was very recent when Hegel wrote, indeed practically contemporary with his own day, he writes in nationalistic terms the entire history of humanity."

With Hegel, "The Actual *is* the Rational and the Rational is the Actual"—"and the actual means the actuating force and movement of things." "The task of philosophy is," to him, "to comprehend that which is, for that which is, is reason." It is customary to call him an idealist ; but in a sense, he may be called "the greatest realist known to philosophy," nay, a "Brutalist." As Bourdon has said, "He had formulae for the justification of facts whatever they might be. That which *is*, he would say, is reason realised."

Now, the German conception of history is important in this connection. History, according to the German idea, is the continuous life of a divine Ego by which it realises in fact what it is in idea or destiny—it is the dynamic and evolving realisation of immanent reason. To this conception Hegel gives a rationalistic interpretation. "History," he says, "is the move-

ment, the march of God on earth through time." It gives us the progressive realisation or evolution of the Absolute, moving from one national individual to another. This movement or march of the Absolute determines the destinies of nations. The powers of states vary with the extent of their realisation of God. Now "only one nation at a time," says Hegel, "can be the latest and hence the fullest realisation of God." "War is the signally visible occurrence of such a flight of the divine spirit in its onward movement".

Thus the basic fact of Hegel's Philosophy is the assumption of a number of national states warring among themselves for supremacy. War is the final court of decision as to their superiority. Against the absolute right of the "present bearer of the world spirit, the spirits of the other nations are absolutely without right. The latter, just like the nations whose epochs have passed, count no longer in universal history."

Thus it is obvious that the idea of a universal federation of states or a friendly inter-state intercourse is in basic contradiction to Hegel's philosophy. International law only expresses certain customs which are accepted only so long as they do not clash with the national purpose of a state. Bernherdi is quite Hegelian when he says that to expand the idea of the state 'to the idea of humanity is a utopian error, or 'war gives a biologically just decision, since its decisions rest on the very nature of things.' "No philosopher has ever thought so consistently and so wholly in terms of strife and overcoming as Hegel."

From this philosophy of Hegel, it is but an easy transition to Trietschke and Bernherdi. These latter start from the assumption of the impossibility of a federation of states or a world-state and argue the usefulness of wars from the standpoints of Biology and morality.

To Trietschke, "history is a great drama, and the states are the actors in it. States, like individuals, have pemanent charac-

teristics, have in fact a character." If, then, the state is a person, it follows that the existence of one state implies the existence of many others to which it stands in relation. Its progress is to be attained through a system of friendships and conflicts. Thus "it would be impossible to realise all that is meant by civilisation in any single state ..... The rays of divine light reveal themselves in a broken form in different peoples, each of whom manifests a new shape and a new conception of the Godhead." (Politik). Similarly 'the apostles of peace', says, Bernherdi, "draw large sections of a nation into the spell of their utopian efforts, and they thus introduce an element of weakness into the national life." A federation of states means that "the weak nation is to have the same right to live as the powerful and vigorous nation." "In this way every progressive change is arrested, and a legal position created which may easily conflict with the actual turn of affairs, and may check the expansion of the young and vigorous state in favour of one which is sinking in the scale of civilisation." (Germany and the Next War.)

Thus there being a large number of national states, war becomes a " biological necessity of the first importance, a regulative element in the life of mankind which cannot be dispensed with, since without it an unhealthy development will follow, which excludes every advancement of the race, and therefore all real civilisation." "The struggle is a creator, since it eliminates."

But war is not only a biological necessity ; it is also a moral necessity. "It is political idealism that demands war and it is materialism that rejects war."

The state must create the conditions under which the citizen is to accomplish his moral development. The creation of such conditions depends upon and varies with the amount of power it can wield. "The development of all the best human capabilities and qualities can only find scope on the great stage of action which power creates. But when the state

renounces all extension of power, and recoils from every war which is necessary for its expansion, when it is content to exist, and no longer wishes to grow; when at peace on sluggard's couch it lies, "then its citizens become stunted." These philosophers highly extol the good side of wars—how people forget all jealousies and party feelings, how they easily sacrifice their lives before the greater needs of the state and how the people are brought together into one compact group. These are high moral teachings which wars alone can impart. Further wars compel nations to look upon international problems not only from their own standpoint but from the standpoints of all. In this way the understanding of the peculiar character of each state is facilitated. Thus Trietschke had said, "War acts on the nations as a uniting as well as dividing principle. It not only brings the nations together in a hostile sense, but through war the nations learn to understand and to respect each other's special characteristics."

Here a question arises as to the standards of individual morality and state morality. These standards, according to Trietschke, are different. "The morality of the state must be developed out of its own peculiar essence, just as individual morality is rooted in the personality of the man and his duties towards society."

The criterion of the personal morality of the individual "rests in the last resort on the question whether he has recognised and developed his own nature to the highest attainable degree of perfection." "If the same standard is applied to the state, then its 'highest moral duty is to increase its power.' The Christian duty of sacrifice to something higher does not exist for the state; for there is nothing higher than the state. Hence the failure of the state to maintain its power by war is a sacrilege."

But "the gulf between political and individual morality is not so wide as is generally assumed." The very fact of difference does not mean that whatever is condemned by

individual moral law is sanctioned by standard of state morality. State morality does not certainly consent to vices like hypocrisy and double-dealing on the part of statesmen. Trietschke, on the contrary, gives us the examples of Frederick the Great and Bismarck to prove the extreme necessity of frankness in statesmen on utilitarian grounds. What he means is that the state must at all costs maintain its powers. It must be bold and not timid in executing its policy. But then its policy must be clear and frankly declared. There should be no scope for ambiguity and double-dealing. "Among all political sins, the sin of feebleness is the most contemptible; it is the political sin against the Holy Ghost."

From this it follows that "expediency in the higher sense must be conclusive in deciding whether to undertake a war is in itself morally justifiable."

When we sum up all the arguments adduced in the foregoing pages we shall see that, "from the most opposite aspects, the efforts directed towards the abolition of war must not only be termed foolish, but absolutely immoral, and must be stigmatised as unworthy of the human race." As Trietschke has put it: "In the eternal conflict of separate states lies the beauty of history, the wish to do away with the rivalry is simply unintelligent."

This, in short, is the German philosophy of war as it stood before the outbreak of 1914.

RABINDRANATH AND SHELLEY: SOME ASPECTS OF THEIR POETRY

By Prof. Srikumar Banerji, M.A.

THERE was a time, not very long ago, when the label of an English affinity was considered a quite adequate characterisation of a Bengalee poet. Michael Madhusudan Dutt was the Milton of Bengal, Nabinchandra Sen its Byron, Kaliprasanna Ghosh its Carlyle, and to come to the field of politics, Sir Surendranath Banerji its Burke or Macaulay. It was in pursuit of this tradition that Tagore came to be designated as the Shelley of Bengal.

Such a cheap and facile identification has its draw-backs; it encourages the deep-rooted habit of indolence which seems the peculiar bane of the Indian intellect, absolving it from the need of a keener scrutiny and deeper study: it perpetuates a wrong, inadequate and one-sided notion of our poets who, by the very nature of the case, could hardly be reduced with such ease to their English parallels. But nowhere is the inadequacy of this parallellism more apparent than in this attempted identification of Rabindranath with Shelley.

Shelley died while barely thirty, Rabindranath has been happily spared to live more than double that age. Shelley hardly out-lived his youthful immaturities of thought and narrowness of out-look, though poetically he turned his intellectual limitations to a magnificent account: his thoughts were just putting on the hue of ripeness, and entering into new horizons when he was tragically cut off; his fierce ardours and unregulated enthusiasms were just showing signs of settling down into a steady glow; he was coming into closer grip with the actualities of life, and in the midst of all his unrealities of imagery and atmosphere, was turning his

face towards reality. Contrast "Adonais" and "The Triumph of Life" with "Alastor"—their vagueness is stirred by a deeper meaning, and strange flashes of truth burst from within the folds of their obscurity. Rabindranath, as is quite natural, covers a much wider ground, and turns more than one sharp corner in his career of development. Shelley's life, no less than his last poem 'The Triumph of Life,' closes with a big and unanswered note of interrogation ; Rabindranath's is a much more finished and rounded performance, and though he has yet his share of the inexhaustible miracle of poetry and surprises us by sudden reversions to the richer melodies of his younger days and by occasional combinations of the fine sensuousness of youth with a fuller and profounder strain of thought, the main outlines of his creative output have been fixed up, and the present task before his readers is not so much a matter of wondering expectancy as of careful appraisement. Shelley ended his days at an age when Rabindranath had not yet found himself and was groping blindly in an atmosphere of morbid clammy sentimentality, and among the unhealthy undergrowths, the dim nebulous shapes of an unfledged imagination. The elfin note of Shelley is lacking in Rabindranath ("The Night," "Hymn to the Spirit of Delight") ; Rabindranath is a perfectly normal man, and not merely the glorified development of a solitary impulse, such as Shelley's accents frequently tended to become. The note of yearning is different in Shelley from what it is in Rabindranath. Shelley's yearning for the unattainable fills him with a haunting melancholy which finds vent in exquisite and unforgettable wails in the shorter poems and which rings all the louder for being poured into an abyss of negation. In Rabindranath the impulse of yearning aspiration is an equally constant factor, though it is reverberated as a note of joy against a background of inviolate faith and irrepressible optimism. Even in his "Adonais" Shelley does not arrive at a notion of God whose habitual intercourse with man is through the feelings of reverence and worship. "Shelley has changed

the 'idea' of beauty into a spirit, and this probably for the purposes of poetry ; he has given it life and animal motion, but he has done no more ; the 'spirit' has no will and no virtue ; it is animated, but unholy ; alive, but unmoral ; it is an object of intense admiration ; it is not an object of worship." (Bagehot—Literary Studies, Essay on Shelley).

Rabindranath has on the contrary, an essentially, indeed, an almost over-poweringly religious temperament ; his thoughts lead to religion as to their natural climax ; his most casual contact with the world of nature is a fore-warning and a symbol of a divine communion. Nurtured in Indian traditions of thought and the religious atmosphere of India, and gifted with a startling vividness and directness of vision with respect to things divine, it is here that Rabindranath sharply stands aside from Shelley, in whom the impulse of worship and reverence grows thin and querulous and flows with a curious intermittence of force for being offered at the altar of a vague and shifting ideal.

"The passion for reforming the world" and the stirring appeal for freedom which are such notable features of Shelley's poetry are scarcely present in Rabindranath, or reappear with a pronounced ethical bias. They have their counterpart in Rabindranath's unceasing adoration of a life of open-air adventure, of an audacious penetration into strange, uncharted seas of experience, but the dominance of the symbolical element in them gives to them an entirely new colouring, an entirely different quality of appeal from what we get in Shelley's poetry.

So far as the pure song-quality is concerned, Shelley possibly stands superior to Rabindranath, as Shelley's lyrics have more of the element of spontaneous out-pouring in them, and are encumbered much less with a prevailing system of thought, which sometimes hangs as a dead weight on Rabindranath's shorter poems. In range and scope, Rabindranath far transcends Shelley ; and in estimating their relative values, it must not be forgotten that as human society grows more complex and

co-ordinated, it is becoming increasingly difficult for poets to get back to the pure simplicity and utter abandon of those short swallow-flights of song which take our feelings captive with such an irresistible force. A new order of ideas and feelings is being evolved which tend to push out the older and simpler strains and demand lyrical expression as the most poignant and deeply-felt moods of the modern human heart ; but making due allowance for all these things, it must be conceded that many of the feelings embodied in Rabindranath's songs have not attained the crystalline purity and intensity, the white heat of inspiration which alone can justify an outlet in jets of melody.

Rabindranath, again, is a much greater master in verse-narratives than Shelley. Shelley was but a poor and halting story-teller, and the narrative art did not come to him with any degree of kindness. 'Julian and Maddalo" is practically his only serious experiment in this field, while a few humorous conversational poems like "The Letter to Maria Gisborne" stand to his credit. But Rabindranath excels in the narrative art as well as in dramatic monologues or dialogues which stand at the very opposite pole to Browning's. Of course, the texture of these narratives is very subtly and delicately woven ; there is a fine balance between rich and delicate craftsmanship and the freedom of narrative pace, though there is little of a story to be told. The story is neither over-weighed with description and commentary as in the poems of Keats, nor does it move with the unfettered and almost arrowy swiftness of the verse-tales of Chaucer. In every story it is only the crises which are dwelt upon, and their emotional value extracted to the last possible point, without an impression of stagnation being ever created.

Then Rabindranath is a greater master of literary criticism than Shelley who in his Defence of Poetry deals merely with the first principles of poetry and the nature of poetical inspiration—things of an abstract and academic interest. Rabindranath, on the contrary, is marked by his penetrative appreciation

of Bengali and Sanskrit literature. In striking a balance, however, the shortness of Shelley's span of life must be taken into account, which prevented him from doing anything more than merely crossing the threshold of the subject.

Nor is there any very close kinship between the two poets in respect of their style, the similarity being confined at best to their general cast of thought, and this again is most pronounced in their early work, before each came to develop the special bent of his genius. For a time, Rabindranath and Shelley seem to tread on common ground, before they part company. ✓Grandiose conceptions but imperfectly grasped, and crudely conceived cosmic speculations carried on in an atmosphere of morbid gloom, pale, faint shadows and ghostly phantoms of feelings – these are the common features of the early poetry of both poets. Compare Shelley's Queen Mab with these early lyrics of Rabindranath, the titles of which are sufficiently indicative of their tone and subjectmatter,—তারকার আত্মহত্যা (সন্ধ্যা-সঙ্গীত), সৃষ্টি-স্থিতি-প্রলয় (প্রভাত সঙ্গীত), মহাস্বপ্ন (ibid) and নিশীথ জগৎ and নিশীথ-চেতনা (ছবি ও গান)। But with the attainment of maturity, and development of poetic powers, each tended to drift apart, Shelley turning his visionary and unreal tendencies to splendid account in "Prometheus Unbound" and in the poignant cry of his love-lyrics, Rabindranath deepening the vein of reality and thought, touching the thin vapourishness of his old themes with a deeper passion, a stronger and more co-herent body of thought, a more searching psychology, and a more enveloping and transforming imagination. Then for a short time Rabindranath gives up all his old predilection for sojourning in the vague, unsunned depths of the soul, curbs his tendency to allegory and symbolism, and gives himself up completely to the enjoyment of the beauty and emotional appeal of the teeming earth. It is in this respect that his difference with Shelley is most pronounced. ✓There is a chill, spiritualising touch, the luminous shadow as of an invisible hovering wing, on the richest and most sensuous images of

Shelley ; a sudden unearthly facet is turned up to the light which profoundly modifies, and not rarely over-powers the quality of the sense-impression. Shelley describes nature with a subtle delicacy and accuracy of details no doubt, but with the far-away abstracted gaze of one who is thinking of a distant world and not of the beauties at his feet which his eye notices.

In Rabindranath there is a rounded felicity of expression, a finished and clear-cut portraiture, an intense and ever-present relish of the sap of life and beauty in nature which impresses quite differently from the somewhat vague and blurred outlines, the hurried and abstracted note of Shelley's nature-images ; and had it not been for the more piercing quality and subtler edge of his thought, as well as his insistent tendency to relate nature, though by the lightest and most effortless of touches, to the emotional moods of man, it would have been nearer the mark to ally him with Keats than with Shelley.

Rabindranath seldom attains to the thrilling vagueness, and the poignant intensity, the dizzy heights to which Shelley frequently climbs : e.g. in Epipsychidion and the last stanzas of Adonais. His imaginative flights are of a more equable and evenly sustained character. His range and scope are also considerably greater than those of Shelley. He shows an amazing equality of execution in respect of a much larger volume of poetry than can be placed to the credit of almost any other poet.

The great point of kinship between Rabindranath and Shelley is that both are pre-eminetly the poets of the dynamic and restless forces that surge underneath the apparently calm and uneventful surface of life ; both turn up this surface with their magic plough, and break through its outer crust, and reveal thin and subtle intuitions, half-formed dreams and visions and flitting fancies that lie simmering underneath,—elements that have made up the reality and mystery of life, and given it its inscrutable impelling and driving force. It is

in this sense that both are philosophical poets, not because they have a fixed, metaphysical creed which they dwell upon and inculcate, but because they love to represent life as borne along the tide of eternity, as waited upon by a chorus of spirit-voices singing in unison, as placed against a background of subtly moving forces which are piercing through its pageantry at countless points and investing it with romance and meaning. Both are engaged in tracing that mysterious working of a shadowy symbolism that sometimes breaks out to the surface of life with its subtle hints and half-articulate suggestions, and makes it the inscrutable thing it is felt to be.

But there is a vital difference in the quality of their symbolism. With Shelley it is really a quest after the unknown ; the final truth was for him really shrouded in mystery ; the flashes of light which broke round him in his adventurous voyage through the dark were all the more baffling, as they did not permit of being combined and co-ordinated into one unbroken line pointing to the goal. His was a desperate attempt to grasp the ungraspable, to hold fast something which was beyond everything else slippery and elusive, to cling steadily to a light that had its inevitable ebb and flow, and strive pathetically against its being swallowed up in darkness. Rabindranath, on the contrary, had a steady and unfaltering vision of the ultimate truth ; to him the end lay clear and unclouded ; his innate faith saved him from the intense agonies and cruel heart-searchings of a real waverer. For Rabindranath the world is no mystery, though some of the intermediate links in the long chain that knits up birth with death might have got a little tangled and twisted. It is, therefore, with a feeling far different from Shelley's that Rabindranath watches the interplay of the hidden forces in life ; to him all these movements resolve quite easily into the shape of a drama to the evolution of which he has the key in his own hands. His appreciation of these subtle analogies and correspondences between man and nature, on the one hand, and between man

and the divine spirit, on the other, is unspoiled by any deep or genuine anxiety as to their final import and meaning and the note of wistful melacholy is much rarer and weaker in him than in Shelley. There are only a few of his earlier poems that turn upon the brutal indifference of nature, its unfeeling hostility to man, and its capricious change of front: e.g. নিষ্ঠুর সৃষ্টি, (মানসী), প্রকৃতির প্রতি (মানসী), where however, its very inscrutability and sudden changefulness are spoken of as the reasons of the spell it casts upon man ; সিন্ধুতরঙ্গ (মানসী), শূন্যগৃহে (মানসী) । Rabindranath would never have written a poem like Alastor in which the note of "obstinate questionings" is so poignantly expressed, and the weirdness of the quest after the mystery is set forth with such an astonishing intensity of realisation, One of his comparatively less-known poems in সোণার তরী named 'আকাশের চাঁদ' brings out this vital difference of temper with Shelley : Shelley dwelling on the bleak desolation of wild mountains and deep forest solitudes through which the poet winds his way till he comes face to face with Death, Rabindranath casting a tender, wistful glance at the homely, familiar joys and beauties which he was leaving behind him in his wild-goose chase after the unattainable, and pining for a return to them when it was too late. The only poem of Rabindranath, which can be properly designated as weird—সিন্ধুপারে (চিত্রা) has a characteristically different ending, the veil of the mysterious bride when lifted, revealing not "a sight to dream of, not to tell" but the familiar loving features of the Poetic Muse (জীবন দেবতা).

There is more human-heartedness, a warmer glow of love in the abstract, mystical poems of Rabindranath than in those of Shelley. There is a chill, almost an icy ecstasy in Shelley's most intimate love-poems, notably in Epipsychidion, where a kind of luminous veil has been drawn over the most intense and impassioned experiences in the personal history of the poet Not that we want to decry Shelley ; this icy touch has a subtle fascination all its own, which it is in the power

of no other poet to offer ; we simply want to emphasise Rabindranath's difference of method. What a rapture of personal love has Shelley succeeded in throwing round even his abstract and intangible conceptions is illustrated in such a poem as 'মানস সুন্দরী' (সোণার তরী), which is a veritable spousal hymn between the poet's soul and the world of nature with its infinite diversity of moods and appeals which are transmuted and fixed by the poetic imagination. Never was the age-long relationship between man and nature expressed in terms of a more glowing and personal passion ; never was the eternal mystery underlying this relation so completely overlaid and almost over-powered by a throbbing intensity of love athirst for a perfect communion,—a love which breaks through all barriers, leaving but a thin veil of its own tremulous breath between itself and its object. It is Rabindranath's version of the Shelleyan Hymn to Intellectual Beauty and Hymn to Asia (in Premetheus Unbound—"Life of life, thy lips enkindle"). The latter constitutes Shelley's most impassioned and personal adoration of the spirit of love and beauty that is drawn like a shimmering luminous veil over the face of the universe ; the touch of chill abstraction can be felt all through the burning and throbbing words of the hymn ; it is a dazzling unearthly beauty hidden by its own transcendent halo to whom the homage of Shelley is directed, a beauty who refuses to be transformed into a purely human being. The Hymn to Intellectual Beauty is the anguished cry of one, to whom an evanescent gleam has been vouchsafed but for a moment and who has but a vague intuition that it is no will-o'-the-wisp but the spark that lights up and quickens the apparently torpid mass of nature. Rabindranath's Urbasi goes to show what he could make of such a theme, with just a core of legendary matter to furnish the nucleus to the wonderful gyrations of his imagination. A comparison between Wordsworth's "Stepping Westward" with Rabindranath's নিরুদ্দেশ যাত্রা (সোণার তরী) leads to the same conclusion.

Of course, it is not in every case that Rabindranath can so well stand a comparison with his master. In one poem at least Rabindranath directly challenges such a comparison ; his বর্ষশেষ (কল্পনা), has too striking a resemblance with Shelley's 'Ode to the Westwind'. Shelley achieves a splendid unity of tone, an unfaltering logical development in the midst of what seems to be the wildest imaginative flight ; his grip of the central idea is never for a moment relaxed ; it is the same core of thought that is repeated magnificently in the various stanzas and carried at last to a magnificent consummation. Rabindranath's poem, though expressed with a marvellous audacity of imagery, has not this compelling unity of message about it. Indeed, Rabindranath betrays a considerable hesitation as to the symbolical import of the storm and breaks it up into a number of detached reflections, (sweeping away of the futilities of past years, filling the mind with a single undivided strain of contentment, and lastly a call to a richer and fuller existence affording an escape from the narrowing monotony of our daily lives), overloading the stanzas with what appears to be rather superfluous images. Rabindranath's রাত্রি (কল্পনা), on the other hand, has a much profounder strain of thought, a much deeper vein of reflection, than the somewhat slight though beautiful lines of Shelley's "To the Night".

It is this wonderful power of giving concrete embodiments to the shadowy things of the inner world, and steeping them in the glow of an intimate, personal love, that has baffled the foreign critics of his জীবন-দেবতা poems. Indeed Mr. Thomson complains that much of the waning popularity of Rabindranath among his votaries in the West is due to the apparently moonshiny character of these জীবনদেবতা poems, which were presented, without anything in the nature of a preliminary explanation, to an unprepared European audience who naturally took them as mere mystical stuff without much sense in them. But it is difficult to see eye to eye with Mr. Thomson in this point. One fails to see what special in-

troduction with respect to these poems is necessary to one who has followed with some amount of care, the habitual trend of the poet's imagination. Rabindranath is not certainly the only poet who feels himself powerless before the onrush of a mysterious tide of forces which bears him along with it —forces which embody in them the mystery of Poetic Inspiration. Shelley bears a similar testimony to the inscrutable nature of poetry in his Defence of Poetry, when he says that to write poetry is beyond the will of even the most gifted poet ; it is like the transient visitation of some occult force beyond the poet himself which bloweth when it listeth. It is the glow of personal emotion in which the conception has been steeped that must have puzzled the foreign readers of the poet. To us it seems but the extension of the same process that was applied to Nature and Imagination in মানসসুন্দরী, to something still more abstract and intangible—viz. his Poetic Inspiration ; and from জীবনদেবতা it is but a step to the God of the নৈবেদ্য and গীতাঞ্জলি—the same faculty is at work in all these cases. It is an extraordinarily warm and glowing passion that envelopes first his conception of nature, then his conception of the functioning of the Poetic-Imagination, and finally his conception of God.

All great poets have their special point of greatness in the imaginative treatment of nature ; and it is here that Rabindranath stands easily pre-eminent among all the great nature-poets with the possible exception of Wordsworth. In order to attain greatness in this field a poet must succeed in vitally interweaving nature into the emotional life of men ; and no poet has succeeded in merging nature so completely in human life as Rabindranath. Apparently by the lightest of touches, and with scarcely a perceptible effort, he draws nature home to the bosom of man, and bends even its most indifferent details to the emotional mood of the moment. One can scracely open any poem of Rabindranath at random without encountering wonderful proofs of this faculty—certainly one

of the noblest that a poet can have. From the immense number of poems which stand to Rabindranath's credit as well as the frequency with which nature is laid under contribution in almost every one of them, we ought to be prepared for a good deal of repetition of the same methods ; but the total impression is one of the most perfect naturalness and spontaneity, there being nothing of the strained or artificial about them. To pick out examples, where the tendency is so universal, is a matter of some difficulty. All his pictures of sunset and evening, for example, are steeped in the very spirit of pensive quiet, and it is remarkable to see how naturally and economically the effect is achieved. Every hour of the day and night, every season has its special emotional appeal, and forms an appropriate background against the efforts of man. This closer and more intimate grasp of nature is first noticeable in মানসী which is in many respects, the starting point of much that is great in Rabindranath—the very first poem উপহার, striking the keynote ; আকাঙ্ক্ষা (মানসী) ; অপেক্ষা (মানসী), where a remarkable picture is given of the lingering sunset which appears still further prolonged by the impatience of the lover ; the beautiful shapes of nature which exercise a seductive influence on সুরদাস like the tropical scenes on the young man in Wordsworth's Ruth ; নিষ্ফল উপহার, পরশ পাথর (সোণার তরী), and that wonderful touch in ব্রাহ্মণ where the stars are compared to a band of silent, eager disciples clustered round the teacher—these, and many more can be cited as illustrations of the poet's deft handling of nature.

There is another element in Rabindranath's treatment of nature which marks him off from his compeers of the West. Many of his poems turn upon an intimate soul-to-soul communion with the bare earth in its infinite varieties of a dumb, stirring life, which without having attained to the full human articulation is yet mixed up with all the deeper thoughts and feelings of man. The romantic poets of England, in spite of all their raptures over Nature, have hardly the courage to

touch the naked, unpurged earth ; it is with a kind of purified and spiritualised nature, a nature attuned to a pre-arranged harmony with the human soul, that they hold communion. The earth as such is to them almost like a thing suspect ; they carefully put by its grosser and more inconvenient features or enwrap it in an atmosphere of luminous mist, disengage the soul too apparently from its body, before hugging it to their bosom. Rabindranath shows a surprising courage and unconventionality in his yearning for a communion with the bare, unspiritualised earth ; the mere stir of life in a blade of grass as well as in the immensity of the cosmic universe constitutes a sufficient link for him ; he does not wait for a spiritual interpretation of the life of nature before stretching the arm of fellowship to her. This change of attitude is no doubt due to a clearer imaginative apprehension of the implications of the doctrine of evolution, its gospel of a vital unity in nature, which is steadily pushing out the older idea of a spiritual kinship, and driving it to its last place of refuge in the soul of the mystic alone. বসুন্ধরা (সোণার তরী) is a wonderful example of this yearning on the part of a Bengali poet, usually shut up, and that contentedly, within such narrow horizons, to taste the cup of life filled from its thousand fountains, to pierce through all barriers right down to the deepest heart-throb of nature. It is not, however, to an unfeeling and soulless earth that the poet addresses himself ; the life that beats through its own veins is not of course, spiritualised, but it has been softened and well-nigh dissolved by wave after wave of the primary human feelings having swept over it from time immemorial ; the blue waters roll onward with a current made stronger by the gush of human feelings poured into it ; the green forest quivers with a joy to which the human heart has also richly contributed. Nature, in short, is enveloped by an emotional atmosphere, built up of the joys and sorrows, the exaltations and depressions which countless generations of men have breathed into her face. It is this which makes it so easy for a latter-day poet to get

into intimate emotional touch with her ; his path has been prepared by those who have gone before him, by the dead generations whose foot-fall has paved the earth with passion. His own poetry, he hopes, will leave its own abiding impression of beauty on the face of nature ; and a century hence his personal contribution to the expressiveness of nature may come to be properly adjudged and appreciated. Such an attitude to nature is, as has been remarked just now, rather rare among English poets ; the nearest approximation to it is perhaps to be come across in the Wessex poems of Hardy as well as in some nature-poems of Meredith.

Another field in which abundant harvest has been reaped is that of the old Indian myths and legends which exercised such an abiding spell upon Rabindranath's imagination. This impulse to refashion these older things and mould them to a new shape of beauty and edge of meaning he shares in common with Shelley and Keats among the English romantics. Rabindranath's task was however incomparably more difficult than that of his English fellow-poets. The Hellenic myths and legends which were the subject of Shelley and Keats had the impress of a rich beauty about them, and an artistic promise already more than half-realised in not a few cases. Hence the task which fell to the English romantics was not a particularly hard one ; they had simply to follow the old lines, and to work up the old suggestions ; there is nothing strikingly original or revolutionary in their intellectual conceptions, and their imagination was quite free to luxuriate amidst new details of beauty, and deepen the original impression. Rabindranath's imagination had to work quite independently of such props and supports ; the Indian myths and legends were like gray phantoms with the human interest almost deadened in them, and the artistic light shut up most effectually within a moral horn-lantern, as it were. Like ore in the mine, they lay dark and obscure, without a single streak of brightness or vein of glory to bespeak the hidden promise. Rabindranath

pierces through all there outer crust, puts aside whatever is pierces through all their outer crust, puts aside whatever is ugly or accidental about them, seizes the element of universal beauty which had been obscured by irrelevant and incongruous details, and sets it against a new back-ground of appropriate images which clothe it with a fresh life and poignancy of appeal. Such are his wonderful interpretations of the old Cupid incident in মদনভস্মের পূর্ব্বে and মদনভস্মের পরে (কল্পনা), in which the old myth stands reincarnated, as it were. Rabindranath brings the god down from its pranks among the immortals and sets it against the back-ground of human-life, in a world of tumultuous acclamations and shy disguised homages. If the first poem exhibits a wonderful feat of the embodying imagination, its sequel is an equally remarkable instance of the opposite or disembodying process. The God of Love, after he was burnt to ashes by the fire of Mahadev, transformed himself into a subtle, all-pervasive presence floating through the atmosphere of the human world, and exercising his magic spell through even the most indifferent or unlikely of the objects of nature. Keats's "Ode to Psyche" may be the equal of these two poems of Rabindranath in point of sheer beauty ; but it can hardly claim this equality in respect of originality of conception and subtlety of imaginative interpretation, in which Rabindranath easily bears away the palm.

The same wonderful power of re-interpretation, leading almost to new creations in every case, is in evidence in such poems as মেঘদূত, অহল্যার প্রতি (মানসী) and বৈষ্ণবকবিতা (সোণারতরী). In 'অহল্যার প্রতি' Rabindranath gives a new, a quite unexpected turn to the story of 'অহল্যা', ignoring the ugliness that lay at the core of the Pauranic incident, and linking it to his own intense yearning for an absorption into the life of the Earth. Ahalya, turned to stone feels with the great, primitive heart of Nature herself, develops a new and exquisite sensibility to the joys and sorrows of the multitudinous races that drink at the breast of the Great Mother,

and is purged and purified by the flood of new sensations and sympathies that sweep over her apparently dull and torpid frame. 'মেঘদূত' and 'বৈষ্ণবকবিতা' constitute an appraisement of these eternal documents of the human heart redeemed from the narrowing influence of sectarian purposes,—an appreciation in which the finest critical discernment joins hands with a subtle imaginative reconstruction of the atmosphere in which these famous lyrics had their being.

The symbolical vein in the poems of Rabindranath has been but barely touched upon ; and as this constitutes the latest phase of his poetry, and a phase that is possibly yet unexhausted, it is impossible to judge of it as a whole at the present moment. Symbolism has ever been recognised to be an inconvenient, if not dangerous, ally to poetry ; and in the case of Rabindranath also, this alliance may sometimes have been the means of an inclining towards the pit. At any rate, it has certainly caused a deep schism in the ranks of the poet's admirers ; scepticism tends to murmur at the undue prolongation of the contact between poetry and symbolism and to opine that such a prolonged embrace results in bringing pallor to the former, and a befogged vagueness and incertitude to the latter. On the one hand, this has evoked many a poem of haunting melody and thrilling suggestiveness ; on the other it has left many others with a muffled sense of rhythm and a clouded and obscure meaning. It is these symbolical poems, however, which made the greatest impression upon the European mind and it is to them that Rabindranath owes his international reputation to a very large extent. Let this remain their greatest apology for the present, until the future is ready to weigh them in its impartial scales.

The diversion of symbolism to the sphere of drama has yielded happier results on the whole. But it is in 'বলাকা' that we get the best out of this symbolical mood, for here symbolism is transformed into a quickened and clarified metaphysical vision that forges for itself a richly concrete

poetic utterance, the noblest and most satisfying of any that has been forged by English poets up till now. The 'Balaka' unites concreteness of imagery and nobility of expression with maturity and profundity of thoughts, as also a rhyme-scheme that follows the ebb and flow of the thought with a subtle appropriateness in lines of varying length and changing cadence.

It is a welcome sign of the persistence of youthful impulses in the aging poet, and it may well make itself the fountain for a fresh flow of song that can yet be looked forward to in the years to come.

OUR BOYS AND THEIR FOOD

MR. G. P. MAJUMDAR. M SC. B L.

THE Indian Shakespeare has very aptly remarked शरीर माद्यं-खलुधर्म्मसाधनं—"consideration of the body is verily the first step in religion." The ancient India realised in practice this vitally important precept which the Modern India is satisfied only in courting. Physical culture is the first step of religion, or more properly of education which is the religion of students in the West. Fortunately the Head of the premier Institution in India has thoroughly realised this important point, and has been accordingly doing his level best to make physical culture an integral part of education of students in his College,—I mean Mr. H. E. Stapleton the present Principal of our College. This is a step in the right direction, full of immense possibilities and pregnant with incalculable benefits in the

future. But this is not all. The emphasis of the culture of the body unaccompanied by an emphasis on that which contributes to the existence of the body itself must be regarded as a partial attempt towards the regeneration of the race. The object of Mr. Stapleton will be quite fulfilled if he takes into account the outstanding question of food of our boys.

It is impossible to state exactly the type of food that our students take. But it is possible to give a critical account of the diet with their food-value taken by the 243 students residing in the Eden Hindu Hostel of which the Principal is the head. The whole course of the diet they take from morning to evening consists of—a cup of tea prepared from the cheapest quality and skimmed condensed milk early in the morning at 7 A.M. in an empty stomach, confections made of bad ghee, white refined flour and other unwholesome articles at about 7-30 A.M., polished rice, badly cooked and over-boiled dal, curry, fish—all cooked with abundant vegetable oil—between 9 & 10-30 A.M., tea again with confection as in the morning, but occasionally with meat at 2 or 3 P.M. again tea at about 7 P.M. or sarbat instead during the hot season, and supper between 8-30 & 10 P.M consisting of boiled rice etc. ; meat once a week, no milk, no butter, sometime egg, but hard-boiled. On examination of this food stuff on which the choicest students of the best college in the city feed at a time of life which is particularly set apart for growth and development, we find that it contains no or very little of vitamins without which harmonious development and maintenance of the body is impossible.

The supreme value of vitamins as agencies of life is very little understood, and even when understood it is comfortably ignored. Vitamins are of three orders :—

Vitamin A :—"is a constituent of all cells of which the body of a living being is composed. It is necessary for the promotion of the growth in the young, as well as for the maintenance of health in adults. Its absence from food is accompanied by

the failure of the nutrition of the cornea (Keratomalacia—Keratis—inflamation of the cornea, and 33 p. c of our boys were found by Dr. Maitra to be with eye defects—P. Magazine, Vol. XI, no. iii, 287), failure of the process of growth, a greatly reduced resistance to infectious agencies. The sources of this important Vitamin are—raw milk, animal fat, egg yolk, green leaves and the growing parts of plants. Milk from cow fed on green fodder contains this substance in greater quantity than fed on dry fodder. It is less abundant in stale milk, in dried milk, in boiled and pasteurized milk than in whole raw milk, it is absent from skim milk. Green leaves and shoots are rich in this vitamin, especially spinach, lettuce and cabbage. Potatoes, carrots, beet radish, turnip are comparatively poor in it. The fresher the vegetable the richer it is in both vitamins A and B. It is absent from vegetable oils, vegetable margarins, white flour, polished rice, cane sugar etc. Its absence from the food gives rise to a "greatly lowered state of health resulting in an abnormally high death rate from acute infections, particularly those affecting lungs," —and lung-disease is fearfully on the increase amongst the young boys and girls. To ensure its adequate supply the dietary should include whole-milk, butter, animal fat, egg, glandular organs, fresh green vegetables and fruits.

Vitamin B—is a constituent of all cells, and is necessary for growth and maintenance of health. Its absence from food causes 'loss in weight, weakness, lack of vigour, headache, anæmia, unhealthy skin, distaste for food, loss of appetite or depraved appetite'. Its absence is also an essential cause of Beri-Beri. Its richest sources are the germs of seeds, yeast, wheat and rice bran, peas beans, lentils, eggs, cellular organs (liver, brain, kidney, and heart mussles, sweet-bread and fish roe). Nuts are comparatively rich in it, milk is less so, meat small, flesh of fish poor. Fruits are comparatively rich in it. It is present in bananas, in fresh orange juice, lemon juice, and grape juice. The potency of fresh orange juice is very

great and the tomato is of peculiar value since it contains all the three vitamins. In vegetables this vitamin is found in cabbage lettuce, spinach, carrot and potatoes. Osborne and Mendel conclude that 'green vegetables supply an important addition to the diet of man, because the staple food such as careals, meat, potatoes, fats and sugar probably furnish too small an amount of these vitamins to meet fully the requirements of an adequate dietary.' Onions do not contain it, hence perhaps the Ancient Hindoos did forbid its use. This vitamin is absent from polished *rice, white flour, cornflour, sago,* butter, cream, tea and coffee. To ensure its supply the dietary should include whole-meal bread or nuts, eggs, glandular organs, fresh fruits and green vegetables. 59 p. c. of our students are general defectives. (P. M. XI, iii, 287)

Vitamin C—is a constituent of growing tissues. Its absence from food is accompanied by spongy, haemorrhagic and painful condition of the gums and the teeth become loose. And 29% of our boys are with bleeding gums and caries (P. M. XI, iii, 287). Its principal sources are fresh vegetable tissues,—freshly plucked vegetables are richest in it. To ensure its supply the dietary should include raw fruits and green vegetables.

Thus we see the Vitamins are obtained from the vegetable kingdom, their main source being "young leaves and shoots, grasses, grains, pulses, vegetables, fruits, tubers and roots, and eggs, milk fresh meat and animal fat. The vitamin value is reduced by boiling, and cooking and pasteurization ; by storage, oxidation, and decomposition ; by subjection to heat or to the action of alka'ies ; by drying, canning, or other methods of preservation and by various manufacturing and refining processes. Unfortunately our boys though they take a good deal of vegetables they can never get fresh ones and these again suffer a good deal from bad and indifferent cooking. In a word the food of our boys is utterly unfavourable to the growth and development of the body with the result that many of them,

although they score brilliant successes, prove physical wrecks in the long run. This is ruinous to national prosperity—a loss to humanity. This can be prevented only by a proper solution of the diet problems, by exactly ascertaining what should be our diet. As my authority remarks, "green vegetables, milk and eggs should form a far higher proportion of the food of the nation than is now customary." The same authority further says, "my own experience provides an example of a race unsurpassed in perfection of physique and in freedom from disease in general, whose sole food consists to this day of grains, vegetables and fruits with a certain amount of milk and butter, and goats' meat only on feast days,—these are people of the state of Hunza in the extreme northernmost point of India. They have in addition to grains—wheat, barley, maize—an abundant crop of apricots Amongst these people the span of life is extraordinarily long and disease nil. When the severe nature of the winter in that of the Himalayas is considered and the fact that their housing accommodation and conservancy arrangements are of the most primitive, it becomes obvious that the enforced restriction to the unsophisticated foodstuffs of nature is compatible with long life, continued vigour and perfect physique." The sages of Ancient India understood the superiority of green vegetables as foodstuff over flesh and fish, and their knowledge in this direction is pithily embodied in the following verse—

"स्वच्छन्द वनजातेन शाकेनाऽपि प्रपूर्य्यते ।
अस्यदग्धोदरस्यार्थे कः कुर्यात् पातकं महत्" ॥

"seeing that the natural vegetable products are enough for the hungry stomatch 'why should one commit great sin (by killing living beings)."

In conclusion I would like to draw the attention of the Principal to the fact that without proper consideration of the problem of food the introduction of compulsory physical exercise will prove a sheer waste of energy without necessary

recuperation, and as one specially concerned with the welfare of the boarders of the Eden Hindu Hostel I feel competent to emphasize this supreme need.

I beg to acknowledge my indebtedness for materials with quotations at length, of this article to Robert Mc. Garrison's excellent treatise on the "Studies in Deficiency disease" 1921 Ed.—a book with which my friend Mr. Surendra Nath Pal, B.Sc. greatly obliged me.

N. B.—Anybody interested in its detailed study is referred to the above authority.

DESHABANDHU.

PANCHANAN CHAKRABORTY,
4th Year B.A. Class.

"SELF-reverence, self-knowledge, self-control—these three alone lead life to sovereign power"—and to explain the sovereign power that came unasked to Deshabandhu Chittaranjan Das, we must look to these three, for he possessed them pre-eminently.

When, flashed across the wire from the heights of Darjeeling to all parts of the country, came the news of Deshabandhu's passing away there was in India unbelief and confusion, greater than what an unpredicted eclipse of the midday sun may cause ; she was steeped in gloom, deeper than the ravages of war bring in their train, and her men and women were unnerved far more than the conquering host whose general falls at the height of the affray.

Blind hero-worship did not move the hundreds of thousands who followed the bier, yet a hero he was indeed, whom any people in the world would have been proud to adore—a devotee who loved God and trusted in Him with his whole soul, a man of strength whose faith was built on a rock on which the rain descended, and the floods came, and the wind blew and beat upon, but all in vain, a poet of the true, the good, the beautiful, and a princely beggar who had scattered his riches broadcast without letting his left hand know what his right hand gave.

Once, weary of life, this Wallace of Bengal had appealed to the ocean—

"This shore and that shore—
I and tired, they pall,
Where thou art shoreless,
Take me from it all"—

and God has taken him to his desired heaven of rest, not when he cried for it, but only when he had chalked the path to a greater, a more glorious India, the India that is to be.

Great Patriot! inspire our weak hearts from above—Bengal yet hath need of thee.

THE GREAT HUNGER

HUMAYUN KABIR.

JOHAN Bojer is to-day one of the most well known figures among the literary men of Europe. By birth a Norweigan, the appeal of his work, passionate, sincere, and true, has made him a citizen of the world, the countryman of everyone. His message is chiefly to the young of the world, and it is for them

that he has lifted up his voice against all shams and hypocrisy, all shackles of convention.

The book under review, his Great Hunger, is the tale of one, who yearns after knowledge,—knowledge of God, of Man and of Nature. The book opens under idyllic conditions and it is a romantic picture of backwoods life that is portrayed to us. The joy and sorrows of simple country boys are true to life and in spite of the setting, which is purely Norweigan, we recognise the same elements of boyhood as everywhere else in the world. The picture of Norweigan life is detailed and minute, and some of the nature-descriptions are extremely welldone.

Let us follow Peer Holm, the hero of the book, as he is revealed to us gradually. He is first introduced to us, a carefree village lad, always up to mischief but distinctly lovable. We watch him through the various escapades of his youth, simple, unsophisticated,—and perhaps a bit uncultured. This rustic lad, inexperienced and unwordly slowly changes to the hardworking student, grimly bent upon making his name in the world. But the changes is so gradual, the development of character so finely managed that we feel the inevitable naturalness of the thing; and never notice any abruptness or inconsistency.

Peer, who has spent a romantic boyhood, free from all cares and lording it over his companions, has cherished ideals and ambitions till they have become part of his being. He is suddenly brought before the realities of life. His fond ideals are rudely shattered; disillusioned and embittered, he sees but a hostile world all around him. A burden to society which will not recognise him, repulsed by those whose duty it was to love him, with no means for the present or hopes of the future, he is in a truly unenviable position. For a moment he is dazed and knows not what to do, but his natural vitality conquers and he resolves to carve out his own path. But

he has received a rude shock, and his mind naturally takes to new ways of thinking, making him doubt in the goodness of God, in which he has believed from his childhood.

Thus we find him gradually changing from the credulous rustic, who took everything on belief, to the cynical student, who would see proofs before he accepted anything. The social stigma attached to his name, the misery and poverty in which he had to struggle, and inequality and injustice of the thing made him question everything. He saw his relatives honoured and well-off, while he himself was beneath the notice of anyone. He wearily and doggedly struggles on, resolved to know the meaning of every thing, and bitter in heart against man, society and God. Here in his life comes Louise, his sister, and brings beauty and joy to his dreary life. She gives him something to love and cherish, and creates desires in his heart which are outside himself. But when she has become dearest to his heart and most necessary to his life, she falls ill and dies, leaving a void in his heart which was not to be filled.

This shook his faith and life to its very foundations, and made him revolt against a tyrranous God. If there was indeed an almighty God, and if He really was merciful, why should there be so much suffering all around? Why should there be so much injustice in the world? Here he was, forlorn, poor and miserable; he had no comfort, no joy in his life, yet God cruelly snatches away his sole joy, his only object of love, leaving him desolate and comfortless. There were happy men all around—rich, joyous and luxurious, surrounded by the love of friends and relatives; and God poured into their cup of happiness till it flowed over. But in his case it was a different God—a cruel vindictive and unjust God, who would not suffer him to have the slightest joy. Little cared he for such a partial God, fawning towards the powerful and cruel to the weak,—little reverence would he, Peer, pay to Him. He might exist for all he knew, but Peer refused to pay homage to Him. His

whole world was broken to pieces. Either God did not exist at all or he was cold and pitiless.

He frenziedly seized upon knowledge to fill up the void in his heart. He perused it greedily but still his heart would not be quiet. Knowledge,—knowledge, could it appease his hunger for God ? What is knowledge ? Would the day ever come when he should reach the end ? Could it make him understand God ? But the answer was never coming, it could never come. So the best thing was to drive ahead, drive ahead both early and late. He would be one of the sons of Prometheus, and head the revolt against God, against the tyranny of Heaven. He would raise the great ladder on which man could climb aloft, higher and higher, up towards the light, and the spirit, and the mastery over nature, and then wrest the power out of God's hand. But his heart would not rest and go on asking, "Then" ? He would surely one day die, but, "Then ?' So would his heart weep bitterly.

He passed out, became a great engineer, earned a huge fortune,—out where was peace ? What was the end of it all ? Where did progress lead to ? Where did civilisation and culture end ? The sense of mastery over the brute forces of nature, the constantly increasing efficiency of machinery, the newer exploitations of the resources of nature, the taming of the elements,—all these were not sufficient to quell the qualms of his heart. The heartlessness of the thing disgusted his mind, and he came back to his motherland, hoping to find this elusive peace there. He wandered aimlessly about in the fields and valleys, making a holiday excursion of life, and drinking deep the joy and beauty of nature. He loved and was loved in return. He thought that he had found out the meaning of life. What was this new pulsing in his ears ; this new rhythm of his pulse ? Had he at last found out some one to stand close to him ? Some one in the world who really cared for him ? But the question of questions would not be settled. Ever and always there was something in him saying, "God is ".

But where? Somewhere behind and beyond the things you know,—it is there he is.

He settled down to comfort, had his country seat where he played the benevolent tyrant and abandoned himself to the sense of mastery and possesion. It seemed to him impossible that he should ever reach a higher pitch of sheer delight in life. But what then? Was this enough.

There was to be no peace for him. His restlessness of heart found expression in activity, and he again plunged into new projects. His half-brother, Ferdinand, impressed, on him that there was no "Thus far and no farther" to the spirit of man. It would go on from the greater to the greater still and include all mankind into its fold. This world-spirit took no stock of individuals, but went on unceasingly forward. He could not stop, nor rest. Love, pity—had no appeal to him. The steel will go on, it cares nothing for human beings. It uses a man for all he is worth, achieves its own ends, and throws him among the ashes and refuge.

Peer took in hand new projects, but this time the forces of nature, which he had conquered once, mastered him in turn. He had done his part, and there was no longer any need for him. Broken-hearted and broken-spirited, he had to go out of the turmoil of life, a wreck of his former self. He took to manual labour, but the memory of his former happiness and power haunted him, and his diseased brain and body burnt in feverish unrest. Peace—peace? Where could he get it? He had done his part in the advancing of culture, but what was the good of it? His heart was longing for someting it had lost,—some hymn, some harmony, some God. All around him was the peace and content of wayside nature,—flowers bloomed, the sun shone, and birds sang,—but in his heart was chaos full of the harsh clang of steel. Had he not found a blood-thirsty Jehovah, who let Satan loose on a happy man? Was he not in the same boat as long-suffertng Job? But still his heart yearned for a God. Calamities showered on his head, his

children were taken away from him to be brought by others, yet in him there began to dawn a strange longing to be united to all those unfortunates whom Fate had blindly crushed—to gather them together not to a common lamentation, but to a common victory. Not for vengeance but for a song of pairse. To cry out to God. "Behold, how we require Thy cruelty,—we praise life. See how more Godlike we are than Thou ".

At last when the cup of sorrow was full to the brim, and it seemed the weary spirit of Peer would break, he found peace. —Destitute of all wealth, his dear ones suffering with him, his cup was not yet full. The sole joy left to his desolate life was snatched away from him,—he lost his little daughter, Asta. The ire and cruelty of a mean foe deprived him of his last comfort, and he was left with Merle, crushed under the blow. His heart rushed out like a mad man, shaking its first at heaven and earth ; it bent its head and bowed under the lash, a humble ashengrey ascetic, and said, "Thy will be done."

But his spirit rose above both these experiences, and felt that there was left in him one indomitable spark.—an eternal will. which said, "Let there be light'. He felt an unspeakable compassion for all men on earth, and yet was proud to be one of them. Then he knew what it was he had hungered for all his life.—neither knowledge, nor honour, nor riches. It was to build the temple of the human soul, not chapels for prayer or churches for wailing penitent sinners, but a temple for the human spirit in its grandeur, where men could lift up their souls in an anthem as gift to Heaven.

So he mastered his sorrow, conquered it and after a world of passion and strunggle, brought his soul to return good for evil,—not for Christs' sake, nor because he loved his enemy,— but because he felt that mankind must arise and be better than the blind powers that order its way. Standing upon the ruins of his life, he felt that it was his responsibility that the godlike in man did not die amidst the sorrow. He saw that it was man that must create the divine in heaven and on earth ; he

therefore went and did good to his enemy that God might exist.

This then was the solution that Peer finally found out. Not riches, power, success, nor knowledge was sufficient to satisfy his hunger, but Love. When he loved the spirit of man, and out of a consciousness of common brotherhood, rose up from the ocean of suffering to take his share in the creating of God, then and then only was his heart happy, his hunger appeased.

It is a noble lesson the life of Peer teaches us with its struggles and ultimate success. The onward rush of civilisation, the hankering after material comforts, the enlargement of the domain of knowledge are all unavailing and meaningless if it cannot do anything to allay the suffering all around. The more complex life becomes, the more difficult becomes this problem. It is in simplifying life and in accepting a universal brotherhood of man that we can hope to find any peace for man. The consciousness of sympathy and fraternity between man and man, the readiness to suffer for each other and forget all injuries must be the basis on which to build up a new society. It is not in comfort nor in wealth that peace and happiness rest, but in simplicity of heart and patient forbearance and love for all.

Peer characterises for us the twentieth century with his illimitable thirst for the unknown. We find in him the same questionings and doubts and trouble everyone of us. He challenges our complacence and makes us yearn for the larger life which lies outside ourselves. We know the pettiness and unmeaning misery we see all around, and like him we want to revolt against it, and question 'why' of it. It does not satisfy us, but we do not know how to proceed and can only burn with futile rage in our hearts. Setting aside the philosophy of the book, we can only say that it is admirable as a work of art. All the characters are finally drawn and stand out clearly marked. They become for us, not merely characters in a book of fiction, but living men and

women, whom we love as friends and cherish in sympathy. Louise is superbly drawn in a few short, powerful touches, and Merle is a woman of flesh and blood, with all the characteristics of the sex. Her constancy, her affection and love, together with her charm of inscrutability, yet always ready to share in sorrow, make her the eternal engimatical woman. Klaus Brock is a hearty friend. Fredric Holm is more difficult to analyse—he is the eternal rebel against the established order.

The Great Hunger may be best likened to the 'Prometheus Unbound' of Shelley and the Rakta Karabi of Tagore. The similarity with Tagore's drama is almost evident. In both, the spirit of man yearns for greater truth, greater knowledge, greater power ; both are passionate in their indictment of materialism, both paint powerfully the tragedy that results if the human soul is thus fettered, but whereas Tagore suggests that it is the want of beauty and freedom that is the cause of all this misery, Bojer holds that it is the absence of love and sympathy, accumulating through the ages, that has made society what it is to-day. Of course we must remember that in Tagore beauty and love are often synonymous, at any rate they are inseparable. But Bojer has succeeded in making his work appeal to all, while that of Tagore is comprehensible to only a very few. The allegory seems to be unnecessary and none too happy. Still the two books have much in common in their high seriousness and loftiness of theme. They may well be called the epics of the twentieth century.

The Prometheus Unbound may be very shortly and very similarly summed up as a tale of the struggles of the human spirit against the bonds of custom, superstition and tyranny, and its final triumph. Shelley says that we might achieve this emancipation in liberty and love. The Great Hunger also records the struggles of the human soul against the restrictions that tend to hamper its developments, and the solution is placed in l[illegible]n is a lyric and full of a music that is

as sweet as it is often strange, and the imagination conjures up visions of ineffable beauty. The other is necessarily much more realistic and concrete, and the author has no chance of the same liberty of imagination.

The Great Hunger is thus one of the most imaginative of realistic fictions that one can come across, and the facts and events of life are presented in a light in which it never strikes us before. In short, it is one of the noblest pieces of fiction that have ever been seen the light, with its yearning for the infinite and its passionate appeal to all that is best in our imagination and life.

MUSIC CLASSES IN THE HINDU COLLEGE.

(By G. N. Dhar, B.A., M.R.A.S., Librarian.)

THE Hindu College, it is wellknown, was established with the object of imparting to Hindu youths instruction in the literature and science of Europe. It can, however, be safely asserted that the founders did not contemplate the inclusion of the *Science* of European Music under the broad category of European Science. It is nevertheless interesting to find that Music classes were at one time actually in existence under the roof of the Hindu College.

The idea of opening Music classes in the Hindu College appears to have originated with Prince Dwarkanath Tagore, the illustrious founder of the firm of Carr, Tagore & Co., who "used his ample means in active philanthropy and the advancement of his countrymen." As a zealous Member of the Hindu

College Council he was naturally interested in the well-being of the institution. Dwarkanath Tagore died in England in 1846. When he sailed for the place in 1845, "he intended to have brought out with him from Europe a Professor of Music in order to introduce the study among his countrymen." Although Dwarkanath's philanthropic motive did not materialise, certain events conspired to bring before the public view a music master in the person of Mr. Harraden. In its issue of the 31st December 1846, the *Friend of India* was glad to announce (though somewhat erroneously) that "Mr. Harraden has been appointed Professor of Music at the Hindu College, and will commence his duties with the new year." The paper hoped that it would "infuse some taste for harmony into the souls of the young Hindoos, and prevent their in future prefering the hideous noise of their own tom-toms to the exquisite music of Europe." The *Harkaru* lost no time in correcting the above statement, and affirmed that "Mr. Harraden has not been appointed Professor, but is simply allowed to give lectures to those who choose to place themselves under his tuition."

The *Harkaru* was right. In January 1847 an experimental class of Music was established in the *Hindu College*, on the recommendation of the Council of Education. Students who wished to attend the class contributed two rupees per month as remuneration to the Professor "which he subsequently consented to reduce to one rupee per month." A correspondent writing to the *Friend of India* under date 25th February, 1847, makes mention of a visit he had lately paid to the Hindu College together with other gentlemen. They were pleased "to observe the complete *success* with which Mr. Harraden, the new Professor of Music, is instructing a class of 24 youths ...in singing by *note* according to the Hulla system."

After the Music class had been in existence for three months, Mr. Harraden reported that "in consequence of many proofs afforded to him of the great aptitude for music possessed by the Hindus, he was induced to open a free class for the

junior students, when more than a hundred applications were made for admission." Having been convinced that not only were the students willing to learn music but their parents were more than ready to endorse this desire of their wards, the Professor requested the Council of Education "to decide whether a music class should be established as a permanent branch of education." Three members of the Committee—Mr. Samuells, Dr. Mouat, and Raja Radhakant Deb—were accordingly deputed to be present at one of the lectures given by Mr. Harraden ; they "reported very favourably as to the advisability of establishing a permanent music class." The Hon'ble the Deputy Governor, however, "had strong doubts whether instruction in music ought in any manner to be provided for from the sources of the State." As, however, a large number of students were willing to acquire a knowledge of music by paying a separate fee, "His Honour would not object to make a grant of Rupees 800/- for the purchase of an instrument and books, on receiving a report that a reasonable number of students had enrolled themselves as pupils."

The Educational Reports of 1847-48 reveal that the Principal of the College had submitted in the course of the year a report as desired by the Hon'ble Deputy Governor. But the Music class does not appear even within next year to have got a solid footing. "Though many students expressed anxiety to join the class," writes the Principal in 1849, "few were willing to pay a separate monthly fee for the instruction." The Hon'ble Mr. Bethune, however, came to the rescue in the nick of time. He placed in 1848 "in the hands of the Committee, a munificent donation of 1,200 Rupees, with instruction to apply the amount for the remuneration of the Professor of Music at the rate of Company's Rupees 100 per month, and, if the music class should be broken up before it has been a year in existence, to appropriate the balance for the general benefit of the Institution."

A musical instrument was bought at a cost of Rs. 600. 12 as

out of the Government grant of Rs. 800/. But Mr. Harraden was not able to arrange and organise a regular Music Class for a whole year. The zeal of the students was apparently on the wane. The authorities of the College inquired into the matter, and were forced in 1849-50 to consider it expedient to "abandon the proposal for the present." The munificent donation of Rs. 1200/- of the Hon'ble Mr. Bethune was proposed with the donor's concurrence, to be appropriated for the purchase of philosophical instruments, and in 1850-51, one thousand rupees out of this amount was actually spent for the purpose.

The Music Classes of the Hindu College were indeed very short-lived. No efforts appear to have been made afterwards to effect their revival.

SIKH STRUGGLE FOR INDEPENDENCE ABOUT THE MIDDLE OF THE 18th CENTURY A.D.

NIRMAL CHANDRA MITTRA,
Sixth Year History Class.

SIKH struggle for independence, in the sense of a struggle, extends from the invasion of Nadir Shah in 1739 to 1767 the year which witnessed the last invasion of Ahmad Shah—it therefore roughly comprises the middle of the 18th century.

Now this period of Sikh history has no such glamour of its own as a similar period in Mahratta history. No gigantic Delhi Empire fell with a crash in its effort to crush the rising nationality, no systematic, well-concerted plan of strategical and tactical

manoeuvres was evolved by the Sikhs as by the Mahrattas. In the books dealing with this period of Sikh history, there is nothing like "Mogul offensive" and "Mahratta counter-offensive"—flashing headlines which meet our eyes in books dealing with a similar period in Mahratta history. In a word the struggle does not seem sensational enough.

But if from the point of view of military history, the struggle does not seem to be of much importance, it does not lose its historical importance thereby. The American War of Independence, considered merely from a military point of view has little to recommend itself but it does not lose its real importance for that reason. Similar is the case with this period of Sikh history. The results achieved are sufficient to give to the war an important place not only in Sikh but even in the general history of India. It left the Punjab free from the Mogul, the Mahratta and the Durani to the Sikh and it left the Sikhs free to make their experiment in their theocratic, confederate feudalism and later in united centralized military monarchy.

Now to the narrative of the struggle itself. The period from 1716—1739, was in Sikh history what the period that followed the capture and execution of Sambhuji was in Mahratta history. There was a total collapse, a complete breakdown of Sikh power. Abdul Samad Khan, the sword of the state and after him his son Zakaria Khan, cleared the whole of the Punjab of them. The Sikhs could not be seen even in Manjha, the country chiefly inhabited by them.

But now the attack of Nadir Shah supervened. It left the weakened Delhi empire bleeding and prostrate. The Sikhs took full advantage of the disorders, the commotions and the confusions that followed. They infested the whole country between the Ravi and the Beas as well as the Manjha jungles. At first they contented themselves with petty acts of depredation but they now dared openly to resort to the holy tank of Amritsar. They presented an organised and martial front and built a fort at Daliwal on the Ravi. After the death of Zakaria Khan,

they grew even more bold but Yahya Khan, the new governor, began a vigorous offensive against them. Numerous executions of the Sikhs at Sahidgunj followed. Many of the Sikhs had to conceal themselves in the jungle or had to fly across the Sutlej. Then followed the quarrel between Yahya Khan and Shahnawaz Khan resulting in the flight of the former to the Delhi court and practically an assertion of independence by the latter. Next, fearful of the intrigues of his brother at the court, Shah Nawaz Khan invited Ahmad Shah. Thus came the Durani on the stage of Sikh history, introducing a complication of supreme importance in the Sikh struggle for independence.

The first invasion of Ahmad Shah was, however, a failure and Mir Mannu became the governor of the Punjab. Taking advantage of the complications, attendant on the invasion of Ahmad Shah, the ever vigilant Sikhs sprang up in large numbers and renewed their depredations. They even built a fort at Ram Rowni. Mir Mannu, however, strove systematically to put them down. The Sikhs fled to the hills. Mir Mannu, issued strict orders to the hill Rajas to seize the Sikhs and send them in chains to Lahore. Hundreds of Sikhs were executed at Sahidgunj outside Lahore. He was, however, prevented from carrying his plan to its logical conclusion through the influence of his minister Kowra Mal, a Sikh and of Adina Beg, governor of Jalandhar Doab who saw in the Sikhs a means of advancing his own interests.

Ahmad Shah invaded the Punjab for the second time in 1748 and for the third time in 1751-52. During his third invasion, the Shah obtained by negotiation the cession from the court of Delhi of the country as far as Sirhind. Thus ended definitely the Sikh struggle for independence with the declining empire of Delhi and a new phase began of the struggle with the Durani.

After the departure of the Abdali, the Punjab remained in a distracted state. A war extending over a period of half a year carried by strangers in the heart of a province had

necessarily enfeebled the administration and the Sikhs were not slow to take advantage of this state of things. They were, defeated by Adina Beg during a festival at Makhwal. For purposes of his own, however, he temporised with them thereafter. Meanwhile Mir Mannu, who had been left by Abdali as viceroy in the Punjab, died and his wife Murad Begam became the guardian of the infant son. The charge that had proved too much for a strong and able man like Mannu was manifestly impossible for an infant and a woman. Murad Begam was however taken prisoner by the Delhi Vizir and Adina Beg appointed governor. This brought in Ahmad Shah for the fourth time. The emperor of Delhi was compelled finally to cede the Punjab and Sindh to Timur Shah, the son of Ahmad.

Timur Shah was left in charge of the province. The Sikhs, now in alliance with Adina Beg renewed their disturbances. But Timur razed Ram Rowni to the ground, the sacred reservoir at Amritsar was filled up and the Sikh places of worship defiled. The Sikhs became now exasperated. They won a victory over the Afghans. A division of the Afghan troops was defeated at Jalandhar. The Sikhs under Jassa Singh Kalal occupied Lahore and coined money in the name of the Khalsa. But Adina Beg and the Sikhs quarrelled and Adina introduced a minor complication but a complication that might have been of supreme importance in the Sikh struggle for independence. He called in the Mahrattas who drove out Zakaria Khan. The Mahratta interlude of the Sikh history, however, did not last long. After the crushing defeat of the Mahrattas at Panipath, the Punjab was again left to the Khalsa and the Durani.

Ahmad Shah left India after having appointed Khawja Obed Khan as governor of Lahore and Zin Khan as governor of Sirhind. But these governors were in no better position than the military commander of an outlying post. The Sikhs increased in strength and built strongholds and fastnesses. Charat

Singh Sukerchukia built a fort at Gujranwala. Khawja Obed went to invest it. The Lahore governor was defeated and shut up in Lahore. The first regular gurumatta was held. Ahmad Shah invaded the Punjab for the sixth time and inflicted a crushing defeat on the Sikhs at Barnala. After the victory Ahmad Shah made Ala Singh of Patiala, whom he had seized, a Raja. According to some Ahmad Shah's policy was one of divide and rule. As a cool calculating politician he tried to create dissensions between the Manjha and the Malwa Sikhs, anticipating the English in this respect. According to others, Ahmad Shah was only a plain, blunt man and his conferring of Rajaship on Ala Singh shows nothing more than mere recognition of an irresistible force.

However, Barnala did not crush the Sikhs as Panipath did not destroy the Mahratta supremacy in Hindusthan. As after Panipath the work of the Abdali was soon destroyed by Mahdaji Sindhia, similarly no sooner had the Abdali turned his back than the Sikhs fell on Zin Khan, killed him in battle, razed the city of Sirhind to the ground. Ahmad Shah invaded for the seventh time in 1764 but apparently his power was becoming feeble. Certain tracts near Lahore were ravaged but Sirhind was left unmolested. As soon as the Abdali turned his back then the Sikhs for the second time captured Lahore. A Sikh Council was held and the temple of the holy city of Amritsar, destroyed by Ahmad Shah after Barnala was rebuilt and coins were struck bearing the inscriptions Degh, Tegh and Fateh. In 1767 occurred the last invasion of Ahmad Shah. Ahmad followed a policy of reconciliation with the Malwa Sikhs and also with Lahna Singh one of three occupants of Lahore. Ahmad left Moulavi Abdullah Khan as governor of Lahore but no sooner had he turned his back then Lahna Singh and his associates drove out the Lahore governor. The Abdali supremacy was practically at an end. After the death of Ahmad Shah his successors no doubt cast covetous looks on the province but their power was not equal to their ambition.

As after the Armada the independence of the revolted Netherlands was an accomplished fact, so after 1767, the independence of the Punjab under the Sikhs was also a settled fact. Later the Duranis even made a grant of their *de jure* sovereignty to Ranjit Singh as Spain formally recognised the independence of the rebel provinces in the Peace of Westphalia.

No doubt the most important cause of the success of the Sikhs were they themselves. "Daring heroism, noble endurance, hope which rose higher with every disappointment, a faith which was never shaken, devotion to high ideas which was independent of time, place or person, a sense of brotherhood in common danger, a spirit of complete self-sacrifice and mutual concession for the common good, a trust in the final success of the cause—these were the virtues which enabled the patriots to accomplish the deliverance of their country."—These words are Ranade's commentary on the Mahratta struggle for independence and they are equally applicable to the Sikhs in their struggle for independence.

The second most important cause of the success of the Sikhs lay in the indirect help given by the invasions of Nadir Shah and Ahmad Shah. What Aurangzeb's destruction of Bijapur and Golconda did for the Mahrattas, a similar help was rendered to the Sikh cause by the repeated blows dealt on the Delhi empire by Nadir Shah and Ahmad Shah. A foe formidable even in its weakness was thus eliminated.

Next, in their struggle with the Durani the Sikhs were helped by the incapacity of Ahmad Shah to build up an empire. Ahmad had the power to conquer but not to consolidate. Cunningham has called him "the fine specimen of Afghan genius fitted for conquest but incapable of empire." He was a mere conqueror and no statesman and organizer. Moreover he had his hands too full at home. If Ahmad Shah had been of the type of Akbar and Sivaji Sikh struggle would inevitably have ended in failure and even if he had a secure hold on the throne and if he had not been surrounded

by enemies the result might have been otherwise. His own throne rested on too shaky foundations to enable him to follow a successful policy of imperialism.

Two names come out with a halo of glory from the obscure yet memorable struggle for independence—one is that of Kapur Singh Faizalpria, the other that of Jassa Sing Kerlal.

Kapur Singh was the most eminent Sikh leader during the period which elapsed from the death of Banda to the rise of Jassa Singh Atluwalia. It was he who organized the Khalsa after the disasters of the reign of Abdul Samad Khan. It was he who organized the *dal* or the multitude of the Khalsa. He died on the midst of the struggle. He was undoubtedly one of the most important of the Sikh leaders who paved the way for the greatness of the nation as an independent ruling power.

But by far the most important part was played by Jassa Singh Atluwalia, the greatest of the Sikh leaders after the death of Nawab Kapur Singh. It is no exaggeration to say that he led the Sikh struggle for independence about the middle of the 18th century. He was the soul of the Sikh struggle for independence. Though never acknowledged by the Sikhs as their king, yet he was invariably entrusted with the command of the combined forces of the confederacy. He built Daliwal, he led the attack on Lakhpat Rai, he was selected for special attention by Ahmad Shah after Barrala, when Ahmad led an attack against him and drove him into the hills. Immediately after Ahmad's departure, he led the attack on Kasur, on Sirhind and then assisted in the restoration of the golden Temple at Amritsar. He was the first to proclaim the sway of the *dal* of the Khalsa or the army of the theocracy of Singhs. It was he who had first occupied Lahore in 1756 and there coined money in the name of the Khalsa. In a word, it is not going too far to think him as William of Orange of the Sikh struggle for independence.

REFLECTIONS ON "THE NEXT WAR".

HEM CHANDRA MUKERJI,
Fourth Year Arts Class.

"WHEN I was at the head of the department connected with one of the greatest fighting forces in the last Government, I learnt that the last war would be a picnic compared with the next. The last war nearly brought civilisation crashing to the ground. The next war will succeed in doing so. I happen to know that in the United States and the laboratories of this country the scientists are at work inventing more high explosives and poison gases, which will be poured out on the civilian masses in the next war. In Italy they are finding out how disease germs can be spread over vast areas."

Here is an alarming statement made by an eminent English statesman and member of Parliament. Whether it is exaggerated or premature the reader is left free to form his own opinion. But this certainly is the first whisper of coming trouble, for one does not feel inclined to believe that the apprehensions, based on positive facts as they are, are wholly unfounded. So it appears that, sooner or later, this war-weary world is to be drawn into another conflict—a more "civilised" one—the parallel of which, it is said, has not yet been.

The hallowed memory of the day which saw the end of the last war is still fresh in our minds. The reign of terror and death passed away yielding place to an era of joy and peace. We still picture to ourselves that awed hush and breathless calm which at times descends upon the face of Nature when the finger of Destiny marks an eventful hour.

To go a step further back, we have still a vivid and harrowing recollection of the destructive ravages of the last great war. The magnitude of the desolation wrought by it has not been fully grasped even in imagination. The whole world had for a time been stricken out of her senses and has not as yet recovered her original unruffled composure. All nations, save those blinded by the mad fury of an insensate godless ambition, held up their hands in pious horror and invoked the stars to bring it to a close! It is however no use here going into hysterics over the horrors of war (lest we should exhaust our limited resources of expression!). "Man's inhumanity to man" is only too well known. War is at best a grim ghastly affair—a tremendous relic of barbarism in the midst of modern civilisation. It is economic waste and involves further an appalling waste of life and thought; but, the institution of war still holds its ground practically unchallenged as the only ultimate way of settling national disputes.

The end justifying the means is frequently put forward as an argument in defence of wars—the Sword of Justice, the courageous championship of the cause of the weak, securing the liberties of the world and what not! But one would take leave to challenge the justice of such a contention. We have found, more often than not, "the Ideal"—the End—"dying in the particulars." It is indeed a very comfortable doctrine for the arm-chair politician or the easy-going philosopher, but to those acquainted with the cruder facts of life such a justification is entirely weak and hollow—for, what lofty end can be achieved by drowning the ties of human brotherhood in blood and setting a drag on the wheel of the world's progress, hurling civilisation back to barbarism?

It is a matter of common experience that the Powers when they enter a war do so with a belief in the righteousness and justice of their cause, self-created or real; but with the progress of hostilities, in the flush of excitement—in the

fever-heat of military zeal—the Original Why is forced out of sight and Self—the indomitable National Self—skips back to the centre. But why labour the point ? Self-assertion, we say at once, is the root-principle and master-motive of war and the instinct of self-preservation is nowhere stronger than in the National Mind. The causes leading to a war, be it political, social or commercial, can be traced back to the clash of one Self against another Self. All that so-called prodigious sacrifice incidental to a war is but energy ill-spent, trouble thrown away and labour lost—the worship of Self. Let the juries of civilisation weigh the point and see if they can subscribe to the position maintained here. We have indeed yet to learn the doctrine of conquest by victory over self.

Irony of ironies ! Just at the moment when all the world is looking in confident expectancy for the formation of the League of Nations on a solid basis, the best brains of the different nations are busy at work inventing more effective engines of destruction—poison gases and disease-germs ! Is this not a revelation of the wildest and most mysterious paradox in human life—the tragic co-existence of good and evil ? When will that empty abstraction—that pompous prophecy of "A Federation of the world"—be translated into a living reality, if ever ? The League of Nations is calculated or should we say miscalculated—to be "a *complete, practical* and *permanent* substitute" for war and the twenty-six articles of its Convenant, it is asserted, "provide the most perfect protection for mankind that human ingenuity has yet been able to devise." The League implies, we take it, the existence of an International Soul in the form of a "Super-person" (not a super-state). It does one's lungs good to breathe in the atmosphere of such robust and virile optimism ! Hope indeed is both the joy and strength of life ! But, by the way, should we expose ourselves to a charge of presumption if we said that we are persuaded to think, in the light of past experiences, that, after all, the Washington Conference on Disarmament was more human

in its aspirations and more practical in its maiden attempts at the mitigation of the horrors of war and the promotion of the cause of peace ?

Do we then dismiss the idea of a League of Nations as much too idealistic and hence impracticable ?—Certainly not. We are still at the cross-ways. The unrealised is not necessarily the unrealisable. It is most emphatically a move in the right direction. It is a definite political conception evolving out of the vaguer internationalism of earlier times and represents a new ideal. It should no longer be a word to cover the passions of a mob or the traditional diplomacy. "The world needs such a permanent organisation to maintain public interest in the cause of international peace and to bring public opinion to bear on difficult and dangerous questions which, if left to the rival nations more immediately concerned, might lead to a hasty outbreak of war". But at the same time we assert with no less emphasis that scores of such Leagues may be made and unmade, scores of such Federations may come and go, but all to no purpose, until and unless the whole world undergoes a change of heart. There must be a clearer vision, a broader outlook and a larger measure of charity in the whole human race. The entire trend of modern thought must be brought back to an intelligent appreciation of the "victories" of peace. Our higher instincts—our deeper self—must rise in reproach against the brutalities of war. We must abandon that wild and hysterical admiration for its barbaric splendour. In the uncertain journey of life where every fresh advance that we make reveals a fresh ridge beyond and where the destination is hidden in the womb of futurity, warfare is a hopeless and fatal policy. A higher principle of love must govern every department of man's life—political, social, economic or religious. Nobler impulses must control every phase of human thought and action—individual or corporate, communal, national or international. Man must outgrow his colossal indifference to the meaning, value and infinite possibilities of

life. Man, the child of light—made in the image of his Maker. must come into his own. He must come to appreciate the profound significance of his birthright.

A higher international li'e—a fuller degree of international co-operation—is indispensable if the world is not to sink back in the scale of civilisation. The demands of a true patriotic spirit and those of international harmony can easily be reconciled, if only all the nations are willing to co-operate. The ideal of an inter-state organisation and that of democracy go hand in hand for they are found, on analysis, to rest ultimately on the same principles as contrasted with the principle of contending forces. A competent Arbitral Court and an efficient Council of Conciliation (by which we of course do not mean the dominion of an irresponsible bureaucracy or the universalisation of industrial slavery) can do much in the direction of goodwill among men. Mr. H. G. Wells speaks, and that with characteristic eloquence, of a new spirit and a new dream—the spirit of fellowship to all men, a dream of a great world released for ever from the obsessions of warfare and international struggle. Thus and thus alone can each nation make her distinct contribution to "the gathering achievement of the race."

The West is a land of enlightenment. It is, they say, free from the trammels of the absurd, Dark-Ages, blind superstitions of the East. It is above all, a Christian land, supposed to be guided by the principles laid down and lived out by Christ. Christ, they profess, is the king of their waking hours and the god of their dreams. Why wars then? Is not the Cross of Christ the ideal and the consummation of Christian life? Does not the Cross stand for Love,—Sacrifice and Service? What then, we ask in the name of Heaven, are these high explosives and disease germs for? Are they the supreme expression of a supreme love? Love in the heart and poison gases in the hand.....!

As we weigh the elements of Western civilisation we feel

constrained to believe that there is a sad want of an organic balance, which has led to the development of the intellectual and the commercial side to the total exclusion of the moral and the spiritual. We might perhaps characterise it as a materialistic civilisation with a redeeming intellectual basis. It has to do with the seen and the superficial : the unseen and the underlying are beyond its grasp. The much-talked-of culture itself of the West, we venture to think, is the curse of her life. What she needs more than anything is a *soul*—a deeper moral consciousness, a more sympathetic imagination and a spiritual re-birth—which alone can be a guarantee against such an unmoral and inhuman thing as war. When will the West return to sanity ?

How we wish each nation had held out a hand of cordiality and fellowship to the sister nations, forming a congregation peace and amity, and marched forward in joyous harmony, on the path of peaceful evolution, to the universal and ultimate goal—the Common Good !

But after all is said and done, we still find ourselves oppressed by a sense of the inevitable, and herein we discover the Hand of Providence, which, let us remind ourselves, is a Hand higher than ours, working with a mysterious irresistible force. It may be that a war, even in its naked ugliness, is what the world stands sorely in need of. She might have been weighed in the balance and found wanting. In this world, where "we see in a mirror, darkly," where the known is finite and the unknown infinite, who can say with any certainty what ultimately will be good for us and what will not ? In this—in this undying belief in an Overruling Beneficent Providence—lies our optimism, our hope and our strength. Who knows whether out of the ashes of the old will not spring a better order ? May not the horrors of the next war (if any) prove the birth-pangs of a new era ? May not all the pent-up passion for good be suddenly let loose to run headlong on its course ? It may send modern civilisation crashing to the

ground but new and loftier ideals of civilisation may struggle for birth and come into being, and the world emerge out of the crisis, stronger, purer and nobler. May it not indeed 'ring out the false and ring in the true'? May it not prove a mighty resurrection as from death and lead to a peace which will have for its basis a regenerated spirit and a deeper inspiration of righteousness? Out of the wildness of the war may be born a mildness of spirit and a divine childlikeness of soul which is the most crying need of men to-day in an age stricken with moral impotence and spiritual paralysis. This, we believe, is the right philosophy of war, and this indeed should be the comforting and inspiring message of the future crisis, if it does really come.

Reflections such as these are bound to provoke a sense of the mystery of human life and a feeling of wonder at the bewildering paradox of human nature—the mysterious co-mingling of the elements of good and evil, love and hatred, of light and shade, peace and war! As the thoughtful poet-philosopher sits, far from the madding crowd, out of the busy stir of life in the quiet reality of eventide, beside the still waters, surrounded by a baffling, dim religious twilight and looks up far into the blue depths of the eternal heavens, meditating on the fantasy of life, a cry rises in the deepest recesses of the soul and finds utterance in a sigh—

"Life! I know not what thou art!"

REPORTS.

Philosophy Seminar.

Report of the meetings held during the Session 1924-25.

The following were selected office-bearers for the year under review :—

The Hon'ble K. N. Mitter, M.A.—President.

Dr. P. D. Shastri, M.A., B.Sc., Ph.D.
Dr. S. N. Dasgupta, M.A., Ph.D.
Prof. R. K. Dutt, M.A. } Vice-President.

Mr. Chandra Shekhar Mitra
Mr. Hiranmay Banerji } Senetories.

The first Meeting—

The first meeting of the Session was held on August 25, 1924 in the Seminar room with the Hon'ble Mr. K. N. Mitter on the chair. Mr. Nirmala Charan Das read a paper on "The Individual and the Absolute."

The writer tried to show that the Absolute is always present before us in the form of the ideal which draws us on to higher and higher attitudes of being. In course of his essay he criticised the views of Bosanquet, Pringle Pattison Hegel, Fichte and others on the subject while he strongly upheld the Vedantic theory of Māyā which according to his opinion, gives a very satisfactory answer as to the relation between the individual and the Absolute.

Mr. Rabindra Nath Mookerji then opened the debate which terminated in an interesting discussion.

The president complimented the Essayist on the success of his paper and concluded the debate by a short speech in which he made some lucid remarks on the problem of the individual and the Absolute.

The Second Meeting—

The second meeting of the Seminar took place on September 20, 1924 with Principal Stapleton on the chair.

Mr. Chandra Sekhar Mitra read an interesting paper on "Hedonism." Among the Professors Dr. P. D. Shastri was present.

The paper began with a definition of Hedonism which in its simplest form means that conduct has value in proportion to the amount of pleasure it produces. The various kinds of Hedonism were then enumerated from its earliest form to its most recent modification which was followed by a criticism of the theory.

Mr. Prasun Kumar Banerji then spoke on the merits and demerits of Hedonism.

The President then concluded the debate by speaking a few words on the origin and development of the theory. As regards the theory itself he said that it was a relic of a very ancient theory which could hardly find any acceptance in the present day.

The third Meeting—

The third Meeting of the Seminar came off on November 29, 1924 with the Hon'ble Mr. K. N. Mitter on the chair. The subject for the day was "Reality" and the writer was Mr. Tarapada Pal.

At the outset the President referred to the death of Sj. Sudhir Chandra Sanyal who was an ex-student of the College and who took keen interest in the affairs of the Seminar.

The writer began by putting the question what is reality. The Sciences, in his opinion, fail to supply any satisfactory explanation. Then followed a historical survey of the conception of reality as formed by different philosophers at different ages. According to his view there are degrees of truth and reality. Though we may never reach absoulute reality we are fated to strain after it.

Mr. Mashud, Sudhindra Chaudhuri, Prafulla Sarkar and Hiranmay Banerji took part in the discussion.

The President then concluded the debate with a short speech. Reality, he said, is divided between phenomenon and noumenon. When we brand anything as appearance we remove it from the category of reality. Our senses do not give us reality piece-meal but as a whole, none the less, they put it in a new setting.

Referring to the paper he remarked that it was interesting and the method of presentation was excellent

The Fourth meeting :—

The Fourth meeting of the Philosophical Seminar came off on the 18th December 1924 at 3 P.M. with Dr. S. N Dasgupta as President. Mr Hiranmay Banerji read a paper on the "Philosophy of Descartes."

After giving a detailed exposition of the Philosophy of Descrates as formulated in his two principal books Treatise on Method and Meditations the writer offered his own criticism. He tried to show how Descartes' philosophy was vitiated in many places by defects and contradictions.

Sjs. Sushil Chandra Mookerji, Harendra Kumar De Chaudhuri and Mashud took part in the discussion that followed.

While approving of the method of criticism adopted by the writer, the President suggested another method which would prove more affective in refuting Descartes. The attack is directed against his Epistemology. From the very nature of the criterion of truth put forward by him, it follows that this criterion is individual and particular to each man. It thus leads to implicit denial of universal truth and results in complete Scepticism.

The Fifth meeting :—

The fifth meeting of the Seminar was held on March 5, 1925 at 1 P.M. under the presidency of Dr. P. D. Shastri. Mr. Harendra Kumar De Chaudhuri read an interesting paper on "The Theory of Knowledge of Spinoza."

The aim of Spinoza, the writer began, was to build up a sys-

tem in which everything should follow by the strict necessity of thought. The writer then gave a detailed description of the characteristics of his Geometrical method. Then he explained the criterion of truth of Spinoza, and described the three kinds of cognition viz. Imaginatio or Imagination, Ratio or Reason and Scientia Intuiva or Intuition of God.

Mr. Mashud and Hiranmay Banerji took part in the debate.

In conclusion the President remarked that Spinoza had borrowed his theological notions from the Jewish rabbies while his idea of Substance he derived from Descartes. The greatness of his Philosophy as also of the two great philosophers of the present age—Bergson and Eucken, lies in mysticism. His recognition of one Substance instead of Descartes' three was a great improvement. Among other points we may take special note of his theory of Passion, Intellectual love of God and Doctrine of Freedom.

The Sixth meeting ;—

The sixth meeting of the Seminar came off on March 12, 1925 at 1 P.M. Dr. P. D. Shastri took the chair. Sj. Hiranmay Banerji read a paper on "The Nature of Consciousness."

The writer gave a graphic description of the phenomenon of consciousness in which he traced four chief characteristics viz., that it is centred round a personality, that it is in constant change, that it is sensibly continuous and that it is always interested in one part of an object than another. In summing up the writer remarked that all the theories neglect either of the two features of consciousness viz., unity and multiplicity.

In the discussion that followed Sjs. Sushil Mookerji, Harendra Kumar De Chaudhuri and Jogendra Nath Ray took part.

In concluding the President remarked that he agreed in all points with the writer except one. Kant's criticism was unjust. He further suggested that the analysis of the phenomenon of consciousness as given by Indian philosophers presented a better solution of the problem than that given by

the Western people ; for it contains within it both the features of consciousness viz., unity and diversity.

The Seventh meeting :—

The Seventh meeting was held on March 19, 1925 at 2 P.M. with Dr. P. D Shastri on the chair. Mr. Sushil Chandra Mookerji read a paper on "Attention and Interest."

The writer began by upholding the James-Lang theory which states that we feel interested because we attend to a thing. He then enumerated the several factors of Interest. He pointed out that people wrongly include pleasure under the connotation of Interest and take it as a condition of Attention. He suggested some probable causes of the formation of this wrong idea.

Messrs. Mashud, Harendra Kumar De Chaudhuri and Hiranmay Banerji participted in the debate.

In winding up the President remarked that any attempt to prove that Interest is purely subjective is quite welcome on behalf of Idealism. But the difficulty is that it cannot be done.

HIRANMAY BANERJI,
Secretary,

The Historical Seminar.

The first ordinary meeting of the new session of the Historical Seminar was held on the 23rd January, 1925 with Prof. B. K. Sen in the chair, when Sj. Sambhu Nath Banerjee of the third year class read a paper on "Feudalism." The essayist dealt exhaustively with this characteristic mediaeval form of social and political organisation, tracing its growth and development in the period between the tenth and thirteenth centuries. He found little in the system to deserve praise and considered that the only redeeming feature was that tyranny was not

uncontrolled and rights and privileges were not completely swept away.

A debate ensued, in which Sjs. Hirendra Mukerjee, Nirish Banerjee and Yakut Ali took part. After the essayist had replied, the President, summing up, remarked that there are always two sides to the shield and every histotical institution must have elements, both good and bad, in it. Feudalism contributed some elements towards culture and it is for us to discriminate the good from the bad.

The meeting then terminated.

The second ordinary meeting was held on the 20th February, with Prof. B. K. Sen as President, when Sj. Hirendra Nath Mukerjee of the third year class read a paper on "Philip II". The writer stated that there has been seldom in history so single-hearted a king whose policy tended obstinately to one invariable purpose. He was a true representative of the Spanish race and still has a warm place in the hearts of his people. His career was a failure ; still, it was due not so much to his personal inability as to the fact that he was born to a hopeless battle.

Sjs. Sambhu Banerjee and Yakut Ali then spoke their views on the subject. After the essayist had replied, the President in closing the debate, asked all students of history to be a bit considerate to all those figures on whom history has pronounced an unfavourable verdict. With all his faults, Philip was always actuated not by any selfish motive, but by a firm belief in what he considered to be his God-appointed duty. He had numerous failings, to be sure ; yet we must praise him for what he is worth..

An Extraordinary meeting.

A small, but appreciative, audience gathered in the Seminar room on Thursday, the 13th March to hear Prof. H. H. Craftree of the St. Paul's College deliver an interesting address on "Greek Tragedy." Prof. K. Zachariah presided.

The lecturer began by instituting a comparison between the modern drama and the Greek. The modern terms are all borrowed from Greek ; but, apart from a few words, there are scarcely any that bears the same connotation. When we first read Greek tragedies, many things seem inartistic, almost foolish and unworthy of great poets, and this is so because of the differences in construction. There was not much of scene and still less of scene-shifting. At first, there was practically no conversation ; tremendously long speeches came later. In Aeschylus and Euripides, especially, the play begins with one person on the stage who relates something of previous history and the situation as it is. Some of Sophocles' plays show some identity with Shakespeare. But no plot was or could be original. The 'once' or 'twice' when plays were enacted were the Dionysian festival. The Greeks went to the theatre primarily to worship the God and did not want any naturalness in the play. The lecturer then traced the causes which led to the disappearance of Greek tragedy after the fifth century. In conclusion, he read out certain passages from the original Greek, which showed the sonorous melody of Greek metrical construction.

Mr. Zachariah, in a short speech, thanked the learned guest for his illuminating discourse and the meeting terminated.

The third ordinary meeting was held on the 3rd April, 1925 under the presidency of Prof. Sen, when Sj. Tushar Kumar Roy of the third year class read a paper on "The Career of Alcibiades and the light which it throws on the character and constitution of the times." After dealing exhaustively with his subject, he concluded that his career illustrates the defects of a democracy which could not find room for a man of his extraordinary capabilities and brings to high relief the moral and political degeneracy of Athenians in the second half of the fifth century.

Sjs. Hirendra Mukerjee, Sambhu Banerjee and Yakut Ali then spoke. The President instituted a short comparison

between Alcibiades and Pericles, and remarked that Alcibiades, though an unscrupulous adventurer and seeker after fame, was the idol of the day for the masses saw in him qualities which they did not possess.

The meeting then came to a close.

HIRENDRA NATH MUKERJEE,
Secretary.

Historical Society.

The third annual meeting of the Historical Society came off on the third January, 1925, with Prof. Zachariah in the chair. After Mr. Tarakumar Mookherjee had read his annual report, Sj. Sambhu Nath Banerjee of the third year class was elected Secretary unanimously. Sj. Anilendra Mitra of the first year, was elected Asssistant Secretary. On the motion of Dr. Ghosal it was decided to hold the annual election of office-bearers, in July or August instead of January. After Dr. Ghosal had eulogised the services of the Secretary and the energetic members of the Society, the meeting came to a close.

An Extraordinary Meeting:

An extraordinary meeting of the Society was held on 8th January, at the Physics theatre, when before a large and distinguished gathering Rai Bahadur Rama Prosad Chanda of the Indian Museum read a paper on "Archaelogy and Early history of India." At the very outset the speaker complaining about the mode of teaching history in our country observed "Present method of teaching history instead of awakening real interest and rousing the curiosity that may induce a man to continue through life the study begun in College kills in most cases the natural curiosity and creates a nausea for the subject." The remedy according to him was to narrow the curriculum to a few well-chosen periods of Indian history to be studied with reference to original sources both literary and Archaeological. After this he spoke on the "Early culture of the Indus valley"—the difficulty

to ascertain its date in the absence of Strategraphical evidence and its final solution as result of the excavations at Mohenjo-Daro and Harappa. He drew many conclusions from these excavations and finally said, "The Aryans of the RigVedic age were not ethnically homogenous and their culture was not uniform in type. The copper age culture of the Indus valley probably overlapped the early Vedic culture and the Archaeological discoveries in that region may be expected to throw light on some of the obscure passages of the Rig Veda."

The lecture was illustrated by an excellent series of lantern slides.

After Principal Stapleton and Mr. Zachariah had thanked the Rai Bahadur the meeting terminated.

Sambhu Nath Banerjee,
Secretary, Historical Society.

First Meeting :

The first meeting of the Society was held on the 14th February when Sj Sambhu Nath Banerjee read a paper on "Women in Ancient India." Prof. Nilmony Chakravarty was in the chair. The writer after viewing the life of women in India under many aspects, came to the conclusion that the condition of women here in ancient times was much better than now and he tried to impress on his audience the magnitude of their rights and privileges, by comparing them to the status of women in other civilised countries of those days. After he had finished, a hot discussion followed in which Sjs. Panchanan Chakravarty, Bishnu Pada Mukherjee and Md. Yakut Ali took part.

The President in the end supplimented some portions of the paper by his learned observations. The meeting then terminated.

Second Meeting.

The second meeting of the Society was held on the nineteenth March when Dr. Ghosal delivered an interesting lecture

on "Monumenta Germaniae Historica—the story of a colossal historical undertaking." After dealing at length on the building up of the great "Historica", he finally concluded by impressing on the audience the necessity of getting up a true history of India, by an organised collaborate work. After a short discussion the meeting came to an end.

Third Meeting.

The third meeting of the society came off on the 9th April in the Historical Seminar when Sj. Hirendra Nath Mookherjee read a paper on "Hindu conceptions of monarchy." To the satisfaction of the house Sj. Mookherjee in his paper very ably proved the absence of a system of government which a Balfour could term as "oriental despotism." In the discussion that followed Sjs. Sukumar Bhattacharjee and Sambhu Nath Banerjee participated. After Dr. Ghosal had made some learned observations, the meeting came to a close.

SAMBHU NATH BANERJEE,
Secretary, Historical Society.

Another Extraordinary Meeting.

An extraordinary meeting of the Historical Society was held on the 25th June in the Historical Seminar to mourn the loss of Deshabandhu Chittaranjan Das. Prof. Zachariah presided.

At the very outset, being asked by the President to say something Dr. Ghosal very feelingly paid a nice, short tribute to the memory of the great departed. Then Sj. Hirendra Nath Mookherjee was called upon to move a resolution expressing condolence at the death of one of the greatest nation builders in history.

Sj. Sukumar Bhattacharjee in a short speech seconded. The resolution was then solemnly passed—all standing. The meeting then came to an end.

Fourth Meeting of the Society.

The fourth meeting of the Society came off on the 24th July

when Sj. Hirendra Nath Mookherjee of the fourth year class read an interesting paper on "Sixth Century B. C"

Prof. Zachariah presided Prof. B. K. Sen was also present.

In his paper the writer spoke of the extraordinary intellectual development of all the civilised countries of that age,—India China, Persia and Greece and explained why Mr. H. G. Wells calls it a "redletter century." The subject was not controversal and so there was practically no dissension among the members. Prof. Sen however being requested to say something rose up and criticised some of the remarks of Sj. Mookherjee as "unwise generalisations." According to him hasty generalisation was a dangerous thing which should be got rid of by everybody.

The President then offered a few remarks in course of which he said that though generalisation was dangerous, men indulged in it again and again—very seldom anybody resented.

The meeting then terminated.

S. N. B.

The Sanskrit and Pali Seminar.

The second sitting :—

The second sitting of the above seminar took place on Saturday, the 6th December (1924) in the seminar room at 2 p m Prof. Nilmoni Chakraborty, Bidhyabhusan, M.A. presided. Prof. H. Banerjee, M.A., Bidhyabhusan also attended. Mr. Asokanath Bhattacharyya, B A. read a paper on "The origin and development of Sanskrit Drama." Mr. Sushil Ch. Khasnabis, B.A. took a lively part in the debate and a few others followed him

Lastly came a short speech from the chair which threw some new light on the topic. With a vote of thanks to the chair proposed by Suresh Ch. Roy, B.A. the meeting terminated.

The third meeting :—

The third meeting was held on Saturday the 3rd January (1925) at one p.m. in a lecture room adjoining the seminar.

Dr. U. N. Ghosal, M.A., Ph.D. and Prof. H. Banerjee, M.A. were present.

The President himself delivered a scholarly speech on "The Geography of Kalidas" or rather the Geography of India as conceived by Kalidas.

The speech was highly appreciated by the audience and took the whole time. Dr. Ghosal then spoke a few words and the meeting dissolved at 2 p.m.

The fourth sitting :—

The fourth sitting of the seminar came off on Friday, the 20th February at 1 p.m. Prof. N. Chakraborty, M.A. took the chair. Prof. Sadananda Bhadury was also present.

Mr. Sushil Ch. Khasnabis, B.A. read a paper on "The Life and Ideals of the Sanskrit Poet." Many interesting facts were discussed in that connection which was keenly enjoyed by the audience. Prof. S. Bhadury, M.A. then gave his opinion and was followed by some others.

With the concluding speech of the President, the meeting dispersed.

The fifth meeting :—

In the fifth meeting of the seminar held on Thursday, the 20th August at 3 p m. under the Presidency of Prof. N. Chakraborty, M A. the session of the seminar was fixed to be from November to October.

HEMENDRA KUMAR GUHA,
Secretary,
Sanskrit and Pali Seminar.

Report of the Cricket Club 1924-25.

I have much pleasure in presenting a concise account of our Cricket Season. We commenced our Cricket Season from the beginning of November. Our thanks are due to Mr. J. Mukherjee for all the trouble, he took in securing for us a coir-matting to practise upon. Although we started our

season in right earnest and played out our matches creditably, we had to cancel the latter part of our fixtures from the middle of December, owing to several causes narrated briefly below.

The team can draw only on a very limited number of players. When the Christmas holidays arrived, some of our players left for different holiday resorts. Others had to give more attention to their studies as the final examinations were fast approaching. On Saturday afternoons extra classes were held and players were denied leave to play for the College team. Our Captain left the College and this seriously handicapped us. Requests were given to the freshmen to come forward in order to help the team, but to no effect. Some of our friends did not consider it their duty to turn out for the College team. They preferred to be led away by other attractions. Subsequent appeal to the higher authorities to help us proved fruitless. We had therefore no alternative but to cancel the rest of the matches.

We had a fairly good team, and the results of the games are given in brief below. We played thirteen matches in all, including the annual match between the Professors and students, which resulted in a win for the students. We won four matches and lost two. We drew with our opponents on five occasions. The team had some promising players. Mr. M. Chatterjee with a little more training will turn out a reliable batsman. Mr. A. Bose is still in his teens and both his batting and bowling are good. We hope to see him shape better in future. In ending the report I must thank those, who helped us to attain whatever little success that we had. My heartfelt thanks are due to Mr. J. Mukherjee for the untiring interest, he took for our success.

H. Chakravarti,
Hony. Secretary,
Cricket Club.

Annual Report of the Presidency College Foot-ball Club 1924-1925.

The College Foot-ball commenced, as usual, in July and in a general meeting of the previous year's players, under the presidency of Prof. J. Mukherji, Hony. Treasurer A.C., Messrs S. Chakravarty and H. N. Gupta were unanimously elected Captain and Secretary for the season.

The season was on the whole successful and the College played a large number of games. An Inter-College League has been started from this year. Thirteen Colleges took part in it this year. Our College stood fourth—securing 15 points out of 24. In connection with this League Competition, we went to Serampore to play the College team there. The result was a draw. The Championship of the Competition, for this year, went to the Medical College Foot-ball Club

Next we played in the Elliot Shield Competition. On the first day, we drew with the Law College F. C. It was a very fast and exciting game. Our opponents put up a very strong team, including several first-rate 'Shield players.' Next day we played again and after a very tough fight we won by a goal to nil.—Mr. M. Chatterji scoring. But unfortunately, that day, many of us sustained injuries, Mr. A. Das (ex-captain) being so very seriously injured that he had to retire for the rest of the season. We met the Bengal Technical next day. We tried to postpone this game but the Association did not pay any heed to our request. However, on the Police ground we met the opponents whom we, the previous year, defeated by five goals to nil. This time, as ill luck would have it, we were beaten by two goals to nil. This rather disheartened our team. Two days later, we had to play the Law College F.C. (Holders for the season) in the first round of the Hardinge Birthday Challenge Shield. We fielded a scratch side and our opponents won by a goal to nil.

Lastly we played the Gladstone Cup at Chinsurah (Hooghly). This is a very well-known competition and every

year many senior teams of Calcutta take part in the Competition. This year also there was a good competition. We played three rounds ; the results are as follow :—

Town Club (Hooghly) by 2-0
Woodburn by 7-0
Chinsurah Sptg. Club by 1-0 (Final)

Thus after many years we at last annexed a trophy. In conclusion, I would like to ask my friends of the P.C.A.C, to try their best and sincerest to regain the long lost fame of the College. Their mutual co-operation can only bring about this result.

For the success of my season my best thanks are due to our Principal, who took so much interest in the Club. My thanks are also due to my friends of the Club, who were really responsible for the success of the season.

H. N. Gupta.

Report of the Tennis Club for 1924-25.

Our season practically commenced in October last year when only the Hard Court was thrown open for practice as the College had already closed for the Pujah Vacation. The following office-bearers were elected early in September in a meeting of the Tennis players held under the presidency of Mr. P. E. Dastoor :—

Captain :—Mr. Satyen Ray, B. Sc.
Hony. Secretary :—Mr. Khagendranath Sen, B.A.
Hony. Asst. Secretary :—Mr. Abani Mohan Pal Chowdhury, 3rd Year Arts Class.

The regular session commenced with a match between the Principal's team and the Captain's team on the 15th of November when the Captain's team came out with flying colours. We also played the St. Pauls' College on their own lawns and came out with 19 games to 17 in our favour. In our match with the North Club whom we invited to play with

us on the 26th of December last we had the better of it by only one game. But it must be said to the credit of the North Club that they did not send their best players. On the Founder's Day celebrations on the 20th January last, we played the ex-students and found no dificulty in beating them by 26 games to 21. I may here take the opportunity of thanking all those ex-students who had the enthusiasm to play Tennis on a hot afternoon.

The most important item however, was from our point of view the Inter Collegiate Sir William Duke Cup Tournament run by the Y. M. C. A. at the students playground lawns at Machuabazar Street. The College was represented by Messrs. S. N. Ray and P. L. Mehta, who got through the First Round of the Tournament by defeating the St. Xaviers College, a very strong pair, but unfortunately lost to the Medical College in the Semi-Finals in a very tame match. The Tennis successes of Mr. Mehta in the two premier open Tournaments of Calcutta —the South Club Tournament and the Bengal Championship Tournament are too wellknown to need any special mention here. His defeat of Mctunes, the Cambridge Blue and one of the most brilliant players in Calcutta this season and of De la Mongrede and Gregory at one time Champions of Bengal, are nothing short of sensational for a young student.

There is a dearth of good players in our club. This is partly accounted for by the wretched condition of the lawns which is, again, due to the insufficiency of our funds. The lawns must have to be thoroughly overhauled in order to bring them up into anything like a playable condition. The present secretary has spent about Rs. 125/- out of a total grant of Rs. 600/- on the lawns alone with what success the present condition of the lawns testify. It is a disgrace to the Presidency College.

The College Tournaments commenced in the first week of February. There were numerous entries especially in the Single championship event. Some member of the staff including the Principal joined in the Tournaments. Some of the matches

were very keenly contested. In the final of the Doubles (Handi Cap) Tournament, Mr. P. L Mehta and Mr. R. Biswas defeated Mr. R. Mukherji and Mr. J. Banerjee in two straight sets. In the Final of the Singles Championship, Mr. P. L. Mehta defeated Mr. Satyen Ray (Capt.) by 6-1, 6-2, 6-4. The Captain put up a splendid fight in the third set, but Mehta's steadiness won him the match. Mehta has won the Championship two years in succession.

Except the Runners-up medal, in the Singles Event, all the trophies are presentations to the club. Mrs. Stapleton, who takes a great interest in our Athletic activities has kindly presented a beautiful Silver Running Cup for the Championship. She also presented a miniature cup to be retained by each year's winner. The winners in the Doubles Event were presented with two steel-rackets ; one of these has been presented by the Bombay Sports Depot, and the other by Profs. Zachariah, B. M. Sen and H. K. Banerjea. The last-named gentlemen is one of the regular players of our club. The Runners-up medals in the Doubles Tournament have been kindly presented by Prof. P. C. Mahalanobis. The best thanks of the Tennis Club are due to these donors.

It breaks one's heart to speak of our finances. The Annual grant was Rs. 600/—we had to close one court for want of funds. Yet we incurred a deficit of Rs. 170 which we had to make up by individual contributions. We hope the authorities will not cripple our Athletic activities by reduced grants in this way.

The season was closed with a social on the 1st of March which was attended by a large number of members and guests. Mr. K. C. De, C.I.E., I.C.S., Member, Board of Revenue presided and gave away the prizes. The Principal could not attend, being detained elsewhere, for which the Secretary on behalf of the club expressed his keen regret and disappointment.

In conclusion, the Secretary takes the opportunity of thanking all the members of the Tennis Club for the kind

co-operation and sportsmanlike spirit. The best thanks of the Club are due to Prof. J. N. Mookerji, the Hony. Treasurer of the Club for his friendly advice and willing assistance in the work of the Club.

Khagendranath Sen,
Hony. Secretary,
P. C. T. C.

Annual Sports Meeting of the College:—1925.

The Annual Sports of College Athletic Club were celebrated this year, on the Baker Laboratory ground, according to the usual custom of the College. This meeting had been stopped for the last two years, and this year for its success we are much grateful to Mr. and Mrs. Stapleton, for their invaluable help and kind suggestions. Mr. Stapleton presided on the occasion and gave away the prizes to the winners. In this connection, I, on behalf of the Athletic Club, pay our best thanks to the donors who have presented the Cups and prizes. All the Sports were run on the 19th January. The following gentlemen won the prizes :—

I 100 yds. Challenge cup of Maharaj Kumar of Nattore—
Mr. Sultan-ul-Islam

II 880 yds, Challenge cup of Kumar of Narajole—
—Mr. Ranjit Ray

III High Jump Challenge cup of Rai Bahadur B. Goenka
—Mr. Abu Yusuf (cleared 5′ 6″).

IV Inter-class Relay Ch. cup of Kumar of Puthea
—Second Year Boys.

V 440 yds. Ch. cup—Mr. Ranjit Ray

VI Inter-class Tug of war Ch. cup—Third Year Boys

VII Long Jump medal of Raja of Nattore—Mr. Abu Yusuf

VIII Sack Race—Mr. B Ghose

IX Putting the Shot—Mr. J. Nandi

X Old boys' 220 yds—Mr. Sachin Bose

XI The Championship cup with a miniature cup
Sultan-ul-Islam (securing highest number of points)
XII Inter-class Foot-ball League Ch cup—Third Year boys.

The following gentlemen were awarded 'College Colours'
Foot-ball :—Mr. Jyotish Chatterji and
„ Montosh Chatterji.
Hockey :—Mr. Sukhada Chakravarty and
„ Hemen Gupta
Tennis :—Mr. P. L. Mehta

The Inter-class Tennis Championship :—
Singles :—P. L. Mehta won the Stapleton 'Cup presented by Mrs. Stapleton
Doubles :—Messrs P. L. Mehta and Rathin Biswas.

In conclusion, I must admit that my best thanks, for the success of the annual sports, are due to Profs. P. E. Dustoor and J. N. Mukherji, Mr. Kalli Mohan Dutt and to those who acted as volunteers on the occassion.

"The Presidency College Hockey Club in 1925."

In the preseting this report of the Hockey Club the Secretary has to acknowledge with sincere gratitude the keen interest taken by our late Principal Mr. W. C. Wordsworth but for whom the college team would not have been promoted to the 'Second' division.

The election of office bearers came off on Thursday the 18th December 1924 under the presidency of Prof. P. E. Dustoor and the following was the result :

Mr. Anilbhusan Dutt—Captain
Mr. Govindamohon Ray—Hony. Secretary.

The season opened with a friendly game with the Medical College. After a tough fight, we lost by a goal to nil The second friendly match came off with the Scottish Churches College ending in a draw 1-1. The third and fourth games we own by big margins against the Bangabasi and the C. M. S, Colleges respectively. Then the Calcutta Hockey League

Competition commenced and our term opened with the game against our old friends the Jewish Sporting Club. The first half ended pointless while in the second half the scores recorded were 1-1, our captain being responsible for the goal in our favour. The second game was against Ordnance Club, last year's champion in 'C' Division. The College team put up an excellent fight and our reputation was maintained, the game ending in a pointless draw. Then the examinations of the University drew nigh and there seemed to be great lack of enthusiasm and the Secretary experienced great difficulty in turning out a regular team. We lost to the Battalion by 2 goals to nil, to the Muhammadan Sporting and the Lilloah A. C. by a goal to nil and drew with Bhawanipur Imperial, Shalimar, Calcutta A. C., Sporting Union and City A. C. We won 3 games one against S. C. College 2-1, the other against the Orientals Sporting 2-0 and the next against the Model Sporting 3-0. On these days our veteran athlete Mr. Sukhada Chakravarty was in his old form again and was responsible for the opening scores on both days.

Before concluding a reference must be made to the visit of Dacca Muslim Hall Hockey Club. They stayed for a few days with us as our guest and charmed us with their frank geniality and hearty sportsmanship. Although we won both the games played against them by big margins of 3-0, it must be said to their credit they fought it to the end. Mr. and Mrs. W. C. Wordsworth graced the occasion with their presence and at the conclusion of the game closed the session with a neat little speech.

In conclussion the Secretary begs to thank our Principal Mr. H. E. Stapleton and Mrs. Stapleton too who by their regular presence encouraged the team. Nor can we forget to mention Prof. J. N. Mukerjea our Hony. Treasurer who has been a regular player this season and one of the main-stays of our defence.

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কালবৈশাখী।

(Shelley)

হে কাল বৈশাখী তুমি অগ্নিশ্বাস তপ্ত জ্বালাময়
শুষ্ক রুদ্র বৈশাখের! জীর্ণ পাণ্ডু পত্র রাশি রাশি
পলায় আভাসে তব—অন্ধকার অন্তর্হিত হয
উষার পরশে যথা—কেহ রক্ত কেহ পাণ্ডু হাসি
কেহ পীত কেহ কৃষ্ণ ঝরে-পড়া পাতা দলে দলে
উড়ে তব অগ্রদূত! হে প্রচণ্ড যবে তুমি আসি
বীজরাশি নিয়ে চল উড়ায়ে আপন পক্ষতলে
আঁধার ধরণী বক্ষে! সেথা তারা দীর্ঘ গ্রীষ্ম ভরি
রচে আপনার স্বপ্ন আপনার নয়নের জলে!—
তারপরে তব সখী বর্ষারাণী যখন উত্তরি•
তৃষাদগ্ধ ধরাতলে বাজায় আষাঢ় বীণা খানি,
তাপ ক্লান্ত ধরণীর অগ্নি জ্বালা ব্যথা নেয হরি
আপন শ্রাবণ ধারে! বন্ধুহারা! আছ আছ জানি
সকল ভুবন ভরি প্রলয়ের—সৃজনের বাণী।

(২)

তুমি চল নভোপথে মুখরিয়া সকল আকাশ
প্রলয় কল্লোলতানে। রাশি রাশি লঘু মেঘ দল
উড়ে চলে। তরুহতে ঝরে যথা জীর্ণ পত্র রাশ
মেঘ বুকে বারি ঝরে। আগ্নেয় বিদ্যুত বৃষ্টিজল
তাই ঝরে ধরাপরে! তোমার নীলিম নভোপরে
ঘনায় পুঞ্জিত মেঘ—যেন পুঞ্জীভূত অমঙ্গল
ঝড়ের আশার বাণী! জ্বলে ওঠে ক্ষণিকের তরে
অশুভ আলোক তব মেঘকেশে শিখায় শিখায,
যেন উন্মাদিনী কোন—আকুল কুন্তল ওড়ে ঝড়ে—
তীক্ষ্ণ মত্ত অর্থহীন দৃষ্টি হানি' আকাশে তাকায়!
মৃত্যুপন্থী বরষের বিদায়ের সকরুণ গান
তব কণ্ঠে বাজে আজি—ঝরে পড়া পত্র পুঞ্জে ছায়
ভূতল-সমাধি তার! আজি নিশি তোমার বিধান
বরষিবে ধরাতলে কৃষ্ণমেঘ অগ্নি উল্কা বান।

(৩)

সারা শীত ছিল সিন্ধু অলস স্বপন-বিমগন
উদ্বেল তরঙ্গ গানে আপনার আপনি বিভোর,
আপনার বুকে হেরে কানন কান্তার উপবন,
তরঙ্গ নর্ত্তন তালে রক্ত মাঝে লাগে স্বপ্ন ঘোর
চোখে ভাসে কত ছবি ! হৃদয়ে জাগিছে কত আশা !
তুমি আসি তীব্রগতি কঠোর আঘাতে মায়াডোর
ছেদ করি—চূর্ণ করি সুখস্বপ্ন, ব্যাকুল পিয়াষা
সংঘাতে জাগায়ে তুলি বক্ষে তার অতল গহ্বর
তরঙ্গে তরঙ্গে পুন জাগাইলে প্রলয়ের ভাষা !
জলদনির্ঘোষে তারা তুলে ধ্বনি অনন্ত অম্বর,
ঝড়ের বিষাণে বাজে দিকে দিকে প্রলয়ের বাণী,
অজানা আশঙ্কাভরে কাঁপে ডরে বিশ্ব চরাচর,
সিন্ধুবেলা শিহরায়, ঊর্ম্মি রাশি ধায় ব্যথা হানি
তোমার প্রলয় কেলি হে প্রচণ্ড ! জানি মোরা জানি !

(৪)

আমি যদি হইতাম জীর্ণ পাতা, দিতে ছড়াইয়া
তুমি তারে পথে পথে, লঘু মেঘ সম আমি যদি
পারিতাম ভেসে যেতে।—তুমি যদি নিতে উড়াইয়া।
অথবা তরঙ্গ সম তোমার সংঘাতে নিরবধি
বেদনায় বাজিত যদ্যপি আমার সকল মন
ঝটিকায় কাঁদে যথা আর্ত্তরবে সুবিপুল নদী।
তাহা যদি নাও হয়—শুধু মোর শৈশব জীবন
ফিরিয়া আসিত যদি ! তখন আকাশ পথে হায়
আমার স্বপনমুগ্ধ শিশু চিত্ত সকল ভুবন
ভ্রমিতে তোমাব সাথে ! তুলে নাও জীর্ণ পত্র প্রায়,
তুলে নাও বক্ষে মোরে লঘু মেঘ সম—আজি মোরে
বাজাও তরঙ্গে যথা বাজাও প্রমত্ত ঝটিকায় !—
আজি হায় মূর্চ্ছি'পড়ি জীবনের কণ্টকের পরে
বাজাও আলোড়ি আজি মত্তমন্দ্রে সকল অন্তরে।

(৫)

আমারে তোমাব বীণা কর আজি বনানী যেমন
কি দুঃখ তাহারি মত মোর যদি পত্র রাশি ঝরে ?—
তোমার প্রমত্ত বাণী আলোড়িয়া সর্ব্ব দেহ মন
জাগাবে গভীর বাণী বনানীর—আমাবো অন্তরে
বেদনা মধুর সুরে ! হে প্রমত্ত হও তুমি আজি
আমার জীবন-আত্মা ! হে দুর্ব্বার অবহেলা ভরে
সকল ভুবন ভরি' ছড়াও আমার বাক্যরাজি
—বন হতে ঝরে যথা ভূমিতলে জীর্ণ পত্র রাশি—

আমারো আবেগ আশা দিকে দিকে ভুবনে বিরাজি'
তুলুক ধ্বনিয়া আজি নব আশা আবেগে উদাসি'
নিখিল মানব হিয়া ! মোর গানে নিখিল ভুবনে
নূতন স্বরগ আজি মানবের উঠুক বিকাশি'
সুখ সপ্নে। হে প্রমত্ত, ঝড় যদি বাজে আজি বনে,
শরতের শান্তি আসি' হাসিবেনা মানবের মনে।

The whole force + beauty of the original has been lost.

হুমায়ুন কবির

'অন্ধজনে দেহ আলো—'

বিশ্বজগৎ প্রাণের সমস্ত শক্তি সঞ্চয় করিয়া অনন্তের দিকে ব্যাকুল হস্ত প্রসার করিয়া আজীবন ক্রন্দন করিতেছে—'অন্ধজনে দেহ আলো—' এ বিলাপধ্বনির শেষ নাই—আলোকাভাবে শুষ্ক বৃক্ষ পত্রের মত দিবারাত্র মর্ম্মর ধ্বনিতে আকাশ বাতাস কাঁপাইয়া তুলিতেছে—কিন্তু কোথায় আলো ?

আদিযুগে ঋষিগণ ঐ আলোর প্রতিচ্ছবি বক্ষে ধরিতে পারিয়াছিলেন কিনা কে জানে ? যুগ পরিবর্ত্তনের সঙ্গে সঙ্গে রশ্মির পর রশ্মি জড় হইয়া সেই মহানের প্রতিনিধিত্ব করিবার যোগ্য হইতেছে কিনা তাহাও জ্ঞানের অগম্য। কিন্তু এই আলোক পিপাসা চিরন্তনী, তাই বুঝি নিশা দ্বিপ্রহরে সহসা চন্দ্রোদয়ে বিচিত্র জাতীয় পক্ষিগণ সমস্বরে জ্যোৎস্নার অভ্যর্থনা গীতি গাহিয়া উঠে, নিশাগমের সঙ্গে যে স্বর্গীয় জ্যোতিঃ পৃথিবীর অপরপারের অভিমুখে তরী ভাসাইয়া অদৃশ্য হইয়া গিয়াছিল তাহারই ঈষৎ বিকাশে এই আনন্দের উচ্ছ্বাস ! কিন্তু বহির্জগতের এই আলো মনুষ্যেতর জীবের কাছে চরম পরিসমাপ্তি হইলেও মানবের কাছে তাহা অপূর্ণ ! স্বভাবদত্ত জ্ঞানবশে মানুষ যে আভ্যন্তরিক আলোকউৎসের সন্ধান পাইয়াছে, প্রাকৃতিক জ্যোতিচ্ছটা তাহারই বাহ্যবিবরণ ! ভিতরের ইতিহাসের রচয়িতা তাহার তত্ত্ব অতি উচ্চসুরে বাঁধিয়াছেন, সাধারণের জন্য তাহা অভিপ্রেত নহে। কিন্তু সাধারণের মর্ম্ম নিঃসৃত গভীর কৌতূহল তাহার দ্বারে মাথা খুঁড়িয়া মরিতেছে ! এই একই জীবনের ব্রত করিয়া মানবে মানবে সহানুভূতি সমাজ বাঁধিয়াছে—সেই সমাজের তরণী আরোহণ করিয়া অজ্ঞাতের জিজ্ঞাসায় ক্রমাগত অগ্রসর হইতেছে। কিন্তু কূল কি মিলিবে ?

মাঝে মাঝে এক একটা যুগের এক একটা প্রবল হাওয়ার আবেগ পাশে আসিয়া লাগিতেছে, আরোহিগণ উৎসাহভরে আলোক রাজ্য প্রাপ্তির সম্ভাবনা করিতেছে, আবার হাওয়া নিভিয়া আসিতেছে, তরীর বেগ কমিতেছে। যে দিন আলোক সংগম ঘটিবে সেই দিন বুঝি এই বিশ্বজনীন হাহাকারের পরিসমাপ্তি !

কিন্তু সে দূর—বহুদূর !

কিন্তু এক সম্প্রদায় আছে যাহারা এই আধ্যাত্মিক অভিযানে যোগ দিতে পারে নাই। নিজ শক্তি বলে আলোকের দেশে পৌঁছিবার দুঃসাহস তাহার নাই। বিজ্ঞান স্রোতে তরী

ভাসাইয়া কূল লভিতে পারিবে এ অভিমান তাহার কাছে দুঃস্বপ্ন। তাই সে জগতের মহাবৃক্ষের আলো-অন্ধকার ভরা ছায়ায় বসিয়া সুখদুঃখের ফল সমভাবে ভাগ করিয়া লইতেছে। মনে যাত্রার উৎসাহ নাই—গতির উদ্বেগ নাই—অনিশ্চিতের সংশয় নাই। শুধু সে তাহার সমস্ত শক্তি নিয়োজিত করিয়া অস্ফুট বন্দনা গান তুলিতেছে, তাহার বিশ্বাস আলোকের জন্মভূমি বহুদূরে হইলেও তাহার প্রসার সর্ব্বত্র!

তাই এই আহ্বান! এ সমর্থের নিমন্ত্রণ নয়, অসহায়ের যাচ্ঞা! জীবিতের আবেদন নয়, মুমূর্ষের কলরোদন!

ওগো ভুবন বিজয়ী বীর, তোমার বীরদর্পে একবার জীবনের বিষশাখায় খড়্গাঘাত কর। ওগো সুদূর—ওগো পরলোকবাসী ভূলোকদ্যুলোক বিহারী আলোকের প্রেতাত্মা, তোমার ঐ সূক্ষ্ম শরীর আশ্রয় করিয়া গোপন-পদ-সঞ্চারে আমার সূক্ষ্ম দেহের সহিত মিলিত হও! তোমার প্রেমময় মধুর দীপ্তিময় আলিঙ্গন আমাকেও তোমার অনুরূপ করিয়া লউক। দিক্-দিগন্ত ব্যাপিয়া তোমার বাহ্যরূপের বিকাশ, কিন্তু তাহা প্রণিধান করিবার মত আমার অবকাশ নাই। ওগো প্রতিবিম্বমাত্র! ঐ তোমার আকর্ষণ, কিন্তু প্রাণ তোমার আরো গভীরতায় নিহিত। আমার হৃৎপিণ্ড ছিঁড়িয়া সেই গভীরের মধ্যে তোমার হৃৎপিণ্ডের সম্মুখে আন।

হে জ্যোতির্ম্ময়, আমি নশ্বর, কিন্তু আমার প্রাণ অবিনশ্বর। সেই অন্তঃপুরুষটাকে ধারণাতীত কাল পর্য্যন্ত তোমার সহিত যুক্ত কর। তোমার বাহ্যরূপে সকলে মুগ্ধ; তোমার অন্তঃরূপ দেখাও—বিশ্বরূপ দেখাও! সেই রূপের ছটায় সংসারের সব আয়োজন চপলতা মাত্র মনে হইবে। ভোগের সামগ্রীকে কুৎসিত মনে হইবে, ঐশ্বর্য্যের সৌন্দর্য্য ম্লান হইয়া যাইবে।

এস সখা—আজ প্রভাতে আকাশে মেঘ নাই—দিঙ্‌মণ্ডল তপন কিরণের হিরণ বলয় ধারণ করিয়াছে—আকাশের মধ্যখানে আলোকের আকাশপদ্ম ফুটিয়াছে—ধরণীর প্রতি শিরা সহস্র আলোকলতায় জড়াইয়া ধরিয়াছে!

হে বিরাট্ পুরুষ, আমার স্পর্দ্ধা ক্ষমা করিও—আমি তোমার যোগ্য নহি, কিন্তু আমি মানব, প্রাণে অকুলতা জন্মিয়াছে—তোমার পায়ে জীবন সমর্পণ করিয়াছি। তোমারি তেজে আমার এই সাহস। আজ তোমার এই বাহ্যরূপ দেখিয়া আমার মনে হইতেছে—বুঝি

'তোমায় আমায় মিলন হ'বে ব'লে
আলোয় আকাশ ভরা।'

শ্রীসুনীল কান্তি রায়।
প্রথম বার্ষিক শ্রেণী,
(কলা বিভাগ)।

—o—

আমারো আবেগ আশা দিকে দিকে ভুবনে বিবাজি'
তুলুক ধ্বনিয়া আজি নব আশা আবেগে উদাসি'
লিখিল মানব হিয়া ! মোর গানে নিখিল ভুবনে
নূতন স্বরগ আজি মানবের উঠুক বিকাশি'
সুখ সপ্নে। হে প্রমত্ত, ঝড় যদি বাজে আজি বনে,
শরতের শান্তি আসি' হাসিবেনা মানবের মনে,

হুমায়ুন কবির

'অন্ধজনে দেহ আলো—'

বিশ্বজগৎ প্রাণের সমস্ত শক্তি সঞ্চয় করিয়া অনন্তের দিকে ব্যাকুল হস্ত প্রসার করিয়া আজীবন ক্রন্দন করিতেছে—'অন্ধজনে দেহ আলো—' এ বিলাপধ্বনির শেষ নাই—আলোকাভাবে শুষ্ক বৃক্ষ পত্রের মত দিবারাত্র মর্ম্মর ধ্বনিতে আকাশ বাতাস কাঁপাইয়া তুলিতেছে—কিন্তু কোথায় আলো ?

আদিযুগে ঋষিগণ ঐ আলোর প্রতিচ্ছবি বক্ষে ধরিতে পারিয়াছিলেন কিনা কে জানে ? যুগ পরিবর্ত্তনের সঙ্গে সঙ্গে রশ্মির পর রশ্মি জড় হইয়া সেই মহানের প্রতিনিধিত্ব করিবার যোগ্য হইতেছে কিনা তাহাও জ্ঞানের অগম্য। কিন্তু এই আলোক পিপাসা চিরন্তনী, তাই বুঝি নিশা দ্বিপ্রহরে সহসা চন্দ্রোদয়ে বিচিত্র জাতীয় পক্ষিগণ সমস্বরে জ্যোৎস্নার অভ্যর্থনা গীতি গাহিয়া উঠে, নিশাগমের সঙ্গে যে স্বর্গীয় জ্যোতিঃ পৃথিবীর অপরপারের অভিমুখে তরী ভাসাইয়া অদৃশ্য হইয়া গিয়াছিল তাহারই ঈষৎ বিকাশে এই আনন্দের উচ্ছ্বাস ! কিন্তু বহির্জগতের এই আলো মনুষ্যেতর জীবের কাছে চরম পরিসমাপ্তি হইলেও মানবের কাছে তাহা অপূর্ণ ! স্বভাবদত্ত জ্ঞানবশে মানুষ যে আভ্যন্তরিক আলোকউৎসের সন্ধান পাইয়াছে, প্রাকৃতিক জ্যোতিচ্ছটা তাহারই বাহ্যবিবরণ ! ভিতরের ইতিহাসের রচয়িতা তাহার তত্ত্ব অতি উচ্চস্বরে বাঁধিয়াছেন, সাধারণের জন্য তাহা অভিপ্রেত নহে। কিন্তু সাধারণের মর্ম্ম নিঃসৃত গভীর কৌতূহল তাহার দ্বারে মাথা খুঁড়িয়া মরিতেছে ! এই একই জীবনের ব্রত করিয়া মানবে মানবে সহানুভূতি সমাজ বাঁধিয়াছে—সেই সমাজের তরণী আরোহণ করিয়া অজ্ঞাতের জিজ্ঞাসায় ক্রমাগত অগ্রসর হইতেছে। কিন্তু কূল কি মিলিবে ?

মাঝে মাঝে এক একটা যুগের এক একটা প্রবল হাওয়ার আবেগ পাশে আসিয়া লাগিতেছে, আরোহিগণ উৎসাহভরে আলোক রাজ্য প্রাপ্তির সম্ভাবনা করিতেছে, আবার হাওয়া নিভিয়া আসিতেছে, তরীর বেগ কমিতেছে। যে দিন আলোক সংগম ঘটিবে সেই দিন বুঝি এই বিশ্বজনীন হাহাকারের পরিসমাপ্তি !

কিন্তু সে দূর—বহুদূর !

কিন্তু এক সম্প্রদায় আছে যাহারা এই আধ্যাত্মিক অভিযানে যোগ দিতে পারে নাই। নিজ শক্তি বলে আলোকের দেশে পৌঁছিবার দুঃসাহস তাহার নাই। বিজ্ঞান স্রোতে তরী

ভাসাইয়া কূল লভিতে পারিবে এ অভিমান তাহার কাছে দুঃস্বপ্ন। তাই সে জগতের মহাবৃক্ষের আলো-অন্ধকার ভরা ছায়ায় বসিয়া সুখদুঃখের ফল সমভাবে ভাগ করিয়া লইতেছে। মনে যাত্রার উৎসাহ নাই—গতির উদ্বেগ নাই—অনিশ্চিতের সংশয় নাই। শুধু সে তাহার সমস্ত শক্তি নিয়োজিত করিয়া অস্ফুট বন্দনা গান তুলিতেছে, তাহার বিশ্বাস আলোকের জন্মভূমি বহুদূরে হইলেও তাহার প্রসার সর্ব্বত্র!

তাই এই আহ্বান! এ সমর্থের নিমন্ত্রণ নয়, অসহায়ের যাচ্ঞা! জীবিতের আবেদন নয়, মুমূর্ষের কলরোদন!

ওগো ভুবন বিজয়ী বীর, তোমার বীরদর্পে একবার জীবনের বিষণ্ণাথায় খড়্গাঘাত কর। ওগো সুদূর—ওগো পরলোকবাসী ভূলোকদ্যুলোক বিহারী আলোকের প্রেতাত্মা, তোমার ঐ সূক্ষ্ম শরীর আশ্রয় করিয়া গোপন-পদ-সঞ্চারে আমার সূক্ষ্ম দেহের সহিত মিলিত হও! তোমার প্রেমময় মধুর দীপ্তিময় আলিঙ্গন আমাকেও তোমার অনুরূপ করিয়া লউক। দিক্-দিগন্ত ব্যাপিয়া তোমার বাহ্যরূপের বিকাশ, কিন্তু তাহা প্রণিধান করিবার মত আমার অবকাশ নাই। ওগো প্রতিবিম্বমাত্র! ঐ তোমার আকর্ষণ, কিন্তু প্রাণ তোমার আরো গভীরতায় নিহিত। আমার হৃৎপিণ্ড ছিঁড়িয়া সেই গভীরের মধ্যে তোমার হৃৎপিণ্ডের সম্মুখে আন।

হে জ্যোতির্ম্ময়, আমি নশ্বর, কিন্তু আমার প্রাণ অবিনশ্বর। সেই অন্তঃপুরুষটাকে ধারণাতীত কাল পর্য্যন্ত তোমার সহিত যুক্ত কর। তোমার বাহ্যরূপে সকলে মুগ্ধ; তোমার অন্তঃরূপ দেখাও—বিশ্বরূপ দেখাও! সেই রূপের ছটায় সংসারের সব আয়োজন চপলতা মাত্র মনে হইবে। ভোগের সামগ্রীকে কুৎসিত মনে হইবে, ঐশ্বর্য্যের সৌন্দর্য্য ম্লান হইয়া যাইবে।

এস সখা—আজ প্রভাতে আকাশে মেঘ নাই—দিঙ্‌মণ্ডল তপন কিরণের হিরণ বলয় ধারণ করিয়াছে—আকাশের মধ্যখানে আলোকের আকাশপদ্ম ফুটিয়াছে—ধরণীর প্রতি শিরা সহস্র আলোকলতায় জড়াইয়া ধরিয়াছে!

হে বিরাট্ পুরুষ, আমার স্পর্দ্ধা ক্ষমা করিও—আমি তোমার যোগ্য নহি, কিন্তু আমি মানব, প্রাণে অকুলতা জন্মিয়াছে—তোমার পায়ে জীবন সমর্পণ করিয়াছি। তোমারি তেজে আমার এই সাহস। আজ তোমার এই বাহ্যরূপ দেখিয়া আমার মনে হইতেছে—বুঝি

'তোমায় আমায় মিলন হ'বে ব'লে
আলোয় আকাশ ভরা।'

শ্রীসুনীল কান্তি রায়।
প্রথম বার্ষিক শ্রেণী,
(কলা বিভাগ)।

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THE PRESIDENCY COLLEGE MAGAZINE

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EDITORIAL NOTES.

WE sincerely regret to announce the retirement of Mr. Subodh Chandra Sen Gupta from the editorship of our Magazine. Mr. Sen Gupta entertained our readers for two years with brilliant editorials which were saturated with " feast of reason and flow of soul." It will be scarcely an exaggeration to say that he contributed the best of his time and energy to the Magazine. He has now left us, to our great regret, to seek the much-needed seclusion for his higher studies. He has a big future before him, and we wish him god-speed. However, we have to give him a gentle reminder—in no way we shall allow him to sever his connexion with this College-organ.

The present editor, however, to his credit or discredit, is not encumbered by a high reputation or a wide experience. So he has no other alternative but to ask for the goodwill and sympathy of the staff and students. Augustine Birrell once said—" Too much must not be demanded of any editor." Fortified with the truth of this ' ex-cathedra ' statement, the Editor begins his day's work.

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Hats off to the organizers of the last Autumn Social ! It was an unqualified success from every point of view. The spacious hall of the Calcutta University Institute (unfortunately we have got no decent and respectable hall of our own) was packed to overflowing ; the capable batch of volunteers worked with an admirable *espirit d' corps,* so that no untoward

incident marred the harmony of the occasion. Among the audience were to be seen many distinguished ex-students of our College, whose encouraging attendance contributed in no small measure to the success of the day. The Principal's introductory remarks were at once opportune and instructive.

Moreover the dramatic representation of Tagore's *Mukta-Dhara* by our students far surpassed our expectations. It will be of interest to note that the editors of some Bengali weeklies looked askance at our attempt to stage a drama which they thought to be too difficult for youthful amateurs. But critics whose competence to judge the technique of dramatic art and play stands beyond cavil have admired the performance of some of our students. It is by no means an easy task for any one to enter into the true spirit of a symbolic drama of Tagore ; but our student-actors were found equal even to this. It is also refreshing to add that the newly-organized College-Orchestra, which is a welcome acquisition to the corporate life of the College, did much to enhance the gaiety of the occasion. We cannot conclude the paragraph without paying a hearty tribute to the services of some members of the staff in connexion with the Autumn Social.

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It will really be an insult to the memory of our students, if we have to remind them that a College Register is now under preparation. In the last issue of the Magazine an earnest appeal was made to Old Boys to furnish their particulars for incorporation in the Register. Many of the ex-students are sending in accounts of their academic and subsequent career. But there are still some ' defaulters ' who should, by this time, help us in expediting the work.

The main portion of the Register which includes a systematic resume of the academic and post-academic career of all ex-students will be completed before Christmas. The Professor-in-charge of the Register has been substantially helped by some earnest and active students of our College in his work

of compilation. No one should lose sight of the fact that the task is an exacting and arduous one. If the preservation of a connecting link between old and new students is generally admitted to be an important factor in the full-fledged corporate life of an academic institution, it is high time that every student of the College, past and present, should exert himself to make this new venture a notable success.

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The members of the staff who were on leave have now come back in our midst. Prof. K. N. Mitter has done with the affairs of the Council of State—and has come down from the heights of Simla to occupy his old, familiar chair. Prof. M. Bhattacharya, who was laid up with Typhoid, is now all right. Prof. H. Sen Gupta of the Mathematics Department is on leave, Prof. S. N. Das acting in his place. Prof. Coyajee, however, is still away from the College, as he has to sit on the Currency Commission which has already begun its labours Dr. B. B. Das Gupta has temporarily joined the staff of the College. Dr. Das Gupta is a distinguished graduate of Calcutta University and of London University as well; and he has recently obtained the Premchand Roychand Scholarship as well as the Doctorate degree of the Calcutta University for his learned thesis

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It is gratifying to note that some of our distinguished graduates are going to England to crown their academic career with fresh laurels.

This year the Government of Bengal has awarded two State-scholarships for studying abroad to Messrs. Dwarakanath Ghose, M.A. and Md. Quadrat-i-Khoda, M.Sc. Both of them are ex-students of our College, the former having stood First-Class First in Economics in M.A., while the latter attained the same position in Chemistry (Group 'D') in M Sc.

Messrs Satyen Ray, B.Sc. and Nistaran Chakravarty, B.Sc. have obtained two Tata Research Scholarships for pursuing their higher studies in the United Kingdom.

In the last Simultaneous I.C.S. Examination held in London, Messrs K. Basak and B. Sarkar—two distinguished graduates of our College have come out in flying colours. This will undoubtedly repair, to some extent, the misfortune we sustained in the Allahabad Examination.

In the forthcoming I. C. S. Examination to be held at Allahabad, no less than eight brilliant graduates of our College are appearing. Last year's results were lamentable and disappointing for Bengal in general and Presidency College in particular. But we are justified in expecting much from the candidates from our College this year. It is up to them to rehabilitate the former glory and prestige of the College by occupying the much-coveted places in this All-India Competitive Examination.

Our College sent forty-five students to appear in the last B C.S. Examination. It is by no means too much to expect that they would keep up last year's traditions. The Premier College of Bengal expects each of its alumni to do his duty when its reputation is to be tested.

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Our warmest congratulations to Mr. B. L. Mitter on his appointment as Advocate-General of Bengal. Mr. Mitter was a distinguished student of our College. He took his B.A. degree in 1894 having topped the list in Geology ; in the M.A Examination, he maintained the same position. As a lawyer in the Calcutta High Court, he was a great success. For several years past there has hardly been any important case in Calcutta in which Mr. Mitter has not been engaged for one party or the other. Moreover his keen interest in our College is evident from his regular attendance at the annual celebrations of the College Founders' Day.

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Anent the future of the College Union, the Principal expressed his views in the pages of the last issue of the Magazine, which are remarkable for their refresting candour and perspicuity. The draft of the revised constitution and the rules of the College Union is now being discussed in the Committee, specially institu-

ted for the purpose. Reluctant as we are to anticipate the decision of the Committee,we are in a position to say that the re-organised College-Union will be a *fait accompli* in the coming year.

In the meantime, so long as the constitution of the Union is in a flux, a Provisional Secretary nominated by the President of the Union, has been carrying on its various activities. It will be of interest to note that the present Secretary is organizing a series of interesting debates under the auspices of the Union. On the occasion of the first debate, there was a splendid response from the students, specially from the "undergrads." This is undoubtedly a distinct improvement on last year's record.

Let us hope that the students of our college will not fail to co-operate with the Secretary in keeping up the honorable traditions of the College Union.

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The necessity of introducing military training in schools and colleges is, at present, being increasingly felt by the authorities concerned. The Senate of the Calcutta University has already accepted the principle of compulsory military training for its alumni. The recently-instituted Skeen Committee has been engaged particularly to exploring ways and means for increasing the number of Indian students to be sent to Sandhurst. The Indian Territorial Force is now the only regular organization for imparting military education to the 'Varsity-men.

Our College has contributed one platoon of forty-five Privates to the total strength of the whole battalion, and two members of the College, Messrs. Bikash Ghose, B.A. and Subimal Ghoshal, have been made 2nd Lieutenants of the corps. In this connexion, we draw the pointed attention of our readers to an interesting letter from Lt. Bikas Ghose, *re* the position of our College in the C.U.T.C.—which has been published elsewhere. The good name of our College demands that we should have at least two platoons in the corps. We cannot do better than quote from Mr. Ghose's letter, "It is now for the budding soldiers to wake up and work hard so as to place the

authorities in a position to claim an increase in the number of men from this College, and thereby maintain its prestige as leading in every sphere of activity."

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It will be certainly not a news to our readers that an Old Boys' Association has been formed in the College. A provisional Committee was appointed in the earlier part of the year to frame its rules and to draw up an outline of future activities. But unfortunately the conclusions arrived at by the Committee have not yet seen the light of day. We, of the present generation, are naturally curious to know, to our profit, the 'doings' of the much-esteemed Old Boys. It is our College which pioneered the idea of starting an Old Boys' Association; and taking the cue from us, several educational institutions of Calcutta have now brought into being similar associations of their ex-students. It goes without saying that we shall be very glad to hear from the able and distinguished joint-secretaries of the Association, its present activities and the future program of work as well.

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The Annual Sports of the College Athletic Club came off on the 12th December last. There was a large attendance and most of the events on the program were keenly contested. J. Bardhan, who won 100 yards' High Jump and Long Jump, secured the best man's prize. At the end of the sports, Mrs. B. M. Sen kindly gave away the prizes. The success of the annual sports is largely due to the untiring efforts of Mr. Dhiren Ghose, the General Secretary of the Athletic Club and of those who acted as volunteers on the occasion.

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The importance of the recent publication of a brochure, —" Information concerning Presidency College, "—containing everything that should be known about the College, can be hardly overestimated. It will be soon in the hands of our students, who are requested to make a proper use of this indispensable *vade-mecum*.

The Hon'ble Fazli Hossain, Officiating Education Member, Government of India, paid a visit to our College on the 12th Sept.

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The Founders' Day, which has been very aptly characterized as "the nativity of all Presidency College men," will be celebrated, as usual, on the 20th January of the coming year. This Day of days, in the history of our College, is the most significant occasion when the old and the new students assemble together to pay their respectful homage to the glorious Founders of the Hindu College. It is needless to labour the point any further, as even the most unimaginative and unregenerate among us are stirred to warm imagination at the very thought of the solemnity of the occasion.

This time, the Founders' Day celebration will be pre-eminently a social function—and there will be no speeches, no addresses. The most important item of the program will be, no doubt, the ceremony of unveiling portraits of Sir Ashutosh Mukerjee, Sir Ashutosh Choudhuri and of Deshabandhu Chittaranjan Das. It is really gratifying to learn that the Hon'ble the Vice-Chancellor of the University, we mean, Sir Ewart Greaves, has consented to unveil these portraits. Thus, the students will have a splendid opportunity of paying a most reverent tribute to the memory of the three outstanding personalities of Bengal on the anniversary of the Day when their dear *alma mater* was born.

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By the death of Principal Sarada Ranjan Ray, Bengal has lost a veteran educationist, and Presidency College, one of its renowned alumni. This does not, however, adequately express the public opinion, for Principal Ray was something more than an educationist. He was a man of versatile talents, equally in his elements in expounding the theories of higher mathematics as in explaining the intricacies of Sanskrit grammar and literature. To his scholarly attainments, he added a

rare enthusiam for cricket. A great lover of manly sports, he was popular among both the European and Indian sporting circles. He was one of the pioneers in the improvement and popularizing of sports among the student community of Calcutta.

Our College was closed in honor of the memory of this distinguished ex-student. The attention of our readers is drawn to a very instructive letter received by the Principal from the brother of the deceased—which has been published elsewhere.

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The present political situation in India which has been rather dull and uneventful, is enlivened by the official announcement of the New Viceroy. The Rt. Hon'ble Edward Frederick Lindley Wood, (we shall soon call him Baron Irwin of Kirby) has been appointed Viceroy of India to succeed Lord Reading who is shortly leaving these shores. With the limited knowledge that we have about the Viceroy-designate, it is hazardous to attempt any comprehensive estimate of his character. The comments of the British and the Indian press are, however, generally favorable.

We are told he is firm-minded, free from race-prejudice, and anxious to consolidate the various races and creeds in the Empire on a basis of free and equal partnership. Besides the prestige, due to his official experience as Minister of Agriculture, he will bring to his task in India an intimate and practical acquaintance with problems of rural reconstruction, which has been universally regarded as *sine qua non* to the full and harmonious development of India as a nation.

Though our next Viceroy is not looked upon as a front-rank politician or as a man of exceptional intellectual gifts, he has a high reputation for character in Parliament. A true representative of the English governing class, a worthy scion of a blue-blooded ancestry—and a practical idealist with a balanced mind, the Rt. Hon'ble Edward Wood is eminently fitted for the Viceregal *Gadi*. Let us wait and see how he wields the destinies of one-fifth of the human race for the next five years.

THE FRENCH SCHOOL OF THE FAR EAST AT HANOI (1898-1923)

(A record of continuous progress in historical research for a quarter of a century.)[1]

Prof. U. N. GHOSHAL, M. A., Ph. D.

IN the last decade of the 19th century, East Asiatic Studies in Europe stood at the parting of the way. The attention of scholars had theretofore been mainly devoted to the investigation of written documents. But it then began to be felt more and more that a surer way of knowing the past of a people was to know their present, which alone, in the words of the eminent French Orientalist Darmesteter, can reproduce by reflexion or by echo the voice of the past that it continues. The Indianist, above all, disillusioned just at that moment by the extravagances of Comparative Mythology, turned, as it were by a natural instinct, to the surer, though less ambitious, guide of the living tradition. But for the purpose of applying the new instrument it was necessary, so it was thought, to create organizations for giving permanence to all that the patient labours of the archaeologist and the ethnologist would bring to the light of day. It was under the influence of this current of ideas that the leading French Orientalists of the time, A. Barth, M. Breal, and E. Senart, formed in 1898 the plan of founding an institution on the Indian soil, which would match the achievements of the thriving French schools of Athens and Rome, and the Institute of Archaeology at Cairo. For the seat of the proposed school Nature herself seemed to point to Chandernagore, France's gateway into the glorious valley of the Ganges. Long and patiently did the projectors of the scheme wait for the consummation of their wish. But

1. Based mainly on the report of 20 years' work of the School, published in French in the Bulletin de l'Ecole Francnise d'Extreme Orient, tome XXI.

it failed to commend itself to those who held in their hands the purse-strings of the nation. At this hour of disappointment and deferred expectation success came from an unexpected quarter. Paul Dousner, the able Governor-General of French Indo-China, who was then engaged is welding together the disjointed provinces under his charge into a fully equipped Colonial State, extended a cordial invitation to the promoters of the project. At the same time French scholarship woke from its long lethargy in the field of Indo-Sinic studies, and resolutely set itself to recover the lost ground. Thus there was a happy conjuncture of circumstances under which the plan was ushered into existence. The fateful decree which fixed the constitution and defined the aims of the institution was passed by the Home Government in 1898. It was to be designated the Archaeological Mission of the Far East, and its objects were stated to comprise the archaeological and ethnological exploration of Indo-China, the investigation of its history, monuments and idioms, and the study of the neighbouring cultures of China, the Malay Peninsula and India. The first Director of the Mission, M. Louis Finot, arrived at Saigon in 1899, and no sooner did he take up the reins of office than he started with his assistants on a series of preliminary tours. The Society of Arts and Sciences at Batavia (the capital of the Dutch Indies), which had for long upheld the torch of Oriental research in the Far East, extended its helping hand to the infant institution and through its advice and co-operation helped to pilot it through the trying years of nonage. By the beginning of 1901 the labours of the Mission could be summed up in the following words : the first volume of its publications had already appeared and three other volumes were about to follow ; the first volume of the Bulletin was in the press ; the Museum and the Library were progressing ; an inventory of the ancient monuments of Cambodia was completed ; the materials for preparing an archaeological atlas of Indo-China had been collected.

The Institution which had meanwhile changed its name into the French School of the Far East was assured of its permanence by a decree of 1901 which made it a State organisation. The following years were marked by steady and continuous progress. Not only did the school occupy itself with what after all formed the centre of its interest, namely the Indo-Chinese culture in its varied fields, but its Chinese collection of books, manuscripts and works of art was enormously enriched by the fruitful tours of two of the most distinguished members of the School, Paul Pelliot and Edward Chavaunes. In another direction the institution extended the sphere of its operations, for it deputed Jules Bloch on a linguistic mission to India for the study of the Marathi language, and above all, the genius of A. Foucher, the Assistant Director illuminated the whole history of the fascinating school of art that arose in the historic land of Gandhara in the early centuries of the Christian era. The Society had meanwhile undertaken successfully a new venture which was nothing less than the holding of an Exhibition and a Congress of Far Eastern studies at Saigon. At the beginning of 1921 it could look back on a record of strenuous work of which it might well feel proud. It possessed a splendid library of books and manuscripts in a wide variety of languages—Cambodian, Laotian, Cham, Siamese, Mon, Burmese, Chinese and Japanese,—all selected with the utmost care by masters of the subjects, and including not a few rare, not to say, unique, works. Besides, it boasted of two fine museums, the General Museum of Indo-China at Hanoi, and the Cham Museum at Tourana. The number of separate publications issued under its auspices reached the high figure of 205 for topics dealing with 'French Indo-China' and 97 for those connected with other countries.

Such, in brief, is a resume of the work of the School during the short span of its existence. Twenty-four years form quite a generation in the lives of men, but how inconsequential is this interval in the life-time of a great institution! And yet

in this short time the Society has achieved results of the highest value in the varied fields of its activity. To us in India its labours are bound to be of the most surpassing interest. For not only have its members helped to lift the veil of obscurity out of a corner of India's forgotten past, but they have unearthed on the distant shores of the Pacific in the lands of the Khmer and Chamo numerous traces of that glorious civilization which at one time radiated from India over the whole of Eastern Asia, and whose memory at the present time is our most precious heritage.

HINDU CONCEPTION OF MONARCHY. *

(Hirendra Nath Mukerjee,—*Fourth Year Arts Class.*)

EVEN a hurried glance at the political history of ancient India will not fail to convince us that the normal type of Hindu governmental organisation has been the monarchy. Though republicanism was not, by any means, foreign to the Hindu mind, as is amply shown by the presence of the many flourishing republican tribes that can well bear comparison with their Western prototypes, monarchy has been the pivot on which almost the whole of Hindu political history rested. Divergent views have been expressed on the character of these monarchies. Attempts have sometimes been made to trace the latest developments of European democracy back to the hoary days of old. But a more intolerable standpoint has been that taken up by the generality of Occidentals who love

* Adapted from a paper read before a meeting of the Historical Society.

to speak of what they tauntingly call "Oriental despotism." Willoughby, in his 'Political Theories of the Ancient World', speaks of Asia as a land where, "neither in theory, nor in practice, did the true idea of liberty appear.....The ruler of the Vedas and the Institutes of Manu is the autocratic monarch." Another typical generalisation is met with in Hegel's words : "China, Persia, Turkey,—in fact, Asia generally is the scene of despotism and in a bad sense, of tyranny ; but in these countries, tyranny rouses men to resentment..... But in India, it is normal : for here there is no sense of personal independence with which a state of despotism could be compared and which would raise revolt in the soul ; nothing approaching even a resentful protest is left." Such is the traditional Western estimate of Oriental politics, and we find an example of it in Sir F. S. P. Lily's brochure on "Suggestions for the better governing of India (1909)" : "Before the British reign, India has never experienced the first taste of republican institutions.....It should not be expected that a people who by natural taste, instinct and unbroken heritage, are the children of the worst kind of autocratic and absolute form of government, should acquire in an age or a century wisdom or aptitude to rule themselves." But we must be prepared for more. A few sentences from Mr. A. K. Fazl-ul Haq's evidence before the Reforms Enquiry Committee will show how far the vision of a cultured Indian may be obsessed with crude notions of India's democratic attainments. Mr. Haq suggests before the Committee that representative institutions have been thrust upon India, although they are utterly unsuitable to Indian conditions. "Oriental ideas of monarchy are fundamentally different from those that prevail in the West. Representative institutions in their proper form cannot be expected to flourish in India." "Look at this picture and that"—we are bound to exclaim,—when we place alongside with it the opinion of Mr. Havel—who, it must be conceded, has made a profound study of our history and culture—that

the so-called modern ideal of kingship is indeed as old as Indian civilisation.

An attempt has been made here to present in the shortest possible compass the rights and duties associated with the office of kingship, and to find out the position of the Hindu monarch in the system.

Let us start with the popular conception of kingship in ancient India. To the popular imagination, the success of agriculture and in general, the promotion of the common weal, depended on the king's faithful performance of his duties. Rama has been given the credit that during his rule, " rain fell in time, food could be readily had, the skies were clear and the towns and provinces crowded with a prosperous and well-fed population." Again, we find blame cast on him, owing to the premature death of a child of five years :—

রামস্য দুষ্কৃতম্ কিঞ্চিৎ মহদস্তি ন সংশয়ঃ।
যথা হি বিষয়স্থানাম্ বালানাম্ মৃত্যুরাগতঃ॥

These popular ideas show how the king was regarded the mainstay of the realm. We have to proceed only a step further and see that the king appeared before the public eye as endowed with a sort of transcendent halo, being the representative of God on earth. This theory of the divine origin of kings has been one of the oldest political ideas of the world, and we shall now try to see how far this theory influenced the ancient Hindus. Traces of divine attributes being attached to the king can be found even in the Rig-Veda. In a hymn attributed to Trasadasyu, it is seen that the royal sage calls himself a demi-god (অর্দ্ধদেব). Again, in the Atharva-Veda, a Rig-Vedic verse addressed to Indra has been used as an accompaniment of the consecration of the king. Dr. U. N. Ghoshal who, in his " History of Hindu Political Theories ", has traced the development of Hindu political thought from the earliest times, infers from these that they " involve a conscious attempt to identify the king with the God." In the

Satapatha Brahmana, we meet with a remarkable passage which seems to justify the king, a single person, ruling over a vast number of human beings, by ascribing divinity to his person. The passage runs thus : " And as to why a Rajanya shoots, he the Rajanya, is most manifestly of Prajapati ; hence, while being one, he rules over many." In the Mahabharata, Bhishma in answer to Yudhisthira's query enunciates what may be called a theory of the Divine Right of Kings. Vishnu, on being approached by the gods, created by a fiat of His will a son of His lustre called Virajas. The seventh descendant from him, Prithu Vainya, was consecrated both by Brahmans and Rishis, as well as by the gods, and Vishnu entered his personality. Again, in reply to King Vasumanas, the sage Brihaspati opines : " The king must not be despised as an ordinary mortal, for he is a great deity in human form." Manu goes even a step further and says—ন রাজ্ঞাম্ অঘদোষোহস্তি " No sin attaches to the king "—which is almost a paraphrase of " the right divine of kings to govern wrong." He styles the king as the eightfold incarnation of the gods. The Brihaspati Sutra enjoins upon all to obey the king's command without discrimination and considers the king as Indra in human form.

To a superficial observer, it would thus appear that the Hindu king was the self-willed absolute autocrat of the Louis XIV type, and could easily override popular opinion. But the checks and balances that characterise Hindu polity have led to a practical demolition of the theory as it is understood in the West. In none of the numerous passages which may be quoted to support this theory of Divine Right, can be found any trace of the king being declared a god by right of hereditary descent. The Dharma Sutras expressly state that the king's authority depends solely upon his faithful attention to the needs of his subjects. Baudhayana (circa 600 B. C.) makes the king liable for one-fourth of the sins of his subjects and says : ষড়্ভাগভৃতো রাজা রক্ষেৎ প্রজাম্—(Let the king

protect his subjects receiving as his wage a sixth part (of the grains). The Santiparvam explicitly points out that all the dues the king is entitled to is his বেতন or wage. He is asked to restore to his subjects whatever of their property is stolen. Gautama (circa 500 B. C.) holds the same view. Kautilya asks the king to restore whatever of the property of the citizens as cannot be restored. He again proceeds : " As the kings are remunerated by their subjects, it is their duty to look to the interests of the State " In the Mahabharata, the divinity is held to apply to the king's office rather than his person. Vishma quotes from Prāchetasa Manu to advise all to shun a king who does not afford protection. We have a remarkable passage in the Sukra-niti where an almost socialistic view is presented : " Does not a dog look like a king," asks Sukra, when it has ascended the royal conveyance ? Is not the king justly regarded as a dog by the poets ?" Prof. B. K. Sarkar rightly remarks : " Verily, the royal insignia and paraphernalia, the royal seal and not the king himself is the real sovereign. American individualism does not go much further. "

Again, the king is not a দেবতা, but a নরদেবতা। " An unrighteous king is a demon, " as Sukra advocates. Even in the Mahabharata, we have unequivocal statements authorising the people to rebel against the King who cannot afford protection. The doctrine of resistance against unjust Kings forms an essential part of Hindu political philosophy. Even Manu prescribes fines to be paid by the king if he violates the law. Sukra openly advises the people to " desert the tyrant as the ruiner of the State. " According to Kautilya, tyranny is sure to be followed by expulsion. The majesty of the people is brought to high relief when Sukra asks the King to dismiss an officer who is accused by one hundred men. The people's control over the Crown is seen when we find that Brihadratha, the last Maurya King, was crushed, because, as we know from Bana's ' Harsha-charita, ' he was প্রতিজ্ঞাদুর্ব্বল :—weak in keeping his coronation oath, about which we shall speak later

Kautilya mentions eleven monarchs who were put to death for various crimes. Manu names five others. Mr. R. C. Dutt in his "History of Civilisation in Ancient India" gives a quotation from the Mahavansa which shows that the populace deposed Nagadasaka, the impious, because of his parricide—an event which led to the founding of the Sisunaga Dynasty. The Mahabharata mentions the case of expulsion of the tyrant Vena of divine origin, because he was বিধর্ম্ম, *i.e.* irreligious. The story of kings being expelled is to be met with in the Brahmanas and Samhitas. It is thus clear that the "divinity th did hedge the King" did not connote the Western "right divine to govern wrong." A Hindu Nero was never to be obeyed though Augustine in Europe advises all to obey even a tyrant as God's vicar on earth. The passages in Manu Samhita in which the divine right of kings is promulgated, when read in the light of Manu's explanation, will go to show that "the doctrine of incarnation was a mere allegory, a carefully woven tissue—poetically expressed—of the rights and duties of royalty." We find again, in every law book, the king being enjoined upon with the supreme duty of protection, and of consulting ministers on all matters of State. As Prof. Sarkar remarks, "It is almost a postulate with all writers on Niti that the ministers are the people's representatives and guardians." The Puranas ask the king not to decide on policies alone. Sukra wants that ministers must not be tools in the king's hands, but should be men whose control the king fears. Manu, Yajnavalkya and even Kautilya ask the king to obey the majority in the Council of Ministers. The king could not even make gifts to Brahmanas if the ministers objected. This law is as old as Apastamba (circa 400 B.C.). Thus the ministry formed a great check on the exercise of arbitrary powers by the monarch. Mr. Jayaswal broaches a theory—still hypothetical—of the Paura-Janapada which he calls the Hindu Diet exercising considerable authority over the king himself, and deciding questions of new taxation. The

opinion of organised bodies of ascetics and hermits brought great pressure to bear upon the general policy of the government. The voice of the people, again, had no uncertain influence. Rama, though personally convinced of Sita's innocence, had to banish her in deference to popular will. The Brihaspati Sutra asks the king to give up the smallest undertaking if the people clamour against it. 'धर्म्ममपि लोकविक्रुष्टम् न कुर्य्यात्'। Manu advises the king not to interfere with popular customs—the laws declared in their books were to be established.

That the king had no authority over his subjects is very well illustrated in the Jataka story where we are told that a King of Takshasila, who was enamoured with the beauty of a Yakshini, had to refuse to his sweetheart her demand for authority over the whole kingdom. The king plainly says that he has no power over his subjects. But he had power over his palace, which he gave her.

Dr. D. R. Bhandarkar suggests, with great insight, that the stipulation that the king attains a part of the spiritual merit or sin of his subjects had no doubt a great influence over the kings who thus wanted to make their subjects conform to the law, especially in those days when the spiritual was considered more important than the temporal.

From a study of these checks on the king's authority, we may be permitted to infer that the Hindu King was a god no doubt ; but Hindu theorists did not make him absolute. Thus the theory of Divine Right has to be understood with special modification, and European notions must not be imported into the study of the Hindu theory of Divine Right.

Dr. Ghoshal considers the limitations imposed on the king's arbitrary powers to be of "too exceptional a character". He has attempted to refute the views of Drs. P. N. Banerjee and Bhandarkar that the conception of the king as the servant of the State is one of the basic principles of political thought in ancient India. In the face of express texts which regard

the king as the servant of the State, when we read of a retired monk like Aryadeva, unable to bear the king's haughtiness, blurting out : গণদাসস্য তে দর্পঃ ষড়ভাগেন ভৃতস্য কঃ—in the face of all these evidences, we find no reason why the learned doctor almost identifies the Western theory of Divine Right with the Indian. Perhaps, in his noble effort to be scrupulously impartial and unprejudiced, he has been led to his present position. The identification of the king with the gods was an illustration of the imaginative Hindu mind poetically expressing the attributes of the King.

(a) Let us now turn to the theory of elective kingship. We are indebted most to Mr. Jayaswal, that "revolutionary among researchers," who has been the pioneer worker in this field. Vedic support of this theory is found in the Aitareya Brahmana. দেবাসুরা বা এষু লোকেষু সমযতংত ; তংস্ততোঽসুরা অজয়ন্। দেবা অব্রুবন্নরাজতয়া বৈ নো জয়ংতি। রাজানম্ করবামহা, ইতি তথৈতি। "The Devas and Asuras were fighting. The Asuras defeated the Devas. The Devas said, it is on account of our having no king that the Asuras defeat us. Let us elect a king. All consented," Here kingship is found to be elective in origin. Another hymn of the Atharva Veda runs thus : "Like a human Indra, go thou away : for thou hast concurred in accord with the castes."

(b) The theory of the social contract, if that appellation can be used, held that the election of the first king was necessitated by the authority of the law being violated by the people who refused to follow. This theory finds strong support in Vedic hymns and songs of election, in the Buddhist texts, in coronation rituals and the coronation oath. Even when the principle of hereditary succession had gained general currency, these ceremonials were observed ; or in other words, in theory at least, the king was still an elected official. In post-Vedic times, there have been a few cases of actual election, as Megasthenes notes that the Hindus elected a king on failure of heirs. In the Jataka stories, even animals were made to elect their kings

—a fact which gives witness to the universality of the theory. Mr. Jayaswal quotes a song of election from the Atharva-Veda, which ends significantly thus : " All the quarters unanimously honour you, and for firmness the Assembly here creates you." The prevalence of the system of recall is attested by the following quotation from the Atharva-Veda : " Come thou to the Visas ; for thou hast agreed concordant with the electors." This Vedic election invested the king with certain privileges ; but he was entirely under the authority of the people who could depose or elect him. As Macdonnell says, the Samiti was always there, which, as the exponent of the popular will, limited the king's authority.

(৫) In the Buddhist canons, we find remarkable statements about the origin of kingship. In the Digha-Nikaya, we see that when it was found that theft and like abuses had crept into society, the people assembled together and elected the most beautiful, gracious and powerful among themselves, and made a contract with him by which he was to punish wrong-doers and receive a share of the paddy from the people. He was called the Great Elect (মহাসম্মত) for being chosen by a great multitude of people. We find repetitions of this in the Mahavastu Avadanam, as well as in the Tibetan Dulvas. The king was called Raja, as he pleased the people (from রঞ্জ, to please). The Emperor Kharavela of Kalinga (circa 165 B. C.) says in his inscription that he pleased his people, 35,000 in number.

(৬) The king-elect is unanimously regarded as having taken a vow before he ascends the throne. The oath as given in the Aitareya Brahmana runs thus : " Between the night I am born and the night I die, whatever good I might have done, my heaven, my life and my progeny, may I be deprived of, if I oppress you." In the Mahabharata, we find mention of a similar oath to be taken by the king. The Aitareya Brahmana requires that the oath should be taken with faith (সহ শ্রদ্ধয়া)—প্রতিজ্ঞাঞ্চাভিরোহস্ব মনসা কর্ম্মণা গিরা। Mr. Jayaswal very rightly points out : " The businesslike and contractual nature of

the oath is very noteworthy. There is no reference to any divine agency. It is purely human ; it was humanly solemn. There is not a trace of superstition or mystic element in it. It is thus in unique contrast with the royal oaths of other countries."

This coronation is not an empty ritual, kings are proud to say that they were true to their oath. The Hinduised Rudradaman was anxious to declare in his inscription that he was সত্যপ্রতিজ্ঞ। Before the ceremony was performed, the king was not considered king " de jure." Asoka had to wait for four years that he might reach the prescribed age for coronation. " ' To thee the State is given ' is the most sacred text uttered at the ceremony. The purpose for which the State is given is defined, ' for culture, for well-being, prosperity, development.' It is no gift, but a trust, and a trust made sacred by the most sacred rites. Nor is the king appointed by any extra-human agency. He is appointed by man, anointed by man.....The gods are invoked to bless him, just as they are invoked in every ordinary ceremony ."

(২) Hindu kingship was not above the law, but under it. A striking procedure may serve as an illustration. During the ceremony, the king's body is slightly touched from the back by a rod which is the symbolic sceptre of justice. A historical instance of the sovereignty of the law is furnished by Hiuen-tsang who refers to a tradition that King Bimbisara who had ordained that anybody in whose house a fire should break out, must be banished, himself retired to the forest after a case of fire in his own palace. The law was no respecter of persons in the days of Hindu ascendancy.

(৩) The right of election, again, did not become a dead letter even in historical times. That the people had a great hand in the election of a new king is sufficiently shown by stories in the Ramayana and the Mahabharata, where the people pressed home their claims on the reigning sovereign in the matter of selection of the Yuvaraja or would-be successor.

Though according to the Sahityadarpana, a mediaeval work on rhetoric, the epics are pure historical compositions, scholars are not inclined to accept them as such. However, in historical times, we find that Rudradamana was elected to kingship by "all the orders of the people." Harsha came to the throne through election by ministers headed by the Premier Bhandi. Gopala of Bengal was raised to the throne by popular election, as is evidenced by the Khalimpur copper-plate inscription of his son, Dharmapala.

V Buddhism has left deep and lasting effects on Indian state-craft. The statesmanship of the great Emperor Asoka may be fairly taken as a sample of the effect of Buddhist teaching upon character and polity. Viscount Torio, after an intensive study, concluded, as we know from a quotation by Dr. Ananda Coomaraswamy, that the Asoka edicts very well illustrate the little-accepted truth that in the Orient, from ancient times, national government has been based upon benevolence, and directed to securing the welfare and happiness of the people. Dr. Coomaraswamy is on infallible ground when he says that the Hindu and Buddhist political philosophers have accomplished what has not yet been effected in any other country, in making religious philosophy the essential and intelligent basis of popular culture and national polity.

VI The study of the careers of great kings who have figured in India's history has led many scholars to opine that under them the government was at best a benevolent despotism in which the popular element was rather in the background. This is true to a great extent, for there had been in India an Asoka, a Samudragupta and a Harshavardhana, under whom the land attained to the highest ideals of a culture-state and who were men so high above the common level that for a time the people were content to leave the helm of affairs in their hands. Nevertheless, they, too, had their ministers whose opinion they could not possibly flout. The government of Chandragupta Maurya has been described as one in which the

people groaned under the deadly grips of a grinding bureaucracy. But the attention given to hospitals and sanitation, the provisions made for the poor and famine-stricken, and the careful regulation of taxation—are all evidences of the liberal statesmanship of Chandragupta's government, which Havel considers to be, in theory at least, strikingly analogous to the British Raj. Kautilya, his great minister, speaks of the duties of the king, not his royal prerogatives. In his words, we find a distant precedent of the Proclamation of Queen Victoria : " In the happiness of his subjects, lies his happiness ; in their welfare, his welfare ; whatever pleases himself, he should not consider as good ; but whatever pleases his subjects, he should consider as good."

But we must admit that while there were ideal monarchs in India, the majority must have been men of the average type. Indian history unfortunately preserves the record of many a worthless king. It may be safely assumed that theories did not always coincide with practice ; since, as Havel has so admirably put it, human nature has its failings in the East as in the West. The theme of our paper, however, is " Hindu Conception of Monarchy "—the attributes which the Hindu wished his king to possess ; and from what we have learnt before, we may be justified in saying that theories did in many cases, though by no means always, coincide with practice. Dr. Abinash Chandra Das points out that there is no word in the whole range of Sanskrit literature which can be used as a synonym of an autocrat or a tyrant. The Hindu ideal is strikingly similar to that of Plato who speaks of philosophers as kings and kings as philosophers. As Mr. Jayaswal has put it : " Hindu kingship is the highest ideal of sacrifice on the part of the individual whose privilege it was to be king of the Hindus. The Hindu world has well put its version in the mouth of Vishma—' সর্ব্বধর্ম্মপরম্ ক্ষাত্রম্ লোকশ্রেষ্ঠম্ সনাতনম্ '—' of all dharmas, rulership is the highest in society, for all times.' "

it power

We have an admirable summing-up of our position in the words of Dr. Besant : " Hindu history and Hindu laws are apparently quite unknown to Western writers who blandly inform us that until the British came, the Indians had only known absolute monarchy. Indians have had bad monarchs like every other people and have sometimes endured them—did not England put up with Henry VIII ?—sometimes put them to death, sometimes deposed them. It may be admitted that Indians at least should know something of political science, as deduced from their own history and practised in their own country." It is clear, however, that the days of nineteenth century generalisations about Oriental Despotisms have passed away. Here and there, sermons on " Oriental Despotism " may still be heard, but we must regard them as so much moonshine and nonsense.

THE PACIFIC QUESTION.

(Ajit Kumar Hazra—*Fifth Year History*).

(I)

" THE greatest triumph of our time, a triumph in a region loftier than that of electricity or steam, will be the enronement of this idea of Public Right as the governing idea of uropean policy. The foremost amongst nations will be that ne which, by its conduct shall gradually engender in the minds others a fixed belief that it is just." (*Gladstone*).

Japan has become a mighty power. Only the other day she groaned under the rigours of feudalism. Now she has

awakened: her torpor is gone. Slowly indeed but steadily she has organized herself with Machiavellian thoroughness and is now the mistress of an Empire that stretches from sea to sea.

But Japan has not merely grown: she has also become aggressive. Her lust for power has launched her into a career of imperialism that will eventually spell disaster and ruin. Korea is under her sway. Till the other day she was in Siberia and more than once she attempted to control the destinies of China. Her imperious tone revealed in the "twenty-one demands" on China is still fresh in public mind. Her fleet is irresistible and she looks on the Pacific as Venice looked on the Adriatic. Japan can certainly say 'I am the Pacific'!

B t Japan must know that she does not alone constitute the Far East. There is her " benevolent " ally, Russia. There is China, ruined though she is by the catchwords of 'vox populi vox dei.' France has possessions in the Far East. There is the Commonwealth of British Nations. And America does not look upon Japan as an enemy; but ever aspires after the 'Freedom of the Seas'.

Two events are agitating Japanese public opinion. They are the Singapur base and the Immigration Law of 1924. Let us see what these are.

The integrity and safety of the Commonwealth of British Nations depend upon her supremacy of the seas. By the 'supremacy of the sea' it does not mean that no other power should rival her on the sea; neither does it mean that her fleets should surpass those of other powers in number and efficiency. It means her right of self-protection. Hers is the one-power standard. The very life and existence of the United Kingdom depends upon imported food-stuffs and raw-materials. And the greater part of the Commonwealth is on this side of the world. There is India; Canada and Australia look upon Japan with suspicion. They have to depend absolutely on the British navy and Britain has no naval base on the Pacific. In case of war they would be quite helpless. And if that belligerent power

happen to be a sea power, the naval blockade would not only produce starvation but the very life and liberty of millions of men, women and children would be endangered. The Commonwealth wants a naval station and Singapur will be that naval station. And the naval station needs protection and it will be protected. This is the Singapore base. There is nothing to be amazed at the creation of this naval base; the only thing that strikes one is that it was delayed so long. Britain is responsible for the Roman peace that prevails throughout the five continents. She has a trust and that trust is sacred.

America has her possessions in the Far East. Her vast seacoast is nearly unguarded. She has resources, immense resources. She has confidence in herself, but that is not enough. She too does need a naval base. Nevertheless she is conciliatory. She is the traditional friend of Japan. During the Russo-Japanese war Japan had her moral and diplomatic support. America has given her her civilization without a grudge. But from the beginning of the 20th century one supreme question has agitated the American public opinion. The onrush of Japanese immigrants aroused serious apprehensions in the minds of her statesmen. The presence of a vast number of alien people—who cannot by the laws of America be incorporated into American citizenship—has created an arduous problem. But the menace is not so much political as it is economic. The Japanese displaced the American labourers especially in California. And yet she did not make any statutory enactment for the uproot of the evil. On the other hand she had made with Japan the so-called 'Gentlemen's Agreement'. Japan did violate that Agreement and America is certainly justified in passing the Immigration Act. What will Japan do if Formosa, a Japanese island is innundated with German immigrants?

Let us now look at the Japanese standpoint. The announcement of the Singapur project has fallen upon Japan as a thunderbolt, so her chauvinists would say. It means war not

indeed to-day, but tomorrow ; it is war nevertheless. Japan must be "omnipotent" on the Pacific. None should dare oppose her ! Singapur is a "threat" on the liberty and integrity of Japan. In an "opportune hour" England would assail Japan with her navy. She aspires to convert the Pacific into an Anglo-Saxon preserve ! And America would be too glad to join her.

Japan—so her demagogues would urge—has too long reposed in Anglo-Saxon friendship. To repose any longer is "worse than death." The Mistress of the Seas is extending her much-coveted hand of friendship to America. America by the Immigration Act of 1924 has "driven" her from her shores. Consequently she has retreated from Siberia and cemented an alliance with Russia. She has passed the Universal Manhood Suffrage Bill and is following a policy of benevolent neutrality in the revolutionary affairs of China. For Japan wants, as her imperialists would say, allies, allies not upon scraps of paper, but in respect of elementary and vital needs as regards both defence and economic development. There can be no ethical friendships between States. There are only friendships of convenience. And is not her alliance with Russia and China a " necessity " ? This is the sheet-anchor of all her foreign policy.

Britain—so they will argue—may sooner or later follow the footsteps of America. She may peacefully blockade Japan from India, Australia and Canada ! In the above eventuality Japan would be economically ruined and economic ruin—so runs the argument of her " patriots "—would mean in the long run political ruin. Japan must be on her guard ! Japanese statesmen ardently desire to exploit the vast resources of the Soviet. Her idealists longingly look for the day when China will be united and would enter with Russia and Japan into a secret alliance ; and it may be offensive, defensive or both. Till the other day her chauvinists hoped that Germany would be drawn into her net ! But the Locarno Protocol has dis-

illusioned her. America's "impolitic step" has staggered her. She wants vengeance —" eye for an eye. " And she will have it in an increase of her naval and air forces !

(III)

The Japanese standpoint cannot be justified morally or otherwise. Singapur does never mean that the next rival of Britain is Japan. The inevitable logic of facts has created the Singapur base. What other policy is possible ? Every other alternative breaks down in practice. The very life and existence of England depends upon the sea. Does Japan desire that the British Commonwealth would remain unprotected while Japan is advancing in every sphere in an increasing ratio of strength? Without a naval base in the Pacific, England would be quite helpless. Neither is it possible for her to assail Japan from Singapur, nor can she blockade Japan " peacefully ". The so-called ' peaceful blockade ' is the inevitable argument of her Jingo statesmen.

The growth of a terrible war-feeling in Japan can be gathered from the trend of her thought at the time of the Hawiian naval manoeuvres of America. Long before the Japanese Immigration Act was passed by the Senate, the American Admiralty planned for these manoeuvres. America is not Prussia. Her policy is a policy of peace. The Japanese " patriots " protested to the world that the American naval manoeuvres were a threat on Japan ! Indeed it is an intervention on her sovereignty of the Pacific. Can any one believe that these manoeuvres, innocent and peaceful as they are, would " threaten " the safety of the Japanese State ?

If such be the attitude of Japan, how can America rely on her friendship ? The Philippines must be protected, the American coasts must be protected, her world-commerce must be protected. Russia has allied herself with Japan. And if China is drawn to her net, her power would indeed be irresistible. Speedily, secretly and perhaps successfully she would

set up a Triple Alliance and this would mean another "Berlin-Bagdad Empire." And the peace of the world would once more be imperilled. America must see that China does not become a satellite of Tokio or Petrograd. The future greatness of China depends neither upon her dependence on Japan nor upon an ignoble subservience to Russia, but upon equal alliance and equal partnership with the Anglo-Saxon race.

What if Japan in conjunction with Russia and the other Power builds a terrible naval base at Vladevostock? America must be on her guard. She must construct a naval base at the Hawiian Islands. And the Singapur base must be completed. What guarantee is there that Japan would not be aggressive, would not assail Australia or Canada or menace India? For the safety of the Commonwealth, the security of her trade routes, protection of India and Australia and for the upkeep of the world-peace, Singapur must be the safety-valve of the Empire.

Till the other day England was the benevolent ally of Japan. Till now the British statesmen regarded her as a noble friend. They regard the Anglo-Japanese relations with satisfaction and pride. And the pride of Britain is the pride of Japan too. Both struggled against German Imperialism and struggled with success. Both are the mighty pillars of the League of Nations and are responsible for the world-peace. And Japan must fulfil faithfully the decrees of the Washington Disarmament Conference. But if on the other hand, Japan aspires after world supremacy, if she desires to be the one Supreme Power on the Pacific, it is quite certain that the path of her imperial legions would not be strewn with roses. And she should give up the alliance with Russia. That enemy of the human race aims at world supremacy and pursues that aim by terrorism. Like Cadmus she slew the dragon but planted its teeth. She acknowledges no international authority, no principle of humanity or good-will beyond the blind and devouring law of her own being. The Japanese Foreign Minister should do well to remember the following about Russia:—

Her motive is self-aggrandisement.
Her point of view is self.
Her glory is her guillotine.
This is her Millennium !

And Japan must know that Russia—as is quite natural to her—secretly aspires to overthrow the Japanese civilization. For this is her avowed object everywhere.

Does Japan worship Treitschke ? Her policy can be summed up in one sentence : Power is the end-all and be-all of the State. This is her "Realpolitik." For the fulfilment of her 'world-historical mission,' for the exaltation of her imperialists and for the glory of the Japanese history, Britain must not erect her naval base at Singapur, America must declare the Immigration Act as void ; and Japan "must bestride" the Pacific like a huge colossus ! Fortunately Japan has her statesmen and sober statesmen too. They must guide her public opinion and must not be swayed by it. The utterances of her present Foreign Minister are conciliatory. America is benevolent and generous, but should be ever watchful. Japan need not fear so long as she possesses the saving commonsense of her statesmen. And America knows how to meet the crisis—if a crisis ever comes—with energy and confidence. Britain will follow her traditional policy : she will always offer her the olive branch. But she must be ready for every emergency. Above all she knows that in peace and honourable peace lies the supreme art of statesmanship.

"Yes, while on earth a thousand discords ring,
Man's fitful uproar mingling with his toil,
Still do thy sleepless ministers move on,
Their glorious tasks in silence perfecting."

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GENEVA AND THE WORLD-PEACE.

(Historicus)

THE important international issues that have cropped up in Europe very recently, once more direct our serious attention to the doings of the League of Nations.

It is notorious that this great International Court of Justice has been subjected to ruthless criticism and condemnation from time to time. Among these critics, there are some well-known "intellectuals" of the world, and also there are some veriest tyros in politics. However, the scope of this article does not permit an attempt to meet all the charges levelled against the League categorically. It is obvious that much of this unfavourable criticism misses its mark, as the League is still in its inchoate stage of development and is not fully constituted, as it ought to be.

Time has certainly come when we as serious students of history should cease to indulge in forecasting the ultimate success or failure of this great international experiment. Assuredly a more useful service can be rendered to the cause of world-peace, if we set ourselves to the task of taking stock of the achievements of the League and of suggesting timely remedies for its grave shortcomings and drawbacks.

Viewed from the chronological standpoint five treaties followed the signing of the Armistice, that of Versailles with Germany, of St. Germain with Austria, of the Trianon with Hungary, of Neuilly with Bulgaria, and of Lausanne with Turkey. By one or other of them almost every State in the continent of Europe is affected. The exceptions are Norway, Sweden, Spain and Holland—but even these are concerned in the Labour Clauses of the treaties; and some or all of them, in the conventions on matters such as the regime of international rivers and ports. These international treaties have effected far-reaching territorial changes, they have

enlarged some States and diminished others. They have been responsible for the limitation of the armies of four European nations. They have transferred populations numbering tens of millions from one sovereignty to another. They have, so to speak, created a new Europe out of an old, and to all appearance stereotyped the frontiers they have drawn. By their provisions on frontiers, on reparations, on river navigation, on armaments, on commercial regulations, nine out of every ten international questions in Europe can be answered.

That does not mean that they can be answered well. The treaties are there, and they can be tampered with only at the risk of substituting chaos for whatever order exists in Europe to-day. But no one who recognizes that obvious truth, and draws the necessary deductions from it, is required to declare them the flawless handiwork of inspired and infallible craftsmen. On the contrary, every one of the treaties is suffering from grave defects. That is as true of the Treaty of Versailles, imposed on an enemy who was never called upon to plead his cause personally, as of the Treaty of Lausanne, negotiated with a resuscitated "Sick Man," stimulated to every kind of obstruction and obstinacy by the knowledge that his former antagonists were chary of taking up arms against him once more. The case, indeed, is strong against each of the treaties taken as a whole, and overwhelming against some clauses of each of them. But the demand for a complete revision and recasting of the Treaty of Versailles, quite apart from its impracticability is, as sober critics admit, an agitation for something the facts by no means justify. So convinced a Radical as Professor Gilbert Murray said long ago, that it was commonly forgotten that out of 440 articles in the Treaty at least 400 were thoroughly sound and reasonable. And Mr. Maynard Keynes, in his book on "The Revision of the Treaty," effectively throws a cold douche on the hopes of ardent revisionists by confining himself severely to the reparation-clauses.

As a matter of fact the reparation clauses in themselves stand less in need of revision than any other section of the treaty. They are so drawn that, given agreement and co-operation between the Allied Powers, (and without such agreement it is idle to talk of revising the Treaty) any kind of modification in the demands on Germany can be made at will. The dates of her payments can undergo necessary changes, the total of the dues can be reduced. No chapter of the Treaty was made more studiously elastic ; against the measures taken within the framework of the reparation-clauses, any and every criticism may be directed. But, as a well-known writer says, that is quite another thing from condemning their draftsmanship as the root of all the trouble.

Of other sections of the different treaties not so much can be said. The ruthless amputation of Hungarian territory, the refusal to Bulgaria of physical access to the sea, the excessive recognition given to the claims of the Poles are all instances, to which exception may be legitimately taken.

But even if the injustices might be greater than they are (and the murmurs of a recalcitrant minority do not prove that the satisfied majority is in the wrong), serious reflexion on what a revision of treaties would involve should be enough to silence any unconsidered clamour for such a step. Some mistakes, no doubt, have become so patent that their correction could provoke no controversy. On the other hand, to disturb many of the 1919 settlements would rouse antagonisms so fierce as to endanger European peace once more. Would Mr. Baldwin or Mr. MacDonald or Mr. Asquith find a three-cornered agreement with M. Poincaré and Signior Mussolini any easier to arrive at, than it was when Lloyd George, Clemenceau and Orlando met at the " Quai d' Orsay " for five months on end ?

An attempt, at this juncture at all events, to revise the treaties root and branch might easily change the state of

Europe for the worse. The risk is far too great for any practical statesman to take.

Are we then to remain satisfied with the public law of Europe as embodied in the treaties? To ask that is to condemn us of insincerity and blindness. If the treaties are to stand, it is because to change them now would involve greater dangers than to leave them as they are. They cannot be altered till Europe is prepared to alter them by consent, instead of a second continental war. When that moment comes, the problem of method will present no difficulty. The machinery was devised in part for that specific purpose. That particular aspect of the League of Nations' work must not be over-emphasised. Article XIX of the Covenant, *re* the reconsideration of treaties, will be effective when, and only when, the temper of the world is such as to make it so. And, in the wider view we must force ourselves to take, it is not this article or that of the Covenant that matters, but the Covenant as a whole. The five treaties, let it be repeated, constitute the public law of Europe to-day. But unless the post-war settlements are to break down altogether, the public law of Europe must rest first and foremost on the principles of the League of Nations, common as they are to all the treaties, and then on the special and particular dispositions embodied in each of the five documents.

The articles of the Covenant give to Europe for the first time a rule of life—not a rule displayed as an abstract counsel of perfection, but a rule by which the signatories of the Covenant have agreed to live. Articles X to XV of the five treaties, by which the signatories bind themselves to submit their differences to impartial arbitration, and at the worst to suspend all hostile action till three months after the arbitral award has been given, are as clear and decisive as the articles that transfer Alsace-Lorraine from Germany to France, or give Poland her independence, or double the territory of Rumania or impose reparation-obligations on the conquered states. No sounder

dictum on contemporary Europe has been uttered than the declaration of Lord Robert Cecil who observed that these articles formed part of all the five peace-treaties, and added that "If these treaties are to be disregarded, the whole settlement of New Europe will be shaken."

The League in its first five years may have failed or succeeded. In point of fact it has known both failure and success, though no discerning and impartial judge of its endeavours could doubt that the latter far outweighs the former. But the fact of moment is not what the League has done in regard to Austria, or Upper Silesia, or Albania, or Vilna, or in the hundred other labours, great and small, it has taken upon it. What matters and matters infinitely is that the nations who emerged victorious from the war and dictated the peace at Paris in 1919, should set in the forefront of the public law of Europe the Covenant of the League.

All nations have pledged themselves to a charter of rights and duties, to undertake to conduct their policy in a certain way, to use a certain machinery for the purpose, and to meet in conference at frequent intervals to translate these solemn pledges to action. In reality it was a momentous day when two great Powers like Great Britain and France, having laboured in vain for months to reach any agreement on a highly disputed question, took it as litigants before the Permanent Court, whose verdict the loser loyally accepted. Such an event marked a vast stride forward towards the establishment of public law in Europe.

For a more striking instance of observance of the public law embodied in the Covenant, we may look, of all places, to the Balkans. It was there that the Great War had its origin. It is there still that the sparks of war seem nearer than anywhere else to setting Europe ablaze. But apart from the Turco-Greek skirmishes—a survival of the long truceless conflict that seemed, but only seemed, to have ended in 1918—there have not been even local wars worth calling wars in the Balkans. The credit for that

belongs pre-eminently to the League of Nations, of which every Balkan State is a member. Those States have assumed the obligations of the Covenant, and with infrequent lapses they are observing them honorably. The League has saved Albania from being a mere dumping ground for Italians and Jugo-Slavs. Jugo-Slavia and Bulgaria have saved themselves from impending conflict by carrying to Geneva their differences. The recent Graeco-Bulgar imbroglio has been successfully averted by the timely intervention of the League.

It goes without saying that the League constitutes a rule of life by which Europe can shape her ways for an indefinite future. In spite of some limitations, the League of Nations has done useful work. Alone it has upheld the banner of that idealism before the imagination of the peoples, and has gathered to itself forces of plain folk who believe in its watchwords, though some of its spokesmen are cynical and disheartened. In committees formed by economists, organisers, scientists, of many nations, among those forty-eight who belong to the League, and of some who do not belong thereto (like the United States of America), keen brains and untired hearts have been studying world-problems of health, commerce, wages, hours of work, armaments, transport, communication and finance, not in a narrow, political way but in a scientific method across the frontiers of prejudice and rivalry. They have been learning to think internationally. They have been preparing the ground-work for the new architecture of human progress. They have solid achievements to their credit for the reshaping of international relations in the thoughts of statesmen and financiers. The Financial Conference produced a scheme of international credits which is the basis of all present discussions in America and Europe. The Barcelona Conference set out a number of valuable methods of securing freedom of communication and transit. The International Health Organisation will, without doubt, be a new charter for the prevention of epidemic disease and other scourges of the human race. Another Committee has devised

means of co-ordinating preventive measures against the traffic in opium, cocaine and other dangerous drugs. Recommendations have been made for breaking down the world-wide conspiracy of the white slave traffic. Plans have been prepared for the institution of a permanent Court of International Justice, and committees have been at work on the possibility of limiting armaments among the Great Powers, and prohibiting the introduction of arms and ammunition among savage or semi-civilized races. These are certainly no mean achievements of the League.

But we should not be blind to the defects and failures of the League. It is not yet, what it should be—a Parliament of Peoples, whose power is based not upon force but on agreement—at least, on moral force rather than on physical force. The decrees of its assembly should advise rather than command, and the work of its councillors should be scientific and not political. It will never be a Super-State, imposing its authority over recalcitrant members. The failures of the League, in so far as its has failed, have been due to the insincerity of delegates or to their impotence—because, while dealing with the world-problems on lines of scientific argument, the politicians of Europe were grappling the same problems on lines of passion and political intrigue. That weakness of the League will not be overcome until its delegates are truly representative of their Parliaments. Another and fatal cause of weakness in the present League is that it is only half a League, or at least, incomplete, with many empty chairs. Without Germany, Russia, and the United States no proposal or agreement on affairs affecting the interests of those nations could have authority.

Though America did not share in the work of the League officially, she cannot and will not ignore its evidence and its hopes. The late President Harding said in clear words—"We never were and never will be able to maintain isolation. We are ready to associate ourselves with the nations of the world for conference

and for counsel, to seek the world's opinion." If that spirit is fulfilled, it is good enough.

The treaty signed at Locarno has caused much jubilation on both sides of the English Channel. The delegates declare their firm conviction that the operation of all these instruments—the Protocol, Mutual Guarantee Treaty and Arbitration conventions will contribute greatly to bring about a moral relaxation of the tension between nations, and help powerfully towards a solution of many economic and political problems.

The central feature of the work of the Locarno Conference is the Security Pact, which guarantees inviolability of the Germano-Belgian and Germano-French frontiers. The parties give definite pledge not to begin war against one another and agree that only where unanimous decision of the League Council and Assembly calls for such action, can either party initiate bellicose measures. The article in the Treaty which particularly affects Britain, contains guarantees that she as a contracting party will support Germany, if France and Belgium attack her or "vice versa." One article of the Treaty makes it clear that the Treaty does not in the slightest degree undermine the authority of the League, but that it is intended to strengthen it. Finally, a draft collective note was presented to Germany, propounding as an interpretation of the Treaty, that its obligations mean that each member of the League is bound to co-operate and support the Covenant and resist any act of aggression.

It is hardly easy to exaggerate the importance of the Treaty of Locarno. It is the first real step towards bringing together the chief antagonists in the late war. "It is the first time that there has been a meeting", as Lord Robert Cecil says, "on completely equal terms, of the old antagonists, and an agreement has been reached which is in itself a new departure, apart from the League of Nations, which may be said to be the archetype of all agreements." The entry of Germany into the League is of paramount importance. The delegates, Dr. Luther and Herr. Stresemann, came at Locarno, animated by the same

desire for peace and conciliation that animated Western European nations ; and they were working them in the same whole-hearted spirit to secure stability so essential for the prosperity of Europe. Every friend of the League and every friend of international good will will rejoice that the German Government has seen its way to propose entry into the League of Nations.

Mr. Chamberlain, who has been the guiding spirit of these negotiations, has rightly said, " This is not a treaty directed by one group of Powers against another Power or group of Powers, but it is a mutual treaty of guarantee among the Powers concerned to preserve peace on their frontiers and between themselves." Moreover, due emphasis must be laid on the fact that all agreements initiated at Locarno conform strictly to the spirit of the Covenant of the League, in that they are placed under the guardianship of the League, and that the League is the ultimate authority in regard to the issues which may be raised. What has been done is not to subtract from the power or authority of the League, but to support and uphold that authority and power for settlement and reconciliation of conflicts between nations.

The prospects of this international Pact are so alluringly hopeful that some enthusiasts have dared to pronounce that at Locarno the foundation stone of European peace is solidly laid and the real building begins. But we should not fail to consider some of the obstacles, preventible as they are, to the fulfilment of this noble purpose. The unstable governments of Central Europe and ever-changing ministers of France are not conducive to the security of this treaty of nations. Though what has been achieved at Locarno marks a turning point in the history of Europe—and it may be in the history of the world—yet it is but an earnest of the new international spirit and relations which will grow and develop between them as years roll by.

Thus the grand International Arbitration Court set up at Geneva has done something which goes a long way in furthering the cause of post-war reconstruction of Europe and of the world.

What the world most needs to-day is peace, a return to a peaceful temper, and to the resumption of peaceful and normal industry. This is a truism which bears repetition, specially in view of the fact that some of the countries of Europe are still ridden by the war-mentality of 1924.

The world has at hand an instrument of comparison, consultation and international justice which may be used to lift the world out of its morass. That instrument is the League of Nations which even yet can be made good in fulfilment of the hopes for which it was shaped.

But it will be worse than useless to give any serious attention to the extremist creed of some of the visionary "intellectuals" of the world. They want an immediate re-shuffling in the whole structure of civilization. These latter-day "humanists" demand a new religion of humanity, based not on force but on spiritual comradeship among common folk, such an impossible yearning for a new heaven and a new earth can hardly accommodate with the grim realities about us.

Seven years after the Armistice have not seen the total extinction of racial hatreds, economic and industrial rivalries —and of the mania for the race in armaments. It is through the agency of a more representative League of Nations that slow, but sure, progress can be made towards the creation of a new Europe and a new world. It is only by long-drawn out negotiations and diplomatic conferences among nations that the racial, political and economical ills and distempers can be gradually cured. The captious criticisms of the League may be set aside as futile, when we find M. Briand and the German Chancellor speaking in the same strain at Locarno —"If we are going to speak as a German and a Frenchman we shall fail; if both of us speak as Europeans, as citizens of the world, we are sure we shall succeed."

JOHAN BOJER.

HUMAYUN KABIR.

IN the last issue of the College Magazine I dealt with the *Great Hunger*, a book by Johan Bojer, and if I return to him again in this issue, my only excuse is that he has appealed to me in a way that few writers have ever done. When I first read his *Great Hunger*, I was a student of the First Year Class, and it seemed that a new world was opened to me. Thoughts and emotions that had for a long time jostled against each other crying for expression, yearnings that I had never been able to define to myself, they all suddenly burst out in a blaze of colour and beauty in the light of the day. Things that were unexpressed, things that I myself never knew as existing, I suddenly found in this writer.

Of the facts of Bojer's life I know next to nothing and desire to know no more. What can his life be but that of an idealist dreaming his dreams, a life almost selfish in its absorption with ideas and emotions rather than with persons? But the inner life of his soul is all there in his books, and there he has built out of the struggles, strivings and victories that constitute life a noble edifice where his name will live for ever.

Here it is necessary to point out that his theme is life, and in all his works it is life that he wants to comprehend and grasp, the subtle, elusive life which seems ever to slip through our fingers. In all of us there lies asleep that thirst for life, that aspiration towards the infinite, that yearning for the inexpressible, whose expression is the object of all true art. We desire and are not satisfied, we struggle and do not succeed, yet what is this in us that goes struggling on and on in spite of a thousand failures—a thousand difficulties? Again, we know not what we are,—a hundred unimagined persons

are swarming beneath the 'genteel' respectability of our sober selves. If we would only dare to throw off this cloak, this death-like mask that reduces to the same pallor all our actions, what strange and unexpected facts of life would come to light! We know not what we want, our desires clamour against each other and want fulfilment, we do not recognise the 'god' and the 'devil' that there is within us. Things we want one moment with all our heart, the next moment we spurn, and their taste is bitter to our lips. Or, take the consciousness we have of right and wrong, of good and evil,—where does it come from, on what is it based? We dream our dreams and live in the heaven that we create, but then our dream is shattered and our heaven topples down in the dust around our heads. What is it we are working for, we men that have the light and call upon all to follow us? Is not life after all a mechanical process, something that starts from the dust and is reduced to ashes? Or, take again a mother's love. Why does she love her son, often the son that has never been born? For him she waits and waits, the long summer days linger, but *he* never comes. Yet her heart is not starved, yet it aspires and hopes and desires. Fate seems to be in the lists against man, forces of Nature fight against him, yet his lonely heart, all alone in a wide, wide world, cherishes the spark of light that is in him and patiently struggles on. These are the problems that enthral him, and it is to these that he gives expression. Life with its multicoloured spectacles lives in his pages, joy and sorrow flit in and out, and the human heart with all its splendid potentialities, waits with eager eyes the consummation towards which the ages seem to lead it through darkness and light.

Take the 'Prisoner who sang':—What does he want to show? The story is of one who cannot be satisfied with the life of one individual. Andreas wants to gather, to crush together, in his single life all experience, all joy, perhaps all suffering. He yearns for variety and more life, and flits from existence

to existence. He cannot be tied down to the monotony of one life and craves daily for newer experience. He is a personification of all the dreams that we dream, dreams that we know can never be realised in life. All that we are potentially, all that we crave to be, he becomes by turns, but does he find happiness? It is in search of happiness that he changes his being again and again, but the blue bird flits away further and further. Even his artist's joy in the creation of new characters everyday, which so engrosses him that he cannot pause to consider how others suffer by his actions, cannot give him happiness and peace. It is only when he loves and sacrifices his own happiness for that of the person whom he loves, it is only when he recognises that others have a claim upon him, that he is not free to roam about obsessed by his dreams of wider life, it is only then that he at last finds peace and happiness. He gives up his quest of happiness, abandons his fluid personality for a fixed one which his beloved loves, yet even then there is a last struggle between these two tendencies. He recognises that all that is best in him is based upon all that is worst in him and they are inextricably tied up together. Men need not despair for the evil that is in them, for his fundamental greatness transcends both evil and good and finds expression in love.

It is this obsession for happiness that possesses Regina in the 'Pilgrimage'. She thinks that she has done a great wrong to her child and wants to put it right. She nurses this thought till her whole soul is full of it and nothing else finds any place there. The suffering of Flatten, who loves her with all the fervour he is capable of and who suffers much for her sake, does not affect her, and in a strange, self-possessed manner, she struggles on and on in search of the child she has never seen or known. She does not even know whether he is living or not, yet her whole soul is so possessed by the sense of wrong she has done to him that for his sake she cruelly hurts all that are around her. Flatten dies, but even his death does not seem to

touch her, her—who has brought him to his grave by repeatedly wounding him in his tenderest spot. She does not know what she desires, yet for this passion she goes on searching her lost child, and of course she can never be satisfied. She is again and again deceived and disappointed, yet full of a courage, noble even in its obsession, she struggles on. What is it we want in life? We do not know what we desire, yet we grope in the dark, and full of our own thoughts and dreams alone, blindly and cruelly strike at those that are nearest and dearest to us. It is not in this blind desire, in this unsympathetic cruelty to one another that the way to happiness lies. Happiness can be felt in the bond of sympathy that knits man and man together, in the common hopes and aspirations that we lovingly share.

Or take the *Emigrants*, his latest book. His theme is a saga of the heroes of labour, battling with the virgin soil, but what does he seek to prove? Ola and Morten, Else and Jo, they all seek happiness, but can they ever find it? The horizon for ever recedes furthur and furthur, the ideal always remains distant and unattainable. Is it something they have achieved, some hopes they have realised, but newer vistas open up before their gaze. Then where does peace lie? There is no peace, but there is joy and glory in the expansion of human civilisation. Let the human spirit grow more and more, advance to more and more light—it is in this infinite possibility of progress that hope and peace lie. The fond hopes are shattered, the desires remain unfulfilled, but the ideal remains, the dreams beckon on from afar calling men to advance. What is God, but the realisation of the highest and noblest in man? The human spirit shall know no bond, but go on and on, for ever and ever.

Bojer delights in painting this vastness of man. He gives an expression to this deepest longing of the heart of men—this desire for expansion. Man is never satisfied with what he is, but longs for more and more. His aim is the infinite, his hopes are unlimited. It is to this infinite in man that Bojer attempts

to give expression and in the process he touches the depths of the human heart. Customs may change, beliefs may wither, religions may die out, but this divine dissatisfaction of man remains. The human heart cries out for God, for fulfilment, for realisation

But if he is an idealist, who works and hopes for a better society, a new heaven and earth where all will be joy and light and love, he is also a stern realist with his eyes open to the cruel facts that we find in life. One hopes and hopes, and the hopes are not realised. This tragedy of unfulfilled destiny he again and again turns to paint. Is it Martha in 'God and Woman', who craves with all her body and soul for the son that never comes? Her whole being cries out in desire, but her longings are never satisfied. The pangs in her heart are too cruel, too bitter, and in her desire to mock fortune, she adopts a child. But the child she has not borne can never become hers, and in spite of all her endeavours, she finds that something remains which she cannot conquer. The human heart cries and knocks against facts, but no suffering, no longing can alter the facts. They are hard and inalienable. It is the tragedy of a woman's life, and Bojer has painted it with an unerring hand. With Martha this longing for a son grows and grows till it becomes a religion with her, and her whole life is transformed in the glow of its passion.

In the *Power of a Lie*, he has painted a wonderful picture of men as they are, their thoughts and actions, and how they react upon each other. Hall Caine says that "so strong a sense of reality and so deep an impression of motive" is scarcely felt in reading modern novels, even by the greatest masters, and this is true. "It transcends them in high seriousness and the almost relentless strength with which its dominant idea is carried through." But he disagrees with the purpose of the book which he interprets thus:

"If I read this wonderful book aright, it says as its final word that a life of deception does not always wither up and

harden the human heart, but sometimes expands and softens it; that a man may pass from lie to lie until he is convinced that he is as white as an angel,and having betrayed himself into a belief of his innocence, that he may become generous,unselfish, and noble. On the other hand, this book says, if I do not misunderstand it, that the sense of innocence in an innocent man may be corrupting and debasing; that to prove himself guiltless, a man may make himself guilty, and that nearly every good and true impulse of the heart may be whittled away by the suspicion and abuse of the world."

But to me it appears, though I must offer my view with the greatest diffidence in face of the view of so well-known a litterateur as Hall Caine, that its theme is not the justification of evil. It is rather a study in the psychology of motives and beliefs. It seems to say that no action is good or bad by itself, and it is only the moral consciousness of man, itself a result of human thought, that makes actions good or bad. Besides it is not the "sense of innocence in an innocent man" that ruins him, but his self-righteousness. When a man, who has done wrong in a hundred ways, attempts to justify himself by the right that he might have done in some particular isolated and insignificant matter, it is this attribution of false values that corrupts and debases him and not the sense of innocence in that particular act. Thus Wangen when he tries to use his innocence in the matter of forgery as a shield by which he seeks to escape all the other charges against him, and attempts to evade the claims that others have upon him, he ends by committing the very crime. We must be prepared to do our duty, and pay our debts to life; attempts to escape this reckoning, to shirk this responsibility will only end in moral death. The book says, besides, that in obsession in one's own self there can never be happiness. It can only narrow a man's heart and sympathies. On the contrary, Norby, though he is guilty of a falsehood, which he denies repeatedly to himself and others till he actually comes to believe in the

truth of his own statement, has moral uneasiness only so long as he is engrossed in self-justification. But when he has convinced himself of his own innocence, by a process perfectly natural, but brought out in the book with a wonderful wealth of details, he no longer worries over it,but can think of other people's hopes and sorrows. It is in this escape from one's own self, one's own desires and passions, that peace and happiness are possible for men. But the book is also a study in realism, in the cruelty and hardness of life. There is no sentimental glossing over facts which are presented in their naked strength, and it is in this grip on realism that Bojer's forte lies. But even in this cruelty and hardness Bojer finds occasion for hope. The greatness of human life, its vast possibilities enthral him here also, and the beauty and mystery which underlies all experience, grips his attention. There is only a new valuation of motives and actions, no despair in human greatness.

This mental greatness of man he contrasts with the physical greatness of the world in his *Last of the Vikings*. It is epic in its grand delineation of the vastnesses of the sea, which after all forms but a back-ground for the infinitude of a human soul. The storm and terror of the sea find an echo in the struggles of the human heart and together they form a wonderful picture, sublime in its stupendousness.

He is an idealist, who hopes and dreams of the world to be, but his visions are not those of a blind fanatic, who shuts his eyes to actuality, but of one, who in spite of his knowledge of the innermost recesses of the soul, of the degradations to which human nature descends, still has faith in the fundamental goodness of man, and hope for his infinite capacities. He touches the depths of the human heart as far writers can do, and out of this sounding brings back visions rosy in their joy and hope.

Three aspects of his work stand out prominently—his idealism, his strong grasp of reality and his marvellous powers of psychological analysis. He is a purposive writer with an

end as constantly in view as Tolstoy, and an unflinching painter of life with as strong a grip on actuality as Hardy. His knowledge of the human heart goes deeper than that of most, and his unravelling of motives and instincts that underlie our actions is superb. His power is only heightened by his reticence, and his characters stand out in sharp outline. A procession of living men and women seems to pass across our vision,—Peer Holm with his sad searching glance on futurity, Merle with her lips pursed up in an inscrutable smile, Sylvia with her eyes full of dreams of love and sorrow, Andreas with his restless mind wandering in newer quests of happiness, Martha with her head bowed down to fate but with a heart flashing revolt, Wangen with all her hopes shattered and her beautiful faith lost, Regina rushing forward in search of her lost child and happiness,—it is a wonderful gallery of men and women who are at one with us in joy and sorrow, in faith and belief and in the shattering of hopes and ideals.

It is with a sense of the depth and beauty of human life that we rise from his works. The infinite that is in us finds a response in his expression of the infinitude of hope and desire, love and hate and even the saddest pictures of life are illumined by a faith which faileth not.

ENGINEERING TRAINING.

A comparison of University and Industrial discipline and methods. *

By S. Ghosh, *Chief Electrical Engineer, Tata Iron & Steel Co., Ltd., Jamshedpur.*

THIS article is intended for those, who have made up their minds to adopt Engineering as their career, but I hope it may also be useful to those who are still considering the question. I propose to describe the kind of education and training suitable for a youngman anxious to join the higher ranks of the Engineering profession.

Mr. Henry Burkinshaw in his presidential address delivered to the Institution of Engineers (India) mentioned that as India is passing from an almost entirely agricultural, to an industrial country of importance, the need for engineers will increase.

I would like to point out the fact that India had her days once in trade and industry. The Dacca Muslin, the Kashmir Shawl, the Brass Work of Benares and a lot of other industrial products used to cross the seas or were sent overland through the Khaibar to compete with goods manufactured in the West. The Asoka Pillar at Kutub in Delhi has withstood the deteriorating influences of the weather for centuries. The caves of Ajanta are a standing testimonial to the magnificent engineering skill which the Hindus had attained long before the beginning of the Mohammadan Era. Think of the Taj at Agra standing like a white picture against the blue background of the Heavens, filling the minds of the spectators from all parts of the world, with awe and wonder. But this was many years

* Read in a meeting of the Presidency College Union.

ago and India has fallen into a slumber in the matter of arts and crafts for a long time before and after the advent of the English. The impact of the Western Civilisation roused her from slumber and India may now be said to be on the verge of a revival of her lost Industries and Arts. It is but fitting therefore that Indians should devote the best part of their time and attention to the development of this Industrial renaissance.

The vast resources in men and material, that India possesses, are bound sooner or later to place her in the front rank in the Industrial World, but to help this progress, it is necessary to create the right type of Industrial Engineers to guide her future destiny.

In olden time the activities of small industrial concerns here were directed largely by men, who had grown up from apprentices in the shops and who were primarily mistries and workmen. The work of modern engineering has resulted in the development of enormous industries which require a greater degree of skill, intelligence and knowledge, and a higher order of administrative ability, which was entirely lacking in the days of small shops and limited organizations. It follows therefore that the type of mentality required in this great industrial development is higher than the limited education and intelligence which the old time shop Superintendent usually possessed.

The fundamental purpose of the technical school is the training of men to become competent and willing workmen for the good of themselves and for the good of the community.

The point from which I view technical education is that of the employer, not that of the educator. I have been engaged for years in the Tata Iron & Steel Co.. This has brought me into intimate personal contact with a large number of technical students, and I have become well acquainted with their strong points, which are many, and at the same time with a few of those points which seem to me to call for further

development or correction. Something may possibly be gained by considering what has seemed to many of the friends of our young technical students to be the one defect which they practically all have in common.

For a period of six months to two years after leaving technical schools they are, generally speaking, discontented and unhappy. They are apt to look upon their employers as unappreciative, unjust and even tyrannical and it is frequently only after changing employers once or twice and finding the so-called lack of appreciation in all of them that they finally settle down in their real career of usefulness.

Why is it, then, that these youngmen are discontented and of practically little use during the first year or two after passing out from Technical Schools ?

To a certain extent this is unquestionably due to the sudden and radical change from years spent as boys almost solely in absorbing and assimilating knowledge for their own benefit, to their new occupation of applying that knowledge for the benefit of others. To a degree it is the sponge objecting to the pressure of the hand that uses it. To a greater degree, however, I believe this trouble to be due to the lack of discipline and to the lack of direct earnest and logical purpose which accompanies, to a large extent, our Indian University life.

During the three or four years that these young men are at Engineering Schools they are under less discipline, and are given a greater liberty than they have ever had before or will ever have again. Is not the greatest problem in University life then, how to animate the students with the ideal of service ?

In facing this question I would call attention to one class of young men who are almost universally imbued with such a purpose ; namely, those who through necessity or otherwise, have come into close contact and direct connection with men working for a living. These young men acquire a truly earnest purpose. They see the reality of life, they have a strong foretaste of the struggle ahead of them, and come to the University

with determination to get something practical from the college training which they can use later in their competition with other men.

They are in great demand after graduating, and as a class make themselves useful almost from the day that they start work.

Neither their earnestness, however, nor their immediate usefulness comes from any technical knowledge which they have acquired while working outside the University, but rather from having had brought home to them early the nature of the great problem they must face after graduating.

Unfortunately, Laboratory or even shop work in the University, useful as they are, do not serve at all the same purpose, since the young man is surrounded there by other students and professors, and lacks the actual competition of men working for their living. He does not learn at college that, on the whole, the ordinary mechanics and electricians, and even poorly educated workmen, are naturally about as smart as he is, and that his best way to rise above them lies in getting his mind more thoroughly trained than theirs, and in learning things they do not know. Nothing but contact with work and actual competition with men struggling for a living, will teach them this. It cannot be theorized over or lectured upon, or taught in the school, workshop or laboratory.

Let me repeat that our students after passing out from the Technical School must spend three years in some big engineering workshop in order that they may not only come in touch with workmen and obtain commercial manufacturing experience but by undertaking commercial work they must build up a keen sense of responsibility. They must build materials which are to be sold ; complete commercial tests ; design apparatus which must meet actual needs ; install plants ; erect machinery or negotiate for and close contracts covering apparatus which is to do work in the world. These engineering apprentices are no longer in the college class room or laboratory where the

result of mistakes in calculations or judgments mean no particular personal discredit. They are in direct contact with the working world. They must think clearly and self-reliantly and the effects of errors due to lack of ability, study and sound judgment become quickly apparent and are brought home to them sharply. It is by such treatment that I would supplement the college course and broaden the view-point of the young engineers.

Our present Technical Schools in India do not give higher training in mechanical and electrical engineering. To my mind, they are trying to produce a better class of mechanics and electricians with some knowledge of mathematics and drawing, but not engineers, who can be safely trusted with responsible positions. I feel that my countrymen should have every facility for getting proper training in engineering, especially in mechanical and electrical sections to qualify themselves, not only for subordinate but for responsible position. I would like to impress upon our educational ministers and future leaders the fact that the present system of engineering training is merely a waste of time, money and materials, which I consider to be a crime, as we are not only neglecting our duty to ourselves but to the community at large.

I propose to consider education under the following heads :—

(1) Preliminary or General education.
(2) Technical training.
(3) Practical training.

It is quite good for an engineer to get a general education like a member of any other profession. I. Sc. of our Universities will do. I do not speak here of the trained artisans for whom, I think the elementary school knowledge supplemented by an apprenticeship with evening trade classes is sufficient. I speak of engineers for business or professional purposes. The word "Engineering" is used here in its broadest sense, including all branches of professional work in applied science or construction. The word "Engineer" is not, as is popularly

supposed, derived from the word engine, a machine. For educating these engineers the different methods in vogue in the different technical institutions in India are (1) Four years of part-time college studies—one week workshop, one week class ; morning workshop and evening class etc, and (2) the four years course in Sandwich system—six months apprenticeship and six months college (lately introduced in the Engineering College of the Benares Hindu University). The former method has been generally followed in nearly all the technical institutions in India and the ill effect of that has already been pointed out in my experience outlined in the foregoing.

Two requirements stand first in selecting a course of training for the future engineering student viz:—(1) obtaining the necessary scientific knowledge, (2) acquiring the requisite practical experience. If either be disregarded, the result is to handicap the student in his work and to exclude him from the best posts in the engineering world.

I would like to emphasise these points to those of our Indian students proceeding to England, America or other foreign countries for engineering training, who are so very eager to obtain the degrees and pay little importance to their practical training. They spend a few years in the University, some of them taking very high places and come back to India. It has, however, been found out that they prove themselves unsuccessful in practical life here. Some of them take a course of practical training for a couple of months or three months in some workshop in England or America during the vacation period, which is, however, far too short for any practical training. The chance of handling a job rarely comes in this short space of time. On the other hand students who after the completion of their University career have taken a thorough practical course of training in some workshop in England or America for at least three years, have proved themselves to be very capable men. It might be that many of them were very low in the University Examination, but their having a systematic

practical training makes up the deficiency in their theoretical portion. I therefore think that intending students proceeding to foreign places for this branch of training could be prepared to spend at least six years—three years to be spent in some University for the theoretical course, after finishing which the other three years to be spent as indentured apprentices for a thorough training.

As regards the State and other Scholarship holders, I think, the authorities concerned would do well, if they are not in a position to extend the scholarship for the above-mentioned period (i.e. 6 years), to pick up students from Indian Technical Schools and Colleges and then send them out for their practical training for three years. If this be done, then we can have really qualified men.

With the present system of engineering training in India it is impossible in the workshop of a training college to give a student practical acquaintance with workshop methods, that can only be obtained in works, actually manufacturing machinery for sale. All that can be imparted, is instruction in the use of tools and machinery. Methods of management—working to time and price—the discipline,so to speak of actual operation can only be obtained in the works. We must recognise this, and consequently, should make arrangements, so that the student can supplement the training given in the workshop of a technical school, by experience in manufacturing under conditions imposed by commercial competition.

As you all are aware, in this country, it is a big problem to arrange for apprenticeship in any engineering workshop, and this difficulty can only be solved if the State and other public organisations come to the rescue, by making arrangements with well-known engineering companies, power stations and Railway Engineers,to pass pupils through a course of practical experience in the manufacturing works and generating stations on a living wage.

This Association of Engineering Works with the colleges will cover every branch of engineering, the two sides of the training

being correlated by means of regular reports checked by the Manager of the Works and also by a member of the staff of the college, who should frequently visit the affiliated works and keep in touch with the work of his pupils.

The Factory training will bring out clearly the serious and to some students the disappointing fact, that an Industrial Concern is not running a shop school but a business proposition, and that they are likely to acquire more in the way of general discipline than technical information ; and it is well that this is so, for more apprentices fail for lack of ability to get along efficiently with other people than for lack of technical knowledge.

When employers of technical students say they are unsatisfactory, it is usually not because they are not full-fledged engineers, but it is because they are not good beginners.

In conclusion, I beg to say that to the average Indian mind the title of Engineer has only a vague meaning. As generally understood, a Mechanical Engineer is a Mechanic who is attending a Boiler or driving a Steam Engine. Similarly the Electrical Engineer is a man who repairs fans and lights. These examples are not exaggerated but correctly represent the general idea of Indian people in regard to the profession of Engineering.

Years ago, Engineers were individuals of little consequence, compared with men in other learned professions. Now they, too, form a profession of recognized importance.

Practically every operation in which a man is now engaged, involves directly or indirectly the work of the Engineer.

To-day Engineering is more of an exact science than it was in the rule-of-thumb days of fifty years ago, and many of its branches have already reached the stage of almost astronomical precision. It is for this reason that a systematic mental training in technology, before entering engineering practice, is so desirable. The men of the future who will occupy leading positions as engineers will be those, who have had a college training combined with practical workshop experience.

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SYMPHONY.

SUSHIL DEY.
Third Year Arts.

THE little fairies who fill our gardens with music and soft laughter of a moonlit night when all Life is still in the hushed silence of Dreamland,—they watched the doings of men and were sorry for their increasing wickedness. For these bright-winged creatures were true friends of mankind and loved all men dearly. So when they saw to what misery and distress the evil doings of men were leading them, they took pity and their kind hearts wept in sympathy for men's sorrows. At last, one full-moon night, in a little corner of a flower-bed, where the violet and the nercissus had blended their fragrance, the fairies all assembled and held a council. Here they decided, much though they were loth to part with her, to send one out of their numbers - the youngest and the loveliest one in the whole company—to go and live among men. There would she be a ray of love and goodness to dispel the sordid gloom of misery, and help to turn men's minds from thoughts of sin and wickedness.

And the little, lovely being, with her mission of love and redemption, glided softly into the habitation of man.

* * *

"A simple child
That lightly draws its breath,
And feels its life in every limb."

Such was she when I set my eyes on her, ten years ago. She did not know of Death—no: nor of Life either, and its mysteries. For she looked upon it—or as much of it as came within her ken—with a wondering perplexity, at a loss to understand why she should be as she found herself. Her

expression seemed to betray an endeavour to explain her strange surroundings. "What are these? Where am I?" —her eyes enquired! And did I sometimes read Dismay in those large, dark eyes of hers? Or was it merely a little child's pathetic helplessness that they reflected?

Perhaps there yet lingered in the memory of the little five-year old child a fading impression of an angelic existence:—a faint perfume of wild flowers—a haunting refrain of a forgotten melody. Else why did those large, liquid eyes wear such a far-away look in them,—as if they were always dreaming?

Such was she: a little creature—very fair, and her two small, round cheeks aglow with the pink of health. A thick, dark mass of soft, rich curls had made her a crown that Beauty herself would be proud of; and the profusion of those curls hid the little face beneath—till with a sudden movement it would look up and reveal those roses on the little cheeks, and those dark, transparent pools in the eyes, wherein was reflected her innocent bewilderment.

Most little children are lovely;—that is true. Yet it would be no exaggeration to say she was specially so. Or why did people always pick her but to bestow a kiss and a caress —people who had never known her and never seen her before? Why did men and women of the world go out of their way to stare for long moments into her face, and then suddenly take her up and cover her with kisses? There was something arresting in her expression—something that made people pause and look and wonder—"who is this little angel? Does she really belong to this dull, grey earth?"

Memory travels back through meandering avenues of ten years' experience—and it does so joyfully. For to us, torn by strifes and passions of later life, the faint recollection of those happy days of innocent youth is as of a fairyland from which our own ugliness has banished us for ever. And how fondly

and wistfully we cling to those visions of past innocence, though the gates of reality be barred against us !

And so I strive to recapture that first vivid impression of the little being who had been sent by the gods to make a heaven of a bit of the earth.

Was it blue that she wore ? No, perhaps it was pink—I do not know : I like her in blue. In my thoughts I have always draped her in garments of blue. Perhaps it is because they reflect the colour of the heavens.

She was shy—she was timid. It is true that a boisterous vivacity often lends a charm to young children. But somehow she was different. I cannot think of her as boisterous but do violence to the essential harmony of the picture. She smiled when she spoke, and her eyes smiled with her. And you were filled with a sense of peaceful happiness and a quiet, thrilling joy when her words came floating to you in soft, low, musical whispers.

* * *

Ten years ! —It is a long time ! I learnt much and saw much of Life in these long days ! Politics, Philosophy, Science began to interest me. A cold Cynicism grew up whose mocking smile killed the throbbings of childish joys in my heart. I acquired knowledge, and knowledge choked up the fountains of human emotions in my breast.

Ten years ! I began to grow up fast. Life was so full of strange, mysterious, exciting things ! I became extremely precocious ; and Precocity made a toy-thing of Love.

Then knowledge—cold, cruel knowledge—and with it dawned Truth—bare, ragged, ugly ! The simple child-like faith struggled in vain against the pitiless philosophy of the Cynic. It was of no avail—the disillusionment was complete !

Then I surveyed life with a serene, passionless, critical eye. And I took the pleasures that Life offered with a cold, unemotional heart.

Beauty! Love!—they were but a hoax—an artificial, man-made poetic glamour to conceal a hideous, fundamental Truth! This was Life—and these were its mysteries!

* * *

I had grown very wise when I met her again after ten long years. During these years there had been fitful glimpses of a radiant apparition flitting in and out of the troublous, dark scenes of my life. But a fierce Selfishness had masked my vision and I took no notice.

Then the day came.

Draped in a dark, blue *saree*, she stood in my front. The sun had clasped the lithe body in his splendour, and the sunbeams sought impertinently to steal a kiss from her half-parted lips of rose. She had made a shade of her little palm, and tried to keep back the amorous rays; but it was in vain: They filtered through the white transparency of her hand, and made her face glow with a deep, red flush.

She stood in my front—a vision of splendid radiance and glory.

I sought in vain for a trace of coquetry in the clear, frank gaze of those eyes. They rested on me their innocent look of sincerity. And I recoiled before that simple gaze. It stung me, hurt me painfully. I felt ashamed, I felt small—I felt guilty and black in my soul.

She talked to me in her old, free, friendly way; she told me she was happy at my sight. But I listened in vain for a hidden, artful hint of passion: there was none. Her happy, child-like prattle pained me. The soft, low music of her voice assailed my ears with a deafening, dinning sound.

I felt oppressed. Why was she free and happy like the bird that was singing on the tree?

I wondered. These ten years had wrought no change in her. She had preserved the beautiful simple faith of her childhood. She had defied Time. He had been powerless to defile her body or soul with his withering touch. Knowledge

and wisdom had not succeeded in sophisticating her simple mind. She was the beautiful, angelic vision of infant simplicity and innocence.

The same old smile of sweet contentment hovered about her lips ; and the vague, far-away look in those large, liquid eyes kept company—with their smile of dreamy happiness. Her dark, thick curls, grown richer and more profuse, had been touched by the golden rays. And it was beautiful to see,—those ruffled, tangled, curly mass of locks that encircled her face and its child-like purity with an aureole of gold ; and curled down in vague lines of subtle, mysterious charm to nestle in silky tenderness against the creamy ivory of her neck.

She was beautiful : far more so than anyone I had seen—any that a perverted Fancy could create.

I turned to look at myself. O, what a repulsive, ugly coarseness ! What a sad, pitiable contrast ! It stabbed me with a cruel force. I tried to run away and hide my shame and misery : but the vision of the angel fascinated me and I could not move.

I forgot myself—forgot my ugliness, forgot my selfish thoughts, forgot my evil doings. I stood rooted to the spot,—and gazed.

She went away—tripping lightly over the green meadow yet moist with the morning-dew. Was she really a Spirit from the land of the fairies ?

She went away, and left me there standing all alone. I looked at her disappearing form—a little blue figure with a hood of gold—becoming smaller and smaller every moment. Tears gathered in my eyes and dimmed my vision : a sense of inconsolable, irreparable loss overwhelmed me and made me nerveless. I felt sorry—O, so miserably, intensely sorry !—for the loss of my childhood and its Ignorance !

I thought of her. She was so good—she was so happy ! She had no fault to find with Life ! Was there no help for me ?

I thought of her—and it brought me peace. Slowly, a feeling of hopefulness stole into my being.

I looked up. The heavens were a clear blue and the sun was shining brightly. There was a harmony in the air—a harmony of peace, happiness, concord. Even the little pink cosmos that was growing by my side, swayed to me to whisper her ditty of happiness.

Little angel with your mission of love and redemption! What had you done to melt the cold Cynicism in me? Why did a melody from a far-away dreamland come floating in the breeze and fill my heart with sweetness? Why was a strange, bright Optimism flooding every dark corner of the mind with its cheerful brilliance?

I felt light,—and turned back to Life.

BEFORE THE HINDU COLLEGE WAS FOUNDED,—AND AFTER.

(By G. N. Dhar, B. A., M. R. A. S., Librarian.)

The East India Company received their first *firman* for trading in Bengal in 1634; and Bengal came completely under their political subjection after the Battle of Plassey in 1757. The education of the people, however, for half a century following, continued rolling along the same time-worn groove as it had been for ages past: no serious attempts appear to have been made by the ruling race to instruct them in the English language. The annals of the time disclose an unmitigated tale of *Pāthsālās*, *Tóls* and *Mākhtābs*. The *Pāthsālās* were the secular elementary schools where boys were taught the three

R's in the vernacular, the moral precepts occasionally given being based on Paurānic legends. In the *Tōls*, students of superior castes received instruction in Sanskrit Grammar, Lexicon and Rhetoric. With the advent of Mahomedan teachers later on, and the establishment of *Mākhtābs*, middle-class Bengalis resorted in large numbers to these Persian-teaching institutions, because a knowledge of Persian (which was then the language of the Courts) was comparatively remunerative.

Before the country had been under the complete control of the East India Company, for a quarter of a century, attention was directed to the education of the subject race. To Warren Hastings belongs the credit of founding two Oriental Colleges, viz. the Calcutta Madrāssāh (in 1781) and the Benares Sanskrit College (in 1791). But their establishment was prompted by self-interest : both the Colleges were intended " to furnish Maulvis and Pandits who should be competent to cite Mahomedan and Hindu law in cases that had to be tried by British magistrates ". Sir John Shore (1793-98) in his *Notes on Indian Affairs* deprecated that no rational attempt had yet been made to educate the people in their own language and literature, and that those who had leisure or inclination had been afforded no " means of acquiring that knowledge in which the most general information is concentrated, the English ". Although the first Education Despatch of the Honourable Court of Directors was drafted in 1813, it made no provision whatsoever for the instruction of the Bengalis in English. In Sec. 43 Chap. 155 the Despatch authorized the Governor-General in Council " to direct that out of any surplus which may remain of the rents, revenues and profits after defraying all civil and military charges, a sum of not less than one lakh of rupees (£10,000) in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories of India. " In a supplementary Despatch in 1814 it

was explained that by "Sciences" was meant the Oriental Sciences—the systems of ethics written in the Sanskrit language.

It would be wrong to assume that the Bengalis were, without exception, utterly unacquainted with the English tongue all this while. Persons who, in the course of business, came in daily contact with the foreigners had acquired a casual acquaintance with the English language. Regarding the first English scholar amongst the Bengalis of Calcutta, Ram Comul Sen, gives a funny anecdote in the Preface to his English and Bengali Dictionary: An English man-of-war having anchored near the Botanic Gardens about the end of the Seventeenth Century, the Captain requested the Bysacks (or Setts) who carried on extensive mercantile business, to send him a *dōbhāsiā*, meaning thereby a person who could speak both English and Bengali. The Bengali merchants misunderstood the significance of the term and sent a *dhōbi* or washerman to the vessel. This *dhōbi*, "by frequent intercourse with the crew of the man-of-war, got a smattering of the English language; and to him must be ascribed the honour of having been the first English scholar—if a scholar he could be called—amongst the people of Bengal"!

It is worthy of note that before the first Education Despatch (mentioned above) took its birth, private individuals and missionary bodies had taken it upon themselves to regularise the dissemination of vernacular education. Mr. Ellerton, an indigo planter, established vernacular schools at Malda in 1803, and wrote for their use certain text-books in Bengali. About 1814, Rev. Robert May founded sixteen schools in and around Chinsurah. The Serampore missionaries brought into being twenty schools in the vicinity of Calcutta; and Captain Stewart founded several schools at Burdwan under the auspices of the Church Missionary Society. In all these schools vernacular education was imparted. David Hare and Rādhākānta Deb, who had already rendered excellent service in improving the

condition of the indigenous schools of Calcutta, introduced an innovation : they established an English school near the central vernacular school. "The English and Vernacular Schools held classes at different hours, so that boys of the latter might also attend the English school if they so desired."

But the real era of English education did not yet dawn in Bengal. Several years previously, seminaries had been established "for the benefit of the European and Eurasian children of the city". Eurasian teachers—themselves only half-educated—and Bengalis, too, who had managed to pick up some little knowledge of English, gathered around them disciples whom they initiated into the mysteries of the foreign tongue. "The acquirements of these renowned teachers of the English language, the names of some of whom, like Madan Master and others, are still remembered, were of course very limited. The only English books they read were Thomas Dyche's *Spelling Book* and the *Schoolmaster.*" The pupils were made to commit to memory the few English sentences mostly used in common parlance and the English names of different articles of merchandise; and their knowledge was estimated by the list of vocabulary they had been able to master. A person who could read and understand *The Arabian Nights' Entertainments* "was reckoned, in those days, a prodigy of learning"!

With the establishment of the Hindu College in Calcutta in the year 1817, English education, properly so called, began in Bengal. The honour of taking the initiative in its foundation belongs to the Bengali Hindus, who were headed in their laudable attempt by an Englishman of ever memorable name,—the illustrious David Hare. Mr. Hare was on very intimate terms with many leaders of the Hindu society, the prominent topic of whose conversation had been for some time past the promulgation of some sure means of ameliorating the social, moral and intellectual condition of the people. Several solutions were proposed. David Hare advocated the establishment of an institution for imparting English education, and sketched

a rough plan of his scheme. Many Hindu gentlemen were of the same opinion ; and one of them "handed it directly to Sir Edward Hyde East, the then Chief Judge of the Supreme Court, soliciting his patronage and support of the scheme under consideration". On the 1st May 1816, Sir Hyde convened a public meeting of European and Hindu gentlemen at his own residence in Old Post Office Street (the house which was occupied afterwards by Chief Justice Colville, and later still, was tenanted by the High Court) where it was proposed " to establish an Institution for giving a liberal education to the children of the members of the Hindoo community ". The proposal was received " with the unanimous approbation of all the Natives present, including the most eminent Pandits, who sanctioned it with their express support and recommendation ". The subscribed capital amounted to Rs. 113,179. A second meeting was held on the 21st of the same month to enable many Hindoo gentlemen, who were not present, but who were believed to be favourable to the project, to have an opportunity of subscribing to the proposed school. It was resolved that " an Institution for promoting education be established, and that it be called the Hindu College of Calcutta ; that the Governor-General and members of the Council be requested to become its patrons ; and that nineteen Native and ten European gentlemen (including David Hare) be appointed a Committee, with Sir Edward Hyde East, Chief Justice, as President, and J. H. Harington Esq., Chief Judge of the Courts of Sudder Dewani and Nizamut Adawlut, as Vice-President."

Our countrymen of those days appear to have been pervaded by a lofty spirit of patriotism in the cause of education. They did not commence with applications for Government aid or appeals to the Charitable Public, but were philanthropic enough to open their own purse-strings in order that the proposed institution could materialise. By the close of the year 1816 a sum amounting to upwards of Rs. 40,000 was realised ;

and on the 20th of January 1817 were thrown open the portals of the Hindu College or *Mahāvidyālaya* (the great seat of learning). Twenty boys were present on the first day. The Managing Committee, at the outset, consisted of four Directors and two Governors,—" all Native gentlemen."

The object of the Hindu College, as appears from its printed rules of 1822 was to " instruct the sons of the Hindus in the European and Asiatic languages and Sciences." The languages originally taught were English, Persian, Sanskrit and Bengali, the place of honour being assigned to English. In a few years Sanskrit was omitted from the curriculum ; and the Persian class was abolished in 1841. Bengali does not appear to have received due encouragement. In the Examinations there was only one paper on Essay-writing in Bengali. Dwelling upon the vernacular department of the Hindu College, the *Friend of India* of February 22, 1844, deplored that it was " unfortunately on the wane, for the number of scholars has decreased in a few months, from 174 to 156 ; and we are informed that the establishment has been *proportionately reduced*.....Instead of endeavouring to give new life to the studies, and to augment the number of students, the establishment is curtailed in proportion to the number of scholars." It should be noted in passing that the educational policy of the Government had undergone modification in the years that intervened. The Committee of Public Instruction was inaugurated in 1823 for the purpose of introducing useful knowledge *including the sciences and arts of Europe :* later still, the fierce battle between the Anglicists and the Orientalists resulted in the defeat of the latter, and Lord Bentinck's famous Resolution of the 7th March 1835 declaring that " all the funds appropriated for the purposes of education would be best employed on English education alone." Was this change of Government policy responsible to some extent for the sad neglect, on the part of many Bengalis, of the cultivation of their mother tongue ? The students of Calcutta and the suburbs were, at this particular period, power-

fully attracted towards the English language through which the road to wealth and distinction seemed to (and, in truth, did) lie ; and it was " found to be impossible to induce a love for the study of their own Native tongue." An Ābkāree Commissioner writing in 1844 to the Educational authorities, deplored that an office assistant of his, " a distinguished student of the Hindoo College.....cannot read *written* Bengalee fluently ", although this excellent gentleman was " well versed in English." In the course of an investigation before the First Judge of the Small Cause Court in 1850 " a Bengalee letter was produced alleged to have been written by the defendant. The Young Bengal, for he was the defendant, was horrified at the charge, and declared his utter ignorance of the Bengalee idiom " ! The *Hindoo Intelligencer* wrote of a young alumnus of the Hindu College known to the Editor, " who writes to his father in English which he (the father) does not understand, and the father's favours of course are indited in Bengalee, which the son holds in great abhorrence and consequently never reads. The Governor has several times conjured his hopeful heir not to send him English letters, but to no effect " !

Simultaneously with this contempt for the mother tongue, another noteworthy change had begun to manifest itself in the everyday life of these pioneer-learners of the English language. They were rapidly divesting themselves of the prejudices of their forefathers, and were being very quickly Anglicised. Their conversation was couched in a language nine-tenths of which were broken English, and one-tenth was Bengali. The majority of these gentlemen ceased to be vegetarians. Many of them had " no objection,—on principle,—to dine on roast beef, or veal cutlets, nor any, either on principle or in practice, to *drink*, in the idiomatic English sense and after the English fashion" ! They disregarded caste,—" a social classification based upon the accident of birth " ; and exchanged their everyday costume —" the tight-fitting jackets and loose-flowing *chīpkāns* of our grandfathers—for shirts *a la Anglaise* and *chīpkāns* that are

everyday steadily approaching towards the shape and size of English coats". Needless to add, that much of this change they have left as a legacy to their offspring—to maintain and add to.

But it must be admitted on all hands that the boys who had got themselves admitted into the Hindu College were sincere votaries of learning. When the Hindu College was founded, the learners had no mercenary motive in view: there was not (and there could not be at the time) any hankering after Government service. Persian was still used as the language of the law-courts. English Calligraphy was indeed regarded as a qualification for entering the mercantile offices of Calcutta; but the demand was more than met by the Eurasian candidates, and school-training was supposed to be a disqualification. In the second and third decades of the nineteenth century "there could not be even a *looming* of the native subordinate services, executive and judicial, which were *afterwards* created, and were themselves the effects, *not moving causes*, of the early extension of Native Education". With no other earthly end in view but disinterested devotion to the Goddess of Learning, the Hindu College boys (and, indeed, the boys of the other English-teaching seminaries that came into being afterwards) proved to be a wonderfully intelligent set. These pre-University men, wrote a keen observer in 1873, "were, somehow, men of wider culture than the graduates of the Calcutta University, of more refined taste, more thoroughly imbued with the spirit of English literature, and more addicted to literary pursuits..... The pre-University men *enjoyed* English literature; the young men of the present day *endure* it."

DESHABANDHU

A Reply.

Anil Chandra Ganguly.

Third Year Arts.

The country was mourning ; the nation was in tears ; condolence and consolation poured in from distant corners of the civilised world. One single sad tone of profound grief for the departed great pervaded the minds of all men, rich or poor, young or old ; an acknowledgment of the irreparable loss of the country and a recognition of the mighty achievements of that towering figure found universal expression in the mouths of the illiterate village people, at busy market-places, in the schools and colleges, in the press and on the platform. Yes, there was one exception at least—one voice there was in the midst of that general harmony, which struck a discordant note of its own and the writer is to be congratulated for his courage and straightforwardness. God knows if angels would risk such a hazard!

It was the closing day of the College for the Puja vacation. The verandah in front of our common room was strewn with torn leaves of our College Magazine, and I was requested to join the general show of protest against 'the disparaging remarks against Deshabandhu in the Editorial columns." But I refused to tear my copy of the Magazine. I chose the more constitutional way of giving a reply through the pages of this esteemed periodical.

Assuming the garb of an impartial critic the ex-Editor says "Exaggeration is the infirmity both of worship and hatred" and he poses to present before the readers an evenly-balanced well-judged estimate of Deshabandhu Chittaranjan. Well, so

much so good. But he may rest assured that his is certainly not the final verdict. Let years roll by and the bar of history will ultimately bestow on Deshabandhu all his proper dues, great or small as they may be. Time is not yet come when anyone can, with definite certainty, appraise the achievements of Mr. C. R. Das.

However, a close analysis of the political career of this mighty figure and a critical estimate of the methods and programmes of his action would unmistakably show that he was a born leader, a sound statesman and a true politician. "Seldom" says our learned Editor "did he go into details of constructive work, and evaded the task", and he again goes so far as to challenge Deshabandhu's ability as a constructive statesman and to decry the mighty scheme of Swaraj propounded by him.

The point at issue is open to endless controversy and the more so because the great Actor himself has passed away from the stage of his action, leaving his mighty task unfinished and yet crowned with glorious success so far as it had been accomplished.

It was as an ally of Gandhi that C. R. Das entered the battle-field in right earnest for the first time. But later on, it was he who raised the standard of revolt in the camp of Non-Co-operation and opposed the idea of boycotting the Legislative Councils. He formed a party of his own with definite political programmes and elaborate details of the methods to be adopted for the realisation of the end. So convincing, nay invincible, were his arguments that the Mahatma had to give way and made compromise with this born leader of men. Why did Gandhi agree with Das if the latter's programme had no intrinsic merit?

Not only that; the Swaraj party entered the field of election very late and yet were returned by the electorate. One might attribute the success to Deshabandhu's magnetic personality. But it is credible that the educated intelligensia who represented the Calcutta University constituency, would also be carried away by mere personal charm without scruti-

nizing the intrinsic merit of the scheme? To hold such a view would mean a direct insult to the intellectual capacities of the alumni of our *alma mater.*

The Swaraj party, when it was created for the first time, did not come floating on the wave of popular enthusiasm but had to be built, brick by brick, by Deshabandhu in the teeth of opposition from almost the whole of the country. Subsequently it attracted hundreds, and Lord Birkenhead admits it to be the best organised party in India. Leaving aside the question of the achievements of the party, the very institution itself organized at such a time and under such environments bespeaks of the rare constructive genius of its late founder.

Deshabandhu was never really wanting in elaborate details of procedure and action. On many occasions he gave vent to his ideas and at times he would remain silent over the matter, for he sincerely thought that time had not come to disclose anything ; and not because 'he evaded the task' as insinuated by Mr. Sen. Chittaranjan had realised that mere academic discussions over plans and details of schemes would not do good for India. Of these there had already been too, too many in the past—and all without any issue. Through the press and platform, from various national congresses and conferences numerous schemes had been sketched out and vanished in their turn. Well did Deshabandhu understand that all these suggestions and deliberations, all these plans and programmes would be of no avail, hence his silence over details of constructive schemes.

Deshabandhu's constructive ability has been questioned and he has been denounced as a force of destruction merely. But such remarks would seem rather too rash and arbitrary, when we look into facts. The famous Presidential address at the Gaya Congress which lays down Mr. Das's scheme of government and the speech delivered in 1919 as President of the Bengal Provincial Conference which contains a detailed

programme of his village reconstruction in all its phases—bespeak of the constructive genius of Deshabandhu.

Another conclusive proof of Chittaranjan's practical ability is furnished by the New Calcutta Corporation. The inaugural address as Mayor—gives the details of the programme of work he sketched out for the Corporation—and they show unmistakably that he knew how to build and create. The admirable organization and functioning of the affairs of the Corporation as well as the splendid choice of his assistants prove Deshabandhu's wisdom in the practical field.

Then, again, the Hindu-Moslem Pact is a brilliant achievement of that towering intellect. It was he who first of all met with some amount of success in the direction of reconciling the two hostile Communities and bringing about a real remedy for the solution of the evil problem.

Though denounced by his opponents as the Apostle of Destruction, one might remember the occasion when Mr. Das offered the Government to form a Ministry of his own after his ideals and model, provided real power and responsibility were transferred to the ministers. Another time he proposed to take up the cause of Village Sanitation on his own shoulders and wanted a loan to be raised for the purpose.

The country as a whole had implicit confidence in the constructive genius of its political leader, so much so indeed that he was made its Dictator. One might again try to account for this by saying that we people, carried away by emotion, are apt to be charmed by the magic spell of the idealist and his magnetic personality. The reply is "Did the nation ever appoint as its political Dictator Dr. Rabindranath Tagore, who as a man and a poet commands no less amount of admiration and worship"? The real point is that Deshabandhu was accepted by the representative national institution, the Congress as its Dictator, because he had practical ability.

Thus we find from his political career many instances which prove beyond doubt that Deshabandhu was not merely a force

of destruction. He knew how to build, create and construct. He began as a destroyer of dyarchy and would in the next place have turned his unrivalled intellect to 'tackling the problem of construction'. But God snatched him away from the stage of his action before he could finish his performance.

Let us now turn to Chittaranjan the litterateur. Deshabandhu's literary achievements have been looked upon with very uncharitable, I would better call it uncritical, views by Mr. Sen and it becomes almost intolerable when our learned Editor ventures to say 'he wrote commonplace poetry.'

Chittaranjan, if not anything else, is pre-eminently a poet of a very high order. Every letter of his inspired writing is pulsating with life and poetry. He is full of emotion which is the best gift for a poet; indeed he can feel, he can realise. Like a true poet, his heart is ever hankering after something unknown and the deep eagerness for searching it out has found expression through his writings.

"যেতে হবে যেতে হবে যেতে হবে মোর
যেমন করেই হোক যেতে হবে মোর
পথখানি যেথা থাক পাব আমি পাব
যেমন করেই হোক যাব আমি যাব
পথখানি লাগি প্রাণ ইতি উতি চায়
পথের না দেখা পেয়ে কাঁদে উভরায়
কোথা পথ কোথা পথ কোথা পথখানি
সে পথ বিহনে যে গো সব মিছা জানি।"

অন্তর্যামী।

The genuine poet of সাগর সঙ্গীত again is a sincere devotee, resigning everything including self, to God and becoming one with Him.

The inspired poetry of Chittaranjan the Idealist always expresses itself through ideas—he does not care for matter, he does not bother about descriptions—there

is seldom any brilliant specimen of language or similes or alliteration—there is only wealth of ideas charged with emotion and corresponding to it an easy, spontaneous flow of rhyme. To understand poetry, it is first of all necessary to know the man and his heart, specially in case of an idealistic and subjective poet like Chittaranjan. He will be recognised and appreciated better when people come to know the man more closely.

In the field of prose writing Chittaranjan occupies not a low position. Men like Haraprasad Shastri, have remarked that Mr. Das did contribute much to the growth of the modern style of Bengali literature through his magazine 'Narayan.' His erudite essays on দেশের কথা, বাঙ্‌লা সাহিত্যের গৌরব বর্দ্ধন, বাঙলার কথা, ব্যবসা বাণিজ্যের কথা, শিক্ষা দীক্ষার কথা and many others, show unmistakable proofs of his original thinking and literary merits. We don't understand the logic why he has been accused of plagiarism by our learned Editor. The ideas are there, and a thinker's merit lies in the way he assimilates and presents them, in the angle of vision from which he sees into them and in the mode of expression into which he translates them for his readers. Deshabandhu's merits should not be decried if his ideas happen to coincide with Tagore's. The one general current, the same source of inspiration may have influenced both the thinkers independently.

True it may be that C. R. Das the private donor or Chittaranjan the devotee has been the more talked of, because of his greatness as the towering political figure; but more true is the fact that Chittaranjan the literary man has been wronged and underestimated, simply because he at the same time happens to be a successful lawyer and a prominent politician. "What could a barrister or a public man do in the field of poetry?" This is our mentality and this is the criterion of our decision. But one thing is sure: Chittaranjan was a man far, far above the ordinary and with regard to him everything was possible. His powers were unlimited, his genius was

versatile and his energy was manysided. He could work wonders.

Space does not allow me to deal with the topic in greater detail and so I can do nothing better than conclude with the following lines so aptly said of Deshabandhu ;

" He had the vision of a prophet, the imagination of a poet, the instinct of a statesman and the calm, cold but unerring judgment of a born leader of men."

HISTORY OF THE HINDOO COLLEGE.

THE following abstract of the history of the Hindoo College, has been compiled from the unpublished records of that Institution.

On the 1st of May 1816, after the subject had been agitated in various places for nearly a year previously, a public meeting of Native and European gentlemen was held at the residence of Sir Edward Hyde East, then Chief Justice of Bengal, when it was proposed to establish an Institution for giving a liberal education to the children of the members of the Hindoo community.

In the original record of this meeting it is stated that the proposal was received "with the unanimous approbation of all the Natives present, including the most eminent Pundits, who sanctioned it with their express support and recommendation." A large sum of money was subscribed on the spot, and another meeting convened for the 21st of the same month, to enable

many Hindoo gentlemen, who were not present, but who were believed to be favourable to the project, to have an opportunity of subscribing to the proposed school.

A second meeting was accordingly held at which the following resolutions were passed.

1. That an Institution for promoting educalion be established and that it be called the Hindoo College of Calcutta.

2. That His Excellency the Right Hon'ble the Governor-General, and the Hon'ble Members of the Supreme Council for the time being, be requested to accept the office of Patrons of the Institution.

3. That the Hon'ble Sir E. H. East, Kt., His Majesty's Chief Justice, be requested to accept the office of President, and that J. H. Harington, Esq., Chief Judge of the Courts of Sudder Dewanny and Nazamut Adawlut, be requested to accept the office of Vice-President of this Institution.

4. That a Committee be appointed to consist of the following persons :—

Sir Edward Hyde East, Kt., President.
J. H. Harington Esq., Vice-President.
W. C. Blacquiere, Esq.
Capt. J. W. Taylor.
H H. Wilson, Esq.
N. Walich, M. D.
Lieut. W. Price.
D. Hare, Esq.
Capt. Thomas Roebuck.
Lieut. Francis Irvine
Chattorbhooj Nyaruttun.
Soobramonee Sastree.
Mirtunjoy Biddalunkar.
Rugoomonee Biddabhoosun.
Gopeemohun Thakoor.
Hureemohun Thakoor.
Gopeemohun Deb.

Joy Kissen Sing.
Ramtunoo Mullick.
Obhoy Churn Banerjee.
Ramdoolal Dey.
Rajah Ramchand.
Ramgopal Mullick.
Boishnobdoss Mullick.
Choytur Churn Sett.
Shib Chunder Mookerjee.
Radhacant Deb.
Ramruttun Mullick.
Calisunker Ghosal.

5. That the languages to be taught in the College, the age and terms of admission and all other details be left to the consideration of the gentlemen who have been requested to form the Committee, and who are further requested to prepare a plan for the same, to be laid before a general meeting.

6. That Joseph Baretto, Esq., be requested to accept the office of Treasurer and to collect the subscriptions.

7. That a meeting of the Committee be held at the house of the Hon ble the Chief Justice on Monday next the 27th day of May.

The first meeting of the above Committee was accordingly held on the 27th of May 1816, at which, after providing for its executive functions, it was determined to call the new Institution the "Maha Patshala, or Hindoo College of Calcutta" of which the primary object was declared to be the tuition of the sons of respectable Hindoos, in the English and Indian languages, and in the literature and science of Europe."

The admission of pupils was left to the discretion of the Managers.

Various other matters of detail were provided for, which do not bear upon the objects of the present note.

At a subsequent meeting held on the 11th June, preliminary measures were taken to provide a suitable building for the School,

and the European Members withdrew from an active participation in its management, desiring only to be considered as private friends to the scheme, and as ready to afford their advice and assistance when consulted.

By December of 1816, a sum of Sicca Rupees 48,760 was realized, and such subscribers as had qualified to act as Members under the rules approved by the general body of subscribers, assembled as a Managing Committee at the residence of Sir E. H. East.

They were—

Baboo Gopee Mohun Thakoor, Governor.

„ Gopee Mohun Deb,
„ Joykissen Sing,
„ Radha Madub Banerjee,
„ Gunganarain Dass,
} Directors.

The School appears to have been first held in a house hired at 80 Rupees a month in the Chitpore Road, and to have been opened on the 20th January 1817. Twenty scholars were present on that occasion, and English, Bengalee and Persian were the languages taught. By a resolution dated 3rd October 1817, it was determined to elect the Directors of the School annually.

The first anniversary meeting of the subscribers was held at the school house on the 6th January 1818, when the number of boys had increased to 69.

In the report of this meeting occurs the following passage :— "It is certain that the most respectable English gentlemen, both here and at home, are friends to the Hindoo College, and there are now great hopes that Government will assist it. As a learned Hindoo said on the day of opening the School 'the Hindoo College will be like the bur, or banyan tree, which is at first but a small plant, but afterwards becomes the greatest of all trees."

The Hindoos continued to manage the Institution, with a fair amount of success, till 1823, when a petition was addressed

to the Government representing that the funds for the support of the College, about sixty thousand rupees, were inadequate for the extension of the Institution, and soliciting pecuniary assistance, as well as suggesting that if it were removed to the vicinity of the Sanskrit College then about to be founded, the philosophical apparatus and lectures of the latter, might be advantageously employed for both Colleges.

Dr. Wilson pointed out that the objects, and classes of pupils attending the Institutions were so widely different, that no close amalgamation could be effected. He proposed as an intermediate means of uniting them, the addition of two classes to the College, one for the higher departments of English literature, the other for physical and experimental philosophy.

To these classes, the senior pupils of the Hindoo School were to be admitted gratuitously.

In this memorandum the question of associated management is thus considered by Dr. Wilson :

" Another consideration is that of associated management, a matter of great delicacy and difficulty. It is very desirable that the School should have the advantage of European superintendence, but as the property is exclusively native, under what character is that superintendence to be assumed ? And what effect is it likely to have upon the minds of the native proprietors ? On the other hand, without any personal interest in the College, how are natives to be admitted to a share in its management ? And considering the relations that subsist between Pundits and Baboos, the men of learning and birth, and those of wealth alone, what consequences may not be apprehended from bringing them into contact ? If the College is to flourish, native influence must be as much as possible excluded, and if this principle is acted upon, European interference in the school would be a very ungracious proposition. It might be said, why should native management be allowable in the School and not in the College ? In truth the School would be conducted on much better principles if it had other

Managers, but as it is their own establishment, it must be managed as they think proper. It seems most expedient therefore to have the two Committees entirely distinct, in all matters affecting the establishments under their respective control. In questions regarding both establishments, they may unite, and they should preside conjointly at least at two public examinations in the year, one of the College and one of the School ; and distribute the prizes at their associated meeting. If a more intimate union be still thought desirable, the European Committee of the College may be termed Visitors of the School, in which capacity they will be able to act with the Native Committee, whenever they deem it desirable."

To this petition it was intimated in reply, that the Governor-General consented to the endowment of a class of Experimental Philosophy to be opened gratuitously as recommended by Dr. Wilson to the pupils of the Hindoo College; that the Governor-General consented to become the patron of the latter Institution; and that he was prepared to sanction a moderate outlay for the building of a suitable school house in the vicinity of the Sanskrit College.

In January 1824, the Committee of the Hindoo College represented that their funds were fast diminishing, from the expenditure exceeding the income, and solicited the indulgence of being allowed to occupy the house hired for the Sanscrit College, until the new building had been erected. In the event of this being inconvenient, they asked for a monthly grant of money "to hire a commodious house in a conspicuous part of the town." They also asked for an English teacher, and requested the assistance of the Secretary to the General Committee of Public Instruction and of the Secretary to the Sanscrit College, to join them "in the management of affairs of the Vidalaya" in the event of the two Institutions occupying the same house.

The Government in noticing this request to the General Committee of Public Instruction remarked, "with reference to the suggestion of associating your Secretaries in the management of the Vidalaya, the Governor-General in Council requests

that your Committee will take into consideration whether it may not be expedient that they should require the managers to agree to your exercising a certain degree of authoritative control in the concerns of that Institution, in return for the pecuniary aid now proposed to be afforded."

The Managers were accordingly asked what share in the management of the Vidalaya they were willing to make over to the General Committee of Public Instruction, in consideration of the advantages derived or expected from the patronage of the Government.

To this the Managers, on the 1st July 1824, replied as follows:—

"With respect to the share of the management, which we are willing to concede to the General Committee of Public Instruction, we shall be happy to be apprised of what arrangement the General Committee may think most advisable, consistent with the general tenor of the regulations already enacted for the regulation of the College, and the principles upon which it was founded.

"With deference to what may be the decision of the Committee, we beg to suggest, that probably the best mode of apportioning the Management, would be by the appointment of a joint Committee, to consist of an equal number of the present Native Governors and Directors, and of the Members of the General Committee, to which arrangement we shall be very happy to agree.

"It is scarcely to be apprehended that any questions would arise in which the opinion of the Native and European Managers would be exactly balanced, but should such an event occur, we hope it will not be thought unreasonable in us to propose, that a negative voice may be allowed to the Native Managers; that is to say, that any measure to which the Natives express an unanimous objection, shall not be carried into effect.

"We beg further to observe, that in thus expressing our readiness to place the Vidalaya under the joint management of Natives and Europeans, we do so in the full confidence that not only an improved course of study, but the satisfaction

of the Native Subscribers and Managers and of the Hindoo Community, will be equally the object of both, and we entertain no doubt, therefore, that in all modifications of the rules of the College, it will never be forgotten, that it is a Hindoo Institution for the purpose of cultivating especially English literature and science alone ; that the admission of persons likely to injure the respectability, and consequently to contract the utility of the College will always be strictly prohibited and that works directed against the character and principles of our countrymen will be also excluded."

The General Committee in answer proposed to limit its interference to overlooking the administration of the funds granted by Government, and to the erecting of the Vidalaya into a seminary of the highest possible description, for the cultivation of the English language. Beyond these objects they did not wish to interfere, as long as they were satisfied with the proceedings of the Native Managers, and as they were so at the time, they did not think it " advisable to assume any share in the direction of the details of the Vidalaya ". They proposed, however, to exercise a regular inspection and supervising control as Visitors of the College, appointed their Secretary, Dr. Wilson, as their Visitor and official organ, and expressed a hope that any of their recommendations relative to the conduct of the Institution would be attended to, unless sufficient reason in writing were assigned for declining to concur in them.

To this the Managers cheerfully assented, thanking the General Committee warmly for exhibiting so great an interest in the Institution, and for affording them the valuable and able services of their Secretary.

Dr. Wilson was then elected Vice-President and Ex-Officio Member of the Sub-Committee of the Hindoo College.

In 1826, the establishment of scholarships was first proposed by Dr. H. H. Wilson, with a view to prevent the early removal of promising boys from their studies. The suggestion was approved by the General Committee of Public Instruction,

and recommended to Government for sanction, with a suggestion that the donations of Rajah Buddinath Roy, Hurrinath Roy and Kali Sunker Ghosal, should be appropriated to the foundation of scholarships, to bear in every case the names of the donors of the original grants from which they were derived. The proposal received the sanction of the Government on the 3rd of February of the same year.

The buildings in which the Hindoo College classes meet, are entirely the property of the Government. Upon the representation of the Managers of the Vidalaya, one wing was granted for the use of their pupils, but in 1826 the number of students had out-grown this extent of accommodation, and the Visitor (Dr. Wilson) recommended that they should be allowed the use of both wings, with a common access, but separate compounds and out-houses.

This was not only allowed, but two additional wings, subsequently constructed, have been made over for the use of the Hindoo College together with a considerable portion of the central building, the Sanskrit College occupying at present but a part of the building which originally belonged to it.

The Managers were elected annually until February 8th, 1834, when a meeting of the Directors was called for an early day to elect Managers for the current year. No subsequent elections have taken place, and the Management appears, by tacit consent, without any formal resolution or authority, to have become a permanent body.

There are no records in the books of the Hindoo College showing the grounds on which hereditary and other privileges are claimed by Managers. They rest upon the provisions of an original code of rules of which there is no authentic copy in existence. These rules were printed in one of the annual registers of the time, and were re-published in 1832 in the first volume of the *Christian Observer*.

In March 1835, the Managers of the Hindoo College were appointed honorary Members of the late General Committee

of Public Instruction, with liberty for two of their Members to assist in the deliberations of the General Committee.

Sir Edward Ryan.
Mr. H. Shakespear.
Mr. C. E. Trevelyan.
Mr. J. Young.
Capt. Birch.
Dr John Grant.

Shortly after this, the General Committee appointed the Members of their own body noted above, to be a Sub-Committee for " considering generally the affairs of the Hindoo College and for communicating with the Management." They were also to act as Visitors of the College.

On the 18th of September 1841, the following resolutions were entered on the proceedings of the General Committee of Public Instruction :

" *Read* modifications required to render the code of regulations applicable to the Hindoo College. The following remarks were made on the original connection of the Hindoo College with the Education Committee, and the changes in the management and control of the College which the Sub-Committee consider necessary to place it in an efficient state in its present enlarged condition.

" The Calcutta Hindoo College was formed in 1816 by the subscriptions and voluntary donations of certain Hindoo gentlemen, in order to afford their children an English education. The Institution did not, however, prosper, and from its declining state, and the diminution of its funds, the Native Managers were obliged to apply to Government for assistance This was granted from the educational funds, on condition of the Secretary of the Education Committee being made Visitor of the College. The assistance consisted at first of a lecturer on Natural Philosophy, and a suitable building for the purpose of school rooms, was erected in connection with a new building then required for the Sanscrit College. Further assistance has since then been given, from time to time, by the appointment of additional lecturers, &c., and the expense has now increased to Rs. 2,621-3-2 per month.

It appears that a more direct supervision of the internal management of the College is now required than at present exists, and from the correspondence that passed between the Government and the Managers at the time when the assistance to the Hindoo College was first given, that such a supervision, as is now proposed, was then intended.

Some of the rules of the Hindoo College as they at present exist, are at variance with those principles which have been laid down in the code of rules for the Government Colleges and Schools, in consequence of which several meetings of the Sub-Committee of the Hindoo College, the Sub-Committee for revising the regulations, and the Managers of the Hindoo College have been held, and the following arrangements have been agreed to :

1. That the ten Scholarships at Rs. 16 each, which are now given to ten students of the senior class of the Hindoo College, be abolished from the 1st October, and that the more valuable ones sanctioned by the Government in their letter No. 986, dated 16th December 1840, be substituted. By the new arrangement the students of the first and second classes of the Senior Department are eligible to Senior Scholarships and the students of the third, fourth and fifth classes of the same Department to the Junior.

2. That in future prizes be confined to the Junior Department of the Hindoo College.

3. That donors of Rs. 5,000 and upwards, continue to have the privilege of sending to the College, an indigent student free of expense.

The Rajah of Burdwan. Rajah Radhakant Deb.
Baboo Prosunnocoomar Tagore. Baboo Ramcoomul Sen.
Baboo Radhamadub Banerjee.
Baboo Russomoy Dutt. Baboo Dwarkanath Tagore.
„ Srikissen Sing. David Hare, Esq.

4. That the present Managers named above, be recommended to Government to be appointed Members of

the General Committee of Public Instruction for the purpose of controlling and managing the Hindoo College, to which their appointment as Members of the General Committee is to be limited.

5. That two of the present Managers of the Hindoo College be Members of the General Committee as heretofore, and have a vote in the Committee on all matters under the control of the Committee.

6. That the future management and control of the Hindoo College be vested in a Sub-Committee of the General Committee of Public Instruction, which is to consist of the present Managers, with the addition of two members of the General Committee, subject of course as all other Sub-Committees, to the General Committee.

7. That the Sub-Committee appoint their own Secretary.

8. That in future there shall be only twenty-five free pupils in indigent circumstances to be sent by the present Managers in rotation and five by the Sub-Committee.

9. That the Rajah of Burdwan and Baboo Prosunno Coomar Tagore claim to be continued as Hereditary Governors of the College under the original regulations of the College when founded ; that their families be allowed the privilege of choosing a Member of the Sub-Committee.

10. That the capital now in the hands of the Managers, and amounting to Rupees 23,000 * be invested in Government

* It is not to be inferred that the subscribed funds of the College which from the foregoing statement appear to have exceeded Sicca Rupees 60,000, were reduced to Rs. 23,000 by an expenditure in excess of income. The diminution in the capital due to that cause was, if any, comparatively inconsiderable. But the whole of the original subscriptions amounting to Sicca Rupees 61,030, were lent to Messrs. Joseph Baretto and Sons, on their bond at 8 per cent. On the failure of that firm, the Trustees of the Hindoo College could of course only rank with the general creditors of the house, and this sum of Rupees 23,000 is made up of the dividends which up to September 1841, had been paid on the bond debt by the Insolvents' estate. Until 1824, the interest at 8% on the bond debt, a monthly grant from the School Society's School, for educating first 20, and afterwards 30, of its pupils, at the rate of 5 rupees per mensem for each, together with the donations of parents prior to 1818-19, and after that period the regular schooling fees sufficed, we are informed, to cover the disbursements of the College.

Securities, and the interest be employed to found Scholarships, to perpetuate the names of the original founders of the College.

11. That one Scholarship of Rupees 28 be called the Rajah of Burdwan's Foundation Scholarship.

One of Rs. 32 be called the Tagore Scholarship.

One of Rs. 18 be called Gopee Mohun ,,

One of Rs. 12 be called Joykissen Sing ,,

One of Rs. 12 be called Gunganarain Dass ,,

Total five, at Rs. 92 per month.

These changes have been agreed to by the Managers of the Hindoo College.

Resolved :—" That the above changes are agreed to and that a letter be prepared to be forwarded to Government, embodying the necessary modifications, and proposing that the families of the Rajah of Burdwan and Baboo Prosunno Coomar Tagore have the right of choosing a member of the Sub-Committee for superintending the Hindu College, under the General Committee."

This was communicated to the Government in a letter No. 1354, of the 16th of October 1841. It was intimated in reply that the arrangements proposed for the future management of the Hindoo College were satisfactory to the Governor-General in Council, and that they accordingly received his entire concurrence and approval.

The reply is published at page ccxxix of the Appendix to the General Report on Education in Bengal, for 1839-40.

The arrangement above detailed is that now in force, with some modifications in minor matters of detail.

FRED. J. MOUAT,

1st August, 1853. *Secy. to the Council of Education.*

INSULIN, THE HAMMER OF DIABETES.

SUNIL CHANDRA SEN, B. Sc.,
Department in Physiology, Presidency College.

DIABETES is a malignant disease that has disturbed the harmony of many a valuable life. Philosophers and scholars, orators and authors, lawyers and officials,—and all the guardians of society who, always sitting in a couch or driving a car, have never sweated by racing or chasing, by handling a spade or a shovel, are the most common victims to this disease.

Thus diabetes has spun very long yarns of misery in every country among the upper strata of society. There was no specific remedy for this. Doctors almost failed; they only regulated the diet of the patient to keep off the symptoms, but the results were ephemeral and practically the disease could not always be cured at all.

Diabetic patients had all to despair but for the recent miracle of medical science,—the discovery of Insulin. Banting, the discoverer of this talisman was rewarded with the Nobel Prize of Science in 1922. He obtained from the pancreas, an extract which, when injected into dogs rendered diabetic by operation, caused a regular and pronounced reduction of the abnormally high concentration of blood sugar. This extract was given the name Insulin, which is secreted by the so-called "Islets of Langerhands"—masses of cells, distinctly different from those of the acini secreting the pancreatic juice and richly supplied with blood capillaries. Insulin is now prepared on a large manufacturing scale from the pancreas of ox and cod-fish and its application to the treatment of human diabetes is an established triumph of therapeutics.

The islet tissue of the cod-fish contains ten times as much insulin as mammalian pancreas and the Toronto Workers have been manufacturing this hormone from the cod-fish.

They have adopted the method of direct application of picric acid to the islet tissue. Dodds and Dickens discovered the solubility of the picrate in watery acetone and made use of this property in extracting insulin from the pancreas. Accordingly the following experiments were arranged :—

Four 8 oz. medicine bottles were taken ; in the first were placed, 6 oz. saturated aqueous picric acid solution ; in the second. 4 oz. 5% picric acid in absolute alcohol ; in the third, 4 oz. 5% picric acid in acetone ; in the fourth, 6 oz. ·3% hydrochloric acid in absolute alcohol. These were sent in January to Dr. E. S. Russel, of the Ministry of Agriculture and Fisheries with the request that islet tissue from freshly caught cod-fish should be added to each until the contents of the bottle reached 8 oz. mark. Mr. Michael Graham, Assistant Naturalist on the staff of the Ministry of Agriculture and Fisheries, spent a week at sea on a trawler in the early part of February, collecting islet tissue from absolutely fresh fish ; but unfortunately the weather was very severe and the amount of tissue which he was able to secure were so small that they could not be worked up satisfactorily. A second similar series of collecting bottles was, therefore, supplied to him and the cod islets from the Yorkshire shore fisheries were collected. A relatively large amount of insulin was found in the islet tissue. The material was collected on February 21st, 26th, 27th, 1924 and was worked up on March 5th.

The chemical nature of insulin is still unknown. It appears from its solubility and its sensitiveness, to be proteolytic enzymes, to be a protein derivative probably of an albumen type. The method of its action is still under investigation. In the diabetic patient, treatment with insulin not only renders the metabolism and storage of carbohydrate normal in type, it removes also the other characteristic metabolic abnormalities, such as, acedosis, acetonaemia, lipaemia. It removes the excess of sugar in blood and makes it normal. But how it

does so is unknown. The supposition that a small proportion of sugar is directly oxidised, has not been established. On the other hand, the suggestion that insulin does not promote the disappearance of sugar from the circulation, but merely inhibits its replacement, whether from the glycogen of the liver, or by new formation from fat, also appears to be in conflict with the experimental facts. The balance of evidence is in favour of an accelerated disappearance of dextrose, for the most part by synthesis into some complex as a preliminary to oxidation. But the nature of this complex is still unknown and the site of its deposition unidentified. However, it can hardly be doubted that the process has a fundamental importance in normal carbohydrate metabolism.

Insulin has begun to be imported into this country. Though Indian doctors are receiving it warmly and using it in many cases, complete results are not always attained. Inefficiency of doctors has sometimes been the cause of it. They inject it abnormally and the result becomes the fall of sugar in blood below the normal level. In such cases symptoms of prostration and nervous excitability appear. Investigation also shows that the period that elapses between the shipment of the medicine in England and its unpacking in India tells heavily upon the quality of the medicine. Loss of freshness causes a proportionate diminution of its effective power. Thus, despite the discovery of a great specific we have to suffer much,—we pay money, but cannot draw the full amount of value. Ours is a vast country with a large number of diabetic patients. It would be a great saving outlay if we could prepare the insulin here. But to accomplish the manufacture on a large scale, there must come investment of capital, buildings of laboratory, and the process of extraction must be carried out by the dedicated life of many doctors. But once we have undertaken to establish a firm of our own, we shall obtain the freshest medicine, our patients will be cured, and there will open before us another chapter of national economy.

REPORTS.

The Autumn Social.

The Joint Secretaries of the Executive Committee for the dramatic performance in connexion with the Autumn Social, tender their hearty thanks to the student-actors for their splendid representation of Tagore's *Mukta-Dhara.* They place on record with gratitude the untiring services of Messrs. Dines Ranjan Das and Anadi Kumar Dastidar who trained the actors and brought them up to the expected standard. The Secretaries finally eulogise the services of volunteers who were largely responsible for making the function a success.

* * * *

An extract from *Nach-Ghar* (নাচঘর), a Bengali weekly exclusively devoted to fine arts, may be, in this connexion, read with interest :—

" We had never expected that College-students, inexperienced as they are in the histrionic art, could so easily produce on the stage a drama so difficult and so full of songs ; and hence their satisfactory representation of মুক্তধারা has naturally charmed us.

" The high standard of acting attained by Master Sukomal Ghose in the role of " Batuka " (বটুক) appealed to us most ; his aptness for dramaticism is really uncommon ! Next to him Mr. Sachin Banerjee in his impersonification of "Dhananjaya" (ধনঞ্জয়) deserves special mention. His excellent voice pouring forth its rich melody, and his soulful expression of emotions swayed the whole play with a sustained atmosphere of charm and beauty. Master Prabodhendu Tagore, in the role of " Raja Ranajit " acted exceptionally well, but the weakness of his voice robbed him to some extent of his full share of success. " Jantraraj Bibhuti " (যন্ত্ররাজ বিভূতি) put up quite a good appearance on the stage and was a faithful personification of the character in point of his " dressing-up," but he had not

(The reports of the Academic and Athletic Societies of the College will be published in extenso in the next issue of the Magazine—Ed.).

been able, it seemed, to learn acting well. "Gurumahashaya" (গুরুমহাশয়) was a remarkable success. Among the female characters, we liked "Amba" (অম্বা) better than " Phul-walee " (ফুল-ওয়ালী). What else we liked, were the charming songs sung by Master Sushil Dey and the instrumental orchestra of the College-students. It is indeed creditable to them that instead of engaging a party of professional " concert "-players, they had played themselves."

C. R. Das Memorial Committee.

A meeting of the students and the staff of the Presidency College was held on the 22nd June last, in honour of the memory of Deshabandhu Das. The meeting expressed its deepest sorrow at the untimely demise of Mr. Das. According to the second resolution passed in the meeting, a Committee with the Principal as President, was formed to make necessary arrangements for some form of memorial to perpetuate the memory of the illustrious deceased in the College. Total collections from the different classes amounted to Rs. 850-8-0 ; of which Rs. 550 has been contributed to All-Bengal Das Memorial Fund, Rs. 100-8 has been spent for a bromide enlargement of the portrait of Mr. Das—and the balance of Rs.200-0 has been made over to the Presidency College Students' Aid Fund as a permanent nucleus to the Fund. The portrait will be unveiled on the Founders' Day, by Sir Ewart Greaves.

The office-bearers of the Committee were :—Principal Stapleton, President ; The Hon'ble Mr. K. N. Mitter and Prof. C. C. Bhattacharya, Vice-Presidents ; Mr. Humayun Kabir, Secretary. Members—Mr. Hiren Mukherji (4th Year Arts), Messrs. Bamadas Chatterji and Ajit Mitra (4th Year Science), Mr. Binayak Banerjee (3rd Year Arts), Mr. Amiya Biswas (3rd Year Science), Mr. Sudhin Banerjee (2nd Year Arts), Mr. Bibhuti Mukherjee (2nd Year Science) ; Messrs. S. C. Mitra and S. B. Banerjee (1st Year Arts), Messrs. S. K. Chatterjee & D. K. Deb (1st Year Science).

The Late Principal S. Roy's Condolence Meeting.

[We give publicity to the following correspondence between Principal Stapleton and Mr. Kulada Ranjan Roy, brother of the deceased—which will be read with interest.—Ed.]

D.O. No. 580 Presidency College, Calcutta.
The $\frac{3rd}{5th}$ *November, 1925.*

Dear Sir,

I beg to forward two Resolutions passed at a meeting of the Staff and Students of Presidency College held this afternoon to express their profound sorrow at the sad bereavement sustained by you and the other members of your family by the death of your brother.

The Resolutions run as follows :—

Resolved—that this meeting of the Staff and Students of the Presidency College records its deep sense of sorrow at the death of Principal S. Ray, a distinguished ex-student of the College, a fine sportsman and a sincere well-wisher of the students of Bengal.

Resolved—that a message of sympathy and condolence be conveyed to the bereaved family over the signature of the President.

I may add that the resolutions were carried unanimously all present standing. The College was also closed this afternoon in honour of your brother's memory.

Kulada Ranjan Ray, Esq., B.A., 100, Gurper Road, Local.

Very faithfully yours,
(Sd.) H. E. Stapleton.

Hazaribagh
The 13th November, 1925.

Dear Sir,

I beg to thank you and the staff and students of the Presidency College for your touching expression of sorrow and sympathy at the sad bereavement sustained by us. It is a great source of consolation to us to know how widely and deeply my brother endeared himself to all among whom he moved and how his influence both as a teacher and as a sportsman, has been so deep and real among the students of Bengal. May his memory ever remain fresh in their minds and continue to influence them to achieve the highest physical vigour along with high mental and moral qualities and to become men in the truest sense of the word !

H. E. Stapleton, Esq., Principal, Presidency College.

Very truly yours,
(Sd.) Kuladaranjan Ray.

Correspondence.

To

Calcutta, 6-12-25.

The Editor, The Presidency College Magazine.

Sir,

The Calcutta University Training Corps is at present vigorously carrying on its work. It is in this part of the year that this unit is seen at its best. Our College has contributed its quota of men; their number is poor as compared to the total strength of the whole battalion. The strength of our College platoon is forty-five. Still the prospects are hopeful in contrast to those of the last year when we had only thirteen men in camp. In this connection, a short account of the platoon since the reconstitution of the C.U.T.C. as a unit of the I.T.F. from the end of the year 1921, will not be out of place. At that time our College was leading, the total strength being fifty-six (56) while the strength of the battalion was only two hundred and fifty (250). The total had gone down to twenty last year while the battalion was six hundred and fifty strong. Various causes contributed to this decline in number. It is not worth while recounting them, in as much as they are mostly superficial. The supposed main cause seems to be the prevailing idea among the students that enlistment in the corps interfered with their studies. It goes without saying that the idea is absolutely groundless. In the first place, the parade hours are so arranged that a student would not lose anything by reason of his attendance. In the socond place, the well-known proverb "where there is will, there is a way" explains everything. Parades are rather beneficial to the students as it is a sort of healthy recreation. So much for the past history. Now let us turn to the present state of affairs.

From the beginning of the current session, through the zeal of the Principal and the efforts of others concerned, a full platoon has been raised. The percentage of attendance to the parades is fairly good. Considerable enthusiasm is evinced

by the new recruits and there are evident signs of a growing interest among the boys in this department of public life. That our boys can excel themselves if they choose, is apparent from their recent performance. It is a matter of great pride that our platoon has won the " Physical Efficiency Cup " out of fourteen platoons competing. There are several other cups to be competed for and it is expected that our boys will win more. The annual training camp will be held for fifteen days commencing from the 18th December on the Maidan. We hope to see the whole platoon under canvas for that short period. It is a regrettable fact that most of the boys, as a rule, cease to attend parades after their return from the camp. Probably they think that their training is completed by their attendance to the camp. It may surprise many when it is said that it requires full two years' training to make a good soldier. Our boys have hitherto shown themselves eager to avail themselves of this opportunity of studying the military science—the ignorance of which is a great national drawback—it may be hoped that they will not be satisfied till they have had their bit. It is the general wish that the premier College of Bengal should have at least two platoons in the corps. Already we have been assured that if the existing platoon shows itself in its best, we shall have another from the beginning of the next session. It is now for the budding soldiers to wake up and work hard so as to place the authorities in a position to claim an increase in the number of men from this College and thereby maintain its prestige as leading in every sphere of activity. Let us hope for the best.

With a few words for the members of the teaching staff, this short account may be brought to an end. It is the express wish of the military authorities that the professors and lecturers of the colleges should be the officers of the U. T. C. Unfortunately for the C. U. T. C. the response has come only from three such gentlemen. The corps has not got the full complement of officers and it is high time that the vacancies are filled up. The younger members of the teaching staff are welcome to join the corps. Let them be the leaders in the field of culture as well as in the field of battle.

Yours etc.
BIKAS CH GHOSH
2. Lieutenant.
2nd (Cal.) Bn. University Training Corps.
Officer in charge, Presidency College Platoon.

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Palmer	Grammar of Spoken English.
Do.	Everyday Sentences in Spoken English.
Do.	English Intonation, with Systematic Exercises.

SCIENCE & MATHEMATICS.

Love	Theoretical Mechanics, 3rd. Edition.
Greaves	A Treatise on Elementary Hydrostatics.
Whittaker & Watson	A Course of Modern Analysis, 3rd Edn.
Jones	Calculus for Beginners.
Campbell	Elements of Practical Astronomy.
Bragg	The World of Sound, *2 copies.*
Lankester	Science from an Easy Chair.
Do.	More Science from an easy Chair.
Sollas	Ancient Hunters. 3rd. Edn.
Perkin	Qualitative Chemical Analysis.
Stieglitz	Elements of Qualitative Chemical Analysis. 2 vols.

Mellor	Comprehensive Treatise on Inorganic and Theoretical Chemistry. Vols 4 & 5.
Friend	Text-Book of Inorganic Chemistry. Vol 2 ; Vol 7, Part 1.
Cohen	Organic Chemistry for Advanced Students, 3 parts.
Richter	Organic Chemistry, Vol. 2.
Smith	Electro-Analysis.
Classen	Quantitative Analysis by Electrolysis.
Lodge	Atoms and Rays.
Schuster	Introduction to the Theory of Optics.
Haldane	The New Physiology, etc.
Wilkinson & Gray	The Mechanism of the Cochlea.
Roaf	Text-Book of Physiology.
Levinson	Cerebrospinal Fluid.
Labbe'	Clinical Treatise on Diabetes Mellitus.
Lipschütz	Internal Secretions of the Sex-glands.
Alexander	Colloid Chemistry.
Hadley	Everyday Physics.
Lamb	The Dynamical Theory of Sound.
Milne	Homogeneous Co-ordinates.
Filon	An Introduction to Projective Geometry.
Macpherson	Romance of Modern Astronomy.
Thompson	On the Chemistry of the Ancient Assyrians.
Bayliss	Principles of General Physiology.
Routh	Treatise on Analytical Statics. Vols. 1 & 2.
Dickson	Linear Algebras.
Edwards	Treatise on Integral Calculus, 2 vols.
Hadley	Magnetism and Electricity for Students.
Edser	General Physics for Students.
Allen & Moore	Text-Book of Practical Physics.
Harris & Butt	Scientific Research and Human Welfare.
Southall	Mirrors, Prisms and Lenses.
Wood	Physical Optics.
Hutchinson	Int. Text-Book of Magnetism & Electricity.
Poyser	Magnetism and Electricity.
Stewart	New Matriculation Heat.
Do.	New Matriculation Light.
Do.	New Matriculation Sound.

Stewart & Satterly	Text-Book of Light.
Stewart	Higher Text-Book of Heat.
Stewart & Satterly	Senior Heat.
Do.	Senior Sound & Light.
Wagstaff	Properties of Matter.
Haas & Lawson	The New Physics.
Haas	Introduction to Theoretical Physics. *Translated.* Vol. I.
Worsnop & Flint	Advanced Practical Physics for Students.
Benedicks	Space and Time.
Redgrove	Alchemy, Ancient & Modern.
Hurst	Experiments in Genetics.
Bower	Plants and Man.
Mordell	Three Lectures on Fermat's Last Theorem.

ARTS.

Foucher	The Beginnings of Buddhist Art.

ENGLISH LITERATURE.

Doughty	English Lyric in the Age of Reason.
Saurat	Milton: Man and Thinker.
Boas	Introduction to the Reading of Shakespeare.
Symons	Studies in Prose and Verse.
Walker	English Satire and Satirists.
Sharp	Papers, Critical and Reminiscent.
Welby	Popular History of English Peetry.
Davies (Ed.)	Shorter Lyrics.....1900—1922.
Hauptmann	Dramatic Works, Vol. 8.
Mantle (Ed.)	Best Plays of 1923—24.
Thayer (Ed.)	Best Elizabethan Plays.
Matthews and Lieder	Chief British Dramatists.
Gosse	More Books on the Table.
Thomas	English Literature before Chaucer.
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Saintsbury	Loci Critici.
Quayle	Poetic Diction.
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Sikes	Roman Poetry.
Compton-Rickett	Robert Browning: Humanist.

রাত্রি

(উচ্ছ্বাস)

দ্বিতীয় প্রহর।

আকাশ অন্ধকার—ভীষণ নিস্তব্ধ।

একটা শুধু তারা অন্ধকারের মধ্যে অনেক কষ্টে চোখ মেলে র'য়েছে—এমন মিট্‌মিট্ কচ্ছে যেন হাঁপিয়ে উঠ্‌ছে।

জড়জগৎ কি অনুভব করে? মাটির সঙ্গে আকাশের কি কোন গূঢ় সম্বন্ধ আছে? নইলে আকাশ কাঁদলে মাটি কেঁদে ভাসায় কেন? আকাশের আলোকোজ্জ্বল মুখ দেখ্‌লে মাটি উৎফুল্ল হয়ে ওঠে কেন?—আকাশের ঝঞ্ঝার আর্ত্তনাদে মাটির পঞ্জর কেঁপে কেঁপে ওঠে কেন? নিখিল ভরে কি একটা সহানুভূতির রাগিণী বাজ্‌ছে! আকাশ বুকের আলো নিভিয়ে দিয়েছে, মাটি মুখের বাণী থামিয়ে দিয়েছে।—অন্ধকারে বড় কাছাকাছি এসে প্রাণ দিয়ে প্রাণ অনুভব কচ্ছে।—মিলনের গভীর বেদনা—ঘন আলিঙ্গন!

রাত্রি বোধ হয় জলের তলায় দক্ষিণা-হাওয়ার রাজ্যের এক পরী। সাগরে বেশী ঢেউ হ'লে সে কূলে এসে পৃথিবীর পাহাড়-বন ঘুরে নেয়। নির্ঝরিণী দেখ্‌তে পেলে সে তা'র জলশব্দের তালে তালে মল বাজিয়ে নাচে,—ছোট ছোট নুড়িতে আঁচল ভরে নেয়। তার কপালে ঐ তারাটার মত একটি টীপ্, পায়ে জ্যোৎস্নার মত আলতা, চোখে ক্ষান্তবর্ষণ কোমল নীল আকাশের সুষমা। সময় হ'লে বিস্ময়ে নির্ব্বাক্ ক'রে দিয়ে শূন্যে মিলিয়ে যাবে। না—না সে ভাল নয়—পরী ভাল নয়।

ওকি, কে বাঁশী বাজায়? নিশুতরাত-অন্ধকার! আকাশে যেন বাঁশীর তানের বাষ্প জমে জমে মোহের মেঘ তৈরী হ'চ্ছে। মুখে ভাষা নেই—কিন্তু বুকে দুরু দুরু; চোখের পাতা খোলা কিন্তু দৃষ্টি কোথায় আপনাকে হারিয়ে ফেলেছে.....

তৃতীয় প্রহর।

রাত দুপুর। আশে পাশে চারিদিকে রাশি রাশি ঘুম যেন সব জিনিষকে চেপে ধর্‌ছে। যেন মৃত্যু ছদ্মবেশ ধরে এসেছে জীবনের সঙ্গে "বেলে-খেলা" কর্ত্তে। কিন্তু দখিন-হাওয়াকে কাবু কর্‌তে পারেনি'। সে এই অসাড়তার মধ্যে লুকিয়ে জীবন বিতরণ কর্‌ছে—বাঁচিয়ে রেখেছে।

চাঁদ উঠ্‌ল। কেন?—অন্ধকারের মধ্যে থেকে চাঁদ দেখ্‌বার এত আগ্রহ কেন? মনে কর—পৃথিবীর ওপরটা লুপ্ত হয়ে গেছে, চাঁদ নেই,—সূর্য্য নেই,—তারা নেই,—আকাশ নেই।

আলো নেই,—রং নেই—শব্দ নেই—সব অসাড়—সব নিস্পন্দ! শুধু অন্ধকার—আর অপরিস্ফুট মানুষের জীবন। তখন মানুষ কি করবে? ছট্‌ফট্ করে মর্‌লেও এক ফোঁটা আলো দেখা যাবে না। তাহ'লে মানুষ আর বাঁচবে না—তবে তা'র প্রেতাত্মাটা সেই অন্ধকারে থাক্‌বে, আর অনন্তকাল ধ'রে—'আলো কই?'—'হাওয়া কই?'—'আকাশ কই?' বলে সেই অন্ধকারের মধ্যে আর্ত্তনাদ করে বেড়াবে।

আচ্ছা, আমাদের মধ্যে কি আমাদের জীবন? না—ঐ আকাশ, আলো, হাওয়ার অনন্ত জীবনের ছায়াকণা আমাদের বুকে? বাইরের ঐ মস্ত জীবনকে যে যত বুঝেছে—সেই তত জীবন পেয়েছে। ইতর জন্তু চার পায়ে চলে, মাটির দিকে মুখ করে থাকে, ওপরে চায় না—তা'দের চেতনা কম। মানুষ আকাশের মধ্যে মাথা তুলে দাঁড়িয়েছে অসীমের ইঙ্গিত একটু আধটু বুঝ্‌তে শিখেছে—তাই সে সব চেয়ে চেতন।

ওই যে চাঁদ! হলুদ্‌বর্ণ—কোন্ আতঙ্কে যেন বিবর্ণ হয়ে ধীরে ধীরে আকাশে উঠ্‌ছে। তন্দ্রালস নয়নে ওপর থেকে যেন ধরার নিঃশব্দ সবটাকে দেখ্‌ছে। এক একবার যেন কাতর-দৃষ্টিতে সহানুভূতি জানাচ্ছে—আবার পথ চলার বেদনায় উদাস হয়ে যাচ্ছে। নিজেকে চিরে চিরে—অণু অণু ক'রে যদি ঐ জ্যোৎস্নায় মিশিয়ে দেওয়া যেত—আর সেই প্রতি অণু যদি দৃষ্টিশক্তি পেত, তাহ'লে পৃথিবীর কত আশ্চর্য্য জিনিষ দেখ্‌তে পাওয়া যেত।—কি দেখা যেত? দেখা যেত যে যার প্রিয়জনকে কাছ করে শুয়েছে—রাত্রিটুকু যেন মৃত্যু—যেন ওপারের অন্ধকারের মধ্যে তার সঙ্গে ছাড়াছাড়ি না হয়।

শুধু যে ছেলে উচ্ছৃঙ্খল, ঘর মানে না, আপন জন জানে না—সেই একা অচেতন অন্ধকারকে আলিঙ্গন করেছে। তার মনে আতঙ্ক নেই—হারাবার উদ্বেগ নেই—দিনের যুদ্ধ আর রাত্রির স্তব্ধতা সে সমান ভাবেই বরণ করে নিয়েছে। আর যার প্রিয়জন নেই,—রাশীকৃত ভালবাসা পুঞ্জীভূত জীবন যা'র পায়ের নৈবেদ্য ক'রে দেওয়া হয়েছিল,—সে যার হারিয়ে গেছে—তা'র? তার প্রাণ টেনে বাঁধা-বীণার তারের মত আর্ত্তনাদ করে ছিড়ে যাবার উপক্রম হয়—অদম্য মুমূর্ষা আসে। কিন্তু দিন যাবার সঙ্গে সঙ্গে জগতের ভেতরে থেকে, সহস্র জীবন্ত জীবের সঙ্গে রসরাস ক'রে মন আবার সচল হয়—আবার তা'র মধ্যে প্রবৃত্তির ক্রিয়া আসে। তখন আবার মনটাকে নির্জ্জীব না রেখে দেওয়া-নেওয়ার খেলায় তা'কে অনুভূতিময়, গীতিময়, ঝঙ্কারময় করে তুল্‌তে ইচ্ছে হয়।

বেদনা! বুকের তার টেনে কে বাজাচ্ছে! বুক কেঁপে কেঁপে উঠ্‌ছে যে!—আনন্দ—না অপূর্ণতার বিলাপ। ওগো অজানা, কোন্ দূর আকাশ থেকে তোমার ঘুমন্তপ্রাণ বাঁশী বাজাচ্ছে—মনকে ব্যথা দিচ্ছে—ধরা দিচ্ছে না? এস তুমি—আমার মন-প্রাণ বুক ভরে দাও। তোমার নিশ্বাসে নিশ্বাসে আমার কুসুম-কুঞ্জ রচনা কর। তোমার জীবনের জাল গুটিয়ে এনে তা'র মধ্যে আমায় গভীর করে জড়িয়ে নাও।

একবার পৃথিবীর সাধারণ রমণীর রূপ ধরে দেখা দাও—আমি মানুষ!..... .. ..

চতুর্থ প্রহর।

উঃ কি নিস্তব্ধ! নিস্তব্ধ কি?—জগতের গতি কি থেমে গিয়েছে—না, না—তা'র দিন নেই,—রাত্রি নেই—শীত-গ্রীষ্মের প্রভেদ নেই—শুধু কি এক অনুপ্রেরণা তাকে অহরহ ঘুরিয়ে নিয়ে বেড়াচ্ছে। বসন্তাগমে বুঝি অজ্ঞাতে কলেবর মুঞ্জরিত হয়ে উঠেছে—অন্ত্রে অন্ত্রে বীণার ঝঙ্কার ছুটেছে—কিন্তু বাহেন্দ্রিয়ে তার বিন্দুমাত্র প্রকাশ নেই। সেই চিরন্তন অবিশ্রাম গতি, নিয়ম বাঁধা সেই—

আচ্ছা, জগতের পথ চলার ভীম-সঙ্গীত বাইরের এই বিরাট্ মৌনতার মধ্যে কি শুনতে পাওয়া যায় না? বুঝি শোনা যাবে—একটু মনোযোগ—ঐ যে কি এক গভীর ধ্বনি শ্রবণ ছেয়ে ফেল্লে। ওঙ্কার ধ্বনি?—পৃথিবীর আর্ত্তনাদ?—নীরবতার চিৎকার? নাঃ এ যে জাহাজের বাঁশী!

জাহাজের বাঁশী; বড় উদাস, বড় গম্ভীর! কোন্ সুদূর আহ্বানের প্রতিধ্বনি! কোথায় যাবে স্থির নেই—ওপরে আকাশ, নীচে জলতরঙ্গ, কোলাহলহীন স্বপ্নময়রাজ্যে নিরুদ্দেশ অভিসার! বাঁশীর ধ্বনি আকাশে মেঘ অবধি উঠে যেন চারিদিকে বৃষ্টিবিন্দুর মত ছড়িয়ে পড়্ছে—যার দেহে পড়্ছে তা'কেই সচেতন করে তুল্ছে। 'বিদায় নিতে হবে'! প্রিয়জনের অশ্রুজল, গুরুজনের আশীর্ব্বাদ, প্রতিবেশীর শুভেচ্ছা, অজ্ঞাতের আতঙ্ক—সকলের মধ্য দিয়ে এক নূতন কল্পনারাজ্যের আভাস। সেই অস্পষ্টের ইঙ্গিতে অভিযান—দ্রুত কিন্তু উদাস, বেদনাময় কিন্তু আশায় ভরা।

আকাশটা ফ্যাকাসে হয়ে এসেছে—মূর্চ্ছাভঙ্গের লক্ষণ.....

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আঃ—সকালের হাওয়া কি মধুর! পাখীটা কি রকম ঘন ঘন উষার আগমনী গাইছে। ভাষা নেই—শুধু সুর—অনুভূতিময় শব্দ!

যে ধূমের আবরণ জগতটাকে ঢেকে রেখেছিল সেটা অনন্তের গহ্বরে বিলীন হয়ে যাচ্ছে—আর একটা নব-জীবন্ত রাজ্য বসন্তের কচি আমের পাতার মত মিষ্টি শুদ্ধ গন্ধে আকাশের কোলে ঝক্‌মক্ কর্চ্ছে। ভোরবেলার উদাস হাওয়া রূপের পসরা উজাড় করে বয়ে যাচ্ছে—প্রাণের তন্ত্রীতে সাড়া দিয়ে—।

শ্রীসুনীলকান্তি রায়।
প্রথম বার্ষিক শ্রেণী (কলা-বিভাগ)।

রূপদক্ষ না কলাবিৎ ?*

বাঙ্‌লা ভাষায় সাধারণতঃ "কলাবিৎ" বা "শিল্পী" শব্দই *artist* অর্থের বাচকরূপে ব্যবহৃত হইয়া থাকে। কিন্তু সম্প্রতি প্রায় বৎসরাধিক কাল হইতে মাননীয় শ্রীযুক্ত রবীন্দ্রনাথ ঠাকুর মহোদয় ঐ অর্থে কোন নূতন একটি শ্রুতিসুখকর শব্দ ব্যবহার করিতেছেন। তাঁহার অন্তরঙ্গ বন্ধুবান্ধব ও ভক্তগণও দেখাদেখি, স্থানে অস্থানে, পাত্রে অপাত্রে, উক্ত শব্দের প্রয়োগ করিতেছেন বটে, কিন্তু অতটা সাহস সকলের সম্ভবে না বলিয়াই এ সম্বন্ধে যৎকিঞ্চিৎ আলোচনায় প্রবৃত্ত হওয়া যাইতেছে।

কবীন্দ্র কৃতজ্ঞতার সহিত স্বীকার করিয়াছেন যে, শব্দটির জন্য তিনি শ্রদ্ধাস্পদ অধ্যাপক শ্রীযুক্ত সুনীতি কুমার চট্টোপাধ্যায়ের নিকট ঋণী। তিনি স্বয়ং এ শব্দটির আবিষ্কর্ত্তা নহেন।

রবীন্দ্রনাথের নিকট আমাদিগের বিনীত প্রশ্ন এই যে, বাঙ্‌লা ভাষায় উক্ত নূতন শব্দটি প্রচলিত করিবার এই প্রচেষ্টা স্বাতন্ত্র্য প্রণোদিত না প্রমাণসিদ্ধ। যদি স্বাতন্ত্র্যপ্রণোদিত হয়, তবে এ বিষয়ে সকল আলোচনাই অরণ্যে রোদন মাত্র। কিন্তু তিনি যদি উহা প্রমাণসিদ্ধ বলিয়া স্বীকার করেন, তাহা হইলে, সে প্রমাণ অবিলম্বে সাধারণের সম্মুখে উপস্থাপিত করা উচিত।

তাঁহার স্বপক্ষে কোন প্রমাণ আছে কি না জানা যায় নাই। অতএব, এ সম্বন্ধে আমাদিগের যাহা কিছু বক্তব্য আছে, তাহা নিম্নে লিপিবদ্ধ করা গেল।

বাঙ্‌লার শব্দ-সম্পদ্ যাহাতে বাড়ে সে বিষয়ে কোন বাঙালীরই আপত্তি করিবার কিছু থাকিতে পারে না। তবে অন্যভাষার কোন শব্দ বাঙ্‌লাভাষায় প্রচলন লাভ করিয়া যাহাতে কোনরূপ বিপরীতার্থ প্রকাশ না করে সে বিষয়ে দৃষ্টি রাখা সকলের কর্ত্তব্য। অনেক শব্দ এইরূপে বাঙ্‌লা ভাষায় প্রবিষ্ট হইয়া বিপরীত অর্থে চলিয়া গিয়াছে, তাহার আর চারা নাই। কিন্তু ভবিষ্যতে ইহা যত কম হয়, ততই ভাল নহে কি ?

নবাবিষ্কৃত শব্দটি "রূপদক্ষ"; সংস্কৃত সাহিত্যে কোথাও উহার প্রয়োগ নাই। দ্বিসহস্রাধিক বৎসরের প্রাচীন একটি শিলালেখমধ্যে উহার প্রয়োগ দৃষ্ট হয়। তথাপি রবীন্দ্রনাথ বলিয়াছেন যে, প্রাচীনকালে উহাই *artist* অর্থের বাচক ছিল। বাস্তবিক, রূপদক্ষ শব্দটি শিল্পী অর্থ সেখানেও প্রকাশ করিয়াছে কি না, তাহাতে যথেষ্ট সন্দেহ আছে। এ জন্য যে প্রসঙ্গে এ শব্দটি পাওয়া গিয়াছে, তাহার আলোচনা করা যাইতেছে।

সার্‌গুজা ষ্টেটের অন্তর্ভূত লক্ষ্মণপুর জমিদারীতে রামগড় পাহাড় অবস্থিত। এই পাহাড়ের "সীতাবেঙ্গা" শিলালিপি প্রত্নতত্ত্ববিদ্‌গণের সুপরিচিত। ইহার পাঠ : —

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* প্রেসিডেন্সী কলেজ "সংস্কৃত ও পালি সেমিনারে" পঠিত।

প্রথম সারি—অদি পয়ংতি হদয়ং। স ভাব গরু কবয়ো এ রাতয়ং.....

দ্বিতীয় সারি—হুলে বসংতিয়া। হাসাবান্নুভূতে। কুদক্ষতং এবং অলং গ্ (ত্)*

সাধারণতঃ শিলালিপি পাঠের যে নিয়ম তদনুসারে Bloch ইহার অনুবাদ করিয়াছেন—

(১) স্বভাব-গুরু কবিগণ হৃদয়কে উদ্দীপিত করেন যাঁহারা.....(রাতয়ং এর অনুবাদ দেন নাই, কারণ প্রথম সারের শেষভাগে কতকগুলি অক্ষর লুপ্ত হইয়া যাইবার চিহ্ন পাওয়া যায়; এই অসম্পূর্ণ অংশের সহিত 'রাতয়ং' এর কি সম্পর্ক তাহা বুঝা যায় না।)

(২) বাসন্তী পূর্ণিমায় দোল উৎসবে, যখন হাস্য সঙ্গীতাদি অনুভূত হইতে থাকে, তখন জনগণ এইরূপে (নিজ নিজ গলদেশ) কুন্দস্ফীত মাল্যে অলঙ্কৃত (করেন)।

কিন্তু 'হুলে বসংতিয়া'কে অনায়াসেই 'দূবে বসন্ত্যা' রূপে পরিবর্ত্তিত করা যায়। তখন ইহা (পূর্ব্বোক্ত "দোলে বাসন্ত্যাঃ" অর্থ বুঝাইবার পরিবর্ত্তে) দূরে বাসকারিণী কোন রমণীর বিশেষণ হইয়া দাঁড়ায়। অতএব কোন প্রণয়িনীর উদ্দেশে রচিত কোন প্রেমিক কবির উক্তি বলিয়া ইহাকে গ্রহণ করা যাইতে পারে। তাহাও স্বীকার না করিলে, Bloch সাহেবের অনুবাদ হইতে ইহা স্পষ্টই অনুমিত হয় যে, কোন উৎসবই এই লিপির লক্ষিত বিষয়। সীতাবেঙ্গা গুহার অন্যান্য বিবরণেও এই ধারণাই বদ্ধমূল হইয়া থাকে।

গুহাটি দৈর্ঘ্যে ৪৬ ও প্রস্থে ২৪ ফিট। গুহার সম্মুখে বহির্ভাগে কয়েক সারি পাথরে কোঁদা উচ্চ আসন (রক) আছে। ভিতরেও গুহা গাত্রলম্বী তিন সার রক তিন দিকে কোঁদা দৃষ্ট হয়। এই রক উচ্চতায় ২½ ও বিস্তৃতিতে ৭ ফিট, সম্মুখভাগে কিছু নীচু ও পশ্চাদ্ভাগে কিঞ্চিৎ উচ্চ। গুহার এক পার্শ্বে বাহির হইতে ভিতরে ঢুকিবার জন্য কয়েকটি ধাপ আছে, এবং প্রবেশ পথের দুইধারে মেঝের উপর দুইটি সরু গভীর গর্ত্ত খোঁড়া আছে। এই সকল আনুসঙ্গিক বিষয় আলোচনা করিয়া কয়েকজন পাশ্চাত্য পণ্ডিত উহাকে গ্রীক আদর্শে নির্ম্মিত ভারতীয় রঙ্গালয় বলিয়া সিদ্ধান্ত করিয়াছিলেন।† নানা কারণে এ সিদ্ধান্ত এক্ষণে অপ্রামাণিক বলিয়া পরিত্যক্ত হইয়াছে। তবে পূর্ব্বোক্ত শিলালিপিদর্শনে ইহা আর কিছুতেই অস্বীকার করা যায় না যে, উহা রঙ্গালয় না হউক, অন্ততঃ কোনরূপ নৃত্যগীতাদি আমোদ-প্রমোদোপভোগের আড্ডা ছিল। বসন্ত, গ্রীষ্ম ও শরতে, দর্শকগণ বাহিরের রকে বসিয়া (এ রক অনেকটা গ্যালারীর মত করিয়া কাটা) সম্মুখে মুক্তবায়ুতে অনুষ্ঠিত অভিনয় বা নৃত্য-গীতাদি দর্শনে পরিতৃপ্ত হইতেন। আর যখন বর্ষা নামিত, অথবা হেমন্ত ও শিশিরের প্রকোপে

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* Bloch, A.S.I.R., pp. 123 ff., 1903—04.

প্রথমসারি—M. Boyer দশম অক্ষরটি 'ঢ়া' পাঠ করিয়াছেন, Bloch এর মতে উহা 'ভা'। Cunningham ত্রয়োদশটিকে 'রু' স্থলে 'র'' এবং অষ্টাদশটিকে 'রা' স্থলে 'তি" পাঠ করিয়াছেন—উহা ঠিক নহে। দ্বিতীয় সারি—আলোকচিত্রে 'হা' কে 'হি' বোধ হয়, কিন্তু চিত্রের 'ই' মাত্রাটি পাহাড়ের ফাট মাত্র, প্রকৃত লিপি নহে। শেষের অক্ষর দুইটির সহিত সংযুক্ত স্বরের এখনও পাঠোদ্ধার হয় নাই।

† Vide, Bloch, A. S. I. R., pp., 126-27

বাহিরে বসা দুঃসাধ্য হইত, তখন দর্শকগণ গুহার অভ্যন্তরে আশ্রয় লইতেন, এবং গুহা-গাত্রাবলম্বী রকে বসিয়া রসোপভোগ করিতেন। প্রবেশ পথের দুইধারে যে দুইটি গর্ত্ত ছিল তাহাতে দুইটি দণ্ড প্রবেশ করাইয়া বৃষ্টি বা শীতল বায়ু নিবারক আবরণ খাটান হইত। মোটের উপর, ইহা বিলাসিগণের রসোপভোগের অনুকূল একটি গুপ্তাবাস ছিল, যোগীর তপস্যার অনুকূল আশ্রম ছিল না। * এই সকল কারণে আমরা ইহাকে ভারতীয় রঙ্গমঞ্চ বলিয়া স্বীকার করিতেও কোন আপত্তি দেখি না। †

এইবার "**লুপদখে**" শব্দটি যে শিলালিপিতে ব্যবহৃত হইয়াছে, তাহারই আলোচনা করা যাইতেছে। এই শিলালিপি "**যোগীমার**" শিলালিপি নামে খ্যাত। উহার পাঠ—

(১) সুতনুক নম
(২) দেবদশিকি
(৩) সুতনুক নম। দেবদশিকি
(৪) তং কময়িথ বলুন (বলন) শেয়ে।
(৫) দেবদিনে নম। **লুপদখে**॥

M. Boyer উহার যে অর্থ করিয়াছেন, তদনুসারে অনুবাদ করিলে এইরূপ দাঁড়ায়—

(১) সুতনুকা নাম্নী
(২) দেবদাসী এক (জন)
(৩) সুতনুকা নাম্নী দেবদাসী এক (জন)
(৪) বটুগণের (মধ্যে) শ্রেয়ঃ (শ্রেষ্ঠ) তাহাকে কামনা করিত।
(৫) দেবদত্ত নামক জনৈক তক্ষ (রূপদক্ষ)॥

টিপ্পণী—তং=তাং (দেবদাসীং)
কময়িথ=লুঙ্ ১।১, ধাতু কাময়তি
বলুন শেয়ে=বটূনাং শ্রেয়ান্ (প্রথমার একবচনে 'এ' কার মাগধী প্রাকৃতের বিশেষত্ব)

Bloch বলেন যে Boyerএর অনুবাদ যদি গ্রহণ করিতে হয় তবে 'বলুন' পাঠই সঙ্গত। কিন্তু অনেকে 'বলন' পাঠ করিয়া অর্থ করিয়াছেন—'বালানাম্' {বাল(ক)গণের}। একজন দেবদাসীর প্রকাশ্য প্রণয়ী যে একজন বালক হইতে পারে এরূপ ধারণা করাই অসঙ্গত নহে কি? Bloch সাহেব এস্থলে দেবদাসী অর্থে সামান্যা গণিকা করিতে চাহিয়াছেন, আমরা ততদূরও

* "Prof. Luders .....shows that caves of ancient India were not entirely built for anchorites, but often served quite different purposes as the abode of dancing girls and their lovers."—Bloch, A. S. I. R. p. 127.

† Bloch, A. S. I. R, p. 126.

অগ্রসর হইতে চাহি না। রামগড় (বা রামগিরি) তীর্থবিশেষ ; এখনও ওখানে দেবালয়ের ভগ্নাবশেষ দর্শনের নিমিত্ত যাত্রীসমাগম হইয়া থাকে। সেই মন্দিরের দেবদাসীগণ যে যোগীমার গুহায় আসিত যাইত, এবং তাহাদের মধ্যে জনৈকা সুতনুকা, রূপদক্ষ দেবদত্তের প্রণয়পাত্রী হইয়াছিল, এরূপ কল্পনায় অসঙ্গতি কি থাকিতে পারে? যাহা হউক, পূর্ব্বোক্ত অসঙ্গতি হইতে উদ্ধার পাইবার জন্য Bloch 'বলন' পাঠের অর্থ করিয়াছেন—'বালানাং' (বালাগণের)। Blochএর দ্বিতীয় ব্যাখ্যা নিম্নে প্রদত্ত হইতেছে—"সুতনুকা নাম্নী জনৈকা দেবদাসী বালাগণের জন্য সেই শয্যা প্রস্তুত করাইয়াছিলেন। দেবদত্ত নামক চিত্রকর (রূপদক্ষ)।"

টিপ্পণী—তং = তাং (শেয়ের বিশেষণ)

কমন্থিথ = লুঙ্ ১।১ ধাতু, কাম্মায়তি (কর্ম্ম করা)

অর্থাৎ হিন্দুস্থানীরা "পয়সা কামান" ইত্যাদিস্থলে যে অর্থে "কামান" ক্রিয়ার ব্যবহার করেন, সেই 'কামান' ক্রিয়া নিষ্পন্ন **'কমন্থিথ'** পদ।

শেয়ে = শয্যাম্।

বলন = বালানাম্।

যোগীমার গুহামধ্যে অনেক Fresco painting আছে ; Bloch এর ধারণা দেবদত্ত এই চিত্রকরেরই নাম। সুতনুকার নিদেশে গুহা নির্ম্মিত হইলে তিনি উহা চিত্রিতমাত্র করিয়াছিলেন। সেইজন্য পূর্ব্ববর্ত্তী পংক্তিগুলির সহিত শেষ পংক্তিটির কোন বাক্যগত সম্বন্ধ নাই। এখনও এরূপ দৃষ্টান্ত অনেক দেখা যায় ; যথা, কোন কোন বিখ্যাত চিত্রের নিম্নে লিখিত দেখা যায়—"অমুকের আদেশে অঙ্কিত, চিত্রকর অমুক," ইত্যাদি। বালাগণ বলিতে এস্থলে কাহাদিগকে বুঝাইতেছে তাহা বলাই বাহুল্য। সুতনুকা নিজ ব্যবসায়াবলম্বিনীগণের বিশ্রামার্থ নিজব্যয়ে এই গুহা বাসোপযোগীভাবে নির্ম্মিত করাইয়া, দেবদত্ত কর্ত্তৃক সুসজ্জিত বা চিত্রিত করাইয়াছিলেন, ইহাই Blochএর অভিপ্রায়। এরূপ বিশ্রামোপযোগী গুহার প্রয়োজনীয়তা ঐ অঞ্চলে অবশ্যই ছিল ; কারণ ঐ পাহাড়ের এক অংশেই অভিনয়োপযোগী রঙ্গমঞ্চ-সুশোভিত সীতাবেঙ্গা গুহা ; সুতরাং পাশেই নটীগণের বিশ্রামার্থ নেপথ্যস্বরূপ যোগীমার গুহা যে একান্ত উপযোগী ছিল তাহা বলাই বাহুল্য।

কিন্তু তথাপি এরূপ অসংলগ্ন ও অদ্ভুত ব্যাখ্যা গ্রহণ করা আমাদিগের পক্ষে দুঃসাধ্য। এতদপেক্ষা Boyerএর অনুবাদ সঙ্গততর বলিয়া বোধ হয়। Boyer **'বলুন'** পাঠগ্রহণ করিয়া উহার অর্থ করিয়াছেন **'বটুনাম্'**; এই **'বটু'** শব্দটি যে কুৎসিতার্থেরও বাচক ছিল, তাহার ভূরি ভূরি প্রকৃষ্ট প্রমাণ অলঙ্কারশাস্ত্রের নাটক-প্রহসনাদিতে ও অভিধানে পাওয়া যায়। এস্থলে দেবদত্ত এইরূপ একজন 'বটু' ; সে তাহার প্রণয়িণী দেবদাসী সুতনুকার উদ্দেশে এরূপ লিপি লিখিয়াছিল—এ অনুমানে কি আপত্তি থাকিতে পারে? বরং দেবদত্ত রূপদক্ষকে যদি কোন সম্ভ্রান্তবংশীয় 'কলাবিৎ' বা 'চিত্রকর' করা হয়, তাহা হইলে অনেক আপত্তি হইতে পারে। তখন তাঁহার পক্ষে (সুতনুকার প্রতি তিনি গোপনে আসক্ত

হইলেও) প্রকাশ্য লিপিলিখন সঙ্গত হয় কি ? পক্ষান্তরে যদি আমরা দেবদত্তকে একজন 'অভিনেতা' বলিয়া স্বীকার করি, তবে তাঁহার 'বটু' উপাধি, দেবদাসীপ্রেম ও তৎসূচক লিপিলিখন সকলই সম্ভব হয় ; কারণ, একজন অভিনেতার সহিত একজন নর্ত্তকীর প্রণয় জন্মান যে অতি স্বাভাবিক, তাহাতে আর সন্দেহ কি থাকিতে পারে ? খৃষ্ট জন্মের অন্যূন চারিশতাব্দী পূর্ব্বে লিখিত কৌটিল্যের অর্থশাস্ত্রে আমরা নটগণের চরিত্রহীনতার প্রকৃষ্ট প্রমাণ পাই। সেইজন্য তথায় গণিকাকে রঙ্গোপজীবিনী ও গণিকাপুত্রকে কুশীলব (কু—শীলব, কুৎসিৎ শীলবিশিষ্ট, বলিয়া অভিনেতার নাম 'কুশীলব') করিবার কথা আছে। অতএব সকল দিক রক্ষা করিতে হইলে 'রূপদক্ষ' শব্দের অভিনেতা অর্থই সর্ব্বাপেক্ষা সঙ্গত মনে হয়। রূপদক্ষ শব্দটি হইতে অভিনেতা অর্থই বিনায়াসে পাওয়া যাইতে পারে। রবীন্দ্রনাথ উহার অর্থ করিয়াছেন রূপ সৃষ্টিতে যিনি দক্ষ অর্থাৎ শিল্পী (artist)। আর আমরা অর্থ করিতে চাহি, নিজেকে বিভিন্ন রূপ প্রদানে যিনি দক্ষ, অর্থাৎ যিনি নানারূপ বা মূর্ত্তিতে আপনাকে প্রকট করিতে দক্ষ বা নিপুণ, তিনিই রূপদক্ষ বা অভিনেতা। এরূপ সহজলভ্য অর্থের অসঙ্গতি কোথায় ? অভিনেতার পক্ষে আপনাকে বিভিন্ন ভূমিকায় বাহ্যতঃ এবং অন্তরতঃ বিভিন্নরূপপ্রদান অনিবার্য্য।

সংস্কৃতে, প্রাকৃতে বা পালিতে যেখানে যেখানেই "রূপ" শব্দের প্রয়োগ আছে, তাহাদের প্রায় সকল গুলিতেই "বাহ্য প্রদর্শন" (representation) সম্বন্ধীয় ব্যাপারই বুঝাইয়াছে। ইহাদিগের মধ্য হইতে আমরা কয়েকটী স্থলের মাত্র উল্লেখ করিব। অশোকের চতুর্থ শৈলানুশাসনে "রূপ" শব্দের প্রয়োগ দৃষ্ট হয়। Prof. Konow ঐ অবসরে বর্ণিত, দেবমন্দির, হস্তী, অগ্নিকাণ্ড প্রভৃতি দৃশ্যাবলী প্রদর্শনকে ছায়ানাট্য বলিয়া উল্লেখ করিয়াছেন। কিন্তু এগুলিকে ফা হিয়ানের বর্ণনা পড়িলে অলীক ছায়াচিত্র প্রদর্শন বলিয়া মনে হয় না। পাটলীপুত্রের বিরাট বৌদ্ধ যাত্রা বলিয়াই তিনি উহার ব্যাখ্যা করিয়াছেন* ।

'রূপক' শব্দটিই দৃশ্যকাব্যের বোধক। Konow প্রভৃতি কেহ কেহ বলেন যে ছায়া পাতন হইতেই এই রূপক নামের উৎপত্তি। কিন্তু 'চাক্ষুষ প্রদর্শন'ই রূপ শব্দের অতি প্রাচীন অর্থ। Dr. Keith বলেন—"Konow accepts the wholly *absurd* view that Rupaka as the name of the drama is derived from shadow projections while in fact it obviously denotes the visible presentation—the early sense of Rupa." (S. Drama). ছায়া চিত্র সিদ্ধান্ত বাদিগণ সীতাবেঙ্গাকে ও ছায়া

"The spectacles referred to should be regarded terrestrial exhibitions, not as *celestial phenomena*. *Fa Hien's* description of a grand Buddhist procession at Pataliputra.....serves as a commentary"

Vincent Smith, Asoka, pp. 166 167, Also vide Sauskrit Drama, Keith.

চিত্র প্রদর্শনাগার বলিয়াছেন। তাঁহাদের মতে দ্বার প্রান্তস্থ ছিদ্রে দণ্ড লাগাইয়া ছায়াপাতনের অনুকূল আবরণ ব্যবহার করা হইত। পক্ষান্তরে Keith প্রভৃতি পণ্ডিত এরূপ সিদ্ধান্ত সম্পূর্ণ ভ্রমাত্মক বলিয়া পরিত্যাগ করিয়াছেন।

থেরী গাথায় (৩৯৪) "রুপ্প রূপকং" শব্দ পাওয়া যায়। Dr. Keith উহাকে পুতুলনাচের সহিত সংশ্লিষ্ট বলিয়াছেন। কারণ, ঠিক উহার পূর্ব্বেই পুতুলের ("সুচিত্ততা সোম্ভা দারুকচিল্লকা নবা" *) উল্লেখ আছে অথবা টীকাকারগণের মতানুযায়ী ইন্দ্রজাল সম্বন্ধীয় অর্থও করা যাইতে পারে। ইন্দ্রজালই হউক আর পুতুল নাচই হউক নাট্যের সহিত উভয়েরই ঘনিষ্ঠ সম্বন্ধ। ঐন্দ্রজালিক যেরূপ আপনাকে ইচ্ছামত অদৃশ্য বা বিভিন্ন রূপ প্রদানে সমর্থ অভিনেতাও সেইরূপ। খুব বড় অভিনেতা ও ঐন্দ্রজালিকে বিশেষ পার্থক্য নাই। আর পুতুল নাচের ভিতর দিয়াই নাট্যকলার বিকাশ ও পরিপুষ্টি, তাহা প্রাচ্য ও পাশ্চাত্য পণ্ডিত-গণের অনেকেই একবাক্যে স্বীকার করিয়া থাকেন।

মহাভারতে শান্তিপর্ব্বে ২৯৪ অধ্যায়ের ৫ম শ্লোকে 'রূপোপজীবন' বলিয়া একটি শব্দের ব্যবহার দৃষ্ট হয় †। শব্দটি আলোচনার উপযুক্ত। টীকাকার নীলকণ্ঠ শ্লোক ব্যাখ্যাকালে বলিয়াছেন ".....রঙ্গে স্ত্র্যাদিবেষেণাবতরণম্, রূপোপজীবনম্ জলমণ্ডপিকেতি দাক্ষিণাত্যেষু প্রসিদ্ধং, যত্র সূক্ষ্মং বস্ত্রং ব্যবধায় চর্ম্মময়ৈরাকারৈঃ রাজামাত্যাদীনাং চর্য্যা প্রদর্শ্যতে।" এই বর্ণনা হইতে "রূপোপজীবন" শব্দের অর্থ ছায়াচিত্র প্রদর্শন বলিয়া বোধ হয়। ছায়ানাট্য নীলকণ্ঠের সময় (খৃষ্টীয় ১৭শ শতক) প্রচলিত থাকিলেও প্রাচীন কালে উহার সত্তা ছিল কিনা বলা বড় কঠিন। কারণ মেঘপ্রভাচার্য্যের রচিত "ধর্ম্মাভ্যুদয়" পাঠে বুঝা যায় যে সুভটের "দূতাঙ্গদ"ই (ত্রয়োদশ শতকে রচিত) সর্ব্বাপেক্ষা পুরাতন ছায়ানাটক। এইজন্য নীলকণ্ঠের ব্যাখ্যা সর্ব্ববাদিসম্মত নহে। বিশেষতঃ রঙ্গাবতরণ কথাটি ঠিক ইহার অব্যবহিত পূর্ব্বে উল্লিখিত হওয়ায় বোধ হয় যে রূপোপজীবন শব্দটি নটস্ত্রীগণের proverbial চরিত্রহীনতাকেই ইঙ্গিত করিতেছে। ঠিক উহার অনুরূপ আর একটি শব্দ 'রূপাজীবা' অমরকোষে †,

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* সোম্ভা তি। সোম্ভকা
দারুকচিল্লকা নবা তি। দারুদণ্ডাদিহি উপরচিত রূপকানি।
জনমজ্ঝেরিব রুপ্প রূপকং তি। মায়া কারেন মহাজনমজ্ঝে দস্সিতং রূপিয় রূপসদিসং.....
Therugatha, Oldenburg and Pischel V, 394,

† বাণিজ্যং পাশু পাল্যঞ্চ তথা শিল্পোপজীবনম্
শূদ্রস্যাপি বিধীয়ন্তে যদা বৃত্তির্ন জায়তে ॥ ৪ ॥
রঙ্গাবতরণঞ্চৈব তথা রূপোপজীবনম্।
মদ্যমাংসোপজীব্যঞ্চ বিক্রয়ং লোহ চর্ম্মণোঃ ॥ ৫ ॥
অপূর্ব্বিণা ন কর্ত্তব্যং কর্ম্ম লোকে বিগর্হিতম্।

† Bk II. ch. VI sec I. 'বারস্ত্রী গণিকা বেশ্যা রূপাজীবা...'

অর্থশাস্ত্রে * Monier Williams এর সংস্কৃত অভিধানে, Macdonell এর ব্যবহারিক সংস্কৃত অভিধানে, Childers এর পালি অভিধানে, Rhys Davids এর নবপ্রকাশিত পালি অভিধানে গণিকার পর্য্যায় রূপেই ব্যবহৃত হইয়াছে।‡ বাৎস্যায়নের কামসূত্রমধ্যে সামান্যা নায়িকার শ্রেণী বিভাগ কালে বলা হইয়াছে—"কুম্ভদাসী পরিচারিকা কুলটা স্বৈরিনী **নটীশিল্পকারিকা** প্রকাশ বিনষ্টা **রূপাজীবা** গণিকা চেতি বেশ্যাবিশেষাঃ।" (৬ অধি, ৬ অধ্যায়, ৫৪)। এদিকে ভরত নাট্যশাস্ত্রে নটগণকে "পুংস্ত্রীবালোপজীবী" বলিয়া বর্ণনা করা হইয়াছে। এমন কি ভগবান্ মহাভাষ্যকারও তাহাদের চরিত্রহীনতার ইঙ্গিত করিতে বিরত হন নাই। * অভিধানেও উহাদিগকে 'ছায়াজীব' বলা হইয়াছে। নিজ স্ত্রীর রূপ পণ্য করিয়া যাহারা জীবিকা উপার্জ্জন করে তাহারাই জায়াজীব, তাহারাই শৈলূষ, তাহারাই রূপোপজীবী নট। আর তাহাদের স্ত্রীগণই রূপোপজীবিনী নটী। হয়ত অতি প্রাচীন কালে শব্দটী ("রূপোপজীবন") এরূপ কুৎসিত অর্থে প্রযুক্ত হইত না। কিন্তু উহা যে নটগণের বৃত্তি ছিল তাহা নিঃসন্দেহেই প্রমাণিত হয়। "যে অতীন্দ্রিয় রূপের লীলাবিলাস নরনারীহৃদয়ে বিচিত্রভাবে মূর্ত্ত হইয়াছে, যাহা তাহাদের কথায়, কাজে, ইঙ্গিতে, ভঙ্গিতে প্রতিক্ষণ ফুটিয়া উঠিতেছে, কাব্য যাহার প্রতিচ্ছবি, কবির যাহা কল্পনা, **রূপজীবী** অভিনেতা অভিনয়রঙ্গে তাহাকেই মূর্ত্তিদান করেন।"—(শ্রীদেবেন্দ্র নাথ বসু)

রূপোপজীবন নটেরই কার্য্য ছিল। কিন্তু নটগণের চরিত্রহীনতা অপরিহার্য্য বলিয়া শব্দটি শীঘ্রই কদর্থিত হইয়া উঠিল। "রঙ্গমঞ্চে আপনাকে বিভিন্নরূপ প্রদান করা"র পরিবর্ত্তে "রূপের (সৌন্দর্য্য) প্রলোভন দেখান" ইহাই রূপোপজীবন শব্দের অর্থ হইয়া দাঁড়াইল। সুতরাং **নটী** তখনও **রূপোপজীবিনী** বলিয়া অভিহিত হইতে লাগিলেন, কিন্তু অর্থ হইল অতি কুৎসিত। ক্রমশঃ রঙ্গমঞ্চ হইতে রূপের প্রলোভন দেখান আর অন্যত্র রূপ পণ্য করা একই হইয়া দাঁড়াইল। নটী ও রূপাজীবাতে বিশেষ পার্থক্য রহিল না। তাই পরের যুগে কামসূত্রের টীকাকার জয়মঙ্গল নটী ও রূপাজীবার পার্থক্য দেখাইতে পারেন নাই। কিন্তু **শিল্পকারিকার** পার্থক্য তিনি অনায়াসেই দেখাইয়াছেন। যদি এ অর্থ প্রামানিক বলিয়া অস্বীকার করা হয়, তাহা হইলেও আমাদের আপত্তি নাই। কারণ নীলকণ্ঠের ব্যাখ্যা গ্রহণ করিলে ত "রূপোপজীবন" শব্দের সহিত ছায়ানাট্যের সম্পর্ক অস্বীকার করিবার কোনই উপায় নাই।

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* ৪ অধি, ১৩ অধ্যায়, ৮৮ প্রকরণ, "রূপাজীবায়াঃ প্রসহ্যো ভোগে দ্বাদশপণো দণ্ডঃ" ॥ এবং ২।২৭।৪৪,

‡ রূপজীবিনী শব্দ পেবথ্ (৪৬, ২০১) গ্রন্থে গণিকা অর্থে প্রযুক্ত হইয়াছে।

* তদ্যথা নটানাং স্ত্রিয়ো রঙ্গং গতা যো যঃ পৃচ্ছতি কস্য যূয়ং কস্য যূয়মিতি তং তং তব ত বেত্যাহুঃ .." মহাভাষ্য ৩, পৃ, ৭।

Also vide, "Origin of Indian Drama, Belvalkar; Calcutta Review, May 1922, P. 198,

বৃহৎ সংহিতায় চিত্রকর, লেখক ও গায়কের সঙ্গে সঙ্গেই বরাহমিহির 'রূপোপজীবিন্' শব্দের প্রয়োগ করিয়াছেন *। এস্থলেও ইহা সাধারণ অর্থ "শিল্পী" প্রকাশ করিতে পারে না ; বরং চিত্রকরাদির সহিত সংস্পর্শহেতু (by association of ideas) শব্দটির নট অর্থ হওয়াই সঙ্গত।

বাঙ্‌লায় "**বহুরূপী**" বলিয়া একটি শব্দ আছে। ইহার অর্থ – যে ব্যক্তি নানাবিধ সাজে সজ্জিত হইয়া বিভিন্নরূপে আপনাকে প্রকাশ করিতে সমর্থ। পল্লীগ্রামে এখনও প্রায়ই বহুরূপীরা পাড়ায় পাড়ায় ঘুরিয়া, আজ রাজা কাল ভিখারী প্রভৃতি সাজিয়া, জীবিকা উপার্জ্জন করে। বহুরূপী শব্দটি বাঙ্‌লায় চলিত হইলেও সংস্কৃত অভিধানে উহা নিতান্ত অপরিচিত নহে (অনুসন্ধিৎসুগণ Apteএর অভিধান দেখিতে পাবেন)। বহুরূপীশব্দের অনুরূপ "অনেকরূপ" শব্দটি শ্রীমদ্ভগবদ্গীতায় ও শ্বেতাশ্বতরোপনিষদে বহুত্র ব্যবহৃত হইয়াছে। তাহা ছাড়া "**পুরুরূপ**" বলিয়া আরও একটি সমার্থবাচক শব্দ ঋক্ সংহিতায় কয়েক স্থলে ব্যবহৃত হইয়াছে। যথা, "ইন্দ্রো মায়াভিঃ পুরুরূপ ঈয়তে" (৬।৪৭।১৮), "স্থিরেভিরঙ্গৈঃ পুরুরূপ উগ্রো" (২।৩৩।৯) ইত্যাদি।

এইবার দুই একটি অপূর্ব্ব অর্থবাচক "রূপ" শব্দের উদাহরণ আমরা দিব। অর্থশাস্ত্রে কয়েকস্থলে "রূপদর্শক" শব্দের প্রয়োগ দৃষ্ট হয় **। কিন্তু ইহার অর্থ "স্বর্ণ বা রৌপ্যমুদ্রা পরীক্ষক" (Inspector of the Mint)। এখানেও "রূপ" শব্দের 'কলা' অর্থ নহে।

Rhys Davids তাঁহার নবপ্রকাশিত পালি অভিধানে 'রূপদক্‌খ' বলিয়া একটি শব্দ ধরিয়াছেন, কিন্তু অর্থ সম্বন্ধে তিনি বড়ই গোলযোগে পড়িয়াছেন—Rupadakkha—one clever in forms, viz an artist (accountant ?) Miln 344 (in the Dhammanagara).

মিলিন্দপন্‌হের উক্ত স্থলে বিনয়বিৎ বৌদ্ধ-ভিক্ষুগণকে ধম্মনগরের "**রূপদক্‌খ**" বলা হইয়াছে। এ "রূপদক্‌খ" শব্দটি অত্যন্ত দুর্ব্বোধ্য তবে ইহাও যে 'শিল্পী' অর্থের বোধক নহে, সে বিষয়ে আমরা নিঃসন্দেহ। কারণ ধম্মনগরেব বিচারকার্য্যনির্ব্বাহ প্রসঙ্গে এই শব্দটির উল্লেখ হইয়াছে †। এইজন্য Keith সাহেব বলেন যে, 'শিল্পী' অর্থ ত দূরে থাকুক, ছায়ানাট্য-বিশারদ বা পুত্তলিকানর্ত্তক প্রভৃতি কোন প্রকাব স্পষ্ট অর্থই ইহা হইতে পাওয়া যায় না।

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* "চৈত্রে তু চিত্রকর লেখক গেয়সক্তান্
রূপোপজীবি নিগমজ্ঞহিরণ্য পণ্যান্।
পৌণ্ড্রৌড্র কৈকয়জনানথ চাশ্ম কাংশ্চ
তাপঃ স্পৃশত্যমরপোহত্র বিচিত্র বর্ষী ॥" (৫।৭৪)

** "রূপদর্শকস্তস্থিতাং পণযাত্রাম্..." (৪।১।৭৬) অ, শা,
রূপদর্শক বিশুদ্ধং হিরণ্যং প্রতিগৃহ্লীয়াৎ (২।৫।২৪) অ, শা,
ইহার অর্থ "রূপ পরীক্ষক মুখেন বিজ্ঞাতশুদ্ধিকম্।"

† "And furthermore, O king, those of the Bhikkhus who are learned in the Vinaya (Rules of Order, Canon Law), wise in the Vinaya, skilled in

সুতরাং 'লুপদখের' একমাত্র জুড়ী এই 'রূপদক্‌খ' শব্দটি নবাবিষ্কারকগণের কতদূর কার্য্যে লাগিয়াছে, তাহা সুধীগণই বিবেচনা করিবেন।

"রূপ" শব্দটি, যত রকমেই বিচার করিয়া দেখা যায়, শিল্প বা কলাবিদ্যার ইঙ্গিত কোথাও পাওয়া যায় না। এরূপ স্থলে 'রূপদক্ষ' শব্দটি শিল্পী বা কলাবিতের প্রতিশব্দরূপে ব্যবহৃত হইয়াছে, তাহা অনুমান করা যুক্তি এবং বিচার সঙ্গত নহে। "রূপ" শব্দ উচ্চারিত হইবামাত্রই আমাদের মনে প্রকৃত পক্ষে চাক্ষুষ প্রত্যক্ষের কথাই উদিত হয়, পঞ্চশতাধিক বাহ্যাভ্যন্তর কলা বা শিল্পের কথা মনে হয় না। যদি আমাদিগের বিরুদ্ধবাদিগণ, "রূপ" শব্দ 'শিল্প' বা 'কলা' অর্থে সংস্কৃত, প্রাকৃত বা পালিতে ব্যবহৃত হইয়াছে, ইহা দেখাইতে পারেন তাহা হইলে আমরা অবশ্যই আমাদের ভ্রম স্বীকার করিয়া "রূপদক্ষ" অর্থে *artist* মানিয়া লইব। আরও একটি অশ্চর্য্যের বিষয় এই যে, "রূপদক্ষে"র প্রকৃত অর্থ যদি কলাবিৎ বা শিল্পীই হয়, তবে প্রাচীন ভারতীয় সাহিত্যমধ্যে শব্দটি ঐ অর্থে কোথাও ব্যবহৃত হয় নাই কেন ? কেবল একটি শিলালিপি দর্শনে উক্ত শব্দের প্রস্তাবিত অর্থসম্বন্ধে নিশ্চয়তা প্রমাণিত হইতে পারে না।*

পুতুলনাচ বা ছায়াচিত্র প্রদর্শন 'রূপ' শব্দের অর্থ না হইলেও আমাদের ক্ষতি নাই। দ্রষ্টব্য মাত্র এইটুকু যে, নাট্যোৎপত্তির ইতিহাস লইয়া যাঁহারা আলোচনা করিয়াছেন, তাঁহারা সকলেই উহার অর্থ—'পুতুলনাচ,' 'ছায়ানাট্য' বা 'প্রকৃত অভিনয়' করিয়াছেন ; 'রূপ' অর্থে 'শিল্প' বা 'কলা' কেহই করেন নাই ; অভিধানেও তাহা পাওয়া যায় না †। তবে যেহেতু রূপদক্ষ (অভিনেতা) ও একজন কলাবিৎ, অতএব কলাবিৎ ও রূপদক্ষ এরূপ ঘুরাইয়া ফিরাইয়া অর্থ বাহির করাও অসম্ভব নহে। কিন্তু তাহা অপেক্ষা সহজ সরলভাবে 'রূপদক্ষ' শব্দের প্রকৃষ্ট অর্থ 'অভিনেতা' বলিয়া স্বীকার করাই সত্যরক্ষার প্রকৃত পন্থা বলিয়া বিবেচিত হয় না কি ? আশা করি, মাননীয় রবীন্দ্রনাথ এ প্রশ্নের সঙ্গত উত্তর প্রদানে অসম্মত হইবেন না। বহুমানাস্পদ শ্রীযুক্ত সুনীতি বাবু আমার অধ্যাপক ও নমস্য ; এ প্রবন্ধে কোথাও যুক্তিহীনতা বা ভ্রম তিনি দেখাইয়া দিলে, তাহাও স্বীকার করিতে পশ্চাৎপদ হইব না। ‡

শ্রীঅশোক নাথ ভট্টাচার্য্য,
পঞ্চম বর্ষ, সংস্কৃত।

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detecting the source of offences, skilled in deciding whether any act is an offence or not.....who are perfect masters in the Vinaya, such Bhikkhus are called, O king. 'The Rupadakshas ‡ in the Blessed One's city of Righteousness."

‡ "Literally, skilled in form, shape, beauty. The Simhalese repeats this ambiguous expression adding the qualification *amatyayo*, ministers, officials. One would think that these would have been the judges, but our author has already made the Arhats the judges in his Dhammanagara. This only leaves him some minor official post to give away to those learned in Canon Law, and he has chosen one as unintelligible in Ceylon as it is to me."

Mil Pan. Tr. by Rhys Davids, Sacred Books of the East Vol. 36.

* কৌটিল্য বরাবর "কারু" ও "শিল্পী" শব্দ উক্ত অর্থে ব্যবহার করিয়াছেন।

† *Appearance,* colour, form, shape, dream, phantom shapes, likeness, images, reflections, drama, etc. Pract. Sans Dic—A. A. Macdonell.

‡ প্রবন্ধ লিখনে শ্রদ্ধেয় অধ্যাপক শ্রীযুক্ত প্রফুল্ল চন্দ্র ঘোষ মহাশয়ের নিকট হইতে যথেষ্ট উৎসাহ, পূজনীয় অধ্যাপক শ্রীযুক্ত নীলমণি চক্রবর্ত্তী মহোদয় এবং প্রবীন সাহিত্যিক শ্রীযুক্ত দেবেন্দ্র নাথ বসু মহাশয়ের নিকট হইতে অনেক উৎসাহ ও উপদেশ লাভ করিয়াছি।—শ্রী অঃ।

Group of Ex-Students

Who graduated at least 50 years ago.

Front Row : (*Left to right*) 1. Mr. Biharilal Banerjee, 2. Mr. Omarnath Bose, 3. Sir Ewart Greaves (*Vice-Chancellor*), 4. Principal H. E. Stapleton, 5. Hon'ble Mr. J. Donald (*Member in charge of Education*), 6. Rai Giris C. Chaudhuri Bahadur, 7. Mr. Trailakyanath Bose.

Middle Row : 1. Mr. Gnanendranath Das, 2, Mr. Sasibhusan Dutt, 3. Mr. J. H. Lindsay (*Educational Secretary*), 4. Mr. Sris Chandra Chaudhuri, 5. Mr. E. F. Oaten (*D. P. I.*), 6. Rai Ramtaran Banerjee Bahadur, 7. Rai Jogendranath Ghose Bahadur.

Back Row : 1. Rai Nistaran Banerjee Bahadur, 2. Rai Saheb Durgacharan Chakravarti, 3. Mr. Basanta Coomar Bose, 4. Mr. Joges Chandra Ray, 5. Rai Jogendranath Mitra Bahadur, 6. Mahamahopadhyay Hara Prasad Shastri, 7. Rai Bipin Behary Mukerjee Bahadur.

THE PRESIDENCY COLLEGE MAGAZINE.

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EDITORIAL NOTES.

ON behalf of the members of the College, we send our heartiest congratulations to Mr. H. E. Stapleton on his confirmation as the Principal of our College. This is not the proper occasion to wax eloquent on the qualities and achievements of our doughty chief ; neither do we think it necessary to remind our readers of the series of healthy innovations which he has introduced in the administration and in the corporate life of the College. To show what the Principal has done for the College, we wish to focuss the attention of our readers on the most reassuring pronouncement of the Finance Member in his last Budget Speech *re* the grant of two lakhs of rupees to the College. Let us quote from the Hon'ble Mr. Donald's speech—"We propose to spend Rs 200,000 in rounding off the Presidency College area. This expenditure is necessary in order to remove an unsuitable 'busti' area in the vicinity and to provide, while conditions are favourable, land for the inevitable expansion of this institution."

For this preliminary grant our heartfelt thanks are due to His Excellency the Governor and to the authorities of the Education Department, who, through the good offices of Principal Stapleton, have been thoroughly convinced of the urgent necessity of the 'inevitable expansion' of the College. Now,

we have got as our permanent Principal such a distinguished educationist who is always wide-awake to our best interests; and we can confidently hope his regime will be characterised by that high and healthful tone of social cohesion without which no educational institution can style itself by the meaningful name of *Collegium.*

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Our warmest greetings to Mr. Surendra Nath Mullick, C.I.E., one of our renowned 'Old Boys', on his recent appointment as Member to the Council of India. The office in question is a very high and exalted one, and Mr. Mullick is eminently fitted for it. A successful advocate and a level-headed politician, he has been taking a prominent part in the varied public activities of the city and of the province. He has made a deep impress of his vigorous personality on the municipal administration of the city as the first non-official Chairman of the Calcutta Corporation, as well as on the important deliberations of the Provincial Legislature as one of its elected members. A conspicuous figure in the Governing Body of our College, he has been a valuable asset to us. We are sorry to part with him; from College Square to King Charles Street, it is an awfully far cry. But let us wish him all success in his new mission. *Au revoir* !

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We are extremely glad to note that the New Year Honours' list announced the addition of another distinguished name—we mean, Sir Charu Chunder Ghose—to the glorious band of the 'knighted' Old Boys of our College. We hope the new Knight will accept our genuine, though belated, felicitation.

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With the passing away of Lord Carmichael passes away one of the most fascinating personalities of Anglo-Indian

officialdom. As the first Governor of Bengal, Lord Carmichael held the helm of affairs with consummate skill and adroitness, specially during the stirring times through which the Province was then passing. It is notorious that the machinery of Government has no body to hang, no soul to damn. But the illustrious deceased, to his great credit, introduced a characteristically human element in the so-called "soul-less" system. His immense popularity was due to his tactfulness, his unassuming *bonhomie* and to his great hospitality. As a contemporary rightly observes, the Bengalee could not help loving a Governor who went about carrying a gaudy handkerchief made in Bengal; the lover of Calcutta was bound to esteem a Governor who declared that 'to me, her very dust is dear'. We have sustained a personal loss by the death of this popular Ex-Satrap who was the first Official Visitor of our College.

* * * *

We were entertained with a precious intellectual pabulum on the 6th January last, when Mr. F. S. Marvin delivered his instructive address on "The League of Nations" in the Physics Theatre. Mr. Marvin, the well-known exponent of the 'Unity' movement, in his capacity as the Vice-Chairman of the League of Nations Union was commissioned to propagate the cult of the League in India. His learned analysis of the historical development of the idea of the League of Nations, and his vigorous summing-up of its achievements deeply impressed the minds of his audience. In his opinion, the League has now its position strengthened, and it enters the new year with brighter prospects, with less obstacles to fear and with the general support of the world. Mr. Marvin's speech served to give a knock-out-blow to the cynical attitude of some among us who denounce the League as an expensive talking-shop. Miss Edith Cavell's memorable dying declaration—"Patriotism is not enough".—on the stricken field of Antwerp has a tremendous significance which no educated man can afford to neglect. Let us earnestly hope that a branch of the League

of Nations Union will soon be opened in Calcutta, to furnish information about the work of the League and to provide a meeting place for the best thought of the city.

* * * *

The College Union will make its debut in a new role in the next session. The Committee for the revision of the constitution and the rules of the Union sat for two years, and the rules it has framed after prolonged deliberations have met with unanimous acceptance from students. We tender our special thanks to the members of the Committee, who have with Job-like patience, successfully reconstructed the ground-work of a social institution in the College to promote that corporate spirit of which Mr. Sadler spoke so insistently in his epoch-making Report.

Under the new constitution, the College Union has been transformed into a federation of all the existing College-Societies, academic and athletic. As a Society of societies, the Union has been, no doubt, invested with great responsibilities ; but it has also come to possess immense potentialities to carry out more diversified activities that were unceremoniously tabooed or unfortunately neglected in the past. The stability of the Union depends mainly on the progressive maintenance of a wholesome spirit of *camaraderie* between the staff and the students. Principal Stapleton's concluding remarks at the last meeting of the Union are still ringing in our ears ; and we hope and trust that our students will not fail to make a sustained effort to nurture the *de novo* Union into full-blown maturity.

* * * *

It is a great pleasure to us to record the satisfactory progress of the activities of the College Societies *en masse*. The Bengali Literary Society, the Historical Society and the Physical Society are vying with one another to strike the imagination of students with a rich and varied programme. The Athletic Clubs are striving with commendable zeal to enhance the reputation of

our College in the local sporting circles. The Soccer season is drawing nigh, and our Football Club, under the energetic supervision of its Secretary, Mr G. M. Roy, is expected to give a good account of itself on the turf. But unfortunately our Hockey Team has cut a sorry figure in this season.

The College is legitimately proud of Mr. Mehta's sensational successes in Bengal Lawn Tennis Tournament. As our amateurish encomium on his fine display will carry very little weight, we draw the attention of our readers to the unprejudiced views of the Tennis " high-brows " (published elsewhere) who have saluted this "rising sun" without any stint or reservation.

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The projected College Register is making a fair progress towards its completion The Report, presented by Prof. S. C. Majumdar on the Founder's Day, is a resume of the last year's activities regarding the preparation of the Register. The list containing the particulars of the ex-students who graduated more than forty years ago is now complete ; while the later instalments, incorporating the career of the succeeding alumni will be prepared before the summer vacation.

The task of writing the historical introduction to the Register is in the able hands of our energetic Librarian, Mr G. N. Dhar, who has made a special study of the history of education in Bengal There is, no doubt, a comparative paucity of materials for the history of the Old Hindu College. But we are sure Mr. Dhar, in spite of his engrossing official duties will spare no pains to bring out a complete history of our College for the enlightenment of the present generation and of generations yet unborn.

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We invite the attention of our readers to an instructive article contributed by Dr. J. N. Maitra, on the general health of

our students. He has made a critical study of the report of the medical examination of the students of Presidency College, and his suggestions to stem the dangerous progress of physical deterioration among them are practicable.

To-day the fiat has gone forth from responsible quarters that a dry-rot has crept in Bengal's intellectual life. Reluctant as we are to subscribe to this delusive theory of decadence, we do admit that the rickety physique of the youthful intelligentsia of the country has exerted a baneful influence on the national welfare of the country. We are glad to note that earnest efforts are being made by the College authorities to provide for the adequate physical exercise of students. The ungrudging services of Dr. J. N. Maitra and Mr. N. Ghose, Physical Adviser to the Government of Bengal, in this connexion, elicit our warm appreciation.

* * * *

We deeply regret to announce the death of Mr. Rangalal Goswami of the Fourth Year Science Class of our College under painful and extraordinary circumstances. He was known to be a promising student, but unfortunately he blasted his career fatally at the altar of his unsatisfied *amour-propre*. We offer our sincere condolence to his bereaved parents.

It will be, however, not out of place to strike a timely note of warning against the prevailing tendency of a section of students to indulge in morbid, psychological excesses. It has been a dangerous fashion with these neurasthenic students to take such a reprehensibly light view of life that at a mere ebullition of an irrational sentiment they dare to commit the most cowardly offence on their own person. This attitude of mind, to put it mildly, bespeaks of the intellectual imbecility and moral bankruptcy of these willing victims to psychological aberrations. The psycho-analyst of the Freudian School is there to attempt a naive inquiry into the hysterical " inferiority-

complex " of their sub-conscious ego. But it is almost criminal to view the matter with an air of detached dilettantism, in the face of this epidemic of suicidal monomania which is creating a havoc on the adolescent intellect of our students. What is urgently needed is a serious, collective effort to restore the sense of harmony and proportion to the mental ' make-up ' of youngmen who are expected to put up a manly fight against the perils that a plethora of sentimentalism brings in its train. We hope our readers will appreciate the need for this bit of plain talk.

* * * *

We are stunned to hear of the death, or to put it more correctly, the murder of our redoubtable " Durwan " under the most tragic circumstances. On the 3rd of April he was suddenly and unwittingly involved in one of the most heinous homicidal orgies that have been the order of the day in Calcutta for the present. He laid down his life to protect the sanctity of the College from the fanatical depredation of the hell-hounds of hooliganism. It goes without saying that everyone is amazed at his supreme devotion to duty. It is mortifying to us to think that we will miss for ever that massive and magnificent figure at the gate—that figure which compelled attention from every passer-by for these three decades. But how shall we honour the memory of this faithful custodian of our gate ? It is our bounden duty to raise a tablet in the College in his memory, and to render pecuniary help to his bereaved family. Will our students respond to this appeal ?

In the meantime, we appeal to the Government of Bengal with all the earnestness we can command, to detect and punish the perpetrators of this gruesome crime at the earliest possible opportunity.

* * * *

As we are going to the press, we are grieved to learn of the death of two well-known ex-students of our College—Babu

Ram Charan Mitra, C. I. E. and Rai Yatindra Nath Chowdhury. The late Mr. Mitra was an erudite lawyer, and a public-spirited citizen of Calcutta As the Senior Government Pleader of the High Court, and as sometime Tagore Professor of Law, he evinced a superior knowledge of legal lore.

Rai Yatindra Nath Chowdhury was a prominent member of the cultured aristocracy of Bengal. He threw himself heart and soul into the political, social and intellectual movements of his day. By his death, the Indian Nationalism has lost one of its stoutest pillars and the Bengali literature one of its faithful votaries. The void caused by his demise in the ranks of the 'intellectuals' of our country is very difficult to be filled up.

In a recent meeting of the College Union, the staff and the students of Presidency College paid their respects to the memory of these two deceased alumni of our 'Alma Mater'. *Requiescat in pace !*

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We are indebted to the "Statesman" for kindly supplying us with the block of the photograph of the veteran graduates of the College.

PRIMARY EDUCATION IN BENGAL.

PROF. D. CHATTORAJ, M. A.

(Prof. Chattoraj in his note to the Government of Bengal discusses the Problem of Financing Free and Compulsory Primary Education in Bengal, with a view to the early removal of the present deplorable state of illiteracy among the masses.—Ed.)

Introductory.

THE importance of Primary Education in Bengal—nay in India—cannot be exaggerated. The constitutional reforms granted to India by the Government of India Act of 1919 have considerably enhanced the importance of the problem. We have to educate the masses—our masters—if responsible Government is to be a success. We are looking forward to a responsible electorate—we are looking forward to industrial development and industrial efficiency. For both these purposes, Primary Education is the first, the foremost, the most indispensable condition.

If we want a responsible electorate, that electorate would best do its duty if it were more or less literate If we want industrial development, we would secure industrial efficiency if the artizans and other people engaged in our industries were literate. The question of success in carrying out any Reforms is indissolubly bound up with the question of Primary Education, free and compulsory.

I.

The subject of finance in a scheme of Primary Education is really the crux of the problem. It has up to now baffled many great minds, both Indian and European. I naturally feel very great hesitation in submitting my views. I quite realise that

I have not been able to do full justice to the subject: but this much I may claim that I have anxiously considered the problem and have come to some conclusions which I now put forward for what they are worth. My main conclusion has been that in view of the financial stringency of the Government and the poor funds of our local bodies, the imposition of an Educational cess is indispensable to develop and push forward Primary Education in Bengal. There is no escape from a conclusion like that. I hope to substantiate this proposition in the following pages. Of course, it is quite evident that there is no necessity for a cess if Government would come forward and provide all the money out of Provincial revenues, but as that is not to be expected, some means must be devised to yield sufficient money for the development of the scheme. That Government cannot find all the money and also that it does not like to add to the burden of taxation are facts that explain why so little progress has been made in Primary Education since the Report submitted by Mr. West in 1918 and that submitted by Mr. Biss in 1921-22. Nevertheless, though it has not been found possible to do all that is contemplated in the Report of Mr. Biss, Government has accepted the Report in principle and is spending as much money as it can out of Provincial revenues to develop the scheme.

II

In matters of Primary Education, the initiative must come from the people, but I regret to state that the people of the soil have been so accustomed to look up to Government that in such matters they think that Government should come forward with a full-fledged scheme to be worked out by the people, giving them as much financial assistance as possible. In Bengal, as elsewhere (*i. e.* in other provinces) we may view the problem of finance from two aspects—from the aspect of the Municipalities and from that of the non-municipal areas. The latter aspect is really much more important than the former

as there are very few Municipalities in Bengal compared with the number of villages. Truly India has been called a continent of villages—if this is true of India as a whole, it is also very true with regard to Bengal.

As regards the Municipalities of which there are about 115 in number in Bengal, a rough sketch should be made out in every Municipality as to how many children of school-going age (6 to 10 or 12) are under its jurisdiction, what will be the approximate cost of running a school or schools on every area of half-mile radius with an efficient guru or gurus trained in Guru Training Schools—the cost of building, furniture etc., and then the Municipality should note how much of the total cost it can meet out of the funds and its disposal (this has probably been already done by Mr. Biss). In almost all cases, the Municipalities have very poor finance and therefore they will not be in a position to contribute a substantial amount to the development of Primary Education in their area. There should be apportionment of cost between the Provincial Government and the Municipality on half and half basis (I do not advocate half and half basis, in the case of non-municipal areas but $\frac{2}{3}$ and $\frac{1}{3}$ basis the reasons for which I shall explain later). For the remaining half of the expenditure the Municipalities should be empowered by the Government of Bengal to impose the Education cess proposed. For this, the section of the Bengal Primary Education Act of 1919 requiring consent of $\frac{2}{3}$ of the Municipal Commissioners may be altered to that of a bare majority. The Municipal Commissioners are naturally reluctant to impose any additional taxation for fear of incurring displeasure and losing confidence of the rate-payers with the result that they may lose their seats in the next election. The Government of Bengal can do much to improve this state of affairs. It can compel the Commissioners to provide for Primary Education in their area and can also compel them to find means. If the existing resources are not adequate, the Commissioners certainly are justified in imposing a cess. There may be temporary agitation, there may

be unpopularity for the time being, but as people realise more and more the benefits of Primary Education, this phase will pass away and people will take the thing for granted,—nay will try to develop and improve the scheme and the success of Primary Education in Municipal areas will be ensured. It is the moving of the wheel that first requires attention, but when it has once begun to move, there can be no force to stop it. I press the Government to take initiative in the matter, though I fully realise that initiative and enterprise should come from the Municipalities and the people themselves in rural areas. The reason is that, owing to imperfect development of Local Self-Government, we have not been able to attain an excellence—even one hundredth part of what we have in the London County Council or other Municipal Corporations of the West. In the Municipal areas, my proposal is that the cess should be imposed on the rate-payers in proportion to their taxes—to take an example if the amount of money to be realised is Rs. 10,000 and the amount of collection of taxes in the Municipality is Rs. 50,000, then the rate of cess will be $\frac{10000}{50000}$ *i. e.* $\frac{1}{5}$ rupee per rupee so that if a man pays Rs. 5 as taxes should pay Rs. 5 × $\frac{1}{5}$ *i.e.* 1 rupee as Education cess—a man paying Rs. 2/8/- will pay 8 annas and so on.

The additional funds thus raised should be retained and spent by the Municipalities concerned in accordance with plans drawn up by the local Deputy Inspector of Schools, subject to the approval of the Divisional Inspectors.

III.

The matter of finance is really much more difficult with regard to rural areas. It is convenient in this connection to take into consideration various alternative schemes (other than an education cess) which have been suggested, and to discuss how far they are practicable.

(i) It is suggested that the Chowkidari tax should be devoted to Primary Education, Chowkidar's pay being met out of the Police expenditure of the Provincial Government. This

suggestion does not merit notice as it is tantamount to getting the money practically out of the Provincial Government. The Provincial Government has to find the money by additional taxation. It is difficult, if not impossible, to mention any new source of revenue as even amusements have been taxed.

(ii) It has been suggested to retrench Police Expenditure, but that is not feasible.

(iii) Sometimes the suggestion is made to take something out of all who pay income tax in the shape of an additional half pie or so in the rate throughout. This would raise a big sum no doubt, but Income Tax is a source of revenue of the Government of India, and the Provincial Government cannot even think of the proposal.

(iv) A fourth suggestion is to double the land cess, *i. e.* to make it $12\frac{1}{2}$ % in place of $6\frac{1}{4}$ % which is the present rate. The Zamindars and tenants pay $6\frac{1}{4}$ % in the proportion of half and half—under the proposed scheme the Zamindars will have to pay one anna and the tenants one anna. The proposal means that money will be realised from the landowning classes. The plan is practicable, but the Zamindars will be loud in proclaiming that the condition of the Permanent Settlement will be violated if the cess question were to be reopened. I beg to suggest that there is no force in an agitation like that. The land cess may be rightfully imposed by the State. The question was fully discussed in 1871 and 1877 when rates were first imposed on land for local and Provincial roads, for sanitation, Education, and other local objects. The Zamindars put forward the claim that in consequence of the stipulations of the Permanent Settlement they were entitled to exemption for ever from all taxation upon profits derived from the land. These claims have always been rejected by the British Government, and the Government would never listen to the pretension that it was the design of the framers of the Permanent Settlement that no taxation should ever fall upon profits drawn from the land. The intention of that Settlement was simply to fix permanently

the share of the produce to which the state in its capacity as superior landlord intended to limit its demand. Sir James Stephen in 1871 said, "The Permanent Settlement reduced to a certainty one particular charge on the land which had previously been of a variable amount, and so freed the landholders from uncertainty which had previously hung over them in respect of it. Since the Permanent Settlement, the proprietary rights of the Zamindars have been undoubted, and the line between their property and that of the state has been clearly defined". Sir James Stephen went on to say "to affirm, because, this has been done, the land has been freed from that liability to taxation which is the common liability of all property in all countries, is a confusion of thought against which it is superfluous to argue". Under Acts passed in 1871 and 1877 and consolidated by the Bengal Acts of 1880, rates were imposed upon land.

The gross land revenue of the Government of Bengal being roughly 12 crores, the cess would yield roughly an additional seventy to seventy-five lacs which may be made over to the District and Local Boards for financing Primary Education. This plan is both practicable and paying, and Government may consider the proposal.

The Education cess may also be imposed on rural areas. In the case of rural areas, because the idea of Local Self-Government with its consequent advantages of self-reliance, knowledge and self-control has not developed to an appreciable extent, my position is that Government should find $\frac{2}{3}$rds of the entire cost, $\frac{1}{3}$rd being met out of local funds. The cases of Bombay and the U. P. may be cited in favour of this proposal, Bombay agreeing to pay $\frac{2}{3}$rds and the U. P. 60 % of the cost of Primary Education in rural areas. If the Government is to provide $\frac{2}{3}$rds of the expenditure of Primary Education both capital and recurring (on a free basis) on the estimate of Mr. Biss, it would cost $\frac{2}{3}$rds of Rs. 31046000/- (Rs. 14440000/- capital and Rs. 16606000 recurring) *i. e.* Rs. 20697332/- *i. e* about 2 crores

of rupees. Considering the revenues of the Government of Bengal to be roughly 10 crores, the expenditure on Primary Education in rural areas means about $\frac{1}{5}$th of the whole revenue of Bengal. It is idle to expect that Government should spend the entire sum in any one year, but the scheme should be carried through in about 10 to 15 years' time.

The rural areas will have to find roughly 1 crore of rupess for a complete scheme of Primary Education. This should be realised in the form of an education cess which will be an addition to the Chowkidari tax. In areas where Union Boards have been established under the Village Self-Government Act of 1919, the task of determining the number of schools in the area of the Board may be given to the Boards, acting under the advice of the local Deputy Inspector of School. Each scheme should, of course, be approved by the Divisional Inspector, before being put into operation. An education cess may be imposed and realised along with the Chowkidari tax. In other rural areas also, villages may be conveniently grouped into units and the cess may be imposed and realised with the Chowkidari tax. The education cess will simply be then an addition to the Chowkidari tax. To take an example, if a man paying Rs. 5 as Chowkidari tax pays Rs. 2 as Education Cess, a man paying Rs. 2-8 will pay Re. 1 as Education Cess. The additional funds should be retained by the local authority and spent with the approval of the Divisional Inspector who will be responsible to Government for the development of Primary Education in his Division.

IV.

I have so long looked at the problem of finance from the standpoint of the Government contributing half in Municipal areas and $\frac{2}{3}$rds in rural areas. But a question may be asked—'Has the Provincial Government sufficient money to contribute its share? If the Government cannot find money to develop and finance Primary Education, the Government of Bengal should make a strong representation to the Government of

India for remission of part of the Income Tax realised from Bengal or part of the export duty on jute. The unhappy position in which the Government of Bengal has been placed by the Meston Settlement is another feature to be noted. When, owing to financial improvement, the Government of India will permanently give up the contribution of Bengal (63 lacs), the sum may be set apart and reserved for the development of Primary Education. I have not touched the question of girl education or adult female education, neither have I considered in my survey adult male education.

V.

In conclusion I give some rough figures to show the state of education in the Province of Bengal.

Male population	...	24,151,222
,, ,, Illiterate	...	20,300,571 (*or more than 84 %*)
,, ,, Literate	...	3,850,651
Literate in English		728,441
Female population	...	22,544,314
,, ,, Illiterate	...	22,140,364 (*or more than* 98 %)
,, ,, Literate	...	403,950
Literate in English		44,720

These figures prove beyond doubt the urgent need for taking in hand, without any further delay, the enforcement of Free and Compulsory Primary Education in Bengal.

ATHENIAN GENERALS DURING THE ARCHIDAMIAN WAR.

WE have few indications of the internal history of Athens during the Peloponnesian War. Thucydides limits himself severely to the course of the war itself and does not mention even such an important measure as the raising of the tribute in 425. The Old Comedy indeed throws a flood of light on the social and political sentiments of the citizens or of certain classes of citizens, but it has to be used with the utmost caution and, wherever possible, checked and corrected by other sources. But, in the comparative absence of other material, the lists of Athenian generals provide most valuable indications of the fluctuations of Athenian party politics.

Most of the Athenian officials, it is well known, were chosen by lot ; the strategoi were the most important exception. Even the extreme democrats were compelled to recognise that military capacity was not a quality which every citizen possessed ; and, as the life itself of the state depended in time of war on its generals, the strategoi were elected by show of hands. This did not mean, of course, that the generals were chosen irrespective of party considerations. On the contrary, each party had its favourite generals and the elections afforded an opportunity for a trial of strength between the parties None of the other officials could reflect the state of party feeling of Athens ; but the strategus-lists provide the best criteria for judging the strength of parties from year to year at Athens.

The choice of the chief strategus was the subject of the keenest contest. That there was a chief general has been

warmly disputed, is not proved, but is probable.[1] He was merely *primus inter pares*, but had perhaps some power of supervision and only took the field in person to direct the most important operations. Pericles held this position year after year. After his death, it was held in 427/6 by Hipponikos, the next year by Hippokrates, who was followed by Nikias and in 424/3 Hippokrates held it again.

Most of the names in the lists come from Thucydides, who, however, does not mention all the generals by name. In those years in which there were few military enterprises, we have only one or two or three names. Sometimes Thucydides mentions only one name out of two or three, 'the Athenians sent off forty ships under the command of Kleippides and two others', Thuc. iii. 3. Rarely he specifies no names at all, Thuc. iii. 16. Plutarch, Aristophanes and other writers occasionally supply the omissions of Thucydides. We have finally a precious source of information in the inscriptions, which either confirm or add to or (in one instance)[2] correct Thucydides.[3]

When we examine the lists, we realise how equally parties were balanced at Athens. In most years both parties were represented among the generals. When, as sometimes happened, either party was able to make a clean sweep of its rivals, it still proved unable to monopolise power for more than a year. A conservative board of strategoi was followed by a radical one and *vice versa*.

The radical or war party was composed chiefly of the poorer classes of the population of the city and the port. They had little to lose by the war, as they were exempt from

1. Gilbert denies it, but see Beloch, Attische Politik seit Perikles, 274-88 Both Busolt and Meyer agree with Beloch.

2. Drakontides instead of Andokides in Thuc. See No. 7 below.

3. The lists given below are taken from Beloch, Attische Politik with a few changes.

the eisphora and were liable only to service in the fleet which entailed little risk and was well paid. The backbone of the conservative party was the landed classes, the farmers who lived in their scattered homesteads all over Attica. It was on them that the burden of the war fell with most cruel incidence, for they had to leave their farms and houses, which were ravaged by the enemy. They had either to serve as hoplites in the field or undertake the arduous garrison duty. Aristophanes has vividly pictured the yearning of these men for peace.

But the fact that they had to live in Athens, at any rate in the spring when the Peloponnesians invaded Attica, increased their political influence ; for it was at this time of the year that the elections for the generals were held.[4] The countrymen were present then in full numbers and were often able to carry their own candidates against the opposition of the radicals.

The strategus-lists provide us with a good political barometer. But when the elections of generals became the battle-ground of parties, the office tended to lose its old prestige and authority. In the first place, many of the men now chosen had not the social standing of the older leaders nor had they served any long political or military apprenticeship. The contempt felt by the conservatives for the new generals is forcibly expressed by the comedian, Eupolis.[5] In the second place, the old tradition of repeated re-election to the office was broken by the

4. For the time of the election, see Beloch, 265-74, Wilamowitz, Aristoteles und Athen, II. 248 ff. The generals were elected in March or April, but entered office only in midsummer, three or four months later. During this interval, as Meyer points out, the whole political situation may have changed and they had to adapt themselves to it, although they and their party may have had totally different intentions. Meyer, Geschichte des Alterthums, IV 379 n.

5. See the fragments quoted by Meyer, sup. cit. 379.

suspension of Perikles ; in the lists after 429 most of the names occur only once. A general, elected only for a year and not likely to be re-elected, could not hope to exert on the state the influence which a man like Perikles had wielded. In the third place, the functions of general and leader of the Assembly, which Perikles had combined in his own person, now became divided. Few of the new generals exercised much political influence ; most of them were not good public speakers and they were naturally often absent from the city. The political leadership fell, therefore, to the officeless demagogue and the general had to carry out plans which he had no share in making. But the full responsibility for their execution fell on him. If he failed, he would probably be accused by the demagogues and condemned by the courts. Phormio, the most brilliant of Athenian admirals, was fined and suffered atimie ; Paches, the conqueror of Mitylene, committed suicide in the court. Laches, on his return from Sicily, was accused by Cleon.[6] Pythodorus and Sophokles were banished and Eurymedon fined for their lack of success in Sicily. This weight of responsibility without power paralysed men like Nikias and made them afraid of doing anything which might mean defeat. There was thus a natural discord between the generals and the political leaders at home, which reacted disastrously on the conduct of the war.

It was this dualism and the consequent weakness of the generals that prevented the elections of strategoi from becoming the decisive factor in Athenian political life. The general was still an important man, so important that Cleon himself coveted and obtained the office ; but he could not always or even generally sway the policy of the state. That time had gone ; and when it returned for a moment with Alkibiades, it proved fatal to the fortunes of Athens.

6. It is remarkable that Thucydides does not mention any of these three cases.

Lists of Strategoi, 433-403.

433/2.

1. Diotimos.
2. Glaukon.
3. Perikles.
4. Lakedaimonios.
5. Proteas.
6. Archestratos.
7. Drakontides.
   (Metagenes)

For this year, we have eight names, one more or less conjectural, five from Thucydides and the rest from inscriptions. During this time the opposition against Perikles had been gathering strength, attacks were made on his friends; and this is reflected in the list, which includes some enemies of Perikles, like Lakedaimonios, the son of his old rival Kimon, and Drakontides, who was later one of his accusers.

432/1.

8. Sokrates.
9. Phormion.
3. Perikles.
10. Karkinos.
5. Proteas.
11. Eukrates.
12. Kallias.

Seven names known, that of Eukrates only through inscriptions. Owing to the outbreak of the war, Perikles has recovered his influence.

431/0.

13. Hagnon.
3. Perikles.
14. Kleopompos.

Only three names known, apparently all friends of Perikles.

430/29.

9. Phormion.
15. Xenophon.
16. Hestiodoros.
17. Melesandros.
18. Phanomachos.

Five names are known, all from Thucydides. The interesting thing is that Perikles was, for the first time in fifteen years, not re-elected. Opposition to his war policy was strong and the young radicals had leagued with the conservatives against him. Negotiations were at once made for peace, but in vain. The defeat of Spartolos came at the end of the year.

429/8.

9. Phormion.
3. Perikles.
10. Kleippides.
(Paches)

Perikles was re-elected, owing to the failure of the opposition, either to make peace or to wage war with success. Phormion continued at Naupactus. Kleippides was sent to Lesbos, but he may have belonged to the next year. (Bel. A.P. 301). Inscriptions show Paches as strategus this year, (Bus. iii. 1002 n)

428/7.

20. Nikias.
21. Asopios.
22. Eurymedon.
23. Lysikles.
24. Nikostratos.
25. Paches.

These are, for the most part, new men. Nikias was the leader of the conservative party and Lysikles of the war party. Perikles had, of course, died during the course of the previous year. It is a little doubtful whether Nikias, Nikostratos and

Eurymedon belonged to this or the following year, (Thuc. iii. 51, 75, 80 ; Bel. A.P. 301).

427/6.

20. Nikias.
26. Hipponikos
27. Laches.
28. Demosthenes.
22. Eurymedon.
29. Prokles.
30. Charoeades.

This year signalised the triumph of the conservatives. Laches was a close political friend of Nikias and Hipponikos was the richest man in Athens and Spartan proxenus. On the other hand, the war party had also its representatives, Demosthenes and Eurymedon. Kleon was now a member of the Council and he took advantage of the influence which he now enjoyed to attack the conservatives and their policy. He nearly carried his proposal for the massacre of the Mityleneans and he accused Paches before the courts. It was perhaps owing to his influence that an expedition was sent to Sicily.

426/5.

31. Hippokrates.
32. Aristoteles.
22. Eurymedon.
33. Hierophon.
34. Pythodoros.
35. Simonides.
36. Sophokles.

(Laches).

(Charoeades).

The elections this year proved the power of the radical party. Most of the new generals were new men and members of the war party. Hippokrates was a nephew of Perikles. Laches and Charoeades were in Sicily already and were presumably re-elected. It is not certain whether Demosthenes

was again chosen, but probably he was not. (Bel. A. P. 302; Bus. iii. 1059 n). Nothing much was, however, done during the year, except the dispatch of a new fleet to Sicily. Laches was accused by Kleon, but acquitted. The radicals therefore, lost ground.

425/4.

37. Demodokos.
20. Nikias.
28. Demosthenes
38. Autokles.
39. Aristeides.
22. Eurymedon.
40. Lamachos.
24. Nikostratos.
34. Pythodoros.
36. Sophokles.
41. (Kleon).

For this year, we have a complete list. How much the influence of the radicals had waned was shown by the elections. Nikias came back and of the old generals only Eurymedon and Pythodoros, who were destined for Sicily, were retained. But Demosthenes and Lamachos were both members of the war party. On Demosthenes see Bel. A. P. 303; on Aristeides, ibid. There is some doubt if Lamachos was not strategus the previous year. (Bus. iii. 1058 n). Later in the year Kleon was appointed extraordinary general for Sphacteria. His success there enabled him to carry through the raising of the tribute.

424/3.

20. Nikias.
41. Kleon.
42. Thoukydides.
31. Hippokrates.
43. Eukles.
28. Demosthenes.

38. Autokles.

24. Nikostratos.

Naturally Kleon was elected one of the generals for 424-3 (Bel. A. P. 305) and Demosthenes, his colleague at Sphacteria. Hippokrates was another member of the war party. But the conservatives were also represented by Nikias, Nikostratos, Autokles and Thoukydides. The war was carried on vigorously, but the result was the defeat of Delion and the loss of Amphipolis.

423/2.

20. (Nikias).

27. (Laches).

24. (Nikostratos).

The chances are that Kleon was not re-elected; but we know little of the generals of this year. The names above, all members of the peace party, are probable. (Bel. A. P. 306).

422/1.

42. Kleon.

Kleon appears again and led the expedition which ended so disastrously at Amphipolis, where he fell.

421/0.

20. Nikias.

This brought Nikias to the front again and he concluded the peace.

THE ALIEN

J. A. CHAPMAN, *Librarian, Imperial Library.*

How deep the love of any land must be
For poets to be heard in it this shows,
That I, in whom the love of England rose
To singing, when I came across the sea
To India, saw and loved the land, but knew
That I a stranger was, and could not be
As one who learned his speech at the Mother's knee,
Revealer thence of what makes man's word true.

For never only the things seen by the eye,
Or that the ear heard, are what stir the heart
Of men ; but what those in the darkling womb
Grow to of song. Shapes, sounds there fall and die ;
The scales drop off to show the hidden part.
I saw my stranger-poem a gaudy tomb.

So in an ode I pleaded that one should be
Interpreter of what the fields and sky,
The colour of things, the flight of birds, their cry,
Say to an ear tuned to a deeper key.
" Come Indian child ", I said, " and speak to me.
This is no temple where thy feet were stayed
Outside, as mine at the carved fane they made
With hands, lonely, beside the stretch of sea ".

In books of Toru Datta and Tagore
Is love of Indian land ; but never has one
Into whose face I looked revealed to me
Aught of the thing that bamboo grove, or sun
Lighting the paddy, has for him of more
Than common day—of what a Keats would see.

It is too shy a thing for them to say
To any stranger. It is too deep a thing
For any language but their own to sing
To them. They are men—they do not wish to pay
Homage to alien for a golden lay
Of Ind. I hear their dumb thought :—" Leave the breast
Of India for our heads to seek, and pressed
On it to find warmth there. For you it is clay ".

It is not clay for me ; but I turn my face
To other shores. I would not wrong a blade
Of Indian grass. It is a holy place.
I tread it with my feet ; but they are made
Tender as Radha's breast, and all I see
Is a hushed secret between her and me.

PLANTS IN ICONOGRAPHY.

The Science or the Art of Iconography received a consummate perfection in the hands of the Buddhists and the Hindus in Ancient India ; and from its very beginning plants were inseparably associated with it. Like its other sister sciences in India it triumphantly proclaims the fact that the Indian art does not rest satisfied with merely pleasing the senses—that it goes from the sensuous to the super-sensuous, from the material to the spiritual, and from the transient to the eternal.

Plants are associated with images in a variety of ways,—viz., (1) as materials out of which the images were made, (2) as employed for the purpose of making various instruments of war and symbols of power and otherwise, placed in the hands of gods and goddesses, (3) as used for the purpose of making

the instruments of music in the hands of gods and goddesses, and lastly (4) as ornaments or decorations for them

1. In the Agamas images are directed to be made with stone, earth, wood etc., and of all wood again Nim (*melia azadirachta*) wood is specially qualified. This fact is full of significance. In an acknowledged age of Bronze and Iron those materials were rejected in favour of earth which symbolises weakness, dissolution and perishability, simultaneously with a strength, permanence and eternity ; stone which stands for strength, and eternal existence, and wood a comparative element of weakness, but into which strength had to be put externally and spiritually—wood ceasing to be wood when it is made into a symbol standing as a receptacle of Divinity.

Why of all wood Nim wood is selected as a fit material for the purpose out of which the first wooden image of note known to us, namely, that of Jagannath in Orissa, is made ? The fact that the image of Jagannath at Puri and the minor images made in imitation of that all over the province of Bengal, as well as the images of Sri Chaitanya, Nityananda at Navadwip are all made of wood, and nim wood, while all other images in innumerable shrines studded with all over India are either of stone, or gold or bronze has still to be explained. There is another image of note, that is, the image of Trivikrama in the central shrine of the large Vishnu temple at Tirukkoyilur (South Arcot District, Madras), is also made of wood.

2. Wood used to be employed for the purpose of making various instruments of war and symbols of power and otherwise placed in the hands of gods and goddesses. It goes without saying that these symbols and instruments were selected with a perfect view to the attributes of the deities who possessed them. Thus, *Chakra* or the discus is put in the hand of Vishnu who destroyed the demons in order to protect the good and the pious ; *plough* in the hands of Haladhara or the

divine ploughman, and so forth. Of the instruments prepared out of wood the following are among the most important :

(1) *Chakra* or the discus—the spokes of which are made "to resemble the petals of a lotus, so that the internal parts appear like a full blown lotus in the *tout ensemble*."

(2) *Gada* or the Club—an weapon meant to strike the enemy at close quarters.

(3) *Musala* or the Indian wooden pestle,—an offensive weapon.

(4) *Dhanu* or the bow, is made of bamboo.

(5) *Bana* or the arrow.

(6) *Parashu* or the battle-axe with wooden handle.

(7) *Hala* or the plough.

(8) *Sula* (trident of Siva), *ankusa* (the elephant goad), *Pasa* a noose of ropes employed in binding the enemy's hands and legs), *Sakti* (spear) etc.

Of these Chakra, dhanu, and parashu—are very powerfully associated with stories of moral and social significance in the Indian mind. Chakra—the first instrument of war brought into being by Vishnu at the very dawn of creation in order to destroy the twin demons, Madhu and Kaitava, at the entreaty of Brahma, and it is out of the flesh of these demons that the earth we inhabit has sprung into existence. A very beautiful account of this is given in the *Chandi* one of the most popular religious Manuals of India.

The Bow has a history of its own. It is the most important, the most significant, the most characteristic of all weapons of power, both human and divine, as is very well known that all the great heroes both men and God has a bow of his own with a special designation. Siva has his *pinaka*, Rama his *Kodanda*, Krishna his *Sharnga*, Arjuna his *gandiva*, and so forth. Each of these bows has a legendary history of its own.

Parashu, the instrument associated with the terrible Brahmin warrior Parashurama who destroyed the Kshatriya race 21 times has a grim significance of its own.

The Plough of Haladhara, or the first divine ploughman has a historical interest of great importance illustrating the transition from the god Sankarshana to the warrior brother of Sri Krishna—the Balaram who used his plough both as an instrument for ploughing the land, and as an infallible weapon of war against individual opponents and armies pitted against him.

Kamandalu or the ascetic jug of Brahma, the supreme deity of creation containing the water of vitality is also made of wood. And the later sages, such as, Agastya and Durbasha, who were spiritual children of Brahma are represented as having Kamandalus of their own.

The Pedal of Narada—the sage notorious for fomenting strife is evidently made of wood. And the popular belief that the discordant notes produced by irregular pedals have a tendency to produce a discord in family life is too well known to be commented.

3. Plants are also used for the purpose of making the instruments of music in the hands of gods and goddesses. Of these the following may be noted :

(1) Vina—the lute of Saraswati.
(2) Damaru—of Siva and the Bhairavas.
(3) Murali—the flute of Krishna.

The instruments are made invariably of plants and their choice is peculiarly appropriate. The Vina or the lute in the hand of Saraswati is made of a long piece of hollow wood at the end of which the dried up shell of gourd is attached. This is significant. She being the Goddess of Learning, poesy, eloquence and music, this instrument has been very fittingly placed in her hand. It symbolises her supreme authority over these departments of fine arts.

Damaru in the hand of Siva is equally significant. Siva, the Deity of Destruction and Death, whose favourite habitation is described to be cemeteries of men, whose companions are spectres and ghosts, has been very appropriately given this instrument whose sound is calculated to create an atmosphere of gloominess and terror.

The incarnations or rather multiplications of Siva represented by the Bhairavas presiding over different sections of music, are represented with a particular instrument of music called *Tanpura* in their hands. This instrument is made of the fruit of a certain plant, and a piece of wood, string etc.

The flute of Sri Krishna is famous for its charming note as it is notorious for its power of seduction of the heart of youthful damsels. Of course, there is a high spiritual meaning behind this symbolism. In reality Sri Krishna is the Supreme Soul, the Lord of lords, and these women represent the individual souls hankering after the Divine, and the note of the flute is the revelation of the divine attribute of which the individuals catch a glimpse here and there, and try to follow, sometimes only a few steps and sometimes successfully to the end.

The lotus flower plays a very important part in Indian Iconography - lotus flowers white, red and blue. The white lotus as is very well known, is the seat of Saraswati—the Indian Minerva, the Goddess of Learning whose whole person is also decorated with white flowers. The blue lotus figures in the hands of Lakshmi, the consort of Vishnu. "Figures of goddesses sculptured in company with their consorts are always represented as having only two arms. In one of their hands they hold a flower. However, when there are two Devis one on either side of a God, the goddess on the right holds a *padma*, while the goddess on the left a *nilotpala*. It is to be noted that the God Vishnu also has a lotus in one of his four hands, and Brahma, a member of the Hindu Trinity is also represented as sitting on a lotus—one of his names being *Padmasana*—a seater on

lotus. It is curious that the birth of this deity also is traced to a lotus sprouting out from the navel of Vishnu who was floating on the surface of the sea. From the account of creation given in the *Chandi* we learn that Brahma took many many years to travel round the petals of the lotus in which he was born, and he could not measure it exactly. Thus this important plant—lotus—appeared at the dawn of creation, it supplies the God of Creation with his perpetual seat, serves as the seat of the Goddess of Learning, and is eternally associated with the Goddess of Wealth—Lakshmi, one of whose many names is *Padmalaya, Kamala.*

Havell gives the significance of this plant in Hindu Iconography thus—"The shining lotus flowers floating on the still dark surface of the lake, their manifold petals opening as the sun's rays touched them at break of day, and closing again at sunset, the roots hidden in the mud beneath seemed perfect symbols of creation, of divine purity and beauty, of the cosmos evolved from the dark void of chaos, and sustained in equilibrium by the cosmic ether—*ākāsha.* Their colour red, white and blue were the emblems of the Trimurti, the three aspects of the One—red for Brahma, the Creator ; white for Siva, the Divine Spirit ; blue for Vishnu, the Preserver and Upholder of the Universe. The bellshaped fruit was the mystic *Hiranya-garbha,* the womb of the Universe, holding the germ of worlds innumerable still unborn. The lotus was the seat and footstool of the Gods, the symbol of the material Universe and of the heavenly spheres above it. It was the symbol for all Hinduism."

Plants also contribute materials to the costumes of Gods and Goddesses as represented by Indian Iconography. The clothes of the divinities are sometimes of cotton dyed in various colours.

Of all Indian gods Iconographically connected with plants Ganesha—the god of safety, learning and prosperity, the eldest

son of Siva is the most important. Various types of this deity appear under a variety of names, such as, Bala-Ganapati, Taruna-Ganapati, Bhakti-Vighneswara, Vira-Vighnesa, Lakshmi-Ganapati, Urddhva-Ganapati, Pingala-Ganapati, Heramba, Prasanna and the rest. Of these—

(1) Bala-Ganapati—is represented with a mango, a plantain, a jack fruit and a sugarcane in the four arms. In the trunk the image has to carry a wood apple.

(2) Taruna-Ganapati—is represented as having in his hands a *pasa*, the *ankusa*, the wood apple, Jambu (Black berry) fruit, the sesamum and a bamboo stick. He has to be sculptured as a youth.

(3) Bhakti-Vighneswara—appears with a cocoanut, a mango, a lump of sugar, a cup of payesa (a sweet preparation of milk and rice).

(4) Lakshmi-Ganapati—possesses in some of his eight hands a parrot, a pomegranate, a lotus, a bud of the plant called Bana.

(5) Urddhva-Ganapati—figures with *Kalhar* flowers and ears of paddy, a bow made of sugarcane in three of his five hands.

(6) Pingala-Ganapati—is represented with a mango, a bunch of flowers plucked from the *Kalpaka* tree, sugarcane sesamum in four of his six hands.

Thus this popular deity in his variety of representation is associated with quite a large number of plants, and associated, we think, significantly. Thus Bala-Ganapati, as an ideal of boyhood is given sweet things quite appropriate to childhood —mango, the holiest and the sweetest of fruits; plantain singularly nutritious; jack fruit very popular and sugarcane the sweetest of plants then available. It is very pleasant to note the association of divinity with childhood, the child being really as Wordsworth points out 'the most blessed philosopher.' Similar explanation may be given of each of the types.

The God Vishnu has a club which is evidently of wood, and a lotus in two of his four hands. Bala-Krishna, one of the various forms of Srikrishna is represented as lying down upon a leaf of Vata (Banyan) tree—*Vatapatrasayi*. This form is Symbolic of God brooding over the chaos caused after the destruction of the Universe at the end of an aeon. The God Siva is particularly associated with the *dhutura* flower and the blue lily. One authority, *viz.*, Suprabhedagama lays down the dictum that all figures of Siva should have the dhurdhura (datura) flowers. And another—Rupamandana lays down that "Siva should have four arms, that in one of the right hands there should be the *trisula*, and in the other a *matulanga* fruit (a kind of citron), and sometimes in one of the left arms a *nilotpala* flower."

The image of Brahma is represented with the *Akshamala* (rudraksha), and the Kureha (a handful of Kusa grass) in the right hands, and kusa and kamandalu in the left hands.

The Indian Goddesses are as vitally associated with plants as the Gods. As we have already noted Saraswati, the Goddess of Learning is represented as seated on white lotus with her body ornamented with white flowers. Lakshmi, the consort of Vishnu always bears in each of her hands a blue lily and is seated upon a lotus, and is also adorned with a lotus garland (Vishnudharmottara).

The Devi, the consort of Siva, is connected with plants in her variety of shapes and under a variety of names. Of the nine different forms of Durga, Vana-Durga has grass green complexion, another, Katyayani is represented as having the colour of her body as that of the *atasi* flower. Arundhati " has to be sculptured as carrying in her hands *patras* (leaves), flowers, and water indicating that she is intent upon offering worship to gods."

Bhudevi—or the earth Goddess carries, as Vishnudharmottara states, in her four hands a ratnapatra (vessel filled with gems),

a sasyapatra (a vessel containing vegetables), a oshadhipatra (a vessel containing medicinal herbs,) and a lotus respectively.

Saptamatrika—the images of 'seven matrikas'—a group of seven deities have been found out at Ellora, and at Kumbhakonan. They are as follows :

1. Brahmani—is represented as seated upon a red lotus under a *palasha* (Butea Frondosa) tree.
2. Vaishnabi—figures as sitting under a Rajavriksha carrying a *padma* in one of her six hands, and wearing a vanamala—wild flower garland.
3. Indrani—is placed under a *Kalpaka* tree with a lotus in one of her hands.
4. Chamunda or Yami—is placed under a fig tree.
5. Maheswari.
6. Kaumari—is represented as being under an *Udumbara* tree with a garland made of red flowers.
7. Varahi—she is seated under a *Kalpaka* tree.

In the Varahapuranam each of this group of deities represents a particular passion, such as, *mada*, (pride), *lova* (covetousness), *matsya* (fault-finding), *pāisunya* (tale bearing), *krodha* (anger), *moha* (illusion) and *asuya* (envy) respectively.

The images of twelve suns or Dvadas Adityas as found in Ellora and kept in the Rajputana museum, are all associated with plants. The lotus flower appears in the hands of each of these deities presiding over the months of the year. Each of these gods is gifted with four hands, and each carries a lotus in his front right hand and front left hand except Pushan whose all the 4 hands carry lotuses.

Vasanta or the personification of the spring season, is represented " as standing on one side of Monmotha, the Cupid, as his friend, adorned with various kinds of flowers and dressed in the leaves of the *Asoka* tree,having for his earrings two pomegranate flowers, and with a garland of the *Kesara* flowers round his neck."

Madan and Rati, his consort, the Indian Cupid and Psyche, are eternally associated with the vernal deity, Vasanta. Madan appears with an arrow of flowers in his right hand, and Rati holding a fruit in her right hand and a lotus in the left.—(Stone image at Nuggehalle).

The whole imagery is highly significant, and the symbolism is too transparent to need an interpretation, the association of the spring season with erotic affairs is very common in life in tropical countries.

The Buddha is iconographically connected only with the Bodhi trees, and the lotus seats. The *Bodhi tree*—the tree under which he received his revelation, and the lotus flower which symbolises the grand *truth* which he taught. The great Illuminator in meditation is always represented as a golden Buddha seated on a red or variegated lotus flower, and Buddha when revealing truth is represented as a Buddha perfectly white in body seated on a white lotus.

The lotus in this case is full of significance. It stands for 'perfect truth'; as Dr. Anesaki remarks :—" The lotus is a symbol of purity and perfection, because it grows out of mud but is not defiled just as Buddha is born into the world but lives above the world, and because its fruits are said to be ripe when the flower blooms just as the truth preached by Buddha bears immediately the fruit of enlightenment. Buddha, according to the Lotus, is the Lord of the world. Just as one and the same water of rain nourishes innumerable plants and grasses enabling each of them to develop its characteristic features, so the same truth revealed by Buddha makes the lotus flower of every man's spirit bloom and bears the fruits of moral life in the communion of the enlightened soul."

The Bodhi tree under which the Master received his supreme revelation is very artistically represented in the modern Nepal art by gracefully conventionalising it into a wreath round the figure of the Bodhisattwa.

The Indian Iconography, and the association of plants in Indian Iconography, are thus full of meaning to us. They vividly bring home to us the lesson that as in literature and other fine arts, so also in Iconography idealism was the be-all and end all of the Indian artists.

GOPALPORE.

I.

I know a sun-lapp'd fairy beach, a-dreaming by the sea,
Lull'd by the wash of waters and the hum of bird and bee,—

For the swallow and the magpie,
And the cuckoo and the jay,
There sing of the spring and sigh,
And are full of the moon and May,

And the beetle drones and the breakers break in the bay.

II.

There the crab and the chameleon and the dotted-spotted snake
Make their homes, dark-delv'd homes, on the beach and in the brake,

In the sievy, shifting sand-hills,
In the grasses thick and tall,
With the ants among the ant-hills,
Where the shadows rise and fall

With the bustle of the tree-tops when the breezes call.

III.

There the banyan, neem and peepul thrive, and the date and palm,
And casuarinas cluster with their sweet pine-scented balm,—
And the noonsheen's on each highway,
And noondew in each lane,
And blue-bells in each byway,
And in harvest-fields rare grain,
In that lotus-land of sunshine and sunflowers and rain.

IV.

O to live and love and labour in that peace-haunt by the bay,
In a cot that looks on sands and sails and salt and spray,
And sunrise-shells and conch-shells,
And fishing-smacks and foam,
And birds and buds and wild-bells
And the clouds that roll and roam--
O to live and love and die there in that fairy-lily home!

P. E. D.

MUSSOLINI AND MACHIAVELLI.

RAMKRISHNA MUKHERJEE,
Sixth Year Class

It is the essence of political philosophy that it is propagandistic in its nature. So that a book of political philosophy which may serve a magnificent purpose in one age may be relegated to the limbo of oblivion in another as a matter of course. It is no wonder then, that Rousseau's "Social Contract" which at one time served as "the match which kindled revolutionary fire in generous breasts throughout Europe" is now read, if at all, only *to know* how the emotions of men were stirred into fanatical fervour by the Genevese preacher of individual natural rights. Mazzini's writings (especially his "Duties of Man") which at one time were held in more venerable estimation than even the Holy Bible itself are now quite neglected and even to give oneself out as admirer of Mazzini is something like a crime in present day Italy. But it is the unique good fortune of Machiavelli that his "Prince", that "perverse little book" of Carlyle's description though written with the sole purpose of showing the means of delivering Italy from the foreign invaders and from the centrifugal tendency of the period in which he lived has not exhausted its importance even after these four long centuries. On the contrary his book is gradually gaining in importance, so that in the words of Lord Acton "he is not a vanishing type but a constant and contemporary influence." It is daily being recognised that Machiavelli was a diplomat; a statesman in so far as his position permitted of it; an impassioned patriot under all his craft and jest and bitter mockery; and in all his writings a state—builder. He was in love with ancient Rome with all her work and all her pomp, with her wisdom and her perfidy. He studied with passion and admiration the story of her political evolution; of the emergence of self-governing people from the warfare of con-

flicting sects. He held that men changed but little in the course of history and that what had been done could be done again. He dreamed of a modern Italy—a free, strong, democratic and austere republic. But with Latin sincerity he also set forth his doctrine of ways and means. The universal test of his doctrine is the "Reason of State." "His doctrine", in the language of Sir F. Pollock, "is a theory of the preservation of state rather than a theory of the state." According to him the application of moral standards to the business of government was as little to the point as it would be in the navigation of a ship. Thus his name like that of Neitzsche became a label for unscrupulous and godless efficiency.

And yet Lord Morley seems to be correct when he observes that we are shocked by his maxims in proportion to our forgetfulness of history. For after all, is not all state-craft even yet in that same predicament ? Can statesmen of whatever country safely and patriotically act on the assumption that men in general are good, unselfish and disinterested ? Can a diplomattist eschew all vulpine wisdom ? Must not even the most gentlemanly of our politicians sacrifice, at times, their own high code of morality to the exigencies of diplomacy ? Do not half measures prove fatal now as they did in the days of Machiavelli ?

Treitschke, whom Lord Morley described as the German Machiavelli of the 19th century, was impressed with the glowing patriotism of "Prince" and with the Machiavellian doctrine that right and virtue should be sacrificed to the great idea of the unity of the people. It is very interesting to know along with this view what Mussolini, the "man of destiny" of Italy who effected a transition from "a revolutionary movement to a legalised status", has to say about the great Florentine. Mussolini makes no secret of his admiration for Machiavelli when he says, " I affirm that the doctrine of Machiavelli is more living to-day than it was four centuries ago, because if the external aspects of our life are greatly changed, no profound

modifications are perceptible in the merits of individuals or of races." It is no wonder that of all political philosophers Machiavelli should appeal to him, for he was a disciple of Stirner, Neitzsche, Sorel and Schopenhauer and the great Eclectic philosophers who taught that man should act *however bitter might be action.* But to trace the influence of Machiavelli upon Mussolini we must go back to those days when Mussolini was still a boy quite unknown even to his neighbours. We read in his biography, " It was a singular life they led, father and son at this period, with its contrast between their occupations during the day and at night : the day with its ordinary country-inn business, with its continual coming and going of customers ; the evening, with its locked doors and bolted windows, father and son sitting by the kitchen fire-place with the lighted lamp upon the table, while the first one, then the other, read aloud from a book. What book ? No other than the famous masterpiece of Messer Niccolo Machiavelli .....Not infrequently the two would drop off into slumber as they sat there instead of climbing up the steep staircase to their cold rooms and prosaic beds ; and when they woke at dawn the room would be still fragrant, and, as it were, still resonant with the utterances of the great Italian dead."

But it was in 1924 when Mussolini was already Prime Minister of Italy that the University of Bologna wished to confer on him the title of Doctor *pro honoris causa.* But Mussolini was determined to earn the distinction by dint of his own merit and he refused to accept it as a gift. How he came to chose Machiavelli's " Prince " as the subject for his thesis may be put in the language of Mussolini himself. Says he, " It happened one day that I had tidings from Imola—from the Black Legions of Imola—of the gift of a sword engraved with Machiavelli's motto : ' Not by words are states maintained.' That banished all doubts from my mind and at once determined my choice of the theme to submit to you to-day. I might call it the com-

mentary of the year 1924 on the "Prince" of Machiavelli—the book which I would fain style the statesman's vade-mecum."

It should be remembered that Mussolini does not take merely an academic interest in Machiavelli's book but his thoughts and even his actions are being moulded to a great extent by the Machiavellian principles of statecraft.

One of the first and most fundamental characteristics of Machiavellism is its estimate of human nature. For if politics is the art of governing men there is no doubt that the basic element in this art is man. Machiavelli is a scorner of men and loves to present them in their negative and mortifying aspects. The majority of men, he says, are mean, cowardly and self-interested and the worst of all, "men are a little breed." We are no doubt greatly surprised when Mussolini expresses the same view even in this 20th century when man is said to have reached the climax of civilisation. He writes, "Much time has passed since then but if I were allowed to judge my fellows and my compatriots, I could not attenuate in the least Machiavelli's verdict." We can only repeat what Lord Morley has said "All this is not satire; it is not misanthropy; it is the student of the art of government thinking over the material with which he has to deal." It is this low estimate of human nature which again can only explain Mussolini's dislike of popular sovereignty. The adjective "sovereign", says Mussolini, as applied to the "people" is a tragic burlesque.

Another important feature of Machiavellism is its doctrine of aggrandisement. Machiavelli believed that there was a duty of aggression which was not to be reconciled with the spirit of the New Testament. In the extension of dominion lies the excellence of a state and the proper way to extend it is to combine several states under one ruler. In this connection, therefore, Mussolini's contemplation of a Latin League extending from the Mediterranean to the Middle East with Rome as

the pivot is very significant. "One of Mussolini's organs the *Roma Fascista* which is edited by the head of Mussolini's own Press Bureau has published a forecast of its character. It explains that the Italian people 'which resemble the French people in a thousand ways' aspire to the honour of renovating France Prolific, hard-working, honest, loving family life and thrifty the Italian people is the logical standard-bearer of the Latin tradition. Nobody knows this better than France despite her thin vein of chauvinistic contempt. Let France come to us. We shall make not an 'Italian Empire' so as to wound no susceptibility, we shall be reconciled under a name equally dear to both of us—the Empire of Rome ...A block of 80,000,000 Romans stretching from the Atlantic to the Mediterranean and held in the firm grasp of Mussolini would solve the dark and hard problems of Europe."*

A doctrine of aggrandisement cannot banish the idea of war from its ken. "A prince," said Machiavelli "should have no care or thought but for war and for the regulation and training it requires and should apply himself exclusively to this as his peculiar province." Though it is idle to expect that Mussolini would express himself on the subject in so clear a manner when Europe is still resonant with the Wilsonian ideals of peace and unity, yet do we not find an echo of Machiavelli's voice when Mussolini says, "Force is not everything I admit, but it is the fundamental thing. Others do not always keep this fact in mind. I do. I never rule it out from the play of possibilities. For there is no need to desire war,—that atrocious business, and all who have a hand in it know how atrocious it is. But one cannot afford to be oblivious of it. The nation which rules war out as the *ultima ratio* is lost." ? On another occasion he said "For my part I prefer 50 thousand rifles to 5 million votes."

* Review of Reviews, Jan.-Feb. 1926.

Now we come to one of those Machiavellian principles which enjoin "a prince to be a scoundrel under certain circumstances" to use Diderot's words. "A prudent prince" runs the maxim, "neither can nor ought to keep his word when to keep it is hurtful to him and the circumstances which led him to pledge it are removed." A little extension of this maxim will lead us to the well-known German doctrine that international law consists of agreements which the state need only to observe so long as it suits its convenience. That Mussolini is also an articulate exponent of this doctrine has been proved quite unmistakably during the recent trouble that arose over Fascimo's policy of the forcible Italianisation of the Trentino. The Peace Treaties, as we all know, assured full and complete protection of life and property to all the different minorities in the different parts of Europe. The Treaty of St. Germain placed Italy in the possession of new provinces with an aggregate population of over 13,00,000 souls. In the Trentino with its total population of 6,40,000 about a quarter of a million of Austrians are included. It is alleged that Mussolini's administrators are making existence as onerous as possible for the Austrian Tyrolese in the hope of driving them over the border into Austria. This is no doubt contrary to the terms of the Peace Treaties and also as contrary to the ideals of the League of Nations to which Mussolini has more than once paid lip service as to the inspiration of the Locarno Pact to affix his initials to which he rushed to the shores of Lake Maggiore.

As to the way in which a prince should bear himself to acquire reputation among his subjects Machiavelli wrote, "And it greatly profits a prince in conducting the internal government of his state to follow striking methods... Again a prince should show himself a patron of merit and should honour those who excel in every art." Let us see what Mussolini has done to prove his faith in these really noble principles. "Simultaneously with an adventurous foreign policy the restless genius of Mussolini has fastened on four new

projects in Italy which he intends to put into execution without delay. These are, first a large scheme for the extension and development of Rome; second the re-organisation of the Italian army; third the incorporation of school boys between the ages of eight and eighteen into a national association organised on a military basis; and finally the new Italian Academy to initiate scientific, literary and artistic work. The Academy will consist of 60 paid members and among the first members will be included D'Annunzio and Senator Marconi."*

Lastly regarding the kind of man a prince ought to be Machiavelli wrote, "A prince is despised when he is seen to be fickle, frivolous, effiminate, pusillanimous or irresolute, against which defects he therefore must carefully guard; striving so to bear himself that greatness, courage and wisdom and strength may appear in all his actions." Any one who is conversant with Mussolini's famous career and with the story of how he marched to Rome at the head of a well-found army of Fascisti, turned out the Facta Government with a nod and installed himself as Dictator will readily admit that nature equipped him for the role of the superman with extraordinary completeness, and consummate art has supplied any deficiencies of nature. Impulsive and meditative, a realist and an idealist, perfervid and yet wise, a romantic in his inspirations but classic in his handling of practical affairs—such is Mussolini. It seems that after four long centuries Italy has found in him that strong man of Machiavelli's dream eminently fitted in all respects to lead her back into the ways of her ancient greatness.

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* The Times of India Illustrated Weekly, 31st January, 1926.

THE PACIFIC QUESTION—ANOTHER STAND-POINT.

KALYAN BASU, *3rd Year Arts.*

"DOES Japan worship Trietschke ?" With this remarkable polemic Mr. Hazra concludes his brilliant essay on the Pacific Question in the last issue of our Magazine. Within a few decades Japan has not merely "grown", she has become "aggressive". The writer reads in it only the "lust for power". This idea alone proves what a flimsy notion he has about the whole situation. Japan cannot maintain at home her population that has monstrously increased and is still increasing. There must be outlets in shape of emigration or new conquests. But America, Australia and South Africa, none will receive Japanese immigrants. She cannot launch into a career of conquests on the face of Mr. Hazra's sermons. She should not turn to Russia ; Mr. Hazra wills it not. She cannot patch up a Chinese alliance as the Chinese are warned with Mr. Hazra's sound prediction that the future greatness of China has nothing to do with Japan. What would poor Japan do, hedged in as she is by these restrictions ? Apparently there is no alternative left to her people but to commit a wholesale "Harri-kiri". Secondly the writer should remember that when a nation grows, it grows like this and diplomatists are less hampered by the dictates of their conscience than Mr. Hazra seems to be. The days of peaceful developments, when the Hapsburgs married their way to greatness or Spain rose supreme from a chance discovery of the Indies, are over. Every increase in the power of any state to-day, necessarily infringes the rights of its neighbours and thus if a state has a

mind to grow, how can she possibly do so without any collision with the interests of other states ? The old, old idea is still there, no matter how soberly it may be garbed : Let them seize who have the power and let them keep who can.

Mr. Hazra seems to be prolific in dealing out gratis, pieces of valuable advice. He advises in such a dictatorial tone that would make Lord Palmerston turn in his grave. He warns Japan off from the danger of allying herself with Russia He has not stopped here. He even goes so far as to call the attention of the Honorable Member in charge of Japanese foreign affairs to certain facts about Russia. These must be revelations to the man who guides the foreign policy of Japan ! "*And she should* give up the alliance with Russia ". This is Mr. Hazra's high-toned language. He is going to teach a race that has not only evaded the all-embracing grasp of the white races by diplomacy but also has earned a place among the greatest powers of the day and who in his own language is eager " to exploit the resources of the Soviet ". It is easy to find moral faults with them but not surely diplomatic blunders. Mr. Hazra is, however, relieved to find that even Japan has also her " sober " statesmen, though evidently they are not sober enough to escape Mr. Hazra's advice as to their duty—their principle of action.

But the writer is not merely a chronicler of facts or a consulting diplomat. He is more. He is a prophet who can clearly see through the unknown depths of future. He has foretold the eventual disaster and ruin of Japan. There were certainly men of equal foresight who must have predicted a similar fate for England when the Elizabethan seamen took to robbing the treasure-ships in the Spanish main. There were thousands of this type of men who thought that within a month of the declaration of war, the Russian troops would sup at Tokio. If Japan wishes to take up a daring line of Imperialistic aggression there is every reason to believe that she takes that

leap with the full appreciation of its results Students of Japanese history who have seen how carefully and quietly went her preparations for the war with Russia, should not be surprised in the least if they find Japan holding her own, in the near future, against any obstacle that may seem to menace the success of her schemes. The thing is this : to the British Empire the security of the Pacific has a peculiar significance, for England, the mighty " head " of a mighty commonwealth " has to depend for her very existence on imported foodstuffs ". To the wider interests of Britain, the minor interests of Japan must be subordinated. The writer gives his reasons. Britain has the " sacred trust " of keeping the world's peace Thus the predominance of England is a " sore need " in the Far-East out of purely humanitarian considerations. The most interesting of all his prophecies is about China and how her future greatness depends upon the " equal alliance and equal partnership with the Anglo-Saxon race " Equal alliance and equal partnership mean a degree of subservience because in that case China cannot work independently for her own interests alone. There are the interests of her equal ally to be considered. It is very difficult to see how the " greatness " of any country can come from subservience to another, no matter in what small degree it may be.

Curiously, Mr. Hazra has seen nothing in the Singapore base or the Immigration Law of 1924 for Japan to chafe at. We must not take that his prophetic vision is any way dimmer. He has only like another Nelson chosen to put the telescope to his blind eye, deliberately and with a purpose. He has said that both these things can be justified and so Japan has nothing to complain of. The logic of the statement is extremely doubtful. I walked through a waste, came over a cobra and I was afraid. There is no wonder of cobra's being there, his presence can be fully justified. But will the justification of his presence allay my fear ? England needs a naval base in the East to guard her possessions because " her very

life and existence depends upon the sea." But does not the liberty, life and existence of Japan too depend upon a control of the West Pacific? If Britain cannot leave her possessions unguarded Japan cannot leave hers too So there will go on this policy of armed neutrality with one's naval base facing another's until eventually a war would be needed to adjust the situation. The Immigration Law likewise can be defended, even justified but will certainly remain a thing that has inflicted much economic damage on Japan and the Japanese would therefore continue to view it with a mixed feeling of distrust and resentment The writer does not believe that the "innocent and peaceful" Hawiian manouvres threaten the safety of Japan. There is every reason to believe that these manouvres, if directed against Japan would imperil her very existence. If Japan has protested, she has protested in anticipation. The relations between U. S. A. and Japan are not of the best. America, says Mr. Hazra, is the traditional friend of Japan. She gave her the moral and diplomatic support during the Russo-Japanese war. But even if she had supported, her support moral or diplomatic, says Prof. Coolidge was simply gratuitous. There was England, pledged by the treaty of 1902, to come to the help of Japan in the case of interference by other powers in the struggle. It was the financiers of America that had the last say in the game. And it was through their weight that Japan was compelled to give up her claims to an indemnity from Russia. Are the Japanese "patriots" far wrong if they read in this "a diabolical policy" of disabling Japan from paying the American debt back for some time?

Mr. Hazra has digressed widely to denounce Russia. That is a mere waste of his rhetorical invectives. The long and short of his argument is that Japan must keep off from a Russian alliance from a moral point of view. In another part of his essay, runs one of his characteristically decisive sentences. "There can be no ethical friendship between states." *i. e.*

no state can ally with another from a purely ethical standpoint. It that be so we can also say that no state can break off from an alliance with another state out of purely ethical considerations. Japan is *perfectly* justified to ally with Russia if she benefits by such an alliance.

The writer wishes America to see that China does not become a " satellite " of either Tokio or Petrograd. But under what pretension would U. S. A. intervene ? She has no possession in China. If she has a right to dictate a Monroe doctrine surely Japan or Russia has a right to send her about her own business when she meddles into Chinese affairs. If the European races have a right to seize on the coastal fringes of Chinese territory, surely Japan has also the right to snatch her share in this profitable game.

The Jap menace to England or America is based not merely upon the question of the mastery of the Pacific though that is a salient factor. If the Pacific question is a question of commercial security for England, it is a question of self-preservation for Japan. It is, however, a part of a bigger whole. There is a deeper question ; the struggle between two different types of races for superiority at least in this part of the world if not elsewhere. That question again is so important as to demand a separate treatment altogether.

SOME RECOLLECTIONS.

I have been asked for some recollections of Presidency College as it was when I first came out, in 1908.

The Baker Laboratories had not then been built. I remember that I arrived into discussions about the future of the College. There was a movement on foot for transferring it somewhere to the suburbs—Alipore was the general suggestion—where there would be elbow room, fields for games, and the quiet environment that teaching and study deserve. Of course, being fresh from English conditions, and knowing nothing of Indian conditions or sentiment, I warmly espoused this cause, feeling that it would be more comfortable and profitable for myself and my students if I taught economics in the middle of a big field instead of on a street noisy with tramcars and marriage processions and unmelodious beggars. What opened my eyes to another point of view was a genial castigation I once received from Sir Gurudas Bannerjee, a very good friend to me, at the University Institute, where I had been speaking according to my light. It is scarcely necessary to add that I long ago modified the views I brought with me from England. The nearer an Indian College is to the homes of the students, the better; but it would be a boon if some magician could so reconstruct the College that the moment a man stepped out of the busy street he found himself in cloistered quiet. That sort of wizardry is not unknown in Europe. In London itself there are schools and colleges on the busiest streets, yet the moment you turn into the gateway and under the arch the noisy world fades away. Nor do English people who live next door to schools and colleges have that hobby of hitting iron with hammers which is so loved by those immediately adjacent to the Presidency College. I hear that

the acquisition of the busti on the west is now to be completed. It will be a boon to teachers and students.

The debate about the future location of the College was summed up by Sir Edward Baker who said there must be finality, the discussion could not go on for ever, and it was better to extend and improve the College on its site. It was a wise decision. Had the College been removed far away to the south, outside Alipore, I doubt whether it could have retained its characteristics; it would have shrunk into a local college for that District. The demands of the science departments were to be met by new buildings—the laboratories we know, of which the College has every right to be proud. But the time of building was sheer agony. Hitting iron with hammers was cultivated to a terrible degree of efficiency. It was good iron that the contractors supplied for beams, beautifully, intensely, agonizingly resonant, and every workman seemed to be armed with a Thor's hammer. Not being an expert in these matters, I do not know why it was necessary to hammer iron joists for months on end. I can only suggest that they had not been made to shape, and it was necessary to correct the mistake before they were put into position. Once, I remember, I horrified Mr. James by the proposal that he should ask the Public Works Department to instruct the contractors to implore the hammerers to indulge their vice at hours more suitable to the convenience of the College than eleven to three every day. I firmly believe they slackened off after three, knowing that the annoyance would be less extensive. As I have said, the Laboratories are something to be proud of, but it was a long nightmare before they were ready for use. To Mr. Crouch, the architect, who did so much good work for Bengal, to Mr. James and Mr. Peake and Dr. Harrison and Mr. S. C. Mahalanobis who worked so hard at the details of the plans, the College owes abundant gratitude. As with most Acts of Parliament, the final result was very different from the first proposals;

wisdom grows from day to day when men deal with the plans of a big building.

I shall continue this in the next number.

W. C. W

"Mr. BALDWIN IN THE BLAST FURNACE."

PRAFULLA K. SARKAR.
Edinburgh.

THE sixth of November last was a galla day for the Edinburgh University—the day on which the much and long looked for Rectorial address, which comes off every three years was given before the student audience—sprinkled here and there with 'budge doctors of the stoic fur,' and sometimes 'old boys' with drooping heads, bald or grey, of the University of Edinburgh in the McEwan Hall with its long arrays of galleries hanging out all around the inner walls. This time the Rector happens to be the Premier himself, Mr. Stanley Baldwin. A funny incident takes place, we are told, in connection with the Rectorial election by the students. Just on the eve of the election the student-constituents divide themselves into two hostile camps, better arrays in the varsity quadrangle bombarding, one side the other, with rotten eggs and such like things ; the fray over, the election takes place ; and on the last occasion the students returned Mr. Baldwin as a reaction against Mr. Lloyd George, who had the misfortune, I should say, of being elected the Rector ; during his first visit to his 'constituents, Mr George was greeted with a cat thrown over his desk from under the cloak of a 'good' young 'fellow' just as he had uttered "We (Georgian ministry)

who won the War." The challenge was followed up in quick succession by many other of its kind, mimicry, hootings, jokes and caustic remarks of all sorts hurled against the 'drummer-boy' of the late war, who must have felt it too hot for him all the time he was in the 'arena'. This time the Rectorial proceeds from a name like Mr. Baldwin so popular with the students here; none-the-less, he had also to reap a queer sort of experience on the memorable occasion—memorable from the view point of the student-constituents ; even he seemed to be confused at first by well meant approbation and applause deriving their peculiar character from the spirit of the unique occasion ; for he was not trained in the school of educational psychology like Dr Drever to have an immediate insight into the youthful mind In spite of his affectionate interest in Stanley, Lord Balfour, the philosopher-statesman and the Chancellor of our University, who was presiding over the proceedings kept profoundly silent almost all the time like the indifferent Lord of the Creation Who sees all things, good or evil, in a passive mood, yet He does not like to interfere, for He knows the beginning and end of all things. No wonder, however, if Mr. Baldwin got bewildered at first at the queer sort of reception given him, which he had not expected beforehand, just as he stood up to speak. He was rather ordered by those overlooking from the galleries around mounting so high even as the ceiling "Speak up, Stanley, speak up!" Then his notice was attracted by a voice from above, saying "Look up, Stanley" to a gigantic smoking pipe of paper suspended high up overhead ; streamers light of variegated paper danced, as it were, merrily in the air, flowing down in streams from the upper galleries with their youthful loads—it was a weird spectacle like that of a fairy land ; paper streamers of all colours were also made into rolls and thrown merrily on all sides over the heads of the audience in numbers, creating meshes all about and round the necks, heads and persons, ladies gay being mostly caught in them by their men—fellow-students ; some grey or bald heads were not spared the honour of bearing

on them quite a lot of these, sometimes unawares, while dosing. It was a galla-day indeed for the good young people of our University and the occasional bursting of crackers in the hall even or the sudden breaking out of the piano at times to beat time with the speech, whistling or noise like that of a march past by or the beating of the feet in cadence, punctuating the fall of any much stressed word from the lips of the esteemed guest—all this produced a medley of 'jocund din'—a symphony in what 'good' people would call 'disorder'—austere. The rythmic fall of feet marking the occasional rythm of the speech, the cheers or jeers, whatever we may call it, it was difficult to judge for their victim of the moment, proceeding from the audience in their topmost playful mood punctuated in a more real and graphic sense than cold print can do the whole memorable utterance—memorable, no doubt, from the point of view of the constituents, for it was the first time that their man came, face to face, to talk to them. The apparent confusion must have turned into a pleasant surprise in the mind of the august visitor, when it felt at home after sometime with his youthful, but somewhat queer audience, perhaps the queerest, he had ever to meet with during his whole political career. It was a pleasant surprise indeed, and a costly thing too, for he gave out in his speech during his visit to the poor slums under the University settlement "with the memory of the fiery furnace of the morning still fresh in me" —a fiery furnace undoubtedly or it would have proved to be so to lesser personalities, so much so that a description of the whole thing might well bear the heading "Mr. Baldwin in the Blast Furnace". Let me try to recollect a few more samples of the remarks that kept the fire alive in the meeting. When Mr. Baldwin was too much engrossed with his Mss., an 'audacious' fellow sitting in front made him look up shouting "Turn over to the next page, Stanley", and so on. When our good Premier was making a plea for truth and honesty in politics by quoting one unnamed politician, a much too inquisitive voice from the

crowd enquired forthwith "Was it you, Stanley?" When Stanley had the hardihood to say something not so complimentary to the good people of Edinburgh, I do not remember exactly what those remarks were, the cry of bold, round No's rolled fast on to his face Nothing objectionable or disorderly about the whole thing can be made out by wiser people, when we bear in mind the festal occasion unique in its character and catch its jovial spirit and understand the way in which the juvenile constituents were looking with interest and curiosity from above, in front, and face to face upon their much esteemed man, the idol of the hour, so to speak coming for the first time after the Rectorial election. The spectacle of Stanley speaking before his audience was like the alternate examination and lauding up of a fellow school-boy standing witness before the juvenile court of the 'Junior Republic'. The whole thing has a queer and sportive aspect entirely its own, which is, I think, nowhere to be found in other Universities. It was on that day that I felt the seemingly cold and heavy pulse of the Edinburgh University people throbbing in a light vein.

There was the torch-light procession during the night of the Rectorial day. Students, men and ladies in their open lorries and on foot and horse with fancy dresses on and grotesque appearances, holding each a lurid torch-light in hand, entertained the good people of Edinburgh, mustering strong on the roadsides; some were dancing, some singing and some 'in circling troops met', while others were busy holding mock fights or running to and fro after something fancied or real, or collecting money for the Royal Infirmary in closed tin-boxes from the eager spectators, I also had the opportunity of sitting up in a lorry, chatting with an Orkney friend of mine, a Divinity student and watching the amusing scenes all the way long. The procession, it is needless to say, was watched by the people with intense delight and interest; it stopped before the house of the Principal, where from a balcony Mr. Baldwin, Lord Balfour and the Principal addressed it in a few clear

words. Things seemed much like that in our country, smelling something of the old odour as in Roman's procession headed by the peacock-barge on carts, not without a touch of old vulgarity about it. At the end of the procession at a corner of the meadows in the valley of the hills far out they lighted a bonfire and danced merrily about before they broke up.

STRAY THOUGHTS.

MY heart is like the boundless deep:
It hath its tide, its ebb, its storm;
And in its boundless depths doth sleep
Full many a pearl of peerless form.

(Translated from Heine)

* * * *

Our bed is e'er the scene of smile and tear:
There was I born, and there one day shall die;
Our bed shows still how they like neighbours near
Dwell side by side: in bed we laugh and sigh.

(Translated from a French poet).

* * * *

The moment cares possess a man,
He deems the world as flat and wan.
Eternal gloom
Becomes his doom;
For him the sun n'er seems to rise,
'Tis set for aye in western skies.

Indifferent forthwith he doth grow,
Alike to gusts of weal and woe ;
On seas of thought
E'er he is toss't ;
He only waits for future eddy.
As such he can be never ready.

(Translated from Goethe).

* * * *

An ant am I—a helpless thing :
Despite men crush me 'neath their feet ;
N'er like the bee my foes I sting,
Thank God no soul I wrong in passion's heat.

(Translated from a Persian poet).

PROMOTHO NATH BANERJEA
3rd Year Arts.

MOLECULAR BEHAVIOUR AT LIQUID-SURFACE.*

By Prof. C. V. RAMAN, M. A. D. Sc., F.R.S.

Mr. President and Gentlemen,

LET me thank you for your words of praise. I don't happen to be an alumnus of the Presidency College, Calcutta, but I had the privilege of being a student of the Presidency College, Madras. So I can claim some kinship with the students of this College.

* A lecture delivered before the Physical Society.

About a year ago I spent some time amidst beautiful surroundings in North California. There, in the Yosemite Valley with cliffs 3 to 4 thousand feet high, is a lake known as the Mirror lake. We stood and gazed on the optical miracle—the illusion of a cliff 4000 feet in height and 4000 feet in depth. I can recall to my mind the wonderful beauty of the calm sheet of water of the Mirror lake reflecting the gigantic cliff and snow-covered peaks on its unrippled surface. To the eye of the Physicist, however, even the most placid of liquid surfaces appears to be intensely agitated by the thermal movement of the molecules. The surface, if it were magnified a billion times, would present to the observer, waves as large as those which agitate the surface of the ocean in a storm. No microscope would reveal the presence of these ultra-microscopic waves and we have to seek methods more subtle and powerful to visually observe this phenomenon.

Modern Physics tells us that the inherent property of the molecules of a body is to be in a state of continuous agitation unless at very very low temperatures as can be obtained inside a Dewar's flask. So the thermal agitations that are going on inside the liquid cannot keep the surface calm. The movements though too small to be observed individually, may be visualised in aggregate. During the last two years, methods have been devised and successfully employed in my laboratory, by which the thermal agitation of liquid surfaces can be seen, photographed and accurately measured. The results are extremely interesting and have been published in a series of papers by the Royal Society of London.

The method of observation depends upon the fact that a perfect optical surface will only reflect and refract light, the surface itself remaining invisible under the strongest illumination. In a clean surface of mica in which the molecular thermal agitation is very small, this ideal state is approached to a great extent. Take a sheet of mica and place it at the focus of light, it will reflect and refract light and will be invisible. Here is the

test of perfect planeness. Ordinary liquid-surfaces do not satisfy this test. If a beam of light is allowed to fall on an ordinary mercury surface there is seen a film of impurity which scatters light and the surface will be easily visible. If the mercury is thoroughly cleansed by distillation in vacuo, there is a residual scattering and a bluish-white opalescence is seen —a very marked and unmistakable phenomenon. Ramdas and I have measured the amount of light that is scattered. Only one millionth part is scattered and the rest is reflected and refracted. The scattered light is polarised and the laws of polarisation are not the same as in the case of the blue of the sky The features of the scattering by mercury are quite different from those by other liquids.

The liquid surface behaves as an elastic membrane where the thermal motion is opposed by surface tension. At the surface of the liquid these two opposing forces come to some sort of compromise. Since a liquid scatters light because of the thermal agitation of its molecules it is expected that when thermal agitation is the only force and surface tension is absent there should be maximum scattering. It was accordingly found that liquids having high surface tension as mercury are relatively smooth, while liquids such as petroleum show a large surface-opalescence. In the case of carbondioxide, at the critical temperature when it liquifies there is no surface tension and scattering becomes prominent. Here the question arises what the phenomenon of surface tension is due to. The explanation suggested by Laplace's dynamical mind cannot be the whole truth about it. Experiments on internal scattering show that molecules inside the liquid are oriented in all possible ways but at the surface they are oriented in a definite way. This has been borne by experiments

It is known that 'throwing oil on troubled water' makes the water-surface calm, but it becomes necessary to know how much oil is required. It is found that an oil film one molecule thick is all that is necessary and any more is useless. But how

are we to be sure that the oil is one molecule thick ? The strongest microscope fails to reveal it, but it can be seen by virtue of the increased thermal agitation. By this method oil films on water, which are one molecule thick can be seen and studied.

Experiments show that even such extraordinary thin films can be solid, liquid or gaseous, according to circumstances. In solid films the molecules are in a state of crystalline aggregation with practically no freedom of movement except vibration about a mean position. On such a film oil cannot spread except in certain directions where there are weaknesses in the film. Along these directions the oil breaks through cracking the film. Thus solid films could be broken by touching with a slightly greasy wire and shewed angular fractures like a thin sheet of ice when cracked by a blow. In gaseous films molecules are far apart from one another and have very great freedom of movement and are very compressible. In liquid films the molecules are very near to each other and have a low compressibility. These films cannot resist a spreading oil film which can easily sweep them out. The liquid and gas films, therefore, roll up like a curtain and disappear out of sight when touched by a greasy wire.

The remarkable phenomena of movement exhibited when drops of one liquid rest on another can be explained as due to the formation and disappearance of such exceedingly thin films on the surface.

Report on the Medical Examination of the (newly-joined) students of Presidency College, 1925.

IN the Presidency College Magazine (March number of 1925) I published a note on the Medical Examination of the students reading in the 1st and 3rd Year Classes of the College in 1924. My note was brought to the notice of the Inspectors of Colleges who visited the College on the 25th March 1925, and they remarked in their Report..... " .....only 20% of the students are in the enjoyment of normal health, 33% of the remainder suffer from defective eyes, 29% from defective teeth and gums, and the remaining 18% from miscellaneous defects ". " The figures are appalling specially when we remember that the students of this institution represent the *créme de la créme* of the whole student community of the Presidency, and further that a majority of them come from well-to-do families, and have soldom, if ever, known privation in any form ". .....

" We therefore, think it absolutely necessary that the first improvement to which the energies of the authorities should be devoted ought to be the providing of greatly increased facilities for sports and games. A properly equipped gymnasium, open or covered, should also be provided and physical exercise in some form should be made compulsory ....."

(Page 8, Report on Presidency College, Calcutta, for 1924-1925 inspected on the 25th of March 1925).

Prof. G. P. Mazumdar of the Presidency College referred to my published note and rightly indicated certain important factors in a later issue of the College Magazine, and this should help the authorities in taking further measures to improve the health of the students of the Presidency College, whether by insisting on better diet, or by helpful instruction in Sanitary Science, or by establishing compulsory gymnastic

exercise in the Eden Hindu Hostel and in the College. It is true that there is an almost moribund gymnasium in the College compound, but it requires improvements to bring it up to the level of an up-to-date gymnasium like the one established by the Hon'ble the Vice-Chancellor, Sir Ewart Greaves, at the Hardinge Hostel (Law College Hostel of the University). The action taken by the authorities at the beginning of this session in making games or some sort of physical exercise compulsory in the 1st Year classes is an important step in the right direction, and if pursued will do much to remedy the present lamentable state of affairs.

I may also add that the greater the number of students who can be induced to join the University Training Corps, the better will be the health of the College generally, as nothing improves the health and physique of a student so much as a course of drill especially if this can be combined with a period in camp.

I may further note that, as a result of my warning last year, a few students followed my instructions and attended the Hardinge Hostel Gymnasium and our College Gymnasium, and have proved the value of my assurances. I was specially pleased when I was told the other day that three of those unfortunate Indian Civil Service candidates, rejected last time on medical grounds, have passed this year the medical examination as conducted by the Medical Board.

This year also Principal Stapleton invited the Students' Welfare Committee to examine our newly-joined First and Third Year students and they thoroughly tested 280 students. The detailed results have been arranged in the same manner as was done last time, for the advantage of comparison and record. I again discuss the figures under the heads (1) General appearance, (2) Posture, (3) Vision, (4) Teeth, (5) General defects and (6) Total defects.

General Appearance.

Under this head students have been divided into 4 classes, A, B, C, D. A denoting good muscular development, B—stoutness without muscularity, C—medium muscularity, and D—poor bodily development. On an average only *one out of every hundred students* was found to possess good muscular development, *i.e.* the result is far worse than even the 6 p. c found in the previous year. This alone proves the necessity of making physical exercise compulsory in the First Year class and it would be a good thing if it was also made compulsory for Third Year students who have not previously read in the College.

A.	B.	C.	D.
1·07	10	65·71	23·21

Posture.

Under this head students have been divided into two groups, (1) those with normal vision, (2) those with defective vision. (The defectives include those students who have partially corrected their vision).

(1) Normal.	(2) Defective.
64·64	35·36

This result, as well as the similar ones of previous years, shows that more than one out of every 3 of the best students in Bengal now suffer from short sight.

Teeth.

Teeth may show caries, gums may be bleeding and spongy, and there may be Pyorrhœa *Alviolaris.* I quote for ease of comparison all the results obtained up to 1925.

	1921	*1924*	*1925*
Normal ...	60·2	75·57	81·07
Caries ...	10	8·84	10·70
Defective ...	—	16·99	11·42
Gums.	*1921*	*1924*	*1925*
Spongy	—	24·07	16·78
Pyorrhoeal ...	1·8	1·94	2·85

The defective teeth are believed to be correlated with poor physical development and there seems to be a very close correlationship in the figures for normal teeth and for normal vision. According to the Students' Welfare Committee Report, the figures in Pyorrhoes and general tooth defects are highest in the Presidency College this year also.

General Defectives.

Under this, general defects have been included, *i e.* defects of heart, pulse, lungs, tonsils, throat, spleen, eye troubles other than those of refraction, pharyngitis, nasal troubles, liver, etc This is the same as table No 22 of the University Students' Welfare Scheme. This year out of 280 students, 82 have been classified under the category of general defectives, *i.e.* about 29·28 p.c. as compared with 59 p.c. in 1924 and 49 p.c. in 1921. There is a noticeable improvement, but the figure is still very high.

Total Defectives.

Under this heading have been included all students who show several defects. The number of total defectives out of 280 students is 189, that is 67·5 p.c. In contradistinction to the previously quoted remark in bold black type by the Students' Welfare Committee that "for the Presidency College minor defects are more common" the figures are now showing a steady decline. For comparison I quote below the two previous figures side by side with this year's figures

1921	*1924*	*1925*
91 °/₀	80·35 °/₀	67·5 °/₀

I beg to record my indebtedness to Mr. Stapleton, who offered me every facility for my work, and discussed matters in a spirit of true love for the future of our race. I also again take the opportunity of expressing my thanks to the President,

Secretaries and the Superintendent of the Students' Welfare Committee for giving me the opportunity of going through the office papers and copying the results of the examination therefrom at what was probably great inconvenience to the ordinary work of the office.

JOGENDRA NATH MAITRA,
M. Sc. M. B.
Government Eden Hindu Hostel.

Principal Stapleton's Speech on Founders' Day.

Ladies & Gentlemen,

AS you all know, Founders' Day at Presidency College is an annual reunion of past and present students to commemorate our Founders of 109 years ago, as well as to enable former *alumni* of the College to keep in touch with their *Alma Mater*, and to meet one another once a year. Each year, as far as possible, we arrange to dwell on some special point of common interest to us all. Last year when our official Visitor, Lord Lytton, was good enough to spare time to attend our gathering, the key-note was a discussion of the material wants of the College. This year a deeper note is being struck, for we are intent on doing honour to the illustrious memory of three of our number who have recently passed from our midst. We are so often wearied by the trivialities of everyday existence, that it comes as a great relief to have, from time to time, the opportunity of being reminded of 'the invisible company

of our predecessors ', of feeling that in so much that is transitory there is one thing upon which we can always draw for comfort and satisfaction, and that is the undying life of our great College.

As the first in the line of nearly 50 centres of learning that look up to him as their Chief, we are fortunate in having in our midst to-day Sir Ewart Greaves, Vice-Chancellor of our University, to perform the act of unveiling the portraits of the ex-students whose revered memory we have met together to honour. The building in which we are assembled is a temple of science, and, as a distinguished writer who lectured only a fortnight ago in this hall has said, the spirit of science is the spirit of hope. Our aim and hope is to keep in view the dominant idea of Bergson's great work ' Creative Evolution '— that our students should prepare themselves to be units in the knife-edge of progress in whatever path of life their training and character may fit them for. We desire above all to train them so as to appreciate the ' Collective Power ' that is the key-note of Western Civilisation, that they may use that great endowment of union and co-operative self-development in the still greater work of bringing about a parallel Renaissance in India to that which revivified Europe at the close of the Middle Ages. To-day when we have gathered together to symbolise that, in our College at least, there is no such thing as death, we may be permitted to point to the 1925 lists of successes of the students of the Presidency College that are recorded in the paper in the hands of all those present as a proof that we, Students and Staff alike, are striving to honour our Founders by doing our best to maintain the great traditions of Presidency College.

Our final message to all ex-students, both those who have passed beyond the veil, and those who are still with us, is that the torch of life and learning that they have handed to us is still burning with undiminished splendour, and that we are handing it on this year burning, if anything, with even greater splendour than it has burnt in the past.

CALCUTTA LIBRARY

SIR EWART GREAVES' SPEECH.

(Delivered on Founders' Day.)

Mr. Stapleton, Ladies and Gentlemen,

MY first duty, this afternoon is to convey to you my grateful thanks for the invitation which you have extended to me to this pleasant Foundation Day of your College. I am very glad to have an opportunity of seeing something of Presidency College of which I have heard so much. I also thank you for the honour you have done me in asking me to unveil this evening the portraits of the three great ex-students of Presidency College, and I would like to thank you very cordially for the cheque which you gave me just now for Sir Ashutosh Memorial Fund. I am very grateful indeed for it and I shall add it to the funds which are already standing to the credit of that memorial.

As I was thinking yesterday morning of what I should say to you to-day, the words of an old school song of my old school herald came back to my mind, and it is the old Football Song 40 years old, the two lines of which are as follows: 'When we look back and regretfully wander what we like in all our work and play' and I could not resist letting my mind wander back for a few moments yesterday morning to the early College days here in this Presidency College, of Sir Ashutosh Chaudhury, Sir Ashutosh Mukherjee and Chittaranjan Das. I should like to recall the characteristics of those men in those days. I should imagine that Sir Ashutosh Mukerjee was even in those early days still filled with a keen thirst for knowledge on every subject which distinguished him throughout his career. Sir Ashutosh Chaudhury, I am sure, was the loving gentleman and the loving boy whom we all revere and remember to-day. As for Chittaranjan, I should think, poet that he was, philo-

* (We are indebted to the Associated Press of India for kindly supplying us with the report of this address—Ed.).

sopher that he was, he was something of a dreamer and a visionary, and he was none the worse for that. May the days long be distant when our youths, our students should cease to dream dreams and to see visions !

* * * *

When I came to India first in 1914, I am glad to say that within a few months of my arrival I came to know of these three great men. Ashutosh Mukerjee was at that time known as a learned and erudite lawyer in the court and he had established his great reputation for his fundamental knowledge on all points of law. Ashutosh Chaudhury, whom I used to see every day, was looked upon as an acute and ready judge, and was beloved by all who knew him. Chittaranjan Das had built up a tremendous practice and his services were in demand in every direction. I deem myself fortunate in knowing these three men and I think all of them were extremely fortunate and happy in their home lives.

It is only proper that on an occasion like this, one should try to learn lessons from the lives they lived and the services they rendered to the community, both during their college days and in after-life. The characteristic of Ashutosh Mukerjee was the dynamic energy and power which he put in everything. He was thorough beyond everything, he never spared himself in anything. Ashutosh Chaudhury was the kindly and courteous gentleman, whom we always loved, and who never spared himself in the services of humanity. As for Chittaranjan Das, it was always a pleasure to discourse with him on those various subjects which interested his mind, and when he abandoned the tremendous practice at the call of duty in the interests of his country, and gave himself up to what he thought to be in the furtherance of our aims, we realised, he had made the crowning sacrifice. (applause).

* * * *

As I stand here this evening my mind goes back to the tragic day of May 1924. I remember standing by the deathbed of Sir Ashutosh Chaudhury, little realising then that three days after another old colleague of mine in the High Court will be called upon to his last long rest, and that a year after, C. R. Das would be taken from us in the prime of his power and ability, C. R. Das who was looked upon by his countrymen not only in Bengal but in the distant parts of India as the saviour of his country. (Applause).

PRESIDENCY COLLEGE REGISTER.

(A report presented by Prof. S. C. Majumdar on Founders' Day)

FOR the last year and a half attempts have been made for the compilation of a Presidency College Register, containing a short History of the College and a Record of the careers of its *alumni.* The scheme was just put forward by Principal James in connexion with the Centenary celebrations of the College; but owing to his departure from India as well as the disturbed conditions caused by the Great War nothing further was done. The proposal was revived in August 1924 as a joint effort of the College Union and the History staff of the College. Appeals were issued through the columns of the Calcutta Press to all ex-students of Presidency College, requesting them to supply us with their names, permanent addresses, years of study, academic career and a brief summary of subsequent career Mr. S. C. Ray, the then Secretary, College Union, was authorised

to receive and acknowledge all letters, and Mr. S. C. Majumdar, the Junior Professor of History began to collect materials for the historical introduction to the Register.

Unfortunately, however, owing probably to the apparent novelty of the proposal, our appeals did not evoke a very satisfactory response; for by the end of the Summer Vacation of 1925 we had only secured about 500 names with the details complete.

Early in July last, Prof. S. C. Majumdar was placed in charge of the Register under the personal supervision of the Principal. Fresh appeals were issued through the Press ; forms were printed, and these together with circular letter were sent to the Principals of all the Colleges in the Province, the Registrars of all the Indian Universities, the Secretaries of all the Bar Associations and the Secretaries of the Bengal Civil Service Associations (Judicial and Executive), to ensure that our appeal might cover as wide a field as possible. The printed forms were also distributed to those of our present students whose guardians and relations might be former students of Presidency College with the request that they should be filled in and returned to us as soon as possible for record. The response this time was more hopeful and encouraging, but it was still far from satisfactory.

About the end of December we began to collect the names and present addresses of the more distinguished of our Old Boys from a systematic perusal of the Quarterly Civil Lists, the History of Services of Gazetted Officers, Thacker's Directory and other sources and 500 letters were individually addressed in the course of first week of January, inviting particulars from ex-students regarding themselves, as well as their deceased relations. We also sought the hospitality of the columns of most of the leading newspapers of the different provinces in India for issuing a final appeal to those who had hitherto failed to supply the necessary information ; and it is gratifying to note that we are daily receiving a fairly large number of letters from ex-stu-

dents all over the country for incorporation of their careers in the Register.

Our plan of work :—

With a view to make our list as complete as possible, we have compiled a list of the B.A., B.Sc., M.A., M.Sc's of Presidency College of the years 1858-1921 from the University Calendars, and those of the years 1922-25 from the respective issues of the Calcutta Gazette. We have alphabetically arranged the names of those who graduated from our College together with the details of their academic career. The details of their subsequent career, when supplied by the ex-students, have next been taken down in precis and added to these calendar-extracts. Our Register thus will contain the names of all graduates of the College with some details of their academic career, and in the case of nearly 40 per cent all details are complete. We have not as a rule included the names of those who are undergraduates of Presidency College, though an exception has been made in the case of those who have volunteered information regarding their career in response to our general appeals.

A propos of the historical introduction to the Register, which will contain a short History of Presidency College, and its predecessor, the Old Hindu College, necessary steps are also being simultaneously taken for its completion at an early date. We have consulted the old and musty records in the Secretariat and official despatches, and ransacked their pages for instructive references to the history of the College. But the Old Hindu College records are no longer available ; the office of the D P. I. has been unable to help us and we have consulted the Imperial records without success. We are therefore constrained to utilise as far as possible the reminiscences of Old Boys, and references from old books and contemporary periodicals. Mr. G. N Dhar, the energetic Librarian of the College, has been striving hard to make the most of the scanty materials available for the purpose. Mr. Asit Mukerji, the Editor of the College Magazine and Mr. Obaidur Rahaman, the Union Committee

member from the Third Year Arts Class have been working throughout with Prof. Majumdar in the work of compilation of the Register. Occasional help has also been rendered by some other students of the College. The Head Assistant of the College Office has been receiving all letters and attending to all enquiries regarding the Register and is always ready to supply ex-students with the necessary forms. *

This is the short resume of our activities regarding the preparation of the College Register. The skeleton is ready, but materials are yet wanting, and much depends on the co-operation of Old Boys themselves. It goes without saying that the Register, prefaced by a historical introduction, will reveal to the present generation something of the richness and glory of the inheritance into which they have entered, and will help to foster that spirit of College-loyalty and *esprit-decorps* which is essential in a College that strives to be a model to other Colleges in Bengal.

REPORTS.

The Founders' Day at Presidency College.

The Founder's Day—the annual re-union of past and present students to commemorate our founders of 109 years ago—was celebrated on the 20th January last. As for the number of ex-students present, it was a unique gathering in the annals of Presidency College. Among those present were :— Sir Nalini Ranjan Chatterjee, Sir Jagadish Chandra Bose, Sir Ewart Greaves, Sir Nilratan Sircar, Sir Charu Chandra Ghose, Mr. Justice B. B. Ghose, Mr. Justice M. N. Mukerjee, Hon'ble Nawab Syed Nawabali Chowdhury, Raja Gopendra Krishna

* Only those who have actually passed *some* University examination from this College would be entitled to have their names included in the Register.

Dev, Mr. Ram Charan Mitter, C. I. E, Mr. Upendra Lal Majumdar, C. I. E. Mr. S. N. Mullick, C. I. E. Rai Hemanta Kumar Raha Bahadur, Rai Sarat Kumar Raha Bahadur, Rai Pankaj Kumar Chatterjee Bahadur, Rai Purna Chandra Bose Bahadur, Rai Bahadur Dr. Hari Dhan Dutt, Rai Bahadur Satish Chandra De ; Messrs. J. H. Lindsay, E. F. Oaten, W. A. Burns, G. V. Hobson, and W. C. Wordsworth ; Principals P. G. Bridge, J. W. Holme, H. C. Maitra and J. R. Bannerjee ; Dr. W. S. Urquhart, Mr. J. C. Dutt, Solicitor, Mr. Brajadurlav Hazra, Mr. Charu Chandra Roy, Mr. Abhaya Charan Bannerjee, Dr. B. L. Chowdhury, Mr. Rakhaldas Bannerjee, Mr. Satyananda Bose, Mr. Hemendra Prasad Ghose, Mr. Sachindra Nath Mukerjee, Kaviraj Kishori Mohan Gupta, Mr. and Mrs. S. N. Roy, I. C. S ; Mr. and Mrs. P. N. Chatterjee, Bar-at-Law, Dr. and Mrs. Mumtazuddin Ahmed, Khan Bahadur Ashanullah, Khan Bahadur Asaduzzaman, Mr. Zanoor Ahmed M. L. C ; Mr. Mahomed Habibul Haque. Rai Bahadur Mallinath Roy, Mr. Bankim Behari Mitra, Mr. Girish Chandra Sen, Rai Saheb Hari Sadhan Mukerjee, Messrs S. K. Sen, I. B. Sen, M. N. Kanjilal, N. R. Das Gupta, J. Chowdhury, K. N. Chowdhury, S. C. Bose and P. K. Chakravarti, Barristers-at-Law ; Dr. Aswini K. Chowdhury, Dr. D. N. Mitter, Advocate, Mr. Surendra Nath Roy M. L. C, Mr. Satyendra Nath Roy, Mr. Jogendra Nath Mukherjee, Mr. Narendra Kumar Basu, Mr. Satinath Roy, Dr. Naresh Chandra Sen Gupta, Dr. Sasanka Jiban Roy, Dr. Radha Binod Pal, Mr. Charu Chandra Biswas, Prof. Pramatha Nath Bannerjee M. L C. Mr. Rama Prasad Mukerjee, Mr. Shyama Prasad Mukherjee, Prof. Haran Chandra Bannerjee, Prof. Gauranga Nath Bannerjee, Mr. Sukumar Ranjan Das Gupta etc. etc.

The professors and lecturers of the University and of other colleges attended the function. Among the ladies present were Sreemati Prasanna Moyee Debi, Sreemati Priyambada Debi, Miss Jyotirmoyee Ganguli, Mrs. Sarojini Dutt and Miss Mrinmoyi Sen, the last two being our ex-students.

The programme arranged was very interesting. The grounds were tastefully decorated, and there was a big pandal. Batches of volunteers were posted at the gate to escort the guests to the pandal, at the pandal to show them round the laboratories, at the Libraries and in refreshment rooms. One striking feature of the day was that almost all the guests put down their names in a book improvised for the purpose.

At 2-30 P. M. there was a Tennis match between Past and Present students. The Libraries and Laboratories were thrown open for inspection, and the guests were shown round all laboratories where interesting experiments were arranged. As for refreshments, arrangements were made in both Indian and European styles, Messrs. Peliti being in charge of the latter. In the meantime, the College Orchestra Party, and the Hindu and Hare School troops of Boy Scouts showed themselves at their best.

The refreshments over, the guests and the students attended a very pleasant function—the unveiling of portraits of Sir Ashutosh Mukerjee, Sir Ashutosh Chowdhury and Deshbandhu Chittaranjan Das. The hall of the Physics Theatre was packed to suffocation. Messrs S. C. Ray, M. A. and H. Kabir, the Secretaries of the " Sir Ashutosh " and "Mr. C. R. Das" Memorial Funds respectively read their reports. From the reports that were read, it appeared that Rs. 1400 had been raised among professors and students for suitable memorials to Sir Ashutosh Mukerjee and Sir Ashutosh Chowdhury, and Rs. 850, for a memorial to Mr. C. R. Das. From the first amount Rs. 1000 had been set apart for the provision of two medals, to be named after Sir Ashutosh Mukerjee and Sir Ashutosh Choudhury, and of the second amount Rs. 550 had been contributed to the All Bengal Das Memorial Fund, while Rs. 100 had been expended on the portrait. The portrait of Sir Ashutosh Choudhury was a gift from his family. A cheque of Rs. 250 was handed to Sir Ewart Greaves on behalf of the Memorial

Committee as its contribution to the Calcutta University Sir Ashutosh Mookerjee Memorial Fund.

Principal Stapleton in a neat little speech (published elsewhere) requested the Hon'ble Justice Sir Ewart Greaves to unveil these three portraits. In performing the unveiling ceremony, Sir Ewart paid glowing tributes to the memories of the three illustrious deceased and urged upon the gathering to learn lessons from the lives they lived and the services they rendered to the country. He unveiled the portraits by pressing the electric buttons amidst deafening cheers. A hearty vote of thanks to the chair was proposed by Mr. Tarakumar Mukerjee, the present Secretary of the College Union

A conference of old students then took place at the pandal to discuss the progress of the Old Boys' Association and the issue of the College Register, under the presidency of the Hon'ble Justice Sir Charu Chandra Ghose. Mr. C. C. Biswas offered a few suggestions for the future line of action to be taken up by the Old Boys' Association ; and Prof. S. C. Majumdar presented the report of the progress of the College Register.

After this, the vocal and instrumental music played by the students added to the gaiety of the occasion. The celebrations came to a close with a comic playlet ' Chattujjey Barujjey ' in which Messrs. B. Mukerjee, T. Ahmed and G. Choudhury acted nicely.

In conclusion we gladly take the opportunity of conveying our best thanks on behalf of the College to the members of the staff, the Secretary, College Union and the enthusiastic batch of young volunteers under the lead of Prof. R. K. Dutt who co-operated with the Principal to make the function a resounding success.

A UNIQUE GATHERING
of
Veteran Graduates of Presidency College.

A remarkable gathering of the past students of the Presidency College assembled on the 20th March in the College ground at the invitation of Principal Stapleton and his staff. The distinctive feature of the function was that invitations were extended to those only of the past alumni of the institution who were graduates of at least 50 years' standing

The gathering was unique. There were altogether sixteen graduates present, none of them below 70, while at least two were over 80 years of age. The first thing noticeable about them was their dress which marked them as distinct from the present generation. The majority were clad in the achkan and turban which were in vogue in the eighties; two or three were dressed in dhoti and chaddar; while only one wore Western clothes. Though old, most of them were keen and alert, and there was about them that indefinable air which is born of culture. As they sat in a group their talk was mostly of old times, but the present-day topics were not altogether ignored. For instance, one octagenarian was heard to express to a high official of the Educational Department his emphatic views on the non-Brahmin movement.

Some of the party explored the grounds in the company of Mr. Stapleton, and they seemed keenly observant of every change in the physical aspect of the College that had taken place since their time. At the conclusion of the function, the whole party, including the Honorable Mr. Donald, Hon. Sir Ewart Greaves, Mr. J. H. Lindsay, Mr. E. F. Oaten, who also attended by invitation, were photographed by Mr. C. Guho.

A pleasing thing to note was the manner in which the present students waited upon the needs of their predecessors in College, and tried to make them comfortable.

The idea of the gathering arose out of the compilation of the College Register. While this was being done, it was found that there were about 30 past students of the Presidency College who were living in or near Calcutta, all of whom had graduated at least 50 years ago. It occurred to Mr. Stapleton and his staff to bring together these past students and give them the opportunity of meeting one another, and show them the improvements that had been and were being made in the College.

The veterans were very pleased with their reception, and hoped that it would be possible to have a further reunion at a subsequent date.

The following is a list of those who attended, with particulars of their age, date of graduation and profession :—

Mr. Omarnath Basu, B.A. 1863, B.L. 1865, retired vakil, High Court (85). Rai Giris Chandra Chaudhuri Bahadur, B A. 1863, B.L. 1865, retired subordinate judge (85). Mr. Trailakyanath Bose, B A. 1869, M A. 1870, B.L. 1872, retired vakil, Dacca (79). Mr. Sris Chandra Chaudhuri, B A. 1870, M A. 1871, B.L. 1873, retired junior Government pleader, High Court (76). Rai Bipin Bihari Mukherji Bahadur, M.A. 1871, B L. 1872, retired Small Cause Court judge (76). Mr. Basanta Coomar Bose, B.A. 1871, M.A. 1871, B.L. 1872, retired vakil, High Court (76). Rai Jogendra Nath Ghosh Bahadur, B.A 1871, M.A. 1872, B L. 1874, retired district and sessions judge (75). Mr Sasibhusan Datta, B.A. 1872, M.A. 1873, retired principal, Krishnagar College (73). Mr. Bihari Lal Banerji, B.A. 1872, M A. 1873, P.R S. 1874, B L 1875, retired subordinate judge (76). Rai Ramtaran Banerji Bahadur, B.A. 1873, B.L. 1874, vakil, Alipore, Councillor, Calcutta Corporation (73). Rai Jogendra Nath Mitra Bahadur, B.A. 1873, B.L. 1875, retired district and sessions judge (74). Rai Nistaran Banerji Bahadur, B A. 1874,

M.A. 1875, B.L. 1877, retired Small Cause Court judge (71). Mr. Joges Chandra Ray, B.A. 1874, B.L. 1876, vakil, High Court (71). Mr. Gnanendra Nath Das, B.A. 1875, M.A. 1876, B.L. 1877, retired vakil, Editor *Samay* (72). Mahamahopadhyay Haraprasad Sastri, B.A. 1876, M.A. 1877, retired Principal, Sanskrit College (73). Rai Saheb Durga Charan Chakravarti, L.C.E. 1876, retired Engineer, P. W. D. Bengal (71).

We cannot conclude the report without paying a high tribute to the services rendered by the student-volunteers, specially by Messrs. Tara Kumar Mukherji, B.A. and Taskinuddin Ahmed of the Third Year Arts Class, to make the function a thorough success.

Mr. W. C. Wordsworth's portrait unveiled.

The portrait of Mr. W. C. Wordsworth, late Principal, Presidency College, was unveiled in the College Physics Theatre on the 23rd December at 4 P.M. in the presence of a large gathering of students and ex-students of the College. Among the distinguished persons present, were Principal A. N. Mukerjee, Principal J. R. Bannerjee, Mr. Shyama Prosad Mukerjee, Mr. Kulada Ranjan Ray and others. The function was very interesting, specially in view of the fact that Mr. Wordsworth himself attended it.

The distinguished guest of the evening was garlanded by Mr. S. C. Ray M.A.; and Principal Stapleton, who presided, was garlanded by Mr. Sudhindriya Banerjee.

At the outset, Mr. S. C. Ray read messages from Mr. S. N. Mallik and Prof. Mohini M. Mukerji wishing the function success. Mr. Ray in requesting Principal Stapleton to unveil the portrait, gave a brief account of Mr. Wordsworth's career in the Educational Department, and feelingly referred to the sterling qualities of his head and heart. The Principal paid a warm tribute to his predecessor and highly eulogised his services to the College, specially during the stormy days of the political

movement when serious attempts from well-known quarters were directed against the College. He requested Mr. Wordsworth to continue his interesting contributions to the College Magazine and thanked him for the keen interest he has been taking in the intellectual and athletic life of the Colle_e.

Prof. K. N. Mitter spoke of Mr. Wordsworth's love for Indian youngmen and his sincere desire to help the cause of education in Bengal. Mr. Mitter added that it was due to the presence of Mr. Wordsworth on the editorial staff of the "Statesman" that the Indian cause had been receiving sympathetic treatment in the columns of the Chowringhee organ. Principal J. R. Banerjee with his usual eloquence, referred to Mr. Wordsworth's great zeal for Indian education. Principal Aditya Nath Mukerjee offered some interesting remarks suitable to the occasion.

Boquets were presented to Mr. Wordsworth by Mr. S. C. Ray and Mr. Mohit Mukerjee. Mr. Wordsworth thanked the students for the expression of their love and regard for him. He said that the aim of his life had been educational work—and for the last 16 years he had always tried to live up to that ideal. He paid a high encomium to the students of our College, when he said that throughout his official career in Presidency College he never came across any solitary unfortunate instance of discourteous behaviour from his students. Finally he assured us that he would continue to remain in touch with the College.

With a vote of thanks to the chair moved by Mr. Asit Mukerjee, B.A., the function was brought to a close.

Statement of the accounts of the C. R. Das Memorial Fund, Presidency College.

Receipts.	Rs	As.	P.	Expenditure.	Rs.	As.	P.
Staff	193	8	0	A photo of C.R.Das	100	0	0
4th Year Arts	268	4	0				
4th Year Science	23	0	0	Contribution to the			
3rd Year Arts	5	4	0	All-Bengal C R. Das			
3rd Year Science	5	0	0	Memorial Fund	550	0	0
2nd Year Arts	102	0	0				
2nd Year Science	67	0	0	Contribution to the			
1st Year Arts	76	0	0	Presidency College			
1st Year Science	110	0	0	Students' Aid Fund	200	0	0
Total Rs.	850	0	0	Total Rs.	850	0	0

Rupees Eight Hundred and Fifty only. The accounts were kindly audited by Prof. Durgagati Chattoraj.

HUMAYUN KABIR,
Secretary.

The Bengali Literary Society (1924-1925).

The session (1924-1925) under review was very successful, A brief statement of the work done in the session is appended below :—

1. Prakrit Language and Literature—a lecture by Prof. Nilmony Chakravarty
2. Rakta-Karabi — a paper by Mr. Humayun Kabir
3. Satyendra Nath — „ by Mr. Bibhupada Kirti
4. What is Poetry ?— „ by Mr. Subodh Sen Gupta
5. The Origin of Indian Drama „ by Mr. Asoknath Bhattacharya
6. Omar Khayyam — „ by Mr. Shyama Ch. Chatterjee
7. Philosophy and poetry „ by Mr. Harendra Kumar De Chowdhury

8. The later domestic novels of Bankim Chandra „ by Prof. Srikumar Banerjee
9. Krishna Kanter Will „ by „ Srikumar Banerjee
10 Art — „ by Mr. Jaminikanta Sen
11. The Call of Knowledge „ by Dr. Surendranath DasGupta

The Professors and students who have taken part in the activities of the Society by reading paper or delivering lectures deserve our special thanks.

HUMAYUN KABIR,
Secretary. (1924-1925)

The Historical Society.

The first meeting of the new session was held on the 3rd December, 1925 with Prof. B. K. Sen in the chair. Mr. Asit Mukerjee of the Fifth Year Class read a paper on " The Theory of Nationality and its bearing on the history of Europe and of Modern India. "

In the second meeting of the Society, Prof. Narayan Chandra Banerjee of the Calcutta University read an interesting and instructive paper on " Indian Political Evolution compared with that of the West. "

The third meeting of the Society came off on the 5th February, with Dr. U. N. Ghosal in the chair, when Mr. Tara Kumar Mukerji read a paper on " China : her place in world-culture. "

ANIL GANGULI,
Secretary.

The Sanskrit and Pali Seminar.

The first anniversary meeting of the above Seminar came off on the 2nd December, 1925 with Prof. Nilmony Chakravarti in the chair. The meeting was well-attended. Prof. Nilmony Chakravarti delivered an interesting lecture on "Activities of the Western Scholars in the study of ancient literature."

Mr. Nirmal Chandra Bose of the 3rd Year Class was elected Secretary. With a hearty vote of thanks to the chair, the meeting dispersed.

NIRMAL CHANDRA BOSE,
Secretary.

The Physical Society.

The third meeting of the Society was held on the 27th January when Dr. S. Dutt spoke on " The Absorption Spectra of Elements ", illustrating his lecture with lantern-slides.

The fourth meeting was held on the 2nd February in the Physics Theatre with Principal Stapleton in the chair. Prof. C. V. Ramani F. R. S. delivered a highly interesting lecture on " Molecular Behaviour at Liquid Surfaces. " The lecture and demonstrations simply charmed the audience.

SURESH CHANDRA SEN,
Secretary,

The Presidency College Football Club in 1925.

In a meeting under the presidency of Prof. T. S Sterling Mr. G. M. Ray and Mr. J. C. Chatterjee were elected Secretary and Captain to P. C. F. C. respectively for the current session.

We opened our session with a friendly game between Secretary's XI and Captain's XI and it ended in a win for the former by 2-1. We played a good number of games in the Inter-Collegiate League Competition and it is gratifying to note that the number of matches won and drawn is greater than the number of matches lost. We played in the Bengal Challenge Shield Competition and then in the Elliot Shield Competition. After a lapse of seven or eight years, we were successful in reaching the final of the latter. In the final, however, we had to accept defeat at the hands of the superior eleven of the Medical College.

After this, we went on a "football tour " to Dacca, where we played two drawn games against Jagannath Intermediate College and against the Dacca Hall Our hosts spared no pains to give us every comfort and satisfaction, which we shall never forget. Lastly we participated in the Hardinge Birth-Day Challenge Shield Competition.

In short, the session under review has been very successful. Our best thanks are due to Principal Stapleton, Prof. Stirling and Mr. W. C. Wordsworth who are taking a keen interest in our athletic activities.

GOVINDA MOHAN ROY,
Secretary.

Mehta & Bengal Lawn Tennis Championship.

(We gladly give publicity to the views of the Calcutta Press on Mehta's fine display in the Bengal "Wimbledon."—Ed.)

The Lawn Tennis finals that brought the Bengal Championships to a close on Saturday last were historic in importance. The tennis was brilliant, and the finals came as a happy sequel to the bitter and annoying chapter of accidents and scratchings that robbed of some amount of this year's meeting to its great interest. But the finals proved what finals should be—and they attained the very climax in the show.

In the first place Mehta the nineteen year old Indian tennis aspirant made a name for himself. Overlooked or indifferently regarded at best, Mehta's name was almost lost in the long list of competitors in the Men's Singles. The newspaper prophet would not look at him, and even when he did attain the final, a tennis expert in a local daily, made out that the final was in all probability going to be a cake walk for the Jap. To have to lose a couple of sets, and that at the hands of his boyish adversary, was regarded as being a moral absurdity for the redoubtable Jap. Yet that was what actually did take place—and Okamoto must have scented defeat before he could achieve the victory.

Mehta's dogged determination unnerved the Jap in no uncertain fashion. The steady and resolute play of the lad made Okamoto forget a great deal of his tennis. And he determined palpably, as the Indian warmed up to his work, and his flashy and brilliant tennis of the earlier sets—which he won

rather easily—had hardly any counterpart in his play during the concluding sets. Mehta made him gallop all the way to achieve victory—and the Jap was fully extended.

The tussle was keen and glorious right through. Mehta commenced rather indolently. The big name of his adversary must have weighed upon his mind badly, and the importance of the occasion must have told upon his nerves—and his tennis in the earlier sets betrayed symptoms of stage right. He overcame them subsequently and thereafter—it was the story of a Greek meeting another Greek.—"Forward."

OKAMOTO has won many championships and he has beaten many champions, but who will say that he has had a harder tussle than that which P. L. Mehta, the 19-year-old Presidency College Captain, unknown in championship tennis, gave him yesterday? The 1926 final will long be remembered, not because of the brilliant tennis it produced, but because of the wonderful and unexpected fight put up by the Indian youngster.

Few in the large crowd imagined that Mehta would take a set from the champion; no one dreamt he would take two sets; and if anyone had foretold that he would hold the lead in the final set he would have been laughed at for a lunatic. But all this and more happened, and the crowd left wondering whether they had over-estimated Okamoto or under-estimated Mehta. Okamoto did not improve on his reputation by his win, but Mehta has sprung into prominence at a leap and the writer is of opinion that in him India possesses a player who will, if nothing goes wrong with him, and when he gets a little more brawn into his arm, not only win local championships but represent his country in international contests. There is no getting away from the fact that Okamoto was playing his best—that is, the best he is capable of this year. Whether that best is any better or worse than the best he produced in previous years does not affect us at the moment. Arguing that Okamoto is Bengal's best, which he undoubtedly is, is it not correct to draw the con-

clusion that Mehta is a player of the most amazing promise.—The "Statesman."

Report on the working of the Presidency College Co-operative Society, Ltd. for the period 1st April 1924 to 30th June 1925.

The Committee of Management of the Presidency College Co-operative Society, Ltd. submits its report on the working of the Society during fifteen months from 1st April 1924 to 30th June 1925.

Membership :—The number of members last year was 86. During the period under review one ceased to be member and ten new members were admitted. Thus the total number of members on June 30th, 1925 was 95.

Share-Capital :—The authorised share-capital of the Society is Rs. 20,000 divided into 2000 shares of Rs. 10 each. Share payments are made either in one lump or in successive monthly instalments of not less than rupee one. The amount of paid up share-capital on 30th June 1925 was Rs. 6,030 against Rs. 5,350 of the preceding year.

Deposits :—The maximum liability of the Society fixed for the year was Rs. 20,000 and this limit has not been exceeded. The total deposits from members and non-members were Rs. 8,350 and Rs. 1,150 respectively as against Rs. 7,071 and Rs. 1,800 respectively of the previous years. The reason for the decrease of non-members' deposits is that a non-member depositor became a member and his deposit was consequently regarded as member's deposit. In this connection the audit report says—"The Society has obtained much credit amongst those for whom it is intended. It can easily secure deposits up to its requirements at any time from its members".

Working-Capital :—The principal sources of working capital are the following :—

		Rs.	A.	P.
1.	Members' deposits ...	8,350	0	0
2.	Non-members' deposits ...	1,150	0	0
3.	Paid up shares capital ...	6,030	0	0
4.	Reserve Fund ...	307	14	0
	Total ...	15,827	14	0

Loans :—During the period under review Rs. 23,450 was loaned out to members and Rs. 22,960 was repaid by them. Last year Rs. 18,105 and Rs. 13,049 represented the issue and repayments of loans respectively. At the close of the year Rs. 15,196 was due by members as against Rs 14,706 of the preceding year. The amount of overdue loans was Rs. 22 only due by two defaulters one of whom has promised to repay the amount at the earliest opportunity ; the other defaulter is Mahabir Ram who is now out of employment : attempts are being made to realise his dues. In other cases repayments were strictly regular.

Profit and its distribution :—The Society has earned a net profit of Rs. 1,033-10 3 to which Rs. 15-9-0 brought forward from last year has been added. Thus the total profit available for distribution is Rs. 1,049-3 0 which the Committee propose to distribute as follow :—

	Rs.	A.	P.
Reserve Fund ...	265	14	6
Dividend at 9 % ...	641	2	3
Bonus to Cashier Babu H. L. Mukherjee ...	60	0	0
Bad Debt Fund ...	50	0	0
Carried to next year ...	32	2	6
Total ...	1,049	3	3

The Registrar has endorsed the suggestion of the Auditor that a Bad Debt Fund should be opened without further delay: we have accordingly suggested above that Rs. 50 should be credited to the Bad Debt Fund. As the work of Babu Hiralal Mukherjee has increased along with the increase in the Society's transaction his honorarium has been increased from Rs 50 to Rs. 60.

The Reserve Fund has hitherto been used as part of the working capital. We agree with the Registrar, however, that the Reserve Fund which now totals Rs. 573-12-6 should now be separately invested.

As the proportion of Reserve Fund to deposit and borrowing is as yet very low the Registrar thinks that the Society will be well advised to declare a dividend not exceeding $6\frac{1}{2}$ per cent. But considering the facts that repayments of loans are strictly regular and that a bad debt fund has been initiated, we cannot recommend an undue lowering of the rate of dividend and we have, accordingly, suggested the payment of a dividend of 9 % which really works out at $7\frac{1}{5}$ per cent per annum (considering the fact that the profits were earned during 15 months).

Meeting:—There were thirteen Committee Meetings during the period under review :—

General:—Rai Jyoti Bhushan Bhaduri Bahadur resigned his Chairmanship during the period under review after his retirement from service; he was the Chairman of the Society since its inception and did yeoman's service to it, and to him grateful thanks of the Society are due. Hon'ble Prof. K. N. Mitter succeeded as Chairman of the Society after the retirement of the Rai Bahadur and as such, has earned the gratitude of the Society for his valuable services. The Committee has to record its most grateful thanks to Prof. P. Mukherji who has been connected with the working of the Society since its inception, who, in fact, founded the Society and, as the Secretary for the last three years, has been the very soul of the Society; it

would be very difficult indeed to fill up the gap which he leaves by his retirement. To Prof. K. N. Chakravarti also the Society owes a heavy debt of gratitude for the ungrudging services he has rendered to it for the last three years. The proper working of the Society and its prosperous condition are almost entirely due to his whole-hearted zeal in the cause of the Society. Prof. K. C. Roy has earned the gratitude of the Society for his valuable services as Hon. Treasurer of the Society for the last three years. The majority of the members of the Committee of Management—Professors P. Mukherji, K. C. Ray, K. N. Chakravarti, and Messrs. B. T. Chatterjee, A. K. Chatterjee, J C. Dutt, C. C. Das Gupta, and S. C. Sen—have to retire this year under bye-law 26(a) and cannot be re-appointed except with the consent of the Registrar.

P. MUKHERJI,
Honorary Secretary.

BOOKS OF TO-DAY.

The League of Nations—by Prof. Santosh Kumar Das, M.A., of Tribhubanachandra College, Nepal. Pp. 164+xxv. Price Rs. 2/-

Prof. Das is to be congratulated on publishing this book at a very opportune moment when a wide interest is being taken in the work of the League of Nations. Within the brief compass of 190 pages Prof. Das has succeeded in compressing a mass of useful knowledge concerning the origin of the League, its working machinery, its achievements and its future prospects. After tracing the historical background of the League and describing its theoretic basis, he gives a lucid account of its various organs and then proceeds to describe the efforts of the League in the direction of world peace by way of (1) Limitation of Armaments, (2) a mutual guarantee of territory and independence, (3) an admission that any circumstance that threatens international peace is of international interest, (4) an agreement

not to go to war till a peaceful settlement of the dispute has been tried, (5) machinery for securing peaceful settlement with provision for publicity, (6) provision for sanctions, and (7) provisions for the settlement of disputes where non-members of the League are concerned. A brief description of the mandatory system and of the humanitarian provisions of the League of Nations Covenant is followed by a most interesting account of the work actually done by the first two Assemblies of the League and the part played by India therein: he is rather outspoken in his views regarding India's position in the League and her contributions to the League funds. Finally, he asks the question—"Do the circumstances so far support much optimism for the League?" In answering this question the author wants us to concentrate our attention on the achievements of the League rather than on its shortcomings, and, in doing so, he supports his grounds for optimism by giving a succinct account of the various achievements of the League in the sphere of international political disputes, the establishment of the Permanent Court of International Justice, and hygienic, humanitarian and educational reforms. The appendix gives the complete text of the League of Nations Covenant.

The dedication of the book 'to the cause of world-peace" is in keeping with the spirit of hope permeating every page of the book. The author believes in the glorious future of the League of Nations and writes his book in an impressive and telling style. Though small in bulk, the book is rich in materials and will prove extremely useful not merely to students of Politics and History but also to all those who are interested in the work of the League *P. M.*

Stray Thoughts on Some Incidents in My Life. By Sir Bepin Krishna Bose. Madras. (G. A. Nateson & Co.) Pp i, 1-360.

The subject of this autobiographical piece is one of those Bengalis who rose to eminence outside his own province. He

attended the Presidency College for six years, 1866 to 1872, and took the M. A. (in Mathematics) and B. L. Degrees. "We had some excellent and sympathetic professors," writes the author. "Our relations with them were most cordial. They loved us and we loved them." And he makes special mention of Principal James Sutcliffe and Professor Peary Churn Sircar. As regards his College friends, he speaks of Babu Upendra Nath Das (son of Babu Srinath Das) and Babu Jogesh Chandra Dey (son of Babu Shama Charan Dey) with unreserved kindness. "The house of Babu Shama Charan Dey was the meeting place of many distinguished men of the time." There was a good deal of intellectual activity, we are told, in the College life of those days; but few out-door games were provided. Sir Bepin Krishna was enrolled as a Vakil of the Calcutta High Court in April 1872. Three months later, he went to Jubbulpore to practise as a Pleader; and in August 1874 shifted the scene of his action to Nagpur. In the capital town of the Central Provinces his uncommon abilities came prominently to public view. He was appointed to the Judgeship of the Small Cause Court for some two years, 1885-87, and worked as Government Advocate from 1888 to 1899. He resigned the latter post on being nominated to the Viceroy's Council as Member for the Central Provinces. On the 1st June 1909 he was appointed Assistant Judicial Commissioner of the Central Provinces, and held the post for eight months,—our author being the first Indian who had the honour of holding this high office. On the creation of the Central Provinces Legislative Council in 1914 he was nominated a Member; and when the Reformed Council was formed in 1920 the Government of his adopted province recognised his past valuable services by sending him to take a seat there.

As a public man Sir Bepin Krishna's activities were many-sided. He has acted as Secretary of the Neill City High School since 1876 and as Secretary of the Morris College since its establishment in June 1885. He was also the Municipal

Member of the Nagpur District Council, and was largely instrumental in the formation of the Nagpur Bar Association He took a prominent part in the Famine Relief measures of 1897 and 1907, and in the Plague Relief of 1909. He was a Member of the Famine Commission of 1898 and Secretary of the C. P. Victoria Memorial Committee in 1901. He has also been an active social reformer in his day and a keen promoter of indigenous industries. Regarding his attitude towards the Congress movement he heartily approves of "its root idea, namely, to organise the various separate aggregations of Indian races and nationalities into a homogeneous compact whole, permeated by a common sentiment of patriotism and enabled by their united strength and wisdom to discuss and deliberate on matters affecting their common country with an authority such as can never belong to their individual and disjointed opinions."

In recognition of his valuable services Sir Bepin Krishna was created a Rai Bahadur on the 1st June, 1888. On the 1st January, 1898, the title of C. I. E. was conferred on him ; and he was knighted on the 28th June 1907.

It is not very frequently that we come upon reminiscences of our distinguished ex-students. Had we had more works of this kind the task of compiling a connected history of the Hindu and Presidency Colleges would not have been so hard a task.

G. N. D.

A History of the Hindu or Presidency College. (*in Bengali*).

By Rajnarain Basu. Calcutta, Saka 1797. Pp. i, 18-57.

This little brochure, for a long time out of print, has been presented to the Library by an officer of the Institution.

The author was a student of the Hindu College—the lineal ancestor of the Presidency College—in the forties of the last century. Having obtained a Senior Scholarship of Rs. 30 a month in 1842, he was promoted in 1844 to a Senior Scholarship of Rs. 40 vacated by Babu Peary Churn Sircar. Later on, he became one of the leaders of the Brahmo Samaj.

The pamphlet embodies a discourse on the history of the Hindu and Presidency Colleges read before the First Reunion of Presidency College students on the 1st January, 1875 : the meeting came off at Markatakunja, the garden-palace of Maharaja Sir Jotindra Mohan Tagore Bahadur, K. C. S. I.. The lecturer had first-hand knowledge of the College after only some 25 years of its establishment; and for its earlier history he had freely drawn upon a Manuscript History of the Institution prepared by its late Assistant Secretary and Cash-keeper, Babu Hurromohun Chatterji. The pamphlet before us can therefore be taken as an authentic piece of document. It covers the period between 1817 and 1860 within a short compass, and formed part of the author's another work, *Bibidha Prabandha* (or Miscellaneous Writings). The list of the most distinguished of our oldest *alumni* at the end is very happily chosen. G. N. D.

Recent Publications.

New novels just published by Messrs. T. Fisher Unwin Ltd. are :—" Sepia " by Owen Rutter, and " The Eternal Huntress " by Rayner Seelig.

Messrs. J. M. Dent & Sons, Ltd., have added Stevenson's " Poems " to their excellent Everyman's Library.

Under the title of " Population Problems of the Age of Malthus ", the Cambridge University Press is publishing a study, by Mr. G. Talbot Griffith, of economic conditions and their effects on the birth, marriage and death-rates at the time when Malthus wrote his " Essay on Population ".

Messrs. Cassell & Co have published " Night Life : London and Paris—Past and Present ", by Ralph Nevill. The volume is illustrated with eight half-tone plates.

" The International Anarchy : 1904—1914, " by G. Lowes Dickinson is among the announcements of Messrs. Allen and Unwin Ltd.. It is an exposition of the real cause of the Great War,based on the abundant documentary material now available.

Messrs. Allen & Unwin Ltd., announce the publication of an interesting work, "Where is Britain going ? " by Leon Trotsky the Communist leader. The book has an introduction by Mr. H. N. Brailsford.

The Cambridge University Press is publishing Dr. A. N. Whitehead's new book, " Science and the Modern World ", which embodies a study of the mentality of successive epochs during the past three centuries is so far as it has been influenced by the development of science.

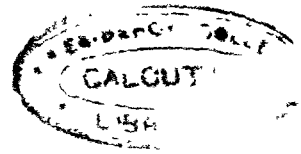
LIBRARY BULLETIN

Biography and History.

Bartholomew	Indian School Atlas. 2 Copies.
Cassel	Up-to-date School Atlas.
	Tudor Studies.
Gregory	Geography, Structural, Physical and Comparative.
Berry	The Association of History and Geography.
Ward and Gooch	Cambridge History of British Foreign Policy. 3 Vols
Monahan	The Early History of Bengal.
Kincaid and Parasnis	A History of the Maratha People. Vol 3.
Okakura	The Ideals of the East.
Sen	Extracts and Documents relating to Maratha History, Vol I . Siva Chhatrapati.
Bhandarkar	Asoke.
Aiyangar	A Little known Chapter of Vijayanagar History.
Qanungo	History of the Jats Vol. I.
Sarkar	Anecdotes of Aurangzib 2nd Edn.
Davis (Ed.)	Mediaeval England.
Muir	Short History of the British Commonwealth—2 Vols.
Temperley	The Foreign Policy of Canning.
Webester	The Foreign Policy of Castlereagh.
Masson	Life of Robert Louis Stevenson.
Samaddar	Economic Condition of Ancient India.
Rait	Parliaments of Scotland.
Woolner	Asoka Text and Glossary. 2 parts.

Reference Books and Periodicals

	Encyclopaedia of Islam No. 30
	Annual Reports on the Progress of Chemistry. —1914, 1915 and 1916.
Palgrave	Dictionary of Political Economy. Ed. Higgs. Vols. 1 & 2.
Glazebrook	Dictionary of Applied Physics, Vols. 3 & 5.
	Cambridge University Calendar 1925—1926.



"রূপদক্ষ না কলাবিৎ ?"

(প্রতিবাদ)

পূজনীয় রবীন্দ্রনাথ ইংরেজী ১৯২৪ সালের মার্চ্চ মাসে কলিকাতা বিশ্ববিদ্যালয়ে তিনটি "রীডারশিপ" বক্তৃতা দেন। প্রথম দিনের বক্তৃতায় তিনি "রূপদক্ষ" এই কথাটি ব্যবহার করেন "শিল্পী" এই অর্থে, আর বলেন যে তিনি এই কথাটি আমাদের শ্রদ্ধাস্পদ অধ্যাপক সুনীতি বাবুর কাছ থেকে পেয়েছেন। এর পর থেকে অনেকেই এই সার্থক ও শ্রুতিমধুর কথাটির প্রয়োগ ক'রছেন। তা'তে শ্রীযুক্ত অশোক নাথ ভট্টাচার্য্য গত ডিসেম্বর সংখ্যার প্রেসিডেন্সী-কলেজ পত্রিকায় প্রকাশিত তাঁর প্রবন্ধটিতে পূজনীয় রবীন্দ্রনাথ আর "তাঁর অন্তরঙ্গ বন্ধুবান্ধব" (?) ও "ভক্তগণের" প্রতি একটু অযথা কটাক্ষপাত ক'রেছেন ব'লে মনে হ'ল। সে যা' হো'ক, আমি এই প্রতিবাদে ব'লতে চাই যে "রূপদক্ষ" মানে "অভিনেতা" নয়। এই কথাটির মানে "শিল্পী"—"পটুয়া" বা "খোদাইকর"—*artist skilled in* plastic *arts.*

প্রথমেই দুঃখিত হ'য়ে ব'লতে হ'চ্ছে যে অশোক বাবু যোগীমারা-শিলালেখের শুদ্ধ পাঠটি দেন নি। এই শিলালেখটির আক্ষরিক পাঠ হ'চ্ছে এই [Archæological Survey Report, 1903-04, pp. 128 ff; H. Lüders, Bruchstücke Buddhistischer Dramen, Berlin, 1911, p. 40]—

শুতনুক নম (।) দেবদশিক্যি (।)
তং কময়িথ বলনশেয়ে (।)
দেবদিনে নম (।) লুপদখে (॥)

[এই তিন ছত্র লেখ মাগধী প্রাকৃতের প্রাচীনতম নিদর্শন ব'লে গৃহীত হয়—দন্ত্য 'স' এর স্থানে তালব্য 'শ' আছে ব'লে; এই লেখটির এটি হ'চ্ছে প্রধান বিশেষত্ব, প্রেসিডেন্সী-কলেজ পত্রিকায় এটি দেখান হয় নি। 'ক্য' এই অক্ষরটি এক প্রকার তালব্য-ঘেঁষা 'ক' এর ধ্বনি জানাবার জন্য ব্যবহৃত হ'য়েছে। এই তালব্য 'ক' অশোকের কালসী অনুশাসনে পাওয়া যায়; 'ই'—কারের প্রভাবে 'ক'—এর শুদ্ধ কণ্ঠ্য উচ্চারণের পরিবর্ত্তে অল্প তালব্য উচ্চারণ এসে যায়।]

আর পূর্ণ পাঠ হ'চ্ছে—

শুতনুকা নাম। দেবদাশিকী।
তং কাময়িথ বালানশেয়ে।
দেবদিন্নে নাম। লুপদক্‌খে॥

সংস্কৃতে অনুবাদ ক'রলে এই রকম হ'বে—

সুতনুকা নাম। দেবদাসিকা।
তাম্ অকাময়িষ্ট বারাণসেয়ঃ।
দেবদত্তঃ নাম। রূপদক্ষঃ॥

["ৰলনশেয়ে" এর স্থানে কেউ কেউ "ৰলুনশেয়ে" পাঠ ধরেন। কিন্তু সে বিষয়ে আলোচনা করা এখানে অপ্রাসঙ্গিক হ'বে, কারণ আমাদের বিচার্য্য হ'চ্ছে "রূপদক্ষ" কথাটির অর্থ।]

শ্রদ্ধাস্পদ সুনীতি বাবু তাঁর বই The Origin and Development of the Bengali Language যা' ছাপা হ'চ্ছে তা'তে এই লেখের অনুবাদ এই রকম দিয়েছেন—

Sutanukā by name, a handmaid of the Gods (=temple-dancer); her loved he of Benares,

Devadinna by name, skilled in forms = (painter or sculptor? skilled in figures or accountant ?).

শ্রীযুক্ত সুনীতি বাবু তাঁর বইয়ের মুদ্রিত অংশ তিনি পূজনীয় রবীন্দ্রনাথকে দেখান, সেই সময়ে এই লেখটির কথা আর "রূপদক্ষ" শব্দটির প্রতি কবির দৃষ্টি আকর্ষণ করেন। সংস্কৃত সাহিত্যে শব্দটির যোগরূঢ় অর্থ অন্য কিছু থাকতে পারে তা' সুনীতি বাবু জানতেন না, তিনি যৌগিক অর্থে *artist* শব্দের প্রতিশব্দ হিসাবে বাঙলায় এটি চ'লতে পারে কিনা সে বিষয়ে কবির অভিমত জিজ্ঞাসা করেন। শব্দটি পেয়ে কবি খুশী হন, আর প্রয়োগ করেন। আমাদের মতে তাঁর এই প্রয়োগ সংস্কৃত ভাষার ব্যবহারের বিরোধী নয়, আর বাঙলাভাষার একটি আবশ্যকীয় শব্দের অভাব এর দ্বারা দূর হ'য়েছে।

এখন দেখা যা'ক "রূপদক্ষ" মানে কি হ'তে পারে। এর অর্থ পিশেল (Pischel) ব'লেছেন "আঁথরিয়া" ('Kopist'), বোআইয়ে (Boyer) ব'লেছেন "মূর্ত্তি-শিল্পী খোদাইকর" ('artiste en statues'), আর ব্লখ (Bloch) ব'লেছেন "পটুয়া" ('skilled in paintings')। এই তো হ'ল ইউরোপীয় বিশেষজ্ঞদের মত,—আর এই মত দেখা যাচ্ছে এক নয়। শব্দটি এই সমস্তরূপে সংস্কৃতে পাওয়া যায় নি। কি মানে হ'তে পারে একটু আলোচনা করা যা'ক্।

অশোক বাবু ব'লেছেন,—"'রূপ' শব্দটি, যত রকমেই বিচার করিয়া দেখা যায়, শিল্প বা কলাবিদ্যার ইঙ্গিত কোথাও পাওয়া যায় না। এরূপ স্থলে "রূপদক্ষ" শব্দটি শিল্পী বা কলাবিতের প্রতিশব্দরূপে ব্যবহৃত হইয়াছে, তাহা অনুমান করা যুক্তি এবং বিচার সঙ্গত নহে। "রূপ" শব্দ উচ্চারিত হইবামাত্রই আমাদের মনে প্রকৃতপক্ষে চাক্ষুষ প্রত্যক্ষের কথাই উদিত হয়, পঞ্চশতাধিক বাহ্যাভ্যন্তর কলা বা শিল্পের কথা মনে হয় না। যদি আমাদের বিরুদ্ধবাদিগণ, "রূপ" শব্দ 'শিল্প' বা 'কলা' অর্থে সংস্কৃত, প্রাকৃত বা পালিতে ব্যবহৃত

হইয়াছে, ইহা দেখাইতে পারেন, তাহা হইলে আমরা অবশ্যই আমাদের ভ্রম স্বীকার করিয়া "রূপদক্ষ" অর্থে *artist* মানিয়া লইব।"

"রূপ" এই কথার প্রাচীনতম অর্থ হ'চ্ছে 'বাহ্য আকৃতি'। এর থেকে 'প্রতিমা,' "আঁকা পট" বা "গড়া মূর্ত্তি" এই সব মানে এসে প'ড়েছে। যেমন—"ন চোদকে নিরীক্ষেত স্বং রূপম্" [মনুসংহিতা ৪, ৩৮], "লিখিতং পটে রূপং সুন্দর সেনস্য" [কথাসরিৎসাগর ৫৫, ৪৩]। (এই প্রয়োগগুলি ব্যোট্‌লিঙ্ক্ (Böhtlingk) ও রোট্ (Roth) এর বিরাট সংস্কৃত অভিধান (St. Petersburg Lexicon) থেকে উদ্ধার করা হ'য়েছে)। সংস্কৃত সাহিত্যের মধ্যে "অভিনয়" এই অর্থে "রূপ" এই কথার প্রয়োগ পাওয়া যায়-নি—অন্ততঃ ব্যোট্‌লিঙ্ক ও রোট দেখাতে পারেন-নি। অশোকবাবু বা আর কেউ এই প্রয়োগ দেখালে ভাল হ'ত। মহাভারতে যে "রূপোপজীবন" কথা পাওয়া যায় তা'তে নীলকণ্ঠ ব্যাখ্যা ক'রেছেন "ছায়া নাট্য দেখানো"। পুতুল বা মোটা চামড়ার কাটা মূর্ত্তির ছায়া কাপড়ের উপর ফেলে পুতুল নাচের প্রক্রিয়ায় নাটক দেখানো প্রাচীন ভারতে ছিল, এখনও যবদ্বীপে আছে। এখানে স্পষ্ট "রূপ" শব্দে মূর্ত্তি (যার ছায়া কাপড়ে ফেলা হয়) ধরা ছাড়া আর গতি নেই। এই অর্থ "রূপ" শব্দের সাধারণ মানে থেকে এসেছে। রূপ ১ প্রতিমা ১ প্রতিমার ছায়া ১ ছায়া দ্বারা অভিনয়—এই হ'চ্ছে এই "রূপোপজীবন" শব্দের অর্থের বিকাশ ; নীলকণ্ঠ থেকে আর কোনও ব্যাখ্যা সম্ভবে না।

এ ছাড়া অতি প্রাচীন কাল থেকেই "রূপক" এই কথার এক মানে পাচ্ছি "প্রতিমা" [মূর্ত্তি বা চিত্র]। যেমন "পুরুষ রূপকম্ ইব কৃত্বা" [ঐতরেয় ব্রাহ্মণ ৭, ২]; 'চিত্রে কিম্ আলিখামীহ রূপকম্' [কথাসরিৎসাগর ৫৫, ৪৩]। 'অভিনয়' বা 'নাটক' এই অর্থে "রূপক" শব্দের ব্যবহার প্রাচীন সংস্কৃত সাহিত্যে পাওয়া যায় না ; পাওয়া যায় কেবল কতকগুলি অতি অর্ব্বাচীন অলঙ্কারের বই এ আর অভিধানে।

এদিকে বৈদিক সাহিত্যে "রূপকৃৎ" পাচ্ছি "গঠনকারী" এই অর্থে। যেমন "ত্বষ্টা বৈ পশূনাম্ রূপকৃৎ" [তৈত্তিরীয় সংহিতা ৬, ৩, ৬, ২ ; শতপথ ব্রাহ্মণ ১১, ৪, ৩, ১৭।] এই শব্দটি কথাসরিৎসাগরেও প্রয়োগ করা আছে [৩৭, ৪] "খোদাইকর" অর্থে।

প্রাকৃত "রূপকম্ম" শব্দটি পাচ্ছি "কারুকার্য্য, খোদাইকার্য্য, শিল্প" এই অর্থে সাঁচী স্তূপের লিপিতে,—"বেদিসকেহি দন্তকারেহি রূপকম্মং কতং," অর্থাৎ "বিদিশার হাতীর দাঁতের খোদাই-করদের দ্বারা এই খোদাই কার্য্যটি করা হ'য়েছে।"

কথা সরিৎসাগরে "রূপকার" এই কথার মানে পাচ্ছি "খোদাইকর" [৩৭, ৯ ; ১২৩, ১৪০।]

"রূপ্য" এই কথার এক মানে হ'চ্ছে মূর্ত্তি বা লাঞ্ছন চিহ্নের দ্বারা ছাপ মারা সোনা বা রূপার টুকরা, মুদ্রা। ["রূপাদাহতপ্রশংসয়োর্যপ্" পাণিনি সূত্র ৫, ২, ১২০ ; এই সূত্রটীর প্রাচীন টীকাকারদের ব্যাখ্যা হ'চ্ছে এই—"আহতং তাড়নাদিনিষ্পাদিতং পুরুষাকৃতি-রূপং যস্যাস্তি

স রূপ্যো দীনারঃ"।] ক্রমে এই শব্দ কেবল "রজত মুদ্রা" জানাতে ব্যবহৃত হয়, তার থেকে "রজত" অর্থে অর্ব্বাচীন সংস্কৃতে আর আধুনিক আর্য্যভাষায় "রূপ্য, রূপা" শব্দের প্রয়োগ; হিন্দী প্রভৃতিতে "রূপিয়া"।

হাতীগুম্ফার খারবেল প্রশস্তিতে "রূপ" শব্দ পাওয়া যায়—"লেখ-রূপ-গণনা-ব্যবহার-বিধি-বিশারদ" শব্দ রাজার বিশেষণ হিসাবে ব্যবহৃত হ'য়েছে। Journal of the Bihar and Orissa Research Society 1917, 1918 তে শ্রীযুক্ত কাশীপ্রসাদ জায়স্বাল খারবেল প্রশস্তির যে সটীক ও সানুবাদ সংস্করণ প্রকাশিত ক'রেছেন, তা'তে এই "রূপ" শব্দ *currency* অর্থে ধ'রেছেন। স্পষ্টই এখানে "রূপ্য" শব্দের সঙ্গে যোগ দেখা যাচ্ছে। আর আর ব্রাহ্মী লিপির মত খারবেল প্রশস্তিতে প্রাকৃতের দ্বিত্বাবস্থিত ব্যঞ্জনকে একবার মাত্র লেখা হ'য়েছে; "রূপ" লেখা আছে, পড়া হ'ত "রুপ্প"। "রূপ" অর্থে যে টাঁকশাল বোঝাত অশোকবাবু তা' অর্থশাস্ত্র থেকে দেখিয়েছেন; অতএব "রূপ", এর গৌণ অর্থে (ছাপের মোহর যার সাহায্যে ধাতুখণ্ড লাঞ্ছিত বা মুদ্রিত হয়) কৌটিল্য কর্তৃক ব্যবহৃত হ'য়েছে। "নাটক" অর্থ হ'লে "রূপদর্শক" তো সহজেই "থিয়েটারের অডিয়েন্স্" হ'ত!

দেখা যাচ্ছে যে প্রাচীন ভারতে "রূপ" শব্দ এই সব অর্থে ব্যবহৃত হ'ত: "আকৃতি", "মূর্ত্তি," "প্রতিমা," "চিত্র;" শেষগুলি অবশ্য মানুষের শিল্পের দ্বারাই সম্ভবে। "অভিনয়" অর্থে এই শব্দের ব্যবহারের কোন পারম্পর্য্য আধুনিক কালে আর্য্য ভাষায় আমরা পাই না, প্রাচীন কালে (খ্রীষ্টপূর্ব্ব যুগে) ছিল কিনা জানি না। এর পরেও কি অশোকবাবু ব'লতে চান যে "রূপদক্ষ" মানে "শিল্পী" নয়, বা হ'তে পারে না?

মিলিন্দ পঞ্‌হে "রূপদক্‌খ" শব্দকে আমরা অবশ্য "শিল্পী" অর্থে ধ'রতে পারি না। এখানে খালি "রূপ" অর্থাৎ আকৃতিযুক্ত জগৎ (ব্যবহারিক জগৎ)-এর সংশ্লিষ্ট ব্যাপারে "দক্ষ" এইরূপ যৌগিক অর্থ বোধ হয় খাটবে। যে ভিক্ষুগণ বিদ্বান্, বিজ্ঞ, ও লোক-ব্যবহারনিপুণ, তাঁদেরই ঐ বইএ "রূপদক্‌খ" বলা হ'য়েছে। অন্য কোনও ব্যাখ্যা আমাদের মনে আসছে না। কিন্তু শ্রীযুক্ত এ ব্যানার্জ্জী-শাস্ত্রী, এম্ এ, পি, এচ্ ডি (অক্সন) মহাশয় Journal of the Bihar and Orissa Research Society 1923 তে এই 'সুতনুকা'-লেখের ব্যাখ্যা ব্যপদেশে "রূপদক্ষ" শব্দের যে অর্থ ধ'রেছেন, তা' আমরা গ্রহণ ক'রতে পারি না। তাঁর মতে, এই লেখটি হ'চ্ছে একটি বিচারের রায় (!)—দেবদাসিকা অর্থে তিনি ধ'রেছেন female servant of a monastery (!!), সে এক "বরুণসেব" [লেখের "বলুনশেয়ে" শব্দের সংস্কৃত রূপ (!)] কর্তৃক কারও প্রেমে প'ড়তে বাধ্য হ'য়েছিল [Her, Varuṇa-seva (a worshipper of Varuṇa) caused to fall in love (!!)];—এটা হ'চ্ছে বৌদ্ধ বিনয়ের বিরুদ্ধে পাপ—এইজন্যে তার বিচার হ'য়েছিল [কি শাস্তি দেওয়া হ'য়েছিল রায়ে কিন্তু তার কোনও উল্লেখ নেই (!!)]; আর "দেবদিন্ন' বা দেবদত্ত ছিলেন বিচারক [*trying Judge*], তিনি ছিলেন "রূপদক্ষ" অর্থাৎ কিনা Officer-in-charge

of offences against the 'Vinaya'। স্পষ্টই এই ব্যাখ্যা শ্রীযুক্ত ব্যানার্জ্জী-শাস্ত্রী রীস্-ডেভিড্স্-এর উক্তিটুকুকেই ফলাও ক'রে ক'রেছেন। (অশোকবাবু তাঁর প্রবন্ধে রীস-ডেভিডসের মন্তব্যটুকু উদ্ধার ক'রে দিয়েছেন।)

আর এক কথা, "বাঙ্‌লা ভাষায় সাধারণতঃ "কলাবিৎ" বা "শিল্পী" শব্দই *artist* অর্থের বাচকরূপে ব্যবহৃত হইয়া থাকে", অশোক বাবুর মতে। বাঙলা সাহিত্যে "কলাবিৎ" কথাটি এই আকারে কোথায় কোথায় *artist* অর্থে প্রয়োগ করা হ'য়েছে অশোকবাবু তা দেখিয়ে দিলে বিশেষ আনন্দিত হ'ব। অবশ্য, "কলাবিৎ" শব্দের পর্য্যায়ের আর একটি শব্দ বাঙলা ভাষায় আছে। সেটি হচ্ছে "কালোয়াৎ"। এটি প্রাকৃতের (আর খুব সম্ভব হিন্দুস্থানীর) মধ্যে দিয়ে বাঙলাতে এসেছে ;—এর মূল রূপ হ'চ্ছে "কলাবন্ত্"। এই শব্দ *artist* হিসাবে ব্যবহৃত হয় বটে, কিন্তু সে ডুগী-তব্‌লার *artist*, আর ওস্তাদি গানের *artist* ; অন্য শিল্পের নয়। সংস্কৃত থেকে "কলাবিৎকে" কে বাঙলায় এনে ব্যবহার করা চলে নিশ্চয়ই ; কিন্তু যদি "রূপদক্ষ" শব্দের অপপ্রয়োগ না ঘটে তা' হ'লে শেষোক্ত শব্দটি ব্যবহার করাই কি ভাল নয় ?

Artist ব'ললে মূলতঃ আমরা বুঝি plastic art বা রূপময় শিল্পকে, অবলম্বন ক'রে যে সহৃদয় রসজ্ঞ জনের কল্পনা বাহ্য মূর্ত্তি পায়। *Artist* কেবল কল্পনা নিয়েই থাকেন না—তিনি সিদ্ধহস্তও বটেন; তাই যৌগিক "রূপদক্ষ" শব্দের সমীচীনতা, "রূপদক্ষ," "রূপকার"—এইরূপএকটি শব্দ হ'লে *artist* বা *artisan* এর চমৎকার প্রতিশব্দ হয়। "রূপকৃৎ" তো এক দেবতার সম্বন্ধে বৈদিক সাহিত্যে, আর সাধারণ অর্থে সংস্কৃত সাহিত্যে পাওয়া যাচ্ছে। খ্রীষ্ট পূর্ব্ব ১৫০ সালের দিকে সাঁচীতে *artistic work* অর্থে "রূপকর্ম্ম" ও স্পষ্ট রয়েছে। ইংরেজী *aesthetic*, *artistic* প্রভৃতি শব্দের মধ্যে নিহিত ভাব বাঙলায় এখনও স্ফূর্ত্তি পাচ্ছে না, তার গৌণ কারণ কি এটা একটা নয়, যে কদলী-বাচক তদ্ভব "কলা" শব্দ আর শিল্পবাচক তৎসম "কলা" শব্দ বাঙলায় একই হওয়ার ফলে, সংস্কৃত শব্দটি বাঙালীর রসিকতা-প্রবণতাকে অযথা জাগিয়ে তোলে ? কোনও মহাপণ্ডিত *aesthete* শব্দের প্রতিশব্দ হিসাবে সংস্কৃত "বিদগ্ধ" শব্দকে বাঙলায় আমদানী ক'রতে পরামর্শ দিয়েছিলেন। শব্দটি "বৈয়াকরণ-বিদগ্ধ-মুখ-মণ্ডন" হ'তে পারে, কিন্তু বাঙলায় অচল। তৎসম "রূপ" বরাবরই বাঙলায় জীবন্ত শব্দ,—এর তদ্ভব রূপ এখন লুপ্ত ; "দক্ষ" ও সেই রকম জীবন্ত শব্দ। দুইএ জুড়ে "রূপদক্ষ," সংস্কৃত ও প্রাকৃত "রূপকৃৎ" "রূপকার" "রূপকর্ম্ম" ইত্যাদির নজীরে বাঙলায় কেন চ'ল্‌বে না ?

শ্রীসুকুমার সেন।

কলিকাতা বিশ্ববিদ্যালয়।
১৮ই ফাল্গুন ১৩৩২।

"রূপদক্ষ" না "কলাবিৎ ?"

(মন্তব্য)

গত সংখ্যার Presidency College Magazine এ কল্যাণভাজন শ্রীমান্ অশোকনাথ ভট্টাচার্য্য 'রূপদক্ষ না কলাবিৎ' শীর্ষক প্রবন্ধে যে প্রসঙ্গের উত্থাপনা করিয়াছেন তাহার সম্বন্ধে আমাদের যৎকিঞ্চিৎ বক্তব্য আছে। সুবিধার জন্য আমাদের বক্তব্য তিন ধারায় বিভক্ত করিতেছি।

প্রথমতঃ, শ্রীমান্ অশোকনাথের মত অনেকেই বাঙ্গালা ভাষায় যদৃচ্ছ শব্দ প্রয়োগের বাহুল্যে ব্যতিব্যস্ত হইয়া থাকিবেন। ভাষাতত্ত্ববিদের 'দেশী' শব্দ অথবা বিদেশী ভাষা হইতে আহৃত নূতন শব্দ সম্বন্ধে যাহা বলিবার থাকে থাকুক, সংস্কৃত ভাষা হইতে গৃহীত শব্দের অপ্রসিদ্ধ, অসিদ্ধ বা বিরুদ্ধ অর্থে প্রয়োগে যে পরিমাণে নিরঙ্কুশত্ব প্রতিপন্ন হয়, সে পরিমাণে ভাষার সম্পৎ-বৃদ্ধির চেষ্টা লক্ষিত হয় না। পঞ্চাঙ্ক-দেবনাটক বা মহানাটকের সহিত চাক্ষুষ পরিচয় আমাদের প্রতিনিয়তই ঘটিতেছে—সম্প্রতি এক 'চম্পূ-নাট্যে'র বিজয়বার্ত্তা ঘোষিত হইয়াছে। আমরা এক বিভাগের কথা দিগ্‌দর্শনস্বরূপ বলিলাম—অন্যত্রও যে এই ভাবের স্বাতন্ত্র্য চলিতেছে, তাহা বিচক্ষণ ব্যক্তিমাত্রেই লক্ষ্য করিয়া থাকিবেন। লেখকের ভাষা-রথে চড়িয়া এই শব্দ-রাজির পক্ষে পথের বিজ্ঞাপন-বীথি হইতে সংবাদপত্রের স্তম্ভ পার হইয়া সাহিত্যের খাস দরবারে পৌঁছাইতে অধিক সময় লাগে না—পরে পাঠককে স্বভাবসিদ্ধ 'কালধর্ম্ম' বলিয়া বিজ্ঞতার ভাণ করিয়া অথবা উদাসীন হইয়া এসব উড়াইয়া দিতে হয়। ফলে নিরপেক্ষ সাহিত্যানুরাগীর পক্ষে ইহাদের পরখ করা একান্ত কর্ত্তব্য হইয়া পড়িয়াছে। পরম শ্রদ্ধাস্পদ কবীন্দ্র রবীন্দ্রনাথ তাঁহার কবিতায় ও উপন্যাসে, প্রবন্ধে ও নিবন্ধে যে সকল সংস্কৃত-সম লুপ্ত-কল্প শব্দের পুনরুদ্ধার করিয়াছেন, তাহা তাঁহার প্রতিভা ও দূরদৃষ্টির পরিচয় দিয়াছে—সুপণ্ডিত কৃতী অধ্যাপক ডাঃ শ্রীযুক্ত সুনীতিকুমার অসঙ্গত কথাকে সত্যের বেশে সাজাইয়া যুক্তিজালে লোককে স্তম্ভিত করিয়া থাকেন, এমন কথাও আমাদের জানা নাই। সেই কারণেই তাঁহাদের দেওয়া বিজয়-টীকায় ভূষিত অপ্রসিদ্ধ 'রূপদক্ষ' শব্দটীর অপ্রসিদ্ধতর অথবা অসিদ্ধ অর্থে বাঙ্গলা-ভাষীর নিকট প্রসিদ্ধ কোন বস্তুর বাচকরূপে ব্যবহারের চেষ্টা কাহারও কাহারও নিকট কেমন কেমন ঠেকিতেছে, ইহাই শ্রীমান অশোকনাথের বক্তব্য। আরও তাঁহারা ঐ শব্দটী আধা-চলরূপে (tentatively) ব্যবহার করিয়াছেন ভাবিয়া লইলে এ বিষয়ে আলোচনার এখনও অবকাশ আছে এরূপ মনে করিয়া লওয়া যায়।

দ্বিতীয়তঃ, 'রূপদক্ষ' ও 'কলাবিৎ' শব্দ দুইটীর মধ্যে দ্বিতীয়টীর artist বা artisan অর্থে প্রয়োগ প্রমাণসিদ্ধ বলিয়া স্বীকার করা দুরূহ হয়।

'কলা' শব্দের সংস্কৃত সাহিত্যে প্রসিদ্ধ অর্থ উহাকে অনেকসম্মতিক্রমে 'শিল্প' হইতে পৃথক্ করিয়া আসিতেছে—'বিদ' অংশের যে ব্যুৎপত্তিগত অর্থ তাহা শিল্পধারার বা সৃষ্টির পরিচায়ক নহে। 'কলাবিৎ' শব্দটীতে অন্য একটী প্রসিদ্ধ অপভ্রংশ শব্দের ভিতর দিয়া সাধারণভাবে 'শিল্পী' অর্থের দ্যোতনা থাকিলেও তাহার এই অর্থে প্রয়োগ শুধু 'পাণ্ডিত্যে'র (pedantry) বা অসমসাহসিকতার নিদর্শন বলিয়া অভিযোগ আসিতে পারে—আরও বাঙ্গালা ভাষায় 'কলাবিৎ' শব্দের অধিক প্রয়োগ হইয়াছে বলিয়া মনে হয় না। এখন বিচার্য্য হইতেছে এই যে 'রূপদক্ষ' শব্দটী এই অর্থে প্রয়োগ করা চলে কি না। শব্দটী বাঙ্গালা ভাষায় অপ্রসিদ্ধ ও অপভ্রংশের দ্বার দিয়া অন্যভাবে প্রসিদ্ধ শব্দের সহিত সম্বন্ধবিহীন হওয়ায় এরূপ প্রয়োগের নজীর না দেখাইতে পারিলে তাহা প্রামাণিক বলিয়া লওয়া চলে না। সংস্কৃত সাহিত্যে 'রূপদক্ষ' শব্দের প্রয়োগ আছে বলিয়া জানা নাই। অবশ্য যৌগিকভাবে যে কোন শব্দের সত্তা ও তদনুযায়ী অর্থ সিদ্ধ হইতে পারে—কিন্তু যোগরূঢ়ভাবে (তবে 'শিল্পী' অর্থে যাঁহারা এই শব্দটীর প্রয়োগ করিতে চাহেন, তাঁহাদের ইহাতে কুলাইবে না) বা 'রূঢ়'রূপে প্রয়োগ একান্ত বিরল। শিলালিপিতে মাগধী প্রাকৃত 'লুপ্‌দখে' শব্দের অর্থ লইয়া নানা মুনির নানা মত ইহাই সপ্রমাণের করিতেছে যে 'অকাট্য' প্রমাণ অবর্ত্তমানে শব্দটীকে কোন বিশিষ্ট অর্থে বাঁধিয়া দেওয়া কত 'সাহসে'র কাজ হইবে। পালি সাহিত্যের যে একমাত্র স্থলে শব্দটীর প্রয়োগ ধরা পড়িয়াছে, সেখানে 'শিল্পী' অর্থ তাহার সম্ভবে না, এ বিষয়ে মতদ্বৈধ নাই। বৈদিক অথবা প্রাচীন সংস্কৃতের 'রূপকৃৎ', 'রূপকার' ও পালির 'লুপকম্ম' প্রভৃতির কথা স্বতন্ত্র—সে সকল স্থলে (রূপ) সৃষ্টির অর্থ অন্তর্নিহিত 'কৃ' ধাতু দ্বারা অভিহিত হইতেছে। ইহার জন্য লুপ্ত তদ্ভব প্রাকৃত 'রূপ' শব্দের সত্তা স্বীকারে তার্কিকের ভাষায় 'কল্পনাগৌরব' ঘটে—ঐরূপ 'রূপ' শব্দের প্রমাণাভাব। পক্ষান্তরে প্রকরণের খাতিরে 'রূপদক্ষ' শব্দের যে অর্থসিদ্ধির জন্য শ্রীমান্ অশোকনাথ যুক্তির উদ্ধার করিয়াছেন তাহাতে 'লক্ষণা' (secondary sense) স্বীকার করিতে হয়—মহাভারতের 'রূপোপজীবন' ও অমরসিংহের 'রূপাজীবা' পদ তাঁহার অভিপ্রেত অর্থের পরিপন্থী না হইলেও তাহার নির্দেশক নহে, মনে হয়। তবে 'রূপ' শব্দ অভিনয়কে না বুঝাইলেও 'রূপক'কে যে বুঝাইত এ বিষয়ে ভরতের নাট্যশাস্ত্রই প্রমাণ। ঐ গ্রন্থে অর্ব্বাচীন যুগের প্রসিদ্ধ 'রূপক' শব্দের স্থানে 'রূপ' শব্দেরই প্রয়োগ আছে। এ প্রসঙ্গে পাঠকবর্গকে এ কথা স্মরণ করাইয়া দেওয়া যাইতে পারে যে বিশেষজ্ঞগণের মতে বর্ত্তমান আকারে প্রলব্ধ নাট্যশাস্ত্র অর্ব্বাচীন গ্রন্থ নহে। আরও বাঙ্গালায় শব্দ প্রচলন বিষয়ে সংস্কৃত হইতে আহৃত শব্দের প্রাচীনতা অর্ব্বাচীনতার অবতারণা অপ্রাসঙ্গিক বলিয়াই মনে হয়। যখন 'রূপদক্ষ' শব্দের 'শক্তি' লইয়াই এত সংশয় তখন ইহার 'শিল্পী' অর্থে প্রচলন চেষ্টাকে ন্যায়-সঙ্গত বলিতে সঙ্কোচ আসিবেই। অবশ্য 'আপ্তবাক্যে'র সূত্র ধরিয়া অথবা 'ঈশেচ্ছা তত্র তত্ত্বাকৃৎ' এই নৈয়ায়িকনয়ের প্রশ্রয় পাইয়া শক্তিশালী লেখক এইরূপ প্রয়োগ করিতে থাকিলে 'স্বাতন্ত্র্যে'র অভিযোগ তাঁহার উপর আনা চলিবে কি না, এই আইনের কচ্‌কচিতে যাইতে

আমাদের সাহস হয় না। ব্যক্তিগত ভাবে আমরা 'রূপ' শব্দকে 'লক্ষণা' ও 'ব্যঞ্জনা'র দ্বারা কারুশিল্প ও চারুশিল্প উভয়েরই প্রাণভূত বস্তুর দ্যোতক রূপে গ্রহণ করিবার পথে কোন অন্তরায়ই দেখিতে পাইতেছি না—গোল হইতেছে গোটা শব্দ 'রূপদক্ষ'কে লইয়া। 'রূপ' শব্দটীর সহিত কোন্ বিশিষ্ট শব্দের যোজনা দ্বারা এই ভাব যথার্থ ও চমৎকাররূপে ব্যক্ত হইতে পারে তাহার উদ্ভাবন বর্ত্তমান মন্তব্যের বিষয় নহে—হইলেও মন্তব্যলেখকের সে বিষয়ে অক্ষমতা জ্ঞাপন বই গত্যন্তর নাই। কবিকুলশিরোমণিকে উর্ব্বশীর রূপনির্ম্মাণ বিষয়ে 'বেদাভ্যাসজড়' বিধাতার স্রষ্টৃত্বে সংশয় প্রকাশ করিতে দেখি—আমাদের মত অপণ্ডিত পণ্ডিতগণ 'সংজ্ঞা' শব্দের অধিকারী যাঁহারা,—আর যাঁহাদের সম্প্রদায়ের শিল্প বিষয়ে রুচি ও ঔচিত্যজ্ঞান ধর্ত্তব্যের মধ্যেই নহে,—এ বিষয়ে আভাষ দিতে অগ্রসর হইতে পারেন কোন্ সাহসে ? ভাব ও ভাষার দিক্ দিয়া যাঁহার মানসী রূপসৃষ্টি 'উর্ব্বশী' (এ প্রসঙ্গে বিষ্ণুধর্ম্মোত্তরে বর্ণিত 'উর্ব্বশীর' রূপ-সৃষ্টিবিষয়ক উপাখ্যান তুলনীয়) কাব্য জগতকে মহিম-মণ্ডিত করিয়াছে তাঁহার পদরত্নাগার শব্দশক্তির মর্য্যাদা রাখিয়া বাঙ্গালা ভাষাকে ও বাঙ্গালার শিল্পসাহিত্যকে একটী শব্দ দান করিতে গিয়া নিঃশেষ হইবে, এমন মনে করিবার কোন সার্থকতা নাই।

তৃতীয় কথা—আর ইহা প্রবন্ধে আলোচিত বিষয়ের অতিরিক্ত কথা—বাঙ্গালা ভাষায় artist ও artisan বুঝাইবার মত শব্দের যেমন অভাব, art-critic বুঝাইবার মত 'সাধু' বাঙ্গালা ভাষায়ও সেইরূপ শক্তিসিদ্ধ পদের অভাব আছে, ইহাও অনেকে স্বীকার করিবেন। সাহিত্যরসাস্বাদের দিক্ দিয়া 'সমজ্‌দার' অর্থে অলঙ্কারশাস্ত্র ও কাব্যাদিতে প্রসিদ্ধ সহৃদয়, রসজ্ঞ, ভাবুক, অভিরূপ—এমন চমৎকার বাচক শব্দ আছে। ইহাদের মধ্যে কয়টী বা কোন্‌টী শিল্পসাধারণের অন্তর্নিহিত দেশ, কাল ও পাত্রের অতীত আনন্দানুভূতির ভাবয়িতাকে বুঝাইতে সমর্থ ?

উপসংহারে বক্তব্য, শ্রীমান্ অশোকনাথকে বিশেষ করিয়া জানিবার যাঁহাদের সুযোগ ঘটিয়াছে কাহারও উপর বিশেষতঃ শ্রদ্ধাভাজন লোকগুরুগণের উপর কটাক্ষ করা তাঁহার প্রকৃতিতে আসে, এ কথা স্বীকার করিতে তাঁহাদের প্রবৃত্তি হইবে না।

শ্রীশিবপ্রসাদ ভট্টাচার্য্য।

CALCUTTA LIBRARY

কোকিল।

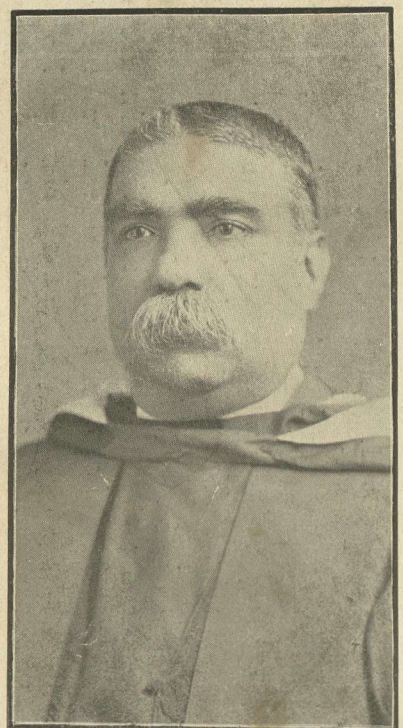
কাল রজনীতে আমি ঘুমঘোরে শুনেছিনু কোকিলের গান।
তখন নিশীথরাতি, ধরণী স্বপনপুরী – আমি ছিনু জাগি',
সহসা সে শান্ত স্তব্ধ তরল আঁধারতলে যামিনীর প্রাণ
শিহরিয়া উঠেছিল– ঝরে পড়া পুষ্পদল পূর্ব্ববায়ু লাগি।
আমি সচকিয়া ত্বরা অলস শয়ন ছাড়ি' উঠিলাম বসি'
কোন দূর হতে গান ছাইল চেতনা মম সর্ব্ব-মনে পশি'।
দেখিনু আকাশে চাহি' অর্দ্ধ-অন্ধকার মাঝে দুএকটী তারা,
শুনিনু ধরণীতলে কোথা হতে ভেসে' আসে ঝর ঝর গান,
ঝরঝর ঝর ঝর দিবানিশি অবিরল বহে বারিধারা,
সরসিয়া সিক্ত করি' তৃষিত ব্যাকুল তপ্ত ধরণীর প্রাণ।
সেই ঝর ঝর গানে কোকিল মিলালো আসি' আপনার সুর
মিলিত সুরের মায়া নিমেষে রচিল ভবে চারু স্বপ্নপুর।
আপনহারানো তানে ব্যাকুল বেদনাময় ছাইল গগন
—ধীরে নেমে আসে গান আপন ব্যথায় যেন কণ্ঠ রুদ্ধ হায়!
বিসুপ্ত ধরণীছবি' বহে ধীরে তন্দ্রালসা দক্ষিণ পবন,
মর্ম্ম রয়া দলে দলে জীর্ণ পাতা ধরণীর পদতল ছায়।
হিল্লোলে হিল্লোলে ভাসি' সুরের তরঙ্গ আসি' ছাইল চেতনা,
বহিনু স্তিমিততারা আঁধার গগন পানে চাহি' অন্যমনা।
নাহি জানি কোথা কোন অন্ধকার নীড়ে বসি' পত্রচ্ছায়া মাঝে
অবাধে ঢালিয়া দিলে এমন করুণ গীতি নিশীথ নিখিলে?
তোমার পরাণমাঝে কোন বেদনার তীব্র সুপ্তব্যথা বাজে?
—তাই তুমি কণ্ঠে তব কোন মায়াবলে কহ হেন ভাষা দিলে?
নিখিলের মানবের চিত্তমাঝে যে বেদনা অহরহ জ্বলে
তোমার বেদনাসুরে তিতিয়া সকল হিয়া ঝরে অশ্রুজলে!
হায় কবি! এ ভুবনে আমাদেরো চিত্তমাঝে জ্বলে নিশিদিন,
কত ব্যর্থ ভগ্নসাধ, বিফল কামনা কত, বিদীর্ণ স্বপন।
মানব অন্তরসিন্ধু তরঙ্গিয়া গরজিয়া বিরামবিহীন
বিষাদের কালোমেঘে ছাইয়া ফেলিতে চাহে গগন তপন।

কোকিল।

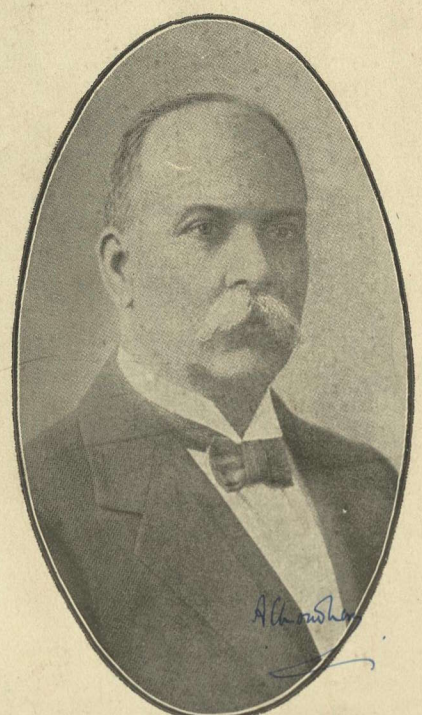
তারি মাঝে লাগে আসি বেদনা সজল তব সকরুণ গান
নিমেষে গলিয়া মেঘ তৃষিত ধরণীবুকে ঝরে তশ্রুবান।
কে তোমারে শিখাইল বিপদকোমল গান এত সকরুণ ?
কে তোমারে কয়েছিল নিশীথ ভুবনভরি' ঢালি' দিতে সুর ?
তোমার বিভল গানে আমার পরাণমাঝে বেদনা অরুণ
অশ্রুর প্লাবনে ভাসি'—শিশিরে সহস্রদল—সুন্দর বিধুর।
চোখে আসে জল ভরি', হৃদয়ে লাগিছে ঘোর, নীরব নির্ব্বাক,
তোমার আকুলতানে সুরের প্লাবনে ধরা যাক্ ভেসে যাক্।

হুমায়ুন কবির।

THREE DEPARTED "OLD BOYS"



Sir Asutosh Mookerjee



Sir Ashutosh Chowdhury

Desbandhu Chittaranjan Das

Whose portraits were unveiled by the Hon'ble the Vice-Chancellor (Sir Ewart Greaves) on the Founders' Day, 1926.

THE PRESIDENCY COLLEGE MAGAZINE.

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FOREWORD.

IT is expedient and instructive, at certain epochs in the life of an individual, a community or a nation to take stock of its achievements, to ascertain its shortcomings, and to consider its future development. Such an epoch, it seems to me, has arrived in the history of Presidency College.

Mr. James had visions of a great future for the College, and he and Mr. Wordsworth worked hard for their realization. During the past year or so these visions have been brought by Mr. Stapleton within the range of possibility, and the year 1926 marks a real step forward in the expansion of the College.

Government has given sanction to a scheme which will provide a College Hall, additional lecture rooms, a new observatory, playing fields, etc. A beginning has already been made in the provision of money for the acquisition of land to round off the compound of the College. This year Government is giving about 3 lakhs of rupees for the development of the College, while the whole scheme for expansion will cost many lakhs more. In addition to this, Government has created fourteen new posts on the Staff, so that a real attempt is being made to raise the status and value of the College.

Now that Government is taking a keen interest in the development of the College, it behoves us to ask ourselves what we are doing and what we propose to do for the welfare of our institution.

There is a tendency to-day to decry the ability and character of the students of Bengal. It is stated that they are inferior to the students of 25 or 50 years ago. I have recently examined the University records of the last five years of the 19th Century and have compared them with the records of the five years ending April 1926.

From 1895 to 1899 Presidency College headed the list of 1st Classes in most subjects in the B.A. and M.A. Examinations, but it must be remembered that in those years practically all the M.A. work of the University and most of the B.A. and B.Sc. Honours work was done at Presidency College. Since then, several other colleges have taken up Post-Graduate and Honours work, while during the past five or six years the Post-Graduate classes of the University have taken students who under the old régime would probably have joined Presidency College.

Even with the increase in the number of Colleges teaching subjects for the higher degrees, Presidency College is able to show a good record, for during the past five or six years, in most Honours subjects, particularly in Science, Presidency College has obtained about 40 or 50% and in some cases 80 or 100% of the places in the 1st Class.

If the present-day students of Presidency College do not always carry off all the highest University honours, there is no lessening of mental calibre. The great difference is due to the wider interests of the students of to-day. The degree courses are longer than they used to be, while the struggle for existence is keener. Whereas at the end of last century, a student with a B.A. or B.Sc. degree was able to secure a good post, the man who to-day aspires to obtain a similar

post, must possess a good M. A or M. Sc. degree. Furthermore, the student of to-day has his activities dispersed in ways unknown to an older generation.

The University Training Corps has become an important feature of College life. We possess two full platoons and the keenness shown by the present generation of students has induced me to ask the military authorities for a Presidency College company. I have been assured by them that steps will be taken to provide this as soon as practicable.

We have also a section of the St. John's Ambulance Brigade while the Physical Training classes at the College are encouraging men to take a keener interest in sports.

The College Union which has recently been re-constituted, has produced a healthy rivalry among students which will, I am sure, redound to the good of the College.

Intellectual values alone do not confer pre-eminence, power and wealth. We must not allow intellectual values to suppress physical values, for if we do, there will result a lack of proportion and a consequent weakening of the development of the entire man. We must learn to utilize for intellectual culture the knowledge necessary for a man to hold an honourable place in society. It is in this way that modern studies differ from the systems in vogue half a century ago We now aim at a more active *rôle*, a *rôle* which will contribute to the acquisition of taste as well as knowledge and also to the physical development of the man and of the nation.

With the expansion of the College and the increase in the number of the members of the Staff, we have an increased number of students. This should allow of increased progress and activity in studies, sports and social work in the College.

Let us realize that the work of Education is three-fold. It should furnish the individual with a certain amount of

knowledge, it should develop in students a system of social duties and habits, and it should assist in the physical improvement of each man. Thus alone can be secured the mental, physical, and intellectual development of which each man is capable.

It is my earnest hope that the present generation of students at Presidency College will furnish a large contingent of men, who will in the future lead Bengal in politics, medicine, law, commerce and in general culture. In this way alone can they uphold the prestige and enhance the reputation of our College.

T. S. S.

EDITORIAL NOTES.

THE Presidency College Magazine, which steps into the thirteenth year of its existence with the publication of this issue, has enjoyed a glorious career through all these long years,—thanks to the zeal and ability of its past editors. The present editor cannot but feel diffident when he thinks that his work will be compared with theirs, and he can only hope that sympathy and consideration for his inexperience will persuade his fellow-students to be less uncomplimentary in their remarks upon the contrast than they otherwise would have been. The standard of excellence has been consistently high in the past, and it is up to the members of the College, professors and students, to help the editor in maintaining that level, and, if possible, raising it still higher.

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One of the privileges of the Editor, and one that he prizes most, is to welcome the freshers year after year, the men who come in eager with hope and radiant with expectation. They must always remember that the life of the College is continuous and unbroken, and it is their duty to hand down unimpaired the glorious traditions which have come down to them through long and arduous years.

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Our sincerest greetings to those who leave us to-day to enter life with its duties and responsibilities. Our only word at parting is to ask them to carry the idealism and devoted spirit of student-life into the professions they are about to adopt. Let the College always stand for all the best we desire and work for, the emblem of our faith, and the living monument of our ideal.

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Coming to our activities in the last session, we do not know if we can be proud of the showing we have made. The results

of the University Examinations have not been as satisfactory as they might have been, and it seems to have been one of those years when the College loses ground in a field in which she has long held an undisputed sway. We, however, hope that these bad years come now and then only to vary the monotony of continued success, and throw into bolder relief the proud record of her achievements.

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The results in the I.A. have been unworthy of a College whose students claim for her the proud title of the Premier College of India. The best that the best boy of the Presidency College could do was to stand nineteenth in the list,—a position so low that we would fain not speak about it any more. In the I.Sc., four out of first ten places have been secured by our boys, but even there, our results are not as unquestionably the best in the University as we could desire them to be.

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In the B.A. and the B.Sc. the results have perhaps been slightly better, Presidency men topping the University Honours list in all subjects excepting Mathematics, Chemistry, Sanskrit, Arabic and Philosophy. We would request our students so to exert themselves that next year all these qualifications and exceptions need not be necessary.

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We cannot congratulate ourselves even upon the I.C.S. results, though it is true that we have at last found "the Hercules that will perform the impossible feat," (to quote the despondent exclamation of a former editor), in Mr. Santosh Kumar Chatterjee, who stood first in the last I.C S. Examination, being the first man from Bengal to achieve this unique honour. Mr. Chatterjee has capped a brilliant University career in a brilliant manner, and he deserves not only our congratulations but also our thanks for the reflected honour that his success brings to the College.

But some of our best men,—and let us emphasise the point, their like can but rarely be found,—have falsified our high hopes, and we have had to content ourself with only one place in the I.C.S, albeit the fact that our man tops the list. We wish ourselves better luck next time, and expect that the performance of Mr. Chatterjee will be "repeatedly repeated," demonstrating before India that all talk about the intellectual degeneration of the youth of Bengal is idle talk, promoted by those who envy Bengal her position as the leader of Indian thought.

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As regards other activities of the College, there does not seem much to report. Last year we fought our way to the final of the Eliott Shield and many were led to hope that this was a presage of the return of the proud days when Presidency College was champion in the Eliott Shield. But their expectations have not been fulfilled, and we can only look forward for better days. If the authorities remember that sportsmanship is as necessary for maintaining the traditions of the College as scholarship is, the good old days when Presidency College was first in letters and first in sports, will, we have not the least doubt, soon return.

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There have been many changes in the staff since we went to press last. Principal Stapleton has left the College to act as Director of Public Instruction, Bengal, in place of Mr. Oaten, on leave. Mr. Stapleton was, what may be said in the words of a former editor, "a Principal with an warm imagination." His enthusiasm and ardour have resulted in the organisation of the College Union on a new basis, which aims at co-ordinating the manifold activities of the College under one compact organisation, and it was also he, who originated the idea and started the compilation of a College Register which, it is expected, will bridge the gulf between past and

present, and bring into closer contact the students that have been, the students that are, and the students that shall be.

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Mr. T. S. Sterling, Senior Professor of English acts as Principal in place of Mr. Stapleton. He has long been connected with the College and is too well-known and popular a figure to require any introduction to-day. We only hope that as Principal he will give effect to the many possibilities of progress and improvement which must have suggested themselves to him during his long years of participation in all College activities.

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Other changes in the staff have been caused mainly by new recruitment. The only redeeming feature of the increase of College fees has been an all-round strengthening of the staff which will, we hope, lead to more efficient and thorough teaching than has hitherto been found possible. Professors H. J. Ghose and N. L. Ganguli have joined the English department and Professor A. K. Chanda is also expected after the Puja. It is true that after the Pujas we lose Prof. H. K. Banerjea who is going to England on study leave, but we expect him back in our midst when he returns.

Prof. S. K. Guha Thakurta has joined the Economics department in place of Dr. B, B. Das Gupta, who has been appointed Professor of Economics in the Islamia College, Calcutta.

Rai Bahadur H. C. Dey and Dr. J. K. Majumdar have come to fill up the vacancies caused by the departure of Prof. P. D. Shastri, transferred to Hugli College, and Dr. S. N. Das Gupta, who has been invited to America.

In the Sanskrit department of the College, Professor S. Bhaduri has been appointed to one of the newly-created posts.

Dr. N. K. Bose and Mr. S. N. Das are new recruits to the Mathematics department, and Mr. K. N. Chakrabarty has

been appointed a professor in the same department, a promotion which was long his due. We are, however, concerned to hear that Prof. S. P. Das has taken leave on grounds of ill health.

Professors S. K. Ghose and S. K. Majumdar have strengthened the Physics and the Chemistry departments respectively.

Professor Zia ul Haque has been appointed to the Persian and Arabic department of the College, and Dr. Khastgir has joined the Physics department in place of Prof. P. C. Mahalanobis, on leave. We congratulate Professor K. B. Roy on his elevation to the post of Additional Assistant Director of Public Instruction, Bengal, though we are sorry to lose him from amongst us. We also congratulate Prof. S. K. Banerjee on his being elected a Fellow of the Calcutta University.

* * * *

The College Register, we hear, is rapidly nearing completion. The manuscript work is almost over under the able editorship of Prof. S. C. Majumdar and Mr. G. N. Dhar, the Librarian. The Register of students from 1857-1908 has already been sent to the Bengal Government Press, and the introduction is being revised by Professor K. Zachariah. It is expected that the Register will be published about the time of the next Founders' Day.

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There seems to be a regular exodus abroad this year! Mr. Dwarakanath Ghose, a student of our College, has been awarded the State Scholarship for study abroad, and Mr. Asit Krishna Mukerjea, who edited the Magazine so ably last year, has left for study at Oxford. There are now quite a number of our students in foreign lands, who will, we hope, carry the traditions of the College far and wide.

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Prof. S. K. Banerjea, who has long been intimately connected with the College Magazine, has given up the Vice-

Presidentship of the Magazine Committee in order to take up the Bursarship of the College. Professor Banerjea's literary gifts and keen interest in the Magazine are well-known to all our readers, and we are surely justified in expecting that the severing of official connection will not involve the loss of his help and assistance. We welcome Professor P. Mukerjea in his place, and specially so, as he comes to us with a long experience as one of the Editors of the Bengal, Bihar and Orissa Co-operative Journal.

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So the fees have been increased at last. Considering the poverty of the country, they must be regarded as rather high. They will entail a great deal of hardship upon the poorer section of our students and involve the danger of transforming the Presidency College from an aristocracy of intelligence to one merely of wealth. We, however, hope that the authorities will keep this in mind and try to allow every facility and concession to poor but brilliant men, who find it beyond their means to avail themselves of the openings offered by the College.

We also desire to point out the anomaly of regarding as "new entrants" those students who wish,—there having been no break in their membership of the institution,—to continue their studies in the College after having passed a University Examination.

A reconsideration of the whole question would be welcomed by all students.

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We cordially welcome as the Vice-chancellor of the Calcutta University Prof. Jadunath Sarkar, M. A., P. R. S., C. I. E, an ex-student and ex-professor of our College Professor Sarkar is a historian of worldwide repute, and we hope that the same spirit of unflinching honesty and selfless regard for truth which marked him as a historian, will characterise his work as the administrative head of the biggest teaching University of the world. His recent utterances at the C. M. S. College,

Calcutta, bring out his high ideals of what a University education should be, and emphasise upon all the growth and development of character as the primary end of all learning and knowledge.

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Two of our greatest men, Rabindranath and Jagadis Bose, whose friendship for each other is, by the way, one of the most touching things we know about, are everyday winning fresh glory and honour for their motherland. Dr. Bose indeed we can claim as *one of ourselves,—it was in the* laboratories of the Presidency College that he launched into those researches which have resulted in the discovery of new worlds of knowledge and truth. Dr. Tagore has always come amongst us as one of ourselves, and him we hail as *our* Poet, who celebrates and exalts Youth and its aspirations in his songs.

* * * *

We heartily thank those who organised the variety performance in aid of the flood-stricken multitudes of Midnapur. It was a success from every point of view, and it is gratifying to note that the members of the Presidency College contributed their mite towards relieving the needs of afflicted millions.

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We congratulate Mr. T. Sur for the splendid way in which he maintained the traditions of the Presidency College in a recent sports meeting in Darjeeling. He carried off almost all the amateur events and was rightly awarded the Best man's Cup.

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The College recently mourned the death of several of its distinguished sons. Sir Syed Hossain Belgrami was the first Mussalman member of the Secretary of State's India Council, and the Raja of Dighapatiya was a well-known patron of arts and letters. Mr. Harendranath Dutt has on many an occasion charmed us with his songs, and his premature death will come as a shock to many. Mr. B. V. Gupta distinguished himself as a mathematician, and Khan Bahadur

Aminul Islam was a true Presidency College man who took an active interest in the affairs of his *Alma Mater* almost to the last day of his life. Mr. J. Roy was one of the most successful physicians of Calcutta and Prof. Chandrabhusan Bhaduri was a distinguished ex-student and ex-professor of the College. Our sincerest sympathies and condolence to all the bereaved families.

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The juxtaposition of the names of these our departed men brings home to us one of the most vexed questions that have ever troubled the public conscience. The orgies of communal passion would make us absolutely despondent about the future, but for the consciousness that it is a passing phase and cannot exist for ever. The passion of national enthusiasm that swept over the country during the Non Co-operation days failed to achieve its purpose, and when the inevitable reaction came, the whole country suffered a dark dejection of spirits and the loss of its ideals and aspirations : consciously or unconsciously, the public mind felt that this state of affairs would continue for ever, and the loaves and fishes of office were all they could hope for.

But we students have a duty to the country. Most of the ill-feeling and distrust between the communities are caused by their want of knowledge and respect for each other, and college life affords opportunities of association and friendship, which will perhaps never come our way again. In the pages of the College Magazine and the halls of the Literary and Debating Societies, in the field of sport and in the class-room, Hindu and Mussalman can meet on equal terms, and without even the suspicion of any ulterior motive. Better knowledge will lead to greater respect for each other and may go a long way towards solving the problem.

If the students of Presidency College can do. this, they will have done their duty to the country.

SOME RECOLLECTIONS.

I promised in the March number to continue my recollections of the College as it was in 1908 and the Editor has properly and inconveniently reminded me of the promise.

I wrote in that article of the Baker Laboratory. So much elbow room does it give the College now that it is difficult to understand how we did without it. We were cramped. Physiology students will shudder to be told that all that work was done in what is now only a part of the Professors' Common Room. I think I am correct. Lecture room and Laboratory were side by side. Chemistry has spread over the regions once occupied by Physics, until I am at a loss to remember exactly how Physics was accommodated. I do remember that there was someone there, in the workshop, afflicted with the common delight of hitting metal with hammers—an agony to men lecturing on Metaphysics or Mathematics and following up complicated proofs and arguments. When the new Laboratories were opened it was felt at first that there would be ample space for everybody and everything. So it was felt when the Government of India left this city for Delhi. But if it suddenly decided to come back where would it be housed ? And if some Aladdin with a lamp suddenly swept away the Baker Laboratories, where would Science teaching be accommodated ? And where would the books of the Peake Library find a home ?

In 1908 there were several Europeans on the staff. That was a big contrast with things to-day. Times have changed, in this respect not for the better as I look at things. I believe that the educational field is one where Indian and European can associate with great advantage to both. Of those Europeans only one is left in Government service, Mr. J. R. Cunningham, the distinguished Director of Public Instruction in Assam, who,

after (I believe) qualifying as a lawyer abandoned that profession for a better and settled down first in a College in Madras whence the Government of India wisely enticed him to Bengal. Mr. Sterling joined the College about a year later. As he is still there I refrain from paying him the warm tribute he is entitled to from one who has found him a splendid colleague. He has carried the black bag of the Inspector, but only in addition to his other duties. He has never left the College, a remarkable record in a land where official service tends to become a sequence of jerks and changes.

Mr. Percival was a very distinguished member of the staff in those days. I never got to know him well. He had an aloof manner and did not unbend to younger men—shall I say, to all younger men ? The times were troubling him. Education was passing into a new stage in consequence of the reorganization of the University and of new ideas that were becoming influential.

It was accepted as a principle of University teaching that a man should not take part in the teaching of more than one subject. The old custom had been less strict ; colleges were organized somewhat after the fashion of schools, out of which they had grown, and the philomath was very useful and popular. Mr. Percival was essentially a philomath, not a specialist ; his scholarship was wide, and he did not welcome the new attempt to restrict his interests. Some concessions he made for the convenience of college organization, but he was too valuable a teacher to force willy nilly into ways that did not appeal to him. Right up to the time of his retirement he taught not only English literature, which I believe was his greatest delight, but also history and economics. I doubt whether the present day conceptions of the importance of research made any appeal to him. He was a scholar, with wide interests and sympathies, not a specialist who was anxious to peer deep down into some little crack or other that excited curiosity. There is room for both in the world of learning, and I happen also to be of those

who believe that it is more profitable to know Shakespeare's attitude towards life than to worry about the proper order of the sonnets. Mr. Percival for all his apparent aloofness was very popular ; how popular I did not know until the last day of his service, when he received an ovation such as falls to few teachers. Then was seen what I had never seen before and have never seen since,—an outpouring of emotion and gratitude from students to their teacher. It was a rare and wonderful reward, even for thirty years of hard work on their behalf. I am not aquainted with Mr. Perceval's career in detail, but I think nearly all if not quite all his time was spent at the Presidency College. Once when Mr. James was on leave he acted as Principal, and made an excellent ruler. Many thousands of students remember him with gratitude.

One other dominant personality to whom I may refer here was Professor Benoyendra Nath Sen. Mr. Percival's contact with students was almost confined to the class room ; he won his wonderful popularity by his work there. Mr. Sen liked to be with his students in college hours and out of college hours. He was indefatigable in his anxiety for their well-doing, and he felt that purely educational influences were not enough ; the man who would lead and direct youth must give his whole time to it. No man was more active and self-denying ; no man worked harder in his so-called leisure hours for their welfare. He took a great part in their social life, and was always ready to speak or read a paper or preside at their meetings. This imposed a strain on his health which I believe is part of the explanation of his early breakdown and death. He was an eloquent speaker, with an emotional capacity which the colder European always marvelled at, but which was a powerful factor in his work and teaching. As Mr. Percival, he too was a polymath. Little on the Arts side came amiss to him and when I knew him he taught English, history, philosophy and economics. Some of his lectures may still be read, but the fire of the voice, the enthusiasm of the speaker are wanting. I have at my side as

I write a volume with a preface by Mr. H. R. James who had for him a warm affection. He was born in Calcutta, educated in Calcutta, a teacher and preacher of the Brahmo church in Calcutta. Calcutta gave him what he had. To Calcutta he gave it back with lavish hand. For many years he was Honorary Secretary of the University Institute, for whose future he had great hopes and bright visions. We were colleagues for four years, when I was transferred to Writers' Buildings. In the next year he was stricken with the illness that quickly proved fatal, and I saw little of him. But I shall not forget his lofty interpretation of the teachers' calling, nor his confidence in the capacities of the young men of Bengal. I see that in his book The Heart of Aryavarta (which every educated Indian ought to read) Lord Ronaldshay selects him along with Rabindra Nath Tagore and Sri Ramkrishna Paramhamsa as representatives of different types whose opinions about the highest things can profitably be studied, referring to Benoyendra as " the polished scholar and fine product of Indian culture combined with western education. "

W. C. W.

THE ECONOMIC FALLACY OF THE SPINNING WHEEL.

(SUSHIL KUMAR DEY—*Fourth Year Economics.*)

THE rise into popularity of the home-spun cotton fabric known as Khaddar is not explicable from the purely economic standpoint. Contrary to the expectations of abstract theory we have witnessed a coarse and costly material flourishing in the market side by side with the cheaper and finer products of foreign mills. The case is an admirable illustration of the truth that the laws of economic science are not statements of exact and unalterable relationships but of tendencies only that may be modified in practice by human will or agency. The fundamental tendencies were doubtless present all the time, but they were deflected and prevented from running on their normal course by forces other than economic. The causes of the widespread popularity of the home-spun fabric that the last few years have seen are to be traced to the heart rather than to the reason. The basis of the Khaddar vogue was sentimental rather than rational, and herein lay its weakest point. For sentiments may predominate for a time in the white heat of popular enthusiasm, and the silent economic forces be obscured under a surface seething with passions and emotions ; but the deep-seated forces must work out their results one day, and any doctrine or theory that ignores their presence is foredoomed to failure. The decline of the Khaddar has set in. Its popularity is on the wane once more. and although its downfall may not be as sudden and spectacular as its reception into favour has been, it is doubtless to be more certain and complete. This is but what might have been expected. The temporary outbursts of popular enthusiasm serve but as a treacherous and unstable foundation for any practical doctrine to rest upon. The natural forces are a factor that no practical scheme can neglect to take account

of. Given time, these must assert themselves : Given time, the effervescent enthusiasm of the people must subside also. And when that has happened, can the result be difficult to foresee ?

National vanity is flattered to think that the country produces all that it consumes, and it was precisely to this sentiment that the theory of the spinning wheel appealed. In that sentiment there is certainly much that calls for commendation. Yet before we pass on to consider in what manner that spirit should be encouraged, we must be careful to sound a note of warning lest we attach too much importance to it. In strict economic theory the proposition that a nation ought to produce all that it consumes errs both by excess and defect. Firstly, it is only partially and conditionally true that the greatest economy of labour and effort is secured by a country producing for itself all the articles of its consumption. Secondly, it errs in completely overlooking the gains that arise from international division of labour and exchange of commodities between nations. National self-sufficiency is not a high economic ideal and represents a backward march in human progress. Nevertheless, it will be idle and academic to quarrel with the proposition at present, for as things are just now, it cannot do much harm to the country's best interests. The establishment of industries and of large-scale manufacturing concerns for working up into finished goods the raw material produced in abundance on the native soil are needs so vital for the economic prosperity of India that too strong an emphasis cannot be laid on them. Although we have it on high authority that "India possesses undoubted natural advantages for manufacturing" (The Fiscal Commission's Report, paragraph 74), it remains true even now that she imports a very large proportion of the manufactured commodities consumed by her people. The imports of manufactured articles for the year 1921-22 amounted in value to Rs. 189,47,00000. Under such circumstances a little over-

emphasis on the case for industrialisation is probably calculated to rouse the people from their slavish lethargy to a sense of their utter dependence upon the manufacturers of foreign lands for even the simplest necessaries of their daily life. The doctrine of the Charkha has awakened in the people a spirit of independence and has probably exerted, in this sense, a wholesome effect on the nation. For this reason, the spirit which gave birth to that theory, and which that theory inspired in the mind of the country certainly commands our admiration and respect. And the temporary success of the home-spun cotton fabric has proved at least two things, in themselves of no small significance, viz. that the people of India have come to realise their backward industrial position, and that they are willing to submit to considerable losses and inconvenience for the sake of what they believe to be their country's good.

But, for the permanent success of any popular doctrine it is necessary that it should be based on solid grounds of practical reasoning. Sacrifices can be made and losses and inconvenience submitted to only if they lead to some ultimate gains. Sacrifices and self-inflicted losses suffered merely from a sense of heroic martyrdom are characteristic of a type of thought with which no practical thinker with an eye to the national good can have the least sympathy. The economic foundations of the doctrine of the spinning-wheel were unreal and fallacious. In the course of the present essay an attempt will be made to examine those natural forces which the theory of the Charkha ignored and ran counter to. But facts of actual experience also attest the truth of the conclusions drawn from pure theory. We need only look about us to convince ourselves of the failure of the spinning-wheel and of the decline that has set in in the Khaddar industry.*

* An apparent contradiction to the above statement has appeared, since the writing of the present essay, in the Asharh number of the

It is a matter of history that India had not in the past ever depended on the manufacturers of other nations for the articles that she needed for her use. Trade and industry flourished in the land and the fame of her wealth and prosperity had reached distant corners of the globe. "A flourishing trade was carried on through the agency of the Indian mercantile marine with Greece, Rome and Venice in the earlier periods and with Holland and England later on" (Hamilton). The textile industries find special mention in history, and "Dacca Muslin is particularly referred to by all writers." The output of her silk and cotton industries was not only large enough to supply the aggregate internal demand, but a brisk export trade was carried on besides. The Fiscal Commission states in paragraph 72 of its Report that "the cotton manufactures of India were exported in large quantities throughout Asia and Europe."

"India began to fall behind in the industrial sphere after the industrial revolution of the 18th century" (Ibid, 72). The country manufacturers could not compete on equal terms with the cheaper products of the foreigners, who adopted modern methods and machinery and so could turn out their products at highly reduced cost. Natural forces began to operate and the Indian producers were pushed more and more towards the margin till they finally disappeared under the stress of

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Prabasi for the current Bengali year. On page 533, under the title "The Sale of Khaddar in Bengal, figures have been marshalled out to prove that there has been a continued increase in the sale of Khaddar since 1924. It is, however, necessary to point out that the figures for any particular shop or firm dealing in khaddar cannot serve as any true index to the total sale of that commodity in the country as a whole. Enquiries recently made at several important khadi-firms of Calcutta go to show that these have been experiencing a steady decline in their sale of khaddar for the last few months. Besides, if appearances are not totally deceptive, we might also take note of the fact that khaddar is much less in evidence now-a-days on the streets and in public gatherings than it used to be even about a year and a half ago.

competition. It is fruitless to speculate how far this process was accelerated by the actions of an alien governing authority whose interests were in direct conflict with the interests of the country it ruled. The arm of political injustice might have been employed to discourage indigenous production, and the opening of the Indian markets free of duty to foreign exports by the East India Company might also have increased the handicap of the native manufactures. But over and above all this the fact remains true that we have here an instance of an incompetent producer and out-of-date methods driven out of the market by a more able and intelligent competitor using improved and more efficient methods, and we know that the tendency is fundamental in its nature. Too much stress, it appears, has been laid on the external circumstances that attended the decline of the Indian industries ; too little on the real causes that were working in the background. It is true that a high protective tariff might have prevented competition at an immense loss to the country and so preserved the native manufactures from extinction. Large subsidies might have been paid at the expense of the tax-payer to keep the industries working. Yet the real problem would not be solved, for the real solution lies not in weakening the opponent by shutting out the competition, but in strengthening the country manufactures so as to bring them up in a line with the international level of efficiency. The introduction of modern plants and machinery, large-scale production, scientific management—these represent the real remedies of the ills. And considering the extreme conservatism of the people, their unwillingness to discard the age-old methods of manufacture of their ancestors, their total ignorance of and lack of familiarity with scientific implements, there arise serious causes for doubt if these reforms would have been introduced at all even after state-aid and encouragement.

These considerations bring us to the conclusion that the displacement of indigenous production by the cotton fabrics

of foreign lands was brought about by the operation of natural economic forces which might have been merely helped in their course by an agency interested in their result. Under existing conditions India is a gainer in exchanging her raw products with the manufacturing nations of the world. It is indeed true that these gains at present are at a minimum and would be considerably augmented if India could establish industries on modern lines within her own borders and manufacture the articles that she imports with her own surplus labour and capital. But a complete boycott of foreign cotton goods such as the propaganda of the spinning wheel seeks to bring about, will be immediately attended with a huge loss to the country with no prospects of ultimate future gain to balance the present loss sustained. There is no well-developed cotton industry in the country at present to replace the sudden stoppage of foreign supply that a boycott will cause. The producers of cotton goods form but an insignificant fraction of society, and the large consuming section will have to pay exorbitant prices for the coarse and inferior home-manufactured material. But even at absurdly high prices it is certain that the spinners and weavers will not be able to meet the total demand for cotton fabric in the country. A terrible scarcity of cotton goods will result, and a large section of the people will have to go without any cloth at all to cover their shame with. Of course, this will never happen in practice, for the mere fact that such a complete boycott can never be accomplished. But the argument merely tries to shew the possibilities of a hypothetical case in which the boycott is supposed to have been carried out. The producers of raw cotton will be no gainers either under such conditions. The figures for the year 1921-22 shew that the export of raw cotton and the import of manufactured cotton goods amounted in that year to Rs. 53,97,00000 and Rs. 56,93,00000 in their respective values. We can form from these figures some idea of the huge sudden shrinkage in foreign demand for raw cotton that is certain to take place if the

Indian markets are closed to foreign cotton manufactures. It is no doubt true that a part of the raw cotton formerly exported will be absorbed in the newly revived hand-spinning industries, but this cannot be more than a small fraction of the total supply. The immediate consequence will be tremendous loss to the farmers of cotton and to other business men connected with the cotton-export market. We may push the theoretical reasoning a little further without any violence to real facts and anticipate a general rise of prices in the country due to the sudden abnormal rise in the price of cotton cloth, which signifies a considerable rise in the cost of living altogether.

The advocates of the spinning wheel attempt to meet some of the above difficulties by proposing that every individual shall be self-sufficient in the matter of consumption of cotton fabrics. This means that the spinners and weavers, who cannot meet the huge total demand of the country with their slow primitive methods of manufacture, should not form a small class by themselves, but that every individual should spin his own yarn and weave his own cloth and provide himself with all the fabric that he needs. This new proposal of individual self-sufficiency brings us one step nearer to the semi-barbarous economic stage which we thought to have passed once for all. One of the fundamental bases of a high stage of civilisation is a well-developed division of labour among the members of the community. Division of labour is indeed a prime condition of all progress. It is rather late in the day to preach the merits of a principle that has found the highest recognition of all economic thinkers down from the day of Adam Smith, but it is precisely this principle that the proposal of individual self-sufficiency does violence to. We are told that every man should spin and weave his own cloth. Why not ask each of us to provide himself with all his necessaries and not simply the clothes that he puts on? Manifestly, that is not possible, for our complex social life gives rise to a variety of wants that no individual effort alone can

satisfy. But a little thought will show that there is no difference in principle between this and the other proposal of the Khaddarist. Such a course, were it followed at all, would do away with all the benefits that accrue to society from the differentiation of occupations among its members. The greatest economy of effort and the greatest surplus of satisfaction, it is necessary to emphasise, are secured when each individual attends to his own particular calling, and the different social functions are relegated to different groups in society.

The economic loss that is the inevitable corollary of the proposal of individual self-sufficiency, will be at once apparent to us if we consider the proposition from the point of view of the producer. When the spinners and weavers form a class by themselves they may force up the price of their products high enough to secure some profit for their labour. But where the producers and consumers are not different groups but identical persons, the loss to the consumer means a loss to the producer also. In the one case the loss to society was confined to a particular section of it, viz. the consuming section. In the other it is diffused throughout the entire social body. When each individual spins and weaves his own cloth a net loss to the worker results, because the utility of the product does not equal the costs ; that is, the satisfaction yielded by the product of the labour does not balance, or falls far short of the sacrifices submitted to. This may be found out easily in practice if both the utility and the cost of production are measured in terms of money. Indeed, the very reason that this fact so often escapes our notice is that we are so seldom accustomed to attaching a money value to our own labours and sacrifices. But it is nevertheless true that every unit of labour that we spend is susceptible of measurement, and it is to the interest of each one of us, as well as of society as a whole, that our efforts should be directed to solely that occupation which is the most productive, that is, which yields

the highest returns. Social remuneration, or the price paid by society for a particular service rendered to it, is the sole practical test of the social productiveness of the labour spent in that service. To test, therefore, if our labour on a piece of khaddar cloth has been most productively employed, all that we need do is to find out the price fixed by custom upon such commodities. If with that price be compared the earnings of the same amount of labour spent on another occupation for which the individual has a special aptitude or has had a special training, as no doubt in most cases he will have, it will be clear to us at once that a net loss has been incurred.

Another phase of the doctrine of the spinning-wheel, one that enjoys a very wide-spread prevalence at present, is the argument that the spare time or leisure available to each individual should be employed in spinning and weaving. It may not be feasible for any individual to provide himself with all the cotton fabric that he requires. Yet it will be some gain if he employs his spare moments in supplying at least a part of his need for cotton cloth. It is urged that this argument applies with special force to the case of women, for it is said that the female members in most households waste a large part of their time in idle gossips or in doing nothing. The gain would be considerable if this leisure were employed in attending to the spinning wheel. At least some part of their needs might be thus met by their own labour; and since the labour applied to this production had formerly no value at all, being entirely wasted in unproductive idleness, there is a gain where there had been none.

It would be interesting to point out that the argument in this form bears scarcely any resemblance to the main reasonings of the spinning-wheel theory, which profess that the economic salvation of the country lies through Charka and Khaddar. Reduced to insignificant dimensions, it can hardly aspire to

the dignity of an independent theory at all. It is a mere commonplace, and even at that, not without faults. We shall, however, first analyse the conclusions that follow from the present proposition :

Firstly, that the spinning-wheel and the hand-loom cannot supply the total need of the country for cotton fabric. This means that the vast proportion of the cotton goods consumed by the country must continue to be supplied from sources other than the spinning-wheel and the hand-loom. The propagandist of the spinning-wheel school has nothing to tell us of what these other sources are to be. Driven to a corner in an argument, he may indeed be prepared to allow that these sources are to be the native large-scale cotton mills. But it is a melancholy truth that in very rare instances, if ever at all, do the power-driven mills with their elaborate plants and scientific machinery occupy any place in his thought. Indeed, his general attitude towards the factory-system is one of uncompromising hostility. Lofty polemics against the " ungodly " inventions of the devil have not infrequently been delivered. No doubt much of this opposition is based on pure ignorance and a better knowledge of history may be expected to remove it. Nevertheless it is a matter for serious reflection that the national interests would be served much better if even a thousandth part of the labour that is spent for the cause of the spinning-wheel be devoted to the advancement of the nascent and ill-fed cotton industries of the country.

The other implication of the proposition seems to be that the production and consumption of the home-spun material being confined within the individual family or household only, there will be no trading operations in the country in that commodity, and the Khaddar will not appear as an article for sale in the native markets. In fact, under normal economic conditions it cannot so appear. That it has been able to hold its own for such a length of time already, has been due to the

prevalence of temporary abnormal conditions—the operation of strong sentimental forces that hindered for a time the unfettered play of the forces of natural supply and demand. Side by side with the cheaper and finer products of the power-driven cotton mills it can only hold its own in the market at a price that must be normally so low as to inflict loss upon its producers who will consequently withdraw.

But even in the above form the theory does not appear to us to be above criticism. The argument seems to be based on the assumption that rest is not a necessity and can be altogether dispensed with. It may be contended, of course, that turning a spinning-wheel is not hard work and should combine pleasure with duty. But practical thinkers must not forget that we have to deal here with positive facts and not imaginary ideal conditions. Any kind of regular duty or routine-work,—and the charka is asked to occupy this place in the lives of the people—must always be attended with a certain degree of unpleasant irksomeness and monotony that tells on the mind and the body. It is the zest of novelty and the sense of freedom and choice that cause pleasure in an occupation. Steady application to the same task soon becomes irksome (Taussig, Principles of Economics, ch. 1 § 4). Concluding then that attention to the spinning-wheel involves some amount of strain, it appears to us extremely doubtful if there will be a gain in the long run if after their labours in the field and the kitchen, men and women are not allowed to enjoy a little relaxation. The "hukkah" and the idle gossip are as indispensable to the common peasant and his wife as the newspaper or literature to the man of the cultured class after the duties of his profession. Hence it is not true to say that the time spent in resting the mind and body is totally wasted. For it enables the men and women to resume their labours with restored energy and so is a necessity for efficiency of production. Granted, however, for the sake of argument, that a surplus

leisure is available over and above the minimum of rest necessary for efficiency—an assumption that is open to grave doubts—it nevertheless does not make the case for the spinning-wheel in the least any stronger. For it remains true that this surplus time and energy can be directed to more profitable channels than the spinning-wheel; and it is to the best interests of society that it should be so directed rather than employed in a comparatively unproductive occupation.*

In conclusion, the writer wants to impress the point that the fallacy of the spinning-wheel theory does not lie only in the loss that a strict adherence to its principles would bring to the country. An immediate loss to India is inevitable if any effort

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* Referring to the same number of the Prabasi once again, we might note in this connection the statement made therein that "the cultivators have to sit idle for at least four months in the year for want of any work to do. The women of the middle-class families also idle away their leisure, reading drama and fiction". It is no new fact that Indian agriculturists have, in most cases, to remain without their regular work in the field for a third part of the year. It is this period that most of the up-country peasants utilise in taking up temporary work in factories and mines, as Miss Broughton (now Lady Chatterjee) told us in her book on Indian Industrial Labour. But this fact also brings before us the problem of agricultural improvement. Capitalistic farming involving the use of machinery, a system of judicious rotation of crops so as to do away with the necessity of letting the land lie fallow in order to recuperate its fertility, and scientific manuring to enrich the chemical properties of the soil—all leading up to more intensive cultivation,—should eliminate these seasonal recurrences of unemployment as well as improve the product of land in quantity and quality. But the consideration of the subject is beyond our present province. As regards the second point mentioned, its fallacy should be obvious from what has already been said on the matter. The writer probably has an exaggerated idea about the leisure enjoyed by women of the middle class, or else records what is merely a vague impression. The impression that we bear, created from casual observation, it is true, is exactly the contrary. The truth on the matter, not of overmuch importance for our present purpose, we might add, may be found out only from a statistical enquiry.

is to be made to make her industrially independent and a manufacturing nation. Shall we, for that reason, consent to remain in complete dependence upon the manufacturing nations of Europe, America and Asia for all time to come, and desist from making any attempt at establishing our own industries? The Fiscal Commission's Report, with the true interests of the country in view, recommended a high protective tariff for India, knowing full well that the immediate result of such action would be loss to the country. This loss would not have been submitted to had it not been for the fact that it was temporary, and would, in the long run, be more than offset by the gains that would result from industrialisation. In paragraph 84 of the Report we learn—" we are satisfied, on economic grounds, that the temporary loss involved will be more than made good by the ultimate gain, and that the balance of advantage is heavily on the side of the recommendation made." The advocate of the spinning-wheel is hardly aware of the kinship that exists between the aims of the protectionist and those of his own, but it is only here that a residuum of truth may be found in his doctrine. For both of them are anxious to see India produce the articles that she consumes. But while the protectionist convinces us that a temporary sacrifice is worthy to be made for the sake of greater and more permanent future good, no such hope is held out by the khaddarist. He is in many cases not aware of the present loss ; hence he does not trouble himself about the future gain. The greatest defects in his theory lie in his ignorance of actual economic facts and conditions, his total neglect of the forces of history and evolution, and a sad lack of anything like a coherent practical scheme for the success of his undertaking. He believes that economic salvation is attainable through retrogression to primitive ways and methods It has been sought to prove in the preceding pages that it is not so. The Charkha-economy stage has passed for India once for all ; we gain nothing and lose a very great deal by making fruitless and expensive efforts to return to it.

It is of the utmost importance for the economic prosperity of India that a rapid, intensive industrialisation should be carried on within the country. If surplus time and labour are available in the land, it should be the duty of every rational thinker and well-wisher of India to persuade the people to employ these in the growing industries of the land, one of whose crying evils is the scarcity of their labour force. The national cause gains nothing, and the true issues are merely confused by carrying on a propaganda advocating obsolete methods and useless sacrifices.

MR. THOMAS HARDY AS A NOVELIST.

(M. V. Narayana Rau, B. A.—6th Year Physics)

One fundamental fact, which a student of English Literature is well aware of, is that all the great writers do not, and did not, choose the same literary form, while expressing their thoughts. As Mr. Phelps so admirably put it, "There are fashions in the array of thoughts as there are fashions in Corporeal coverings" and as it would be a bold undertaking to explain the time-variations in the length of men's coats, and the diameter of women's hats, even so, the most philosophic of the various writers of the history of England's literature, cannot satisfactorily account for the occasional predominance of certain literary forms. It is true, that the preference given to a particular literary form by a particular writer, depends upon his 'turn of mind' and 'taste', but a partial explanation can always

be found in the social, political and educational conditions of his time and their influence on him. In general, all the writers are subject to the conditions under which they live, and react each, according to his own individuality, to those influences.

During the last few decades, in no direction has the development of English literature been more remarkable than in that of prose fiction, which is undoubtedly the most distinctive literary form of the modern world. There was a time in the annals of England when "Novel Reading" was classed with that unholy trinity, 'stage playing, dancing and card-playing.' To-day, however, the position which the Novel holds is something very remarkable. The range of it has immensely broadened, and its importance, as a recognised factor, in the intellectual and social life has surprisingly increased. To some conservative minds, the present popularity of the novels, may appear to be "the characteristic feature of an era of destruction", but it must however be admitted, that the books produced by some of the famous novelists of the present day, give us faithful pen-pictures of men and women as we see them, in our every-day life. H. G. Wells and Thomas Hardy, the two great figures in the realm of prose fiction to-day, have made very successful attempts, in trying to enrich the social and intellectual content of the 'Novel' and in giving us a correct idea of the life and character of men and women of the present day.

Hardy's position in contemporary fiction has been and will, to a great extent, be an exceptional one. He is not interesting to us, in the way in which Stevenson is, and we do not find in any of his novels the familiar materials of "a sensational story-teller", such as a lonely island, a search for hidden treasure, or adventures of pirates. He employs on the other hand, "human material"—as it may be called—in which his poetic genius easily works and which enables him to symbolise and set forth clearly his fundamental conception of human life and character. In this connection, it must be said that the usual accusation

which is made against Hardy is that he takes a pessimistic view of human life and that this 'fatalistic pessimism' of Hardy is a contrast to the 'buoyant optimism' of writers like George Meredith.

The two profound characteristics of Hardy's genius are, his power of consistently and correctly imagining human beings with their individual wills and desires, and the power of shaping forth this imagination in a rigorous human action. Apart from these two admirable powers of 'conception' and 'creation'; he is also one of the most subtle and sympathetic describers. His descriptions, whether of men, women, or natural scenery, have the minuteness and accuracy born of long knowledge and close observation, and they show what is even more than this, the power of entering into the mood of a scene or making us feel the tone or atmosphere of a landscape. He has produced certain passages which are full of humour and which are yet touched with an idyllic freshness and beauty. In most of his works, Hardy brings us near to that "immemorial and inarticulate peasant class" and Hardy's peasants often suggest comparison with Shakespeare's rustics. Sometimes we find that even his ordinary descriptions of Nature are full of philosophy, and as a small instance of this, the following passage, which occurs within the first few lines of the first chapter in "A Laodicean"may be quoted. "There are few, in whom the sight of sunset does not beget as much meditative melancholy as cheerfulness, the human death and decline it illustrates being too obvious to escape the notice of the simplest observer". Hardy, therefore, seems to be too philosophical at times, and probably finds "books in running brooks, sermons in stones, and good in everything." This is not, however, the only instance of his drawing a philosophic conclusion from the mere sight of a sunset. His works abound in such instances.

Hardy does not merely show to us in his works the social aspects of human life. He shows us also the pettiness, the

defeats, the cruel misery and the tragedy of man's lot. He compares, as it were, "the transitory and the ineffectual life of man" with "the permanence and physical power of the universe." Hardy seems to believe in the doctrine that 'man' is not responsible for his own failures and iniquities, for, he often makes 'chance' as we call it, to intervene at the critical moment and bring about destruction and ruin on him. For example, we find in "Tess of the D'Urbervilles" which has been universally acknowledged to be the greatest of his novels, that sheer 'chance' is made to play a prominent part, especially when Alec seduces Tess. We have, in that connection, one of the most pathetic passages that has ever proceeded from an English pen—the passage which begins with "Darkness and silence ruled everywhere"—and in which he questions whether there is any propriety in the sins of parents visiting on children. It reminds us of the famous lines, which Shakespeare so admirably put in the mouth of Gloucester in King Lear—"As flies to wanton boys, so we to the Gods ; They kill us for their sport."

It is generally believed, that the writers, who are more imaginative than imitative, often use " personal experience " to supply " the failure of inspiration." The biography of Hardy, tells us that he began the study of Architecture at the early age of seventeen at Dorchester and that he went to London to practice his profession. We find in some of Hardy's novels like " A Laodicean," that the profession of architecture is the chief ingredient. George Somerset, the hero of the novel ' A Laodicean,' is an architect and it is as an architect that he meets Paula Power, who takes him into her service and to whom he makes love later on. Hardy's works reveal to us clearly that he holds a high place as a writer who has studied and described " Feminine character " very minutely. He has given in his books the characters of different types of women,—Paula Power in " A Laodicean," Tess in " Tess of the D'Urbervilles," Bathsheba in " Far from the Madding Crowd,"

Lady Constantine in " Two on a Tower," Arabella in " Jude the Obscure," and so on. We are also able to see very clearly how valuable his conception of Female Psychology has been to his art. Hardy recognises womanly caprice, with all its tragic results, as being the primary impulse of existence, and he makes it play a prominent part in the life of men. For example in " A Laodicean ", Paula is represented as a highly capricious, yet lovable woman. She is too worldly, and she is loved by George Somerset, a typical young man, who is as desirable as Captain De Stancy (her other lover) is undesirable. On the whole, " A Laodicean " is a study of a wavering temperament, and very often it is placed at a point of time and circumstance, when decision is constantly called for.

Hardy has also given us perfect types of villains in his novels. Though they may not come up to the level of Shakespeare's Iago, or Edmund, or Richard III, yet their characters have well been brought out by him. William Dare in " A Laodicean " and Alec in " Tess " are probably two of the examples. There is certainly something noble in Alec at least, since he consents, later on, to take Tess, his victim, under his protection, but Dare, born wicked, is a horrible little villain. With all his insinuation and his capacity as an adept in the arts of simulation and dissimulation he impresses us as a hoaxer of the first type. No one to outward appearance can be less of a humbug than he is, but yet that plausibly respectable exterior covers a dissembler of the first waters. He is De Stancy's illegitimate son, and the plot of the novel itself may be said to hang chiefly on the machinations of this boy-villain. The baseness of his nature and the cupidity of his motives seldom fail to infuse disgust into any reader, and when we consider the wrongs that are done unto the innocent Somerset, we feel as if his villainy almost amounts to the sheer inborn devilry of a malignant creature like Shakespeare's Iago. Under a garb of the most abject humility he conceals a diabolic malignity and he is covered with a cloak of malice and hypocrisy.

The novels of Hardy are magnificently constructed and his stories clearly deal with human destiny in a very sublime manner. The essentially poetic character of his mind is shown "not in any outward adornment of style, but in the construction and tone of his works" and in his whole view of human life. The complete perfection of his workmanship and the highly interesting details in which his descriptions of various types of men and women abound, make us follow his works, with rapt attention till the end Any attempt on our part to consider satisfactorily the beauty and grandeur of all his works, within the limits of a short article like this, is more or less fore-doomed to failure. Let us, however, study briefly " Tess of the D'Urbervilles, " a great work of his. In ' Tess,' the story of " a pure woman faithfully presented," he seems to put forward the proposition that the natural conditions or rather the ordinary incidents which occur in our every-day life possibly bring about disastrous and inevitable catastrophes. We feel that Hardy raises to a pitch of virtuous indignation at ' injustice,' human as well as divine. It is not necessary to dwell on the beauty of the character of Tess, for any reader, who peruses through the novel, is bound to understand for himself her purity and her innocence. Her faith and her devotion, her constancy and her tenacity in love, her essential sweetness and her sensitive nature are bound to compel him to join the author " in his passionate indignation at the stupid waste of her lovely qualities." There is no other novel, which is so full of pathos as this, which is so much submerged in pessimistic philosophy and which can equal it in its simple tragic grandeur. Tess Durbeyfield, the innocent daughter of poor parents and descendant of a proud and ancient family is forcibly seduced by Alec, a young blackguard of means ; and a child, who dies in infancy, is born to her. A few years hence, while working as a milkmaid, on a large dairy farm, Tess is betrothed to Angel Clare, and she confesses to him on her wedding night the past episode. Clare leaves her and returns again after sometime, when he

finds her being protected by Alec. The desertion of Tess by Clare, as the result of a false idea of purity, seems to us to be the most callous action on his part and Tess, who had broken no moral law, finds to her dismay, that she is a " fallen " woman in the eyes of society. In order to be free to join her husband again, Tess murders Alec her protector and is tried and hanged. " The rough and ready judgment of society ",— infixed in her and acting on her sensitive mind, brings about the tragic destruction of her mother-hood, her love and her power of enjoying happiness and drives her to misery, crime and death. The folly and the cruelty of it seem to have wrought Hardy,—quite naturally,—into an indignation so passionate " that here and there he breaks into direct comments and leaps suddenly from the furnace of his spirit." It has been pointed out that a small sentence of his in the last paragraph of the book brings forth clearly his just anger at the waste and ruin of a simple soul. " Justice was done and the President of the Immortals (in Æschylean Phrase) has ended his sport with Tess." Hardy's tragic idea of the world, which underlies all his works, finds in this book its simplest and its most terrible statement. Throughout the novel the atmosphere is charged with a fierce indignation against the fundamental injustice of man's existence. There are indeed only a few books written with such intensity of personal feeling. " Without any exciting turns or ingenious devices of narrative, Tess's history goes greatly and quietly forward with a motion that mesmerises by its deliberate unceasing pace." It must be mentioned at the same time that in his desire " to prove his case against the immortals, Hardy has strained human probabilities." Apart from coincidences, Clare's " unnatural cold-heartedness " and Alec's " conventional villany,"—it seems to be quite absurd that anything on earth should drive the sensible Tess back to degradation. George Meredith remarks that had the author's minute method been sustained, " we should have had a finer book. It is marred by the sudden hurry to

round the story. And Tess out of the arms of Alec into (I suppose) those of the lily-necked Clare and on to the Black Flag waving over her poor body is a smudge in vapour." But however, it must be confessed that the beauties of Hardy's art are really so great in number, that the minutest imperfections pointed out would be like ' spots in the sun,' which may be of interest to a scientist but which have really no effect in diminishing his lustre. In spite of all its defects ' Tess ' must be considered a book of human reality and a notable work of art too. It has been ' nobly planned ' and springs from ' deep feeling.'

On the whole Hardy shows human life as trivial and futile. He does not however detest human life, but on the other hand, he sees in it greatness also. He sometimes represents it "heroically grand", though he very frequently dwells on "the struggles of individual human wills against the power that rules the world". Apart from all these, he has given us faithful pen pictures of rural life in the Wessex of England, the moors, the farms and sheep-folds in "storm and calm", in "daylight and darkness". His earnestnes, his sincerity, his power of expression and his poetic genius entitle him to a high place among the masters of English Prose fiction. There is no doubt that his novels are popular and widely read, and the pictures and accounts which were published in the "Statesman" of Calcutta some months back, tell us how the great novelist came from Dorsetshire to London, to choose a suitable actress to play the part of Tess in "Tess of the D'Urbervilles". This undoubtedly shows that the people in England are not merely content with a mental performance of Hardy's Tess, but that their interest in his novel is so much as to demand an ocular demonstration of it, in which the help of the author himself is invoked.

X-RAY AND RADIUM.

BIRENDRA NATH ROY.—*Second Year Science.*

UNDOUBTABLY, the most wonderful discovery of the last century was that made by Prof. Röntgen in the year 1895. It was the discovery of X-rays, which has given man the power of seeing through many opaque bodies. These rays readily pass through paper, wood, leather, and even through the human body. The lighter metals too transmit themi n different degrees, the metal aluminium being quite transparent.

In h's laboratory one day, Prof. Röntgen was at work with a vacuum tube having two platinum wires fixed one at each end, the wires ending inside the tube, not in points but in small discs. Before actually describing how these rays were discovered, it would however be better to explain what happens and why, when an electric current of high pressure (voltage) is passed through such a vacuum tube.

It has been shown in recent experiments performed by eminent scientists like J. J. Thomson, Crookes and Rutherford, that an electric current is made up of very minute particles called "electrons". These electrons are stated to be a fourth form of matter, solid, liquid, and gaseous being the three forms hitherto known. Each electron is a particle of negative electricity. An atom of any element is like a miniature solar system, having a number of electrons moving round a central body called Proton, which is a minute charge of positive electricity. Everything in this universe is ultimately reducible into the electrons and protons, Actual experiments performed by these scientists have also shown that one element can be transformed into another by the process of disintegration, contrary to the established theory that elements or rather their atoms never undergo any change

Now to return to our topic, these electrons, of which the electric current is made up, travel with tremendous velocity, and so, when they thread their way between the atoms of a thin platinum wire of a vacuum tube at such a high speed, heat and consequently light is emitted by the wire on account of the friction taking place between the electrons of the current and the atoms of the wire. But as stated before, the platinum wire in such a type of vacuum tube as used by Prof. Röntgen is not continuous, but consists of two distinct parts each ending in a small disc and separated by a gap. In such a tube therefore, when the current is switched on, hosts of electrons come rushing at terrific speed, knocking against the atoms of the thin platinum wire from the side of the negative wire called "kathode" and reach the ending disc. Their flow is now obstructed by the gap separating the negative and positive electrodes but they cannot stop, as multitudes of other electrons coming at the same rate propel them from behind. As a consequence, the electrons from the kathode disc shoot out with tremendous velocity through the gap and reach the "anode" or the positive disc.

A curious light is produced thereby. The light thus produced, shines with beautiful colours and is arranged in layers on the side of the positive disc called "anode". The layers completely vanish and a strange greenish glow shines, when the exhaustion of the tube is carried further. Here, in this green glow X rays are produced and are sent out after having been concentrated on a platinum sheet placed opposite to the kathode at an angle.

Now, when Prof. Röntgen was experimenting with this tube, eventually these new rays were produced and what a wonder! A covered photographic plate which was lying by chance near the apparatus was affected just as though exposed to ordinary light. He concluded that the effect must be due to some unknown form of radiation; and the uncertainty of their character led him to apply the term 'X-rays'.

Prof. Röntgen used a phosphorescent screen to observe visually the effects of the rays After this, Röntgen placed many a thing between the tube and the screen in order to find out whether these rays would pass through them also. The rays penetrated through all of them with the exception of only a few. On putting his hand in the path of the rays, he found a clear image of the bones of his hand and a faint outline of it on the screen, thus showing that the new rays readily pass through human body except the bony parts.

This property of X-rays, the name by which these rays are called, was at once utilised for human benefit by medical men, who soon found them of great advantage in the detection of foreign bodies in the flesh and in the examination of fractured bones.

No sooner, however, had one year elapsed after this discovery than a French scientist named Becquerel stated that a phosphorescent substance is indeed lighted up by X-rays, but such a substance itself too emits similar rays. Becquerel performed experiments to show the truth of his statements by keeping salts of Uranium, a phosphorescent substance and a photographic plate covered with black paper enclosed in a drawer for a few days and then showing that the plate had been rendered quite black by rays emitted by uranium salts.

After Becquerel, another French scientist named Pierre Curie and his wife Madame Curie took up this line of research They experimented with various kinds of 'radio-active' substances, as they called them and after a patient and systematic search of long continuance, they at last discovered in the year 1902, the rarest and the most valuable mineral which is a thousand times more radio-active than uranium, called RADIUM.

CSOMA DE KOROS--A DEDICATED LIFE. *

HIRENDRANATH MUKERJEA—*Fifth Year History.*

ABOUT a century and a quarter ago, three young Hungarian fellow-students had solemnly vowed to devote their lives to the task of penetrating Central Asia in quest of the origin of their nation. Only one of them kept his word and lived and died for his vow. This was Csoma de Koros whose name has not received the recognition it so pre-eminently deserves, since few of those who have benefited from his life's unremitting toil have had, it is so sad to tell, even a word of thanks for the great master. His life opened up a vast new field for human inquiry. As Sir William Hunter has said, " Csoma, single-handed, did more than the armies of Ochterlony to pierce the Himalayas and to reveal to Europe what lay behind the mountain-wall. " His was a dedicated life—if ever there was one. Read even a bare summary of his life, and you cannot help the impression that here was a man who lived a life consecrated, never calculating, looking neither to the right nor to the left, but always fired, in the search for the knowledge, with the noble resolve " to strive, to seek, to find and not to yield. "

Alexander Csoma was born in the beautiful Transylvanian village of Koros in April, 1784. His family though poor, belonged to the syekler or military nobles who for many centuries had acted as the bulwark of South-Eastern Hungary against Turkish inroads. At the Gymnasium or Collegiate School of Nagy-Enyed, where he received his education, he had to cleanse the lecture-rooms in return for his board. He finished his Gymna-

* A paper read before a meeting of the Historical Society.

sium course at 23 and was elected Lecturer of Poetry. Eight long years went by, before he could find leisure to pass his "examen rigorosum" qualifying him to continue his studies at a foreign University. He went to Gottingen where he studied English and Arabic. He was now offered tempting emoluments in the shape, for instance, of a first class chair in his college ; but he had not forgotten his vow. Turning a deaf ear to the rich offers he received at home, he started for the East in November, 1819. A certain Count, standing at his gate, saw the wayfarer pass by "clad in a thin, yellow, Nonkin dress, with a stick in his hand and a small bundle." His rigorous educational career had taught him to do without money. The athletic build of his body enabled him to bear severe labour. He had a sweet patience which endeared him to his Tibetan and Indian teachers. That was all the equipment he took with him in his quest. The next twenty-three years of his life he was to spend as a poor, solitary wanderer in fulfilment of his vow.

The task he had dreamt to accomplish was, however, foredoomed to faliure. He believed the Hungarians of Europe to be of the same family as the Hungars, Yungars or Yugars of Mongolia. His original premise was thus a set of old errors ; it is his eternal glory that he arrived at quite a different set of new truths. By his self-forgetting labours, during the long disappointment of the search for the home of his race, he laid the foundations of a new department of human knowledge.

His journey was a tedious and round-about process. He reached Kabul after he had walked on foot for more than two years in January, 1822. Near the Cashmere frontier, he met the English explorer, Moorcroft, and the two became friends. Moorcroft advised him to learn Tibetan and gave him his copy of Father Giorgi's "Alphabetum Tibetanum,"—a voluminous, but extremely poor, compilation. Csoma seized it with glee. New realms of learning began to glimmer before his eyes and he determined to penetrate that land of mystery. The two friends parted, never again to meet. From June 1823 to October 1824,

he studied Tibetan with a Lama in the monastery of Yangla. "In winter the doors were blocked with snow, and the thermometer ranged below zero. For four months, Csoma sat with his Lama in a cell nine feet square, neither of them daring to stir out, with no fire, no light after dark, with only the ground to sleep on, and the bare walls of the building as their sole defence against the deadly cold."

In November, 1824, he reached the British cantonment of Sabathu, with a gist of the 320 volumes he had mastered and the beginnings of a Tibetan dictionary in his bundle. Lord Amherst, when he heard the stranger's account, granted him a monthly allowance of Rs. 50/-. Csoma silently gave up his search for the home of his race in Mongolia, in order to fulfil his obligations to the Indian Government. He undertook to prepare a Tibetan grammar, a Tibetan-English dictionary and a succinct account of Tibetan literature and history.

Again he went on foot into Tibet, where his former friend and teacher patiently wrote down for him many thousand words in Tibetan, with a list of all the gods, heroes, constellations, minerals, animals and plants. But his patience slowly wore off and he quietly left his strange pupil. Csoma, broken-hearted, had to come back with his work only half-finished. To add to his disappointment, a Tibetan dictionary was in the meanwhile published from Serampur. The work was derived from a catalogue of words left by an unknown Catholic missionary. But the compilation was woefully unsifted and unsorted. Lord Amherst who had realised Csoma's worth, decided to trust the baffled scholar to the end and the Government of India, after waiting for six months of anxious suspense for Csoma, granted him a monthly allowance to finish his work.

Csoma reached the monastery of Kanum about the autumn of 1827. He saw the face of only one human being during the four years he was there. Dr. Gerard, the earliest medical explorer of the Himalayas, visited him in 1829 and has left

a touching picture of the hermit-scholar. As Sir William Hunter has remarked, "In addition to his physical sufferings, he had to wrestle with those spiritual demons of self-distrust, the bitter sense of the world's neglect and the paralyzing uncertainty as to the value of his labours, which have eaten the heart of the solitary worker in all ages and in all lands." He returned to India in 1831, with a train of coolies bearing his precious manuscripts. Lord William Bentinck warmly received him, doubled, then quadrupled, his meagre allowance, provided him with a room in the Asiatic Society's buildings and ungrudgingly paid from public coffers all the expenses for the publication of his work.

In January, 1834, his Dictionary and Grammar of the Tibetan language were published. These two books embody in them most valuable and permanent contributions to human knowledge. "They are", says Jaschke who, in the words of Hunter, has placed the copestone on the edifice of which Csoma laid the foundation, "the work of an original investigator and the fruit of almost unparalleled determination and patience." A new and original work was now placed before scholars in place of the old-world medley of Giorgi's "Alphabetum Tibetanum" and the ill-arranged vocabulary published from Serampur. Csoma ransacked the vast treasury of classical Tibetan and reduced the language to a dictionary and a grammar which made it the rich property of all mankind.

In his numerous and valuable essays, he furnished a brilliant account of Tibetan literature. In 1834, the Asiatic Society made him an Honorary Member—a very rare honour in those days. For three years from now, he devoted himself to Sanskrit and its dialects, studying in Calcutta or travelling by boat or on foot through north-eastern Bengal. His monthly expenses came to Rs. 3/- for a servant and Rs. 4/- for all other outlay. He was now a finished Sanskrit scholar and served as Sub-librarian to the Asiatic Society. In the last stage of his life, Csoma placed his four boxes of books around

him and it was within this little quadrangle that he sat, laboured and slept. But during all these years, he never for a moment forgot that the study of Tibetan did not form part of his original plan, which was to search out the origin of the Hungarians in Central Asia. He catalogued manuscripts and did much solid work for the Asiatic Society. But he could not rest before he fulfilled his vow and was silently preparing for the final enterprise.

In 1842, he was fifty-eight. Like Ulysses, he felt how dull it was to pause. His life's work was still undone. Always in his mind emerged the memory of that boyish vow, which had remained the central motive of his mature years and was to be the theme of his last conversation before death. Now he started for Central Asia, the land of his dreams. In February, 1842, he wrote a grateful letter of farewell to the Asiatic Society, leaving all his books, papers and savings at its disposal. He travelled on foot and reached Darjeeling on March 24, stricken with fever. The political agent, Archibald Campbell was a skilled physician and an enthusiastic Oriental student. The pilgrim-scholar was, however, never to reach Lhassa. No amount of medical assistance proved to be of any avail, and he died very peacefully at daybreak on April 11, 1842, without a groan or a struggle.

His meagre savings were sent to his beloved country. But Csoma's bequest was for all the world—a contribution which may be called in the words of Ruskin, "a heap of treasure that no moth can corrupt and even our traitorship cannot sully." Far from the din and bustle of a warring world, the master lies in peaceful repose on a mighty slope of the Himalayas.

Here's the top-peak ; the multitude below
Live, for they can, there :
This man decided not to live, but know,
Bury this man there ?

Here, here's his place, where meteors shoot, clouds form,
Lightnings are loosened,
Stars come and go ! Let joy break with the storm,
Peace let the dew send !
Lofty designs must close in like effects,
Loftily lying,
Leave him still loftier than the world suspects,
Living and dying.

SOME CHARACTERISTIC ASPECTS OF ATTIC TRAGEDY.

Sri Anil Ganguli—*Fourth Year History.*

CENTURY after century has rolled by since the days of Aeschylus and Sophocles and Euripides. But the monumental product of their genius, the Greek tragedy, has not lost its glory with the lapse of time. The mighty intellectual giants of those bygone days wrote plays which Shelley classed with the greatest works of Shakespeare and which Swinburne declared to be "probably, on the whole, the greatest spiritual work of man".

The Greek or Attic tragedy—for, tragedy is the monopoly of Athens—rose and developed with a suddenness almost dramatic. The 6th century knew nothing of it, the year 490 B. C. saw the tragic art at its height. The whole process of evolution was completed in the course of a century. The origin of Greek tragedy is the lyrical recitation (dithyramb) in the ritual of Dionysus, the god of wine, and the giver of physical joy and excitement. The accompanying songs and dances meant to mourn the death of the Vegetation

one year and to hail *his* coming back in triumph the next year, are of a strictly religious character, just as we find among the Vedic people. Prof. Ridgeway holds that the tragedy has nothing to do with wine or Dionysus. He traces its origin to the funeral ceremonies held at the tomb of a dead hero, thus explaining why so frequently we find in the tragedy sombre musings on Death and Fate.

The theme of Greek tragedy is, almost exclusively, the Epic or heroic legends and the dramatic personæ are confined to the regal and princely families. Tragedy was defined by Plato as an imitation of the noblest lives. Its proper themes were familiar to audiences intimately acquainted with the mythology of the national religion. There are a few exceptional instances in which some heroic incidents of contemporary history make up the drama. But generally the dramatist had no scope for originality or for the element of the unexpected in the choice of the plot.

The Greek play was not a mere means of amusement or even a form of artistic expression ; first and foremost it was an act of religion. Tragedy had its origin in religion ; it was itself a religious ceremony, and was a function of religion surrounded with religious symbols and forms. The great poets were really priests. The mission of their works was "grander and more truly sacred than that of the Psalms of Israel, for they sprang out of wider and more humane sympathies with human life as a whole than Hebrew War Songs and Lamentations." In these days poetry has been too much of a 'literary amusement' and religion too much of a 'mystical question.' In the Greek tragedians there was a happy blending of the two. "Great poetry lifted the mystic veil of religion to make it homely and human. And practical religion tinged the lightness of literature with a touch of spiritual significance.

There are certain conventions peculiar to the classical drama which prove so many stumbling blocks for the modern reader. The tragedy begins with a long prologue, which to the modern

mind may appear dull and monotonous, and even injurious, as it spoils the effect by divulging the plot. But the serious-minded Greek liked it. He did not want to be captivated, at the outset, by a scene of bustle or excitement. It appealed to him by saving time and by helping the understanding of the play. The prologue, if it marred the stage-effect by disclosing the plot, enhanced the aesthetic enjoyment all the more ; for the Greek tragedy gave "not the enjoyment of reading a detective novel for the first time, but that of reading Hamlet or Paradise Lost for the second, fifth or tenth time."

The plan of the plot is beautifully arranged and all the plays follow the same stereotyped principle. Murray explains it very picturesquely by saying that "a good Greek play moves, almost always, in a curve of steadily increasing tension—increasing up to the last scene but one, and then, as a rule, sinking into a note of solemn calm." The beginning is always of a mild and low tone, meant as a foundation to build upon, and every opening scene forms the key-note of the whole play, as it were. The incidents come one after another, not in the rapid succession of cinema films. There is given sufficient time for the audience to assimilate and appreciate, to feel and reflect upon.

Alike in theory and in practice the Greek drama is one of plot, action and situation ; it is only in secondary degree a drama of characterisation. " The action, the plot " says Aristotle in his Poetics " is the vital principle, the very soul of the drama." Character always remains subordinate and it counts, to quote Aristotle " only in so far as carried in the train of action." The characters are drawn in broad and general outline, and not in minute detail ; they represent types rather than individuals, and in fact, often the Greek tragedy commits the fault of emphasizing the type at the expense of the individual. " The portrayal " remarks Vaughan " lacks that finer detail, that rapid interchange of light and shade

which is the ambition of the modern dramatist and the supreme achievement of Shakespeare."

One characteristic excellence of the Greek drama is its extraordinary narrative power. The actual 'tragedies' are not depicted by scenes but narrated by recitations. The messenger invariably appears on the stage at every critical moment and by his forceful eloquence gives a beautiful word-picture of the whole situation. And this is much more enjoyable than our modern scenes.

The strangest and most beautiful element in the Greek tragedy is the 'chorus'—dance accompanied by music by a band of singers, old men or young women or supernatural beings. The very idea of drama is based on the combination of chorus and actors. The latter sustain the chief burden of action. But Aristotle characterises the chorus also as a "sharer in the action" and Schlegel calls it "the spectator idealised, the universal voice of moral sympathy, instruction and warning". By the chorus the feeling of the play is translated into music and movement and as Haigh puts it "a lyrical splendour is shed over the whole situation". The dance and music are not rooted in sexual excitement but in intense religious emotion.

One characteristic principle which underlies the structure of the best Greek tragedies is the desire for intensity rather than variety of impressions, which has given birth to the three unities of time, place and action. The unity of action is the most important. The Greek tendency is to concentrate the attention not even on one subject but only on a particular portion of the subject; only the supreme crisis is selected for actual representation. There is no field for diversion and digression; there is nothing irrelevant or unnecessary. The impression is of one particular tone and no intermingling of tragic and comic elements is allowed. A period of 24 hours is the fixed time limit for the action of the play to be completed and the scene of action is one and the same throughout the play.

The Greek conception of love is peculiar indeed ; it is an antithesis of the Romantic view. This passion in Greek tragedy is denounced as the destroyer of man's peace and purity, and when it conflicts with duty it must be extirpated as "a source of folly, weakness and wickedness". The Greek drama was deficient in sentimental feelings and emotions. But by neglecting the sexual passion it was freed from that "effeminacy of motive" which Voltaire affiirms to be "the most fatal defect of modern tragedy "

The favourite and the most impressive theme of the old tragic poets was the irony of destiny and the futility of human wisdom. In most of the dramas man has been depicted as a helpless tool in the hands of Providence and an unconscious victim of Fate. The modern drama is more scientific and psychological in tone and gives greater importance to the various propensities of human nature rather than depicting mankind as a blind instrument in the hands of destiny. Here the interest lies, not in the divine nemesis, but in the conflict between antagonistic motives of man.

The pervading tone of the Greek tragedy is, throughout, one of idealism and high-seriousness, gravity and solemnity. But this reflective and philosophic spirit, the great importance attached to fate and divine justice, the mysterious solemnity of tone—all these are in no way inconsistent with the poetic vitality of the drama.

The 'statuesqueness' of form as De Quincey calls it, the rigidity of the technique and the stiffness of the formality in the Greek tragedy may be repulsive. But inside the shell of stiff and elaborate convention we feel the electric thrill of life and the charming symphony of music and poetry. The sincerity of treatment, the sublimity and splendour residing within, more than counterbalance the deficiency due to the rigour of convention. The Greek instinct for art and beauty is beyond question. As in architecture so also in the tragic art, everywhere we find simplicity and naturalness ; everything is steady

and straight, lively and beautiful. Says Goethe, "The old classical tragedy is marked by grandeur, excellence, sanity, complete humanity, a high philosophy of life, a lofty thinking and a powerful intuition."

HE DIED A PRINCE!

SAMBHUNATH BANERJEE—*5th Year History.*

The year 1789. The storm had not yet burst : monarchy had not yet been swept away.

A day of that miserable year was drawing to a close. The shades of evening were falling fast on Paris. The glorious colours of the sunset were growing fainter and fainter on the horizon. While peace and calm reigned everywhere, a beautiful garden in the neighbourhood seemed to be throbbing with life and excitement. The ill-clad starvlings of Paris were madly cheering an aristocrat, for whom they ought to have nothing but curses. But they cheered, and cheered again because this man had found for them a shelter from where they could safely carry on an insidious propaganda against the king and his brother-nobles. Their smiling patron had the face of a happy dreamer. "Sceptre and crown" were probably stumbling down before his very eyes, probably before his eyes was dangling the clear vision of a throne.

This day, Philip, Duke of Orleans was making his debut in the great stage of History,—in the role of a traitor, a traitor to his king, country and order.

* * * * *

Yet another day of another fateful year.

The elected deputies of the States-General were waiting

impatiently to hear the king speak. The king was making undue delay while a "nation waited at the door." Amid the burst of tumultuous cheering, the most favourite leader of the moment arrived. Before the great door of the hall, he gracefully bowed low in courtesy, and faced his admirers. Excitement and "fear of the unknown" were too clearly written upon his handsome face.

Citizen Equality,—Duke of Orleans, had made his second appearance in the spacious arena of history. This time in the role of an open rebel.

* * * * *

A meeting of the Convention. The atmosphere was electric that day. Every face bore the stamp of extraordinary excitement and fear. Louis Capet had been found guilty of treason. Voting was proceeding on the question of sentence.

"Another vote for immediate death without reprieve," declared the President. In the midst of jeering and derisive laughter, a despicable figure crouched back to his seat.

Duke of Orleans appeared for the third time in a mighty drama of action,—in the role of an assassin, "who kills in order to rob."

* * * * *

Reign of Terror. Paris shuddered under its ominous shadow. In the midst of universal terror, a man, calm and smiling was taking his meal. His appetite was astounding. Having finished his meal, he went out.

After a while this man could be seen again mounting up the scaffold. He had a haughty, nonchalant air. His steps were firm and unfaltering. His face still looked cheerful. Baskets full of reeking human heads lay around him. Loathsome sights met him at every step. He seemed not to notice them. Unflinching he went to meet his doom.

The baskets received another head. Another jeer rent the air. The Duke of Orleans had played his final part,—that of a prince.

He died a Prince !

BOTANY IN ANCIENT INDIA.

G. P. MAJUMDAR, M.Sc., B.L.

BOTANY is a modern science which imposes its own peculiar form of discipline. The subject-matter of investigation which comes within its scope falls also within the broader scope of the Science called Biology. But Biology too, as we know it, is a science of modern origin. The pride of this modern achievement cannot be relished by a people like the Indians, conscious of a great historic past. At the same time it will be too much of arrogance and self-sufficiency on the part of the advocates of modern sciences to neglect the whole body of ancient treatises and the whole mass of traditions of a great people by treating them as a tissue of credulity and superstition. In the life of the science of Botany, exactly as in the life of other sciences, there were earlier processes suggesting its possibility. This may be accepted as a truism. Our enquiry then is—was there anything in India approaching the science of Botany? Were there any earlier processes which enabled the people of this great country to gain in the knowledge of plants and plant life, and the art of application of this knowledge for the improvement of the general conditions of life.

In Varahamihira's Vrihatsamhita [1] as well as in the Agnipurana [2] there is a distinct section dealing with the topics of "Vriksayurveda"—a term which may be literally rendered "the knowledge of tree life." The very same term with the additional "Gulma" preceding it (Gulma-Vriksayurveda) occurs in the Kautilya Arthasastra in the section [3] enumerating the functions of the officer in charge of Agriculture and his

(1) Chp 54, Vol. II, p. 743 etc. (2) Bibliotheca Indica, Vol. II, 1876, Chp. 283, p. 43-44. (3) Chp. XXIV, p. 115 (Sanskrit original) 1919.

assistants. Whether the term has additional word " gulma " (Bushes—shrubs and herbs) or not the meaning is the same, the word ' tree ' where it occurs alone standing for the whole of plant life in the kingdom of plants, even in the Vedic hymns the term ' Vanam,' ' Vriksha,' being used almost as synonyms.(1) Of the three works in which this significant term is used and a complete section has been devoted to the subject, the first, the Agnipurana, is nothing but a popular encyclopaedia of all kinds of knowledge and practices ; the second, the Vrihat-samhita, is a manual containing directions for the applications of the knowledge of astronomy and astrology in practice ; the third, the Arthasastra, is also a hand book discussing matters relating to Royal polity and the art of government. Thus all of them are non-Botanical treatises ; all are intended not so much to acquaint the students with theories as with practices. In each of the three works we come across a section (2) dealing with the subjects of Vrikshayurveda. The matters dealt with in these sections are of the same character. All of these agree in giving us the impression that the subjects within the scope of the ancient science of plant life consisted of collection and selection of seeds, germination, grafting, cutting, sowing, planting and nursing, selection of soil, manuring and cultivation of soil under favourable meteorological conditions, and the location of plants for improving the æsthetic and hygienic surroundings of the homestead. There are certain points of difference which are of permanent importance in the absence of any ancient Indian treatises or manuals of Vriksayurveda coming down to us. The section of the Arthasastra leaves out of account the central point doing justice to the title of the ancient science Vriksayurveda, namely, the ' treatment of plant diseases and prescriptions for remedies.' This point comes out prominently in the Vrihatsamhita and the Agnipurana. On the other hand the section of the Arthasastra is not without a special importance not only for its antiquity but also for a clear statement in which

(1) Rigveda X, 81, 4. (2) See foot note p. 53.

the ancient science of plant life appears to be treated as a sub-head of "Krishitantra" a term obviously signifying a treatise of agriculture. The statement is quoted below :—(1)

"सोताऽध्यक्षः कृषितन्त्रगुल्मवृक्षायुर्व्वेदज्ञस्तज्ज्ञ सखो वा सर्व्वधान्य-पुष्पफलशाककन्दमूलपाक्वौषधौमकार्पासबीजानि यथाकालं रक्षेत्।"

By this the officer in charge of Agriculture and his assistants are supposed to be conversant with the treatise of agriculture (Krishitantra) and knowledge of the life of Bushes and Trees, and well-trained in the art of utilisation of their knowledge. Dr. Shama Sastri in his translation has represented Krishitantra as a science or scientific treatise dealing with Gulma-Vrikshayurveda and he cannot but do so in regard to the matters dealt with in this particular section. But from the construction of the sentence it is clear that ' Krishitantra ' and the ' Gulma-Vrikshayurveda ' are two separate terms used to denote the two departments of knowledge. If in a particular context one has been treated as a sub-section of the other, necessarily the implication is not that the departmentts of knowledge signified by them were not independent ; the point which is clear from the Arthasastra is the interdependence of the two. A treatise of Agriculture will be incomplete without a chapter dealing with the application of Botanical knowledge to the art of plantation, cultivation, manuring and the rest. In the other two references the term ' Vriksayurveda' looms large and the ' Krishitantra ' does not find any mention. But here too the purpose is just to show the application of the knowledge relating to ancient science of plant life for agricultural, horticultural, irrigational and economic purposes.

The question is—did the authors of the three treatises really intend in cataloguing some useful prescriptions for utilisation of this knowledge to exhaust the contents of the science contemplated by the term 'Vriksayurveda' ? The answer must be in

(1) For English translation—see Shama Shastri Chap. XXIV P. 138, (1923).

the negative. If the sections in the three non-Botanical treatises mean anything they only mean that there was in existence an independent treatise or treatises upon which the prescription contained in them were based. They may be taken also to mean no doubt that the Ancient Botanical Science was developing at first along with the art of agriculture before it gained an independent foothold of its own.

Are we to suppose that the knowledge of plant life developed along with the Science of Agriculture alone? First, let us enquire if there were any separate treatises devoted to the two sciences, one relating to Agriculture, and the other to the knowledge of plant life Varahamihira's commentator, Bhattopala, in explaining the prescriptions in the section on Vriksayurveda, has elucidated the points by certain quotations from three ancient authors, namely, Kasyapa, Parasara and Saraswata. It seems probable that the treatises ascribed to these authors were primarily concerned with Krishi—the art of cultivation, 'Krishi-Parasara' being the traditional title of a treatise associated with one of these authors. There is no reference as yet found out where 'Krishitantra' and 'Vriksayurveda, have been exchanged one for the other. If it stands out from the sections in the Vrihat Samhita and Agnipurana that the treatment of plant-diseases and their remedies was one of the subjects of investigation falling within the scope of the Botanical science, it may be supposed to have formed, so far as this point is concerned, also a Sub-head for the ancient Indian Science of Medicine. So far as the recorded evidence goes, the references indicating the close association of the knowledge of plants and plant life with the art of healing are much earlier and plentiful. We shall briefly examine below two Vedic Hymns—one in the Rigveda and the other in the Atharva, and see what light they throw on this point:

In the hymn of the Rigveda[1] the poet speaks of 107 applications of plants to make people free from diseases, the

1. Rigveda X. 97.

plants bearing flowers and fruits, etc. There is not a single utterance in the whole hymn referring to applications of the knowledge of plants for agricultural and other purposes.

In the hymn of the Atharva Veda [1] the different herbs and plants are named, classified and praised only for their medicinal properties. There is not a word about the connection of the knowledge of plants with agriculture, irrigation, and the rest. And this is but the typical of several other hymns that corroborate the point.

The popular Indian word 'Ausadha' denoting medicine is derived from or connected with 'Osadhi' signifying the annual herbs. Even at the present day, in some parts of India the word '*Daru*' or tree is used to denote medicine, and in some parts to denote the alcoholic substance, i.e. the Soma.

The moon bears the designation of "Osadhinatha"—the lord of herbs, here 'Osadhi' being a synonym of 'Soma' which according to the above hymns of the Vedas was the king of the herbs and plants. The word "Bheshaja" from which "Bhishak" denoting physician is derived, etymologically means "vegetable drugs."

In an expressed opinion in the Charaka Samhita [2] it is only the man well acquainted with the names, and external features of plants, and able to use them properly according to their properties is to be called an expert physician.

The Dhanvantari Nighantu which is more explicit on this point says,—"Sometimes several healing vegetables (Bheshajas) bear one name, sometimes one vegetable bears various names according to its class, external feature, colour, potency, function (rasa), effects, porperties and the rest.

"The physician does well to master "Bheshaja Vidya" by acquainting himself with the various names of plants in Sanskrit and Prakrit consulting all classes of men, by personal

1. Atharva Veda VIII. 7 (Pp. 498-500 Whitney)
2. Sutrasthana Chap. I. verses 51—53.

observations, by a careful handling, as well as by a careful consideration of its specific characters and sexuality." [1]

In this quotation we find the use of a technical term "Bheshaja Vidya" signifying a distinct study of the plants and plant life with special reference to medical properties and use.

In this connection we might aptly refer to the final test to which Bhikshu Atreya, the celebrated teacher of medicine in the University of Taxila put his equally celebrated pupil Jivaka, afterwards the physician of Bimbisara, in collecting, identifying, and describing the properties (गुणम्) of plants to be found within 4 yojanas of the University town.(2)

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(1) " एकन्तु नाम प्रथितं वह्वनाम् ।
एकस्य तामानि तथा वह्वनि ॥
द्रव्यस्य जात्याकृति वर्ण वीर्य्य ।
रस प्रभावादि गुणैर्भवन्ति !
वह्वन्यतः प्राकृत संस्कृतानि ।
नामानि विज्ञाय बहुंश्च पृष्ट्वा ॥
दृष्ट्वा च संस्पृश्य च जाति लिङ्गै ।
र्विद्याद्भिषग् भेषज मादरेण ॥ "

Cf. Preface to the Raja Nighantu of Narahari where he says :—

" नानाविधौषधि रसाद्वय वीर्य्यपाक-
प्रत्येक सम्यगववोधकृत श्रमोपि ॥
मुह्यत्यवश्यमनवेक्ष्य निघण्टुमेतम् ।
तस्मादयं विरचितो भिषजां हिताय ॥

Also Rasaratnasamuchchaya—Chap. VII, 32.

"Such herbalist as are not deceitful and are well-versed in the knowledge of the drugs and plants, and in the language of many countries should be employed." (Roy's History of Hindu Chemistry, Vol. I, p. 65. Calcutta 1902).

(2) Vijayratna Sen—Preface to Viraja Charan Sen Gupta's 'Vanausadhi Darpan', Vol I, 1908.

Here, too, the same question is apt to arise, does t study complete the contents of the ancient Botanical Scienc We must say, no. Unfortunately for ourselves, we have n yet been able to discover any direct treatise on Botany c ancient India, but from the rich materials displaying botanica knowledge to be found scattered throughout the whole o Sanskrit literature, both philosophical and poetical, it is clear that the ancients might have, nay, they certainly had, scientific treatises on the subject. We are sanguine that future researches conducted aright in this direction may bring them to light.

AT THE CLOSE OF DAY. *

DILIP SANYAL—*Fifth Year English.*

Ebbs the day away, the earth gets dark,
No more rowing the bark.
" Where have I landed A stranger and stranded ?"
Her smile expanded,—I whispered ' Hark ! '
Silence said ' Hush, ' The pitcher said ' splash
Away with a blush—into the dark.
Here, if anywhere moor my bark.

Steals the silent shade into its leafy rest :
This land my eyes hath blest.

ot a stir in the rill, The leaves 're all still,
The birds all still in their wooded crest.
this eve of gold, On the lone way, old,
Wails the pitcher cold, on the waist.
This land my eyes hath blest.

The lights from the clouds on the golden trident shine,
Far flickers the lamp from the shrine.
With marble all paved, And wrought with shade,
The path strewéd with bakul divine.
The houses in rows, Fence-girt and close,
Deep stir the traveller's mind serene :
Far flickers the lamp from the shrine.

Winged on the distant breeze from the palace, aye,
Float the notes of Puravi in the sky.
The earth in her forward raid, Whither hath strayed ?
The heart's so vacant, none knows why.
Adieu to travelling, This weary grovelling,—
After the maddening hopes too high !
Float the notes of Puravi in the sky.

Climbs down the night on the woodland, the steeple's dark :
No more rowing the bark.
At a shade perchance, To shelter I glance,—
A great riddance from barter stark,
Where on the curve, With eyes superb
Flitted she with pitcher,—so shy the lark !
Here, if anywhere, moor my bark.

On the canvas of memory, Fancy loves to paint. Years take flight and smoke and dust settle on the pictures. Figures here, some old faces, cherished souvenirs some, words and looks and little pictures of happy incidents,—all pale and fade with the passage of time. Remorse, grief, hate obliterate some. Yet some there are that are too poignant and are cherished too well. The ravages of time do not reach them. Fresh colour restores their fading tint, and memory clings to them till the end of life.

I cannot forget one certain day. Its memory persistently comes back and paints pictures in my heart. It was in early Autumn, and the days were strangely like those in early Spring. A soft sense of languor and lassitude filled the air,—the earth seemed weary with the strain and effort of the rains and was slowly laying herself down to bask in the warm light of the mellow autumn morn.

It was early dawn and the eastern sky was aglow with the morning light. A few scattered clouds were touched with gold and orange and stood out against the deep luminous blue of the sky. Dew drops glistened upon the fresh blown *shephalis* and the red oleanders showed like the radiant morning face of a lovely child, peeping out from the recesses of the light green foliage. The day was bright, the earth was sweet and fresh, and the sky was glad with tiny specks of cloud that flitted across like the shy smile upon a maiden's lips.

She came out gaily with a basket on her arm. The fresh morning glory of her face was aureoled by the dark dusk of her heavy tresses that tumbled down in a tangled mass, and the ruffled outline of her curly locks was touched with gold by the rays of the morning sun. She was happy and softly hummed a tune as she lightly tripped from tree to tree The flowers seem ed glad that one so fair and sweet should take them,—one so very much like they themselves.

He came singing along the bright, red path and his rich voice rang out in notes of gladness. But soon as he caught a glimpse

of a scarlet Sari flitting in and out among the bushes, the quivering strains of *tori* faltered, hesitated and then stopped. He slowly came towards her and his whole being sang out a silent song of joy and thanksgiving,—for the gift of Life, for the golden morning light, for her presence there among the flowers.

What did they say to each other? I do not know. But there they stood under the cloudless sky, silhouetted against the dazzling brilliance of the sun. The rose buds smiled, the birds sang merrily and the breeze wafted the fragrance of distant flowers, while the golden light enveloped the earth in a warm, luminous haze.

* * *

She went away to a distant land,—a land very fair and bright, with vales and dales where the flowers bloomed all the year through and the birds never ceased their singing. She was happy,—happy at the thought of seeing new lands and new men, but was there not also a faint touch of regret, a sense of tender sorrow at the thought of parting? At any rate, I thought I saw her dark, heavy lashes quivering and the faint traces of a dried-up tear-drop upon her dazzling white cheek. It may have been at leaving behind the memory of a thousand days, days woven of joy and sorrow—it may have been the faint evening light flickering through the trees behind, who can tell?

She went away, and it made my heart sad to look at him All the joy seemed to have vanished, all the colour wiped away from life. The flowers bloomed as before and the birds sang, the dazzling sun poured its glorious light upon the teeming earth, and the autumnal fields shivered as the breeze skipped lightly over the golden crests of corn. But for him the light of heaven had gone out, and earth and sky were dark with the darkness of his heart.

I tried to reason with him. But when did a sad, sore heart ever listen to reason? When the light is gone out of a life, the

sun, moon and stars do not exist, beauty has no longer any charm, and life loses its purpose and its meaning. He was like a wintry tree which had shed all its leaves, and stood shivering alone in a wild heath over which the freezing winds swept with snow and sleet. The warm spring of his heart had frozen to the winter of a cold, cruel North.

* * *

I had not met him for a long time and knew not what he was doing. But often did I think about him, and it made my heart heavy and sad. Why should all our happiness rest upon another,—why should the centre of God's creation be focussed upon one individual ? This sorrow and this pain, the tugging of heart-strings and bleeding of the soul—why do we yet cherish them so fondly, so tenderly in our hearts ?

At last I met him one day. His face was radiant with joy and his whole being seemed to expand and blossom with happiness. He told me she had come back.

I smiled at him and pressed his hand. He told me that day of his joys and fears, his hopes and ambitions, his dreams of a glorious future. His young enthusiasm found a response in me. His gladness and buoyancy infected my heart and made me joyous and happy.

Days and months pass on, and it is the picture of another morning that comes back to my heart across these long years. The spring was at its highest splendour and the earth was beautiful with the harmony of a thousand colours and notes. The cool morning breeze played upon the soft delicate green of the trees and herbs, and the whole landscape was hushed to a beauteous lull in the golden sea of light.

She was bending over a rose-bush and he stood near by. She was even more lovely than before, and a strange bashfulness had added a richer tinge to her beauty. Her thick, heavy tresses, ruffled and curling down in silky spirals, nestled against her neck and a stray lock of hair fluttered upon her cheek. Her eyes were cast down and the rich, warm colour flitted in

and out upon her ivory neck. His heart was dreaming dreams and he gazed at her in loving wonder. I do not know what they said to each other, but she lifted up her lovely face and her eyes rested fully, frankly upon him.

She put her hands into his, and, hand in hand, they went out into the morning light.

THE GOLD BULLION STANDARD.

PANCHANAN CHAKRABARTTY—*Fifth Year Economics.*

THE most important recommendations of the Hilton Young Commission are those which deal with the convertibility of the rupee into gold directly. We shall therefore deal with them at some length.

Clinging to the skirts of the sterling, the rupee has often turned unexpected somersaults in trying to dance second fiddle to it. The public has always wanted the emancipation, of the rupee from this tutelage and the introduction of a gold currency. While the Commission have advised this emancipation they have not seen their way to recommend a gold currency, at least for the present. The new system they advocate enables the people to obtain gold for rupees on demand at the new Reserve (Central) Bank, provided they do not ask less than 400 fine ounces, which means that they can have gold only if they present about Rs. 22,400.[1] This proviso virtually nullifies

1. Vide Schedule 1, (Annexe to the Report)
1 oz. of fine gold = 84 s. 11·45 d.
Re. 1 = 1 s. 6 d.

the direct convertibility of the rupee into gold for the bulk of the population. When we are further assured by the Report that "it is not intended that gold should be given by the currency authority at a rate cheaper than the market-rate" [1] we feel that this convertibility will remain a dead letter in the statute book, so far as the masses are concerned. The solicitude of the Commission for providing the masses with a visible means of realising the intimate connection between the rupee and the gold. in the shape of savings certificates payable in gold, is rather interesting after this caveat. We agree that these certificates may be an inducement to investments, but we do not find much logic in the hope, entertained by the Commission, that "the certificates will greatly assist in an ultimate solution of the problem of India's hoards".[2] So much capital is being made out of India's non-monetary demand for gold that we cannot but protest against it. As Sir Stanley Reed said in his memorandum before the Babington-Smith Committee, "Every country in the world uses gold and silver for industrial and domestic purposes, and it induces a sense of angry injustice to find that the Indian demand for the precious metals, for precisely the same purposes, is perverted into senseless hoarding, especially when the history and conditions of India would justify larger gold absorption than the Western nations with their general literacy and easily organised credit system can claim." Apart from there being sufficient justification for this absorption of gold (which, however, averaged only ten millions per year before the war as contrasted with 12 millions in the case of the U. S. A.) in the magnitude of her population, we may reasonably hold that the Indian currency system itself, coupled with the want of banking facilities, is in a great measure responsible for what hoarding there is.[3] There is now no

1, Paragraph 62. 2. Paragraph 68.

3. Cf. The Finance Member's speech in the Budget discussion in 1921—"Silver and gold are practically his (the average Indian's) only means of banking."

guarantee that gold once parted with will return to the holder. Under this system, the Government dare not introduce gold in the currency media, in the just fear that in times of emergency gold will not be forthcoming. If we want to blame people for hoarding, "The Government of India is as much to be blamed for hoarding gold externally (i.e. in the G. S. R.) as the people of India for hoarding it internally." [1]

So much for hoarding.

The success of these certificates will depend more upon the rate of interest they offer than upon the fact that they will offer facilities for encashment in gold.

The Commission hold that these measures necessitate the demonetisation of the sovereign. But as they themselves admit[2] an enlargement of the gold reserves may obviate this necessity. If that is so, why are they so much concerned about removing the legal tender quality of the only full-valued coin in our currency system? We agree that this measure would not entail any very serious hardships, but it will appear to the masses as a severance of the link between the rupee and gold—exactly the opposite of what the Commission wants them to realise.

The re-introduction of one rupee notes, not convertible into rupees, and the removal of the obligation to redeem notes in silver rupees are measures which, in a country unaccustomed to the extensive use of paper money, may very easily shake the belief of the people in the stability of the system. One saving feature is that the issue of notes will be entrusted to the Reserve Bank, whose task will be simplified by the amalgamation of the Paper Currency and Gold Standard Reserves, at least one-half of the gold holding of the combined reserve being held in India.

Thus the currency media of India will consist wholly of token coins, and the halting measures taken to convince the

1. Wadia and Joshi—Money and the Money-market in India, p. 271.
2. Paragraph 65.

people of the ultimate convertibility into gold are, we think, wholly inadequate for the purpose. Sir Purshotamdas Thakurdas is perfectly right in saying, " I agree with Sir Basil Blackett when he said that ' the introduction of gold into circulation, although it is a wasteful and expensive system, is necessary in Indian conditions to inspire confidence in the people, and provide the stimulus which is badly needed for investment and the banking habit in India'.[1]

Now what are the grounds on which the Commission refuse the introduction of gold ? They are :—

1. An extra demand for gold from India, by lowering gold prices, would lead to a substantial curtailment of credit which would, on balance, be unfavourable to India (paras 36-38).

2. We cannot be sure of the amount of gold, and the time required to make gold circulate as desired, so that the expense of the project may be beyond our estimation, and the external convertibility of the rupee may be jeopardised through a depletion of the gold reserves (paras 39-45).

3. The introduction of a gold currency in India "would retard the progress of monetary reconstruction in Europe," and by upsetting world-prices, "would be fundamentally harmful both to India, and to the rest of the world," (paras 51 and 53).

4. It involves much expense (para 52).

We have not enumerated here the objections which the commission raise against the demonetisation of the rupee, advocated in the scheme submitted to it by the Finance Department. It seems, however, that these two classes of objections have been borrowed by the Commission from foreign witnesses. In a recent article,[2] Prof Brij Narain has shown that these arguments, taken in order, are restatements of the evidences of Sir Charles Addis (Member of the Court of the Bank of England), Mr. Benjamin Strong (Governor of

1. Minute of Dissent ; Paragraph 56.
2. "The Currency Report ;" "Forward" 19. 9. 26.

the Federal Reserve Bank of New York), and Dr. Hollander of the U. S. A, respectively, *with suitable omissions.* We cannot vouch for the disinterestedness of these evidences, and so, we are surprised when their opinions are allowed to hold the field " in the interests of India. "

As to the first argument, we have it on the high authority of Keynes[1]—who holds that the gold-standard is a barbarous relic, and who cannot, therefore, be accused of any partiality for a gold currency—that £103 millions (the estimated gold requirements for a gold currency in India) "could be spared from the world's gold reserves, and need have no material effect on prices, or on the supply of credits."

The second ground for rejection overlooks the fact that Sir Basil's estimate of £103 millions is put forward as the *maximum* requirement we can think of, and, therefore errs on the side of safety, if it errs at all, as Sir Purshotamdas remarks.

That world prices will not be upset—and this is what we gather from Keynes—is a sufficient reply to the third objection. However, granting that India's demand for gold may lead to stringency in the world-market, that possibility is not ruled out even now, when nations are competing with other for gold. As the Genoa Monetary Conference of 1922 pointed out, stabilisation of prices all over the world requires that the demand for gold should be regulated in accordance with an international agreement to be drawn up. In the absence of such an agreement, monetary reconstruction in Europe may be hindered even without India's appearance on the stage. We have only to remind ourselves of the recent antics of the franc.[2] The fourth objection is an old one,

1. Evidence before the Currency Commission.

2. Even with such an international agreement, stabilisation of prices, which is the chief concern of Europe now, may be leagues off. "Stabilisation cannot be effected by any hard and fast rules"—Hawtry (Monetary Reconstruction).

The pressure of new gold will threaten it. Once this agreement is drawn up, "the thread by which the principle of price stability will thereafter hang will be the acceptance or rejection of the conception of a "normal" level of prices"—

Bellerby "Monetary Stability."
P. 132.

but it has weight in it. In the case of India, however, the argument loses much force because we can utilise our £40,000,000 gold in the G. S. R, and convert our silver holdings into gold. Besides, as Ambedkar[1] points out, our present currency system, by locking up so much gold in the G. S. R. and unnecessarily duplicating the reserves, has accustomed us to an expensive currency system, while the introduction of gold will require expense only at the first stage.

We, therefore, cannot attach much importance to *these* objections against the introduction of a gold currency. The standard, recommended by the Commission, though it professes to be simple, is really a complicated one from the point of view of the "uninstructed" public. The ultimate convertibility will escape their notice, whose distrust of the system will thereby be only increased. To quote the late Professor Marshall's evidence before the Fowler Committee : "Frequent changes in its basis (that of the currency) disturb expectation, upset reasonable calculations, and infuse a spirit of unrest into business. They may all aim at increased certainty, but their effect on the balance must be increased uncertainty. They resemble the frequent wakings of a patient in order to administer sleeping draughts."

The Gold Bullion Standard may work well in England where the public have long been accustomed to the use of paper money, but in India it will never be the panacea for all our ills. Too many cooks, it seems, have spoilt the broth.

Coming to the question of the rate of exchange, we notice that this was the chief concern of the Government of India prior to the war.[2] Experience has fortunately taught them of the greater importance of the stability of prices. The Currency

1. "Problem of the Rupee,"

2. " The essential feature of the gold exchange standard as established in India is the adoption of the rate of exchange as the index of the demand for rupees, and the issue and the withdrawl of rupees accordingly."—Hawtrey " Currency and Credit "—p. 384.

Commission thinks that, " A stable exchange is an inestimable boon." [1] But we must remember that the significance of a stable exchange depends " on the relative importance of foreign trade in the economic life of the country." [2] India's internal trade being many times her foreign trade, both in volume and in value, we should care more for a stable price-level than a stable rate of exchange. Thus, though it is proposed to link the rupee, not with sterling, but with gold at the fixed parity of 1s. 6d., we may yet entertain apprehensions for our price-level, because the value of gold itself may fluctuate, both because of the unstable monetary conditions of the world to-day and the uncertain supply of gold. [3] That brings us to the question whether the time for stabilisation has come or not. Now, stabilisation is clearly an international problem, and so long as monetary conditions are unstable in continental Europe, it is premature to ' peg ' the rupee to 1s. 6d. gold, simply after a review of the course of prices in India, England and the U. S. A., as the Royal Commission have done. If the 1s. 6d. rate had been reached purely by the interplay of economic forces, the balance would undoubtedly have been in favour of retaining it. But so long as people can substantiate the claim that but for Government intervention, [4] the rate would not have been 1s. 6d., all argument in favour of it are vitiated. Arguments for and against the rate proposed have been thrashed out, and need not be repeated here where our chief concern is the standard itself. We only beg to remind the parties of

1. Paragraph 171.
2. Keynes—" Tract on Monetary Reform"—p. 155.
3. Cf. Paragraph 36 of the Report

" My colleagues themselves in paragraph 36 of the Report refer to the apprehension of two distinguiseed experts (Prof. Cassel and Mr. Joseph Kitchin) in this connection. If gold-prices fall—and Indian prices must follow such a fall—India will be faced with a still bigger fall—the double effect of the operation of the present rate of 1s. 6d, and also the world fall "—Minute of Dissent, paragraph 98.

4. See Paragraphs 90-97 of the Minute of Dissent.

what Marshall told on this question of a rise in exchange being a bounty to imports.

One word on the recommendations about the Reserve Bank. The Commission have provided for an adequate bank-reserve, but not for a "banking reserve," i.e., "a public provision of money not required in the ordinary course of business, held available to meet exceptional emergencies," [2] like an external drain of gold. This must be provided to conserve our gold holdings. We cannot enter here into a full discussion of the proposals relating to the Reserve Bank. But from what we have seen, we may reasonably come to the conclusion that the Gold Bullion Standard, buttressed by a fixed gold parity of 1s. 6d. and a Reserve Bank, selling gold only in considerable quantities at a price higher than the market-rate, is at best a half-way house to a full Gold Standard to which a country attains, "when the value of its currency varies with the value of gold, and when the value of its currency can vary in no other way", [3]—a condition clearly not fulfilled under the advocated standard, since it also runs the danger from a great rise (48d. per oz.) in the price of silver which decided the fate of the Gold-Exchange Standard. [4]

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1. Before the Gold and Silver Commission (1888), in answer to the question—Is a rise in exchange a bounty to imports ?—Marshall said,

"There was a petitio principii in the argument; the conclusion arrived at was unconsciously glided into the argument which is like this,—"If a man is in the cabin of a ship only 10 ft. high, and the ship sinks down 12 ft. in a trough, his head will be broken against the roof of the Cabin. The argument implicitly assumes that when the ship falls, he does not fall",—and the previous argument likewise assumes that when exchange rises, prices are unaffected, which is not true in the long run.

2. Foxwell—"Paper on Current Finance" pp. 138-39.

3. Foxwell.

4. See Paragraph 211 of the Report.

THE FLUTE.

KHAGENDRA NATH DAS GUPTA—*Fourth Year English.*

THE voice of the flute is the voice eternal, coming to the breast of the common earth like the flowing current of the Ganges from the matted locks of Shiva,—the child from Heaven comes dancing to the earth, playing the play of Heaven with the earth's dust.

I stand on the road-side, I listen to the flute—I know not why my heart pains. I compare it with the familiar joys and sorrows, but it is brighter than the known smiles, it is deeper than the known tears.

It seems not the known but the unknown is the true. Whence are these vagaries of mind ? Words fail to answer.

This morning I rise up and the ringing flute from the wedding house comes to my ears. But this tune of the wedding-day—how does it keep harmony with every-day life ?—the life of hidden unsatiety, deep despondency, neglect, insult and weariness ; the pettiness of miserly desires, the ugly quarrels over dull oddities, the clash of unforgiveable littleness, the dust-laden poverty of daily life—where is the hint of all these in the divine tunes of the flute ?

The music of the flute has torn off the veil of familiarities from the world. Beneath the crimson delicacy of the coloured veils meet the eyes of the eternal bride and the groom, and this rings out in the flowing rhythm of the flute.

As the flute sang the music of the exchange of garlands, I turned my eyes towards the bride. On her neck was a golden necklace, round her feet tinkled the white anklets—she stood like a blooming lotus of joy on the waters of tears.

Amidst the circling halo of music she seemed like one not belonging to this world.

The maiden of the known house became the bride of the unknown.

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* Translated from Rabindranath Tagore's বাঁশী ।

THE PROBLEMS OF THE PACIFIC.

BINODE RANJAN BISWAS—*Fifth Year Economics.*

THE greatest ocean on the world's surface, representing almost half the globe, did not attract as much attention as would be warranted by its importance. The Pacific has so long justified its name except for a few occasional outbreaks here and there. But as time goes on, various conflicting interests and policies have been gathering round it, introducing tremendous complications of Western diplomacy and at the same time increasing the importance of the solution of the problems that gather round it. Western diplomacy had so long been confined to the Atlantic : now the stage has been shifted to the waters of the Far East. The problems thus raised are vital not only for Asia, but for humanity at large. For they will decide the fate of the world,—whether it will be dominated by the dull monotony of a single civilisation which has so long been characterised by Imperialism and Militarism, or by parallel civilisations, sometimes of conflicting ideals,—civilisations of both pacificism and militarism ultimately blending in a happy union. The event is vital for humanity. Humanity will certainly profit much if different civilisations and cultures meet under equal status, each taking the good of the others and produce a world-civilisation composed of the best in each. Such a consummation is not possible if one civilisation is aggressive and wants to crush and supersede the others under the false notion that it is the only one that is good. Unfortunately, such a possibility occurs and this is the fundamental point to be considered in the problems that gather round the Pacific.

To be more explicit. Do we want or will it be of lasting benefit to the world if the fate that occurred to Africa, America

and Australia be repeated in Asia ? Africa had been parcelled out among various European powers. America, with its ancient Red Indian Civilisation crushed and blotted out of the surface of the globe by the ruthless cruelty of the Spaniards, suffered the same fate The excuse that may be offered is that those civilisations with their forces spent up would have been of no good to the world. You may consider the remains of some unrecorded and vanished civilisation at Zimbabwe, in Africa, you consider the case of the "Maya" civilisation The same remark applies to both. But this certainly does not apply to Asia,—the case is radically different here. The Indian and the Chinese civilisations, not to speak of the Japanese, are still living forces. The question is how the commingling of these ancient civilisations with the Western civilisation will occur. The tale of cultural conquests should not be repeated here. There is no denying the fact that East has met West. Kipling's aphorism—

" For East is East and West is West,
And never the twain shall meet"

—to take it literally—is categorically wrong. It is probable that Kipling's phrase has had more effect in shaping in general Western ideas of the East than the corpus of international policies.

I think I have sufficiently explained the importance and gravity of the problems that gather round the Pacific. Now I shall try to outline in brief the different policies that are active in the Pacific waters and see whether there is any way out for a happy consummation. Five Empires have met for the mastery of the Pacific—Gt. Britain, U. S. A., Germany, Russia and Japan. Results of the world-war eliminated Germany as an important political influence in Asia, and diminished for the time the influence of Russia which, however, under a new regime has recovered its former position. For practical purposes, we may disregard the part played by the minor European powers—minor with respect to Asian politics—such as France,

Denmark, Holland etc., for either their policy is unimportant or their policies coincide with those of the great powers. Hence, as a man of great knowledge in world-politics remarked, the war reduced real powers with regard to Asia to three,—U. S. A, Gt. Britain and Japan. He remarked that this concretely represents the division of influence in Asia and the Pacific as it is now and likely to continue for the next century.[1] I think that the name of Russia, as represented by the Far Eastern Republic should also be given a place, as the recent trend of events in Far-East politics show the increasingly important place that she is occupying. "British policy in Asia is more significant and consequential and therefore more interesting than other manifestations of the so-called 'European thesis.' India gives the outstanding examples and the measure of British policy in Asia, and of British attitude towards issues arising from contacts of East and West".[2] The American policy is equally important but more conclusive in the solution of the problem. It is indeed in a union between the American and the British policy, that ultimate peace in the Pacific lies. I shall come to this phase later.

By far the most important role played in the Pacific is by Japan by reason of its proximity, and of its being an Asiatic power. Japan's meteoric rise in Asiatic politics, since 1899, is a matter of history and we will rest content with the foreign policy of Japan since that date or more accurately after the Russo-Japanese War of 1904-5. "After the Satsuma Rebellion and the Formosa expedition in the eighties, after the China War in the nineties, after the Russian War at the commencement of the twentieth century and during the Great War, a gigantic development has taken place both in the material conditions and the foreign policy." [3] Since the outbreak of the Sino-Japanese War in 1894, Japan has pursued a consistent career of

1. Quoted by A. F. Millard in "Conflict of Policies in Asia."
2. Ibid.
3. Edinburgh Review, Oct. 1925.

Imperialism with quite extraordinary success, a policy which received a greater impetus by its tremendous success in the Russo-Japanese War. We can well understand the spirit of Japan, how it is thoroughly permeated by the pre-war German Militarism, if we consider the quotation, "We do not hesitate to congratulate ourselves upon a war as efficient cause of improvement in national economy," [1] from Councillor Ono of the Department of Finance.

Now as to Japan's ambitions. "Japan's predominance in Eastern Asia has become the foundation of the national policy. 'Nibbling at China' is no longer the propaganda of the military party alone ; that policy has come to be universally accepted as leading directly to the realisation of the nation's destiny. Korea, Manchuria, Mongolia and finally the Middle Kingdom itself,—this is the order of conquest in the minds of the Japanese, not only among the dreamers or the professional militarists, but among the rank and file also." [2] This is from an impartial English writer. Let us consider the scheme of a Japanese, Mr. Suniyama. "An Eastern Asiatic Federal Empire should be established with Japan as its leader," (with China, Korea and part of Siberia within its fold). "The control of foreign politics and military affairs should be in the hands of the Federal Government and internal affairs jointly administered by Japan and China." [3]

All these explain one phase of Japan's foreign policy. These also explain the formation of various patriotic societies culminating in the Pan-Asiatic Federation of Count Okuma. And the underlying principle of this scheme would be, "Not only will Japan try to erase the ambitions of Russia and Germany, it will do its best to prevent England and U. S. A. from touching the Chinese cake." In short, Japan wants an extension of the Monroe Doctrine from America to Asia. Let Japan

1. War and Armament expenditure in Japan—1926.
2. MacLaren—The Political History of Japan during the Meiji Era.
3. A Pamphlet, "Policy for Swallowing up China."

alone enjoy the "Chinese cake" uninterfered and unchecked. Succession of events since 1894 in the relations between China and Japan bring to clear light this underlying ambition of Japan, —territorial expansion at the expense of China. Japan cannot allow a strong power to be rooted in the mainland because it will check her imperialistic ambitions. This accounts for the Anglo-Japanese Alliance of 1902 and the eventual Russo-Japanese War of 1904-5. As a result of that War, Japan occupied a position in the mainland, and practically replaced Russia in the occupation of Manchuria and Korea. Korea was ultimately annexed on a flimsy ground in 1910. In 1911 China was declared a Republic and the policy of Japan towards this Republic has always been either to support continuously either or both sides in Chinese dissensions and thus weaken China politically. Then came the Great War and the balance of power in the Far-East was broken owing to the pre-occupation of the European powers in the Great War. These emboldened Japan in 1915 to present, in direct contravention of the Anglo-Japanese Alliance, the famous Twenty-one demands to China, a sort of ultimatum declaring China practically a Japanese Protectorate. "These demands as originally presented in January 1915, consisted of five groups. The first dealt with Shantung, (The German province in China), demanding that China should agree in advance to whatever terms Japan might ultimately make with Germany as regards this Chinese province ; that the Japanese should have the right to construct certain specified Railways, and that certain ports should be open to trade ; also that no privileges in Shantung should be granted to any power other than Japan.

"The second group concerns South Manchuria and Eastern Inner Mongolia and demands what is in effect a protectorate, with control of Railways, complete economic freedom for Japanese enterprise, and the exclusion of all other foreign industrial enterprise.

"The third group gives Japan a monopoly of the mines

and iron and steel works in a certain region of the Yangtze, where we (the British) claim a sphere of influence.

"The fourth group consists of a single demand, that China shall not cede any harbour, bay or island to any power except Japan.

"The fifth group, which was the most serious, demanded that Japanese political, financial and military advisers should be employed by the Chinese Government ; that the police in important places should be administered by Chinese and Japanese jointly and should be largely Japanese in *personnel* ; that China should purchase from Japan at least 50 p. c. of her munitions or obtain them from a Sino-Japanese arsenal to be established in China, controlled by Japanese experts and employing Japanese material ; that Japan should have the right to construct certain railways in and near the Yangtze Valley ; that Japan should have industrial priority in Fukein (opposite Formosa) ; and finally that the Japanese should have the right of missionary propaganda in China, to spread the knowledge of their admirable ethics." [1]

I cite these items in detail because these give a vivid description of the post-war development of Japanese foreign policy, inspired both by political and economic considerations. All these demands with slight modifications were extorted from China at "canon's mouth" in May 1915. An interesting feature of all these negotiations is that these are in direct contravention to the Anglo-Japanese Alliance of 1902, renewed in 1911. In fact, some are prejudicial to British interests in China, yet we find Gt. Britain concluding an agreement with Japan on Feb. 16, 1917 containing the following words :—

"His Britannic Majesty's Govt. accedes with pleasure to the request of the Japanese Govt. for an assurance that they will support Japan's claims in regard to the disposal of Germany's rights in Shantung and possession in the islands north of the Equator on the occasion of the Peace Conference ;

1. Bertland Russel—Problem of China pp. 131-32.

it being understood that the Japanese Govt. will, in the eventual peace settlement, treat in the same spirit Gt. Britain's claims to the German islands south of the Equator."

Another factor to be reckoned with is the disposal of all the German territories in China without any reference to the power that claimed suzerainty over all these German possessions. The same year, France also intimated her support to the Japanese proposal. In the Peace Conference, these negotiations were only repeated in deciding the fate of Shantung provinces in spite of Chinese protests. The United States of America, however, were not a party to this agreement, so this question was not finally settled there, and was again raised in the Washington Conference. But that is another story. "To Asiatics, the outstanding significance of the treatment of Shantung Award in the Peace Conference is that it treated Asia as a chattel of European diplomacy." [1]

The ambition of Japan is built up of two incompatible factors. The first is to pose as the champion of Asia against the oppression of white men and the other is to be admitted to equality by the white powers. The latter, however, received a rude shock by the passing into law by the United States of a bill instituting a colour bar against the Japanese (1924). This new factor will, perhaps, profoundly influence the future policy of Japan and lead her to cry a halt to the foolish policy of antagonising China and Russia. For, in the present temper of China and Russia, in an eventual struggle with America, Japan will be hopelessly isolated for she will not get any friend in the mainland. Siberia will certainly side with America in order to get an ice-free port in the Pacific

(To be continued.)

1. A. F. Millard—in a memorandum to the Peace Conference in 1919.

REPORTS.

Presidency College Union.

The Annual General Elections for the College Union were finished by the third week of August, and the new committee for the session 1926-27, was constituted as follows—

PRESIDENT.

Principal T. S. Sterling

VICE-PRESIDENT.

Prof. B. M. Sen

TREASURER.

Prof. S. C. Mazumdar

SECRETARY.

Hirendra Nath Mukerjee—5th Year History.

MEMBERS.

1st Year Arts—Birendra Saday Dutt.
„ Science—Amitava Sen.
2nd Year Arts—Adris Chandra Banerjea.
„ Science—Hemendra Nath Sen.
3rd Year Arts—Subodh Chandra Bose.
„ Science—Bhabesh Chandra Ray.
4th Year Arts——Anil Chandra Ganguly.
„ Science—Amarendranath Ray.
5th Year Arts—Sambhu Nath Banerjee.
„ Science—Promode Kumar Ghosha1.
6th Year Arts—Tarakumar Mukherjee.
„ Science—Sudhir Kumar Bhose.
Editor, College Magazine—Humayun Z. A. Kabir.
Secretary, Bengali Literary Society—Jyotsnanath Chanda.
Secretary, Junior Common Room—Bibhuti Bhusan Mukherjee.
Secretary, Scientific Societies—Nirod Bhusan Das Gupta
Secretary, Athletic Section—Hirendranath Sircar.

Autumn Social.

A sub-committee has been appointed by the Union to arrange for the dramatic performance in connexion with the

Autumn Social. It has been decided to stage Rabindranath's "Bisharjan" on the day fixed for the celebrations. Arrangements for the performance have been going on apace under the able direction of Professor Charu Chandra Bhattacharyya, the President of the Dramatic Committee.

Condolence Meeting.

Professors and students assembled in the Physics Theatre on Tuesday, the 31st August, to pay homage to the memory of the late Professor Chandra Bhusan Bhaduri. Principal T. S. Sterling was in the chair. Dr. Panchanan Neogy moved and the Secretary of the Union seconded the following resolution :—

"This meeting of the staff and students of the Presidency College places on record its sense of deep sorrow and loss at the death of Professor Chandra Bhusan Bhaduri, a distinguished ex-student and ex-professor of the College, who, as an eminent teacher of youth and as a founder of the Bengal Chemical and Pharmaceutical Works Ltd., rendered signal service to the cause of education and industrial regeneration ;

And that a message of condolence over the signature of the President of the meeting be sent to the bereaved family."

The resolution was solemnly passed, all standing.

Midnapore Flood Relief.

A variety performance was arranged on Thursday, the 16th September, in order to make collections for the Midnapur Flood Relief Fund. There were many interesting events on the card, and the Secretary begs to thank all those who in any way helped to make the function a success. Several gentlemen from outside very kindly took an active part in the proceedings. About Rs. 300/- have already been sent to the said Fund and it is expected that some Rs. 100/- more will shortly be sent.

HIRENDRA NATH MUKERJEE,
Secretary.

The Annual Report of the Bengali Literary Society.

The year under review was a very successful one. The following papers were read :

(1) Chittaranjan and his Poetry—Bibhupada Kirti.
(2) What Man Hankers After—Gourinath Bhattacharjya.
(3) Kazi Nazrul Islam—Anil Kumar Ganguli.
(4) Trend of Modern Poetry and its Influence on Bengali Literature.—Bibhupada Kirti.

Besides these four ordinary meetings, there was also an extra-ordinary meeting of the Society in which Prof. Shibaprosad Bhattacharya read a paper on 'চণ্ডীদাসে বিরহ'। Mahamohopadhyaya Haraprasad Shastri was invited to preside. The meeting was very successful. Among the professors, Messrs. C. C. Bhattacharjya, S. K. Banerjea, P. Mukherjea, N. Chakrabarty, H. Banerjea, D. K. Majumdar, P Neogi, P. C. Ghosh, K. N. Mitter, S. Bhaduri, and M. G. Bhattacharjya were present.

A debate was also organised which is an entirely new activity of the Bengali Literary Society. The meeting was well attended and the standard of debate was very high.

The last function of the Society was its annual social which was re-introduced after a lapse of two years. Prof. Khagendra Nath Mitter presided over the function. Many distinguished literary men attended. The programme consisted of music, recitation and comic skits. A detailed account is published elsewhere.

Our sincere thanks are due to the gentlemen who helped us in carrying out the works of the Literary Society, specially in making the annual function a success

SUKUMAR DUTTA,
Secretary, 1925-26.

Bengali Literary Society.
Annual Social.

An annual social gathering of the Bengali Literary Society was held on Friday, the 20th August at the Physics Theatre with Prof. K. N. Mitter in the chair. Both the professors and the students took keen interest in the function. Amongst the distinguished guests of the evening were: Rai Sj. Jaladhar Sen Bahadur, Messrs. Provat Kumar Mukhopadhyaya, Jatindra Mohan Bagchi and Pandit Rajendra Vidyabhusan. Further, our popular Principal, Mr. Sterling with a friend of his was present in the meeting. The proceedings began after a song by Mr. R Sen. The President then read out his learned address which was much appreciated. Next, Rai Jaladhar Sen Bahadur and Pandit Rajendra Vidyabhusan delivered two instructive speeches. Then Mr. Bibhupada Kirti recited a poem—Alokananda—composed by himself. After several interesting items, Mr. Radhikananda Mukherjea entertained the audience with his fine recitation and short comic sketches. Mr. Suhrid Roy also exhibited his skill as a comic actor. After songs by Messrs. Susil De and Jogen Sarkar, the newly elected Secretary of the Society, Mr. Jyotsna Nath Chanda, read out his saying on assuming the charge of his new office. After the usual vote of thanks to the chair proposed by Dr. P. Neogi, the meeting terminated late at night.

First Sitting.

A meeting of the Society was held on Friday, the 27th August at the Physics Theatre. Prof. K. N. Mitter, the President of the Society, presided. Mr. Humayun Kabir, B. A. read a thoughtful article on "Johan Bojer,"—a name that needs no introduction in the domain of modern European literature. Prof. S. Bhaduri was kind enough to be present in the meeting. After a short, interesting speech from the chair the meeting dispersed.

JYOTSNA NATH CHANDA,
Secretary.

The Historical Society.

The fourth meeting of the Society was held on the 29th March in the Physics Lecture Theatre, with Principal Stapleton in the chair. Dr. D. R. Bhandarkar spoke on "A peep into Ancient Indian Archaeology", illustrating his lecture with magic lantern slides. Specimens of numerous inscriptions in various scripts, ancient coins, images of Buddha Dashavatara and Navagraha and pictures of Stupas, Chaityas and Viharas were shown by means of slides. In explaining the historical significance of the several pictures, Dr. Bhandarkar specially emphasized as to how each of those specimens affords some clue or other for the research-student, and how every type of archaeology throws a flood of light on ancient Indian history. In conclusion the speaker said a few words of encouragement to the students and the meeting dispersed after the vote of thanks was given by the secretary,

In the fifth meeting, Sj Kalyan Basu read a paper on "The Yellow Peril." Prof. K. Zachariah presided. Having emphasized on the unique antiquity of the yellow culture, the Essayist described the nature of White aggression and suggested the combination of agricultural China and industrial Japan as the only remedy The yellow peril, said the writer, is a simple question of self-aggrandisement of the West and self-preservation on the part of the East. He dealt the subject from various standpoints and concluded with a nice quotation from Bertrand Russell. Mr. Anil Ganguli, Mr. Tarapada Mukerji and Siddhanath Sen took part in the debate. The President gave a nice little speech and the Secretary proposed the vote of thanks.

On the 29th July last, Dr. Radha Kumud Mukerji, M.A., P.R.S., Ph.D. of the Lucknow University gave a lecture in the Physics Lecture Theatre. Principal Sterling presided. Dr. Mukerji dealt with some fallacious notions about Indian history held by European scholars and exposed the hollowness

of those mistaken theories by concrete illustrations and convincing arguments. Firstly, he refuted the charge of lack of unity in India by laying stress on the strange "unity in diversity" which is unique in this country. Secondly, he disproved the accusation that Indians are a nation of speculative unpractical philosophers, by giving concrete illustrations of glorious achievements in the practical material world during the Mauryya period, for instance, the Asoka pillars, the works of irrigation, the dams and canals and the wonderful works of art and architecture unsurpassed as yet. Lastly, the speaker established how ancient India knew the principles of democracy although the Western scholar does not recognise it. The monarch, he said, was not really absolute. Immemorial custom, tradition and the socio-economic situation were such that India enjoyed "a real democracy under the garb of monarchy."

After Dr. Mukerji's eloquent and inspiring lecture, the President gave a nice little speech and the vote of thanks was proposed by Dr. Ghoshal and seconded by Prof. Sen. The meeting was a grand success.

On Friday, the 3rd September, a meeting of the Historical Society was held with Dr. U. N. Ghosal in the Chair. Mr. Hirendranath Mukerjea, B.A. read a paper on Csoma de Koros, a Hungarian scholar who devoted his life to the study of Tibetan culture, and lived and died in the quest of knowledge. After a few remarks by Messrs K. Bose and T. Mukerjea, the meeting dispersed with a vote of thanks to the chair.

ANIL CHANDRA GANGULI.

Secretary.

Historical Seminar.

A meeting of the Historical Seminar was held on the 25th of August with Prof. B. K. Sen on the chair. Mr. Anil Ganguli of the 4th Year Class read a paper on "Feudalism."

Dealing with the various aspects of the feudal system, the writer clearly pointed out how it was the main theme of the

mediaeval history, on its social, legal, political and institutional sides. He traced the growth of the system since the break-up of the Roman Empire with a detailed survey of the feudal society, showing it at its best and also at its worst. The writer, in dwelling upon the contributions of this system to mankind—contributions that are charming even in their crudeness and antiquity—concluded that if feudalism was the cause of much evil it was also the cause of much good. It might not be viewed as an ideal state of society but it was again not wholly "a symptom of anarchy." A keen discussion followed in which Messrs. Kalyan Basu, Tarapada Mookerjee, Biren Mookerjee, and the essayist took part.

The President congratulated the essayist on his brilliant paper. He summed up by insisting on the danger of being misled by the contradictory views of two rival schools represented respectively by Guizot and Hallam: while the former would always admire the feudal system as it was, the latter would invariably sneer at everything it stands for. The defects so often urged against the system were but inevitable in the case of an institution of such importance and magnitude. The President concluded by declaring that his opinion on the whole was more in favour of the system than against it.

With a vote of thanks to the chair the meeting dispersed.

KALYAN BASU,
Secretary, Historical Seminar.

Philosophy Seminar.

With the inauguration of the session 1925-26, the Philosophy Seminar was divided into three separate seminars as follows :—

(1) Seminar for Theology and Ethics with Prof. K. N. Mitter, M. A. as President.

(2) Seminar for Modern Philosophy with Dr P. D. Shastri, M. A., B. Sc., Ph. D. as President.

(3) Seminar for General Philosophy with Dr. S. N. Das Gupta, M. A., Ph. D. as President.

Seminar for Theology and Ethics.

The first sitting of the Seminar was held on the 23rd July 1925. Sj. Hiranmay Banerjee read a paper on Science and Philosophy. The essayist stated that Philosophy has of late come into disfavour on account of the fact that it is not so practically useful as science is But as Philosophy is at the root of all sciences it ought to be carefully studied by all.

Sjs. Sushil Mukherjee, M. Moshud and Harendra De Chaudhury stated their views on the subject. After the essayist had replied the President in closing the debate said that Philosophy had had its day. Now it is at discount and no amount of argument can upset this fact. In order to come to favour it must make a new move.

The meeting then terminated.

The second sitting was held on November 13, 1925, when Sj. Nirmal Charan Das, B. A. read a paper on the conception of the relation between God and Nature in the Vedanta. The writer began by pointing out that according to Vedanta the relation of the individual soul with the Absolute is one of dependence. The Absolute has been defined as incapable of being manifested in the limitations of the phenomenal world. The phenomenal world is explained as the product of the power of limitation and of the projection of the Absolute.

Sj. Surajit Lahiri, M. A said in criticism that the essayist had mixed up the question of the relation between the individual soul and the absolute with the subject. He then explained the Vedanta conception in his own way which threw much new light on the subject.

After the writer had replied, the President accorded thanks to Mr. Lahiri for making his task easy and after a few concluding remarks declared the meeting closed.

The third meeting came off on November 26, 1925. Sj. Hiranmay Banerjee read an essay on Theism and Pantheism. He showed Theism to be unsatisfactory and proposed some modifications of the existing forms of Pantheism to enable the latter

to stand as a good theory. Sjs. Sushil Mukherjee, M. Moshud, Harendra De Chaudhury and M. Monowar then spoke on the subject. After the reply of the essayist, the President said that it was very difficult to decide between the claims of the rival theories. Personally he was a theist and he thinks that a religion in order to be living and vigorous must be theistic. This does not, however, decide the question.

The meeting then came to a close.

The fourth meeting was held on 31st March 1926. Sj. Satindra Kumar Mukherjee, B. A. read a paper on Indian Materialism and its Western parallels. The writer made a detailed comparison of the Indian and Western systems of Materialism. In the course of his essay he declared the Charvakas to be atheists. A controversy ensued with regard to the application of this epithet to the Charvakas in which Sjs. Chandra Shekhar Mitra and Tarapada Pal took part.

After the writer had replied to them the President made a nice little speech in which he agreed with the writer in his designation of the Charvaka system as atheistic.

The meeting then terminated.

Seminar for Modern Philosophy.

The first meeting of this Seminar was held on September 11, 1925. Sj. Hiranmay Banerjee read an essay on Pragmatism. He criticised the Pragmatic theory of truth and of reality and showed it to be inadequate.

Sjs. Sushil Mukherjee, Harendra De Chaudhury and M. Moshud then spoke supporting the writer. The President remarked that Pragmatism as an attitude of mind is very satisfactory. It has set at rest many an insoluble problem of Religion and Ethics. The Pragmatist wants to do away with the idea of the Absolute. But this, he said, cannot be allowed.

The meeting then terminated.

The second meeting was held on the 4th January, 1926, when Sj. Shyama Charan Chatterjee read a paper on Evolution

and Teleology. The writer supported Teleological Evolution. He stated that the Universe is the result of the teleological evolution through which God realizes His end.

Sjs. Subodh Mitra, M. Monowar and Kali Prasanna Kumar took part in the debate. The President said that in Western Philosophy, evolution is always an upward progress while in Indian Philosophy it is both a progressive and a regressive process. Its nature is determined by 'Karma'. It is such an evolution which believes in God and takes account of 'Karma' that he sides with.

The meeting then dissolved.

The third meeting came off on the 18th February, 1926. Sj. Anil Chandra Sen Gupta read an essay on Will-causality. The writer supported the view of Martineau on the subject and further stated that the origin of the will in us is the Divine Will. It is the latter that pervades the universe and is at the root of all our actions.

Sj. Shyama Charan Chatterjee criticised the writer from the standpoint of Hume. Sjs. Haridamodar Dulekar and Kaliprasanna Kumar then spoke in support of the writer.

The President in concluding the debate said that the essayist could not keep the continuity of the subject, for he introduced the controversy on free-will in his essay.

The meeting then terminated.

The fourth sitting was held on the 18th March, 1926. Sj. Kaliprasanna Kumar read a paper on Limits of Intellect. The writer was of opinion that Intellect exercised in proper manner has for its goal the knowledge of the ultimate reality.

Mr. M. Monowar spoke against the essayist saying that Intellect cannot take us to the knowledge of the ultimate reality. In his opinion Intellect begins with intuition and ends in intuition. Sj. Anil Chandra Sen also opposed the essayist.

The President remarked that Intellect analyses and views everything as parts and not as a whole. The question of the totality is therefore beyond its domain.

He then declared the meeting closed.

The fifth sitting came off on the 25th March, 1926. Mr. M. Monowar read a paper on Theism and Pantheism. The writer showed many inconsistencies in Theism and concluded by supporting Idealistic Pantheism.

As no one present raised any question regarding the points discussed in the paper, the President remarked that he was glad to find all in favour of Idealistic Pantheism for he himself accepted the theory.

The meeting then dissolved.

Seminar for General Philosophy.

The first meeting of the above Seminar was held on November 26, 1925. Sj Hiranmay Banerjee read a paper on Kant's Theory of Knowledge. The writer showed how Kant's theory could be called a synthesis of Rationalism and Empiricism as well as of Idealism and Realism. He pointed out that Kant's Thing-in-itself is indefensible.

Sjs. Harendra De Chaudhury, Sushil Mukherjee and M. Moshud then spoke on the subject.

The President in concluding the debate suggested a criticism of Kant on some new points and added that Kant's main contribution is in showing that the mind has its own constructive principles.

The meeting then terminated.

M. MANOWAR,
Secretary.

The Presidency College Football Club.

Another successful season of the Foot-ball Club is going to be over. We could not win any trophy but our high reputation as great fighters has been kept alive in the minds of the public. We did not expect, at first, to give such an account of ourselves. We lost the able help of some of our old players but the new members that we could enlist were

not less valuable and a bit of experience will make good players of them. Last year we lost to the Medicals in the Final of the Elliot Shield by a large margin, but this season, they with the same team, were lucky to gain over us after two hard-fought games in the third round. In the Hardinge Shield, we went up to the semifinal and were kept wondering to find ourselves beaten by City College who had, only a few days back, sustained a 2-0 defeat at our hand in the Elliot Shield. This was mainly due to the sodden and muddy turf. We have not been able to finish the inter-collegiate league as yet, but so far as the table indicates, our team is in no way inferior to the best teams of local colleges. We must not forget to mention that we found an able captain in Mr. Bardhan. I take this opportunity to thank, (on behalf of the Football Club) our Principal Mr. Sterling, our ex-Principal Mr. Wordsworth, and Mr. Mukherji, Honorary Treasurer, for the keen interest they took in our games.

H. N. SIRCAR,
Hony. Secy. P. C. F. C.

Farewells in the College.

Two farewell meetings were held in the College this term. One, when the Philosophy students bade farewell to Dr. Prabhudutta Shastri on the eve of his departure to Hugli College, and another, when the Economics men met Dr. Bhanu Bhusan Das Gupta on the occasion of his transfer to the Islamia College, Calcutta. Photos were taken and addresses presented on both occasions, and Principal Sterling kindly attended.

K.

A REVIEW.

Paper Boats—By K. S. Venkataramani. Second edition. Ganesh & Co., Madras. 1925. Pp. ix-xiv, 1-123.

This small book comprises ten essays which are written in excellent English. The essays describe common-place

incidents of Indian village life in a vivid and humorous style, and are permeated with an abundance of sympathy. They appeal, therefore, unerringly to the human side of the reader's nature.

The book opens with a description of eight classes of Beggars, more or less familiar to the average Indian. This is followed by a pen-picture of the Fisherman who "touches the land only to retire, wave-like, into the sea." Chapters three and five describe scenes of outdoor life in a Madras village ; while the fourth, the sixth and the ninth essays are devoted to subjects somewhat removed from the temporal. The scene of the pieces numbered seven, eight and ten is laid in an ordinary Indian household, and is most happily painted. We are thankful to the author for these entertaining sketches.

G. N. D.

We are shocked to hear of the death of Master Sukomal Ghose, whose active participation in the corporate life of the College, affectionate manners and faithful comradeship will always be remembered by his sorrowing friends.

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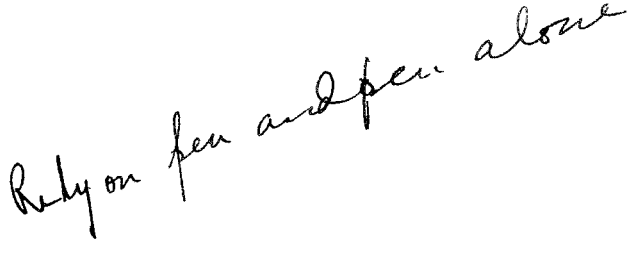
Rely on pen and pen alone

বাংলা

জ্ঞানের সীমানা

বিজ্ঞানাকাশের চিরপ্রদীপ্ত ভাস্কর, সমগ্র সভ্য-জগতের বরেণ্য মহামতি নিউটন তাঁহার জীবনব্যাপী সাধনার শেষে বলিয়া গিয়াছেন, "আমি জ্ঞান-সাগরের বেলাভূমে বসিয়া উপলখণ্ড মাত্র সংগ্রহ করিয়াছি; আর অনন্ত, অজ্ঞাত জ্ঞান-বারিধি আমার সম্মুখে সুদূর দিগন্তে আপনা হারাইয়া পড়িয়া রহিয়াছে।"

নিউটনের এই উক্তি মহাজন-সুলভ বিনয়-প্রসূত সন্দেহ নাই; কিন্তু ইহা যে একান্তই অন্তঃসারশূন্য একথা বলা যায় না। সত্যই আমরা যখন প্রস্তর যুগের অর্দ্ধসভ্য মানবের সহিত বিংশশতাব্দীর সুসভ্য মানবের তুলনা করি, তখন আমরা জ্ঞান-বিজ্ঞানের অদ্ভুত বিকাশ ও সভ্যতার অসামান্য উন্নতি দেখিয়া বিস্ময়ে স্তম্ভিত হই। জ্ঞানের সীমানা কোথায়, সভ্যতার চরম পরিণতি কি —ইহাই আমাদের বর্ত্তমান প্রবন্ধের আলোচ্য বিষয়।

প্রথম প্রস্তাব—পাশ্চাত্য বিজ্ঞান।

প্রথম প্রবন্ধে আমরা ইউরোপীয় বিজ্ঞানের জন্ম ও ক্রমবিকাশ লইয়া আলোচনা করিব। যেদিন মনস্বী কোপার্ণিকস্ সৌরজগতের প্রকৃত তথ্য সুধীজগতের সম্মুখে প্রকাশ করিয়া দিলেন, সেদিন ইউরোপীয় বিজ্ঞানের ইতিহাসে চিরস্মরণীয় হইয়া থাকিবে। আমরা সেইদিনকে পাশ্চাত্য বিজ্ঞানের জন্মতিথি বলিয়া ধরিয়া লইতে পারি। তাহার পূর্ব্বে যে ইউরোপ-ভূখণ্ডে বিজ্ঞানের চর্চ্চা ছিল না এমন নহে; কিন্তু সে চর্চ্চায় সূক্ষ্মদৃষ্টির একান্ত অভাব ছিল, তখন বাস্তবের সহিত কল্পনার সমন্বয় করিবার প্রচেষ্টা ছিল না, পরীক্ষামূলক বিজ্ঞানের আদৌ প্রচার হয় নাই, বিজ্ঞানের নীতিসমূহকে গণিতের সুদৃঢ় ভিত্তির উপর স্থাপিত করিবার প্রয়াস ছিল না।

কোপার্ণিকস্ ইউরোপীয় বিজ্ঞান-জগতের যুগ-প্রবর্ত্তক সন্দেহ নাই। তিনি আরিষ্টট্‌ল, টলেমি প্রভৃতি মনস্বিগণ প্রচারিত, চিরপ্রচলিত, সুদৃঢ় সিদ্ধান্ত-সমূহকে ভ্রান্ত প্রতিপন্ন করিয়া বিজ্ঞান-জগতে নূতন যুগ প্রবর্ত্তন করিলেন। সেই সময় হইতে ইউরোপীয় বিজ্ঞান বাস্তব-পরীক্ষা ও গণিতের সহায়তা গ্রহণ করিতে আরম্ভ করিল। নব নব মনীষী বিজ্ঞান-জগতে আবির্ভূত হইতে লাগিলেন, জ্ঞান-বারিধি মথিত করিয়া নব নব সমুজ্জ্বল রত্নরাজি আহরিত করিতে লাগিলেন।

কোপার্ণিকসের পর আসিলেন টাইকো ব্রাহী। এই দিনেমারজাতীয় জ্যোতির্ব্বিদ্ নিয়ত আকাশমণ্ডল পর্য্যবেক্ষণে জীবনপাত করিয়াছিলেন। তখনও পদার্থবিদ্যা, রসায়ণ, ভূবিদ্যা প্রভৃতি বিজ্ঞানের অন্যান্য বিভাগে

অধুনাতন বিজ্ঞান-সম্মত চর্চ্চা আরম্ভ হয় নাই। তখনও বিজ্ঞান-জগতে জ্যোতির্ব্বিদ্‌গণেরই সমধিক প্রতিপত্তি ছিল। টাইকো ব্রাহীর পরলোক-গমনের পর তাঁহারই শিক্ষায় শিক্ষিত জার্ম্মান মনস্বী কেপ্‌লার অদ্ভুত প্রতিভা ও অধ্যবসায় বলে টাইকোর পর্য্যবেক্ষণ ফলের সূক্ষ্ম বিশ্লেষণ করিয়া তাঁহার বিশ্ববিশ্রুত নীতিসমূহের আবিষ্কার করিলেন।

ফলে যাহা দাঁড়াইল তাহা এই। পূর্ব্বে লোকের বিশ্বাস ছিল যে জীবগণ-অধ্যুষিতা ধরণীই সমগ্র দৃশ্যজগতের কেন্দ্রস্থল, তাহাকেই কেন্দ্রে রাখিয়া চন্দ্র সূর্য্য, গ্রহনক্ষত্রসমূহ বৃত্তাকার কক্ষায় ঘুরিতেছে। এই প্রাচীন নীতি অনুসারে গণনা করিলে যে জ্যোতিষিক সিদ্ধান্তসমূহে বিশেষ ভ্রম প্রমাদ আসিয়া উপস্থিত হয় তাহা নহে। কিন্তু আধুনিক বিজ্ঞানের চক্ষে দেখিলে এই নীতির যুক্তিহীনতা সহজেই প্রতিপন্ন হয়। কোপার্ণিকস ও কেপ্‌লারের মতে অনেকের পূর্ব্ব-সংস্কার নষ্ট হইয়া গেল, বিশ্বাস জন্মিল যে সূর্য্যই সৌরজগতের কেন্দ্রস্থলস্বরূপ, তাহাকেই বেষ্টন করিয়া গ্রহগণ বিভিন্ন আকারের বৃত্তাভাস রচনা করিয়া বিভিন্ন বেগে ঘুরিতেছে।

তাহার পর আসিলিন গ্যালিলিও। ইনি দূরবীক্ষণ যন্ত্রের প্রথম আবিষ্কারক না হইলেও তাহার সমধিক উৎকর্ষসাধন করেন। তিনি নিজের উদ্ভাবিত উন্নত প্রকৃতির দূরবীক্ষণ সাহায্যে জ্যোতিষ্কমণ্ডলীর নব নব তথ্য উদ্‌ঘাটন করিতে লাগিলেন। তিনি দেখাইলেন যে আমাদের পৃথিবীর চারিদিকে চন্দ্র যেমন প্রদক্ষিণ করিতেছে, গ্রহরাজ বৃহস্পতির চারিদিকেও সেইরূপ উপগ্রহ সমূহ পরিভ্রমণ করিতেছে। এই আবিষ্কারে সমগ্র সৌর-জগতে একই নিয়মের অস্তিত্ব সম্ভবপর বোধ হইল। এতদিন আরিষ্টট্‌ল ছিলেন বিজ্ঞান-রাজ্যের একচ্ছত্র সম্রাট। তাঁহার কথা লোকে বেদবাক্য বলিয়া মানিয়া লইত। আরিষ্টট্‌লের মতানুযায়ী লোকের বিশ্বাস ছিল যে একটী গুরু ও একটী লঘু পদার্থ কোনও উচ্চস্থান হইতে নিক্ষেপ করিলে গুরু পদার্থটী তাহার ওজনের অনুপাত বেগে আগে মাটীতে পড়িবে। গ্যালিলিও পীসার এক সমুচ্চ সৌধচূড়া হইতে দুইটা গোলক—একটী লঘু ও একটী গুরুভার—ভূতলে নিক্ষেপ করিয়া পূর্ব্বপ্রচলিত মতের ভ্রান্ততা প্রতিপন্ন করিলেন। তাঁহার আর এক অদ্ভুত আবিষ্কার ঘড়ীর পেণ্ডুলাম। গীর্জ্জায় দোদুল্যমান ঝাড়ের দিকে চাহিয়া চাহিয়া তিনি পেণ্ডুলাম আবিষ্কার করিলেন। ইহা হইতেই সুপ্রসিদ্ধ হাইজেন্স প্রথম ঘড়ী নির্ম্মাণ করেন। এখন এই ঘড়ী না হইলে আমাদের একবেলা চলে না।

গ্যালিলিওর পর আবির্ভূত হইলেন—অনন্যসাধারণ প্রতিভাশালী নিউটন। দরিদ্র কৃষকের ঘরে জন্মিয়া, বাল্যে পাঠশালায় লেখাপড়ায় অমনোযোগের জন্য তাড়না সহিয়া নিউটন একদিন জগদ্বিখ্যাত বৈজ্ঞানিক হইয়া উঠিলেন। বাল্যকাল হইতেই তিনি নানারূপ যন্ত্রপাতি নির্ম্মাণে আনন্দ

উপভোগ করিতেন। যৌবনে তিনি বিজ্ঞানজগতের মহাতথ্য মাধ্যাকর্ষণ-তত্ত্ব আবিষ্কার করিয়া ফেলিলেন। নিউটনকে আমরা পাশ্চাত্যবিজ্ঞানের দ্বিতীয় যুগপ্রবর্ত্তক বলিয়া ধরিতে পারি। কোপার্ণিকসের আবিষ্কারের পর মাধ্যাকর্ষণ-তত্ত্বের মত বড় আবিষ্কার বিজ্ঞানজগতে আর হয় নাই। নিউটন মাধ্যাকর্ষণ-তত্ত্ব আবিষ্কার করিয়া, এবং বল ও গতির সম্বন্ধসূচক নীতিসমূহের প্রচার করিয়া সমগ্র জ্যোতিষশাস্ত্র, পদার্থবিদ্যা ও যন্ত্রবিদ্যাকে এক নূতন, সুদৃঢ় ভিত্তির উপর স্থাপিত করিলেন। আজ বাস্তববিজ্ঞানের যে বিশাল, সুরম্য হর্ম্ম্য মানব নয়নের যুগপৎ বিস্ময় ও পুলক উৎপাদন করিতেছে তাহা নিউটনের প্রতিষ্ঠিত ভিত্তিব উপরই গড়িয়া উঠিয়াছে। সেই জন্যই আজ নিউটন সমস্ত সভ্য-জগতের বরেণ্য মহাপুরুষ।

নিউটন আলোক-বিজ্ঞানেরও যথেষ্ট চর্চ্চা করিয়াছিলেন। আলোকের স্বরূপ কি, ইহা লইয়া যথেষ্ট জল্পনা কল্পনা অতি প্রাচীনকাল হইতে চলিয়া আসিতেছে। আরিষ্টট্‌লের মতাবলম্বিগণ প্রচার করিয়া আসিতেছিলেন যে আমাদের চক্ষু হইতে অতিসূক্ষ্ম কণিকাসকল ছুটিয়া গিয়া দৃশ্য পদার্থ-সমূহের উপর পড়ে, তাহাতেই দৃষ্টিসঞ্চার হয়। সুপ্রসিদ্ধ বৈজ্ঞানিক হাইজেন্স এই মতে সায় না দিয়া আলোকের ঊর্ম্মি-তত্ত্ব প্রচার করেন। তিনি সমগ্র জগদ্ব্যাপী এক অতীন্দ্রিয় পদার্থের কল্পনা করেন—তাহার নাম ঈথার। প্রজ্জ্বলিত পদার্থের দ্রুত ভ্রাম্যমান পরমাণুসমূহের সংঘাতে এই ঈথারমধ্যে তরঙ্গের সৃষ্টি হয়। সেই তরঙ্গসমূহ আমাদের চোখের উপর ঘা দিলে তবেই আমরা দেখিতে পাই। কিন্তু কথা উঠিল—ঈথাব-তরঙ্গেই যদি আলোকের উদ্ভব হয়, তবে আলোক-তরঙ্গ শব্দ-তরঙ্গের মত কোণ্ ঘুরিয়া আসেনা কেন? নিউটন আসিলেন এই প্রশ্নের সমাধান করিতে। তিনি এক নূতন মত প্রচার করিলেন। তিনি বলিলেন, দীপ্তিমান্ পদার্থ-সমূহ হইতে অতি সূক্ষ্ম কণিকাসকল অতি দ্রুতবেগে ছুটিয়া আসিয়া চোখের উপর ঘা দেয়, তাহাতেই দৃষ্টিসঞ্চার হয়। নিউটনের বিশ্ববিশ্রুত খ্যাতি হাইজেন্সের মত ডুবাইয়া দিল। তাহার বহুদিন পরে ফ্রেনেল, ইয়ং, ফুকো প্রভৃতির চেষ্টায় হাইজেন্সের মতের সত্যতা প্রমাণিত হয়।

নিউটনের আর এক আবিষ্কার ক চ-কলমের দ্বারা আলোকরশ্মির বিশ্লেষণ। তিনি কাচকলমের দ্বারা শুভ্র সূর্য্যরশ্মি বিশ্লেষণ করিয়া দেখাইলেন যে শুভ্র আলোক আদিম আলোক নহে; ইহা রক্ত, পীত, নীল প্রভৃতি সপ্তরশ্মির সমবায়ে গঠিত। বিভিন্নপ্রকার রশ্মির তির্য্যগ্-বর্ত্তনের ক্ষমতা বিভিন্ন প্রকার; সেই জন্য কাচ-কলম মধ্য দিয়া যাইবার সময় তাহারা পরস্পর হইতে বিচ্ছিন্ন হইয়া পড়ে। এই আবিষ্কার হইতেই আলোক-বিশ্লেষণ যন্ত্রের আবিষ্কার হয়। এই যন্ত্র বিজ্ঞান-জগতে নূতন যুগ আনিয়া দিয়াছে। নিউটন ব্যষ্টি ও

সমষ্টি মূলক গণনশাস্ত্রের আবিষ্কার করিয়া গণিত ও বিজ্ঞানের সর্ব্বতোমুখী উন্নতির পথ পরিষ্কার করিয়া দেন।

নিউটনের পর হইতে বিজ্ঞানের আধুনিক যুগ আরম্ভ হইয়াছে। মানব-হৃদয়ে জ্ঞান-পিপাসা জাগরিত হইলে সহজে তাহার নিবৃত্তি হয় না। বৎসরের পর বৎসর, নানা দেশে, নানা ভাষাভাষী পণ্ডিতগণ প্রকৃতির নিগূঢ় রহস্যসমূহ উন্মোচনে ব্যাপৃত রহিয়াছেন। তাঁহাদের সুখসম্ভোগের কামনা নাই, পার্থিব যশ ও সমৃদ্ধির লালসা নাই, এমন কি নিজের জীবনের উপরও মায়া মমতা নাই। আছে শুধু তীব্র জ্ঞানপিপাসা, তাহারই তাড়নে সভ্যমানব প্রাণপাত করিয়া প্রতিনিয়ত নব নব আবিষ্কারের পথে ছুটিয়া চলিয়াছে। সভ্য মানব চাহে সর্ব্বজ্ঞ হইতে, বিশ্বজগতে আপনার শাসন প্রচার করিতে, প্রাকৃত এমন কি অতিপ্রাকৃত সৃষ্টিকেও আপনার নিয়মাধীন করিতে।

বিজ্ঞানের আধুনিক যুগে যে সংখ্যাতীত বিস্ময়কর আবিষ্কারসমূহ হইয়া গিয়াছে তাহাদের বিশদ বর্ণনা এই ক্ষুদ্র প্রবন্ধে সম্ভবপর নহে। আমরা আধুনিক বিজ্ঞানের কয়েকটী মূলতথ্য লইয়া আলোচনা করিব।

১। জ্যোতির্ব্বিদ্যা

জ্যোতিষ্‌শাস্ত্রে বর্ত্তমান যুগে অতি বিস্ময়কর তথ্যসমূহ আবিষ্কৃত হইয়া গিয়াছে। জ্যোতির্ব্বিজ্ঞানের উন্নতির মূলে তিনটী যন্ত্র—দূরবীক্ষণ যন্ত্র, আলোক-বিশ্লেষণ যন্ত্র ও ফটোগ্রাফিক ক্যামেরা। দূরবীক্ষণ যন্ত্র সাহায্যে বহু অদৃশ্য তারকা দৃষ্টিগোচর হইয়াছে ও সমগ্র আকাশ-মণ্ডলের গ্রহ-নক্ষত্রাদির সংখ্যা নিরূপিত হইয়াছে। দূরবীক্ষণ সাহায্যে আমরা সৌর-জগতের অন্তর্ভুক্ত অন্যান্য গ্রহ উপগ্রহের প্রকৃত তথ্য অনেকাংশে জানিতে পারিয়াছি। আমরা জানিতে পারিয়াছি যে চন্দ্র-মণ্ডল জল ও বায়ুশূন্য, পর্ব্বতাকীর্ণ, ঊষর মরুভূমিতে পরিণত হইয়াছে; মঙ্গল গ্রহ জল, বায়ু ও জীবগণের প্রাণধারণোপযোগী শস্যসম্পদে সমৃদ্ধ, ইহা জীবগণ-অধ্যুষিত হইলেও হইতে পারে। গ্রহরাজ বৃহস্পতি নিবিড় নীরদমালায় নিয়ত-সমাচ্ছন্ন তরল অবস্থায় বর্ত্তমান; তাহা জীবজাতির উদ্ভবের পক্ষে এখনও অনুকূল হইয়া উঠে নাই। আমরা জানিতে পারিয়াছি যে অন্যান্য গ্রহগণও উপগ্রহমালায় পরিবৃত; অন্যান্য গ্রহের উপর নিশাকাল বোধ হয় পৃথিবীর পৌর্ণমাসী রজনী অপেক্ষাও সুমধুর! শনিগ্রহের উপর দশটী চাঁদ রাত্রে কিরণধারা ঢালিয়া দেয়। সে কি বিস্ময়কর দৃশ্য! গ্রহ নক্ষত্রগণের দূরত্ব, আকার, ওজন ও আপেক্ষিক গুরুত্ব যন্ত্র সাহায্যে নিরূপিত হইয়াছে। আলোকবিশ্লেষণ যন্ত্র তারকাগণের মধ্যে কি কি ধাতু বা বায়ব পদার্থ জ্বলিতেছে তাহার সন্ধান আনিয়া দিতেছে। পৃথিবীতে যে সকল পদার্থ আমরা

দেখিতে পাই অনেক সময় সেই সকল পদার্থই গ্রহতারকাগণ মধ্যে লক্ষিত হয়; কখনও কখনও নূতন জিনিষও পাওয়া যায়। সার নরম্যান লকীয়ার প্রথম সূর্য্যমণ্ডলে হিলিয়াম্ নামক লঘু গ্যাসের অস্তিত্ব আবিষ্কার করেন। তৎপরে র‍্যামসে ও র‍্যালের চেষ্টায় ধরণীবক্ষেও এই গ্যাসের অস্তিত্ব প্রমাণিত হয়। এখন এই হিলিয়াম গ্যাস কতভাবে মানুষের কত কাজে লাগিতেছে! আলোক-বিশ্লেষণ যন্ত্র সাহায্যে গ্রহ, তারকাগণের বয়ঃক্রম নির্ণয় করিবার চেষ্টা হইতেছে; অসীম ব্যোমপথে তারকাগণের গতির বেগ নিরূপিত হইয়াছে। তাহাতে জানা যায় যে জ্বলন্ত, মহাকায় তারকাগণ তাহাদের স্ব স্ব তারকা-জগৎ মাধ্যাকর্ষণবলে সঙ্গে লইয়া শূন্যমার্গে মহাবেগে ছুটিয়া চলিয়াছে। হয়ত কোন্ দিন দুইটা প্রজ্জ্বলিত মহাপিণ্ডের সংঘর্ষণে মহাকাশে মহাপ্রলয়ের সৃষ্টি হইয়া আবার নূতন জগতের আবির্ভাব হইবে। কিম্বা নির্ব্বাপিত, তুহিন-শীতল, জীবগণের কলকোলাহল শূন্য দুইটা মহাকায় তারকা পরস্পরের বক্ষে আহত হইয়া আবার নূতন জীবন লাভ করিবে, তমিশ্রা নিশিথিনীর প্রভাতে প্রদীপ্ত, উজ্জ্বল আলোকে দিগন্ত আলোকিত হইবে, জড়জগতে প্রাণের স্পন্দন অনুভূত হইবে।

প্রসন্ন শরতে সুনীল নভোমণ্ডলে প্রসারিত, কবিজনবর্ণিত ছায়াপথের রহস্যও দূরবীক্ষণ যন্ত্র, আলোক বিশ্লেষণ যন্ত্র ও ফটোগ্রাফিক ক্যামেরা সাহায্যে আবিষ্কৃত হইয়াছে। আমরা জানি ইহা অসংখ্য জগৎ-ভ্রূণের সমাবেশ ভিন্ন আর কিছুই নহে। কাণ্ট ও লাপ্লাসের মতে যে নীহারিকাসকল গ্রহতারকা-গণের উদ্ভবের কারণ তাহাদের প্রকৃত সংবাদও এই সকল যন্ত্র আনিয়া দিতেছে। আলোক বিশ্লেষণযন্ত্র সাহায্যে আর এক অদ্ভুত সত্য আবিষ্কৃত হইয়াছে। আমরা জানিতে পারিয়াছি যে অনেক তারকার মধ্যে এমন সকল বায়ব পদার্থ বিদ্যমান, যাহাদের আপেক্ষিক গুরুত্ব পৃথিবীর স্বর্ণ, প্লাটিনাম এমন কি গুরুভার উরানিয়াম অপেক্ষাও অধিক। এই আবিষ্কার আধুনিক যুগের পদার্থ-বিজ্ঞানের শ্রেষ্ঠ আবিষ্কার যে সমস্ত পদার্থই বিদ্যুৎকণিকার বিভিন্ন প্রকার সমাবেশে গঠিত এই মতের পোষকতা করিতেছে।

২। পদার্থ-বিদ্যা, রসায়ন ও ভূ-বিদ্যা।

এই সকল বিদ্যাও বর্ত্তমান যুগে অত্যাশ্চর্য্য উন্নতি লাভ করিয়াছে। প্রাচীন যুগে নীচ ধাতুকে স্বর্ণে পরিণত করিবার ও অমৃতের উৎস আবিষ্কার করিবার চেষ্টা হইতেই পদার্থবিদ্যা ও রসায়ন জন্মলাভ করে। তাহার পর রাসায়নিক-গণের অক্লান্ত পরিশ্রমের ফলে যে কত নূতন জিনিষের আবিষ্কার হইয়াছে তাহার ইয়ত্তা নাই। এখন কি মণিজ কি উদ্ভিজ্জ, কি তরল কি বায়ব সকল প্রকার পদার্থই রাসায়নিক পরীক্ষাগারে বসিয়া প্রস্তুত করিতে পারেন। ভূতলে, সাগরগর্ভে, পৃথিবীবক্ষে যে বিবিধ পদার্থসমূহ বিদ্যমান তাহাদের সংগঠন,

প্রাকৃতিক ধর্ম্ম ও পরস্পরের সহিত প্রতিক্রিয়া আবিষ্কৃত ও লিপিবদ্ধ হইয়া গিয়াছে। তথাপি আবিষ্কার প্রচেষ্টার বিরাম নাই, এখনও নূতন নূতন মৌলিক-পদার্থ আবিষ্কৃত হইতেছে।

আমরা এখন জানি যে সকল পদার্থই কঠিন, তরল ও বায়ব, এই তিন অবস্থায় থাকিতে পারে। যে হিলিয়াম গ্যাস সার জেম্‌স ডেওয়ারের মত অক্লান্তকর্ম্মা রাসায়নিকের চেষ্টাও বিফল করিয়াছিল তাহাও সম্প্রতি তরলীভূত ও কঠিনীভূত হইয়াছে।

নিউটনের পর বিজ্ঞানজগতের এক মহান্ আবিষ্কার হইতেছে ম্যাক্সওয়েলের আলোক ও বিদ্যুতের সাম্যতত্ত্ব। ম্যাক্সওয়েল দেখাইলেন যে আলোক-তরঙ্গ-বাহী ঈথারেরও যে অবস্থা, দুইটা বৈদ্যুতিক-শক্তি-সংযুক্ত ধাতু গোলকের মধ্য-বর্ত্তী ঈথারেরও সেই অবস্থা। হাইজেন্সের ঊর্ম্মি-তত্ত্ব উঠিয়া গেলনা বটে কিন্তু তাহা নূতনভাবে অনুপ্রাণিত হইল। আজ জগদ্বিখ্যাত জার্ম্মাণ বৈজ্ঞানিক প্লাঙ্কের কোয়াণ্টাম্-তত্ত্ব আলোক-বিজ্ঞানে নূতন চিন্তাধারা প্রবর্ত্তিত করিয়াছে। ম্যাক্সওয়েল যে আলোক তরঙ্গের সমধর্ম্মী বিদ্যুৎ-তরঙ্গের কথা ভবিষ্যদ্বাণী করিয়া গিয়াছিলেন হার্ৎজ্ তাহা বাস্তবে পরিণত করিলেন। তাহার পর আচার্য্য জগদীশচন্দ্র আরও ক্ষুদ্রাকারের বিদ্যুৎ-তরঙ্গের সৃষ্টি করিয়া ম্যাক্স-ওয়েলের বিজয়-পতাকা উড়াইয়া দিলেন।

বিজ্ঞানের আধুনিক যুগের শ্রেষ্ঠ আবিষ্কার আমাদের কপিলের পরমাণু-বাদের কথা স্মরণ করাইয়া দেয়। জড়জগতের উদ্ভব লইয়া অনেক জল্পনা কল্পনা স্মরণাতীত কাল হইতে চলিয়া আসিতেছে। বর্ত্তমান যুগে সুপ্রসিদ্ধ কেল্‌ভিন ঈথারের আবর্ত্ত হইতে জড়-জগতের সৃষ্টি প্রমাণিত করিতে চেষ্টা করেন। তাহার পর টম্‌সন, রাদারফোর্ড, নিয়েনবর, সডি, মিলিকান্ প্রভৃতি বৈজ্ঞানিকগণের সাধনার ফলে আমরা জড়-সৃষ্টির প্রকৃত রহস্য অনেকাংশে জানিতে পারিয়াছি।

আধুনিক মত হইতেছে এই যে প্রতি ক্ষুদ্র অণু সংযোগাত্মক ও বিয়োগা-ত্মক বিদ্যুৎ-কণিকার সমবায়ে গঠিত। অম্লজান, উদ্‌জান, যবক্ষারজান প্রভৃতি সকল বায়ব পদার্থের বা স্বর্ণ, রৌপ্য, তাম্র, প্লাটিনাম, গন্ধক, ফস্ফরাস প্রভৃতি কঠিন পদার্থের অণুসকল কয়েকটী বিদ্যুৎ-কণিকার ও কয়েকটী বিদ্যুৎ কণিকার বিয়োগাত্মক সংযোগাত্মক সমাবেশে গঠিত। তবে লৌহ লৌহ আর স্বর্ণ স্বর্ণ, তাহার কারণ হইতেছে এই যে, লৌহ-পরমাণু মধ্যে বিদ্যুৎ কণিকার সমাবেশ, অবস্থান ও গতি স্বর্ণ-পরমাণু মধ্যে বিদ্যুৎ কণিকার সমাবেশ, অবস্থান ও গতি হইতে বিভিন্ন। এখন প্রশ্ন হইতে পারে যে লৌহ-পরমাণুর অন্তর্গত বিদ্যুৎ কণিকা-সমূহের সমাবেশ, অবস্থান ও গতি স্বর্ণ-পরমাণুর অন্তর্গত বিদ্যুৎ কণিকা সমূহের সমাবেশ, অবস্থান ও গতির অনুরূপ করিতে পারিলেই ত লৌহ স্বর্ণে পরিণত হইবে,

যাহা এতদিন দিবাস্বপ্ন ছিল তাহা বাস্তবে পরিণত হইবে। রেডিয়াম ও তাহার সমধর্ম্মাবলম্বী ধাতুসমূহের আবিষ্কারের পর হইতে এক ধাতুকে অপর ধাতুতে পরিণত করিবার চেষ্টাকে কেহ একেবারে হাসিয়া উড়াইয়া দেন না। কারণ আমরা জানি রেডিয়ামের মত অত্যদ্ভুত, তীক্ষ্ণশক্তিশালী ধাতুই এককালে সীসার মত নিষ্প্রভ, নির্ব্বীর্য্য ধাতুতে পরিণত হয়।

পূর্ব্বে লোকের সংস্কার ছিল যে বিশ্বজগতের সমূহ জড়পদার্থের পরিমাণের কোনও হ্রাসবৃদ্ধি নাই, সমূহ শক্তির পরিমাণও চিরকাল একই থাকিবে। বর্ত্তমান যুগে এ সংস্কার যাইতে বসিয়াছে। এখন আমরা জানি যে শক্তি জড়পদার্থে ও জড়পদার্থ শক্তিতে পরিণত হইতে পারে। কাজেই বিশ্বের আদিতে অনন্ত শক্তি, অন্তেও অনন্ত শক্তি। আমরা যেন তন্ত্রশাস্ত্রের নিগূঢ় রহস্যের মধ্যে আসিয়া পড়িলাম।

জীববিদ্যাও দ্রুত উন্নতির পথে চলিয়াছে। আজ আচার্য্য জগদীশচন্দ্রের আবিষ্কারের ফলে আমরা জড় ও জীব-জগতের এক বিরাট্ সাম্যের কথা উপলব্ধি করিতে পারিয়াছি। জড় ও জীবের উপর কর্ম্ম ও বিশ্রামের প্রতিক্রিয়া এক বলিয়া আচার্য্য প্রমাণিত করিয়াছেন। হিন্দু ঋষির মতে জড় হইতে উদ্ভিদের উৎপত্তি ও উদ্ভিদ্ হইতে উন্নতপ্রকৃতির জীবজন্তুর সৃষ্টি আধুনিক ক্রমবিবর্ত্তনবাদের স্থান অধিকার করিবার উপক্রম করিতেছে পরবর্ত্তী প্রবন্ধে আমরা আধুনিক ক্রমবিবর্ত্তনবাদ ও পাশ্চাত্য সভ্যতার জন্ম ও ক্রমবিকাশ লইয়া আলোচনা করিব।

প্রমোদ কুমার ঘোষাল
পঞ্চম বার্ষিক শ্রেণী, ফলিত গণিত বিভাগ।

অনুরাগী।

এই সব পুণ্য দিন, স্নিগ্ধ, শান্ত সুশোভন ছবি,
গোধূলির ইন্দ্রজাল, বর্ণচ্ছটা, অস্তগামী রবি,—
কবি যে আঁকিতে চায়, মুগ্ধ, লুব্ধ আছে আঁখি তুলি,
স্মৃতির শ্যামল পত্রে, মধুবিন্দু,—স্বর্গখণ্ডগুলি।
লতারে ঘিরেছে লতা, তনু ঘিবি নাচেরে জোযার,
মৌমাছি উড়িয়া আসে, মন্দ মন্দ আনন্দ সঞ্চার,
নিদ নাই হারা আঁখি, কাঙ্গাল গো নিতি উদাসীন,
রাজকন্যা নৃত্যপরা, কানে লাগে করুণ কিঙ্কিন।

রজনীগন্ধার গুচ্ছ, শুভ্র হাতে ভ'রি লই সাজি,
নয়নে লাগুক শোভা, দিগন্তের নীলমায়া রাজি,
পুষ্পিত পরাণখানি ঘিবি থাক মালঞ্চ অঞ্চল,
সুরভি গোলাপ গন্ধ, দখিনের পবন চঞ্চল।
মঞ্জুল, বঞ্জুল কুঞ্জ,—আঁখি কাঁদে সুন্দরের লাগি,
বেনু বাজে মনে, বনে,—কবি মোবা চির অনুরাগী।

শ্রীচন্দ্রশেখর আঢ্য
দ্বিতীয় বার্ষিক শ্রেণী (কলা বিভাগ)

THE PRESIDENCY COLLEGE MAGAZINE.

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EDITORIAL NOTES.

PARTINGS are always sad, and when a year approaches its end, we feel a pang in our hearts. The joy and the sorrow we have felt become memories, and the dreams we have dreamed become hard realities or fond regrets. The new year comes to us rich with fresh and happy promise, but at the end of a twelve-month, the colour has faded and the charm departed. From year to year we go on hoping, and expect every new year to open a new page in our life, but the years pass and are swallowed up in the gulf of eternity, leaving no traces behind. They are our vain and futile attempts to measure Time and mark its progress, but in a few centuries, all is blurred to an undistinguishable haze of mist extending far back to antiquity.

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1926 is almost finished and 1927 will soon begin. People keep up on the night of the 31st December to hear the bells toll to ring out the old year and ring in the new. Few remain calm or unmoved as the slow moments pass, and we can almost feel that we hear the old year gasping out its breath in the last moments. A sense of mystery and awe hangs in the air, and our hearts are heavy and sad.

But what is it that marks the old year from the new? When did the old year end and the new begin? Has there been in reality any change? Or, is it the same stream flowing ceaselessly, silently but inevitably? Whatever that may be, if the new year

brings to us a message of hope and faith, a steadfastness and constancy in what we believe to be true, an inspiration and yearning for the beautiful and the good, then the new years are not without their significance, and we shall welcome them with reverence and expectation from year to year.

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Mr. George Bernard Shaw has been awarded the Nobel Prize for literature for the year 1925. With a characteristic dramatic gesture, he at first refused to accept the money award attached to the Prize, comparing it to a life-buoy thrown to a man who has already reached shore! Of course this exhibits traces of the petulance and vanity, popularly supposed to be the " inseparable accidents " of genius, if not actually its differentia. There are very few things under the heavens which have not come within the range of Mr. Shaw ; his sarcasm and satire have as often lashed helpless victims to fury as his irony and good humour have made his readers roar with laughter over their own faults. A socialist and reformer, political preacher and dreamer of dreams, educationist and art-critic and what-not,—this prize has rightly come to him when we remember the lofty idealism that inspires all his work and shines bright and clear through laughter and tears.

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The Autumn Social was an unqualified success again, though it once more brought home to us the lack of a College Hall. We had to hire the University Institute hall to accommodate the growing number of our students and ex-students, and it was packed almost to over-crowding. The play selected this year had been many times staged before the public, and by Tagore himself on several occasions. Some of the most distinguished artistes of the day have rendered the characters with various degrees of success and sympathy, and it was feared that our representation would suffer by comparison. But the fears proved groundless. We quote elsewhere the opinion of one of the best journals devoted to dramatic and art criticism and think it needless to attempt any amateur criticism on our part. We think, however, that Mr. Prabodhendu Nath Tagore in the

role of *Rani*, Mr. Sailesh Chandra Das Gupta as *Jaysinha* and Mr. Sushil Kumar Dey as *Santa Sena* deserve special mention, though we must also congratulate the others who rendered their parts successfully. We finally thank the gentlemen of the staff and those outside who worked hard to make the function a success.

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There have not been many changes in the staff since we went to press last. Principal Stapleton, on being relieved of his duties as the Director of Public Instruction, has gone Home on leave. Prof. K. Zachariah, we understand, has applied for leave and we hope that he will soon come back after a happy holiday, as fresh and cheerful as he has ever been. We learn with regret that Prof. R. K. Dutt has gone on leave on medical grounds ; we are sure to feel the absence of his organising and commanding presence on Founders' Day, which fast draws near. Mr. S. K. Guha Thakurta has gone to join the staff of the Islamia College and Dr. N. M. Bose has left Presidency College for Aligarh. Prof. J. M. Bose has been transferred to the Engineering College and Prof. H. C. Dutta Gupta has also gone on leave, on medical grounds.

Prof. J. C. Coyajee has returned after a long absence, full of experience gathered in India and abroad. We hope he will record his impressions and opinions as a member of the Royal Commission in the form of a book which, we are sure, will prove both valuable and interesting. We are glad to have Prof. S. P. Das back in our midst, as well as Mr. S. N. Moitra, who has again joined Presidency College. Professors A. M. Lodh of City College and B. C. Das of Ashutosh College have joined the Philosophy and the Mathematics departments respectively.

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The M. C. C. is on a visit to India and cricketeers all over the country are following their movements with interest. We look forward to their arrival in Calcutta and expect to see some great games played. The energy and enthusiasm of some of the veterans of the team are really remarkable. We wish them a very successful

a

tour and hope that these " unofficial tests " will henceforth be an annual affair.

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Founders' Day fast draws near and it behoves us to celebrate in a befitting manner this day of days in the life of our College. Students, old and new, assemble to commemorate the birth of their *Alma Mater*, which also marks the beginnings of Western Education in modern Bengal. It would be a pity if the celebration was confined to a mere social function, for Founders' Day is, or at least should be, much more than a day of festivity and merriment alone. It is a day of reunion between the past and the present, when we are made to feel the one continuous life which runs through the College and knits together the passing years. Batches of students come and go, but Presidency College, and all it stands for, remain unchanged.

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Founders' Day could be best celebrated if the Old Boys' Association co-operated with the College Union to make the function real and fruitful. Last year we heard about an early inauguration of the Old Boys' Association, but unfortunately we hear nothing more, though a year has passed. Prof. S. C. Mazumdar, we understand, has finished the College Old Boys' Register and there should now be no difficulty in starting the Association soon, as all information regarding old students will be found in the Register.

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Land acquisition in connection with the improvement of the College is complete and what we want now is a wall to enclose the rounded-off College area. The College grounds form a public thoroughfare and we would request the authorities to make a move in the matter, and provide an adequate enclosure. We also hope that early effect will be given to the schemes for the development of the College and that our successors may, in the near future, boast of the College Hall, of which we have so much felt the want.

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We offer our sincerest congratulations to Lord Sinha on he

being appointed a member of the Judicial Committee of the Privy Council. We need hardly remind our readers that Lord Sinha is one of the most distinguished of our " Old Boys."

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Sir Nalini Ranjan Chatterjee, Officiating Chief Justice of the Calcutta High Court, has just retired after very distinguished service extending over many years. Mr. Justice Manmatha Nath Mukherjea has been confirmed as a Judge of the High Court in place of Sir Chatterjee and Dr. Dwarkanath Mitter, President of the High Court Vakils' Association, has been appointed an Additional Judge. We extend our best wishes to Sir Chatterjee and hope he has many years of happy and prosperous life before him, and to Justices Mr. Mukherjea and Dr. Mitter, we offer our sincerest congratulations. Presidency College students will be glad to note that they are all ex-Presidency men.

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The Imperial Conference is over and the Dominions stand to-day much in the position of independent countries. Henceforth the British Empire will be, so far as the English speaking units are concerned, a common-wealth of free peoples joined together in a voluntary federation. The experiment is worth attempting, and if it succeeds, it will be a great achievement for the British race. We hope that the Dependency of India will soon be transformed into a Dominion, who will be a worthy and valuable member of this Common-wealth of Nations.

* * * *

Sir P. C. Ray in his Convocation Address at the Mysore University only repeated an oft-told truth when he said that Universities tend to become to-day mere machines for dispensing degrees and that education is fast degenerating into a mere device for obtaining jobs. Of course we admit that the problem of livelihood is a very important one and every man must face it in his life. But what pains one is to see the lack of idealism that prevails to-day. A dense fog of self-gratulation and contentment seems to pervade the air, and a cheap and facile optimism that dares not face the

problems of life seriously, only pushes them into the dark background to enjoy untrammelled its petty delights and whims. When we think of the problems that await solution,—the misery, the inequality and the injustice all around,—this levity of the student-community seems terrible and appalling.

Youth is the period of idealism and if we lack it to-day,—and there is no denying the fact that the current of idealism runs pretty low in the veins of the student-body,—the future of our country appears dark and dismal. It is to the young that the world has ever looked for sacrifice and the offering of their all at the altar of a dream or a hope, and Youth has always responded nobly, scattering its gifts with a glorious carelessness of results. Even atheism and revolt against custom and convention,—in religion, in society, in politics and in everyday life,—would be more welcome than this death-like torpor in which the youth of the country doze away the precious days of their lives. Petty considerations and calculations tie our hands and prudence bids us stay our feet at every step. Enthusiasm is under a ban, and day and night we are told to be practical, sober and decorous in our conduct. A superficial dilettantism and cynical aloofness sap away the very foundations of our life and make us fit for nothing better than whiling away our lives in pursuit of petty and selfish pleasures.

The men, who live and work for a faith and stake their all in attempting the realisation of their dreams, are idealists and visionaries. Old men some, their energy and strength should put us to shame, their example should fire us with enthusiasm and their struggles and mistakes light the path in the midst of the darkness that hides pitfalls and dangers that lurk on the way.

* * *

We have recently witnessed the Election scenes in Calcutta. Enthusiasm ran high and a feverish activity was apparent everywhere. No candidate failed to avail himself of any opportunity to push forward his claims and for weeks, meetings were held every evening to discuss the merits of the various candidates. These have no doubt a very great value in educating public opinion and

it is here that the chief value of electioneering propaganda lies. People who would perhaps never have troubled their heads about politics are almost compelled to think about their rights and interests, and even the poorest voter is made conscious of his citizenship and the obligations it involves. It might of course be questioned whether the time, the energy and the money spent in propaganda could not have been spent in some better way, and we are forced to admit that in some cases at least the cost of a seat in the Council or the Assembly has been too dear.

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It is, however, gratifying to note that a great proportion of the men returned are old Presidency College men and we offer them the sincerest congratulations on behalf of the College. We would respectfully remind them of the fact that education and sanitation constitute the most important problems of the day and the nation is slowly but steadily advancing towards moral and physical death for want of them. If they can do anything towards dealing with these two problems adequately, they will have justified their returns to the legislature and also done a real and permanent good to their nation and their country.

* * * *

We congratulate Mr. S. C. Bose, an old student of ours, on his return to the Council from the University constituency, though at the same time we are sorry at the defeat of Sir Nilratan, who has been so intimately connected with our College for so many years.

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Mr. E. F. Oaten, Director of Public Instruction, voiced the opinion of all thinking persons, when in his address at the St. Xavier's College, he condemned the tendency towards the standardisation of education. Students with differing capacities and inclinations are forced to go through the same routine, and no distinction is made between the dull, the mediocre and the brilliant. We think that each man should be given opportunities according to his capabilities, the rigours of routine and system should be lessened and allowances made in all exceptional cases. We earnestly hope that

attempts to remedy some of the defects pointed out by Mr. Oaten will be made as soon as possible.

* * * *

Let us close with a word about ourselves. Though attempts have been made in recent years to knit the social life of the College closer, there yet remains much room for improvement. The Editor had occasion to visit the Muslim University at Aligarh recently, and what struck him there was the social aspects of student life. A residential university naturally offers greater opportunities of intimate social relations, but we are of opinion that even with the present constitution of Presidency College, it is possible to establish and maintain a better corporate life. What is lacking is enthusiasm among the members of the College,—teachers do not know all their students and students ignore the existence of their teachers. The Debating and the Literary societies, the Magazine and even the Athletic sections suffer from this lack of response and enthusiasm. We would request our students to warm up and give more unmistakable signs of the life which, we are sure, lies dormant in them at present, and we would suggest to the authorities the establishment of some hostels round and about the College in order to make the social life perfect and harmonious. Then only would education serve its purpose and ensure moral, intellectual and physical development.

As we go to press, we are shocked to hear of the sudden death of Rai Abinas Chandra Bose Bahadur M.A., P.R.S., a brilliant ex-student of ours, who as Controller of Examinations served the University long and faithfully. The tragic death of Professor Satyendra Kumar Ghosh M.Sc., P.R.S., cut off in the prime of life, comes home to us with sorrow and poignancy. It is useless and futile to think of offering any consolation to the bereaved families, and we can only pray that they may be strengthened to bear their affliction and rise superior above their sorrow.

DEROZIO: THE ANGLO-INDIAN POET*

Professor B. B. Roy, *Scottish Churches College.*
(*Ex-student of Presidency College*)

THE life of Derozio forms an interesting episode, not only in the history of Anglo-India but also of modern Bengal. He was, as it were, a golden link connecting Bengal with the highest and best of English culture of his time but unfortunately, there is no satisfactory biography of him. The best account of his life was written by Edwards in 1884. Another helpful book is the volume of selections with an introduction by Mr. Bradley-Birt, while the most comprehensive edition of Derozio's poems is that by Owen Aratoon I am told that there is also one by Shah, but I have not seen it. Besides his Poems, he also left a vast mass of prose mainly journalistic, which, however, except for a few letters, has totally perished. Derozio was born 117 years ago, and five years from now we shall be celebrating the centenary of his death. He was the second of the five children of an Anglo-Indian gentleman and an Englishwoman, not one of whom lived to be twenty-four. At six years old he was put into a well-known school of that time, the Academy of Drummond of Dhurramtollah. Drummond was a Scotchman who enjoyed great local reputation as a teacher. We are not in possession of any detailed account of the eight years which Derozio spent at that school, but we do know that Drummond loved him for his intelligence and his genuine love of English literature of which he made a profound and extensive study. Most of his time was in fact absorbed in poetry and metaphysics,

* Substance of a lecture at the Ripon Street Y. M, C. A. with Colonel Gidney in the chair.

and he had no particular bent for either Mathematics or the Classics.

In his fourteenth year, for reasons not known to us, his father, who was the Chief Accountant in a flourishing firm, took him out of school and found him a job in his office. For two years Derozio drudged in office routine while his heart and mind were in literature and poetry. At the end of that time, however, his father discovered his unfitness and inaptitude for clerical work and sent him out of Calcutta to his uncle at Bhagalpur. There he spent two years reading, writing, enjoying the sights and sounds of nature, walking along the banks of the Ganges and mixing with the simple village people. This was altogether a new and alluring experience for a townbred boy of the artistic temperament of Derozio, and this is what really led to his becoming a poet. These were, in fact, the two germinal years of his poetic career.

It was from Bhagalpur that his first poetic efforts were sent to a paper which had a very good circulation in Calcutta. This was the "India Gazette" which was edited by a scholarly gentleman named John Grant. Grant took a fancy to the poems, published them and wrote to Derozio letters of warm praise. Thus an intimacy grew up between an elderly man and a boy, common to whom was a deep passion for poetry and literature, and this resulted in Grant asking him to come down to Calcutta as Assistant Editor of the India Gazette, which he did. From this point began four years of incessant literary activity. He soon became a popular figure in the intellectual world of Calcutta The highest officials, European, Anglo-Indian and Indian, felt honoured by intimacy with this young man. There was not a single journal to which he did not contribute; and his fame as a poet spread beyond the Province. He published two volumes of poems which were admired by all competent judges, and had, moreover, a good sale.

He was then offered an Assistant Mastership in the Hindu College of which the lineal descendant is the Presidency College. The Hindu College at that time was playing a great part in the

making of modern Bengal, and was considered the best educational institution in the Province. Western education had been introduced and it was consequently patronised by most cultured Bengalis. It was therefore, a great honour to a lad of 18 to have been appointed a teacher of literature in that institution. As a teacher, Derozio soon made his mark. He won the respect and affection of his pupils, and attracted by his fame, young men all over Calcutta gathered round him. They followed him from the College to his house ; and soon something like a literary club was started of which Derozio became the President. There, every subject that could interest youth was discussed—literature, philosophy, religion, politics, both of the East and of the West. Those were wonderful gatherings indeed, and it was this that led to trouble. Derozio was a free-thinker, as many great men have been It was an age of free-thinking in England as well as in India, but Derozio unfortunately was misunderstood. His utterances were misconstrued by the rigidly orthodox who thought that under his influence their young men were being taught to despise their traditional beliefs and practices. The result of this clamour was that the governors of the College, largely on grounds of practical expediency decided to dispense with his services. Derozio, to avoid the humiliation of dismissal, tendered his resignation.

Some eight months now remained of his short life ; they say those whom the Gods love die young. Derozio certainly never realised that his life was soon to be over. He worked like one inspired with a vast mission before him and proceeded to fulfil it, and his community now absorbed all his attention. As a teacher, he had started a paper called Hesperus which he now converted into a daily paper called the East Indian, for the uplift of the Anglo-Indians, a community which, although it had started on an equal footing with the European in the middle of the 18th century, had been slowly deprived of all its privileges, being not only placed in an unbearable position of social inferiority, but subjected for all purposes of justice under the Mohammedan Law, which it very naturally resented. It was the culmination

of its many grievances that led that great Anglo-Indian, Ricketts to present a petition to Parliament.

The East Indian, in which Derozio had invested practically all the little money that his family possessed, now absorbed his time and attention. He was everything to the paper—Editor, Assistant Editor, Sub-Editor, Works Manager and Advertisement Canvasser; and it was in the midst of his duties and his life's work that he was struck down one evening in December 1831 with cholera to which he succumbed a week later. His death was regretted all over Calcutta. There was a talk of a memorial being built. None, however, was actually created, as the subscription that was raised, was misappropriated by one of the Secretaries. So all we have even to-day is a simple tablet over his grave. This I consider to be a matter of shame not only to the Anglo-Indians, but also to the Bengalis to whom he had been a great and good friend.

II

As I think of Derozio and the short splendid career he had, it seems to me that he should be studied from four distinct points of view; first as a man of genius; then as a freethinker and emancipator; next as a poet and last as a great Anglo-Indian.

I do not think we use the word "genius" lightly when we apply it to a man like Derozio. Dying at twenty-two, he did many more wonderful things than most of us, living to be thrice as old, would ever achieve. Read his poems—poems which colour prejudice alone disallows the recognition they undoubtedly deserve. Again although his versatility as a journalist can never be properly appreciated owing to the destruction and loss of most of his writings, one can be pretty sure that if even a fragment of that output been preserved, his title to greatness as a journalist would have been clearly established. The purity of heart and mind all through his life and his work was acknowledged by all those who came in contact with him, there being, strangely enough for a man of his upbringing, no note of

morbidness in his work. The charges that were made against him as a teacher are simply absurd ; never was a man of intellectual freedom more grossly misunderstood.

It was not at all surprising that Derozio was a free-thinker : it was an age of free-thinking. Freethinking was a trait of the Romantics. A man who had read Hume and Paine could not help being a free-thinker. And Derozio remained so till the end of his life. His religion was the larger, nobler religion without a name, which only the intellectually free men can have. Derozio, I am quite sure, had like Shelley, a great reverence for the person of Christ, although he never accepted all the tenets of Christianity. It was no small wonder, therefore, that he was, like Shelley, also called and considered an atheist. It was this freedom of thought and belief that had so great an effect upon the Bengali pupils who read under him. Some of them, no doubt, carried things too far ; but the result on the whole was beneficial and wholesome. By turning the searchlight of reason upon traditions, beliefs and practices, a new outlook on life and the world was rapidly developed, and it is to this fact that modern Bengal owes its existence.

As a poet, I am quite convinced that full justice has not been done to him, and to refer to him as *"the Keats of Anglo-Indian Literature"* is to my mind, an entirely wrong way of looking at him. English literature is one and indivisible, and the bisecting of it on a racial basis is unfortunate in the extreme and should not be tolerated. The best that has been written in the English language has a right to a place in all authoritative histories of English literature, no matter what colour the skin of the writer may have had. Towards pure artists like Derozio, there should be a much more liberal attitude than has been displayed by European writers on "Anglo-Indian literature." I venture to claim for him a definite place in English literature (and not merely Anglo-Indian literature), as a minor but genuine member of the Romantic Movement of the early 19th century. Separated from the English poets of that period by thousands of miles, and coming a little later than the major poets of the second group of those who formed the Romantic brother-

hood, he yet had the same freethinking mind, the same challenge to orthodoxy, the same fundamental melancholy, the same outlook on life, the same love of mythology and command over the same resources of the English language. It would be a great mistake to think that Derozio was merely an imitation Romantic, merely a man that had read a lot of Wordsworth and Shelley and Byron and Southey. Something of his poetry is no doubt imitative, but most, I venture to declare, is pure and good, the pure gold of utterance. Derozio wrote short poems as well as long ones. His longest, "The Fakir of Jungheera" was a particularly ambitious effort. But it is in his sonnets that we enjoy with him the simple joy in the sights and sounds of Nature; that we can appreciate the vigour, the robustness, the vision and the faith that permeated Derozio's life and work. Mr. Bradley-Birt, to my mind, is entirely wrong in fixing upon melacholy as the dominant note of Derozio's poetry.

Derozio was undoubtedly a great Anglo-Indian, and those were troublous times indeed for the Anglo-Indian community. They were, as I have said, slowly robbed of all the privileges which they had possessed in the 18th century, and had a very anomalous position under Mohammedan Law. They were eligible for none but the lowest of subordinate appointments in the Public Service and the Army. The great Anglo-Indian, Ricketts, presented a petition to Parliament on behalf of the Anglo-Indian community. A second petition was, I believe, also prepared, and Derozio took a leading part in the drafting of it; but it was never presented. As a teacher, he had edited the Hesperus, and after his dismissal from the Hindu College, he edited the "East Indian." There never was a paper which was better conducted, but he got into trouble with Europeans for the warmth with which he advocated the cause of his community; indeed it went as far as a Captain Macnaughten, editor of "John Bull", coming to his office to thrash him Derozio, moreover, attended and spoke at nearly every public meeting at which the interests of his community were discussed. And the very last words which he wrote for the East Indian, were those of prophetic advice to his people. "Join with the other native inhabit-

ants of India", he told them, "Can we afford to make more and enemies ?" Thus a hundred years ago, Derozio prophesied what should be the attitude of Anglo-Indians to-day (although there are Philistines even now). And this is proof that he was not only a great Anglo-Indian, but also a man of genius.

From whatever point of view, therefore, we might look at Derozio, we must be struck by his greatness, his nobility, his fineness of temper and maturity of mind. Every Bengali and every Anglo-Indian should study his life and his life's work as an essential part of their education. This should be particularly so to-day. He was a prophet of a United India, before there was an awakening either among Indians or among Anglo-Indians. This message of unity and concord comes with singular force at a time like the present which is troubled by unhealthy and blundering communalism and by a deep unsettlement of political and social values.

IN PEN AND INK.

SUSHIL KUMAR DEY.

A WIDE stretch of sand gleams in the sunlight. It is the river. In the rains a mighty torrent, it has run quite dry now and an endless waste of yellow sand is all that remains. Through long and devious miles the river winds its weary, lifeless way. You look at it for a time and it strikes you as a mighty giant laid down to sleep after the turmoil of a great battle. Like a glittering thread of fine silver, a thin stream of sparkling water runs through its heart. It is but ankle-deep and the youthful visitors to the place often love to wade through the chill, clear water in little, merry groups.

We trail our aimless course on the sand. The morning sun shines on the back and throws our long shadows before us,—guides in the endless journey. Silence reigns. There is no sound save that of the little stream of water. It ripples softly, and as we wade through it, dances a light and airy dance upon the feet. On the banks to our sides grows green and yellow grass, waving in the wind and nodding at us. Here and there, huge broken rocks stand out in fantastic shapes and make a rugged, uneven outline. The river-bed is low down and the steep banks shut out the plains above from view. We can see but the sky above us. It is blue and serene and stoops down in a wide, wide circle to enclose the earth in one long embrace.

The air is warm and light. Little snatches of half-forgotten dreams float in it. They flutter for a moment like a torn spider's web and melt away as we try to hold them. Vague feelings stir in the heart, feelings too subtle and elusive to lend themselves to definite shape or form. A soft and sweet drowsiness sits on the senses, and moved by a mysterious longing for the indefinable, we wander on through the sparkling stream that flows over our ankles.

I look at her. Her abstracted gaze is fixed on the infinite distance. A little hillock stands out on the skyline, a camel kneeling down to load himself. She stares at that and yet not at that. What does she see there ? I cannot tell. Does she know herself ? I think not. Perhaps she does not see at all. She thinks. Her gaze is turned inwards and she dreams.

What are her thoughts, of what does she dream ? Nobody will know. Like light summer clouds sailing across the sky, bright shapeless ideas flit past the mind. A passive intelligence stares at the endless procession and smiles and smiles, but understands not. Good thoughts, noble thoughts, thoughts that are beautiful like the glistening dew of dawn, pass away in slow succession and fade away into nothingness. Try to catch them ?—No. Perhaps, one day, the nebula will take form and crystallize of itself. The mind shall feel its tangible form then and give it a place among the creations of man to glorify his kind still further.

How blue are her eyes, and how deep ! I look up at the heavens to find a match but they are even more wonderful ! Life and intelligence shine forth from their depth and mingle with a delicate tint of feminine tenderness. The long, dark lashes are still. The tranquil repose of her expression and the vision of the dream in her eyes pass into the composite harmony of nature and seem to make her one with the scene, an inseparable element of the entire landscape.

Her long throat is open and shows its delicate ivory. In the warm sun it reddens. The thick, braided hair hides the neck, and in so doing, suggests its swan-like contour. Truant locks from her crown, deliciously obstinate, curl upon the little forehead and down upon the cheeks. I hear her breathe and see her bosom quiver.

She wears a sari of coarse, hand-spun cotton. It is very white and makes a sharp contrast with the bright red border that creeps round her slim form. The plain white dress with its touching association of love for the motherland invests her with a beautiful purity, strangely like that of a freshly blossomed lotus.

Men will not call her beautiful. True it may be she does not

pass the tests of convention. Yet there is an element of sadness in her nature and of quiet shyness that quickly attracts. In a multitude she stands out apart. A sweet kindliness shines in the light of her eyes, and the sad, tired smile playing round her lips gives her a charm that is difficult to analyse. Many have told me she is depressing and lacks vitality. But does the fathomless ocean with its calm and unruffled surface lack virility for that reason ? It is the shallow mountain torrent with all its rush and roar and foam that quickly impresses one with a sense of life and activity. But how many have yet to learn that strength and life are not inconsistent with depth and tranquillity ! True, she is serious, more so than the ordinary. But it is her mood of contemplative seriousness that is her greatest appeal. The sight of her then stirs in me thoughts that lie deep down in the heart, thoughts that are inexpressibly sweet as they are also inexpressibly sad.

Softly I take my breath lest it should disturb her dream. Lightly I tread on the sand lest the splash of water make too great noise. Her hands held in mine are warm and the blood on her finger-tips throb against my palm, else I would doubt if she had life.

Hush, hush ! A white eagle sweeps down from the sky and flutters past us. He touches the water with his beak and up he sails again. The spell is broken in a moment ; her dream is disturbed. She turns to me with a slow smile that is sweet as that of a happy child freshly awakened from sleep. Like a child's, too, it is comprehensive in its significance.

She spoke to me in a low, clear voice of conviction. "This beauty I will weave with my colours. I will hold it on canvas, and even when the day is spent and darkness reigns, it shall live in my picture and bring joy to men. All that is good, all that is beautiful tries to flit away and is transitory. But cannot even some reflection of the beauty that is, be captured and made to remain by the efforts of my art ?"

"Vanity of impotent man !" says the philosopher. But philosophy had no power to chill my warm young heart then. Her young enthusiasm carried me away with it. I listened to her in

awe and wonder. Her ardour and sincerity invested her words with a mysterious power and they found their way into my heart. "You will write", she told me. "Men are unhappy, men are in sorrow. Give them joy, give them gladness. Through your words bring to them the love and the beauty that live around them, that which they do not perceive now. The poet and the painter, the singer and the actor have a great mission to fulfil. The artist will keep the world fresh, young and beautiful through eternity."

She ceased. So much I had not heard her say before. Deeply she had moved me, and a feeling of elation filled me with joy and hope. I wondered at the forceful personality of this quiet, unassuming maiden. Truth is reached only after a long and arduous quest and it is not always that we meet the reality in men and things. Perhaps at only rare moments such as these in a glimpse we have a revelation of the truth. It is sudden and short, but enough to bow down the proud spirit of man in humble admiration.

We sat on a rock with our feet in the water. The sun had risen high and filled the whole plain with his brilliance. I watched the water play round her shapely, white ankles. The scarlet border of her sari was wet, and the water was dripping from it in large, oval drops. Far away, under the shade of a *mohua* tree a *Santal* cowboy played on his flute. The faint melody floated to us and wove a spell of enchantment.

She turned to me with a smile. "The sun is high up", she said, "it is time to return." We got up from the rock and parted.

THE STUDY OF HISTORY.

BIRENDRA NATH MUKHERJEE—*3rd Year History.*

"IT is our function to keep in view and to command the movement of ideas which are not the effect but the cause of public events", says Lord Acton. "History," says Mr. Gilchrist, "is a record of events; it tells the how and why of happenings. It is an account not only of events but of conditions and causes.' History is certainly a record of events. It records all important events with the dates on which they take place. But these events do not take place of themselves. They are always the product of human energy. Nations of the world are first inspired by certain aims and ideals, and then strive for their attainment. This striving gives rise to events that are recorded in history, and thus makes history. We see, then, that it is the subjective ideas in nations and men, which ultimately give birth to history when attempts are made at their realisation. When the ideals and interests of two nations clash against each other, the result is war. With the change in the nature of men's ideas, their philosophies of life, the type of historical events does also change. This is why the events of Modern Europe are of a quite different type from those of the Middle Ages. Crusade, Christendom, undisputed authority of the Pope and the Emperor have all vanished and in their place we find free action, free thought, great industrial development, science; higher knowledge and criticism, constitutional government, and well-marked-out nations. These great changes in the nature of events are the result of similarly great changes in the ideas of men. Buckle goes so far as to say, "The real history of the human race is the history of the tendencies which are perceived by the minds, and not of events which are discovered by the senses."

Emerson has justly observed, "Man is explicable by nothing less than all his history." History is a study of man through his actions and motives. It is, therefore, closely connected with religion and philosophy, the two impelling forces of the world, because it is they that drive men to action, which is the theme of history.

"Historical facts" says Lord Acton, "should not be a burden to the memory but an illumination to the soul." The very purpose of history would have been defeated if we were to make historical study to consist of nothing but the commiting of facts and dates to memory. They would, then, lead to no real knowledge of man. Facts are simply the means by which we can unravel the complex nature of man to some extent. They are the means to an end and not the end itself. The end is the reading of the gradual evolution in the ideas and philosophy of man, through his actions as recorded in history.

"We as we read (history)," says Emerson, "must become Greeks, Romans, Turks, priest and king, martyr and executioner, must fasten these images to reality in our secret experience, or we shall learn nothing rightly." We must surround ourselves with the original circumstances, for otherwise we shall not be able to understand history aright. We shall make a false estimate of men and events. If we judge an event of the 10th century as we do that of the 20th we shall misjudge it. What in the present century appears mad and childish might have been in its own day great and glorious In extenuating the two great failings of Charlemagne—his laxity in sexual morality and occasional acts of inhuman cruelty—Prof. Charles Oman truly remarks, "These were small failings in the unscrupulous eighth century. On the whole, we stand amazed at the magnanimity of the man and are so much struck with his splendid qualities that we are perhaps in danger of doing him wrong by judging him from our own moral standpoint. He rises so far above the Dark Ages that it scarcely occurs to the historian to judge him by their low standard. Yet it is by remembering what was the spirit of those times that his greatness is most readily recognised."

Another danger was very ably set forth by Prof. Kingsley, when he observed that we must imbue ourselves in the spirit of our forefathers when studying their actions, for, otherwise the facts that we commit to memory will be like pins in the pin-cushion ready to drop down at a little shaking. They will not become our own but will ever remain foreign and what is foreign cannot long be retained in memory, for it requires constant artificial exertion. When we catch the real spirit of an age, then and then alone can the contemporary facts take a complete hold over our mind and imagination. He advises us to read as much as we can of the biographies and, if possible, autobiographies of the heroes of the age which we study, for this will greatly help us to breathe the air they breathed and to feel as they felt.

Impartiality is also a very great quality in an historian. He must be true to fact and must not be led in any way to mendacity by prejudice. "The historian's duty", says Goethe in his 'Maxims and Reflections,' "is to separate the true from the false, the certain from the uncertain, and the doubtful from that which cannot be accepted. Every investigator must before all things look upon himself as one who is summoned to serve on a jury. He has only to consider how far the statement of the case is complete and clearly set forth by the evidence. Then he draws his conclusion and gives his vote, whether it be that his opinion coincides with that of the foreman or not." We must turn from literature to sources. First we must acquaint ourselves with the great minds. But that is not all. We must then go down to sources to test them and to form independent opinions of our own.

We must be critical in our study. "The student is to read history actively and not passively", says Emerson, "to esteem his own life the text and books the commentary. Thus compelled the Muse of history will utter oracles." First of all, we must ascertain the truth of the facts—that they are free from exaggeration—and then form our own judgment as to the rightness or wrongness of the actions of our heroes by the moral laws which, as Froude remarks, are "written on tablets of eternity." "A sound historical

morality," says Goldwin Smith, "will sanction strong measures in evil times; selfish ambition, treachery, murder or perjury it will never sanction in the worst of times, for these are the things that make times evil. Justice has been justice, mercy has been mercy, good faith has been good faith, truthfulness has been truthfulness from the beginning." "If you wish to profit by your reading," says Lord Bryce in one of his addresses, "do not forget to scrutinise each argument as it is presented, each inference drawn, each maxim delivered, to see if it be justified by facts. Sound criticism seeks rather to discover and appreciate merits than to note faults, but however ready we may be to admire, we must test our author as we go along, and make sure that the view we accept from him is formed not because he has given it, but because he has convinced us that it is correct."

"History", says Sir John Seeley, "ought surely in some degree, if it is worth anything, to anticipate the lessons of time. We shall all no doubt be wise after the event; we study history that we may be wise before the event." If there were no history, our past experience would have remained a sealed book to us. Certain actions may have led in the past to calamitous consequences; and had there been no history we would have gone on repeating the same error. It is history which serves as a guide to us through the modern field of politics full of bogs and pitfalls We find in history that the French Revolution and the beheading of Charles were followed by anarchy and tyranny instead of ushering in 'liberty, equality and fraternity.' This fact does warn us now and will continue to warn us against such hasty and ill-considered actions. Moreover, we may learn from history the effect on the people of the various kinds of policies pursued by Governments in the past, and also what effects did religion and varying economic conditions produce on a nation. And from these we may draw valuable lessons for shaping the future. "The Science of Politics," says Lord Acton, "is the one science that is deposited by the stream of history, like grains of gold in the sand of a river; and the knowledge of the past, the record of truths revealed by experience, is eminently practical as an instrument of action and a power that goes to the making of the future."

From the subjective point of view is it not a treat to read history,—to trace how the world came to be what it is? How interesting it is to begin the study of the Europeans from the dawn of their history with the rise of the Greeks, and to trace it through the Romans, Mediaeval and Modern Ages to our contemporary times! How Greek art and literature, Roman Christianity, law, order, and discipline, Teutonic vigour, courage and adaptability went to form the modern races of Europe furnishes a most fascinating study.

History liberalises our ideas and makes them broad and comprehensive. "History", says Lord Acton, "must be our deliverer not only from undue influence of other times, but from the undue influence of our own, from the tyranny of environments and the pressure of the air we breathe. It promotes the faculty of resistance to contemporary surroundings by familiarity with other ages and other orbits of thought.' Man naturally is very greatly influenced by his surroundings. His mind runs into narrow grooves. He takes everything of his time,—customs, manners, laws, religion, literature, thought policy and constitution,—to be the very best. History brings before his eyes the past and shows all the good things thereof. If he be not altogether blinded by prejudice, he will gradually realize that in some respects the past was better than the present. He may, on the other hand, be involved in the opposite error of regarding everything of the past as ideally good, as did the people of Mediaeval Europe, to whom "each generation seemed so inferior to the last, in ancient wisdom and ancestral virtue, that they found comfort in the assurance that the end of the world was at hand," (Lord Acton). History saves man from this blunder as well, by holding up before him the great improvements that have revolutionized the world. Thus by preventing man from falling into sentimental nonsense, the study of history acts as a charm in widening his outlook.

Truly does, therefore, Carlyle say, "Consider history with the beginnings of it, stretching dimly into the remotest time, emerging darkly out of the mysterious eternity—the true epic poem and universal scripture."

ODD THOUGHTS.

I am asked for some further memories of the College, but there are few likely to be of general interest that I can squeeze out. I see that there is a prospect of some part of the extension and improvement scheme being carried through. The busti to the west has always been in the way ; now that it has been acquired not only will the work be carried on more comfortably on that side of the College but it will be possible to make better use of the grounds. Years ago when we were young and hopeful we worked hard under Mr. James' guidance at a development scheme. Had it been given effect to there would have been instead of that busti a Principal's residence, two or three other residences and a good ground for games, the joint stables and observatory coming down to give a good view through. The War dashed those hopes ; the blue prints which were so carefully pored over and revised now I imagine have only an antiquarian value. But whatever use it is put to, the additional ground will be a boon. Ever since I first came to India I have heard talk about the desirability of making all school pupils and college students indulge—if that is the proper word—in games. Even were this admitted it would not be possible to arrange for it in Calcutta where ground is too precious to be set aside for recreation. The Maidan is an invaluable possession. Think of what the city would be without it. But all that the Presidency College can get is the use of one pitch there, for a thousand students. The extra bit of ground at the College has been appreciated ; it may be possible to make it more useful in the new circumstances. When I joined the College the only tennis courts provided were two on the maidan, near the College tent ; it is easily imagined what they were like. The first game I played there, if I remember aright, was against Professor P. C. Ghosh, whom I have not of late seen in any side against the College. Tennis never flourished until the College had courts

on the premises. We were very excited when we managed to bring the pucca court into being.

Of course Calcutta schools and colleges are not alone in this inconvenience. The big town seldom has land to spare for games In London a school here and there is lucky as a consequence of past wisdom. Westminster, for example, has its playing field near by in a London square. But the builder seldom thinks of schools, and most boys and girls, young men and young women, have to travel out of London eight, ten, fifteen miles for their games. It takes time and money. The Presidency College with its one maidan ground for all games is better off than many institutions I know in England. And it has made excellent use of its limited opportunities. It has turned out excellent teams and brilliant individuals. Ups and downs there must be in competitions. The same College cannot always be winning the shields and cups. Competitions would soon come to an end in that case. The Presidency College has had its fair share of success, and it has very seldom shirked because it thought it could not win. The game, the effort, the determination—these are what count. Cups are only incidental. I remember a very disgraceful incident in a cricket match. A famous Indian team—now no more—was playing the College on the maidan. It had won its first match against us at Ballygunge. On the maidan the College scored about 120 and our bowlers were deadly. When their eighth wicket fell for 80 or so they declined to play further, because the ground was not good enough for them to do themselves justice on. These were mature men, and that was the example they set before younger players. I have known times when owing to a slack captain or secretary the College failed in its engagements, but I have never known it guilty of any other kind of unsportsmanship But because of its unreliability in meeting its engagements the hockey team has suffered. There have been some wonderful teams, and the College ought to have been in the first division of the League long ago, but examinations are hard masters, and again and again the team fell to pieces and scratched its matches because so many were engaged

about their examinations. Things have been much better of late. In a college of a thousand students it ought always to be possible to raise a team—and it is better to put a poor team on the field than keep away with the tail between the legs. The College where I was at Oxford had about 80 undergraduates. The games were looked after by about half of these, though nearly all could do something or other at a pinch. Those 40 ran the two boats, rugby, association, cricket and hockey teams, put out an occasional tennis six, and found the men to represent the College on the cinder path. I do not suppose any fixture was cancelled because they could not raise a team. It would not occur to any one that that was a possible mode of procedure. The team must be found since the engagement had been made; a man was told to play and that was the end of it. I once played association against a Cambridge College when ten of our eleven were taken wholesale from the College rugby team.

One branch of sport in which Presidency College has not to my knowledge distinguished itself is swimming. Some years ago we tried to encourage it at College Square, but there were difficulties and the attempt failed. Of course there may be college students among those who swim and play water polo for the various swimming clubs. But I don't suppose there are many college students in Bengal who cannot swim. My eyes have told me that in some parts of Bengal schoolboys spend almost as much time in the water as out.

W. C. W.

THE SHAM CONVENTIONS IN ART.

JOGENDRA NATH ROY, B.A.

IT is the object of these lines to combat the sham and meaningless convention which has been accepted and registered by great figures in the literary horizon that unless a writer gives expression to those forms of art, those feelings and sentiments, those problems which have agitated and convulsed humanity from the very dawn of civilisation, he can in no way aspire to literary permanence. No reasonable human being would deny that such primal feelings like love, sympathy, affection and ambition as have stirred the breasts of people in Homeric and Shakespearean days and no less move and affect a thoroughbred product of modern civilisation, will have an eternal artistic appeal to people of all climes in all ages. But that is no reason why some of the great master-artists of to-day should not hope for an undying fame because they have taken up as their theme the problems which our forefathers could not imagine even in their wildest dreams and most fantastic hallucinations.

Are not the problems of sex, the problems of capital and labour, the question of unequal distribution of wealth, the uncertainty yet the terrible necessity of human justice as deep as any emotion and as permanent as the everlasting hills? These difficulties existed even in the ancient and savage days of the cavemen in a much cruder and more elementary form, though the people then could not and did not tackle them so seriously as the modern minds.

Women have groaned and suffered and shed tears under the tyranny and superior brute force of men in the naked days of humanity without any vocal protest or demur; and they do so even now in the twentieth century with a shrug of the shoulder and a defiance in the eye in the richest salons of Paris and the poorest slums of the city under-world. It might be argued and contended that the institutions of divorce and separation have been evolved

and set up and the women are absolutely free to-day. But if we look a little below the surface, we find that the grounds of divorce are the same, cruelty and adultery running rampant amongst the civilised races of the earth, the same man-animal domineering over his mate and throwing her into the winds whenever she shows a sign of revolt. Thus no solvent has been or can be discovered for the whole of mankind as long as the contrariety and difference of thoughts and feelings between man and man, the superiority of man in physical strength over woman and the uncertainty and insufficiency of human devices of match-making, however ingenious, puzzle and confound the heads of the would-be reformers.

Slaves have toiled in ancient Greece and Rome, the mill-hands toil to-day in the industrial cities of the modern age : the problem remains eternally the same. The demon has only changed its name and appears in a neatly-dressed twentieth century form. We are dreaming dreams and seeing visions of a utopia when man would share his meal with his brother, embrace each other in love and fellowship, forget all quarrels and warfare and settle down as equals among equals. But even the most superficial student of psychology would tell us that it is impossible and impracticable for the whole human race to change its nature and character and consent to live like equals sharing equal comforts in life in spite of the huge gulf of difference in power, intellectual resources and abilities between man and man. The picture of socialistic Russia controlled and governed by a few gifted and rather autocratic men is an outstanding example in question and an eye-opener to all.

It is not necessary to carry the analysis and arguments further. It is perhaps patent to all that some problems about which man has become recently conscious and begun to bestow his serious attentions upon, are as deep-seated and old as any that existed and were known to men from immemorial times. The same eternal problems recur again and again with only slight variations in shape and form ; and any amount of straining of intellect and gnashing of teeth is powerless to solve these insoluble problems.

However, now if an artist takes his stand not on the shifting sands

of mannerism and fashion but on these broad foundations of humanity, and chief of all, succeeds in giving artistic expression to his ideas and sentiments rising above the mere framework of the problem, he has done his work and has as sure a hope of permanence as the immortals themselves. The main look-out and the duty of the literary critic should be to see if the work is flower-like, whether it is redolent of the other-worldly flavour of poetic imagination, constructed petal by petal with the most delicate and exquisite, yet the most unconscious workmanship and artistry. Such a work would lift and elevate the mind of the reader from the drab dull monotony of everyday life into an ideal realisation of the sense of the beautiful —the beauty that is born of the deepest and most intimate assimilation of the sights and sounds of nature, of the conflicting situations in life and of the fundamental problems of human destiny and endeavour.

This appears to be the essential test, the only real canon of art-criticism,—no matter what the theme or the subject-matter of the artist might be. And to my humble self, it seems that the problems of to-day, which are the problems of to-morrow as well as of yesterday, are as capable and fitted for forms of artistic expression as the deepest feelings and sentiments of human heart. People in their shallow-minded superficiality like to escape from the grim reality of these outstanding problems of humanity to the world of unreal magic and witchery because, often they have not the patience and stoutness of heart to drink deep into these promethean springs of life which could give a much more enduring delight than the flashy and ephemeral brilliance of the invertebrate comedies and fantasies of modern times.

THE PROBLEMS OF THE PACIFIC.

(Continued from the previous issue.)

BINODE RANJAN BISWAS—*Vth year Economics*

WE now turn to the American standpoint. The position of the United States of America in the Pacific has been of very great importance. The completion of the greatest of all undertakings in the Panama Canal has made a revolutionary change in the whole problem of the Pacific. Suez is the British Empire's key to India and the Far East as Panama is America's gate to the wealth of Asia from the other side. "The U. S. A. has made a permanent way for herself across that ocean, with stations of first-class strategic and trade importance, at Samoa, Honolulu, Midway, Wake, Guan and other islands; and she has the great possession of the Philippine islands on the Asiatic side."[1] So much for the increasing importance of the American position in the Pacific. American policy now-a-days has got the strongest influence in steadying and simplifying the complications that arose out of the play of Western diplomacy there.

The essence of the American policy in the Far East has been declared in the following pronouncement during the Boner Rising of 1900. "Bring about permanent safety and peace to China, preserve Chinese territorial and administrative entity, protect all rights guaranteed to friendly powers by treaty and by international law and safeguard for the world the principle of equal and impartial trade with all parts of the Chinese Empire." This is the essence of the memorable Hay doctrine which, as the Americans claim it, is another Monroe doctrine as applied to Asia. It had originally the two provisions :—

1. Preservation of the territorial integrity and administrative entity of China
2. Safeguarding the "Open Door" in China.

1. Wm. Macgregor in a preface to "Problem of the Pacific" by Fletcher.

The basis in international law for this "Open Door" Doctrine rests chiefly on the so-called "most favoured nation" clause of modern commercial treaties. Ever since the year 1900, the American government has been respecting and practising the guiding principles of this doctrine. This chiefly accounts for the fact that there is now-a-days, no American "sphere" in China while the whole of China is divided into "spheres of influence" apportioned among all other powers. In 1905, after the Russo-Japanese war, when Manchuria was threatened with annexation by Japan, the proposal of neutralising the Railways of that province was suggested and given effect to by the U. S. Government, to the three governments concerned, the Japanese, the Chinese and the Russian. To crown all, in 1908, President Roosevelt refunded the American share of the Boxer indemnity to China with the motive of providing educational facitities for the Chinese.

It is not until the year 1917, on the eve of entering into the Great War, that we find a momentous departure from the professed policies of America. This again centred round the much-debated question of the Shantung Award. We mean the famous Ishii-Lansing Agreement of 1917, by which "the Governments of Japan and of the United States recognise that territorial propinquity creates special relations between countries and consequently the United States recognises that Japan has special interests in China, particularly in that part to which her possessions are contiguous....." The essential point that makes this declaration different from such others is that America now recognises the special interests of Japan in China, especially in regions to which the possessions of Japan are contiguous. The Ishii-Lansing Agreement is perhaps the greatest achievement of Japanese diplomacy and it forms an important landmarkin Japan's foreign policy, as it considerably diminished her fear of an opposition from America in the disposal of the Shantung provinces in China. But the fear was diminished only for the time being, for the pressure of American public opinion caused the U. S. Government to stand firm on the question of Shantung and when the question was again raised before the Washington Conferen

of 1922, the Shantung Treaty between China and Japan was made possible in China's favour. By Article 156 of the Treaty of Versailles, "Germany renounced in favour of Japan, all her rights, titles and privileges in the Province of Shantung." * There was here no reference to the sovereign power viz. China. By the Shantung Treaty of 1922, the Chinese recovered everything in Shantung, except the private property of Japanese subjects and certain restrictions as regards the Railway. All this was made possible owing to the pressure of public opinion in America which compelled the American Government to undo the spirit of the Ishii-Lansing Agreement, aided by the British Delegation which was, by this time, enunciating a gradual change of British policy towards the Far-East problems. But of this, later.

We may sum up the American part of the affair by saying that American policy has so long been the only one that is of much help towards Chinese progress and the establishment of a stable government in China. A fundamental of American policy is, as a prominent American statesman writes, that the pre-eminent rights of the Asiatics *in Asia* must be conceded by the white nations, while the Asiatic penetration of white and other coloured race-areas must be checked. † The policy enunciated by the Hay doctrine and followed so long with unabated enthusiasm illustrates the former aspect; while the recent Colour Bar Immigration Bill shows the other part of this principle in action.

In the opening chapter of "A Revision of the Treaty", Mr. Keynes draws a distinction among different kinds of public opinion He writes: "It is the method of modern statesmen to talk as much folly as the public demand and to practise no more of it than is compatible with what they said, trusting that such folly in action as must wait folly in word will soon disclose itself as such, and furnish an opportunity for slipping back into wisdom..... There are in the present time two opinions; not, as in former ages the true and the false,

* This was made in spite of Chinese protests. America and China were not parties to this treaty. So it could again be raised in the Washington Conference.

†. A. F. Millard in "Conflict of Policies in Asia."

but the *outside* and the *inside*; the opinion of the public voiced by politicians and newspapers, and the opinion of the politicians, the journalists and the civil servants, upstairs, backstairs and behind-stairs, *expressed in limited circles.*" * If we trace the history of Western diplomacy ever since the year 1703 when Lord Macartney approached Emperor Chien Sung, we are constantly reminded of its dual aspect.

The most representative and the most influential of this "European Thesis" is the policy of Great Britain with her world-wide Empire.† The British policy has a two-fold character or rather two aspects of the same spirit. Great Britain tries to safeguard her Imperial and Colonial interests. The more important aspect is to attain a political supremacy in the Far East in order to gain a market for her industrial products. The culmination of the former aspect is in the creation of the Singapore Naval Base. The other is demonstrated in the so-called Four Powers' Agreement in the various "spheres" of influence, and in the Anglo-Japanese Alliances since 1854. Anglo-Japanese Alliances seemingly paradoxical (for they were made in spite of strong disapproval from the Dominions and India) are explicable mainly on the ground of maintaining Imperial interests. There can be no genuine community of British and Japanese policy in Asia, as Mr. Millard says in a memorandum to the League of Nations, except on a hypothesis that British policy in Asiatic regions under her present control, is analogous to Japan's policy in extreme Eastern Asia. We have already dealt in our previous discourse how Great Britain accorded her assent to the Japanese proposal of acquiring the Shantung Provinces in 1917.

There has been since a radical change in British policy. In the Imperial Conference of 1922, the Dominions strongly objected to any renewal of the Anglo-Japanese Alliance which ultimately was dropped and sanction was granted to the scheme of the Singapore Naval Base. The Singapore Naval Base is necessary, because "the

* J. M. Keynes. "A Revision of the Treaty". Ch I

† This is the British policy of pre-Washington Conference days. We treat the recent change later.

best chance for peace lies in a frank recognition by all the negotiators of broken treaties in the past and for ourselves, the maintenance of our prestige by showing an equal naval force on the spot with U. S. A. and Japan, and by hastening to rebuild our navy and modernise our naval base at Singapore without which our naval fleet cannot act in the Far-East."* Another salient departure is evidenced by the recent resolve made by the British Government to utilise her share of the Boner indemnity for educational purposes in China. Again, we note with satisfaction the historic utterance of Lord Balfour about "Spheres of Influence" policy, before the 15th meeting of the Washington Conference. In that meeting, Dr. Wang Chung-Hui on behalf of the Chinese Delegation raised the question of 'Spheres of Interest' and asked the powers to disavow whatever pretensions they had of that character. Lord Balfour, on behalf of the British Empire Delegation said: "So far as Great Britain is concerned, spheres of interest are things of the past. The British Government have not the slightest wish to prolong a situation which so far as they are concerned, has been abandoned..... They had in the most formal manner publicly announced that they regarded this practice as utterly inappropriate to the existing situation." But the Chinese Delegates wanted to go further and have the principle applied retrospectively. To this Lord Balfour could not agree. However, this was much that could be attained at that time. This was in 1922. Events following that year go to show that the British Government have definitely abandoned the "Gunboat policy" and adopted a more conciliatory and reasonable attitude. To consider an utterance as late as December 5, 1926, from Lloyd George—under whose regime the Shantung Agreement with Japan was concluded in 1917—we find how radical a change British policy has undergone by this time. "The Chinese are simply struggling for the elementary and fundamental rights of every free and self-governing nation"—Mr. Lloyd George is reported to have said at Bradford.† He asserted that the record of Western civili-

* Mr. Geoffery Drage in Edinburgh Review, October 1925.

† The Englishman, Calcutta, 6th December, 1926.

sation in China was indeed black and that foreigners there were suffering from their own greed. . "The Chinese movement is not Bolshevist but Nationalist, and is not red but yellow", observes Mr. Garvin in the *Observer.* "Britain led the way by meeting the similar claims of Japan and have given India full tariff autonomy and political reforms. Nothing on Earth can now check the Chinese movement."*

We now come to a particular phase of the Pacific problems—a phase that is half-Asiatic in outlook. We mean the policy of Bolshevist Russia. The policy of Tsarist Russia was to entangle the whole region in a railway net and extend Russian influence over Manchuria and consolidate the Russian Empire in Asia,—a policy that, though receiving a serious set-back in 1905, culminated under a different regime in the establishment of the Far-Eastern Republic with its capital at Chita. In her Imperial expansion scheme at the expense of China, Bolshevist Russia finds a willing partner in Japan. This is evident from the secret agreements between Japan and the Far-Eastern Republic for their mutual benefit As far as China is concerned, we may conclude with Bertrand Russel, that Bolshevism as a creed will make little progress in China. It is as a political force that it will make much headway.

With the danger of Bolshevik Imperialism lurking behind, with the economic Imperialism of Great Britain and America and the territorial expansion scheme of Japan all around, the position of China is simply pitiable. The only way out is the evolution of a strong and stable government in China.

There are two alternative solutions to the central problem of the Pacific, viz. the Chinese. The one is the establishment of a balance of power between Great Britain and America on the one side and Japan and Russia on the other—which will check the two latter in their territorial expansion at the expense of China. The success of the Amerian thesis will achieve this—which again will be possible if Great Britain allied herself whole-heartedly with America. We have shown, this is now possible. The other is the evolution of

* Ibid.

strong and stable government in China. The first is preparatory to this second. What is wanted by China is gasping breath to set her house in order.

The importance of China in the trend of world-evolution can never be over-estimated. "The ethnic focus of the yellow world has always been China. Since the dawn of history this immense human ganglion has been the centre from which civilisation has radiated through the East ..... However diverse may have been the developments of the various Far-Eastern peoples, they spring from a common Chinese foundation. Despite modern Japan's meteoric rise to political mastery of the Far-East, it must not be forgotten that China remains not only the cultural but also the territorial and racial centre of the yellow world."* The evolution of a strong central government is the only thing necessary for the evolution of a civilisation characteristically Chinese. The recent trend of world-events and the lessons of Chinese history go to show that this is not impossible. There had been revolutions and revolutions in China ; out of each China came out strong and rejuvenated. Once upon a time the sorceress Media possessed a magic cauldron and if you allowed her to chop you up and boil you, she could bring you out of the cauldron—if she chose—a new man. China is a Media who periodically performs this terrifying operation upon herself—hitherto with unfailing success. There is no reason why China should not succeed this time also.

" The Chinese owe it to themselves and have it in them to give to the world a new contribution to civilisation as valuable as that which they gave in the past."† The domination of China by Western civilisation (which has so long been characterised by three 'ism's—Imperialism, Militarism and Industrialism) whether in the garb of Great Britain, America and Japan or by China (westernised) herself, will be perhaps the greatest calamity on civilisation itself. The dull monotony of a single civilisation characterised so long by Militarism and Imperialism, will roll on and on until one day the whole structure of civilisation breaks into a world-wide catastrophe, as vividly depicted by the chronicler of Penguin civilisation. ‡

*. Lothorp Stoddard—" The Rising Tide of Colour."
†. Bertrand Russel—" The Problem of China."
‡. Vide Anatole France—" Penguin Island."

JOHN CHRISTOPHER

HUMAYUN KABIR.

JOHN Christopher has been universally acknowledged as one of the greatest books of the century, and people have gone so far as to say that it is *the* book of the twentieth century. There seems to be some justification for this statement when we consider the sweep and the range of the book, its meaning and its message. Rarely has there been such an attempt at portraying the whole of life, and presenting before us, not scattered fragments here and there, scraps and memories that cling to the mind, but life in its totality with all the good and the evil that weave its chequered fabric.

Let us at the outset state that the method Romain Rolland follows in this book is the epic method. There is no attempt at presenting vignettes or sideviews, feelings and emotions are left to unfold themselves gradually, and we see before us the panoroma of life. One of the dangers to which literature in modern times is specially susceptible seems to be the growing intensity and seriousness with which we regard life. The problems of life daily grow more and more difficult and our gaze turns inward. We therefore get in modern days splendid studies in the psychology of men and women who are guided by one dominant passion which rules the whole of their lives. The unfolding and revelation of motives running around this central theme is superb and we often marvel at the skill and insight with which the tangled skein of desires and impulses is unravelled. But it involves the danger of art becoming narrow and restricted, and there arises a tendency to reduce all experience to one uniform colour. Life loses variety and laughter and literature tends to become morbid and gloomy. Modern literature often runs dangerously near the abyss of hysterics and artificiality, for from the serious to the ludicrous is but on short step.

Another danger to which modern literature is specially susceptible lies in the stress laid to-day upon purpose in art. The days of " art for art's sake " are almost gone and very few of the greatest artists of modern times care to hide the fact that all they write is directed to some definite purpose. But except in the hands of the very greatest artists, this involves the danger of literature degenerating into mere maxims and the truths of life being reduced to moral platitudes. Very many of the writers of to-day lose sight of their art in their zeal for preaching and as a result we have works that are neither artistic or beautiful, nor true or good.

But it is not so with John Christopher : it avoids the one danger as completely as the other. This of course must not be interpreted to mean that is lacks depth or intensity, nor that it has no purpose nor moral. Its purpose is like that of Nature herself, who works silently and unobtrusively, and its morals are as deep and comprehensive as those of life. As we read on, a glorious pageant of living men and women with all their faults and foibles, their angularities and their idiosyncrasies, pass before our eyes and we witness the spectacle of life as it is played upon the stage of the world. We come across people we know and would like to know ; human beings of flesh and blood who walk the ways of the world accost us at every step, and we are left to wonder at the variety and wealth of the gallery of portraits we had been invited to see. From the youthful Grazia shyly feeling her way to her first maiden love to the hard, deep passion of Anna whose body and soul reel under the impact of a force greater than her religion or her morality is a long step. Or take Ada and Antoniette. Could you guess two types more distinct ? Yet there they stand as alive and individual as any one of us. Ada with her loud voice and loud manners, her none-too-defensible morality and honesty yet loves Christopher as truly and deeply in her own way, as the timid, faltering Antoniette, brought up in a pure and humble home, who dares scarce admit to her own self that she loves him. Olivier and Hecht, Collette and Jacqueline, Francoise and "Mini",—they all pass before our vision

with sad faces and gay and mingle in the throngs of the world where we can no longer distinguish them.

But even more wonderful than this variety and truthfulness of portraiture is the record of the development of Christopher. He grows in mind and body before our very eyes, passes through various stages and faces crises which we have ourselves witnessed in our lives. This gradual unfolding of a soul is engrossing in interest and holds our attention as few things can do. We live our lives over again in the pages of the book, correct our mistakes and shape our lives anew.

The story begins with the birth of Christopher and the formless fancies and dreams that colour the life of the child are faithfully represented before us. His little joys and sorrows, the worries and tempests that shake his little life seem but an indication of the graver storms to follow. Scenes and incidents of our own early life come back to our heart and make us sad with the thought of many an unfulfilled desire.

The child slowly grows from a boy to a young man and the changes through which he passes are accurately described. The thoughts and vague desires that trouble us in our adolescence are marvellously realised, and we find the expression of our thoughts and feelings in his life. A stage comes into the life of each of us, when nothing in the world is too serious or sacred for criticism and ridicule, and all things have to be valuated once again. We doubt and question and our hearts are troubled, and in a mood of reckless despair, we fling ourselves against society, religion and humanity. So it happens to Christopher as well.

But such a period of blank negation cannot last, for the human spirit requires something positive in order to live. We find the fogs and mists of doubt, hesitation and pain gradually lifting in Christopher's heart, but before he can gain his equilibrium or poise, he verges dangerously near the vortex of despair and moral annihilation. Long are the days and nights that he passes wearily before his heart is at rest and his questionings satisfied. The physical energy welling up in his being seeks an outlet through

passion, but that cannot satisfy him and he marches on in quest of deeper truths of life.

Through desire and passion his life grows on, and soon we find that the little town where Christopher was born can contain him no more. It is common human experience that whenever a man attempts to realise for himself anew the truths and problems of life, the mass of people look upon him with suspicion and hatred. His dissatisfaction with the accepted conventions of life trouble them and they resent this, because it takes away from them the stolid contentment in which they can pass their lives in paths of petty, selfish pleasures. So the townsmen of Christopher come to hate him, specially as he takes no pains to hide his utter contempt for them and their small ways of thinking. He comes into conflict with the authorities and has to quit his motherland.

He naturally turns to Paris, where the refugees of all nations resort, and finds himself in the midst of a whirlpool troubled by currents and forces he can neither understand nor gauge. The French spirit with its apparent cynicism and levity appear incomprehensible to him, and the differing ideas of morality disgust his honest German soul. The petty quarrels and bickerings of the market place are hateful to his eyes, he sees nothing beautiful or noble or true, and yet he has to live in the very heart of what appears to him a corrupt and dying society. But he struggles on and through poverty and disgrace his character is slowly forged. But he cannot rest. Life moves on and he must move on with it. Honour comes to him and wealth, but they cannot hold him, for his spirit ever yearns for greater expression and greater freedom. Whatever is accepted and realised immediately ceases to interest him, and he launches forth into new and unknown paths.

But it would be a mistake to regard the life of Christopher as schemed on a systematic, well-ordered plan. All the emotions and feelings to which human beings are susceptible come and touch him ; misery and affliction lay their heavy hands upon his soul and laughter and sunshine brighten the utmost recesses of his heart. It is not that there is a gradual development of a precon-

ceived plot. Through mistakes and faults, Christopher struggles on and it is this striving that constitutes his progress

When Christopher thinks that he possesses almost all the things that men wish for in this world, he suddenly finds that his house is but a house of cards, as easy to be scattered as a noonday dream. Love and friendship vanish and he stands face to face with the problem of evil and misery. Everyone has to pass through the burning bush sometime or other, and many there are who make an end of their lives when they can no longer stand the strain. Christopher stands on the brink of death and faces its awful shadow, but his spirit rises above the darkness and finds its God.

The last days of his life pass happily in the sunshine of Grazia's love. The storm is passed and the danger faced. The melancholy that now and then comes to his heart is the sadness of Autumn,—the sense of labour ended and tasks fulfilled. Life becomes deeper and mellower, though it loses the impetuosity and intensity of youth, when pain and joy course through the veins with a strange sweet-and-bitter shock And when death comes to him, he faces it with a wondrous expectancy ; he has lived his life and expects nothing more from the world So with a smiling face and hopeful mien, he goes forth to explore new regions beyond the darkness of the grave.

It is a noble lesson that the book teaches us, a lesson of struggles and difficulties in pursuit of truth. No morals are preached, but through the life of Christopher we are made to see the pettiness and insignificance of our selfish desires and the necessity of presenting a heroic heart before the vicissitudes of fortune. The narrow nationalism that seeks to confine men to herds and groups stands condemned and we are passionately called upon to recognise one common humanity. The picture we get of Europe with " its virtues and vices, its profound sadness and chaotic pride " is true of all humanity, when the world labours to-day under the task of reconstructing the world's morality Humanity is at the crossroad of its progress and new ideals of life, beauty and truth must be fo ere we can advance towards the ideal.

The book is full of the glorification of the human spirit which transcends all limits of space or time and rises superior above everything. Sorrow and joy flit in and out, fond dreams are shattered and hopes cherished long cry unfulfilled, but the human spirit struggles through dark and weary days and seeks the light. Evil and misery there are in the world, injustice and corruption taint the affairs of men but the spirit of man remains untouched by decay, and works for the faith that is in its heart. Boundaries of nationality, speech and country are forgotten when we see the titanic struggle of humanity to achieve the ideal and bring light, sunshine and joy into the world. We forget all our petty desires and dreams and stand abashed before a thing which passes our understanding and only our hearts yearn with emotions that are as inexpressible as they are deep.

POETRY AND PHILOSOPHY.

HARENDRA KUMAR DE CHOUDHURY, B A.

THE old quarrel of poets and philosophers * of which Plato speaks is as far off from reconciliation as ever. The ideal state of which Plato speaks in his Republic, has no place for poets Plato even goes so far as to banish poets from the perfect state and forbids the culture of poetry or assigns a subordinate place to it But a great poet says that 'Plato was essentially a poet,—the truth and splendour of his imagery and the melody of his language are the most intense that it is possible to conceive.† Thus at the outset, we are confronted with two seemingly contradictory views. We shall here endeavour to show that there is no antithesis between poetry and philosophy,—it is only differences of method that make it difficult for two such disparate activities to come to any understanding. In truth they may be said to start in opposite directions only to coincide in their final goal. The poet like the philosopher is a seeker after truth—both seek to discover the deeper meaning of things against their superficial appearance. The search after unity and life which is hidden in the universe is their business. Now, what is the function of the poet and what is the function of the philosopher? We shall first try to ascertain the nature of poetry and then enquire into the meaning and import of philosophy and discuss the relation between the two.

I. The problem of the essential nature of poetry may be approached from various points of view. Indeed there have been many definitions of poetry given by critics and by poets as well. Poetry has been variously defined from various standpoints by Aristotle, by Roman Rhetoricians, by the critics of the Renaissance, by neo-classical writers—by Wordsworth and Coleridge. A final de fi-

* The Republic of Plato, Book X.
† Shelley—A Defence of Poetry.

nition of poetry is not to be expected and any attempt to determine the nature of poetry by cut and dried formulæ which may seem to be more or less mechanical, is bound to prove futile. Because poetry is not simple—it is a compound of various elements and the relative importance of these elements, even the leadership among them, varies from age to age with the changes of taste, and prevailing temperament that characterize the lettered as much as the fickle multitude. We may define poetry as the *concrete and artistic expression of the human mind in emotional and rhythmical language.* No literary expression can, properly speaking, be called poetry that is not in a certain deep sense emotional, whatever may be its subject-matter, concrete in its method and diction, rhythmical in movement and artistic in form. Wordsworth, among many illuminating and profound utterances on this theme, has called poetry 'the spontaneous overflow of powerful feelings.'* With abstractions the poet has nothing to do, save to take them and turn them into concretions, for, as artist he is simply the man who by instinct embodies in concrete forms that 'universal idea'—that which is essential and elemental in nature and in man ; as poetic artist he is simply the man who by instinct chooses for his concrete forms metrical language. 'A poem is the image of life expressed in eternal truth'.† The question to be asked concerning any work of art are simply these, is that which is here embodied really permanent, universal and elemental ? And is the concrete form embodying it really beautiful,—acknowledged as beautiful by the soul of man in its highest moods ? Any other question is irrelevant.

As to what is called ratiocinative poetry, it might perhaps be shown that it does not exist at all. We listen to the poet, we allow him to address us in rhythm or in rhyme, we allow him to sing to us while other men are only allowed to talk, not because he argues more logically than they, but because he feels more deeply and perhaps more truly.

According to Aristotle, the essential characteristic of poetry—

* Wordsworth—'Preface to the second edition of Lyrical Ballads'.
† Shelley—A Defence of Poetry.

epic, dramatic and lyric—was that of imitation. But imitation as used by Aristotle and his successors meant much more than the reproduction of what was observed and recorded,—it is 'ideal imitation', i e. the reproduction in any artistic medium of observed and recorded facts remoulded by imagination. Poetry must be artistic in form. One group of critics say with Dryden that 'a poet is a maker, as the name signifies'* and that 'he who cannot make, i.e., invent, has his name for nothing'. Another group contends that it is not the inventions but the artistic treatment, the form, which determines whether an imaginative writer is a poet or a writer of prose—contends, in short, that emotion is the basis of all true poetic expression, whatever be the subject-matter, that thoughts must be expressed in an emotional manner before they can be brought into poetry. What constitutes the most essential element is the poetic imagination.

The mere catalogue of facts has no place in poetry. Facts must be brought into relation with the human soul before they can constitute the theme of poetry. The essential difference between prose and poetry is this that prose, however fervid and emotional it may become, must always be directed by the reins of Logic. In this respect the poet enjoys certain freedom. Creative imagination is a power which is neither lawless, nor yet, strictly speaking, under law—it is a power which, as Kant said, makes laws. The poetic imagination is the power of 'widening nature without going beyond it'.†

The three most persistent tendencies exhibited in the history of poetry are Romanticism, Classicism and Realism. Romanticism is the tendency characterised by the predominance of imagination over reason and the sense of fact. Classicism is the tendency characterised by the predominance of reason over imagination and the sense of fact. Realism is the tendency characterised by the predominance of the sense of fact over imagination and reason. The definitions given above are intended simply to convey a rough

* From the Gk. word poicles—first used to designate the poet-artist by Herodotus means maker. † Schiller.

idea of what these movements in poetry denote. It may be quite pertinently remarked that no age can be exclusively labelled off either as Romantic, Classical or Realistic. Can Shakespeare be called simply a Realist, a Classicist or a Romantic poet? He combines the best elements of all these three movements. The supreme achievement in Art is to be obtained only by a balance of qualities.

It is the supreme poetic imagination that distinguishes the poet from other writers. The greatest poet is one who has thought, feeling, expression, imagination, action, character and continuity, all in the largest amount and highest degree. There are two kinds of poetic impulse—dramatic imagination and lyric or egoistic imagination. Absolute dramatic vision is unconditioned by the personal and lyrical impulse of the poet, e.g. Aeschylus, Sophocles, Shakespeare, and Homer are poets with absolute dramatic vision. Relative dramatic vision is more or less conditioned by the personal or lyrical impulse of the poet. Relative vision presents humanity as represented by the poets' own individuality. Dante, Milton, Hume, Schiller, Shelley may be taken as examples. For the achievement of all pure lyric poetry, such as the Ode, the Song, the Elegy, the Idyll, the Sonnet, it is evident that the imaginative force we have called relative vision will suffice.

II. Now we proceed to examine the nature and import of philosophy. Philosophy is a general term whose meaning and scope have varied according to the usage of different writers and different ages. Aristotle defined philosophy as the science of first principles, i.e. philosophy investigates into the most fundamental, general notions and presuppositions of particular sciences. Now-a-days this is usually entitled as Metaphysics. Metaphysics investigates into the nature of ultimate reality. To speak figuratively, reality is a great riddle put to the human mind. Each of the separate sciences offers data for determining the answer Philosophy is the attempt to solve the riddle, to find the key to the *mysterium magnum.* The problem of philosophy, according to Wundt, is the unification of all knowledge obtained by the special sciences in a consistent whole.

Thus Paulsen defines philosophy as the sum-total of all scientific knowledge. According to Herbert Spencer, science is partially unified knowledge, philosophy is completely unified knowledge. Philosophy seeks to obtain a comprehensive view of the universe and of human life—its origin, purpose and destiny in the world-system. Philosophy seeks to give us a world-view (welt-anschanung) and a life-view (lebens-anschanung). Its three main divisions are Ontology, Cosmology and rational Theology. The subject-matter of philosophy has been variously conceived by various philosophers and thus philosophy has been subdivided according to the subject-matter. Philosophy as a general term is used to denote the various philosophical disciplines, viz., metaphysics, logic and epistemology. These three comprise the general philosophical disciplines,—among the special philosophical disciplines, we may include ethics, psychology, natural philosophy, aesthetics, the philosophy of religion, the philosophy of history and the philosophy of law. The examination of reality or metaphysics leads to two ultimate questions which may be designated as the *ontological* and the *cosmological or theological* problems.

The ontological problem is to determine the nature of reality. In what does the nature of reality as such consist ? The different answers to this question lead to the different philosophical standpoints which are designated by the terms Dualism, Materialism, Spiritualism or Idealism. Monism seeks to explain or deduce all the phenomena of the universe from one single principle,—dualism assumes mind and matter as realities while pluralism recognises the existence of many independent principles. The cosmological or theological problem is expressed by the question, 'What is the form of reality as a whole ?' Atomism, theism and pantheism are different answers to the question. Epistemology or the theory of knowledge leads to two ultimate problems,—the problem of the nature and the problem of the origin of knowledge. Realism and Idealism seek to determine the nature of knowledge. Empiricism and Rationalism seek to determine the origin of knowledge. Criticism seeks to reconcile these two views and attempts to

determine the part played by each of them. These are the important metaphysical and epistemological schools. Thus philosophy attempts to penetrate beyond the veil of appearance and to discover the nature of truth and reality. The problem of philosophy consists in the development of a comprehensive and consistent view of the universe and the examination of the most fundamental notions and presuppositions of particular sciences. To-day the important philosophical questions are mostly epistemological. What is the nature of knowledge ? What is the origin of knowledge ? What are the conditions of the validity of knowledge ? These are the main philosophical questions discussed to-day. We may here notice Fichte's (1762-1814) view of philosophy as the science of knowledge (Wissenschaftslehre).

III. We now pass on to the next consideration,—what is the relation between poetry and philosophy ? At the outset, it may appear that poetry and philosophy are utterly dissimilar, for neither their subject-matter nor the methods employed have any points of resemblance with one another. It is one of the distinguishing marks of the method of poetry as opposed to that of philosophy and science, that it aims to convince not the intellect but the feelings. The appeal of the poet is *sensuous* not *intellectual* ; his function is not to prove but to make you see, or hear, or feel. He sees the world internal and external, in pictures ; and he in turn renders in pictures. The prime function of the poetic imagination is to reveal, to the emotions if not always to the intellect, the essential relation of all the phenomena with which it deals to the ultimate realities of life and death and the universe,—the sense of contact with the infinite is thus brought home to us. A poet may deal with any theme—incidents and situations from common life, problems of human life, spiritual questions—all these may constitute the theme of the poet. Thus Dante's 'Divine Comedy', Goethe's 'Faust' are works that entitle their authors to rank as philosophers. They are poet-philosophers—poets with a philosophic insight and a prophetic vision. Poetry and philosophy follow divergent paths but their goal is often the same. It might be even said that ultimately

philosophy is nothing more than an attempt to prove that which poetry assumes as *given*, or to enable us by reflection to recognise as the universal principle of reality that ideal which poetry exhibits to us in special creations. As regards method, poetry and philosophy are essentially dissimilar. For philosophy is obliged to begin by carrying abstraction and division to a further extent than even science. If it aims at final synthesis, it is on the basis of an unsparing analysis. This element of pure theory must always be dangerous and may even be a fatal element to the poet. The poet like the philosopher seeks to discover the deeper meaning of things against their superficial appearance. The poet-philosopher is he who can see things in their relation to the totality and view the universe under the form of eternity—*sub specie aeternitatis*, as Spinoza says. Then can the poet-philosopher realise the three aspects of the Absolute in one सत्यं शिवं सुन्दरम्—'the true', 'the good', and the beautiful'. Then can he realise—

(न तत्र सूर्य्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्नि
स्तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ कठोपनिषद्)

[There the sun does not shine, nor the moon and the stars—nor do lightnings flash—nor fire. Everything shines after Him, the shining one. His effulgence illumines everything else —Kathopanisad.]

In the next issue we propose to illustrate this relation between poetry and philosophy comparing and citing quotations from the works of great poets and philosophers.

(To be continued.)

ANTICIPATIONS OF DEATH.

ANIL CHANDRA SANYAL, M.A., B L.
(Ex-Student.)

[Having had an attack of Beri-Beri and apprehending that death will result, this sonnet has been composed with a view to its being read on the occasion of the condolence meeting to be held in the Jorabagan Bar Library after the sonneteer's death.]

Ah, he is gone ! No devil was he,
Nor a saint either, all the dearer so,—
A gentle soul, not a Galahad though,—
He had his own idiosyncrasy.
Don't be harsh, call it not idiocy :
Now should be spoken no ill, as you know,
Of him, whom the hand of Death has laid low.
Lives his spirit still ! Hush all levity.
He is not gone, but gone before to meet
The Sporting Manoj Bose * and Akhil * strong :
Sukumar,* Behari * and Sarat * sweet
And other spirits there expectant throng
The much-wearied traveller to cheer and greet.
Peace to him who has sung his last swan-song !

* Pleaders who practised at the Jorabagan Police Court, and are since dead.

DANTON: A DEFENCE.

SAMBHU NATH BANERJI—*Fifth Year History.*

FRANCE has never been poor in talent. In no other country have brilliant men so crowded together and brushed their shoulders against each other in their attempts to leap to fame. And in the history of France, no other period has been so full of brilliant men as the stormy days of the Revolution. France saw in that period a Mirabeau, a Lafayette, a Danton, a Madame Roland and a Carnot. She also saw a Moureau, a Jourdan, an Augereau and a Napoleon. But in this galaxy of talents, three men stand out and far outshine the rest. One of them, it may be said, prepared and started the Revolution, the second led the Revolution and accelerated its progress, while the third put it to an abrupt end. History has recognised the greatness of the first: the third made a history himself. But to the second man, History has denied the prominence which he so richly deserves. He is Georges Jacques Danton.

Georges Jacques Danton was born at Aries on Aube, a lesser town of the Champagne Pouilleuse on 26th October, 1759. "The date of his birth," explains Belloc, "gives us his relation to the drama in which he was to be a chief actor." All the chief actors of the Revolution from Mirabeau to Herbert were born between the years 1750—1770, the twenty years during which the real French Revolution may be said to have been in the making. They saw the progressing decadence of France in the fall of Quebec,—decadence to arrest which the nation rose in revolt in 1789. They saw the publication of the Contract Social of Rousseau and the lightning thrusts of Voltaire against the Church and similar institutions, and they also saw Diderot slowly building up his immortal Encyclopaedia. If we believe with some men in the

influence of time, can we be surprised if we find Danton " riding on the whirlwind and directing the storm " when it broke out thirty years later ?

Danton came of the lawyers. His father was a procurer in the bailiwick of Aries with an average income of four to five hundred pounds a year. He thus belonged to the middle class, a class which has in all countries and at all times given birth to leaders of violent revolutions. Again he was brought up in a place which suffered much more than Paris ever did from the evils of the *ancient regime* with its " absentee landlordism," its excess and ill-working of privilege and its complexity and weakness of government. Thus the influence of time, the influence of place, the influence of his class,—all went to make Danton a leader of the Revolution.

Danton, unlike most of the other prominent men of the Revolution, had a remarkable career. Though not poor, he came to Paris to earn his own livelihood at the age of sixteen, after generously giving away at the request of his mother his whole legacy, to save his step-father from trouble. This meant a premature departure from the school of the "oratorians", where he had been sent to "pick up a little Greek and much Latin", but it did not prevent him from becoming a really cultured man who had drunk deep of the literatures of England and France. In 1779, at the age of twenty, he adopted the legal profession at Rheims, and his success at the bar was so immediate that before full two years had elapsed, he achieved his ambition of buying a Barrister's practice in the Cour-de-cassation in Paris ; and when the storm broke out in 1789, Danton was admittedly one of the leaders of the Bar, who had just refused a coveted post in the Government, perhaps " to be on the top of the avalanche " as Madalene thinks.

According to Belloc, Danton was not interested in Politics and had certainly no idea, like his " partner-in-thought " Camille, of a brilliant political career. But with his success at the Bar and every fresh triumph of his argument and eloquence, his friends were looking up towards Danton as the coming leader of France. It was they who brought him into contact with the famous Cordelier Club

which, though not the haunt of the extremists yet, was the most distinguished Debating Club in Paris, and claimed as its members men like Sachalles, Camille, Sieyes, Condorcet and others.

The year 1789 found Danton as the President of the Cordelier Club and one of the foremost politicians of the day. He was one of the orators whom men flocked to hear in the Orleans Gardens. Yet during the first two years of the Revolution, Danton played no important part. He did not attract much notice as a Councillor of the Municipality of Paris, and all his attempts to come to the limelight were baffled by a powerful coterie which looked upon him as a dangerous revolutionary. He was more than once compelled to fly to England to save his life from the machinations of Lafayette, who had become the most powerful man in France after the death of Mirabeau and scented in him his future rival.

There was complete anarchy in France during these two years. Monarchy had been shorn of all powers and yet there was a monarch with an almost unlimited power of veto on the action of the Assembly. The old, rusty and corrupt system of administration had been destroyed, but no new administrative machinery had been created in its place. The legislators were busy proclaiming the " rights of men," while France weakened by anarchy, attacked by strong foreign powers at the instance of the emigrés, betrayed by her own King and Queen, was but feebly defended by weak and inadequate forces. Ruin and catastrophe seemed imminent when Danton came to the rescue : he decided to end the administrative anomaly by doing away with the King.

The tenth of August, 1792, is a red-letter day in the history of France : it saw the overthrow of the strongest monarchy in the history of the world. " Monarchy in France perished," says Belloc, " with the fall of the Swiss Guard." " Its dim origins," he goes on, " stretched out and lost themselves in Rome ; it had already learned to speak, and recognised its own nature when the walls of Thermae echoed heavily to the slow footsteps of the Merovingian kings. Look at the vast valley of dead men crowned, and you may see

the gigantic figure of Charlemagne, his brows level and his long white beard tangled like an undergrowth, having in his left hand the globe and in his right the hilt of an unconquerable sword. There are also the short strong horsemen of the Robertian house, half-hidden by their leathershields and their sons growing up in vestment and majesty and taking on the pomp of the middle ages ; Louis VII all covered with iron ; Philip the Conqueror ; Louis IX, who alone is surrounded with light,—they all stand in a widening interminable procession, this great crowd of kings. They loose their armours and take their ermine on, they are accompanied by captains and marshals ; at last in their attitude and their magnificence, they sum up in themselves the pride and the achievement of the French nation. But time has dissipated what it could not tarnish and the process of a thousand years has turned those mighty figures into unsubstantial things. You may see them in the grey end of darkness like a pageant all standing still ; you look again, but with the growing light and with the wind that rises before morning, they have disappeared."

" The real victor on August 10 was Jacques Danton." He was elected to be chief of the Executive Council by 222 votes out of 285 and at once became the first man in France. " The ministry was," says Madelene, " a gang of bewildered clerks," who had no enthusiasm, no energy, and no imagination. Upon the ponderous shoulders of Danton fell the task of saving France from foreign invasion and civil war. It was no easy task and the greatness of Danton lies in its successful performance France was not overrun by Brunswick's soldiers, because she fortunately had at the helm of her affairs a man who knew neither fear nor despair. Danton stopped all talk of evacuating Paris and by one magnificent speech raised a big army of volunteers, who immediately hurried to the frontier to check the Prussian advance. Valmy and Jemappes saved France from the danger of foreign yoke, and it is to Danton that she must be thankful for them.

But before the Prussians were actually beaten back, three important events had occurred in the history of France, and Danton

has been held responsible for all the three. They were the September massacres, the creation of the Committee of Public Safety, and the execution of the King.

The September massacres it is hardly fair to lay at the doors of Danton, simply because he did not try to stop it, but it cannot be denied that for the creation of the Committee of Public Safety and for the execution of the King, he was responsible more than any other man The Committee supplied the strong central executive essential in times of war and served the purpose of Danton, though it was later transformed into an engine of terror under Robespierre. But the execution of the King was a great tactical blunder, for it brought a leagued Europe against France. But possibly, Danton who had come back fresh from the frontier to attend the King's trial, was for once unbalanced by domestic tragedy and national danger. When some one at the trial of Louis doubted whether the King could be condemned by a mere majority and whether that majority was decisive, Danton sealed the fate of the King by saying, "You decided the Republic by a mere majority, you changed the whole history of the nation by a mere majority, and now you think that the life of a mere man too great for a mere majority ! You say such a vote could not be decisive enough to make blood flow,—when I was at the frontier, the blood flew decidedly enough !"

The fall of the Girondists accompanied the fall of the throne. They had only themselves to blame for their fall, or if any single individual be responsible for their fall, it was their gifted leader Madame Roland, who said on the scaffold, 'Liberty, what crimes are committed in thy name !' It was her foolish hatred for an ugly man that prevented the cementing of an alliance between Danton and the Girondine leaders,—an alliance which might have saved France from Robespierre's "Reign of Virtue." Danton did not take any part in the plot against the Girondines, though all the other extremist leaders were actively engaged in it, nor was he associated in the Queen's trial,—an indecent affair which blackened the fame of many a revolutionary leader.

Danton's position as the first man in the country was slowly undermined as the Reign of Terror commenced in right earnest. He was averse to unnecessary bloodshed and when he found that his colleagues, Robespierre and others, were not yet satisfied with blood, he allowed himself to be slowly elbowed out of the Committee of Public Safety. "During this time," says Madelene, "Danton was passing through a terrible mental distress. The terror sickened him ; the condemnation of the Girondines,—his enemies indeed, but enemies whom in his heart he admired,—had filled him with consternation. In vain did he try to quiet his conscience by repeating in jeering accents the words he was to use on the eve of his execution, 'Brissot would have had me guillotined just as Robespierre is doing : Cains all of them !"

During the trial, Danton had told Garat with tears in his eyes, "I shall not be able to save them." And when on the night when they were sentenced Desmolins burst into tears, he wept with him. All this bloodshed was a nightmare to him, and to Desmolins he said, "Look ! the Seine is running blood. Ah ! there has been too much bloodshed. Come, take your pen and plead for mercy : I will support you." But when the attack of Camille began, Danton was out of town, and even when he returned, he displayed none of his usual energy. Repeatedly urged by his friends to attack Robespierre, he exclaimed, "I would rather be guillotined than guillotine myself." He never believed that Robespierre would arrest him, and said to a friend, "They would not dare ! They would not dare !" When one of his friends deplored his apathy, he replied, "Danton sleeps, but he will wake up yet." He forgot that in times of revolution, the hour of the tribune is brief : if he falls asleep, he always awakes too late.

Danton and his friends were arrested on March 31, 1794, on an absurd charge of treason. Though aware of his danger all along, he made but half-hearted attempts to save himself and his friends. He was weary of life and weary of man. He might have crushed Robespierre's faction, if only he had raised his voice in the convention against it. But that meant bloodshed and he shrank from

it. He was warned when his arrest was decided upon, but yet he did not act and let himself be arrested.

At last Danton made a great attempt to save himself and his friends by a magnificent speech, but is was too late. He was silenced in the midst of his speech by a decree of the Committee and on the 3rd of April, he with his friends was condemned to death. "It was a real butchery," says Madelene, "it was not a trial." Danton's last words in the court were, "Vile Robespierre, the scaffold claims you too : you will follow me."

In prison he was heard to say, "A year ago I proposed the establishment of the Revolutionary tribunal. I ask pardon for it of God and man." And again, "I leave everything in confusion; not one of them understands anything of Government. Robespierre will follow me, I drag him down. One had better be a poor fisherman than meddle with the governing of men."

On the 5th of April, Danton with his friends went to meet his doom. He laughed and jested with his friends and spoke kindly words to Camille. On the steps of the scaffold, he was still unchanged. Calm, courageous and patient, he cooly waited for his turn, while before his very eyes his friends,—comrades through six angry years of his life,—one by one met their fate. His attitude during these troubled months and specially through the last few moments of his life was :

> Let it flame or fade, and the war roll down like a wind,
> We have proved we have hearts in a cause,
> we are noble still ;
> And myself have awaked, as it seems, to the better mind ;
> It is better to fight for the good than to rail at the ill ;
> I have felt with my native land, I am one with my kind,
> I embrace the purpose of God and the doom assigned.

While mounting the scaffold, he exclaimed, " Danton, no weakness." His last words were to the executioner, " Show my head to the people, it is worth it."

No nobler or greater man guided the destinies of France during the terrible days of the Revolution. Danton was no demagogue,—

no hireling of Orleans as he has been supposed to be. Neither was he a debauchee as Robespierre gave the world to understand. An idealist and yet a practical man, a coarse yet a cultured man, he sometimes combined the foresight of Mirabeau with the rapidity of action of Napoleon. In the midst of his blood-thirsty, dogmatic and pedantic colleagues, he stood foresquare to the winds. An ardent lover of France, this man of laughter thought no sacrifice too great for her welfare. Affection, love and laziness were his greatest sins and audacity his chief virtue. Take him for all he was worth, he was with his faults and his virtues, a fascinating personality. He saved France from foreign domination and internal dissensions in her darkest hour and she has forgotten to pay him his due. History has not been kind to him.

REPORTS.

The College Union.

Midnapore Flood Relief.

Tickets were sold for the variety Entertainment organised in aid of the Midnapore Flood Relief Fund, and the students contributed Rs. 306. 2 as. and the staff Rs. 75. Out of this, Rs. 21. 2 as. were spent on the day of the entertainment, and the balance was sent to two different relief organisations, Rs. 300 to the President, Non-Official Relief Committee (acting in concert with the Ramakrishna Sevasram) and Rs. 60 to the President, Karmi Samgha. The receipts were duly posted on the Notice Board.

Condolence Meeting.

A meeting of the Union was held on Tuesday, the 28th September, with Prof. B. M. Sen in the chair, to express sorrow at the death of Master Sukomal Ghosh of the 4th Year Science class. The following resolution was passed, all standing.

"That this meeting of the Presidency College Union expresses its deep sense of sorrow at the death of Master Sukomal Ghosh who so actively participated in the corporate activity of the College and occupied a permanent niche in the heart of his fellow-students, who sorrowfully remember to-day his ever-smiling face, affectionate manners and faithful comradeship.

Vice Chancellor in the College.

The College Union, in co-operation with the Historical Society, arranged a meeting of the staff and students in the Physics Theatre on Thursday, the 30th September, at 2 P.M. when Prof. Jadunath Sarkar, C.I.E., M.A. Vice-Chancellor, Calcutta University, addressed the members of the College. Principal T. S. Sterling, who presided, welcomed the Vice-Chancellor as a distinguished 'Old Boy' of the College. [The Vice-Chancellor's address will be found in a summary in the report of the Historical Society]. Prof. K. N. Mitter, Dr. U. N. Ghosal and the Secretary of the Union thanked the Vice-Chancellor in suitable terms and the meeting came to a close.

The Autumn Social.

The annual Autumn Social of the Union was celebrated with great eclat on Friday, the 1st October in the Calcutta University Institute Hall, the principal item in the programme being the staging of Tagore's "Bisarjan" by the members of the Union. There was a distinguished gathering of ladies and gentlemen, and besides the Principal and the professors, we noticed among the audience Mrs. B. L. Mitter, Mrs. B. M. Sen, Miss Jyotirmoyee Ganguly, Sir Deva Prasad Sarbadhikari, Dr. Abanindra Nath Tagore, the Hon. Mr. Justice Manmatha Nath Mookherjee, Dr. C. V. Raman, F.R.S., Mr. W. C. Wordsworth, M.L.C., Mr. Alexander Kinney, Mr. Satyananda Bose, Mr. Sachindra Nath Mukerjee, Dr. Sisir Kumar Mitra, Dr. J. N. Maitra, Mr. Mrityunjay Chatterjee, Mr. Narendra Deb and many others.

The function started punctually at 5-30 P.M. with songs by Messrs. Dilip Kumar Roy, Ambika Majumdar, and Sibadas Roy, to all of whom our thanks are due. Then followed a banjoline solo by Mr. Pramatha Nath Ray, Assistant, Calcutta University and a violin solo nicely rendered by Sj. Mihir Bhattacharyya The College orchestra party then treated the audience to some beautiful strains, and the play commenced. It was a success, almost an unqualified success let us say, and the players acquitted themselves remarkably well. We can do no better than reproduce the comments on the performance published in 'Nach-Ghar', a vernacular weekly exclusively devoted to dramatic criticism, which, it will be marked, has with scrupulous fairness, presented both sides of the shield.

"We should like, first of all, to notice the performance of Rabindranath's 'Bisarjan' by the students of Presidency College during their autumn social celebrations. The good taste and appreciation of cultural value which the students of the premier college in the town demonstrate by their annual selection of Rabindranath's plays, is indeed commendable. Frequently we find students of other colleges choosing the lowest type of plays for dramatic representation.....They ought to select such of the best dramas as the authorities of public theatres shrink from producing, lest it

might not have a 'run.' Instead, they choose these which only the average theatre-goer appreciates. This is much to be regretted.

"Under the able direction of the noted artist and litterateur Sj. Dinesh Ranjan Das, Editor, 'Bijali' and 'Kallola,' the students of Presidency College staged 'Bisarjan' with beautiful effect. The temple scene and the costumes were very well executed. What impressed us most was the high-class impersonation of the Queen by Sj. Prabodhendu Tagore. The beautiful costume and ornaments and his movements on the stage were most graceful and well became the Queen. The young artiste Sailesh Das Gupta gave a finished display in the role of 'Jayasinha'. We could have offered unqualified praise to Sj. Pratul Gupta in the role of 'Aparna,' but for his movements being at times rather over-done. His appearance well fitted in with his role and his voice was sweet. We are constrained to say that Sj. Jibananda Sen Gupta (B. Mukerjee ?) as 'Raghupati' was not as much of a success as we expected. The gravity of a general was very well-marked in Sj. Adrish Banerjee's representation of 'Nayan-raya'. The little roles of 'Hasi' and 'Tata' were well executed. 'Chandpal' and 'Nakshatraraya' were tolerable. What pained us most was the incapacity of the 'Crowd' both in songs and in action. The fountain-flow of Rabindranath's songs beautifully sung by Sj. Sushil De gave life and fascination to the play. A noticeable feature was the Orchestra party organised by the students."

Our thanks are due to all those gentlemen who helped in making the function a success, and especially to Sj. Dinesh Ranjan Das who trained our players and Sj. Dinendra Nath Tagore who gave lessons to Sj. Sushil De. Prof. C. C. Bhattacharyya and Prof. K. N. Chakravarti the President and Vice-President respectively of the Dramatic Committee, deserve our heartiest thanks. The function could not have been the success it was, but for the unflagging zeal of the Managers of the dramatic Committee, Sjs. Promode Kumar Ghoshal and Tarakumar Mukherjee, and the exemplary conduct of the volunteers who worked with an admirable espirit de corps under the captaincy of Prof. R. K. Dutt.

Tagore Law Professor in the College.

Mr. C. K. Allen, M.A. (Oxon.), Tagore Professor of Law, University of Calcutta, was kind enough to accede to the invitation of the Union and a packed house of professors and students heard him on Thursday the 26th November. He delivered a fascinating lecture on 'Student life in Oxford.' It was a beautiful speech eloquently delivered and surcharged with humour and an appreciative audience had a nice time of it.

H. N. MUKERJEE,
Secretary.

General Debating Society.

A full house in the Physics Theatre greeted the first meeting of the Debating Society on Friday, the 24th September, at 1 P.M. Prof. P. C. Ghose, President of the Society, was in the chair.

Principal Sterling, in introducing the debate, dwelt on the very important part the debating clubs play in the life of Colleges and Universities in the West, and expressed the hope that the Debating Society of our College should exercise an influence in moulding public opinion, commensurate with its position as the premier College in the country.

Sj. Panchanan Chakrabarty of the 5th Year Economics Class then moved the following resolution: "That this House is of opinion that the progress of modern science does not necessarily mean the progress of humanity." He restricted the definition of science to mean its every-day manifestations in the form of inventions and the like. Science had meant more power for man, but the spirit had been lacking. Socialism, again, was a great hindrance to the scientific development. The speaker quoted Well's and Thomson, and said that science was a restive horse and we knew not where it would go. Science, he averred, would not be the panacea of all our ills.

Sj. Promode Kumar Ghosal of the 5th Year Mathematics Class, who led the opposition, said that science meant the search for truth and differentiated man from the brute. Scientifically progressed

nations were far advanced. Newer truths were being discovered, and what was important was that it had ensured material progress. Scientists were working in the belief that there was an unknown agency proceeding towards the Supreme truth.

Sj. Hirendra Nath Mukerjee, seconding the motion, said that the effect of scientific progress in the past had not meant the elevation of humanity, and a new orientation was required, before the search for truth could fulfil its great object.

Sj. Humayun Kabir, seconding the opposer, said that science was not to blame for the many evils of modern life. It meant the spirit of man trying to conquer the soul of the universe.

Sj. Tarakumar Mukherjee said that science was a good servant, but a bad master. Science must be employed for the upliftment of humanity.

Sj. Purnendu Mukherjee questioned the value of material progress. Was not man, he asked, happier in the past than they are now ?

Sj. Sushil De said that it was a fallacy to suppose that material progress would lead to spiritual progress. He added that science only meant an aspect of humanity, and human progress was necessarily something more than scientific progress.

The mover, replying to the debate, said that he had never condemned science, but had merely protested against the fetish of attaching too much importance to scientific progress.

The President then put the resolution to vote. The motion was defeated, 74 voting for and 83 against

The meeting then separated.

Second Meeting :

The second meeting of the Society was held on Wednesday, the 8th December at 5-30 P.M. in the Physics Theatre. Prof. P. C. Ghose, President of the Society, was in the chair. There was a very thin attendance.

Sj Anil Chandra Ganguly (4th Year Arts) moved : " That, in the opinion of this House, provision should be made for music being included in our curriculum." He referred to Aristotle's conception

for liberal education and said that music might not bring a single penny to the learner, but pecuniary considerations must never be our criterion. The refreshing balm of repose, music, he said, blesses those that sing and those that hear. He pointed out, moreover, that the Patna University has included music in its curriculum.

Sj. Sushil De (4th Yr. Arts), who led the opposition, said that the University curriculum ought, above all things, to ensure development of the intellect. Diversion from other subjects, again, was required for musical pursuits. The proposal, moreover, was at present extravagant to a degree. Economic welfare, he said, was the foundation of national greatness and aesthetic greatness was simply out of the question, unless economic welfare was ensured.

Sj. Humayun Kabir, in seconding the motion, said that education, to fulfil its purpose, should be all-embracing. Man must not, he averred, live by bread alone. The proposal, again, was not so expensive as had been pointed out

Sj. Promode Ghosal (5th Yr. Mathematics), seconding the opposer, said that one ought to remember that music was not a marketable commodity. Few people could appreciate music, and routine-work would entirely mar its spirit

Sj. Jyotsna Nath Chanda (1st Yr. Arts), supporting the motion, said that man had greater things to do than mere money-making.

Sj. Bijoyesh Mukerjea (3rd Yr. Arts), opposed the motion and said that the Calcutta University need not imitate other Universities, however noted, in the matter of including music in the curriculum.

Sj. Anilendra Mitra (3rd Yr. Arts), opposed the motion in a neat little speech. The mover then replied to the debate.

The motion was then put to vote and was negatived, 8 voting for and 11 against.

HIRENDRA NATH MUKERJEE,
Secretary.

The Physical Society.

There were held during the present session two general and an extraordinary meetings of the Society, besides a meeting of the Executive Committee.

The extraordinary meeting was held with Prof. S. Datta, the President of the Society in the chair and was attended by the representatives of the Chemical, Biological and Physiological Societies of the College. The business was to elect a representative to the College Union Committee from the four Scientific Societies of the College and Mr. Nerod Bhusan Sen, B. Sc, the representative of the Society was elected unanimously.

The first general meeting was held on the 1st October. Prof. S. R. Khastagir took the chair. The following office-bearers were duly elected for the present session.

President:—Prof. S. Datta, D.Sc. (Lond.) P.R S. (Cal.) D.I.C. (Lond.)

Vice-President:—Prof. S. R. Khastagir, M.Sc. (Cal.) Ph.D., D. Sc. (Edin) F. R. S. E.

Secretary:—Mr. Sudhir Kumar Bhose, B.Sc.

Asst. Secretary:—Mr. Subhendu Sekhar Bose, B.Sc.

MEMBERS.

VI Year:—Mr. Nerod Bhusan Sen, B.Sc.

V Year:—Mr. Saroj Behari De, B.Sc.

IV Year:—Mr. Jagattaran Dhar.

III Year:—Mr Baidyanath Mukerjea.

A Seminar Committee consisting of Messrs. S. Bhose, S. Bose, N Sen and J Dhar was also formed to carry on the management of the Seminar.

The second general meeting was held on the 20th November with Prof. S. Datta in the chair. Prof. Khastagir delivered an interesting lecture on "Some recent researches in X-ray, —the J Phenomenon", which was copiously illustrated by lantern slides.

The lecture embodied the most recent researches carried on by Professors Barkla and Khastagir in the University of Edinburgh

and was of great interest to every student of Physics as all the results obtained by them were contrary to the "Compton-Debye theory of scattering." After an introductory survey of X - ray researches from 1895, an account was given of a few of the many experimental results obtained by the lecturer. which proved to be of far-reaching importance. Until a few years ago, two and only two things were known in X-rays: (1) the scattering phenomenon and (2) the phenomenon of X-ray fluorescence. A third phenomenon has now come to light—the J phenomenon Owing to its strong resemblance with X - ray fluorescence, the phenomenon was once associated with a fluorescent radiation of frequency higher than the K radiation. The phenomenon has accordingly been named the J phenomenon. Recent experimental results, however, have revealed striking characteristics of the J phenomenon. They conclusively show that the activity of an X - radiation (absorption, ionisation etc.) depends on the radiation as a whole and not on any particular wave length and that a slight change of condition alters the activity. There are various levels of X - ray activity—marked by several discontinuities This change of activity involves what has been termed the J transformation of X - radiation. The application of the J Phenomenon to scattering is extremely interesting It shows that the softening of the scattered radiation is fully explained by the J Phenomenon taking place in the testing substance Apart from this, the primary and the scattered radiations are exactly alike. The meeting terminated with a few discussions on the subject.

A meeting of the Executive Committee was held on the 4th October to frame the rules for the management of the Seminer.

SUDHIR KUMAR BHOSE,
Secretary.

Historical Society

EIGHTH MEETING.—On the 23rd September last Mr. G. S. Sardeshai, the eminent Marhatta historian gave a speech on "The present state of historical studies in Maharastra," in the course of which he presented an encyclopaedic account of the valuable wo.k

done by Marhatta scholars in the field of historical research. The secret of their success, he said, lies in their indomitable energy and perseverance, their self-less devotion to duty and genuine love of knowledge for its own sake. In conclusion he pointed out that if a complete history of India is to be built up, every nation must work up its own history from all possible sources and thereby furnish a really solid pillar for the general structure of Indian history as a whole.

The meeting was well-attended and the chair was occupied by Principal T. S. Sterling.

NINTH MEETING : An extraordinary meeting was held under the joint auspices of the College Union and Historical Society on the 30th of Sept. last, when Prof. J. N. Sarkar, Vice-Chancellor, Calcutta University, delivered an address to the students of Presidency College, whom he called to be the custodians of a long tradition and an invaluable legacy to the aspiring students of history. He advised that a thorough mastery of facts should be the starting point to be followed by criticism or the sifting of the evidence and then a process of synthesis. Absolute impartial truth, he said to be the ultimate goal and a strong common sense and historical imagination the guiding factors. In conclusion he pointed out the imperative necessity for an organised and correlated institution—a league of India-wide intellectual co-operation, which would bind together the isolated scholars of distant corners and promote the cause of research and scholarship in the country.

The meeting was a grand success. The Physics Theatre was packed from corner to corner, Principal T. S. Sterling occupying the chair.

THE 10TH MEETING : The 10th sitting came off on the 19th Nov. when Prof. K. Zachariah showed through magic lantern slides some of the best specimens of the wonderful achievements of Greek masters in the fields of art and architecture.

ANIL CHANDRA GANGULI,
Secretary.

Condolence Meetings in the College.

At a meeting of the staff and students of Presidency College, it was resolved :

That this meeting of the staff and students of Presidency College places on record its sense of deep sorrow and loss at the death of Rai Abinash Chandra Bose Bahadur, M. A., P. R S., Controller of Examinations, Calcutta University, who had throughout his life worthily upheld the traditions of this great College of which he was one of the most brilliant alumni;

And that a message of condolence, over the signature of the President of the meeting, be conveyed to the bereaved family :—

Proposed by—Prof. B. M. Sen

Seconded by—Hirendra Nath Mukerjee

II. That this meeting of the staff and students learns with a shock of the death, in the prime of his life, of Professor Satyendra Kumar Ghosh, M. Sc, P. R. S, who succumbed to the effects of a motor accident, and authorises the President to convey its sense of sorrow and loss at his demise to the bereaved family.

Proposed by—Dr. Snehamaya Datta

Seconded by—Bejoy Lal Lahiri.

H. N. M.

At a meeting of the staff and students of Presidency College, it was resolved :

(i) That this meeting of the staff and students of Presidency College places on record its warm appreciation of the long and meritorious services rendered by the late Mr. Kali Mohan Dutt for the physical improvement of the students and that the President be requested to send a message of condolence to the family of the deceased in its bereavement.

Proposed by—Hirendranath Sircar,

Seconded by—Subodh Bose.

(ii) That a Committee consisting of the following gentlemen be formed (with power to add to their number) for raising subscriptions for the purpose of perpetuating the memory of the late Mr. Dutt in the College :—

1. Principal—President, Ex-officio
2. Treasurer, Athletic Club
3. Prof. B. K. Sen
4. Mr. Gurupada Ghatak, (Physical Instructor)
5. Secretary, Cricket Club
6. Secretary, Tennis Club

7. Secretary, College Union
8. Secretary, Junior Common Room
9. General Secretary, Athletic Club,

Secretary, Ex-officio.

Proposed by—Hirendranath Mukherji
Seconded by—Anil Ganguli

H. N. SIRCAR,
General Secy., P. C. A. C.

Third Year B. Sc. students met in the Physics Theatre to mourn the loss of Master Prosanta Kumar Sen, a beloved and brilliant scholar of their class.

Resolutions were carried expressing profound sorrow for the premature demise of Mr. Sen, the whole house standing in silence.

A memorial committee has been constituted to commemorate the memory of the deceased.

President :
Prof. M. N. Mitter, M. A.
Secretary :
Mr. Bhabesh Chandra Ray
Members
Mr. Jyotsna Bhaduri
,, Baidyanath Banerjee
,, Purnendu Bose
,, Sudhangsu Das
,, Abdul Majid Meah

BHABESH CHANDRA ROY,
Secretary, Prosanta Memorial Committee.

Correspondence

To

The Editor, Presidency College Magazine,
Calcutta.

Dear Sir,

The History men of Presidency College can legitimately be proud as custodians of the long tradition of this Institution But there is one drawback which badly needs to be removed immediately. The activities of the Historical Society are confined within the

four walls of the College room and this is what it should not be. As a useful supplement to the academic discussions, excursions to places of historical interest should form a part of the activities of the Society, if the Institution is to be made worthy of the Premier College of Bengal. Our thanks to Dr. Ghoshal under whose guidance occasional visits to the Calcutta Museum are arranged under the auspices of the Historical Society. But that is not sufficient. If the true spirit of research is to be created and the highest benefit is to be derived from the study of history, then the students must be taken to some of the very spots where the most important scenes of history were actually enacted in the past. A trip to places like Taxila or Pataliputra, a peep into the Tajmahal or an Asokan column, a visit to Ajanta or Mahinjadaro—not only feeds the sentiment and imagination but at the same time affords the surest incentive to further research and enquiry and creates that living interest in history but for which it fades into a dull catalogue of dates and events.

Modern Europe has realised the immense value of travelling and students of European Universities flock to places of historical interest during holidays. In Japan there is regular provision for students' excursions. Even our sister Province of B. and O. has imbibed the modern spirit and there a decent sum is earmarked in all Government Colleges for excursions. Ravenshaw College has an annual grant of Rs. 500 from Government and during the last Pujah Vacation a party of about ten students under one of the Professors of History visited Calcutta, Nalanda, Pataliputra, Benares and Allahabad. Besides the annual grant, Government pays the travelling allowance of the Professor in charge.

Should our College lag behind? We have got a grant of Rs. 1200 for excursions of Science students. Why should History men be deprived of what is so indispensible a part of their education?

The research students' laboratory is in the excavated fields of ancient sites, his workshop in the tottering remains of ancient buildings and the objects of his practical experiments lie buried in the womb of the past. His task is tremendous. He can legitimately claim all available facilities and all accessible paraphernalia

So we respectfully invite the attention of the authorities to this important matter neglected so long and appeal that adequate provisions be made for historical excursions under the auspices of the Historical Society.

ANIL CHANDRA GANGULI
IV Year Arts.

A REVIEW.

The Ravenshaw College Magazine, October, 1926.

It seldom happens that the pages of a contemporary are laid under contribution in selecting a subject for review. The above-named issue of the Ravenshaw College Magazine contains however the description of an event which is of considerable interest to Presidency College men.

Professor Gopal Chandra Ganguly of the Ravenshaw College is a brilliant ex-student of our College. He had the honour of studying his English literature at the feet of the famous Professor C. H. Tawney, a Bromide portrait of whom he has been good enough to present to his *alma mater*. He got his appointment in the Ravenshaw College in 1904, and, after offering invaluable service there for a period of more than twenty-two years, retired on the 2nd October 1926 It is worthy of note that out of the thirty-five members on the staff of the Ravenshaw College no less than twenty are Professor Ganguly's pupils.

At the instance of the Staff Club, the members of the Staff assembled in the Professors' Common Room on the 1st day of October to give Professor Ganguly a fitting farewell. "If the Ravenshaw College has developed so remarkably within the last two decades," observed one of his colleagues in his valedictory address, "it was due in no small measure to the efforts of Prof. G. C. Ganguly." Principal Whitlock, who presided at the meeting, honoured the guest of the evening by stating that they had gathered together to "bid adieu to a great man in Prof. Gopal Ganguly." On the personal acquirements and teaching abilities of the Professor the Principal bestowed unstinted praise by remarking that "Gopal Babu possessed in a marked degree enthusiasm—an infectious enthusiasm"; and he was glad to announce that Mr. Ganguly, who had been not only an inspiration to many of those present at the meeting but a help and encouragement to hundreds of past and present students, had offered to continue his teaching work in the Ravenshaw College in an honorary capacity.

Presidency College men will rejoice to learn that a suitable portrait of this worthy *alumnus* of theirs will be preserved in the Ravenshaw College Hall by way of perpetuating his memory.

G. N. D.

বাংলা।

জ্ঞানের সীমানা

(পূর্ব্বানুবৃত্তি)

পাশ্চাত্য-বিজ্ঞান অশ্রান্তগতিতে দ্রুত উন্নতির পথে ছুটিয়া চলিয়াছে। পাশ্চাত্য-বিজ্ঞান-জগতের মহারথিগণ অতীত গৌরব স্মরণে আনন্দে আত্মহারা হইয়া নিশ্চিন্তচিত্তে বসিয়া থাকেন না, অথবা ভূতপূর্ব্ব মনীষিগণ-প্রচারিত সিদ্ধান্ত সমূহকে ধ্রুবসত্য জ্ঞান করিয়া নির্ব্বিচারে পরিপাক করিয়া ফেলেন না। পাশ্চাত্য বিজ্ঞান এখনও প্রাণহীন হয় নাই। প্রাণের লক্ষণ চাঞ্চল্য, স্থিতি নহে। তাই পাশ্চাত্য বিজ্ঞান চঞ্চল, গতিশীল, জীবনের গৌরবে গরীয়ান।

একদিন ছিল যখন প্রাচ্য ভূখণ্ড জ্ঞানের উজ্জ্বলবর্ত্তিকা হস্তে সমগ্র জগৎকে পথ দেখাইয়াছিল। যখন পাশ্চাত্য জগতে সভ্যতার আবির্ভাব হয় নাই তখন ভারত, মিশর, আসীরিয়া, আরব, চীন প্রভৃতি প্রাচ্যদেশসমূহে সাধনরত মনীষিগণ প্রকৃতির নিগূঢ় রহস্য সমূহ উন্মোচনে ব্যাপৃত ছিলেন। তাঁহাদেরই আবিষ্কার-সমূহের সূত্র ধরিয়া নব-জাত সভ্যতা-গৌরবে সমৃদ্ধ পাশ্চাত্য জগৎ জ্ঞানের সমুচ্চ শীর্ষ লক্ষ্য করিয়া ছুটিয়া চলিয়াছে। একদিন প্রাচ্য ভূখণ্ড জগতের জ্ঞান-গুরু, সভ্যতার আদর্শ ছিল। আজ প্রাচ্যে স্বাধীন চিন্তার স্রোত নিরুদ্ধ হইয়া গিয়াছে। জগতে পাশ্চাত্য বিজ্ঞান ও সভ্যতার যুগ আসিয়াছে।

পাশ্চাত্যবিজ্ঞানের কয়েকটী অদ্ভুত আবিষ্কারের কথা আমরা পূর্ব্ববর্ত্তী প্রবন্ধে উল্লেখ করিয়াছি। পূর্ব্বেই বলিয়াছি, বৈজ্ঞানিকগণের আবিষ্কার প্রচেষ্টার বিরাম নাই। বিজ্ঞান জগতে নিত্য নূতন তথ্য আবিষ্কৃত হইতেছে। তথাপি স্থিরচিত্তে ভাবিয়া দেখিলে মনে হয় যে আজিও আমরা জ্ঞানবারিধির উপকূলে বসিয়া উপলখণ্ডমাত্র সংগ্রহ করিতেছি। এই যে দৃশ্যমান জগৎ আমাদের চতুর্দ্দিকে, ঊর্দ্ধে ও অধস্তলে বিস্তৃত রহিয়াছে, তাহারই সুগভীর রহস্যসমূহ আমরা এখনও ভেদ করিতে পারি নাই; অদৃশ্য ও অতীন্দ্রিয় জগতের তথ্যসমূহ ত দূরের কথা।

হিন্দুশাস্ত্রে "অণোরণীয়ান্, মহতো মহীয়ান্" বলিয়া বিশ্বস্রষ্টার বর্ণনা আছে। স্রষ্টার স্বরূপ কি তাহা আমরা জানি না; অন্ততঃ পাশ্চাত্যবিজ্ঞান আজিও তাহা আমাদের জ্ঞানগোচর করিতে পারে নাই। কিন্তু সৃষ্টি যে "অণোরণীয়ান্ মহতো

মহীয়ান্" ইহাতে সন্দেহ নাই। ক্ষুদ্র ও বৃহৎ তুলনামূলক শব্দ মাত্র। ক্ষুদ্র ও বৃহতের পরিসীমা কোথায় তাহা আমরা জানি না। জড় পদার্থকে ভাঙ্গিতে ভাঙ্গিতে আমরা অণুতে আসিয়া পঁহুছিলাম; অণু হইতে পরমাণু, পরমাণু হইতে বিদ্যুৎ-কণিকা। কিন্তু বিদ্যুৎ-কণিকাকে ভাঙ্গিয়া যে অপর কোনও সূক্ষ্মতর কণিকা পাওয়া যাইবে না, এমন কথা কেহ বলিতে পারেন না। সম্প্রতি বিশ্ব-বিশ্রুত বৈজ্ঞানিক রাদারফোর্ড বিদ্যুৎ-কণিকাকে ভাঙ্গিয়া সূক্ষ্মতর কণিকাসকল বাহির করিবার আশা দিয়াছেন। কাজেই ক্ষুদ্রত্বের শেষসীমায় আজিও আমরা উপনীত হইতে পারি নাই। সেইরূপ বৃহতের পরিসীমা কোথায় তাহা কে বলিতে পারে? এই যে নদনদীমালা সুশোভিতা, ভূধর-অটবী-সংবৃতা পৃথিবী, ইহাকেই আমরা এক বিরাট জগৎ মনে করিয়া থাকি। এইরূপ ও ইহা অপেক্ষা বৃহত্তর গ্রহজগৎসমূহ লইয়া আমাদের সৌরজগৎ পৃথিবী হইতে বার লক্ষ গুণ বৃহৎকায় প্রজ্জ্বলিত সূর্য্যমণ্ডলকে পরিবেষ্টন করিয়া ঘুরিতেছে। সৌরজগতের পরিধি কয়েক কোটি মাইল হইবে। কিন্তু সমগ্র দৃশ্যমান্ জগতের আয়তনের সহিত তুলনায় সৌরজগৎ সাগরে জলবিন্দুবৎ প্রতীয়মান হইবে। কারণ সৌর-জগতের সদৃশ ও তদপেক্ষা বিশালকায় লক্ষ লক্ষ তারকাজগৎ মহাকাশে বিরাজ-মান রহিয়াছে। সমগ্র দৃশ্য-জগতের পরিধি কত বড় তাহা কল্পনা করাই আমাদের পক্ষে দুরূহ। কিন্তু এই দৃশ্যজগতের সীমানাই যে সমগ্র সৃষ্টির শেষ সীমা, ইহা কেহ বলিতে পারেন না। সৃষ্টির আরক্তিম ঊষায় যে নবীন আলোকসম্পাতে প্রতি তারকাজগৎ উদ্ভাসিত হইয়া উঠিয়াছিল, তাহা হয়ত অনেক তারকা হইতে এখনও পৃথিবীতে আসিয়া পঁহুছে নাই। এইরূপ সহস্র সহস্র তারকাজগতের সন্ধান সম্প্রতি পাওয়া গিয়াছে। জ্ঞানান্বেষী মানব জননী বসুন্ধরার বয়ঃক্রম নির্ণয় করিবার চেষ্টায় বহুবৎসরব্যাপী পরিশ্রম করিবার পর স্থির করিল যে মাতা অতি বৃদ্ধা, বয়ঃক্রম কয়েক কোটি বৎসরের কম হইবে না। আমাদের সৌরজগৎই যে বিশ্বস্রষ্টার আদিম সৃষ্টি, তাহা নহে। তপনদেবের এখন ভরা যৌবন চলিতেছে, বেটেল-গিউস্ প্রভৃতি যে সকল তারকা বার্দ্ধক্যে পদার্পণ করিয়াছে, তাহাদের বয়ঃক্রম সৌরজগতের বয়ঃক্রমের বহুসহস্রগুণ হইবে। আলোকরশ্মি প্রতি সেকেণ্ডে ১৮৬,০০০ মাইল বেগে সহস্র সহস্র কোটি বৎসর ধরিয়া চলিয়া তবে যে সকল তারকা হইতে আমাদের পৃথিবীতে আসিয়া পঁহুছিল, তাহাদের দূরত্ব ক্ষুদ্র মানবচিত্তের ধারণার অতীত।

কাজেই দেখা যাইতেছে, বিশ্বসৃষ্টি অসীম। আমরা ধরিতে পারি যে অসংখ্য সূক্ষ্মাতিসূক্ষ্ম কণিকাসমূহের সমবায়ে এই অনন্ত সৃষ্টি রচিত হইয়াছে। আমাদের এই দৃশ্যজগতের মত বিশাল আয়তন কোটি কোটি জগৎ মহাকাশে বিরাজমান। তাহাদের কাহারও সন্ধান আমরা পাইয়াছি, কাহারও আজিও পাওয়া যায় নাই। মনে হয় যেন এক অনন্ত বিস্তৃত বায়ুমণ্ডলমধ্যে ক্ষুদ্র ক্ষুদ্র বালুকাকণায় পরিপূর্ণ বুদ্বুদসমূহ ভাসিয়া রহিয়াছে।

মনুষ্যজাতি এইরূপ একটী বালুকাকণারই অধিবাসী মাত্র। তথাপি তাহার আকাঙ্ক্ষা হইতেছে অতি উচ্চ। সময় অনন্ত, অদূর ভবিষ্যতে মনুষ্যজাতির বিলোপের কোনও সম্ভাবনা দেখা যাইতেছে না। মানবচিত্ত প্রকৃতির প্রেরণায় নিরন্তর উন্নতির অভিমুখী। জ্ঞানোন্নতির সহিত মানবচিত্ত প্রসার লাভ করিতেছে। আশা করা যায়, সভ্য মানব একদিন জ্ঞানের সীমানায় উপনীত হইয়া আপনার বিজয়-কেতন উড়াইয়া দিবে।

কিন্তু সেদিন সুদূর ভবিষ্যতের ঘনান্ধকারে সমাচ্ছন্ন। গন্তব্যস্থল সুদূরে, পথ বাধাবিপত্তি-সঙ্কুল; তথাপি পাশ্চাত্য বৈজ্ঞানিক আশায় উৎফুল্লচিত্তে সেই পথে অগ্রসর হইয়া চলিয়াছেন। পাশ্চাত্য বৈজ্ঞানিক ক্রমে ইন্দ্রিয়গ্রাহ্য জগৎ হইতে অতীন্দ্রিয় জগতে প্রবেশ করিতে চলিয়াছেন। বিয়োগাত্মক বিদ্যুৎ-কণিকার সমবায়ে গঠিত ক্যাথোড্-রশ্মি দেখিয়া স্যার উইলিয়াম ক্রুক্স বিস্ময়ে অভিভূত হইলেন, ইহার নাম দিলেন পদার্থের চতুর্থ অবস্থা। বিজ্ঞানে পদার্থের ইন্দ্রিয়-গ্রাহ্যতা, গুরুত্ব প্রভৃতি যে সকল সংজ্ঞা আছে, তাহা ক্যাথোড্-রশ্মিতে প্রযোজ্য সন্দেহ নাই। অতএব ইহাকে পদার্থ বলা যাইতে পারে। কিন্তু ইহা কঠিনও নহে, তরলও নহে, আর বায়বও নহে। উপায়ান্তর না দেখিয়া ক্রুক্স ইহাকে পদার্থের চতুর্থ অবস্থা বলিলেন।

তাহা হইলেই দেখা যাইতেছে, বিদ্যুৎ-কণিকা বৈদ্যুতিক শক্তি সংযুক্ত সূক্ষ্ম পদার্থ মাত্র। জড়পদার্থ বিদ্যুৎ-কণিকার সমবায়ে গঠিত বলিলেই সৃষ্টিতত্ত্ব সম্যক হৃদয়ঙ্গম হইল না। বিদ্যুৎ-কণিকার সৃষ্টিই বা হইল কিরূপে, আর বৈদ্যুতিক শক্তিই বা আসিল কোথা হইতে, এ প্রশ্নে বৈজ্ঞানিক নিরুত্তর। আধুনিক সভ্যতায় বিদ্যুৎ-প্রবাহের স্থান কোথায় তাহা নির্ণয় করা দুঃসাধ্য। বিদ্যুৎ-প্রবাহের শক্তি কাজে না লাগাইলে পাশ্চাত্য সভ্যতা অচল হইয়া উঠিবে। ইহারই বলে রজনী দিবালোকে আলোকিত হইতেছে, নিদাঘ মধ্যাহ্নে শৈত্য অনুভূত হইতেছে,

পৃথিবীবক্ষে তুরঙ্গমগতিকে উপহাস করিয়া মানুষ ছুটিয়া চলিয়াছে, আকাশমার্গে মহাবেগে ধাবিত হইতেছে। আবালবৃদ্ধবণিতা, শিক্ষিত অশিক্ষিত সকলের মুখেই বিদ্যুৎ-প্রবাহের কথা শুনা যায়। কিন্তু বিদ্যুৎ-প্রবাহের স্বরূপ কি, তাহা কেহই জানে না। গন্ধক দ্রাবক মধ্যে সন্নিবেশিত দুইখানা দস্তা ও তামার পাতকে একটা ধাতুনির্ম্মিত তার দিয়া যোগ করিলে দেখা যায়, তারটা হয়ত উত্তপ্ত হইয়া আলোকের সৃষ্টি করিল কিম্বা কোনও নিকটবর্ত্তী চুম্বক-সূচীকে আকর্ষণ করিল। আমরা বলিলাম, তারের মধ্যে বিদ্যুৎ-প্রবাহ বহিতেছে। অতি দ্রুতবেগে ধাবমান বিদ্যুৎ-কণিকার সমবায়েই বিদ্যুৎ-প্রবাহের সৃষ্টি হয় অথবা বিদ্যুৎ-কোষের রাসায়নীশক্তি তারের চতুঃস্পার্শস্থ ঈথারে স্থানান্তরিত হইয়া নবরূপ ধারণ করে ও তারটাকে নবধর্ম্ম সংযুক্ত করে, তাহা এখনও সপ্রমাণিত হয় নাই। যাহা হউক, ক্যাথোড্-রশ্মির সহিত বিদ্যুৎ-প্রবাহের তুলনা করিলে উভয়ের মধ্যে আংশিক সাম্য পরিলক্ষিত হইবে। চুম্বক দ্বারা যেমন ক্যাথোড্-রশ্মিকে পথভ্রষ্ট করা যায়,সেইরূপ বিদ্যুৎ-প্রবাহ-বাহী তারকেও স্থানচ্যুত করা যায়। বিদ্যুৎ-প্রবাহও ক্যাথোড-রশ্মির গতির বেগ একইরূপ। আমরা দেখিতেছি, ক্যাথোড্-রশ্মির ক্ষিপ্তগতি সহসা প্রতিহত হইলে সেই স্থান হইতে রঞ্জন-রশ্মির সৃষ্টি হয়। রঞ্জন রশ্মির সহিত বিদ্যুৎ-প্রবাহের কোনও সৌসাদৃশ্য নাই, বরং বিদ্যুৎ-তরঙ্গের সহিত রঞ্জন-রশ্মি অনেকাংশে সমধর্ম্মী। বিদ্যুৎ-তরঙ্গ, রঞ্জন-রশ্মি, তাপ-রশ্মি, আলোক-রশ্মি ও রাসায়নী-রশ্মি, সকলই ঈথার তরঙ্গের অনুভূত ফল মাত্র। ক্যাথোড-রশ্মি কিম্বা অত্যুত্তপ্ত টুঙ্গ্‌ষ্টেন ধাতু নিঃসৃত দ্রুত ভ্রাম্যমান্ বিদ্যুৎ-কণিকার সংঘাতে ঈথার মধ্যে তরঙ্গের সৃষ্টি হইয়া অদ্ভুত শক্তিশালী রঞ্জন রশ্মি উৎপন্ন করে। আবার শক্তিশালী রঞ্জন রশ্মির সংঘাতে পদার্থের পরমাণু ভাঙ্গিয়া বিদ্যুৎ-কণিকার সৃষ্টি হয়। সুপ্রসিদ্ধ বৈজ্ঞানিক মিলিকানের মতে, সুদূরবর্ত্তী তারকাসকল হইতে সমাগত অত্যদ্ভুত শক্তিশালী রঞ্জন রশ্মির সংঘাতে মানবদেহান্তর্গত পরমাণুসমূহ প্রতিনিয়ত ভাঙ্গিয়া যাইতেছে। ইহাতে মনে হয়, সুদূরস্থিত তারকাগণের সহিত মানবজীবনের গতি হয়ত অচ্ছেদ্য বন্ধনে জড়িত রহিয়াছে। আর্য্যঋষির প্রাচীন সিদ্ধান্ত নিতান্তই অমূলক নহে। যাহা হউক, আমরা দেখিতেছি যে শক্তির আধার বিদ্যুৎ-তরঙ্গ, তাপ-রশ্মি, আলোক-রশ্মি, রাসায়নী-রশ্মি প্রভৃতি ঈথারের অদৃশ্য শক্তির রূপান্তরের বিকাশ মাত্র। হয়ত মহাকাশে ঈথারের অদৃশ্য শক্তি রূপান্তরিত হইয়া অগণিতরূপে ছড়াইয়া পড়িতেছে। মানবনয়নের সীমাবদ্ধ দৃষ্টিশক্তি,

মানবদেহের অত্যল্প অনুভব শক্তি, মানবাবিষ্কৃত যন্ত্রের ক্ষুদ্র ক্ষমতা তাহাদের সন্ধান পায়না। আমরা ইন্দ্রধনুর বিবিধ বর্ণে মোহিত হইয়া থাকি; কে জানে অনন্ত আকাশে আরও কত অপরূপ বর্ণচ্ছটা ছড়াইয়া পড়িতেছে যাহার দর্শনে মানব-চিত্ত উদ্‌ভ্রান্ত হইয়া উঠিবে। বিদ্যুৎ-তরঙ্গ বিনা তারে দেশদেশান্তরে বার্ত্তা বহন করিয়া লইয়া যাইতেছে, প্রবাসী প্রিয়জনের মধুর মুখচ্ছবি নয়ন সম্মুখে আনিয়া দিতেছে। আকাশ মধ্যে হয়ত আরও কত অজ্ঞাত তরঙ্গের নিয়ত উদ্ভব ও বিলয় হইতেছে, তাহাদের কাজে লাগাইয়া আমরা হয়ত এমন অনেক আবিষ্কার করিতে পারি যাহার কাছে বর্ত্তমান যুগের সকল আবিষ্কার তুচ্ছ বলিয়া মনে হইবে।

বিজ্ঞানের বর্ত্তমান যুগে প্রাণের স্বরূপ আবিষ্কার করিবার যথেষ্ট চেষ্টা হইয়াছে। জড়দেহ ও জীবদেহ একই উপাদানে গঠিত সন্দেহ নাই। জড়দেহ ও জীবদেহ উভয়ই নানাবিধ কঠিন, তরল ও বায়বীয় পদার্থের সমবায়ে রচিত হইয়াছে। তথাপি জড় জড় আর জীব জীব, তাহার কারণ জিজ্ঞাসা করিলে অনেকেই বলিবেন, জীবের প্রাণ আছে আর জড়ের প্রাণ নাই, ইহাই উভয়ের মধ্যে প্রভেদের কারণ। এখন এই প্রাণ জিনিষটা কি, ইহা লইয়া বহুকাল হইতে নান্য তর্ক বিতর্ক, জল্পনা কল্পনা চলিয়া আসিতেছে। বৈজ্ঞানিকের মতে জীবনের লক্ষণ তিনটী—মস্তিষ্ক, হৃদয় ও ফুস্‌ফুসের ক্রিয়া। মানুষ ও ইতর প্রাণিগণের মধ্যে মস্তিষ্ক, হৃদয় ও ফুসফুসের অস্তিত্ব রহিয়াছে; তাহাদের ক্রিয়াশীলতাকে আমরা জীবনের লক্ষণ ও কাজ বন্ধ হইয়া যাওয়াকে আমরা মৃত্যুর লক্ষণ বলিয়া ধরিতে পারি। অবশ্য ইহা দেখা যায় যে মস্তিষ্ক, হৃদয় ও ফুস্‌ফুসের মধ্যে যে কোনটীর ক্রিয়া সম্পূর্ণ বন্ধ হইয়া যাইলেই অপর দুইটীর ক্রিয়াও বন্ধ হইয়া যায়; জীবের পার্থিবজীবনের অবসান হয়। কিন্তু সূক্ষ্ম সূক্ষ্ম রোগবাহী জীবানুসমূহের যে মস্তিষ্ক, হৃদয় ও ফুসফুস আছে এমন কথা কেহ বলিবেন না। আমরা জীবানুসমূহে তীব্র উত্তাপ প্রয়োগ করিয়া দেখিলাম যে তাহাদের কার্য্যকরী শক্তি নষ্ট হইয়া গিয়াছে, যথোপযুক্ত আহার ও বিচরণক্ষেত্র পাইলেও তাহাদের আর বংশবৃদ্ধি হয় না। অতএব আমরা তাহাদের মৃত বলিয়া ধরিতে পারি। কারণ জীবের ধর্ম্মই হইতেছে জন্ম, পরিপুষ্টি ও প্রজনন। ইহাদের অভাবের আমরা নাম দিলাম মৃত্যু। মৃত্যু হইল জীবের চতুর্থ ধর্ম্ম। এই বিষয়ে অবশ্য অণুবীক্ষণ যন্ত্রগোচর জীবাণু ও উন্নত প্রাণিগণের মধ্যে কোনও প্রভেদ দেখা যায় না। অবশ্য ইহা বলা যাইতে পারে ক্ষুদ্র জীবাণুর মৃত্যু একটী মাত্র

কোষের জৈব উপাদানের মৃত্যু ; সেইরূপ উন্নত প্রাণিগণের মৃত্যু সংখ্যাতীত কোষের জৈব উপাদানের মৃত্যু। অতএব ক্ষুদ্র জীবাণুর মৃত্যু ও মানুষের মৃত্যুতে বিশেষ কোনও প্রভেদ নাই। মৃত্যুর অর্থ বোঝা গেল বটে কিন্তু জীবনের অর্থ হৃদয়ঙ্গম হইল না। জীবনের অভাব হইতেছে মৃত্যু। জীবন কি—জন্ম, পরিপুষ্টি ও প্রজনন। দুইটা অতি ক্ষুদ্র বীজের সংযোগ হইতে একটী কোষ তৈয়ারী হইল ; এই সূক্ষ্মাতি-সূক্ষ্ম কোষের জৈবউপাদান মধ্যে এমন কি শক্তি নিহিত আছে যাহা হইতে দিব্যকান্তি মানবদেহ সৃষ্ট হইতেছে, প্রখরবুদ্ধিশালী মানবমস্তিষ্ক নির্ম্মিত হইতেছে, নানা ভাব ও রসের আধার মানবহৃদয় বিকশিত হইতেছে। পাশ্চাত্য বিজ্ঞান আজিও এ প্রশ্নের উত্তর দিতে পারে নাই। অতএব দেখা যাইতেছে, জড়-জগৎ কিরূপে সৃষ্ট হইয়াছে তাহা আমরা জানিনা, প্রাণ-জগতের রহস্যও সেইরূপ আমাদের অজ্ঞাত। এ অজ্ঞাত রহস্য কে ভেদ করিবে ?

অধুনা সার অলিভার লজ প্রমুখ পাশ্চাত্য বিজ্ঞান-জগতের কয়েকজন মনস্বী দিক্‌পাল জন্ম মৃত্যুর রহস্য ভেদের চেষ্টায় নিরত রহিয়াছেন। তাঁহারা স্বীকার করেন যে মানবদেহের মধ্যে এমন কোনও সূক্ষ্মদেহ বর্ত্তমান আছে যাহা জড়দেহের জন্মমৃত্যুর অতীত। তাহার জন্মও নাই, মৃত্যুও নাই। তাহা অনন্তকাল স্থায়ী। এই সূক্ষ্মদেহ যতক্ষণ জড়দেহে বিদ্যমান ততক্ষণই দেহে প্রাণের লক্ষণ দেখা যাইবে। জীবের জীবনীশক্তি এই সূক্ষ্মদেহেরই শক্তি, জীবদেহ এই শক্তিবিকাশোপযোগী যন্ত্র মাত্র। এই সূক্ষ্মদেহের নাম দেওয়া হইল আত্মা। এখন কথা হইতেছে, মানবের যদি আত্মা থাকে তবে সূক্ষ্মাতিসূক্ষ্ম জীবাণু-সমূহেরই বা আত্মা থাকিবে না কেন? সর্ব্বনিম্ন জীবাণু হইতে সর্ব্বোচ্চ জীবের মধ্যে যে ব্যবধান আছে তাহা শূন্যব্যবধান নহে—ইহা সুস্পষ্ট ও নিরবচ্ছিন্ন অসংখ্য স্তর সমূহে বিভক্ত। কাজেই দেখা যাইতেছে যে সর্ব্বোচ্চ জীব সর্ব্বনিম্ন জীবাণু হইতে ক্রমোন্নতির ফল। অতএব তাহাদের সকল জীবধর্ম্মেরই আংশিক সৌসাদৃশ্য থাকাই সঙ্গত। অবশ্য মানবাত্মা, জীবাণুর যদি কোনও আত্মা থাকে, তাহা হইতে উন্নত সন্দেহ নাই। আমরা ধরিতে পারি, প্রাণ-শক্তি সর্ব্বনিম্ন হইতে সর্ব্বোচ্চ জীবের মধ্যে বিদ্যমান। ইহাকেই আত্মা বা অপর যে কোনও অভিধা দেওয়া যাইতে পারে। কিন্তু এই প্রাণশক্তি আসিল কোথা হইতে—ইহার উত্তর কে বলিয়া দিবে ?

(বারান্তরে সমাপ্য)

প্রমোদ কুমার ঘোষাল।
পঞ্চম বার্ষিক শ্রেণী, ফলিত গণিত বিভাগ।

ভাঙাবেড়ার ফাঁকে।

ভাঙাবেড়ার ফাঁকে,—আমার ভাঙাবেড়ার ফাঁকে,
পুলকহারা প্রাণের আঁখি কেবল চেয়ে থাকে।
আকাশ পানে চেয়ে চেয়ে খুঁজে বেড়ায় কারে,
কিসের বা এই ব্যাকুলতা বল্‌তে কি কেউ পারে?
ভাঙাবেড়ার ফাঁকে,—আমার ভাঙাবেড়ার ফাঁকে,
আমার দুটী কানের শোনা আকুল হয়ে থাকে।
কোথায় যে কি সুরের মেলা বসেছে কোন্ দূরে,
হৃদয় আমার নৃত্যে মাতে তারই সুরে সুরে।
ভাঙাবেড়ার ফাঁকে,—আমার ভাঙাবেড়ার ফাঁকে
সাগরকূলের বিজন পাখী ডাকে কেবল ডাকে।
সবুজপাতা নেচে ওঠে ভরা প্রাণের ছন্দে,
বিশ্বভরা বিপুলতার মুক্তিরি আনন্দে!
ভাঙাবেড়ার ফাঁকে,—আমার ভাঙাবেড়ার ফাঁকে,
নীল আকাশের হাজারটী রূপ হাজার ভাবে ডাকে।
বসন্ত তার ফুলের ডালা পাঠায় ভারে ভারে,
শরৎকালের চাঁদের আলো আসে আমার দ্বারে!
ভাঙাবেড়ার ফাঁকে,—আমার ভাঙাবেড়ার ফাঁকে,
বিশ্ব আমার মুখের পানে কেবল চেয়ে থাকে;
তৃষায় ভরা নয়নে তার কাঙাল যে কোন্ চায়,
সাঁঝের আলো পড়ে যখন ভাঙাবেড়ার গায়।
ভাঙাবেড়ার ফাঁকে,—আমার ভাঙাবেড়ার ফাঁকে,
অনন্ত কোন্ বিচিত্র রূপ রঙের রেখায় আঁকে!
আকাশ আলো স্তব্ধ হল তারই বেদনাতে,
উষার চোখের সজল চাওয়া বাদল দিনের প্রাতে!
ভাঙাবেড়ার ফাঁকে,—আমার ভাঙাবেড়ার ফাঁকে,
আমার প্রাণের রিক্ততা চায় বিপুল বিশ্বটাকে।
ভুবন আমার ভরে ওঠে আলোকে আর গানে,—
বিশ্বপ্রাণের কাঁপন লাগে আমারি এই প্রাণে।

শ্রীবিভুপদ কীর্ত্তি
চতুর্থ বার্ষিক শ্রেণী, কলাবিভাগ।

জাতীয় শিক্ষা ও জীবিকা উপার্জ্জন।

জাতীয় জীবনের নব জাগরণের দিনে একটা নূতন ভাবধারাকে অবলম্বন করিয়া জাতি গড়িয়া উঠে। কোনও একটা বিশেষ প্রয়োজনে বা কোনও একটা বিশেষ কারণে সেই ভাবধারা নামিয়া আসিয়া আত্মপ্রকাশ করে। সেই ধারা অক্ষুণ্ণ ও অব্যাহত রাখে—জাতীয় শিক্ষা। শিক্ষাপদ্ধতির সঙ্গে সঙ্গে সকল দেশেই জাতীয় জীবন গঠিত হইতেছে। যে দেশের শিক্ষাপ্রণালী জাতীয় জীবনের গতিকে অনুসরণ করিতে পারে নাই, সে দেশের শিক্ষাপদ্ধতি নবযুগের ধারা হইতে বিচ্ছিন্ন হইয়া পড়িয়াছে। আবার যে দেশের শিক্ষাবিধি তাহার জাতীয় জীবনকে একটি নূতন প্রেরণায় পরিচালিত করিয়া শক্তিসঞ্চার করিয়াছে, সে দেশের শিক্ষা সমাজকে নবমন্ত্রে দীক্ষিত করিয়া জাতীয় জীবনের গঠন কার্য্যে অনেক সহায়তা করিয়াছে।

জাতীয় জীবন গঠিত হইবার পক্ষে সমাজের বন্ধন যেমন বাহিরের প্রচণ্ড বাধা, সেইরূপ কুশিক্ষার বন্ধন তাহার অন্তরের দুর্লঙ্ঘ্য অন্তরায়। আধুনিক যুগে যে শিক্ষা আমাদের দেশে আপনার বিস্তৃত শাখা প্রশাখা লইয়া দণ্ডায়মান রহিয়াছে—তাহা পাশ্চাত্যের হীন অনুকরণের উপর প্রতিষ্ঠিত। ইহা প্রাণহীন এবং ইহার সহিত জীবনের সামঞ্জস্য নাই। আমাদের আহার বিহার, আচার বিচার, ভাষা-ভাব, ধর্ম্মকর্ম্ম, ধ্যানসাধনা সমস্তই পাশ্চাত্যের আদর্শের মধ্য দিয়া পরিস্রুত হইয়া আসিয়াছে। ইহার প্রভাবে আমরা মন্দিরের পরিবর্ত্তে সভা করিয়াছি, সদাব্রতের বিনিময়ে হোটেলখানা খুলিয়াছি, সঙ্গীতাদির জল্‌সা করিয়া আনন্দের মূল্য বন্যাপীড়িত দুঃখীদিগের জন্য দান করি; দেশে যতরকম স্বাস্থ্যরক্ষা করিবার অপেক্ষাকৃত সহজ উপায় ছিল তাহার পরিবর্ত্তে বহুব্যয়সাধ্য বিদেশী খেলা আমদানী করিয়াছি। এইরূপে আমাদের প্রত্যেকের প্রতিকার্য্যের সহিত দেশের, দশের ও সমাজের যে একটি প্রাণের চিরন্তন যোগ ছিল তাহার নিকট হইতে বিচ্ছিন্ন হইয়াছি। অর্থ উপার্জ্জন যে আমাদের জাতীয় জীবনের উপায় মাত্র তাহা বিস্মৃত হইয়া পাশ্চাত্যের অনুকরণে অর্থ উপার্জ্জনের জন্যই আমাদের জীবন যাপনের চেষ্টা করিয়াছি। বর্ত্তমান শিক্ষাপ্রণালী আমূল সংস্কার না করিলে জাতীয় শিক্ষার ভিত্তি প্রতিষ্ঠিত হইবে না। ইহাকে আমাদের দেশের ধর্ম্ম, সভ্যতা ও

সাধনার সঙ্গে যোগ করিয়া না দিলে, এই শিক্ষা আমাদের দেশের সর্ব্বসাধারণের সহজপ্রাপ্য করিয়া তুলিতে না পারিলে বিপদ অবশ্যম্ভাবী।

বর্ত্তমান যুগে শিক্ষাকে প্রাচীর দিয়া বেষ্টন করিয়া, দ্বার দিয়া রুদ্ধ করিয়া, দরোয়ান দিয়া পাহারা বসাইয়া, শাস্তিদ্বারা কণ্টকিত করিয়া, ঘণ্টা দিয়া তাড়া করিয়া এক নিরানন্দময় পর্ব্বের সৃষ্টি করা হইয়াছে। ইহার মধ্যে জীবন নাই, আনন্দ নাই, অবকাশ নাই, নবীনতা নাই, নড়িয়া বসিবার স্থান নাই। জীবনের যে শ্রেষ্ঠ অংশকাল আমরা শিক্ষায় যাপন করি, তাহা চিরকাল আমাদের জীবনের সহিত অসংলগ্ন হইয়া থাকে, অন্য শিক্ষা লাভের অংশ হইতে আমরা বঞ্চিত হই এবং ইহা কেবল আমাদিগকে কেরাণীগিরির বিড়ম্বনার মধ্যে সুপ্রতিষ্ঠিত করে অথবা হতভাগ্য কন্যাদায়গ্রস্ত পিতাগণের আপন কুমারী কন্যা এবং যথাসর্ব্বস্ব লইয়া আমাদিগের দ্বারে সাধ্যসাধনার পথ প্রশস্ত করিয়া দেয়। তাই বুঝি বাংলার যৌবন আজ অকালে জরাগ্রস্ত—পুঁথির দুর্ব্বহভারে বক্রমেরুদণ্ড। তাহার জীবনের কোন উচ্চ আশা নাই, উদ্দাম আকাঙ্খা নাই, এমনকি আত্মসম্মান ধূলায় লুণ্ঠিত। আছে কদর্য্য বিলাস, বার্দ্ধক্যের নৈরাশ্যব্যঞ্জক বিজ্ঞতা, পরিণামহীন চেষ্টা আর শূন্যময় জীবন। নৈরাশ্যের দীর্ঘশ্বাস মোচন করিবার জন্য যেন আমরা বাংলার তরুণ হইয়া জন্মগ্রহণ করিয়াছি!

আমাদের এই শিক্ষার সহিত জীবনের সামঞ্জস্য সাধনই বিশেষ প্রয়োজন। জীবনযাত্রা নির্ব্বাহ করিবার পক্ষে আমাদের শিক্ষাকে আনুপাতিক করিতে হইবে। শিক্ষার সহিত আমাদের জীবনের একটি নিবিড় স্নেহভারবিনত অচ্ছেদ্য মিলন হওয়া একান্ত বাঞ্ছিত। "Education is the chief industry of a nation", সুতরাং শিক্ষার সহিত যদি জাতীয় কর্ম্মক্ষমতা ও আর্থিক অবস্থার উন্নতি না হইল তবে সে শিক্ষার মূল্য কি?

ধর্ম্মের পথে থাকিয়া, বিবেকের বাণী অনুসরণ করিয়া জীবিকা উপার্জ্জন করা এখন একপ্রকার অসম্ভব হইয়াছে। উপার্জ্জনের পথ এত সঙ্কীর্ণ যে, মিথ্যার আশ্রয় না লইলে সেখানে প্রবেশ নিষেধ। এস্থলে শিক্ষার অসম্পূর্ণতা প্রকাশিত হইয়াছে। তাই এসব উপার্জ্জনের পথ ত্যাগ করিয়া ভারতের যে আদর্শ, সেই পবিত্র সরল জীবন—তাহারই পথ অনুসরণ করিবার চেষ্টা করিতে হইবে। সেই জন্যই দৈনিক আহার বস্ত্র সংগ্রহ করিবার পক্ষে শুদ্ধচিত্তে পবিত্র হৃদয়ে সংযম,

ত্যাগ ও বিলাসবিহীনতার পথ ধরিয়া লুপ্ত মনুষ্যত্ব অনুসন্ধান করিয়া আনিতে হইবে।

ভারতের জাতীয় ইতিহাসের ধারার অনুসরণ করিলে এবং ভারতের প্রত্যেক ধর্ম্মের আন্দোলনের আদ্যন্ত স্থিরচিত্তে প্রণিধান এবং অনুধাবন করিলে এই এক কথাই প্রতীয়মান হয় যে ভারতবাসীর জীবন যখন সরল পথে চলিতে পারিত তখনই জ্ঞানের উজ্জ্বল বর্ত্তিকা তুলিয়া ধরিতে সে সমর্থ হইয়াছে। সেই সরল সাধনার দিনেই হিন্দুর অনন্ত গৌরব উপনিষদের জন্ম হইয়াছিল। পরবর্ত্তীকালেও সুবিখ্যাত নালন্দা ও তক্ষশিলার বৌদ্ধমঠ ও বিহারে প্রাচীন ভারতের জ্ঞান-গরিমা ফুটিয়া উঠিয়াছিল। সুতরাং ভারতীয় শিক্ষার একটা প্রধান উদ্দেশ্য হইবে ব্যক্তিগত জীবনকে সরল করিয়া তাহার মধ্যে সত্যকে চিরজাগ্রত অধিষ্ঠাত্রী দেবীর ন্যায় প্রতিষ্ঠিত করা। ভারতীয় শিক্ষার লক্ষ্য হইবে ভারতবাসীর মনে যে জাতিগত সংস্কার বদ্ধমূল রহিয়াছে, তাহাকেই বৃদ্ধি পাইবার পরিপূর্ণ সুযোগ দেওয়া; সেই সুযোগ পাইলেই পূর্ণ পরিণতির জন্য কাহারও মুখাপেক্ষী হইয়া থাকিতে হইবে না।

শ্রীঅনিল চন্দ্র রায়
প্রথম বার্ষিক শ্রেণী (কলা বিভাগ)

বিশ্বসাহিত্যে ভারতের দান

জগতের সাহিত্য-ভাণ্ডারে ভারতের অবদান কি? ভারতীয় সাহিত্য অন্যান্য দেশের সাহিত্যের উপর কিরূপ প্রভাব বিস্তার করিয়াছে? ভারতীয় সাহিত্যের উপরই বা অন্যান্য দেশের সাহিত্যের ছায়া কিরূপ পড়িয়াছে?

১৮০৮ খৃষ্টাব্দে জার্ম্মাণীতে 'The Language and Wisdom of the Indians' নামক পুস্তক প্রকাশিত হয়। ইহার প্রণেতা কবি ফ্রিড্‌রিশ শেগেল (Fredrich Schlegel)। যশঃপ্রার্থী হইয়া তিনি এ পুস্তক লেখেন নাই। ভারতীয় সাহিত্যের সামান্য পরিচয়ে তাঁহার মনে যে অনুপ্রেরণা জাগিয়াছিল, এই গ্রন্থ তাহারই ফল। তাঁহার পুস্তক প্রকাশের পর ভারতীয় সাহিত্যের প্রতি জার্ম্মাণ পণ্ডিতদিগের দৃষ্টি পড়ে।

বিশ্বসাহিত্যে ভারতের দানের বিষয় চিন্তা করিতে গেলে আমাদের প্রথমেই মনে পড়িবে উপনিষদের কথা। ইয়োরোপে উপনিষদের চর্চ্চা আরম্ভ হইবার বহুপূর্ব্বেই উপনিষদের প্রভাব পাশ্চাত্য জগতে লক্ষিত হয়। পারস্যের সুফী-সম্প্রদায়, আলেকজান্দ্রিয়ার Neo-Platonic School এবং খ্রীষ্টীয় উপদেষ্টা একহার্ট এবং টলারের মতবাদে উপনিষদের ছায়া দেখা যায়। সপ্তদশ শতাব্দীতে সাজাহানের পুত্র দারা শিকো কতকগুলি উপনিষদের পারসী অনুবাদ প্রকাশ করেন। উনবিংশ শতাব্দীর প্রথমেই ঋষিতুল্য ফরাসী পণ্ডিত আঁকেতিন ডুপেরঁ পারসী হইতে লাটিনে অনুবাদ করেন। তাঁহার অনুবাদে অনেক ভুল থাকিলেও প্রসিদ্ধ জার্ম্মাণ দার্শনিক শোপেনহার মুগ্ধ হইয়া উহাকে মানব-মনের শ্রেষ্ঠ ফল বলিয়া অভিহিত করেন। পুস্তকটী ('Oupnekhat') সকল সময়েই তাঁহার টেবিলে খোলা থাকিত। তিনি প্রায়ই বলিতেন, "জীবনে মরণে ইহা আমার সকল বেদনার সান্ত্বনা দিবে।" শোপেনহার এবং তাঁহার শিষ্য Deussen উপনিষদের ঋষিগণকে অতিমানব বলিতে কুণ্ঠিত হন নাই। তাঁহাদের কথায় অত্যুক্তি থাকিতে পারে। কিন্তু বিশ্বসাহিত্যে উপনিষদ চিরকালই অতি গৌরবের আসন অধিকার করিয়া থাকিবে।

বিশ্বসাহিত্যে ভগবদ্গীতার স্থান অতি উচ্চে। ওয়ারেণ হেষ্টিংসের চেষ্টায় ১৭৮৫ সালে চার্লস উইল্‌কিন্স মূল সংস্কৃত হইতে উহার ইংরাজী অনুবাদ প্রকাশ করেন। জার্ম্মাণীর প্রথম সংস্কৃত ভাষার অধ্যাপক August Wilhelm Von Schlegel ১৮২৩ সালে একটী লাটিন অনুবাদ করেন। বিখ্যাত লেখক Wilhelm Von Humboldt উহা পাঠ করিয়া তাঁহার এক বন্ধুকে পত্রে লেখেন যে ঈশ্বর তাঁহাকে এরূপ গ্রন্থ পাঠের সুযোগ দিয়াছেন বলিয়া তিনি চিরকৃতজ্ঞ থাকিবেন। কেহ কেহ বলেন যে ভগবদ্গীতা-প্রণেতা নিউ টেষ্টামেন্ট পড়িয়া উহার অনুকরণে গীতা লিখিয়াছিলেন। কিন্তু ভক্তিবাদ পাণিনির কাল হইতে চলিয়া আসিতেছে। খ্রীষ্ট পূর্ব্ব দ্বিতীয় শতাব্দীতে তক্ষশিলার এক গ্রীক অধিবাসী হেলিয়োডোরস ভাগবত ধর্ম্ম অবলম্বন করিয়াছিলেন। সুতরাং ভগবদ্গীতার উপর নিউ টেষ্টামেন্টের প্রভাব প্রমাণসাপেক্ষ নহে।

খ্রীষ্টীয় Gospels এবং বৌদ্ধ ত্রিপিটকে একই ধরণের অনেক উপাখ্যান এবং উপদেশ আছে। কিন্তু একের উপর অন্যের প্রভাব সম্বন্ধে কোন সিদ্ধান্ত করা যায় না। আমরা কেবল বলিতে পারি যে আলেকজান্দারের অভিযানের পর হইতে বৌদ্ধ মতবাদ পশ্চিমে প্রচারিত হওয়া কিছুমাত্র অসম্ভব নহে।

দ্বিতীয় এবং তৃতীয় শতাব্দীতে, বিশেষতঃ অপেক্ষাকৃত আধুনিক সময়ে বৌদ্ধ-সাহিত্যের প্রভাব স্পষ্টই দেখা যায়। মধ্যযুগে ইয়োরোপের সর্ব্বত্র The Book of Barlaam and Joasaph খুবই প্রচলিত ছিল। যে খ্রীষ্টান সন্ন্যাসী ঐ পুস্তক লিখিয়াছিলেন, তিনি নিশ্চয়ই 'ললিতবিস্তার' কিম্বা কোন ভারতীয় গ্রন্থ হইতে বুদ্ধ-উপাখ্যান পাঠ করিয়াছিলেন। 'Joasaph' বোধিসত্ত্বের অপভ্রংশ। (Bodhisattua = Budasaph = Judasaf = Joasaph) ।বর্ত্তমান যুগেও বুদ্ধ-উপাখ্যানের আদর কমে নাই। সার এড্‌উইন আর্ণল্ডের 'Light of Asia' গ্রন্থের ইংলণ্ডে ৬০ সংস্করণ এবং আমেরিকায় শতাধিক সংস্করণ প্রকাশিত হইয়াছিল। ডেনমার্কের কবি Karl Gjellerup (যিনি কয়েক বৎসর পূর্ব্বে নোবেল প্রাইজ পাইয়াছিলেন) ১৯০৬ সালে 'The Pilgrim Kamanita' নামে যে উপন্যাস লিখিয়াছেন, তাহাতে বৌদ্ধ সাহিত্যের প্রভাব স্পষ্ট দেখা যায়।

ইয়োরোপে নল-দময়ন্তী এবং সাবিত্রী-উপাখ্যানের বিশেষ আদর আছে। ১৮১৯ সালে Franz Bopp নলোপাখ্যানের লাটিন অনুবাদ প্রকাশ করার পর হইতে

কাব্যরসিকগণ ইহাকে বিশ্বসাহিত্যে অত্যুচ্চ আসন দিয়াছেন। জার্ম্মাণীতে সাবিত্রী-উপাখ্যানের অন্যূন সাতটী অনুবাদ আছে। একবার প্রাগের নাট্যশালায় উহা অভিনীত হইয়াছিল।

মহাভারতের একটী গল্প আজ বিশ্বসাহিত্যে স্থান পাইয়াছে। গল্পটী এই,—এক ব্রাহ্মণ বনমধ্যে পথ হারাইয়া একটী কূপে পড়িয়া যায়। কতকগুলি লতার উপর ভর করিয়া সে কোনক্রমে ঝুলিতেছিল। কূপেব মধ্যে এক বিকট সর্প এবং উপরে এক প্রকাণ্ড হস্তী ছিল। কিন্তু এরূপ অবস্থাতেও লতাটী হইতে যে মধু ক্ষরিতেছিল, ব্রাহ্মণ তাহা পান করিবার লোভ সম্বরণ করিতে পারে নাই। সংসারের দুঃখবিপত্তির মধ্যেও মানুষ কিরূপ ইন্দ্রিয়সেবা করিতে থাকে, তাহা দেখানই এই গল্পের উদ্দেশ্য। পারসী কবি জালালুদ্দীন রুমী ইহার অনুবাদ করেন এবং রাকার্ট তাহা হইতে জার্ম্মাণ অনুবাদ করেন। আজ এই উপাখ্যান জার্ম্মাণীর ঘরে ঘরে প্রত্যেক বালক-বালিকার কণ্ঠস্থ।

বিশ্বসাহিত্যে কালিদাসের স্থান নিশ্চয়ই শেক্সপীয়ারের পার্শ্বে। ১৭৮৯ সালে সার উইলিয়াম জোন্স্ "শকুন্তলা"র ইংরাজী অনুবাদ করিলে এবং দুই বৎসর পরে জর্জ্জ ফষ্টার উহা জার্ম্মাণে ভাষান্তরিত করিলে, পাশ্চাত্য জগতে ইহার কিরূপ সম্বর্দ্ধনা হয়, সে সম্বন্ধে কিছু বলাই বাহুল্য। ফরাসী পণ্ডিত Chezy, জার্ম্মাণ Herder, Gœthe এবং Schiller কবিশেখরের স্মৃতির উদ্দেশে যে শ্রদ্ধামাল্য দিয়াছেন, জগতের খুব কম লেখকের ভাগ্যে তাহা ঘটিয়াছে। "বিক্রমোর্ব্বশী" ও "মালবিকাগ্নিমিত্র" বহুবার ইয়োরোপীয় ভাষায় অনূদিত হইয়াছে। শূদ্রক-প্রণীত "মৃচ্ছকটিক" নাটকও বারবার ইয়োরোপেব নানা দেশে অভিনীত হইয়াছে।

১৮৫৯ সালে "পঞ্চতন্ত্রের" জার্ম্মাণ অনুবাদ প্রকাশ কালে Theodor Benfey যে অসাধারণ পাণ্ডিত্যপূর্ণ ভূমিকা লিখিয়াছিলেন, তাহাতে তিনি জগতের নানা ভাষায় এই গল্পলহরীর অনুবাদ সম্বন্ধে আলোচনা করিয়াছেন। পারস্যের রাজা খসরু অনোশের্ব্বাণ (৫৩১—৫৭৯ খৃঃ) তাঁহার চিকিৎসক বরজোকে দিয়া পঞ্চতন্ত্রের পহ্লবী ভাষায় অনুবাদ করাইয়াছিলেন। সম্ভবতঃ ৫৭০ খৃষ্টাব্দে খ্রীষ্টান সন্ন্যাসী Bud 'কালিলাগ ও দামনাগ' নাম দিয়া এক syrian অনুবাদ প্রকাশ করেন। ৭৫০ খৃষ্টাব্দে আবদুল্লা ইবন্ আল্ মোকাফা উহার এক আরবী অনুবাদ করেন।

['কালিলাগ ও দামনাগ' করটক ও দমনকের অপভ্রংশ]। এই আরবী অনুবাদ হইতে জগতের নানা ভাষায় পঞ্চতন্ত্রের এত সংস্করণ বাহির হইয়াছে যে জার্ম্মাণ অনুবাদক Ph. Wolff বলেন যে বাইবেল ভিন্ন জগতের কোন গ্রন্থই এতগুলি ভাষায় অনূদিত হয় নাই। লাটিনে "Gesta Romanorum" প্রভৃতি গল্পসংগ্রহে, ফরাসী Fabliauxতে, ইটালীর Boccaccio এবং Straparolaর গ্রন্থসমূহে, ইংরাজ Chaucer এবং ফরাসী Lafontaineএর পুস্তকগুলিতে, এমন কি জার্ম্মাণ Grimm's Talesএ পর্য্যন্ত পঞ্চতন্ত্রের প্রভাব দেখা যায়। পূর্ব্ব এবং পশ্চিমের অভিন্নতা সম্বন্ধে পঞ্চতন্ত্র চিরকাল সাক্ষ্য দিবে।

"বেতাল পঞ্চবিংশতিকা"র ইংরাজী ও ফরাসী অনুবাদ আছে এবং ইহার কতকগুলি গল্প মঙ্গোলীয় "সিদ্দিকুর" গ্রন্থে স্থান পাইয়াছে। "বত্রিশ সিংহাসন" গল্পের পারসী ও মঙ্গোলীয় অনুবাদ হইয়াছিল। "শুকসপ্ততি" গ্রন্থের পারসী ও তুর্কী অনুবাদ পাশ্চাত্য জগতে বিশেষ প্রভাব বিস্তার করিয়াছে।

পঞ্চতন্ত্রের ভূমিকায় Benfey বলেন যে ভারতই গল্পসাহিত্যের জন্মভূমি। আধুনিক কোন পণ্ডিতই একথা স্বীকাব করেন না। ভারত পৃথিবীতে প্রচলিত সমস্ত গল্পের জন্মভূমি না হইলেও, ভারতীয় কথা সাহিত্য যে জগতের সর্ব্বত্র ছড়াইয়া পড়িয়াছে, তাহা নিঃসন্দেহ। কোন কোন পণ্ডিতের মতে "সিন্ধুবাদের গল্প" ভারত হইতে আসিয়াছিল। আরব লেখক মাসুদী বলেন যে একটী ভারতীয় গ্রন্থ হইতে উহা সঙ্কলিত হইয়াছিল। ঐরূপ কোন গ্রন্থ আবিষ্কৃত না হইলেও, "সিন্ধুবাদের" অনুরূপ কোন ভারতীয় গল্প থাকা অসম্ভব নহে। পঞ্চতন্ত্রের সহিত উহার ভূমিকার বিশেষ সাদৃশ্য আছে। "আরব্য রজনী" সম্বন্ধেও কেহ কেহ ঐরূপ বলেন। কিন্তু সম্ভবতঃ উহা অনিশ্চিত। তবে একাদশ শতাব্দীর এক জৈন গ্রন্থে আমরা দেখিতে পাই যে রাণী কনকমঞ্জরী "আরব্য রজনীর" শাহারজাদীর ন্যায় গল্প বলিতেছেন। সম্ভবতঃ "আরব্য রজনীর" পারসী গ্রন্থকার ভারতীয় কথা-সাহিত্যের সহিত পরিচিত ছিলেন। কিন্তু তাঁহার গ্রন্থ প্রায় সম্পূর্ণই স্বলিখিত।

কথাসাহিত্যে ভারত ও গ্রীসের সম্বন্ধ লইয়া পণ্ডিতেরা অনেক আলোচনা করিয়াছেন। ঈশপের গল্প বিভিন্ন যুগে বচিত হইয়াছিল। কিন্তু খৃষ্ট পূর্ব্ব ষষ্ঠ

শতাব্দীতে হেরোডোটাস ঐরূপ গল্পের কথা বলিয়াছেন। ভারতের প্রাচীনতম গল্প (মহাভারত ও জাতক) খৃষ্ট পূর্ব্ব চতুর্থ শতাব্দীর পূর্ব্বে রচিত হয় নাই। সাহিত্যের নানা বিভাগে গ্রীস ও ভারতের দেনা পাওনা আলোচিত হইয়াছে। কিন্তু কোন স্থির সিদ্ধান্ত করা প্রায় অসম্ভব।

উপন্যাস বিভাগে গ্রীস ও ভারতের সম্পর্কের আলোচনা করা যাক্। গ্রীক উপন্যাস দণ্ডিন,সুবন্ধু, বাণ প্রভৃতির রচনার পূর্ব্ববর্ত্তী হইলেও গুণাঢ্যের "বৃহৎ কথা" তদপেক্ষা প্রাচীন। কিন্তু গ্রীক ও ভারতীয় উপন্যাসে সাদৃশ্য অধিক নহে। তুলনামূলক সমালোচনায় জানা যায় যে গ্রীক উপন্যাসে ভারতীয় প্রভাব লক্ষিত হইলেও, উহা ভারতীয় উপন্যাসের সম্পূর্ণ অনুকরণে লেখা হইত না।

সুবন্ধুর "বাসবদত্তা" সম্বন্ধে একটী কথা বলা নিতান্ত অপ্রাসঙ্গিক হইবে না। সুবন্ধু বড় অলঙ্কারপ্রিয় ছিলেন। একস্থানে তিনি লিখিয়াছেন—"যদি আকাশ একটী কাগজের খণ্ড হইত, সমুদ্র একটী দোয়াত হইত এবং ব্রহ্মা লেখনী ধারণ করিতেন, তাহা হইলে এই কুমারীর দুঃখ বর্ণনা করা সম্ভব হইত।" আশ্চর্য্যের বিষয় যে Talmud এবং কোরাণে এই ধরণের উপমা আছে এবং ইয়োরোপে প্রচলিত একটী গানে ইহার সহিত আশ্চর্য্য সাদৃশ্য দেখা যায়ঃ

> And if the sky were made all of paper,
> And every star were a scribe,
> And every one of them were writing with a thousand hands,
> They could not fully describe my love.

ভারতীয় নাটক, জ্যোতিষ, চিকিৎসাশাস্ত্র এবং দর্শনের উপর গ্রীক প্রভাব কতদূর আসিয়াছিল, বহু পণ্ডিত সে বিষয়ে আলোচনা করিয়াছেন। কিন্তু গ্রীক প্রভাব যাহাই হউক না কেন, এই সকল ক্ষেত্রেই ভারতের অবদান বিশ্বসাহিত্যে উচ্চ স্থান পাইয়াছে। ভারত ও গ্রীসের সম্পর্ক সম্বন্ধে শেষ সিদ্ধান্ত কেহ করিতে পারেন নাই, সম্ভবতঃ কখনও করিতে পারিবেন না।

ভবিষ্যতে ভারত বিশ্বসাহিত্যে কিরূপ উপহার দিবে, সে বিষয়েও কিছু বলা যায় না. কিন্তু মনে হয় যে ভারত আবার বিশ্বকোবিদ-সভায় তাহার গৌরবস্থান

অধিকার করিবে। আমাদের কবি রবীন্দ্রনাথের গ্রন্থাবলী আজ জগতের প্রায় সকল ভাষায় অনূদিত হইয়াছে। আশা হয় যে ভারতের বহু শতাব্দীর মোহনিদ্রা টুটিয়া যাইবে। পূর্ব্ব-দিক্-ভালে নবসূর্য্যের উদয়-চিহ্ন দেখাগিয়াছে। রবিকরোজ্জ্বল প্রভাত কখন দেখা দিবে কে জানে ?

ভারতীয় সাহিত্য এবং জগতের অন্যান্য দেশের সাহিত্যের তুলনা করিয়া আমরা এই অমূল্য শিক্ষা পাই যে পূর্ব্ব এবং পশ্চিম কখনও স্বতন্ত্র ছিল না, কখনও স্বতন্ত্র থাকিবে না। বিভিন্ন দেশের সাহিত্যের সম্বন্ধ আলোচনা করিয়া আমরা এক সিদ্ধান্তে উপনীত হই। তাহা এই যে, মানবের মন সর্ব্বত্রই সমধর্ম্মী। নতুবা ভারতীয় চিন্তাধারা, ভারতীয় কথাসাহিত্য, ভারতীয় কাব্য বিভিন্ন দেশের অধিবাসীকে মুগ্ধ করিত না, ভারতীয় সাহিত্যের উপর বৈদেশিক প্রভাবও লক্ষিত হইত না। মানব-মনের এই মূলগত ঐক্য আমাদের শিক্ষা দেয় যে অনৈক্য মায়া এবং ঐক্যই একমাত্র সত্য। ভারতবর্ষ যেন সমগ্র বিশ্বে এই তথ্য প্রচারে অগ্রণী হয়।*

শ্রীহীরেন্দ্রনাথ মুখোপাধ্যায়

* কলিকাতা বিশ্ববিদ্যালয়ে আচার্য্য ভিন্‌তারনিৎজের বক্তৃতা অবলম্বনে।

বুলবুল

(Keats)

হৃদয় গুমরে মম, চোখে মোর লাগে তন্দ্রা ঘোর,
পান করিয়াছি যেন মরণের গরল পেয়ালা,
অথবা বিস্মৃতি-সিন্ধু সলিলের অতল গহ্বর
মায়ায় ভুলালো মোরে সুখ, দুঃখ, অতীতের জ্বালা।
তোমার আনন্দে মোর সারা হিয়া উঠিছে গুমরি'
রাগরোষ, অভিমান, বিদ্বেষের জ্বালা নাহি আজি,—
বনকুঞ্জ-ছায়া-গাঁথা মালাসম গহন আঁধার
পলকে মুখরি',
সহজ সুরের স্রোত উঠিতেছে তোর কণ্ঠে বাজি'
তরল উচ্ছ্বাসে ভাসে ধরাতল, কানন, কান্তার।

অমৃত মদিরা লাগি' কাঁদে এবে হৃদয় আমার,
—গভীর ধরণীতলে সুগোপনে করেছে হরণ
যে সুরা প্রভাতবায়ু-সেবিত কুসুম গন্ধসার,
ধরণীর শ্যামলিমা, তপনের হিরণ বরণ।
বহিয়া এনেছে সাথে মেঘহীন সুনীল অম্বর,
গন্ধভারে তন্দ্রালসা বসন্তের মলয়ের স্মৃতি,
সলীল নর্ত্তনলীলা, সুধাসিক্ত পেলব কোমল
রক্তবিম্বাধর।
পান করি' সেই সুধা, শুনি' তোর উন্মাদন গীতি
মিশে' যাই মায়াময় ঘন বনে ছায়া সুশীতল।

মিশে' যাই—মিশে' যাই,—ভুলে' যাই একেবারে আমি
ছায়াকুঞ্জ মাঝে তুমি সহ নাই কভু যেই ব্যথা,
ধূলিম্লান ধরাতলে মুখরিয়া বাজে দিবা যামী
যেই অশ্রু, যেই দুঃখ, যে হতাশা, নিরশ্রু, ব্যর্থতা।
হেথা ধূলিতলে ঝরে কালজীর্ণ ক্ষীণ কেশরাশি,
জীবন শুকায়ে যায়, মুছে' যায় সুখের স্বপন,
হেথায় হৃদয় ওঠে বেদনার গানে মুখরিয়া,
নিভে' যায় হাসি।
নিষ্প্রভ তারার মত অশ্রুম্লান উজল নয়ন,
অতীত প্রেমের স্মৃতি গুমরি' বাজায় দীর্ণ হিয়া।

নিমেষে আপনা ভুলে' তোর কাছে যাব আমি চলে'
মদির সুরার মোহে আপনারে নাই বা ভুলিনু।
কল্পনার অপরূপ মায়াময় স্বপন-অঞ্চলে
প্রতিদিবসের ব্যথা নিমেষের মাঝে মুছে দিনু।
রজনী বিভোলা আজি, কি আগু ণগুণ জ্বালালো,
সিংহাসনে বসি' শশী দিকে দিকে ছড়াইছে হাসি,
নক্ষত্র-রমণী যত তারে ঘেরি' করিছে বন্দন,
— হেথা নাহি আলো।
কেবল গহন বনে ক্ষণে ক্ষণে আসিতেছে ভাসি'
মৃদুবায়ু-মর্ম্মরিত পত্রপথে আলোক-স্পন্দন!

আমার চরণতলে পুষ্পরাশি ফোটে দলে দলে,
মদির অলসবায়ে তন্দ্রাভরা গন্ধরাশি ভাসে,
নাহি চিনি' নাহি জানি' হিয়া মম ভরে অশ্রুজলে,
মিলিত রূপের মায়া ব্যাকুলিয়া হৃদয় উদাসে!
তৃণদল, বনকুঞ্জ, হরিত শ্যামল তরুরাজি,
উপবনে গন্ধরাজ, ধারালতা, মাধবী-বিতান,

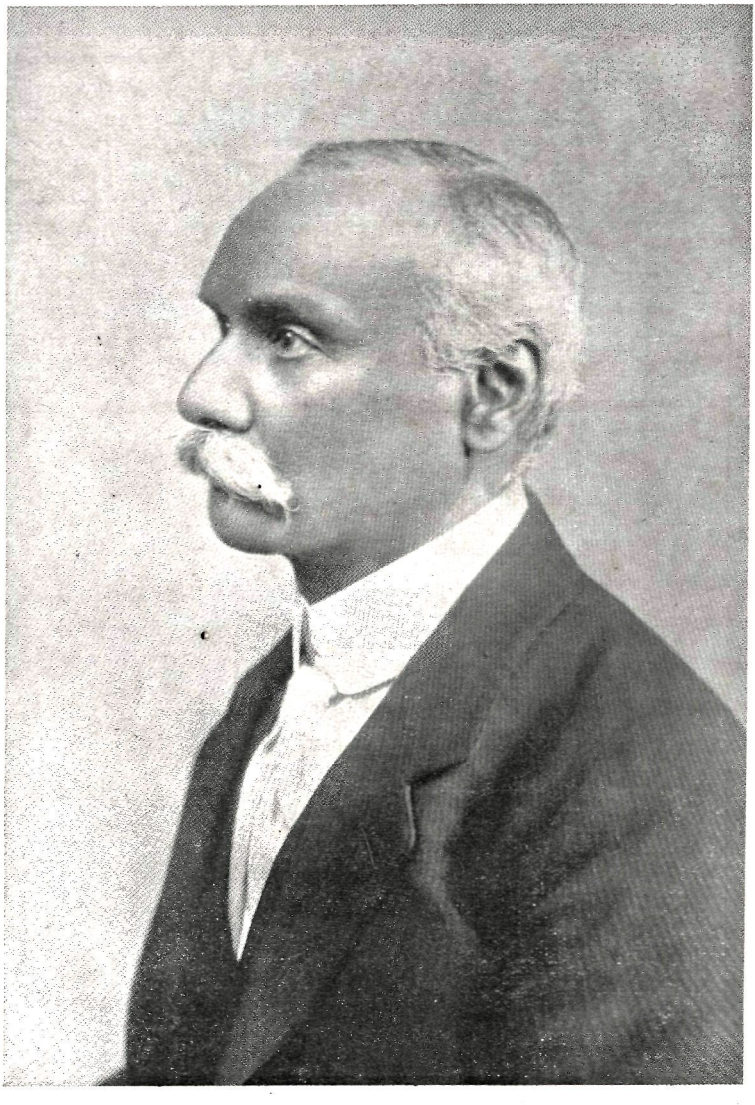
অজস্র বকুল ঝরি' ঢাকিয়াছে ধরণীর ধূলি,
সবে মিলি' আজি
দিশাহারা ভ্রমরের হিয়া ভরি' জাগাইল গান,
গুঞ্জন-মুখর গৃহ-পথ তাই গেছে বুঝি ভুলি'।

অন্ধকারে শুনি বসি', মনে হয় ভালবাসি বুঝি
কর্ম্মহীন, শান্তিভরা সুগভীর অকূল মরণ,
মৃদুকণ্ঠে গান গেয়ে' তাই তারে বারে বারে খুঁজি,
উদ্বেল জীবন মম স্বপ্নে আসি' করিবে হরণ!
আজি তোর গান শুনে' মরণ মোহন লাগে মনে,
নিঃশব্দে পড়িব ঝরি' রজনীর অন্ধকার মাঝে,
উচ্ছ্বসিত সুর তুমি ঢালি' দিবে তরুশাখে বসি'
বিসুপ্ত ভুবনে!
অন্তর-অমৃত-উৎস শুকাইবে সংসারের কাজে,
বৃথা তুমি গাবে গান, বৃথা হাসি ছড়াইবে শি

তোর লাগি' মৃত্যু নাহি — অমর জীবন ধরাতলে,
সংসারের শোকতাপ তোরে কভু স্পর্শ নাহি করে,
যে গান শুনিয়া আজি আমি ভাসি নয়নের জলে
বিস্মৃত অতীতে অশ্রু সম্রাটেরো পড়িয়াছে ঝরে'!
নাহি জানি কবে কোন পল্লী-বধূ গান শুনে' তোর,
—মলিন সায়াহ্ন আলো—শস্যক্ষেত্রে দাঁড়াইয়া একা,
শৈশবের স্মৃতিরাশি মনে আসি' করেছে উতলা
সকল অন্তর।
সুদূর অজ্ঞাতসিন্ধু, উদ্বেলিত তরঙ্গের লেখা,
বিজন মায়ার পুরী রচিয়াছে রহস্য-মেখলা।

বিজন হৃদয়-পুরী, আপনার নিঃসঙ্গ পরাণ
আপনার ব্যথাভরে বারে বারে পড়ে মূরছিয়া,
অন্তরের কুঞ্জমাঝে অকস্মাৎ থেমে' যায় গান,
অকস্মাৎ আঁখিতলে অশ্রুরাশি ওঠে উচ্ছ্বসিয়া।
সুরস্রোত-মুখরিত আম্রকুঞ্জ নিস্তব্ধ নীরব,
তোমার করুণ-গীতি ধীরে দূরে মিলায় পবনে,
নিঃশব্দ রজনী এবে, থাকি' থাকি' দূর হতে আসে
তব গীতিরব।
জাগিয়া আছিনু কিংবা বিস্মৃতির জাগ্রত স্বপনে
ডুবেছিনু নাহি মনে, শুধু হিয়া অশ্রুজলে ভাসে।

হুমায়ুন কবির



H. McCrucial

CALCUTTA

THE PRESIDENCY COLLEGE MAGAZINE.

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EDITORIAL NOTES.

SPRING is the youth of the year and full of the vague dreams and shapeless desires that trouble the youthful among men. Flowers bloom and new leaves come out: so do our lives open out in new directions with the dawn of youth. Thoughts that have slumbered in the depths of our consciousness suddenly awake, values change, and life stretches out in vistas of infinite hope and aspiration. New pleasure and new pain, joys and sorrows of life never tasted before suddenly crowd our experience and leave us dizzy and reeling under new sensations. The very wind is full of restlessness and bloweth where it listeth, and the distance allures us with magic promises.

* * * * *

The portrait published in this issue of the magazine is that of Mr. H. M. Percival. He left the college long ago, but still cherishes its memory in his heart. The following extract from a private letter will indicate the extent and depth of his feeling for the college.

".....It is years now since I last wrote to you, or heard from you, but during them I have thought—and thought often, as I now reckon up—of those whom I knew at the college: not with the

same feeling for all without distinction ; but with different degrees, but all degrees having some one thing in common ; and that common point is kindliness : for time does, as it should, make us forget and remember, both on the *right* side..... You will readily believe what I have said above about my not having forgotten the college and those in it, but you will be taken aback a little to be told that I have *often dreamt* of them ;—as, going to lecture, not finding my books, not finding my way to the lecture room etc. etc. You may laugh at this—there is no harm if you do.

* * * *

The College Union has done good work during the session and the new constitution has been found to work satisfactorily. One of the new features in the work of the Union has been the holding of systematic and regular debates, and some of them, we may remark without any hesitation, reached quite a high level of excellence.

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The University Examinations are upon us and our best wishes go to all examinees. Examinations are the test of the work done throughout the year and we trust that Presidency College men will carry their flag high. It is up to them to see that the traditions of the College do not suffer from any lapse of theirs.

* * * *

Professor S. C. Mahalanobis retires after long and meritorious service and our best wishes and hopes follow him in all his ways of life. He is one of the oldest men we had in the College and one of the keenest and ablest of our professors. The first professor of the Biological Department, he has always participated in all the social activities of the College and his departure leaves a gap which it will be difficult to fill up.

Dr. Surendranath Das Gupta is back amongst us after a successful tour in America and so is Professor R. K. Dutt after a short absence. Professors Hari Jiban Ghosh and Abani Mohan Lodh have left for B. N. College, Patna and the City College respectively, and Mr. Ananta Mohan Sen Gupta has joined the Mathematics Department.

We congratulate Prof. K. N. Mitter on his being conferred the title of Rai Bahadur and Prof. Benoy Kumar Sen on his being appointed a Fellow of the University,

* * * *

We congratulate the Hon'ble Mr. B. Chakrabarty, one of our most distinguished ex-students, on his being appointed one of the Ministers to the Government of Bengal.

* * * *

We congratulate Mr. Ramchandra Majumdar, M.A., P.R.S. on his being appointed a Judge of the Calcutta High Court. First in the B.A. and the Eshan scholar of his year, he has been one of our most brilliant students and we are glad to learn of the honour which so deservedly comes to him.

* * * *

Founder's Day again brought home to us the need of a College Hall. A College Hall is an essential part of a College and in its absence the social life suffers at every step. Without an adequate hall, it is impossible to accommodate the large number of our ex-students, who join every social function of the College. "Everybody who is anybody in Bengal," it has been finely put, "has been somebody of Presidency College," and it is a pity that *she* should be still crying in vain for a hall of her own. The Principal we hear has suggested the issue of an appeal to Old Students for contributions towards a fund for building a hall; is it too much to expect that those who have spent the best part of their lives here should now give her a little out of their plenty?

* * * *

Lord Lytton in his convocation address said that India needs, not men who will *die* for a cause, but men who will *live* for it and work to make it a reality. The giving up of life is no doubt the supreme test of a man's devotion and faith, but it is an even supremer test to work steadily and silently through long and arduous years, and often in the face of failure and disappointment. In moments of tense excitement, enthusiasm flames up and the at-

mosphere is thrilled, we forget all considerations and throw prudence to the winds: we pause not nor do we look behind. But when there is no flush of excitement, no emotional mist through which we perceive the truth in a new light, it is hard and difficult to labour day in and day out for a cause which shows no signs of ever succeeding. It requires greater faith and greater courage to do our daily task and preserve the ideals of our heart from rust and corrotion. The eye that looks at the mass of petty details but also looks beyond to the glorious vision that lies obscured by them will dare long and dare much. It is such men of vision and hope and courage that India needs.

* * * *

So the South African question has been at last settled. Human life is a continual weaving of give and take, and compromise stands at the basis of all intercourse between man and man. The Class Areas' Bill which was hateful and degrading to all Indians has been abolished, and though politicians have not yet made up their minds regarding the full significance of all its clauses, the settlement has been almost universally hailed as honourable and satisfactory to both parties. But it is the spirit and not the letter which signifies most in human relationships, and the letter of the law may at times be used to most cruel and unjust ends. Let us, however, hope that an era of peace and goodwill will now follow, for strife and hatred not only injure their victims, but recoil in a terrible nemesis upon their perpetrators aswell.

* * * *

The Chinese tangle has been still more complicated by the Civil Wars that divide her into enemies' camps. Torn by strife and dissension, her attempts to evolve for herself a national state and a national consciousness have not succeeded so far, and the presence of large interests of foreigners has only added to the universal complexity and confusion. But a new spirit of national consciousness and enthusiasm is sweeping over all her length, and we hope that out of this chaos will rise a China, united and strong, independent, self-reliant and pacific.

* * * *

Current literature, as it finds expression in journals and magazines, does not impress one as too hopeful or indicative of a better state of affairs. Curiously enough, a sad perversion of taste seems to have occurred and false standards of art and ethics have led to a vitiated outlook upon life which would attempt to overthrow all restraints of religion and morality. In their frantic endeavours to be original and unconventional, fundamental facts of human life and experience are forgotten and a mad orgy of sensuality and eroticism has set in The writers of to-day have set themselves to worship false Gods, the Dionysus who repudiates in gay and terrible insouciance the decencies of life that serene Apollo has imposed and seeks to hurl himself in restless energy into the void of nothingness. All values are denied, except the senseless value of the headlong energy of existence, purposeless, undirected, formless and unending. The literature that has resulted is a chaos in which the *human* elements in man go crying about the darkness like lost spirits cast from the heaven of their desire. The darkness is unrelieved, the filth and the dirt are loathesome, and the senses recoil in horror from the sight of pigs wallowing in the mire.

It is time that decent and honest men woke up and realised their responsibility in the matter. They are partly to blame by their tacit acceptance and patronage of these mushroom growths. Serious attempts should now be made to enforce the laws of journalistic etiquette, and the boycott of all papers that eat like gangrenes into the vitals of society is essential.

* * * *

It is a welcome sign of the times that our women are gradually becoming conscious of the disabilities and difficulties under which they labour. Discontent always precedes action and is, in fact, its cause. The recent educational conference held in Calcutta is a step in the right direction and will, we hope, result in a distinct advance of the woman's cause. No nation can prosper or achieve real greatness if half of its members remain, not only passive spectators, but positive hindrances in the path of its progress. India

requires to-day the co-ordinated efforts of all her children, men and women irrespective of caste or creed, to realise her destiny in the comity of nations, and everyone who does not actively help is guilty of criminal negligence.

* * * *

Communal riots seem to have come to stay. Every now and then we are shocked to hear of bitter feelings, bitter words and bitter deeds among the different communities of India. It is as if some one had cast a stone among a herd of sleeping beasts, and in a moment, they awake with an angry roar and begin to tear each other to pieces. Like snakes hissing and writhing in frenzy, mobs sway violently with evil passions and strike out blindly at every thing that comes their way. In this mad orgy of fury and hatred, pity, love and sympathy are forgotten, human considerations no longer exist and only a blind lust of destruction sweeps on over the ruins of fair hearths and homes.

This is neither the time nor the occasion to attempt to apportion the blame between the communities, but it might be said without any fear of contradiction that both Hindus and Mussalmans are to blame, though it may be in different degrees in different places. The old proverb that it takes two to make a quarrel is truer than proverbs generally are, and it is one of the elementary facts of human nature that genuine goodwill and moderation do not provoke quarrels.

The pity of the thing is that religion serves to supply the motive of these quarrels. Religion is the expression of the highest that is in man, the blossoming into flower of the God-like in humanity. It is an attitude towards life, the attitude of reverence and awe before the mystery of the Universe. The soul attempts to satisfy its yearning for the infinite and the absolute, and synthesises all phenomena into one single conception of beauty, truth and goodness. But the irony of human life is that evil and good are inextricably tied up with one another and our worst passions often-

times have their roots in the same soil from which blossom the finest flowers of truth and beauty.

The want of education among the masses makes these riots all the more brutal and merciless. Educated men have differences of opinion, and sometimes bitter ones too, but they seldom come to blows. Education teaches a man, at least to some extent, to tolerate other peoples' views and to see both the sides of any question. The bitterness is, at any rate, transferred to the mental plane, where knocks, however hard, do not crack bones or inflict gaping wounds.

We make no attempt to analyse the complex and manifold causes which lie at the root of these communal outbursts, but only plead that they make life insecure and produce a state of affairs in which civilisation cannot flourish. The society of man is founded upon mutual toleration and any demand of absolute right would dissolve in a moment the bonds which keep it together. So in a union of different communities, the social health is preserved only by the harmonious co-operation of the component units, This state of equilibrium is reached when various interests are balanced against one another and each group modifies its demands and rights in order to fit them in with those of other groups. A state of continual warfare and enmity between the different groups within a country checks material progress : trade and commerce are at a standstill, all the peaceful activities of life are suspended, and the energy that might have been utilised for creative purposes, is wasted in breaking each others' heads. But that is not all. The outlook is tinged with hatred of each other and common human sympathies are warped. The memory of cruelty and injustice remains to make thoughts bitter and an attitude of mind grows up which makes the recurrence of such riots inevitable.

What then shall we do ? We, the educated youngmen of the country, are the citizens of tomorrow and it is upon us that rests the task of facing and solving this problem. To talk of segregating

the two communities is impossible ; to think of the one subjugating the other is absurd and to dream of the wholesale extermination of one is sheer lunacy. For good or for bad they are inextricably tied up with one another and shall together fall or rise, live or die.

What is needed is a recognition of this fact. Adaptability to environment is the sign of life and torpor and rigidity are indications of certain death. These riots are but the outcome of the fact that the two communities have not adapted themselves to each other yet and settled to a working compromise of their differences and their quarrels. If this state of rigid hostility to one another continues, it is certain that both the communities will slowly wear themselves out in a fruitless, meaningless conflict.

Let there then be a change of heart. Let us recognise the fact that our religion is our personal concern and it is in the inmost sanctuary of our heart that we stand face to face with our God. Social customs and conventions whenever they clash with one another must be modified for *they* were made for men and not men for them. With changing times they must change and leave us free to face the problems of life in every new circumstance. Toleration of each other's views must grow, for it is at the basis of all independence of thought and action. Let us cultivate a sense of national solidarity and unity, and forget all differences of castes or creeds, practices and usages in one common brotherhood. The past record of bitter quarrel and enmity must be forgotten and a new tradition built up,—a tradition of co-operating hearts working together for the same cause, suffering side by side for the same ideals and walking the path of life inspired by the same hopes and aspirations.

REPORT OF THE ROYAL COMMISSION ON INDIAN CURRENCY AND FINANCE * (1925-1926)

Professor J. C. COYAJEE, I. E. S.

The real test of the value of the Report.

IT is a difficult and a delicate task to attempt to appraise the merits of a work in the composition of which one has had a share however humble. I venture to suggest, however, that the true criterion of the merits of the Report of the Royal Currency Commission consists in the large number of long-standing controversies, criticisms and allegations that would be set at rest, silenced and made obsolete were the recommendations contained in that Report to be adopted. We have an extensive literature of the criticisms of the monetary policy of the country and almost all of it would retain only a historical interest were the proposals in the Report carried out. The name of such criticisms is legion but I would select a few of the leading ones to illustrate my remark. Thus the perennial complaints of the former practice as regards remittances by Government and the stream of controversy as regards the overlapping between the Currency Reserves with the balances of the Secretary of State. Once the Report is adopted no one could even suggest that " immense sums are being transferred from India to London " needlessly and that the Indian money market was deprived of the use of funds to which it was legitimately entitled. We shall no more suffer from the difficulties caused by the distribution of our resources in different reserves and from misapprehension in the matter of the separation and location of the two great reserves. The difficulties which were due to the fact that the control of currency and credit were in different hands will also be solved

* A paper read at the last Indian Economic Conference, held in January, 1927.

A land-mark in Economic Liberalism.

The proper way to appreciate the merits of the Currency Report is to investigate its true place in the economic history of India. I claim that regarded from one point of view, it is a most important step in the evolution of the economic autonomy of India, while it is, at the same time, a great chapter in the long and honourable history of Economic Liberalism We little realise the great pace at which our economic history has gone forward in the post-war decade. The virtual grant of fiscal and tariff autonomy, labour legislation of a liberal character and a series of budgetary and financial reforms have all followed each other at a very rapid pace and the future historian will occupy himself a great deal with their importance. It is probable that he will compare the pace of the economic reforms we are witnessing with the momentum at which economic liberalism went forward in England in the days of Peel and Gladstone. But even in the present epoch of economic progress in India the Report of the Currency Commission will, if its recommendations be adopted, form a very conspicuous feature for the transfer of Government functions as proposed by it is likely to be epoch-making indeed. The Government will cease to operate directly in the Exchange market and will hand over the remittance operations to a reserve bank. The balances of the Government of India and of the Secretary of State outside India are also to be given up to the same bank. The Government will also divest itself of its right of issuing notes. As the Honourable Sir Basil Blackett has put it, " The whole burden of the Currency Commission was to recommend a transfer to India of the control of India's finances under the auspices of a Reserve Bank independent of Government control. The principle is fully accepted, and the strongest precautions have been taken to keep the Bank free from all political pressure. To secure that object, it has been provided that a predominant majority of the members of the Local as well as Central boards of the Bank should derive their mandate from the shareholders of the Bank by election. The critics of the Report might very

pertinently be asked to point out another example from economic history of such a general transfer of so many important functions by a Government at one stroke into popular control. The credit for such a step should be given in a special measure to the authors of the Finance Department Memoranda placed before the Currency Commission. But the momentum thus imparted has been carried forward fully by the Report and hence, as has been said before, many of the chapters of that Report form also notable chapters in the growth and development of Economic Liberalism.

Inconsistencies of its critics.

I have no time in this meeting to defend the Report against the criticisms that have been levelled against it. But I can in a brief space present a small list of the inconsistencies which might be found in the writings and speeches of these critics. A body of economic experts is the best judge of such logical inconsistencies in reasoning. I reserve the right to add to the list later on as the flood of criticism broadens :—

(1) The main argument of the Report's critics consists of two inconsistent propositions. They assert, on the one hand, that, the Government has resorted to a most drastic inflation and on the other, they assert that this deflation has had very little effect on prices and consequently there has been only a small reduction of prices and a very inadequate adjustment of these prices. The Economists assembled here will no doubt see the difficulty and dilemma into which the hasty critics of the Report have worked themselves. To exaggerate the deflation and yet to deny it having any corresponding effect on prices is inconsistent economic reasoning. Those who desire to know the alleged extent of the deflation are referred to Mr. Madon's well-known work on Exchange Fallacies Exposed Part I.

(2) The critics argue that the high exchange has injured the agriculturist because he has to pay his debts and his land-revenue

in *an appreciated rupee*. In the same breath, however, they deny that prices have adjusted themselves to the exchange. But if the rupee has, according to them, appreciated by 12½ per cent. is that not the same thing as to say that rupee prices have also adjusted themselves to the size of Exchange by 12½ per cent. from 1 s. 4 d. to 1s. 6d ?

(3) On the one hand our critics would introduce a gold currency, and on the other they express apprehensions of the fall in world prices. Will not the extra demands made by India on the world's gold supply for establishing a gold currency contribute materially to a fall of world prices ?

(4) On the one hand they assert most emphatically that the Indian agriculturist has been ruined by the high exchange and that the most monstrous financial burdens have been laid on him ; on the other hand they fail to produce any statistical evidence of such a state of things. What about the 70,000 flourishing co-operative societies flourishing all over India and increasing in prosperity under the 1 s. 6 d. regime along with their central banks and provincial banks ?

(5) According to our critics the higher exchange has dealt a great blow to our producers and exporters and has vastly facilitated import operations. Yet under the present ratio is it not a fact that the export trade has progressed much better than the import trade ?

(6) As to the extent of adjustment no consistent position has been taken up ; indeed the inconsistency is most glaring and conspicuous. It is not merely a case of doctors disagreeing ; for here the same doctor repeatedly disagrees with himself. In the Dissenting Minute Sir Purushottamdas is of opinion that the adjustment of prices is only 30 points against 50 i.e. 60 per cent. (paragraph 95). But in an article in the *Times of India* of the 27th November, 1926, he admits that it is above 73 per cent (i e 26 points out of 35·5 points). However, in the same article he suggests later that the adjustment is less than 50 per cent, for he observes, " Even if it is granted that the disturbance involved in the former (i.e. in a reversion to 1 s. 4 d.) would be as great as the disturbance still to come with an adoption of 1 s. 6 d. ratio, *which is the utmost*

that could be conceded etc." So that in one place the adjustment is said to be 60 per cent ; in a second place it is represented as 73 per cent ; and on a third occasion as less than 50 per cent. Which of these three estimates is to be accepted ?

(7) There is another inconsistency which is the property of our critics. In paragraphs 92 and 94 of the minute of dissent as well as in the above-mentioned article in the *Times of India* the world prices are represented as acting on Indian prices at once and by their entire and full extent. Thus any rise and fall of foreign prices act at once and to its full 100 per cent measure on *all* Indian prices (not merely on the prices of our exports) ; at the same time it is the whole case of Sir Purushottamdas that the adjustment of Indian prices to the foreign exchange is extremely slow. How is this strange behaviour of prices to be explained and what sort of economic theory lies behind this striking distinction between the two kinds of adjustment ?

BLIND SPOTS

J. C. GHOSH, M.A , B. LITT. (*Oxon*)

FAULTS are what one finds in others; that is why fault-finding has ever been a highly fascinating pursuit. As a characteristic intellectual attitude it is the recognised privilege of all civilised men and women, and can be engaged in with considerable impunity. Laughter, which according to its most modern and brilliant analyst is purely critical, corrective and devoid of feeling, is the gesture of highly sophisticated societies. The wit, the humourist, the satirist and the caricaturist find their natural quarry in the follies and foibles of men and women, and we unloosen our purse-strings in order to view ourselves in the distorting mirror of their art. We enjoy being guyed and bullied by them, and call those great who really pull our ears while apparently pulling our legs. Even personal jealousy, malice and spleen may run into many editions, and in the hands of a master achieve immortality.

The sun and the moon would not be what they are if they did not have spots. It is at least some fun to discover that votive offerings are too often poured at feet that are of clay, and that the ample mantle hides shoulders that are too narrow. Men are, of course, great not because of their failings, but in spite of them. But no picture is complete without the necessary shade. The dark spots are not only so many foils setting off by contrast the general brilliance; they also supply the requisite human touch, for it is the way of all flesh to err. Frailty is a necessary human quality, and nothing would be more faulty than faultlessness even if it were possible—vapid, drab and inhuman.

Any fool can write a book, but it requires tact to publish it, and talent to criticise it. The critic is the intermediary between the author and the reader, and his task is more difficult than one is inclined

commonly to believe. The reader considers only himself, and the writer himself and the reader; but the critic has a three-fold duty to perform—to himself, to the author and to the reader. And it is always so difficult to play the game. Most people use their judgment too freely and forget that in judging others we are always lending ourselves to judgment: Judge not lest ye be judged. The work of fixing literary values is a delicate one, and calls for qualities many do not possess Common sense is so uncommon, and a level head a rare phenomenon. Few, again, have two eyes in their heads—can see, that is, both sides of a matter. To see a thing steadily and see it whole is a gift of vision not many are blessed with. Appreciation implies flexibility and buoyancy of mind, and the capacity to go out of one's self. It is necessary to place oneself in the position of the author, to accept his initial data and to become a denizen of his world Also in our vanity we think that to appreciate others is to depreciate ourselves. Even when a work has strangely moved, or vividly pleased or amused, few would be capable of confessing their real feeling A suspicion pops up its head at the back of our mind that we have been taken in; we are afraid to trust ourselves and clutch at the props of authority. Equipped with our Aristotles, Boileaus and Arnolds we feel secure to put on the fur and the ermine and treat the author before us as a culprit at the dock. Also there is the tendency to hedge, to take shelter under generous platitudes; or to take up a high brow attitude and regard the very delight as the detriment. Knowledge is of no use, and may be positively dangerous if not accompanied by sympathy and catholicity. It is so easy to make one author the stick with which to beat another. A work of art is a law unto itself, and any canons drawn exclusively from one would be fatal to another. Also, to expect a thing to be new and at the same time like others is an impossible demand. But the most difficult thing is to bring an unbiassed mind. Criticism is an art and is bound to be tinged with the colour of the critic's mind; and the critic has to be specially careful lest his preferences and prejudices become so many artificial glass-cases in which he sits a self-crowned pontifical mummy.

Few, therefore, should judge ; that is why judges are many. But common clay like ourselves can have great consolation and comfort in the example of our betters ; just like the school boy who found ample justification for his failure in the examination in the fact that his elder brother too had failed. When, for instance, we find ourselves in the wrong about A's poem, B's play or C's novel, it is so re-assuring to think that greater men than us have failed to recognise merit when they saw it ; that they, too, have made mountains of molehills and molehills of mountains ; that if we err, we do so in great company. There is not, perhaps, a single great writer who has not been disparaged, sometimes outrageously, by another great writer. All men nod, and the gods snore, but there is a special wicked glee in catching Homer napping. When the classics seem to cut positively against the grain with us, as they not infrequently do, and we religiously flog ourselves into an appreciation of their greatness, it is no small relief, for instance, to remember what Aristophanes thought of Euripides and Socrates. Blind spots are not so much the outcome of stupidity which is more a misfortune than a fault, and as such exciting pity rather than laughter ; they are more often due to wanton and wayward perverseness and crass prejudice and egoism. Through his own defects does one generally see the defects of others, and the great writers have proved no exception to this. That is why we want, as music-hall artists say, to get in our laugh at some of the astounding critical impertinences perpetrated by literary big-wigs.

By universal consent Shakespeare has been recognised to be the greatest writer the world has yet produced. Yet in his time he has come in for hard knocks as well as any. Literary historians tell us that he took something like two centuries to come to his own. One should like to question, if he has really come to his own. Every adapter of his plays from what we are pleased to call the barbarous literary hack of the seventeenth and eighteenth centuries down to the superior aesthetic and intellectual producer of to-day has tried to 'improve' him by tearing him limb by limb. They have all grossly mutilated and travestied him though only poor Shadwell is pilloried for openly avowing what all have done. He could at least plead poverty and

the bad taste of his time. Also, what poor houses does Shakespeare draw compared to the numbers that swell the queues for the sheerest blood-curdlers or the silly tinsel shows and salacious risqué farces of to-day. Yet we pretend to be surprised at honest old Pepys and feel righteous indignation towards him. Of the three most outstanding detractors of Shakespeare, Tolstoi and Voltaire were, of course, foreigners. But men of genius like them can be well expected to cross the frontiers of temper and taste that divide one country from another. Voltaire's 'drunken sot' criticism which Carlyle properly described as ' mere inanity and darkness visible ' remained as the classical example of how far genius can go astray, till in our own days G.B.S. out-Heroded Herod in the passage quoted below. Voltaire found Shakespeare 'un barbare, dépourvu de bienséances, d' ordre de vraisemblance.' He was only dimly aware of some 'lueurs étonnantes' in the unfathomable darkness, but to the true significance of Shakespeare's genius he was utterly blind. His criticism shows that the gap that separates England from France is much wider than the English Channel, and more than makes amends for the general English apathy towards Racine.

After Shakespeare the three European poets who run each other very close for the second place are Dante, Milton and Goethe. None of them have been allowed to go scot-free by men of undoubted genius. Emerson thought Dante was a man to be put in a museum, but not in your house. Goldsmith was more vehement and thought that Dante 'addressed a barbarous people in a method suited to their apprehensions ; united purgatory and the river Styx, Saint Peter and Virgil, heaven and hell together, and shows a strange mixture of good sense and absurdity. The truth is, he owes most of his reputation to the obscurity of the times in which he lived. As in the land of Benin a man may pass for a prodigy of parts who can read, so in an age of barbarity a small degree of excellence ensures success.' Horace Walpole clinches the matter by bluntly calling the bard of Florence a Methodist parson in Bedlam.

Neither has Milton been exempted from the penalty for being great. Voltaire did not spare him either ; he thought his allegories of

Sin and Death absurd, and 'Paradise Lost' as a poem 'obscure, fantastic and revolting.' Dr. Johnson's severe assaults on Milton have become the by-word for the lapses of a great critic. Of 'Lycidas' 'the diction is harsh, the rhymes uncertain, and the numbers unpleasing * * * there is no nature, for there is no truth ; there is no art, for there is nothing new. Its form is that of a pastoral, easy, vulgar and therefore disgusting : whatever images it can supply, are long ago exhausted ; and its inherent improbability always forces dissatisfaction on the mind.' The songs in 'Comus' are 'harsh in their diction, and not very musical in their numbers.' Also, 'Paradise Lost' is one of the books which the reader admires and lays down,and forgets to take up again None ever wished it longer than it is Its perusal is a duty rather than a pleasure. We read Milton for instruction, retire harassed and over-burdened, and look elsewhere for recreation.' From this it is but a short step to the verdict of Edward Fitzgerald who said that he could not read ten lines of 'Paradise Lost' without stumbling at some pedantry that tipped him out of Paradise or Hell into the schoolroom.

Goethe whom Carlyle called 'the one strong man of his age' came in for his share of critical affronts along with the other masters. Landor thought 'Wilhelm Meister' and 'Werther' to be sheer trash. De Quincey was ruthless in his zeal to shatter the idol of Germany. He submitted 'Wilhelm Meister' to the most searching inquisition, and on Goethe he pronounced the most atrocious verdict that 'not the basest of Egyptian superstition, not Titania under enchantment, nor Caliban in drunkenness ever shaped to themselves an idol more weak or hollow than modern Germany has set up for its worship in the person of Goethe.' Even the gentle Lamb regarded 'Faust' as a disagreeable canting tale of seduction.

Instances of the blind spots of great men can be easily multiplied Dr. Johnson was unjust to Gray. Of his odes, for instance, he says 'they strike rather than please ; the images are magnified by affectation ; the language is laboured into harshness. The mind of the writer seems to work with unnatural violence. *Double, double, toil and trouble.* He has a kind of strutting dignity, and is tall by walking on tiptoe. His art and his struggle are too visible and there is too

little appearance of ease and nature.' And of the delightful and dainty trifle on the drowning of Walpole's cat *'if what glistered had been gold*, the cat would not have gone into the water ; and, if she had, would not less have been drowned.' This is crushing a butterfly on the wheel According to Coleridge, Gibbon's style is detestable, and his history an effectual bar to all real familiarity with the temper and habits of imperial Rome. Byron called Coleridge 'the laureate of the long-eared tribe' and Cowper 'that maniacal Calvinist and coddled poet'. The vaulting criticism of Swinburne overleapt itself when he said that 'Childe Harold' would improve vastly if translated into French or Italian prose. 'The blundering, floundering, lumbering, stumbling stanzas, transmuted into prose and transfigured into grammar, reveal the real and latent force of rhetorical energy that is in them ; the gasping, ranting, wheezing, broken-winded verse has been transformed into effective and fluent oratory'. Taking his cue from Swinburne, our own Q. refines and embroiders the above reflections and says that one bad reason why the foreigner tolerates Byron is that the poet was unmusical and the foreigner has an equally defective ear. 'Byron's lyrical gift was cheap, almost null * * * he wrote in blank verse but had a small sense of it * * clumsiness of bad grammar, *vulgarly* bad grammar stare us out of Byron's pages'. Charlotte Brontë could see no merit in Jane Austen. Carlyle handled Coleridge mercilessly and damned Scott with faint praise : 'one knows not what idea worthy of the name of great, what purpose, instinct or tendency, that could be called great, Scott was inspired with * * There is nothing spiritual in him ; all is economic, material, of the earth earthy.' Arnold, one of the sanest and most clear-sighted critics, had his pet aversion in Shelley. 'A beautiful and ineffectual angel beating in the void his luminous wings in vain ' And Q. rightly adds that the void existed nowhere but in the brain of Arnold.

But the deepest and darkest abyss of blind-spottedness into which one could fall is the following utterance of G. B. S. on Shakespeare in which he belabours Scott and Homer in addition to Shakespeare :—

"There are moments when one asks despairingly why our stage should ever have been cursed with this 'immortal' pilferer of other

men's stories and ideas, with his monstrous rhetorical fustian, his unbearable platitudes, his pretentious reduction of the subtlest problems of life to commonplaces against which a polytechnic debating club would revolt, his incredible unsuggestiveness, his sententious combination of ready-reflection with complete intellectual sterility, and his consequent incapacity for getting out of the depth of even the most ignorant audience, except when he solemnly says something so transcendently platitudinous that his more humble-minded hearers cannot bring themselves to believe that so great a man really meant to talk like their grandmothers. With the single exception of Homer, there is no eminent writer, not even Sir Walter Scott, whom I can despise so entirely as I despise Shakespeare when I measure my mind against his. The intensity of my impatience with him occasionally reaches such a pitch, that it would positively be a relief to me to dig him up and throw stones at him, knowing as I do how incapable he and his worshippers are of understanding any less obvious form of indignity.' This is in King Camby's vein; criticism red in tooth and claw.

Goldsmith in one of his reveries mounted behind the fame-coach which carried away the souls of the great departed. We hope he did not find the immortals giving each other too many black eyes in fair Elysian fields.

FIAT LUX !

HEM CHANDRA MUKHERJEE—*Vth Year English.*

LIFE is a problem. "What is the meaning of life?" asks Tolstoi. Every thinking mind has asked the same question. All philosophy seeks to unroll the mystery of life and life alone. Kant asks himself: "What can I know? What ought I to do? What may I hope for?" Before every man that lives emerges, at one time or another, this eternal problem in letters of flame. Ruskin faces life with the same challenge: Whence came I? Why am I here? Whither am I going? Science has no different question to ask. Sir Oliver Lodge in his *Reason and Belief* finds himself faced with the same fundamental issue: "Why do we exist? What are we here for? What does existence mean?" The poet in his weary quest of the truth, loses himself in the baffling twilight of the mystery,—

"নিঃসঙ্গিনী ধরণীর
বিশাল অন্তর হ'তে উঠে সুগম্ভীর
একটী ব্যথিত প্রশ্ন—ক্লিষ্ট ক্লান্ত সুর
শূন্য পানে—'আরো কোথা'? 'আরো কত দূর'!

Since the childhood of the human race the forces of reason and thought have been enrolled in an endeavour to lift the veil; but alas! the wings of aspiration have been beating against the iron bars of a cage! In seeking to express the inexpressible man has had to sink back stifled in the heavy atmosphere. How obviously fruitless to put Life, including Mind, down to atomic concussions and combinations, or to explain the evolution of all life towards "a definite coherent heterogeneity" as "an integration of matter and a concomitant dissipation of motion"! How difficult, how impossible, to take our existence as a momentary outburst of chance, drifting on the current of matter

towards an eternal nowhere ! Biology, when it describes life as harmony with environment, as "the continuous adjustment of internal relations with external relations," seeks merely to explain the how of life—its methods of assimilation, growth and reproduction ; but what about its why and whither ? We are thus like

"An infant crying in the night ;
An infant crying for the light ;
And with no language but a cry !"

Life is a paradox. Introspective self-analysis would reveal that deep down in the inmost recesses of the heart there is a being which cries out for freedom—for self-realisation. It seeks equilibrium with the higher environment and struggles for self-expression. It is, what the philosopher calls it, the true Rational Self. Encountering it, holding it down, drowning its voice, is man's lower nature which revels in the stir and clash of life, in the fret and fury of existence, in a godless political ambition, in a soulless hungry commercialism ! Is it any wonder then that every one finds a central contradiction in himself—a rift in the very centre of his personality? It is a divided self causing a break with the higher order and starving life's infinite possibilities.

Plato says, "The lover of the soul remains its lover throughout his life in as much as he has united himself to that which is everlasting ..... he is a lover of the vision of truth." But to how many of us is granted this heavenly vision—this vision of truth ? How many of us, we ask, are struck by a light from heaven on our way—on our way to Damascus ? How many of us come to a rational compromise with our soul—our deeper self— and repeat the old prayer—

"Build there, my soul, an altar, too
For love a shrine, for me and you
To consecrate ourselves anew
To higher life—a holier way—
Till lights the east, our golden day
To merge into eternity."

Lack of vision is the sorest disease of the world's mentality to-day. A rigid rationalistic temper, a cold critical intellectualism and the iron grip of a dead routine are eating away the vitals of our life and have called a halt to moral enthusiasm and spiritual progress. Our higher nature has been exposed to a ruthless eclipse. We are suffering from a fatal shallow optimism. No tears of divine despair fill our eyes. No divine discontent lashes our soul into expression We have forgotten our birthright. We stand in need of being reminded that we are the children of light—each a spark from the anvil of the Infinite ! We have lost our God-consciousness—it is at best marginal and vague instead of, what it should be, focal and dynamic. God is no longer a kind of "personalised conscience" to us, a realised ideal a revelation of all we might be. We forget that all life, could we trace it to its source, leads back to God. Every century sees science place the origin of life further back. Ultimately science and religion must, of necessity, unite their foundations and realise that in all the world life and life only is divine, for life comes from life and all life leads back to God. The atheist, by the way, denies the existence of God. To him we would say : "Look up to the broad heaven above and then say—'There is no God.' 'Turn then thy gaze inward to thy soul and say—'Thou fool !' "

Our relation to the universe is organic. "Everything is harmonious to me", exclaims Marcus Aurelius, "which is harmonious to thee, Oh Universe ! " This universe is the Infinite Idea—the Architectonic Intelligence—realising Himself. It represents the self-evolution of the Substance. The whole creation is moving on to a cosmic climax—that "one far-off divine event." Ours must therefore be a spirit of submissive resignation to the Will of the Absolute Mind. Ours must be the prayer : "Lead me, O Zeus, and thou, O Destiny, the way I am bid by you to go." We must recognise that this world with all its clashing discords is a member of a larger whole where partial evil will prove to be universal good. We must die to our selfish appetites and individual interests, and join our forces in the work of the progressive enlightenment of the mind of the universe.—

"বাতাসে মিশায়ে দিব এক বাণী
মধুর-অর্থ-ভরা".

We must see God in Nature. We must realise that the universe is the expression of God's mind—"the manifestation of the Supreme Soul whose nature is to realise His unity in the endlessness of the varied." But, ah ! how many among us do recognise it ? How many say to her, "Nature, I love thee. I kiss the leaf on the shrub with deep delight, with silent rapture. I love the sight of every flower that springs from thy bosom. To gaze on thee is sweet enchantment, happiest repose. I love thee, Nature, for thou art the garment, yes, the outer form of my God ! " How many to-day experience a wild ecstasy of joy when they see that pageant in the clouds—that arc of many colours—and remind themselves how it is at once a memorial, a pledge and a symbol ? How many of us as we sit by "the sad sea waves" and watch the colours die out of the western sky, wrest a message from the gentle murmur of the advancing and retiring waves or feel the appeal of the mystic charm of the cold dying light in the evening ? Do we ever, when we hear the melancholy moan in the woods, remind ourselves that, after all

"We are the voices of the wandering wind,
Which moan for rest, and rest can never find.
Lo ! as the wind is, so is mortal life—
A moan, a sigh, a sob, a storm, a strife."

The morning breaks with a smile—a rosy flush. The distant snows glow pink and gold. The dark shadows all creep down to the valley below. Patches of clouds, like doves with feathers of gold, rest lazily against the green mountain sides. The whole landscape seems to be wrapped in God's mantle of purity. Such is the wonder of the dawn on the cool and misty heights. What bright amazement, what rapture, it brings to the responsive heart ! What a generous response to the aesthetic cravings of man ! But, again, to how many is it the fleeting reflection of the divine flashed upon the mind from some far-off realm of spiritual splendour ? In how many of us does it breed "a sense sublime of something far more deeply interfused" ? How

many does this magnificent vision of the resurrection of Nature work up to a state of emotional abandon with but a soft prayer on their lips—

"Enable with perpetual light
The dulness of our blinded sight."

For how many of us, we persist, is "the moonlight on a midnight stream" a source of "grace and truth to life's unquiet dream"? How many of us go out of ourselves as we see the grey ashen clouds in the mild celestial light of the moon and hear in the soft rustle of the leaves

"a tone
Of some world far from ours,
Where music and moonlight and feeling are one."

This fatal impotence of the mind, this refusal of the mind to see beyond the externals into the inner reality of things—to move on "from Nature unto Nature's God," is what makes life, with all its rush and excitement, a dreary monotony. The infinite longings of the heart, the passionate yearnings of the soul, are all crushed beneath "the heavy and the weary weight of all this unintelligible world." It leads to a monotony of the soul—a dull flat monotony unrelieved by flashlights of inspiration. And what is there more fatal to life? Monotony eats the heart out of joy. It destroys the buoyancy of the spirit and turns hope to ashes. It saps the vitality of the emotions. It damps the energy of the will, and finally turns the miracle of daily existence into dreary commonplace. Hence the impatient cry of agony—

" তারা কোন অপরাধে এ দীর্ঘ মেয়াদে
সংসার গারদে রাখিস্ বল্ ! "

But in spite of it all, behind it all, is the mystery of human nature, apt now and again to go off at a tangent. Germs of aspiration—subtle potential forces—lie ready in the subconscious regions of the mind to be quickened into birth and to leap to light. The chained mind frets for liberty. The dark chamber of the soul cries for light. "Watchman ! what of the night ?" is the frantic cry of the soul in bondage. The soul-genius is ever self-assertive. It

needs just a touch on the spring to let loose its restrained forces. It is always seeking to struggle forward, up the steep ascent, with halting steps, to the edge of the infinite, to have a momentary gaze into it—to catch a hasty glimpse of the eternal !

"It must be so—Plato, thou reasonest well !
Else whence this pleasing hope, this fond desire,
This longing after immortality ?"

To solve life's problem we must get back to the source of life. Illumination of the soul can come only from the Fountainhead of Light. It is God, yea, God alone, who can breathe into the dead soul a breath of life, and grant us that large robust outlook, that magnificent catholicity of view, which only can discover a grand harmony behind the seeming discords and thus reconcile the paradox of life. "In the beginning the earth was waste and void, and darkness was upon the face of the deep.....and God said, 'Let there be light !"

Shall we, then, end on a note of optimism ? Can we also aspire to see with Dante "the beautiful lights of heaven" as we rise from our visit to the lower regions ? Is not the dying violet kissed back to life by the sunbeam ?

"A bright little sunbeam sped earthward one day
From his father's great bosom of light ;
For he heard from his beautiful home in the sky
A poor little violet mournfully sigh,
'The Earth is so cold and the winds are so high
I am sure I shall perish ere night.'
But the words barely passed from her trembling lips
When a life-giving kiss on her fell ;
And the dear little sunbeam both arms round her threw
And said : 'Tremble not, I shall tarry with you'
And he kissed back her life, till the tenderest blue
Proclaimed her the queen of the dell."

We also seek light in the midst of the stormy shades of our worldly way—shall we get it ? Can we, do we, believe that

"Darkness brings to birth again
The cosmic wonder of the light ?"

intellectual life. In the Chemistry Department Dr. P. C. Ray reigned, a glutton for work, both teaching and investigation ; he always felt that contact with students was a necessary stimulus. At the Presidency College, in the laboratories much as they are to-day, Dr. Ray built up a School of young chemists who are spreading his influence far and wide. Even an Arts man, to whom test-tubes and smells are a mystery, could understand that the odours which under Dr. Ray's guidance frequently found their way into his part of the building were adding to the fame of the College. It is I suppose because both these distinguished scientists were knighted that we associate them so closely in our minds. They have conferred great lustre on Bengal. But the College will never forget its obligations of gratitude to others also. I write this just as Professor S. C. Mahalanobis retires from the Department he has served so well. He created it, and he has nursed it into something great. I believe that in prehistoric times he was responsible for Botany as well as Physiology, but the University wisely forced him to a choice. Few colleges in any country teach Physiology as a branch of cultural education ; I can remember the surprise which I felt in my first days at College Square that anyone should study the subject elaborately unless he were meant for the medical profession. That point of view has gone. The investigation into the working of the human mind has always been valued as among the highest instruments of culture ; the study of the working of the human body is no less, and should develop a reverence for ourselves as wonderfully and fearfully made. Were money forthcoming, the College might go further and open a Department of Biology ; the study of life is humanizing. Professor Mahalanobis has trained many generations of students, and given to the College something *sui generis* in Bengal. Let me record here my appreciation of a valuable colleague, who, I understand, is being snapped up by a Medical College as soon as he retires from College Square.

I wonder whether science students ever stop for a moment in their busy lives to think of all the thought and care taken to improve their opportunities. I do not know how long it took to plan the

Baker Laboratories, and I can only imagine the anxiety of deciding which departments should go in and which remain where they were. But I do know that Mr. James, Mr. Peake, Dr. Harrison, and Mr. Mahalanobis were busy night and day with the plans, and that the final result was something far better than the original intention. The Science Library was Mr. Peake's idea ; he planned it, and secured a modification of the plans to include it. How much poorer the College would be without it ! Dr. Harrison gave himself with enthusiasm to the equipment and organization of the Physics Department ; he had a peculiar gift for laboratory management, from which the College will always profit. The war robbed the College of his services for some years ; when at Writers' Buildings I read the reports on his work as an officer in the Engineers—they were most appreciative. As a meteorologist too he distinguished himself, and, alas, attracted the attention of the Admiralty, in whose employment he now is. I believe his title is something like "Physicist to the Torpedo and Mining School at Portsmouth." Many years ago Dr. Harrison told me that he had a watchful eye on a young man named Megnath Saha, who was certain to do great things one day. I am proud as a Presidency College man to see that the Royal Society has also had a watchful eye on the work he has done at Calcutta and Allahabad.

Of teachers still at the College I say nothing ; they know that I rejoiced in their companionship and was grateful for the good work they did. But to Professor Bhaduri, who for many years bore the responsibility for the Chemistry Department, a special word is due ; he served the College with unflagging zeal and devotion, and was as great a friend to his students as Dr. Ray had been. Nor should I forget the many members of the Geological Survey who taught at the College ; their succession kept students of geology abreast of developments. Some who read this will remember that we have tried at times to give Arts students an insight into science, by a number of special lectures and some laboratory work at the end of each session, when annual examinations were over. What I hope to see in due course is science teaching in schools. Laboratories

are expensive things, and mofussil schools find it hard enough to make both ends meet as it is. But I am sure that Bengal will someday or other realize that the present curriculum means a great gap in education, and that every man is better for having had a little science teaching in his schooldays. It should not be beyond the capacity of our teachers of science to devise a course that schools can adopt without incurring heavy expense for equipment.

W. C. W.

LIGHTS OF TO-MORROW

SUSHIL KUMAR DEY,—*IV Year Economics.*

IN the even tenor of our lives often come moments of strange, disturbance. The bonds of matter slip off from the shoulders, voices die away, limits of space and time are not perceived. The spirit rises up and soars high to where the bright Aurora shines in the heavens. A hurricane, a mighty tornado, a cyclone sweeps over the world and carries away the individual to be lost in the light of a vast, glorious chaos. The splendour of a universal illumination blinds the sight. The soul is swept away and flooded with the grand music of a hymn in which all the elements join in chorus.

Such moments are rare. But they come, nevertheless. Like the lightning from the sky they penetrate into man and pierce through his being, charring to death sometimes, charging with dynamic power and energy at others. They make as often as they mar. They annihilate as well as inspire. The sum of such moments constitutes history: of the individual man, no less than of the entire human race.

It is of such a moment that I would tell you.

Nature, as if to provide a fitting back-ground for a great metamorphosis of the Spirit, was specially grand that hour. Grand indeed she was, and awful, her terrible fury filling the world with one long wail of distress. The wind—cold, cruel, strong—bent the hoary eucalyptuses under its power and rushing through the pines on the hill above, sounded a wild, eerie whistle that made the heart shudder with an almost instinctive fear. Gusts of wind burst upon the deserted road and careered along its winding course, laughing a wild laugh of mad ferocity. The hill rose steep to the right, grim, repellant, unmoved. To the left was a sheer drop into

a wooded vale half obscured in a stormy haze from which floated up the echoes of the great commotion.

Clouds in black masses chased one another in swift flight across the sky. The trumpet of the wind heralded the approach of a hail-storm. Night was coming. In the gathering darkness hill, woods, vale lost shape and formed one riotous mass. The tempest stalked the earth with giant treads, leading by the hand dark Destruction.

The road winding about the hill was deserted, but for one solitary man who staggered along it. He was bent under the fierce gale and could scarcely keep steady. He was clad poorly and his threadbare coat could not keep out the chill. He tried to clench the teeth that chattered in the cold. His fingers were blue and stiff, the blood in his veins was freezing. Sore and tired he looked and stumbled against the rocks. Now pushed forward, now held back, now smitten on the face by the cold point of the wind he seemed a helpless object at the mercy of the gale.

O you happy men that sit around the fire and make merry! Think you not of your neighbours who drop and die in the chill darkness outside? Here the fire crackles in the hearth, the sister, the wife, the mother light up life with the smile of sympathy and love. We sip hot coffee from little cups of precious china, and with our feet warmed by the fire, our hearts warmed by affection, we sink into our cushioned chairs into dreams of flowers and fairies and of moonlight romance. The blinds are shuttered carefully and the storm is but a faint music that sings a lullaby to our senses. The cry of pain batters in vain against the closed doors of the house and turns back and faints in the wind.

On the leaves of the trees and the dry ground the raindrops began to patter. The tempest became an interminable procession of ghosts wailing in the cold night. The wind cut sharply into the flesh like a keen-edged knife and seemed to split the bones. His heart was turning cold in the chill and in a vague dread. He began to run. The ghosts of night shouted to him in an unintelligible language. The swaying casuarinas beckoned to him to stop and give up the struggle. His legs were tired and heavy. His

spirit was numb. His body ached with excessive cold and want of food and nutrition made him weary and weak.

A house stood by the roadside. The iron gates were open and he slipped into it. Making one supreme effort, he ran up the gravel path to the portico. Then his strength gave way and he dropped down exhausted.

He dreamt of his mother and his youth ; their modest but happy home ; his little brothers and sisters ; his father working hard but cheerfully for them. His own high ambition to be great and rich and be loved and honoured seemed as fresh and true as in those days of old. Friends of his youth came to him and whispered fond words of faith and cheer. Stooping over his prostrate body, he saw one he had loved. The big eyes were full of tenderness and pity and moved him. He made an effort to speak, but the lips uttered no sound.

With a start he came back to life. He was lying on the steps shivering with cold. Within, there were lights and festive rejoicings He looked through the glass panes to the merry-makers and suddenly his heart was dark and full of bitterness. An intense, fierce hatred swept over him, gripped his soul, turned his cold heart into hard steel. He stood up on the steps and shook off the cold. His whole being warmed up in the intensity of his passion His fists were clenched and every muscle in his body was tense with excitement. He was seized by a mad desire to burst open into the house and kill. Kill !—without quarter, without mercy, without hesitancy. Not one must live, not one of the gay, laughing, contented lot. The children, the men, the women—all must go and make room for the hungry, destitute millions that were shivering in the cold outside. They had shivered long, while these fat, painted, jeweled creatures had warmed and pampered themselves with superfluities. It was their turn now. The cries of distress had found the doors barred against them. But now they no more cared. Glass doors or iron, they would burst them open. The wail of misery had gained in ov'ume and the clamour of a multitude would rush the barriers.

His hatred against the inmates turned into a general desire for destruction. Nothing must be spared. The glittering china, the heavy carpets, the furs and silks and diamonds—everything must be destroyed. The sight of every article of beauty incensed him to fury. His eyes burned with the fire of hate His heart was like a trumpet. He could hold himself no more. Uttering a wild shout of long-accumulated pain, he hurled himself against the big, glass door and banged it open.

They soon had him surrounded and securely tied. Then they all came up and looked at him curiously. His torn clothes, his bruised and battered appearance, the long, wild hair and the dirt and the grime half-concealing his intelligent face, made him a strange study indeed. Some thought he was a lunatic. Others took him to be a burglar. Still others felt pity for his condition and offered him food and money.

He was glaring at them between two sturdy porters who held him fast. But the offer of charity stung him to the quick. The humiliation of his position maddened him and the tears came into his eyes. He choked with rage and gasped for breath to hurl his invectives at them. " Charity ! " he shouted, and the shout was a shrill, piercing wail : " No, we accept no charities. Charity is a vile word, a vicious manufacture to swindle the millions. Your ill-gotten wealth belongs to them of right. Rights !—Yes. They come to exact their rightful dues."

The company was taken aback by his ferocity. " He is one of those revolutionaries " said one. " Drive him, drive him away. quick ! " was the general order. He was driven away—out into the night, the wind and the rain.

There he sat on a rock for hours together. A sense of utter impotence exasperated him. There was darkness everywhere and he had sought the way to light. Why had he failed so miserably ? God is, they say. But why had He not come to his help ? There was so much suffering, so much distress and misery—certainly God would not let these remain ! Yet reformers and idealists have tried

to reconstruct and have always failed. Why had not God helped them in their noble efforts ? Or could it be that the concept of God also, like that of charity, was a myth—a lie perpetrated by a class to keep another class in contented slavery ?

The wind and the rain howled around him. The darkness about him was peopled with familiar faces. Friends of boyhood, his own brothers, all those he loved and those that had loved him crowded about him with reproachful looks and mocking smiles. Scraps of lines from literature, sentences from books he had read, verses from the poets, appeared before his vision in luminous letters. He thought and wondered. Was he wrong ? Whither lay the road to the truth ? Which was the way to light ?

Ever since the dawn of life, the spirit of man, groping for Truth, has asked itself this question. Men have come and gone and different ages have offered diverse solutions. Yet the final word was not said and the querry came back as insistent for answer as ever in the past. Finality, perhaps, can never be reached, for finality implies arrest of further progress and that is Death. But the harmony in human relations need not be a concept of statics. The essential principle of good life that human enquiry aims to discover is certainly a universal truth for all ages and lives. Yet the ideal does not demand a rigid fixity of the concrete expression in which it embodies itself. That must vary with varying conditions, change with change in circumstances, evolve as life itself evolves.

And must this always remain an idea never to be realized—a hope that will never be fulfilled, a goal that will never be attained ?

Life, we are told, is a compromise : between a dream and a waking, the glory of an ideal and the limitations of day-to-day existence. It is not all light, but nor is it all darkness. It is the half-shade of twilight that descends on the earth in the early hours of dawn. Through its misty haze the human spirit makes its slow progress towards the red glow in the eastern sky. A little good and a little evil make up that complex enigma which we call life.

But the evil may outweigh the good. Belief in the laws of natural evolution comes very near to an irrational faith in the *status quo*. The mission of the dreamer and the idealist and the impatient reformer is to provide a violent shock—to rouse the sleepy spirit from its torpor, the dormant intelligence into active questioning

He traced the cause of distress to man's selfishness. Competition, which meant the aggrandisement of each at the expense of the rest, was a principle obtaining among the lower species of animal life. Man had imitated the ways of the savage brute and through his greater cunning had wrought even greater mischief. In the new order of society a nobler principle must be found to regulate human affairs—a principle that is more rational, more human, more considerate and comprehensive in its aim—a principle of intelligent sympathy and conscious co-operation. Through the exclusive pursuit of selfish ends his outlook had narrowed down to a petty parochialism: Hence indifference to his fellow-men and discord and strife and the waging of war. In the new world to come men would develop a broader view and perceive the inter-relation between the human units and come to realize that progress is nothing if not the elevation of the entire human race and of the entire plane of thought and action.

The egoism of men gives birth to hatred. From hatred springs fear, from fear domination and the cleavage between classes. He himself had failed because he had hated. Hatred was the great obstacle—a legacy from our animal ancestry. But what is civilization if it does not mean the triumph of the reason over the appetites, of spirit over flesh, of love over hatred ?

The problem of economic redistribution is the focus of modern endeavours towards reconstruction and reform. But without a change in the outlook—a transformation of the character,—schemes of equal distribution, common proprietorship, real democracy must remain dreams alone. It is by preaching love that we have to begin ; a reform of the spirit must accompany, if not precede, a reform of our material conditions.

Dreaming thus, his spirit soared higher and higher into new regions of light and beauty. Differences of riches and poverty, knowledge and ignorance, wisdom and folly—even virtue and vice—sank more and more into insignificance till only one thing remained—the common humanity of all, and only one thing could be perceived—the common struggle after light. He felt he had seen the truth and knew he had found happiness. He must love and teach others to love. And he believed he would succeed and that a new era would come, for he had infinite faith in the innate goodness of man.

THE IMPERIAL CONFERENCE.

BISHNUPADA MUKERJEE—*Fifth Year Economics.*

THE part which the Imperial Conferences have played and are playing in the consolidation of the British Empire cannot escape one's attention today. I shall therefore first of all outline the history of the previous conferences before actually coming to the momentous issue of the recent conference of 1926.

The present form of the Imperial Conference was constituted under the terms of the first resolution of the Colonial Conference of 1907, as modified later by incorporating into it India in 1917 and the Irish Free State in 1923. It is to be noted in this connection that before the Imperial Conference was officially constituted, some conferences of an Imperial nature were held to discuss matters of common interest. These conferences were called Colonial Conferences as distinct from the later officially styled 'Imperial Conferences.' In all, five such Colonial Conferences were held in the years 1887, 1894, 1897, 1902 and 1907. * Excepting the second and the fifth, all the other Conferences met in connection with the presence of colonial representatives in London incidental to important Imperial celebrations. Representation in these conferences was fundamentally different from the present representation. Only the self-governing dominions were invited, the self-governing provinces of Australia and South Africa sending separate representatives before the Federation of Australia in 1900 and the Union of South Africa in 1909.

The first officially styled 'Imperial Conference' was held in the months of May and June of 1911. The Prime Minister of the United Kingdom presided, the chair being taken in his absence by

* Any one interested in the history of the Colonial Conferences may look up Richard Jebb's Imperial Conference 2 vols.

the Secretary of State for the Colonies, and on one occasion by the Prime Minister of Canada. The Prime Ministers of all Dominions were present, besides two other ministers from Canada, Australia, the Union of South Africa, one other minister from New Zealand and one from Newfoundland. Many questions of vital importance were discussed in this conference and steps were taken on them later on. The most important privilege which the dominions gained in this conference was the privilege of being consulted in making treaties or international agreements on the part of the United Kingdom affecting the Dominions. The question of an Imperial Court of Appeal was discussed at length and it was decided that two Lords of Appeal should be added to the number of four already existing so that their services might be available both for the House of Lords and the Judicial Committee. Various other questions, such as the question of emigration to the Dominions, the question of Naturalisation, the question of improved cable communications and the question of commercial relations between the different parts of the Empire were discussed and decisions were arrived at. Resolutions were also passed in favour of uniformity in the laws of copyrights, patents, trade marks, companies' and workmen's compensation.

India was not invited to this conference but the Secretary of State for India attended and spoke as a member of the British Cabinet. No question of Indian interest was directly raised in this conference but in connection with the question of merchant shipping a discussion took place as to the treatment of British Indians in the Self-Governing Dominions. The Secretary of State for India, Lord Crewe, made a statement in which he pointed out that while it was the undoubted right of Self-Governing Dominions to determine in what manner their communities should be composed and therefore to restrict in what way they thought fit Indian immigration, it was important that this should be done in a way compatible with the comity due to the Indian people and that in all cases in which Indians were permitted to enter the Dominions or were domiciled therein, due respect should be paid to their rights. The

principles laid down by Lord Crewe were accepted by the representatives of the Dominion Governments.

After the war had broken out in the year 1914, it was decided by His Majesty's government with the agreement of the Dominion governments that the normal Imperial Conference due in the year 1915 should be postponed. Later on when Mr. Lloyd George became Prime Minister in December 1916, he decided to summon an Imperial Conference at an early date chiefly with the object of taking counsel as to "the best means of securing an early and complete triumph." Two Imperial War Conferences along with an Imperial War Cabinet were held during the war. The first meetings of the Imperial War Cabinet and the Imperial War Conference were held in the year 1917. The Imperial War Conference of 1917 was presided over by the Secretary of State for the Colonies, the special work of which was "to consider the steps that may be required to assure that the fruits of victory may not be lost by unpreparedness in times of peace and so to develop the resources of the Empire that it may not be possible hereafter for an unscrupulous enemy to repeat his outrages upon liberty and civilisation." Except the representatives of Australia who were prevented from attending by the approach of a general election, all the representatives of the Self-Governing Dominions and of India (for the first time) were present. The second meetings of the Imperial War Cabinet and the Imperial War Conference were held in the summer of 1918. "The meetings were on this occasion completely representative, for the first time, of all the parts of the Empire since members from Australia were present as well as Ministers from all the Self-Governing Dominions while India was also fully represented." The Imperial Conference of 1918 like that of 1917 was presided over by the Secretary of State for the Colonies. The proceedings of both the conferences were mostly of a confidential nature but most of them were published later on in the form of resolutions. The work of carrying out the resolutions of the Imperial Conference of 1911 and the Imperial Conferences of 1917 and 1918, proceeded during 1919, 1920 and 1921.

The next Imperial Conference was held in the year 1921 from June to August. The Prime Minister of the United Kingdom (Mr. Lloyd George) presided, and the Prime Ministers of Canada (Mr. Meighen), the Commonwealth of Australia (Mr. Hughes), New Zealand (Mr. Massey), the Union of South Africa (Gen. Smuts) and the representatives of India (Mr. S. V. Sastri and the Maharao of Cutch) were present. About the proceedings of the conference the following brief report may be quoted. "A greater part of the proceedings was highly confidential and comparable rather to the work of the Imperial War Cabinets of 1917 and 1918 than to that of the Imperial War Conferences of those years. The conference considered in detail the Foreign Policy of the British Empire. Discussions took place with regard to the League of Nations and general appreciation was expressed of its work and its claim to the support of the British Empire. Close consideration was given to the question of British policy in Egypt. Several meetings were devoted to considering the Naval, Military and Air Defence of the Empire. Specific resolutions were passed as to Empire settlement and migration, the nationality of children born abroad of British parents, Air Communications, the Imperial Wireless Scheme, Shipping, Wireless Telephone and Cable and Wireless Rates for Press Messages."

The question of the position of British Indians in the Empire was referred to a committee presided over by Mr. Churchill and attended by most of the Dominion Premiers, As a result of its deliberations a resolution was passed which while reaffirming the resolution of the 1918 conference, recognised that there was an incongruity between the position of India as a member of the British Empire and the existence of disabilities upon British Indians lawfully domiciled in some parts of the Empire, and expressed the opinion that in the interest of the solidarity of the British Commonwealth, it was desirable that the rights of such Indians to citizenship should be recognized. But the representatives of South Africa were unable to accept the resolution.

The next Imperial Conference was held in the year 1923. The Prime Minister of the United Kingdom (Mr. Stanley Baldwin)

presided at the conference and the Prime Ministers of Canada (Mr. Mackenzie King), the Commonwealth of Australia (Mr. Bruce), New Zealand (Mr. Massey), the Union of South Africa (Gen. Smuts) and Newfoundland (Mr. Warren), the President of the Executive Council of the Irish Free State (Mr. Cosgrave) and the Representatives of India (Lord Peel, Sir T. B. Sapru and the Maharaja of Alwar) attended meetings as well as other British and Dominion Ministers. The conference discussed in detail the Foreign Policy of the British Empire and arrived at a common understanding on the main heads of the policy. The question of the Naval, Military and Air Defence of the Empire was also considered and resolutions were also passed on the decisions of the conference. Other matters discussed were the negotiation, signature and ratification of treaties, the status of High Commissioners, the publication of the correspondence between several governments, the contribution of India to the expenses of the League of Nations, certain nationality questions, the question of the validity of marriage between British subjects and foreigners, the proposed extension of powers of the Imperial War Graves Commission.

Sir Tej Bahadur Sapru, with other representatives of India, pleaded powerfully for the justice of the Indian cause in claiming citizen rights for the Indian immigrants both in the Dominions and in the Colonies and demanded that some special meetings be devoted to the discussion of the position of British Indians in other parts of the Empire. Accordingly several meetings were devoted to the consideration of the position of British Indians in other parts of the Empire. A proposal was put forward by the Indian representatives to the effect that the Dominion governments concerned and the British Government for the Colonies and Protectorates should agree to the appointment of a committee to confer with a committee appointed by the Indian government as to the best and quickest means of giving effect to the Resolution of 1920 Conference. The proposal was generally accepted except by the Prime Minister of South Africa.*

* It is to be noted here with satisfaction that this proposal was ultimately

Next we come down to the recent Imperial Conference of 1926 which has brought about a momentous change both in the method and subject of its deliberations. The Conference met at 10 Downing Street on the 19th of October, and lasted till the 28th of November. The Conference was presided over by the British Prime Minister, Mr. Stanley Baldwin, and attended by all the Prime Ministers of the Dominions, the President of the Irish Free State and the Representatives of India, in the persons of Mr. Mackenzie King for Canada, Mr. Bruce for Australia, Gen. Hertzog for South Africa, Mr. Coats for New Zealand, Mr. Cosgrave for the Irish Free State and Lord Birkenhead, in his absence Lord Winterton, and the Maharaja of Burdwan for India.

The primary characteristic of the Conference was the delegation of every subject to the committees for thorough examination. The economic questions of the Empire, such as the Preferential Tariff and so on, were delegated to an Economic Sub-committee. As a result of this Conference, a most important change has been recognised in the political status of the Dominions. A committee known as the Inter Imperial Relation Committee, with Lord Balfour in the chair, was appointed to decide the question of future status and relation of the Dominions with the Mother country. The report submitted and also accepted by the Conference was in the form of a comprehensive resolution, the basis of which was that Britain and the Dominions are autonomous committees within the British Empire equal in status and in no way subordinate to one another, in any aspect of domestic and external affairs, and are united by common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations This decision has brought about a new stage in the development of the Empire. Hitherto the common idea of the Empire had been that the Motherland was the focus and the Dominions the ends of the radical lines

accepted by the South African Premier in the Imperial Conference of 1926 and there has been recently anounced that an honourable agreement has been arrived at between the Government of India and the South African Government with regard to the position of Indian Immigrants there.

of the map. Now as a result of the atmosphere in this Conference there has been formed a sort of a web with the growth of importance of Dominion relations; for instance, Australia and South Africa would now communicate with each other on such questions as forestry and research instead of with and through the mothercountry.* This new development has given much satisfaction to the Dominion Premiers. Mr. Bruce, the Australian Premier, expressed the view that no previous Imperial Conference had done so much to help forward unity and to place the Empire upon a firmer foundation. Its work would promote the happiness and prosperity of peoples scattered all over the world, helping forward the economic reconstruction and wellbeing of all nations.

Regarding the Foreign Policy of the Empire, the Conference endorsed the opinion that the Empire Governments would remain firmly attached to the policy of peace and would support the League of Nations as a great instrument of peace. The question of the Naval, Air and Military Defence of the Empire was also considered and important decisions were arrived at. "The representatives of Australia, New Zealand and India impressed the vital importance of ensuring security all over the world of the Empire trade routes and noted with special interest the steps that had been taken by the Government of Great Britain to develop the naval base at Singapore with the object of facilitating free movements of fleets. In view of the large and heavy expenditure involved, they welcome the spirit of co-operation shown in the contributions made with the object of expediating the work."† With regard to the Air forces of the Empire, the Conference approved the progress that has been made in this direction since 1923 and recommended that an adequate chain of airbases and refuelling stations should be created in the different parts of the Empire. Military questions of the Empire were also discussed and the Conference recommended that the organising of military formation in general should be on

* This was the observation made by an official who attended the Imperial Conference of 1926.

† Reuter's telegram November 23, 1926.

similar lines and urged the importance of the adoption of similar patterns of weapons and an interchange of officers between the different parts of the Empire. Besides these questions of politics, economics and defence, the conference also discussed many other questions of Imperial importance and recommended the formation of a joint Imperial Secretariat in which Britain, the Dominions and India should be represented.

One thing which the Imperial Conferences have brought home to us is that the British Empire is going to be based on "a federation of equals rather than on the superintendence of one of the component groups of an Empire," Of course the position of India at present is peculiar but it has been officially announced on the 20th Aug. 1917 that the ultimate goal of British policy in India is 'the progressive realisation of responsible government in British India as an integral part of the Empire.'

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THE PARTING CURSE

S. A. MATIN SIDDIQUI—*Fifth Year Economics.*

Bidāya-Abhishāp is undoubtedly one of the most touching tales ever told in rhyme. Coming as it does from the skilled pen of that Master Artist—the Poet-laureate of Asia,—it presents before us a specimen of exquisite poetry that leaves its permanent mark behind. The nature of the story, the manner of its exposition, and the beautiful flowing language characteristic of the writer—all these combine to make it a master-piece of its kind. I have, indeed, read it over and over, but never with satiation It is a dialogue whose impressions continue to haunt the reader's imagination long after it is read. In what a romantic manner does the poet stretch before us the live pictures of devoted Kacha and loving Devajani—their bright days and serene nights, the dewy morns and 'balmy eves' passed together in the beautiful land of the *Danavas*! Many a time in her blossomed bowers have they reposed on the green slopes and seen the flickering 'daystar' casting from its crimson bed a 'longing lingering look behind', and the languid waters of the Benumati murmuring low, singing as it were, the song of youth and love.

In this fascinating *Daityapuri* Kacha lived and loved, and that for long ten hundred years. During this long period, the brooks, the trees, the bowers and the bees of that fairy-land claimed him as their own as did Devajani herself. But eventually he had to return,—as he was pledged to do,—to the Gods in Paradise forsaking for ever the associates of a thousand years. Now this was a supreme sacrifice on the part of Kacha, and herein lies the loftiness of the ideal preached—a triumph of Duty over Passion. In the mental crisis that he for a time undergoes, his love for Devajani is hushed up and his sense of duty prevails ultimately. He sacrifices his love, dearer than life itself, to the altar of duty.

A sane mind, however, could not but be pained to sever such ties and forget such scenes, and it was in an agitated mood that Kacha when leaving *Daityapuri* after the fulfilment of his mission—the course of his studies there—came to Devajani and desired of her farewell with a smile on her lips.

A smile? But alas! poor Kacha was utterly disappointed and he deserved his fate too well. None but silly Kacha would expect a smile from a deserted love at the very moment of desertion. The answer that Devajani gives, at this point, is beautiful and contains a nice remark on worldly life and its privations :—

হাসি? হায় সখা এ ত স্বর্গপুরী নয়!
পুষ্পে কীট সম হেথা তৃষ্ণা জেগে রয়
মর্ম্মমাঝে, বাঞ্ছা ঘুরে বাঞ্ছিতেরে ঘিরে
লাঞ্ছিত ভ্রমর যথা বারম্বার ফিরে
মুদ্রিত পদ্মের কাছে।

Then, as Kacha was about to depart, she adds :—

যেতেছ চলিয়া?
সকলি সমাপ্ত হল দুকথা বলিয়া!
দশশতবর্ষ পরে এই কি বিদায়?

Kacha thereupon says that he could not help it, for he had come down to the perilous land of the *Danavas*, the eternal enemies of the Gods, on a mission from the latter to learn *Mritasanjibani-bidya* or the art of resurrection, and was bound to return to them after finishing his studies. This cruel fact, however, Devajani was too slow to realise. So she tries her utmost by all possible means to persuade Kacha to give up the idea of returning to Paradise leaving her alone in a dreary state of desolation. True, he had finished his course of studies with success, but was there not aught yet to achieve?

She does not openly speak of herself at the outset, for the woman's tongue is proverbially conservative in matters of love She begins by reminding him of the familiar things, spots, and scenes that have delighted him so much for a thousand years. Should he

not feel their separation ? Is there not a single corner reserved for them in his heart ? Here we come across charming imageries in beautiful language. All nature feels the pangs of Kacha's loss and sympathises with Devajani in her afflictions. She tells him,

তরুরাজি
ম্লান হয়ে আছে যেন, হের আজিকার
বনচ্ছায়া গাঢ়তর শোকে অন্ধকার,
কেঁদে উঠে বায়ু, শুষ্কপত্র ঝরে' পড়ে,
তুমি শুধু চলে যাবে সহাস্য অধরে
নিশান্তের সুখস্বপ্ন সম ?

Kauch in his turn, admits it and gives vent to similar feelings :—

অভিনব
বলে' যেন মনে হয় বিদায়ের ক্ষণে
এই সব চিরপরিচিত বন্ধুগণে ;
পলাতক প্রিয়জনে বাঁধিবার তরে
করিছে বিস্তার সবে ব্যগ্র স্নেহভরে
নূতন বন্ধনজাল, অন্তিম মিনতি ,
অপূর্ব্ব সৌন্দর্য্যরাশি।

Thus she goes on mentioning one after another, the gentle cow whose milk he had drunk, the murmuring Benumati that delighted him, the bowers that shaded him and so on, till everything is exhausted. Kacha admits that all these would be gratefully remembered, but he cruelly would not himself mention a word about the sweetest of his companions—the one who made him entirely forget the pains of exile for these long, long years. It was now that Devajani found herself unable to control herself and to check the emotions that swelled within. Then she herself takes the initiative and speaks out :—

হায় বন্ধু, এ প্রবাসে
আর কোন সহচরী ছিল তব পাশে ?
পর-গৃহবাস-দুঃখ ভুলাবার তরে
যত্ন তার ছিল মনে রাত্রিদিন ধরে' ;—
হায় রে দুরাশা !

This is, however, readily recognised by Kacha, whereupon Devajani in her impassioned mood recapitulates the whole affair, beginning from their first interview down to the very moment of her speaking, and the retrospection is supplemented alternately by Kacha who gives his own version of Davajani's attachment to him. Devajani states that Kacha being the son of the *Guru* of the Gods, the eternal enemies of the *Danavas*,—would have suffered a miserable lot, but for the affectionate care she has been taking for him from the very moment of his advent there. They were on the threshold of youth and life possessed 'the glory and the freshness of a dream'—

আছে মনে
যেদিন প্রথম তুমি আসিলে হেথায়
কিশোর ব্রাহ্মণ, তরুণ অরুণ প্রায়
গৌরবর্ণ তনুখানি স্নিগ্ধ দীপ্তি ঢালা
চন্দনে চর্চ্চিত ভাল, কণ্ঠে পুষ্পমালা,
পরিহিত পট্টবাস, অধরে নয়নে
প্রসন্ন সরল হাসি, হোথা পুষ্পবনে
দাঁড়ালে আসিয়া ?

and Kacha returns—

তুমি সদ্য স্নান করি'
দীর্ঘ আর্দ্র কেশজালে, নব শুক্লাম্বরী
জ্যোতিস্নাত মূর্ত্তিমতী ঊষা, হাতে সাজি
একাকী তুলিতেছিলে নব পুষ্পরাজি
পূজার লাগিয়া।

She points out to him that it was only through her mediation that he could live here to accomplish his mission and Kacha replies that he would remain ever grateful to her for the many acts of kindness she had so long done to him. But alas ! poor Kacha had learnt much but not the tender science of a woman's heart. The answer that Devajani gives is a charming account of their happy past and is full of pathos. The whole passage is an extended sigh :

কৃতজ্ঞতা! ভুলে যেয়ো কোন দুঃখ নাই।
উপকার যা করেছি হয়ে যাক ছাই—
নাহি চাই দান প্রতিদান। সুখস্মৃতি
নাহি কিছু মনে?

It is not his gratitude that she cared for, but feelings more congenial and rewards more divine.

ভেবে দেখ একবার
কত ঊষা, কত জ্যোৎস্না, কত অন্ধকার,
পুষ্প-গন্ধ-ঘন অমানিশা এই বনে
গেছে মিশে সুখে দুঃখে তোমার জীবনে,—
তারি মাঝে হেন প্রাতঃ, হেন সন্ধ্যাবেলা,
হেন মুগ্ধরাত্রি, হেন হৃদয়ের খেলা,
হেন সুখ, হেন মুখ দেয় নাই দেখা
যাহা মনে আঁকা রবে চির চিত্ররেখা
চিররাত্রি চিরদিন? শুধু উপকার?
শোভা নহে, প্রীতি নহে, কিছু নহে আর?

She then reminds him that it was not books alone that he had been engaged with during his long stay there,—he had gone further—

আমার হৃদয়
বিদ্যা নিতে এসে কেন করিলে হরণ
স্বর্গের চাতুরীজালে? বুঝেছি এখন,
আমারে করিয়া বশ পিতার হৃদয়ে
চেয়েছিলে পশিবারে—কৃতকার্য্য হ'য়ে
আজ যাবে মোরে কিছু দিয়ে কৃতজ্ঞতা;
লব্ধ-মনোরথ-অর্থী রাজদ্বারে যথা
দ্বারী হস্তে দিয়া যায় মুদ্রা দুই চারি
মনের সন্তোষে?

Thus while she gets more and more impassioned,—as she had ample grounds to be,—Kacha mildly replies that in spite of all these, he was in duty bound to return to Paradise:

স্বর্গ আর স্বর্গ বলে'
যদি মনে নাহি লাগে, দূর বনতলে

ঘুরে মরে চিত্ত মম বিদ্ধ মৃগসম,
চির তৃষ্ণা লেগে থাকে দগ্ধ প্রাণে মম
সর্ব্ব কার্য্য মাঝে,—তবু চলে যেতে হবে
সুখশূন্য সেই স্বর্গধামে। ক্ষম মোরে দেবযানী
ক্ষম অপরাধ।

Ah fate! it was now that even the last rays of her hope were gone. It was now that the exuberant tide that was so long swelling within rushed forward in its fiercest form and washed away all her feminine tenderness and delicacy for the moment. Was it not he who had captured her fancy by the display of his celestial music—who had overcome her heart by a thousand years' wooing with every indication of faith ? And now that he had the cup of love filled to the brim by her, and had plucked off the flowers of her life's peace and happiness, should he kick off the very cup-bearer and lay waste the very garden ?

হে ব্রাহ্মণ! তুমি চলে যাবে স্বর্গলোকে
সগৌরবে, আপনার কর্ত্তব্য পুলকে
সর্ব্বদুঃখ শোক করি দূর-পরাহত
আমার কি আছে কাজ, কি আমার ব্রত!
আমার এ প্রতিহত নিষ্ফল জীবনে
কি রহিল, কিসের গৌরব ? এই বনে
বসে রব নতশিরে নিঃসঙ্গ একাকী
লক্ষ্যহীনা। যেদিকেই ফিরাইব আঁখি
সহস্র স্মৃতির কাঁটা বিঁধিবে নিষ্ঠুর
লুকায়ে বক্ষের তলে লজ্জা অতি ক্রুর
বারম্বার করিবে দংশন।

By this time her emotion has risen to its zenith and the curse follows :—

তোমা পরে
এই মোর অভিশাপ—যে বিদ্যার তরে
মোরে কর অবহেলা, সে বিদ্যা তোমার
সম্পূর্ণ হবে না বশ ;—তুমি শুধু তার
ভারবাহী হয়ে রবে, করিবে না ভোগ
শিখাইবে, পারিবে না করিতে প্রয়োগ।

Such was then the irony of her fate and fate was too cruel to her. Her heart had burst asunder and life reduced to a continued series of miseries. Treachery in love is one of the bitterest curses that life can have and the curse that Devajani returns is only a drop in the ocean compared with the sorrows of her heart. Her afflictions were boundless and the retaliation she inflicts is only a spontaneous embodiment of the flames that burn permanently within her. The penalty that Kacha would only teach the art but be incapable of its actual application, is certainly a lenient one. The boon that Kacha returns in exchange for this curse is, of course, truly noble :

আমি বর দিনু, দেবী, তুমি সুখী হবে।
ভুলে যাবে সর্ব্ব গ্লানি বিপুল গৌরবে।

Thus ends this bitter drama, and it is a glorious conclusion. But the position in which the reader is left at the end is a delicate one. The parts played by both the characters—their actions and reactions have been so artfully interwoven that the impartial reader finds it difficult to ascertain as to which way the balance must sink though he feels that he cannot hold it up evenly. Kacha deserves our admiration for his supreme sacrifice and a keen sense of duty while none the less Devajani draws our full sympathy in her afflictions brought about by none but Kacha himself. While Kacha's last performance,—the return of a boon for a curse—is fascinating, we cannot shut our eyes to the fact that it was he who, though fully alive to his pledge to the dwellers of Paradise,—had continued to mature his love and was thus mainly responsible for the crushing desolation wrought upon her life. Her life is reduced to sighs and tears. So the curse that emanates from her is only spontaneous and natural, and she gets compensation in the shape of a boon. Full dramatic justice is thus done to both, in a brilliant manner.

" O Love ! who bewailest
The frailty of all things here,
Why choose you the frailest
For your cradle, your home, and your bier ? "

THE LATER LIFE OF THE LATE PRINCIPAL TAWNEY

ANIL CHANDRA GANGULY—*IV Year History.*

IN the long list of Principals who are regarded as the makers of Calcutta Presidency College, two only had the good fortune of serving for nearly two decades—Mr. Sutcliff, the first Principal, and Mr. Tawney his successor in 1875. If each of them could leave his mark on the College, it is not only because each had a personality of his own, but because each had time to mature his plans and carry them out successfully. Before becoming Principal, Mr. Tawney had the additional advantage of having been a Professor at Presidency College for 10 years. Very few educational officers in our Government Colleges have, like him, been on the staff of one and the same college from the beginning to the end of their service. No wonder that long after his retirement he loved the College and everything connected with it. About Prof. Percival he once wrote to a friend, " I hear sometimes from Mr. Percival ; he is going to be superannuated apparently. He will be a great loss to the Presidency College. I often think of the old place with great pleasure—all such thoughts are a little sad.....I quite agree with you in your high estimate of Mr. Percival. Why did the authorities let him go ? "

It is not at all my intention to sketch in this article the career of this veteran educationist who is one of the pioneers of University education in India, whose pupils have adorned every walk of life and whose debt Bengal will never be able to repay. In recognition of his valuable services to the cause of education, the Faculty of Arts and the Syndicate of the Calcutta University paid to him a glowing tribute after his retirement and the Hon'ble the Vice-Chancellor of the University spoke of him in the highest terms in

his Convocation Address. His pupils and friends collected funds for perpetuating his memory and founded the Tawney Memorial Prize of the Calcutta University. His marble bust adorns the Senate House and his portrait decks our College Library hall. All these indicate in what esteem he was held by those with whom and for whom he worked in the field of education as a professor, and latterly, as Principal of Presidency College. A short account of his life and works is given in the introduction to the first volume of Mr. Tawney's translation of *Katha Sarit Sagara* which is in ten Volumes and the price of which is Rs. 350/-.* I take the liberty of quoting the following lines from the introduction :—

"His acquaintance with Elizabethan literature was remarkable, while in Shakespearean learning he had no living rival in India. As an Anglo-Indian he was a worthy successor to men like Jones, Wilson and Colebrook. He genuinely loved India through its learning and literature. The great influence that he had exerted on his Indian students was amazing. It was due in a large measure, to his elevated moral character, his impartiality, his independence of judgment and his keen desire to do justice to all who came in contact with him. In this connection it is interesting to read the opinion of one of his old pupils. At the unveiling of his portrait at the Presidency College, Calcutta, Prof Ganguli speaks of his wonderfully sympathetic nature and adds : "What struck me most in my master was his utter indifference to popularity, which, unfortunately, in some cases magnifies the artful and sometimes minimises the genuine. I consider him to be an ideal teacher who combined in himself the best of the East and the best of the West, and I look upon him as a never-failing source of inspiration to me." From my earliest years I have heard of Mr. Tawney from my father, Prof. Gopal Chandra Ganguli, who was one of his pupils and seen his portrait with that of my late grand-father in my father's study. For twenty-five years after retirement he was in regular correspondence with my father and his private letters acquaint us with his beautiful inner life in his old age

* Prof. P. C. Ghosh kindly lent me his copy of the book.

when he was literally journeying to the celestial city. In this article I propose just to refer to a few noble traits of his character which were not known to many when he was in India because he always seemed much less than what he really was. Those, however, who came in close contact with him, and they are few, knew well how loving, how genuine and how righteous he was.

(1) *Affection for his pupils*—Reserved though he was outwardly, he keenly felt for his pupils, for helping some of whom, he wrote from England, even long after his retirement, not only to his friends and acquaintances but even to strangers. In his letters he affectionately addressed some of his pupils by name as "My dear—" and subscribed himself as "your sincere friend", although he was, as everybody knows, outwardly formal. A pupil of his had a gap in his service which caused him much anxiety and in more than one of his letters he referred to it with great regret just as a father would have done for his son. "I am indeed glad," he once wrote to him, with his characteristic cordiality,—"that you have returned to the fold of Educational Department. There was a similar case once before. Prof. Sarbadhicary resigned and the gap in his service gave him trouble. I think matters were arranged to his satisfaction. I have always considered you a very meritorious professor of English. Well ! I hope now that my auguries for you may be still more amply fulfilled—I am very sorry that there is this gap in your service"... ."Any solution of continuity is against a man...It is a great misfortune...stands in your light...It is a pity that your resignation stands in your way, but it is no use repining...try to look on the bright side of things...let us hope that good will come out of evil." The letters speak for themselves and show the deep concern and genuine affection of an old teacher for an "old boy". It reminds one of the high ideal associated with the conception of an Indian *guru* who makes no difference whatsoever between his own sons and his intellectual sons.

(2) *Love of India*—A great lover of India throughout, he wrote to a pupil in the evening of his life, "I feel an intense desire to revisit India. It would be all new and I should be like a fish out of water. India

seems so far away now. I long for the sun of Bengal. I like to be reminded of India....There is much good in India. People are supine about Indian literature. They are too stupid to see the importance of it. One cannot forget India ; it is a great country and is perhaps destined to play a greater part in the world yet. But one cannot foresee the future ; that, as the old Greeks said, rests on the knees of the gods."—He really loved India and Indian literature. He was a master of Sanskrit and knew Pali, Burmese, Uriya and Telegu. In his old age he was trying to do Sanskrit work even when he had but little time and strength, and his eyes having given way he had to cut down his reading and writing. As his translations from German, which are also to a certain extent translations from Sanskrit, could not be published, he was selecting stories from his published translations with a view to printing them. He wished to deposit his other translations in the India Office in order that they might be consulted. His drawers were full of work on India and Indians which unfortunately could not be published for various reasons.

In his retirement he took great interest in everything connected with India and her progress in education. Asked as to the importance of lectures and tutorial work, he wrote to my father. "One written lecture in a fortnight and plenty of tutorial work. All students (not only Indian) profit by tutorial help. Lectures often fly over the heads of them at whom they are aimed (*not only* in *India*)". Noting the progress of education in India, he thus expressed himself, "I see that in the Education department 'the old order changeth yielding place to new.' So it must ever be in this world. The educational world in Bengal is moving on. But the syllabus of studies seems rather alarming.....I feel that I am a little behind the age. I am glad that the University can now really control the Colleges. I hope the same rule holds good with regard to Government and independent Colleges...The advance of education in India is indeed marvellous.....I am a conservative and think that all things were better in India in my time, but I know that the world moves on, and that I am a derelict on the way...It seems that

Govt. are able to spend more money on education. May it be well spent."

(3) *Admiration for Indian's great sons*—He had a great regard for the great sons of India with whom he came in direct contact and though very laconic in his expression, he was eloquent in singing their praise. He wrote of Sir Gooroodas Banerji as a "very good Vice-Chancellor of considerable knowledge and experience," whom he revered for his character and scholarship. He wrote of Justice Ashutosh Mukerji as a "most distinguished man" deserving the title "many-sided," and unhesitatingly declared that he was, to a great extent, the cause of the marvellous educational progress in Bengal. A sincere lover of India, he was filled with joy when the Indian troops distinguished themselves during the Great War and he was delighted to note that Lord Roberts had paid them a visit before his death, that the King had seen a good deal of them and that even the Germans had great respect for their fighting qualities.

A god-fearing and pious soul of wide catholicity, the late Principal Tawney had genuine admiration for an Indian saint. It was he who for the first time roused the interest of European scholars in Sree Ramkrishna Paramahansa by writing a short account of his life in the January number of the 'Imperial and Quarterly Review" of 1896 under the title of "A Modern Hindu Saint." It can safely be presumed that the late Prof. Max Muller's article, "The Real Mahatman," which was published in the August number of the "Nineteenth Century" in 1896 and which was the prelude to his famous "Ramkrisna, his life and sayings" was inspired by the late Mr. Tawney's article.

(4) *Sympathy with Indians* :—His loving heart was pained at the miseries of Bengali social life. His mind was often disturbed by the problems of marriage of daughters, and dowry system in Bengal. He felt very sorry when Bengal was in a turbulent condition and was of opinion that Indians should be given more power and better appointments so that they might have more to do with the government of their land. This view, he added, was gradually forcing

itself on the minds of Sahibs in India and it was of no use to precipitate matters. Since the present English constitution took centuries to grow up, he desired that India should slowly and surely progress, greater responsibility being given to her educated children, without there being too spasmodic a hurry. He believed in "honesty as the best policy" in politics and if the Indian princes are the mainstay of British rule it is because the annexation policy, he remarked, was abandoned and righteousness prevailed. He honestly believed that more good is done by a shooting party in which Englishmen and Indians meet on equality, or by one cricket match than by endless reports. He wrote "We cannot hope to hold India for ever; we must not let it go at present. But we must leave the people in a position to manage their own affairs with hope of success." Political opinions might differ regarding the truth of these remarks. But there is no arguing against the sincere sympathy of the speaker which is so transparent.

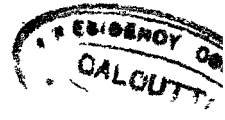
(5) *Humility*—In spite of his high rank, wide reputation and profound scholarship he was a living illustration of the Sanskrit saying विद्या ददाति विनयं (learning begets humility). Once he wrote, "Now that I am old and can look at my life in India in a calm and impartial spirit, I am weighed down by the thought of my shortcomings when I was Principal and Registrar. You have already done much to gild and glorify me. It is pleasant to feel that people like one and do not forget one. That is the real reason why one values fame, I think." He seldom gave anybody any advice remembering that he could not always act wisely himself. He always used to say, "I feel too deeply my own imperfections." On being once consulted by a pupil he wrote, "My advice is—never resign. If you sit there, it requires a great deal of horse-power to drag you out. I find it easy to give good advice to you, but I do not always act wisely myself I was very careless about my own interests when I was in Calcutta." Not being worldlywise, he had at times to suffer from a worldly point of view but worldly loss is nothing compared to spiritual gain which was his.

(6) *Love of peace and righteousness*—The anarchists, he believed, mean to do good to their country; but does assassination he asked, ever produce permanent benefits? The assassination of Caesar, he remarked, brought no good to the assassins and considerable misery to the Roman world. He felt humiliation when he heard of crime like that of "unhappy Dhingra" because he had in him the same human nature and was liable to the same sins. "The anarchist," he said, "can never govern, he can only perturb and destroy." He thought that the less young people have to do with political agitation the better. He disliked what people in England call "politics" very much, because there is too much of the spirit of Machiavelli therein. He regretted that too much interest was taken by the undergraduates at English Colleges in political agitation. Too old to be a politician himself, he believed with St. Paul that our citizenship is in heaven, which, he characteristically added, is to be our 'polis', to use a Greek word.

With the cessation of the great War he wrote, "No doubt the worst peace is better than war which is a sanguinary game. It is a comfort that the carnage is to cease. There seem to be troubles and tumults all over the world. In truth it is the *Kali Yuga*. Let us hope that the Almighty will soon send down 'the meek-eyed Peace.' It is very sad that men can find no better occupation than tearing one another to pieces. There is a verse in the Bible, 'the beginning of strife *is as* when one letteth out water.' Shelley says, 'Revenge and Wrong bring forth their kind.' I suppose the truth is that men become callous and accustomed to deeds of blood—But alas! men are quarrelsome creatures. It would be a sad thing for the world if a military caste were to obtain the dominion in Europe. As for the 'culture' of which the Germans profess to be the missionaries, the poor Belgians do not appreciate it. As for the German Professors, their attitude only shows that intellectual culture without morality and religion is of little avail. I believe that the people of Germany, when they begin to know the facts, will regret the course that they have adopted. The truth has been,

I think, concealed from them. We must not judge them too harshly. No nation can show a perfectly clean slate. (This metaphor has been scholastic, but I have been much connected with education)". The first article of his creed was that "Knowledge is no doubt a great blessing but 'righteousness alone exalteth a nation.'"

The subject of this memoir while in India was mostly known as an erudite scholar of European fame but his intimate friends knew that independence of spirit, sense of duty, love of truth and fear of God marked him out as every inch a genuine man who during his life-time was respected by all he came in contact with and whose memory will be revered by everybody that had the privilege of knowing him well.



POETRY AND PHILOSOPHY

(Continued from the previous issue)

HARENDRA KUMAR DE CHOUDHURY, B.A.

IT is not the aim of poetry to tell us of a philosophy, still it cannot fulfil its purpose unless it embodies a philosophic vision. Poetry is no mere imitation of the facts of nature —poetry is *creative*. It is the effort of the human mind to grasp the spiritual meaning and inner beauty of the facts of nature. It does not copy facts but interprets them. In this sense Matthew Arnold calls poetry 'a criticism of life.' Poetry must offer an interpretation of life, give us a fuller view of reality. Poetry would not delight and give joy if it did not reveal the eternal through its form. 'Poetry aims', in the language of Hegel, 'to present in forms for the imagination features of the ultimate ideal of the harmonished universe.' The true poet is he who sees the whole in every part and makes his poetry express his whole vision. It should give us a vision of the whole. This is what we mean by the philosophic vision.

While both philosophy and poetry aim at the same end, their starting-points are different. They view reality from different standpoints. While philosophy aims at grasping the synthesis which gathers together all aspects of the universe, poetry aims at catching the vision which sees the things of the beauty of the world as a whole. Philosophy is an attempt to conceive the world as a whole by means of thought. It aims at a theory of the universe, and if this theory is held with a certain intensity and depth of feeling, if it captures the whole consciousness instead of being merely intellectually assented to, then the philosophic vision becomes creative and poetic. But so long as the theory remains a mere intellectual creed, the difference between poetry and philosophy in kept up.

The poet does not reason but intuits. The philosopher attempts to ascertain the nature of truth, the poet feels the truth as deeply real and pregnant with meaning. As philosophy does not catalogue facts but synthesises and reconciles them, even so poetry does not copy facts but interprets them. Philosophy by revealing the deeper meaning of things criticises the superficial appearances, and the poet sets against the ugly show of things their inner spiritual beauty. The immediate facts of the world which constitute the starting-point of philosophic enquiry are taken up into a synthesis where immediacy and externality are broken up. Even so the imagination of the poet plays with the facts of the world and makes them express the spirit of the whole. Neither philosophy nor poetry deals with things as they appear but concerns itself with things as they really are. Both poetry and philosophy are criticisms of life or interpretations thereof. In the highest stage, both seek to obtain the deeper meaning of things by a sort of intuitive insight into the heart of reality. Spinoza calls intuition the highest stage of knowledge in which the parts are viewed in relation to the whole and the whole in relation to the parts, *i.e.* viewing the universe *sub specie aeternitatis*. In this state the poet and the philosopher find themselves attuned with reality. Thought suffused with feeling and the other elements of consciousness become exalted into contemplation. The soul in this mood acquires imaginative vision with its spontaniety and creativity. It is then called *mystic*. Though mysticism is not the method of philosophy, yet all great philosophers have been mystic in a certain sense. All true poetry is mystic. Such have been the great Rishis of the Upanishads who in ecstatic joy poured forth their souls in poetic outburst. Such have been Dante, Goethe, the Sufi poets of Persia. Such is our own poet-philsopher, Rabindranath.

So the greatest poetry must embody an ideal vision or a true philosophy. Without this philosophic vision no great poetry can exist. But we do not mean that poetry should construct systems like philosophy. In true poetry the real is idealised and the ideal realised and we have quite a genuine but higher kind of real object. If poetry

lacks the philosophic vision it sinks to the level of verse and ceases to be poetry.

The poet is an artist. What he feels deeply and truly, he expresses in forms. It is the rhythm of life that expresses itself in the rhythm of poetry. Poetry is the expression of personality. "Man feels his personality more intensely than other creatures, because his power of feeling is more than can be exhausted by his objects. This efflux of the consciousness of his personality requires an outlet of expression. Therefore in Art, man reveals himself and not his objects."* Artistic creation and enjoyment are both spontaneous and unconscious. The artist does not create his work with any specific motive of pleasing the audience or delighting the world. What is deeply felt in the soul of the artist finds outward shape in the work of art. In art, we do not seek for the fulfilment of our physical and intellectual needs, we only feel and enjoy, but do not analyse or measure. Poetry is a species of art. Out of the fulness of the heart, the mouth speaketh. Poetry has got no other ulterior aim. "When our heart is fully awakened in love, or in other great emotions, our personality is in its flood-tide". † Poetry is not work, but an outburst, or an effluence as Browning puts it. "A description of the beauty of the sunrise," which has absolutely no economic or utilitarian value, will have "its eternal interest for us because there, it is not the fact of sunrise, but its relation to ourselves, which is the object of perennial interest." ‡ Poetry is not didactic. It is to delight and not to instruct. It is to stimulate us unconsciously to noble ends and not to teach lessons. Philosophy may argue and instruct, religion may exhort and command, but art only delights and pleases. As a species of art, the aim of poetry is to please and not profit. Naturalistic poetry is not true poetry. Poetry is creation, not copying. It is vision, not imitation. As philosophy is not common sense but a criticism thereof, even so poetry is not life but a criticism of it. Poetry is not an unimaginative copying of life and matter, the facts of nature are remoulded by the poetic imagination and transformed into life.

* Personality—R. N. Tagore. † Ibid. ‡ Ibid.

The aim of the poet is to reveal the life within things, the soul within matter. Fidelity, not to nature but to the soul in it, is the principle of true poetry. So while it is right to say that poetry should be the expression of feeling, it should not be the expression of subjective or individual feeling. It should be the utterance of the universal mind or general will. Poetry should embody elements of actual experience, but set them in the light of the genuine ideal. True philosophy teaches that the real is the rational.

Poetry and Philosophy though different are yet linked together—they meet on one side which is the aesthetic side. True poetry realises that beauty is truth and truth is beauty. Philosophy is no mere abstraction or intellectual creed, it is philosophy of life. Man is not merely an intellectual being—he is emotional at the same time. He is a being with emotion, intellect and will. So he can neither ignore poetry nor philosophy—he has need of both. We have seen that true poetry and philosophy are not antagonistic. They ultimately aim at the same end but employ different methods. The highest poetry is, in a sense philosophical and must embody a distinct philosophic vision. Similarly philosophy is no barren abstraction but must be an interpretation of life.

DOES 18d. RATIO INCREASE THE INDEBTEDNESS OF THE LONG TERM DEBTOR ?

DHIRENDRA NATH DUTTA—*Fourth Year Economics*

THE Currency Commission has recommended stabilisation of the rupee at 1/6d. gold. This means that one rupee will be exchangeable for the amount of gold contained in 18d. sterling, for purposes of exportation. For a quarter of a century the rupee was stabilised at 1/4d. gold [1893—1917]. Thus if the recommendation is given effect to, the exchange value of the rupee will be increased by $12\frac{1}{2}$ p.c. in terms of gold. Therefore a debtor who contracted a debt when rupee was at 1/4d will have to pay $12\frac{1}{2}$ p.c more in terms of gold when the rupee is at 1/6d. gold.

The above fact is cited by many to prove that the burden of indebtedness of long-term debtors i.e. of those who contracted loans when the rupee was at 1/4d. will be increased by 12½ p.c. That it will so increase *in terms of gold* is quite true ; but will it increase the real burden of debt ? Let us see what constitutes the true burden of indebtedness. A debt is contracted not to secure so much gold or silver but to secure a purchasing power over commodities which the money commands. Money has therefore no direct demand, but the demand for it is derived from the commodities over which it has purchasing power. In making loans in terms of money, both the debtor and the creditor assume that the purchasing power of money will not vary and that when the debt is paid back the principal will buy the same amount of commodities that it did when the loan was contracted. Any increase in the purchasing power of money means loss to the debtor and a corresponding gain to the creditor and *vice versa*. The real burden of indebtedness depends upon the amount of commodities over

which the money borrowed has command, and not on the quantity of gold it exchanges for. But the purchasing power of gold is comparatively stable, specially for short periods; and when economists like Mr. B. F. Madon argue that increase in the gold exchange value of the rupee causes increase in the real burden of long-term debts, they assume that purchasing power of gold in India has been stable for the period during which such a debt has been current. Only on this assumption their contention holds good.

But does this assumption hold good? What have been the courses of rupee and gold prices in India? We must therefore inquire into facts. Purchasing power of a money is inversely proportional to the level of prices in the country where that money is used. Therefore let us consider the index number of rupee price level of 100 articles (weighted) compiled by the Department of Statistics, Government of India. The figures are equated to 100 in 1873. Now in 1893 (the year when the rupee was stabilised at 1/4d. gold) the level of rupee prices was at 129. From that date till 1917 (the year in which the rupee was divorced from 1-4d. gold) the price level rose rapidly and almost continuously to 186. But all along the rupee was stable at 1-4d. gold. This shows that in India at least, gold prices have not been steady for long periods. This is further proved by the post-war conditions. From 1918 to 1920 exchange value of the rupee in terms of gold rose sharply from 1-4d. to 2s. If gold prices were steady price level should have correspondingly fallen. On the contrary it rose from 186 in 1917 to 215 in 1918, 301 in 1919, ultimately to 302 in 1920. But these were abnormal times.

Again the rupee fell to about 1-3d. gold in 1922 and remained at that level till the middle of 1924. Price-level remained steady at 264 (average of 3 years). Now from June 1925 till to-day, when the rupee has been stable at 1-6d. gold, the price level has fallen to 229 [approx.]. * We get a little more than half the

* The index no. of the Dept. of Statistics not being available, the Calcutta index no. of 71 articles was equated to the above index no. and this figure was reached. Though not strictly accurate it is near enough to the actual figure for our purpose.

amount of commodities that we would get in 1893 when the rupee was fixed at 1-4d. gold and when its exchange value in terms of gold was 12½% less than it is now. What a divergence between the exchange value of rupee in terms of gold and its purchasing power in terms of commodities !

Now who loses by this ? Rupee now buys $\frac{K}{223}$ consumption units or commodities where it used to buy $\frac{K}{287}$ consumption units in 1914, the year in which the rupee touched the bottom prior to 1917. For every $\frac{K}{187}$ units of consumption borrowed in 1914 the long-term debtor pays back $\frac{K}{223}$ units of consumption. The debtor unknowingly defrauds the creditor by 18% of his just dues. For debts contracted earlier than 1914, the loss to the creditor is greater and greater, and to the creditor who lent money in 1893 the loss is as high as 43%. If the rupee is stabilised at 1/4d. all these losses would be increased by 12½%.

The creditor is an unlovable and unpitiable person and our sympathies naturally go towards the debtor. But nothing can justify our managing the currency policy with an intention to defraud the creditor and so to lessen the burden of indebtedness of the debtor. Rupee is not stabilised at 18d. ratio to mete out justice to the debtor and the creditor. More important considerations than adjustment of long-term debts have led the Currency Commission to recommend its stabilisation at 18d. Therefore the specious and superficial argument advanced to prove that this will lead to increase in long-term indebtedness and thus to persuade our legislators to stabilise rupee at 1-4d. is not only misleading but positively pernicious. Far from increasing the burden of indebtedness of the long-term debtor, the stabilisation at this higher ratio does not even go far enough to make up the loss incumbent on the creditor due to the fall in the purchasing power of gold in India. This gain to the debtor is going to be permanent, since there is little chance in the fall of the gold prices in India to any appreciable amount, while fall to the pre-war level is not only improbable but impossible.

SCRAPS

HUMAYUN KABIR.

LIFE is strange and sweet and bitter too. Do I repent to-day as I gaze back and pass over in my mind the days of joy and sorrow that wove the chequered fabric of my life? The joy that was mine, the ecstasy in which mind and soul reeled, the dull, cold despair that sucked the life-blood of my heart,—they are all as real, as poignant to-day as they were when my heart was young, but would I not bear them once again if it were given to me to begin anew my life on earth? Out of the smoke and ashes of my charred life, I conjure to-day the visions and the dreams that filled my heart with song and laughter.

I look at the pale light of an early spring morning. A slight mist hangs upon the horizon, and through its blue, hazy veil, familiar objects look strange and distant. The morning breeze moves the earth with a stir of life, and in my heart stir thoughts and memories and pictures which I thought I had left far behind. Why do we remember songs when the tones that gave them melody are no more? Why do the dreams that I now know can never be realised come back and haunt my heart?

We float by green and bank and meadows where flowers already bloom. I love these adventurers of early spring,—they come out smiling with a bold heart and eyes full of faith while the more timid among the flowers still hang back. I look at villages that stand out sharply in the clear morning light. Maidens and young wives tread along the village track that meanders to the river bank and loses itself in her depths. They look at us as we float past and their gaze is full of wistfulness and wonder. Who knows what thoughts come to them as they see these movements of an outer world, a world unknown to them and full of the magic appeal

which strangeness ever hath for us ? It brings back to my mind the wistful eyes I have seen, the intense gaze that seemed to pierce the dark veil of future, and even to-day the memory surges up with emotion my whole being. But the past is dead and no amount of yearning will ever bring it back again.

It is ebb-tide and the river softly gurgles as she flows down towards the sea. Her soft and gentle murmur, the swish of our steamer as she bravely struggles on and the splash of oars as we pass by boats that drift down the tide seem to be a part of the silence that holds earth and sky in a close embrace. I look at the sky. There are no clouds upon its blue surface. In autumn the sky is blue like deep eyes washed with tears, in spring it is full of a madness like the bewitching blue eyes of a fairy maiden, but to-day its blue has in it no touch of human feeling. Thoughts come clustering to my heart as I look at the sky. Life and death, love and hate, joy and pain,—they are all present in my reverie, but in this charmed atmosphere, sorrow loses its sting and anxieties drop off like a discarded robe. To float by bank and meadow, to watch village and hamlet go drifting by and look at the subtle changes in tone and colour in the light seem to be the only end of existence. I forget that sorrows ever exist or memories come back like the ghosts of departed happiness.

A soft murmur runs through the silence as the tide comes on. The river suddenly seems to wake up. It is the awakening of life in a vast city. Nobody yet stirs, but the atmosphere is alive with the tread of a thousand unseen feet. The waves shake off their sleepy idleness and rise up in angry question. The water glitters and dazzles the sight if you look at it too long. The river swells and a muffled roar shakes all her frame as she beats her head upon the shore as if her heart would break. I turn away my eyes in pain and look upon the broad fields that stretch out to touch the sky at the dim horizon.

Misery is cruel. When our hearts are sad, we do not feel for others. All our attention is taken up with our own sorrow and with a half-childish insistence, we try to understand its meaning. But the

blind forces that rule our lives heed not : the stream of life goes on for ever and dashes us against stones and rocks that strew its path.

We love and are not loved in return. Or it may be that love comes like a glory into our lives and the whole world is transformed, but the cup of our joy is dashed from our lips even as we are going to taste it. We hope and dream, but then the dream is shattered and the light in the dust lies dead. We, men, come into this world and the earth is fair to our eyes, but the days pass and our heaven topples down upon our heads.

Love,—but you will perhaps smile and say that it was but an infatuation, a passing fancy for one I did not know full well. But is acquaintance judged by days and months ? When the heart beats fast, and the blood courses through your veins, moments flash past and time is not. One such shy and fleeting moment brings two trembling hearts nearer to one another than years of calm and studied companionship. The seconds career madly along, heaven and earth exist not, and only two hearts beat in unison and sing a song of joy and gladness, of hopes and dreams.

Little do I know of the incidents of her life and little there was to know. It was a simple maiden's life,—a life of simple duties and cares from day to day. To me she ever remained a mystery, and passion's ripples found no place in the enchanted calm of her life. It was like a glassy sea that sees unmoved the storms and tempests that rage around and is itself untouched. She flitted in and out of my life like light summer clouds that come floating no one knows whence and go drifting past before the vagrant wind. Like sunrays she brightened the landscape of my life, but like sunrays did she elude all attempts to touch and hold her.

Was she beautiful ? I do not know, for when I looked at her, I forgot to think about it. To me she was an idea, a dream that had materialised. Whenever she came near, I immediately felt her presence in the air, and memory when it tries to picture her to-day, can only faintly recollect the fragrance that I used to associate with

her. A sinuous presence of undefined outline, — yet somehow I have the impression that she was beautiful.

You smile and say that you knew her, she was common and plain. But can you tell me what is beauty ? Is it not in the heart of him that sees ? A straight nose or a dimpled cheek, or curls that lovingly cluster round an ivory neck,—what do they mean to me if the heart remains mute and silent ? It is only when we find the expression of our desires, of our hopes and dreams that beauty exists for us. Often when I have felt crushed and despondent, she came and silently smiled, and my sorrow vanished like darkness at the touch of day. She had the divine gift of sympathy. Calmly and without a word, her sympathy and love would penetrate to the inmost core of my heart,and my rebellious mind filled with a strange sweetness and patience. Her whole being breathed forth an offering of peace and hope that soothed the jarred nerves and lulled to sleep the angry passions that disturb our life.

It was at the bed-side of a dying woman that I first saw her. The room was bare and wretched, the walls could hardly shut the cold north wind out, and in the dismal darkness, a tiny lamp shivered and looked forlorn. On the floor were heaped some tattered rags, — it could hardly be called a bed,—and dirt and dust had collected in little heaps in all the corners. She was kneeling by the bed and whispered words of courage and consolation to the wretched woman that tossed upon her bed of pain. As I entered, she lifted up her eyes and love and sympathy seemed to well out of them.

It was an autumn evening. The sun had gone down behind a blaze of colour, and streaks of luminous clouds hung listlessly upon the horizon. A deep sense of sombre melancholy hung upon the air. The trees stood dark and silent and the mystery in the air was ~~enhanced~~ deepened by the deathlike torpor that possessed the earth. Not a bird sang, not a leaf fluttered and the wind was hushed to a magic lull.

What did I know of her but a pure sweet face, eyes that were restless as they were mysterious and the fragrance of a soul unconscious of its own beauty ? Days and nights pass, sorrow and joy

flit in and out and memories fade, but can I ever forget the emotion that welled up from the depths of my heart when I first saw her? Like dawn she came into my life and my world laughed with joy and gladness; the flowers bloomed and life became a symphony of colour, joy and music.

But why do these thoughts come back to me so insistently to-day? Thoughts and dreams float in the air, and the sunrays playing around me weave a web of life in which the colours are bright with the tint of happiness. I seem to see her as she stood before me draped in a coarse white *sâri* that nestled round her in fond embrace while a few locks of hair escaped from behind her veil and played round the temples: The gleam in her eyes and the smile that flickered round her lips move my being with emotions that I cannot contain. Dreams of what might have been cluster round my heart like bees in summer-tide and I listen enthralled to their murmur. Rubbish!

Was she human? Had she none of those petty faults that we associate with every daughter of Eve? I do not know, but she was too serious, too engrossed with her own thoughts and ideas to have that full-blooded vitality which, as often as it charms, jars upon the senses. Lassitude and repose have their admirers and I confess myself one of them. Silently the flowers bloom, silently they droop down in the noon-day heat. Silently she worked in her little world, and her life blossomed forth in silent deeds of love and compassion.

Can I analyse to-day the complex emotions that I felt for her? Even to-day my heart begins to flutter and my senses reel when I think of the days that were ours,—days of comradeship and sympathy, days that are forever sweet to me with the fragrance of never-to-be-forgotten memories. It was not love, for I could associate no idea of human relationship with her; she seemed too airy and distant for that. It was not mere sympathy, for sympathy goes far, but not far enough. Can sympathy make the flowers bloom in the garden of one's heart and open the dark regions of the soul to light and laughter? It was not pity, for I dared not pity her.

We pity those who are weaker than us and seek our help, but she was too proud and self-contained. When she walked her way among the markets of men, a sense of proud isolation radiated from her whole being and marked her out from the mass of those who float along the stream of life without a purpose or a will.

Yet the emotion I felt for her was a passionate admiration in which love and sympathy, pity and solicitude all mingled and the whole heart yearned with inexpressible longings.

She died young. When I heard the news I was not surprised. My mind told me I had been prepared for it. But in a moment the light went out of my eyes, the earth lost its joy and song and dark blank despair blotted out the glorious visions of the future that I had tenderly ~~nursed~~ cherished in my heart.

The days passed and they pass even to-day. My life drags on from year to year, and the months and seasons roll by. Her figure, never distinct to me, became vaguer and vaguer and today, I can only see a dim outline of spotless white kneeling over a dying woman's bed and two bright eyes that looked up at me from the depths of the gloom.

I dream and forget that time is flowing even as the river down which we float in the gathering darkness.

INDIAN STATES AND THE FUTURE FEDERATION OF INDIA.

BINODE RANJAN BISWAS—*Fifth Year Economics.*

Preface.

"The ideal of an Indian patriot is the establishment of a federation of free and separate states, the United States of India, placed on a fraternal footing with the self-governing colonies, each with its local autonomy, cemented together under the aegis of Great Britain" These utterances of Sir Henry Cotton from the Presidential chair of the Indian National Congress of 1914, are still a true indication of India's political future—and as such constitute the ideal of our statesmen. The ideal of a United States of India is limited not only to the non-official statesmen, but consciously or unconsciously, it forms the corner-stone of British policy in India as regards the future constitutional development. About this aspect of the problem the Mont-ford Report writes, "Looking ahead to the future we can picture India to ourselves only as presenting the external semblance of some form of federation. The provinces will ultimately become self-governing units, held together by the central government which will deal solely with matters of common concern to all of them. But the matters common to the British provinces are also to a great extent those in which the Native States are interested,—defence, tariffs, exchange, opium, salt, railways and posts and telegraphs. The gradual concentration of the Government of India upon such matters will therefore make it easier for the States, while retaining the autonomy which they cherish in internal matters, to enter into closer association with the Central Government *if they wish to do so.*"

India as a Geographical whole.

In ordinary discourses about constitutional development in India, we generally mean British India. The case of Indian States is studiously avoided in such speculations. But real India is far more extensive than this,—it includes the vast number of Native States, over 650 in all, covering some 824,000 square miles with a population of about sixty to seventy millions. We shall in the present enquiry treat India as a geographical unit—including not only British India and the Indian States but even Ceylon which, if not geographically, is associated with India proper by historical as well as cultural ties. For practical purposes, Burma is excluded from the present enquiry as it has got no connection with India except for the fact that both owe allegiance to the same suzerain power.

The case for a single state.

For such a congeries of people, differing in culture, historical tradition and systems of administration, sometimes also in racial and ethnological ties, a political idealist who attempts to apply the principles of single state certainly owes a word of explanation. He has certainly to show what are the bonds of unity that bind these divergent people to a common purpose. For the principles of a unitary state are simply preposterous to apply here. History shows how kingdoms rose and fell in India owing to the lack of proper comprehension of this particular fact. Even a Federal State requires of its members a common purpose, a certain sort of unity in some fundamental matters, and a common desire for unification. To this, he will cite the instance of the gradual rise of Indian Nationalism carefully nurtured by the rapid spread of transportation knitting distant parts of India closer and closer day by day, improved means of communication and above all by a common vehicle for exchange of ideas under a common suzerainty. The English language has not played a mean part in creating this Indian outlook and if not for anything else, British Empire in India will ever be remembered for creating an outlook, pervaded by an all-Indian sentiment.

The popular conception of a united India is of recent origin and is the product of British rule. Such a conception might have existed in Ancient India as in the days of Asoka, Chandragupta and Samudragupta and later in Moghul India beginning from Akbar. But in these cases such a conception was limited to a few ambitious rulers and it could not by any stretch of imagination be extended to the people. Apart from the Government institutions, the numerous all-India institutions, political, economic, social and scientific, point to the same fact of the gradual growth of an Indian outlook. Nor are such institutions limited only to British India. Many of them claim allegiance from the subjects of the Native States. The waves of British India pass over the border-lines of Indian States and strike hard on the problem of "Indian India".

The case for Federations

It cannot therefore be claimed that India does not possess the seeds of a Federal State. Yet it must be conceded that the conception of federalism had never been put to such a hard strain before applying it to the problems of India. One great experiment of federalism was in its application to the United States of America, but there the problem had not been so complex, so various, so divergent. It has been sufficiently shown that Federal Bonds are not rare in India and problems of all Indian import, affecting not only British India but Indian States as well, such as common defence, common transportation and communication etc are already in the hands of the central government.

The problem of Indian States.

The issue cannot be otherwise. For if self-government is to come—which will surely come in the near future—the problem will arise of allocating the Indian States a proper place in the future Indian Constitution. Self-government in India is quite inconsistent without including within its fold the Indian States. For if these States remain outside the Federation, independent and owning

nominal allegiance to the King, a third power is necessary in India to be entrusted with such powers as military defence both for external aggression and for maintaining inter-statal peace. Such a thing is quite inconsistent with Self-government. Nor can India afford to revert to the chronic stage of anarchy by allowing the States absolute independence and thus do away with the so painfully earned political unity in India. Anyway the problem cannot be over-looked or evaded. It is a pity that such a problem as this has received scanty recognition from the Indian politicians. Even Dr. Annie Besant's Commonwealth of India Bill which claims to be the future constitution of India does but scant justice to this aspect of the problem. It follows a policy of drift, so halting in nature that it seems to evade this problem altogether.

Numerous difficulties.

The difficulties that lie in the way of a proper comprehension of the problem as also of tackling it adequately are numerous. First of all, there are innumerable treaty rights immensely diversified in nature which again are given different interpretation in different ages and consequently a strange lack of uniformity in the relations of the States and the paramount power. Secondly, the problem of Indian States cannot be debated in the Indian legislature which is a matter solely in the concern of the Executive Government, and out of the purview of British India. The public again are denied the opportunity of forming a judgment of the deliberations of the Chamber of Princes, which is the only recognised organisation of the Indian princes. Its proceedings are held *in camera,* for reasons best known to the Executive Government of India. The Princes' Protection Bill again falls under the same category. Public opinion therefore cannot be adequately focussed about this particular point for lack of necessary information, for much of the drama of Indian States is enacted behind the curtain. This is particularly unfortunate specially in the days when deliberations are to be had about the future constitutional development in India.

A historical back-ground.

A historical background is necessary for judging adequately what the precise relations between Indian States and the Government of India is, and for suggesting any future relation between the two. The provinces are on a different footing altogether and the problem of allowing them a place in the constitution is already in the path towards solution and indicated in the Mont-ford report. We may therefore ignore this particular item altogether for the present.

The relation between the Indian States and the suzarain power had never been guided and controlled by any uniform principle. Each individual case had been treated as demanded by the exigencies of the situation ; and to this lack of uniformity and system must be attributed the confusion which usually overtakes any casual student of Indian States. Any literature regarding the subject is exceedingly scanty and to work out a scheme of the relation between the Native States and the supreme Government is therefore doubly difficult. Out of the diversity we shall try to show that some amount of uniformity in different periods can be worked out in their political relations with the paramount power. The process by which the political " union and friendship " (to borrow a phrase from the Company's treaty with the Nizam in 1800) was achieved and the gradual development of a more substantial Union of India under British with India under Native rule cannot be appreciated without a close attention to the frame-work of history.

The most cursory examination of the Native States brings to light a confusing variety in their size, their origin and their development. " In the first quarter of the 19th century, they presented the appearance of a sea suddenly petrified while in a condition of stormy unrest and disquietitude." Commissioned by the Company to cease from war and " make their subjects happy, " their rulers who had in many cases carved out principalities by the sword or by intrigue found themselves beset with constitutional difficulties of great variety and complexity. It is for the students of history

to investigate in detail the precise relation between the two. We shall only indicate a few broad outlines characterising each period.

The British authorities themselves are undecided as to the tie by which the protected states could best be united to them. Three distinct policies were tried, and each political problem which presented itself for solution needed the disentanglement of the knots with which former experiments had complicated it. The policy of the British Goverment towards the States has changed from time to time passing from the original plan of non-intervention in all matters beyond its own ring-fence (1757—1813) to the policy of "subordinate isolation" initiated by Lord Hastings (1813—1857); which in its turn again terminated with the Queen's Proclamation of 1858 and gradually yielded its place in process of about three-quarters of a century to the existing conception of the relation between the States and the Government of India which may be described as one of union and co-operation on their part with the paramount power; or better still, as Lee-Warner defines it, the policy of "Subordinate Union."

British Jurisdiction in the Native States.

It has been claimed that Indian States are independent and sovereign and that the principles of international law regulate the inter-statal relations. The problem has an important bearing in the ultimate solution of a United States of India. Whether these States are, as sir George Chesney remarked, so many "mediatised principalities of Germany" of whether they are so many "semi-sovereign" states, as sir Henry Maine would call them, the fact remains that they owe allegiance to a paramount power and cannot therefore claim full sovereignty. "There is no question that there is a paramount power in the British crown, but perhaps the extent is wisely left undefined. There is a subordination in the Native States but perhaps it is better understood and not explained." The thing is the preponderating vagueness about the whole affair. The Native States of India receive protection against foreign foes and aggression, the right to enjoy any commercial or political benefits secured by the diplomatic action of the British Government and a

share in the commerce, railways and other resources of British India without any equivalent charge. What is then the return which they make for these substantial benefits ? They have given to the protecting power a blank cheque against their resources in the event of serious necessity, whilst in ordinary times some have undertaken to pay for troops, and all have accepted the obligation of assisting the Imperial army. They have parted with the rights of negotiation and communication with each other and in all interstatal disputes or agreements they must submit to the settlement which the paramount power dictates. British rights of intervention into the Native States may be classified under the following heads—

1. Delgated Jurisdiction—"All the States of India have delegated to the sovereign Government the rights of defence" and the following comes under this head. "Cantonment Jurisdiction, over Railways, civil stations or canals, Residency Jurisdiction and personal Jurisdiction over Europeans."
2. Residuary—Sometimes an extra-ordinary right to subject to an impartial trial a dispute in which the Chief is himself personally interested and the adverse party is one to whom for special reasons of state, the intervention of the Imperial power is conceded. The recent cases are those of Indore, Nava &c.
3. "Substituted Jurisdiction"—Where the Native sovereign is for a time set aside and the everpresent though sometimes latent, Imperial power is called into direct activity (e. g. minority or gross misgovernment of a chief) We may cite the case of Mysore where both these conditions were present.

Relaxed control after the Great War.

With the outbreak of the Great War and its victorious termination, towards which the Princes contributed magnificently, the Government of India naturally relaxed the pre-war discipline. An atmosphere of better mutual confidence was created. "Among the other reforms, the old Imperial Service troops were reorganised into

State Forces (constituting a section of the Indian army for purposes of defence) and direct correspondence between the Government of India and the States was substituted for correspondence through the provincial governments. Several of the chiefs were nominated by the Government to the Central Legislature and to extra-Indian assemblies like the Imperial Conference and the Assembly of the League of Nations." What is the effect of this sudden relaxed control? The effect has not been universally beneficial. Says Rt. Hon. Mr. Srinivas Shastri in a speech before the Cochin Durbar, "The policy of relaxing the control almost suddenly over a set of people who have long been grown accustomed to rigid discipline has had a very unfortunate effect. A great many of the princes are not to be seen in their places. They are to be seen anywhere where enjoyment can be bought by their people's money." Mr. Shastri goes deeper when he says "The mistake lay in releasing our Rajas and Maharajas from the control of political officers and failing at once to erect corresponding control amongst the people themselves."

Administration of the Native States.

This at once brings us to the question of the internal administration of Native States and the proper method of ensuring better government. The Indian States have often been criticised as so many Augean Stables of corruption and maladministration; while on the other hand they have many redoubtable champions. "Indian States in most instances are run on up-to-date lines. Their rulers are more in touch with their people and have a first-hand knowledge of their needs and requirements. Indians from time immemorial have been under personal rulers and have no idea of a government in the abstract", declared H. H. the Maharaja of Benares in a State Banquet to the Viceroy. The last sentence does not call for any serious considerations. It must be conceded, however, that a few progressive States of India *e.g.* Mysore, Travancore, Baroda and others are really run on up-to-date lines and in some instances they are ahead of British India. But to claim that all the States are such is simply preposterous and many of them are hopeless anachronisms.

Another champion, Kazi Azizuddin Ahmad, Dewan of Dutia claims that "the agitation for S[illegible] and on British India falls flat on Native States for the simple reason that these States are governed by the Indian [illegible] Quite contra[illegible] case. Among the resolutions passed in a conference of the subjects of the Nizam under the presidency of Mr Y M Kale, ex-President, C. P. Council, was the demand for full responsible government in Nizam's Dominion, and also a Commission of Enquiry to be appointed by the Government of I[illegible] the *Manchester Guardian* p[illegible] in British India cannot go with[illegible] must be a reaction in the St[illegible] cannot be forced on them. It w[illegible] process [illegible] evolution.

The fact, therefore, remains t[illegible] the federal government of India there must be an[illegible] in the Native States as long as they are not responsive to their people.

Proposal for a bi-cameral system of Legislature.

The Montford Report was rather too l[illegible] the recommendations for affording the Indian Princes an integral position in the Indian constitution. The Chamber of Princes is [illegible] than even a half. Out of more than 500 Princes about 30 attend its sessions (which are held in camera). It has no statutory or delegated powers—it is an "advisory body" to meet whenever the Viceroy [illegible] convenient to summ[illegible] atmosphere of vagueness, doubt and delay has been mostly due to the apparently deliberate policy of secrecy and procrastination of the Political Department. [illegible] "Chesterton rightly puts it—" Secrecy, secret despatches, mysterious communications, orders and regulations which nobody can understand, which vary from state to state or from moment to moment as on [illegible] am the pabulum of a whole hierarchy of officers, and the poor states and the princes ground down beneath the system are from this point of view more to be pitied than condemned."

The future federal Legislature must be tri-cameral in its constitution. This is not the proper place for a detailed investigation. Outlines only may be indicated. The Chamber of Princes may be reconstituted on a more definite footing, incorporating it in the constitution. All the Princes will be given each a seat in it and treated as equal members in as much as the rights of each are guarded by definite treaties. They will be there to guard their rights only. The popular Assembly will of course be on a population basis as now. The Senate or what is now called the Council of State,will be constituted on a territorial basis, the provinces and the States being given representation there, each sending one representative who will be duly elected by the people. A certain minimum in size and and population may be construed and in the case of the lesser States, the people of a few may be amalgamated so as to satisfy the minimum. This is after all only an outline. There are historical precedents for tri-cameralism and indeed the Bryce Conference in England recommends some such measure.

The Need for a Royal Commission.

A Royal Commission consisting of the representatives of the Paramount power, the Indian Princes, the subjects of British India and subjects of all Indian States should be appointed to draft the future constitution of India with special reference to the position of the Indian States in the future Commonwealth of India. It is understood that the Chamber of Princes which concluded its sitting at Delhi last month, has already appointed a committee to consider the question of the position of Indian States with reference to constitutional development in India.

REPORTS

Presidency College Union

Lecture on Physical Culture.

A meeting of the Union was held on Tuesday, the 21st December, 1926, at 3 P.M. in the Physics Theatre, when Mr. Jatindra Charan Guha, the famous wrestler better known as "Gobar", spoke on "Physical Culture." Prof. B. M. Sen was in the chair. Mr. Guha recounted some of his experiences during his tour in Europe, America and Japan, and expressed the hope that Indian Universities should not lag behind their foreign proto-types in the matter of making adequate provision for physical culture. He appealed to the young men of the country not to neglect their physical development and offered his services towards an organised effort in this direction. After a vote of thank to the lecturer, the meeting terminated.

Professor Das Gupta welcomed.

Dr. Surendra Nath Das Gupta had been invited as a representative of the University of Calcutta and the Government of Bengal, to the World Philosophical Congress at Harvard and to deliver the famous Harris Foundation Lectures. The Union welcomed him on his return at a meeting held in the Physics Theatre on January 13, 1927. Principal T. S. Sterling was in the chair. After the Secretary of the Union had, in a short speech, welcomed him back home from his triumphal tour as a missionary of knowledge, the President called upon the learned Doctor to speak. In a speech, replete with splashes of humour, he gave an account of his tour in America and Europe. He told us how his complexion and the land he came from had a big say in his experiences in America, where many attributed to him as a Hindoo, powers supernatural and came to him for remedying mental or physical ailments. He lectured at some 30 American Universities, and everywhere he had

a great reception which, no doubt, reflected great honour on his motherland. He then went over to Europe and delivered lectures at the Vienna University, where also he had a remarkable ovation. He finished his lecture by appealing to his countrymen to be true to their ideals and not to be oblivious of their great heritage.

Founders' Day.

The 110th Founders' Day of the College was celebrated, as usual, on January 20, 1927. The function came as a picquant commentary, if any were at all needed, on the lack of a suitable College hall, where such functions could be celebrated. There was a very large number of distinguished 'Old Boys' and guests present; but inspite of the erection of a big pandal, it was found impossible to comfortably accommodate the guests. This one flaw in the arrangements—which, however, could not be helped—marred an otherwise most successful function. The ceremony started punctually at 5 P.M. with a song by Sushil Dey of the 4th Year Arts Class. The Secretary of the Union then welcomed the guests of the evening in a short speech, touching on the uniqueness of the occasion and begging to be excused for the many shortcomings in the arrangements made. The programme fixed for the evening was then continued, and flute and harmonium solo by Aftabuddin, recitations by Sj. Nirmalendu Lahiri and sundry comic sketches were much applauded. The College Orchestra party treated the guests to some nice strains, and then the students gave a dramatic performance of Bankimchandra's "Kamalakanta." The function came to a close at 7-30 P. M. A distinguished audience watched the performance, and we noticed among others :—

Sir Jagadis Chandra Bose, Sir Devaprasad Sarvadhikary, Sir Charu Chandra Ghose, Mr. Justice D. N. Mitter, Messrs. Jadunath Sarkar, B. L. Mitter, G. S. Dutt. Principals Watt, Howells, Bridge, G. C. Bose, Adityanath Mukerjee, The Rev. the Rector, St. Xavier's College, Father Crohan, Dr. W. S. Urquhart, Dr. D. R. Bhandarkar, Mr. Matloob Ahmed Khan Chaudhury, Samsul Ulama, Mr. Kamaluddin Ahmed, Captain J. N. Banerjee,

Raja Bahadur of Nashipur, Kumar Kshitindra Dev Rai of Bansberia, Rai Bahadurs Dr. Satis Chandra De, Dr. Haridhan Dutt, Bansidhar Banerjee, Sarat Kumar Raha, Messrs Bipin Chandra Pal, Braja Durlav Hazra, Biswesswar Bhattacharyya, Jyotis Chandra Mitra, Sris Chandra Chaudhuri, Satyananda Bose, Sachindra Nath Mukerjee, Hemendra Prasad Ghosh, Rakhaldas Banerjee, Benoy Kumar Sarkar, J. C. Dutt, J. Choudhury, M. N. Basu, M. N. Kanjilal, J. N. Majumdar, P. L. Ganguli, Hara Prasad Chatterjee, Satinath Roy, Jatis Chandra Bhose, Pramathanath Banerjee, Jogesh Chandra Chakrabarty, Gopendra Nath Das, Mukunda Bihari Mallik, Pares Chandra Sen, Rai Bahadur Mallinath Ray, Rai Sahib Harisadhan Mukerjee, Mr. Bhujagendra Mustaphi, Mr. Kshitis Chandra Roy, Doctors Gauranga Nath Banerjee, Praphulla Chandra Mitter, Hemendra Kumar Sen, Sisir Kumar Mitter and several others.

Among the "Veterans" were noticed—

(1) Rai Giris Chandra Chaudhury Bahadur, Retired Sub-Judge, who graduated in 1863, now aged 86.

(2) Mr. Basanta Coomar Bose, Advocate, who got his degree in 1871, now aged 77.

(3) Rai Jogendra Nath Mitra Bahadur, Retired District Judge, who passed B. A. in 1873, now aged 75.

Professor Hudson's lecture.

At the invitation of the College Union, Professor Manley O. Hudson, A. M., LL. B., S. J. D, Bemis Professor of International Law, Harvard University, who was delivering a course of University Readership lectures on "Current International Co-operation" came to the College on February 3, 1927, and addressed a meeting of the Union held in the Physics Theatre, under the presidency of Principal T. S. Sterling. His subject was "The League of Nations." In a scholarly, and at the same time humorous speech, he maintained that the institution of the League had meant a considerable improvement in international affairs, and challenged any impartial critic of the League's activities to prove if the world could be better and international relations more amicable, without the League. Several

students asked questions, which the lecturer answered. With a vote of thanks to the distinguished visitor, proposed by the Secretary of the Union, the meeting terminated.

Condolence meeting.

At a meeting of the College Union held on Friday, the 25th February, with Prof. P. C. Ghosh in the chair, the following resolution was adopted, all standing :

"That this meeting of the Presidency College Union places on record its sense of sorrow and loss at the death of Mr. Matilal Chatterjee, Principal, Narsingh Dutt College, Howrah, one of the oldest ex-students of the College, and an educationist all his *life.*"

HIRENDRA NATH MUKERJEE,
Secretary.

General Debating Society.

Third meeting.

The third meeting of the Society was held on Friday, the 14th. January, 1927, at 1 P. M. in the Physics Theatre. Prof. P. C. Ghosh was in the chair. Sj. Humayun Kabir (5th Year English) moved that "Nationalism is an obstacle in the path of human progress." He said that nationalism with its exclusiveness and aggression, born of a sense of superiority that gave rise to unending conflicts, resulted in an apotheosis of force and struck at the root of idealism. The conception of nationalism, the mover said, was a back number in the modern age. Sj. Hirendranath Mukerjee (5th Year History), opposing, protested against a misconstruction of the meaning of nationalism which, in his opinion, would foster a competition in excellence and held that humanity would be richer if individual nations contributed their quota to the sum of civilisation rather than run after high-sounding shibboleths. Sj. Panchanan Chakravarty

(5th Year Economics) and Sj. Bejoyesh Mukerjee (3rd Year Arts) supported the motion, while Sj. Sambhunath Banerjee (5th Year History), Sj. Benoderanjan Biswas (5th Year Economies), Sj. Jyotsnanath Chanda (1st Year Arts) and Sj. Birendranath Mukerjee (3rd Year Arts) opposed it. The time fixed for the debate having expired at this stage, the meeting stood adjourned.

Fourth meeting.

The fourth meeting was held on Friday, the 28th January, at 1 P. M. in the Physics Theatre. Prof. S. C. Majumdar presided. The adjourned debate on nationalism was resumed. Sj. Sarat Mukerjee (1st Year Science), Sj. Bishnupada Mukerjee (5th Year Politics), Sj. Anilendra Mitra (3rd Year Arts) and Sj. Promode Ghosal (5th Year Mathematics) opposed the motion, while Sj. Anilbehari Ganguli (3rd Year Arts) supported it. The mover having replied to the debate, the motion was put to vote and lost by a large majority.

Fifth meeting

The fifth meeting was held on Friday, the 11th February, at 1 P. M. in the Physics Theatre. Prof. B. M. Sen presided.

Sj. Bejoyesh Mukherjee (3rd Year Arts) moved, "In the opinion of this House, the League of Nations is a clique of nations." He said that the League's attitude towards Asiatic members was marked by manifest injustice and the institution was, under cover of a grandiloquent name, helping the great powers of Europe to dominate international affairs. Sj. Dwijendralal Majumdar (6th Year Politics), opposing the motion, said that the League was not a superstate. Its non-political work profited all races, and it was up to its critics to evolve a better method of international co-operation. Sj. Jyotsnanath Chanda (1st Year Arts) and Sj. Satyen Banerjee (1st Year Science) supported the motion, while Sj. Anilbihari Ganguli (3rd Year Arts) opposed it. After the mover had replied, the Chairman summed up the debate and put the motion to vote. It was adopted, 45 voting for and 30 against.

Sixth Meeting.

The sixth meeting was held on Friday, the 25th February at 1 P. M. in the Physics Theatre. Prof. P. C. Ghosh was in the chair. Sj. Jyotsnanath Chanda moved, "In the opinion of this House, humanity, under the cloak of progress, is proceeding downhill." He said that relation between man and man was deplorable, while despite scientific progress, human miseries were aggravating. Sj. Ranadhir Sircar (3rd Year Arts), opposing, said in the wonderful diffusion of knowledge and scientific progress which had helped to make life better and happier, there was proof of humanity going uphill rather than downhill. Sj. Anilendra Mitra (3rd Year Arts) and Sj. Bhusamal Agarwala (3rd Year Arts) supported the motion, while Sj. Birendranath Mukherjee (3rd Year Arts) opposed it. The time limit was reached at this stage and the meeting was adjourned.

Seventh Meeting.

The adjourned debate was resumed at a meeting held on Friday, the 4th March, at 1 P.M. in the Physics Theatre. Prof. P. C. Ghosh was in the chair. Sjs. Sakhawat Hossain (3rd Year Arts) and Harakali Sen Gupta (1st Year Science) spoke in support of the motion ; while Sjs. Hiren Mukherjee (5th Year History), Dwijendranath Bagchi (5th Year Physiology), Bejoyesh Mukherjee (3rd Year Arts) and Promodekumar Ghoshal (5th Year Mathematics) opposed it. The mover having replied to the debate, the President put the resolution to vote and it was defeated, 4 voting for and 42 against. The meeting then separated.

H. N. MUKHERJEE
Secretary.

Philosophy Seminar Report.

The first meeting of the Seminar of this session (1927) was held in the Seminar room on Saturday the 5th February. Prof. K. N. Mitter, the President of the Seminar was in the chair.

The President in welcoming the new members of the Seminar dwell on the origin, function, and importance of the Seminar.

The Philosophy Seminar of this College was the first of its kind in Bengal if not in India.

Then being called upon by the President, Md. Abdul Karim of the 3rd Year Class read a paper on 'Theism'. In the first part of the essay, the writer took upon him the task of refuting what he thought obstacles to his thesis. Materialism which would leave man with no free will and make a machine of him cannot explain what is meant by unity of consciousness. It also fails to explain the origin of the universe How can the blind atoms revolving in the infinite void produce, by a mere accident, this beautiful universe teeming with intelligence and harmony everywhere? The writer next refuted the theory of Evolution which, he said is a fiction. Surely, the ancestors of man could not conceivably be monkeys. If the theory were true there ought to have taken place some physical change in the constitution of man; but not the slightest change is to be found. Pantheism which directly turns man into God cannot be accepted. God of the Pantheists is an indifferent being with no intelligence and will and thus is unable to respond to the cry of the human heart. Spinoza, who is recognised as the father of Pantheism (in the West) was a theist out and out,—"a God-intoxicated man."

It is "Theism", the writer concluded, that can satisfy human intelligence and explain the universe. He then brought forward the following well-known arguments as proofs for the existence of God :

(1) Teleological Argument—From the order and design in nature we rise to an Intelligent Designer whom we call God.

(2) Causal Argument—We rise from the universe as effect to God as its ultimate cause. True cause, as Martineau thinks, is not a mere substance nor a phenomenon nor a force merely, but a conscious and intelligent mind.

(3) Moral Argument—Man being a moral being is intuitively conscious of a Divine Moral being holding moral relations with man.

A discussion then followed on the subject.

Sj. Viswaranjan Sen said that the arguments against the theory of Evolution were not adequate. For, the writer contended that if

the theory be true, mankind ought to have by this time undergone some physical change. He thereby surreptitiously assumed that the time for such change is past.

Chowdhury Fazlul Ali spoke in a similar strain and went further in positively supporting the theory of Evolution. He also observed that Spinoza's pantheistic notion of God does not go against his being God-intoxicated, which the writer contended to be the indication of Spinoza's confession to theism.

Sj. Jyotirindra Nath Das Gupta spoke a few words supporting the moral line of argument.

Sj. Aroon Prasad Sen and Manindra Kumar Majumder contended that the Teleological argument is not satisfactory observing that the existence of God can hardly be proved.

The essayist then replied in his own light to these different criticisms.

The President after thanking the essayist for his well-written essay concluded the debate with a neat and instructive speech. He concurred with some critics who rightly thought that the existence of God cannot be proved. He pointed out the absence of the ontological argument in the essay. This was the strongest of all the arguments that have been brought forward to prove the existence of God as was pointed out by Kant though he refuted it nevertheless. The theory of Evolution which the essayist took pains to refute is not necessarily inconsistent with theism ; it only destroys the biblical account of creation. Pantheism is based upon natural theology as distinguished from revealed religion. The logical outcome of all theistic speculations must be pantheism. But pantheism in its turn is not free from its defects ; in many respects it fails to satisfy the proper needs of theistic religion.

The meeting then terminated.

VISWARANJAN SEN
Secretary.

Annual Report of the Historical Society 1925-26

We consider ourselves exceptionally fortunate in having been able to carry on the activities of the Historical Society with success during the year under review. We had the rare privilege of listening to the inspiring addresses of distinguished scholars like our present Vice-Chancellor, Prof. Sarkar, Dr Radhakumud Mukherjee. Dr. D. R. Bhandarkar, Mr. G. S. Sardeshai and Prof. Narain Banerjee. Moreover our activities were not confined to mere academic discussions, for we had an excursion to the Museum under the guidance of Dr. Ghoshal, besides enjoying two magic lantern demonstrations, Dr. Bhandarkar showing through films illustrations from ancient Indian archaeology and Prof. Zachariah some of the best specimens of Greek art and architecture. A short account of the work done during the year 1925-26 is given below :—

First meeting—Essay on "The theory of nationality : its bearing on the history of Europe and Modern India" by Sj. Ashit Mukherjee.

Second meeting—"Political Evolution in India compared with that of the West"—Prof. Narain Ch Das of the Cal Univ.

Third meeting—"China : her place in world-culture"—Sj. T. K. Mukherjee.

Fourth meeting—"A peep into Ancient Indian archaeology" (with lantern show)—Dr. D. R. Bhandarkar.

Fifth meeting—"The Yellow Peril"—Sj. K. Basu.

Sixth meeting—"Unity and Democracy in India"—Dr. Radhakumud Mukherji

Seventh meeting—"Present state of historical study in Maharastra"—Mr. G. S. Sardeshai

Eighth meeting—A general address—Prof J. N. Sarkar, Vice-Chancellor

Ninth meeting—Greek art and architecture (lantern show)—Prof. K. Zachariah

Our sincerest thanks are due to all who encouraged us actively or with sympathy and patronage, thereby contributing to the success witnessed by the year under review.

ANILCHANDRA GANGULI
Secretary, 1925—26.

Historical Society

The fifth annual meeting of the Presidency College Historical Society came off on the 21st January, 1927, in the Historical Seminar. Principal T. S. Sterling was in the chair.

At the outset, in the absence of the outgoing Secretary, Mr. Anil Chandra Ganguli, Sj Hirendra Nath Mukerjee, (5th Year History) read out the report of the detailed activities of the Society during the last year. After the adoption of the annual report the meeting proceeded to elect office-bearers for the new session. The result of the election is stated below :

President :—Prof. Benoy Kumar Sen, M. A.
Vice Presidents :—Dr. U. N. Ghosal, M. A., Ph. D. (Cal.,)
Prof. S. C. Majumdar, M. A , B. L.
Dr. S N. Das Gupta, M. A , Ph. D. (Cal. & Cantab)
Prof Nilmani Chakravarti, M. A.
Secretary :—Sree Jayantabilas Dev—3rd Yr. Arts.
Under Secretary :—Sree Jyotsna Nath Chanda. 1st. Yr. Arts.

Then Dr. Ghosal eloquently put forward a strong plea for annual Historical excursions ; and expressed his regret that no provision had so long been made for this purpose though it was no less inportant and necessary than Botanical or Geological excursions.

Principal Sterling had every sympathy with the proposal and we fervently hope that this deficiency will be removed before long The meeting then dispersed.

Visit to the Indian Museum

A couple of weeks back we had the unique privilege of paying a visit to the Indian Museum under the sympathetic guidance of Dr. U. N. Ghosal. An ardent and searching student of ancient Indian history and culture, Dr. Ghosal, narrated in detail the various phases of Lord Buddha's life. He showed the rock-inscriptions in which were pictured the conception of Maya Devi's dream, her journey to the Lumbini gardens etc. We had, to our deep satisfaction, a hand-to-hand introduction with that obscure period of Indian History. Dr. Ghosal tried at the same time with his historical narration to enable us to have a peep into the inner beauties of the Gandhara school of architecture. His lecture. simple and lucid, was at once interesting and thoughtful. We are immensely grateful to Dr. Ghosal and hope that he will continue to afford us this sort of facilities for real historical study in near future also.

JAYANTA BILAS DEV
Secretary.

ATHLETIC CLUB

THE Presidency College Annual Sports were held for the third successive year at Marcus Square on the 12th Feb. 1927, after its revival in January 1925. Major-General H.O.D. Ward, C.B., C.M.G. G.O.C, Presidency Brigade kindly presided on the occasion and Mrs. Ward gave away the prizes. There was a fairly large number of entries About a hundred competed. Out of these, 45 competitors survived the preliminary rounds. All the events were keenly contested and many showed the promise of making good sportsmen. It is really gratifying to note that we have amongst us Sj. Ajitranjan Mookherji who represented Bengal in the All-India Olympic Sports. Everyone was delighted to find him annexing the Bestman's Cup. I take this opportunity to thank (on behalf of the Athletic Club) our Principal Mr. T. S. Sterling, Mr. J. N. Mukherjea, the Hony. Treasurer of the Club, and the officials for their valuable guidance and kind help on which the success of the day mainly depended.

Results :—

100 Yds. Flat Race ;—(Maharaj Kumar J. N. Roy Challenge Cup)

N. Bose 1, A. R. Mookherjea 2, K. R. Khondakar 3.

High Jump :—(Rai Bahadur B. Goenka Challenge Cup).

D. Ghose 1, J. Bardhan 2, S. Chatterji 3.

Long Jump :—

J. Bardhan 1, P. Sen 2, A. R. Mookherji 3.

440 Yds. Flat Race :—(Challenge Cup).

A. R. Mookherjea 1, K. R. Khondakar 2, A. Ali 3.

880 Yds. Flat Race :—(Kumar D. L. Khan Challenge Cup).

A. R. Mookherjea 1, S. B. De 2, S. Das Gupta 3.

Putting the Shot :—

S. Sen 1, J. Nandi 2, K. C. Banerji 3.

Sack Race:—

N. Bose 1, T. Wangdi 2, B. Mozumdar 3.

Volunteer's Back Race :—

S. Chatterjea 1, J. Mookherjea 2, S. Chakravarty 3.

Tug-of-war was won by the 4th Year boys.

1st Year got the relay race.

Old Boys. 220 Yds. Flat Race :—

S. Bose 1, D.Choudhury 2, R. Ghosh 3.

H. N. Sircar.

Bengali Literary Society.

Third sitting.

The third sitting of the above Society took place on 25th. September last in the Physics Theatre at 1 P.M. Prof. Sivaprosad Bhattacharyya M.A. presided. Mr. Bibhupada Kirti read an interesting and thoughtful article on "The note of sadness in modern literature." Mr. Kirti, in his nicely written article, has shown how this 'note of sadness' pervades the world-literature of today. Clothed in beautiful and impressive language, Mr. Kirti's article won universal eulogy. The President, Prof. Bhattacharyya, in a neat little speech touched upon the topic with his usual penetrative look and great scholarship. After a vote of thanks had been proposed to the chair, the meeting came to a successful close.

Fourth sitting.

The fourth sitting was, as usual, held in the Physics Theatre on a Friday between 1-2 P. M Prof. Surendra Nath Das Gupta, who had lately returned to India after winning fresh laurels from America, was in the chair. The following papers were read in the meeting :—

1. Knut Hamsun by Mr. Jyotsna Chanda
2. Poetry (Kabita) by Mr. Bibhupada Kirti.

Both the articles, as was seen, extorted unstinted appreciation from the audience. The paper on Knut Hamsun was rather on a general ine ; his life, together with some of his popular productions, was discussed in it. Mr. Kirti's article on Poetry, to express in Dr. Das Gupta's own words, was a piece of poetry itself. The sitting in question was a brilliant success, a large number of students having mustered strong. A vote of thanks was then proposed to the

chair by Mr. Jyotsna Nath Chanda and the meeting terminated. The Secretary takes this opportunity of appealing to the students to extend their co-operation to this institution by reading papers and attending its meetings.

JYOTSNA NATH CHANDA
Hony. Secretary.

Junior Common Room.

The Students, Common Room which was so long under professorial management has, with the beginning of the session 1926-27, been entrusted to the care of a student-Secretary elected from among the undergraduate students of the College. A report of its activities would, it is hoped, prove to be of interest to all students. In presenting this Report, the Secretary desires to thank Prof. K. N. Chakravarti, Treasurer, whose unflagging care for the smooth working of the Common Room has been of considerable help to him.

The Common Room is intended to provide facilities for students of the College to meet in an extra-academic atmosphere and take part in light indoor games or read interesting and informing magazines and periodicals. In common with the College Union and various clubs and societies, it has for its object the development of a corporate spirit among the students and all its paraphernalia—the carrom board or the ping-pong table or the table round which a few people sit and talk and skip over magazines—are meant to help in fostering that spirit. How far the Common Room, as it has been working this session, has succeeded in this direction, it is for the students who use it to say. The Secretary can only state that he has spared no pains in the performance of the work entrusted to his care, and, conscious as he is of many failings in the present arrangements, he is hopeful about the institution proving more and more useful in future.

It is not possible in the middle of the session to present a full report of the changes that are going on. The Secretary hopes that he will be able to publish such a report in the next issue of the magazine. But for general information the lists of indoor games

and periodicals, at present provided by the Common Room are given below ;

Indoor games :—(1) Ping-pong (one set)
(2) Four players' Ludo (")
(3) Six players' Ludo (")
(4) Snakes and Ladders (")
(5) Draughtsmen (")
(6) Chess (Two sets)
(7) Carrom (Three sets)

Periodicals :—

(1) Pearson's Magazine, (2) Review of Reviews, (3) Nineteenth Century and After, (4) The Book man, (5) The Fortnightly Review, (6) Strand Magazine, (7) Nelson's Magazine (8) Windsor Magazine, (9) Great Thoughts (10) Wide World, (11) Popular Science, (12) Amatuer Mechanic & Work, (13) Athletic News, (14) Illustrated London News, (15) Punch, (16) The Nation, (17) Times Educational Supplement, (18) The East and West (discontinued after Dec. 1926) (19) Health and Strength (discontinued after Dec. 1926) (20) The Literary World, (21) The New Statesman, (22) Publishers' Circular, (23) Indian Review, (24) Blackwoods Magazine, (25) Notes & Queries. (26) Cornhill Magazine, (27) Modern Review, 28) Calcutta Review, 29) Welfare, 30) The World To-day, (31) Times of India Illustrated Weekly, (32) Prabasi, (33) Bangabani, (34) Bharati, (35) Masik Basumati, 36) Manasi-o-Marmabani, (37) Kalikalam, (38) Uttara, (39) Chand (Hindi).

It will be seen from the above that the arrangements for games in the Common Room are not, it may be stated, very inadequate, and that the magazines subscribed, include some of the most noted periodicals. Much room for improvement still remains in the management of Common Room affairs. But if the institution has served even a part of its purpose, the labours of those in charge of it have not been altogether in vain.

BIBHUTI BHUSAN MUKHERJEE
Secretary
STUDENTS, COMMON ROOM.

বাংলা।

সন্ধ্যা-স্বপ্ন

আজি একি মোরে স্বপনের ডোরে বাঁধিল সন্ধ্যারাণী,
দিকে দিকে দিকে থেকে থেকে থেকে কি মধুর রিণি ঝিনি।
আঁখি মেলি চাই যেদিকে তাকাই সকলি রঙ্গীন দেখি,
রঙ্গীন এ ধরা রাঙ্গা বাস পরা, রঙ্গীন কুলায় পাখী।
রঙ্গীন গোলাপ রঙ্গীন প্রলাপ রঙ্গীন পরাণ আজি,
এই সাঁঝে আজ নাহি কোনো কাজ কুসুম স্বপনে সাজি।
রূপের হেঁয়ালি আলোর দেয়ালি চলিয়াছে পথ মাঝে,
মম অন্তরে প্রেম-মন্তরে উহারা জ্বলিল সাঁঝে।
ফুলের সুবাস শীতল বাতাস আমার হইল আজ
হৃদয়-কাননে নব ফাল্গুনে জাগে সুন্দর রাজ।

সুন্দরী ধরা স্বপনের ভরা বহিয়া ঘুমায় সুখে
নর নারী শত কুসুমিকা মত ফোটে আজি তার বুকে;
তাহার হাসিটী করবী দোপাটী রাখিল যতন করি
তার আঁখিনীর রাখিল শিশির গোলাপের বুকে ভরি,
ভালের সিঁদুর শোভন মধুর চাঁদিয়া আকাশ-পটে
পদ্ম-পরাগ-চরণের রাগ রাখিল সাগর জটে।
আঁধার-জননী ঢাকিয়া ধরণী কুঞ্চিত কেশ রাশে
দুহিতায় তার করিছে আদর স্নিগ্ধ শীতল হাসে।
কপোত ঘুমাল কোকিল ঘুমাল ঘুমাল মুখরা সারী
হরিণ ঘুমাল হরিণীর পাশে ঘুমাল যতেক নারী।
নিদ্রা লালস বাঁশিটী অলস শুইল মৃদঙ সাথে
ছন্দ আমার নিঝুম নিথর নিদ্রা-মগন রাতে।

শ্রীযোগেন্দ্র নাথ রায়
পঞ্চম বার্ষিক শ্রেণী।

উৎসব-রাত্রির-অঙ্গনে

সূর্য্যালোক অবসানে উৎসবের রাতে
তীক্ষ্ণফণা বিস্তারিয়া বক্ষ কিনারাতে
যে লক্ষ বেদনা আজি উঠিছে গুমরি'
তারে নিষ্পেষিয়া রাখ বন্ধু—সাধ করি'
তুচ্ছতার রেখাটীরে দিওনা'ক টানি
জীবনের পরে—মহানেরে অনুমানি'
হীন। তারে দেখিব না ক্ষুদ্র করি আমি
পীযূষের ভারে ভরি' লব দিন-যামি'—
একান্ত কামনা তাই ; আমি মুগ্ধ কবি
অনাহত সৌন্দর্য্যের প্রস্রবণ-ছবি
এঁকে নেব মোর রক্ত-রাঙা তুলি দিয়া
চারু নিখিলের রূপ-রস নিঙারিয়া
সুন্দর করিয়া। আজি এ উৎসবে হায়
সব গ্লানি মুছে যাক্ সুরের সভায়!

—শ্রীজ্যোৎস্না নাথ চন্দ
১ম বার্ষিক শ্রেণী।

Arthur William Edgar O' Shaughnessyর
একটী কবিতার ভাব নিয়ে লেখা।

মানবের ভবিষ্যৎ

"জ্ঞানের সীমানা" শীর্ষক প্রবন্ধদ্বয়ে আমরা দেখাইয়াছি যে জ্ঞানান্বেষী মানব-চিত্ত নিয়ত উন্নতির অভিমুখে অগ্রসর হইলেও আজিও জ্ঞানের শেষসীমায় উপনীত হইতে পারে নাই। জড় ও জীবের প্রভেদ, জন্ম ও মৃত্যুর রহস্য, সৃষ্টির আদি ও অন্ত আজিও মানবের অজ্ঞাত রহিয়াছে। তথাপি ইহা আশা করা একান্ত অসঙ্গত হইবে না যে যদি কোনও আকস্মিক প্রলয়সদৃশ ঘটনার সংঘাতে মানব-সভ্যতার প্রবহমান স্রোত সহসা প্রতিরুদ্ধ হইয়া না যায়, তাহা হইলে এমন একদিন আসিবে যখন দৃশ্য ও অদৃশ্য জগতের সুগভীর, অজ্ঞাত রহস্যসমূহ মানব-নয়ন সম্মুখে স্বতঃ প্রতিভাত হইয়া উঠিবে।

একদিন প্রাচ্যজগৎ জ্ঞান-বিজ্ঞান ও সভ্যতার লীলাভূমি ছিল সন্দেহ নাই। অবশ্য প্রাচীন যুগে প্রাচ্য ভূখণ্ডে বিজ্ঞানের কতদূর উন্নতি হইয়াছিল সে বিষয়ে আধুনিক প্রাচ্যতত্ত্ববিদ্‌গণের মধ্যে প্রভূত মতভেদ রহিয়াছে। অনেক পণ্ডিতের বিশ্বাস যে বিজ্ঞান ও সভ্যতার বিস্তারে প্রাচীন ভারত ও প্রাচ্য ভূখণ্ডের অন্যান্য দেশ-সমূহ বিংশশতাব্দীর সুসভ্য ইউরোপ ও আমেরিকা হইতে ন্যূন ছিল না। এই বিশ্বাস যে একান্তই অমূলক ও কাল্পনিক, এমন বলা যায় না। আধুনিক বিজ্ঞা সুমহান্ আবিষ্কার, নিউটনের মাধ্যাকর্ষণতত্ত্ব প্রাচীন ভারতে অজ্ঞাত ছিল আর্য্যভট্টের জ্যোতিষ গ্রন্থই যে তাহার একমাত্র প্রমাণ এমন নহে। তাহার শতাব্দী পূর্ব্বে রচিত ভগবদ্গীতায়ও মাধ্যাকর্ষণ তত্ত্বের উল্লেখ রহিয়াছে। নিকোলাস কোপার্ণিকস্ প্রবর্ত্তিত সৌরজগতের তথ্যও অতি প্রাচীন গ্রন্থ যজুর্ব্বেদের মধ্যে রহিয়াছে। ভোজ প্রবন্ধে আমরা আধুনিক বাষ্পচালিত যানের সদৃশ একপ্রকার দ্রুতগামী যানের ও বৈদ্যুতিক পাখার ন্যায় যন্ত্রচালিত ব্যজনের উল্লেখ পাই। বে বিষাক্ত বর্ষণীয় বায়ব পদার্থের ("বৃষণং ধূমং") উল্লেখ আছে। ইহা বি মহাযুদ্ধে ব্যবহৃত বিষাক্ত গ্যাসের মতই কিছু হইবে। রামায়ণে কামান (শত ও বন্দুকের (ভুশুণ্ডী) কথাও দেখিতে পাওয়া যায়। পার্থের সম্মোহন শ সহিত এখনকার ক্লোরোফরম, লাফিং গ্যাস, এথিলিন্ প্রভৃতি সংজ্ঞানাশক পদা তুলনা করা যাইতে পারে। মেঘনাদের পুষ্পকরথ বোধ হয় এখনকার এরো বা এয়ারশিপের মতই ছিল। রসায়ন, উদ্ভিদ্‌বিদ্যা, শারীরতত্ত্ব ও চিকি

বিদ্যায়ও প্রাচীন জগৎ আধুনিক জগৎ অপেক্ষা বিশেষ পশ্চাতে ছিল বলিয়া মনে হয় না। দিল্লীর লৌহনির্ম্মিত জয়স্তম্ভ আজিও পাশ্চাত্য রসায়নবিদ্‌গণের বিস্ময় উৎপাদন করিতেছে। শিব সংহিতা, চরক সংহিতা ও সুশ্রুত সংহিতা আজিও প্রাচীন চিকিৎসা-বিজ্ঞানের বিজয় ঘোষণা করিতেছে। আজ সার জেমস টমসন ও রাদারফোর্ডের পরমাণুতত্ত্ব বিজ্ঞানের অদ্ভুত আবিষ্কাররূপে জগতে ঘোষিত হইতেছে। কণাদের পরমাণুবাদকে গণিতের দৃঢ় ভিত্তির উপর স্থাপিত করিলে বোধ হয় তাহা আধুনিক পরমাণুবাদ হইতে হীন বলিয়া প্রতীয়মান হইবে না। লামার্ক, ডারুইন, ওয়ালেসের বহু শতাব্দী পূর্ব্বে ভারতে কপিলের বিবর্ত্তনবাদ প্রচারিত হইয়াছিল। নৃত্য, গীত, বাদ্য, চিত্রাঙ্কন, ভাস্কর-বিদ্যা প্রভৃতি চারুশিল্পের চর্চ্চায়ও প্রাচীন জগৎ অসামান্য উৎকর্ষ লাভ করিয়াছিল। প্রাচ্যের বাদ্যযন্ত্রের মত শব্দ বিজ্ঞান-সম্মত, বিশুদ্ধ বাদ্যযন্ত্র আজিও পাশ্চাত্য জগতে সৃষ্ট হয় নাই। প্রাচীন ভারতের দেবমন্দিরসমূহ, রামেশ্বরের সেতুবন্ধ, মিশরের পিরামিড, ব্যাবিলনের আলোকস্তম্ভ, চীনের প্রাচীর প্রভৃতি আধুনিক পূর্ত্ত ও স্থপিতি বিদ্যাকেও লজ্জা দিতেছে।

তাহার পর ভারতের উপনিষদ্, ষড়দর্শন ও গীতা, চীনের কনফ্যুসিয়াসের অধ্যাত্মবাদ, পারস্যের জোরোয়াস্ত্রের পরমার্থ-তত্ত্ব প্রভৃতি প্রাচীন জগতের দার্শনিক উৎকর্ষের সাক্ষ্য দিতেছে। অর্থনীতি, রাজনীতি প্রভৃতি বিদ্যায়ও প্রাচীন জগৎ পশ্চাৎপদ ছিল না। ব্যাসের মহাভারত, কৌটিল্যের অর্থশাস্ত্র, চানক্যের রাজনীতি প্রভৃতি তাহার প্রমাণ।

সঙ্ঘবদ্ধ, সুনিয়ন্ত্রিত রাষ্ট্র ও সমাজ, সুবিস্তৃত ব্যবসায়, বাণিজ্য ও পার্থিব ঐশ্বর্য্য, বিলাস বৈভবের বিবিধ উপকরণ ও জ্ঞান বিজ্ঞান ললিত কলার সমুৎকর্ষ সাধন যদি উন্নত সভ্যতার লক্ষণ হয়, তাহা হইলে প্রাচীন ভারতীয়, ব্যাবিলনীয়, আসীরিয়, মিশরীয়, চৈনিক ও পারসিকগণ যে সভ্যতার অত্যুচ্চ শিখরে আরোহণ করিয়াছিল, এ বিষয়ে সন্দেহ নাই।

কালক্রমে সভ্যতার স্রোত প্রাচ্য ভূখণ্ড হইতে পাশ্চাত্যের অভিমুখে প্রবাহিত হইল। প্রাচ্যের সভ্যতার ধারা গ্রীসের মধ্য দিয়া ইউরোপ ভূখণ্ডে প্রবেশ লাভ করিল। ক্রমে গ্রীকেরা অতি উন্নত জাতি হইয়া উঠিল। কবি, বৈজ্ঞানিক, রাষ্ট্রবিদ্, বাগ্মী ও কলাবিদ্‌গণের আবির্ভাবে গ্রীস্‌দেশ অলঙ্কৃত হইতে লাগিল। সাহিত্যে ও ইতিহাসে হোমার, ইশ্চিলাস, সফোক্লিস, ইউরিপিডিস্, এরিষ্টফেনিস্,

হেরডটাস্ প্রভৃতি, রাষ্ট্রক্ষেত্রে আলেকজাণ্ডার, ডেমস্থিনিস্, পেরিক্লিশ প্রভৃতি, বিজ্ঞান ও গণিতে হিরো, আর্কিমিডিস্, এপোলোনিয়াস্, ডায়োকেণ্টাস্ প্রভৃতি আপনাদের প্রতিভার গৌরবে জন্মভূমিকে গৌরবান্বিত করিতে লাগিলেন। ক্রমে গ্রীক্ সভ্যতার পতন হইল। রোমক জাতি সভ্যজাতিগণের শীর্ষস্থান অধিকার করিয়া পৃথিবীর অধীশ্বর হইবার বাসনায় সগর্ব্বে নানাদেশে বিচরণ করিতে লাগিল। গ্রীক্সভ্যতার সংঘাতে যেমন পারসিক জাতি বিধ্বস্তপ্রায় হইয়াছিল, সেইরূপ প্রবল প্রতাপ রোমক জাতির সংঘাতে প্রাচ্যদেশস্থ কার্থেজের পূর্ব্ব গৌরব বিনষ্ট হইয়া গেল। ইউরোপের বিভিন্ন দেশে রোমক সভ্যতা বিস্তার লাভ করিতে লাগিল। ক্রমে আগষ্টাসের গৌরবময়, রোমক ইতিহাসের চিরস্মরণীয় যুগের অবসানে রোমক জাতি অবনতির অভিমুখে যাইতে লাগিল এবং অবশেষে গথ, হুন, ভ্যাণ্ডাল প্রভৃতি বর্ব্বর জাতিসমূহের আক্রমণে গগনস্পর্শী রোমক সভ্যতা যেন ধূলিসাৎ হইয়া গেল। এক আকস্মিক দুর্ব্বিপাকে দ্রুত প্রবহমান, জগৎ-প্লাবী পাশ্চাত্য সভ্যতার গতি মন্দীভূত হইয়া পড়িল। ইহার পরে ইউরোপের অন্ধকার যুগ। অর্দ্ধসভ্যতা ও অর্দ্ধবর্ব্বরতার মধ্য দিয়া ইউরোপ চলিতে লাগিল।

(বারান্তরে সমাপ্য)

শ্রীপ্রমোদ কুমার ঘোষাল
পঞ্চম বার্ষিক শ্রেণী, ফলিত গণিত বিভাগ।

গান

রাগিনী পিলুমূলতান—তাল দাদ্‌রা।

ও তোর তরী এবার ফিরায়ে দে হাওয়ার পানে।
ফিরিস্‌নে আর কূলে কূলে,
আপন ভুলে;
চলার পথে মাঝখানে।

দিনের শেষে রক্ত সাঁঝে,
আপন হারা হোস্‌নে কাজে,
এবার লাজে,
বিদায় ব্যথা ভরা প্রাণে॥

ভোরের আলোয় অন্ধকারে,
হারাস্‌নে পথ বারে বারে,
আঁখি ধারে;
ব্যর্থ পূজার অপমানে॥

শ্রীবিজয় লাল লাহিড়ী
৪র্থ বার্ষিক শ্রেণী, বিজ্ঞান বিভাগ।

সাধনা

জানি এ জীবনে মম রয়েছে বেদনা,
রয়েছে আঘাত বুকে, পথে বারে বারে
প্রদীপ নিবিয়া যাবে, অমৃতের কণা
শুকাবে অন্তর তলে ; আলোকে আঁধারে
একাকী চলিতে হবে আপনার পথে,
কেহ আসি' হাসিবেনা আমার জগতে,
ভাতিয়া তুলিবে নাকো অমল আলোতে
আঁধার হৃদয়পুরী। আমার সাধনা
চিরদিন একা মোরে হবে সাধিবারে।

তাই বারে বারে হিয়া কাঁপে ভয়ে মোর,
বারে বারে অশ্রু আসে নয়নের কোণে,
মদির দক্ষিণ বায়ে লাগে স্বপ্ন-ঘোর,
বসন্তের উন্মাদনা বাজে মোর মনে।
বারে বারে মনে হয় বুঝি মোর লাগি'
হৃদয় যতনে ধরি' রহিয়াছে জাগি,'
আকুল পরাণে মোর দরশন মাগি'
সাজিয়া রয়েছে কেবা স্বপনে বিভোর
আমারে করিয়া ধ্যান শয়নে স্বপনে।

আবার স্বপন টুটে, দেখি আঁখি মেলি'
কণ্টক-বেদনাময় ধূলিময় পথে,
আঘাত সংঘাত ব্যথা দুঃখ অবহেলি'
একাকী চলিতে হবে বিশাল জগতে।
সহস্র মানব চলে আপনার কাজে
যদি কভু দুটী হিয়া একসুরে বাজে
নিমেষে স্বরগ নামে ধরণীর মাঝে,
জীবনের পথে চলে হাসি অশ্রু ফেলি'
ভরিয়া সকল হিয়া অন্তর-আলোতে।

আমার লাগিয়া কভু নাহি সে গরব
আমারে চলিতে হবে একান্ত একাকী,
তাই চিত্ত ব্যথাভরে করে কলরব
হৃদয়ের অশ্রুজলে ভরে আসে আঁখি।
তবু চিত্ত করি' জয়, জিনিয়া সে ব্যথা
অন্তরে জাগাতে হবে আশ্বাস-বারতা,
আমারে ভুলিতে হবে আপনার কথা,
জীবনে জাগাতে হবে বিজয় গৌরব—
হৃদয়ের রক্ত দিয়া হাসিমুখ আঁকি।

আমার লাগিয়া নাহি খেদ পরিতাপ
নাহি অশ্রুজল-রচা বসি' গৃহকোণে,
নাহি বিশ্রামের ক্ষণ, প্রেমের প্রলাপ,
আমারে বরিতে হবে গৌরবে মরণে।
আপন হৃদয়ে বহি' বিজয় পতাকা,
—হোক অশ্রুজল সিক্তহৃদিরক্ত মাখা—
আমারে মেলিতে হবে শূন্যতলে পাখা,
অবহেলি' অনুরোধ ভিক্ষা অভিশাপ
নির্ব্বাক চলিয়া যাব সকল জীবনে।

যত দুর্ব্বলতা মম, দীনতা আমার,
যত অশ্রুজল চোখে, যত অভিমান,
মিনতি বচন যত দুর্ব্বিসহ ভার
সকলি সহির পাতি' অচপল প্রাণ।
আপনারে লয়ে মম গেছে বহুকাল
বেড়েছে মনের গ্লানি, ছেয়েছে জঞ্জাল,
হাসেনি কমলে মম জীবন-মৃণাল,
আজি তাই আঁখি মেলি' দেখিনু সংসার,
আজি হিয়া ওঠে গাহি সংগ্রামের গান।

চৈত্র ১৩৩২

হুমায়ুন কবির