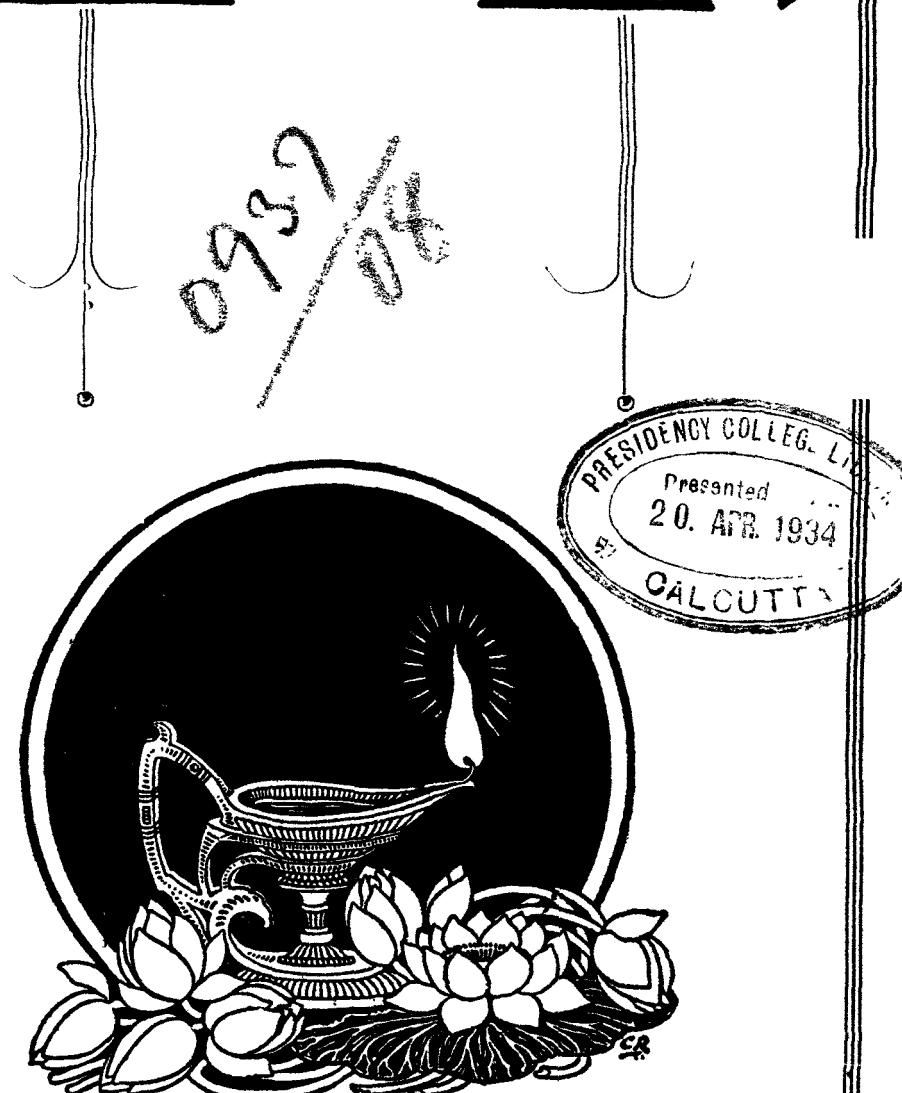


TO  
D. BROWN



# THE PRESIDENCY COLLEGE MAGAZINE



EDITOR: NIKHILNATH CHAKRAVARTTY



# THE PRESIDENCY COLLEGE MAGAZINE

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# THE PRESIDENCY COLLEGE REGISTER

**Must be on the shelves of every Old Boy**

It will be a reminder of the days of  
College life

It will revivify old memories of Association

## THE REGISTER CONTAINS :

- (a) A history of the Presidency College and of (its predecessor) the Hindu College, and a list of the staff of these Colleges ;
- (b) A register of ex-students who graduated between 1858 and 1925, with details of their career where available ;
- (c) A supplementary list of distinguished ex-students of the Hindu College.

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**CALCUTTA.**

THE  
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MAGAZINE

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THE  
**PRESIDENCY COLLEGE ASSOCIATION**

A meeting of past students and past and present members of the staff of Presidency College was held in the College under the chairmanship of Principal B. M. Sen, on the 10th January, 1934, and it was unanimously decided to start an Association of past students and past and present members of the College.

A Provisional Committee with Mr. S. M. Mallik and Prof. P. C. Mahalanobis as Secretaries was appointed to take necessary steps for organising the Association.

A second meeting was held in the College on the 10th April, 1934, under the chairmanship of Mr. Basanta Kumar Bose, M.A., B.L., 'the seniormost ex-student of the College. Draft Rules prepared by the Provisional Committee were considered, and the Provisional Committee was authorized to enrol members. The Inaugural Meeting of the Association will be held after not less than fifty members have been enrolled.

**ALL PAST STUDENTS AND PAST AND PRESENT MEMBERS OF THE STAFF ARE CORDIALLY INVITED TO JOIN.**

*Life Membership Fee.*

Rs. 15/- in one instalment, or Rs. 20/- in four instalments of Rs. 5/- each.

Membership forms and information regarding the Association may be obtained from Prof. P. C. Mahalanobis, Presidency College, Calcutta.

## **FOREWORD**

WITH the present issue, the College Magazine enters on ~~into~~ the twentieth year of its life. It will, I feel sure, be generally and ungrudgingly acknowledged that the Magazine has rendered valuable services towards the promotion of the corporate life of the College which is as indefinable and as essential for growth as life itself. I am glad that the Editor has been able to secure a message from Sir J. C. Bose, Emeritus Professor of the College, which cannot but inspire the present generation of teachers and students, and stimulate them to a greater effort towards the ideal which the distinguished scientist has so nobly held up in his own life.

Following the usual practice, I take this opportunity of recalling the ideals which the College stands for. Though academic success certainly fills a very large place in our minds, I am sure we all realise that it falls far below the ideal which can be expressed in the two words—education and character. The former, of course, stands for a good deal more than instruction or academic success. It may perhaps help to give us the proper perspective if we remember that we study subjects and not mere books. In the moulding of the character there is one trait on which I lay special emphasis and which makes all the difference in the world between the object and the achievement—‘grit.’ Complaints are often heard that our boys are losing this very important side of their character, and I trust they will belie these apprehensions.

I must not close this very brief foreword without bringing home to our new students the necessity for the improvement of their physique. The College offers almost unique opportunities for physical culture in Calcutta, and I would urge on the boys the necessity for laying by a store of health by the proper use of these facilities.

B. M. S.



# THE PRESIDENCY COLLEGE MAGAZINE

Vol. XX.

SEPTEMBER, 1933.

No. 1

## NOTES AND NEWS

WITH the publication of this issue, the Magazine enters upon the twentieth year of its existence. Times were not, as they cannot be, uniformly even through these nineteen long years, and the usual ups and downs of life were not absent in the case of this Magazine also ; it too had its lean seasons of depleted funds and paucity of contributions, as well as its bright and prosperous summer, when funds were plenty and contributors, able and willing, were always forthcoming. But never even for once, has it failed to enjoy the unique distinction of being the worthy mouthpiece of the premier college of Bengal, and for the matter of that, of India. So, when the solemn trust of conducting this journal, fell on the shoulders of the present editor, he accepted it, in spite of diffidence and shortcomings on his part, of which none could be more conscious than his own self, relying entirely on the earnest hope that the gentlemen of the staff as well as his fellow-students would not deny him that ready support and willing co-operation which were ungrudgingly extended to everyone of his predecessors in office, and without which no editor, not to speak of a student-editor, can hope to make his paper a success.

One of the pleasantest functions that every editor is called upon to perform in the opening issue of the Magazine is to extend a warm and hearty welcome to the 'freshers' who add one more batch to the ever-widening brotherhood known as Presidency College. For them a new chapter has opened in life's history, a chapter in which they will have to mould their future. We wish them all success during

their career here, and remind them that theirs is a heavy responsibility—not only to live up to and carry forward the ideals and traditions which the magic name of this College connote, but also to add by their own achievements to the glory of the name of their *alma mater* to whom, as to a mother, they have come for intellectual nourishment and nurture.

\* \* \* \* \*

We have the proud privilege of publishing in this issue a message, specially written for the Magazine, from our illustrious Emeritus Professor, Sir J. C. Bose. Our heart swells with pride to remember that his supreme *sādhanā* to lift the veil that hides the face of Nature and her mysteries was first started in the laboratories of this College fifty years ago. It is remarkable to note that discipline in life is, to this great Achârya, the first condition necessary for the acquirement of knowledge. 'The most irresistible force is that which is held in restraint and husbanded for the realisation of your great ideal in life.' It is not by living a life of ' ignoble ease ' but by ' going forward in life's great adventure ' that we get our true happiness. His message is instinct with the experience of his own life. ' When you have gained the vision of a purpose to which you can and must dedicate yourself wholly, then the closed doors shall be opened unto you.' No greater truth can a pupil learn from his *guru*. With bowed heads we acknowledge our gratitude to our old professor who lectures to us yet from his own mysterious "workshop" and whose life and work are perennial sources of instruction to his countrymen, young and old.

\* \* \* \* \*

Every time that the Magazine is published we have the melancholy duty to mourn with a heavy heart the loss of some of our distinguished ex-students ; and this time too is no exception to this general rule. Bengal is distinctly the poorer to-day by the passing away, in the prime of life, of one of the most gallant and faithful sons that she has, in recent times, produced. In the late JATINDRA MOHAN SEN-GUPTA, the country has lost a political martyr who considered no suffering too much, no sacrifice too great, for the realisation of his political ideal ; he was a sincere and patriotic man, a clean and generous fighter, who identified himself completely with the common people whom he nobly championed with the zeal and energy of a

Roman tribune. A true follower of the philosophy of non-violence, he fully justified his leadership of the Congress Party in Bengal which position he held ever since the death of the Deshabandhu. As the First Citizen of this great metropolis of ours, he was responsible for many of the improvements in the city, which was the main scene of his manifold activities. He was a sportsman through and through—as in the tennis court in the wielding of his racket, so in the law-court in the management of his brief, he displayed a cool head and a nice adroitness ; and, most difficult of all, in the Council Chamber and on public platforms he could conduct himself through the most exciting of political tussles without the least bitterness, or communal or racial bias in a manner which elicited the respect and admiration of even his fiercest political opponents. But, above all, it was his sincerity of purpose and the gentleness of his nature, which revealed his greatness as a man and endeared him to all who came in contact with him. Bengal has seen greater leaders in Surendra Nath Banerjea or Chittaranjan Das, but Jatindra Mohan's name will be included in the country's roll of honour along with theirs for his devotion to duty, his noble and self-forgetting sacrifice for the sake of his nobler ideals. Like the Happy Warrior, he drew his last breath in confidence of Heaven's applause. To count him as one of the Old Boys of our College is no little consolation and pride to every one of us even in the midst of the country-wide sorrow at his loss, which we share in common with others.

In the death of SIR BEPIN KRISHNA BOSE, at the ripe old age of 82, we have lost perhaps the oldest of our living ex-students. He was a student here for five years from 1867 to 1872, when he took his B. L. degree. Soon after, he became the leading lawyer of Nagpur, and was made the Government Advocate. He was also a nominated member of the Imperial Legislative Council, and, later on, of the reformed C. P. Council, in which he was a prominent figure. But it was in the field of education that his name will be specially remembered, and he, more than any one else, was responsible for the spread of higher education in the Central Provinces. His crowning achievement was the foundation of the Nagpur University of which he was the first Vice-Chancellor. Sir Bepin Krishna was one of those great Bengalees whom Bengal sent out to earn fame and honour in the service of other provinces and thereby add to her own greatness.

Of the younger generation, we have to include in this mournful obituary list the names of some of those whose connexion with the College was not yet over. Sj. PHANI BHUSAN CHATTERJEA, who passed out from the College only the other day, had all along a very brilliant career. His activities here are mainly remembered in connexion with the foundation of the Bankim-Sarat Samity, of which he was the most prominent worker, and for some time the Secretary. Sj. DILIP SANYAL of the Fourth Year Class, who met his death under the most tragic circumstances, was a youngman with good parts. Lastly, Sj. JITENDRA NARAYAN RAY of the Second Year Class had already, during his brief career here, become a very popular figure in his class, and had shown signs of a future full of promise. We offer our sincerest condolences to the friends and relations of t  
May their souls rest in peace!

\* \* \* \*

There have been a number of 'shufflings' in the staff since our last issue. Prof. Manjugopal Bhattacharyya, who was for many years a Professor of English here, was transferred before the Summer Vacation to Krishnagar. In the Sanskrit Department, during the absence on leave of Prof. Nilmani Chakravarti, we were glad to get as a temporary lecturer, Sj. Asokenath Bhattacharyya, who was a brilliant ex-student of our College. Prof. N. C. Ghose, the Senior Professor of Mathematics, has gone on long leave for reasons of health ; we wish him a speedy recovery and return to his duties. Dr. Mahendranath Sarkar from Sanskrit College has joined the Philosophy staff. We welcome Dr. Sarkar, whose reputation as a sound scholar and a painstaking teacher, and above all, a kind and good man, has preceded him.

Hardly had the College settled down after the opening of the new session, when we had to bid farewell to our revered professor, Pandit Harihar Vidyabhusan, who has retired from service. Pandit Vidyabhusan spent almost the whole of his career as a teacher in this College, with which his connexion extended well over twenty-five years. To everyone, colleague or student, who came in contact with him, he appeared to be a man of the most genial and lovable nature, a man whose very face indicated the unsophisticated simplicity and

tenderness of heart. We respectfully wish him a long and happy life so that he may enjoy uninterruptedly the well-earned rest to which he must needs have been looking forward.

\* \* \* \*

This year our students did not fare as well in the University Examinations as we have a right to expect of them. In the Intermediate, we had to surrender the top places in both Arts and Science after many years, though in the latter we have secured four places out of the first ten. In the B. A., and B. Sc., however, things have not been so bad. We have captured the largest number of First Classes that has gone to the lot of any College, while in Economics, History, Mathematics (both in Arts and Science), Physics, Botany, Zoology and Geology, the first places have come to us. Though this is a record of which any other College may well be proud, we believe that judging by our own standard, we cannot afford to be flattered about it.

\* \* \* \*

When speaking about the examination results, we are naturally reminded of the unpalatable truth that Presidency College is deteriorating from day to day. No statistics is needed to confirm this assertion, but it will not be out of place to diagnose its causes. It is popularly supposed that this deplorable state of affairs is mainly due to the gradual weakening of the staff. There is certainly no denying the fact that the College misses to-day some of the great names who have shed lustre on it and added to its glory and greatness. The days of Tawney and Mann, Rowe and Webb, Percival and Manomohan Ghose, Sutcliffe and Pedler, James and P. K. Ray, B. V. Gupta and Benoyendra Nath Sen, J. C. Bose and P. C. Ray are surely no more. In recent times, not infrequently demand has been made on our staff for the supply, at a great cost to ourselves, of Principals to other Government Colleges. Notwithstanding these handicaps, it will be a very modest claim to say that we have still the best and the most efficient staff among the Colleges of Bengal. But it is not always good professors who can turn out brilliant students ; on the contrary, the reputation of a teacher depends to a large extent on the success of his pupils. Every year, the number of 'scholars' in the College is dwindling. The comparatively

poor demand for admission to the different classes, which in the past amounted to a regular competition among the candidates, may thus be attributed not so much to the condition of the staff, as to the high-rate of tuition-fees. The rate has become so exorbitant as to be almost prohibitive, even for the middle-class well-to-do people, and few can comfortably afford to spend so much for the education of their children. Cases are frequent where a candidate's qualifications permit him to come here, but his means do not. There is nothing more unfortunate than this. It is the cherished dream of many a student even to-day to enter this great institution, but that privilege is rapidly becoming the preserved monopoly of the rich. The Students' Aid Fund, which owes its success to the unwearied efforts of our present Principal, is certainly a great help in this direction and deserves the highest praise. But a few stipends and occasional help cannot remedy the evil. We have cried ourselves hoarse in asking for a revision of the scale of fees, but the authorities have turned a deaf ear to all our appeals up till now. We should like, however, to repeat it once more, though we are not unaware of the difficulty of the situation, regard being had to the present financial stringency\* everywhere.

\* \* \* \*

The constitution of the College Athletic Club has recently undergone a thorough 'overhauling,' and happily this marks the close of a long controversy which at times bade fair to make the relation between the players and the general body of students bitter and unpleasant. The new constitution distributes the five important portfolios—Football, Cricket, Tennis, Hockey and Basketball—to five professors, to be nominated by the Principal. Under each of them, there will be a Captain and a Secretary for the respective games, to be elected by the previous year's players along with the representatives from the different classes. The new constitution is already at work, and we wish to see it fulfil the hopes it has inspired, and remedy the defects which crept into the old one. In football, our team has already proved its mettle. We went as far as the semi-final zone in the Elliot Shield Tournament and would have gone still further but for some unavoidable circumstances, which stood in our way. We also congratulate here our Ping-Pong team for winning the All-Bengal Inter-Collegiate Table-Tennis Tournament.

Along with a remodelled Athletic Club we hope to see very soon a revived College Union. Proposals have already been made to lift the ban under which it was closed, and we are glad to note that our Principal too realises the necessity for such an institution. The extra-academic activities in a College are of no less importance than the work done in the class-room, for the one supplements the other in the making of an educated man, and it is this which emphasises the need for a College Union. The Bengali Literary Society with the Principal as its President, has already reopened its doors after a long time. And we venture to prophesy that the recent appointment of a Secretary is a clear indication that the College Union will soon come to life again.

\* \* \* \*

This year's Birthday Honours list saw two more additions to the 'order' of Presidency College Knights. The foremost specialist in a very important branch of medical science, Dr. Kedar Nath Das has long deserved the honour now conferred on him. We are proud to note here that he was for sometime the Professor of Sanitary Science in this College. Our respectful congratulations to the venerable medical Knight. We convey our felicitations also to 'the youngest Knight of the Province,' Lt. Bijoy Prasad Sinha Roy, an alumnus of this College, who is a familiar figure in the public life of Bengal to-day.

\* \* \* \*

Yet another attempt was made this summer to reach the summit of Mount Everest, and once more the mountain has triumphed over man. The Ruttledge Expedition was carefully organised and planned in the light of experiences gathered in the previous attempts, while the wireless link, which was a novel feature of the present expedition, kept it constantly in touch with the world far below. But this time too the climbers had to turn back when within a few hundred feet of the actual summit. It was indeed a "glorious failure," and its achievements may inspire another attempt, although none knows whether Shiva and Parvati will ever allow the mortals to storm their closely-guarded abode!

It is, however, gratifying to learn that mountaineering has attracted the attention of the Indians themselves. This year an expedition, composed entirely of Indians, went as far as the Pindari Glacier

where interesting experiments and researches were carried out by them. In this connection, we owe it to the memory of our late lamented Professor of Geology, Dr. Hem Chandra Das Gupta, to mention that he organised and led a small expedition consisting of his pupils to the Glacier a few years back. So, strictly speaking, to Prof. Das Gupta should be given the honour due to a pioneer.

\* \* \* \*

In the domain of world-politics, history is being made and unmade almost daily. The shattered condition of the Post-War Germany had turned it into a hotbed of anarchical bacilli, which helped the growth of innumerable political groups, while the legacy of 1919 has been responsible for its chronic economic instability. It is therefore natural that Herr Hitler's phenomenal rise to power should be met with so little opposition within the country. The Nazi regime is still looked askance by politicians all over the world as another Reign of Terror. The organised persecution of the Jews, the wholesale drive of the Communists from German border and other violent activities of the Brown Shirts have few parallels in modern history. But if Hitler can give stability and order which Germany, of all nations, needs most to-day, then even this new revival of the policy of 'blood and iron' will be justified.

\* \* \* \*

Chaos and exhaustion are the prevailing order not in Germany alone, but also in other parts of the world, and what is more threatening is that they look as if they have come to stay. Everywhere the same woeful tale of distress and despair is being repeated. Loyalty to existing institutions and conventions is gradually waning. Democracy, the pet-child of the nineteenth century, has in many places received the order to quit. And in the work of rehabilitation, dictatorship seems to be the only panacea. Kemal Pasha, Mussolini, Stalin, Hitler, De Valera, and, close at hand, Gandhi, crop up everywhere with their messages of and prescriptions for deliverance. Even the National Government in England to-day has been vested with powers that a close oligarchy do not always enjoy. Across the Atlantic, Roosevelt sits at the White House with a new programme in hand. But how can they lead us on to the promised land if we fail to cast off our age-old ideas? Nationalism still

sits heavy on our shoulders like the malignant old man of the sea, clogging our movements towards new and better things. Patriotism, which was so long extolled as a great virtue, is now greatly discounted as the bane of world-peace and co-operation. Since its inception, the League of Nations has proved to be the greatest farce in history, only because we cannot yet conceive ourselves except as individuals belonging to different nations. The threat of a world-wide economic dislocation, of the dangerous possibilities of another war, or of the destruction of humanity itself, cannot make us wise. Conferences meet and discuss and disperse, delegates arrive and depart, but the problems remain as far away from solution as when they were first taken up.

The failure of the World-Economic Conference thus came as a matter of course. Pessimism dogged it at every step, and its doom was sealed as soon as the enthusiasm of the first few days had cooled down. Trade barriers, monetary adjustment and war debts are the three important rocks on which the Conference foundered. Every nation scrambled for its own share of the pie and would not forego a penny as a contribution towards that international co-operation, whose panegyric they all sing.' The remark of a famous athlete that sixty nations competing in the Olympic Games got along far better at Los Angeles than the sixty-five seem able to do at the Kensington Museum, exposes the futility, if not the hollow insincerity, of such discussions. Nations have proved themselves bankrupt in statesmanship, and unless there appears some world-figure who can teach plainly that man has no alternative but to live in harmony with his fellow-men, the present civilisation with all its wonderful achievements is sure to be found wanting and ultimately collapse.

\* \* \* \*

The affairs near at home have been characterised by constant drift and uncertainty. The situation is taking sudden and dramatic turns, but it is doubtful that they will leave behind any far-reaching impression. The movements of Mahatma Gandhi himself for the last six months are difficult to follow. First comes his momentous fast when all eyes were turned to the " Parnakuti " at Poona ; next the informal conference of the Congress leaders, the Mahatma's correspondence with the Viceroy, his unexpected decision to continue the Civil Disobedience

Movement, the disbandment of the Ashram, his arrest, detention, release, re-arrest, trial and conviction—all crowded into a fortnight ; and lastly, came the beginning of his second fast unto death to secure facilities for Harijan work from within the jail, and his ultimate release. Perhaps by the time the Magazine reaches our readers, the Mahatma will embark on some new venture, utterly unpredictable. On the other hand, the constitution-makers in England are proceeding with their work with remarkable caution and perseverance. The first half of the Joint Parliamentary Committee's work has been finished which was mainly occupied with the examination of evidences submitted by a variety of communities and interests of the most diverse type. Thus the course of Indian politics, like a series of shifting scenes, presents confusion and bewilderment to the most careful observer. Let us hope that the country will soon be relieved from this atmosphere of hopeless suspense and distrust.

\* \* \* \*

As we go to the Press, there comes the sad news of the death of one of the most eminent personalities in British politics, Viscount Grey of Fallodon. For eleven momentous years, from 1905 to 1916, he was Secretary of State for Foreign Affairs, a record which was not equalled by any of his predecessors ; and thus he epitomised in his life, the history of British foreign policy during one of its most active and critical periods. As an earnest lover of peace, he always stood for mutual good-will among nations, and on the eve of the Great War, he worked desperately till the last moments, to prevent a clash between the powers. But when he once realised that Germany was determined to have her own way, he did not hesitate to lead his own nation to action. When in 1916, the premiership changed hands from Asquith to Lloyd George, his failing health coupled with his dislike for the new Liberal leader compelled Grey to leave office, and thereby retire almost for good from active politics. But to him the charm of rural England with her flowers, birds and dry fly fishing gave greater pleasure than an important debate at St. Stephens. In character and ability, he towered far above the later Victorians and Gladstone knew him too well to say: " I have never known a youngman with more aptitude for politics and less inclination."



JATINDRAMOHAN SEN GUPTA.

U. RAY & SONS, CALCUTTA



## THIS GOD OF EXPERTISM

NABAGOPAL DAS, I.C.S.—*Ex-student.*

THE problems of the modern world, we are told, are far too complex and heterogeneous to be solved by simple and rough-and-ready methods. Whenever we are perplexed by some mysterious force, social, economic or psychic, we seek to explain it by a meticulous analysis of a formidable array of underlying factors which are too sacred and intricate to bear the introspection of the average mind. Technical knowledge and special experience, assert our modern priests of the deity of expertism, are needed to explore the mystic beauty of things that transcend ordinary imagination and common sense.

This insistence upon expert knowledge and special experience is understandable in spheres which are manifestly abstruse and complex. We can understand Einstein's impatience with people who venture to intrude into the sacred realm of Relativity ; we can appreciate Prof. Piccard's eloquent emphasis on the need for a balloon flight in order to probe into the mysteries of the stratosphere ; and we can even tolerate Josef Von Sternberg's "family-quarrel" with the talented Marlene over the niceties of film technique and the correct interpretation of action and art in a movie. But when young Hitler says that the mysteries of the Germanic ideal are not understandable to anybody who has not got the pure Teutonic blood in him, or old and hoary "L.-G." asserts that the economic and political troubles of modern England can be cured only by his expert planning and reconstruction, are we not justified in feeling a bit suspicious?

It is in the economic sphere that this dogma of expertism has caused the worst havoc. We all know that everything is not all right with the world, but how rarely do we try to look at things from the standpoint of broad commonsense and large humanity? While industries are stagnating and the poor masses starving, our experts are fighting amongst themselves over meticulous differences of opinion. There is no end of theories and philosophies in the economic world to-day: Keynes speaks of underinvestment, Hayek retorts with inelastic-

city of the structure of production, and Hobson and Cole allude to the fundamental evils of underconsumption. And while economists engage themselves in this ridiculous bear-fight, our politicians fare no better. Each one of them is a victim of expertism ; and as these august people come to occupy the front Treasury Benches they intensify their adorations of the deity. The result is that they feel it a puritanical duty to look askance on solutions that smack of simple commonsense. They all want to be dictators in their spheres, but unfortunately for mankind, they lack those qualities of broad statesmanship which are essential to any successful dictatorship!

Does not this worship of expertism look rather like an attempt to seek a short-cut solution of our economic and social ills ? If only people would look with a wider vision and think less in terms of their own scientific and technical prejudices ! . . . Perhaps they will—one day. But on the portals of the path of humanity may be written the words “ Too late ! ”

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## MARPESSA

PURNENDU KUMAR DAS—Fourth Year, Arts.

66 **S**AINT Bernard" growls at hypocrisy in society, Dickens laughs at it, Thackeray satirises that particular form of it, called 'snobbery.' It is all very well. But what about the hypocrisy or snobbery in literature? It has an existence "too too solid." An admiring crowd met every night at Dryden's coffee-house to clap and nod at every word that might escape his lips. Yes; at every tiny bit, be it ever so trifle and trite. And so with all literary giants. Their petty commonplaces and absurd nonsenses are vyingly praised and their faults are carefully ignored—nay, often ludicrously extolled! What a contrast with the writers, less fortunate in talents and fame. Their defects are mercilessly laid bare; often unjustly exaggerated. And—poor fellows—their real merits are frequently passed by with a slight nod. That is all. This is, of course, not snobbery. It is—what is it? Be it as it may, many a poet has suffered from its tyranny. And one of them is Stephen Phillips.

A humble book of poems caused much stir and sensation during the nineties of the last century. Those momentous years when the music of Tennyson had melted in the rising melody of Swinburne; when modern poetry was feeling its way in the first flush of dawn, as it were, with Hardy and Kipling, Masefield and Yeats. Four Oxford undergraduates published, in 1890, a collection of some of their poems, called *Primavera*. These young aspirants were Stephen Phillips, Manomohan Ghosh, Lawrence Binyon and Arthur Cripps. *Primavera* was warmly received by Oscar Wilde and Addington Symonds, the great critics of the day. The influence of Tennyson and Swinburne might be seen on the form of the poems. But, in spirit, the poets had closer kinship with the Elizabethans and the Romantics. They found their inspiration in the classic past rather than in the materialistic present. None of Phillips' four poems, however, is remarkable as poetry.

It was with *Eremus* (1894) that he first came into prominence. Despite its metrical shortcomings and faulty construction it revealed a

true poetic imagination and a power to write fluent and easy blank verse. It drew applause from such critics as Stopford Brooke and Addington Symonds. But in 'Christ in Hades,' his next long poem, he lapsed into a rather irregular blank verse. However, he displayed in 'Marpessa' a consummate skill of versification—the fulfilment of the promise in *Eremus*. Commenting on 'Marpessa' a critic writes, "In variation of stress and rhythm, in harmonious and ready flow of the lines, in the form of his sentences, he succeeded in using his blank verse with a real knowledge and power." Indeed the blank verse of the poem is throughout flexible, melodious and sonorous and has a splendid metrical effect.

*Poems* (1897) included, besides 'Marpessa' and 'Christ in Hades,' the two long London poems, 'The Woman with a Dead Soul' and 'The Wife,' and also some beautiful lyrics. 'Christ in Hades' is Phillips' second best long poem and exhibits the stretch and originality of his imagination. Of the London poems, the first elicits mingled praise and blame; but the latter is repelling with its sordid realism. Yet, this very poet could transform a London night into a mystical moon-lit meadow and a London traffic-constable into an inspired bandmaster!

Like *Poems*, *New Poems* was also greeted with a chorus of applause. It contains a number of remarkable poems—'Cities of Hell,' 'Grief and God,' 'A Poet's Prayer,' 'A Gleam,' 'After Rain,' 'Endymion,' 'Midnight—31st of December, 1900,' and the most remarkable of them all, 'William Ewart Gladstone.' Some of these are redolent with Wordsworth's mystic communion with Nature and Vaughan's transcendental spiritualism.

Phillips now turned his attention to drama. *Paolo and Francesca*, *Herod*, and *Ulysses* were his famous dramas. Of these the first named is undoubtedly the very best. But Phillips was more of a poet than a dramatist. Though these were poetical dramas, yet the poetic element far overbalances the dramatic.

With this brief survey we shall now pass on to the poem considered to be his masterpiece,—'Marpessa.' Its merit does not rest merely on its music. The lilting rhythm moves with exquisite grace and is a splendid vehicle for the expression of the poet's emotion and imagination.

To many it came as a surprise, this re-told legend. For many believed with William Watson "that the poetic possibilities of the classic myth were exhausted." But 'Marpessa' gave the lie to that belief. The tale is simple indeed: "Marpessa being given by Zeus her choice between the god Apollo and Idas, a mortal, chose Idas." It has practically no plot-interest. All its interest is subjective rather than objective—(an instance of the tendency of modern long poems). The plain, bare story is so richly painted, so finely spun out. Watson commented in *The Fortnightly*: "The youngest of our poets takes this ancient story and makes it newly beautiful, kindles it into tremulous life, clothes it with the mystery of interwoven delight and pain, and in the best sense keeps it classic all the while." "Marpessa" takes us back from the dreary present to the dreamy past. The misty curtain of time is lifted and we witness a drama of love against a background of beauty.

Marpessa was a Greek maiden with a conquering beauty. Young Idas saw her and was smitten with love. Even the god Apollo burned with desire. They met together on an enchanting summer evening, full of blooming freshness. Beside himself with a sense of her maddening presence, Apollo rushed to embrace Marpessa. But suddenly the voice of Zeus rang a warning ; it gave Marpessa liberty of choice. So the rivals pleaded their causes one by one.

Apollo pressed his claim with his divine eloquence. Even like a rose was Marpessa, he said, "As rich and purposeless as is the rose." She was not meant to struggle and suffer. To be beautiful and sweet was her simple lot. And yet, as a mortal, she was to taste the bitter cup of earthly sorrow and suffering. With time she would grow "cool to all things great." Her beauty would fade. Her love also. She would live to see,

" Beautiful Faith surrendering to Time,  
The fierce ingratitude of children loved,  
Ah, sting of stings! A mourner shalt thou stand  
At Passion's funeral in decent garb.  
The greenly-silent and cool-growing night  
Shall be the time when most thou art awake,  
With dreary eyes of all illusion cured,  
Beside that stranger that thy husband is."

And then she would die Bereft of "eternal thoughts," of golden imaginations, of sustaining hope she would lie buried in the dust—lie for ever.

There was only one way to escape this utter waste To marry the god By his divine kiss she would be immortal She would dwell with him, far above this dull flat world in heaven ' where to stir Is ecstasy and thrilling is repose " Roaming with the sun god on his golden ride through the infinite blue above the great wide world she would drink in the wondrous beauty of it all—all its variety delicacy, and grandeur Or perhaps a tenderer task would befit her womanly nature She could calm the stormy sea, deepen the harvest's green, enhance the evening's beauty ' or silently attend the fiery funeral of foliage old ' Or better still she could be a smiling angel to suffering humanity, balming its endless sorrow

Apollo stopped Poor Idas! What could he say after such a powerful argument? Yet he humbly ventured and began with a trill His only offering, he declared was his boundless, passionate unfailing love His emotional appeal foamed up in a musical swell As it subsided Marpessa clasped his hands as if in a trance

Then she addressed Apollo She quite appreciated the worth of his tempting offers But she would prefer earthly sorrow to heavenly bliss She had known no sorrow till then But she had heard of the suffering " Of men that did believe, women that loved " Often, as a child, her eyes " grew ignorantly wet " and she " in silence wondered at sorrow " as the tears of her smiling mother dripped on her cheeks Hence, " by sorrow taught," she too might live in this ' still ' earth and unfold the woman in her—being " irresistably kind, helplessly sweet, a wandering garden bliss " The tortures of the world beyond she would willingly suffer

" Yet would I not forego the doom the place,  
Whither my poets and my heroes went  
Before me ,

Since they have died , their death is ever mine ,"  
Being human she missed human sorrow

And if she married the god, what then? He had promised her eternal life—but not eternal youth. Apollo would bloom ever-green: while Marpessa would grow old; the withering grey would creep in; her beauty would fade. And the tragedy of it all: she would live on, conscious of her dying charm and her husband's ebbing passion. Instead of love he would offer pity and kindness—"Most bitter to a woman that was loved." She would have to fall back upon shameful devices to keep her hold!

With Idas, on the other hand, she could live in peace and happiness amid the lovely charm of a quiet hamlet. He would give her passionate children—not some radiant god that would despise their mortal mother, "But clambering limbs and little hearts that err." She would enjoy a sense of security and sympathy in her husband through all the vicissitudes of life. And if the first rosy flush of love dimmed with time and the delicious freshness of youth wore off, "a faithful peace"—

"Beautiful friendship, tried by sun and wind  
Durable from the daily dust of life"

—would follow in their wake. Of course, they would grow old—but grow old together.

"And he shall not greatly miss  
My bloom faded and waning light of eyes  
Too deeply gazed in ever to seem dim."

Full of memories, they would "sit with luminous holy smiles" gazing curiously into that mysterious future—their lasting home. Then they would die,—alas, one earlier. Still, they would part like old friends, glad to have met.

Marpessa ceased. Idas with a cry of joy clasped her; while the god in anger disappeared.

"Then slowly they  
He looking downward, and she gazing up,  
Into the evening green wandered away."

And with these lines the poem ends—not until it has been magically transformed. Dancing on waves iridescent and bubbling with incessant fancy and imagination, it has become "a thing of

beauty" that is "a joy for ever." The poet's imagination spinning a marvellous web of "new and flashing images" kindles our own. In the very opening of the poem it trickles in, mellowy with a dreamy mysteriousness.

" Wounded with beauty in the summer night  
 Young Idas tossed upon his couch and cried  
 ' Marpessa, O Marpessa!' From the dark  
 The floating smell of flowers invisible,  
 The mystic yearning of the garden wet,  
 The moonless-passing night—into his brain  
 Wandered, until he rose and outward leaned  
 In the dim summer: 'twas the moment deep  
 When we are conscious of the secret dawn,  
 Amid the darkness that we feel is green."

And then it conjures up a fitting background for the lovers' conference.

" So

When the long day that glideth without cloud,  
 The summer day, was at her blue deep hour  
 Of lilies musical with busy bliss,  
 When very light trembled as with excess,  
 And heat was frail, and every bush and flower  
 Was drooping in the glory overcome ;  
 They three together met ;"

In Apollo's magnificent account of the acrial charioting the imagination swells up, in its panoramic view, almost to a Shellyan height.

" And I will carry thee above the world,  
 To share my ecstasy of flinging beams,  
 And scatter without intermission joy.  
 And thou shalt see that first leap of the sea  
 Towards me ; the grateful upward look of earth,  
 Emerging roseate from her bath of dew,—  
 We two in heaven dancing,—Babylon  
 Shall flash and murmur, and cry from under us,  
 And Nineveh catch fire, and at our feet

Be hurled with her inhabitants, and all  
 Adoring Asia kindle and hugely bloom ;—  
 We too in heaven running,—continents  
 Shall lighten, ocean unto ocean flash,  
 And rapidly laugh till all the world is warm.”

As we read on what a grand pageant passes before our wondering eyes! A vista of scenes opens up—pictures of flaming ocean and blushing earth. Every line is hauntingly beautiful. But the lights in a dew drop vanish under the glare of a microscope. How difficult to “unweave a rainbow.”

The imagination reaches its climax in Idas’ speech. “It is one of the loveliest and most impassioned love speeches in English poetry,” says one critic and rightly we think. The speech is a long one but is well worth quoting at length.

“ I love thee then  
 Not only for thy body packed with sweet  
 Of all this world, that cup of brimming June,  
 That jar of violet wine set in the air,  
 That palest rose sweet in the night of life ;  
 Not for that stirring bosom all besieged  
 By drowsing lovers, or thy perilous hair ;  
 Not for that face that might indeed provoke  
 Invasion of old cities ; no, nor all  
 Thy freshness stealing on me like strange sleep.  
 Not for this only do I love thee, but  
 Because infinity upon thee broods ;  
 And thou art full of whispers and of shadows.  
 Thou meanest what the sea has striven to say  
 So long, and yearned up the cliffs to tell,  
 Thou art what all the winds have uttered not,  
 What the still night suggesteth to the heart.  
 Thy voice is like to music heard ere birth,  
 Some spirit lute touched on a spirit sea ;  
 Thy face remembered is from other worlds,  
 It has been sung of, though I know not where.  
 It has been sung of though I know not where.

It has the strangeness of the luring West,  
 And of sad sea-horizons ; beside thee  
 I am aware of other times and lands,  
 Of birth far back, of lives in many stars.  
 O beauty lone and like a candle clear  
 In this dark country of the world! Thou art  
 My woe, my early light, my music dying."

What is it? A bit of oriental extravagance in idealisation? So it may seem to the superficial. But are we not carried off by its emotional surge? Are we not thrilled by its pulsing passion?—It is all so much like the flutter of a soul in the grip of a love-druken imagination. It makes us forget ourselves and dream delicious dreams. What more?—It has fulfilled its function, this love speech. Surely it is not a mere "aerial lymning," a rainbowy bubble, an evanescent Lamia with an unreal, unsubstantial beauty. It wells up from the depths of emotion and passion. In fact, it is akin to the idealistic 'abandon' of the romantic school. And even like that it is tinged with a glorious mystery.

Poets have sung of woman since time began. What is it that makes her a perennial source of joy and wonder? It is the veil of mystery—the smile of Mona Lisa. She is an eternal enigma to the poets, specially to the romantic poets. Phillips, the romantic, has felt the power of this mystery—has felt it deeply. And he has expressed it in a way all his own.

Idas' rhapsody is not a mere panegyric to Marpessa. It is a glorious tribute to Woman, a mystic homage to Love. Marpessa was to him a source of both sensual and spiritual enjoyment. But his mystic idealism far transcends his sensuous delight. He begins with her bodily beauty but eventually loses himself in its infinite suggestions, all shadowy, strange, unutterable,—mysterious.

Further, in blending the sensuous and spiritual elements in Idas' nature, the poet shows his grasp of the Greek character. It had a twofold aspect. The sensuous side of it found expression in the immortal Greek arts. And, moreover, "the Hellenic mind was endowed with a power of mystical apprehension, now almost departed, of going beyond the material veil of things." The poet dips in the

Greek mind and recaptures that mystic vision of seeing, beyond the externals, the deeper reality of things.

After the impetuous utterances of Apollo and Idas, comes the calm and tender speech of Marpessa in soft accents. The imagination takes a new turn. A lesser artist might have slipped into anti-climax. But Phillips' sense of art did not fail him. Instead of bathos we have a musical fall into "cadence low" from "cadence deep and clear:" the murmurous rippling after a stormy rage. The effect is splendid. With the first streaks of dawn we soar, like Wordsworth's skylark, up into the endless sky amid azure and gold and come back with the shades of evening to the nestling earth. From the world of fancy we slide smoothly and almost unconsciously into the world of fact—a world, beautiful in its own way.

But the beauty of the passage is marred to some extent by the use of the conventional phrase "The pastoral fields." And worse still, the beautiful atmosphere is well-nigh vitiated by a reference to fashionable dress and coiffure which Marpessa would have been forced to culture had she married the god. Perhaps it is an eternal feminine characteristic and is as true of Madam Eve as of Miss 1933. But we have come to look upon it as a particularly modern hypocrisy. To think of Marpessa adopting it! Of course it is not without its 'pathetic touch.' But its apparent pettiness overshadows its underlying pathos. Our only consolation is in the illustrious parallel of Keats who often drops from the sublime ether into petty cockneyism, as in *Lamia*. But we can never pardon Phillips for likening the glorious rising sun to an "eager bridegroom" springing upon his bed. Thou too Philips!

We may note, in connection with this speech, the poet's attitude to sorrow and death. There is not much philosophising about it. It is essentially poetic. Child Marpessa's 'wonder at sorrow' ripens into a cheery acceptance of the hard facts of life—but the wonder lingers.

" Yet I being human, human sorrow miss."

" For pain came with the sap, pangs with the bloom:  
This is the sting, the wonder."

Set against a background of memory and hope, sorrow and death shed their ugliness and horror and emerge solemn and beautiful.

“ How wonderful in a bereavéd ear  
 The Northern wind ; how strange the summer night,  
 The exhaling earth to those who vainly love.  
 Out of our sadness have we made this world  
 So beautiful ; the sea sighs in our brain,  
 And in our heart that yearning of the moon.”

O no ; this is no philosophic reasoning. This is but the colouring of a poetic imagination.

So long we have seen how varied and rich is Philip’s imagination. It revels equally in grand and homely imageries. It glitters in beautiful similes. It bursts into rapture and radiance. Yes ; but it also plays in whisper and twilight. Splendid lines, pregnant with thought and suggestion, abound in the poem. Idas’ speech is made up of such lines. To re-quote but a single :

“ that face that might indeed provoke invasion of old cities.”

The magnificent tale of Troy flashes up for a moment as we read it. Similarly the skilful use of “ Babylon ” and “ Nineveh ” strike a deep chord in our memory and draw out a number of tales twined round these names, specially the tales of their dramatic fall from the crest of pomp and splendour. The particular words used along with them (coming as they do from the sun-god and god of prophecy) subtly suggest their “ fiery funeral ” to be (as hinted in the Bible). But the master-touch is where the poet refers to the tears of Marpessa’s mother. It suggests the material of an interesting story to be shaped by the reader’s imagination.

Suggestion, again, combines sometimes with condensation to give a passage a rare effect. Phillips’ imagination does overflow into romantic exuberance: but it also shines in classic-restraint. Idas’ speech has the “ fine excess ” but here and there are gems of fine restraint too. Thus, in Apollo’s lament for the prospective death of Marpessa, the poet suggests a wonderful contrast and a wonderful imagery—awful, grimly mysterious, indescribable—all in only four lines.

“ And all that tint and melody and breath,  
 Which in their lovely unison are thou,

To be dispersed upon the whirling sand!  
Thy soul blown seaward on nocturnal blast!"

Even in describing Marpessa's beauty, where other poets would have poured forth their heart "in profuse strains," Phillips shows a striking reticence. He concedes a single line:

"Like perfect fruit  
Even at the moment was her beauty ripe."

A single line and it suffices. It suggests the perfection of Hellenic form. Again, condensation and suggestion unite to give the closing lines of the poem a singular effect. Rarely have such few and simple lines attained such a success. The deliberate omission of any word between the loving pair after union gives us an idea of brooding silence. The eloquent hush and "the evening green." How suggestive! We are faintly conscious, as of a soft incense, of the rapturous joy and tear-wet gratitude of Idas; of the serene, delicate, speechless happiness of Marpessa; of the breathless expectation of both; and of the unborn future odorous with sweet promises—and perhaps with beautiful sorrow. The poem ends. But the image of the young lovers strolling off hand-in-hand, slowly and silently, into that strange green, that fascinating mingling of light and shade,—the image lingers in our memory as the image of a beloved face or the soft echo of a half-remembered tune.

"Marpessa" has proved to be a nine days' wonder, so to say. It had an enviable reception on its first appearance. It was hailed with ardour by eminent critics and almost by all the prominent reviews. It was considered fit to be printed as one of the "Flowers of Parnassus" (a series of world's famous books illustrated). *Poems* which included "Marpessa" won the laurel-wreath of the Academy. It was frequently re-printed till the War. All these argues "Marpessa's" contemporary popularity. But in 1915 the poet died. In the meantime the Great War rushed in. In the tremendous convulsion that followed "Marpessa" and its writer sank into oblivion. Only a quarter of a century—and now we scarcely even hear of Stephen Phillips!

Is it due to the, should we say, 'opposite of snobbery'? Or is it the trick of time which has played many a hero false? Have

we not in our own time seen the rise and fall of Kipling, the lull in the Byron-craze, and the toning down of Tennyson-mania? Why, Shakespeare himself was discredited by the Augustan England! Phillips has suffered much less.

Some have attributed it to his lack of originality. Standing on the threshold of transition from Victorian to Modern Poetry, Phillips sounded no new note. It seems, "originality" is the cry of the hour. Before the dazzling "modernity" of the post-war poets, poor Phillips has paled into insignificance. He is a back-number. He has timidly followed the beaten path, smoothed by great pioneers. And these critics also add, "At best he resembles Keats."—Why, but that is saying a lot. We may do well to remember the words of a wise man: "It is easier to differ from great men than to resemble them."

The supposed 'unoriginality' of Phillips and the other poets of *Primavera* is due to their deliberate flight from the heat of contemporary life and thought into the cool recesses of mediæval romance and classical legend. Muse, they believed, sat dreaming on Ida.

"How should she face the ghastly, jarring Truth,  
That questions all, and tramples without ruth?"\*

They cared more for rhythm and expression than for novelty and originality of thought. Says Manomohan, "How we have sacrificed form and expression in our devotion for modern thought and for contemporary subject-matter, and the idea that a poet should have something new to say."

There is at least one definite cause for the setback in Phillips' popularity. He gave an air of realism to most of his poems. A false or 'unreal' realism, devoid of the conviction and sure-touch of life-experience. For a time the deception passed off. But before long it was detected and the poet's gathering fame dropped and dwindled. But this charge does not apply to "Marpessa." "Marpessa" is a mythical theme imaginatively treated.

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\* "Dreaming Muse"—By Stephen Phillips in 'Primavera' and 'New Poems.'

Such is "Marpessa." If "Poetry is the language of imagination and passions," as Hazlitt asserts, or if "Poetry is the utilisation of language as the handmaid of Music," as Yeats declares, then "Marpessa" is certainly a fine piece of poetry. Indeed rarely so. Is it not strange that the writer of such a poem should be so utterly neglected? "Faulty, thy name is woman," says Shakespeare and fame is "Dame Fame." A fickle Marpessa (?)

" Liable but to breezes and to time."

## THE MODERN STATE

KRISHNA GOBINDA BOSE—*Fifth Year, History.*

EVERY student of history knows that the ancient state was, if not anti-national, at least non-national. The state was a mere conglomeration of peoples, whose only bond of unity was usually common subjection to an autocrat in a distant city. Political organisation was still in its infancy: administrative order was not yet even a dream. The business of the ruler was to gather money and to deal in rough and ready justice: the encroachment of government into every sphere of human activity had not yet begun. National unity existed neither in theory nor in practice: mere bonds of anthropological kinship sometimes drew groups together. It is in these terms that we must describe the states which centred in ages past round Egypt, Babylonia, Assyria and Persia. Even when Athens created an empire which was succeeded in turn by the vast fabrics created by Macedon and Rome, conditions in this respect did not improve. Greek love of individualism led to the creation of city-states, and thus perpetuated the partition of a nation into numerous political units. The temporary and partial success which Athens achieved in giving birth to a Hellenic unity was ultimately responsible for the growth of the ideal of Pan-Hellenism. However that may be, the vast empire established by Alexander followed closely the loose mass of territories which is known to History as the Persian Empire and was in every sense the negation of nationalism. The history of Rome is the marvellous story of the subordination of a world to a city, and, though administrative order was better secured in the Roman Empire than in any other ancient state, yet its very foundation was the non-recognition of the claim of a people to have a government of its own.

Travelling downwards, through the course of the stream of History, we come to the Middle Ages. Mediæval civilisation was established on the bed-rock of feudalism. Admitting that feudalism was the best form of social organisation that it was possible to maintain

at that time, the fact that it prevented the formation of national states cannot be gainsaid. As long as the titular head of the state remained a resourceless, helpless tool with a few personal servants to look after his business, as long as the baronial castle controlled men, money, and even the course of law and justice, as long as the people had no other alternative but to submit to baronial tyranny through which alone a rudimentary political order could be secured, the modern state could not be born at all.

Gradually, monarchy strengthened itself almost everywhere in Europe, and aimed at crushing every force within the state which disobeyed the state itself. A renovated monarchy and a privileged aristocracy went ill together, and the rights misappropriated by the latter were gradually reconquered by the former. Monarchy allied itself with the people, and the combined resources of these two orders crushed the lingering rights of the third. Out of the death-pangs of feudalism arose the modern state.

Monarchy, however, played a very selfish part from the beginning. Once the dread of feudal revival was a thing of the past, it gave up all pretensions of conciliating popular opinion, and claimed for itself exclusive power and autocratic control. Kings of strength and vigour were born, and to them the common folk, just relieved from the Egyptian bondage to the nobles, were no rivals. Monarchy not only made itself the supreme force in the state: it was the only force that counted.

Thus securing its own position and making its pretensions unassailable, monarchy aimed at creating national states, centralised within through strong bureaucratic administration, powerful outside through a strong military organisation. It will be our purpose to trace the activities of the monarchy in various European states, with a view to determine the contributions which it made to the creation of the modern state.

The history of the making of modern England may perhaps be traced from the regime of Henry II. When he came to the throne he found England exhausted by nearly twenty years of anarchy, the machinery of the government dislocated and the people sick of feudal misrule. But he was a strong ruler. He organised the judicial and

administrative system of the state in such a way as to prevent the recurrence of anarchy. As Professor Trevelyan remarks, "The new judicial procedure that he introduced was destined to shape the future of English society and politics, and to give distinctive habits of thought to all the English-speaking nations in states unborn and accents yet unknown." The strengthening of the royal courts and the growth of common law led to the gradual abolition of feudal courts. The systematic policy of crushing feudal opposition in every sphere of activities which he relentlessly pursued made him as autocrat as the Grand Monarque of France, and English political organisation was reshaped under the aegis of benevolent despotism. The success of his system was evidenced by the fact that even during the reign of his successor, Richard, who took more interest in crusading activities than in the affairs of his state, royal power was not threatened.

The period from the reign of John to that of Edward I, witnessed the origin and growth of the English Parliamentary system. The theory of Stubbs, that Edward I wanted to become the constitutional ruler of a united people and willingly surrendered a portion of his power in order to bestow it on the people, is no longer accepted by modern scholars. We now know that John and Henry III desperately struggled to retain everything which Henry II had enjoyed ; that their failure led Edward I to believe that the monarchy, in order to deprive the nobility of its overwhelming influence, must find an ally in the knights and the burgesses ; that, finally Edward I really intended Parliament to be an anti-feudal instrument. Parliament thus appears to be not a right seized from an unwilling king by an alliance of the nobility, clergy and the people, but a strategic measure of autocracy fighting for defence. The central machinery of the English constitutional system is therefore a gift of despotism itself.

Then the Hundred Years' War and the Wars of the Roses came, and they killed the last vestige of feudalism. Unceasing warfare made the people tired of anarchy and misrule. They thought it better to rally round the king and to exalt his power so as to prevent the revival of baronial turbulence. Tudor despotism was based on this psychological complex of the people at large. Henry and his descendants preserved the old mediæval institutions—King's Council, Parliament, Common Law, Justices of the Peace and Jurymen—but breathed into

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them all a new vigour and compelled them all to become no longer checks on governmental efficiency but instruments of royal power. The process of the exaltation of royal power reached its culmination in the reign of Henry VIII. The King's majesty reached every corner of the state and directed every aspect of its affairs—political, ecclesiastical and even economic.

And yet, strangely enough, it was during the rule of these benevolent autocrats that the English Parliamentary system put itself into a definite shape and prepared for the anti-monarchical stand which it was to take in the next century. The explanation of this apparent anomaly is not far to seek. The Tudors, in their desire to conciliate popular opinion, and knowing full well that they could rely on Parliament for anything they needed, always favoured the growth of Parliamentary rights and privileges. Parliament, originally a creation of the prerogative, gathered from prerogative again the momentum which enabled it to become the supreme force in the British constitution.

It was owing to Henry II that anarchy was quelled in the early morning of English history, instead of the late noon as happened in the feudal lands of the continent. It was in the latter part of the eighteenth century that we find France altogether free from the influence of the feudal barons and occupying a place among the national states of Europe.

The story of French supremacy in Europe begins from the reign of Philip Augustus. The election of Hugh Capet was a triumph of the feudal nobles ; but the triumph proved to be the fatal disaster. Philip saw in his fame a revival of the glories of the Roman empire. He could not tolerate a rival within the state. And the possession of about one-fourth of the territories of France by the English was a gigantic hindrance to centralisation on the part of the French kings. This explains the century-long French policy of expelling the English from France.

The reasons of Philip's successes against the English are apparent. He gave France the three essential instruments of good government, —a strong army, a full treasury and a well-regulated administrative system. His influence, his wealth and his ability enabled him to

disregard the barons and in his relation with feudal nobles Philip showed that he was determined to be the master. He abolished the feudal courts and took his friends as his councillors, and the whole administration centred in Paris. His successors were also able rulers and the impression created by Louis IX upon monarchy was fraught with immense potentiality. It was through mere unpretending goodness, rather than by any specially brilliant gifts of intellect that he worked out his purpose. He himself legislated and made royal justice felt as a reality throughout the kingdom.

The Hundred Years' War was the next step towards the exaltation of the French monarchy. By the middle of the fifteenth century the war came to a close and with the exception of Calais the English lost all their French possessions. The results were momentous in French history. The nobles were prostrated ; the power of the king became supreme and the spirit of nationality assumed a vigorous form.

The gradual advancement was greatly ensured by the unscrupulous measures of Louis XI, who "was a perfect Ulysses in cunning and deceit." His successor Charles VIII commanded a large standing army made up largely of troops instead of feudal retainers, which shows conclusively that the feudal system, as a military organisation, had virtually come to an end and the path towards the supremacy of the king paved. This omnipotence of the king reached its climax under Louis XIV. His path was made clear by Richelieu and Mazarin who had suppressed every rising against the monarchy and extended French frontier.

If France has ever been a prime factor in European history in all ages, it is due undeniably to the unscrupulous and often unassailable policy of the long line of autocrats from Philip Augustus to Louis XIV. As long as the nobility was supreme in the country, France was a loosely connected confederacy of aggressive barons, with a titular head whose inherent weakness prevented him from making his influence felt in the continent. Before the establishment of the Third Republic towards the close of the last century the French people failed to establish a stable political organisation, and their repeated submission to despots like Napoleon, Louis Philippe and Napoleon III show their incapacity to preserve the liberty of which they made so much in their speeches and writings. To her monarchy, which, unlike the British

has never been constitutional, France owes her supremacy in Europe as well as the brilliance of her culture.

Turning, then, to the history of Spain, we find that from the eighth century the country was under the subjection of the Muslims and it hardly resembled an European country. In course of time some stray Christian city-states came into existence and of them Castile and Aragon were important. They fought out the Muslims, and Aragon and Castile became the chief states in Spain. And the rise of Spain was made possible by the virtual union of Castile and Aragon through the marriage of Ferdinand and Isabella. The conquest of Granada made Spain a homogeneous state and the process of unification was complete. They took little or no notice of the Cortes and were not hampered by constitutional checks. The accession of Charles V to the throne of Spain in the sixteenth century joined her to the continent and the discovery of America made her for almost a century the most powerful of European States. Spanish autocracy, of which Philip II was undoubtedly the ablest champion, continued unabated even during the last century.

To all students of history and politics, Russia has ever been the synonym for dark despotism. Without disputing the truth of that description it may be said that without despotism there would have been no Russia. Towards the close of the Middle Ages, Ivan III freed Russia from the domination of the Mongols and the overshadowing influence of the barons, and the first step towards centralisation was laid. Under his successors this progressive movement was continued, but it was not till Peter the Great assumed the reins of government in his own hands, that Russia came to occupy a place in the European family of nations. He extended the frontiers, Europeanized Russia by his radical reforms and stabilised the omnipotence of monarchy. He organised the army, subordinated the church to the state, and curbed the power of the barons. It may safely be said, without any fear of contradiction, that had there been no autocrat like Peter, Russia would have been left a disorganised conglomeration of principalities, more Asiatic than European in outlook and civilisation. The work of Peter was continued and completed by Catharine, who deserves to be placed in equal footing with her illustrious predecessor. The remark of a modern historian, "If it can be said of Peter that

he made Russia an European power, it can be affirmed with equal truth that Catharine made Russia a great power " may be substantiated by even a stray reference to the activities of this masculine ruler. Czarist despotism continued unabated during the whole course of the nineteenth century.

The emergence of Germany into the Modern Age was not associated, as was the case with many European countries, with her transformation into a centralized national state. Germany had to wait till late in the nineteenth century for her unification: the nationalist aspirations of the German people were satisfied long after other European peoples had satisfied theirs. The reasons are to be traced to the peculiar geography of the country and more to the anomalous historical traditions connected with it. The wrecks of the past survived more in Germany than anywhere else in Europe. The lingering absurdity of the theory of the Holy Roman Empire, the prevalence of feudalism which the emperors were powerless to crush, the rise of city-states, the petty rivalries of hundreds of princes were great obstacles in the way of German unification. It seemed for a time that Charles V with the help of the knights would make Germany a national and united state. But the rising protestantism and the schism it created nullified the aims of Charles. Napoleon by abolishing the Holy Roman Empire paved the way for the future unification of Germany, and it was Bismarck who by his ' blood and iron ' policy raised Germany to occupy a place among the modern states of Europe.

The story of the rise of Germany under the Hohenzollerns, perhaps the most brilliant and in a way the most instructive chapter in Modern History, need not be dwelt upon. But the outstanding characteristic of the story itself is the fact that Germany was made not by popular representatives but by Bismarck, the staunchest champion of monarchy. The Frankfort Parliament of 1848 witnessed the signal failure of popular theorists to achieve German unification, and this incapacity, revealed in an age which is known to History as the era of democracy and nationalism, is significant enough. It was Bismarck's system which enabled Prussia to threaten the world with the terror of German occupation. It is easy to assail that system as the denial of democracy ; it is easier to ridicule it in the light of its

ultimate failure. But when we contemplate, side by side, the deliberations of the Frankfort Parliament and the tortuous activities of Bismarck, the whole significance and utility of monarchy even in the days of orthodox and exclusively jealous democracy flashes before our mental horizon.

Italy, the mystic land of romance, of art and culture, was not fortunate enough to be politically united till the latter half of the last century. Her case was almost identical with that of Germany. She was split up into a number of independent city-states, torn asunder by mutual rivalry and petty jealousy. There was no national or regular government. The rise of industrial cities, the unfortunate rivalry between Pope and Emperor which resulted in dividing Italy into two camps, the intervention of the popes in Italian politics, all these were stumbling blocks to Italian unification. These obstacles were conquered, and the *risorgimento* was brought about, by the visions of Mazzini, the fanaticism of Garibaldi and the cold calculations of Cavour—the champion of monarchy. Here, as elsewhere, we find the same principle at work—political unification is the result of monarchical action. Mazzini's splendid dreams would have remained confined to brilliant pieces of literature, and Garibaldi's burning zeal would have spent itself up in prison, if there had been no Cavour to raise a magnificent structure upon the foundation of war and diplomacy.

This very brief historical survey of the incidents and forces connected with the political unification of the various European countries has been pursued in vain if it has not revealed the services rendered by monarchy to the growth of modern civilisation. The modern state is the creation of the modern monarchy. Organisation and strength, the two essentials, which every state must possess, if it is to secure internal consolidation and external expansion, were the gifts of monarchy. That the monarchs were often unnecessarily unscrupulous and neglectful of the true interests of the people cannot be denied. That they inflicted untold sufferings on the helpless peoples and by blind unreasonableness led to the ruin of their own cause may be admitted. But nothing can detract from their glory that it was they who created the omnipotence of the modern state. The autocracy which they enjoyed passed on in time to the new series of despots who claimed to represent the people—the modern public men who submit to

the people at the time of election and who make the people submit to themselves once the election is over. Everywhere in the modern world we find that the state tends to be, and perhaps need be, omnipotent. This is the negation of feudalism, and feudalism had been destroyed by the monarchy. Modern socialism is in a way another aspect of benevolent despotism, in that the former, like the latter, takes away the initiative from the individual, concerns itself with everything he requires, and turns him finally into a machine that must move in the fashion laid down, the only distinction between the two perhaps lies in the fact that while the dictator in the modern state owes his powers to the people, the dictator of the early modern state owed his powers to hereditary right.

Considerations of space have compelled us to concentrate our attention to only one of the phases through which the modern state has grown, namely, the phase of its origin and early triumph over its rivals. We have attempted to show that the victory of the centralised national state was due to the initiative of the monarchy, and this basic fact accounts for the monarchical form which the state of necessity assumed in the early Modern Age. The second phase in the growth of the modern state began with the anti-despotic gospel of the French Revolution and reached its culmination in the nineteenth century. The earlier historical development of the state had rendered inevitable a contest between the monarchy and the people, because it is the natural tendency of humanity to free itself from old shackles, if only to find itself encircled by new ones. When the monarchy became the single determining force in the state, popular interests suffered from dynastic ambition and personal whims. On the other hand, the bourgeoisie class had been gradually strengthening itself through administrative experience, legal practice, intellectual eminence and commercial success. Such a powerful class, in a sense richer and abler than the older nobility, could not be long excluded from power and utilised as mere static forces under the control of irresponsible monarchy. The fuel was added to by the preachings of the philosophers, and the revolution broke out. The era of revolution, once ushered in, continued to progress for three quarters of a century to come, and more or less influenced and shaped the destiny of almost all European countries. Nationalism and democracy triumphed in

many parts of Europe, and even where these principles were not recognised as basic ideals of state organisation, their potency and utility captured popular imagination and frightened the ruling class.

The third phase in the evolution of the modern state arrived after the Great War, and about it, it is now too early to speak. Two tendencies, however, may be noticed. The first is that the democratic national state has been officially accepted as the ideal form of state organisation, and in those parts of Europe where democracy and nationalism had been unable to win the day in the nineteenth century—the German Empire, the Dual monarchy of Austria-Hungary and Turkey—their victory has been complete. The second factor in the recent evolution of the state is its tendency to tear itself from isolation and to find a place in a world-wide association of political organisations on the basis of freedom and equality. Of this tendency the League of Nations is the unique and visible symbol.

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## THE FRENCH MONARCHY

JYOTIRMOY BANERJEA—*Fourth Year, Arts.*

**T**HE French monarchy had an ecclesiastical origin—the baptism and coronation of Clovis. It began as a secular organisation.

But in the course of several centuries it was transformed by the influence of the clergy into a sacerdotal and religious dignity for a thousand years. It is this which distinguishes the French Monarchy from the other monarchical institutions of Europe. It explains many features in the history of France, in French Catholicism and in French idealism.

The French kings were proud of their dignity, which, they were convinced, they received through Divine mercy. "Kings and priests," said Louis VII, "are the only ones who are consecrated by the ecclesiastical institution by being anointed with the Holy oil." From the hallow personality of the kings, there issued priestly healing powers. Until the French Revolution, the French kings healed scrofula by the laying on of hands. Even Charles X revived this practice, which, however, at this time aroused the spirit of mockery.

As a priestly king, the French monarch had to perform certain ecclesiastical duties, as for example, to secure the practice of the legal order of the church in his dominions and to guard the purity of the faith. Robert the Pious was the first French king who ordered the burning of heretics. At the Synod of Chelles which was presided over by Robert, the Archbishops of Rheims, Seins, Tours and Bourges declared that the right to reverse papal decisions belonged to the French bishops. Herein lies the germ of the whole Gallicanism of the future. It has been truly said that the French clergy were more "royal" than Roman in their sentiments: they could and did see in the king of St. Denis, their Supreme Head. This is illustrated by the fact that the title of *Rex Christianissimus* was borne by the French kings from the time of Louis XI and that Louis received this honour from the Pope for the revocation of the Pragmatic Sanction of Bourges.

The growing power of Normandy greatly troubled the kingdom of the early Capetians. This danger became a definite menace when the Normans conquered England in 1066 A. D. The Norman Dukes now became rulers of the kingdom. Henceforward the French kingdom was troubled both by Germany as well as by England. The powerful Norman dynasty of the Plantagenets which ruled over England, Normandy and also over central and south-west France, was conquered after a struggle for a century. It tried to raise its head once again with the help of the king, Otto IV of Brunswick. But the allies were beaten in 1214 at the battle of Bouvines. This victory meant for the French monarchy the final victory over feudal resistance and the preservation of its authority as a continental power. The south, however, was still independent. Through the Albigensian Crusades it was won for the crown: by means of abominable horrors, through rivers of blood Southern France was brought under the influence of the monarchy and of the Ile de France.

At first the kingdom of the Capetians was an elected monarchy, but through its own vitality it became a hereditary monarchy. This development was a matter of great significance for the historical importance and greatness of France.

The first Capetians always ensured the continuation of their dynasty in spite of the system of election, by arranging that the heir to the throne should always be elected during the life-time of his father, after the example of the German Emperor. In this way the crown remained in the hands of the Dukes of France. The last time that the succession was secured in this manner was in 1179, when Louis VII had his son Philip Augustus elected king. Until that time, therefore, the only legal status of all the Capetians was that of election. But the strengthening of the monarchy after the activity of Suger also turned out to the advantage of the Capetian claim to inherit the crown. This was apparent after the death of Philip Augustus. The hereditary character of the French monarchy received legal sanction not long afterwards. Later this conviction was formally recognised in juridical form.

The hereditary monarchy preserved France from that weakening and destruction of the central authority and of the national unity which was fatal to Germany and Italy. Another favourable circumstance was

the fact that Hugh Capet and his first ten successors always had a direct male heir. From 987 till 1316 they follow in a direct line of descent. Royalist writers see in this an act of Providence, we see in it the irrational factor, 'accident.' This 'accident' that, for hundreds of years all the Capetians had a son who survived them, cannot be explained by any of the usual historical logical methods as a legal matter. But it is the cause which enabled the hereditary law to be carried out; this explains why the Capetians were able steadily to increase the power of the monarchy, which again is the reason why France became great. Among the Capetians there were some very outstanding rulers. In the figure of St. Louis, the French kingdom gained a consecration which increased its prestige. His grandson Philip the Fair was so strong that he was able to suppress the Order of the Knight Templars, to force the Papacy to depend upon France. This royal Gallicanism reminds us of Louis XIV; in other points too both these reigns resemble each other: both fought against finance-magnets in the interior of the country, both struggled for the possession of Flanders and both strengthened the central authority of the crown.

Soon after the death of Louis, the royal succession passed to the younger line of the Capetian dynasty, without conflict—to the Valois. It was considered quite natural that women should be ineligible to govern. At the same time, however, there arose a crisis which threatened the French monarchy with utter ruin: this was the Hundred Years' War with England, intensified by the bloody conflicts between the Burgundians and the Armagnacs. In 1431 English king was crowned king of France in Notre-Dame. But in those years of terror, at the beginning of the fifteenth century, French patriotism was roused. It found moving and inspiring expression in the literature of the day and it was incarnated in an active and victorious manner in the figure of the Maid of Orleans, the peasant girl of Lorraine, who reconquered the land for the king of France. To-day for all French people Jeanne d'Arce is the most living symbol of national ideal. Her presence at the coronation of Charles VII in Rheims makes her appear as the instrument of the renewal and establishment of the monarchy.

Once again there occurred a crisis which menaced the unity of the nation and the authority of the dynasty. This was the War of Religion in sixteenth century which lasted for a generation. Therefore,

however, Henry IV and Richelieu carried on the work, which completed the organisation of the monarchy. Under Louis XIV, Royal Absolutism received both the theoretical basis and its magnificent development. Its visible monument is the Palace of Versailles. The steady development was possible because in France there had been no Magna Charta, and there was not quite so definite and effective a tradition of parliamentary rule.

Louis was the final creator of absolute monarchy. Through his wars he completed the programme of the policy of Richelieu and the triumph over the Hapsburg dynasty. By the Revocation of the Edict of Nantes he completed the work of the Counter-Reformation. Finally he organised the artistic and intellectual forces of the nation and in so doing created in all spheres of culture a truly glorious France which was representative of a century of civilisation in Western Europe.

This style, we call French classicism. It is not an imitation, either of the style of antiquity or of the Italian Seicento. Versailles reminds us of Sophocles. But all the creations of this classical spirit in architecture, landscape gardening, poetry and eloquence reveal the same law of style, a complete and pleasing proportion ; the victory of proportion over fantasy, the subduing of the individual to the law of an ideal balance. It was for this very reason that the French classic style was able to be both a national style and a universal style. Thus in it we see once more the peculiar quality of French civilisation, the power of realising the universal in and through the national.

At the height of the period of Louis XIV Bossuet once said “ *Sous Louis XIV la France a appris à se connaître*,” that is, ‘under Louis XIV France has come to know herself.’ The significance and importance of this period has been very truly described in this line. The French spirit through the civilisation of Versailles came to full self-consciousness. It was not merely posterity which declared that this epoch was classical. The epoch itself felt and knew that it was so and deliberately willed that it should be so.

During the epoch of Louis XIV, France experienced a development in the state, in the intellectual sphere and in its inner spirit such as no other modern nation has known. It was so deep and thorough

that even the shattering experiences of the Revolution and of the nineteenth century were unable to eradicate its influence. Certainly the Revolution, democracy and the republic have entirely transformed the form and spirit of the State. But the heart of the French conception of the state, unity and centralisation is still essentially one with the inward impulse which the French monarchy realised through eight hundred years of its history. To-day Louis XIV means more to the French people than Napoleon. In the French of the present day, even to the free-thinker, the Monarchist-Catholic seventeenth century is absolutely the great century *par excellence*. For it has given a permanent form to the national spirit.

As a practical political programme, the Royalist Movement of the present day has no significance in France. As an idea, however, it exerts a strong influence over the intellectual elite. It is the French form of neo-conservative though which is so characteristic to-day of a large section of the intellectual youth of Europe and which expresses itself as a romantic idealism with 'Restoration' as its watch-word. In France it has destroyed for ever the official historical legend of the Third Republic. Even those intellectuals who adhere to the Republic admit objectively the historical importance of the monarchy.

So long a connected account of the history of the monarchy has been presented very briefly, incidental mention being made of some of its many characteristics. Now we shall study the monarchy as a whole and see wherein lies the importance of the monarchial period.

To begin with, "It was the French monarchy which had resisted the efforts of a self-seeking feudal aristocracy, which in its own interests, would gaily have dismembered France. It was the monarchy which had withstood the hardly less mischievous tendencies of the political Huguenots. It was the monarchy, which had raised France to a dazzling pinnacle of prestige among the powers of Europe." It has been said before, that the French monarchy had given birth to some of the most characteristic features in the French State and French civilisation, viz., Centralisation, Gallicanism and Classicism. Further, the traditional policy of expansion, especially, the famous Rhine policy, goes back to the age of monarchy indeed to its earliest days. Richelieu and Louis XIV, the Revolution and

Napoleon, all only continued till further the historical Rhine policy of the French monarchy.

The French monarchy has been openly criticised for continuing the Rhine policy. This policy has been criticised as being unnecessary and aggressive. But it is idle to discuss whether the Rhine policy was necessary ; whether it was determined by the accident of history or by geographical or political factors. Those who blame the robberies and scandalous deeds of Louis XIV should also blame the blinded German princes who, from the days of Charles V to Napoleon, have betrayed and sold Germany. Again, it has been said that it was a blunder for King Louis to continue the policy of territorial expansion instead of adopting the policy of commercial expansion like England. The answer to this charge is that the policy of expansion was the traditional policy of the monarchy. France was not fit for commerce like England. So it was quite natural for Louis to stick to the tradition instead of risky experiment in a doubtful field. Besides, the French Revolution has been traced back to the "ambitious absurdities of monarchy." In this connection Louis XIV has been held most responsible. Taking for granted that Louis policy was the cause of the Revolution, we can say on the authority of Hassal, that the blame was shared not solely by the monarchy but by the people alike. For "the French nation made Louis XIV and Louis was the epitome of the French people."

But in the nineteenth century the French monarchy had ceased to be efficient. Things at home and outside brought discredit upon the crown. The throne professed no doctrine and consequently no policy. The monarchy was declining gradually, till at last as the result of the disaster of Sedan in the Franco-Prussian War, the Third Republic, which has proved stable to the present day, was inaugurated.

Now, why did the French monarchy fall? If history can teach us anything it is that disaster is always the outcome of blunders and defects that might not have been committed. On this ground historians while making a diagnosis of the fall of the monarchy selects certain elements to be the cause of its decay. As regards the defects of the French monarchy, it has been pointed out by Mignet in his "Histoire de la Révolution Française" that "from its establishment

the French monarchy had no settled form, no fixed and recognised right." Defects and blunders there might be many more. But we should not after all forget that irrational factor, the inevitable. The decay of the French monarchy was the inevitable result of its greatness. So was that of the Roman Empire. 'In history,' to quote the words of Freeman, 'every step has also been a step backward.'

## THE GEOGRAPHY OF PRAGYOTISHA

BIRINCHI KUMAR BARUA—*Sixth Year, Pali.*

**P**RAGYOTISHA was the ancient country on the Purba region—  
গৌড় কামুকপুরাঃ পাচ্যবিশেষাঃ ।\* She figured conspicuously both in the Ramayana and the Mahabharata, and we find numerous references to this mighty kingdom in other literatures also. Before we begin about the boundary and extent of this territory, let us try to see how this kingdom was established and Aryanised.

In the Âdikânda of the Ramayana, Viswamitra is found to have given Prince Rama an account of Magadha and the country around it. According to him, in the olden days Magadha went by the name of Vasu. Kusa, a great king and an offspring of Brahma, had four sons, who severally established four kingdoms, namely (a) Kucacava at Kaucacavi ; (b) Kucanabha at Mahadaya or Kanyakutya ; (c) Vasu at Giribraja and (d) Amutraja at Pragyotisha. But strangely enough this anecdote is not referred to in the later texts. The Purânas and the Tantras seem to have completely ignored this account in the Ramayana, having attributed quite a different origin. According to the Harivamsa and Kalikapurana, Naraka, the son of Narayana by Dharitri, was the first king to have established this kingdom. Naraka is too well-known in the Epics, and he is mentioned also in the copper-plate inscriptions of the later kings. Though most part of this account is rejected to-day as a pure myth, yet this much can safely be accepted that Naraka was the first Aryan hero to have come and settled in this part of India. Naraka was brought up in the palace of King Janaka of Videha and he married Maya, a Videha girl.

A hero of আর্যবর্ত্ত but inspired with the love of conquest, Naraka marched eastward for victory. He crossed the river Lauhitya and found the territory inhabited by the Kiratas with their Lord Ghataka. Who these Kiratas were, will be discussed later on. Naraka killed Ghataka and drove away the inhabitants beyond Karatoyâ.

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\*Commentary on Kamasutra.

But after a time Naraka turned a despot and became an avowed enemy of gods and Brahmins. So, at the request of Indra, Krishna came from Dwarka riding on Garuda and killed Naraka and with him, hosts of daityas, danabas and rakshyas. Krishna then placed Bhagadatta, the son of Naraka, on the throne and inaugurated him as the king of the whole of Pragytisha.

With the accession of Bhagadatta to the throne, came the glorious days of Pragytisha. Bhagadatta was a mighty warrior. He soon established his territory firmly and extended its boundaries on all sides. It is from the time of his reign that we get an idea of the geographical location of Pragytisha. In some of the older literature and copper-plates of Assam it is found that after his accession, Bhagadatta propitiated the great god, Mahadeva, with his prayers, who granted him boons— তুষ্টেন তষ্টে দদ্যু পরিপত্তনোধিয়তঃ। This পরিপত্তন has not been identified till now ; it may perhaps mean the mountainous region on the north, i.e., the Himalayan region. We have several instances in the epics where Bhagadatta and his kingdom have been referred to as পর্বতপতি and শৈলালয়। In the Mahabharata we find:—

“তথা শৈলালয়ে রাজা ভগবৎপতিমহঃ  
তপোবন্দেনেব নৃপো মহেন্দ্রসদনং গতঃ।”

Referring to the conquest of Arjuna, it is said, in the same epic that after defeating all the kings who dwelt on the Cakala-dwipa and seven dwipas, Arjuna advanced to Pragytisha and there had a great fight with Bhagadatta. Bhagadatta, the king of Pragytisha, was surrounded by Kiratas, Chinas and many other soldiers who dwelt in the marshy region near the sea.— “স কিরাতৈশ্চ চ চৈমেশ্চ বৃত্তঃ প্রাগজ্যোতির্বোহৃত্বৎ।” Again in the Udyoga Parva, we have “ encircled as by gold his strength lay in his soldiers, Chinese and Kiratas.” “তস্য চীণম् কিরাতঃ চ কাঞ্চনেরিব সমবৃত্তম् বতৌ বলম্।”

Now who were these Chinas and Kiratas? The Chinas were certainly the Chinese on the extreme east. Bhagadatta had, no doubt, got under subjugation some parts of China. This Mongolian race had a close connection with Pragytisha, which the latter maintained even to a much later period. There was, and still is, means of communication between these territories over the mountainous region. Even

to-day opium is smuggled to Assam from China through these mountain routes.

The Kiratas were a Mongolian tribe living in the Himalayan region. Mr. Pargiter in his account of the eastern countries writes “The word Kirata, no doubt, is the same as the modern names Kirati and Kiranti, which means native of the Kiranti Des or mountainous country lying between Dudkosi and Karki rivers in Nepal. . . . This name was used in a comprehensive way, for it was applied to tribes inhabiting the Himalayan range and its sudden slopes from the Punjab to Assam and Chittagong.” Further he adds, “Considering this portion and their affinities, it seems clear that Kiratas were tribes of the Mongolian race.”

In the Aswamedha Parva also we find that the sacrificial horse of the Pandavas after passing through Triguna, i.e., Jalandhar entered the territory of Pragyotisha. Unless Pragyotisha was extended beyond the mountains, this was not possible. In the Raghu Vamsa, Raghu going on his conquest towards the north, conquered the Himalayan region and entered Pragyotisha.

According to a text of a much later period the boundaries of Kamarupa, the later name of Pragyotisha, extended on the north as far as Dikkara:— “করতোয়াম্ সমারভ্য ঘৰ্বদ্ দিক্করবাসিনিম।” Some writers place this temple of the goddess near the lake Manash in Tibet. Thus, all these evidences go to prove that Bhagadatta’s territory or the boundary of Pragyotisha, where he ruled, extended on the north beyond the Himalayas and included some parts of China.

On the South, Pragyotisha extended as far as the sea. This would be evident from the following passages. In the Kiskindhâ-Kânda of the Ramayana we have:— “বেজনানি চতুঃষষ্ঠিরবাহোনাম পর্বতঃ সুবর্ণশৃঙ্গ সুমহান্ অগাধে বরুণালয়ে তত্ত্ব প্রাগ্জ্যোতিষং নাম ভাতুরপমংপুরম” Here we find the reference of the capital called after the name of the kingdom. Where the city was situated will be referred to later on. In the Sabhâ-Parva of the Mahâbhârata, it is described that Bhima went out of Indraprastha eastward, for his conquest and reached the river Lauhitya:—

“এবং বহুবিধান্ দেশান্ বিজিত্য পবনাত্মজঃ  
বস্তুতেভ্য উপাদান্য লোহিত্যমগমদলী

স সর্বান্ত মেছে নৃপতীন্দ্র সাগরামুপবাসিনঃ  
করমাহারয়ামাস রত্নানি বিবিধানি চ।”

When Bhagadatta attended the Rajasuya sacrifice of Yudisthira, according to the text, he was accompanied by মেছেঃ সাগরামুপবাসিনঃ that is with the Malechhas, who dwelt on the sea-coast. The above words অগাধবরংগালয়ে and সাগরামুপ all indicate the fact that Bhagadatta's territory stretched southwards to the sea. The tracts near the sea must have been the low land on the mouth of the river Brahmaputra, on its either banks. This tract is probably represented by modern districts of Dacca, Tipperah and Chittagong.

So far we have been able to draw a rough sketch of the boundaries of Pragytisha on the north and south, and these have been possible only because on both these sides, there were natural barriers beyond which further extension was hardly possible. Truly enough there was not and could not be a well-marked geographical boundary of the territories of ancient India. There were no international laws to prevent the aggression of the neighbouring kingdom. So the boundaries were always shifting, and it rested only in the hands of a powerful monarch to place his boundary stone on the exact limit. So was the case with Pragytisha. Her boundaries on the east and on the west are not so easy to locate. However, we may hold that the western boundary extended up to the river Kārotoyâ. The *Jogini-Tantra* says:—

“করতোয়াম্ সমারভ্য ধাৰণ দিক্রবাসিনিম্  
উত্তরেষ্ঠাং কগ্নাগিরিঃ করতোয়ান্তু পশ্চিমে  
তীর্থ শ্রেষ্ঠা দিক্ষুনদী পূর্বভৰ্তু গিৰিকণ্যকে।”

When Hiuen-Tsang went to Kamrup in the year 643 A. D. he had to cross the river Kalato, i.e., Karatoya. This Karatoya remained as the western limit even after the reign of Balavarmâ to whom may be assigned a probable date as late as 1000 A. D.

On the east, the territory was not far extensive. It only reached the river Dikshu which, no doubt, is the modern river Dikhou in the Sibsagar district. “দি” in the Bodo language means water and Prof. Sylvan Levy, in his ‘Pre-Aryan and Pre-Dravidian Race’ says that “oh” signifies “daughter of the mountain.” ‘Khn’ means a

mountain in the Bodo language. 'Khn Bamuni' is a mountain in the Mikir Hills near Dimapore. The mountain is styled in the Bodo language and the words mean the Bamuni Parbat. Hence the word Diksu or Dikhous mean "The watery daughter of the mountain." Thus if we take Diksu or Dikhous as the eastern limit of Pragyotisha then evidently part of the modern district of Sibsagar was known as Kamrupa, and the whole of the Lakshimpur district known as Namarupa, fell outside the Pragyotisha. That there were commercial communications between China and Pragyotisha, we have already referred to above. Not only that, some people of Mongolian blood came here from China and Burma and settled in these tracts. These foreigners identified themselves with the native inhabitants and formed a distinct race and established a separate territory of their own, on the further side of the river Dikhous. They named their territories as Namarupa and Kamrupa, both of which mean that whosoever entered their territories had a new life—a complete change of the old mode of life. Some interpretation of this new life may be adduced here. The people of these tracts were certainly Buddhists whereas those of Pragyotisha were orthodox Hindus. So it was believed that any one who crossed the river Dikhous had to change his religion and thus enter into a new life. Of these two Mongolian territories Kamrupa was predominant and as we will see later, Kamrupa, now a mere territory, extended to be a large kingdom. Scared by the thought of dwindling Hinduism, the Hindus, shrewd readers of human thought, as they were, soon turned the name into good account and a fresh anecdote was made to hung round it. Kamrupa thus came to mean the rebirth of Kama-deva from the smouldering ashes to which the inflamed wrath of Mahadeva reduced him. When the Aryan influence dwindled away in Pragyotisha, the Ahoms, a Mongolian race, who had already established their supremacy in this part, seized this golden opportunity and brought Pragyotisha under their direct control. But still a strong animosity existed between the inhabitants of either banks of the river Dikhous. The orthodox Hindus of the other bank, which is now called lower Assam, resented and rebelled from time to time. It was only for their strong resistance, that the Ahoms could hardly stretch their territory far beyond the river Brahmaputra. The Hindus of this part endeavoured their best to build a Hindu kingdom, and finally they

succeeded in establishing Koch Behar. The buffer state of Koch Behar soon disappeared through the constant attacks on opposite sides by the Moguls and the Ahoms.

Above we have given a suggestion of the origin of the name Kamrupa, and let us now see how and when Kamrupa came to mean Pragyo-tisha. In the earlier literature we have no reference to Kamarupa. The earliest reference to Kamarupa occurs in the Allahabad pillar inscription of Samudra Gupta of the 4th century A. D. Kalidasa, whose probable date is assigned by the scholars to be the first half of the 5th century, mentions Kamrupa in his work and identifies it with Pragyo-tisha. The name Kamrupa is certainly of a later origin. Professor Levy in his book referred above, gives the fuller etymology of the word Kamrupa in the following words. He writes, "The word Kamrupa, considered from the standpoint of Sanskrit, is a regular compound in current use, of which the meaning is perfectly clear; Kama = desire, Rupa = form. The association of the two words is not at all strange as the Buddhist cosmology distinguishes in the universe, the world of Kama,—kamadhatu, and the world of rupa—rupadhatu. The use of the term Kamarupa in literature constantly indicates the faculty of metamorphism at will. " The same author referring to the etymological meaning of the name Namarupa applied to the tract mentioned above, which means name and form, concludes, "the philosophy of the Upanishad is out of place in the wild corner and the metamorphosis still more so in Kamarupa. We have here barbarous names." We do not know whether philosophy had anything to do with the inhabitants of this tract, but in spite of it they could not be called irreligious or barbarous. Common people uphold religion without investigating philosophy, which lies behind it. The people of this tract, referred by Prof. Levy, could not be barbarous in the strict sense of the term, at least in the period when the names Kamarupa and Namarupa had come into existence. We have already emphasised that the people of this region took Buddhism at an early date. It is interesting to note here, that Buddhism entered into Assam from China and not from Maddhyadesa or middle country. Moreover, Assam did not receive the early Indian Buddhism, i.e., Hinayanism but a debased form of Mahajanism with the cult of Tara, prevailed in the province, which afterwards took the form of Tantrikism. Col. Shakespeare, who stayed for many years in the district of Lakshimpur,

observed in his account of Upper Assam, that there are many stone images of the ancient gods still lying, which may be rightly identified as those of the Buddhas and of the Bodhisattas. In this district there are still many Buddhists belonging to the hill tribes, namely, Khamtis and Misimis. These people have preserved the Pali version of the Buddha-vasana in palm leaves. Unless all these materials are collected and a severe scrutiny made, we can never be certain about the exact civilisation of these people of that period. All these have been said here to make it clear, that these names are most probably of Buddhistic origin. The Mongolians, who were newly converted to Buddhism, came and established themselves in these tracts. The new converts, with all their enthusiasm, zeal and veneration towards their faith used some well-known epithets from their sacred text, as names for these new colonies. At the time of the introduction of these names, the exact connotation of the terms was slurred over. But later on, the clever Brahmins who knew when to strike and where to stand invented ingenious interpretation of these terms. They cleverly showed this region as a part of Pragyotisha, and thus made their way accessible to this land of the Mongolians.

That Kamarupa was once a small tract, can be ascertained from the following facts. In the Gauda Lekhamala of 1200 A.D. we have:— “**ଶ୍ରୀଆଗଜ୍ୟାତିଷ୍ଠକ୍ତେ କାମରୂପ ମଣ୍ଡଳେ ରାଦାବିଷୟେ ।**” Here Pragyotisha is named as a Bhukti, and Kamarupa as a Mandala. The connotation of the term Bhukti, Mandala and Visaya are defined by scholars as divisions, districts and sub-districts respectively. Hence Kamarupa was a Mandala or district in the Pragyotisha Bhukti. Again, in Raghu's conquest referred to above, we find:—

ଚକ୍ରସ୍ପେ ତୌର ଗୋହିତ୍ୟେ ତମ୍ଭିନ୍ ଆଗଜ୍ୟାତିଷ୍ଠେରଃ

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ତମ୍ଭିନ୍ କାମରୂପାନାମତ୍ୟ ମଣ୍ଡଳ ବିକ୍ରମ ।

That is, Raghu first crossed the river Lauhitya then reached Pragyotisha and after that Kamarupa. It may be said here that Lauhitya does not mean the river only, but it also refers to the Lauhitya Janapada, which flourished on the west bank of the river. Collecting all the stray references, we may conclude Kamarupa was once a Mandala on the east of the capital, Pragyotishapura. The kingdom of Pragyotisha,

oppressed from all sides, especially from the rising power of the new Kamarupa on the east, dwindled away, leaving behind it the remnant of its old capital Pragytishpura. Pragytishpura remained as the capital of the new Kamarupa at least to the reign of Bhaskar Varma, i.e., to 700 A. D. But after Bhaskar Varma there was a revolution, and the suzerainty fell into the hands of the Mleccha kings of the Sala Stambha Dynasty, who shifted their capital to Harrupeshwara, i.e., modern Tezpur.

When the kings of this line were extinct, the people placed Brahmapal, who traced his origin to Naraka, as their king. Ratnapal, son of Brahmapal, to please his subjects, removed the capital to Durjaya near the old city of Pragytishpur. It is very difficult to locate, where this Durjaya was situated; perhaps it was built on the ruins of Pragytishpur.

In the copper plate of Dharmapala of 1200 A.D. we find:— “কামরূপ নগরে নৃপোভবৎ ধৰ্মপাল ইতি ।” This shows that during this time Kamarupa was the capital city and not Durjaya or Harrupeswar. From the evidences of this copper plate, we may conclude that the city of Kamarupa was situated far away from the river Lauhitya and probably on the bank of the Karatoya. Some scholars suggest that this Kamarupa changed its name to Kamata, an important city of a later time. The ruins of Kamata may still be seen in Koch Behar. Sir Edward Gait in his History of Assam, writes, “ The whole tract up to the Karatoya seemed still, as a rule, to have formed a single kingdom, but the name had been changed from Kamarupa to Kamata. The Mahomedan historians sometimes speak as if the terms, Kamarupa and Kamata, were synonymous and applicable to one and the same country, but on other occasions they appear to regard the terms as distinct.”

However, at times the name Kamarupa did not signify the capital city only, but represented almost the whole territory which was formerly known as Pragytisha. But here we may say that this kingdom of Kamarupa excluded some parts which did really belong to Pragytisha once. In the Allahabad pillar-inscription of Samudra Gupta we have five references of frontier territories, who paid tributes to the Gupta Emperor, namely, Samatata, Davaka, Kamarupa, Nepala, Kartripura. Of these five territories Davaka has not been satisfactorily

identified till now. Vincent Smith is of opinion that modern Bogra, and Dinajpur had comprised this Davaka. But this identification is doubtful. Recent discovery of an inscription and traces of old ramparts found in the district of Nowgong has drawn the attention of the scholars to the tract known as Davaka. This place is on the bank of the river Kopili, a large tributary of the Brahmaputra. The scattered images and the old ruins of this place do really remind us of an ancient civilisation which once flourished there. One of the copper plates of Harjarvarma of 900 A. D. was discovered in this tract in 1921. Moreover a stone slab found in this place a few years ago, bearing inscription of which the following are deciphered:— আরাম, শাস্ত্রশাখা শালা, হেম, মাণিক and দেবত্তত had helped us to advance this theory of ours one step forward. Vincent Smith mentions that during the reign of Emperor Kumar Gupta, *circa* 428 A. D., Yueai (Moonlove), the ruler of Kapili country, sent an embassy to China. This Kapili had been identified by Vincent Smith to the Kapili-Jamuna valley of Nowgong, which is still inundated by the Jamuna and the Kapiliganga. Ganga is no doubt always used as synonym for a river. Davaka to which we have referred above, is situated in the Kapili valley. Thus we have reasons enough to identify Davaka of the inscription with that of Davaka of Nowgong. If this identification of Davaka is correct we can reasonably conclude that Davaka and Kamarupa existed side by side during the time of Samudra Gupta, as frontier territories. But this Davaka was afterwards absorbed in Kamarupa and thus in Hiuen Tsang's account Kapili valley is included within the kingdom of Kamarupa.\*

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\*The writer is greatly indebted to Dr. H. C. Roy Choudhuri for the valuable suggestions received from him.

## EINSTEIN AS HE IS KNOWN TO-DAY

SUSHIL CHAUDHURI—*Third Year, Science.*

**N**EARLY half a century ago, a four year-old child in a poor German family named Albert Einstein celebrated his birthday and received amongst other presents a magnificent compass. This simple compass fascinated the child so much that he threw aside his other toys to the amusement of his parents who little guessed that the young child Albert was going to become the man Einstein, the greatest scientist of modern times.

There was nothing in the history of the famous scientist's family to suggest that it would produce a world famous son. Albert's father was not a very good electrical engineer, and apparently a very poor businessman. He preferred music to magnetism—his son is equally fond of both. Einstein has recalled being taught elementary Algebra by his father. As he understood the Science, it was "a lazy kind of Arithmetic. What you didn't know, you called X and then looked for it."

His wonderful talent for mathematics was shown quite early. At a time when most children are reading fairy tales, Albert's favourite was Euclid. But there was nothing priggish about the boy. In many a subject he was backward and this was possibly why his teachers never appreciated his brilliance. His career in school was ordinary and interrupted at intervals when the father moved from place to place to try his luck anew. But when Einstein had reached his fourteenth year, he was a master of mathematics and asked his teachers embarrassing questions—not the pert questions of the "clever child," but difficult problems which he had deduced from the Geometry he had learned.

As far as mathematics was concerned, Einstein was undoubtedly a prodigy. He was poor at languages and good at music, his instrument being the violin. All the time Einstein was working on his problems. It is worth noting, that even as a student, he actually wanted to measure the earth's movement in relation to ether, an

experiment which was actually performed in America and became famous as Michelson's Experiment.

A period as professor at Zurich was not altogether congenial to Einstein and he obtained a post in the patent office. Probably he did not care for the routine work very much, but his wonderful brain enabled him to get through it quickly, and he could then spend the remainder of the day with his beloved calculations—working under the lid of his desk, so that they could immediately be covered if his superior came in!

Under these conditions, Einstein formulated the famous theory which astounded the scientific world. The fundamental principles were formulated in 1905. Einstein said in effect that Space and Time cannot be reckoned separately. His principles are not, as is often supposed, a scrapping of old fundamentals, but an addition to them which explains their apparent incompatibilities and clears away many prejudices.

Einstein did not wake up to find himself famous. Thirty years ago mathematics was not considered "news." Probably the public first began to take notice when eminent astronomers tested Einstein's theory by measuring the deflection of a fixed star during the solar eclipse. This was something that even the school-boy could understand, and Einstein, to his own amazement, became eagerly sought after by society. The publicity he received must have made film stars envious, but the fact that it was not merely the world discovering a great personality, was shown when the great New York Library had to set aside a whole room for readers of books on relativity—and even then have a long line of readers awaiting admission.

Throughout the War, Albert continued his labours. His general theory was published in 1915 and other important works in 1916 and 1917. It would be wrong to say that he was unaffected by the struggle in the world outside. He was profoundly grieved. Probably no man realizes the folly of war better, and Einstein realised it at a time when the rest of the world was obsessed by bitter materialism. To-day he is a famous scientist and a famous man who hates all the funs that the world makes of a genius. He spends his holidays in retirement at his own home. The over-boisterous welcomes he has

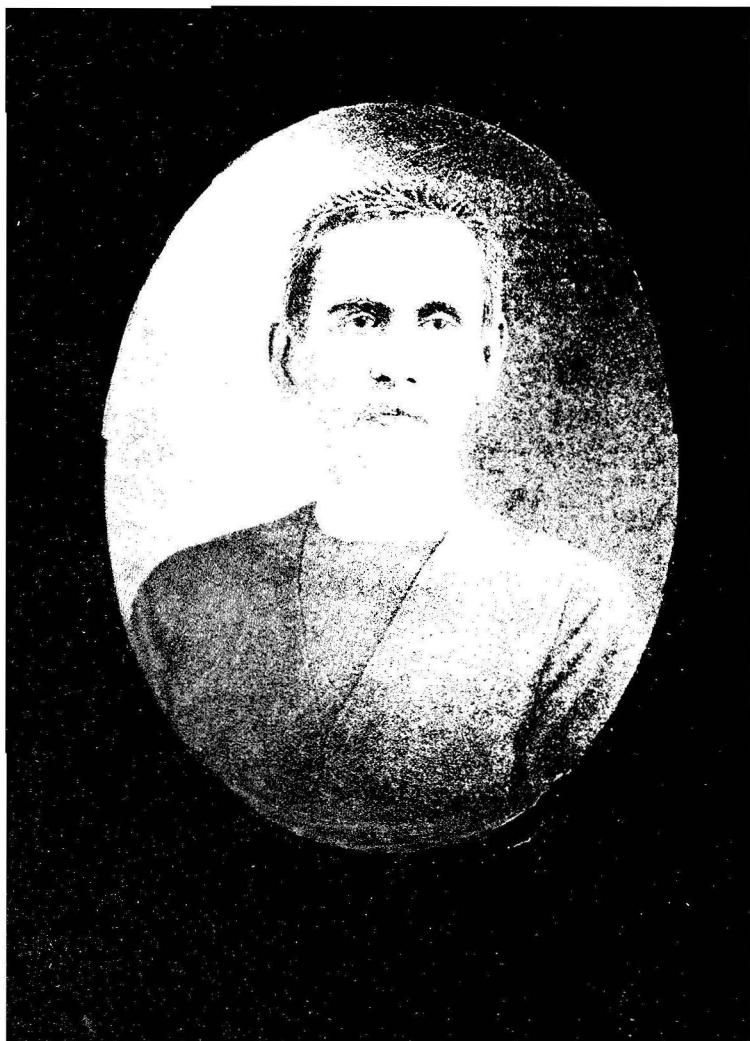
sometimes received on his birthday have taught him the wisdom of locking himself alone in his house and getting his own meals. His birthday post is delivered in a number of laundry baskets, and his well-wishers range from kings and professors to humble men whose whole life and philosophy have been changed by his theories. For a fiftieth birthday present, Einstein received a yacht, and his favourite pastime is sailing it on the quiet waters near his country house on Caputh, where the lights and bustle of Berlin seem far away.

His hobby is still music and he is no mean performer on the violin. His services are much in demand for charity concerts, objects, that bigness and swiftness are purely relative. The quest only twelve men who can understand the mathematics of his Theory. The music critic wrote of him in the local paper—"This man Einstein is not bad, but there is nothing in his playing to justify his world-wide reputation!" The fame of Einstein the mathematician had not spread to that place!

What does he mean to the ordinary man? There are said to be only twelve men who can understand the Mathematics of his Theory. Einstein means a great deal to thousands who cannot understand his higher mathematics. We imagine that he has taught us that Space and Time cannot be separated, that events are more important than objects, that bigness and swiftness are purely relative. The quest for a universal formula that will bring all things into unity has fascinated philosophers for centuries. Einstein has brought the fulfilment of that question one step nearer.

Our appreciation of Einstein's theory may be limited to acknowledging that an hour spent in pleasant company is shorter than an hour spent in a railway station waiting room. We may sum up our view of the theory like the little girl narrating her first journey in a lift—"We got into a little room and the upstairs came down." Sooner or later, Einstein will affect us in some way. In a world of crashing faiths he may give us a new grip on things. The mathematicians rightly call him "the greatest man since Newton." His admirers call him "the greatest Jew since Christ."





SIR BEPIN KRISHNA BOSE

## GOLD FROM MERCURY

SAILEN SUR—*Second Year, Science.*

**S**CIENTISTS, from time immemorial, have been trying to discover a method or a substance by which baser metals can be transmuted into gold. Hindu scientists believed that there was a substance called "philosophers' stone" which when made to come in contact with baser metals, such as iron, etc., would turn them into gold. The chemists of the Middle Ages, or Alchemists, as they were called, wasted great efforts to turn baser metals, such as lead, tin, etc., into gold or at least into silver. They believed that metals were compounds of mercury or quicksilver with sulphur and other earthly impurities, and that gold being the noblest of all metals consisted only of clear mercury and sulphur and was free from any earthly impurities, whatsoever. Taking their stand upon this idea they wasted great energy to purge the baser metals of the impurities they contained by heating them in retorts with substances that were calculated to remove these impurities ; but their greatest effort could prepare substances only similar in colour to gold. This explains why the word "alchemy" has come to mean not only "Chemistry of the middle ages" but also the pursuit of the transmutation of baser metals into gold.

However, the Alchemists and Hindu scientists are gone, and alchemy and the "philosopher's stone" are now in disrepute. But their idea of turning baser metals into gold has given an impetus to modern scientists for further attempts in this direction. But the path by which the latter are marching towards their goal is quite different from that followed by the Alchemists or Hindu scientists. They have been trying to find neither the "philosophers' stone" of the Hindus nor the method by which the earthly impurities can be purged off from the baser metals, but, having known everything about the composition of matter and having studied carefully the theory of transmutation, they have been striving hard to apply their theoretical knowledge to practice. According to the modern theory of the composition of

matter advanced by Sir J. J. Thomson and Lord Rutherford metals (as well as non-metals and metalloids) are now-a-days considered not as compounds of mercury with sulphur and other impurities but as consisting of atoms having electrically-charged particles, called protons and electrons. The protons have positive electric charges and the electrons negative, and in a neutral body the sum of the positive charges is equal to the sum of the negative charges.

The way in which the protons and the electrons are associated with each other is very interesting. In every atom, a "nucleus" of protons and a smaller number of electrons is formed, while the remaining electrons revolve round the "nucleus" continuously. The mass of an electron is very very small—it has a mass  $1/1845$  of that of an atom of hydrogen—the lightest substance known. But very light and tiny as the electrons are, they play an important part in determining the chemical and the physical properties of different elements. In fact, the properties of an element are directly dependent on the number of those electrons which revolve continually round the "nucleus." The number of these revolving electrons is known as the "Atomic number." Now, an atom of gold consists of 197 protons and an equal number of electrons. All the protons and 118 of the electrons go to form the "nucleus," while the remaining 79 electrons revolve round it in a series of orbits. The difference between an atom of gold and an atom of mercury is that the latter contains 200 protons and an equal number of electrons; each of the protons and 120 of the electrons from the "nucleus" while 80 electrons revolve round it. Now, since "Atomic number" is the number of electrons revolving round the "nucleus" of an atom of an element, the atomic number of gold is 79 and that of mercury is 80; and if by any means the extra electron in every atom of mercury could be knocked out, gold would be formed. But to knock out this extra electron requires tremendous shock and, unable to administer this tremendous shock, scientists could not prepare gold until 1924, the year in which a German scientist Prof. Miethe announced that he had actually prepared gold from mercury to the utter astonishment of the scientific world. Prof. Miethe had been doing some experiment with "Mercury vapour lamp." In the experiment, an electric wire was passed through mercury vapour and after passing it for several hours

Miethe noticed that some black coating was forming inside the vessel containing mercury. He analysed it and found that it contained certain amount of gold. Thus, it was the violence of electric discharge that knocked out the extra electron in every atom of mercury and transformed it into gold.

This fact may lead many a casual reader to think that the "gold-problem" of the world may thus be solved! But there is much doubt expressed by leading scientists as to whether elements can be transmuted at all. Sir William Tilden, F.R.S., in his book writes, 'These observations led not unnaturally to the idea that under the influence of electrons from radio-active matter some of the common elements might be broken up into fragments so that, for example, copper might be degraded into sodium and lithium.' Experiments announcing this change were published, but other chemists could not get the same result, and at the present time the general opinion would not be in favour of such a conclusion.

Somewhat similarly, it has been asserted by Professor Collie and Mr. Patterson that the cathode rays are capable of producing helium and neon out of gases and other matters in which they are believed not to exist as such, that is to say, by disintegration of one kind of atom, other kinds are produced. But the same effects are not always producible even by the original observers, and by others, are altogether denied. In such cases there is no alternative but to "wait and see." From this it would appear that gold is not obtainable from mercury at the sweet will of the scientists. Also, since preparation of gold in such a way costs much more than extracting it from mines, this method cannot be employed for obtaining gold. These are the two main difficulties which confront mankind in solving the "gold problem" in such a way.

Be that as it may, we may hope that, as scientists never sit idle, there will come a time when an apparatus will be constructed by which gold will be "manufactured" more cheaply than now. And our hope is not a mere dream—for messages have come from the Far East that the Japanese have been able to obtain gold by a careful repetition of the process employed by Prof. Miethe.

## HOW LIFE RESPONDS TO SOME GEOGRAPHICAL & GEOLOGICAL FACTORS\*

PROFESSOR B. MAITRA, M.Sc., B.L.

**I**T is known to all that the type of plant in any locality depends to a very large extent on the climate of that place. For example cocoanut is characteristic of a moist tropical climate ; date-palm of a dry hot region. The reason is that plants need moisture and air at its root, and any variation in their supply would affect the plant. Moreover, both plants and animals require sunshine in order to thrive. We, therefore, find that in the tropical regions where there is rain almost everyday, and the supply of moisture rather too great, plants develop large leaves, from the surface of which considerable quantities of moisture may evaporate in a comparatively short time. This is necessary, for otherwise the roots would be water-logged and the plant would die for want of the requisite quantity of air at its root.

Where, however, the supply of water from rain is not continuous throughout the year, but occurs only for a short period, we get only grass growing. For, grass takes a comparatively short time to develop and produce seeds for germination during the next rainy season. Again, if the period of rainy season is comparatively long, certain trees would be able to grow and produce seeds. The peculiarity of such trees is that they have leaves which develop to comparatively large sizes during the rainy season. But after the rainy season is over they would shed their leaves, when the supply of water begins to fall short, and thus stop most of the loss of water through evaporation.

But in regions where the supply of water is very small throughout the year, e.g., in desert regions, vegetation is characterised by the presence of spines instead of typical leaves, and the arrangement is such that there can be very little evaporation either from the stem or the spines.

We also know that there are several factors on which the climate of a place depends, e.g., latitude, nearness to the sea, etc. One of

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\*The presidential address delivered at the 28th Annual General Meeting of the Geological Institute, Presidency College, on the 19th August, 1933.

the most important of these factors is the relief of the land. If we proceed up the slope of a high mountain we find, in succession, types of plants which we see if we proceed from the equatorial to the polar regions. Thus the vegetation is, to a great extent, influenced by relief of land.

Similarly, the animal life is directly influenced, to some extent, by climate and relief, and to a great extent indirectly through vegetation. In dense tropical forests, where the foliage on the high branches of trees touch and prevent the sunshine from reaching the ground, no smaller trees can exist for want of sunlight. Life that can exist in such jungles must be able to gather food from the high branches, and we find there insects, birds, monkeys, etc. In grass lands, grazing animals, such as antelopes, zebras, etc., exist side by side with wolves, tigers and other carnivorous animals which prey on them. The former being often attacked during their meals, have got accustomed to swallow enough food in a hurry, and to chew the cud at leisure when in a safe place. On the other hand, animals, like the camel, which are adapted for desert regions can take in a large quantity of water, utilise only a small quantity and keep the rest in reserve for future use. Often such animals have a hump in which they accumulate a store of fat which supplies to the body the necessary food when it is not available from outside.

With man the case is different. If the environment becomes unsuitable for a particular type of vegetation, it would become extinct. Animals, under similar circumstances, would migrate to more congenial surroundings. But man would not readily give way. He would first try to control the conditions in which he finds himself, for example, if the winter is very severe he would make for himself warmer houses and clothing, light fires, and thus pass the winter without inconvenience. But even then he would be influenced to a very great extent by Nature—his constitution would be moulded in some cases, his occupation, mode of living, or his movement would be affected in other cases.

Land surface is cut up into hills, plains, and valleys by the agency of running water. Let us see how man is influenced by this relief—this variation in physical features.

The atmosphere, like all other gases, would occupy less volume if subjected to higher pressure. As the lower layers are subjected to the weight of the upper layers they are denser than the latter.

In the thinner air on high mountains the oxygen content is correspondingly smaller, and, as compared to the plains, a greater volume of air would be required to supply the amount of oxygen necessary for supporting life. Hence we often find that hill-folk are more broad-chested than plainsmen—a greater capacity of the lungs being necessary for taking in the larger volume of air.

It has been observed that when a man first goes to the hills, his appearance becomes ruddy in a short time. This is another illustration of the attempt of the constitution to adapt itself to the new conditions, by manufacturing a greater number of red blood-corpuses which absorb oxygen and carry it to different parts of the body where it may be needed. On return to the plains, when this excess of red corpuscles is no longer necessary they would be transformed and the appearance would become normal in a short time.

Soil is formed by the distintegration and decomposition of rocks. On mountains the soil is very easily removed by water which has greater carrying capacity when running on slopes. The thin soil that remains is not suitable for the growing of crops. Moreover, it is either too sandy or too sticky according as it is derived from acid or basic rocks. On such places grass grows on the thin soil and the usual occupation of the natives would be sheep or goat farming.

In the plains, on the other hand, a thick soil is formed by the deposit of the materials brought down from the hills. Moreover, tributaries bring down materials from rocks of different chemical composition, and the mixed soil thus formed is not only rich in plant food but has enough sand to make it sufficiently porous. Therefore, agriculture is one of the chief occupations of man in the plains. This is an instance of the occupation of man being influenced by the relief of land.

The density of population is also affected by relief of land, for it is much greater on the plains than on the mountains. On account of the absence of level stretches of land on mountains, it is not possible to build houses quite so close together as we have on the plains.

Moreover, there are other kinds of inconvenience attached to living on the mountain. In the plains, it is possible to go straight in any direction avoiding steep gradients. The cost of construction and maintenance of pathways and railroads would, therefore, be comparatively small, and thus there would be greater facilities for travel and transport which would be both cheap and quick. Even aeroplanes, which fly, are more adapted to plains as the aerodromes require a large area of level ground. In the mountains, on the contrary, the cost of transport is much higher and communication is not quick or easy. This is partly due to the difficulty of constructing roads which wind about and partly due to the frequent repairs which have to be undertaken on account of damages done by landslide and the action of running water. Again, transport is much more slow on the steeper gradient and vehicles have to be 'scrapped' sooner on account of the greater wear and tear on them. For this reason in some mountainous regions, meat, which is local, is quite cheap ; while bread is an expensive luxury, for the flour has to be brought from a very great distance.

The poverty of mountain people and this difficulty of communication make them somewhat backward in point of civilisation, and also lawless to some extent. At the same time, they are bolder, for they often meet with wild animals in their hunting excursions and have sometimes to pass a night in the woods. "Familiarity breeds contempt." In the last Great War, it was found that Gurkha soldiers made the boldest raid right into the German trenches. It is natural that the poorer mountain people would envy the richer plains-men and when they are pressed for want of food they raid the plains. The raids of the highlanders on the lowlands of Scotland as well as the invasions of India by Tartars, etc., may be traced to this cause.

But with all these drawbacks mountainous regions have ordinarily a healthy climate and a charm of their own and this attract the plains-men. During holidays, people often go to Darjeeling, Dehra Dun or Simla, as we see people of Europe going to the Swiss Alps for recreation or change.

We have just examined in some detail the different ways in which man is influenced by relief of land. We shall now see how man is affected by location.

In regions, shut off from the rest of the world by impassable barriers such as oceans, deserts or steep snowy mountains, the scarcity of food often induces man to put some check on the increase of population. In some places, women are encouraged to become nuns, or a system of polyandry prevails. In others, female infanticide is practised. We find from the annals of Rajasthan that it was not very uncommon in that desert region. In Arabia where polygamy is permitted, the taking of more than one wife is not very common. In some islands, cannibalism prevails. These are instances where man has been influenced by the disadvantages arising out of the location of the particular country.

People living on the sea-coast naturally take to fishing as a means of livelihood. The Nullahs of Puri and Madras coasts may be cited as common examples. If the coast line is very much broken then in going from one place to another, it is often easier to cross a stretch of water than to go by a round-about land route. In such places if there be natural harbours then the natives would always be good sailors. Though in respect of population and commerce Norway is one of the least famous states of Europe yet it has a good mercantile shipping, and Norwegians have been renowned as bold seamen throughout their history. The reason is that the coast of Norway is broken up by many fiords which also serve as very good natural harbours.

The English people are good sailors for the same reason. As England is an island very near to the continent, it is very liable to attack and that by sea only. Therefore, it has naturally developed a strong navy for protection. In islands an increase in population gives rise to a food shortage, and this, in the case of England, imparted a spirit of colonisation.

There is no doubt that the ocean isolates a country to some extent and India has been protected from invasion by the presence of the ocean on three of its sides. But the ocean is also a link and a highway for cheap transport. Railroads are more expensive both to construct and to maintain than large ocean liners. So transport by railway is much more costly. We sometimes find that Canadian wheat is cheaper in Bengal than Punjab wheat, though on the former, cost of ocean transport over several thousands of miles have been paid.

The movement of man and growth of towns depend upon several factors, one of the most important of which is the presence of large

deposits of gold, iron ores or of any other economic mineral. Iron is necessary for manufacture of machinery of various kinds, but coal and petroleum are also of very great importance as they supply the power that is necessary for working the machinery. Large numbers would be attracted towards these deposits as many men would be working as miners, and others would be opening shops to supply the needs of the former. Thus the important town of Tatanagar has quickly sprung up in an unfrequented spot simply on account of its nearness to large deposits of iron ore, coal, etc. Kodarma has become important on account of its mica, but there was not even a village worth the name when our college excursion party visited it 25 years ago. Australia was almost unknown before gold was discovered there. Many other examples could be easily cited. In this connection it may be mentioned that a large portion of Germany's mineral deposits occurs near its border. This is one of the chief causes of German militarism.

Delta formation is another factor which causes movement of man. For not only is the newly formed land gradually brought under occupation and cultivation, but the silting up of the original port causes new ports to spring up nearer to the new mouth of the river.

Even such phenomena as volcanic eruptions influence man. The fine 'ashes' formed by explosions fall only at a short distance from the volcanic vent and form a loose soil rich in plant food which is excellent for growing crops.

I have considered one of the factors in detail and have mentioned a few points in connection with several others. Another very important factor which influences human life is climate. As I have already taken a long time I will leave the students to study this interesting subject along the lines indicated before.

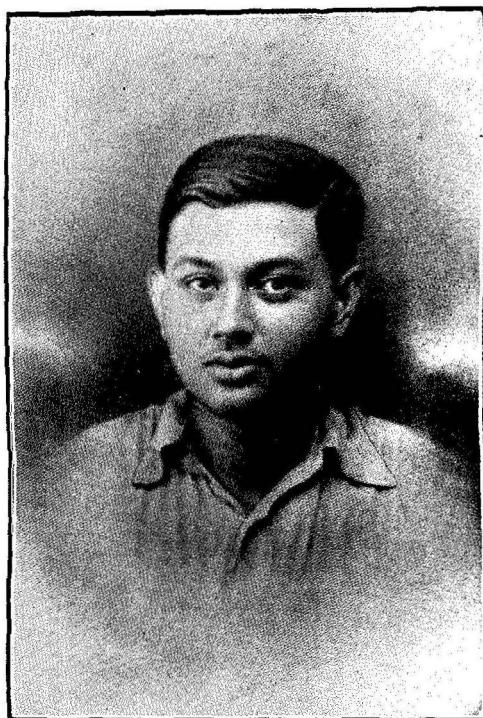
## IN MEMORIAM

GAURI SANKER CHATTERJEE—*Second Year, Science.*

**D**EATH is the inevitable end of all life. The only law to which all must equally bow down in this world is the law of death.

No excuse or explanation can put off the terrible summons. But when we mourn the loss of some one dear and near to us, we forget the grim truth that man is born to die. To us, it seems, as if God's justice is not impartial. We accuse Him as being responsible for our eternal separation from our friend. We think as if the laws of the universe ~~has~~ been made with the only object of bringing sorrow and suffering to us.

To-day, when we miss our friend Jitendra Narayan, we find no word of consolation. Even if our young Jiten has been summoned to satisfy the wishes of our Almighty Father we have not the strength to submit to what He has given us. "Thy will be done" is a prayer that is too difficult for us to utter. We are too selfish and blind to see the wisdom of bearing humbly the burden of sorrow that He has imposed upon us. The smiling face which reflected the equally tender heart he possessed, is to be seen no more. We are so stunned that we do not yet realise that he has gone for ever. He was as favourite of his teachers for his scholarship as he was well-known among his friends for his generous and lovely nature. But to those who have come in closer touch with him, he appeared to be possessed of a heart full of kindness and purity, and also as one who was the proud child of his widowed mother. Let us pray to God to give us the fortitude to bear his loss, so that His will may be fulfilled through this faithful servant of His, whom He, as the Great Taskmaker, has called to His own service.



JITENDRA NARAYAN RAY



## A FEW HEALTH HINTS

MR. S. C. SEN, M.A., B.L., *Physical Instructor.*

**I**N order to live a hygienic life, body should be supplied not only with fuel in the form of wholesome food, but it is also necessary that for the assimilation of such food, body should be at times active and at other times be inactive.

There are two forms of activity, work or play (including exercises) and two great forms of inactivity, sleep and rest. All these are needed in healthy life and in due relation to one another. It is distinctly unhealthy to overdo or underdo work, play, rest or sleep. In order to keep fit, moderation in all things is the watchword.

The remedy for the idle life is to find some useful work which will inspire real interest and enthusiasm. "Normal work is the greatest blessings of life." Variety of work is needed in modern times when specialisation tends to lead men to extremes. Changes in work, which prevents a sense of monotony, will greatly increase the power to work.

Common defects in our youngmen due to overstraining of eye by reading in bad lights or looking for a longtime at moving pictures can only be minimised if they are careful not to read in a waning light or in the glaring sun. To offset the evils of sedentary life it is advisable at least to spend half an hour daily or 15 minutes at best in some kinds of vigorous exercise.

For home exercise, simple stretching in bed when one wakes up combined with breathing exercises is helpful. The most beneficial exercises, as a rule, are those which stimulate the heart and the lungs, e.g., running, rapid walking, hill-climbing and swimming. These, of course, should be graduated in intensity with varying age and varying degree of vitality.

General muscular activities after light meals promote normal digestion and should be practised half an hour after light tiffin ; but violent exercises immediately after heavy meals or heavy meals after violent exercises should be avoided.

Health, strength and vitality do not come by chance but by obedience to certain natural laws. Study your health, select at least half a dozen principles which you will obey and hold to them rigidly. Form a dozen correct life-habits. A few of them are of permanent advantage to all:—

- (1) Respiration should be deep and full.
- (2) Take a few breathing exercises from 3-4 minutes out of door or before an open window upon rising, before retiring and during exercise. Ventilate your room and cover well and sleep with windows open even in winter.
- (3) Eat regularly, lightly and slowly of plain food using plenty of vegetables and grains and fruits, if possible. Use variety in different meals. Stimulants are unnatural and unnecessary. Never force yourself to eat. Eat very little when excited or very tired.
- (4) Drink freely of pure water between meals. Take a glass of cool water upon rising or before retiring. Have a regular hour for evacuation.
- (5) Wait for normal circulation after exercise before a bath but do not cool off before the bath. After vigorous exercises finish with lighter exercises to equalise circulation. Keep the feet warm.
- (6) Best time for bath is immediately after moderate exercise. Never take a cool bath when very much exhausted, out of breath, or within two hours after a heavy meal.
- (7) Remember rest is as essential as food.
- (8) Do not wear tight clothings or belt during exercise.
- (9) Practise self-restraint, discipline of the body and mind.

## OURSELVES

### COLLEGE UNION NOTES.

#### FAREWELL MEETING.

Before a distinguished gathering, the students, in co-operation with the members of the staff, bade farewell to Prof. Harihar Vidyabhusan on his retirement from service. The Physics Theatre was decorated in the usual oriental fashion and it was packed from corner to corner. Principal B. M. Sen took the Chair.

Addresses, on behalf of the Sanskrit-Pali Seminar, his colleagues and pupils along with a few presents were respectfully offered to our retiring Professor. The President also unveiled a portrait of Prof. Vidyabhusan at the meeting. Many of the guests present at the distinguished gathering spoke in feeling terms about the many qualities of head and heart which Prof. Vidyabhusan possessed. In reply Pandit Vidybhusan made a long speech dwelling at length on his experiences as a teacher specially in this College. Mr. Manoranjan Das, the Secretary of the Farewell Committee, deserves our thanks for his efforts to make the function a success. It must go to his credit that we had such plenty of lively music and sweet songs.

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#### CONDOLENCE MEETING.

A condolence meeting with Principal B. M. Sen on the Chair was held in the Physics Theatre to mourn the death of Sir Bipin Krishna Bose, an ex-student of our College, on the 28th August last. The following Resolution was unanimously passed all standing:—

“ This meeting of the staff and students of the Presidency College, Calcutta, expresses their deep and sincere sorrow at the death of Sir Bipin Krishna Bose, who was a student here for 5 years from 1867 to 1872, who occupied a unique position in the Central Provinces and who by his many-sided activities—specially as the first Vice-Chancellor of the Nagpur University—shed an undying lustre on his *Alma Mater*. ”

\* \* \* \*

#### AUTUMN SOCIAL.

The Autumn Social of the Union will be celebrated on the 17th September next in the Calcutta University Institute Hall. The principal item of the programme will be the staging of Sarat Chandra’s “ *Baikunther Will* ” and Parashuram’s “ *Chhele Dhara* ”.

Messrs. Hiren Bhanja and Nilratan Banerjea have been nominated Joint-Secretaries and they are working with unflagging zeal and active enthusiasm. Professors C. C. Bhattacharyya and S. Bhaduri are in charge and our popular Principal is rendering every possible help by his valuable advice and willing direction in the work of the Dramatic Club.

The Secretary has the pleasant function to announce that the College Orchestra Party, which had once been a noticeable feature of the College Dramatic Club in the past, is going to greet the audience once more this year when our Autumn Social will be celebrated.

#### *BENGALI LITERARY SOCIETY.*

The Bengali Literary Society has been revived with the following gentlemen as office-bearers:—

*President*—Principal B. M. Sen.

*Vice-Presidents*—{ Dr. S. K. Banerji.  
Dr. U. N. Ghoshal.  
Prof. S. Bagchi.

*Secretary*—Provat Kumar Roy, Third Year, Arts.

*Asstt. Secretary*—Rabi Majumdar, Second Year, Science.

Such in brief is the report of the College Union but before concluding I must emphasise that the corporate life in the College is still suffering a setback at the suspension of the Debating Society. It would be a great pity if this important body is not allowed to function. As a useful supplement to the academic work, debates on various subjects should for a part of the activities of the College. So the Secretary respectfully invites the attention of our popular Principal to this important matter and appeals that adequate efforts be made to revive the Debating Society under the auspices of the College Union.

SUKUMAR CHOUDHURY,  
*Secretary.*

#### **ATHLETIC CLUB.**

##### *FOOTBALL NOTES.*

With vigour and enthusiasm we began our football season from July 10, 1933. At the very outset our College Eleven defeated the Ripon College in the Inter-Collegiate League Championship. In the same competition we won a glorious victory over the Bangabashi College, the holder of the Hardinge Birthday Shield. The match with the St. Joseph's College was really a contested one.

Mr. Nassim, an international footballer of wide reputation, has joined our team. He is indeed a very valuable asset to our Athletic Club. Under the able leadership of our Captain, Mr. D. Roy, our games took a better and encouraging turn. In the Elliot Shield Tournament we defeated the Ripon Law, the Medical and Vidyasagar College teams and went up to semi-final where we had to go down to the strong team of the University Law College. But it may be said in this connection, though we do not claim it as an excuse, that we had to field our team at a very short notice, with the result that some of our best players could not turn up.

In the recent Inter-varsity Football Match, Messrs. Nassim and Abbas represented our College and it is really our proud privilege to supply in

Mr. Nassim, the Captain of the Calcutta University team which defeated the Dacca side.

We are glad to note that the staff and students are taking keen interest in our games this year. Our Principal has become a regular visitor to our matches for which we owe a deep debt of gratitude to him. Prof. G. Majumder, our Treasurer, and Mr. S. C. Sen, our Physical Instructor, deserve our thanks for their ungrudging help and guidance.

S. M. A. MAJID,  
*Hony. Secretary.*

### ECONOMICS SEMINAR.

The second meeting of the Seminar came off on the 18th March with Prof. A. K. Sarkar in the chair. Mr. Amal Biswas read a paper on "Gold Export and India." It was a nice short paper. The writer clearly and briefly stated the inevitable causes of the present-day gold-export from India. In course of his address, he said, "In September, 1931, England went off gold standard. The convertibility between gold and sterling ceased. The result was that it overvalued gold in terms of sterling as well as rupee and then began the gold-sale. But gold export followed when there was a disparity of the internal and external price of gold because of unequal depreciation of sterling and rupee. The bullion dealers then reaped a profit by the process of transference."

Then an interesting debate followed, in which almost everyone had his share, Messrs. Bhabatosh Chakravarty and Dhiren Roy being the most prominent. As usual, some supported and others opposed. The opposition party maintained that the Government could either put an embargo on gold or purchase it at the day-to-day market rate. The supporters refuted by saying "If the first course is adopted, those, who want to sell distress-gold will get less price because an embargo on gold will decrease the price of the gold bullion. If the second measure is adopted, the sale proceeds will immediately pass into active circulation resulting in the inflation of currency and weakening the foreign exchange."

Lastly our President very lucidly dealt on the dual aspect of gold export—its causes and possible future. And the meeting terminated amidst cheers.

The third meeting of the Seminar came off on the 18th July. Dr. J. C. Sinha was in the chair. An essay on 'Present-day Economic Situation of Bengal' was read by Mr. S. K. Sen of the Fourth Year Class. The writer pointed out, "The effect of the present-day depression has been keenly felt by that country which is mainly agricultural. Because, prices of agricultural staples have fallen to an extent much greater than that of manufactured products." Agriculture, he continued, can maintain people up to a certain extent, i.e., up to 250 people per square mile. But the density of Bengal is 608. As a result, unemployment in Bengal is increasing by leaps and bounds. It is the maldistribution of labour which is responsible for degradation in India and Bengal particularly. Manufacture and agriculture should go hand in hand. Mr. Sen then suggested several remedies, *viz.*, (1) establishment of land-mortgage banks

supported by Government, (2) improvement of cottage industries, and (3) the spread of technical education amongst the people.

Many students took part in the discussion that followed, the most noteworthy amongst them being Messrs. Rames Bhattacharjee and Quadri. Mr. Bhattacharjee suggested in addition that Government may take initiative in manufactures, *e.g.*, Mysore Soap Factory.

The President, then, summarised the whole thing very nicely and briefly. He pointed out the two aspects of the economic depression in Bengal—the first due to the “world-depression” and the other to the “inefficiency in production.” He further added that cottage industry cannot flourish unless markets are hard by. He cited some glaring instances. With vote of thanks to the chair, the meeting was dissolved.

The fourth meeting of the Seminar was held on the 17th August. Prof. A. K. Sarkar kindly presided. Mr. Ajit Kumar Basu read a paper on “Ottawa Agreement and India.” He rightly attempted to show very elaborately that Ottawa Agreement will not help India in the least. He adduced many statistical quotations to prove his arguments. He said “India has to depend largely on other foreign countries besides the United Kingdom for the exports.” So “India will not gain anything, rather will lose if other foreign countries impose a heavy import tax on Indian goods as revenge.”

In the debate that followed Mr. Sudhir Krishna Mukherjea was the most prominent. Supporting the Agreement, he laid down the standard by which we are to judge, as “what India will lose if she refrained from the pact, and not what she will gain.” He pointed out that the export of tea would have suffered an irreparable loss should India remain isolated. For being on the same footing with the tea of Ceylon, she is freely competing in the markets of the United Kingdom. Had the pact not been signed by her representatives, she would have been at a distinct disadvantageous position being unequally placed with the tea of Ceylon not to speak of the keen competition with Java and Sumatra. So also is the case with other countries.

Lastly the President delivered a short and nice speech. He said, “Ottawa is an achievement both from political and economic standpoint. England was losing her empire markets day by day, Japan and U. S. A. being the main competitors. So she tried to have a surer market for her produce. In this respect England has succeeded in her attempt. From political standpoint, it has fostered a close relation between the various dominions: particularly she has satisfied Canada who was going to have a separate trade-alliance with the United States.” The meeting was then dissolved with vote of thanks to the chair.

In the last issue of the Magazine, the then editor commented: “Seminars are doing no work.” So far as our Seminar is concerned, this is not wholly true for which I have the pleasure to thank my fellow-students. There have been four meetings already and we expect one or two more. And surely it is not a bad record.

SADHAN SEN.  
Secretary

### POLITICAL SCIENCE SEMINAR.

Prof. D. G. Chattoraj, M.A., presided over the first meeting of the Seminar which came off on Saturday, the 5th August, 1933, at 2 p.m. Sj. Amalendra Narain Biswas of the Fourth Year Economics Class, read a paper on "A Plea for Equality." According to him equality is a prime factor in the foundation of democracy, and unless there is equality there cannot be liberty. He, however, recognised the inequality which will arise out of the natural inequality in ability and merit in mankind. In conclusion he urged that true political equality could not be attained unless there was economic equality. In the discussion that followed a large number of students took part. The President then in a neat little speech, while eulogising the writer of the paper, observed that it was a bit too short and that there was a little digression. The meeting ended with a vote of thanks to the chair.

SAILENDRA KUMAR LAHIRI,  
*Secretary.*

### HISTORICAL SEMINAR.

The second meeting was held on the 23rd December, with Prof. D. N. Sen in the chair. Mr. Nikhil Chandra Talukdar read an article on "The Spirit of the Middle Ages." Mr. Talukdar dwelt on almost all the points on the subject laying particular stress upon youth and barbarism, the two characteristics of the age. In the debate that followed Messrs. Sukumar Chowdhury, Krishna Govinda Bose and Nikhilnath Chakravartty took part.

A special meeting of the above Seminar was convened at the Physics Theatre on the 15th July, 1933, when Principal Zachariah of the Hooghly College delivered a very interesting lecture on the "Greek Architecture." Before a fairly crowded house of earnest students, our learned guest unfolded the great marvels of Greek architecture. As an introduction, he began with Egyptian architecture and then passed on to the Greek architecture. He explained the three divisions of Greek architecture—Doric, Ionic and Corinthian, carefully distinguishing their characteristics. Next he went on to describe the various architectural glories of Athens—particularly the Parthenon. Along with this lecture a fine collection of slides on the subject was shown with the help of magic lantern. Principal B. M. Sen presided and Prof. D. N. Sen proposed the vote of thanks to our revered guest.

The third meeting of the Seminar came off on the 27th February with Mr. D. N. Sen in the chair. Mr. Radhika Mohan Sanyal read a paper on "The Renaissance." The writer studied the subjects from all main points of view. Beginning with the origin of Renaissance he described how this purely Italian movement transcended the Alps and struck root in Germany and other European countries, how at last it helped the cause of Reformation. In the discussion that followed Messrs. Jotirmoy Banerjee, Dwaraka Nath Chatterjee and Dilip Sen Gupta took part. Prof. Susobhan Sarkar then addressed the meeting and gave a learned lecture on the subject. Prof. D. N. Sen also spoke on the subject.

The fourth meeting of the Seminar came off on Saturday, the 5th August, with Prof. D. N. Sen in the chair. Mr. Jotirmoy Banerjee read a paper on the "French Monarchy." The attendance though rather thin the meeting was quite a success. The writer went to describe the growth of the French monarchy from its early conception till it reached the zenith of supremacy under Louis XIV. Pointing out the three important features of Gallicanism, Centralisation and Classicism, which the French history owes to the monarchy, Mr. Banerjee appreciated the famous Rhine Policy of the monarch. A hot debate followed in which Messrs. Nabin Chandra Goswami, Rathindra Narayan Ghosh, Imamuddin Chowdhury and Dilip Sen Gupta took part. The debate was keen on the question of Rhine policy. Prof. S. C. Sarkar then addressed the meeting and made clear the debated points. The President also made a brief speech.

The Historical Seminar has perhaps lacked the flourish of her sister organisations. "Verily I say unto you, they have their rewards," said Jesus about the showy public prayers of hypocrites. And many of the College associations had had their rewards. We could not blow the trumpet loud enough. But we must have our "rewards" too—we must blow hard.

DILIP SEN GUPTA,  
*Secretary.*

### PHILOSOPHY SEMINAR.

The Eighth Meeting of the Seminar was held on Saturday, the 22nd July, at 2 p.m. with Dr. N. K. Brahma, M.A., Ph.D., P.R.S., in the chair. Mr. Syed S. A. Masud read a paper on "Science and Philosophy." The essayist dwelt on the following topics:—(a) The general misunderstanding of the functions of Science and Philosophy. (b) The modern fascination towards Science and the shrinking off from the side-chapel of Philosophy. (c) Separate functions of Science and Philosophy. (d) Their relation is not of opposition but of inter-dependence and concluded by saying that the study of Science gives us partial knowledge of reality whereas that of Philosophy makes us embrace the whole of reality. The President congratulated the essayist by saying that it is a very good paper and made some important observations on the subject.

The next meeting of the Seminar was held on Saturday, the 19th August, at 2 p.m. under the presidency of Dr. N. K. Brahma. Mr. Ananda Prasad Singh of the Fourth Year Honours Class read his paper on "The Necessity of Religion." The paper was mainly based upon Caird's "Introduction to the Philosophy of Religion," from which the essayist very often quoted in his paper. The writer concluded his paper by remarking that religion is necessary in the sense that in the nature of man, as an intelligent self-conscious being, there is something which compels him to rise above phenomenal world and to find rest nowhere short of an Infinite, all-comprehending Mind. A discussion took place in which Mr. Syed Muhammad Ali, Mr. Anil Kumar Gupta and Mr. Syed S. A. Masud took part. The President thanked the essayist with the remark that the essay was a good one and then brought the meeting to a close, with a thoughtful speech on the subject.

Before concluding we cannot but record our sense of great loss at the transfer of our senior professor, Dr. P. D. Shastri to the Rajshahi College in June last. Indeed, his kind and generous personality, his capacity to create an interest in all the subjects he took up, with his occasional reference to his past experiences in the West, and above all his frank, loving and affectionate heart—are too difficult for us to forget. Dr. Mahendra Nath Sircar who comes from the Sanskrit College, has already impressed us with his erudition and we are happy in having him in the staff.

SYED S. A. MASUD,  
*Secretary.*

### SANSKRIT-PALI SEMINAR.

The First Meeting of the above Seminar was held on the 11th March, 1933. Dr. U. N. Ghosal presided and Mr. Birinchi Kumar Barua of the Sixth Year Class, read a paper on 'The Geography of Pragyothisa.' The writer gathered his materials from the Epics and the Puranas and made an exhaustive study of the subject. In the debate that followed, Messrs. Radhika Mohan Sanyal and Dwarka Nath Chatterjee took an active part. Prof. S. Bhaduri made a learned speech. The President while congratulating the writer, made some remarks on the opinions expressed by the writer. Light refreshment was served after the meeting.

On the occasion of the farewell gathering in honour of our professor, Pandit Harihar Vidyabhusan, the Seminar presented an address to him.

The Second Meeting was held on the 25th August, with Prof. Nilmoni Chakravarty in the chair. Mr. Ajay Ray read a paper on 'Rig Vedic Civilisation' and dwelt on almost every aspect of the subject. Mr. Nikhil Nath Chakravarty of the Fifth Year History Class also spoke on the importance of the Rig Vedic culture in the history of the world. Dr. Radhagobinda Basak spoke at length on the subject, pointing out some of the inaccuracies in the paper. The President then thanked the writer and made some valuable suggestions on the paper.

AJAY RAY,  
*Secretary.*

### ARABIC AND PERSIAN LITERARY SOCIETY.

The First Meeting of the Arabic and Persian Literary Society was held on the 8th December, 1932, under the presidency of Professor Sanaulla, M.A., to consider the revival of the said society and to elect the office-bearers for the current session.

The society was organised in the year 1927, and had been working regularly up to 1930. Afterwards, for reasons unknown, it had stopped its activities. Now it is through the efforts of some energetic students that it has been reorganised and is expected to continue its work regularly.

The Second Meeting of the Society came off on 18th December, 1932, with Professor Sanaulla in the chair. Mr. Lutful Haq Chowdhry read a paper on "Spiritual Development," in which the learned writer dealt his subject in appreciative manner and pointed out clearly the ways and means by which one can attain perfection of the soul and get into close communion with God. He laid stress on the necessity of moral and spiritual exercises and also on prayer and fasting. Then followed a keen discussion in which Messrs. Arshad Ali, Imaduddin Chowdhury and Habibur Rahman took part.

Before concluding the Secretary takes this opportunity to express his gratitude to Professor Sanaulla, M.A., who takes very keen interest in the affairs of the Society. He further desires to offer his thanks to his friends to whose hearty co-operation the society owes its success.

M. ANWARUDDIN HASAN,  
*Secretary.*

#### GEOLOGICAL INSTITUTE.

The Fifth Ordinary General Meeting was held on 11th March, 1933, in the Geological Lecture Theatre with Prof. W. D. West in the Chair.

Messrs. Nibaran Roy Chowdhury, B.Sc. and Taraprasad Das Gupta, M.Sc. Ph.D. (Lond.), were elected associate members. The following papers were then read:—

- (i) "Earthquakes" (in Bengali)—By S. K. Chakravarty of Fourth Class.
- (ii) "Corals—the charm of the Tropical Seas"—By H. N. Ganguli of Third Year Class.
- (iii) "Evidence of Life in the Indian Azoics"—By G. C. Chatto-paddhyaya of Fourth Year Class.

The papers were nicely got up and were much appreciated by all present. The President, Dr. Chatterjee, and others commented on the paper. Tea was served to all present.

The Sixth Ordinary General Meeting of the session was held on the 14th August, 1933, under the presidency of Prof. B. N. Maitra, our vice-president. Names of Mesrs. Gopal Chandra Chattopadhyayaya and C. B. Tiramala Naidu were declared as recipients of two 'Institute Medals.' Mr. Anil Mookherjee of the Sixth Year Class, then read a paper on 'Mica.' The paper dealt with the occurrence, characteristics, mining, splitting and manufacture import, export, etc. of the mineral, being based on the author's own observations at the Giridih Mines. The paper was very interesting and much appreciated. In the discussion that followed Profs. B. N. Maitra, M. Chatterjee, S. L. Biswas and Dr. T. P. Das Gupta joined. Tea was served to all present.

An 'At Home' was held on the 19th April, 1933, to give a send-off to Prof. West, on his departure for Home on long leave. Many members were present. A decorated casket and an ivory cigarette holder were presented to him on the occasion. Tea and light refreshments were served to all present and all costs were met by private contributions.

Three meetings of the Executive Committee were held during the period.

G. C. CHATTERJI,  
*Hony. Secretary.*  
H. N. GANGULI,  
*Asstt. Secretary.*

### CORRESPONDENCE.

To

THE EDITOR,  
PRESIDENCY COLLEGE MAGAZINE.

SIR,

Allow me to express through the columns of your journal, my views—which, I believe, is also those of the majority of my fellow-students—regarding the College 'Socials' which are organised every year. But before I take up my task, let me assure you that I do not in the least mean any disrespect to the organisers of such functions, who work for the College whole-heartedly and without the prospect of any reward.

It is known to everybody that we have a College Union, which, at least in name, arranges these functions. Now, the performance that takes place every year before the Puja vacation, is managed out of the funds of the College Union, to which every student, rich and poor alike, have to contribute. But we are pained to find that this occasion of enjoyment and happy union is not open to everybody. The function is made a 'Charity Performance' in aid of the Students' Fund in the College, and accordingly tickets of different grades are being sold. The result is that the poor students who cannot afford to waste a single pice, are debarred from joining such a performance, for which the College Union pays. To me, it seems as if the money is not properly spent, and though I do not want to use such a harsh term as "misappropriation," I can at least say this much that a better use of the Union Fund is more desirable.

I may suggest here that in such performances, at least every student of the College should be allowed to enter free. I have no objection to selling tickets to outsiders, who may contribute at the same time to the Students' Fund. Also, a sealed box placed in the Common Room or in the Library or at the foot of the grand staircase, will be a more suitable way of appealing to the students for contributing to such a fund, which surely has the support of everyone connected with the College.

With these words, I appeal to everyone concerned in such 'Charity' Socials to revise their views and organise these functions in a better spirit.  
Presidency College,  
CALCUTTA.

Yours, Etc.,  
REASONABLE.\*

\*Our correspondent, is a student of this College, but he does not want that his name should be published.—ED. "P. C. M."



25.12.33  
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# THE PRESIDENCY COLLEGE MAGAZINE

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RAMMOHUN ROY

# THE PRESIDENCY COLLEGE MAGAZINE

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Vol. XX. }

DECEMBER, 1933.

{ No. 2

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## Notes and News

INDIA is celebrating to-day the centenary anniversary of the death of RAMMOHUN ROY whose figure stands like a landmark in the past annals of our country. Great men can seldom be seen without each having a mission of his own, but few have appeared on the stage of history with so much to bequeath to posterity. His advent marks the dawn of the cultural renaissance of modern India simultaneously with its political *resorgimento*, and perhaps there was no field of human activity in which he did not play the role of a dauntless pioneer. He was not merely a social and religious reformer, but also the political *Yugacharya* of our land. He was even more: in a sense, we may regard Rammohun as the first and the greatest ambassador that the East has ever sent out to the West. His greatest legacy to the intellectual life of India is the gift of that rationalistic outlook which guides man in the present age. Born in an age full of superstitions, he with his unqualified devotion to reason flashed like a comet across the skies. He hammered every problem on the anvil of his own mind and was never afraid of denouncing or disowning any system, social or religious, which could not stand the test of cold logic. To this Mazzini of modern India let us pay to-day our grateful homage and pray that his unfulfilled message may serve as a beacon-light to our country's march along the path of progress.

Two remarkable personalities in the public life of India have recently passed away. ANNIE BESANT was one of those few Westerners to whom India was not only the field of their life-long activities but also the land of their adoption, though not of birth. A woman of uncommon talents, she worked with a passionate zeal for her only mission in life, the cause of theosophy. India will, however, revere her sacred memory for her services in the political sphere, where she earned the unique distinction of being the first woman President of the National Congress. The death of VITHALBHAI J. PATEL came as a tragedy which shocked the whole nation. A *Kisan* destined to be the first Indian Speaker of India's Parliament, his life-story runs like an inspiring romance. The conspicuous ability with which he conducted the business of the Assembly stands as an unequivocal denunciation of the mendacious insinuation that Indians are incapable in the management of responsible government. But the crowning glory of his life was not so much his election to the august chair as his unhesitating resignation of it when the lure of office could not hold him back from joining the nation's ranks. He had within him in full measure a soldier's grim determination to fight and die at his post. Never did he fail to respond to his country's call and to pour out his precious life-blood when that even was demanded of him.

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Bengal has lost a poetess of great renown in the death of KAMINI Roy who, for more than forty years, enriched Bengali literature with her exquisitely graceful verses. In her poetry, she has given expression to common joys and sorrows of human life with a simplicity of style and a depth of feeling which can be found only among the best of poets. Many of her poems leave upon our mind the impression of a rare imaginative power. The great quality by which she is entitled to our deepest respect as a poet is her originality. A contemporary of Tagore, she did not lose herself in the full blaze of the latter's genius. She welcomed all sorts of influences of that great poet, but to the end she retained her distinctively individualistic note.

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With the recent death of AUGUSTINE BIRRELL, there passes away a man of wonderful versatility. In politics, he rose from a backbencher to the position of a Cabinet Minister, who played not an insignificant part in the Irish drama. He was a clever speaker, of whom it may very well be said that in his life, perhaps he has never spoken a single uninteresting sentence. But above all, it is in literature that he has

left behind the abiding marks of his great intellect. As the author of *Obiter Dicta* he combined wit with brilliance in a manner which might be the envy and despair of many an ambitious writer. The coining of the word "Birrelling" is itself a well-deserved tribute to his fund of fine humour and polished writing.

\* \* \* \*

Presidency College also has to mourn the loss of many of her alumnii. Sj. MURALIDHAR BANERJEE, the reputed educationist and social reformer, who was at one time the Principal of the Sanskrit College, was one of our veteran Old Boys. We also record here with a heavy heart the death of Sj. BHUPENDRANATH ROY, a prominent public man of Behala, who was at one time a student of this College. Among our young friends, we mourn the sad death by accident of Sj. HEMEN GHOSE of the Fourth Year Class. Sj. SATYENDRANATH CHANDA of the First Year Class is also no more. We offer our sincerest condolences to the friends and relatives of the deceased. May their souls rest in peace!

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Turning to the College Staff, we note a number of recent changes. Many a familiar figure in the College is being missed more and more. Prof. S. C. Sen-Gupta of the English Department was transferred to Chittagong before the Pujah vacation. A scholar of great repute, simple and unostentatious in his manners, Prof. Sen-Gupta belonged to that group of our brilliant ex-students who returned to the College as members of the Staff. During the last four years, he had proved himself to be one of the best and most successful among our young professors, whom his pupils loved and respected in equal measure. The Magazine had in him one of its former editors, who, even as a teacher, has contributed almost regularly in these pages. While conveying our regards to him, let us only hope that we shall soon find him back to his dear old College ere long. We also bid farewell to Professors Nilmoni Chakravarty and Askhoy Kumar Sarkar, who have recently retired from service. Professor Chakravarty spent the whole of his long period of service in this College, during which, as a Professor of Pali and Sanskrit, he earned the respect of his pupils not only for his successful teaching but also for the paternal care which he showed to everyone of them. His great erudition and scholarship, specially his studies in Indology, have gained for him a wide renown. Mr. Sarkar was for a number of years a Professor of Economics here. He was a very painstaking teacher and a man of tender heart whom both his colleagues and pupils will dearly miss. Prof. N. C. Ghose,

our Senior Professor of Mathematics will be on leave till the end of February. Sj. Hiralal Mukherji, our Cashier, is also due to retire in January next, after a long service of sixteen years in Presidency College, prior to which he was connected with the Eden Hindu Hostel and the Hare School. We offer him our grateful regards on the eve of his retirement.

But to miss those who have left the College does not certainly mean that we are not glad to see others come back. Prof. A. K. Chanda has after a long time retruned to his old post as the Head of the Department of English. We hope that the onerous duties of a Principal which he had to carry out so long, first at Krishnagore and then at Chittagong, have not taken out of him that jolly spirit which made him so popular among the students. We also welcome two of our ex-students, Professors Upendranath Ghosal and Asokenath Bhattacharyya. They need no word of introduction from us, since both of them were in the staff until very recently. We only wish to see them stay here this time for good.

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It is but natural that Presidency College should feel proud of the success of her distinguished alumni in every walk of life. The recent elevation of Messrs. Nassim Ali and A. K. Roy from the Bar to the Bench adds to the number of Presidency College men among the Justices of Calcutta High Court. Professor Dwarkanath Ghose of the Bombay University, distinguished ex-student of our College, has received the unique honour of being appointed one of the three Indian experts for the newly organised Bureau of Economic Survey of India. The result of the I.C.S. Examination held in London, last August, brings a really happy news for us. Messrs. Karunaketan Sen, Debes Chandra Das and Sukumar Banerjee, who represented Bengal among the successful candidates, all belonged, as usual, to Presidency College. Our hearty congratulations to all of them, who indeed prove that Presidency College, in spite of all its defects and deterioration, can yet comfortably claim to be the premier College of the Province.

\* \* \* \*

The College has not done very badly in the M.A. and M.Sc. Examinations this year. Though we have secured a fairly large number of first-classes, we are unlucky to miss the first places in some of the subjects. While recording our satisfaction at the success of our

candidates we find it difficult to ignore the striking fact that the number of our Post-graduate students is decidedly small. In the list, we notice that a large number of the students who had graduated from our College afterwards joined the University classes but not through our College. The reasons for this are not far to seek. With a fee-rate which is nearly double of that charged in the University Post-graduate Department, but on the other hand, with no additional benefit except the use of the Libraries and the Laboratories, none can have any reasonably fair attraction for admission into the Post-graduate classes here. If the present rate of fees is to continue, and we see no signs of its being revised, we hope that proper facilities for tutorial work, and, if possible, for extra-lectures will be made for our Post-graduate students particularly in the Arts Department.

\* \* \* \*

We publish elsewhere in this issue a correspondence from one of our distinguished Old Boys who, like so many others, feels keenly the absence of an Old Boys' Club in the College. Presidency College has always claimed rank with the leading educational institutions of the West, and as such, she has certainly a number of enthusiastic ex-students who will be very glad to renew their old associations by forging a link with their *alma mater*. This can only be done if an Old Boys' Club, with an active body of sponsors, be started in the College. The present students are sure to applaud the suggestion, and we hope our ex-students will readily come forward and seriously join hands to make it possible for such an excellent idea to materialise. If the rich traditions with which the name of this great institution is associated are to be maintained and handed down intact from one batch of Presidency College men to the next, then the necessity of such a club can never be exaggerated.

But the establishment of an Old Boys' Club demands as a necessary corollary the existence of an active College Union for the present students themselves. We do not want merely to repeat what we have emphatically said more than once in these pages that the healthy growth of corporate life in the College requires as a cardinal necessity the revival of the College Union. In spite of the honest and untiring efforts of our Principal to keep alive the social life of the College, we hope we may be excused if we fail to understand why a Union properly constituted should not once more be allowed to function in the College. To run such an institution will itself be an education for the students ; in a small scale, it will train their young minds to the duties and responsibilities of public offices.

A few weeks back we welcomed in our midst a Debating Team from the British Universities, which is touring for the first time all the principal Universities in India. Here in Calcutta, they took part in a debate along with the representatives of our University. A visit of this nature, undertaken solely on a mission of good-will, will go a great way to strengthen the ties of unity and friendship among the youths of different lands. We therefore wish that such tours from abroad will, in future, be a regular feature of our University life. We congratulate those who had the honour to represent Calcutta University, and who, by the way, were all Presidency College men, even the Chairman of the debate being an Old Boy of this College.

\* \* \* \*

During recent years, Bengal is gradually losing her position of pre-eminence among the provinces of India. Ever since the days of Rammohun Roy until recently, she had been the cradle of modern Indian culture and progress. And it is not without a feeling of alarm that we view her being steadily relegated to the background in All-India affairs. To count among other reasons, the economic distress of the people has mainly crippled the resources of the province. Perhaps nowhere else in India is to be found in such acute form, the problem of educated middle-class unemployment and rural indebtedness. We therefore heartily welcome Sir John Anderson's "Recovery Plan" on the lines of which has been formed an Economic Enquiry Board consisting of the leading economists of the province. Let us wish complete success of the plan so that Bengal may once more be relieved of her present distress.

It was with equally keen interest that we watched the proceedings of the Educational Conference recently convened in Calcutta. There has been a growing complaint, which is not entirely without foundation, that the standard of education in Bengal has greatly deteriorated, which mainly accounts for the poor show that our candidates make in All-India examinations. Besides this, there were other problems which the Conference had to tackle. The question of setting up a Board of Secondary Education in Bengal, which will relieve the Calcutta University of an unduly heavy burden, and thus allow it to concentrate its attention more on the academic rather than the secretariat aspect of university work, was also discussed at length. The problem of expanding the scope of primary education, particularly in rural areas, was taken up. While associating ourselves whole-heartedly with the opinion of the Conference on these matters, we cannot, however, support its plea for "deprovincialisation" of

Government Colleges. We strongly protest against such a step, which will be a very severe blow to higher education in Bengal. The Government Colleges have all along been regarded as the models for private institutions to copy, and however much others may condemn their existence, it can never be gainsaid that they stand for discipline and order, which our students need so much in these days. Moreover, from the point of view of sentiment, the Government Colleges are entitled to get a sympathetic hearing ; most of them can claim to be the pioneer educational institutions in the different localities where they are situated. To demolish these hoary edifices hallowed with past memories will be a work of ruthless vandalism. In this connexion we cannot help mentioning the interesting suggestion of one member to keep Presidency College away from the clutches of deprovincialisation. To quote the gentleman, who incidentally happens to be the founder-editor of this Magazine—" Let not the individuality of that institution be merged into a greater body." We, however, not only endorse this view most heartily but hope that the same attitude should be taken up with regard to our sister colleges in the mofussils. The Government should never abdicate its own functions, and our educationists, too, in passing judgment over these institutions, should fully bear in mind its far-reaching consequences on the future of education in the province.

\* \* \* \*

This season is indeed an eventful one for the cricketers all over the country. The M. C. C. are on a visit here, and everyone is watching their movements with keen interest. Their fixture includes a series of Test matches which will raise India to "the dominion status in the cricketing commonwealth." We cordially welcome our guests and also hope that our players will not fail to give a good account of themselves in the coming matches.

\* \* \* \*

From sports we come to politics. But politics in India is passing to-day through one of its periodical interludes when the national movement has given place to little dramas here and there. It is very difficult to predict whether this stagnation is a sign of return to normal life, or, as is claimed by others, simply a lull before a fresh outbreak of the storm that is brewing. Mahatma Gandhi, who may very well be called the political barometer of India, has taken a long leave from active politics, while his young followers have not yet been

able to decide for themselves as to their future line of action. The movement which started with so much promise and enthusiasm is now allowed to drift hither and thither like a rudderless ship. The suspense continues as before without perhaps the slightest hope of a glorious sunshine in near future.

Meanwhile, Mahatma Gandhi has staked his everything on a new cause, a cause which, if fulfilled, will be a unique achievement in the nation's history. The Harijan Movement deserves the unstinted sympathy of every true Indian and, in the name of humanity, everyone of us should have the boldness to work for it. The vice of untouchability must be eradicated root and branch from Indian soil. To allow it to continue is a standing condemnation of Indian society in the eyes of the world. But it is doubtful if ever the Mahatma will succeed in this, his supreme effort. Orthodoxy still continues to dominate the imagination of the Hindu mind which is fettered with the rigid ideas of caste-distinctions. The nation which can tolerate such medieval anachronisms even to-day is doomed to eternal bondage. We must keep pace with the times and amend our ideas and institutions according to current opinions and thoughts. But in India, we boast of the supposed unalterable codes of our society and instead of revising them in the light of modern culture, we guard them day and night against any change. There are Brahmins, for example, who still live in a fool's paradise shut out from the influence of all liberal ideas. To our shame and ignominy, many of our much-vaunted leaders of society have been suddenly roused with a crusading zeal against the movement initiated by the Mahatma. It seems that no amount of persuasion will move these die-hards, who obstinately cling to their ridiculously crude ideas. What India needs to-day is the coming of a Hitler, against whose iron hand not a straw will dare move. We are dreaming of political upheaval and economic emancipation but to-day a social revolution must precede everything else. Our salvation lies in our courage to fight out this canker in society, which is eating into the vitals of the nation. *Ecrasez l'infâme*

\* \* \* \*

Turning to the world abroad, we are overwhelmed with a formidable array of momentous events. Hardly had Iraq recovered from the loss of Feisal, that Cromwell of the Middle East, when the tragic death of Nadir Shah plunged Afghanistan in mourning. His assassination, it was apprehended in all quarters, would be the signal for another era of political turmoil and disruption in Afghanistan ; but fortunately for her as well as for her neighbours, the promptness with which the

young king, Zahir Shah, was placed on the throne, hushed all possibilities of an outbreak. Nadir Shah came to the throne amidst a chaotic situation, but in the few years of his reign he changed the face of his country, being himself possessed of the very qualities which are demanded of an able ruler—patience and tact. The far-reaching changes introduced by his idealist predecessor would have been totally nipped in the bud had he not been successful in co-ordinating the movement of reform with the strongly sensitive mentality of the rough Afghan people.

\* \* \* \*

The situation in Europe for the last few months presents a gloomy outlook. After completing his domestic terror by which he succeeded in making Germany hundred per cent Nazi, Hitler would not hesitate to defy the rest of Europe. The dramatic withdrawal of Germany from the Disarmament Conference and the League of Nations has simply upset all European calculations. It was no doubt a set-back to the progress that the Disarmament Conference had made so far, and other Powers may have reasons to blame Germany for that. But a little consideration of the whole situation will reveal to us the fact that the German action was not entirely the result of the sudden whim of an irresponsible demagogue. If, as is now openly admitted, the war-guilt does not belong to any one nation in particular, then certainly every nation is entitled at least to a rough equality of status. To deny that right to Germany alone cannot be regarded as an example of international justice. She has a right to be heard by other Powers, and she cannot obviously afford to remain helpless without arms, when her neighbours are so busy in re-arming themselves. Moreover, was the prospect of world-peace more promising when the German attitude was otherwise? Even on that point, a definite answer is not possible. For, Pacts and Draft Conventions were nothing better than temporary patchworks. The attitude of European statesmen at present is only to play for time in the pious hope of something unexpected suddenly turning up. In spite of all their eagerness to prevent the Armageddon, the nations of Europe cannot yet *feel* the urgency of their voluntarily discarding all weapons of war. Everyone expects the others to disarm first, with the result that world-peace remains only a tantalising vision of a far-off Utopia. It would therefore be a mistake to infer that the unbending attitude of the German “lout” is the greatest impediment to disarmament. He has only exposed too plainly what the finger of destiny would have pointed out in the near future, the tragic futility of the Disarmament Conference.

The year is drawing to a close, and with a mingled feeling we part with it. Time's inevitable march is beyond our powers to control. We only pause and look back to see what the past twelve months have meant for us. To some perhaps they brought boundless success satisfying their remotest wants. But to others, the year has come and gone only to shatter their unrealised vision of prosperity and happiness. Life has no charm for them, nor would they allow the beauties of this wide world to lure them any more into dreams of airy castles. But the tragedy of the past should only serve to strengthen them in their ceaseless struggle and in ringing out the old, they should ring in the new with renewed hopes. For they should always bear in mind that if life ceases to be a promise it does not cease to be a task. It is the highest dignity of a man's life to stand up against all the winds that blow. With this consciousness let us live in the present and face the future.

# Prices and Prosperity

PROFESSOR U. N. GHOSAL, B.Sc. (*Econ.*), *London.*

HERE is a widespread belief that the way back to prosperity lies essentially in an endeavour to effect a substantial rise in the present level of prices, preferably to that of 1928,—the year immediately preceding the Depression. The arguments in support of this demand are commonly stated in a very simple and attractive manner. It is pointed out that the catastrophic decline of prices since the middle of 1929, has thrown the economic mechanism out of gear; for, the motive force of its activity springs from the profit element which apparently has been destroyed, represented as it is by a margin between costs and prices. Mere commonsense would thus suggest the restoration of this margin to a reasonable advantage by adjusting prices to costs—and not by costs to prices—while providing at the same stroke the necessary stimulus for an automatic functioning of the economic machinery.

There is, in these arguments, a clear presumption in favour of the view that the present crisis is chiefly a consequence of a devastating process of deflation which demands, as its necessary anti-dote, an equal dose of inflation. Small wonder, therefore, that the business community, almost in every country, have been clamouring so vigorously to force prices up by any means conceivable,—be that reflation, inflation or exchange depreciation. We are almost led to believe that there is, after all, a short-cut to prosperity. How far, then, is the world's disease amenable to such treatment?

## THE DEFICIENCIES OF MONETARY THEORY.

The businessman has too often found support in the preachings of the economist. Consider, for instance, the diagnosis of Professor Cassel of our present illness. "The payment of war-debts (which includes reparations)," he says, "in conjunction with the unwillingness to receive payment in the normal form of goods led to unreasonable demands on the world's monetary gold stocks; and the claimants failed to use in a proper way the gold they had accumulated. This statement may serve as a conclusion of our examination of the essential causes of the extraordinary fall in commodity prices since the middle

of 1929,"\* which, apparently, is held to be the root cause of the present trouble. Do these remarks bear the test of examination?

It is common ground that the burden of war-debts and reparations has never been more than a fifth of world's total indebtedness. When America, in 1928-29, had virtually ceased lending abroad the difficulties of the debtor countries were due primarily to the absence of foreign funds, on the strength of which they had built their newly found prosperity, **than to their fulfilling the debt obligations.** Consider for a moment the volume of post-war borrowings. To put it in round figures, Germany alone had borrowed, within 1924-29, more than \$4,000 million, half of which, it is significant, were arranged within the years 1927-28,—the period immediately preceding the depression. The figures for South America and Australia were about \$1,600 million and \$1,300 million respectively. No wonder that the stoppage of American lending had first produced the crisis in Australia and South America,—countries which had nothing to do with war-debts and reparations.

It is true that France had, during the years 1927-28, increased her gold reserves substantially, but most of these bore no relationship with war-debts and reparations ; for, the French gold withdrawals were composed partly of profits from speculation in currency and partly of the flight of capital during the previous period of currency instability and partly of the export bonuses of a depreciated currency. On the other hand, a considerable sum had been attracted to the U. S. A. by the Wall Street boom of 1928-29, with no mean significance to the gold reserves of the investing countries. While we must not minimise the political bitterness and economic instability which war-debts and reparations have caused, it is hardly worthwhile exaggerating their influence on the world distribution of gold.

Next as to the alleged relationship between gold distribution and the fall of prices. The maldistribution of gold was no new phenomenon in the post-war economy. It is significant that during the years of greatest economic progress, 1927-28, gold distribution has been in some respects worse, or at least no better, than at the end of 1929 when the crisis had already set in. Thus, for instance, at the end of 1929, Germany had a higher gold reserve than in 1927, while the share of the rest of the world had remained throughout the period under consideration pretty constant. France had no doubt increased her reserves substantially by 1929, but they were actually 3.3% lower than in 1913, while her gain was balanced by the loss of practically a similar amount

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\*CASSEL—The Crisis in the World's Monetary System.

by the U. S. A. It can thus be safely inferred that the seeming alterations in the gold position offered little opportunity for a drop of prices. How can we, in these circumstances, accept Professor Cassel's proposition that a drastic recourse to deflationary methods, necessitated by an one-sided flow of gold, had pulled down prices and dragged in the depression? It is not merely the gold position which speaks to the contrary, but also actual statistics which reveal that the wholesale price-decline, during the first eight months of the crisis, was no greater on the average than about 10 per cent. It certainly sounds curious that so slight a fall should have by itself generated a crisis which has been powerful enough to shake the very foundations of the world economic structure. The fact is that the present drop in prices is largely a result of the depression itself, which must have been brought about by such other factors which invariably escape the attention of those who are too eager to interpret all economic evils in terms of money.

#### ✓ DOMINATING TENDENCY OF THE PRODUCTIVE ORGANISATION.

Every attempt to trace the origin of the depression to a single germ must ultimately prove unsatisfactory, as it appears very likely to be an outcome of a curious combination of multitudinous factors. It is nevertheless possible to distinguish one or two dominating tendencies from the more subordinate ones, particularly to bring into clear relief the role which a reflationary method could fulfil as a remedial agency. ✓

In our economic mechanism profits, we are aware, occupy a pivotal position. If the margin which it represents between costs and prices be wide or elastic, price fluctuations of smaller dimensions cannot affect productive activity ; if, on the other hand, it is too narrow or inelastic, a small drop in prices may be sufficient to throw the whole mechanism out of order. From the nature of the present collapse, it is broadly inferable that it was the latter situation which the post-war economy had increasingly to confront, though, it had for a time, maintained its balance fairly well owing to mass production and nationalisation, and thanks to the steady level of prices, over a large area, till the middle of 1929. Once the equilibrium had been endangered, sales and prices reacted cumulatively on each other till they were depressed to desperate levels.

Wherein lies the responsibility for this increasing margin of cost disadvantage? On the last analysis it must be found, not in the rigidity of the price structure, as some writers have endeavoured to show, but in the tendency of the Productive Process to a tremendous

concentration over a fairly narrow range of industries, such as, iron and steel, ship building, coal, chemicals and textiles. It is difficult to accept the rigidity of the price-structure as the root cause of the depression because, with the notable exception of Great Britain, it had nowhere manifested itself as a general phenomenon. It has, in fact, appeared more as an aggravating factor of the depression than its original cause. Further, even if the price structure were fully elastic, it could not have been indefinitely lowered while the productive organisation had been busy turning out articles of identical nature. A constant cost reduction, to face competition, is, after all, an impossible adventure.

The outstanding proof of this one-sided expansion is easily provided by the existence of tariffs which become inevitable when most producers cater for similar goods. The collapse of the post-war reconstruction boom has often been explained by most critics either in terms of undue credit expansion or in the creditor's refusal to accept payment of interest and other charges in the usual manner of goods and services. None of these seems to reach the ultimate cause. The expansion of credit, in ordinary circumstances, cannot create an economic disaster so long as there are proper avenues for repayment. Why was it that the creditor asked his dues back in gold? Evidently because the productive scheme of the parties almost resembled one another which made the tariff barriers inevitable. Add to these the influence of a phenomenal increase in the world's productive power which in 1925 was about 18 per cent. greater than in 1913, while in 1929, it had almost doubled itself as compared with 1925. Small wonder that this change has proved to be a curse instead of a blessing.

### X THEORETICAL POTENTIALITIES OF REFLATION.

On such a background as this, the essential problem which awaits solution consists, not so much in the revival of production and profits along pre-crisis lines, as in an endeavour at rectifying the misdirection of resources and enterprise between different countries and industries, and in creating, as far as practicable, a varied type of demand. Are these aims realisable by a requisite rise in the present level of prices? The answer, at any rate from a theoretical point of view, lies mostly in the affirmative, provided (i) a suitable technique of reflation can be developed, and (ii) the conditions necessary for its success are given substance by its adherents.

It is well to remember that the most effective method to raise prices is not the one which is easiest to adopt. For, what is needed

is not an isolated, but a general, solution acceptable to most countries for securing a permanent and mutual benefit. We must, on this ground, reject such devices as exchange depreciation or a host of other "short-cuts" which, in the long run, almost always end in disaster.

The problem requires an attack from two directions. On the one hand, the volume of world currency has immediately to be increased while, on the other, some methods have to be devised for putting the additional, as well as the present, currency into quick circulation. The easiest way of doing the former would be by a simultaneous devaluation of world currencies in terms of gold as well as by a joint reduction of legal minimum ratios. The amount of gold released by this process would be quite abundant to build reserves for additional money, particularly if the U. S. A., France and the U. K. were to keep a part of these with the Bank for International Settlements which could thus lend substantial help to debtor countries. These measures would introduce little novelty to the present monetary practices as neither devaluation nor reduction of minimum ratios is a new matter in currency history, while nations have already been used to keeping deposits with the B. I. S.; and the extension of these habits would in effect, seem more simple and practicable than the issue, for instance, of international gold notes, as was suggested by Mr. Keynes, to the participating countries against their bonds of an uncertain character.

If in these ways the volume of world currency could be increased the problem of putting it into active circulation could best be met by a policy of organised expenditure on public works,—a method whose potentialities have been recognised by almost all types of opinion. Evidently, during a period of depression when most concerns run at a loss, there are few producers or businessmen who venture either to extend production or take fresh risks, and even if some succeed, the total effect on the level of prices and profits is negligible. Hence the demand for organised expenditure by public authorities just, as it were, to set the ball rolling.

The success of the above measures to solve the ultimate problem, of correspondence between mental and material resources (as distinguished from a temporary stimulus to industry)—to check that is to say, the present tendency of industrial concentration—would depend, it is now important to grasp, on the acceptance of a solitary condition, viz., the free play of prices. The readjustment of production by eliminating the inefficient as well as by stimulating the resourceful can be effected by the price-system only if there are no restrictions to its freedom of movement. This implies, in other words, the removal of all economic rigidities which have been responsible, in recent times, in

reducing, on the one hand, the elasticity of the productive organisation, and on the other, the volume of international trade, and include, in particular, wages, tariffs and exchange control. It is futile to expect that a given rise in the price level would work wonders while all the forces which destroy its effectiveness show little sign of abatement.

#### THE WAY THE WORLD IS MOVING.

And, in fact, the world we live in is neither prepared nor suited to maintain such conditions as would allow the economic organisation to be guided by the free play of the price system. That is why unrestricted capitalism, with its watchwords of business efficiency and *laissez faire*, is rapidly giving way to deliberate control and planning.

The problem is too vast for present treatment. If a broad generalisation can be made, it needs to be approached from two directions: (i) limitation of output of overdeveloped industries, and (ii) organised direction of future expansion. True, the world has hitherto given very little evidence of its capacity for co-operation on matters of common interest; there are, nevertheless, certain achievements to its credit. Witness, for instance, the recent agreement reached on the limitation of world-supply of wheat and silver. There is no reason why a success of a similar nature will not be achieved, in the near future, in other branches of production.

The problem of future expansion is certainly more difficult of realisation. It calls for foresight, research, direction and readjustment. The task, obviously, has to be entrusted to experts, organised as a permanent body, whose powers and ideals should differ in essential respects from the unbusinesslike economic councils of post-war world. And if such organisations can meet one another on an international plane, as they naturally should, the conception of a co-herent policy of general development would largely be assured.

## Taxation by Local Bodies in Bengal

SUSHIL KUMAR DEY, I.C.S.,—*Ex-student.*

PROBLEMS of local government and finance deserve greater attention from our students than they have received up till now. Most of the public men at present concerned in the administration of our local bodies are without any special training in economic and political science. It is of very great importance that scientific research should investigate the phenomena these men are called upon to deal with and facilitate their understanding and solution. A progressive local self-government requires that practical studies by trained socio-logists should be placed at the disposal of the lay men who run this government. In every country a continuous stream of such knowledge is poured forth from its academic men, but in Bengal, at least, there appears to be scanty recognition of this need and still less attempt to satisfy it.

The present article intends to indicate some aspects of the problem of local taxation in our province. It is to be hoped that some one with ampler time and resources at his command will be interested enough to undertake a complete investigation of the subject. Its significance may be easily appreciated. The power of taxation constitutes, in the last analysis, the power of social control over expenditure. It determines what part of the national dividend is to be spent by the public organs of the state and, consequently, what is to be left to individual citizens to spend for themselves. It is, therefore, an important determinant of the nature of national consumption, and, through consumption, of national production. Its influence on the distribution of wealth are profound and extensive. These facts are text-book commonplaces and require no elaboration. What must be emphasised is that the logic of national taxation is applicable to the phenomena of local rates also. Within a restricted geographical area these exhibit the same characteristics. Our Municipalities and Union Boards determine the disposal of the income earned within their respective jurisdictions, and the manner of this disposal has direct and indirect bearings on the relative economic positions of their residents and their earning capacities. The financial operations of these bodies are every moment giving rise to important economic reactions within their particular spheres. It is

necessary to so direct these operations that only those reactions are set up which tend to maximise the economic welfare of the units.

There are four distinct varieties of local bodies functioning in Bengal. Urban centres have their Municipalities, while rural areas are served by the District, Local and Union Boards. Of these the District and Local Boards have no independent and direct taxing power. The principal source of their income is an impost on land levied and collected through the agency of the Government. Municipal revenue is derived chiefly from taxes and fees, the distinction between these two charges being practically indeterminable and insignificant. The two most important taxes imposed by municipalities up till last year were the taxes on the annual value of holdings and that on the income of their residents, commonly referred to as the personal tax ; but both these taxes could not be imposed simultaneously within the same ward of a municipality. As many as 61 out of our 117 municipalities levied the personal tax in the whole or parts of their areas until the Bengal Municipal Act of 1932 abolished it. Only a tax on the annual value of holdings is now retained, but at the same time the Act authorises municipalities to impose a new tax on certain scheduled trades, professions and callings within prescribed maximum rates. It should be realised that municipalities and union boards are the only two classes of local bodies which have been vested with the power of levying taxes. Union Boards are rural bodies constituted by the Bengal Village Self-Government Act of 1919 and are developments out of choukidary panchayets which exercised jurisdiction over groups of villages for the purpose of maintaining the village police. Besides this function these Boards have now been given wide powers for the administration of education, sanitation, water-supply and transport within the villages under their charge. The union rate imposed by them to carry out these purposes is a single tax on all residents within their areas corresponding closely to the old personal tax in municipalities.

The extreme lightness of the tax burden is the most important feature to note about our local finance, whether municipal or rural. No figures of the incidence of taxation worked out per head of population can possibly bring this point home. It is the incidence on income which is significant. In other words, what is important to ascertain for our purpose is the proportion of the total earnings within an area which is taxed away by its local authority. Precise data are not available on this point, but there is ample evidence at hand to warrant certain approximate conclusions. In most of the municipalities in which the personal tax was in force, only one per cent.

of the income was taxed. In several the assessment was less than this, the municipality of Cox's Bazar in Chittagong district returning the lowest rate of half per cent. The other taxes commonly levied in these municipalities are the water and the latrine or conservancy rates, assessed at 10 to 15 per cent. of the annual value of holdings. These taxes are also to be taken into account to arrive at a measure of the total incidence, and in order to express them as a percentage of the ratepaying income, it is convenient to regard them as charges on a particular kind of consumption, namely, that of housing accommodation. It is well-known, moreover, that expenditure on this service bears a steady relation to average income, and following the practice in other fields, this may be assumed to represent roughly 10 per cent. of the latter. Thus the water and conservancy rates may be presumed to impose a burden of another one per cent. on the earnings within the taxed locality. In municipalities which imposed a rate on holdings in preference to a tax on persons or individual incomes, the tax burden was still lighter. The holdings rate is generally  $7\frac{1}{2}$  per cent. of annual value or rental and, calculated on the above assumptions, this yields an incidence of only  $\frac{3}{4}$  per cent. on income under this head. It may be concluded, therefore, that municipal authorities in Bengal appropriate a little more than one-fifth of the total income accruing within their areas for financing their operations. The burden of union rates is, of course, even less. Figures are not available and, even if they were, little reliance could be placed on them, as assessment is not systematic and its basis is almost always conjectural. In the writer's personal experience in a few places in the west of Bengal the tax has been seldom found to exceed  $\frac{3}{4}$  per cent. per annum of income. But the incomes of the assessees given in the Union Board lists are generally underestimated, and the true incidence may therefore be presumed to be lower still.

Light taxes or rates may be argued to be the inevitable expressions of the low earning power of a people. The proceeds of taxation, that is to say, in some of our local areas, would, in all probability, compare unfavourably with the revenue raised in some of the wealthy industrial areas of a progressive country even though a very high proportion of the income within such of our local areas were to be taxed away. This is perfectly true, but does in no way affect the contention underlying the preceding paragraphs, which is that the present limited usefulness of our local bodies is directly due to their appropriating for their purposes only an exceedingly small proportion of the income of the residents within their areas. The poverty of the masses in this country may indeed decree that the incidence of taxation as measured per

head of population would be necessarily low, but does not in itself fix the ratio in which the national or local dividend is to be distributed between public bodies and private individuals. The distinction in the two approaches to the question might be clearly brought out by representing the situation in another light. There is no village at present which is in a position to afford electricity, house to house supply of filtered water, underground drainage and asphalted by-lanes, because even if the entire income of all the villagers put together were devoted to these purposes it would not suffice to provide them ; but it is possible for each one of our rural and municipal self-governing units to improve its water and lighting supply, conservancy and transport services to a possibly undreamt of extent by ordering a different disposal of the total earnings within its area. The first is a question of increasing this total, a problem of the widest and most general nature in economics ; the second assumes this total to be fixed and seeks to discover that particular application of it which conduces to maximum economic welfare. It is the central problem of public finance.

The problem is identical with that faced by every individual who has a particular sum of money to dispose of in two or several alternative ways of expenditure. He balances in his mind the satisfaction he expects to derive from each and seeks to distribute his fund in such a manner that the return to him from the last unit of his outlay in any one line is equal to that in any other. So long as there is any discrepancy it is worth his while to turn from the mode of expenditure yielding a lower return to that yielding a higher. The same considerations hold good in the field of capital investment also. The distribution of capital in any country among its several industries will always tend to be such that the profits and dividends, after allowing for all compensating factors, are equal in every field. Any other mode of distribution would indicate that the capital resources are failing to be used to a country's greatest advantage. If jute shares yield higher profits than, say, tea shares, it would signify a relative congestion of capital in the tea industry and would set up a flow of funds back to jute. Similarly, a householder who makes a rash purchase of a motor-car will find that his satisfaction from its use is poor compared to what he would have derived from greater outlay on the education of his children. All these familiar experiences illustrate the principle of equi-marginal returns, which is fundamental in determining the ideal utilization of any given fund or economic power or resources. When a limited quantity of such resources meets a multitude of competing demands, the satisfaction of each of these should proceed up to such a point that the marginal returns or satisfactions on all of them are equal.

The object of a taxing authority is thus to secure an equality between the marginal utilities of public and private expenditure. The expenditure undertaken by a public authority should be of just such a magnitude that this equality is attained ; and just so much of the total wealth produced within an area has to be taxed away as is necessary to meet this expenditure. This gives the ideal or optimum amount of taxation which must be raised to secure the greatest economic well-being of the area. If taxation is less, the marginal satisfaction from works of public bodies exceeds the marginal satisfaction from objects of individual expenditure and the sum total of satisfactions becomes less than the maximum. Similarly, if taxes exceed the optimum, the marginal satisfaction from public works falls short of that from private objects of expenditure and the total of economic welfare is again less than the maximum.

The one drawback in this simple theory is the difficulty of applying it in practice. The exact determination or measurement of the optimum in any fiscal system is rendered almost impossible for several reasons. For one thing, it is hard to discover a common unit of measurement for a multitude of different kinds of utilities so as to bring them into commensurable relations with one another. Absolute equalisation of marginal satisfactions is, again, frustrated by the impracticability of experimenting with infinitesimal instalments of purchasing power against infinitesimal accretions of utilities. It cannot be gainsaid, however, that the concept of optimum taxability embodies a perfectly intelligible fact of psychological experience. It is of considerable importance to formulate the idea and to grasp its implications in order to define the ends of financial policy and clarify its issues. Moreover, for practical purposes, it is of greater interest to understand the nature of the causes which determine the size of the optimum in a particular case than to undertake an exact measurement of it.

The optimum amount of taxation would be high or low according to the degree of usefulness of the works undertaken by a public body. A community which can afford to pay for a good drainage system may not be able to bear the expenses of pompous public entertainments. In a municipality which has three public libraries but no public park, the optimum may be higher in case of a proposal to open a park than in case of one to add another library. The optimum is similarly relative to the character of expenditures undertaken by the members of the community in their individual capacities, and moves in inverse relation to the intensity of demand for the objects of such expenditure. Where the objects of private expenditure are generally of a useful character and yield a high return the optimum taxability would be

found to be lower than at a place where the situation is different. The amount of tax a community finds it worth paying also depends on the efficiency and honesty of the spending authority. The return to the public of tax revenue wasted in unpractical schemes or embezzled by its servants is necessarily nothing, and optimum taxability would be nil in an area where all the services provided by the public authority can be demonstrably better and more economically organised under private enterprise.

There is one important point to note at this stage. The particulars of the taxes which ought to be imposed in a given area follow as corollaries from the definition of optimum taxability. All taxes in the view taken here fall on different forms of consumption, actual as well as potential, defining consumption in a wide sense so as to include investment, which is the consumption of capital goods. The task of revenue raising is the task of taking off slices from those supplies of which the marginal social utilities are relatively poor. The task of revenue spending is the task of creating and adding to those supplies for which social demand, actual or potential, is relatively keen and the marginal social utilities comparatively high. The sum total of the financial operations in a perfect case would bring the marginal satisfaction of every variety of economic supply in the community to the same level. In real experience the tax-raising and tax-spending operations may have to be modified by considerations of expediency and convenience.

This process of reasoning points the way of progression and leads to identical results. The taxation of staple articles of human consumption is unsuitable because their urgency to the community is vital and the transfer of purchasing power from these to any other supply would cause a steeper rise in their marginal worth than could be compensated for by the fall in the marginal satisfaction from increased outlay on the latter. It is the consumption of less urgent forms of utility which offer the happiest field for taxation, and increasing rates of tax incidence on higher grades of income may be legitimately presumed to secure this end.

It ought to be now clear that the optimum taxability of any fiscal unit is not simply a question of raising an ascertained amount of revenue anyhow. It is a function of progression, of selecting supplies for taxation for which society has a relatively elastic demand. In our municipalities and unions the commissioners and members of the boards assembled at their budget meetings have first to estimate the relative importance of different economic goods to their particular communities. Having determined this, it is for them to undertake a

redistribution of the available wealth in their areas among the different economic needs so as to equalise the marginal satisfactions in all the cases ; on the one hand, by taxing the appropriate objects of individual expenditure ; on the other, by initiating public utility undertakings and subsidizing enterprises on which voluntary outlay has been un-economically small.

The contention that the taxation imposed by our local bodies errs on the side of defect may now be explained. It does not imply a criticism that the application of economic resources to the operations of these bodies, e.g., provision of water supply, lighting, drainage, roads, medical relief and education, has not been carried up to the extent which is ideally desirable. Such a criticism would be both worthless and unreasonable. It is, however, perfectly legitimate to point out that the serious maldistribution of purchasing power which may be noticed in our countryside could be rectified by our local authorities by a proper use of their financial powers. It is a universal experience in this province to encounter, side by side with essential public services paralysed for lack of funds, relatively extravagant types of expenditure of which the marginal satisfaction to society must be incomparably lower. Palaces raised in a town of foul drains, high class automobiles maintained on muddy and bumpy roads and flourishing cinema houses in a municipality too poor to equip the requisite number of Primary Schools are manifest examples of injudicious distribution of the economic resources of a locality by its public authority. Increase of taxation would not, indeed, necessarily guarantee improvement in the usefulness of public works. There are other factors to be considered which have been already analysed. It is fortunately true of many of our municipalities and union boards that there is no lack of good schemes before them nor any conspicuous deficiency in administrative capacity, honesty or idealism. The principal obstacle to progress is what is termed their timidity in the language of the latest Government resolution on municipalities, which may be taken to mean the absence of a bold policy of assessment and collection.

The most convenient method of transferring purchasing power from enterprises which yield a low marginal return to society is the imposition of a steeply progressive income tax. Income tax is resolvable into taxation of a variety of consumptions. The larger an income the greater is the proportion of expenditure out of that income on luxury objects and hence the greater the proportion of that income which ought to be taxed away to finance public utility undertakings. It may be noted that with the sole exception of Suri in Birbhum district, in none of our other municipalities which imposed a personal

or income tax under the old Act was that tax of a progressive character. Even in Suri the progression was half-hearted and inadequate. In the case of union boards the rates are generally proportional, and in some cases have been found to be definitely regressive in their incidence. So long as a tax system retains these characteristics any attempt to increase its burden would be necessarily resisted, since every increase on the lower grades of income would operate in effect to enhance the disparity in marginal satisfactions. An individual who is too poor to afford adequate supplies of primary necessities cannot be required to contribute towards a road improvement.

The union rate, which is a general income tax, is ideally suited to progressive treatment. Incomes may be ranged in their ascending order into a convenient number of groups and increasing rates of taxation may be fixed for these, subject to the maximum limit of Rs. 84/- laid down by law. The imperial income tax could furnish a model. Progression is also applicable to the trades and professions tax permitted to the municipalities by the new Act, within the particular tax groupings fixed under Schedule IV of that Act, although agricultural incomes are an important class which would completely escape its scope. The tax on holdings is not a tax on a single object of consumption. The holdings of high value satisfy not merely the primary need for accommodation but cater to a large extent to the instincts of art and vanity. There is for this reason a clear case for the taxation of the holdings of higher valuation at higher rates. There is a corresponding argument for an exemption limit for holdings valued under an agreed figure. Tolls on roads and ferries are charges on necessary forms of expenditure and have a regressive effect in consequence. It should not be difficult to replace them by a progressive holdings rate.

The expenditure undertaken by local bodies on works of public utility out of the amount raised by taxation has effects of a profound nature on the productive capacity of their areas. The present article, however, does not propose to discuss these reactions. It would be enough to indicate that improvements in transport, sanitation and education directly conduce to improvements in commerce, industry and the earning powers of individuals. The payment of taxes is in this view a species of investment. Most of the reluctance to tax-paying would disappear if this fact were properly appreciated, and our local bodies could help this understanding by practically demonstrating the high returns accruing to the community from their public undertakings.





KAMINI ROY

( *By courtesy of Mr. K. N. Chatterjee* )

## MY MOTHERLAND !\*

KHAGENDRANATH DAS GUPTA, M.A.,—*Ex-student.*

The day I gave my life away as an offering at thy feet,  
I put an end to both laughter and tears.  
I got no time to laugh, no time to weep any more;  
O my miserable motherland ! my mother ! my mother !

I want to keep the fire burning in my heart,  
I want to engage myself and others in thy work;  
Life's little joys and little sorrows—they are immaterial  
When the call comes to work for thee, my mother ! my mother !

If the present is lost in the memory of the past,  
I will not talk about that, but conceal it in my bosom;  
If I sing any song, I will sing unceasingly;  
I will die for thee, my mother ! my mother !

I will die in thy work, I will live for thee,  
Or else this sad life will not be worth the living.  
So long as the load of thy miseries is not removed,  
Living or dying, I will work for thee, my mother ! my mother !

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\*Translated from Mrs. Kamini Roy's poem entitled "*Ma Amar*" from her poetical works, "*ALO-O-CHHAYA*."

## A Dream in Marble\*

NABAGOPAL DAS, I.C.S.,—*Ex-student.*

**P**ROVASH used to carve statues and statuettes out of marble. He had turned to sculpture after quitting school. He had even attended classes at college for a few days, but soon he had discovered that the Miranda of his professor went over his head, and, instead, there appeared before his eyes the picture of the first flush of love of an innocent girl in a lonely isle. The picture of Miranda would burst forth before his eyes in the image of marble, and he would start wondering how he could best express her dreamy bewilderment . . . whether the style should be Greek or Pagan!

Neither his professor nor his fellow-students could keep pace with the train of his thought. The result was that one fine morning he sold out his books to an old, hoary hawker, and made straight for Lucknow to learn something in the School of Arts there.

After a year's training in Lucknow he came back to Calcutta.

For the first few months he started work with exuberant enthusiasm. He rented two small rooms, hung pictures and paintings all over the walls and applied himself in real earnest to the worship of the Goddess of Sculpture. Day and night he merged himself in this *sadhana*.

His friend, Probir, would come and say: "Look here, Provash, don't forget yourself so completely like this; have an occasional peep at the world outside!"

Provash would reply without turning his gaze away from his marble: "Just a moment, my friend . . . the line here is baffling me!"

Probir would come closer and see that Provash was carefully applying his chisel to his statuette . . . It seemed as if he was weaving a melody into his own song.

The line would always baffle Provash. Hours would pass and yet Provash would have a feeling of discontent. Probir would get fed up and move away.

For six complete months Provash remained immersed in this dream. He came to his senses only when his broker Ramsaday Babu

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\*Translated by the writer from his own story in Bengali, now included in his book "CHHINNA PAPRI" (*Broken Petals*), published by Messrs. Gurudas Chaterjea & Sons, Calcutta.

shook his head doubtfully and said: "I am afraid these are not what they should be!"

Provash queried in astonishment: "And why?"

—"What you have been doing, Provash Babu, has not at all been popular. Who, for instance, would care to analyse this one scratch of yours here? . . . Men care for something which is agreeable on the whole, and your statuettes lack that vital quality!"

—"But they embody my feelings, my dreams . . ."

—"My dear Provash Babu, why do you forget that the public have a mind different from yours? If you want to sell things, you must see that buyers like to buy them! . . . Your whimsies and fancies won't do!"

Provash realised that the mind of the artist and the whimsies of popular fashion never move together. He replied very curtly: "But I can't sacrifice my talent before the momentary fancies of the public!"

"Please don't ask me to be your broker then," said Ramsaday Babu, "you try to sell your statuettes yourself."

Provash did not reply at first. He just thought for a while and then said sharply: "Thanks ever so much for all the trouble you have taken so far . . . good-bye!"

Before taking leave of Provash, Ramsaday Babu added—with a tinge of sarcasm in his voice: "Please don't offer your thanks so soon—my services may be required again!"

At first Provash felt a bit depressed. Soon, however, he shook off his moodiness and started with his chisel again. His joy lay in giving form to melody: how could he live without that?

He was not upset by Ramsaday Babu's threats. If there was the gift of real truth and beauty in his art, thought he, he was bound to have success. Could the land which had presented the treasures of Ajanta to the world fail to appreciate the essence of artistic beauty?

He finished a few more statuettes of his own and put in an advertisement in the papers.

He had a number of replies. He felt elated. He spent nearly a whole week interviewing intending buyers.

But the results of these interviews completely shook his faith. Almost everyone made remarks similar to those of Ramsaday Babu and went away. Those who did not hesitate to say unpleasant things on his very face said: "With a little forethought you could have spared us this trouble and loss of time!" . . . And those who could

put on the mask of a polished speech smiled a bit and remarked: "Your art is really of a high order, Provash Babu, but the pity is that the masses lack the power to appreciate you!"

A few of these buyers tried to console him, saying, "Don't get dejected, Provash Babu. All artists have to go through this ordeal. They start their career unknown and uncared for, but when the time for recognition comes, appreciation comes with the speed of monsoon floods. And in their sweeping torrents every antecedent grief disappears."

The result of all these various remarks was, however, the same. When the sound of the footsteps of the intending buyers melted away Provash laughed a bitter laugh and threw his chisel on to the floor with a bang.

But a whimsical old gentleman took a great fancy for his statuette of Sujata and purchased it for ten rupees.

In the gathering darkness of the evening, Provash was thinking of his stars and smiling sadly to himself when Probir stepped into his room.

Probir worried a lot about his friend and wondered how he could help him. His own means were not such as to enable him to render any pecuniary assistance. Still, he felt happy and gratified if he could infuse into his friend's dejected moods a certain amount of hope and courage by means of a few words of affection and sympathy.

On seeing Provash lying listlessly in his room in the evening darkness, Probir asked: "Why are you lying like this at this hour of the day, my dear friend?"

These words of affection brought tears to Provash's eyes. He asked him to come closer.

Then, slowly, he narrated the happenings to Probir.

Probir was deeply moved and said: "This is the way of the world, Provash! . . . No one can appreciate pure gold. The glamour of tinsel seems so true and permanent from outside that before it even the purest gold pales into insignificance! . . . But that doesn't make gold any less pure!"

Provash replied with a sad smile: "I quite see that, my dear friend, but one can't also ignore hard facts. I had formerly imagined that I could; but now I find that there are certain things which are primary and essential. If I lack competence, contentment and peace of mind how can I weave the fancies of my brains into lines of beauty?"

It was almost too true. What could Probir say in reply? . . . In the midst of the gripping silence he just pressed the hands of Provash in supreme affection.

In a very sad tone Provash added: "So I am thinking of turning a prostitute!"

A shudder ran through Probir's nerves. He said, "What in the earth are you saying, Provash?"

Provash replied with a smile: "You need not worry, Probir . . . What I mean is that so long I had been worshipping truth and beauty with the most perfect devotion. To-day I have to sacrifice that at the altar of popular whimsies! . . . In what way am I superior to a prostitute, then?"

Probir understood the mental agony through which Provash was passing. He heaved a sympathetic sigh.

Provash went on: "Of course, I am feeling terribly upset about it now. I can't even realise that I have to sacrifice everything at the door of worldly success . . . In course of time perhaps I shall cease to feel upset!"

Probir pressed Provash's hands more affectionately still.

Provash went on in the same old strain: "I am not feeling so sorry at the thought of having to turn a prostitute . . . My greatest grief lies in the fact that when I shall once embark on this new path I shall lose all the sense of beauty in me. I shall then cease to feel ashamed of having turned a prostitute; perhaps I shall feel elated over it! How shall I stoop so low, Probir?"

Minutes rolled into hours. The echoing notes of Provash's grief filled every space of the dark shadows inside the room. Probir said a few words of sympathy and took leave of Provash for the night.

And Provash lay there in a swoon, as it were.

The clock was registering minutes and hours. Provash was not in his own self now—his mind had left his body and gone far away.

Those few days at Lucknow! He had gone there to arrange offerings for his Goddess of Art! . . . And all the dreams, hopes and desires of his first youth had been circling round in his fancy like a beautiful melody.

It was then that he had met Sakuntala.

How strangely they had met! . . . A big company of young boys and girls had gone picnicking in a wood in the outskirts of Lucknow, and at their head had been Sakuntala of sweet seventeen.

And Provash had gone there, too . . . all by himself, of course.

Suddenly, monsoon clouds had gathered over the trees of the wood and the cold touch of rain had seemed to upset all the frolic and fun of the picnic. The company had gathered up their things and taken shelter under the spreading foliage of a big tree.

By a strange coincidence of Providence, Provash also had taken shelter there under the same tree.

Sakuntala had been finding it difficult to stop the noise and bustle of her young folks. Provash had been feeling terribly amused at her failure to keep the flock in check.

Sakuntala could feel that a pair of eyes was following her. She was getting annoyed, but how could she stop the movement of somebody else's eyes?

Provash had been watching Sakuntala with the keenest attention . . . In her movements were the grace and liveliness of a fairy of the forests, her words beamed like lightning, and on her smile was the flash of a multi-coloured summer flower.

He had hesitated at first. Then he had come forward and asked: "These youngsters are worrying you a lot, aren't they?"

Sakuntala had felt irritated at this assumed superiority of his and replied: "Can't you see that for yourself?"

Very apologetically Provash had replied: "I was hesitating because you might think me too forward!"

And without waiting for any permission Provash had thrown himself into the crowd. At first the youngsters had felt a bit shy, but eventually they had found in his beaming smile and loud shoutings an echo of their own boisterous and lively spirit.

On the way back to town his conversations with Sakuntala had become much freer and easier. Provash had gathered from her that she was the only daughter of her father and that she had lost her mother in her childhood. He had felt a genuine sympathy for the girl.

After this incident he had often gone to visit Sakuntala. And he had found in her amiable father a man after his own heart. Moreover, he had soon discovered that Sakuntala was an artist, too: her genius lay in using the brush.

The minds of these two young artists had found a common melody. Provash had once remarked with a smile: "My chisel will have its sublimation when I shall be able to translate your image into marble!"

Sakuntala had answered with a smile: "But I shan't paint you with my brush—that would look ugly! Indeed, I shall paint your artistic genius, your steadfast *sadhana*!"

These meaningless talks came to an end when suddenly one day Sakuntala's father was transferred, under Government orders, from Lucknow. The castle that Provash had slowly built up in the air came down with a rude crash.

His secret longings had not been whispered ; what he had wanted to say had not been said.

This evening after Probir's departure, Provash was playing with these dreamy fancies of the past.

He could not fully recollect the face of Sakuntala, but the vision of her words, her lightning smile was conjuring up some beautiful lines of a profile in his mind's eye.

It all seemed like a dream!

Provash was weaving dreams of his own, and all sorts of dreams! He fancied that Sakuntala had come near him . . . that in the glistening shower of her smiles all his worries were gone . . . It seemed as if she was a dancing fairy from Ajanta—full of colour, full of life . . .

A voice from afar seemed to reach Provash's ears: "Oh, my dearest one, why are you worrying? . . . Give concrete shape to my melody and your marble will sparkle with life! And then even sceptics will bow down to your genius!"

The clock struck twelve.

Provash got up from his dream and rubbed his eyes. He looked out of the window: traffic had stopped and only a faint streak of light from the street lamp was playing a game of hide-and-seek with the shrouded mystery within.

The melody of Sakuntala's voice was still dinning in Provash's ears. Was it a dream or just a heated fancy?

Whichever it was, Provash decided to obey the call of the melody. He switched the light on and started with his work.

Probir came again the following morning. The tragic words from Provash's lips on the previous night had greatly agitated his mind, and so he had come along to Provash with the first approach of the dawn.

To his utter surprise he found Provash intently working on his marble with the electric light on, although the silvery rays of the morning were literally rushing through the window. Provash didn't even notice Probir's approach.

Probir asked: "Have you been going on like this all through the night?"

Provash did not seem to hear . . . He was then intently trying to translate into marble the fairy look of Sakuntala's eyes.

Probir gave a slight shake to Provash on his shoulders and said: " You seem to be completely absorbed in your intoxication! Don't my words reach your ears? "

Provash then realised that Probir had come. With the chisel still in his hand he glanced outside and said with a blush: " Ah, it is morning now! "

Probir said in a tone of rebuke: " And you realise that, do you? . . . Well, if you go on like this, how can you keep up your health? "

With a strange smile Provash replied: " There is something higher than health, Probir: it is the artist's mind . . . I am giving nourishment to my mind! "

— " But if your health fails how can you supply nourishment to your mind? "

— " My health shan't fail so soon, Probir. It has seen many a winter, my dear friend."

Probir saw that it was useless to argue. But how was he to stop this mad obstinacy of Provash? . . . It had to be stopped, anyhow!

He suggested a walk outside.

Provash replied briefly: " Not now, please."

Probir now became very angry. He said, " If you don't care for my advice at all, Provash, I shan't bother you any more with my company."

Provash stared at Probir with an appeal for sympathy and said: " If you, too, desert me, Probir, who will befriend me in my hours of sorrow and despair? "

Probir was very much touched by these words and said: " I don't want to desert you, Provash—it is you who seem to want to shun my company."

With another look of appeal in his eyes Provash said, " I shall get out for a walk as soon as I have finished the outline of this face . . . Do come in the evening, I'll accompany you to a walk then."

When Probir came again to Provash's rooms before dusk, he saw that his friend was still sitting in front of his statue in marble and gazing at it with wonder and affection in his eyes. His hair was in a mess, but on his lips played a smile of happiness.

He said very quietly: "Oh, here you are! . . . I have finished the rough outline at long last!"

Probir asked: "Haven't you had your meals to-day?"

—"Oh, yes! The cook brought them here . . . you can still see the plates there!"

Probir followed his eyes and saw that a few used plates were really lying in a corner on a table.

Provash asked: "How do you like this outline of mine, Probir?"

—"I can't understand much of your art, Provash; so, what value is there in my opinion? . . . But in my plain eyes the face looks very sweet!"

—"Do you know whose face it is?"

—"Whose, Provash?"

—"Of the girl of my dreams . . ."

Probir smiled and then said: "You'll spend all your years in dreams, is that so, Provash? . . . When did you see this girl in your dreams?"

—"Last night—for the last time. But this girl of mine has long existed in my imagination! It is her unseen fingers that are impelling me to translate her into a concrete shape!"

Probir went out for a walk in the park with Provash.

Provash was feeling very refreshed by breathing the free and bracing air of the open space after a long, long time. He was talking to Probir about anything and everything. Probir also was feeling happy at this changed mood of his friend.

Probir was saying: "Your sincere *sadhana* before your Art inclines me to believe that you'll achieve some brilliant success in no time."

Provash replied: "I don't care very much now . . . I just want to please myself."

In a joking tone Probir asked: "And do you do that by giving shape to the girl of your dreams?"

—"Yes, there is no harm, is there?"

—"Of course, there is none, but will your *sadhana* end with giving shape only? How will the girl of your dreams burst forth into life?"

Provash suddenly stopped in the midst of the walk . . . How was the girl of his dreams to burst forth into life?

—"Hallo, what's the matter?"

—"Nothing particular, Probir . . . Your words have put me in a fix!"

—“ Why? And how? ”

—“ I have been giving shape to my dream, but I haven’t cared to think how I can infuse life into the shape! ”

Probir burst forth into a loud laughter and said: “ Oh, is that all? . . . It shouldn’t be very difficult in these days of auto-suggestion! ”

—“ How? ”

—“ If you sincerely believe that there is life in your shape, you will see that your dream-lover will become a person of flesh and blood, beauty and colour . . . And then if you happen to have a living love in your rooms, she, too, I bet, will become jealous! ”

Provash replied meditatively: “ Oh no, Probir, it is not a matter of joke . . . There must be a lot of truth in what has casually come out of your lips! ”

Probir now said: “ Of course, there is! It was in our land that stony Ahalya had been brought back to life by the magic touch of somebody’s feet! . . . But to achieve this one must have a supreme self-confidence and an earnest determination to infuse life into a mute thing . . . That is not possible for us common men! ”

Provash did not make any reply. He was thinking, and thinking hard.

He returned home as soon as lights began to flash inside the street-lamps. Probir had tried to keep him in the park for sometime longer, but Provash would not agree.

Provash switched on the light in his room and stood staring at the outline he had woven after Sakuntala. Details were lacking still, but the outline seemed to be smiling at Provash.

He muttered: “ You think you won’t come to me, Sakuntala! . . . But I’ll make you come! . . . I have found out the secret to-day—you will have to respond! ”

He started on his work again with his tools by his side. What a patient application it was! . . . It seemed as if all the fire and desire of his imagination were trickling forth from the edge of his tools! He was moving round and round the figure and looking for any probable defects . . . Nothing seemed to satisfy him. He was constantly apprehending that the figure in marble had fallen far short of the figure of his dreams . . . If the figure in marble failed to come up to his dreams, how could he infuse life into it?

Minutes rolled into hours and Provash was still working at his figure. He must finish it before day-break! And then he would

sit in an attitude of prayer and infuse the life of lightning into every inch of the marble!

It was past twelve. Provash's brains were reeling. How can a man go on like this—without food, without sleep?

Provash moved to the window in order to have a draught of fresh air. He heard a girl's soft peal of laughter from the roof of the house in front . . . Sakuntala would laugh, too, like this! Her laughs, her smiles would be sweeter still . . . They would raise a storm of happiness in his breast, and his whole being would dance in mad revelry!

Provash went back to his statue.

His eyes were straining, the blood-vessels on his forehead were jumping!

With a most unusual strength he was doing the last few details of the figure . . . The eye-brows did not seem to be all right!—Sakuntala's brows were lighter still! . . . "What has happened to me?" wondered Provash, "why am I making mistakes?"

Provash was giving the finishing touch to his marble in a dreamy ecstasy, as it were. The clock struck four . . . He must be ready for his prayer for life before the morning light streamed in! . . . Sakuntala is so demure and shy . . . she would blush at the nakedness of the morning light!

At about five Provash had finished his figure. He smiled a smile of supreme happiness.

He stood before it with a look of triumph in his eyes and said: "I have given concrete shape to my dream, Sakuntala . . . And now my *sadhana* will have its climax if I can infuse life into you . . . Would you still refuse to come to me, Sakuntala?"

Provash was reeling. Swinging and swaying, he affectionately caught hold of the marble face with the palm of his hands. It seemed to him that the music of life echoed and re-echoed through the universe . . . that Sakuntala's face glowed with a living smile . . . that her lips quivered a little in appreciation of his *sadhana*!

Beyond this Provash could remember nothing. He found it difficult to keep on standing on his weak legs. With a suppressed cry he fell down at the foot of his statue . . .

The multi-coloured rays of the light of the sun were then just streaming through the bars of the window . . .

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# Introduction to the Theory of Sphota

GORINATH BHATTACHARYYA, M.A.—*Research Scholar.*

THE theory of Sphota is one of the most magnificent contributions of Sanskrit grammarians to the school of Indian thought. The problem—What is it that expresses import?—has been variously solved by the different schools of Indian Philosophy. But the theory of Sphota which the grammarians have propounded with a view to solving the aforesaid problem unmistakably proves their keen metaphysical insight. At the outset, they maintain that it is Sphota which is expressive of sense ; but, on a more intensive study of the problem, they discover that Sphota can be identified with Brahman. Thus from the empirical point of view they show that a sentence which is indivisible into parts (we mean words and letters) is endowed with the power of denotation (Cf. Vakyasphota). But they do not stop here. They have studied the problem in its metaphysical aspect and they affirm that the whole truth remains unrevealed if we concentrate solely on the empirical point of view. From the metaphysical standpoint, there is only one indivisible sentence which, by means of formal transformations, assumes diversity of forms (we mean, so many sentences) and expresses the so-called world of thoughts and this one indivisible sentence is Sphota (Cf. Akhandavakyasphota). In his monumental treatise on the philosophy of Sanskrit grammar—the Vakyapadiya, Bhartrihari points out that there is in reality one indivisible sentence and the so-called sentences which, from the empirical standpoint, appear to be different from one another and are expressive of different senses are absolutely fictitious from the metaphysical point of view.<sup>1</sup> An earthen jar and an earthen plate, for instance, are different from each other in respect of their forms only ; but, there is no material difference between the two—it is the same clay out of which either of them is made. Similarly, the one sentence undergoes formal transformations and we have so many sentences. Thus we observe that Sanskrit grammarians go so far as to prove that there is perfect identity between Sphota and Brahman. As Brahman manifests itself in and through the numberless objects of the universe, so

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1. Vak. I. 1.

there is one Sphota which reveals itself through diverse forms of language and consequently through different senses too (Cf. *Sabdarthayos tadaatmyam*—identity of word with sense). It has been maintained that there are two kinds of transformation—in the one, we have material change whereas in the other, there is only formal change. When milk changes into curd we have a case of material change ; but when a man mistakes a rope for a snake or a mother-o'-pearl for a piece of silver, we say that the rope or the mother-o'-pearl has undergone a formal change only ; for, no sooner the man discovers his mistake than he ceases to take the rope for a snake or the mother-o'-pearl for a piece of silver. Now when Brahman, it is said, undergoes a formal transformation, we have this world of ours. The existence of this world is not real—it is a dream which sinks into nothingness with the dawn of spiritual consciousness. The grammarians maintain that Sphota, which is otherwise called *Sabdataattva*, is in its nature identical with Brahman. Sphota undergoes a formal change and we have so many sentences and senses which should, after all, be looked upon as being different manifestations of that 'one indivisible Sphota.' It is certainly a positive mistake to think that there are in reality so many sentences and with them so many senses too. In more instances than one, the Vedas say that *Sabda* is one and that it assumes diverse forms.<sup>1</sup> Hence it is why Bhattojidiksita in his *Sabdakaustubha* observes that by drawing a comparison between *Sabda* and Brahman, the grammarians have found out a priceless gem in their quest of an insignificant cowrie.<sup>2</sup>

We do not know when and by whom the doctrine of Sphota was first promulgated. There is no reference to it in the sutras of Panini nor in the *varttikas* (supplementary rules) of Katyayana. But we may observe that Panini, in one of his sutras on assimilation of letters (*Sandhi*),<sup>3</sup> quotes the opinion of a grammarian, a predecessor of his, named *Sphotayana*. Haradatta, in his well-known commentary on *Kasika*, has, however, commented on the name and he suggests that this learned scholar might have been, in all probability, an exponent of the doctrine of Sphota.<sup>4</sup> This enables us to surmise that though

1. *Suksmaryenaprvibhaktatattvamekavamekavacamabhisandamanam*  
*Utanye viduranyamiva ca putam nana rupatmani sannivistam.*

2. *Tadevam varatikanvesanaya pravrttas cintamanim labdhavaniti—*  
*sabdavicaraya pravrttah prasangad advaite aupanisadi brahmanyapi vyut-*  
*padyatam*.—*Sabdakaustubha*, p. 12.

3. *Pan. VI. i. 123.*

4. *Sphotah ayanam parayanam yasya sah sphotayanah sphotaprati-*  
*padanaparah vaiyakaranacaryah*—*Kasikavrtti*, p.

the theory appears to have been propounded long before Panini, its claims were not consistently pressed by its exponents ; and, as such, it did not find due recognition at the hands of Panini and Katyayana. It is Patanjali who, for the first time, appears to make a reference to the theory in his epoch-making work on Sanskrit grammar, the *Mahabhasya*. For therein Patanjali acknowledges in clear terms the distinction between the two kinds of *Sabda*—permanent (*Nitya*) and created (*Karya*)<sup>1</sup>; and it is with reference to the former that he uses such epithets as “ *Dhruva* ” (fixed), “ *Kutastha* ” (unchangeable), etc.—epithets that are ascribed to Brahman with which *Sphota* has been identified. But Patanjali has not only hinted at *Sphota* by noticing the distinction referred to above, but he has actually used the term in his work and has also given us a definition of the same. Thus, Patanjali observes a distinction between *Sphota* and Sound by asserting that Sound is only a quality of *Sphota* and that it serves to manifest the latter.<sup>2</sup> And he defines *Sphota* as what is perceived by auditory organs, apprehended by intellect, manifested by sound and pertaining to ether.<sup>3</sup>

Patanjali opens his work by starting an enquiry into the nature of *Sabda* and he defines “ *Sabda* ” as one which is endowed with the power of expressing import.<sup>4</sup> Suffice it to say for the present that, according to this definition, sentence or word is ordinarily supposed to be expressive of sense. But the question that arises in this connexion is, whether sentence or word taken as an indivisible unit is endowed with the power of expressing its import or whether the constituent members (i.e., the letters) severally or conjointly express the same. Kaiyata, the well-known author of the *Pradipa*—an explanatory treatise on the *Mahabhasya*,—points out that letters are transient in character ; they die out as soon as they are uttered. And when a number of letters, said to constitute a word or a sentence, cannot be simultaneously pronounced by one individual, an aggregate of letters is a logical absurdity. He further avers that letters cannot severally express the sense for the obvious reason that when any one letter in a word is competent to express the import, there is hardly any justification for the use of the rest. He, therefore, opines that, according to grammarians, a word as an indivisible unit is expressive

1. *Kim punar nityas sabda ahosvit karyah*—*Mahabhasya*, Ip. 54.

2. *Evam tarhi sphotas sabdo dhvanis sabdagunah. Katham? Bheryaghatavat—Sphotas tava neva dhvanikrta vrddhih*—*Ibid.*

3. *Srotropalabdhir buddhinirgrahyah prayogenabhiijvalita akasadesas sabdah*—*Ibid.*, p. 87.

4. *Arthavasayaprasavanimittam sabda isyate—Sphotasiddhi*, sl. 1.

of import.<sup>1</sup> And a word which cannot be viewed as an aggregate of letters but possesses an indivisible character is regarded as Padasphota in treatises on grammar.<sup>2</sup> Kaiyata also speaks of Vakyasphota according to which a sentence indivisible into parts expresses the required sense. It is a matter of common knowledge that sentence is the unit of thought and expression. Language is the articulated expression of human thought. All thought is essentially a judgment. A judgment is concerned with two concepts which are grammatically known as subject and predicate. Now a sentence contains a subject and a predicate. So sentence is the fundamental form or unit of language. But it should not be concluded that a single or two words cannot express an idea. They do, e.g., Fire, Ink, Go, I say, etc. But these are really sentences in which either the subject or the predicate is understood and it is to be supplied from the circumstance. Thus "Fire" means "a fire has broken out"—here the predicate "has broken out" is understood. "Ink" means "You bring ink"—here the subject "You" and part of the predicate "bring" is understood. "I say" means "I am astonished." Thus we see that even a word may be a potential sentence. It may generally appear that a word is properly the unit of language. But a word is but a single concept. And a single concept cannot form a judgment, and as such it cannot carry a complete idea, unless the circumstance forms the other concept as we have shown above.<sup>3</sup> So we see that sentence is really the unit of language. It is natural, therefore, that it should be endowed with the power of denotation. We propose to enter into a detailed study of Vakyasphota and Padasphota at a subsequent occasion. But we should do well to state in unambiguous terms from the very beginning that from the empirical standpoint, it is Vakyasphota which represents the conception of Sphota.<sup>4</sup> It has been definitely said that Padasphota is explained and illustrated in treatises on grammar for the exclusive purpose of enabling the beginner to get at the conception of Vakyasphota;<sup>3</sup> and we should state here that it is therefore that in our subsequent disquisitions, we shall often seek to explain our point by means of Padasphota.

1. Vaiyakarana varnavyatiriktaśya padasya vakyasya va vacakatvamichanti—Pradipa, p. 16.

2. Nirastabhedam padatattvamekam—Sphotasiddhi, sl. 36.

3. Vatrapi kevalam padam prayuyuksitam, tatravyavasyamastitistati-devadattadipadam buddhau viparivartate—Tatha na hyasadhana kriyasti, kevalakarmaprayoge kimapi sadhanam dravyam guno vavagamyate—Sankara on Yogasutrabhasya.

4. Vakyasphota'tiniskarse tisthatiti matasthitih—Vaiyakaranabhusana, sl. 61.

## From a Bedlamite

ROMARANJAN BHATTACHARYYA—*Fifth Year, Chemistry.*

THE present century is said to be an age of equality and individual liberty, but this dogma of equality becomes a myth whenever a bedlamite comes to the scene. He is hooted and hissed, abused and persecuted. Nobody cares to listen to him, the older men sneer at him, the middle-aged jeer at him, while the younger people spit at him. People will gladly squeeze themselves to death in order to hear the Confessions of an Opium Eater, or will gather round an old oak table that is creaking under its load, on a sunny March morning to participate in a Table Talk, or will even jostle with thousands to hear a Bedtime Story, but ask them to spend a few seconds with me they will laugh you down.

Hydraheaded monsters! Thrashonical jolt-heads!! You dream of talking with spirits and migrating to Mars and you lack broad commonsense and a wise discretion! You cannot make head or tail out of my mystic words and call it ravings! Short-sighted creatures! perhaps the fault is not yours. It is, I see, your ignorance of the fourth dimension that makes me unintelligible and naturally unpalatable to you but—. Excuse me, I fear, I am off the mark. This is not, as some people say, due to something wrong with my brain but it is due to the influx of thoughts which often make me swerve from my subject.

Madmen! Yes, I was speaking of them. The world is more or less a bedlam. Some are born mad; some are born mad. Some pretend to be mad and some intend to be mad. Some think others mad and some make others mad. There is no ending of them.

The behaviour of madmen is certainly an interesting study. (Students of Experimental Psychology will do well to note this for their Doctorate degree!) Some, (I am speaking here of the born mad) are tattered, some are "sky clad," and some again are well clad. Some smile and smile as if they have seen the hollowness of the world. Some tramp and trudge on through footpaths and high-roads, through meadows and hill-tracks often, barefooted, bare-headed, with a loin-cloth round their waist as if the vision of an Empyrean Heaven has caught their eyes. Some often sit near dustbins and drains and search, among the refuges, probably for the Missing Link or the Philosopher's Stone. Some (the dangerous type) often

spring at a man, try to hurt him, make faces at him and call him names. Some (the royal type), on the contrary, only muse and mutter.

But the madness that urges on for a balloon flight for probing into the mysteries of the stratosphere or leads to a Ruttledge Expedition for imprinting mortal footprints on the snowy Everest or prompts a voyage round the Antarctic is surely welcomed in these days of War-loans and Disarmament. Life, in 1933, argues mammonism and egoism. Every man is trying to butter his own bread. Philanthropy and cosmopolitanism had their place in a pre-capitalist age. The machine-made civilisation has crushed before its wheels all the sterling qualities of head and heart. Therefore, nothing unusual can be found in Hitler's demand for equality of armaments, or in Japan's "pious motives" over Manchukuo, or in De Valera's latest movements in the Dail. It is an age of doubt and suspicion, of knavery and delusion, of criticism and censor. The struggle for existence is more intense, more keen than ever before. Unemployment, in spite of the numerous schemes of our expert economists, is becoming more and more acute. A few sentimentalists—a few madmen, here and there, cry out against this machine-made civilisation, but the roaring of factory engines makes that cry inaudible and futile.

But still when we hear that a certain professor is designing a rocket for flight to Mars, or that a new record is set up for cross-country flight, or that a mass marriage of 2,000 couples is taking place in Italy, we are left to think that madness has its place even in these days of political wranglings. These news soothe our ears much dinned by talks of dumping and reservation, underinvestment and underconsumption. Economic adjustments have been looked upon as the panacea to all troubles, but they have miserably failed to herald the approach of a millennium.

Pacts and protocols have been made many, but the suffering and the struggle continue all the more intensely. Narrowness, nepotism and insincerity have cramped a broad outlook on life and humanity. Hence, baffling has been the quest for happiness. The real clue to peace and progress cannot be found in the jingling of gold and silver but in believing and loving man.

The Bedlamite stops his ravings.

# The Dream History

SISIR KUMAR MUKHOPADHYAY—*Third Year, Arts.*

**D**REAMS!—and in such a matter-of-fact age—no more of delicate dandyism in literature. Such is the compliment that is paid to imaginative creations nowadays. The champions of that sacrosanct school, miscalled ‘realistic,’ will stop at nothing short of identifying Art with photography and the artist with a camera. But the fleecy fancy work of the artist will have its due none-the-less on that account. To the vast majority of lovers of literature who are not haunted by particular cant about Art, H. G. Wells’ latest bomb-shell ‘*A Shape of Things to Come*’ will mean a good deal.

‘Sensations!—thrilling sensations!’ is the craze of the moderner. Here he will have it and that with vengeance. Here is a book more thrilling than your manufactured cinema thrills—terror written large on every page of it, terrible events made more terrifying in their nakedness. Horrors act upon the reader as a hypnotic until they lose the name of horror. Yet there is such a spell of attraction thrown around the book that the reader is kept bound within the magic circle, the sort of fascination that we meet in a fearful ghost story told by the side of a dim lantern in our dream days of childhood. The only difference is perhaps that the dimness of lantern is not here. We have a flood of electric illumination instead. The irony is just like Wells’.

In a way the book nicely reveals the tendency of speculation in these none-too-optimistic days. The pre-war days were days of cocksureness. People were brought up under the happy delusion that the material prosperity of a nation is the index of its inner strength. They looked upon with a self-complacency the progress that was going on, on all sides. Nature yielding up her secrets to men of science; marvels of engineering done under their very noses which would have been labelled ‘impossible’ two decades before; expansion of market on a scale hitherto undreamt of—it was as if the millennium was knocking at our doors. Prophets were optimists everywhere, and Wells was no exception.

Things are not as they were. With the Great War the super-structure of material prosperity has tumbled down like a house of cards, when men found that they were living in a fool’s paradise. An inevitable economic collapse followed the political disaster and all the jarrings sects of ‘isms’ came upon the stage. The clash of ideas was

no less important than the clash of arms. The revolution here has perhaps been greater. Old institutions discarded, old dogmas challenged in every sphere of life, the new age reacted violently against the ethical standards of old. While destruction has been complete no new constructive force has come into operation, so that chaos, confusion and conflict are the order of the day.

In the light of these facts, the note of deep pessimism of once utopian Wells will not come as a surprise. Of necessity, he can no longer be the Wells of the late nineties. The shape of things to come, if Wells is to be believed, is a shape which is anything but pleasing. The only good stuff that he has to offer us is that after a century of nightmare, things will be 'nearer to our heart's desire'—the only silver-streak in the mass of thundercloud. Wells spares neither East nor West in this dream history of the world from 1913 to 2116.

To come to the story. The kind attention of Wells falls at the very beginning on poor China. In 1935 Pekin and Tientsin fall before Japanese arms. In 1936 the scale is turned. 'The Vindication of China Society' vindicates its honour by bombing, and to give food to the author of the fantastic '*Food of the Gods*,' sterilizing Osaka and Tokyo. In 1939 the 'Retreat of Moscow' is repeated in the history of the world with an added horror and under a more tragic set of circumstances. In that terrible retreat from Wuchang to Nankin ninety-five per cent. of the Japanese forces perishes. In the meantime war has broken out between Japan and America, which ends in 1939 with the exhaustion of both the parties. The strain is too much for Japan. There is a complete socio-economic collapse, military degeneration, the peasants sinking into unorganised Communism of the most elementary sort.

For India, Wells has nothing better to offer. Communism in all its fierce nakedness without organisation or scheme, marked by the most savage destruction of the privileged classes ; a fanatical outburst against everything that is of past, even scientific techniques not excepted. The British power has not actually abdicated in favour of a mobocracy ; but she may do that as well. She is engaged on a more bloody stage in a more fateful tragedy. Formally her authority is not yet overthrown but in practice it is worse than that. Everywhere anarchy reigns supreme. Thus with complete social, economic and cultural ruin the rebarbarisation of Asia is complete.

In Europe, the shape of things to come is the ugliest conceivable. With the exit of Japan and U. S. A. from the political stage as important factors in the international affairs, passion for war in Europe gains in volume. Polish aeroplanes throw gas-bombs on Berlin and

the same happens at Belgrade with Italy on the aggressive. At first, France escapes the net of the struggle. The British Cabinet succeeds in a truce and the Conference at Vevey sits to revise the Treaty of Versailles so as to end war. The pacific speeches of Hore-Belisha, Randolph Churchill and others rend the sky of Europe and have their support in persons eminent like the Pope, the President of the Swiss Republic. But the fight begins afresh. British and American industries reap their harvest. For a short while there is a flush in trade, export figures going up beyond all expectations. In short, there is economic revival.

And now the climax is reached by 1945. People exhausted to the point of death ; the cry of desperation: complete surrender to fate ; depression on an unprecedented scale of which history affords no parallel. People having nothing to lose, war has lost its terror. Then begins the 'Raid of the Germs.' Cholera and influenza visit again and again. Their effect is doubly disastrous on a people with wrecked physiques and shocked morals. It is strange that people survive all these. Britain, like other neutral powers, though not engaged in actual war fares no better than her more energetic neighbours. Her economic structure is tottering ; she has supplied Europe with munitions on credit and the trouble is never taken to pay off the debt. In a world, shaken to its very foundations, engaged in a suicidal war—paralysed in the economic sense, commerce is out of the question. With trade at a standstill she can scarcely be expected to pay anything for her food-supply and the bread question rises to an ominous importance. The chapters are depressing as a narcotic. The same tale everywhere, the same cry for bread, the fresh crop of diseases, and the groaning of the multitude.

The weary struggle rolls on in all its horror until 1949, when President Benes manages to put an end to the fight by suggesting to the powers a 'suspension of hostilities' without entering into a treaty. There is a proposal for a world conference to settle all sorts of claims. The conference actually does not sit at all due to a variety of causes, among which a fresh outbreak of influenza and cholera, a gradual economic decay are the most important. The Benes Suspension of Hostilities therefore remains in force up to the year 2116.

The 'Raid of the Germs' shows no sign of abatement. The disruption of society is complete and an altogether new social order has grown. The constructive force has now come into play, to build up a new structure on entirely new lines. A Transport Union is formed by the combination of airmen which organises a conference of experts. In 1965 it meets at Basra and is reconstituted under the title of Air and

Sea Control. This important body again meets for the second time and the first World Council is born. The 'Parliament of Man' and the 'Federation of the World' actually come into existence.

A lapse into puerile enthusiasm and youthful exuberance marks the history of the later years. A world which is totally different from ours. A civilisation which is characterised by a reckless disregard for things, which we fondly call by the name humane. In short, the world is re-formed.

As soon as he closes the book the reader is thrown back into a world in which all the horrors are yet to be. It is a bit painful. And yet the regret is that he has given us so little. It is so solid, so tangible, and yet so evanescent as an evening cloud! Much of Wells' anticipations will remain anticipations and in spite of the position that the author holds in the realm of prophecy, none of his predictions may come true. But the thing that matters with the man who is out for literary enjoyment is the exquisite Art to which the author lends his scientific outlook. The chief merit of the book lies there, and here, at least, one may congratulate the old wizard of '*The Time Machine*'—the inimitable H. G. Wells.

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## Reformation and Catholicism

DWARKANATH CHATTERJEE—*Fourth Year, Arts.*

**D**E Maistre said truly that History for three hundred years has been in conspiracy against the Catholic Church. True history has suffered in the hands of the protestant historians of Europe. This statement is apt to be doubted by many, but perhaps those who doubt do not go deep into the subject. Anyway, an impartial examination of the matter would do no harm ; so let us proceed.

An eminent historian like Hallam, one who is expected to be above all partisan spirit, writes in his "Middle Ages" (Vol. III, p. 353): "In the very best view that can be taken of monasteries . . . . . their existence is deeply injurious to the general morals of a nation. They withdraw men of pure conduct and conscientious principle from the exercise of social duties and leave the common mass of human vice more unmixed. And under the influence of a grovelling superstition their virtue lose all its usefulness." He supports his virulent criticism by quoting St. Eligius of the seventh century— "He is a good Christian who comes frequently to Church, who presents oblation that it may be offered to God on the altar, who does not taste the fruits of his lands till he has consecrated a part of them to God ; who can repeat the creed or the Lord's Prayer—Redeem your souls from punishment, while it is in your power ; offer presents and tithes to Churches, light candles in holy places as much as you can afford, come more frequently to the Church, implore the protection of the saints ; for if you observe these things, you may come with security at the day of Judgment to say ' Give unto us O Lord, for we have given unto Thee ' " and then continues—"With such a definition of the Christian character, it is not surprising that any fraud and injustice became honourable when it contributed to the riches of the clergy and the glory of their order."

Next comes Dr. Robertson—the friend of Adam Smith, Gibbon and a host of other literati. After observing that "The Christian religion degenerated during those ages of darkness into an illiberal superstition" he goes on to quote the same old Eligius to adduce evidence in support of his dictum. Now, these savants quoted from the Lutheran Mosheim who translated (or mistranslated?) the text of Eligius. The tradition was going on strong for 78 years when it met with a fatal accident. Some one for the first time, instead of blindly

following the tradition, thought it worth while first to consult St. Eligius himself. Dr. Waddington, the Protestant Dean of Durham, found out that the received Protestant extract was only a portion—nay only sentences picked out here and there of a very long sermon—other sentences of which close by and in the very midst of those actually quoted contained exactly those matters the supposed absence of which was the very charge brought against St. Eligius by men like Mosheim, Maclaine, White and Hallam, to name a few. Those pious Protestants shuddered at the very idea of the brazen shamelessness of Eligius' text, where according to them, no honesty or moral virtue can be found!

Leaving aside the learned works of Hallam, Robertson and men of their calibre, which are read only by scholars, let us turn to periodicals and popular literature which are patronised by all and sundry. Take for example “*The Times*”—the best of them. In June, 1851, the following sentence appeared towards the end of a leading article of the paper: “*It is the practice, as our readers are aware, in Roman Catholic countries, for the clergy to post up a list of all the crimes to which human frailty can be tempted, placing opposite to them the exact sum of money for which their perpetration will be indulged.*” This grave accusation was industriously circulated and was supported by another account illustrating the flagrant abuses of the Catholic Church—that in the year 1835 a Doctor, when on a visit to Brussels, was led to inspect the door of the Cathedral of St. Gudule, and that there he saw fastened up a catalogue of sins, with a specification of the prices at which remission of each might severally be obtained. Now this brilliant effort of imagination melted into thin air before actual investigation. The disgraceful accusation sent a thrill of indignation throughout Belgium and it transpired that the abominable sin-table was really a catalogue in French for the price to be paid for the use of cushion seats on great festival days.

These two illustrations would perhaps suffice to give us an idea of the charges generally brought against the Catholics by the Protestants. The impartial and intelligent student of History must think twice before he gulps down everything that is said against the Church of Rome.

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The doctrine of the Protestants is not very rational. They regard the Bible as the final authority, not only that; the extreme Protestants hold that the Bible *as understood by its reader* is the last word on the subject. This principle would work no doubt provided every individual of a Protestant country be a fairly educated person able to read, and what is more, really understands the contents of that

difficult book. Their system is opposed to unity. The active workings of the human mind are ever raising difficulties against received beliefs, and the history of the Church attests to a continual succession of disputes concerning the nature of God, of the Incarnation, Predestination, Grace—the Sacraments—in short, concerning the entire range of Christian dogmas. Thus the question of inter-communion must inevitably be soon forced to the front. But the Protestants have not yet succeeded in assembling a council among themselves although there is no Pope to oppose that. Governments would be likely to intervene, fearing lest the result should brand beliefs rooted in the hearts of their people and should disturb the tranquillity of their realms. There would be quarrels as to the share of the representation to which the churches were respectively entitled.

Apart from the question of unity, this system breeds fanaticism. The ordinary peasant or artisan who does not care a whit for learning and pedantry honestly reads his Bible and may honestly conceive mistaken ideas to which he would as honestly cling rejecting advice from wiser heads. This narrow spirit of bigotry can be easily fanned into fanatical fury as England knew to her cost during the Gordon Riots in the reign of King George III. Then the Lutheran doctrine lays more stress on "faith" than "good works." He improved upon the Catholic doctrine of "Justification by faith and works" by preaching "Justification by faith only." Of course, we admit that the spirit of the doctrine is quite sound, yet it must be said that such doctrines are not calculated to have healthy influence upon untutored minds. The Calvinistic Theory is no better. This theory presumes that God predestines who is to be saved and who is to be lost. It is common-sense that this cult of predestination may produce a kind of fatalism which has been the bane of India.

We now come to the most important point in the Protestant theory—their rejection of the authority of the Pope. Let us examine how far this theory is consistent with their doctrine. Unlike the Catholics they regard the Bible as the final authority and let us see what this august book has got to say about it. In St. Matthew it is said that when the time of Christ's public ministry was drawing to a close, He withdrew his disciple far to the North and there, gathering His disciples round Him, pronounced the Apostle St. Peter blessed and conferred upon him certain privileges. Christ ended by declaring that St. Peter shall be the rock on which the Church is built—he shall bear the Keys of the Kingdom of Heaven: he shall receive unlimited power to bind and loose. In other words, he was appointed the supreme ruler of the Church after Christ. Now

if St. Peter was really made the supreme ruler of the Church (and that he was, has been clearly demonstrated), the Church must have required a ruler of this kind. Christ did not confer empty dignities. What the service required of a supreme ruler was, thanks to St. Jerome, we know—"One is chosen out of the twelve, that a head being appointed the occasion of schism might be removed." Bearing these considerations in mind, we cannot fail to perceive that a supreme ruler has been much more necessary to the Church since the age of the Apostles passed away, than he was, while that age lasted. If, then, the appointment to the office of supreme ruler was confined to St. Peter's person and was not intended to pass on—it was given for the time when it was less needed but withheld from the ages when it would be altogether indispensable. In fact, Christ intended to confer a primacy destined to last through all times. From St. Peter who died in Rome, the primacy descended to the Roman Pontiffs, who were acknowledged by the Fathers. In the third General Council at Ephesus, Philip, the Presbyter of the Apostolic See, when about to depose Nestorius says, "No one doubts, nay it is known to all ages that the holy and the most blessed Peter . . . . . received from our Lord Jesus Christ the Keys of the Kingdom, and the power to loose and to bind sins was given to him. And he lives to this day and for ever in his successors and passes sentence. His lawful successor, therefore, who holds his place, our holy and most blessed Pope Celestine, etc." These words were uttered in the open Council amidst the approbation of all, at the solemn moment when the Council, led by the legates, was proceeding to depose Nestorius; and they were uttered as exhibiting the authorisation which justified the sentence to be passed. What could be more decisive? But these questions and Matthew, John and Luke are hot coals to the Protestant hands and they would better not discuss these dangerous problems!

So much for the doctrines of the two sects. The Protestants disapprove of the Catholic clergy also and they express their disapproval in no guarded language. The Catholic priests are described as parasites, the high priests of superstition, caring very little for religion and still less for piety. Nothing can be further from the fact. There were, of course, unworthy priests in the Catholic clergy and there are still prelates who do not deserve the high name of "the Servants of God," but from this data to the deduction that the whole Catholic clergy including the Jesuits, are useless is anything but reasonable. The Catholic clergy was and is the most enterprising, pious and self-sacrificing body of priests in the Christian Church. Apart from their zeal in educating people, they ran and even now run all sorts of risks

to be useful to their flocks. When England was dangerous to them, they did not shrink from their duty and, braving all dangers, went to that alien and hostile land to minister to the wants of the faithful. The phrase " Jesuit in disguise " owes its origin to the fact that a large number of Catholic priests thought nothing of facing the dangers that beset their path to go to England and other Protestant countries for the benefit of the Catholics there. Not confining their activities within the Continent of Europe, the Catholic clergy began to conquer new lands for Christianity and even the distant shores of Nippon were not left untouched. Not to speak of the bygone days, we find only recently, during the Great War, Catholic priests living in the front trenches in the war zone, bearing every hardship, to comfort and render spiritual aid to the needy and the dying. It is a significant fact that the Protestant priests did not think it necessary to go to the length of living in trenches to perform their religious duties.

After all, the Protestant clergy is a dead institution compared to the Catholic clergy. The Protestants had the cheek to welcome an apostate like Ghehard Truchess who forsook his holy orders for his infatuation for a mistress. Leaving the individuals aside, we find very few mention of the Protestant clergy doing anything really important and praiseworthy in history. The English clergy during the seventeenth, eighteenth and nineteenth centuries played a very sorry part in its country's history. In the eighteenth century the general run of the English clergy was regarded as a menial class. In fact, with the exception of prelates like Pococke, Prideaux, Stillingfleet and a few others, the priests were a hopeless lot—ignorant, conceited and " hangers on " (to) the great temporal magnates. These facts are well known and even the Protestants admit them when hard pressed. Really what more can we expect from them? The founder of their Order, the Great Luther himself was not sure of himself. Belloc says that " in the disputation at Augsburg, Luther was made to look foolish—he was cross-examined into denying the authority of a general council—which authority was the trump card to play against the papacy."

The Protestants hold, that the people of Europe were fed up with Catholicism and realising its hollowness, accepted a new reformed religion which was a change for the better. But History does not seem to bear them out. The nations which did accept it were not actuated by a feeling of religious fervour. It was the sordid material misery which goaded them to rebel against the old system. Rightly or wrongly the mass of the Germans thought it too bad that the luxurious Rome should suck them dry while they played the un-

pleasant part of henchmen to their feudal lords. Believing in Luther and his promises, they rebelled—not against the religion, but against the social evils. They were soon to be disillusioned. Their "Messiah," biding his time, set the nobles on them who carried Luther's exhortation to the letter when they "smote," "strangled" and "stabbed" the rebels "secretly" or "publicly." It was a rising of the rich against the poor with disastrous results for the latter. The Peasants' Revolt registered a distinct check to the further spread of Lutheranism.

In France, Jean Cauvin, in making his counter-Church and forming his counter-Rome in Geneva was presenting a bait to the French nobility and squires—the bait of sacking religion where religious endowments were very large. The Reformation also enabled them to harass the crown more effectively. The little progress, which Protestantism made in France, was due to that. The hidden power of it lay in the avarice of merchants and squires. But the nation as a whole remained true to their religion. In Spain, Protestantism was baffled. The centuries of warfare with the Moors had bred in the Spaniards a stern and rigid Catholicism which was too strong for the seductive influence of the Protestant movement. In Denmark, the king forcibly made 'Protestantism' the State religion. "Frederick realised that the Catholic Church was deeply rooted in the affections of his people" and that change would have to be effected slowly and cautiously. His son, who was Lutheran, was known to stand for absolutist principles in government. The people rose but they were put down and Lutheranism was declared as the State religion in 1557. Catholicism died with difficulty in Denmark, regretted by the majority of the people including Helgeson, the scholar and humanist. "In Sweden also the success of the new religion was due to the Crown quite as much as in Denmark and Norway." The rising under the Archbishop of Apsala was suppressed and the breach with Rome began. The introduction of the new religion was very gradual and its eventual success was largely the result of the work of one strong man assisted by a subservient parliament.

The ancestors of the boastful English people were like a flock of sheep driven here and there by Henry VIII. Henry was naturally disgusted with a Church which did not allow him to get rid of one wife so that he could marry another. So, under his direction, the Parliament put pressure upon the Pope. The acts of Præmunire, Annates, Appeals, etc., were passed. As the Pope did not give in even then, the king ordered the "Reformation Parliament" to pass the "Act of Supremacy" which pompously announced that the king

was the supreme head of the Church. Catholicism was really at an end in England. All great state officials were called upon to bow to the self-made religious head and saintly persons like Bishop Fisher, Sir Thomas More and others who justly refused to submit to such folly, were executed ruthlessly. This stupendous change was made possible by several factors. The 'Black Death' carried away a very large number of Catholic priests. In Norfolk alone 527 priests out of 799 succumbed to the terrible malady. The suspension of religious care and teaching, caused by the sudden removal of a great multitude of the clergy, had a demoralising effect on the shaken remnant of the population. Then the Wars of the Roses had sapped the power of the nobles who stood between the king and the people—the king was then supreme and aided by the new peers and officials thriving on the spoils out of the plundered monasteries, he could do anything he liked through a slavish parliament. The newly ennobled peers tried to make the change permanent during Queen Elizabeth's reign. That is why they almost forced the unwilling Queen to sign the death warrant of Mary, Queen of Scots. Anyway, the religious innovations of the king did not go altogether unchallenged. Many viewed with increasing bitterness this attack on what they held the most sacred thing in life—the religion of their fathers. "The Pilgrimage of Grace was very dangerous because it was inspired by very genuine religious alarm," says an eminent Protestant historian. Even after Henry's death there were determined rising in Devonshire, Norfolk and other places, which were entirely religious in character.

Scotland it was, that gave the first example of a country accepting the Reformation of its own accord. It is true that the Scottish clergy was the worst possible in Europe and the priests went against the fundamental principles of the Catholic Church with an audacity worthy of the Protestants themselves. The Scottish people made the mistake of regarding the vice of their clergy as the principle of the Catholic Church and became the followers of John Knox.

The Protestants also accuse the Catholic Church of oppression and bigotry. This charge is, to a certain extent, true. In reply the Catholics argue that there is nothing in the Catholic doctrine that favours oppression, etc.,—the only thing that can be said is that some of those persons who oppressed other people for religious differences happened to be Catholics. But the same thing can be said of the Protestants too. Against the Spanish Inquisition can be cited the brutal severity to which Catholic Ireland was subjected by England even in Pitt's time. What is the "Revocation of the Edict of Nantes" or even "Dragonnade" compared to the barbaric harshness to which

thousands of English Catholics were victims for hundreds of years—when even women were known to have been crushed to death simply because their faith was different from State religion? The Martyrdom of Margaret Citheræ in Elizabeth's time is a clear illustration of Protestant brutality.

If we reject Lingard's evidence because he was a Catholic, let us turn to the Protestant Cobbet just to get an idea of the misery of the Catholic people:—"Catholics were fined £20 a month if they stayed away from the Church of England Service (to attend which was against their conscience); Catholics were not allowed to be guardians or executors—nor allowed to travel five miles from their house; if a Catholic, when called upon by any four Justices of the Peace to abjure his religion, refused to do so, he could be sentenced by them to banishment for life (without Judge or Jury) and if he returned he was to suffer death." And so on goes the terrible list. The Protestants are never tired of repeating the account of the "Massacre of St. Bartholomew's Day" which happened in 1572. But curiously enough, they somehow or other manage to forget about "the first Massacre of St. Bartholomew's Day, 1569," when the Protestant General, John of Gascony, massacred all the Catholics who surrendered to him under a promise that their lives should be spared. The Protestant historians ought to know that those who live in glass houses should not throw stones. The Gunpowder Plot is carefully remembered but the plot at Hague to blow up the whole Council of Holland is conveniently forgotten. How often has it been dinned into our ears that the Catholics massacred the Protestants, but such satanic massacres of Drogheda and Wexford by Cromwell are quietly overlooked!

The Protestants say that the bigotry of the Catholics led them to persecute scientists like Galileo but why do they forget that Luther and Melanchthon thundered against the old Pythagorean truth that the earth moves, restated by Copernicus? Not content with merely publishing pamphlets denouncing the theory, they went so far as to turn out its chief propagator, Joachim, from the University of Wittenbrug. The Renaissance was not completed by, nor did it march side by side with, the Reformation. The 'Reformation' was essentially a diversion of the main stream into narrower, incongruous channels, flowing in a different direction from that which the glorious stream of re-discovered culture would have followed, had it been left undisturbed.

There is a class of Protestants who oppose the Catholic Church because the doctrines of the Roman Church, they say, are antiquated. They would point out that the "Divine Right of Kings" is a Catholic

principle. To say the least, they are grievously mistaken. First of all they should know that the theory owes its origin to Christ's saying "Render unto Cæsar what is Cæsar's" The bible is the same both to the Catholics and the Protestants—so that the theory is as much 'Protestant' as it is 'Catholic.' Secondly, it can be proved that the Protestant doctrine recognises this theory of divine right of kings, while the Catholics reject it. Harold Lasky, the great political scientist, says in his "Foundations of Sovereignty"—"A member of the Anglican Church gave his Queen more than a Catholic gave. For him there was no corner of the field over which her imperium did not exist." Prof. McIlwain also says that "the Jesuits who had become the chief champions of the Catholic Church and the Papacy, developed doctrines of a limitation of the royal power in the interests of the people on the one hand, and on the other, of a separation of the fields of ecclesiastical and secular jurisdiction." Lasky then concludes that "they aimed, in fact, a vital blow at the divine right of kings." But "Luther," he continues, "asserted the divine right of the German Princes and, perhaps as an after-thought, the affinity of Rome with Antichrist." Now here is the impartial testimony of a Protestant author—what do the Protestants say to this?

Really it is now high time to shake off our pre-conceived ideas and test the 'Reformation' in the light of reason. No body is more alive to the faults of the Catholic Church than the writer himself—was it impossible to rectify them without definitely breaking away from the Church? True great men like Erasmus, while advocating the cause of reform, did not like to invent a new religion—they wanted to reform the Church from within. That would have been the best course to follow. But few violent men, like Luther, Calvin and Zwingly, started the avalanche which swept away the unity of Christendom for ever. The monasteries were destroyed to the dismay of the peasants who preferred 'Crosier' to the "lance." The charities which the monasteries practised were discontinued. The sanctuaries they provided to helpless people, like the House of the White Friars, were done away with. The great religious war of thirty years was characterised by a bitterness and cruelty quite unknown in previous wars. Europe was divided against itself while the Turk pushed on steadily towards the Danube. The impetus to Biblical study was soon spent and after the first excitement war over, Europe presented a dreary spectacle. Even Art suffered. The great artists, like Rubens, Raphael, Michael Angelo, drew their inspiration from their religion—Catholicism. It is congenial to art. Go to any Catholic Church, however, small

it might be and compare it with a Protestant Church, you will not fail to see that the interior of a Catholic Church looks far more artistic than that of a Protestant Church. The extreme Protestants are never so happy as when they are able to make their Churches look worse than a shanty. It would not be far wrong to suggest that the affected severity of the Protestant Church has smothered many a rising artist of genius.

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'The student of History muses—he finds himself asking this question—had the Reformation proceeded from within the Church how many calamities could have been avoided? If the master minds of that age, instead of flying at each other's throat, had helped to make the Council of Trent a success—would it be a mistake to conclude that Christianity might have become united at home and stronger abroad?\*

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\*The article was read at a debate of the Presidency College Historical Seminar. The writer has obviously showed only one side of the picture, that is, the Catholic point of view which is often overlooked.

## A Peep within the Atom

DEBES CHANDRA BHATTACHARYYA—*Third Year, Science.*

WITH the advent of the twentieth century, a new era was going to dawn in the realm of science and it was a glorious dawn indeed! It saw the Newtonian Physics quite revised and sometimes revolutionised. It saw science just crawl out of its cradle and try to raise over the veil so that we may peep into the mystery of the Great Architect and perceive things in their truest hues. In the earlier parts of the present century, a few votaries mustered into the temple of science to sing its praise and offer the brilliance of their intellect to shine its interior which was hitherto unlightened. Of this respectable group, each of which contributed a very useful quota to the onward march of scientific progress, can be named Ernest Rutherford, to whom owes a great deal the present Atomic Configuration, Max Planck, the eminent pioneer of the Quantum Theory, Albert Einstein, the author of the Theory of Relativity, Niels Bohr, Shrödinger, Heisenberg and a few others of very recent fame. They introduced Bolshevism, so to say, in modern science and are responsible for the epoch in our scientific developments that has just been ushered in.

The greatest thing that has been introduced in our present scientific conception is that we to-day pay much more regard to the small things than to the great ones, to the individuals than to the crowd, with a view to diagnose their behaviours in full details. The whole of the physical as well as chemical world demand interpretation in term of a certain kind of tiny things known as atoms, which are very, very minute and apparently insignificant: the idea of these atoms clears up many of our baffling situations so brilliantly that scientists cling to it with a zeal which amounts almost to a craze. Though the visibility of them is not yet revealed even to the most powerful microscope of the day, the existence of these is no more of hypothetical character.

The atom, with which the present article will try to deal, was much simpler in older days than at present. Within the period of nearly two score years, it has undergone a great modification which has deprived us of its easily-intelligible character. Our old atom was quite a simple thing. It had been regarded as the ultimate, unbreakable unit of elements, very solid and minute and the atom of one element had been considered to be inconvertible to that of another element,

each element having atoms of its own type. The conception of atom, in its crude form, had been known as early as two thousand years back and it was due to Democritus, a Greek philosopher. But it was left aside until the first decade of the last century when John Dalton established it on scientific basis with little alteration. After that it was thought that nothing unknown remained in the case of these tiny, solid specks which are closely packed together in matters ; but things did not seem so simple when in the latter part of the nineteenth century, Sir William Crookes, with a vacuum discharge tube in his hands, quite unknowingly put himself at the threshold of a new world. Crookes did experiments on electrical discharge through a tube in which the gas filling the tube was gradually being rarefied, and he witnessed a spectacular scene. Brilliant colour effects were the result. If between the two electrodes, an opaque solid screen, say of mica, is placed, a well-defined shadow falls against the cathode (negative electrode), showing that a kind of rays streams forth from the cathode to the anode (positive electrode), and this ray has been known as the cathode rays. It shewed its electrical nature of the negative kind. This was most interesting because the investigators experienced the same effects in every case, irrespective of the nature of the gas with which the discharge tube was filled and this brought the scientists to the conclusion that these negatively charged particles were the common constituents of all gases. But this discharge tube had to tell more of the tale. It was found, using a perforated cathode in the discharge tube, another stream of particles being repelled from the anode, passed through the perforations into the space behind. Careful study revealed that they were positively charged, and with heavier masses. This anticipated a great revolution in the scientific thoughts of that time and in the middle of 1897 Sir J. J. Thomson suggested the startling hypothesis that these charged particles have been formed by the breaking up of the atoms of gases. The negatively charged particles are known as electrons and they have insignificantly small mass which is about  $1/1700$ th of the Hydrogen atom, the lightest element.

Contemporarily, another important discovery was made in a fateful day of 1896 by Henri Becquerel in his Paris laboratory, while experimenting on the florescent character of a Uranium ore. He was surprised to find that this Uranium ore spontaneously affected photographic plate even in the dark, where there was no excitant present to cause any radiation. This gave a clue to the discovery of a very important class of elements which emit certain kinds of radiations spontaneously, these radiations being influenced by no external conditions. This property of giving radiations has been called

the phenomenon of radio-activity and the elements having this property are known as radio-active. At that time, there was an enthusiastic Polish girl of the name of Mme. Curie, working in France with her husband, and every body has come to know her to-day. She subjected the matter to her scrutiny and tried to peep into the mystery. She discovered two very intensely radio-active elements, Polonium and Radium. By and by, the nature of the radio-active radiation has been studied and much light has been thrown on the subject. These radioactive elements are generally heavy metals, and by emitting radiations they are reduced to lighter ones. Three sorts of radiations are given out from these substances and they have been known as alpha-particles, beta-particles and gamma-rays. Alpha-particles have been found to be identical with doubly charged positive Helium atoms ( $He^{++}$ ), beta-particles are negatively charged electrons and gamma-rays correspond somewhat to Röntgen rays ; and each of them moves with a great velocity. This momentous discovery opened up a new chapter in the history of science that finds Ernest Rutherford in the limelight of unmixed recognition and genuine admiration.

Rutherford, at this most opportune moment, being armed with these swift-moving alpha and beta-particles provided by radio-activity, made his appearance in the field, turning his batteries to unravel the atomic mystery. He began to shoot off these alpha-particles through gases and studied the track of their flight. He found that in most cases, the alpha-particle goes through almost straight and undeviated, but in some cases, it is bent through a sharp angle as if colliding with a heavy mass in its course. This led him to believe that there is a small repellent force, comparatively massive, at the centre of every atom, so that it cannot be pushed aside by a swift-moving body like the flying alpha-particle, and this body at the centre carries positive charge with it. There are some negatively charged electrons revolving round this and neutralise this positive charge. From this he declared that atom is not solid, on the contrary, it is inconceivably hollow and an atom of any particular element is nothing but an aggregation of the positively and negatively charged bodies. The charge on a unit positive body is just sufficient to neutralise the charge on a unit negative body. The positive bodies remain stationary at the centre of the atom and the electrons revolve round it just as planets do round the sun. As we have sun, the mass of an electron is insignificantly small, the whole of the atomic mass is practically concentrated in the positive bodies in the centre. Thus we find, Democritus's atom is stripped off its simplicity ; it is neither unbreakable nor solid. There is so much empty space within the atom, that if a well-developed human body has been

managed to lose the hollowness of all of its atoms, it will be reduced to a minute speck which will be just visible by a strong microscope.

In 1913 Niels Bohr developed this Rutherford theory by assuming the positively charged Hydrogen particle as the unit of positive charge, as no lesser mass than this has even been isolated, and this has been named, 'proton.' Now, the atoms of all elements are formed by the assemblage of an equal number of electrons and protons, so that the whole of the atom is rendered neutral. But all of them are not closely packed together as was supposed in pre-Rutherford age. There is a nucleus in every atom which is made up of all the protons and a number of electrons with the result that the nucleus remains positively charged. The remaining electrons which go by the name of planetary electrons revolve round the nucleus to neutralise this net positive charge, in different external orbits which are circular or elliptical. Bohr fixes up definitely the number of rings and electrons contained in them by the Quantum Law. To illustrate Bohr's model, Hydrogen atom may be regarded as the simplest, and it is probably the most primitive form of matter. It is, as if, the primordial building stuff of the universe. It consists of only one proton and one electron. This solitary proton constitutes the nucleus and the electron rotates round it remaining comparatively at a considerable distance. There exists a force of mutual attraction between them, but this is counterbalanced by the centrifugal force due to the revolution of the electron. To go to the next higher atom, we find Helium having its atomic weight 4 with reference to Hydrogen as the unit. Its nucleus consists of 2 protons and 2 electrons, the net positive charge being 2; and then 2 extra nuclear electrons are needed to neutralise this positive charge. In heavier atoms, all of the outer electrons do not remain in the same ring; they are arranged in different shells. As for instance, the nucleus of oxygen has the net positive charge 8, so there must be 8 revolving electrons; of these 2 revolve in the first ring, 2 in the second and the remaining 4 in the third.

Formerly, atomic weight was considered to be a very important factor from chemist's point of view and this had been thought to be the distinguishing property of one element from another. But later, a number called the 'atomic number' was found to play a far more important role both in physical and chemical activities. The atomic number of an element is the net positive charge of the nucleus and this is, as we have seen, identical with the planetary electrons so that the atomic number of H=1, He=2 and O=8. This atomic number is approximately equal to the half of the atomic weight.

By the analysis of the positive rays, mentioned in connection with the discharge tube, by Sir J. J. Thomson and later by F. W. Aston, two or more atomic weights were seen for the same element, e.g., in the case of chlorine two different weights 35 and 37 were found, but the accepted atomic weight of chlorine is 35.5. These different atomic weights for the same element are known as isotopes, and they cannot be separated from one another by any chemical means. Our ordinary chlorine is a mixture of these two atomic weights in such a proportion that the average value is 35.5. These isotopes have been proved to exist in case of many elements whose ordinary atomic weights are fractional. But notwithstanding repeated determinations, Hydrogen shewed an exception, its atomic weight being 1.008 when Oxygen's is 16. F. W. Aston, who has done pioneer work in this field, believed that an atom whose weight is already a whole number cannot have an isotope, but this theory of his received a set-back at the discovery of isotopes of carbon (at. wt.=12) and two more isotopes, 17 and 18 of oxygen (at. wt.=16). But this discovery opened up a new way which led to the find of a heavy isotope of mass<sub>2</sub> of Hydrogen. This isotope of Hydrogen (H<sup>2</sup>) distinguishes from other isotopes of all elements in the fact that this H<sup>2</sup> can easily lie isolated from the lighter H<sup>1</sup> by ordinary electrolytic process. A sample of water composed of these heavy hydrogen atoms, whose chemical formula can rightly be represented as H<sub>2</sub>H<sub>2</sub>O, exhibits distinct peculiarities in respect of its physical properties. It boils at 101.42°C., freezes at +3.8°C. and its maximum density is at 11.6°C. However, much remains to be learned about this H<sup>2</sup> and scientists are claiming for a new nomenclature for this on account of its curious behaviour.\* This discovery of isotopes lent a corroboration to Prout's Hypothesis (1815) which was abandoned in those days finding no support in its behalf. Prout held that the atomic weights of all elements are the whole multiples of that of Hydrogen and he derived this idea from the consideration that the atoms of higher weights have been formed by the mere condensation of hydrogen atoms. But accurate determinations of that time disproved his hypothesis and now, again, from this atomic conception it gained an impetus.

The divergence in the atomic weight for the same element should not puzzle one, because it is only the planetary electrons that are responsible for the atomic activities and while these activities are considered, there is no concern with the nucleus which brings about the variation in the atomic weight. So if the planetary electrons, that is, the atomic member remains unchanged, no difference of action will be

\*Science Progress, October, 1933.

marked. The formation of isotopes may also be found in the radioactive changes. Let us consider an atom of Uranium, a radio-active element which has the atomic number=92 and the atomic weight=238. Let it be supposed that it, at first, gives out one alpha-particle from its nucleus. It has already been mentioned that this alpha-particle exactly identifies with the Helium nucleus (+4, -2). By letting loose this alpha-particle, the atomic weight falls by 4, and the net positive charges is also reduced by 2, changing to a new element  $Ux_1$ , of atomic weight=234 and atomic number=90. This element is quite different from the Uranium we started with. In the next stage,  $Ux_1$  expels one beta-particle, that is, a negatively charged electron and this means that the atomic weight remains the same as 234, but one proton being set free, the net-positive charge increases by 1, coming to a new element  $Ux_1$ , of the atomic number 91. At the following step we see that one more beta-particle is expelled and  $Ux_2$  passes to  $U_2$ , the atomic number in the same way as before, being increased to 92. Now, we find that it is the same element  $U_1$  with which we began, the atomic number being the same, the only difference being in their atomic weights. Now, these two elements,  $U_1$  and  $U_2$ , are identical in all their chemical activities so much so that they cannot be separated except by chemical means. Radio-activity furnishes the transformations of one element into another in the long run by the successive expulsions of alpha and beta-particles in the way as described. Thus Radium (88) is transformed in Lead (82), but with the present means at our disposal, it falls beyond our scope to regulate this radio-active disintegration.

Being elated with this idea gathered from the radio-active changes that one element can be transmuted into another by the simple manipulation of its atomic number, a number of physicists headed by Rutherford carried on experiments to bombard the atomic nuclei by alpha and beta-particles ; and they have been successful in many cases with the result that the disruption occurred with the ejection of  $H^-$  particles, i.e., protons. Thus the lighter atoms—Aluminium, Nitrogen, Boron, Beryllium, etc., have been broken into different elements and protons. Scientists looked through immense possibilities and found a new world within their reach. In 1925, two pronouncements, one from Berlin and another from Tokio, gave thrilling stir to the whole world. They told that Dr. Adolf Miethe of Germany and Dr. H. Nagaoka of Japan have been able to transmute mercury into gold. But unfortunately, other experiments failed to substantiate their unique claim. However, this is not very disappointing, because the way they proceeded was quite scientific—very different from the blind groping

of the Alchemists in the past. Now, mercury has an atomic number 80, while gold has 79, therefore, theoretically speaking, to shoot away one proton from the nucleus or to embed one electron in it, would mean transformation into gold. Nevertheless, new vistas of human knowledge are being opened and the avenues leading to them will not remain long undiscovered.

Concerning the structure of the atom, two new discoveries have recently been reported. One is of neutron. The constitution of this is very peculiar. It has an atomic weight nearly equal to the hydrogen atom and it has also one electron and one proton as its components. But it differs sharply from the hydrogen atom, owing to the fact—it is curious enough to note—that it has an atomic number=0. It is evident, that it has no patrolling electron: the only electron which it possesses, goes to build up its nucleus, so that it is a chemically inactive, and electrically neutral body. More importance should be attached to this queer body as it is regarded by some scientists as a structural stuff of the atoms and this will be found in J. Chadwick's remark ; " The nature and properties of neutron are of interest, not only because of their novelty, but because neutron is probably a very important unit in the structure of matter. It is now generally assumed that atomic nuclei consist of neutrons and protons ; then, because the mass of a nucleus is always equal to or greater than twice its charge, there must be more neutrons in matter than protons."\*

Another discovery is of the existence of the positive electron, i.e., a body having the same mass as of electron but carrying positive charge with it.† It has already been noted that the least mass of positive charge that has been isolated is the proton which is about 1,800 times heavier than an electron. But news comes from the Cavendish Laboratory, that the proof of the existence of the positive electrons has been obtained and it is due to the researches of Anderson, Blackett and Ochialini. In course of experiments on the atomic bombardment in a magnetic field, it was observed that along with tracks of the electrons which were deviated from the normal course owing to the magnetic influence, other tracks were bent through the same angle but were opposite in direction. From this, it was deduced that these tracks were traced out by a particular kind of particles which have the same mass as an electron but with positive charge. What part it plays in the atomic structure remains yet to be known.

Within the last thirty years of the present century, the whole of the scientific world experienced a thrilling change and one of the

\*Proceedings of the Royal Society, Vol. 142.

†Proceedings of the Royal Society, Vol. 136.

principal factors which have enhanced it is the Quantum Conception of Energy. Just at the beginning of the present century, Dr. Max Planck of the Berlin University, put forward some tentative explanations of radiation. Hitherto in Newtonian Physics, radiation was supposed to be a continuous flow from the source, having somewhat of wave-nature. But due to Planck, a mysterious quantity which is universally known as  $h$  has entered into the realm of science and dominates a very wide field of it. It denies all classical interpretations and asserts itself strongly. First in 1900, Max Planck announced his astounding theory that radiation is caused by shooting off discrete particles, each of them being called a quantum. One quantum has a definite value and this is the same with all the others. The queer thing is that energy is shut in packets, in definite quanta. Now, this quantum may be called 'the atom of radiation' in the sense that it can no more be divided into any lesser quantity. Whenever there is any case of radiation or absorption of energy, the least quantity which can be radiated or absorbed is one quantum, that is, that mysterious quantity  $h$ , whose value has very accurately been determined as  $6.55 \times 10^{-27}$  erg-seconds, and again, if the amount of energy be greater, it should always be the multiple of  $h$ , e.g.,  $3h$ ,  $5h$ ,  $10h$  or  $12h$ . If any atom has in it energy less than  $h$ , it can give out no radiation ; in the same way, absorption of lesser amount never happens.

Now, in 1922 Niels Bohr, a brilliant Danish physicist, won the laurels of the Nobel Prize by applying this Quantum Theory within the sub-atomic world. To comprehend Niels Bohr's achievement, let us consider the hydrogen atom, the simplest of all atoms. As already mentioned, it consists of one stationary proton and one revolving electron. Now, the electron revolves round the nucleus in circular or elliptical orbits ; during these revolutions, it emits no energy. But when the atom is excited by some external agency, it jumps from its normal orbit to another. Bohr holds that, there are some fixed orbits which the electron should take up, whenever it requires to change its orbit and this orbital migration is rigorously regulated by the  $h$ -rule. To jump to the immediate next orbit becomes possible for the electron, if it absorbs full one quantum of energy. This orbit is known as the first quantum orbit and next to this there is the second quantum orbit. There is no intermediate orbit between them. In this way, in the case of hydrogen, there are five quantum orbits. This quantum conception, introduced by Niels Bohr in the atomic region, advanced some brilliant explanations about the electronic radiation, but yet there were points which remained unexplained. Now, Shrödinger initiates a hypothesis which is of highly mathematical and abstract character

and the idea involved in it is that electron is not a particle but it is merely a congregation of waves. In the sub-atomic universe, there are waves of different frequencies which and these waves, by their convergence and coalescence, create a disturbed area. Energy is concentrated at this stormy area and this area behaves as if it were a particle. That is why we get both the wave and the particle nature of an electron. We know, diffraction occurs in the case of electron and its wavelength has actually been measured by G. P. Thomson. Owing to this ambiguity of character, an electron can rightly be called, neither a particle nor a wave, but a "Wavicle" to express its double-fold character. It is funny indeed to speculate that every thing which we see all around is nothing other than waves and that we are living really in a sea of waves.

Now, from this wave-conception of electron, has started a great controversy in the scientific world and a dispute, rather of philosophical character, is raging over this point at issue. Many of our eminent scientists are philosophising as to the drift of the universe towards uncertainty. All this owes its origin to the so-called 'Principle of Indeterminacy' of Prof. Werner Heisenberg, the famous German Physicist. We have seen in Shrödinger's model that there is a stormy region in the waves and to this region we assign the name, electron. Now, it has been found that the localisation of this electron is attended with no certainty. Well, if we want to predict where the next moment the electron will be, it suffices to know two things, its present position and momentum. But we see that we can fix the position with the probable error, say of  $1/1000$  of millimetre and the velocity with probable error, say of 1 kilometre per second. Then, if we reduce the error to, say  $1/10000$  of millimetre in ascertaining the position, scientists wonder to find that the probable error in the case of velocity has increased to 10 kilometres per second. That is to say, considering together, the probability of error remains the same. From this, Heisenberg puts forward his theory, the gist of which can be expressed thus: 'A particle may have position or it may have momentum, but it cannot, in any exact sense, have the both.' In this connection Prof. A. S. Eddington has observed, 'The conditions of our exploration of nature are such that, the more we bring to light the secret of position, the more the secret of velocity is hidden. They are like the old man and the old woman in the weather glass; as one comes out of one door, the other retires behind the other door.'\* There are a lot of scientists who try to apply this to every phenomenon of this world of sense-perceptions. If an electron evades all sorts of exact

\*The Nature of the Physical World.

accuracy, why not all matters, which have so many electrons as their constituents, demonstrate the similar nature? These have led many physicists to suppose that there is no determinism in events in which atoms and electrons are singly involved and the apparent determinism on the large scale is only of a statistical nature. Eddington suggests, rather in a revolutionary way, that 'this Principle of Indeterminacy represents, like the Theory of Relativity, the abandonment of mistaken assumption,' and this mistaken assumption is no other than the principle of causality which states that whenever there is an effect, it must have been preceded by a cause. This school of scientists advocates the complete collapse of this principle of causality and, in their opinion, this, for which 'people had never sufficient reason for making' is already dethroned. It is not an indispensable requirement that an effect must have a cause preceding it and they believe, that the difference between the theoretical and the observed results is not due to the shortcomings of their instruments but to the fact that the things are as such. They attribute something like 'free will' to a particle. As for instance, if there are three ways, say A, B and C which a certain particle may take up, with all the data in one's hand, one cannot predict beforehand with precision, what particular way of A, B and C it will take up. It can be said so far, A is the more probable way than B and B is the more probable way than C. It will be preposterous to say that this is the only assigned way to the particle, because it rests somewhat with the freak of the particle, which of the ways it will follow. In brief, in their considerations the rule of the cause-and-effect cycle, which from the oldest time has been supposed to hold the most powerful sway over this universe, has broken down.

But there has also been formed another shade of scientists of no mean repute headed by men like Max Planck, Albert Einstein and others who try to champion this law of causality and they have thrown much cold water on the speculations made by the former school of scientists, by calling their decisions 'unwarranted conclusion.' They do not really question the validity of the mathematics of Heisenberg's principle, what they question is the interpretation given to it. Planck goes so far as to call this concept of causality as something of transcendental character which is quite independent of the nature of the researcher and it will be valid if there were no perceiving subjects at all.<sup>1</sup> To defend his point of view, Planck says that this question regarding the indeterminate behaviour of an electron 'is based upon

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1. Where is Science Going—By Max Planck.

corpuscular mechanics where the initial state governs the cause of event for all time' but since an electron is not really a corpuscle, on the contrary, a system of waves, so the answer is to be sought for in wave mechanics in which 'such a question has no place, if only because the final result is on principle affected with a finite inaccuracy due to the principle of indeterminacy.<sup>1</sup> Einstein lends his support to this in his statement that, 'I am entirely in agreement with our friend Planck in regard to the stand he has taken on the principle.'<sup>2</sup>

Whatever this controversy between the causality and the indeterminacy may lead us to, it is to be learnt that all our problems are to meet their solutions in these ultimate fragments of the material universe, that is, electrons and protons. A flood of light has, no doubt, been thrown upon this particular branch of science within less than three decades and yet more elucidation is expected with the refinements of our scientific adaptability. It was possibly Sir James Jeans who, in connection with reviewing our present scientific achievements, referred to Plato's well-known simile by saying that 'we are still imprisoned in our cave with our backs to light and can only watch the shadows on the wall,' and we think, it will not be too unjust of scientists to believe with Sir James in such a state of affairs. The future has the key in its womb which will unlock the realm of mystery and the frontiers of our knowledge will thus be extended.

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1. The Universe in the Light of Modern Physics—By Max Planck.  
2. Where is Science Going.

# Evidence of Life in the Indian Azoics\*

GOPAL CHANDRA CHATTOPADHYAY—*Fourth Year, Science.*

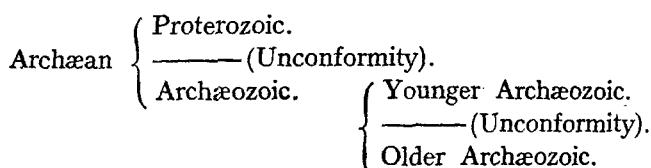
THE title seems to be a puzzle, but it is not so in reality. The earliest geological formations of India have been designated as Archæan, a period of time in the geologically ancient days when it is thought there was no "life" (i.e., living organism) on the face of this earth. My endeavour will be to show that there was "life" in India at a time which has been called in the geological history of the country as the Archæan Era. For my purpose I shall try to draw my evidences from the stratigraphy of India without reference to other parts of the world. Most of my inferences are based on the evidence of origin and mode of occurrence of a few of the most important mineral deposits of our country. I know not whether my ideas are correct and the proofs I will try to adduce are conclusive, but these views of origin occurred to me during my routine studies and they seem to be convincing to me.

Geological history in India has been divided into four great periods or 'eras' by Sir Thomas Holland, and the classification of rocks has been done according to that scheme:—

- (1) Archæan—Represents the Archæozoic of Europe and America, i.e., Pre-Cambrian.
- (2) Purana—Representing the period between the end of Archæozoic and the beginning of Cambrian. This division has been made solely on the basis of the evidence of effects of metamorphism of the rocks representing the period. Without any fossils, it is supposed to be without 'life.'
- (3) Dravidian—Cambrian to Middle-Camb. of other parts of the world.
- (4) Aryan—A period of time represented by Upper-Camb. to Holocene of other parts of the world.

\*Read at the Fifth Ordinary General Meeting of the Geological Institute, Presidency College, Calcutta, held on the 11th March, 1933, under the presidency of Prof. W. D. West, M.A. (Cantab.). One of the Geological Institute Medals for the session 1932-33 has been awarded to the writer of this paper.

The Archæans of India have again been sub-divided according to the following scheme:



A great deal of difficulties stand in the way of deciphering the Geological history of the Archæan India. The prime among these difficulties is that we can get no help from fossil evidences, which, even if they were present, have been crushed and destroyed by the effects of metamorphism. We cannot at the same time correlate the different formations with great certainty about age, due to the reasons that old and acute metamorphism may make dissimilar rocks appear similar—a rock of para origin may appear to be of the origin, for example, of a Ortho-felspathic sandstone and a granite, and at the same time unequal metamorphism makes originally similar rocks appear quite dissimilar, for example, a clay may be metamorphosed to a slate in one place, and to a schist in another place where the metamorphism was greater. And being highly folded and faulted, the ordinary law of superposition cannot be applied to these rocks.

The rock formations of different parts of the country have, however, been correlated wherever possible, by noting the degree of metamorphism of the rocks and their lithological characters. And if we can prove the presence of evidences of life in one such formation, we can then assume with certainty that there was life present at other formations which have been definitely correlated with the former. To prove the presence of life we need not necessarily run after finding fossils only, but any effect produced by the presence and action of organic life would allow us to conclude that living organisms were present there. And I shall base my arguments on such evidences mainly.

The older Archæozoics (or Archæans) of India are definitely all of igneous origin, some of them are even held to be original consolidation products of the "nebular" matter from which the earth is supposed to have consolidated. Then comes the younger Archæozoics, called Dharwars, which are accepted to be metamorphosed sediments derived from the older Archæozoics with igneous intrusions, etc., at places. After this comes the Puranas which have been subdivided into: (1) Cuddapahs. (2) Vindhians. These formations are also mostly of sedimentary origin. All the rock formations, up to the Cuddapahs in

time scale, are supposed to be "Azoic" in nature due to the lack of fossils (that is, organic impressions or remains) in them. But if we can succeed in establishing the prevalence of even 'bacteria' at any of these times from evidences of 'bacteria' action in any of these rock formations then the theory of the Archæan formations of India being "Azoic" finds no base to stand upon, because 'bacteria' are as much living organisms as any other plant or animal. And if we can succeed in establishing that there was life in the Dharwar times as well as in the Vindhyan times, for example, we can without the least hesitation assume that life was there in the intermediate formations even if we cannot produce any specific proof to that effect. It has already been said that the Dharwar formations, at least parts of it, are of sedimentary origin. It is easier to establish the occurrence of life at time which is represented by rocks of sedimentary origin than those represented by igneous origin. Because even if there was 'life' at a time and place where igneous activity took place, the living organisms become entirely consumed by the effect of heat and so no trace of them are left, and so it cannot be said whether there was any living organism present at a place any time when that place is made up of igneous rocks. As regards India, we do not know whether sufficient time evolved for the cooling of the first formed crust and the igneous intrusives and extrusives which constitute the older Archæans, and whether it remained cool for a sufficiently long time before another extensive igneous invasion for the appearance of 'life' on it, is not known and at the same time all the formations belonging to this period of time are igneous, so we could take it for granted that there was no life at that period.

The presence of such things as "graphite" and carbonaceous schist in conformable sequence within rock formations of sedimentary origin, suggests conclusively that there must have been life, either "plant or animal," at that period. The presence of plant life is suggested by the facts which we observe and which we know for certain to occur, that vegetable life breaks up the  $\text{CO}_2$  of the atmosphere and store up the carbon within themselves and after death they become changed into carbon itself by certain process into the details of which we need not enter. This carbon may occur as carbonaceous shales, etc., which may be changed by metamorphism into carbonaceous schists, or the decaying plants may give rise to such quantities of carbon that it may give rise to beds like coal, etc., which, due to the effects of metamorphism, would change into graphite deposits. The graphite or carbonaceous rock may also be of animal origin, for, as Prof. Morley Davies observes in discussing the occurrence of graptolites,

"The skeleton of graptolite is composed of some organic material. When preserved in shales it is usually crushed flat, and appears as a thin film sometimes of whitish material, more often of *graphite*." This shows clearly that the carbonaceous matter may also be of animal origin. The presence of the mineral "glanconite" in sedimentary beds also proves marine conditions and presence of organism.

Now to come to our specific point, the existence of living organisms can be conclusively proved from the story of the origin of such a mineral as "Psilomelane," the manganese ore. The composition of a mineral species of igneous origin, or of chemical origin, is always constant. But this friend of ours, Psilomelane, has no such fixed composition, it varies a good deal in composition. It is a mixture of oxides of manganese with variable amounts of such other elements as Ba, K, etc., and with variable amounts of water. Different authorities suggest different composition for this mineral. Thus Partington gives the composition to be  $(\text{Mn}, \text{Ba}) \text{O}, 2\text{MnO}_2, n\text{H}_2\text{O}$ ; while Dana suggests that the composition may be something like  $\text{H}_4\text{MnO}_5$  with  $\text{H}_2\text{O}$  and some Ba or K in the molecule. About the origin, Partington says, that the deposits of hydrated oxides of Mn are sedimentary-precipitates, derived from oxidation by plant, etc. in lakes. Mellor also gives a view like that of Partington. About its observation Dana says, "A common but impure ore of Mn, frequently in alternating layers with pyrolusite." Hence we see how the composition of the mineral varies; so from this and its probable colloidal nature we can conclude, after Partington and other authorities, that the mineral has an origin analogous to the "bog iron ore" which is being deposited at the present day in Sweden, that is, by the action of bacteria in lakes from other manganiferous minerals.

The occurrence of Psilomelane with other manganese minerals of varied composition as huge ore bodies in the mansar stage of the Sauser series of the Dharwar age, as also the same type of ore (i.e., Gondite) deposits of the same age at several parts of India and their association suggests an origin like that indicated above. So we see that only from the origin and occurrence of the mineral Psilomelane we can clearly find out that there was life during Arcæan times in India. Even if there were no plants, as has been suggested by Partington, which help breaking up other such Mn minerals as Braunite, Pyrolusite, etc. in producing Psilomelane, there must have been bacterial life to produce this effect. As other evidences of life we can cite examples of the presence of graphite and carbonaceous schists in rocks of 'para' origin, and this would prove conclusively that there was life during Archæans. Thus we may show a number of examples of graphite deposits of

organic origin as well as carbonaceous schists to prove the presence of plant-life during the so-called Azoic times.

In the Tremadoc beds (Camb) of British Isles we find highly differentiated and branched forms of *Didymograptus* though we do not find any of their ancestors previous to them. Dr. Morley Davies remarks that they must have been developed from more primitive forms continuing from much earlier times. He has also suggested that when enclosed in shale beds, the bodies of these animals are frequently changed into graphite. But we cannot possibly draw a conclusion from this that the graphites occurring in India with the sedimentary Archaean beds are derived from the decay of these types of animals. Because we do not find any very good evidence of this type of animal even during the Vindhyan times. But we find the sediments of the Semri series and Kurwani series which are of Lower Vindhyan age and which consists of shales and limestones with some sandstones containing grains of glanconite, proving conclusively marine conditions and presence of animal organisms. We give here the examples of graphite deposits and carbonaceous schists of 'para' origin in the so-called "Azoic" formations of India: (1) Carbonaceous schists in the Saluala series and Jutogh series of Dharwar. (2) Garnet-graphite-Sillimanite-Granulites—Burma. (3) Graphite deposits of Khonaalite series of Orissa and East C. P. From this we can see that during the Dharwar times there must have been plant-life to give these carbonaceous deposits. And we have also proved the presence of bacteria, that is animal life.

Then curiously enough, though unfortunately for us, no evidence of fossils has yet been found from the Cuddapahs. But from the Vindhyan deposits we find distinct fossils. In the Suket shales (Kaimur) chitinous remains were found which were sent to America where they were first identified as acrothela (Brachiopod) remains, but later on it was noticed that they were only plant remains. Vitrain in pockets are also found from the Vindhyan deposits which also point to the presence of life. Recent work by the Geological Survey of India in the Vindhyan formations have revealed other fossil marks, and the investigators are trying to prove a Cambrian age for the Vindhyan. But that does not concern us for the present. So as we find evidence of life in the formations representing ages older and younger than the Cuddapahs we can conclude safely that life was also present during the Cuddapahs.

Also, already in the Cambrian formations of Burma and other parts of India, we find fossil Trilobites represented by a considerable variety of forms, showing that even then the group must have been of considerable antiquity, but at present no traces of the ancestors of the

Cambrian forms have been found. It is in the Cambrian system that we meet with the largest as well as the smallest Trilobites. From this also we may infer that they originated long before, but due to some mysterious reasons the earlier forms have been hidden from our view or entirely obliterated. We may, therefore, come to the conclusion that the three great formations of Indian stratigraphy which were so long held as 'Azoic,' really possessed living organism.

## **OURSELVES**

### **COLLEGE UNION NOTES**

#### ***AUTUMN SOCIAL—***

The Annual Autumn Social of the Union was celebrated on Sunday the 17th September last, at the Calcutta University Institute Hall, the main item of the programme being the staging of Sarat Chandra's "*Baikunther Will*" and Parasuram's "*Chhele Dhara*," by the members of the Union. There was a distinguished gathering of ladies and gentlemen; Sj. Sarat Chatterjee also greeted the occasion with his kind presence. The function started at 6-30 p.m. The College Orchestra under the able direction of Messrs. Bidyut Ghose and Archan Bose treated the audience to some beautiful strains and the play commenced. It was a grand success and the players acquitted themselves remarkably well. Messrs. Robi Maitra, Nirmal Deb Rai, Suvas Mitra, Moni Ghose, and Robi Mazumdar executed their respective rolls very creditably. The songs beautifully sung by Messrs. Mrigen Sen, Moni Mukherjee, Amiya Mukherjee, and Anil Bhattacharyya gave life and fascination to the play. The other actors did their parts quite well. Our thanks are due to all who helped to make the function a success, and particularly to Professors C. C. Bhattacharyya and S. Bhaduri. The function owes its success also to the untiring zeal of the Joint Secretaries, Messrs. Hiren Bhanja and Nilratan Banerjee, as well as to the exemplary conduct of the volunteers who worked with an admirable *esprit de corps* under the joint captaincy of Messrs. Dwarkanath Chatterjee and Rajkumar Banerjee. It goes to the credit of the students that they realised a sum of Rs. 487/8/- as sale proceeds of the tickets. The amount has been duly handed over to Prof. N. K. Brahma, Secretary, Students' Aid Fund, through the Principal.

#### ***FAREWELL GATHERING.***

Before a distinguished gathering of colleagues, friends and pupils, Professor Nilmoni Chakravarty, Head of the Department of Sanskrit, was given a solemn farewell by the students of Presidency College, on the 29th November last, at the Physics Theatre. Principal B. M. Sen in presiding over the function spoke on the long and earnest service of Prof. Chakravarty for the improvement of the College. The latter, in reply, dwelt in a very touching manner on his connexions with the College, and exhorted his pupils to uphold the prestige of Presidency College. Some of the gentlemen present also spoke on the occasion. Our thanks are due to Messrs. N. Banerjee and Ajay Ray for making all arrangements for the function.

#### ***MEMORIAL COMMITTEE.***

A Committee, with the Principal as the president, has been formed to devise means for perpetuating the memory of our departed friend, Jitendranarayan Roy, who died this year after passing the I.Sc. Examina-

tion from this College. We hope the students will co-operate in the work of the Committee. We here note with gratitude the donation of Rs. 1,000/- made by the relatives of the departed for awarding a medal each year, out of the interest of the amount, to the student who stands first in the I.Sc. Examination from this College in memory of Jitendranarayan.

#### *STUDENTS' AID FUND.*

To help the poor students of the College, a Students' Aid Fund has been started this year. The minimum monthly subscription has been fixed at one anna only which, we think, everyone of us can afford to pay. We expect that our students will support and maintain this noble institution.

We also note with pleasure that Mr. Dwarkanath Chatterjee, of the Fourth Year Class of our College, was selected to represent Calcutta University in the debate with the British Universities Team. Our congratulations to him as also to the other two members of our University team, Messrs. Sachindranath Das-Gupta and Sivaprasad Mitra, who were until very recently students of this College.

In conclusion, the Secretary has the pleasant duty to announce that the Bengali Literary Society and the Rabindra Parishad are doing their work splendidly. We draw the attention of all students to the celebrations in connection with Rammohun Roy centenary to be organised by the students of Bengal during the coming Christmas. We hope our students will take part in the celebrations to pay their respects to the great leader with whose inspiration and support this College was founded more than a century ago.

SUKUMAR CHAUDHURI,  
*Secretary.*

## ATHLETIC CLUB

#### *INDOOR GAMES.*

The Indoor Games team of our College had a very successful and eventful season this year. In the recent All-Bengal Table-Tennis Team Championship tournament, our team, comprising Messrs. M. Das (Captain), A. Mukherji and A. M. Alahadad, triumphed over the very strong teams of the Moslem Institute, Y. M. C. A. College Branch, etc., which claim to have the best standard in the game, and went up to the final where it easily beat the Islamia College by two matches to one and thus annexed the Championship Cup. Ours was a narrow uphill journey but we overcame all our difficulties for which our players particularly A. Mookerji and M. Das deserve the sincerest thanks of the College.

In the individual All-Bengal Table-Tennis Championship tournament many of our fellow-students competed of whom A. Mukherji went up to the final and M. Das up to the quarter-final. Mukherji surrendered to Md. Abdulla, the All-Bengal Champion in the final.

Then came the Inter-Collegiate Indoor Games Championship tournament, organised by the University Institute. Here, too, we were successful.

Our Billiards team, represented by Kanak Ghosh and Gopal Mullick, was the most successful. The former was the champion and the latter the runner-up. In the Table-Tennis Tournament, our team met several strong teams of which the Scottish Church College team deserves special mention. Our College annexed the Table-Tennis Championship, here, too, beating the strong team of the University Law College in the final by three matches to one. M. Das showed great brilliance in beating S. Gupta in the semi-final. Our Carrom team, too, fared well. It beat a few strong teams and went up to the final where it went down to the strong team of the Medical College. The Indoor Games team thus winning the championship in Billiards and Table-Tennis and being the runners-up in Billiards and Carrom, annexed the Inter-Collegiate Indoor Games Challenge Cup to its many other trophies.

Among ourselves, we had our annual Table-Tennis tournament in which Ashit Mukherji beat M. Das in the final and won the College Championship Cup. The function which was organised on this occasion was well attended by professors and fellow-students. Principal B. M. Sen took the chair. Mrs. Sen encouraged us with her kind presence and gave away the prizes.

No report would be complete without giving thanks to the players of our team, but for whose untiring and sincere efforts our brilliant success would have been an unrealised vision. We also take this opportunity of expressing our hearty thanks to Prof. K. N. Chakravarty for his kind help and active assistance. Our kind Principal deserves our grateful thanks for having taken so keen an interest in the improvement of the games.

MANORANJAN DAS,  
*Secretary.*

### ECONOMICS SEMINAR

At the fifth meeting which was held on the 3rd September last under the presidency of Dr. J. C. Sinha, Mr. Romesh Bhattacharyya read a paper on "The Financial System of the Federated India." At the outset he attempted to point out what the problem is. All the provinces, he said, are not equally developed for reasons which are not only political and economical but circumstantial too. In allocating adequate resources to the provinces, the guiding principle therefore ought to be "from each according to his capacity, to each according to his needs." After briefly reviewing the past financial history of British India, the writer then examined in detail the proposals of the Percy Committee and the White Paper. While dwelling on the allocation of resources, he said that income-tax cannot be provincialised for income itself cannot be provincialised. But the Central authority cannot for that reason keep the whole of the yield. Regarding the best way of distributing this head of the revenue, he preferred the scheme based on residence. With respect to the taxes on jute, rice and minerals, he desired that they ought to have been provincial heads. An export duty on rice and jute is generally a tax on the provinces and is analogous to Land Revenue. As such this ought to go to the provinces. Minerals are like capital goods. With their exportation the country is being exhausted of the wealth for ever.

Taxes on them can therefore in no case be a Central head. After examining other sides of the proposed scheme of Federal Finance, the writer concluded with the remark that "on the whole the proposals of the White Paper have removed the wrongs and injustice done by the Meston Settlement and though still certain provinces have grievances, yet the allocation of revenues and resources is just and sound in practice."

Mr. Bhabatosh Chakrabarti contended that although practically difficult, the distribution of the proceeds of the Income Tax to different provinces should be, as far as possible, on the basis of origin. According to him the basis of residence adopted by the writer (also this was the Percy Committee's view) really aimed at the basis of origin. According to him the contributions of the provinces to the Central Government should not be simply in proportion to the provinces' share in the Income-Tax as Percy Committee (after the Meston Committee) has suggested, but the expenditures of the provinces should also be taken into consideration. In short, his contention was that contributions should not be proportional to income only but proportional to economical capacity. With vote of thanks to the chair the meeting was dissolved.

The session is coming to a close and with it the Secretary's term of office. He bids adieu to his revered professors and loving friends. He takes this opportunity of expressing his gratitude to them. He is very grateful to Professors Sinha and Sircar and he is much obliged to his Fourth Year friends for their kind co-operation in making the meetings successful.

SADHAN SEN,  
*Secretary.*

### POLITICAL SEMINAR

The second meeting of the above Seminar was held on Saturday, the 19th August, 1933, at 2 P.M. in the Seminar Room with Professor D. G. Chattaraj in the chair. Sj. Bhabatosh Chakrabarty of the 4th Year Class read a paper on "The Pluralistic Theory and the Discredit of the Modern State." "A man," he said "is a complex of diverse tastes and tendencies" and he is a member of different associations to which he owes his duty and allegiance. These associations have different aims and organisations. Pluralism means that the State should part with some of its powers which will devolve upon these associations. The State is, however, sovereign over all other Associations within the State. He then pointed out the limitations of the monistic theory of the State and went on to discuss the constructive programme of the Pluralistic Theory from different political view-points. As regards the representation of the electorate in the Assembly he said that the people should be divided into groups according to their respective interests and that functional voting should be introduced. Women suffrage should come in as they form a separate class and have functions divergent in many matters from that of the men. Law, according to the speaker, should co-ordinate the different interests. In the discussion that followed many participated. In summing up the President after congratulating the reader on his excellent paper pointed out that he did not speak anything about the Executive nor did he make any mention about the relation of the Pluralistic State

with other foreign States which would have made the paper complete. The meeting ended with a vote of thanks to the Chair.

Professor U. N. Ghosal, M.A., Ph.D., presided over the third meeting of the Seminar which came off on Tuesday, the 7th November, 1933. Dr. Heinz Nitzschke, a Deutsche Akademie Scholar was invited to speak on "New Germany." After an excellent historical retrospect of the Nazi movement, the speaker discussed a few outstanding problems of modern Germany. "Germany," he said, "is the only country in Europe which had to face the Jew problem." He then described how the Jews came into Germany during the war and amassed enormous wealth, how they were gradually monopolising all the important services and professions in the State and how they were exploiting Germany and the Germans. Regarding the democratic movement in Germany, the speaker said that it was "democracy of leadership" and that Hitler was the representative of the people. The meeting ended with a vote of thanks to the Chair and to the speaker.

The Secretary takes this opportunity to offer his thanks to Professor Chattaraj for his kind interest and friendly participation in the work of the Seminar, to Dr. Ghosal for presiding over the deliberations of the Seminar and to the student-helpers whose active help and co-operation in the work of the Seminar are making the meetings a centre of intellectual fellowship.

SAINENDRA KUMAR LAHIRI,  
*Secretary.*

### HISTORICAL SEMINAR

A special meeting of the above Seminar came off on the 5th September last, at the Physics Theatre with Principal B. M. Sen in the chair. Dr. Kalidas Nag delivered an interesting lecture on "The Migration of Ancient Indian Culture," with the help of numerous lantern slides. The lecture was both instructive and interesting, and was appreciated by all. Dr. U. N. Ghosal proposed the vote of thanks to the Chair.

The fifth meeting was held on the 11th November last, with Prof. D. N. Sen in the chair. Mr. Dwarakanath Chatterjee of the Fourth Year Honours Class read an interesting paper on "Catholicism vs. Protestantism." The writer took an extreme Catholic standpoint and attempted to prove the futility of the Reformation. Next followed a very keen and lively debate in which Messrs. Radhikamohan Sanyal, Jyotirmoy Banerjee, Sushilkumar Guha, Rathindranarayan Ghose and Nabinchandra Goswami took part. Prof. Susobhan Chandra Sarkar then explained the subject-matter of the paper in a very lucid way. The President also spoke on the subject.

At the sixth meeting, convened on 17th November last, Prof. D. N. Sen presided, and Mr. Sushil Kumar Guha of the Fourth Year Honours Class read a paper on "Gupta Age—the Golden Age of India." After pointing out that it was an age of Brahmanical renaissance, the writer compared it with the Periclean Age of Greece. In the debate that ensued, Messrs. Dwarakanath Chatterjee, Jyotirmoy Banerjee, Rathindra-

narayan Ghose and Nabinchandra Goswami spoke. Dr. U. N. Ghosal made clear the controversial points. After the President having spoken, the meeting was brought to a close.

The second special meeting of the Seminar was held on 25th November last, at the Physics Theatre, with Principal B. M. Sen in the chair. Dr. Kalidas Nag delivered a lecture on "The Migration of Ancient Indian Culture by Sea." It was a continuation of his previous lecture, but this time the maritime enterprise of the ancient Indians was fully described—an enterprise which was responsible for the plantation of our civilisation in distant places like Ceylon, Burma, Sumatra, Java, Borneo and other places. Mr. Dwarakanath Chatterjee proposed a vote of thanks to the chair and the speaker, with which the meeting was terminated.

DILIP SEN GUPTA,  
*Secretary.*

### PHILOSOPHY SEMINAR

The tenth meeting of the Seminar was held on Saturday, the 9th September, 1933, at 2 p.m., with Dr. N. K. Brahma, M.A., Ph.D., P.R.S., in the chair. Syed Muhammad Ali of the Fourth Year Honours Class read his paper on 'Freedom and Necessity.' The writer began his essay by explaining the terms 'Freedom' and 'Necessity' and showed that without the postulate of freedom, question of morality cannot arise. The writer concluded by stating that although the two terms are contradictory in their extreme senses, yet human beings are partially free and are partially bound up in the chain of necessity. The President remarked that although all the questions concerning the problem were not fully discussed, yet from the point of view of an essay, the paper was a good one. With the usual observations from the chair, the meeting came to an end.

The eleventh meeting was held on Saturday, the 11th November, at 2 p.m. Mr. Serajul Islam of the Fourth Year Honours Class read his paper on "The Development of Idealism from Locke to Hume." Dr. N. K. Brahma was in the chair. The writer dwelt mainly on the following points—(a) The difference between Modern idealism and Platonic idealism; (b) Locke's distinction between Primary and Secondary qualities; (c) Berkeley's denial of any such distinction and (d) Hume's Phenomenalistic idealism. The President, then, explaining the subject very clearly brought the meeting to a close.

The next meeting was held on 25th November, at 2 p.m. Syed S. A. Masud read his paper on "Optimism and Pessimism." Dr. N. K. Brahma took the chair. The writer explaining optimism and pessimism first, discussed the different forms of pessimism, and showing the inadequacies of this theory as contrasted with the merits of optimism remarked that the latter was for the chosen fortunate few. In the debate that followed, almost all the students present took part. The President, then, with a long speech on the subject, observed that although the paper was a good piece of literature, yet, strictly speaking, it was rather not meant to be a philosophical one.

SYED S. A. MASUD,  
*Secretary.*

### HINDI LITERARY SOCIETY

The first ordinary meeting of the society was held on Friday, the 11th August, 1933. Prof. S. N. Lala presided. The following office-bearers for the session 1933-34 were unanimously elected:

*Patron*—PRINCIPAL B. M. SEN.

*President*—PROF. S. N. LALA.

*Vice-President*—PROF. H. K. BANERJEE.

*Secretary*—MR. SURAJMAL DAGA (Third Year Arts).

*Asst. Secretary*—MR. MOHANLAL BAID (First Year Arts).

The second ordinary meeting of the Society was held on Saturday, the 12th August, 1933, with Prof. S. N. Lala in the chair. Mr. Binayak Prasad Himatsinghka of the Fourth Year Arts Class submitted a lengthy paper on the great poet "Soordas" but due to shortness of time, promised to read it at the next meeting.

A condolence meeting of the members of the Society took place on Monday, the 14th August, 1933, with Prof. S. N. Lala in the chair, to express sorrow at the sad and untimely demise of the wife of Mr. Shyama Prasad Mookerjee. A resolution was passed to that effect and a copy of it was forwarded to Mr. Mookerjee.

The third ordinary meeting of the Society came off on Friday, the 25th August, 1933, under the presidency of Prof. S. N. Lala. Mr. B. P. Himatsinghka being absent, his paper on the great poet "Soordas" could not be read. It was decided to arrange a trip to the Botanical Gardens. Accordingly, the members went on a picnic on Sunday, the 3rd September, 1933, with Prof. S. N. Lala. It proved to be a very pleasant excursion.

The fourth ordinary meeting of the Society was held on Thursday, the 23rd November, 1933, to consider the question of holding an annual function but due to the absence of the President Prof. S. N. Lala, no decision could be arrived at and the meeting had to be postponed.

SURAJMAL DAGA,  
*Secretary.*

### SCIENCE ASSOCIATION

The new session of the Science Association began with certain changes in the personnel of the office-bearers. Dr. S. Dutt has been chosen the Vice-president, our Principal remaining the ex-officio President. Prof. C. C. Bhattacharjee continues in the office of the treasurer. Mr. Santosh Chandra Mukherjee has succeeded Mr. Ajit Kumar Majumdar as Secretary.

As to the activities of the Association it may be noted that it arranged for four lectures and two excursions.

The first lecture was delivered about the middle of July by Prof. S. C. Mohalanobis on "Body and its Foes," with our President in the chair. The keen insight with which the learned speaker handled the problem was admirable. On the 22nd of August an excursion was arranged for to the Light-foot Refrigeration Company to see the manufacturing processes of liquid air and ice. A large number of members accompanied by Professors S. Dutt, A. Maitra, N. Chakrabortty and N. Neogi joined.

The Company gave a kind reception to us all for which the Secretary remains thankful to them. The second lecture was delivered on the 26th of August by Dr. M. M. Chatterjee on "Geological Chronometers," Prof. N. C. Bhattacharjee occupying the chair. Instructive slides were used to make the lecture interesting to everyone present.

The third lecture was delivered by Dr. H. K. Sen on the "Study of Chemistry and its Applications," under the chairmanship of our Principal. Dr. Sen explained in a very brilliant way the increasing utilities and rapid progress of Science. Among many other points touched upon he specially mentioned the industrial application of coal, and how the energy that is entrapped in the plant region may be utilised as fuel when coal will be exhausted and how the bye-products obtained therefrom and water-hyacinth and waste products which are thrown on the 'Dhapor Math' every day may be utilised as building materials, etc. The meeting terminated with a vote of thanks to the Chair and the lecturer by Dr. P. Neogi.

The fourth lecture was delivered on the 18th of November by Dr. S. N. Sen, Meteorologist, an old student of this College on the "Meteorological Aspects of Rains of Fishes," with our President in the Chair. He surveyed his recent investigations of fish-rain at Muzaffarpur briefly and said that it is due to the water-spouts which carry the fishes up and let them fall down with rain. Dr. Hora of the Zoological Survey of India then gave a brief survey of the reports of rains of fishes from different parts of the world and discussing the various explanations given to the phenomenon supported Dr. Sen's view, concluding that the fish-rains are due to water-spouts only. The second excursion arranged for was to the Broadcasting Station at Cossipore, on the 22nd of November. About 50 members accompanied by Messrs. Kshirod Chandra Mazumdar, and Mohini Mohan Ghosh. Profs. N. Neogi, N. Chakravarty and S. Mukherjee joined. The Engineer in charge there gave a kind reception to all and explained everything to those present.

SANTOSH CHANDRA MUKHERJEE,  
*Secretary.*

### CHEMICAL SOCIETY

The annual general meeting of the above Society was held on the 2nd December, 1933, with Prof. P. Neogi in the chair. The following items in the agenda were gone through.

A resolution was passed unanimously, all standing, to forward a letter of condolence to the bereaved family of late Mr. Md. Ishaque, a former post-graduate Chemistry student of this College.

The following office-bearers for the session 1933-34 were then elected:

*President*—Prof. P. Neogi, M.Sc., Ph.D., P.R.S., I.E.S.

*Vice-Presidents*—

Prof. Q. Khuda, M.Sc., D.Sc., D.I.C., P.R.S.

Prof. A. C. Sircar, M.Sc., Ph.D., P.R.S.

Prof. A. Maitra, M.A.

*Hony. Treasurer*—Prof. N. G. Chakravarty, M.Sc.

*Representative from the teaching staff*—

Prof. H. D. Mukherjee, M.Sc.

*Secretary*—Mr. Kirtish Ray, B.Sc.

*Asst. Secretary*—Mr. Tripura Charan Sircar.

*Class representatives*—

VI Year—Mr. Balai Chandra Sen Gupta, B.Sc.

V Year—Mr. Hirentranath Gupta, B.Sc.

IV Year—Mr. Nripendra Lall Lahiri.

III Year—Mr. Debesh Chandra Bhattacharjee.

The above gentlemen will constitute the executive committee of the Society for the coming year.

The Society organised an excursion on 25th November to the Palta Water Works which was availed of by over two hundred Chemistry students of the College. The party was accompanied by Dr. P. Neogi, Dr. Q. Khuda, Dr. A. C. Sircar, Prof. H. D. Mukherjee, Prof. G. G. Basak, Prof. N. G. Chakravarty and Prof. M. A. Hossain.

KIRTISH RAY,  
*Secretary*.

## GEOLOGICAL INSTITUTE

### PROCEEDINGS OF 28TH ANNUAL GENERAL MEETING

The meeting was held on Saturday the 19th August, 1933, at 2-30 P.M. in the Geology Lecture Theatre of the College, under the presidency of Prof. B. N. Maitra, M.Sc., B.L., the Vice-President. Attendance was quite good and besides the members, a large number of ex-students of the Department and some guests were present. Prominent among them were Principal and Mrs. B. M. Sen, Prof. and Mrs. M. Chatterjee, Dr. M. S. Krishnan and Profs. D. N. Sen, S. C. Sarkar, S. L. Biswas, K. K. Sen Gupta, N. N. Chatterjee and others. Principal and Mrs. Sen left the meeting early on account of some important engagement. The Annual Report and accounts for the Session, 1932-33 were read and adopted. The President in commenting on the Annual Report drew the attention of all present to the comparative statement of activities of the Institute for the last 20 years and said that the work during the session had been most satisfactory and the financial position also was quite encouraging. He urged all present to take interest in all affairs of the Institute and to try at least to maintain the standard attained during the session. Principal Sen, in the course of his remarks on the activities of the Institute, said that though the subject of Geology deals with lifeless stones the Institute is a lively one which keeps it going. He congratulated the Secretary and the Institute for the good account they had given of themselves by their work. Then the distribution of the "Geological Institute Medals" for 1932-33 took place and Mrs. Sen gave away the medals. The President then declared the names of the class representatives for the

session, 1933-34. The Second Year Geography Class was unrepresented and none could even be elected at the meeting as no member of the class was present in the meeting. The representatives are:—Sixth Year: Mr. A. Mukherjee, B.Sc., Fifth Year: Mr. G. C. Chatterji, B.Sc., Fifth Year: Mr. P. K. Chatterji, B.Sc., Fourth Year: Mr. H. N. Ganguli, Fourth Year: Mr. T. C. Sarkar, Third Year: Mr. S. C. Roy Chowdhury, Third Year: T. C. Roy, First Year: Mr. Amiya Kumar Guha, First Year: Mr. Deb Kumar Chakravarty. Mr. Santi Mukherji was then elected as the representative of the Associate Members, who are ex-students of Geology or Geography department of the College. The election of office-bearers then took place and the following were unanimously elected:—

*President*—Prof. W. D. West, M.A. (Cantab.).

*Vice-President*—Prof. M. Chatterjee, B.Sc., Ph.D. (Lond.), D.I.C.,  
A.R.C.S.

*Treasurer*—Mr. P. C. Dutt, M.Sc., B.L.

*Secretary*—Mr. G. C. Chatterji.

*Asst. Secretary*—Mr. H. N. Ganguli.

Prof. Maitra then delivered his presidential address on "How Life Responds to some Geological and Geographical Factors." The address was very interesting and gave a lot of useful information and lasted for more than an hour. The full text of the address appeared in the last issue of the Magazine. Dr. Chatterjee, the newly elected Vice-President then thanked Prof. Maitra for his interesting address. The Secretary also thanked all those connected with the Institute for their kind co-operation and enthusiasm with which they helped him in the discharge of his duty. The meeting terminated with a vote of thanks to the chair. Tea and light refreshments were served to all present. A conversazione was also arranged at the suggestion of Dr. Chatterjee, and a large number of very interesting specimens of rocks, minerals and fossils were exhibited by members,—both professors and students.

#### SUMMARY OF THE ANNUAL REPORT

In presenting the report of the working of the Institute during the session, 1932-33, we notice with satisfaction that the Institute has made a considerable progress in every direction, and has increased its popularity amongst lovers of geological studies in particular, and science in general. At the outset we must congratulate ourselves that we had the good fortune of having Prof. West as the President of the Institute. The amount of success that has been achieved in bringing the Institute back into a new life from its swooning condition is essentially due to his ungrudging and unflinching help. Our new Professor, Dr. M. Chatterjee, has also been taking a keen interest in all affairs of the Institute. Our respectful thanks to him. The Institute is fortunate in having for the first time a Life Member in the person of Prof. W. D. West, M.A. (Cantab.)

**OBITUARY:** During the year we had to mourn the loss of Prof. Hem Chandra Das Gupta, M.A., F.G.S., the founder, past-president, and patron of the Institute. He passed off on the New Year's Day of this year. He founded the Institute in 1905, and since then had been its guiding

star. He was a student here and took his M.A. degree from this College. He joined this College early this century as a junior member of the staff and with his vast erudition and unflinching faithfulness to his duty, rose to be the Head of the Department of Geology. He was raised to the status of an University Professor in the subject in charge of the department under the Calcutta University. He was a Fellow of the Calcutta University and the Chairman of its Board of Studies in Geology and Mineralogy and as such made a considerable progress in raising the standard of Geological Studies under the University. He was connected with other institutions and we think it needless to depict all these as they are so patent to all who are connected with Geology in India.

**STRENGTH:** The numerical strength of the Institute for the session under review is as follows—Life Member 1; Ordinary Members 52; Associate Members 8; total 61.

**PATRONS:** We record with pleasure that the following gentlemen kindly consented to be Patrons of the Institute and were duly elected:—  
1. Mr. B. M. Sen, M.A. (Cantab.), M.Sc. (Cal.), I.E.S., Principal, Presidency College. 2. Dr. L. L. Fermor, O.B.E., D.Sc., etc., Director, Geological Survey of India. 3. Mr. H' C. Das Gupta, M.A. (Cal.), F.G.S. (since deceased), Professor of Geology, Presidency College.

**EXECUTIVE COMMITTEE:** The committee held 7 ordinary, 2 adjourned, and 3 emergent meetings during the session. In this session for the first time one representative of the associate members who are ex-students of the Department of Geology of the College has been taken into the committee.

**GENERAL MEETINGS:** Altogether 10 meetings were held of which 6 were ordinary and 4 special general meetings. During the session under review the Institute had the honour of receiving eminent persons like Prof. Sir C. V. Raman, Dr. Fermor, Monsieur P. C. Visser (Consul-General for the Netherlands in India) and others, and hear them speak to us on different subjects of scientific and general interest.

**ANNUAL GENERAL MEETING:** The 27th Annual General Meeting was held on Friday, the 5th August, 1932, at 4 P.M. in the Geological Lecture Theatre of the College under the presidency of Dr. M. S. Krishnan, M.A., Ph.D. The following items of business were gone through:—1. The annual report and accounts for 1931-32 submitted by the retiring Secretary were adopted unanimously. 2. The names of the class representatives to the Executive Committee, as elected by the respective classes, were declared. 2. The election of the Office-bearers for the session 1932-33 took place. 4. Dr. Krishnan then delivered his presidential address on "Recent Trends In Non-Metallic Mineral Industries." 5. Speeches by others present and thanks-giving. 6. Tea and light refreshments.

**SOCIAL FUNCTIONS:** *Anniversary Meeting*—The 27th Anniversary Meeting of the Institute was celebrated on Saturday, the 3rd December, 1932, at the Geological Lecture Theatre. A very decent programme was gone through. The function opened with the enchanting melody of our national anthem 'Bande Mataram,' followed by speeches of President West, Dr. Fermor, Principal Sen and Dr. Chatterjee. Then all present were entertained by a play on 'Sitar.' Members and guests were then served with afternoon tea by the Imperial Restaurant, at the Science Library. The last item on the day's programme was a show of the film

'Cosmic Drama,' followed by an after-piece, by Messrs. Madan Theatres, Ltd. A group photograph of the Institute, with the Patrons, and another at the tea-table including the guests and members were taken. *Send-off to Prof. West* : A social evening was organised on the 19th April, 1933, to meet Prof. West, our President on the eve of his departure for home on long leave. A large number of members attended. A decorated casket and an ivory cigarette-holder were presented to him on the occasion. The gentlemen present were served with light refreshments. The expenses were met by private contributions.

**INSTITUTE SILVER MEDAL** : After a period of more than 15 years the Silver Medal competition has been held again. Six papers were received for the competition and the judges after going through them recommended the award of two medals for the following papers:—1. 'Evidence of Life in the Indian Azoics'—by Gopal Chandra Chattopadhyay (4th Year), (appeared elsewhere in this issue of the Magazine). 2. 'An Essay on the Wonders in the Formation of India, as revealed by the Geologists'—by C. B. T. Naidu (4th Year).

**EXCURSIONS** : Two Excursions were organised by the Institute for its members: 1. Excursion to Alipore Meteorological Observatory on the 17th December, 1932. It was attended by 25 members and guests accompanied by Prof. West. They were shown round by the Meteorologist-in-charge and the workings of the various instruments were explained to them. We tender our thanks to Dr. S. Sen for the facilities given. 2. Excursion to the Oriental Glass Works, on the 18th February, 1933. About 20 members joined. The preparation of various glass articles were demonstrated to the party. Our thanks are due to the managements for their courtesy and for providing light refreshments which was much appreciated. Thanks are also due for the presentation of some of the products of the Factory to the members. *Excursion with Prof. West* : Another unofficial Excursion which we think it our duty to record here, although technically it is not one belonging to the Institute, is the one organised by our President. During the Puja vacation of 1932, Prof. West, our President, took out a party of our members belonging to the Fourth Year Honours Class for an Excursion to the Central Provinces. The party consisted of 12 members including the President and the Secretary. The entire cost of the Excursion, nearly a thousand rupees, was met by Prof. West.

**FINANCES** : The financial condition of the Institute has been quite satisfactory during the session under review. The total receipts from various sources amounted to Rs. 399/5/-, as against Rs. 40/15/6 in 1931-32, and the total expenses to Rs. 371/6/-, as against Rs. 40/10/6 in 1931-32, leaving a balance of Rs. 27/15/-, as against Rs. -/5/- in 1931-32, to be carried forward to next session's credit.

**DAS GUPTA MEMORIAL COMMITTEE** : At the 3rd Special General Meeting held on 4th February, 1933, a committee was appointed to devise ways and means to perpetuate the memory of the late Prof. Das Gupta.

**ACKNOWLEDGMENT** : We offer our respectful thanks to Principal Sen for the kind and sympathetic help that he has always extended towards all activities of the Institute. We also thank Prof. P. C. Mahalanobis for kindly allowing the Institute to hold several meetings in the Physics Theatre and Prof. N. C. Bhattacharjee for his kind permission to use

the Epidioscope belonging to the Physiology Department. Thanks are due to the Editors of the leading Newspapers of Calcutta for publishing Notices and Reports of the Institute and to the Editor, Presidency College Magazine for publishing reports as well as for presenting 8 copies of the September, 1932, issue of the Magazine to the Institute. We are grateful to the Management of Messrs. Madan Theatres, Ltd., for giving a free Show of several Films to the Institute on the occasion of the last Anniversary Meeting. Our hearty thanks go to Messrs. Temple Press of 2, Lyons Range, Calcutta, for the services they have rendered in charging us low rates. In conclusion we take this opportunity of extending our sincere thanks to all who have taken especial interest in the work of the Institute and have helped to make the session a success.

#### GENERAL MEETINGS DURING THE SESSION.

27-8-32. Paper on "*Conceptions of Geology and a Study of the Indian Plains and Mountains*" by Mr. J. Banerjee of the Fourth Year Class. Consideration of the draft of new rules passed by the Executive Committee. The rules were decided to be circulated among the members and the suggestions proposed, if any, by them to be discussed in another General Meeting.

3-9-32 (Special). Popular Lecture (illustrated by slides) on "*Glaciers*" by Mr. J. B. Auden, M.A., of the Geological Survey of India.

16-9-32. Election of Patrons: Election of Associate Members: Paper on "*Fossils, the recorder of the history of that living creation of which we form a part*" by Mr. K. P. Chatterjee of Fourth Year Class. Discussion of the proposed modification of the rules, as suggested by members and their adoption after consideration.

23-9-32. An illustrated lecture on "*A Tertiary Geo-Syncline in N. W. Punjab and the History of the Late Quarternary Earth Movements, in the Gangetic Plain*," by Mr. D. N. Wadia, M.A., B.Sc., F.G.S., of the Geological Survey of India.

26-9-32 (Special). Popular Lecture (illustrated by slides) on "*Radio-Activity*" by Prof. Sir C. V. Raman, Kt., D.Sc., Ph.D., F.R.S., Nobel Laureate.

4-2-33 (Special). Condolence meeting on the death of Prof. Das Gupta.

4-2-33. Election of Associate Members: Declaration of names of members of the Standing Committee of Judges: Declaration of the name of Life Member. A paper on '*Igneous Rocks*' by Mr. P K. Chatterjee of Fourth Year Class.

2-3-33 (Special). Popular Lecture (illustrated by slides) on "*The Third Netherlands Expedition to the High Mountains of the Karakoram*"—by Mons. P. C. Visser, Consul-General for Netherlands in India.

11-3-33. Election of Associate Members: Paper on: (i) "*Earthquakes*" (in Bengali) by S. K. Chakravarty of 4th Year Class. (ii) "*Corals—the charm of the Tropical Seas*"—by H. N. Ganguli of 3rd Year Class. (iii) "*Evidence of Life in the Indian Azoics*"—by G. C. Chatterji of 4th Year Class.

14-8-33. Declaration of names of recipients of Institute Medals. A paper on '*Mica*'—by A. Mookherjee of 6th Year Class.

G. C. CHATTERJI, Hon. Secretary.

H. N. GANGULI, Hon. Asst. Secretary.

*REPORT OF THE NEW SESSION*

*The First Ordinary General Meeting* of the Institute was held on the 30th of August, 1933, at 4-15 P.M., under the presidency of Dr. M. Chatterjee, B.Sc. (Cal.), Ph.D. (Lond.), D.I.C., A.R.C.S. Thirteen Associate Members were elected. Mr. Austin Manindra Nath Ghose, a newly elected member of the Institute, then delivered a very interesting lecture on '*Cretaceous Dinosaurs of Central India.*' The lecture was profusely illustrated with charts and lantern slides. During the course of his lecture, Mr. Ghose dealt in a masterly manner on the origin, growth and decay of the masters of the earth during the Mesozoic Era. After the lecture an interesting discussion took place in which Dr. T. P. Das Gupta, Dr. Chatterjee and others took part.

*The Second Ordinary General Meeting* of the Session was called on the 17th November, 1933, at 4 P.M. with Mr. W. D. West, M.A. (Cantab.), in the Chair. The officiating Secretary read out a letter of resignation from Mr. G. C. Chatterji, the Hon. Secretary on his being absent for study at the Indian School of Mines. The President then proposed a vote of thanks to the retiring Secretary for the keen interest and personal care and attention with which he guided the affairs of the Institute. He also mentioned that it was only through his untiring energy that the Institute was brought to its present status. Then Mr. Hirendra Nath Ganguli, the officiating Secretary was duly proposed and elected unanimously the Hon. Secretary of the Institute for the rest of the session. Mr. Sushil Chowdhury was duly proposed and elected unanimously as the Assistant Secretary of the Institute. Afterwards Prof. Susobhan Chandra Sarkar, M.A. (Cal. and Oxon), was elected as one of the Vice-Presidents of the Institute under a new amendment to the rules. Dr. M. S. Krishnan, M.A., Ph.D., then delivered an interesting lecture on "*Volcanoes.*" He dwelt briefly on the different phases of volcanic action including the quiescent boiling pools of basic lava, the more violent types, where lava flows alternate with explosions, the extremely violent type when only violent explosions attended by ejection of fragmented materials result, and lastly, eruptions which give out enormous volumes of liquid lava. In conclusion he showed the distribution of the present day and the recently extinct volcanoes and their connection with the recently folded chains of mountains especially round the Pacific Ocean. The lecture was illustrated with a large number of lantern slides.

*The First Special General Meeting* was held on Monday the 11th September, 1933, at 4-30 p.m. in the Geological lecture theatre of the College with Dr. Chatterjee, Ph.D. (Lond.), in the chair. Dr. Cyril S. Fox, D.Sc. (B'ham.), Superintendent, Geological Survey of India, delivered an interesting popular lecture on the evolution of 'Bay of Bengal.' The lecturer during the course of the lecture traced the gradual development of the Bay of Bengal from early Tertiary times. The different forms of the Sea at various geological times in the course of its evolution, were illustrated by projections on the screen. Certain original experiments to support the views and theories of the lecturer were performed.

An excursion to the Tallah Pumping Station of the Calcutta Corporation was arranged for and took place on Saturday, the 17th September. The party consisted of 20 members with Dr. Monomohan Chatterjee.

During the period under review seven meetings of the *Executive Committee* were held, all in connection with the internal working of the Institute.

**INSTITUTE MEDAL** : It has been decided to award a silver medal called "Geological Institute Silver Medal" to the best writer of an essay on any Geological or Geographical subject. Any subject may be chosen and it is made known that standards, which may be expected from the students of the respective classes, will be considered. The competition is open to the students of Geology and Geography of our College. Essays are invited from them and those received up to the last date of February, 1934, will be eligible for the competition. These are to be sent to either of the undersigned.

HIRENDRANATH GANGULI  
*Hony. Secretary.*  
SUSHIL CHOWDHURY  
*Hony. Asst. Secretary.*

### LIBRARY BULLETIN

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51-52.	<b>[Examination]</b>	India. Public Services Commission, Pamphlet of the Competition held in Delhi for the Indian Audit and Accounts Service, the Imperial Customs Service and the Military Accounts Department. Regulations, Question Papers and Table of Results, 1927, 1928	037-0032
53.	<b>[Examination]</b>	India. Public Services Commission (India) Pamphlet of the Competition held in Delhi for the Audit and Accounts Service the Imperial Customs Service, the Military Accounts Department and the India Railway Accounts Service. Regulations, Question Papers and Table of Results, 1929, 1930	037-0032
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79.	[History]	European History. Butterfield, H. Editor. Select Documents of European History, Vol. 3.	940-0844
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## CORRESPONDENCE

### A PLEA FOR AN OLD BOYS' CLUB

To

THE EDITOR, "THE PRESIDENCY COLLEGE MAGAZINE," Calcutta.

SIR,

Permit me to encroach upon the hospitality of your columns and offer, in brief, my suggestions for starting inside the College a club or an association of Old Boys who have passed out of it, but still continue to cherish very fond and longing memories of it.

It is indeed a pity that the premier College of Bengal lacks a society of this type when such an association is a familiar feature of almost every college and university of importance in Europe and America. What strikes me as most tragic is that as soon as a person passes out of the College, he ceases to have any connexion with, and, hence, any interest in, his *Alma Mater*. That, I venture to assert, does not help to create that feeling of loyalty towards one's College which is a most wholesome feature of student-life in the West. An Old Boy of Presidency College, for instance, is thrilled by the news of some brilliant laurels having been won by his young successors in a football tournament or a debates competition or a university examination, but there is no means now whereby he can participate in their enthusiasm and exuberance, or even communicate to them his share of the joy.

An Old Boys' Club inside Presidency College would, in my mind, bridge this gap. It would serve as a link between the older generation and the new, and it would be a useful and happy meeting ground for men who have lost all touch with the College, but would only be too glad not only to renew associations and friendships, but to build up new ones as well.

Of course, the success of such a club would depend on the amount of active interest taken by the Old Boys themselves. In this matter Old Boys who happen to be stationed in the metropolis, and particularly those who are, in some way or other, still connected with the College or the University, may well give a lead, and I feel confident that quite a decent number of Old Boys from outside would gladly join in no time.

Personally, I feel the absence of such a club very keenly. I see that even if I wanted to renew my association with my College now, there is no organised body through which I could make my first approach. As I happened to be just an humble student only eleven months ago and as I sincerely and honestly wish to keep up the mind and outlook of a student as long as I can, I shall certainly value any opportunity whereby I can strengthen my bond with my *Alma Mater*, whom perhaps I have learnt to love better ever since I had to part company with her.

Dated, Rajshahi, the  
1st November, 1933.

I remain Sir,  
Yours very truly,  
NABAGOPAL DAS.  
(Old Boy: 1926-30.)

## THE COLLEGE ATHLETIC CLUB : A FEW SUGGESTIONS

To

THE EDITOR, "THE PRESIDENCY COLLEGE MAGAZINE," Calcutta.

SIR,

As an old boy of Presidency College, the greater portion of whose time was devoted to the sphere of College 'athletics,' I cannot but feel very strongly for any deterioration of College games. There is no room to doubt that the standard has fallen down. But remedies are not lacking to improve our standard. One has only to look for them. The present students of the College are indeed very lucky in having such a sports-loving Principal, and we note with gratitude that the members of the staff are taking keen interest in the games. I also believe that our teams do possess the stuffs which go to the making of very good players: and funds and facilities, too, are plentiful. However, I would like to make a few suggestions which, if adopted, appear to me to produce the desired result. I shall here briefly deal with each game one by one.

1. **TENNIS.**—To effect any improvement in the lawn is really a problem for those who are in charge of it. The lawn is situated at a place, where the bustee-boys are a standing menace, and it is almost impossible to prevent them from spoiling the lawn. I therefore suggest that the lawn be shifted to a spot near the College buildings, to be exact near the hard-court. If this be done a good deal of trouble may be avoided, and one would see in a year or two a very good lawn, which is essential for tennis. I would also suggest, for the improvement of the standard, to arrange for a series of matches with the local clubs.

2. **CRICKET & FOOTBALL.**—The Athletic Club should try to get a number of good trainers without whose help it is impossible to have a perfect knowledge of these games.

3. **HOCKEY.**—At present it is the only game which can claim to have maintained uniform standard. But it, too, requires improvement. The College has got two grounds—one within the premises, and the other in the Maidan, where all important matches are played. In the former one, practice matches may be arranged at least thrice a week from December every year. A few well-known local players may also be invited from time to time to instruct our players.

4. **BASKET AND VOLLEY BALL.**—I have nothing very much to say regarding these games, only that our players should take them a bit seriously. The Club is fortunate to get a fine instructor in Mr. S. C. Sen, under whom personally I had the good fortune to learn to play these games perfectly.

In conclusion, I appeal to all students of the College not to regard the Athletic Club as the monopoly of a few: on the other hand, every one has a free access to all games, which, it is their duty, to utilise.

Y. M. C. A. Hostel,  
Mechuabazar Street,  
Calcutta, 14th Nov., 1933.

Yours truly,  
PRANABKUMAR SEN.

## A LIBRARY COMPLAINT

To

THE EDITOR, "THE PRESIDENCY COLLEGE MAGAZINE," Calcutta.

SIR,

It is a well-known fact that in the pursuit of higher education, nothing is of so much importance as the increasing use of an well-equipped library. Carlyle perceived it long ago and truly declared that "the true university in these days is a collection of books." But unfortunately, students reading in Presidency College cannot utilise to the fullest advantage their big library, which in some respects contains more useful and up-to-date collections than even the Imperial Library. Among other reasons, I may here be permitted to mention the practice of many gentlemen of the staff to borrow a large number of books at a time, and keep these with them for the greater part of the session. I hope I shall not be misunderstood, since I say this with due respects to them all. My point is this: We can have no justifiable ground to object to our professors taking as many books as they like on the subject that they teach, so that Honours and Post-graduate students may not be in difficulty to get them when they need, from them. But sometimes, a large number of books are found to be lying with Professors of other departments who perhaps have not any urgent necessity of them in their day-to-day teaching. We appreciate the natural curiosity of everybody to read books on subjects which do not fall within the scope of his specialised knowledge, but with the greatest respect to them, I hope they will realise that there may be many students whose need for these books may be even greater, for they, in the event of missing the opportunity of reading the books in time, may fail to do up to their mark in the examination.

As a solution to the problem, I suggest that a number of extra copies of the more important books at least on the subjects in which a large number of students take up Honours, *e.g.*, English, Economics, History, etc., should be immediately placed in the library. We realise that our professors have a prior claim to use the library, but we equally hope that the interest of the students should not at all be ignored. At a time when Principal Sen is straining every inch of his energy to raise the prestige of Presidency College, these difficulties are the least to be desired, and the sooner they subside the better for the College.

Yours, etc.,

A PRESIDENCY POST-GRADUATE STUDENT.



STUDENTS OF PRESIDENCY COLLEGE FIFTY YEARS AGO.



SIR DEVAPRASAD SARVADHIKARY,

RAI BAHADUR  
KRISHNAKALI MUKHERJEE,

TOGETHER IN PRESIDENCY COLLEGE BETWEEN 1878-1882.

RAI BAHADUR  
RAMSADAN BHATTACHARYYA.

# THE PRESIDENCY COLLEGE MAGAZINE

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APRIL, 1934.

{ No. 3

## Notes and News

THERE are times in the history of mankind when man is humbled to acknowledge the littleness of his own prowess. Enjoying the lavish bounties with which Nature has provided him, man is apt to forget the insignificance of his own position in the economy of the universe. But Nature is a hard disciplinarian, and with a rude hand would awake him from his self-delusion. The appalling devastation of North Bihar caused by the recent earthquake brings home to everyone of us the painful truth that what man had taken centuries to erect could be pulled down by Nature in the twinkling of an eye. Smiling cities, the flourishing centres of material prosperity, happy hamlets dotting the wide expanse of the rich countryside were all changed into scenes of the most heart-rending tragedies in which Death exacted its toll by thousands. The civilisation that we boast of as our own creation is thus merely a frail structure which even all our knowledge of science could not save from its appointed doom. How limited is the store of human knowledge, which prevents us from realising even our own helplessness! We are but tools in the hands of Nature whose mysterious decrees we can neither anticipate nor avert, and who, when she chooses, hurls down her thunderbolts on man letting loose the forces of destruction, again showering from her cornucopia the blessings of peace and progress on the world.

The calamity which has overtaken the whole of North Bihar has naturally evoked, as it should have, widespread sympathy from all quarters. But it is of a type which is remarkably in keeping with the spirit of the times, and deserves more than a passing attention. The fact that the help for the distressed is pouring in not only from all parts of India, but from such distant corners of the globe as London, Moscow and New York clearly shows how "one touch of nature makes the whole world kin," that internationalism is being slowly but surely accepted as an article of faith by the peoples of the world. As claims of humanity are gradually outstripping the bonds of nationality, the different parts of the earth are brought into closer touch with one another, and instead of thinking in terms of individual nations as before, we are now happily learning to adapt ourselves to a more cosmopolitan outlook. It is this new feeling of mutual interdependence which adds a special significance to the world-wide anxiety shown for the unfortunate victims of the great havoc, and thus brings a silver lining in the otherwise dark cloud of sudden calamity.

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With the death of Prof. W. T. WEBB, there is removed yet another straggler of a generation that is impreceptibly dying out of the memory of the present generation in Presidency College. More than half a century ago, we have heard it from our elders, he came out as a Professor of English here when the English staff of Presidency College contained such distinguished members as the late F. J. Rowe, J. Mann and last but not the least, though the youngest, H. M. Percival. Prof. Webb's name was always coupled with that of Rowe, as of Castor with Pollux, for the two collaborated in annotating for the Indian students some of the choicest classics of modern English literature, which are yet widely read and admired. For us who know so little of him, it is difficult to estimate the erudition and attainments of the great professor; but we feel to-day that we have lost in him an aged patriarch of our big family, a Nestor who lived to remind us of 'the good old days' of Presidency College.

We mourn to-day the loss of also a distinguished alumnus of our College, in the death of SIR PROVAS CHANDRA MITTER. Born in a family of talents, which has given Bengal and Presidency College some of their greatest sons, Sir Provas had wielded considerable influence in the public life of his time. A stalwart among the Indian Liberals, he had faithfully served the country in his own way, and his public activities were marked not only by his conspicuous services to the Government under which he held some of the highest offices, but also

by the genuine regard which he always cherished in his heart for his nation's aspirations.

We also record with a heavy heart the death of our young friend, DEVARATA DATTA, who had passed the I. Sc. Examination from this College only the last year. A young man possessing good qualities of the head and heart, he has left behind him a large circle of friends to mourn his loss. Our sincere condolences to the bereaved family.

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We have quite a budget of happy announcements to release regarding the College Staff. With the greatest pleasure, we convey our respectful congratulations to Principal B. M. Sen, who, we understand, is soon going to be confirmed at his present post. As pupils cannot presume to be the best judges of their own *guru*, we need not recall here his unique academic career of exceptional brilliance, or his great qualities as a teacher. But we cannot pass by the fact that *ever since the day of his appointment his students have recognised in him a man who looks upon the duties of a Principal not as a burden of humdrum routine work, but as a pleasure which brings its own satisfaction*. He thus always treats his pupils with that paternal care and ready intimacy which endear him to everyone who approaches him. With his coming, signs of a new life in the College were visible, while he realised, and rightly too, that the social life of the College should be as active as its academic counterpart. We wish that he may be with us for many years to come as we expect great things done in Presidency College during his regime. Mr. Sen, it is interesting to note, is the first Old Boy of the College to occupy its august *guddee*.

With mixed feelings we have received the news of Prof. A. K. Chanda's appointment as the Assistant Director of Public Instruction, Bengal. It was only the other day that we welcomed him back from Chittagong and now he leaves us to take up a more important post at the Writers' Buildings. With him goes all our best wishes, though we are not a little sorry to part with the popular figure who could and did infuse so much enthusiasm into the daily life of the College. We hope that amidst his new and severely official surroundings, Mr. Chanda will not forget the happy days that he passed with his young friends in Presidency College.

Dr. Mahendranath Sarkar, our Professor of Philosophy, is now touring Italy at the invitation of the Italian Government to deliver a series of lectures on Indian Philosophy there. It is indeed a rare privilege to be so invited and the honour con-

ferred on Dr. Sarkar has naturally filled us with pride. We are sure our learned professor will win fresh laurels in the distant lands where the culture of the East stands so badly in need of interpretation by its savants. We have also the pleasant duty to announce the publication of Dr. Radhagobinda Basak's book *The History of the North-East India* which has received unstinted praise from such leading authorities on the subject as Rapson, Sten Konow, Poussin, Jayaswal and others. Dr. Basak to whom we owe an apology for our failure to welcome him in these pages through oversight, came here from the Dacca University on the retirement of Prof. Harihar Vidyabhusan last year. We congratulate him on his monumental work which is the result of long and patient research in the difficult field of Indian antiquities.

We are sorry to record the unexpected removal from our midst of Prof. Asokenath Bhattacharyya of the Sanskrit Department, by what is known in official language as "the exigency of public service,"—the post having been kept in abeyance for the present.

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Whenever any signal distinction is attained by an Old Boy, it never fails to make the alma mater delighted and proud. We rejoice at the appointment of Sir Nripendranath Sircar as the Law Member of the Government of India in succession to another ex-student of this College, Sir Brojendralal Mitter, whom, at the same time, we welcome on his return to Bengal as a Member of the Governor's Cabinet. We are also glad to find Mr. A. K. Roy, yet another Presidency College man, being made the permanent Advocate-General of Bengal.

We desire to congratulate our friend, Mr. Ajit Kumar Majumdar, who is one of the two Bengalees selected, on the results of the open competition for the Indian Police Service this year.

Two of the former editors of this Magazine have been the honoured recipients of doctorate degrees recently. To Prof. Phiroze E. Dustoor has been conferred a D. LITT. by the Allahabad University for his thesis entitled "Legends of Lucifer and Adam, especially in Old and Middle English." Prof. Dustoor has a brilliant academic career all along, occupying the top places almost in every examination, and has already published more than a dozen papers in first-class research journals of England, America and the Continent, which were praised by authorities on the subject like Prof. Karl Young, J. E. Wells and Dr. R. B. Mckerrow. The tie which binds him to this College is not merely that of a student, because he was for sometime a Lecturer in English here. At present he is a Reader in English at the Allahabad University.

Prof. Subodh Chandra Sen-Gupta, who was in our midst only a few months ago, has received a Ph.D. of the Calcutta University for his dissertation on Bernard Shaw which was examined and highly spoken of by such eminent critics as Prof. Cunliffe, Oldershaw and Allardyce Nicoll. Prof. Sen-Gupta too has a brilliant academic record, and has already made his mark also as a well-known writer in Bengali Literature. The Magazine offers its heartiest congratulations to both the learned Doctors.

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The hope that was entertained in these pages last time about the possibilities of opening an Old Boys' Club in the College has, we are glad to report, taken shape. The suggestion naturally roused keen interest among a number of ex-students, and we are glad to find that their zeal was not spent up in the usual offering of good wishes and blessings, but that they are seriously proceeding with the work of framing a constitution of the proposed association. It is, however, mainly through the indefatigable efforts of our distinguished Old Boy and Professor, Mr. P. C. Mahalanobis, that the Presidency College Association, as has now been proposed to christen it, has been an accomplished fact. There is certainly joy in the sense that what was repeatedly expressed as only a pious hope, has at last come to be actually realised. The success of this new venture is anxiously awaited, if for nothing else, at any rate to give the lie to the mistaken impression that our alumni, as soon as they drift away from the moorings of College life into the practical world, speedily cease to interest themselves in the affairs of the alma mater. To us the birth of the Association is of momentous consequence as it should be to the old Presidency College men ; for, if run on proper lines, it will soon exercise the moral authority of an Areopagus over the whole body of Presidency College students, past, present and future.

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While the prospect of the newly started Association is actually encouraging, the Union, which is of more immediate concern to us all, has undoubtedly proved an indispensable asset to the social life of the College. It can point with pride to a splendid record of active service since its revival at the beginning of the current session. The Autumn Social, the Founders' Day, the Steamer Party as also the Earthquake Relief Fund which collected within a very short time the decent amount of Rs. 1,700/- are some of its very successful achievements, for which it has reasons to congratulate itself. But we are not yet satisfied with

what we have and surely we ask for more. To borrow a common analogy from Indian politics, as we have already given sufficient evidence of our abilities to manage our own affairs, the grant of autonomy should no longer be withheld from us ; and what we demand as autonomy is only the right to elect our own representatives to the offices of the Union. Democracy, though almost a discarded principle in politics to-day, has not yet ceased to charm the young minds of students!

Leaving aside the Union, we are glad to find that most of the other societies are continuing their useful career with more or less credit. The Athletic Club under the revised constitution, for instance has become very popular among the students, nearly 600 of whom, according to the Principal's Report, take part in some form of game or other. It may be true that our teams have not fared very well in the various tournaments in which they competed, but success is not always a very sure criterion of enthusiasm ; and certainly we should prefer the latter to the former.

The Rabindra Parishad is another institution which deserves special mention. Its meetings, crowded as they are by professors and students, as a rule provide intellectual treats of not a very mean order. Sometimes, the Poet himself comes to address the Parishad ; for many of us, it is a long looked for opportunity to listen to his sweet and resonant voice, and look in awe at his beaming countenance mellowed by the impress of age. He is as fresh and young as ever: and though he has passed the Psalmist's " three score years and ten," yet age cannot wither the Poet nor custom stale his infinite variety.

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Problems of educational reform have for some time past been engaging the attention of the leaders of thought throughout India. But the situation in this Province is perhaps the most acute, and as such demands the most urgent and serious considerations. The educational system of Bengal in all its aspect and stages can by no means be described as working satisfactorily. *The Quinquennial Review of Education in Bengal*, published recently by the Government, is a frank recognition of the hopelessly confused state of things in the whole educational domain of the Province. Speaking of primary education, the *Review* reveals the most astounding facts: e.g., "Bengal spends the smallest percentage on primary education, the contribution by public bodies to the total primary expenditure is lowest in the Province, the expenditure per head of the population is the lowest, the expenditure per school is the smallest, the expenditure per scholar is the least,

the average fee the highest." This drives one, as a matter of course, to the alarming conclusion that "in Bengal, literacy instead of spreading is in fact dwindling."

But it is not only in the sphere of primary education that ours is an unenviable lot, the state of University education also demands the most radical changes. We make no apology for quoting in extenso the following striking observations made by Principal Zachariah in his Report at the last Founders' Day of the Hooghly College, which, we consider, should have wider publicity than can be obtained by the magazine of a mofussil college:—

" Nothing seems to me to be more dull and less useful than the ordinary methods of teaching and study in our colleges. I shall not attempt to assess the proportion of blame for this between the pioneers of our educational system who did not always know or care whether they were tending, the University which, in its avowed pursuit of the advancement of learning, is often too easily misled by false lights and will o' the wisps, us teachers who are too prone to fall into the grooves of routine and work for a living rather than for fullness of life, and the students betrayed by the indolence of human nature and the triviality of human ambitions, but on the whole more sinned against than sinning. Our ordinary methods of education are two-fold: mass lecturing, relying in the main on the reiterated impact of the spoken word, and the memorising of ready-made answers to probable questions. Knowledge thus appears to the student as hard and external and unappetising, as a thing mis-shaped and small, tangible and gulpable like a potato. But it is not thus that the love of goodness, beauty and truth is kindled and that the head and heart of youth which are naturally responsive to them are quickened and disciplined for their sensitive apprehension. This is why the tutorial system with its opportunities for discussion and its emphasis on clear thinking and precise expression, as well as library work which opens up new and enchanting vistas, widens the mind and stimulates the imagination, are indispensable parts of any educational plan."

This brilliant and searching analysis of the conditions of our University teaching emphasises the need of immediate reforms in both outlook and practice. Education that is imparted in our schools and colleges has taken a very rigid and stereotyped shape never creating or even aiming to create the atmosphere congenial to the healthy expansion of a student's outlook and the power of original thinking. It is now high time that our educationists should bring in new life and

spirit into this vicious and lifeless automaton, thus fulfilling the sacred trust reposed in them of giving proper intellectual pabulum to the youth of the country and making them truly "educated" and not superficially "learned."

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The course of Indian politics appears to be dull and monotonous entirely unrelieved by any great happening of abiding interest. The Swaraj Party is proposed to be resuscitated and this has been hailed as a move in the right direction. But its revival is a sad confession of the failure of the Congress policy. The Mahatma seems to possess only two weapons in his armoury to fight the Government—the Civil Disobedience and the Swarajist, and when one becomes blunt he uses the other to carry on the "war." Thus the Congress adopts alternately the policies of Non-Co-operation and Co-operation. History, it may therefore be inferred, is made to repeat itself at least in the case of the Congress! However, none can dispute that the proposed step will greatly dispel the uncertainty and suspense which demoralised the rank and file of the Nationalist Camp. But how far the new Swaraj Party will prove to be a faithful replica of the old depends on the calibre of those of whom it will be composed. To find out a substitute for Motilal Nehru, Vithalbhai Patel or Chittaranjan Das is a task which the Congress will not find it easy to accomplish, for such leaders are born and not created, and they appear not frequently or even regularly like the fruits of the season; and a Swaraj Party without stalwarts like this may prove to be a mere mockery and a name.

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While the earthquake has engrossed the attention of everybody in India, Europe experienced shocks of a different nature during the past few months. The Stavisky denouement suddenly plunged France into an outburst of riotous indignation, and shook her confidence in parliamentary government, although it is yet too early to predict that she would commit herself to Fascism or any such reactionary political creed. Austria also had a trying time in destroying the Socialist bacilli that infected her from across her borders. Spain, too, was not without her troubles, while the hunger-marchers in London lent a mild but significant sensation to the tense atmosphere; it however touched "Mac," the erstwhile socialist leader, in a vital point and rubbed off the veneer of socialism from him revealing the imperialist that office has gradually transformed him into. The talk of Disarmament, hollow and halting at the best of times, has petered out; the Disarmament discussions after

a great deal of dilly-dallying and shilly-shallying has finally receded out of serious politics. Thus a wave of restlessness is sweeping all over Europe shaking the roots of the old order, although the birth of a brave new world seems to be indefinitely postponed, who can say, if not until the close of the next world war that daily threatens to break out and whose sword-rattling might be heard above the droning of the academic discussions round the table of the Disarmament Conference.

This issue of the Magazine brings to a close the present editor's term of office. To conduct a journal of this type is, for a student-editor, not only a pleasant privilege, but also an education by itself. He is not unaware of this own limitations—both as regards powers and opportunities—and if he has failed to satisfy all, he hopes and trusts that his readers will be generous in overlooking his shortcomings in the assurance from him that he has tried his best to serve the Magazine faithfully and to keep it up to its proper level. To all the students of Presidency College, past and present, he is thankful for the help they have rendered—particularly to the former, to whom he owes special thanks since the little success, if any, that he could command in editing the paper was due greatly to the ready assistance which they were always kind enough to extend whenever he approached them, either for contribution or for guidance. The editor will be failing in his duties if he does not also acknowledge his satisfaction at the prompt and efficient work done by the Press in connexion with the production of this Magazine.

## Some Notes on Student Life

HUMAYUN KABIR.

**L**IFE in Oxford or in any other of the unitary residential universities must necessarily present certain features which we cannot hope to find in a federal non-residential university like the University of Calcutta. Yet there are certain aspects which can be grafted upon our system here, and it seems to me, grafted to the advantage of the teaching and the student communities alike. Whatever benefits these two communities cannot but in the long run prove of great value to the life of the nation and the country.

The first thing to consider in this connection is the length of period that a student is expected to put in at the University. Schoolboys are schoolboys all over the world, and to transform them into respectable and useful members of society needs an intervening period of disciplined freedom. There may be exceptions here and there, but generally speaking, a schoolboy cannot be expected to possess the degree of foresight and responsibility which is needed for successful and productive social life. Life at a University or College should effect the transition from the carefree and happy irresponsibility of the school child to the well ordered and disciplined life of the citizen.

English boys, I am speaking here of those who want to go up to some University, generally leave school at the age of eighteen or nineteen. They have already had one or two years' training in initiative and responsibility, for in their last few years at school, they are expected to act as the leaders of the smaller children, who are often placed in their charge. This system may and does sometimes lead to abuse, but the possibilities incipient cannot be overlooked. The older boys have to make their own decision and act on them; they are made monitors of small groups of younger children, whose interest they are thus forced to consider, and they have to render some account to the teacher of the way in which they have carried out their charge. They no doubt bungle and make mistakes from time to time, some of them prove capricious and selfish and unthoughtful of their charge, but their sphere of operation is strictly limited, and under the constant surveillance of the teacher, their mistakes cannot have any deep and far-reaching effects. On the contrary, through trial and error, they gain in experience and character, so that, when, later in life, their decisions are

effective in a wider region of society, they can avoid many of the mistakes which they would otherwise have made.

Then they come to the University and remain there for three years, if not more. Proposals have been from time to time made that the University courses ought to be shortened, that what was fitting and proper in the more spacious days of the past can no longer be justified in the modern world of speed and haste. In short, it is claimed that University life should be got through at high pressure and the students "finished" for a competitive life in the world as early as possible. Student life is a period of seclusion and safety, but in the modern world there is no room for either, and the sooner the students come out of its unreal quiet into the storm and stress of the real world, the more likely are they to succeed in facing the keen competition which rages to-day.

There is no doubt that the saving of a year could be a great advantage, if other things remained the same. Yet most teachers at Oxford and Cambridge and other residential Universities are opposed to such a change, for they contend, and contend rightly, that the mere taking of a degree, or even the mere acquisition of a certain amount of information is not the end which they have in view. The learning acquired might perhaps be managed in a shorter time, and the examination on the results of which the degrees are granted might perhaps be taken successfully without living in the University for a single day, but they insist that living in the University for three years is itself a necessary part of the education imparted there. When there was once talk of admitting candidates to the Cambridge Degree Examinations without the residence qualification, the Master of Corpus remarked, "Cambridge is not primarily a place of learning or a place of examination. It is a place where you live for three years."

Now it is very easy to parody this attitude and yet it is fundamentally sound. For the three years' residence at the University gives the young man a chance of further developing those qualities of initiative and leadership, responsibility and consideration for others which begins with his last years in school and is continued, on a larger and more generous scale, throughout his student life. For the development of this corporate sense, any period shorter than three years is hardly adequate, specially when we remember that for more than six months every year it is holiday and the students are away from the University. Nor would it do to cut the vacations short and concentrate residence in the University into longer periods of unbroken continuity. This would keep the letter of the law, but only by violating its spirit. Students come to the University from different social and geographical

areas and have all the manners and mannerisms of their own locality. The University seeks to soften the mannerisms and smooth the angularities by insisting upon a common culture of the intellect and emphasising the corporate rather than the individual aspects of human life. If the University is to succeed in its aim, it must be permitted to proceed in a slow and gradual manner, for otherwise, all the value of its training would be negated as soon as the student walked out of its precincts and returned to the social sphere from which he came.

Periods of life at the University interspersed with equal periods of life at home among his familiars enable the student to consolidate the teachings of his collegiate life and prepare him to be a useful member of society. This is the secret of three years' residence at the University, and any period less than that is too short for the purpose.

Again, it is a curious paradox that education is of the greatest use when it does not consciously seek to be useful. For philosophers and men of science the search for mere utility is therefore dangerous, even illusory. The application of his knowledge may be the reward, but it is not and cannot be the goal of the philosopher or scientist. Nature herself teaches us the same lesson in the field of biology. The higher in the scale of evolution an animal is, the longer is its period of immaturity and dependence on others for its sustenance. Nor is this period of immaturity one of conscious preparation for its later life, for it is only among the most highly developed animals that we find the instinct of play in its pure form. Among lower animals, play is utilitarian and directed towards the development of those instincts and capacities which will prove useful in its future struggle for existence. Human beings alone play disinterestedly, for often their play has no relation to the life which they are called upon to lead.

The bearing of this upon the three years' seclusion in a University is obvious. Life in a University may be compared to that of china cups in a glass cage, carefully arranged and constantly dusted, protected from all the struggles and stress which make up the life of day to day. But even this china-cup-life has its advantages. By detaching the students from the context of the real world and placing them in a universe of their own, they are enabled to obtain an intellectualised and rarified foretaste of the life to come. It breeds in them a spirit of detachment and serenity which is perhaps the richest possession a man can have, and by training them to take with equal grace their victories and defeats in this smaller sphere, it serves as the best of training grounds for the triumphs and vicissitudes of later life. In a word, by its very unreality and its aloofness from the work-a-day world, the University is best qualified to train up students for their future stations in life. I

may refer here to Newman's famous description of the educated man, who "has the repose of a mind which lives in itself while it lives in the world and which has resources for its happiness at home when it cannot go abroad," who "has a gift which serves him in public and supports him in retirement, without which good fortune is but vulgar and with which failure and disappointment have a charm."

All this, however, is theory, and very incomplete and sketchy theory at that. Perhaps the principle of education underlying residential universities could be developed into a full-fledged thesis of some thousand odd pages, and—who knows?—some of the multifarious universities of the world might reward the labour by the conferment of a Doctorate in Ed. (Th.). But who wants to listen to theory? And you would much rather that I talked about life in Oxford, about students and what they do, the pastimes, the divisions and the oddities which make up their daily life. Instead, I have been digging, and digging most half-heartedly for the principles which are supposed to lie deep down at the basis of their University life. But then, it is so much easier to theorise than to be concrete; perhaps, some other day, I might be able to say a little more of Oxford life and less of its philosophy.

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## Looking Back

**S**IFTING the memories of the past, one is at once struck by the distinction borne by the memories of one's College. Perhaps it will not be quite proper to speak of the memories of College, for they are different from the memories of other things ; in fact, they are far less solid than memories. The best of what a College leaves behind is not memories but memory, not things remembered but just an effect—a feeling, a tender grace. The individual things that had once made up one's college life get more and more blurred in the haze of distance. They have played their frail and insignificant parts, and they justly fade out. But out of this death of detail is born a new entity, and it is—the *College*. One does not know exactly what it is ; one can identify it with no known or experienced thing in one's college life ; still one feels it as the spirit that animates one's reminiscence of college life, hovering over it all as a presence infinitely benign. The parts are lost in the wholeness ; the accidents in the essence ; the actions in the feeling ; the objects in the soul. And then it is that one feels a sudden closeness grow up between himself and the College. Then he receives the heart of the College into his own.

It is curious to think how impersonal is the love that a College inspires. While in the College, one goes on accumulating grievances—grievances against men, against things, against systems. Out of it, one is surprised to discover that, unloved in parts, the whole has come to enthrone itself firmly in his affections. There may be doubt about the individual things, but there is no doubt about the *College*. Curiously enough, too, it is through its inanimate parts that the College makes its appeal most strongly felt. The enduring impress which Presidency College leaves on the minds of its alumni—the very hall-mark, so to say, of its claim upon them—is its building, the very brick and stone of that building, and the associations that they evoke. The clock-tower ; the pillars ; the magnificent staircase ; the sweet security of its rooms ; the lovely gloom stored up in its obscure nooks and corners ; the hot eager life that swept at day time through its spacious corridors, and the hush that fell there with the decline of day ; the deep blue that suddenly descended at the silent hour of noon on the fragments of sky caught between its open spaces ; the tall deodars in the front, the sudden greenness of whose leaves

one unperceived spring morning entered the heart with a gentle shock of mild surprise ;—these are the memories that abide.

In this respect the Arts students of Presidency College have scored a distinct triumph over their Science brethren. By the side of the Arts building there is something pale and thin about the Baker Laboratory ; and the latter can by no means inspire the same depth of affection, the same glow and grace, as the former. It is not merely the difference between two styles of architecture. It is a difference in tone and temper, in outlook and philosophy of life. It is the difference between milk and water ; between Horatio and Lærtes. The Baker's speech is modern, crisp and thin ; its poet is Tennyson ; its optimist is Browning ; its pessimist Omar Khayyam. The Arts building's speech is Tuscan, full, flowing and dignified ; its poet is Keats ; its optimist is Epicurus ; its pessimist Virgil.

One thing that makes a College building of more than ordinary interest is the existence about it of a mysterious, almost sinister, possibility—the possibility that it may begin some day to beat with the sounds of footsteps like that curious house near Soho-square in Dicken's *Tale of Two Cities*. For this is what distinguishes a College building from others, viz., that it has beat to the footfalls, various and numberless, of generation after generation. Where are those sounds gone? Have they died away in the air? Or are they stored up in the stone where they fell and in the brick where they resounded, waiting to be brought out by some ingenious scientist? Could one, if one laid one's ear in some secret corner of the building at night, hear the phantom tread of the past all over again?

What life indeed do these public buildings live at night? We know but little about the life of our College; we have seen her only for a few hours at daytime. But what about the life that begins when the building falls a-musing under the spacious loneliness of the night? Is there an hour when a secret life begins to heave within the stones, and brick calls unto brick? Could some chance intruder at that hour catch the building in the act of awaking to itself? What breathings and whisperings would he hear, what shadows would he encounter? What activities would he come upon and disturb were he suddenly to break into one of the locked and deserted rooms? We shall never know enough about Presidency College.

T. N. S.

# The Problem of Nationalism and the Reconstruction of History

ANIL CHANDRA BANERJEE, M.A.—*Ex-Student.*

ORTHODOX historians are apt to regard the nineteenth century as the blessed era of Democracy and Nationalism, and to project on to these new-found twins all the divergent currents of a very complex phase of human development. And yet Democracy, enthroned in Western Europe, was fighting shy in the East, and neither the humanitarian statesmen of the Gladstone type nor the ruthless nation-makers of the Bismarck class cared at all for the stern racial realities in the continent over which they ruled. When we are told of the triumph of Nationalism in Germany and Italy, we forget, or are made to overlook, the very unpleasant and incongruous facts that the Fatherland meant nothing at all to the millions of Germans in Austria, that the Germans ruled over masses of Danes in Schleswig-Holstein and of French in Alsace-Lorraine, and that millions of Italians in the Tyrol were oppressed by the Germans of Austria and those in Savoy and Nice were citizens of France. And when we turn to the non-national empire of the Hapsburgs, to the numerous Balkan States where peoples of a dozen different racial origins lived and fought under the same banner, and to the picturesque museum of Ethnography over which the Romanoffs ruled, we realise, once for all, that catchwords, however alluring, are dangerous, and that even the Divine Right authority of the older Historians cannot safeguard the artificial citadel from the violent inroads of a new outlook.

In analysing the pre-War aspect of the problem of Nationalism we must offer the place of honour to Austria-Hungary where it had always exercised an altogether peculiar influence. Austria had ever been a polyglot State, built up by the persistent dynastic policy of a single family, on a basis of geography, round the great river system of the Danube, but with an almost complete disregard of ethnographic considerations. The result was a vast mosaic of races, who fell into five main groups—Teutonic (Germans), Slavonic (Czechs, Slovaks, Poles, Ruthenes, Croats, Serbs, Slovenes), Latin (Italians,

Rumanians), Ural-Altaic (Magyars), and Semitic (Jews). Thus, leaving aside altogether certain minor groups, there were twelve principal nationalities and ten principal languages, exclusive of dialects, in Austria-Hungary. And the problem of government was complicated still further by the fact that these races were still in very varying stages of civilisation, some of them being as highly developed and as well organised in matters of education or industry as many Western nations, while among others illiteracy and superstition were still rampant.

The history of Hapsburg policy, both internal and external, had been a long series of wasted opportunities, of hesitation between alternatives. Just as it stood in foreign policy for the rival tendencies to gravitate westwards to Germany and eastwards into the Balkans, so it represented in home policy the fatal indecision which had led Austrian statesmen to dabble alternately in centripetal and centrifugal forces, to foster or to repress individual national movements according to the political constellation of the moment. The Ausgleich of 1867 marked a new point of departure in the history of the Hapsburg Monarchy. The real motive force behind the Dual System was a league between the two strongest races, the Germans in Austria and the Magyars in Hungary, who divided the Monarchy between them, and by the grant of autonomy to the two next strongest races, the Poles and the Croats, made them their accomplices in holding down the remaining eight.

In Austria, the German hegemony did not last long, owing mainly to the opposition of the Czechs. The constitution secured equality to every one of the recognised races and languages. As a result, racial and linguistic disputes paralysed the whole internal policy of the State and Austria was reduced in the Dual System to the rôle of a simple appendix of Hungary.

In Hungary, the leadership of the Magyars rested upon a thorough-going and oppressive racial monopoly which had been rendered possible by a concentration of all political, social and agrarian power in the hands of the Magyar nobility and by their economic alliance with the Jews. The many linguistic and racial concessions laid down in the Hungarian "Law of Equal Rights of the Nationalities" remained a dead letter. Primary and Secondary education was enlisted in the cause of Magyarisation, and the State never established or patronised non-Magyar schools. The local administration was under the control of a narrow Magyar caste, which by means of an illiberal franchise held the non-Magyars in a permanent minority and excluded them from the direction of their

local affairs. A far-reaching system of electoral corruption, supported by a complicated and unequal franchise, made it impossible for one-half of the population to gain more than eight seats in Parliament, and concentrated all political power in the hands of a small group of Magyar nobles and Jewish financiers. The dependence of the Judicature upon the Executive rendered the non-Magyars liable to continual vexation at the hands of the law. The persecution of the non-Magyar Press reduced it to a state of impotence. The absence of any rights of association and assembly placed the non-Magyars at the mercy of their rulers. In a word, the Magyarisation of Hungary was openly proclaimed as equivalent to "the victory of reason, liberty, and intelligence," and the bare idea that non-Magyar culture could co-exist with that of the ruling race was scouted as treason to the State.

It is under these conditions that the Serb, Slovak, Rumanian, Ruthene and German nationalists had long been political pariahs in Hungary ; but persecution had not tamed them. The Serbs desired to join Serbia and to create a great Southern Slav State after the model of the medieval Serb Empire of Stephen Dushan. The Slovaks aimed at joining their kinsmen, the Czechs, who had already made their influence felt in Austria and were working for the restoration of their national independence embodied in the historic Kingdom of Bohemia. The Rumanians naturally gravitated to the national Rumanian State beyond the frontiers of Hungary. And the Ruthenes wanted to secure a settlement which would render possible their free national development in the future, even if it was impossible to unite with their kinsmen in a liberated Ukraine.

In the Balkan Peninsula the problem of Nationalism has been complicated by religion. Under the twin influence of the Turkish conqueror and the Greek Confessor, Nationalism long lay dormant, until, with the close of the eighteenth century, came the first mutterings of the storm. Since then the history of the Balkans is an unbroken succession of waves, in which first the Serbs, then the Greeks and Rumanians, and last of all the Bulgarians shook off the Turkish yoke and laid the foundations of the national States of to-day.

The origin of Pan-Slavism as an intellectual ideal has been traced to the writings of the monkish chronicler Nestor in the eleventh century. Among the Slav nations—the Russians, the Ruthenes, the Poles, the Czechs, the Slovaks, the Serbs, the Croats and the Bulgars—there is, in spite of the inevitable internal quarrels springing from geographical configuration and political vicissitudes, a mystic

solidarity of feeling which rises superior to all differences of language, religion, geography and history. This solidarity has been emphasised, and the meaning of Pan-Slavism explained and extended, by numerous scholars and writers—Krizanic, a Slovene schoolmaster of the sixteenth century; Kirejevski, and Homiakov, Russian Slavophils of the nineteenth century; Danilevski, the Russian author of *Russia and Europe*, Kollar, the famous Slovak clergyman, whose long epic poem, *The Daughter of Slava*, sang the glories of Slavdom.

It was this ideal of Pan-Slavism which induced the liberated national State of Serbia to hope, under the good will, if not the patronage, of Russia, the patron deity of Slavdom,\* that it will some day be able to redeem the millions of Serbs and Croats from the nightmare of Austro-Hungarian tyranny—a hope which brought it into inevitable conflict with the Hapsburg Monarchy. Either free Serbia must become a conquered province of Austria-Hungary, or it must unite the entire Southern Slav race in a single State. As the famous Pan-Slav General Fadejev wrote long ago: “The existence of free Slav Kingdoms bounding with enslaved Slav countries is impossible. How can Austria allow a second Piedmont, whose influence would not be confined to a corner of her Empire, but would extend to its centre?” And the General truly predicted: “Austria has only two paths—either the Slavs of Serbia must share the fate of the Hungarian Slavs, or the Hungarian Slavs must attain the position of Serbia to-day.” This dilemma, correctly appreciated both by Count Tisza, the Hungarian Premier, and M. Pashitch, the Serbian Premier, was the most important of all the political problems which lay at the root of the World War.

Bulgarian history is full of extraordinary vicissitudes. The power of the first Bulgarian Empire was broken at the Battle of Belasica in

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\*Speaking of “The plan to unite the whole of Slavdom under the wings of Russia,” Dostoievski, the great Russian novelist, remarks: “And this union, not for the appropriation of other’s property, not for violence or for the annihilation of the various Slav individualities by the Russian Colossus, but in order to renew them and to bring them into their due relation to Europe and to humanity—to give them at last the possibility of peaceful life and of recovery after countless centuries of suffering, and when they feel their new strength of adding their bundle to the granary of the human spirit and saying their word in civilisation! . . . . Do not all Russians desire the liberation and exaltation of the Slavs on this very basis, for their full personal freedom and for the resurrection of their souls, and *not* to win them politically for Russia and through them to strengthen Russia politically, as Europe suspects?” The ruling class in Russia, however, surely wanted to “win them politically for Russia and through them to strengthen Russia politically” as Europe knavely suspected.

1014 by the Greek Emperor Basil. Three hundred years later the second Bulgarian Empire yielded to the Serbs. Finally, under the grinding and oppressive rule of the Turks, Bulgaria disappeared from the list of nations for about five centuries. When at length the death-like quiescence of the Bulgarians gave place to a new enthusiasm, the breath came to them from Russia and from Serbia. The Treaty of San Stefano, 1877, which would have quite unduly aggrandised Bulgaria at the expense of her neighbours, was replaced by the Treaty of Berlin, 1878, which perpetrated upon her a cruel and intolerable injustice. But it is the exaggerated programme of San Stefano which became a fixed idea in the minds of the Bulgarians. The desire for Bulgarian national unity was swallowed up in a claim of racial predominance which postulated the disappearance of Serbia from the list of nations and the reduction to impotence of Greece and Rumania. Bulgaria wanted to annex Salonica and the so-called "contested Macedonian zone," but was forced to surrender them to Greece and Serbia respectively after her defeat in the Second Balkan War in 1912. This, more than anything else, explains Bulgarian participation in the World War.

Pre-War Rumania consisted of the two provinces of Moldavia and Wallachia ; but about seven millions of unredeemed Rumanians lived in Bessarabia under Russia, in the Bukovina under Austria and in Transylvania under Hungary. Slav Russia was not at all sympathetic to the Latin Rumanians, and steadily pursued a policy of pitiless Russification in Bessarabia. The political system under which the Rumanians in Hungary lived was one of the grossest tyrannies of modern times. By participating in the World War the Rumanians merely tried to set their kinsmen free from their stagnant fate under alien misrule.

Time after time Russia, the one hope of the Slavophils, has gone to war for the cause of her Slav kinsmen or her orthodox co-religionists, and the democratic countries of South Eastern Europe owe a great part of their liberties to the efforts of the Russian autocrats. But within her own borders, Russia ruled over millions of Finns, Estonians, Latvians, Lithuanians, Poles, Ukrainians, Rumanians and Turks, even if we exclude from this list the countless races inhabiting her Asiatic dominions.\*

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\*The string of imposing titles used by the Czars is in some respects a reflection of the polyglot empire over which they ruled: "Emperor and Autocrat of all the Russias . . . . , Tsar of Kazan, of Astrakhan, of Poland, of Siberia, of Kherson-Taurida, of Grusi; Gosudar of Pskov; Grand Duke of Smolensk, of Lithuania, of Volynia, of Podolia, of Finland; Prince

In the past, Finland has always been the battle-ground between Swedes, Russians, Poles and Germans. Since Russia wrested her from Sweden in 1809, her position has always approached that of independence. Under Nicholas II a violent attempt was made to Russify the Finns.

Both in servitude and in freedom, Estonia and Latvia have had a common history. When the Russians conquered both the countries at the beginning of the eighteenth century, they did something to raise the condition of the people who had been reduced to serfdom by German landlords in the Middle Ages.

Lithuania was not a homogeneous State. In the Middle Ages, it was under the hegemony of the Poles, but later on Russia incorporated it.

Though the Russians and the Poles are kindred in race, being perhaps the two most important members of the Slavonic family, yet the cleavage between them is fundamental. In the past, Poland represented Catholicism and Latin culture, Russia Byzantinism and Orthodoxy. Poland was a great nation ; she had once invaded and dominated and colonised many parts of Russia. But in the eighteenth century Poland became weak, was partitioned between Russia, Prussia and Austria, and thus destroyed. In the nineteenth century strenuous efforts were made by the Czars to Russify the Poles. Their separate constitutional position was abolished, their language and institutions were not recognised, and they were denied access to administrative posts. But nations do not die readily, much less a nation so gifted and brilliant and patriotic as the Poles.

The Ukrainians, a nation of thirty millions, were mostly under the rule of Russia, though some five millions were incorporated within Austria-Hungary. In the sixteenth century, they had surrendered

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of Estonia, of Livonia, of Kurland, of Semigalia, of the Samoyeds, of Bielostok, of Korelia, of Foer, of Ingol, of Perm, of Viatka, of Bulgaria, and of other countries; Master and Grand Duke of Lower countries in Novgorod, of Tehernigov, of Riazan, of Polotsk, of Rostov, of Yaroslav, of Vieloselsk, of Udork, of Obodsk, of Kondsik, of Vitelsk, of Mstilav, and of all the countries of the North; Master Absolute of Iversky, of Kastalnisk, of Kabardinsk, and of Armenia; Sovereign of all the Mountain Princes of Tcherkask; Master of Turkestan; Heir Presumptive of Norway; Duke of Schleswig-Holstein, of Stormarne, of Dithmarschen, and of Oldenburg." (*Henry Norman's 'All the Russias'*). ". . . probably no such claim has ever been put forth elsewhere," Mr. Norman observes, ". . . certainly no such claim has ever been so widely and so sincerely allowed."

themselves to the Russian ruling dynasty by a treaty which guaranteed their separate national existence based on an ancient constitution. But, naturally enough, this treaty was treated by triumphant Russia as a mere scrap of paper, as in the case of Finland, and the Ukraine remained for centuries an integral portion of Russia and a co-sharer of the tender mercy of the Romanoffs.

It is perhaps unnecessary to point out that, while the fate of the various nationalities in Russia was infinitely worse than that of those in Austria-Hungary, the problem of Nationalism was far more acute in the latter than in the former State. The explanation of this apparent paradox is not far to seek. In Russia, a stranger to democracy, it was only the exclusive caste of the aristocrats which counted, and the mass of the Russians suffered equally with the subject nationalities. The stagnant polity of Russia had succeeded in strangling the nationalist tendencies of every other race except the Finns and the Poles. But in Austria-Hungary, a Parliamentary State, where two nationalities dominated over the other ten, it was not possible to stifle the activities of the latter with the same deadly means which the Czars employed.

Such, in outline, was the problem of Nationalism in Europe in July, 1914. The Great War, which was hastened by the assassination of the Austrian Archduke and Heir-Apparent Franz Ferdinand in the streets of Serajevo by Serb nationalists of Bosnia, was in some respects a drastic attempt to solve that problem. Had the tension between Austria-Hungary and Serbia been less serious, had Magyar tyranny been less intolerable to the Slavs, had Russia found it possible to accept the *status quo* in respect of the Slavs in the Balkans, and had not the results of the two Balkan Wars been unsatisfactory to Bulgaria, Serbia and Greece alike, it is more than doubtful whether Anglo-German naval rivalry and Franco-German ill-feeling could or would have resulted in so widespread a conflagration at that date.

The task which confronted the authors of the Versailles Treaty was really tremendous. The old world of Europe disappeared during the War. Consumed in the furnace of the War, Europe had become a mass of molten metal, and had to be shaped anew. Historical traditions, geographical factors and economic considerations made it well-nigh impossible to arrive at such a scheme of reconstruction of the shattered edifice as would satisfy the political aspirations of the suffering nationalities, ensuring at the same time the interests of the victors and the future peace of Europe. One thing, however, is certain. The peace-makers tried to comprehend the distribution of races throughout Central and Eastern Europe, analysed how this factor had reacted upon international policy since the days of Napoleon, and decided

that the key to the solution of political difficulties would, to a large extent, be found in an intelligent adjustment of the racial problems involved.

It is unnecessary to enter into details concerning nation-making in the new Europe. Austria and Hungary became separate States. The Czechs and the Slovaks restored their ancient independence in a new republic. The Serbs, the Croats and the Slovenes united to establish the new kingdom of Yugo-Slavia. Poland became a free republic. Finland, Estonia, Latvia and Lithuania ceased to be portions of Russia, and the Ukraine was set up as an autonomous unit within the Union of Socialist Soviet Republics.

Generally speaking, therefore, all the principal nationalities, which had so long been submerged under the tyranny of polyglot empires and denied the primary right to political self-expression, were, as a result of the War, set up as independent states, and succeeded in realising their century-long aspirations. But the racial controversy was far from being finally solved, and the problem of Nationalism continued to be a burning factor in European politics. The new nations created by the Treaty of Versailles include within their borders large numbers of hostile aliens. Czecho-Slovakia has Germans and Magyars. Poland has Ruthenians, Germans and Jews. Yugo-Slavia has Magyars and Italians. Rumania has Magyars and Russians. Italy has Germans and Slavs. "There are, as it were, potential Alsace-Lorraines in all these states. The presence of a foreign element in the body of a nation is a perpetual source of irritation, a perpetual waste of strength, a perpetual invitation to revolution from within and to war from without."

The old problem of Nationalism still lingers, if in a less acute shape, and Political Science, therefore, must search for a solution. Before the War, the solution offered by federalism, or by extensive local self-government was sometimes discussed, specially with reference to Austria-Hungary, where the Archduke Franz Ferdinand was believed to be a supporter of the transformation of the Dual Monarchy into a Triple Monarchy in which the Slavs would enjoy the same rights as the Germans and the Magyars. Whatever the theoretical merits or demerits of the proposed solution may be, the post-War distribution of races in Czecho-Slovakia, Poland, Yugo-Slavia or Rumania is clearly unfavourable to its success. The grant of extensive local self-government, moreover, even if it were possible in view of the conflicting economic interests of the various groups within the same state and of the lingering fury of racial hatred in Central and South Eastern Europe, is a policy of considerable hazard from the point of

view of the majority community as well as in the interests of the unitary state.

The Bolsheviks have offered quite an interesting and original solution of the problem. They assert "the principle of racial and linguistic federalism in the parts, and of economic unity of the whole." This suggestion is obviously based on the Bolshevik theory that man is primarily an economic animal. The interests of the proletariat being identical all over the world, it is quite possible that peoples of different racial origins should see their way to merge themselves in a central organisation which would preserve and further those interests. At the same time this central organisation should allow each of its member-races to have exclusive authority over its own individual linguistic, religious and administrative problems. In this way, both the general and the local interests of hitherto struggling neighbours would find expression in a new type of state which would be immune by its very nature from unduly strong centripetal or centrifugal forces.

Whether economic reasons can soften racial hatred yet remains to be seen. At any rate, the Bolshevik theory of the state will not be generally accepted so long as its authors cannot demonstrate to the world the success of the economic system on which the whole structure of their polity is ultimately based.

The peace-makers of Versailles finally accepted the solution of the League of Nations, "the interposition of a just and impartial arbiter between the sovereign state and its racial and religious minorities." They acted upon the model provided by the Treaty of Berlin, 1878, which required Bulgaria, Serbia, Montenegro and Rumania to ensure civil and political liberty to their subjects irrespective of their religious creeds. These terms, however, were of no avail when there existed differences of opinion among international lawyers as to the effect of violation and when the jealousies of the Great Powers prevented any concerted action for the enforcement of the conditions. These defects were sought to be remedied in the new settlement of 1919.

Poland, Austria, Hungary, Rumania, Bulgaria, Yugo-Slavia, Greece, Turkey, Estonia, Latvia and Lithuania all signed the so-called Minorities' Treaties. By these instruments each people undertook to recognise all religious and racial minorities as fundamental parts of their nation, to allow them to conduct their own schools and practise their own religions, and to spend "an equitable share" in public funds for their educational and religious progress. These obligations "shall not be modified without the consent of the Council of the League of Nations"; they "constitute obligations of international concern" and are "placed under the guarantee of the

League of Nations." The system of protection thus devised has advantages in that it grants the League an acknowledged right of intervention and a method of accomplishing it, and in that it may remove the excuse by an outside Power of intervention on behalf of oppressed minorities—a fruitful source of war.

In order that such comprehensive protection of the rights of such minorities can be readily obtained, all the parties concerned must act in perfect good faith. The majority community must not seek to evade its avowedly unpleasant obligations ; the minority community must learn that as well deserving the right of protection it also owes a duty to co-operate with the majority ; and, finally, "the just and impartial arbiter" must in all instances be prepared to act without any reference to extraneous considerations. But when we see the Poles listening with tolerant contempt to arraignment of their treatment of racial minorities in the League, when we see the Magyars of Transylvania opposing their Rumanian masters with unconcealed hostility, when, finally, we see the League complacently allowing the Arabs of Iraq to massacre the Assyrians, we wonder whether the problem of Nationalism, mysterious and insoluble, would not require another reconstruction of History at an early date.

## Hiking in the Highlands

DEBESH CHANDRA DAS, B.A.—*Ex-student.*

THE spring-feeling was in the blood, infecting me with vague longings for I knew not what. From my window I had seen the pageant of the seasons pass, Spring with her promise and Summer her fulfilment. And as Autumn came with her ripe experience, I felt like leaving London and going anywhere. Anywhere off the beaten track.

I remember now that I had an ideal plan of spending a holiday in Scandinavia. But one fine August evening, I was walking up Princes Street in Edinburgh with a rucksack on my back, a new member of the Youth Hostels Association. Within the last few years youth hostels have sprung up in all parts of Great Britain. These hostels afford excellent facilities for touring through the country-side. People of small means, students and all sorts of young people take advantage of these hostels and spend a week or two walking. The hostels provided them with dormitories with straw palliasses, utensils for cooking and a common room. In Scotland you have to carry or buy your food-stuff from the warden who may live a mile off and do your own cooking. England is more civilised and you get bedsteads, articles of luxury and cooked food. Indeed you may expect electric lighting and tap water. But Scotland is more primitive and the little burn that runs by the hostel is ready for your service. A real enjoyment and a great fun to carry your food-stuff all day long, reach some hostel of an evening, prepare your own food, slip into your sleeping bag on the palliasse and clean your own stuff. In the morning take a good breakfast of simple potatoes and eggs, a rare luxury this, clean the room and leave the hostel hiking until you reach another in the evening. Now I am a hiker in the full sense of the term, so Edinburgh does not interest me much ; nor does even Scott's country. So I buy extra celluloid pots and cups though the rucksack is bulging out and move out of civilisation. Off the beaten track!

Now we are three. We take the train to Akhnashellakh, a name no decent student of geography will care to know. As we pass through the Grampians our interest grows ; I feel that every bend of the railway is bringing me nearer to the land of kilts. The zigzag railway cannot continue for ever. In the desert one may be lured by

what one thinks the smell of the oasis ; but here from the train I can smell the Highlands as the wine-coloured heather sways gently on the slopes of the hills. From the window as I sit I can see them. Not the stern and wild bens, but hills, soft and purple-clad even in the distance. As we get down at the station and walk a mile down the slope to reach the hostel, we visualise the climbing that is in store for us next morning. Our hiking proper starts from a place where there are no press reporters. But we need none, as we shall find out later.

A wet misty morning. The winding path flings itself round the shoulders of hills after hills, rising continually on in naked grandeur. On the left is a steep cliff ; in the autumn afire with rowan berries and the scarlet heaps of unknown flowers. On the right is a deep gorge with a bed of bracken which a few days later will look yellow and bronze. But we are walking fast and leave behind the last traces of human dwelling. It now rains but we feel intolerably hot. So we take off our coats and put on the raincoat over the none-too-civilised shirt and short. The path now grows steeper ; its windings more crooked, its surface flintier. I forget that we have fifteen miles of such path to cover and at every bend expect a flat path. Only an hour of walking and I am cursing my rucksack. What is the use of this piece of loaf, this tin of fruit salad or this pair of grey bags if the bearer fails to enjoy the burden? What pleasure does he find in heavy articles? Is there any Highland-bred horse—no, he is thinking of those well-broken high-bred ones—waiting for him? Or an automobile of any sort?

The hostel at Slattadale on Loch Maree. The sky has partially cleared up and the fleecy clouds are moving away. The limpid waters of the lake weave fantastic forms in the shimmering light. What primeval wildness on the hills on the other bank, what sombre solitude! And what ethereal shivers pass from my tired feet dipped in the water straight on to my head. I magnify in my mind the achievements of this first day of hiking. We have climbed hills that take some knowing, lonely, forbidding, almost unmolested in their setting. I feel thrilled when I think of my grand plan of covering the Highlands, the Hebrides, and the Lake districts as well. Many places I shall visit, places yet untrodden by any Indian student before. The very idea tickles me.

Evening is the time for getting to know one another, the fellow-boarders of a night. Here is Professor C. of Edinburgh, a venerable gentleman of experience, with his wife and two children who, like Lucy, trip along as they walk. Little Gwen's impish smile radiates

through the room, a common room and a kitchen in one, as she recites—

'Tis merry, 'tis merry, in Fairyland  
When fairy birds are singing, etc.

and finds her brother David, a Goliath for a young boy, sitting alone unnoticed. The sister has scored over her learned brother who cannot find a patient listener to his stories of Mary, Queen of Scots. For here is a burn near by, and on the bank, as Gwen assures us, fairies once used to hold their revels which she, herself one of those fairies, is going to describe. The Professor reveals a page of his youth when hiking was not a rage and when he was condemned by people for spending the honeymoon hiking. Of course, these youth hostels were not in existence, and the Highlands were, as they are still now, more or less a game preserve for English peers, American millionaires and Indian Maharajahs. The landlords forbid the few farmers that are to take guests for the night and the hotels are very expensive. So these far away lonely tracks have only recently been opened to access by the Y. H. A. In his old age the Professor has again come out hiking to re-live his honeymoon. A man of ideas, this professor of medicine. But we must not forget Bill who is a storehouse of songs and stories. A youth of delicate appearance, ready to serve you his own potatoes and pet songs when they are needed most, how could we know him to be a dour solicitor in a city noted for its legal acumen? In one corner sit two Scotch youths, fast friends indeed, as they are not of the same profession. They demand for an Indian song. Instead we sing in chorus

My bonnie is over the ocean,  
My bonnie is over the sea,  
Bring back, O bring back,  
O bring back my bonnie to me.

But they do not want an Edinburgh song. So they have an Indian one, a love-song of Tagore which suits neither the place nor the singer. "Ah, then, you Indians, too, can love?" "Can't we? Ask your bonnie lassies; they know better . . ." I feel an appreciative tap on the shoulder. It is about half past ten now and by another half an hour we must go to bed. In come the three girls from Dundee with their bright new kilts and merry laughter which induces me to doubt their credentials as genuine hikers. Suddenly I also feel like buying a kilt in the next village we pass through and looking a full-fledged highlander. Ah, those bright tartans! But not the

Macdonald one which may have a political colour. Now Father Wisdom in our Professor asks me not to buy one, kilts being the only unfailing proof of one's foreign origin. Fancy! A highlander, and not with a kilt? Oh Romance, where are thy apparels?

Scotland believes in personalities and lives on trading in their names. Anywhere one may go in the borderland, anywhere not beyond the range of char-à-bancs, one is sure to find every church and cottage and muddy lane associated with Scott. Round about Edinburgh Mary, Queen of Scots, reigns unchallenged and will continue as long as Scotland lives. As my path gets narrower and more winding and opens out new vistas magnificent in their stretch and charm, I instinctively fancy so many romantic stories hanging over this smiling country-side. Here I feel the pervasive personality the Highland clans all put together, and the memories of the individual clans seem to press heavy over the calm blue so peculiar to this mountainous country. Many a dark tale is associated with this part of the world, for it was not always the deer and the game-bird that men hunted over the purple heather stretches or the dense wooded slopes. The Highlands I see now are already getting domesticated; and along with the spirit of the deer, the whir of the grouse and the bleat of the sheep, occasional motor horns break the silence. At the same time, over all the onslaughts of time prevails the Highlands' association with Bonnie Prince Charlie, their generous chivalry for a lost cause. Even now the rugged rustic's imagination flies with the beaten hunted prince with a price on his head as the native sings

Royal Charlie's now away  
 Safely ower the friendly main ;  
 Mony a heart will break in twa,  
 Should he ne'er come back again.

\*       \*       \*

Better lo'ed you'll never be,  
 And will ye no' come back again?"

Meanwhile I find out that a new personality has appeared in this romantic region. Amidst the loneliness of great hills and the solitude that lies like a lullaby over the luxuriant woods and glistening lakes, word has passed on round the country-side, informing the people of the adventures of the Indian student. Nothing perhaps has stirred them so much since the 'Forty-five. One day we are taking a luxurious lunch of bread and butter and fruit salad and discussing how three girl-hikers outwitted us, the night before, by booking in advance the eggs which were yet to be hatched on the morrow.

Suddenly a hiker emerges from the bush and approaches us crossing the singing burn that croons away to itself in a familiar undertone. He has heard a lot about our party and our movements and achievements. Against the colourful background of enchanting hills and heathers, we move in a mysterious way. So one day when we try to cook Indian *khitchuri* and it gets a bit burnt, the smell spreads over the whole glen ; and when we are climbing twenty miles away, two sisters, companions on the same way, are found keeping in touch with the latest sensational news of the land.

A fortnight later, Flora Macdonald calls us and we cross over to Skye, one of the isles in the scattered Hebrides. The mysterious shadow of the misty isle throws a spell over me as deep as that thrown on Wordsworth's Solitary Reaper by the island's far-off song. But the glen of Sligachan lies dark and dreadful against the background of the Cuilins, the most difficult of the British mountain ranges to climb. We are under a hallucination ; we have spent a whole day on the desolate shores of the Atlantic in the tiring search of a neolithic tomb and a canal of the Vikings. Naturally the Cuilins fascinate us as we climb up their jogged shoulders. As shadows lengthen, beetles whine amid the peat-reek, and even the occasional isolated carins get scarcer we feel that the Cuilins are something that can be seen, touched and even conquered but never understood. This Gaelic world is not ours.

‘ From over the sea to the Skye ’

we go as casual travellers and as such we shall be, however long we may stay there.

The hostel at Uig is a pretty little bungalow with a stage-like balcony in the common room. There a shadowy boarder stands in his kilt and summarises in himself the whole history of the Highlands. He has come to the Hebrides to take part in the annual Highland games here. His ancestors had fought with Bruce and fled with the Young Pretender. He serves to preserve the link between the two lands on the two shores of the Sleet of Sound. But where is he now? He vanished deep down the bay of Uig which glistens with moonlight ; and the silver band is slanting towards the water, to be up again with the call of the grouse in the misty morning light. No night this to be abroad. Let me sit down in kitchen and be a palmist for the evening. A German has heard so much of the Yogis and he readily accepts my word that he is going to fall in love before he leaves the island. Feminine credulity, as all the world over, readily plays into the hand of the palmist, and one by one girl hikers approach the Indian student

respectfully and have a look into their future. One will be a Narcissus and another is already in deep love. They are satisfied no doubt and may remember the readings long after they have forgotten the ghost stories of Skye. Now comes the old warden of the hostel and tells of a palmist who, since the days of Fingal, has been the greatest palmist, indeed greater than this young man. I nod and agree ; and highly encouraged, the youngest old man I have ever seen gives out the secret stories of Skye which other people have hidden away in reticence. Strange stories, rich with the romance of forgotten deeds which no man can trace and no fairy repeat. Weary and wind-blown for the whole day, I now feel drowsy in that half-dark room as nymphs rise up from the bay and ghosts come down from the hills and nestle close to me in a weird way of their own.

## Neutrons and Positrons

ROMARANJAN BHATTACHARJYA—*Fifth Year, Chemistry.*

THE Die-hards amongst the followers of Dalton must have been perturbed when the Daltonian atom was broken down into Proton and Electron, but they will probably be shocked to learn that besides these, two other fundamental particles of matter have been discovered, viz., Neutron and Positron.

Neutron was discovered in 1932 by Dr. J. Chadwick of the Cavendish Laboratory by bombarding elements like Beryllium with Alpha rays when particles, having a unit mass and possessing no electrical or magnetic field, were shot off with great velocity. These particles are called Neutrons. Twelve years ago, Lord Rutherford imagined the existence of such a particle and described the properties that it would possess and to-day we see that his dream has been fully realised. A neutron consists of one proton and one electron. As the electron is  $1/800$  times the mass of a proton, the neutron has practically the same mass as that of a proton. The normal Hydrogen atom also consists of these two particles, viz., one electron and one proton and has also a unit mass, but it differs sharply from the neutron in the fact that the Hydrogen atom "wears its electron as a bulky crinoline which confers on it an immensely greater volume. The neutron, on the other hand, may be said to have taken the crinoline off, folded it up and put it in its pocket. We may describe the partners (electron and proton) in neutron as clasping one another so tightly that the electron ceases to be a fender; none the less as a unit of negative electricity, it still survives to give electric balance to the pair. Though so close together, the two constituents of neutron remain separate and distinct, parted by nearly as many million volts as in a normal Hydrogen atom."\* Thus we see that if Neutron could be supposed to be an element, then, according to modern conceptions, its Atomic Number would be zero as it has no planetary electron. It is the unit of mass. Being extremely light and tiny and having no electric charge, it possesses the unique power of penetrating matter much further than any one of charged particles that are generally used

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\*Sir Alfred Ewing's Presidential Address at the British Association, 1933.

as the bombarding agent; because these charged particles by being knocked on all sides by the electrons and protons that make up the element, soon lose their energy and come to rest. A neutron, on the other hand, being uncharged, is not attracted or repelled by the particles near it and so penetrates much thicker strips of matter. Neutrons are now believed to be an essential constituent of the Radio Active nuclei which are supposed to be made up of three well-defined regions—firstly, the core consisting of electrons and protons surrounding which there are electrons and a small number of charged nuclei of small mass probably from the disintegration of the core of the nucleus and, last of all, a layer of neutrons. Neutrons, like electrons, can jump from one quantum orbit to another and thus give rise to a kind of radiation called hard-gamma-radiation, the frequency of vibration of which depends upon the difference in the quantum contents of the orbits.

The history of the discovery of positrons is one which will interest anybody.\* In 1930, Dirac found that the Theory of Quantum Mechanics gives an equation for the state of energy of an electron, the roots of which have a positive and negative value. The positive root referred to negative electricity, but the negative root was disregarded. Dirac assumed the latter to refer to protons. He assumed the negative root to apply to several "holes" in the universe which he supposed to be made up of electrons and few such "holes" which, he showed, would have the properties of a unit positive charge. But the whole theory seemed to break down as these "holes" could not be Protons. In 1932, C. D. Anderson of Pasadena, on examining the photographs of the tracks of the particles obtained from gamma-ray bombardments in a magnetic field, found that along with the tracks of the protons, several tracks were noticed which may be due to particles positive in electrical character but analogous to electrons in other respects. These apparently positive particles were argued by some to be merely electrons going backwards; but Anderson disproved this by placing a lead plate on the path of the particles and photographing one of the light positive particles as it passed through the plate. Its path was more bent when it emerged from the plate than when it entered, showing that the particle was not moving backwards. Then in 1933, P. M. S. Blackett and G. P. S. Occhialini found that when a piece of lead was bombarded by a stream of neutrons moving with a high velocity then along with electrons and protons, particles were

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\*Nineteenth Century, February, 1934.

ejected, which had the mass of an electron but carried a positive charge. It has been christened tentatively as a Positron. Thus we see that Dirac's "holes of the universe" as positrons and no protons. It was believed even in 1932 that the smallest unit of positive charge is a proton, but in 1934, we know that particle lighter than proton and yet carrying a positive charge can be obtained. Hence positron and proton is the unit of positive electricity. Positron has been obtained in another way. Chadwick found that the Cosmic rays from space on striking metallic surfaces in their rapid journey earthwards disrupt the atoms into positrons and electrons. This property of the Cosmic rays, has been explained by Curie and Joliot by assuming that the Cosmic rays, which consist of light energy or protons, are materialised into positive and negative electricity. This is called Materialisation of Light Quanta. Recently Prof. Saha and his students have detected such materialisation in the case of gamma-rays from certain Radio-Active substances.\* Diac has shown that the average life of a positron is only a fraction of a second, because they combine very soon with an electron producing two protons. The exact role that it plays in the building up of atoms is yet unknown.

Thus we see that as yet only four particles of matter are known, viz., Electron, Proton, Neutron and Positron. The sticks-in-the-mud amongst the scientists are already crying halt to the march of the Ulysses amongst them. They claim to have exhausted Nature's Dome of Immensity. But time and again Nature has beguiled man. Such was the state of things in the age of Dalton when atom was the ultimate unit of matter. Such also has been the case with us and who can say that our present conclusions will not be turned down by the results of future researches in these fields? In fact, is it altogether "nonsense" to suppose that besides the four fundamental particles of matter hitherto known, there is one more particle which is still eluding the grasp of the scientists? This particle would be analogous to proton in its mass, but would carry a negative electricity and would have a complex structure consisting of a neutron and all electron. It may be said to be the "Negative Proton."

\*Prof. M. N. Saha's Presidential Address to the Indian Science Congress, 1934.

# The Quintessence of Fascism\*

KALIDAS LAHIRI—*Third Year, Arts.*

THE opening decade of the present century marked the dawn of an era out and out revolutionary in theory and practice. In the political field, it began by throwing a hot challenge to the oversimplified conceptions of purely Parliamentary Democracy. The socialists and pluralists in the early twentieth century soon led the way. The pluralists denied the principle of state-supremacy and the socialists' aim was to do away with it and establish a class-less society instead. The Trade Unions, which the Victorian jurists were content to regard as merely tolerated creatures of the state, soon came to seize power claiming a right to act on behalf of their members and to strike even in defiance of the state's prohibition. In the years before the War of 1914, a wave of labour-unrest swept over the European countries. Syndicalism in France and Italy, and Guild-Socialism in England were all taking a spirit against the traditional concepts of Parliamentary Democracy. The War took Europe at a time when the new ideas were still in the stage of being formulated and made the basis of positive theories and methods of action. For the time being it seemed to interrupt both the process of thought and tendencies towards positive actions in the economic field.

Post-War Europe had been a laboratory of new experiments in the science of politics. There could be in fact no real return to the old conditions, for the War radically altered the political and economic configuration of the world. Before the War ended, Russia had led the way, passing in her two revolutions of 1917 from the Czarist Autocracy to the Dictatorship of the Proletariat. Europe plunged into an orgy of constitution-making, when statesmen could hardly know what it was that they were going to make. With the single exception of Russia, all the states fell back on the old support adapting their pre-War constitutions in a secondary way by a wide extension of the franchise. Fascism that came later meant a far less deviation from the older forms than Communism, and sought to change the political organisation of society without altering the economic

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\*Read at the *Anastika*, Eden Hindu Hostel.

system. Hence the transition from Parliamentarism to Fascism could be effected with far less disturbance of social equilibrium.

In terms of methodology, Italian Fascism has much in common with Communism. Firstly, it insists on activity as the basis of citizenship rather than the idea of voting citizenship of Parliamentary Democracy. It attempts to exclude all hostile elements from sharing any place in the political sphere. It further desires to co-ordinate under the command of the state all active forms of voluntary associations and all important forms of communal life. Finally it wants to give Fascism the predominant and all-absorbing mood in the state. Over these details, the methods of Fascism and Communism prove alike. But the ends which they seek to serve are radically different, being fundamentally based on two essentially conflicting concepts.

To the Communist, the underlying reality is the unified class and upon class must the foundations of the new society be built. But for Fascism the underlying principle is the *Idea Nazionale* and the end of politics is to make the nation great and to devise a political organ which shall be exclusively expressive of the entire national life. But the clash between Communism and Fascism is most violent, because nationalism is, for the Italians and other European countries, different from the nineteenth century conception of something to be won by victory over foreign oppressors. It is in this generation a thing already in form, but needs to be made flesh and guarded against the ideas that are detrimental to the health of the state.

To trace the Fascists' way to triumph we must date back to the dawn of the new nationalism in the early part of the twentieth century. Nationalism became in the twentieth century the philosophy of new authoritarian groups aiming at the destruction of Parliamentarism. Nineteenth century nationalism was an enemy to old autocracies, and its constant demand was to bend the absolute monarchies to grant constitutions embodying the principles of democratic self-government. In Mazzini's nationalism, it was mixed with strong elements of internationalism, and Mazzini may be fairly regarded as a forerunner of the modern concepts of internationalism as embodied in the League. But Cavour was a very different man from Mazzini, and the nineteenth century was far more *a la Cavour* than *a la Mazzini*. Wherever nationalism gained ground and was successful in securing responsible Parliamentary institutions in a country, it soon became expansionist and imperialist as well as merely nationalist.

Until the Great War these tendencies developed without much upheaval in the constitutions of the state. For, it was found that

Parliament was nearly as amenable to the new philosophy of *economic imperialism* as the older autocracies. The latter part of the nineteenth century marked the advent of a new phase of imperialism which was in due course to prove fatal to the liberalism of the nation-state. The more successful nationalism was in consolidating the institutions of the states in which it developed, the less liberal it grew, and tended to ally itself with aristocratic and authoritarian elements in society. While the gradual conversion of the liberals to authoritarianism and imperialism was taking place, the older aristocracy had already begun to be nationalistic.

The Junkers and militarists, who had lost their powers, turned to work out the parliamentary organ to their own ends. They were successful to win over the industrial magnates, bankers and traders to their side. The new nationalism thus brought about, though not accidentally, the coalition between the old aristocrats and the new plutocrats. When this new coalition was confronted by the *fait accompli* of the democratic Parliamentary State, nationalism, which had been in the nineteenth century a force on the extreme left in European politics, was definitely after 1918 a force standing on the extreme right. The Junker attitude was at bottom a class or racial attitude rather than a national attitude. It championed the cause of the national state, not because it was national but because it meant a class and race-privilege, and it withheld any real feeling of loyalty from the new Republics established on the ruins of the old Empires. It was nationalist only so far as it could brook no external interference with its right to struggle for the old absolute authority it had lost; and again inasmuch as it saw the merits of the militant type best suited to build the autocracy and aristocracy as the pillars of the state. This new nationalism finally meant any forces which tended to overthrow the democratic institutions without, and at the same time affecting a blow at the central position of economic privilege.

In Italy Mussolini and his Fascists won over to their side, and used for their own purpose, the remnants of Conservative Nationalism, but they were careful enough not to let their policy and programme anyway dominated by their conservative allies. In the same way, the German Nazis made their government in coalition with Herr von Papen and Herr Hugenberg. But a few weeks of Hitler-government showed the exclusive preponderance of the Nazis. Moreover, in Germany, as in Italy, the nationalists were very soon cheaply dispensed with, their separate existence annihilated, and they were merged into the new movement.

Italian Fascism of the ex-socialist Benito Mussolini is the final offshoot of the Civil Wars that raged in post-War Italy. Parliamentary government has there been specially weak, the doctrine of socialism in its post-War programme proved itself to be utterly impotent. It was indeed a period when Italy had no government powerful enough to enact laws or to enforce them. The socialists were only so far able as to paralyse the government, but they had not sufficient ability to take charge of it. They hesitated, refusing to work the old system, and not daring, in spite of their sympathy with Russia, to institute the new. They took no decisive course of action and floundered helplessly. For a time it seemed as if the situation would decide in favour of the *Popolari*, the Catholic party of Don Sturzo, but they too had no clear-cut conception of the future programme, and shrank back. When the socialist impotency was manifest in Italy, when the *Popolari* of Don Sturzo was unable to take up the government, the road was left clear for Fascism, to which all manner of discontented elements began to have recourse—from Syndicalist on the extreme left to militant and militarist nationalist on the extreme right. Italy was now for any strong man's for the taking and the *Duce* stepped forward.

Fascism in the meantime had been growing fast. D'Annunzio's Fiume adventure (September, 1919) with its fanciful devising of the constitution of Carnaro, and its appeal to Italian irredentism and disappointment with the spoils of the War brought in a host of new recruits. D'Annunzio's dramatic seizure of Fiume and his continued occupation of the city in defiance of the Allied Powers kept the excitement at height throughout 1920. When finally he surrendered the city to Italian regulars in 1921 and his forces were disbanded, they were soon absorbed into the body of the Fascists. Thereafter Fascism spread faster still; Mussolini founded in March, 1919, his first *Fascio di Combattimento* and it was not long before the King went over to Fascism, and the Fascist march on Rome registered the passing of the powers into the hands of Signor Mussolini.

Fascism was at this stage rather a call for action than a theory or a programme. In the words of the *Duce* himself, 'When, in the now distant March of 1919, I summoned through the columns of *Popolo d'Italia*, a meeting at Milan, I had no specific doctrinal attitude. . . . My own doctrine, in this period, had always been a doctrine of action. . . . In the great stream of Fascism are to be found ideas which began with Sorel, Peguy, and with Lagerdelle

in the *Mouvement Socialiste*.<sup>\*</sup> It could hardly be defined as a co-ordinated system of positive doctrines, but it was mainly guided by several negative principles. It hated Communism, and all forms of internationalism and class-warfare. It hated Parliamentarism which it denounced as the cause of Italian disintegration. It hated Pacifism, because it set limits to the range of Italian ambition.

Meanwhile, Parliament, with a handful of Fascists among its members, soon found itself dominated by the new administration. Against the will and opinion of the majority it passed the electoral law of 1923, knowing that a refusal on its part to acquiesce would lead to its forcible dissolution. It suited Mussolini to cloak his assumption of dictatorial powers as far as possible in constitutional forms, and Parliament rather than provoke a more definitely revolutionary situation, meekly did whatever he and his Fascists desired.

Fascism, as a theory and political policy, rests upon the *ideazionale*. The theory of Fascism has grown up gradually, following its practice rather than giving rise to it. On the surface, Fascism may be regarded as an opportunist movement created by Mussolini for his personal ends, and brought to power by his personal genius for focussing contemporary discontents. For the revolutionary and aggressive economic measures advocated by the Fascists in 1919, and the programme, which the Fascists set to fight, marked a difference that could hardly be conciliated. But in spite of these apparent contradictions, behind their opportunism there is a real element of continuity, and it is upon this element, rather than upon their opportunism, that their power is fundamentally built. For Fascism bases itself first and foremost on the idea of the nation being the ultimate moral end. To the nation all things are to be subordinated and in and through the nation alone they can seek for their self-realisation. Men owe duties to the nation, but the nation in turn owes none. In its dealings with other nations, it recognises no higher authority, and in an almost Nietzschean spirit, it seeks self-expression and expansion. It soon took the form of a mystical Hegelianism made up of the elements from the constitution of Carnaro and *Philosophie des Rechts*. This means imperialism without, for the nation would require room to breathe and expand, and accordingly the military virtue will be nursed by Italian diplomats. This does not necessarily mean that Italy always wants to go to war with some nation or other. For Fascist Italy preserves, among the most aggressive

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\*Political and Social Doctrine of Fascism—Benito Mussolini—*Encyclopædia Italiana*.

policies, a fair share of practical common sense. It means that Italy must always think of war as a possibility and must never take up an attitude of pacifism, even when she wants to keep peace.

The idea and policy of Fascism are commonly spoken of as the idea and policy of the Corporative State. The Fascist State is not composed of so many individuals, but of those individuals grouped according to their several corporations through which they are related to the life of the state. According to Fascism, classes do not exist as such, but only as corollaries to the distribution of functions in the national state. The national idea means, in addition, concentration within, for the whole life of the society must be centred and organised around the nation-state. In particular the Fascist State would not tolerate any organ of action or expression that does not recognise the ultimate moral being of the state, and co-operate in its realisation. The Fascist State recognises Trade Unions provided that they are built in its own image, and repudiate all connections with Marxism and internationalism. The Trade Union and the Employers' Association thus become an integral part of the Fascist State, each with a definite responsibility, both subject to the controlling authority of the state; and no conflict of group interests should be pushed to the point at which it threatens the security of the state. Compulsory arbitration in industrial matters is therefore an inseparable part of the Fascist system. Not content with the existing systems of the Socialist or Communist Trade Unions, Mussolini and his colleagues destroyed them and replaced them by Fascist Trade Unions. Much working class discontent remained and remains to-day, but it was left reorganised and without means of expression. The Fascists then partly achieved their end of making Trade Unionism an integral part of the new state.

Fascism took over from Syndicalism or Guild Socialism something of the idea of self-government in industry, but it then started to make use of this idea in a way quite inconsistent with the Syndicalist or Guild Socialist aspirations. Both Syndicalism and Guild Socialism wanted to abolish class-distinctions and contemplated the total disappearance of the employing class, and stood for the conduct of industry through self-governed corporations of workers by hand or brain, with the total suppression of private ownership and the profit-motive. Fascism, on the contrary, seeks to stabilise class-distinctions and sets out to maintain the principles of private property and production for profit.

In dealing with the question of private property and private exploitation of the means of production the Fascist contention is that

the State should only interfere with the working of the industry within limits to ensure the stability and success of the social system as a whole. In fact, the Fascist State had been led to intervene to a great extent not only in regulating the relations between the workers and employers under a system of compulsory arbitration, but also in the actual conduct of industrial enterprise. It has reshuffled the banking system with a far greater degree of public co-operation, and it has established, for the financing of Italian industry, *Instituto Mobiliare Italiano* as Public Utility Corporation under the supervision of the Ministry of Finance. This new body set up in November, 1931, came into being with a motive to relieve the *Banca Commerciale* from the burden of large holdings of industrial shares. These shares were transferred from the bank to a new company the *Societa Finanziaria Industriale* which was financed by the new *Instituto Mobiliare*. The resources of the *Instituto* were drawn partly from Italian Post Office Savings Banks and partly from the private concerns which in turn owned a majority of shares in the *Banca Commerciale*. The Fascist party thus combines an insistence on the ultimate right of the State to dominate over all matters, economic and social. Drawing its chief support, as it has done in the past, from the *petite bourgeoisie* and the small farmers, Fascism was clearly bound to insist strongly on the rights of private property and of the retention of the private enterprise as the basis of the new state.

So far for the social aspect of the Fascist regime. If we turn to the side of its physical political policy, we are sure to be confronted by a programme wholly dominated by the social Fascism. Politically the control exercised by the Fascist party over the country is complete. The electoral law of 1923 set up a totally new system of government. The Parliament does indeed still exist, but it has been shorn of all its powers and made impotent to act as a separate body independent of the Fascist colour. In fact, it has become a subordinate part of the Fascist machine—a mere registering body for decisions arrived at elsewhere, and occasionally a theatre for the *Duce's* pronouncements. The real power rests with the Fascist party itself and the real legislature to-day in Italy is the Fascist Directory appointed by the head of the State. The Grand Council, to all intents and purposes, chooses the Parliament. From the nominations thus gathered in from the functional bodies, the Fascist Grand Council then proceeds to select 400 members, and these 400 then form the national list of candidates for Parliament put forward with the approval of the Fascist party. No other party is allowed to nominate candidates, and the entire list of electorate is then called upon to vote for or against the whole list of

400 candidates *en bloc*. In the election following the adoption of this system about 90 per cent. voted and 98 per cent. of those who voted, voted for the Fascist list.

Many critics of the Fascist regime in view of the policy of opportunistic violence actually pursued by the Fascist party in its march to power, condemn Fascism as nothing more than a creed of violence and personal ambition dressed up in the borrowed garments of a belated Hegelianism. But in spite of these adverse criticisms, the Fascist State is itself conscious and has itself a will and a personality—thus it may be called the 'ethic' state. If every age has its characteristic doctrine, there are a thousand and one signs which point to Fascism as the characteristic doctrine of our time. For, if a doctrine must be a living thing, this is proved by the fact that Fascism has created a living faith ; and that this faith is very powerful in the minds of men. In the words of the *Duce* himself ' Fascism has henceforth in the world the universality of all those doctrines which, in realising themselves, represented a stage in the history of the human spirit.\* To the international Utopians, our reply is that when the League of Nations means the rule of the stronger nations, it is best for the minor states to inculcate this aggressive nationalism of the Fascists to safeguard their rights.

We have omitted from this account the new Fascist (?) regime in Germany and the so-called Fascism of Sir Oswald Mosley in Great Britain. But those are different tales altogether, and require separate treatment.

## On Journalism

KHAGENDRANATH DAS GUPTA.

THE can be no greater tribute to the value and work of journalism than that which was paid by President Roosevelt the other day when he addressed an assembly of journalists. A year ago, a care-worn and poverty-ridden world, almost breaking down under the load of intolerable agonies, put Mr. Roosevelt into the exalted and responsible office of the President of the United States with the cry for a "full dinner pail" and a "fat pay envelope." President Roosevelt reciprocated the emotion that swept him into the White House by undertaking immediately a drastic Economic Recovery Plan, which for one year in actual working, has staggered the rest of the world by its boldness and vigour. In his efforts to improve the depressed financial conditions of his country, he has marched relentlessly on against enormous odds and age-old traditions with the strength of almost a Superman. Yet this man with an unbounded confidence in his own wisdom appealed for light and help in the shape of meritorious criticisms of his policy from the journalists. This is practically the most valuable part of the work of journalism and so President Roosevelt's invitation to journalists for helpful suggestions in his difficult task of economic recovery of his country has shed a great lustre on the whole profession.

There is no denying the fact that a newspaper is nowadays predominantly an organ of public opinion. It criticises the day-to-day administration of a country, keeps the people informed of what is happening in countries far and distant and educates public opinion in all possible ways. It helps in countless ways right thinking and the formation of right perspective. It moulds popular opinion so as to suit the needs of changing circumstances. It interprets social, political, religious and educational tendencies and rivets the attention of the people on all matters that are vital to the well-being of a country. In all civilised countries of the world, the journals play an important part in giving direction to public opinion. Thus "the dailies" and "the weeklies" serve the country better than perhaps any other single non-official institution.

It is not possible, within the limited space at our command, to give details of the rise and growth of journalism, to give a history how

from the position of shy, printed pages stealing upon the world with diffidence, the modern Press with pomp, grandeur and an effective voice in the administration of a country has sprung up. The nature and dimensions of the progress of journalism from weakness to strength may be apparent to us when we remember that to-day, according to a school of critics, journalism is the literary instrument of expression in England. Literature through the ages has taken various forms to express itself and at present in the English language it has taken the form of journalism ; of course, we do not forget that the claims of the drama to that title are also equally great.

A newspaper ordinarily supplies news of events happening all over the world. For this reason, the more the isolation of the past is breaking, the needs of journals are being more increasingly felt. To-day no country or nation is prepared to remain ignorant of what is happening elsewhere, and so the development of journalism has been an astonishing phenomenon in recent years. When the stress of modern economic life is tending to make the whole world a single market, journals are possibly the best source, if not the only source, through which international commercial conditions can be made known to the people day by day. Thus journals as a news-agency serve a very great purpose and help to destroy the barriers of nature between country and country.

Journals are also an instrument of international intellectual intercourse. From them we are able to have an idea of the currents of thoughts obtaining in remote countries, through them we can feel the pulse that is beating in other parts of the world. It is true that this knowledge can be gained from a study of the literature of different countries, but the study of the literatures of foreign peoples is often the privilege only of a few. Journals are within the reach of even the common man's intellectual and economic resources and so serve a very useful purpose in promoting intellectual fellowship among different communities.

The value of journalism is nowadays realised by all civilised peoples and so we find that in almost all independent countries an atmosphere has been created in which the profession can thrive and prosper. Freedom is the most essential condition for the progress and prosperity of the profession and therefore in many countries the freedom of the Press is a very real matter. The Fourth Estate is given so much freedom that it need not fear anything so long as it criticises peoples, policies and administrations with loyalty to truth. The British Press, which is to-day the admiration of the whole world, could not have achieved any distinction, had it not been favoured with the freedom conducive to its

greatness. We shall be able to appreciate the influence of a free and efficient Press when we remember that *The Times* in the 19th century was responsible for the removal and restoration of a large number of ministries in England. That influence *The Times* does not possess nowadays ; it has gone for several reasons, but the waning of its influence is certainly no reflection on the prestige of journalism which is rather daily increasing.

The right conduct of a newspaper, from the nature of its functions, entails serious responsibilities upon those who are in charge of it. In fact, the greater the dignity of a profession, the more serious are its moral obligations to the outside world. Let us try to point out certain canons of journalism, some principles which it is the duty of every journal to follow.

One of the first principles that journalism should observe is respect for truth so far as the publication of news and events is concerned. A journal need not be impartial in its outlook, it is free to have its fondness and bias for particular men, policies and administrations. But it certainly has no moral or legitimate right to change, alter or distort facts for that reason. As a great journalist, the late Mr. C. P. Scott of the *Manchester Guardian*, once remarked, "Comment is free, but facts are sacred." That is the greatest essential of journalism, it should respect truth and nothing else. It need not be even honest in its convictions, but it should be true in its presentation of facts. Moreover, misrepresentation of facts, however able and fascinating, does not ultimately produce the desired effect. The angry attacks of Lords Rothermere and Beaverbrook on Mr. Baldwin's leadership of the Conservative Party through a most formidable Press at their back have so long been condemned to futility because of their indulgence in the undignified habit of circulating lies and half-truths about his activities. We admit that facts are always bare, spare and unromantic. Naked facts seldom thrill, very rarely create a sensation. Therefore there is a tendency on the part of certain papers to add an amount of polish to stark facts in order to make them interesting. But this practice leads to the sacrifice of a great journalistic principle at the altar of mere sensation and cheap effect. There is also a great danger lurking against the observation of this principle (respect for truth) in the existence of a commercialised and monopolistic Press in some countries which has made the newspapers the mouthpiece of vested interests. Such newspapers run by Capitalists and Commercial classes often change or distort facts hostile to their purpose. It is the merest commonplace of life that if you pay the piper, you can call the tune. Money has enslaved skill in

many departments ; even the field of journalism stands threatened with this menace. But journals even serving money, and for the matter of that, particular policies liked by those money-makers need offer no explanation for their conduct so long as they do not interfere with the sanctity of facts.

The next great principle necessary for proper journalism is a fearless and independent outlook. A journal should not on any account sell its birth-right to hold any opinion it likes about matters which are public. It is an educator of public opinion and so it must have the courage to focuss public attention on all matters rising above the frowns of arrogant authority if need be. Politicians all over the world fear influential and important journals and the fear they rouse is a great glory of journalism. There is the vicious practice in many countries of buying off of influential journals by politicians in order to seal their lips against them. The offer of a large sum of money to poor journalists is sometimes too great a temptation to resist. But as a great journalist has observed, " Directly a newspaper Kow-tows to authority, seeks favour or dips the editorial pen in butter; it becomes a despised sheet unworthy of the highest traditions of journalism." Journalism by its independence of outlook and fearless criticisms of policies has wiped out of the face of this world many evils. In the West, many journalists have suffered long and terribly to preserve the spirit of independence in their profession. The freedom of the Press, as we know it to-day, did not come all at once in any country, but the sufferings and sacrifices of many great journalists, living and dead, are at the root of that freedom of which we are so proud to-day. Every inch of that freedom had to be fought in order to be gained against the demoralising efforts of money and influence to coax the journals into a state of servility.

The third great principle of journalism is to try to give publicity to what is in public interest irrespective of other considerations. Influential people at the head of public institutions often try to hush up scandals connected with their work by bribing the journalists. Every good journal is expected to be able to resist this temptation. Many evils in the West have come to light only because of the persistent attempts of newspapers to make them public. As Mr. Wilson of the *Pioneer* once wrote, " In England from *The Times* down to the least provincial journal an attempt is being made almost every minute of the day to beat the secrecy with which Government try to surround themselves. . . . Not a day passes in England without some secret documents coming out or all important Cabinet discussions seeing the light of the day." Often Governments have tried to put tempting

offers in the way of the journalists in order to know the sources of leakage of their secrets, but the journalists have rather preferred to go to jail than give the names of their reporters or correspondents. So this attempt to supply secrets to the public vital to its interest is a great virtue of journalism.

The calling of journalism is one of the highest and most respectable in this world. A journalist is a great servant of the public, the demands on his fund of intellect are very great, the sacrifices and sufferings expected of him for the cause of the public are not small. But it is as an intellectual prodigy that a journalist impresses us most. He must be able to burn his candles in different shrines. He has to dream with the poet, count the dollars with the financier, muse with the philosopher and coldly gaze at the unruffled face of nature with the scientist. Rightly has it been said that a journalist is the nearest approach to a Superman. What a successful journalist can achieve in the way of fame and distinction will be clear to us if we remember those beautiful and highly significant words of Prof. Laski about Mr. J. L. Garvin, one of the leading English journalists of to-day, "He has made his weekly thunderings almost a national institution." What influence a great journalist can exert in his time will be evident if we bear in mind that Lloyd George could not offer Asquith a seat in the Peace Conference after the conclusion of the last Great War owing to the opposition of the then editor of *The Times*.

## The Beginnings of Science Teaching in Hindu College

G. N. DHAR, B.A.—*Librarian.*

**I**N the Introduction to the Presidency College Register (pages 7-8) mention has been made of the text-books used for study in the Hindu College in its earliest days. From a perusal of the list used in the Senior Classes in 1824, one cannot but entertain a poor opinion regarding the attainments of the earliest scholars. Tegg's "Book of Knowledge," Enfield's "Speaker," Goldsmith's "Geography" and Murray's "Grammar" were not surely calculated to give the most advanced pupils an adequate command over the English language. Neither could these books, and these alone, be expected "to extend their knowledge of History and Geography and to open to them a view of the objects and means of Science." Dr. Wilson touched this point (among others) in his first Report as Visitor. He animadverted on the unsuitability of mere extracts from literature for the upper classes, and advised that they should be made to peruse the best English authors in prose and verse. He also pointed out that "the young men did not advance beyond the simple rules of Arithmetic, and even vulgar fractions were above their attainments." Dr. Wilson was of opinion that a Mathematical Instructor should be appointed and that a small Library should be attached to the College. The General Committee, in forwarding this Report to Government, endorsed the views expressed by the Visitor, and observed that under the conditions prevailing, much remained to be effected before the pupils could be considered to have learnt all that might be taught them. It was determined that a series of English books should be published for the use of this institution at an expense of Rs. 49,376 which should be borne in equal parts by the funds under the control of the Education Committee, and by the School Book Society. A partial supply of books to the value of Rs. 5,000 was arranged for being immediately procured from England. Many of these were given away as prizes to the students.

Mention has been made (p. 8, P. C. Register) of a valuable philosophical apparatus having arrived from England for the use of the Hindu College. "On the 3rd of July, 1823," writes Mr. Thomas Fisher (Searcher of the Records) in his *Memoir on Education of Indians*,

" Mr. J. H. Harrington, then a Member of the Bengal Council, submitted to the Government a letter which had been addressed to him and the late Sir Henry Blossett by the Secretary of the British India Society in London, advising the transmission to India by permission of the Court of Directors of the East India Company, freight free, of an extensive philosophical apparatus, in order to its being placed at the disposal of the Calcutta Hindoo Sanscrit College, should the Committee of that institution have the means of employing a competent lecturer.

" The apparatus was accompanied by a considerable number of books on scientific subjects designed for the use of the lecturer and others who might have occasion to refer to them. . . .

" The Governor-General in Council, on receipt of this communication, ordered the chests containing the apparatus and books above-mentioned to pass at the Calcutta Custom House free of duty. They were accordingly delivered into the custody of Mr. James Thomason of the Bengal Civil Service until a professor or lecturer could be provided.

" The apparatus consisted, among other articles of minor importance, of the following:—

- A complete set of Mechanical Powers.
- A complete Whirling Table and Apparatus.
- A complete set of Magnetical Apparatus.
- Ferguson's Pyrometer Lamps, etc.
- A Nine-inch Cylinder Electrical Machine with Appendages, viz., Insulated Stool, Thunder-house, Three Bells, Magic Picture, Air Pistol, Spiritual Tube, Copper Plates and Stand Head with Hair, Spider, Swan and Star, also a Universal Discharge, Press and Diamond Jar, and a Tin Fire-house.
- A set of Eight Musical Bells.
- A set of Saw-mills.
- Models of Water and Forcing Pumps.
- An Air Pipe.
- A Gunpowder Apparatus.
- A set of Weights for Copper Bottle.
- A Fountain in Vacuo.
- A Fork Balance.
- Torricellian Bellows, Glass and Brass Tubes.
- A Hydrostatic Balance.

A Galvanic Trough and Plates, together with four improved Galvanic Batteries, complete.

A Finished and Complete Tellurian, Lunarium, and Planetarium.

A Brass Hemisphere.

An Improved Equatorial.

A Selenographic Twelve-inch Globe.

A set of Optical Silk String Models in Case.

A large set of Box-wood Geometrical Solids.

A large-sized Double Barrelled Air Pump and Receiver.

An Improved Table Chemical Furnace, together with a complete Chemical Apparatus for the same.

An Improved Gasometer, Tin and Glass Vessel.

A set of Stop-cock Apparatus for experiments on Glasses, Bladders, &c.

Woulf's Glass Distillatory Apparatus.

A Mahogany Chest with 56 Phials containing Chemical Tests, &c.

A Spirit Lamp and Brass Sliding Ring Stand.

An Inflammable Air-Lamp.

A Pneumatic Cistern.

A Glass Alembic with Head and Stopper.

A Mercurial Trough.

Evaporating Dishes.

An Improved Large Phantasmagoria Lanthorn with Slides

A Guinea and Feather Apparatus.

A Terrestrial 18-inch Globe with Appendages.

A Celestial 18-inch Globe with Appendages.

Adam's Lectures, in 5 Vols.

Essay on Electricity.

A Glass Prism, Convex Lens, and an Opaque and Transparent Solar Microscope.

A 3½" Achromatic Telescope with Tripod Stand and Appendages.

A set of 21 Astronomical Sliders.

Brand's Manual of Chemistry.

Ure's Chemical Dictionary.

Mackenzie's 1000 Chemical Experiments; together with several other Scientific Works.

"All the expenses attendant on the receipt, unpacking and packing and on the careful custody of the above-mentioned philosophical instruments and books were, by order of the Bengal

Government, charged to the East India Company ; and a salary assigned for 2 professors or lecturers on experimental philosophy so soon as a qualified person should be found to receive it."

At the request of the Managing Committee of the Hindu College, the General Committee of Public Instruction proposed to Government in a letter dated October, 1823, to engage a Lecturer on Natural Philosophy on an estimated monthly salary of Rs. 300. In case a competent person could not be procured locally, the General Committee recommended that it would be desirable to hold out an annual income of £500, and invite a duly qualified Professor from England. The prospective Professor should, it was proposed, attend four days in the week from 10 to 1 or 2 o'clock, and deliver discourses to the First Class students of the Hindu College, on the ordinary branches of Natural Philosophy, viz., Mechanics, Hydrostatics, Pneumatics, Optics, etc. The General Committee hoped that when the Lecturer should be qualified to hold his prelections either in Sanskrit (!) or in one of the vernacular languages, he would extend the benefit of his instruction to the boys of the Sanskrit College. The Government was sympathetic. Mr. D. Ross, who was originally Director of the Copper Mines in Cornwall and was then employed as the Mint Master of Calcutta, was selected for the post from among a large number of qualified candidates (among whom was Rev. Mr. Mack of Serampore). The Managers were apprised of the appointment in May, 1824 ; and Mr. Ross commenced his first course of lectures on the 6th of July next. Within two months and a half he delivered eleven lectures, each extending over two and a half hours. Besides the Introductory lecture, the subjects of his discourse comprehended Properties of Matter, Laws of Motion, Mechanics and Magnetism. It appeared that the apparatus was faulty. The Visitor referred to this fact in his Annual Report, and dwelt on the desirability of making it more complete in order that scientific truths might be demonstrated by successful experiments. He noticed also the absence of books on the subject-matter of the lectures and advised that a small library should be attached to the class consisting of several copies of the most valuable handy text-books on General Physics.

The General Committee do not appear to have been pleased with the small number of lectures delivered by Mr. Ross. In the Report they submitted to Government in October, 1824, the Committee regretted that the Sanskrit College boys could not, as contemplated, share in the advantages that might be derived from these lectures. They, therefore, wished it to be clearly understood that the arrangement was only temporary and provisional, the question of making it

permanent to be settled later on, after due consideration of the results produced. Although the lectures continued to be delivered year after year, the subjects varying but little in their scope, scarcely any solid progress appeared to have been made by the scholars, and "some of the most advanced students seemed to have forgotten what they were previously acquainted with."

In March, 1828, Dr. Tytler, one of the Presidency Surgeons, was appointed Lecturer in English Literature and Mathematics on Rs. 500 a month. The teaching of Natural Philosophy became also one of his concerns. In the list of text-books prescribed in 1832 occurs the name of "Introduction to Natural Philosophy" as the book to be read in the highest class. By 1833, however, the system of instruction in Natural Philosophy underwent a change, the interesting experiments having given place to hard study and mathematical demonstration. Sometime later, the experimental lectures were revived; but in a few months more, the lectures on Natural Philosophy were altogether discontinued.

After the reconstruction of the General Committee of Public Instruction in 1835 adequate attention was paid to the teaching of Science, and Astronomy, Mechanics, Hydrostatics, Hydraulics, Pneumatics and Optics were included in the regular curriculum of the highest class of the Senior Department of the Hindu College.

# Philosophy of Sphota

GAURINATH BHATTACHARYYA—*Research Scholar.*

JAYANTABHATTA, the reputed author of that well-known work the *Nyayamanjari*, an explanatory treatise on Gotamasutra, opens the chapter on the authority of *Sabda* as a *pramana* by starting an enquiry into the nature of word and sentence. It is an accomplished fact that sequence plays an important role in determining causal relation ; and Jayanta argues that it is absolutely a matter of common knowledge that the cognition of a word or a sentence is immediately succeeded by the cognition of its import. But the difficulty, with which we are confronted, lies in determining the nature of the two terms—word and sentence. It is generally maintained that a word comprises of several letters while a sentence is nothing more than the aggregate of a few such words. But on a critical examination, it will appear that the definitions cited above are not strictly scientific. Vacaspatimisra, in his *Tattvabindu*, has the most important observation on this point. He starts by saying that none can deny the fact that when several words comprising a sentence are cognised, we understand the import. But the point arises: Is the sense expressed by the words themselves, which are like so many indivisible units or is it expressed by the letters constituting those words? The Mimamsakas believe in the eternal and all-pervading character of letters. And Vacaspati rightly points out that it is for this reason that the Mimamsakas cannot maintain that words admit of division into letters. The *raison d'etre* in this case is that words being “avayavin” (whole) cannot be supposed to have an all-pervading character ; and if it be maintained that letters, which are eternal and all-pervading, go to make up words, the conclusion becomes irresistible that words have also an eternal and all-pervading character.<sup>1</sup>

If it, however, be assumed after the Vaisesikas that sound and for the matter of that letter is the property of ether,<sup>2</sup> we can no longer maintain that letters form the constituent members of words in

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1. Avayavinyunaparimanatvadavayavanam paramamahatanca varnam tadanupapatteh—*Tattvabindu*, p. 2.

2. Vide *Siddhantamuktavali*, Kar. 44.

view of the fact that *guna* entities have no title to be treated as the inherent cause (*samavayikarana*).<sup>1</sup>

Next, we turn to the school of philosophers who opine that letters are formed of the atoms of air and that, they are destroyed as soon as they are produced. That being so, it is argued by the grammarians that we can never speak of the co-existence of the letters which are said to build up a particular word. Let us, for illustration, take up a word (*Gauh*, for example) in which there are three letters. Now it will not be possible for us to pronounce all of these letters at one and the same time. For, it is a fact that the first letter dies out before the third one is pronounced. Therefore, it stands that the conception of a word, as being the aggregate of several letters, is something fictitious. It may be further pointed out that those who believe that words are produced and that they have no permanent existence, will have to admit that a thing which is produced is eternal too. For it is an admitted fact that of the three causes contributing towards the production of the effect, the non-inherent (*asamavayikarana*) cause is the most proximate and there is little fear of contradiction if it be laid down that the destruction of a product is due to the disappearance of the non-inherent cause. If the disappearance of the inherent and not of the non-inherent cause be regarded as the cause of the destruction of a product, such entities as *dvyanuka* would have come under the category of eternal (*nitya*) entities. A *dvyanuka* is said to be formed of two *paramanus* (atoms) and as the latter are believed to possess an eternal character, they cannot be destroyed under any circumstances. That being so, *dvyanukas* will never admit of destruction. Hence the logicians maintain that it is the disappearance of the non-inherent cause and not of the inherent one that leads to the destruction of a product. Whenever the connexion between the two *paramanus* constituting a particular *dvyanuka* will be severed, it will cease to exist. To come to the point, we have proved already that the several letters which are said to make up a word, are pronounced in succession and as such the question of the non-inherent cause and consequently of its disappearance cannot arise in this case. Hence, we cannot conceive of the destruction of a word which is said to have been produced. And to say that a thing has birth and no death is nothing more than a dogmatic statement.

From what has been said above, it becomes clear that conjointly letters cannot express the sense. And it is obvious that they are

1. *Ibid*, Kar. 23.

incapable of expressing the required import singly ; for, in that case, there will hardly be any justification for using a number of letters when any one of them is sufficient for the purpose.

The grammarians thus show the outstanding difficulties for those who opine that letters are expressive of sense ; and in order to explain satisfactorily all the points at issue, they have themselves propounded their own theory according to which the sense is expressed by Sphota which, in its character, is indivisible and is suggested more and more clearly by each one of the different sounds (or different letters) in its succession and finally and completely suggested by the last sound (or letter<sup>1</sup>). We propose to discuss the merits of the theory in course of our subsequent disquisitions ; for, it is necessary at the outset to know for ourselves the material grounds of objection put forth by those who oppose the theory.

Both the Mimamsakas and the Naiyayikas vehemently criticise the theory of Sphota on material grounds. The Sabarabhasya on the Mimamsasutra I. i. 5., makes it sufficiently clear that the theory of Sphota has been discarded by the Mimamsakas on the ground that it strikes at the root of some of the fundamental principles of the system of their philosophy. We have already remarked that, according to the theory of Sphota, the indivisible sentence is expressive of import and that the individual words are regarded as being fictitious carrying no meaning of their own. That being so, Sabara points out that such operations as *Uha*, *Prasanga* and *Tantra*,<sup>2</sup> which the

1. Vak 1.85.

Also—Tadeva hi sarvajininanamasapratyaksapravedaniyaprayatnabhedabhinنانানাধ্বনিৰ্পত্যেকাব্যান্তিয়ম tattvam—T. B., p. 3.

2. Uha—Prakratau amnatasya mantrasya vikrtau samavetarthaya taducitapadantarpaksepena patha uhah :—Rigvedabhasyopakramanika, p. 21.

Patanjali has mentioned the sixfold importance of the study of the Science of Grammar. He says that in the Vedic mantras no word is found to have been used in all genders and all case-endings to suit various practical purposes. It is, therefore, that a man who has got to perform various sacrifices, is required to make necessary changes in the wording according to circumstances. This change of wording is called *Uha*; and it is for this purpose that a knowledge of the principles of grammar is necessary. Kaiyata explains the point by saying that in a sacrifice in honour of the Sun-god, the term *agnaye* in the expression “Agnaye tva justam nirvapami,” should be substituted by *suryaya*.

TANTRA—When a subordinate sacrificial act (*angayaga*) is prescribed only once in connexion with a number of principal sacrifices, we have a

Mimamsakas have discussed at length, become absolutely meaningless.<sup>1</sup> The Sruti (the Vedas) sanctions a change in the wording of a hymn according to change of circumstances. While discussing the question—Are the Vedic hymns intended to convey any meaning?—Sayana strongly maintains that the Vedic hymns are expressive of sense on the ground that it has been enjoined to make necessary changes in wording in the case of a derivative sacrifice.<sup>2</sup> It has been laid down in the Taittiriya Brahmana, III. vi. 6. ii that for purposes of a principal animal sacrifice, only one animal is sufficient and hence the hymn reads thus:—Anvenam mata manyatam anu pita anu bhrata. But in the case of a derivative sacrifice where two or more animals are required, the authorities sanction a change in wording and the term *enam* is replaced by *enau* or *enan*, as the case may be. It is why Sabara remarks that the injunction of the Brahmana—Neither *pita* nor *mata* should be increased (in the case of a derivative sacrifice),—leads us to infer that the word *enam* is required to be increased and he explicitly states that this ‘increase’ refers to an increase in sense as represented by a change in the forms of declension. Sayana says it in so many words that the singular in *enam* should be replaced by the dual or the plural according as there is a change in meaning. That being so, it is established that every Vedic word has a meaning attached to it and the same is expressed through its power of denotation.

The exponents of the theory of Sphota, as we have already observed, do not generally admit Padasphota and it is why the Mimamsakas cannot accept the theory. It should be remembered, however, that the Mimamsakas have taken a wrong view of things so far as this point is concerned. It is a fact, no doubt, that the gram-

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case of Tantra: Ubhayoddesena sakrdanusthanam tantram—Jaiminiyanayayamala, p. 666.

PRASANGA—When a particular thing which is prescribed in connexion with another, we have a case of Prasanga: Anyoddesena anyadiyasyapi sahanusthanam prasangah—*Ibid.*

1. Yatah sphotapakse hi niravayam vakyam niravayavasya vakyartha-syva vacakm, avayavastu padatmaka varnatmakas ca mrsabhuta itisye Tatasca padatadavayavasritasyohader mahavakyavayavantaravakyartha-praya-jadyasritasya prasangatantrades ca uttaratra vicaryamanasya mrsatvam syat. Atas tatsatyatasiddhyartham sphotanirakaranamiti na nisphalam—Prabha on Sabarabhasya, p. 49.

2. The sacrifice in which the details of the ceremony are described and according to which other sacrifices are performed is called the principal sacrifice while the latter are called the derivative sacrifices—Pradip, p. 20.

marians have considered the claims of Vakyasphota from the empirical standpoint and have practically ignored Padasphota and other classifications of Sphota. But when Padasphota has been discussed, explained and illustrated by them, we may lay it down that words may be regarded as being expressive of sense ; and if we accept this, the Mimamsakas have little cause for any apprehension. In fact, Mandanamisra, one of the greatest pioneers of the Purvamimamsa system of Philosophy, has established Padasphota in his Sphota-siddhi. He does not believe in Vakyasphota but maintains that, word as an indivisible unit, is expressive of sense. That being so, each word becomes significant and there is ample justification for a change in the wording with a corresponding change in the meaning.

The Naiyayikas also do not accept the theory of Sphota for more reasons than one. Jayantabhatta clearly points out that it should not be supposed that the Naiyayikas criticise the theory only to make a parade of their power of argumentation. The theory of Sphota is opposed to the vital principles of their philosophy. The Naiyayikas have established the authority of Sabda as a *pramana* by proving that it was created by God. We have already observed that the grammarians describe Sabda as something eternal and an entity, which is said to be eternal, cannot be created by any being, be it human or divine. Thus we notice that if the theory of Sphota be once accepted, the Naiyayikas will find it difficult to prove the authority of Sabda as a *pramana*. Moreover, the Naiyayikas believe in the transient character of Sabda. Unlike the Mimamsakas, they aver that Sabda is produced and destroyed. But the grammarians conceive Sabda as one having a permanent character. Hence, we point out that the conception of Sabda is different in the two systems of thought. It is therefore, that the Naiyayikas raise a note of protest against the theory of Sphota.<sup>1</sup>

The Naiyayikas observe a relation of agreement in presence and absence between the perception of letters and the cognition of sense ; and it is why they assert that the two are causally related.<sup>2</sup> They

1. Tasmadanityanam varnanameva vacakatvam pratisthapaniyam parakramniyas ca sphota—Nyayamanjari, p. 367.

2. If two or more instances in which a phenomenon occurs have only one other circumstance (antecedent or consequent) in common, while two or more instances in which it does not occur (though in important points they resemble the former set of instances) have nothing in common save the absence of that circumstance—the circumstance in which the two sets differ throughout (being present in the first and absent in the second) is probably the effect or the cause or an indispensable condition of the phenomenon.—C. Read, p. 212.

maintain that with the perception of the letters, k, kh, g, etc., we understand some sense and the cognition of sense cannot proceed without the perception of letters. It is, therefore, reasonable to admit that letters are endowed with the power of expressing sense; and to posit a new entity (viz., Sphota) is hardly warranted. The Naiyayikas again point out to their advantage that letters are designated as Sabda on the ground that they are perceived through the auditory organ. Sphota, to the contrary, can be cognised only through mental perception.<sup>1</sup> It has been said that the realisation of Sphota requires a mental discipline and spiritual meditation. Hence the Naiyayikas opine that when we do not perceive the existence of Sphota in the usual course, it is certainly desirable that letters, which are ordinarily perceived, should be regarded as being expressive of sense. The grammarians, however, criticise the views of the Naiyayikas on this

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To determine the causal relation, this method is often resorted to. The Alankarikas have laid it down as a rule that in order to distinguish Sabda guna, Sabda dosa and Sabda alankara from Artha guna, Artha dosa and Artha alankara respectively, we should always apply this method. Cp. Tatha hi gunadosalankaranam sabdarthagatatvena vyavasthites tadanavavyatirekanuvidhavayitvam hetuh—Sahityadarpana, p. 429.

i. According to grammarians, Sphota can be perceived through the mind. Bhartrihari speaks of the two aspects of Sphota in the following verses:—

Buddhibhedadabhinnasya bhedameksa pracksate—i.45. Commentors explain the verse in the following manner. They hold that one aspect of Sphota is what is technically called the Vaikhari Vak, the other aspect being the Madhyama. We shall discuss the nature of the fourfold types of Vak in a subsequent chapter. Suffice it to know for the present that articulated speech is called the Vaikhari Vak, while, when the sound has not yet reached the stage of being articulated, it is said to be the Madhyama as cognised through the mind. And the grammarians opine that this Madhyama Vak is to be identified with Sphota. Vacaspatimisra in his Tattvabindu states that Sphota or Sabdatattva is cognised by means of mental perception—Tadeva hi sarvajaninamanasapratyaksa pravedaniyaprayatnabhedabhinنانানাধ্বনি pratyekavya janiyam tattvam—T.B. p. 3.

It should be observed, however, that Jayantabhatta describes Sphota as an entity which is cognised through the auditory organ:—Cp. Paramarthatas tu sraute pratyaye pratibhasamanah—N. M., p. 37<sup>1</sup>. That Sphota is cognised by perception is almost unanimously accepted. Sankaracharya quotes the view of those who support the theory of Sphota by saying that it is cognised by perception. But we must frankly admit that we do not subscribe to Jayanta's views when he says that Sphota is perceived by the auditory organ. Had Sphota been a matter of ordinary perception, the charges that are generally levelled against the theory by the Naiyayikas, namely, that it is neither perceived nor inferred, would have hardly any significance.

point. They maintain that the arguments of their adversary are based on flimsy grounds. With the help of a dilemmatic argument, they point out the weakness to which the Naiyayika theory is exposed. Do letters singly or conjointly express the sense?—ask they. Evidently the first alternative is untenable. If the second alternative be accepted, a question may be asked further—Is it required to have an aggregate of letters or is the cognition of that aggregate also compulsory? It should be noted that the Naiyayikas cannot contemplate such an aggregate on the ground that each letter is transient and not permanent. It may be argued, of course, that according to the Mimamsakas, who follow the illustrious teacher Upavarsa of respectable fame and antiquity, letters are not supposed to be perishable in character—they are not destroyed as soon as they are pronounced; and as such, an aggregate of letters may be logically comprehensible. But before we criticise this point, we propose to examine the view of Upavarsa regarding the permanent character of letters. Vacaspati in his Bhamati explains the position of this school by asserting that there is no authority to substantiate the truth of the proposition that letters are perishable and have momentary existence. The Sankarabhasya has the most important observation on this point. Letters are not of a momentary character on the ground that at the time of recognition (*pratyavijnna*), they are recognised not as something *similar* to what have been previously perceived but as *identical* with them. The Bhamati clearly states that even when we utter the word “cow” for thousand and one times, we do not perceive that the word on each occasion is a different one and that these closely resemble one another. To the contrary, we perceive that the same word is pronounced on each occasion. But when we observe one cow after another we never say that the second animal is the same as the first. Hence it is why Upavarsa maintains that when a letter pronounced at different times is not different in character, there is no necessity for the assumption that it is transient.<sup>1</sup>

Let us now point out the difficulties that make their appearance if it be held that letters are said to have permanent character. In the first place, when all letters are permanent, it is difficult to ascertain which particular sense is expressed by which particular group of letters. Secondly, we cannot speak of the sequence of letters with reference to either time or space in view of the supposition that they are eternal entities.

1. *Yadi hi pratyuccaranam gavadivyaktivad anya nya varnavyakta-yah prativeran tat akrtinimittam pratyavijnanam syat, natvetadasti.*  
—Sankarabhasya, p. 325.

As for the problem whether the aggregate of letters is required to be known, a few words are necessary. In all cases of perceptual knowledge, it is only necessary that the sense-organ comes in contact with the object (visayendriyasannikarsa). A jar, for instance, is said to be perceived when the eyes fall upon it or the hands feel it. It should be carefully noted that besides the contact between the sense-organ and the object, the cognition of the sense-organ is not needed in a case of perceptual knowledge. But in all cases of mediate knowledge, the causes must be known both by itself and in relation to its parts. For instance, in the case of an inferential knowledge, the cause (hetu) itself is required to be known and that it is invariably concomitant with the major term (sadhyavyapya). In the time-honoured example of inference—There is fire on the top of the mountain because there is smoke (Parvato bahniman dhumat), we may observe that prior to inference, there should be the knowledge of smoke (which is the cause), of the invariable concomitance between smoke and fire (which is the major term) and the like. To come to the point, verbal knowledge being a case of mediate knowledge, it is required that we should also have a perception of both the letters and their aggregate before any verbal knowledge is obtained. Thus we find that the cognition of the aggregate of letters becomes a necessity and it is to be seen, therefore, whether such a cognition can be logically obtained. It has been maintained that there is nothing to stand in the way provided the different letters are pronounced by different persons all at the same time. It should, however, be pointed out that an aggregate may be contemplated in this way, but the cognition of that aggregate cannot be obtained. For, when several men speak at a time there is a confused noise and as such, it is quite impossible to understand which particular letters have been pronounced. But granting for argument's sake that one is competent to comprehend the different sounds, it may be further stated that an aggregate of letters of like nature has been refused to have any claim to express the required sense.<sup>1</sup> And if it be maintained that the letters will be pronounced by one man, it is obvious that each letter will have to be pronounced at successive moments of time; for different letters require different efforts to pronounce them; and consequently an aggregate is out of the question and further still is the knowledge of the same.

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i. Satyapi va tathavidhe samastye nastyevarthapratitih—N. M.,  
p. 368.

It has been argued, however, that though letters cannot express the sense either singly or conjointly, it may yet be legitimately supposed that the cognition of the last letter (in a word) accompanied by the impressions (samskara) produced by the perception of the preceding letters, is capable of expressing the sense.<sup>1</sup>

The aforesaid view is open to serious logical objections. It is admitted on all hands that the nature of impression is such that a particular impression, caused by the perception of a particular object, is endowed with the power of reviving the particular object to memory and nothing else. That being an accomplished fact, it is only natural that the impressions of letters are capable of reviving the letters to our memory and it is not expected that they will express the sense also.<sup>2</sup> To say that they will function that way is tantamount to denying an admitted fact. But Kumarilabhatta still maintains that nobody disputes the fact that unless there lie in us the impressions of letters already perceived, we cannot remember the import, and it is therefore reasonable to posit that impressions are capable of expressing the sense. He, therefore, sees no reason why a new entity like Sphota should be posited at all. But Mandana opines, and rightly too, that impression which is regarded as a *sakti* itself cannot be supposed to be endowed with another *sakti*. Paramesvara explains the point by saying that impression is either a *sakti* of the previous cognition and residing in the soul or it is a *sakti* of the soul and emanating from the previous cognition.<sup>3</sup> But if this *sakti* be supposed to be possessed of another *sakti*, the latter in its turn may be similarly supposed to be possessed of another again, and the process continuing, there will be no limit to our suppositions.<sup>4</sup>

(To be continued.)

1. Purvapurvarnajanitasamskarasahito' ntyavarnath pratyayakah—*Ibid.*

Purvajanitasamskarasahito' ntye varno vacakah—ityadosah—*Sphotasiddhi*, p. 44.

Atha va vasanaivastu samskara, sarva eva hi.

Drdhajnaanagrhitarthe samskaro' stiti manyate—S. V. 99.

2. Yo hi yadgocaranubhavayonis samskaras sa tatraiva dhiyamadhatte iti tasya svabhavah. Yadyanyasminnappyadadhati kimciddeva ekamanubhuva sarvas sarvamartham vijaniyat. Api ca samskara iti ca vasaneti ca bhavaneti ca pracinamubhavajanitamatmanas samarthyabhedameva smritijnanaprasavahetumacakṣate; no casyaivartha pratyayaprasavasatktis sakya kalpayitum—T. B., p. 6.

3. Esa pracina-jnanasya saktih; atmani ca tisthati. Athava atmanas saktih purvavijnanena janyate.—*Gopalika* under Kar. 7. *Sphotasiddhi*.

4. Saktes saktyantarayogas tatra satyapyadarsanam.

Vilaksanasyopajano navisesacca karanat.—*Sphotasiddhi*, sl. 7.

## An Apologia for the American Policy of George III

IT is indeed and unfortunate reflection on the conduct of historians that they instead of becoming impartial judges of men and events, often assume the mistaken attitude of prejudiced lawyers in handling the important issues which changed the destinies of humanity. It is thus that they make heroes out of mediocres, while at the same time they would not scruple to relegate a genius into the cold shade of oblivion. Policies they would defend and criticise in the most one-sided manner, leaving enough room for an appeal of *audi alteram partem*. This distorted vision of history has inspired the verdict that unanimously condemns George III, for the revolt of the Thirteen Colonies. The English king had the bitter misfortune to be introduced to posterity as the man who was responsible for the tragic separation between Britain and her Empire across the Atlantic. But to a sober student of the past, it seems almost incredible that any one individual could ever be branded as the author of a revolution. In fact, there are ample materials for the defence of the policy pursued by George III with regard to America. In dealing with the whole question, we should follow three lines of argument—(i) whether the charges actually brought against the king are fully admissible, (ii) how far Britain could have retained her hold on America had there been no George III to disturb the relation between the two countries; and lastly, (iii) was the actual result of the catastrophe only an unmitigated curse?

It was George Grenville, "the apostle of Colonial Taxation," with his much-maligned Stamp Act of 1765, who first brought the issue to the forefront. Grenville's measure had always been condemned in no uncertain terms as the most stupid. It is said that Grenville should have the foresight of a statesman to turn down any such obnoxious idea of taxing the colonies. "The blunder of direct taxation avoided by Walpole in 1730," says Robertson, "became a crime in 1765." But the same author had to admit that the measure was "the outcome of a grinding necessity." The Seven Years' War had saddled Great Britain with a heavy burden of debt, and it was not unnatural that the British statesman should expect the colonies to contribute their

quota to the cost of imperial defence. The colonies were in a prosperous condition, while the amount demanded was quite reasonable, if not insignificant, when compared with the burden borne by the British tax-payer himself. Moreover, the money was to be spent for no other purpose than plain colonial needs. The critics of the Act point to the *method* of direct taxation as objectionable, in so far as it was unprecedented. But the idea was actually not new. For instance, George Vaughan, an agent of New Hemisphere, proposed it as early as 1715. In 1717 and 1722, Archibald Cummings, Custom Officer at Boston, developed a scheme for Stamp Tax; Sir William Keith, the Governor of Pennsylvania, had made a similar suggestion in 1739. And we all know that Walpole seriously considered the question of adopting such a measure. The duties were also much lighter than those charged in England, and, as a revenue measure, the Stamp Act had been admitted by all as eminently fair and well-constructed. The suggestion that the colonies should have been given a chance to tax themselves instead of being taxed directly from St. Stephens, also falls to the ground when we find that only ten years ago at the Albany Congress, the Colonies had proved that they were "one in promises to pay, thirteen when performance was due." Even Adam Smith agreed with Grenville that the constituent parts of the Empire should be obliged to support its own civil and military establishments, and to pay its proper share of the expense of the general administration of the British Empire. He also believed that it naturally lay with the British Parliament to determine the amount to be assessed; because "a Colonial Assembly, though it might be an admirable judge of the affairs within its own territories, could not be expected to determine what is necessary for the defence and support of the whole Empire." We should also bear in mind that neither the genius of Chatham nor the nice logical subtlety of Burke found anything to object when the measure was passed in Parliament, and Channings tells us that "in America, too, politicians thought that the Act would go quietly into effect; one of them Richard Henry Lee of Virginia even applied for one of the collectorships." But even in spite of these justifications, if we hold Grenville's conduct as inexpedient, there is nothing to show that George III was responsible for it. On the other hand, we learn from his correspondence that he denounced Grenville's policy. "Mr. Grenville's conduct," he wrote among other things in 1767, "is as abundant in absurdities as in the affairs of the Stamp Act. . . . ." That shows beyond doubt that George III never gave his full consent in the matter of levying taxes on the Americans.

Next comes Rockingham who has been praised beyond his deserts for meddling with the American affairs. To his credit goes the repeal of the Stamp Act owing to the riots and agitation in America which went so far as to deny the right of British Parliament to tax the Colonies. But Rockingham was clever enough to save himself from the attacks of the opposition by passing the Declaratory Act asserting the absolute supremacy of the Crown and Parliament over the Colonies. The world is generally misled into the belief that Rockingham's conduct was wise and statesmanlike, because Burke had praised this so-called policy of pacification as having given "perfect content to our dependencies." But a little thought will convince us that Shelburne's criticism of the measure was very accurate when he declared:

"The British Government ought to have enforced the Stamp Act with its whole power, or to have acknowledged its error with ingenuousness and candour, which would have showed a frankness and condescension which must have been interpreted in true dignity; but unhappily the British Parliament did neither. It affirmed its own right of enacting whilst it repealed the Act itself in visible compliance with the clamour of America, and thereby naturally suggested to the provinces that the timidity of the British Parliament kept pace with its indisposition towards them."

The abandonment of the Stamp Act was at once interpreted by Otis and other American left-wingers as a virtual defeat of the Government at the hands of the defiant rioters. Rockingham thus left the whole problem in an ambiguous position. He had two clear alternatives before him. He could have forced the colonies to accept the letter of the law as it stood, which task would have been easier at the moment than later on, because the colonial opposition had not as yet sufficiently crystallised; or he could have given up all pretensions of Parliamentary supremacy over the Americans. But he had neither the insight nor the courage to adopt any of these alternatives, and thus by his bungling he left the colonial problem too delicate and sensitive to be successfully tackled by any statesman of the age.

Rockingham was followed by the "mosaic ministry" of Chatham, in which Charles Townshend entered as the Chancellor of the Exchequer. Everyone was expecting with high hopes that the "Great Commoner" would once more save the nation as he had done ten years ago. But, paradoxical though it may appear, "the most disastrous and gratuitous of English blunders abroad" dates from the time when the greatest English protagonist of the Colonists was the Prime Minister. The new Chancellor opened up the healed sore by imposing new duties on tea, paper, glass and painter's colour. It seems clear that Townshend

took an unwise step in so hastily translating the Declaratory Act into practice which once more inflamed the colonial bitterness. But it must be admitted at the same time that the new taxes were not objectionable when judged even by the existing colonial standard. So long the Americans directed all their attack against internal taxation, but they accepted the right of Parliament to levy external taxes and regulate their trade so long as it raised no internal revenue. Townshend's taxes were all external or port duties and therefore admittedly constitutional. Even Dickinson in one of his famous letters stated that "the Parliament unquestionably possesses a legal authority to regulate the trade of Great Britain and all its Colonies. . . . We are but parts of a whole and therefore there must exist a power somewhere to preside and preserve the connexion in due order. This power is lodged in the Parliament. . . ." This is almost tantamount to the admission that Parliament was a sovereign assembly, and what is taxation but an attribute of sovereignty?

From the point of view of equity also, Townshend's position was not untenable. The proceeds of these taxes were to be devoted to the maintenance of an American Civil List, and the surplus, if any, was to be applied to the support of the army ; that is, they would be spent for purely colonial purposes. Moreover, "the duties on paint, paper and glass," writes Channings, "had acted as a protective tariff in America and had stimulated manufacturing there ; so much so indeed that William S. Johnson thought the colonists would do well to protest against taking them off." The colonists were thus fairly caught in their own argument. But in this case also, as in Grenville's, there is nothing to show that the inspiration to tax the colonists came from George III. Charles Townshend was not Lord Bute, and for his measures it is unjust to blame the king.

The reception of the new Acts in America, however, was not very encouraging. The colonists have by this time shifted their ground and the colonial public opinion exhibited a peculiar inconsistency in protesting against the new taxes. The truth is that the mass seemed to be inclined to accept them, and we know, for instance, that de Kalb, a French agent, engaged in fomenting rebellion, "came to the sad conclusion that if the taxes were kept within these moderate limits, England would succeed in maintaining her authority." But the extremists like Samuel Adams realised that opposition to the new taxes could only be maintained if parliamentary authority was denied in all matters whatsoever. Perceiving that a new argument was needed, they left aside the distinction between internal and external taxation, and took their stand on the rights of man. Law of

Nature, they found it to their convenience, precluded all legislation in the colonies by Parliament. It was in this way that the agitation against the new measures was very neatly fomented, and when in 1770 three colonists were killed in an encounter with soldiers in Boston, they at once glorified it into a massacre.

It was about this time that Lord North, the chief clerk of George III, came to the head of the administration. The affairs of his régime, it is well known, were the doings of the monarch himself, and it is here that we get a real glimpse of George III's policy with regard to America. In 1770, all the new duties were repealed except that on tea. North's measure has been criticised as strongly as Rockingham's has been praised. The repeal of the new duties he favoured, in order to soothe the excitement of the colonists, and thus win back the majority of them from the extremist camp. But at the same time, George III rightly asserted that all vestige of the sovereignty of British Parliament should not be completely effaced. It was with this end in view that the King wrote to Lord North in 1774, "I am clear that there must always be one tax to keep up the right, and as such I approve the Tea Duty." While there is a complete unanimity of opinion on the point that the conciliatory nature of the Government, as displayed by the repeal of the taxes, was statesmanlike, there is a wide divergence of views regarding the retention of the 3d. Tea Duty, which, incidentally, gave the colonists cheaper tea than in Britain. But its necessity may be realised from the fact that had it also been abandoned, the colonists would have established a precedent to coerce Parliament whenever they liked. It is but natural that neither George III nor Parliament would allow themselves to be cowed down by a handful of agitators. Even Chatham perhaps would have refused to swallow such a humiliation. If Rockingham's Declaratory Act can claim to be a statesmanlike step, we find it difficult to deny the same complement to North's Tea Duty.

In 1770, there were three possible policies for Britain to adopt. First, a frank admission that the problem could not be solved, and thus granting a free concession of virtual independence. But that was impossible, because of the mere fact that "its supporters on either side of the Atlantic," as Robertson finely puts it, "would not have filled a hackney coach"! The second was what was called the policy of "clean slate"—redressing all colonial grievances, financial, commercial and administrative. But the advocates of this view themselves were not unanimous in deciding how far the colonial grievances were just and should be tolerated, and the rest dismissed. At the same time, the Government held that if once the colonial grievances were

admitted, they would not stop to multiply them and extort concessions. Lastly, there was "the policy of uncompromising assertion of defied imperial authority" to be followed by a revision of the code guiding the relation between the mother-country and the daughters. In view of these three possible courses, the one followed by Lord North, or more correctly by George III, cannot be too strongly condemned.

But the colonists now took up an unreasonable attitude. In 1773, North, in order to help the East India Company then in financial distress, allowed them to export tea to America free of English duty but liable only to small colonial duty, so that the Company would get rid of their surplus stock, and the colonists would get their tea cheaper. But then came the "Boston Tea Party" which indicated that the unbending stubbornness of the Radicals in America was gradually gaining the upper hand among the colonists. Green, the English historian, has criticised the repressive measures that followed the incident, and he almost suggested that the war was considerably hastened by the penal acts against Massachusetts and Boston. But before accepting that verdict one should remember that the Tea Party evoked widespread condemnation. Chatham denounced it as a crime, and wrote ". . . . nor would it be real kindness to the Americans to adopt their passions and wild pretensions, when they manifestly violate the most indispensable ties of civil society." Franklin said that it was an act of violent injustice that called for a speedy and violent reparation. But the colonists had by this time turned obstinate, and, at the Congress of Philadelphia, almost ushered in the war atmosphere and thus threw all chances of a peaceful settlement to the winds. It must, however, be said to Lord North's credit that even after this, he offered to forego taxes in case of any colony voluntarily paying a fair share of the cost of its defence and government. But the colonists were already on the war path and ignored North's appeal.

Thus we find that Lord North was not as much bent upon war as he is popularly supposed to be: nor is it possible to believe that he was completely ignorant of handling such great issues of state-craft. His activities beside the American question entirely disprove such a false notion. In 1771, he adopted a firm attitude towards Spain's action in the Falklands, and secured its disavowal. In 1773, he was responsible for the Regulating Act, and next year his Quebec Act gave Canada a constitution which evoked satisfaction in all quarters.

Now, we should get an idea of what the policy of the King actually was. We cannot call it vacillating and uncertain. We have already seen that he did not approve of Grenville's measure, but when once the issue was forced upon him, he took a firm attitude.

The following lines from the *Cambridge History of British Empire*, (Vol. I) will be useful for our purpose:—

“ On the American question, the King’s policy was clear, consistent and determined. He held from the first that the principle at stake was, whether the Colonies would continue to accept the authority of the Crown and Parliament. He held that a policy of firmness undeviatingly pursued would have settled the question. The policy of conciliation and retraction he could not endure. . . . If his generals had served him with the same concentration of purpose, if his people at home had with unanimity espoused his cause, he would almost certainly have succeeded in quelling the rebellion, for the time being.”

Perhaps it would not have been necessary at all to take up arms had George III been given his free-hand in the matter. Our judgment on the whole case is prejudiced by the fortunes of the war. But it is unjust to hold the King responsible for the reverses that his troops suffered on the fields of battle. Perhaps George III would not have been condemned at the bar of history had Burgoyne succeeded at Saratoga and Cornwallis at Yorktown.

We have so long confined our attention to the constitutional struggle, which preceded, and resulted in, the wars. Let us now approach the question of the King’s responsibility from a different angle. Can we assert that America would have always remained in peace with Britain had George III been another George II ? Or, in other words, was not the separation between the two countries inevitable?

The Colonies except Georgia were all seventeenth century creations, founded “ when religion and politics were in England still tangled and before Parliament’s supremacy had been assumed.” The characteristics of the American character were thus naturally: great individual enterprise, intense particularism, and a feeling that public will can legitimately act outside and above the law. In Britain, the constitution had drifted towards parliamentary government but in America, where assemblies were more democratic than the House of Commons, there had been much less change in their ideas and position. It was their business as it had once been Parliament’s to obstruct the executive rather than to control it, and, as a result, “ friction was the normal state of any colonial government.” The Puritanism of the New England peoples fostered the growth of a spirit of independence which found its expression in the assertion of “ no taxation without representation.” But representation was physically impossible, owing to distance. Distance also stood in the way of exchange of mutual ideas and sympathies between the colonies and the home-country. At the same time, the absence of any central authority controlling individual colonies made it impossible for Britain to deal with all of

them together as one united body, and hampered the possibilities of forming a contract of which Britain could be one party, and the Colonies the other. Then, there was the burden of commercial restrictions which told heavily on the colonies. Mercantilism, as it is called, was the creed of the age, and it was thought that the colonies existed primarily for the benefit of the mother-country, and efforts were made to ensure that the Balance of Trade should be in favour of Great Britain. Space would not permit us to dilate on the system in detail here. As it stood, it naturally encouraged smuggling, and when contraband trading was stopped, the burden of restrictions proved not only galling but too heavy for the colonies to bear. As early as 1730, Montesquieu had pointed to the restrictive character of English commercial code, and had apprehended that England would be the first nation abandoned by her colonies.

Lastly, we have to consider the result of the Seven Years' War. The disappearance of the French Flag from the North American Continent as a result of the Peace of Paris, removed the French danger for the Colonies, and the security from the French led them to think that they were independent of the British. It was only a question of time when that independence would be formally recognised. In fact, many a keen observer of the age prophesied the revolt long before its actual occurrence. Vergennes, the French Ambassador at Constantinople, for example, made a remarkable prophecy when he said to an English traveller—"England will soon repent of having removed the only check that could keep her colonies in awe. She will call them on to contribute towards supporting the burdens they have helped to bring on her, and they will answer by striking off all dependence." "Colonies," Turgot had declared, "are like fruits which remain on the tree till they are ripe. America, as soon as she can take care of herself, will do as Carthage did." Thus when separation was inevitable, George III should not be made the poor scapegoat.

We now come to our third and the last question—Was the American Revolution an unmitigated curse for Britain? The tragedy was not without good results. "Those who regret separation should remember two things," writes a modern historian, "first that inside the Empire the colonies would have grown nearly as fast as they did outside, the balance of power would then have shifted across the Atlantic and the elasticity that the constitution was to reveal in the nineteenth century which kept Britain from revolution, would have been hard to discover with America fast becoming a predominant partner. Secondly, if the old British Empire had endured, the most of the new could never have been founded. The new Empire

was to be more scattered than the old, and for long apparently weaker, but it expressed a higher degree of political agreement ; "it had no roots in the seventeenth century struggles over Church and State, and its political development has been flexible largely because it was built on the thesis resisted by America, the sovereignty of Parliament."

Under these circumstances, are we perfectly justified in accepting the view so widely held, that George III, more than any one else, brought about the disruption of the First British Empire? It is already clear that the loss sustained was not so severe as might appear at the first sight. It is true that the Empire was lost, but that loss could not have been avoided ; moreover, as we have seen, out of evil came the good, which ensured the strength and durability of the new and the greater Empire. But if it is true that the King could not be given the credit for that achievement, it is equally true that he should not either be awarded the full share of the responsibility of the loss of England's first Empire across the seas.

# OURSELVES

## COLLEGE UNION NOTES

### THE FOUNDERS' DAY.

This solemn function of our College life took place on Tuesday, the 17th January last. The guests were cordially received by Principal Sen, the Professors and the students; and were treated to an enjoyable tea-party on the College lawn. The function this year was of interest in more than one respect. At the meeting which followed in the Physics Theatre, a portrait of the late Prof. Panchanandas Mookherjee was unveiled by Mr. Justice D. N. Mitter, who presided over the function in the absence of Sir B. B. Ghose. Principal Sen and Mr. S. K. Chatterjee, I.C.S., an ex-student of the College, spoke on the distinguished career of the late Professor.

In his Annual Report, Principal B. M. Sen sketched the early history of our great Institution and paid grateful homage to the pious memory of the Founders who, in their noble endeavour and achievement, were indeed inspired with the gift of prophetic vision. The all-round improvement effected in the College was borne out by the results at the University and Public Service Examinations.

Prof. P. C. Mahalanobis next spoke on the connection of Raja Ram Mohun Roy with the opening of the College, and claimed the Raja as the pioneer of scientific education in India. Mr. N. K. Basu, M.L.C., recalled his connections with the College where he was a student more than forty years ago, and Mr. J. K. Biswas, another alumnus of the College, praised the work done by the College Literary Societies and Students' Aid Fund. Mr. J. M. Bottomley thanked the organisers of the function for the pleasant evening. The President then spoke at length on his reminiscences of the student life of his day and congratulated the College for maintaining the hallowed traditions of this great nursery of Bengal's intellects like Bankim Chandra Chatterjee, Rashbehari Ghose, Asutosh Mookherjee and Chittaranjan Das. Prof. A. K. Chanda next proposed a vote of thanks to the chair and the speakers, with which the meeting was terminated.

Among those present were—Mr. and Mrs. W. C. Wordsworth, Mr. and Mrs. H. R. Wilkinson, Mr. and Mrs. J. M. Bottomley, Dr. and Mrs. W. S. Urquhart, Rev. Father Vermiere, Mr. Justice D. N. Mitter, Mr. Justice A. K. Roy, Mr. Justice Nasim Ali, Sir Deva Prosad Sarvadikari, Sir Z. R. Zahid Surhwardy, Sir Jadunath Sarkar, Mr. S. N. Mallick, Mr. Kamini Kumar Chanda, Mr. Narendra Kumar Basu, Principals K. Zachariah, S. N. Das Gupta, Khan Bahadur M. Hidayet Hossain, Nawabzada A. S. M. Latifur Rahaman, Captain D. Ahmed, Prof. Hiralal Haldar, Dr. Shyamadas Mookherjee, Prof. Khagendra Nath Mitter, Rai Hem Chandra Dey Bahadur, Prof. Narendra Nath Chakravarti, Dr. Surendra Nath Sen, Messrs. Jyoti Prosad Sarvadikari, Mohini Kanta Ghatak, Satyananda

Bose, Amulyadhon Addy, Mukunda Behari Mullick, S. M. Bose, P. K. Chakravarthy, Satinath Roy, Charu Chandra Biswas, Roma Prosad Mookherjee, Shyama Prosad Mukherjee, Satyendra Chandra Ghose Maulik, J. K. Biswas, S. K. Chatterjee, I.C.S., Saibal K. Gupta, I.C.S., K. C. Chaudhuri, N. N. Mazumdar, Mr. and Mrs. B. C. Dutta, Prof. and Mrs. Binoy K. Sarkar, Dr. and Mrs. Bijoli Sarkar, Rai Bahadur Mallinath Roy, Rai Saheb Hari Sadhan Mookherjee, Dr. P. N. Banerjee, Dr. Ganesh Prosad, Dr. D. R. Bhandarkar, Dr. P. C. Mitter, Dr. H. K. Sen, Dr. N. R. Sen, Dr. S. K. Mitra, Dr. Suniti Kumar Chatterjee, Mrs. S. K. Sen, Mrs. A. Chatterjee, Mrs. K. N. Chatterjee, Mrs. B. P. Mazumdar, Mrs. S. C. Sarkar, Mrs. S. Datta, Mrs. J. C. Sen Gupta, Principals S. C. Bagchi, Monoranjan Mittra, Professor Gopal Chandra Ganguly, Rai Saheb Rebati Mohun Das, Rai Saheb Akshoy Kumar Dutta-Gupta, Mr. Abinash Chandra Mazumdar, Rai Hem Kumar Mullick Bahadur, Rai Amal Krishna Mookerjee Bahadur, Rai Bahadur Dr. Haridhan Dutta, Messrs. Abdul Karim, Hasibuddin Ahmed, Jotindra Mohun Roy, Bijoy Kumar Ganguly, Ramoni Kanta Roy, Bisweswar Bhattacharya, Amarendra Nath Pal Chaudhury, Ashutosh Dutta, Bimal Chandra Chatterjee, Kiron Chandra Mitter, Atul Chandra Gupta, Amiruddin Ahmed, Gopal Chandra Das, Sachindra Nath Mookerjee, Sitaram Banerjee, Jajneswar Mazumdar, Professors Sahid Surhwardy, Phanindra Lal Ganguly, Hem Chandra Sen, Dhruba Kumar Pal, Bhola Nath Roy, B. B. Roy, K. D. Ghose, Nirmal Chandra Bhattacharya, Sushil Chandra Mitter, Priyaranjan Sen, Narendra Nath Sarkar, Amiya Kumar Sen, Arun Kumar Sen, Humayun Z. A. Kabir, Sambhu Nath Banerjee, Hari Charan Ghose, Principal S. N. Moitra, Dr. Binode Behari Dutta, Dr. M. Z. Siddique, Dr. J. P. Neogi, Dr. Rohini Mohun Choudhury, Dr. H. C. Rai Chaudhuri, Dr. A. P. Das Gupta, Dr. Nripendra Nath Sen, Dr. B. N. Chuckerbury, Dr. M. N. Goswami, Dr. P. B. Sarkar, Dr. H. K. Mookerjee, Dr. Sukumar Ranjan Das, Professors Sushil Kumar Acharya, Jogesh Chandra Mookerjee, Priyada Ranjan Roy, Kiron Kumar Sen Gupta, Nirmal Nath Chatterjee.

#### *BIHAR EARTHQUAKE RELIEF FUND.*

Presidency College, true to its characteristic generosity, responded to the call for help for the distressed people of Bihar. Soon after the tragic calamity, a Committee was formed in the College, and voluntary contributions from students and the members of the staff amounted to the encouraging total of Rs. 1,725/8/- a sum which perhaps no other educational institution of the country can boast to have contributed. It is also interesting to note that our first instalment of Rs. 200/- is one of the first contributions sent by any College in the province. We were, however, sanguine to realise more, so that our total could have reached at least Rs. 2,000/-, had not the Eden Hindu Hostel decided to keep themselves aloof and raise their own funds. The contributions from the staff amounted to Rs. 850/- while the rest was collected from among the students along with the sum of Rs. 162/- paid by the College Hindi Literary Society. The following contributions from among the members of the staff deserve special mention—Prof. and Mrs. P. C. Ghose, Rs. 75/-, Prof. A. K. Chanda, Rs. 51/-, Prof. P. C. Mahalanobis, Rs. 50/-, Prof. S. C. Banerji, Rs. 50/-, and Mr. S. N. Ganguly (Head Assistant to the Principal), Rs. 50/-.

**THE COLLEGE STEAMER PARTY.**

The Annual Steamer Party of the Union came off on Saturday, the 10th March last. The steamer, with a company of about three hundred including members of the staff, started from the Chandpal Ghat at 12-30 P.M. Lively music and enjoyable comic sketches by the well-known "Funniman" and others served to keep the party in high spirit. Light refreshment was served on board. We travelled about thirty miles down the Hooghly when our steamer turned back and at about 6-30 P.M. we came back to Chandpal Ghat. The Secretary takes this opportunity of thanking Mrs. Sen, Mrs. Mahalanobis, Mrs. Datta and Mrs. Sen-Gupta who very kindly graced the occasion in response to our humble invitation.

The College Union Executive also gave an 'At Home' to those members of the staff and students who have worked whole-heartedly to make each and every social function in the College a success. The party was given at the Principal's residence on Saturday, the 14th April last, and was greatly enjoyed by everyone present.

Such, in brief, is the report of the activities of the Union. Before concluding, the Secretary has the pleasant function to announce that our popular Principal proposes to revive the Debating Section of the Union from the coming session. We hope that a constitution of the Union will also no longer be denied to us, when we have at the head of our College, Principal B. M. Sen who takes so keen an interest in the affairs of the Union. Our grateful thanks to him.

SUKUMAR CHOWDHURY,  
*Secretary.*

**ATHLETIC CLUB****ANNUAL SPORTS MEETING.**

The College celebrated its Annual Sports Meeting on Monday, the 5th February, 1934, in the presence of a large gathering composed of the staff, students and some distinguished visitors. Quite a good number of competitors took part and every event was very keenly contested. Messrs. William Jacks and Chinmoy Ghosh were the Best Men winning 36 points each. In a tug-of-war between the staff and the ex-students, the former scored a seemingly easy victory.

After the events were over, Mrs. B. M. Sen kindly gave away the prizes.

**RESULTS:—**

1. *100 Yards Flat Race* :—I. S. Gupta; II. B. Das; III. A. Chowdhury.
2. *Throwing the Cricket Ball* :—I. A. Roy; II. E. Chowdhury; III. P. Das.
3. *220 Yards Flat Race* :—I. C. Ghosh; II. S. Gupta; III. B. Das.
4. *Long Jump* :—I. A. Chowdhury; II. S. Gupta; III. R. Sinha.
5. *Sack Race* :—I. A. Mirza; II. A. Chatterji; III. P. Das.
6. *High Jump* :—I. W. Jacks; II. R. Deb; III. E. Chowdhury.
7. *Putting the Weight* :—I. W. Jacks; II. S. Roy; III. A. Bhose.

8. 440 Yards Race :—I. C. Ghosh ; II. S. Hossain ; III. B. Das.
9. Javeline Throw :—I. R. Dutt ; II. J. Chowdhury ; III. A. Roy.
10. Ex-Students' 220 Yards Flat Race :—I. D. Mukherji ; II. S. Deb.
11. 880 Yards Race :—I. C. Ghosh ; II. S. Hossain ; III. B. Das.
12. Pole Vault :—I. W. Jacks ; II. R. Dutt ; III. P. Ghosh.
13. Relay Race :—First Year students (C. Ghosh, B. Das, A. Mirza, & A. Chowdhury).
14. Tug-of-War :—First Year students.
15. Go as you like :—D. Chakrabarty.

COLLEGE BLUES for 1934 were awarded to:—

*Football* :—Dwijen Roy.

*Hockey* :—(1) D. Prins, and (2) D. Roy Chowdhury.

*Best Athlete of 1933* :—Shyam Sen.

Three Medals, presented by Prof. K. N. Chakrabarty, were awarded to the College Table-Tennis Team, comprising of (1) Manoranjan Das (Captain), (2) Ashit Mukherji, and (3) Kasikhetra Ganguli.

AJOY BHOSE,  
MANORANJAN DAS,  
*Jt. Secretaries.*

### ECONOMICS SEMINAR

The First Meeting of the Seminar came off on Saturday, the 17th March, in the Physics Theatre. Dr. J. C. Sinha delivered a popular lecture on 'The Rupee—its past, present and future.' Owing to unavoidable difficulties we could not have Principal Sen in the chair.

Dr. Sinha began by saying that the use of coinage did not begin with one fine morning, and gave a detailed history as to how through different ages a uniform system of coinage came to be established. In the Moghul period there were at the same time many different forms of coin circulating at the same place—an utterly chaotic state of affairs conceivable. The Indian rupee first took its origin from the time of Sher Shah who gave it the name of 'Rupeya.'

Dealing with its present situation, Dr. Sinha said that there were several Commissions to stabilise the rupee during the British administration and within three or four years we are going to have another. Dr. Sinha suggested that the future stabilisation of the rupee should rest upon a gold bullion standard with the rupee fixed at a limited gold value.

We take this opportunity of thanking Dr. Sinha for his having taken the kind trouble for the Seminar, and a few of our fellow-students who helped me in various ways.

KALIDAS LAHIRI,  
*Secretary.*

### HISTORICAL SEMINAR

The Third Special Meeting of the above Seminar came off on the 13th of December, 1933, with Principal B. M. Sen in the chair. Dr. Radhakrishna Bysack read an interesting paper on "The Early History of

Kamarupa under the Bardhana Dynasty." The meeting was well attended. Some distinguished historians like Dr. Hem Chandra Roy Chowdhury and others graced the meeting with their kind presence. Dr. Bysack's paper was as interesting as it was learned. He dwelt particularly on the relations that existed between King Harsha of Kanauj and his contemporary King of Kamarupa. The meeting came to a close in due course.

The Seventh General Meeting of the above Seminar was convened on the 22nd of March last, under the presidency of Prof. S. C. Sarkar. Sj. Nikhilnath Chakravarty of the Fifth Year Class read an interesting paper on "An Apologia for George III" in which he tried to defend the American policy of the King. He concluded with the opinion that the loss of the American colonies was inevitable for national feelings could never be suppressed. A discussion followed in which Sjs. Krishnagobinda Bose of the Fifth Year Class, Shibashambhu Chatterji and Rathindra Chandra Deb of the Third Year Class took part. Then the President in his inimitable way explained the different standpoints laying special stress on the fact that like all other politicians of his time, including even Burke and Chatham, George III failed to grasp the true situation. He lucidly explained to us that the Americans were really wanting what is now called "Dominion Status," a term which was unknown in the eighteenth century. The whole American dispute centred round two principles: taxation and sovereignty. It was only when the colonies were denied the sovereignty of their Provincial Parliaments by the English King and British Parliament that they declared for full freedom.

Then the meeting came to a close.

RATHINDRA CHANDRA DEB,  
*Secretary.*

### PHILOSOPHY SEMINAR

With tears of joy we remember the departure of Dr. Mahendra Nath Sarkar, who sailed for Rome to deliver a course of lectures there. We wish him success and look out for his happy return amongst us.

The first meeting of the Seminar of the session was held on Saturday, the 17th February, at 2 P.M., in the Seminar room, with Dr. N. K. Brahma, M.A., Ph.D., P.R.S., in the chair. Mr. Anil Mohan Gupta read a paper on "The Relation of Philosophy to Religion." "Philosophy," he said, "is identical with religion; and true knowledge cannot but culminate into religion." He attempted to show that both their beginning and end, and even their means are identical. In conclusion he said that in the higher realm of thought, where Thought and Being are identical, everything is religious.

The President remarked that the paper was a good one for the first attempt. Then before his speech on the subject, he remarked that the lack of enthusiasm to utilise the Seminar is regrettable and suggested the means whereby we may gain from it. Then he described the relation between philosophy and religion from various other standpoints which the writer omitted. The meeting came to a close at 3-30 P.M.

ANIL MOHAN GUPTA,  
*Secretary.*

### ARABIC AND PERSIAN LITERARY SOCIETY

The Third Meeting of the Society was held on the 25th August, 1933, under the presidency of Professor Md. Sanaullah, M.A., to discuss the measures to be adopted to create an interest among students in the affairs of the Society. The President showed the importance of Arabic and Persian Literature and expressed his regret at the negligence of students towards these languages. All the members present promised to do their best for the progress of the Society. The meeting terminated with a vote of thanks to the chair.

The Fourth Meeting came off on the 8th September, 1933, with Professor Sanaullah, M.A., in the chair. Mr. M. Ariff Ali read a paper on the "Witticism of Mulla Do Piazza," the court-wit of Akbar the Great. The writer had cited instances to show how the great wit used to delight the monarch and his court with his splendid witticism and how far a king was justified in keeping a wit in his court. The President remarked that the essay was a very interesting one and appreciated the topic the writer had chosen.

The Fifth Meeting came off on the 10th November, 1933. Professor Sanaullah, M.A., presided over the meeting. Mr. M. Anwaruddin Hasan read a paper on the "Earliest Traces of Drama in the Persian Literature." The essayist proved that the early and middle Persians had no taste for drama and it was only in the beginning of the nineteenth century that dramatists appeared on the Persian soil, and showed how drama writing developed in Persia. The President expressed his appreciation and formed a high opinion of the writer. The meeting concluded with the speech by the President.

A Special Meeting of the Society was convened on the 8th December, 1933, to consider the possibilities of a group photograph of the staff and students of the Arabic and Persian Department. The proposal was unanimously accepted and the date was fixed. On the 16th December, 1933, the said group photograph was taken at the Baker Laboratory ground. Among those present were:—Principal B. M. Sen, Professors Md. Sanaullah, M. M. Haq; Messrs. Maqbool Ahmed, T. Rizvi, the Secretary and the Assistant Secretary.

M. ANWARUDDIN HASAN,  
*Secretary.*

### HINDI LITERARY SOCIETY

Several meetings of the above Society were held under the presidency of Professor S. N. Lala in which, in addition to the usual work, the following extra work was done.

At a meeting it was decided to hold the annual function of the Society in January, 1934, but later, owing to Half-yearly and Test Examinations, it was decided that it should be postponed. At a special meeting, members of the Society decided to make some contribution towards the Bihar Earthquake Relief Fund. Through the enthusiasm of the members a substantial sum was raised. A sum of Rs. 162/- in all was paid to the Treasurer of the Presidency College Bihar Earthquake Relief Fund. The first instalment of Rs. 101/- was paid on the 15th of February

and the second instalment of Rs. 61/- on the 2nd of March. At the last meeting of the Society, Mr. Balbhadra Choubey of the First Year Science Class read a paper on the poet "Bhusan and his Poems." An interesting discussion followed in which the President, Mr. Surajmal Daga and Mr. Mohanlal Baid took part. With a vote of thanks to the chair the meeting terminated.

SURAJMAL DAGA,  
*Secretary.*

### SCIENCE ASSOCIATION

The Fifth Lecture of the above Association was delivered on the 9th December, by Dr. S. P. Agharker, Ghosh Professor of Botany of the University College of Science on "Insectivorous Plants," with Principal B. M. Sen in the chair. Dr. Agharker explained in a brilliant way how these plants capture and digest the insects. At the conclusion of the meeting, Prof. Banerjee pointed out that the queer ideas about man-eating trees and electric plants are altogether baseless.

The third excursion was arranged on the 2nd February to the Titaghur Paper Mills, Ltd. at Kankinara. About thirty student members accompanied by Dr. P. Neogy, Dr. Q. Khoda, Profs. H. Mukherjee and N. Sen formed the party. The excursion was very enjoyable and instructive, and the Company took every care to explain the process in detail to all present.

The next meeting came off on the 3rd February. Dr. Anukul Ch. Sircar delivered a lecture on "Coal-tar and its Wonders," on the occasion, with the Principal in the chair. The speaker, in course of his lecture, showed that the statement "Consumption of Coal-tar in a country is the Barometer of its civilisation" is fully justified, as everything that is required in a civilised country may be had of this nasty tar. With a vote of thanks by Dr. P. Neogy the meeting terminated.

The Seventh Meeting was held on the 24th February in which Dr. S. K. Mitra, Khaira Professor of Physics of the University College of Science, delivered a lecture on the "Inosphere." He explained how far this ionised upper atmosphere is responsible for the propagation of the radio-waves and for the wireless echoes. The lecture was illustrated by an interesting film which was taken from an experiment conducted by him during the last solar eclipse to see whether this inosphere owes its origin to the ultra-violet rays of the sun or corpuscles coming of it. Dr. S. Datta presided over the meeting. Messrs. Adair Dutt & Co., Ltd. lent the film projector for which the Secretary is thankful to them.

The Eighth lecture was delivered by Dr. Amiya Banerjee of Allahabad University, an old student of this College, on the "Expanding Universe," on the 3rd March, with our Principal in the chair. Dr. Banerjee explained to us how the informations regarding the universe are obtained and how it is expanding. Then he gave its explanation on the "Theory of Relativity." The keen insight with which he dealt with the subject was admirable. With a vote of thanks by Dr. S. Datta, the meeting ended.

This, in brief, is the work done by the Association up till now. The session is coming to a close and with it the Secretary's term of office. So he

takes this opportunity of offering thanks to the Principal and Professors, specially to Dr. S. Datta, for their kind co-operation and active participation in the workings of the Association. The Secretary cannot withhold thanks to the members who by their sympathy have helped him greatly in furthering the ends of the Association.

SANTOSH CH. MUKHERJEE,  
*Secretary.*

### GEOLOGICAL INSTITUTE

The Third Ordinary General Meeting was held on the 24th November, 1933, with Mr. W. D. West, M.A. (Cantab.), in the chair. Dr. T. P. Das Gupta, M.Sc. (Cal.), Ph.D. (Lond.), then delivered an interesting lecture on "*Modern Trends in the Study of Palæontology.*" During the course of his lecture he said that Palæontology is now considered to be an integral part of Biology. Another important aspect of Palæontology is the geographical distribution of faunas. He also mentioned that Ecology plays an important part in the distribution of faunas. It has a special bearing on the correlation of strata within any province. The lecture was profusely illustrated with lantern slides.

The Fourth Ordinary General Meeting was held on the 6th December, 1933, with Mr. W. D. West, M.A. (Cantab.), in the chair. Some associate members were elected. Mr. H. N. Ganguli of the Fourth Year Class then read a paper on "*The Origin and Evolution of Man.*" During the course of his lecture he spoke as to how Darwin's theory has changed the centre of gravity of our thought and the old idea that man is a "Special Creation" has given way to the scientific theory. He at first pointed out the help that human palæontology has derived from its sister sciences—Anatomy, Psychology, Pathology, Embryology and others,—in the deduction of the theory of man's evolution. He then mentioned the striking anatomical differences in man and apes, which distinguish both living and fossil forms. A study of life through the succeeding Geological ages and their probable evolutionary course was then taken up. He then described in detail the structure and history of discoveries of the various fossil ape-man and men, *viz.*, Pithecanthropus or the Ape-man of Java, Peking man, Eoanthropus or Piltdown man, Hiedelburg man, Neanderthal man, and men of the Reindeer age—in the order of their probable evolutionary course. In the end, he said that modern man is only the outcome of the intellectual perfection during Holocene or recent period. The lecture was accompanied with many slides, sketches and diagrams, depicting the theoretical figures of fossil men and their industries. When the lecture was over, the President congratulated the lecturer for his nice paper on a geologically neglected subject. A few questions were then answered by the lecturer and in the discussion that followed, the President, Dr. M. Chatterji, Dr. Das Gupta, and Mr. P. K. Roy took part.

The Twenty-eighth Anniversary was celebrated on Saturday, the 17th December, 1933. Mr. W. D. West, M.A. (Cantab.), presiding. The day's programme commenced with a song sung by a friend of ours. The President in welcoming the guests thanked them for their kind presence

and extended his sincere thanks to Mr. G. C. Chatterji, our late Secretary, who had come down from Dhanbad, specially for the meeting. He then welcomed Dr. Panchanan Neogy, as the chief speaker of the afternoon and called on him to deliver his address on "*Chemical Industries and their indebtedness to Geology.*" During his lecture he said, "The Inorganic Chemist is entirely dependent for his raw products on the Geologist. Pure Chemistry is indebted for a good number of terms like isomorphous, amorphous, etc., to Mineralogy, and the foundation of Stereo-Chemistry was in part due to the discovery of enantiomorphous crystal. The aromatic branch of Organic Chemistry is entirely dependent on the bituminous cannel coal discovered by the Geologist. Speaking about chemical industries in India, Dr. Neogy said that they are mainly dependent on Geological discoveries. India's resources of iron, coal, mineral oil, copper, silver, gold, mica, rock-salt, bauxite and kaolin, etc., are enormous but many have not been taken up from commercial standpoint and that coal-tar distillation, which made Germany so rich, is practically unknown here. In conclusion he highly complimented the Geological Survey of India, for its splendid work and expected that in this country, with immense geological wealth, the talent of the budding geologists who are being produced every year from the College, would have due appreciation and surely they would find their place, only if they are properly backed by the Geological Survey, some of whose members were present there. Amongst other interesting items on the programme were a charming song by Mr. M. Bannerji, Flute play by another gentleman, and 'Sitar' play by Mr. Arunenda N. Tagore. Guests were treated to refreshments. After tea we had a show of interesting short-length films on a home movie projector by our President. The films shown were—(1) Vesuvius, (2) Ruins of Pompeii, and another depicting a fight between a snake and a mongoose. The meeting came to a close late in the evening with votes of thanks to the chair, our guests, and the Secretary. Amongst those who graced the occasion were Principal and Mrs Sen, Mr. and Mrs. R. M. Chatterjee, Mrs. M. Chatterji, Dr. P. Neogy, Dr. Q. Khuda, Mr. K. K. Sen Gupta, Dr. S. Dutt, Dr. M. S. Krishnan, Profs. H. Mukherjee, S. C. Majumdar, and others.

A group photograph of the members of the Institute, with our Patron was taken on the occasion at the beginning of the function and another at tea-table with our guests.

The Fifth Ordinary General Meeting was held on Tuesday, the 20th February, 1934, Dr. M. Chatterjee presiding. Mr. A. Mukherjee of the Sixth Year Class read a paper on "*Some Observations on the Mica Deposits of Koderma.*" The paper was based on materials collected during an excursion to the place and was a continuation of his former paper on "*Mica*"; the writer dealt on the mining, occurrence and marketing of mica; the local terminology used by miners to denote the different minerals and types of deposits; cost of mining and the probable causes of the origin of inclusion and impurity of mica. The paper was interesting and the President thanked the writer for his efforts. In the discussion that took place all present took a lively part and certain questions that were put to the writer were fully answered.

The Second Special General Meeting was held at a very short notice of only an hour, on Wednesday, the 21st February, at 2-30 P.M., Dr. M.

Chatterjee presiding. Prof. K. K. Mathur, of the Benares Hindu University and President, Geology Section, Indian Science Congress, spoke on the "*Recent Earthquake*." He spoke from his personal experience during a visit to the affected areas in Bihar and explained that the nature of destructions, due to surface wave, is greatest, as also places where altitude changed suddenly. He spoke about the fissures which sprang up and the cause why sand was coming up. According to him, river bed is thrown up by accumulating sand issuing through crater-like necks. He also held that at Monghyr the damages were due to its being situated on alluvial deposits. He is of opinion that the 'quake has resulted because of a fault in the Great Boundary Fault in the Himalayas and on the theory of isoseismal, the epicentre may at the centre of the isoseismal be drawn through Katamandu, Muzaifarpore and Darbhanga, where destruction is greatest, and the direction of major 'quake is N.-S. He ascribes the destructions at other places to bad constructing materials and the nature of soil. He said that generally after-shocks may continue for a number of years and said that scanty knowledge of Geology has caused a scare in the affected areas and people suspect volcanoes from sulphurous and other fumes. At the end, some questions were put and answered exhaustively.

During the period under review, seven meetings of the Executive Committee, all in connection with the internal working of the Institute, were held.

*Excursion* : An excursion to the K. F. Rly. Workshops, Gholeshapur, Behala, was arranged on Saturday, the 24th November. About 20 members joined. On reaching the place we visited the nursery of Mr. G. K. Das, and were then taken round the workshop by the Officer-in-charge. Members were then treated to tea. Then late in the evening we were taken in a special train from Gholeshapur to Majerhat Junction, from where the party dispersed.

H. N. GANGULI,  
*Secretary.*

SUSIL CHANDRA RAY CHAUDHURI,  
*Assistant Secretary.*

### LIBRARY BULLETIN.

Name of Author.	Name of Book.	Cat. No.
<b>Abercrombie, L.</b>	The Theory of Poetry ...	770-005
<b>Ahmad, M. M. Z.</b>	An Examination of the Mystic tendencies in Islam ...	804-001
<b>Ahmad, Mirza Ghulam</b>	The Teaching of Islam ...	240-0004
<b>Ali, Muhammad Shad</b>	Hayat-i-Farhyad ...	851-1a(2)
<b>Ali, Muhammad</b>	Early Caliphate ...	954-276
<b>Ali, Muhammad</b>	Muhammad the Prophet ...	911-3682
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 The Murarichand College Magazine, Sylhet.  
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 "Sreeharsa" (in Bengali), Calcutta.  
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 The Asutosh College Magazine, Calcutta.  
 The Sanskrit Collegiate School Magazine, Calcutta.

## REVIEWS

**INTERNATIONAL ECONOMICS.**—By R. F. Harrod, M.A. (Cambridge Hand-book Series), pp. x+211. Price 5s.

Perhaps next to the theory of money, the theory of international trade provides a happy hunting ground for many a crank. Especially in these days, when international trade is looked upon with suspicion by every nation, a clear restatement of the best elements of the classical theory of international trade is urgently necessary. Hence every economist must welcome this addition to the Cambridge Hand-book Series. It maintains the high standard of discussion that economists have come to associate with the Cambridge Hand-books.

The most remarkable chapter of the book is the second chapter, wherein a lucid statement of the theory of comparative cost has been given, illustrated by an appendix containing an easy mathematical treatment of the subject—a treatment that can be grasped by people of average intelligence without tears. Though the treatment follows mainly the classical lines, it sheds a penetrating light on some secondary propositions of the doctrine. The chapter on "Comparative Price Levels" might, with profit, be read along with a similar chapter in Angel's *Theory of International Prices*. In the chapter on "The Balance of Trade," the author has ably summarised the Senior-Taussig doctrine of the inter-relation between the rates of exchange, the level of incomes and the price-levels of the countries. The tariff problem has been inadequately dealt with. Though the subject is a much discussed one, yet it is a branch of economics where dissemination of correct knowledge is absolutely necessary. Now that the whole world is militantly protectionist, this shows the utter failure of the efforts of the generations of economists to teach the world a few fundamentals of their doctrines. Hence we feel that more space should have been devoted to the discussion of this problem. It is unfortunate that none of the Cambridge hand-books contains a good bibliography. The value of the book would have been much enhanced, if a good bibliography had been added.

There is one minor mistake in an otherwise carefully written work. On page 89, the author has referred to Dr. Eurizig's book as "International Gold Standard Movements." The correct name of the book is "International Gold Movements."

SEN.

**THE HISTORY OF NORTH-EASTERN INDIA.**—By Dr. R. G. Basak, M.A., Ph.D. (Publishers : The Book Company, Ltd., Calcutta), pp. x+343. Rs. 7-8-0.

We have the pleasure in introducing before our readers Prof. Basak's book, which is his thesis submitted for the Doctorate degree. The volume contains a comprehensive history of one of the most complicated periods of India's past (c.320 A.D.—760 A.D.). Beginning with the foundation of the Imperial Gupta Empire, the volume deals with the whole history of North-

East India until the rise of the Pala Dynasty. The plan of the book is convenient and systematic, for it takes up one by one, the history of Nepal, Ayodhya, Kamrupa, Banga-Smatala, Orissa and Ganga Kingdom. The author has devoted one full chapter on the history of Nepal, which is generally neglected in the current works of the period. For the informations generally given, the author, himself a reputed epigraphist, depended mainly on inscriptions as also on numismatic evidences wherever possible; and it is this feature of the book which particularly evoked the praise of Rapson: "Your work is based on the only true foundation for Indian historical research—an intimate acquaintance with the inscriptions: and I consider that you have made some very important discoveries."

The book is not only an admirable collection of the informations already known to every Indologist, but also makes some very pertinent original suggestions. The author remarks that the history of the Gupta period requires a thorough revision in the light of what has been gathered from the copper-plates of Damodarpur, Baigram, Dhanaidaha and Paharpur. He even goes so far as to suggest, and suggest rightly, that the time-honoured ideas about the boundaries of the Gupta rule should be discarded to include Pundaravardhana and that the Gupta Dynasty extended to the early quarter of the sixth century A.D. through a succession of three or four kings after Skandagupta.

Some interesting features of the volume are the last chapter, in which the general tendencies and achievements of the period are summed up, the synchronistic take at the end, and lastly the very useful map for the guidance of the readers. Within a very short time of its publication, the book has been prescribed as an M. A. text-book in four Indian Universities, *viz.*, Calcutta, Dacca, Lucknow and Benares. The get-up and printing of the book leave nothing to be desired.

**OPARER-DHEU** (in Bengali).—By Kamal Krishna Ghosh, B.A., Prof., Islamia College, Calcutta.

This is a collection of short poems consisting of translations of some of the most famous lyrics of English literature from the Anglo-Saxon period down to the Victorian era. Prof. Ghosh is to be congratulated on his new experiment. The translations show a good deal of power and have been carried out with care and in a spirit of fidelity to the originals. The metrical structure has presented the greatest difficulty, but for this the author is not wholly responsible: the gulf between the natural genius of the two languages is too great to be always bridged, and even a poet of the ability of the late Satyendranath Dutt could not always get over the difficulty. Prof. Ghosh deserves the thanks of all lovers of poetry for his successful reproduction of many of the gems among English lyrics in a more familiar garb.

S. K. B.

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**THE STUDENTS' RAMMOHUN CENTENARY VOLUME** (Publishers: M. C. SARKAR & SONS, CALCUTTA). This is a collection of interesting articles

from the pens of distinguished authorities. The volume has been divided into two sections, English and Bengali. Writer after writer has tried to reveal the real man in Rammohun who was the pioneer of so many movements, social, religious and educational. Many have tried to analyse the superhuman will that wrought miracles in the 19th century, the actions that have aroused the fascinating admiration of posterity but met with derision and hatred among the contemporaries. In the volume we get all the facts of his brilliant career dealt within a learned manner; even some writers have communicated to us the human interest of his life. It is not possible to touch all the contributions in the volume in this small review. Mahatma Gandhi's message is in keeping with his eternal appeal to youth to try to copy the virtues of great men who have done good to this world. With the maximum economy of words, which is nothing but the reticence of art, John Masefield has very nicely expressed his admiration for Raja Rammohun Roy. The Poet in his inimitable style has revealed the greatness of the Raja by striking his wonderful performances against the "background of his age." Mrs. Naidu has given us a glimpse of the magnanimous heart of Rammohun, a heart that could not tolerate the tyranny of narrow patriotism. Sir J. C. Bose and Sir S. Radhakrishnan have sent short but illuminating contributions. Other articles from Dr. W. S. Urquhart, Mr. G. H. Langley, Dr. S. C. Sirkar, Dr. A. P. Das Gupta, Mme. L. Morin, Prof. N. C. Bhattacharya, Dr. P. G. Bridge, Dr. S. K. Chaterjee, bring out the all-round greatness of the man, as a literary figure, a social and religious reformer, an educational authority and even as a dry grammarian.

The Bengali Section also merits deep study. It opens with a nice poem from Tagore. The articles written by Sjts. Atul Chandra Gupta, Pramatha Chowdhury, Rai Khagendra Nath Mitra Bahadur, Kshiti Mohan Sen, Benoy Kumar Sarkar, Nalini Kanta Gupta, and Sm. Anurupa Devi will repay the time spent on them by increasing the reader's knowledge about Rammohun Roy. The poem of Srijukta Priyambada Devi is a fine tribute to one who is entitled to the respect and gratitude of the women of India for his wonderful efforts to remove from the Hindu Society the inhuman rite of the Sati. In short, the Centenary Committee may be congratulated for bringing out such an instructive and highly thoughtful compilation. Though it is ungracious to leave such a volume on a carping note of criticism, yet we are constrained to say that we expected a larger number of contributions from the students themselves.

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**MOHAN BENU** (in Bengali).—*Editor*: Rabindranath Sen. (No. 1, Baishak, 1341). Published from 7, R. G. Kar Road, Shyambazar, Calcutta.

We have received a copy of this new Bengali magazine, which begins its bright career with the new Bengali year. The editor is already a well-known figure in the field of Bengali literature as the author of several popular story-books for children, and we are glad to see that in his new venture, he has scored an equally great success. Being meant primarily for young people, the journal is profusely illustrated with beautiful pictures, and contains interesting articles from the pens of such distinguished writers as Pandit Bidhusekhar Shastri, Dr. S. C. Bagchi,

Sjs. Bande Ali Mia, Kumudranjan Mullick and others. Poet Rabindranath has sent a beautiful message in verse, while Rai Khagendranath Mitter Bahadur has written a foreward introducing the "Mohan Benu" to the world of young readers, where this new paper is sure to outstrip many of its contemporaries both in popularity and usefulness.

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NIKHILNATH CHUCKRAVARTTY,

*Editor.*

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## CORRIGENDA.

We crave the indulgence of our readers for the following errata which occurred in the last two (September and December) issues of the Magazine.

No. 1 (September)—

Foreword, para 1, line 2, delete *into*  
Foreword, para 2, line 15, read *sure* for *asure*  
Page 15, para 2, line 23, read *Laurence* for *Lawrence*  
Page 25, para 3, line 30, read *argue* for *argues*  
Page 27, para 1, line 6, read *Frailty* for *Faulty*  
Page 42, para 1, line 11, read *national* for *national*  
Page 42, para 2, line 15, read *thought* for *though*  
Page 67, para 4, line 20, read *sedentary* for *sedentary*

No. 2 (December)—

Page 79, para 1, line 5, read *bequeath* for *bequeathe*  
97, para 1, line 21, read *little more than one fiftieth* for  
a little more than one-fifth  
Page 134, para 1, line 14, read *Niels* for *Nies*  
Page 136, para 1, line 15, read *somewhat* for *Somewhat*  
Page 136, para 2, line 20, read *seen* for *sun*  
Page 137, para 1, line 1, read *Niels* for *Nies*  
Page 138, para 1, line 18, read *mass 2* for *mass<sub>2</sub>*  
Page 138, para 1, line 23, read  $H^2H^2O$  for  $H_2H_2O$   
Page 139, para 1, line 8, read *change* for *changes*  
Page 139, para 1, line 14, read  $Ux_2$  for  $Ux_1$   
Page 139, para 1, line 20, read *physical* for *chemical*  
Page 141, para 1, line 13, read *shot* for *shut*  
Page 141, para 1, line 19, read  $6.55 \times 10^{-27}$  for  $6.55 \times 10^{-27}$   
Page 170, para 1, line 6, read *College* for *Collegt*

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## ধরণীর প্রেম

শ্রীঅমল মুখোপাধ্যায়,—তৃতীয় বার্ষিক শ্রেণী ( কলা )

বিশ্ব যেন মোর তরে চেয়ে আছে মৌন প্রতীক্ষায়  
যুগান্তের পানে চাহি', তারকার স্বপন-শিখায়  
সঞ্চিত যৌবন জালি' ;—নিশ্চিমেষ অঁখির তারায়  
অন্তহীন গুড় বাণী নিঃশ্বসিয়া আপনা হারায় ।  
—একান্ত আবেগভরে সঙ্কোচের অবরোধ ঠেলি'  
অনাগত আনন্দের স্মৃণ সুর উঠিছে উদ্বেলি' ।  
অর্দ্ধফুট তা'র ভাষ সাথে ল'য়ে দক্ষিণের হাওয়া  
ইঙ্গিতে বলিয়া যায়,—তার আশ, জীবনের চাওয়া,  
উল্লাস-অধীর ব্রত ;—আলোকের মহোৎসব লাগি'  
অন্তরের দীপ জালি' যুগ-আঁধার যাপিতেছে জাগি'  
তন্ত্রাহীন বিরহিণী ধরা ;—শুধু ক্ষীণ দীর্ঘশাস  
স্তুকরাতে দোলাইছে অতসীর চূর্ণ কেশপাশ ;  
করবীর জীর্ণদলে মৌনাবেগে তা'র অঞ্চ বারে,—  
একটী ব্যথিত প্রশ্ন জাগিতেছে নিত্য মরে' মরে' :—  
“ব্যর্থতার শেষ কোথা, কত দূর, কোন্ অন্তপারে—  
রিক্তের স্বপন-মারে, অঁধারের কী মরু-কান্তারে ?”  
( তবু ) একটী নিশ্চুপ আশা মেলিতেছে বিচিত্রের মাঝা—  
ব্যর্থতা, বিরহ, ব্যথা আবরিছে গোধুলির ছায়া ।

ক্রন্দসী ধরণী আজ বাস্তবের রাঢ় কশাঘাতে  
মূক-ঘ্রান চেয়ে আছে ভাষা পে'তে মোর আঁখিপাতে ।  
যৌবন পরা'য়ে দেছে হৈমটীকা আমারি এ ভালে  
সে টাকা দোলায়ে ছন্দে সঁপি দিব ধরার কপালে ;  
শ্যামনিঙ্গ তা'র প্রেম সসঙ্কোচ আধো-বাধো ভাষ্যে  
দৈন্তের বেদন-নীরে সিক্ত হ'য়ে নিবিড় বিকাশে

## প্রেসিডেন্সী কলেজ ম্যাগার্জিন

বক্ষে গাহে যেন কোন্ স্মৃতিহীন পরিচিত স্মৃত,—  
—একটা সোনাৰ লেখা ফুটে ওঠে অতীতে স্মৃত ;—  
মনে হয় বৰ্ষারাতে এ মোদেৱ কল্প-অভিনয়ে  
যে তাৱা প্ৰহৱ জাগি' কাপে শুধু নীৱৰ বিশয়ে,  
তাহাৰ আলোক বাহি' দোহে মোৱা চলেছিলু কোথা  
নবসূৰ্য্যবন্দনায়,—আজ হায় কেন এ ব্যৰ্থতা ?  
ব্যৰ্থতা ?—কে বলে এৱে ? জীবনেৱ অচল-শিখৰে  
সহন্ত ব্যৰ্থতা-ব্যথা আছাড়িয়া, মূৱছিলা পড়ে ;—

\* \* \* \*

—বাস্তবেৱ ধূলি 'পৱে পড়ে' আছে ধৱাৱ কঙ্কাল  
মোৱা গানে, স্মৃত্যুন্দে প্ৰাণ তা'ৰ হয়েছে মাতাল ।

## শরৎচন্দ্রের উপন্যাস

[ পূর্ব-প্রকাশিতের পর ]

অধ্যাপক শ্রীকুমার বন্দ্যোপাধ্যায়

‘অরক্ষণীয়া’, ‘বামুনের মেমে’ ও ‘পল্লীসমাজ’—এই তিনটি উপন্যাসে সামাজিক অত্যাচার ও উৎপীড়নের প্রতিবাদই লেখকের অধান উদ্দেশ্য। ইহাদের মধ্যে যে সামাজ রক্ষের প্রণয়-চিত্র আছে, সমাজের হৃদয়হীন নির্দুরতাকে ফুটাইয়া তুলিবার উদ্দেশ্যেই তাহাদের অবতারণা হইয়াছে। সুতরাং এগুলিকে অধানতঃ সমাজ-ব্যবস্থার সমালোচনা হিসাবেই বিচার করিতে হইবে। এই সমাজ-সমালোচনা বঙ্গসাহিত্যের উপন্যাসে নৃতন নয়, বরং ইহার সহিত উপন্যাসের উৎপত্তির নিতান্ত ঘনিষ্ঠ সম্পর্ক। রবীন্দ্রনাথের প্রায় সমস্ত উপন্যাসেই হিন্দু-সমাজের সক্রীয়তা ও কুসংস্কারপ্রবণতার বিরুদ্ধে শেষ ও ইঙ্গিত বিষয়। অগ্রাহ্য অপেক্ষাকৃত নিয়ন্ত্রণের উপন্যাসিকদের ইহাই অধান উপজীব্য বিষয়। তাহা হইলে শরৎচন্দ্রের সমাজ-সমালোচনার বিশেষত্ব কি? রবীন্দ্রনাথের সহিত তুলনায় তাহার বিশেষত্ব এই যে, রবীন্দ্রনাথ সাধারণতঃ এই বিষয়ের খুব ব্যাপক ও গভীর বিশ্লেষণ করেন না, প্রসঙ্গতমে সামাজিক দৰ্শনিশ্চলির প্রতি কঠান্তপাত বা অঙ্গুলিসঙ্কেত করেন—ব্যক্তিগত জীবনের সমস্তালোচনাই তাহার অধান বিষয়। ‘গোরা’তে তিনি সমস্ত সমাজ-ক্ষেত্রের উপর দৃষ্টিপাত করিয়াছেন বটে, কিন্তু এখানেও তাহার আলোচনা যুক্তি-তর্কের স্তর অতিক্রম করিয়া ভাব-গভীরতার দিকে অগ্রসর হয় নাই; বিশেষতঃ ‘গোরা’তে যে সমস্ত সমাজ ও ধর্ম সমস্তা আলোচিত হইয়াছে—যথা সাকার-নিরাকার উপাসনা বা জাতিদেব বা আচার-ব্যবহারে অত্যন্ত শুচিতা-সংরক্ষণ—সেগুলি বিচার-বিতর্কের কথা, ব্যবহারিক জীবনে তাহাদের প্রভাব বা প্রতিক্রিয়া খুব মার্গাত্মক নয়। পক্ষান্তরে, শরৎচন্দ্র যে সমস্ত দৃষ্টিপ্রণ প্রকৃতপক্ষে আমাদের সমাজ-দেহে গভীর ক্ষতের স্থষ্টি করিয়াছে, যাহাদের বিষ সমাজের অস্থিমজ্জায় ছড়াইয়া পড়িয়া তাহার স্থান্ত্য ও শক্তির মূল্যেছেদ করিয়াছে, সেই সমস্ত দুরপনের কলঙ্ক-চিহ্নের প্রতি স্বীয় সমৃদ্ধ শক্তি প্রয়োগ করিয়াছেন। সমাজ-বিধির এই নির্দুর ঔদাসীন্ত ও প্রতিকূলতা আমাদের আধি-ব্যাধি-জর্জর, অতাব-দৈন্য-পীড়িত সংসারবাত্রাকে কত নিরথক দুর্বিষহ করিয়া তোলে, এই সমস্ত সমাজ-রচিত, শাস্ত্র-মিদ্দিষ্ট বাধার চারিদিকে কত অঞ্জল উদ্বেগিত হইয়া উঠে, ব্যক্তি-স্বাধীনতা ও পারিবারিক স্থুৎ শাস্তিকে যে ইহারা কিরাপ দৃশ্যে নাগপাশের বহনে বাঁধিয়াছে—শরৎচন্দ্রের উপন্যাসে আমাদের সামাজিক জীবনের এই কর্ম, গভীর-ব্যথা-ভরা দিকটার প্রতিই সর্বাপেক্ষা বেশী বোঁক দেওয়া

হইয়াছে। হিন্দু-সমাজের বিবাহ-বিধিশুলি ঘোষিত কি আয়োজিত, তাহাদের সংগ্রহে ও বিপক্ষে কি কি যুক্তি-তর্ক তোলা যাইতে পারে তাহা জইয়া তিনি মাথা ঘামান নাই; কিন্তু এই বিবাহ-বিধিশুলি বর্তমান অবস্থার কত অনুপযোগী, আমাদের প্রতিদিনের পারিবারিক জীবনে যে ইহারা কত অস্বাচ্ছন্দ্য, নির্তৃতা ও নৈতিক ইমতার হেতু হয়—ইহাই তাহার প্রতিপাদ্ধ বিষয়। “পঞ্জীসমাজে” আচার-নিষ্ঠা ও সমাজ-রক্ষার অজ্ঞাতে যে কর্তৃ কুরতা, নীচ স্বার্থপূরতা ও হেয়ে কাপুরুষতা আমাদের সমর্থন লাভ করিতেছে, আমাদের জীবন যে কি পরিমাণ পঙ্কু ও অক্ষম হইয়া পড়িতেছে—ইহাই তিনি চোখে আঙুল দিয়া দেখাইয়াছেন। অচান্ত খেখেরে সহিত তুলনায় শরৎচন্দ্রের উপন্থাসে এই অত্যাচার কাহিনী আরও কঙ্কণসপ্তান ও মর্যাদাপূর্ণ হইয়াছে। তাহার বিশ্লেষণ যেমন তীক্ষ্ণ ও অভ্রান্তলক্ষ্য, তাহার কঙ্কণ-রস সঞ্চার করিবার ক্ষমতাও সেই পরিমাণে অসাধারণ। সাধারণ উপন্থাসিক এই অত্যাচার কেবল একটা বহিঃশক্তির পীড়নকৃপেই চিত্রিত করিয়া থাকেন—তাহাদের অত্যাচার বর্ণনাতে প্রায়ই একটা আতিশয়-দোষ, অতিরঞ্জন-প্রবণতা লক্ষ্য করা যায়। শরৎচন্দ্রের বর্ণনার মধ্যে সর্বত্রই একটা মিতভাষিতা ও কলাসংযোগ পুরিষ্ঠ। তিনি জানেন যে, সামাজিক উৎপীড়নের তীক্ষ্ণতম খেঁচা আসে বাহির হইতে নয়, নিজ পরিবারস্থ ব্যক্তি বা সাধারণতঃ স্নেহশীল অভিভাবকের নিকট হইতে। ‘অরক্ষণীয়া’তে জ্ঞানদার অপমান অসহনীয়তার চরম সীমা পৌছায় তখনই, যখন তাহার স্নেহশীল মাতা পর্যন্ত ভাস্ত ধর্মসংস্কারের নিকট নিজ স্বাভাবিক অপত্যস্থে বিমর্জন দিয়া এই বিশ্ব-ব্যাপী উৎপীড়নের কেন্দ্রস্থলে গিয়া দণ্ডার্থান হন। সমাজের কুরতম নির্ধারিত সেইখানে যেখানে তাহার বিষাক্ত প্রতাবে মাত্রস্থে পর্যন্ত নির্তুর জিঘাংসাতে রূপান্তরিত হয়। স্বর্গমঞ্জুরীর অবিশ্রান্ত লাঙ্গুনা-গঞ্জনা কোনও রকমে সহ হইতে পারিত, কিন্তু নরক-ভৱ-ভীত দুর্গামণির কঠিন অনুযোগ ও কঠিনতর পদার্থাত ধৈর্যের বক্ষনকে নিঃশেষে ছিন্ন করে। কিন্তু সর্বাপেক্ষা সহনাভীত অপমান আসিয়াছে জ্ঞানদার নিজের হাত হইতে—বিবাহের পণ্যশালায় নিজেকে বিকাইবার জন্য তাহার স্বত্ত্বরচিত ব্যর্থ সজ্জাহৃষ্টানই তাহার নারীস্বের হীনতম লাঙ্গুনা। এই চরম লজ্জার সহিত তুলনায় অতুলের প্রত্যাখ্যান ও কুতুহল একটা অতি সাধারণ উপেক্ষণীয় অপমান বিগ্রাই মনে হয়। গ্রহকার শেষ পরিচ্ছেদে জ্ঞানদার মাত্রশালানে তাহার সহিত তুলনায় একটা পুনর্নির্মাণ ঘটাইবার চেষ্টা করিয়াছেন—কিন্তু এই নিতান্ত ব্যর্থ গ্রামাস অপমানেই একটা গ্রামার-ভেদ বলিয়া আমাদের বুকে গিয়া আঘাত করে। এই দুর্ভাগ্যী মেয়েটার এমনই অদৃষ্ট যে, তাহার স্থষ্টিকর্তা ও সহাহৃভূতির ছন্দবেশে তাহার বক্ষে আৰ একটা সুহসহ অপমানের শেলার্থাত করিয়া বসিয়াছেন।

‘বামুনের মেঝে’ গল্পে এই অসহনীয় তীব্রতা নাই। কৌশলীগুপ্তার কুফল ও কৌশলীগুপ্তার অসঙ্গতি ও অস্তঃসারশৃঙ্খলা ইহার আলোচ্য বিষয়। এই ব্যাধির জীবাশ্ম আমাদের সমাজ-দেহে আর সেৱণ সজীব ও ক্রিয়াশীল নাই, ইহা এখন একটা অতীতের শৃঙ্খলা মাত্র। প্রায় অর্দ্ধশতাব্দী পূর্বে বিদ্যাসাগর মহাশয়ের বহু বিবাহ নিবারণ বিষয়ক পুস্তিকা সম্মতে আলোচনা প্রসঙ্গে বাস্তিচন্দ্র এই মুমুর্দ্ব রাক্ষসের বিকল্পে ধূতান্ত্র লেখককে ডন কুইক্সোটের সহিত তুলনা করিয়াছিলেন। তখন যে মুমুর্দ্ব ছিল, এখন সে নিশ্চয়ই মৃত। সুতরাং কৌশলীগুপ্তার উপর শরৎচন্দ্রের আক্রমণকে নিতান্তই মরার উপর খাড়ার ঘাত্যায়ে ফেলা যাইতে পারে। অতএব এই উপন্থাসে আলোচিত সমস্তা আমাদিগকে সেকুপ গভীরভাবে স্পর্শ করে না—ইহা আমাদের হাতের কর্মসূলের পরিবর্তে হাস্তরসের উদ্বেক করে। গৃহস্থে প্রিয়নাথের চরিত্রও এই হাস্তরসের বিস্তারে সহায়তা করিয়াছে। অরুণ ও সন্ধ্যার প্রেমও স্নান ও বৰ্ষ-বিরল হইয়াছে। তবে উপন্থাসের অপ্রাধান চরিত্রগুলি—রামু বামনী, গোলোক চাটুজ্যে ও জগদ্বাতী—বেশ ফুটিয়া উঠিয়াছে।

সমাজ-সমালোচনার উপন্থাসগুলির মধ্যে ‘পঞ্জী-সমাজের’ই নিঃসন্দেহ প্রাথমিক। এই উপন্থাসে কোন একটা বিশেষ সামাজিক কুপ্রাপ্তি কটাক্ষপাত হয় নাই, কিন্তু হিন্দু সমাজের প্রাকৃত আদর্শ ও মনোভাবের, ইহার সম্প্রতি জীবনযাত্রার একটা নিখুঁত প্রতিকৃতি দেওয়া হইয়াছে। অক্ষনের বাস্তবতায়, বিশ্বেষণের তীক্ষ্ণতাৰ ও সহায়ভূতিৰ গাঢ়তায় ইহা অনুরূপ বিষয়ের সমস্ত উপন্থাস হইতে বহু উচ্চে স্থান গ্রহণ করিয়াছে। আমরা আমাদের সামাজিক বিধি-ব্যবস্থাগুলির সন্তানস্তের ও উৎকর্ষের বড়াই করি; শরৎচন্দ্র নির্মম বিশ্বেষণের দ্বারা দেখাইয়াছেন যে, আমাদের গৰ্বের এই প্রথাগুলি প্রকৃতপক্ষে আমাদিগকে কোন সর্বনাশের রসাতলে লইয়া গিয়াছে। শরৎচন্দ্রের উপন্থাসে বিদেশী সমালোচকের অবজ্ঞা-মিশ্রিত বিদ্রূপ বা সমস্ত মুৰব্বিয়ানা নাই, আছে অভাস বিশ্বেষণ ও গভীর আত্মানি। সামাজিক দলাদলিৰ চিত্রগুলিতে লেখক যে অপরিসীম নীচতা, কাপুরুষতা ও ক্লতপ্রতার দৃশ্য উদ্বাটিত করিয়াছেন তাহাতে আমাদের সমাজ-জীবনের মূল নৈতিক আদর্শগুলি সম্মেই গভীর সন্দেহ জাগিয়া উঠে। এই সমস্ত মূলগত আদর্শ ত নিন্দনীয় ছিল না—ইহারা পশ্চিমের ব্যক্তিসর্বস্ব আত্মস্বাতন্ত্র্য অপেক্ষা ত উচ্চতর পর্যায়ভূক্ত। সমস্ত গ্রামের স্বৰ্থ-চুঃখ, আচার-ব্যবহার, কর্ম-অবসরকে একটা সাধারণ আদর্শে নিয়ন্ত্রিত করা, সমাজস্থ প্রত্যেক ব্যক্তিকে তাহার যথাযোগ্য আসন দেওয়া, কেবল অর্থমায়াদার নিকট মন্তক অবনত না করিয়া মদোন্তক ধনগৰ্বের উপর সমাজ-শাসনের প্রভুত্ব জারী করা, ছোট বড় ইতো-তত্ত্ব, উচ্চ-নীচ সকলের মধ্যেই একটা মেহ-ভক্তি-আত্মীয়তার স্বর্গস্থ রচনা করা—

বোধ হয় ইহা অপেক্ষা উচ্চতর সামাজিক আদর্শ কলনা করা যাব না। কিন্তু এই অত্যন্ত সুচিস্থিত পাকা ব্যবস্থার মধ্যে একটা ছিদ্র রহিয়া গিয়াছিল—ব্যক্তিস্বাধীনতার অনুচিত সঙ্কোচ ও উচ্চবর্ণের উপর নিম্নবর্ণের একান্ত হিংসা-লেশহীন নির্ভর। যখন কালক্রমে আমাদের সুস্থ সতেজ ধৰ্মজ্ঞান ও সামাজিক কর্তব্য-বুদ্ধি বিকৃত ও জ্ঞানগ্রস্ত হইয়া পড়িল তখন এই রক্ষণাত্মক পথে শনি প্রবেশ করিয়া আমাদের সমস্ত সামাজিক জীবনকে ক্লিষ্ট ও ব্যাধিজর্জের করিয়া তুলিল—তখন সমাজনিরুদ্ধণের প্রত্যেক অংশটানোই অপ্রতিহত যথেচ্ছাচার, নির্বজ্ঞ স্বার্থসিদ্ধি, ও হৃদয়হীন পৈশাচিক নিষ্ঠুরতার জীবনকে হইয়া দাঢ়াইল। সর্বাপেক্ষা পরিতাপের বিষয় এই যে, এই গৌণিক পরাধীনতার বিষ আমাদের অস্থিমজ্জাগত হইয়া আমাদের বিচারবুদ্ধি ও হিতাহিত-জ্ঞানকে পর্যাপ্ত আচ্ছন্ন করিয়া ফেলিল। তাহারই ফলে আমরা আমাদের উপচিকীর্ণার পর্যন্ত গুণগ্রহণ করিতে ভুলিয়া গেলাম, আমাদের শ্রদ্ধাপূর্ণাঙ্গলি গিয়া পড়িল সেই সন্তান অত্যাচারীদের চরণপ্রান্তে, আর উপকারের প্রতিদান হইল চরম ক্ষতরূপ। এই হেবতম মনোবৃত্তির ফলে বেণী ও গোবিন্দ, সমাজপতি আর রমেশ একথরে। শরৎচন্দ্রের ‘পঞ্জীসমাজে’র ক্ষতিজ্ঞ এই যে, তিনি কয়েকটামাত্র সুনির্বাচিত দৃশ্যের সাহায্যে এই জবঢ় মনোবৃত্তির উচিত প্রায়শিক্তস্বরূপ একটা প্রবল ঘৃণা ও ধিক্কারবোধ জাগাইয়া দিয়াছেন। বিদেশী ও বিদ্যুর্মুখীর অবিশ্রান্ত আক্রমণ বে পুঁজীভূত ঔদানীষ্ঠ ও জড়তার গঙ্গার-চর্ম স্পর্শ পর্যন্ত করিতে পারে নাই, এই প্রতিভাশালী স্বজাতীয় সেখকের হস্তনিষিঞ্চ একটামাত্র তীর তাহার ঠিক মর্মস্থল তেদ করিয়াছে।

‘পঞ্জীসমাজে’ খাঁটি সমাজ-সমালোচনা ছাড়া আর যে বিষয় আছে তাহার কেবল বিশেখরী জ্যোঠাই-মা ও রমা। নিছক বিশেখণ ও সমালোচনা দ্বারা একটা তীব্রতা আসে বটে, কিন্তু প্রাকৃত ভাব-গভীরতা সাত করা যাব না। ‘পঞ্জীসমাজে’ যে-সামাজিক আদর্শের বিকৃতি দেখান হইয়াছে তাহার সুস্থ সতেজ ভাবের প্রতীক বিশেখরী। তিনি একদিকে রমেশ ও অপরদিকে এই পঞ্চ, নিজীব ও ব্যাধিগ্রস্ত পঞ্জীসমাজের ঠিক মাঝখানে দাঢ়াইয়া উভয়ের মধ্যে মধ্যস্থতা করিতে, রমেশের উচ্চ ভাবপ্রধান আদর্শের সঙ্গে পঞ্জীজীবনের বাস্তব অবস্থার একটা সামঞ্জস্য সাধন করিতে, চেষ্টা করিয়াছেন। সমাজের লোকদের দীন অসহায় ভাব ও আত্মাবাসী মৃচ্ছার বিষয় শ্রম করাইয়া দিয়া জ্যোঠাইমা রমেশের মনে তাহাদের বিরুদ্ধে ঘৃণার পরিবর্তে একটা অমুকস্পার ভাব জাগাইতে চাহিয়াছেন। কিন্তু তাহার চেষ্টা সফল হয় নাই—এবং এই মধ্যস্থতার জন্য তাহার চরিত্রটা অনেকটা অবাস্তবতাগ্রস্ত হইয়া পড়িয়াছে। তাহাব মুখ হইতে অনেক গভীর সহানুভূতিপূর্ণ ও জ্ঞানগর্জ কথা শুনিতে পাই, কিন্তু তাহাদের উৎস-মুখ যে কোথায় তাহার সক্ষান পাই না। পঞ্জীজীবনে তাহার উদারতা ও

শ্রেষ্ঠীণ ক্ষমাপরায়ণ হৃদয়ের কোন প্রভাবও লক্ষ্য হয় না। নিজের ছেলে বেণীকে ত তিনি একটুও গ্রাহণাত্মিত করিতে পারেন নাই; এমন কি যাহার সঙ্গে তাঁহার একটু সত্যকার মেহের সম্পর্ক ছিল ও যাহার শ্রদ্ধাভক্তির উপর তাঁহার একটু সত্যকার দাবী ছিল সেই রমাকে পর্যন্ত গ্রহণ কর্যক্ষেত্রে একটুমাত্রও নিয়ন্ত্রণ করিতে পারেন নাই। রমেশের গৃহে শ্রাদ্ধবাসরে তাঁহার অতর্কিত প্রকাশ আবির্ভাবের পরই তিনি আবার গৃহকোণের নীরবতাৰ মধ্যে আঘাতগোপন কৰিলেন—কেবল রমেশ ও রমার সহিত মাঝে মাঝে কথোপকথন ও সন্মেহ উপদেশদান ছাড়া আৱ তাঁহার কৰ্মজীবনেৰ কোন নিৰ্দশন রাখিল না। তাঁহার প্রগাঢ় সহাহৃভূতি ও তীক্ষ্ণ অন্তর্দৃষ্টিৰ সহিত এই নিষ্ক্রিয় বিশেষতাৰ ঠিক বেল সামঞ্জস্য হয় না। তাঁহার চৰিত্ৰে সঙ্গে 'গোৱাৰ' আনন্দময়ীৰ সামৃদ্ধ খুব স্মৃপ্ত। কিন্তু আনন্দময়ীৰ উদ্বারতাৰ ও সৌকীক আচাৰ-লজ্জনেৰ যেমন স্মৃপ্তি কাৰণ নিৰ্দেশ হইয়াছে, বিশেশৱীৰ ক্ষেত্ৰে সেৱণ কিছু মিলে না।

কিন্তু উপন্যাসেৰ মধ্যে যাহা সৰ্বাপেক্ষা জটিল ও দুৰধিগম্য তাহা রমেশ ও রমার পৱল্পৰ সম্পর্ক লইয়া। তাহাদেৱ মধ্যে যে প্রকাশ সামাজিক ও বৈষয়িক হন্দ, তাহাকে অতিৰিক্ত কৰিয়া একটা অন্তর্গৃহ, প্রাণপণ চেষ্টায় নিৰুক্তিতি, প্ৰেমেৰ আকৰ্ষণলীলা বিপৰীত স্বোতে বহিয়া যাইতেছে। এই প্ৰেমেৰ বহিঃপ্রকাশ খুব অভিনব। ইহা প্ৰেমাস্পদকে কঠিন আঘাত কৰিতে, এমন কি মিথ্যা সাক্ষ্য দিয়া জেলে পাঠাইতে ও কুষ্ঠিত হয় নাই। কিন্তু প্ৰত্যেক আঘাতেৰ পৱই একটা প্ৰবলতাৰ প্ৰতিযাত, একটা তীব্ৰ অনুশোচনা ইহার গোপন অস্তিত্বেৰ পৰিচয় দিয়াছে। যাহা হয়ত মূলতঃ বিবেকেৰ দণ্ডন বা চৱিত্ৰ-গৌৱেৰেৰ প্ৰাপ্য মুঝ প্ৰশংসা, তাহারই ভিতৰ দিয়া প্ৰেম নিজ তীব্ৰতাৰ গৱণ ও প্ৰবলতাৰ জীবনীশক্তি ঢালিয়া দিয়াছে। রমেশেৰ বিগঞ্ছতাচৰণ কৰিতে রমার ইতস্ততঃ ভাৱ, তাঁহার প্ৰতি সন্মেহ অনুৰোগ বা হিতকামনাৰ সতৰ্কবাণী—ইহাদেৱ পশ্চাতে ছঁদবেশী প্ৰেমেৰ ত্ৰস্ত, গোপন পদক্ষেপ শুনা যাব। কেবল একবাৰ মাত্ৰ তাৱকেথৰেৱ বাসাবাড়ীতে একটা রাত্ৰেৰ সেবা-যত্ত্ৰেৰ মধ্য দিয়া অৰ্জন-চেতন প্ৰেম নিজেৰ সহজ নিষ্ক্ৰমণ পথ ঋচনা কৰিয়া লইয়াছিল। এই অপৰাশ্রিত প্ৰেমেৰ ক্ষীণ আভাস সূল স্বৰ্থ-সংঘাতেৰ মধ্যে স্মৃক্ষ রসাহৃভূতিৰ সংৰাগ কৰিয়াছে, বহিৰ্বলেৰ কাহিনীৰ উপৰ অন্তৰিক্ষোভেৰ কৰণ অৰ্থগোৱাৰ আনিয়া দিয়াছে। বিষয়টাৰ এই রূপান্তৰ সাধনই শৱৎচন্দ্ৰেৰ শ্ৰেষ্ঠত্বেৰ পৰিচয়।

'দেনা-পাওনা' উপন্যাসটা শৱৎচন্দ্ৰেৰ অগ্রাণ্য গ্ৰন্থ হইতে অনেকটা ভিন্নজাতীয়। নিজ বিবাহিতা পৱিত্যকা স্ত্ৰী, অধুনা চণ্ডীগড়েৰ ভৈৱৰী ঘোড়শীৰ সংস্পৰ্শে, অত্যাচাৰী, সম্পাট, পাপপুণ্যজ্ঞানহীন জমিদাৰ জীবানন্দেৰ অভূতপূৰ্ব পৱিবৰ্তন— ইহাই উপন্যাসটাৰ মূল বিষয়। দারুণ কুক্ৰিয়াসক্ত, পাপপক্ষে আকঠ-নিষ্পত্তি জীবানন্দেৰ অন্তৰে যে প্ৰণয়-

প্রতি ও ভদ্র জীবন যাপনের স্পৃহা স্মৃতি ছিল তাহা ঘোড়শীর সংসর্গের মায়াদণ্ড স্বর্ণে অক্ষয় নবজীবন লাভ করিয়া ফলে-ফলে মঞ্জরিত হইয়া উঠিল। ঘোড়শীর চরিত্র-গৌরবের অসাধারণ বুঝাইবার জন্ত লেখক দেবী-মন্দিরের ভৈরবীদের জীবনবাত্র সংবন্ধে আমাদের মধ্যে যে বিশেষ ধর্মসংস্কার প্রচলিত আছে তাহার প্রতি আমাদের মনোযোগ আকর্ষণ করিয়াছেন। এই ভৈরবীদের বাহ কৃচ্ছসাধন ও আস্ত্রনির্গত অস্তরাগে একটা কৃৎসিত ভোগলালসার উচ্চ ভালতা প্রায় প্রকাশ্নভাবেই অভিনীত হয়, ইহা ভৈরবী জীবনের একটা বিশেষত্ব। এই কদাচার শাস্ত্রবিধি-অঙ্গসারে গার্হিত হইলেও প্রকৃত প্রস্তাৱে উপেক্ষিত হইয়া থাকে—ইহাদের চরিত্রভূৎ একটা অবগুর্ণতাৰী অপরাধের হৃষি একটু বিদ্যুপ-মিশ্রিত উপক্ষার চক্ষেই সকলে দেখিয়া থাকে  $\checkmark$  কিন্তু প্রয়োজন হইলে এই উপেক্ষিত অপরাধ হঠাৎ একটা অপ্রত্যাশিত গুরুত্ব লাভ করে ও আমাদের সামাজিক দলাদলির আগুন জ্বালাইতে ইঞ্জনের কাজ করে। এখানে ঘোড়শী সংবন্ধে টিক তাহাই ঘটিয়াছে। তাহার কল্পিত অপরাধের দণ্ড প্রদান করিতে আমাদের সমাজপত্তিৱা হঠাৎ অত্যন্ত ব্যস্ত হইয়া পড়িয়াছেন, তাহার দেবীৰ মেবাইত পদেৱ জন্ত অমোগ্যতাৰ বিষয়ে তাঁহাদেৱ স্মৃতি বিবেক-বৃক্ষি হঠাৎ অতি মাত্রায় জাগৰিত হইয়া উঠিয়াছে—বিশেষতঃ যখন এই ধর্মানুষ্ঠানেৰ পূরুষ্কাৰ, মন্দিৱেৰ সম্পত্তি ও দেবীৰ বহুকাল-সংক্ষিত অঙ্গকারাদিৰ সংয়ুক্তি লাভ। ধর্মজ্ঞানেৰ পক্ষাতে যখন বিষয়স্পৃহা ঠেলা দেৱ তখন তাহার বেগ অনিবার্য হইয়া থাকে, স্মৃতিৱাং এই ধর্মপ্রাপ্ত সমাজেৰ সমস্ত সম্বিলিত শক্তি যে অতি নির্মমভাবে একটা অসহায়া রমণীৰ উপৱ গিয়া পড়িবে তাহাতে আকর্ষণ হইবার কিছুই নাই। ঘোড়শী চৱিত্ৰেৰ প্রকৃত গৌৱৰ এই যে, পাপ-পথে পদার্পণেৰ জন্ত পূৰ্ববৰ্তনীদেৱ নজীৱ ও সমাজেৰ প্রায় অবাধ সমন্ব দেওয়া থাকিলেও তাহার সহজ ধৰ্মবৃক্ষি তাহাকে সেই সনাতন পথে পা বাঢ়াইতে দেৱ নাই। তাহার পৰ, মন্দিৱেৰ সম্পত্তিৰ অধিকাৱিণী বলিয়া ও পূজা-সংক্রান্ত কাৰ্য্যে সৰ্বদা পুৰুষেৰ সহিত সংস্কৰেৱ প্ৰয়োজন থাকায় ঘোড়শীৰ চৱিত্ৰে অনেক পুৰুষেৰ বিকাশ হইয়াছে—বিপদে স্থিৰবৃক্ষি, অচঞ্চল সাহস ও একান্ত আস্ত্রনির্ভৰীল একটা তুর্ভেত নিঃসন্দতাৰ সহিত রমণীস্মৃত কোষলতা মিশিয়া তাহার চৱিত্ৰে অপূৰ্ব মাধুৰ্য্যে ও গাত্তীৰ্য্যে মণ্ডিত কৱিয়া তুলিয়াছে। এই অপূৰ্ব চৱিত্ৰ জীবানলকে প্ৰবল বেগে আকৰ্ষণ কৱিয়া তাহার পায়াণ প্ৰাণকে দ্রবীভূত কৱিয়াছে ও তাহাকে প্ৰথম প্ৰণয়েৰ স্থান দিয়াছে। জীবানন্দেৱ অসঙ্গোচ পাপানুষ্ঠানেৰ মধ্যে অন্ততঃ লুকোচুৱিৰ হীন কাপুৰুষতা ছিল না, এবং এই সত্যভাবণেৰ পৌৱৰ্য্য ও কপটাচাৱেৰ প্রতি অবজ্ঞাই তাহার চৱিত্ৰে মহেন্দ্ৰেৰ বীজ—প্ৰেমেৰ স্পৰ্শে ইহাই একটা অকপট অনুতাপ ও সংশোধনেৰ দৃঢ়-সংকলন কৱপে আস্ত্রপ্ৰকাশ কৱিল। তাহার মনে প্ৰেমেৰ অলক্ষিত সংশাৰ, তাহার

ପକ୍ଷେ ଏକାନ୍ତ ଅଭିନବ ବିଧା-ସଙ୍କୋଚ-ଜଡ଼ିତ ଅନୁର୍ଦ୍ଧ—ଅତି ସ୍ଵନ୍ଦର ଭାବେ ଚିତ୍ରିତ ହିଁଯାଛେ । ଗ୍ରାମ୍ୟ ସମାଜପତିଦେଇ ଚାରିତ୍ରେ ଅନ୍ନ କରେକଟି କଥାରେ ବେଶ ଫୁଟିଆ ଉଠିଯାଛେ । ତବେ ନିର୍ମଳ-ହୈମବତୀର ଆଖ୍ୟାନ ମୂଳ ଗଲ୍ଲେର ସହିତ ନିବିଡ଼ ଏକକ ସାତ କରେ ନାହିଁ । ଫକିର ସାହେବେରେ ଉପତ୍ତାସେ ବିଶେଷ କୋନ ସାର୍ଥକତା ନାହିଁ—ତିନି ବାସ୍ତବତା-ପ୍ରଧାନ ସ୍ତରେ ଆଦର୍ଶବାଦ-ପ୍ରିୟତାର ଶେଷ ଚିହ୍ନକୁପାଇ ପ୍ରତୀଯମାନ ହନ । ତୈରବୀଜୀବନେର ଲୋକିକ ଆଚାର-ବ୍ୟବହାର-ଗତ ବିଶେଷତା ଏହି ଉପତ୍ତାସେର ବୈଚିତ୍ରୋର ହେତୁ ହିଁଯାଛେ ଏବଂ ଏହି ଭିତ୍ତିର ଉପରଇ ଶର୍ଣ୍ଣଚନ୍ଦ୍ର ଷୋଡ଼ଶୀ-ଚରିତ୍ରେର ବୈଶିଷ୍ଟ୍ୟ ପ୍ରତିଷ୍ଠିତ କରିଯାଛେ ।

‘ଦୃତା’ ଉପତ୍ତାସଥାନି ସହଜ ଓ ନିର୍ଦ୍ଦୋଷ ପ୍ରେମେର ସର୍ବାଙ୍ଗ ସ୍ଵନ୍ଦର ଚିତ୍ର । ଇହାର ମଧ୍ୟେ ଖୁବ ଜାଟିଲ ବିଶେଷଣ ବା କୋନରପ କଳ୍ୟ-ଆବିଲତାର ସ୍ପର୍ଶ ନାହିଁ; ଅର୍ଥଚ ନରେନ-ବିଜ୍ୟାର ଭାଲୁବାସାଟି ଖୁବ ସାଭାବିକ ସାତ-ପ୍ରତିଯାତର ମଧ୍ୟ ଦିଆ—ଏକଦିକେ ସରଳ ହାତ୍ସ୍ତ-କୌତୁକ ଓ ଅତ୍ୟଦିକେ ଶିଶୁ-ମୁଗ୍ଧ କ୍ରୋଧ, ଅଭିମାନ ଓ ବିନ୍ଦୁ-ବିମୁକ୍ତତାର ଅନ୍ତରାଳେ ଧୀରେ ଧୀରେ କ୍ଷୁରିତ ହିଁଯା ଉଠିଯାଛେ । ଏହି ଉପତ୍ତାସେ ସ୍ଵତଃ-ଶୂର୍ତ୍ତ, ଅପ୍ରତିରୋଧନୀୟ ପ୍ରେସ ଓ ଅନ୍ତିକାର-ବନ୍ଦ କର୍ତ୍ତବ୍ୟ-ପାଳନ ବା ପ୍ରତିଶ୍ରୁତିରକାର ପାର୍ଥକ୍ୟ ପ୍ରଦର୍ଶନିଇ ପ୍ରଧାନ ବିସ୍ତର । ବିଶାସ ଓ ବିଜ୍ୟାର ମଧ୍ୟେ ସେ ବିଶେଷ ବନ୍ଧନ ତାହାର ମୂଳମୂଳ ଅନୁସନ୍ଧାନ କରିତେ ଗେଲେ ଉପତ୍ତାସେର ପୂର୍ବବର୍ତ୍ତୀ ଉପାଖ୍ୟାନ ଆଲୋଚନା କରିତେ ହିଁବେ । ଜଗନ୍ନାଥ, ରାମବିହାରୀ ଓ ବନମାଳୀର ବାଲାଗ୍ରନ୍ଥରେ ବିଲାସେର ବିଶେଷ ଦାବୀ-ଦା-ଓୟାଯ ମୂଳ କାରଣ । ବନମାଳୀ ରାମବିହାରୀର ପୁତ୍ର ବିଲାସେର ସହିତ ତୋହାର କହା ବିଜ୍ୟାର ବିବାହ ଅନ୍ତିକାର କରିଯା ଗିଯାଛିଲେନ ଏହି ବିଶାସ ରାମବିହାରୀ ବିଜ୍ୟାର ମନେ ବନ୍ଧମୂଳ କରିତେ ପ୍ରାଣପଥ ଚେଷ୍ଟା ପାଇଯାଛେ, ଏବଂ ବିଜ୍ୟାଓ ପିତାର ଏହି ପ୍ରତିଜ୍ଞାର ମର୍ଯ୍ୟାଦା ରକ୍ଷା କରିବାର ଜଣ୍ଠ ସାଧୀନ ଇଚ୍ଛାକେ ବିମର୍ଜନ ଦିତେ ପ୍ରସ୍ତୁତ ହିଁଯାଛେ । କିନ୍ତୁ ପରେ କ୍ରମେ କ୍ରମେ ଏକାଶ ପାଇଯାଛେ ସେ, ଇହାଇ ବନମାଳୀର ମନୋଗତ ଅଭିପ୍ରାୟ ଛିଲ ନା । ତିନି ସ୍ଵତଃ-ପ୍ରବୃତ୍ତ ହିଁଯା ଜଗନ୍ନାଥେର ପୁତ୍ର ନରେନେର ଜମାଦିନେ ତାହାର ସହିତ ନିଜ ଅଜ୍ଞାତା କହାର ବିବାହପ୍ରକାଶ କରେନ; ନରେନକେ ନିଜଖରଚେ ବିଲାତ ପାଠାନ, ଓ ତାହାକେଇ ସେ ଶେ ପର୍ଯ୍ୟନ୍ତ ଜାମାତ୍ପଦେ ବରଣ କରିଯାଛିଲେନ ତାହାର ଅକଟ୍ ଶିଖିତ ପ୍ରମାଣ ନରେନ ନିଜ ବିକ୍ରୀତ ବାଡ଼ୀର କାଂଗଜ-ପତ୍ରେର ମଧ୍ୟେ ଆବିକ୍ଷାର କରିଯାଛେ । ରାମବିହାରୀ ତାହାର ସ୍ଵଭାବ-ସିଦ୍ଧ ଧୂର୍ତ୍ତତାର ସହିତ ସର୍ବପ୍ରଥମେ ବିଜ୍ୟା ଓ ନରେନକେ ପରସ୍ପର ବିଭିନ୍ନ, ଓ ନରେନେର ସମ୍ବନ୍ଧେ ତାହାର ବନ୍ଧୁର ଆନ୍ତରିକ ଇଚ୍ଛାକେ ବିଜ୍ୟାର ନିକଟ ପୋପନ, ରାଖିତେ ଚେଷ୍ଟା କରିଯାଛେ; ଓ ବିଜ୍ୟାର ନିଜେର ଓ ତାହାର ସମ୍ପତ୍ତିର ଉପର ଏକଟା କଡ଼ା ଅଭିଭାବକରେର ଅଧିକାର ଦଖଲ କରିଯା ବସିଯାଛେ । କିନ୍ତୁ ପ୍ରଗର୍ହ-ଦେବତା ତାହାର ସ୍ଵତରଚିତ୍ତ ସମସ୍ତ ବ୍ୟବସ୍ଥାକେ ସମ୍ପୂର୍ଣ୍ଣ ବିପର୍ଯ୍ୟନ୍ତ କରିଯା ଦିଯାଛେ । ନରେନେର ବିକଳେ ବିଜ୍ୟାର ମନେ ଏକଟା ଅବଜ୍ଞା ଓ ବିଦେଶେର ଭାବ ଜାଗାଇଁଯା ଦେଓଯା ସହେଲ ବିଜ୍ୟା ଧୀରେ ଧୀରେ ତାହାର ଉଦ୍ବାଦ, କ୍ଷମାଶୀଳ, ଶିଶୁର ଭାବ୍ୟ ସରଳ ଓ ଅନ୍ତରୀଯ ପ୍ରକ୍ରିତି ଅତି ଅନିବାର୍ଯ୍ୟ

বেগে আকষ্ট হইয়া পড়িয়াছে। পিতা-পুত্রের নরেন্দ্রের প্রতি অঙ্গায় ও ক্ষমাদেশীয় বিরুদ্ধাচরণের দ্বারাই বিজয়ার সমবেদনা নিবিড়তা লাভ করিয়া প্রণয়ে স্বপ্নাত্ত্বার হইয়াছে। এক অহুবীক্ষণ ঘনের ঘোর-ফের লইয়া প্রেম অনেকটা পরিণতি লাভ করিয়াছে—ইহার দ্বারা অন্ত কোন উদ্দেশ্য সাধিত হউক বা না হউক, ইহাতে প্রণয়ের বীজাঞ্চ আবিস্কৃত হইয়াছে। নরেন্দ্রের প্রতি ব্যবহারের জন্মই বিজয়া তাহার ভবিষ্যৎ খণ্ড-স্বামীর প্রকৃত চরিত্র সম্বন্ধে অভিজ্ঞতা লাভ করিয়াছে ও তাহাদের অভাসার ও স্বার্থপরতার বিরুদ্ধে তাহার স্থগা ও বিভূতি নিবিড় হইয়া উঠিয়াছে। তথাপি কেবল লোকলজ্জার খাতিরে ও অহুক্ষণ সংবাতে পরিশ্রান্ত হইয়াই সে মনের ইচ্ছার অপেক্ষা মুখের কথাটাকেই প্রাধান্ত দিতে প্রস্তুত ছিল—শেষ মুহূর্তে নলিনীর আগ্রহাতিশয়ে সমস্ত ওল্টপালট হইয়া অস্তীক্ষ প্রেমেরই জয় হইল।

এই গ্রন্থ মধ্যে রাসবিহারী ও বিশাসবিহারীর চরিত্র ছাঁটি উচ্চাদ্বের স্থষ্টি হইয়াছে। ভগুমির চিত্রে রাসবিহারীর স্থান সহজেই শীর্ষস্থানীয়। ধর্মপরায়ণতার আবরণে প্রচণ্ড স্বার্থপরতা, শান্ত মেহলীল কথাবার্তার অন্তরালে স্বরধার বিষয়বৃত্তি ও অবিচলিত সঙ্গে তাহার চরিত্রে অন্তসাধারণ সজীবতা আনিয়াছে। বিলাসের ক্ষেত্রে অস্তীক্ষ অর্ধেক্ষ্য ও ইতর আক্ষণনকে সে বরাবরই প্রণয়ীর নিষ্ক্রিয় অভিমান বিজয়া লুকাইতে, পুত্রের সমস্ত অপরাধকে অনুকূল ব্যাখ্যা দ্বারা লয় করিতে, চেষ্টা করিয়াছে। তাহার ধৈর্য, আস্তসংযম, কার্যসিদ্ধির জন্য নৃতন নৃতন উদ্ভাবন-কৌশল, বিজয়ার বিজ্ঞাহকে ব্যর্থ করিবার জন্য অবর্য পাকা চাল—সমস্তই আমাদের ভূয়সী প্রশংসার উদ্দেক করে। বিলাসের ইতর অসহিষ্ণুতা, ক্ষেত্রদৰ্শনে একান্ত অক্ষমতা তাহার সমস্ত বাহু ভদ্রতা ও চাকচিক্যের আবরণ ছিন্ন করিয়া, আঘাতপ্রকাশ করে। বিজয়ার ইচ্ছার উপর অতিরিক্ত বলপ্রয়োগ করিতে গিয়া সে তাহার বাবার পাকা চাল সমস্তই নষ্ট করিয়া দিল। হিতৈষী পিতার সর্তকবাণী ও নিজের ঠাণ্ডা মেজাজের উপদেশ কিছুই তাহার অসংযমকে ঠেকাইয়া রাখিতে পারে নাই। তথাপি পিতা অপেক্ষা পুত্রের নৈতিক আদর্শ অপেক্ষাকৃত উচ্চতর—বিজয়ার ধনের প্রতি তাহার লোভ থাকিতে পারে, কিন্তু নিঃস্বার্থ প্রণয়ের অক্ষুরণ তাহার মধ্যে ছিল। বিজয়ার প্রত্যাখ্যানের আসন্ন সন্তানবায় তাহার সমস্ত চরিত্র-গৌরব বাহির হইয়া আসিয়াছে, একটা স্তু-গস্তীর বিষণ্ণ পৌরুষ তাহার চরিত্রের ইতরতাকে আচ্ছাদন করিয়া মাথা তুলিয়া দীড়াইয়াছে। সেইজন্ত শেষ পরাজয়ের দৃশ্যে তাহার জন্য আমাদের একটা সহায়ত্ব-মিশ্রিত দীর্ঘশস্ত্র পড়ে, পিতার মত পরাজয়ের ফ্লানি তাহার সর্বশরীরে এত গাঢ় কলঙ্ক-কালিয়া লেপন করিয়া দেয় নাই। পূর্বেই বলা হইয়াছে যে সমাজ ও ধর্মব্যবহার অহুমোদিত,

আমাদের সহজ নীতিজ্ঞান-সংবিধিত প্রেমের চিত্র শরৎচন্দ্রের অনেক উপন্যাসেই পাওয়া যায়—ইহাদের মধ্যে দত্তার স্থান নিঃসন্দেহ সর্ববশ্রেষ্ঠ।

এইবাব নিখিল, সমাজ-বিগাহিত প্রেমের চিত্র যে উপন্যাসগুলিতে বেশ বিস্তৃত ও ব্যাপকভাবে বিশ্লেষিত হইয়াছে, তাহাদের আলোচনা করিতে হইবে। শরৎচন্দ্রের রচনার সহিত যে তুমুল আনন্দোদ্ধন ও বিক্ষেপ সংশ্লিষ্ট হইয়া আছে, তাহার জন্য তাঁহার ‘গৃহ-দাহ’, ‘চরিত্র-হীন’ ও ‘ক্রিকাস্ত’ই মুখ্যতঃ দায়ী। এই তিনটি উপন্যাসে অবৈধ প্রেমের প্রতি সেখকের মনোভাব প্রায় একইরূপ। সাধারণতঃ এই শ্রেণীর ভালবাসার উপর যেরূপ নির্বিচারে নিম্না-গঞ্জনা বর্ণিত হয় সেই কঠোর ধর্মনীতিমূলক মনোভাবের সহিত সেখকের কোন সহারুভ্যতি নাই। এই সমস্ত ক্ষেত্রে আমাদের সহজ বিচার-বুদ্ধি ও শাস্ত্রাভ্যবোধের আমরা কোন ব্যবহারই করি না—এই সমাজবিধি উল্লজ্জনের মূল কোন মনোবৃত্তি আছে তাহা গণনার মধ্যেই আনি না—কেবল চক্ষু মুদ্দিয়া সন্তুষ্ট রিপ্রোগত দণ্ডবিধির ধারা প্রয়োগ করি মাত্র। শরৎচন্দ্র তাঁহার উপন্যাসে এই মৃচ্ছ অনুভাব ও জড়, অচেতন সঙ্কীর্ণতার বিরুদ্ধে তাঁহার সমস্ত শক্তি প্রয়োগ করিয়াছেন। আমাদের সংসার-যাতার পথে অপ্রতিবিধে কারণে নর-নারীর মধ্যে এমন বিচির্ণ-জটিল সম্পর্কের স্থষ্টি হয় যাহার বিচার করিতে আমাদের সমস্ত তীক্ষ্ণ, অকুণ্ঠিত ধর্মবোধ ও শায়িনীর প্রয়োজন হয়—যাহাকে সোজাস্তজি ব্যভিচারের পর্যায়ে ফেলিয়া মনুসংহিতার বিধির মধ্যে বিধান খুঁজিলে চলে না। এইপ্রকার যান্ত্রিক বিচারে ধর্মের অকৃত মর্যাদা ও আদর্শ ক্ষুণ্ণ হয়। ধর্মরক্ষা ও অধর্মের প্রতিকারই শাস্ত্রনির্দিষ্ট দণ্ডের একমাত্র উদ্দেশ্য ও সার্থকতা; স্ফুরাঃ দণ্ডবিধানের দ্বারা যদি আমাদের উচ্চতর গুণগুলি—মহুয়ত্ব, শ্রা঵পরতা, দয়া-সমবেদন। প্রভৃতি—নিষ্পেষিত হয় ও হণ্ডা, স্বার্থপরতা, কাপুকুরতা প্রভৃতি নীচ প্রবৃত্তিগুলি মাথা তুলিয়া উঠে, তাহা হইলে সমস্ত দণ্ডবিধির ও বিচার-নীতির আমুল সংস্কারই অবশ্যকর্তব্য। শরৎচন্দ্র, কি বিশেষ অবস্থার মধ্যে তাঁহার পাত্র-পাত্রীদের মধ্যে অবৈধ প্রণয়ের উন্নত হইয়াছে তাহা খুব নিপুণভাবে বিস্তৃত করিয়া প্রত্যেক ক্ষেত্রেই পাঠকের স্বাধীন বিচারের প্রার্থনা করেন। তাহাদের অপরাধটাই তাহাদের সমস্তে একমাত্র আলোচ্য বিষয় মনে না করিয়া তাহাদের চরিত্রের অগ্রাঞ্চ দিক দেখাইয়া মোটের উপর তাহারা নিম্ননীয় কি প্রশংসনীয়, এই বিষয়ে পাঠকের অভিমত স্থির করিতে বলেন। তাঁহার অচলা, সাবিত্রী, অভয়া, রাজগুরু এবং বোধ হয় কিরণময়ীও জন্ম-অপরাধী নহে, পাপের প্রতি একটা প্রবল ও অনিবার্য প্রবণতা তাহাদের অস্থি-মজজায় মিশিয়া নাই। সাবিত্রী ও রাজগুরু সতীত্বধর্মের মূল্য সমন্বে এত সচেতন যে, তাহারা প্রথম বয়সের পদস্থলনের জন্য আজীবন প্রায়শিক্ত করিয়াছে ও জীবনের সর্বোত্তম সার্থকতা হইতে নিজদিগকে

ম্বেজায় বঞ্চিত করিয়াছে। অচলা অবস্থার অভিকৃতা ও বাহ আন্তসম্ম বৃক্ষার জন্য স্বরেশের নিকট আন্তসম্পর্ণ করিতে বাধ্য হইয়াছে, কিন্তু স্বরেশের প্রতি তাহার চিন্ত কোনদিনই অহুরাগ-রঞ্জিত হয় নাই। অতয়া মিভোকচিত্তে সতীস্তকে একটা আপেক্ষিক ধৰ্ম বলিয়া ঘোষণা করিয়াছে, ও অবস্থাবিশেষে তাহা মে অত্যাঞ্জ নহে তাহা নিজ ব্যবহারে প্রমাণ করিয়াছে; কিন্তু তাহারও সতীস্তের প্রতি নির্ণয় অভাব ছিল না, এবং সে যতদিন সন্তুষ্ট সতীস্তকে ঝাঁকড়াইয়া ধরিতে চেষ্টা করিয়াছে। একবার কিরণময়ীরই সতীস্তের প্রতি একটা গ্রহণ, নৈসর্গিক আকর্ষণ ছিল না বলিয়াই মনে হয়—প্রেমবর্জিত নির্ণয়কে সে বিশেষ মূল্য দিতে কখনই রাজী হয় নাই। স্বতরাং প্রত্যেকটা দৃষ্টান্তই বে কেবল অসতীস্তের সমর্থনের সাধারণ উদ্দেশ্যে অবতারিত হইয়াছে তাহা নহে—প্রত্যেকটারই একটা অবস্থাবাটিত বিশেষত্ব আছে এবং ইহারই উপর লেখক জোর দিয়া পাঠকের স্বাধীন চিন্তাশক্তি ও সহানুভূতিকে উদ্বেক করিতে চেষ্টা করিয়াছেন।

‘গৃহদাহ’ উপন্থাসটার নামকরণ বোধ হয় বৈজ্ঞানাধের ‘নষ্টনীড়ের’ শ্রায় মহিমের পারিবারিক স্থুত-শাস্তি ধর্মসেরই প্রতি ইঙ্গিত করে। নতুনা কেবল বাহ ঘটনা হিসাবে ইহাকে উপন্থাসের কেন্দ্রস্থ সংঘটন বলিয়া মনে করা যায় না। এই গৃহদাহের জন্য স্বরেশের দায়িত্ব সত্তাস্তায় আছে কি না তাহা লেখক স্পষ্টতঃ নির্দেশ করেন নাই। একবার মাত্র অচলা প্রকাশ্তাবে স্বরেশকে এই অপরাধের জন্য অভিযুক্ত করে বটে, কিন্তু তখন সে সর্বনাশের সম্মিক্ষণে দাঢ়াইয়া, স্বতরাং ইহাই বে তাহার আন্তরিক বিশ্বাস তাহা ঠিক বলা যায় না। স্বরেশকে এই ব্যাপারে দোষী মনে করিতে গেলে তাহার চরিত্রে একটা অপরিসীম নীচতার আরোপ করা হয়। বোধ হয় লেখকের সেরূপ উদ্দেশ্য ছিল না—স্বরেশকে একটা ইন্দুরণে চিত্রিত করিতে গেলে তাহার সমস্ত অধঃপতনের মধ্যেও তাহার বে একটা চরিত্রগত উদারতা ও মহেন্দ্র অবশিষ্ট থাকে তাহার হানি করা হয়। গৃহদাহটা বে মহিমের গ্রামবাসীদের তীব্র সমাজ-সংরক্ষণ প্রীতি ও ধর্মজ্ঞানের ফল, সেরূপ ইঙ্গিতও গ্রহণযোগ্য দুর্ভুত নহে—স্বতরাং মে কেন্দ্রস্থ ব্যাপারটার জন্য উপন্থাসের নামকরণ তাহার সম্বন্ধে পাঠকের সংশয় দূর হয় না।

সে যাহাই হউক, মনস্ত্ব বিশেষণের দিক দিয়া গ্রহণযোগ্য সর্বাপেক্ষা আলোচ্য বিষয় মহিম ও স্বরেশের প্রতি অচলার দোলাচল-চিত্তবৃত্তি। দিগন্দর্শন যন্ত্রের কাটার মত স্তুর মন সর্বদা অবিচলিত নির্ণয় সহিত স্বামীর দিকেই ফিরিয়া থাকে, ইহা আয়ো পুরাণ-কাহিনী বা রোমাল্লে পাইয়া থাকি। কিন্তু বাস্তব জীবনে বে এই নির্ণয় এতটুকু নড়-চড় হয় না, চিত্ত মুহূর্তের জন্যও সন্দেহ-দোলায় দোলায়িত হয় না, ইহা জোর করিয়া বলা যায় না। দুই প্রবল প্রতিদ্বন্দ্বীর আকর্ষণে অচলার মনেও এইরূপ

একটা দিন অনিচ্ছয়ের ভাব থেকে জাগিয়াছে তাহা নিশ্চিত। একদিকে মহিমের শাস্তি, একান্ত ভাবাবেগহীন, প্রস্তর-কঠিন আবেদন—অপরদিকে স্বরেশের ব্যগ্র-ব্যাকুল, উন্মাত্ত আবেগে—এই দুই বিকল্পক্ষেত্রের মাঝে অচলার হস্তয় দিঘি-বিভক্ত হইয়াছে। পিতার স্বরেশের প্রতি প্রকাশ পক্ষপাত ও মহিমের প্রতি সুস্পষ্ট অবজ্ঞা বোধ হয় তাহার দৃঢ়সংকলকে কতকটা নাড়া দিয়াছিল, কিন্তু এই অপমানকর দোটানার হাত হইতে সে পরিত্রাণ পাইল নিজের প্রবল ইচ্ছাপ্রক্রিয়া দ্বারাই। সে স্বরেশের প্রেম নিবেদনকে জোর করিয়া ঝাড়িয়া ফেলিয়া মহিমের হাতেই নিজেকে সমর্পণ করিয়া দিল—তাহার প্রেম প্রলোভনকে জয় করিল। কিন্তু বিবাহের পর হইতেই তাহার প্রেমের প্রকৃত পরীক্ষা আরম্ভ হইল। পঞ্জীগ্রামের নির্বাসন-হংখ, পঞ্জীসমাজের নিরানন্দ প্রতিবেশ, মৃগাল সংস্কেতে তাহার স্বামীর প্রতি কদর্য সন্দেহ, সর্বোপরি মহিমের নিঃসেহ, কঠোর কর্তব্যপরায়ণতামূলক ব্যবহার তাহার মনে প্রবল প্রতিক্রিয়া জাগাইয়া তুলিল ও সে মহিমকে ভালবাসে না, এইরূপ একটা ক্ষণস্থায়ী প্রতীতি তাহাকে অধিকার করিল। মহিমের পঞ্জীভবনে স্বরেশের অনাহুত আগমনে স্বামী-স্ত্রীর এই বিরোধ সাংঘাতিক তীব্রতা জাত করিল—তাহার অবস্থানের কয়েক দিন ধরিয়া তাহাদের অহোরাত্রি ঘাত-প্রতিঘাতে স্বরেশের ধারণা জয়ল যে, অচলা বাস্তবিকই মহিমের প্রতি অশ্বরক্ষ নহে। এই প্রতীতিই তাহার মনকে চরম বিশ্বাসঘাতকতার জন্য প্রস্তুত করিল—ইহারই বলে সে কণ্ঠ, অসহায় মহিমের নিকট হইতে অচলাকে ছিনাইয়া লইবার দুঃসাহস সংশয় করিল। কিন্তু ইহার পূর্বে মহিমের সাংঘাতিক পীড়ার সময় সে আর একবার কঠোর চিন্ত-দমনের পরিচয় দিয়াছিল—শেষমুহূর্তে অচলার একটা সঙ্গে উদ্বেগ প্রকাশ ও প্রবাসে তাহাদের সঙ্গী হইবার নিমন্ত্রণ তাহার সুপ্ত প্রয়োগকে আবার দুর্জ্জয় বেগে উত্তেজিত করিয়া তুলিল। এ কাজ করিয়াই স্বরেশ তাহার ভূল বুঝিতে পারিল। অচলাকে সে হাতের মুঠার মধ্যে পাইয়াছে, কিন্তু তাহার মন তাহার অধিকার-সীমার শত যোজন বাহিরে। ডিহরী প্রবাসের দিন কয়েকটির উপর সমস্ত ভোগ-বিলাসের আয়োজন, সত্ত্বণ প্রেমের সমস্ত উন্মুক্তার উপর একটা শুরুভার অবসাদ, একটা সর্বরিক্ষ বৈরাগ্যের বর্ণনেশ্বীন ধূসরতা চাপিয়া বসিয়াছে। মাঝে মাঝে এই জমাট তুষারের মত কঠিন পক্ষাঘাত-গ্রস্ত জীবনের মধ্য দিয়া দুই একটা অসর্ক স্নেহের উচ্ছ্঵াস, দুই একটা আদম্য, অশ্রজল প্রতিরক্ষ নির্ভয়ের বাণী এই গভীর নিঃসঙ্গতাকে, এই স্বদ্র নির্লিপ্ততাকে আরও অসহনীয় করিয়া তুলিয়াছে। প্রেমের এই মুর্ছাহৃত, জীবন্তের ত্বায় অবস্থার সহিত তুলনায় স্বরেশের মৃত্যুও বোধ হয় তত ভয়াবহ নহে। এই চিত্রাই সমস্ত উপন্যাসের মধ্যে কলা-কৌশলের দিক দিয়া উচ্চতম স্থান অধিকার করে।

উপন্থাসের অন্তর্নিহিত প্রশ্নটি যথাসম্ভব সম্পর্কাবে জিজ্ঞাসা করা হইয়াছে ও তাহার উত্তরটাও খুব পরিক্ষার ও উচ্চাঙ্গের মননশক্তির পরিচারক। এই অবস্থা-সম্পর্কে পতিত ও দৈহিক পরিব্রতাবিচ্যুত অচলা সতী কি না? তাহার সম্বন্ধে পাঠকের অভিমত কি রামবাবুর সহিত অভিম? কুলটা বলিলেই কি তাহার সমস্ত পরিচয় নিঃশেষ হইয়া থায়? তাহার সতীত্ব নির্ণয় সম্বন্ধে অন্তরের অনির্বাণ্য জালা ও শ্রান্তিহীন বিজ্ঞেত্ব দৈহিক বিচ্যুতি অপেক্ষণ কি অধিকতর মূল্যবান् সাক্ষ্য নহে? স্মরণের মে প্রবল আকর্ষণে সে কক্ষচ্যুত গ্রহের স্থান নিজ সহজ স্থান হইতে অষ্ট হইয়াছে তাহা একেবারে বহিঃশক্তির অভিভ্বব নহে—সেই বিপুল শক্তির প্রচণ্ড গতিবেগ করকাটা তাহার নিজ গোপন অন্মুরাগের বৈদ্যতী হইতেই সংগৃহীত হইয়াছে। কিন্তু ইহাও তাহার সতীত্বের বিরোধী নহে। আমাদের মর্গাচৈতন্ত্রের করকাটা অংশ আমাদের নিজের কাছেও অস্পষ্ট থাকিয়া থায়—সেই ছায়ামূর সুষ্পি-গহন রাজ্যে মহিমের প্রতি গোপন অহুরাগও হয়ত এক শয্যায়ই শুইয়া ছিল। কিন্তু যথনই এই ছই প্রতিষ্ঠানী ভালবাসার মধ্যে ষ্টেচার্কুল নির্বাচনের প্রমোজন হইয়াছে, তথনই তাহার সজ্ঞান ইচ্ছাশক্তির বিচারে মহিমই জয়ী হইয়াছে। ১৮ সতীত্বের লৌকিক আদর্শ ইহা অপেক্ষা বেশী আর কি দাবী করিতে পারে? অবশ্য মৃণালের আদর্শ ইহা অপেক্ষা উচ্চতর—তাহার পাত্রিত্য যুক্তি-তর্কের অতীত একটা আধ্যাত্মিক সহজ সংস্কারে পরিণত হইয়াছে। কিন্তু উপন্থাসে আমরা মৃণালের যে চিত্র পাই, তাহা তাহার বিবাহিত জীবন সম্বন্ধে নহে। তাহার শাস্তি, আত্মসমাহিত, নিস্তরঙ্গ জীবন প্রেমের নহে, সেবা-ধর্মেরই প্রতীক। বাস্তবিক আমাদের সমাজ ও সাহিত্যে যে প্রেমের আদর্শ গৃহীত ও প্রশংসিত হইয়াছে তাহা একটা জীবন-ব্যাপি, নিঃস্বার্থ সেবা-পরায়ণতারই নামান্তর মাত্র। আকাশের বিদ্যুতের স্থায় হৃদয়-বাহী বিদ্যুৎও তুলসী-প্রাঙ্গণের শিষ্ঠ দীপালোকে রূপান্তরিত হইয়াছে। ফ্লোরেল নাইটিজেলের মত মৃণালকেও আমরা চিকিৎসালয়েই দেখি, প্রমোদকুঞ্জে প্রণয়িনীরূপে কল্পনা করিতে পারি না। উপন্থাসে ঘোষাল-মহাশয়ের সহিত মৃণালের জীবনের ছবির একটা সামাজিক ইঙ্গিত মাত্র পাই, কিন্তু পূর্ণতর বিবরণ থাকিলে হয়ত দেখিতে পাইতাম যে, উহা কেদোরবাবুর সম্পর্কের সহিত মূলতঃ অভিম?—চা এবং গরম মুড়ির সহিত একটা স্বেচ্ছাতল প্রণেপের পরিবেশনই উহার শ্রেষ্ঠতম অঙ্গ হইত। লেখক মৃণালের আদর্শের শ্রেষ্ঠত্ব একদিক দিয়া অবিসংবাদিতভাবে প্রমাণ করিয়াছেন—যে লৌকিক সম্বন্ধের দুর্বল মোহ অচলাকে এক রাত্রির অন্ত স্মরণের শব্দ-সঙ্গনী করিয়াছিল তাহা মৃণালের সতীত্বকে এক মুহূর্তের জন্মও অভিভূত করিতে পারিত না, সে কখনই সন্তুষ্মের খোলসের জন্য তাঁহার শঁসকে বিসর্জন দিত না। কিন্তু মোটের উপর মৃণালের আদর্শ যুক্তি-তর্কের সাহায্যে

খাড়া করা হইয়াছে, তাহা অচলার মত প্রত্যক্ষ বর্ণনা ও বিশ্লেষণের বিষয় হয় নাই, সুতরাং উভয়ের মধ্যে তুলনা চলে না।

উপন্যাসের সমস্ত চরিত্রগুলিই চমৎকার ফুটিয়াছে। সুরেশের উন্নেজনা-প্রবণ সহজেই উচ্ছৃঙ্খিত প্রকৃতি, ব্যবহারের এক চরম সীমা হইতে অপর চরম সীমা পর্যন্ত প্রসারিত হইয়াছে। তাহার ব্যবহারের একদিকে যেমন উচ্ছৃঙ্খিত ভালবাসা ও উদার আত্মাংকর্ম প্রযুক্তি, তেমনি কোন বাধা প্রতিহত হইলেই তাহা একটা হিংস্র তীব্রতা ও অসংযত ইতরতার নিম্নতম সোপানে নামিয়া যায়। কেবলবাবুর চরিত্রেও এইরূপ একটা বিপরীত-ভাবের সময় দেখা যায়। একদিকে প্রবল অর্থলোক ও অর্থলোকের ভঙ্গ বিবাহের সমস্ক তাঙ্গিতে তাহার কোন দ্বিধা নাই—অপরদিকে অচলার বিবাহের পর অচলা ও সুরেশের পরম্পর সম্পর্কের প্রতি তাহার সন্দেহের অন্ত নাই, ও সুরেশের খণ্ডমুক্তির প্রস্তাবে তাহার অন্তঃসংস্থিত ক্রোধ একেবারে দপ্ত করিয়া জলিয়া উঠিয়াছে। প্রাচ্ছের শেষদিকে মৃগাসের মেহ-শীতল স্পর্শে তাহার অন্তরের সমস্ত রূপ জালা ও অনুদার সঙ্গীর্ণতা আশ্চর্যজনক প্রশংসিত হইয়াছে, ও যে সন্তানের কাঁচলিক অপরাধের জন্যও তাহার কোন মার্জনা ছিল না, তাহার চরম দ্রুতিও সে মেহমণ্ডিত ক্ষমার চক্ষে দেখিতে সন্দেহ হইয়াছে। কেবল মহিমের চরিত্র সমন্বেই একটু সংশয় থাকিয়া যায়। তাহার অসাধারণ সহিষ্ণুতা ও আত্মসংযমের দৃষ্টান্ত ত সমস্ত উপন্যাস-জোড়া ; কিন্তু অন্তরের সম্পদ হৃদয় জয় যেটুকু বহিঃপ্রকাশের অপেক্ষা রাখে তাহাও তাহার ক্ষেত্রে একান্ত দুর্ভীত। সুরেশের বক্স ও অচলার প্রেম সে যে কি গুণে অর্জন করিল তাহার ভবিষ্যৎ ব্যবহারে আমরা তাহার কোন ইঙ্গিত পাই না। সুরেশের উচ্ছৃঙ্খিত বক্সগুলি বার বার তাহার মৌন, প্রতিদানহীন হৃদয়তট হইতে প্রতিহত হইয়া ফিরিয়া আসিয়াছে। অচলার চিত্ত জয় করিতেও তাহার শাস্ত নির্বাক সহিষ্ণুতা ও অবিচলিত আত্মনির্ভরতা ছাড়া অন্ত কোম্পতর গুণেরও নিশ্চয় দরকার হইয়াছিল, কিন্তু উপন্যাসে তাহার চরিত্রে মাধুর্যের দিক্টা একেবারে অগ্রকাশিত। মহিম আমাদের মিকট কতকটা প্রহেলিকাই থাকিয়া যায়। মোটের উপর ‘গৃহদাহ’ শরৎচন্দ্রের সর্বাপেক্ষা শক্তিশালী উপন্যাসগুলির মধ্যে অন্ততম—মহৎচিত্তে অনিচ্ছাকৃত পাপেরও প্রতিক্রিয়া যে কি ভয়ানক তাহা ইহাতে সুনিপুণ বিশ্লেষণের সহিত প্রদর্শিত হইয়াছে। আর লেখকের বিকল্পে যে প্রধান অভিযোগ—যে তিনি পাপের চির খুব চিন্তাকর্ষক করিয়া আকেন—তাহা এই উপন্যাসে কোন মতেই প্রয়োজ্য নহে।

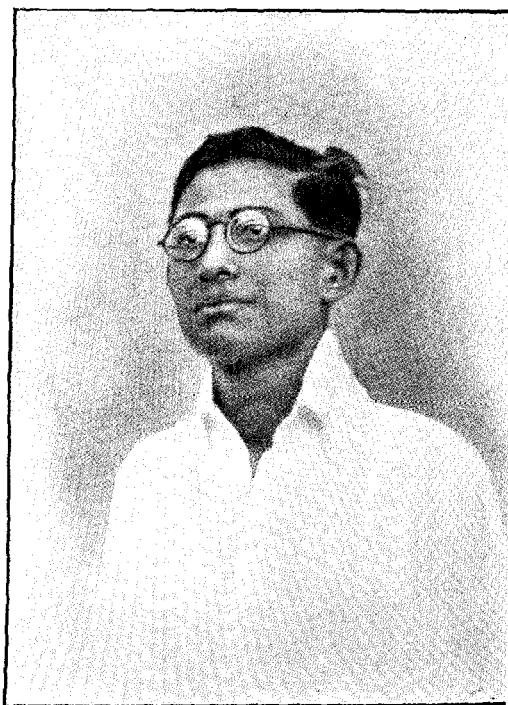
## ଆଧାର-ଆଲୋ

ଶ୍ରୀବିକାଶଚାନ୍ଦ ରାୟ,—ଦ୍ୱିତୀୟ ବାସିକ ଶ୍ରେଣୀ (କଳା)

ଦୁଃଖ ସଖନ ଏଲୋ  
ବୁନ୍ଧନ ଛାଡ଼ା ବୋଡ଼ୋ ହାଓସା  
ବଇଲୋ ଏଲୋମେଲୋ ।  
ବାଦଳ ହୋଲୋ ମୁକୁ  
ଭୟ ପାଓସା ମୋର ପରାଣ୍ଟୁକୁ  
କାଂପଲୋ ହୁକୁ ହୁକୁ ।  
ତାବରୁ ବସେ ଆମି  
କେମନେ ଆଜ ଏ ଝାଡ଼ ବାଦଳ  
ବହିବୋ ଜୀବନ ସ୍ଵାମୀ ।  
ବଲଲେ ତୁମି ଧୀରେ,  
ଆସବେ ରଙ୍ଗିନ ଆଲୋର ନେଶା  
ବାଦଳ ଅଁଧାର ଚିରେ ।

ଶୁଖେର ଆକୁଳ ହାସି  
ଭରଲୋ ଆମାର ସାରା ଜୀବନ,  
ଉଠଲୋ ଚୋଥେ ଭାସି ;  
ପେଲାମ ବିପୁଲ ଦାନ  
ଦୁଃଖ ରାତେର ବୋଡ଼ୋ ବାତାସ  
ଆନଲେ ଶୁଖେର ବାନ୍ ।  
ହାରିଯେ କେଲେ ଦିଶା,  
ରହିବେ କି ଏ ଆଲୋର ମାଲା ;  
ଭାବନ୍ତ ଗୋ ଦିନ ନିଶା ।  
ବଲଲେ ତୁମି ସାଥୀ,  
କରପେର ଚମକ୍ ନିଭବେ ଆବାର  
ଆସବେ ଅଁଧାର ରାତି ॥





ফণিতুষণ চট্টোপাধ্যায়

## পরিচয়

লোকান্তরিত ফণিত্যগ চট্টোপাধ্যায় সমন্বে কিছু সেখা কঠিন, কেননা তাঁহার সহিত যাঁহাদের পরিচয় ছিল তাঁহারা জানিতেন, যে শক্তিতে তিনি অসামান্য জনপ্রিয়তা অর্জন করিয়াছিলেন, তাহা তাঁহার দুদয়ের মাধুর্য এবং সেকথা, যাঁহারা তাঁহাকে জানিতেন না, তাঁহাদের বুরাইয়া বণিবার মত নয়। বাহিরে তাঁহার যা খাতি তাহা তাঁহার বিশ্বাসাগ, অকৃষ্টিত বুদ্ধির আলোক এবং কাষ করিবার অনঙ্গসাধারণ ক্ষমতার জন্য। এই শিক্ষায়তনের তিনি অত্যন্ত শ্রেষ্ঠ ছাত্র, একদা-বিলুপ্তপ্রাপ্ত বক্ষিম-শরৎসমিতিকে সকল বিশ্বতি হইতে উকার করিয়া তিনি তাহাতে প্রাণসঞ্চার করিয়াছিলেন, রবীন্দ্র-পরিয়দের তিনিই ছিলেন শ্রেষ্ঠ সুহৃদ। কিন্তু তাঁহার সমন্বে এ পরিচয় সম্পূর্ণ নয়। ইহার চাহিতেও বড় কথা এই যে তিনি প্রতির দ্বারা সকলকে জয় করিয়াছিলেন, আপনার মনের আনন্দের দ্বারা বহলোকের চিত্তে আনন্দ স্থষ্টি করিতে পারিতেন, এবং প্রাত্যহিক আবেষ্টনের মধ্যে আপনার মনের মাধুরী দিয়া স্বর্গরচনা করিবার দূর্ভ ক্ষমতা তাঁহার ছিল।

ইংরাজীতে কথা আছে যে দেবতারা যাঁহাকে ভাস্তবাসেন তাঁহাকে তাঁহারা গ্রহণ করেন। পৃথিবীতে কাহার উপর দেবতার অনুরাগ একথা বোঝা কঠিন। কিন্তু এই কথা মনে হয় যে, দেবতার যাঁহারই উপর অনুরাগ থাকুক, যাঁহারা বহলোকের প্রিয় তাঁহাদের উপরও তাঁহার প্রোত্ত কর নয়। আমাদের প্রতিদিনকার তুচ্ছ জীবনযাত্রার মধ্যে একজন প্রথম ঘোবনের অপরিমেয় আবেগ এবং শক্তিতে স্বর্গ রচনা করিবার স্থপ দেখিয়াছিলেন, এমন সময় বিধাতা তাঁহাকে স্মরণ করিলেন। জীবনকে যাঁহারা শিল্প বলিয়া গ্রহণ করিতে পারেন তাঁহাদের সংখ্যা অল্প, এবং তাঁহাদের একজনকে জীবনের সিংহদ্বারে আসিয়া বিদ্যায় লইতে হইয়াছে। কিন্তু এ কথা বলিয়া ফল কী? যে শিল্পরচনার পরিসমাপ্তি হয় নাই বাহিরের পৃথিবীর কাছে তাহার দাম কোথায়? নিরবধিকালের অগণিত জনস্নেহের পদচিহ্নের আবরণে তাহার পায়ের চিহ্ন ঢাকা পড়িয়া যাইবে। কিন্তু যাঁহারা তাঁহাকে চিনিতেন তাঁহারা জানেন যে একটি প্রাণচক্ষু জীবনঙ্গীর উপর অকারণে মৃত্যুর স্তর্কতা টানিয়া দেওয়া হইয়াছে, এবং যেখানে তাঁহাকে বিধাতা আহ্বান করিয়াছেন, সেই অমর্ত্যলোকের উপর তাঁহার বিনুম্বৰ আকাঙ্ক্ষা ছিল না।

## তপো-ভঙ্গ

শ্রীহেমচন্দ্র দত্ত,—বিতীয় বার্ষিক শ্রেণী ( বিজ্ঞান )

ছোট একটী পাথর—মাটীর নীচে কোথায় এতদিন লুকিয়ে ছিল কে জানে। বর্ষায় তার মাথার ওপর জেগেছে শামায়মান তৃণের উৎসব, হেমন্তে তার বন্ধুর গায়ে ব'রে প'ড়েছে দিক্বালাদের অঞ্চলগা। তবুও তাদের কোন খবরই এতদিন রাখেনি সে।

একটী ক্ষীণ ঝর্ণা বেয়ে চ'লেছে—ত্রি ত্রি, ছল ছল। পাথরের গায়ে আঘাত দিয়ে সে বলে, চল চল, বাইরে চল। আনন্দের সেই ডাক হয় ত পাথরের কাণে পৌছাব না—তার পাষাণ পাটীর থাকে তেমনই ঝন্দ। কিন্তু ঝর্ণার বিরাম নাই—সে ডেকেই চলে, চল, চল, বাইরে চল।

শেষে পাথরের গায়েও লাগে আনন্দের ছোঁয়াচ। এই নৃত্যপরা অংগুভাবে দেখবার জন্যে সে মাটীর ভিতর হ'তে মাথা তোলে—সর্বাঙ্গে তার অবাক বিশয়। আবার ঝর্ণার ডাক আসে—চল, চল, বাইরে চল। হঠাৎ কি মনে ক'রে পাথর তার মধ্যে ঝাঁপিয়ে পড়ে, ঝর্ণার নৃপুর ধ্বনিতে শঙ্গিকের জন্য হয় তাল-ভঙ্গ।

এই শব্দ পাথরের নিজের কাণেই বড় বেস্ত্রো বাজে—গথের মধ্যেই সে চাষ খেমে যেতে। কিন্তু ঝর্ণার একটী বলকের বিরুদ্ধে দাঢ়াবার শক্তি ও আজ তার নেই!

ঝর্ণা চলে—তার নৃত্য-চূল পায়ের প্রত্যেকটী আঘাতে জাগে আনন্দের কল-ধনি, পাথরকেও হয় চলতে—বাধার সংঘাতে তার চলার মধ্যে মূর্ত্য হ'য়ে ওঠে দুর্বহ শ্রান্তি।

ছোট ছোট পাহাড়গুলি আদরের জন্য ঝর্ণার ওপর বুঁকে পড়ে—সেও তাদের মুখে এঁকে দেয় সফেন চুম্বন। পথের পাশে বড় বড় পর্বত গভীরভাবে দাঢ়িয়ে থাকে, ঝর্ণা আঙোরের ভঙ্গীতে তাদের গায়ে চলে পড়ে, ছল, ছল, ছল। পর্বতের বুক থেকে ফিরে আসে কুক্রিম তর্জনের গভীর শব্দ। পাথরের চোখ জ্বালা করে, এই আনন্দযজ্ঞে তার প্রয়োজন কতটুকু!

হলুর বেলা ঝর্ণা শান্ত মেয়েটার মত দেবদার বনের মধ্যে এসে ঢেকে—দেবদারের শাখায় শাখায় সর্ সর্ শব্দে বাজে অভিনন্দন।

দিনের শেষে ঝর্ণার গতির মধ্যে আবার চাঞ্চল্য বেড়ে ওঠে, তার অট্টহাস্যে চতুর্দিক হয় মুখরিত। ক্রমে শোনা যায় অপাতের ক্ষীণ গর্জন। পাথরের বুকে

জাগে উঞ্চি আনন্দ—বর্ণার সঙ্গে প্রপাতের মধ্যে প'ড়ে চূর্ণ বিচূর্ণ হবার স্থুৎ পেয়েছে একমাত্র সেই ।

প্রপাতের মুখে বর্ণ সাবলীল ভাবে গা এলিয়ে দেয়, আত্মাগের তীব্র আনন্দে পাথরও অজানার মধ্যে দেয় ঝঁপ । প্রপাত-গর্জন ভেদ ক'রে ওঠে এক কৃতি আর্তনাদ, পাথরের মুখ চেয়ে বর্ণ হেসে কুটি কুটি হ'য়ে পড়ে । পাথরের বুকে নামে অভিমানের ঘন অন্ধকার, দিন শেষের শুক্তারা তার পাশে অতি করণ দৃষ্টিতে চেয়ে থাকে ।

শীতের শেষে বর্ণ বলে, আমাদের ছাড়াছাড়ির সময় হ'য়েছে, বলু, বিদায় । পাথরের মুখে কথা ফুটেনা, সে কেবল হিঁর দৃষ্টিতে বর্ণার মুখে চেয়ে থাকে ।

ক্রমে জগ দুরে স'রে যায়, পাথর দূর থেকেই শোনে বর্ণার আনন্দ-গীতি । তার মাটির ঘর আবার তেমনই দৃঢ় ভাবে তৈরী হয় । কিন্তু সে কি তার মধ্যে নিজেকে আগের মতই মিশিয়ে দিতে পারে ? সেই জানে !

## ମାର୍କ୍-ଅର୍ଥନୀତି \*

ଶ୍ରୀଗିରୀପ୍ରନାଥ ଚକ୍ରବର୍ତ୍ତୀ,— ତୃତୀୟ ବାର୍ଷିକ ଶ୍ରେଣୀ ( କଳା )

ବର୍ତ୍ତମାନ ସମାଜେର ଭିତ୍ତି ଖୁଁଜିତେ ଖୁଁଜିତେ ମାର୍କ୍ ଏସେ ପଡ଼େନ ପଣ୍ଡେର ଭେତର । ଭେବେ ଭେବେ ତିନି ଠିକ୍ କରିଲେମ ସେ ପଣ୍ଡୀ ହଛେ ଏମନ ଏକଟା ଜିନିଯ କେବଳମାତ୍ର ସାକେ କେନ୍ଦ୍ର କ'ରେ ସମାଜେର ଧନ-ଦୌଳତ ( wealth ) ଗଡ଼େ ଉଠିଛେ । ମାର୍କ୍ ମେଜଙ୍କେ Commodity ବା ପଣ୍ଡକେଇ wealth ବଲେଛେ ଏବଂ ତାର ବାହ୍ୟର ସବଚେଳେ ପ୍ରଥମେହି ତିନି ପଣ୍ଡ ନିଯେ ଲେଖା ଶୁଣୁ କରେଛେନ । ଆମରା ଅବଶ୍ୟ ଏମନ ଅନେକ ଅର୍ଥନୀତିବିଂ ଦେଖିତେ ପାଇଁ ଯାରା କେବଳମାତ୍ର ପଣ୍ଡକେଇ wealth ବ'ଲେ ସ୍ଥିକାର କରତେ ଚାଇବେନ ନା । ତାର ଏକଟା ପ୍ରକାଶ ନାମ ଦିଯେ ତାର ଭେତର ଜୁତା ମେଲାଇ ଥେକେ ଚନ୍ଦ୍ରପାଠ ପର୍ଯ୍ୟନ୍ତ ଚୁକିଯେଛେ । ବାତାମ wealth କିନା—ଶୁର୍ଯ୍ୟର ଆଶ୍ରୋସ୍ତ୍ରେ wealth ହବେ ନା କେନ—ଏହିବ ବାଜେ କଥାଯା ତାଦେର ମତବାଦ ପୂର୍ଣ୍ଣ ଅର୍ଥଚ ସବଚେଳେ ଦରକାରୀ ସେ କଥାଗୁଲୋ ପ୍ରକାରାନ୍ତରେ ତାରା ଯାଜେନ ସେଣ୍ଟଗ୍ରୋକେଇ ଏଡିଯେ । ସେ କୋନ ସମାଜେଇ wealth ବଲେ ଏମନ ଏକଟା ଜିନିଯ ବୋବାବେ—ସାର ହାସ୍ସବନ୍ତି ହୋଇବା ସନ୍ତବ—ସାକେ ବିନିମୟ କରା ଯାଇ ଏବଂ ସାର ବିନିମୟରେ ସାଧାରଣ ଭିତ୍ତି ହଛେ ମାର୍କ୍ଯୁଲେର ଶ୍ରମ । ଏ ତିନଟା ଜିନିଯର ସଂରକ୍ଷଣର ଫଳେ ପଣ୍ଡ ମୂଳ୍ୟ ବର୍ତ୍ତମାନର ଧନିକ ସମାଜେ wealth ବ'ଲେ ଗଣ୍ୟ ହେଁ ଏମେହେ । ପଣ୍ଡମାତ୍ରେଇ କୋନ ନା କୋନ ଅଭାବ ପୂରଣେର କ୍ଷମତା ଥାକା ଚାହିଁ । ସେହି ଅଭାବ ପୂରଣେର କ୍ଷମତା ତାର ପ୍ରକୃତିଗତ ଗୁଣ ଥେକେ ପାଓଯା । ଏହି ପ୍ରକୃତିଗତ ଗୁଣକେ ବଲେ ବ୍ୟବହାରିକ ମୂଳ୍ୟ ବା use value. ବ୍ୟବହାରିକ ମୂଳ୍ୟ ପଣ୍ଡମାତ୍ରେଇ ନିଜୟ୍ସ ; ବାହିରେ କିଛୁର ଉପର ବ୍ୟବହାରିକ ମୂଳ୍ୟ ନିର୍ଭର କରେ ନା । ସାମାଜିକ ଜୀବନେ ବ୍ୟବହାରିକ ମୂଳ୍ୟ ବୋବା ଯାଇ ଜିନିଯର ବ୍ୟବହାରେ । ଧର ଲୋହ ଏକଟା ଜିନିଯ ; ଏର ବ୍ୟବହାରିକ ମୂଳ୍ୟ ହଛେ କଟିନ୍ତର । ସବ ରକମ ଶକ୍ତ ଜିନିଯ ତୈରୀ କରି ଜାରି କରି ଦରକାର, କାଜେଇ ଲୋହକେ ସଥନ ଦା, ଛୁରି, କୁଣ୍ଡି, ଇତ୍ୟାଦିର ଆକାରେ ଦେଖି ତଥନିଇ ଏର ବ୍ୟବହାରିକ ମୂଳ୍ୟ ଆମାଦେର କାହେ ପ୍ରକଟ ହୁଏ । ଜିନିଯର ବିନିମୟଗତ ମୂଳ୍ୟ ବା exchange value ହଛେ ଅତ୍ୟ ଧରଣେର । ଏଟା ହଛେ ସମ୍ପୂର୍ଣ୍ଣ ବାହିରେ ଜିନିଯ । କୋନ ପଣ୍ଡ ବିନିମୟ କ୍ଷେତ୍ରେ ସେ ହାରେ ଅନ୍ତେର ସଙ୍ଗେ ବଦଳ ହେଁ—ସେହି ‘ହାର’କେ ବଲେ ବିନିମୟଗତ ମୂଳ୍ୟ । ଧର, ୫ ମେର ଗମେର ବଦଳେ ୨ ମେର ଲୋହ ପାଓଯା ଯାଇ । ଏହି ବିନିମୟକେ ଆମରା ସମୀକରଣ ( equation ) ଦିଲେ ବୋବାତେ ପାରି—୫ ମେର ଗମ = ୨ ମେର ଲୋହ ।

ଆମରା ତା ହ'ଲେ ଦେଖିତେ ପାଞ୍ଚ ସେ ମେର ଗମେର ବିନିମୟ-ମୂଳ୍ୟ ହଛେ—ଠିକ୍ ୨ ମେର ଲୋହର ବିନିମୟ-ମୂଳ୍ୟର ସମାନ । ଏଥାନେ ଆମରା ସେ ବିନିମୟ-ମୂଳ୍ୟର କଥା

\* Karl Marx-ଏର ଲେଖା ‘Das Kapital’-ଏର ଇଂରେଜୀ ଅନୁବାଦ ଅବଲମ୍ବନେ ଲିଖିତ ।

পাছি—তা যে আপেক্ষিক সেটা খুব সহজেই বোঝা যায়। কারণ গুরু বদল হচ্ছে লোহার সঙ্গে এবং লোহার কোন দামের স্থিরতা নেই। যেখানে কোন নির্দিষ্ট নিয়ম চোখের সামনে পড়ছে না—অথচ বিনিয়ন্ত্রণ হচ্ছে সেখানে অবশ্য এমন একটা কিছু চোখের আড়ালে রয়েছে যার উপর নির্ভর ক'রে এতবড় বিনিয়ন্ত্রণে ব'টে যাচ্ছে। একটা চিন্তা করলেই দেখা যাবে যে সেই আড়ালের জিনিষটা হচ্ছে শ্রমের পরিমাণ—যার জন্যে জগতে বিনিয়ন্ত্রণ সন্তুষ্ট হয়েছে। ৫ সের গুরু যথন ২ সের লোহার সমান হচ্ছে তখন আমরা বেশ সহজেই বুঝতে পারি যে ৫ সের গুরু তৈরী করবার যা খাটুনী—২ সের লোহা তুলতেও সেই খাটুনীই লেগেছে। এই খাটুনী ছাড়া এদের মধ্যে এমন কোন জিনিষই নেই যা দুইএর পক্ষেই প্রযোজ্য। ধনিক অর্থনীতিবিদেরা এখানে শ্রমকে বাদ দিয়ে উপকারিতাকে (utility) বসাতে চান। উপকারিতার মত অনেকের কাছে সত্যি ব'লে মনে হয়—যেহেতু কতগুলো কারণের উন্নত তা' দিয়ে দেওয়া যায়; কিন্তু সব ক্ষেত্রেই এ মতবাদ থাটে না। এ মত দিয়ে প্রকাশ করতে গেলে বলতে হ'ত—৫ সের গুরুর যা উপকারিতা ২ সের লোহারও তাই! কিন্তু এ উপকারিতা ঠিক করা হবে কি দিয়ে? মাঝুমের সভ্যতা যতই এগিয়ে চলেছে—তার কাছে প্রত্যেক জিনিয়ের উপকারিতার মাত্রা ততই বদলে যাচ্ছে। যে লোহার বর্ণ না হ'লে প্রাচীনকালে মাঝুমের চল্লতোনা—সে বর্ণের আদর আ'র বর্তমান ঘূর্ণে নেই—সেই বর্ণের যাগণা নিয়েছে—বেয়নেট ও বন্দুক! সমাজের দিক থেকে “উপকারিতার মাত্রা”—ক্রমাগত বদলে যাচ্ছে এবং প্রত্যেক সমাজের গন্ধেও উপকারিতার মাত্রা ঠিক নেই। একই সমাজের ভিন্ন শ্রেণীর কাছে একই জিনিয়ের প্রৱোজনীয়তার তারতম্য আছে। সুতরাং শুধু উপকারিতাকে মাপকাঠি করলে অনেক গোলমাল হ'তে পারে।

কিন্তু শ্রমের দিক থেকে এমন কোন গুণগোলই শুর্চে না। সমাজ যতই সম্মুখে অগ্রসর হ'ক না কেন—তার পদে পদে শ্রমের একটা নির্দিষ্ট ‘মাত্রা’ আছে। অবশ্য বর্তমানের মাত্রার সঙ্গে দু'শ বছর আগের মাত্রার তফাঁ হবেই। কিন্তু একই সমাজের তেতর শ্রমের পরিমাপ সব সময় ঠিক থাকে। সামাজিকভাবে পরিশ্রমের এই দিকটাকে বলে Socially necessary labour. একজন মিস্ট্রী হয় তো ভাঙ্গা যন্ত্রপাতি দিয়ে ১০ ঘণ্টায় একটা টেবিল তৈরী করে, অথচ ভাঙ্গা যন্ত্র নিয়ে অন্তে গ্রেকর্মই টেবিল ৫ ঘণ্টায় তৈরী করে—অনেকে বল্বেন তা হ'লে শ্রমের Standard থাকল কি করে? এর উন্নত হচ্ছে শ্রমের Standard আছে এবং তা মাপা হয় শ্রমের স্থায়িত্বের সময় নিয়ে। যত লোকে পণ্য উৎপাদন করে তাঁরা সকলেই বিনিয়ন্ত্রণের জন্যে “বাজারে” এসে একত্রিত হয়। সামাজিক শ্রমের

পরিমাণ নির্দ্বারিত হয় বাজারে আসা পণ্যের মধ্যে নিহিত শ্রমের শাপ থেকে। কেবল যে জিনিষগুলো বাজারে এসেছে তাই নিয়েই নয়—সমাজে যত পণ্য উৎপন্ন হয়েছে অত্যন্ত বা পরোক্ষ ভাবে তাদের শ্রমের বিবেচনা থেকেই সামাজিক শ্রম-সময় নির্দ্বারণ করা হয়। সমস্ত শ্রমের গড় করে যে সময়টা পাওয়া যায় সেই সময় অনুসারেই পণ্যের “দাম” নির্দ্বারিত হয়। ৫ সের গমের সঙ্গে ২ সের গোহার বিনিয়ম ব্যাপারেও “গড় সামাজিক শ্রম-সময়”ই বিনিয়মের হার ঠিক করে এবং অতি আধুনিক বিশ্ব শতাব্দীতেও একটা মোটরগাড়ীর সঙ্গে তুহাজার টাকার বিনিয়ম ঠিক করতে ঐ গড় সামাজিক শ্রম-সময়ের দরকার পড়ে। তবে একটা কথা ভুগলে চলবে না যে শুধু শ্রমই একটা জিনিষের বাজার দর ( price ) ঠিক করবার পক্ষে পর্যাপ্ত নয়। নানা জিনিষের বিবেচনা নিয়ে পণ্যের বাজার দর ঠিক হয়—কিন্তু পণ্যের আসল “কদর” ( value ) ঠিক করতে শ্রমই একমাত্র বিষয়। সামাজিক শ্রমের উপর যখন প্রত্যেক পণ্যের কদর নির্ভর করে তখন দেখা দরকার যে—সামাজিক শ্রম-সময়ের আসল ক্লপ কি এবং সামাজিক শ্রম-সময় পরিমিত হয় কেমন ক’রে? যতগুলো জিনিষ বাজারে এসেছে ( চাহিদা-Demand-আর যোগান-Supply-ঠিক থাকলে ) তা দিয়ে ঐ সব জিনিষ তৈরী করবার মোট শ্রম-সময়কে ভাগ দিলে যে সংখ্যা পাওয়া যায় তাই হচ্ছে “গড় সামাজিক শ্রম-সময়।” একটা উদাহরণেই তা’ স্পষ্ট হবে। ধর—

প্রথম জন	১০ খানা	টেবিল তৈরী করে
দ্বিতীয় „	৩০ „	„ „
তৃতীয় „	৪০ „	„ „

মোট : ৮০ খানা টেবিল বাজারে আসে

যদি প্রথম জনের ১টা টেবিল বানাতে ৫ ঘণ্টা লাগে তবে তার মোট ৫০ ঘণ্টা লাগে।  
 ” দ্বিতীয় „ „ „ „ ৩ „ „ „ „ „ ৯০ „ ”  
 ” তৃতীয় „ „ „ „ ৬ „ „ „ „ „ ২৪০ „ ”  
 মোট, ৮০ খানা টেবিল তৈরী করতে তাহলে ৩৮০ ঘণ্টা সময় লাগে।  
 এবং ১ „ „ „ „ „ ৩৮০ ÷ ৮০ = ৪.৭৫ ঘণ্টা দরকার

এখন এক ঘণ্টার দাম যদি একটাকা হিসেবে ধরা হয় তাহলে টেবিলের ‘কদর’ হব ৪৫০; ‘কদর’ পরিমাণের একটা দিক হচ্ছে গড়-সামাজিক-শ্রম-সময়। কিন্তু এটাই সব নয়। ‘কদর’ হচ্ছে সামাজিক সম্বন্ধ—এর কোনও পার্থিব ও বাস্তবিক ( material ) অঙ্গই নেই। পণ্যের সঙ্গে বিনিয়ম ক্ষেত্রে অন্য পণ্যের যে সম্বন্ধ দেখানেই ‘কদরে’র স্থিতি।

এবার আবার সেই আগের ৫ সের গম=২ সের লোহা'র সমীকরণটা নেওয়া যাক। এখানে গমের 'কদর' ঠিক হচ্ছে লোহার ব্যবহারিক মূল্য দিয়ে। এইটাকে আরও বাড়িয়ে নেওয়া যায় যেমন— ৫ সের গম=২ সের লোহা=১টা জামা=২টো টুল। এইবারের সমীকরণে আমরা দেখতে পাচ্ছি যে—গম, লোহা, জামা, টুল, প্রত্যেকেই প্রত্যেকের ব্যবহারিক মূল্যের প্রতিচ্ছবি। বিনিময়ের ক্ষেত্রে এগুলোকে বলে extended form of value. ওপরের পণ্যের ভেতরকার সমস্ক অন্ত রাখেও দেখান যেতে পারতো—

$$\left. \begin{array}{l} 2 \text{ সের লোহা} \\ 1 \text{টা জামা} \\ 1 \text{টুল} \end{array} \right\} = 5 \text{ সের গম।}$$

কিন্তু এখানে সম্পর্কটা একটু অন্ত ধরণের হচ্ছে। এখানে লোহা, জামা, টুল—সবাই একমাত্র গমের ভেতর দিয়ে নিজেদের ব্যবহারিক মূল্য, আলাদা হয়ে প্রকাশ করছে। গম হচ্ছে এদের 'কদরের' সাধারণ 'রূপ'। এতে স্ববিধা এই যে—সবার আগে ( ৫ সের গম=২ সের লোহা ) যেমন ছট্টো জিনিষই মাত্র নিজেদের ব্যবহারিক মূল্য নিয়ে একে অঙ্গের সম্মুখীন হয়—এখানে তার বদলে বহু জিনিষের কদর—একটা জিনিময়ের মধ্যে প্রতিফলিত হচ্ছে। পূর্বের সমীকরণ যে সময় সামাজিক অর্থনীতি চালাতো তখন সম্মুখে ছ'জন ক্রেতা ও বিক্রেতা না থাকলে—অর্থাৎ তুমি যদি গমের বদলে লোহা চাও আর আমি লোহার বদলে গম চাই—এরকম অবস্থা না হ'লে—বিনিময় চলা অসম্ভব ছিল। প্রথম যুগের বিনিময় ব্যবস্থার উন্নত অবস্থা হচ্ছে আমাদের দ্বিতীয় সমীকরণের সময়কার ব্যবস্থা। এখানে প্রতাক্ষ্যভাবে ছ'জন ক্রেতা সম্মুখীন না হ'লেও হয়তো চলতো। কিন্তু এর একটা মুস্কিল হচ্ছে যে, গোটা এবং সম্পূর্ণ না হ'লে কোন জিনিষ বিনিময় করা চলবেনো; ছট্টো টুলের বদলে যদি একটা জাগা পাওয়া যাব তবে একটা টুলের বদলে দোকানী কি দিবে?—আধখানা জামা !!—সমাজ যতই এগিয়ে চলল, এসব গণগোল দূর করবার জন্য মানুষ ততই এমন একটা জিনিষ বের কর্তে চেষ্টা করল, যা'র ভেতর দিয়ে সব পণ্যের কদর প্রকাশ করতে তাকে ইচ্ছেমত যে কোন ভগ্নাংশে পরিণত করা যাবে এবং সময়ের চোখেও যাব স্থায়িত্ব হবে বেশী। তখন সোণা রূপার চলন সমাজে দেখা দিল। কাজেই আগের extended form of value এখন নীচের আকার নিল :

$$5 \text{ সের গম} = \left\{ \begin{array}{l} 2 \text{ সের লোহা} \\ 1 \text{টা জামা} \\ \text{একটা টুল} \end{array} \right\} = \text{একরতি সোণা।$$

অর্থাৎ একরতি সোণাকে পৃথিবীর ভেতর থেকে বাজারে চলন করতে যে পরিমাণ সামাজিক শ্রম-সময়ের প্রয়োজন, গম গোহা টুলের ভেতরেও সেই পরিমাণ শ্রম লুকিয়ে আছে। কাজেই সোণাকে এখানে অন্য পণ্যেরই মত ধরা হয়েছে; তাদের মতই এর দাম কমতে বাড়তে পারে। তবে সোণাতে একটা স্থুবিধি হচ্ছে যে বন্দি আমাৰ কাছে কেবল সোণা থাকে তবে তাই দিয়ে আমি প্রয়োজন মত যে কোন জিনিস কিনতে পারি এবং সোণার নষ্ট হয়ে যাবার কোন ভয় না থাকায় ইচ্ছামত নিজেৰ কাছে জমা করতে পারি। আগেৰ পণ্য কিছু নিজেৰ কাছে জমিয়ে রেখে লাভ ছিল না—এখন সোণাকে জমানোই লাভ ব'লে সবাব মনে হ'ল। সবাই তখন নজৰ দিল কেমন ক'রে বেশী সোণা জমান যায়—আৱ ক্রমে ক্রমে বাস্তিগত সম্পত্তিৰ আবিৰ্ভাৱ হ'ল।

প্রচলনেৰ স্থুবিধিৰ জন্য সোণা কুপোকে ছোট ছোট অংশে ভাগ কৰা হয়। কিন্তু এৰকম ছোট ছোট ভাগে ভাগ কৰাতেও নামা অস্থুবিধি ঘটলো। তখন সম্পূৰ্ণ অন্য রকমে এই সমস্তা দূৰ কৰা হ'ল। তামা, কুপো সব মিলিয়ে বৰ্তমানেৰ টাকাৰ প্রচলন হ'ল। বিনিয়ম জগতে টাকাৰ আবিৰ্ভাৱ হবাব সঙ্গে সঙ্গে পণ্যৰ ব্যবহাৰ অনেক সহজ হয়ে এল। এবং পণ্যেৰ কদৱ থেকে বাজার দামে তাৱ প্ৰতিচ্ছবি পড়লো। আগেই বলা হয়েছে যে বাজারদামেৰ সঙ্গে 'কদৱ'ৰ খুব মিল নেই। কদৱ অনুসাৰে অবশ্য বাজাৰ দাম ঠিক হয় কিন্তু বাজাৰদামেৰ মধ্যে 'কদৱ'ই সব নয়। বাজাৰ দাম কি কি দিয়ে নিৰ্ধাৰিত হয় তা বেশ ভাল ভাবে গত প্ৰক্ৰিয়াত বলা হয়েছে। উৎপাদনেৰ ব্যয়, চাহিদা, যোগান, শ্রম-সময়, ফ্যাট্টৰী থেকে বাজাৰে আনবাৰ খৰচ—সব মিলিয়ে পণ্যৰ বাজাৰদাম ঠিক হয়। উপকাৰিতাৰও অবশ্য এতে কিছু প্ৰভাৱ আছে, তবে ধনিক অৰ্থনীতিবিদেৰ মত Marginal utility বা Supply-demand নীতিতেই কেবল তাৱ কৰে—পণ্যৰ বাজাৰদাম নিৰ্দিষ্ট কৰা অসম্ভব। তাঁৰা চান যে, পণ্যেৰ ভেতৱ থেকে শ্ৰমেৰ বিবেচনাটাকে জনসাধাৰণেৰ কাছ থেকে সৱিয়ে রাখতে—তা হলে Surplus value সম্বন্ধে স্বচ্ছভাৱে নিজেদেৰ মত প্ৰচাৰ কৰতে পাৰেন। শ্ৰমেৰ বিবেচনাকে পণ্য থেকে সৱিয়ে ফেলবাৰ জন্য এঁৰা এত চেষ্টা কৰছেন যে, অনেক সময় তাৰ ফল হয় হাস্তকৰ। এঁদেৱ মতে বাজাৰে যাবাৰ সময়ই মনে মনে ক্ৰেতাকে ঠিক ক'ৰে নিতে হবে যে, তিনি তাৱ জিনিয়েৰ জন্য কৃত খৰচ কৰতে পাৰেন। ধৰ, তুমি বাজাৰে যাচ্ছ তুটো টুপী কেনবাৰ জন্য। যে শেষ টুপিটী তোমাৰ ছিল তা নষ্ট হয়ে গিয়েছে। এখন একটা টুপীৰ তোমাৰ নিতান্তই প্ৰয়োজন। [তোমাৰ আয় মাসে ১০০ টাকা হ'লে] তুমি দেখলো যে প্ৰথম টুপীৰ জন্য সবচেয়ে বেশী ২০ টাকা দিতে পাৰ। কিন্তু দ্বিতীয় টুপিটী তুমি কিনছ কেবল ভবিষ্যৎ ভেবে—যে, থখন

\* গত ডিসেম্বৰ মাসেৰ ম্যাগাজিনে "মাজুৰ'বাদ" শীৰ্ষিক প্ৰকল্প ছৱিব্যা।

টুপী হঠাৎ ছিঁড়ে গেলে হিতীয়ের ব্যবহার করবে। কাজেই হিতীয়টার জন্য তুমি হয়তো বড় জোর ১২ টাকা খরচ করতে রাজী। তখন ১২ টাকা হচ্ছে তোমার Marginal utility'র দাম। এবং টুপীর দাম দোকানদারের কাছেও ওই ১২ টাকা হিসেবে হবে! প্রথমক্ষেত্রে ক্রেতা লাভ করবে (!) ৮ টাকা! কিন্তু যদি তোমার তিনটে টুপীর দরকার হ'তো তবে হয়তো হিতীয়টাকে ১৩ টাকা দিয়েও হত্তীয়টার জন্য ১১ টাকা খরচ করতে রাজী থাকতে। তখন টুপীর দাম হ'তো ১১ টাকা! আর তোমার লাভ থাকতো—৯ টাকা (!) এইতো হ'চ্ছে Marginal utility'র ব্যাপার! এরই ওপর তিনি ক'রে অর্থনীতিবিদেরা সম্পূর্ণ অর্থনীতি গড়তে চাচ্ছেন! বাস্তবিকপক্ষে খুব সুস্ক্রিপ্টে দেখলে উৎপাদনের ব্যয়, শ্রম-সময়, আনন্দের খরচ—এ সবের উপরেই তার আসল দাম ঠিক হয়! তারপরে লক্ষ্য পড়ে চাহিদা আর জোগানের ওপর। সাধারণ অবস্থায়—সংক্ষেপ মা ঘটলে দোকানদার কোনক্রিয়েই আসল ব্যয়ের কমে জিনিয় বিক্রী করতে পারে না—তা তার যোগান চাহিদার চাইতে যত বেশীই হ'ক না কেন। এক জোড়া জুতোর দাম যদি হয় (আমাদের দিক থেকে) ৫ টাকা আর বাজারে যখন ১০০ জোড়ার দরকার সেখানে পাওয়া যায় ৭৫ জোড়া তখন দোকানদার ইচ্ছে করলে চাহিদার মাত্রা দেখে দাম করকটা বাড়তে পারেন—সেই অতিরিক্ত অংশকে ৫ টাকার সঙ্গে যোগ দিলে তখনই জুতোর তখনকার বাজার দাম পাব।

বিক্রেতা তার প্রত্যেক পণ্যের উপরেই কিছু লাভ রাখতে চান। চাহিদা আর যোগান ঠিক থাকলে তাঁরা সে লাভটুকু আদায় করেনও। যে জুতো তৈরী করতে খরচ পড়েছে ৫ টাকা—বিক্রেতা তাকে বিক্রী করবেন হয়তো ৭ টাকায়। এই যে উপরক্ষ ২ লাভ হ'ল মার্জিন একে বলেছেন Surplus value—যে দামটা সম্পূর্ণ অনাবশ্যকভাবে বাড়তি এসে পড়েছে বিক্রেতার হাতে! সাড়ের মাত্রা যতই বৃদ্ধি পায়—বিক্রেতার লক্ষ্য থাকে ততই তার ব্যবসা বৃদ্ধির দিকে। প্রথম বারে তাঁর ব্যবসায় ১০০০ টাকা খাটিয়ে ২০০ লাভ করলে পরের বার ১২০০ টাকার দোকান বাড়িয়ে নেন। এরকম ক'রে বারে বারে দোকান বাড়িয়েই যাওয়া তাঁর লক্ষ্য হয়। আর তিনি মনে করেন যে, ক্রমাগত তাঁর একতরফা লাভই হয়ে থাচ্ছে। এক দিকে যখন তিনি বিক্রেতা হিসেবে লাভ করছেন—অন্যদিকে যে ক্রেতা হিসেবে তাঁকে ক্ষতি স্বীকার কর্তে হচ্ছে অগ্র বিক্রেতার কাছ থেকে—লাভের আনন্দে সেটা তাঁর খেয়াল হয় না। তাদের দুজনের আয়ের গড় একসমানই থাকে সামাজিক ভাবে—মেট্রুকু তারতম্য হয়—তা হচ্ছে বৃদ্ধি ও অভিজ্ঞতার ফলে। বিনিময়ের ব্যাপারে সমাজের গড় টাকার পরিমাণ বাড়েও না বা কমেও না; সব সময় একই থাকে।

পণ্যকে যদি 'প' ধরি ও টাকাকে ধরি 'ট'—তবে আর্দ্ধের বাঁপানগুলো সহজে প্রকাশ করা যাবে এইভাবে—প—ট—প। পণ্য বিক্রী ক'রে আমি প্রথমে টাকা পাই, সে টাকা আবার হস্তান্তরিত হয়ে পণ্যের বদলে তৃতীয় ব্যক্তির কাছে যায়। কাজে কাজেই “প—ট—প” ব্যবস্থায় টাকার একটা গতি অন্তর্ভুক্ত করা যাচ্ছে; নদীর স্রোতের মত টাকা কেবল হাতের পর হাত বদলাচ্ছে। টাকা যত শীগ্ৰীয় হাত বদলাবে পণ্যের গুচ্ছন্দু হবে তত ক্রত (circulation of commodities)। অনবরত নদীর স্রোতের (current) মত আৰু বাঁকা পথে হাত বদলাবার জন্য টাকার গতিকে বলে currency of money। টাকার গতিকে যেমন current বলা হয়েছে—তেমনি টাকার লক্ষ্যও অনির্দিষ্ট। হাতের পর হাত বদলে টাকা তার জমান্তান থেকে জ্যাগত দূরে সরে যাচ্ছে। ‘প—ট—প’ হচ্ছে close circuit কিন্তু টাকার পথ তা নয়। নিয়া নৃতন পণ্য বাজারে উঠে আবার নয় পেয়ে যাচ্ছে, কিন্তু টাকার অন্ত হাবার নো নেই। তাকে সদা সর্বদা হাতে হাতেই থাকতে হবে—পকেট থেকে অন্য পকেটেই হবে তার গতি। বৰ্তমান সমাজে কখন বাজারে কত টাকা দরকার তা কেউ ঠিক ক'রে ব'লতে পারে না—তবে Life Insurance গুরুত্ব ব্যবসায় যেমন অভিজ্ঞতাৰ ফলে মানুষের জীবনের একটা গড় বের কৰতে পারে তেমনি—বাকে আৰ Currencyতে আন্দাজের ওপৰ নিৰ্ভৰ ক'রে অনেক কিছু কৰতে হয়। কোন বাজারে কখন কত টাকার দরকার তা ঠিক কৰবাৰ সাধাৱণ নিয়ম হচ্ছে:—

সেই বাজারেৰ প্রচলিত জিনিসেৰ দামকে মোট একটা টাকা যতবাৰ হাত বদল কৰে, তাই দিয়ে ভাগ কৰলেই সেখানকাৰ দৰকাৰী টাকাৰ সংখ্যা বেৰিয়ে আসে। যে বাজারেৰ আলু, কপি, তেল, সাবান, কাপড়, যন্ত্ৰ—সব মিলিয়ে মোট হয় এক লক্ষ টাকা—এবং যেখানে টাকা গড়ে ৫ হাত বদলায়—সেখানে সমস্ত বাজাৰ চালাবাৰ পক্ষে ২০,০০০ হাজাৰ টাকাই যথেষ্ট। টাকা গড়ে ক'বাৰ হাত বদলাবে তা অবশ্য অভিজ্ঞতা ও আন্দাজেৰ ওপৰ নিৰ্ভৰ কৰে। এতবাৰ হাত বদলাবাৰ ফলে— প্রথম ও শেষ অবস্থায় একই টাকাৰ ওজনেৰ তাৱতম্য হয়! টাকাৰ আসল ঋণ হচ্ছে—সোণা বা bullionএৰ একটা ভগ্নাংশ। কিন্তু আমৱা বাজারে যে টাকাৰ প্রচলন দেখি তা সোণাৰ ভগ্নাংশেৰ খাঁটী পরিচায়ক নয়। সেইজন্তই বৰ্তমানেৰ টাকাৰ কাজগুলো কতকটা কাগজেৰ নোটেৰ মতই হয়ে পড়ছে। এই টাকাৰ ব্যাপাৰ সব দেশেৰ এক বৰকম নয়। প্রত্যেকে নিজেৰ নিজেৰ দেশে ভিন্ন ধৰণেৰ টাকাৰ প্রচলন কৰেন, কিন্তু পৃথিবীৰ ব্যবসায়েৰ ক্ষেত্ৰে এ ধৰ্ষণা চলে না। সেখানে তাদেৱ সোণা কিংবা bullionএৰ হাবে টাকা পৱন্দা শেন-দেন চলে। তাই সোণা

ক্লপোকে বলা হয় Universal money. মাঝে মাঝে টাকার currencyও এত বেড়ে যায় যে, হাতে হাতে টাকা নিয়ে দেনা পাওনা করা স্বয়়কর বিবর্তিকর মনে হয়। তখন ঠিক করা হ'ল যে, দেশের অন্তর্বাণিজ্যে আসল টাকার বদলে কাগজের টাকা চালান হ'ক! যে কোন লোকই সেই কাগজের টাকা বা নোটের বদলে রাজকোষ থেকে তার পূর্ণ দাম পাবে। অর্থাৎ ১০ টাকার নোট নিয়ে গেলে কর্মচারী আমায় দশটি ক্লপোর টাকা দিতে বাধ্য। তারপরে টাকার চলন আরও একটু বেশী হ'লে এক ব্যাক থেকে অন্ত ব্যাকে টাকা ওঠাবার মুক্তি দেখা দিল। কাজেই তখন নাম্প্ল Cheque-এর চলন। একই ব্যাকে তোমার আর আমার টাকা থাকলে—তুমি যদি কিছু টাকার সাহায্য নেও আমার কাছে, তখন তোমার নাম থেকে চেকের সাহায্যে তোমার টাকা ম্যানেজার আমার নামে উঠিয়ে রাখবেন।

ধনিক-সমাজে পণ্য ও টাকার রূপ হচ্ছে সংক্ষেপে এরকমই। বাক্যের আড়তের আসল বস্তুটিকে আবরণ করা সম্বন্ধে মাঝ্ব ভয়ানক বিরোধী। তাই তিনি প্রথমেই বর্তমানের ধনিক সম্পদায়ের গোড়ার কথা পণ্য ও টাকার বরুপ নিয়ে মাথা ঘামাতে স্মৃক করেন। তারপরে ধীরে ধীরে তিনি সম্পূর্ণ ধনিক সমাজের বিশ্লেষণে উপস্থিত হন। গোড়া থেকে প্রত্যেক ধারণাই স্পষ্ট ক'রে দেবার জন্য মাঝ্ব প্রথম থেকেই যত্নবান ছিলেন। তাই তাঁর সেখার ভেতর অনাবশ্যক বাহ্য্য নেই—যা আছে তা হচ্ছে অতি সত্য ও কঠোর বৈজ্ঞানিক সত্যের ছবি—অর্থনীতির আসল রূপ।

## তুল শ্রীমহিমারঞ্জন ভট্টাচার্য

সাধারণ বাঙ্গালী ভদ্রলোকের যাহা যাহা থাকা দরকার হরিপ্রসাদ বাবুর তাহা সমস্তই ছিল ; রেলওয়ে আফিসে পঁচাত্তর টাকা মাসিনার চাকরী, প্রথমপক্ষের একটি ছেলে শিবপ্রসাদ, এ পক্ষ এবং এ পক্ষের তিনটি মেয়ে কুমু, কুমু, কুমু ও একটি ছেলে দুর্গাপ্রসাদ ওরফে পাঁচুকে লইয়া তিনি এক রাকমে দিন কাটাইয়া দিতেছিলেন।

গোল বাধিল শিবু যখন ম্যাট্রিক পাশ করিল। ছেলেটা অবশ্য খুব ভাল কিছু রেজাণ্ট করে নাই, কিন্তু যাহা করিয়াছে তাহাকে নিতান্ত মন্দও বলা যায় না।—শ'চারেকের উপর নম্বর পাইয়া প্রথম বিভাগে পাশ করাটাকে নেহাঁ খারাপ কি করিয়া বলা যায় ? শিবু তাহার বাবাকে বলিল—সে আরও পড়িতে চায়, তাহার অধিকাংশ বন্ধু স্কটিশচার্চ কলেজে ভর্তি হইতেছে,—তাহার ইচ্ছা সেও ঐখানে ভর্তি হইয়া আই, এ পড়ে। হরিপ্রসাদবাবুর যে তাহাকে পড়াইতে ইচ্ছা নাই এমন নহে, তবে কথাটা এই, মাত্র পঁচাত্তরটি টাকায় কতদিক বজায় রাখিতে পারেন ? পড়াটা বা পড়িবার ইচ্ছাটা এমন কিছু মারাত্মক না হইলেও, গরীবের পক্ষে গুটি ঘোড়া বোগ ছাড়া আর কিছু বলা যায় না।—‘তাহার ত’ আর অমত নাই, কিন্তু কি করিবেন, দায়ে পড়িয়া...ইত্যাদি।

শিবু শুনিল না, জোর করিয়া ভর্তি হইল। অবশ্য সে কাজটা যে খুব সহজে সম্ভাব্য হইল না তাহা বলা বাহ্য্য। তাহার জন্য তাহাকে অনেক কাঁদাকাঁটি বকাবকি করিতে হইয়াছিল, ও অনেক রাগারাগির পর ছাত্র পড়াইয়া শোধ দিবার অতিক্রম দিয়া টাকা আদায় করিতে পারিয়াছিল। অবশ্য তাহার বাবা বা সৎ মা কেহই মনে সে প্রতিশ্রূতিতে নির্ভর করেন নাই। যেদিন সে ভর্তি হইল, সেদিন তাহার সৎ মা তরঙ্গিনী আড়ালে হরিপ্রসাদবাবুকে জিজ্ঞাসা করিয়াছিলেন,—“হঁয়াগো, তকে ত ভর্তি হতে দিলে, ভর্তির টাকাটা নিশ্চয় ধার করতে হয়েছে ; একটা কথা বলি,—মনে কোরোনা যে আমি ওর আপন মা নই ব'লে বলতে পারছি—ও টাকাটা শোধই বা কর্বে কি করে, আর মাসে মাসে আটটা করে ফালতো টাকা জুটবেই বা কোথা থেকে ?”

হরিপ্রসাদবাবু স্ট্রিং বিরক্ত হইয়া বলিয়াছিলেন—“সে খবরে তোমার দরকার কি, বাপু ? আমি যেখানে থেকে পারি না কেন দোব। ও ত’ আর বদখেয়ালে কিছু টাকা নষ্ট করছে না, ভাল কাজের জন্যই নিষেচ। ও পাশ টাশ করে মামুষ হলে আমারই ত’ নাম বাড়বে, লোকে বলবে হরিবাবুর ছেলেটা মামুষের মত মামুষ হয়েছে। দেখিনা কেন চেষ্টা করে কত দিন ওকে পড়াতে পারি ?”

শ্রাবণের মেঘের মত মুখ করিয়া তরঙ্গিনী বলিয়া উঠিয়াছিলেন—“তোমার সঙ্গে কথা কওরাই বক্ষমারী। আমি ত’ তোমার বারণ করতে আসিনি, শুধু জিজ্ঞেস করেছি কোথেকে দেবে,—মন কথাত’ কিছু বলিনি। মোটে পঁচাত্তর টাকা ভরসা, তাতে সাতটি প্রাণীর খাওয়া আছে, হৃৎ আছে, বাড়ী ভাড়া আছে, কাপড়-চোপড় আছে। শেষেকে রঞ্জিটা ত’ বেশ মাথা বাড়া দিয়ে উঠেছে,—সেদিকে দেখেছ কি ?”

“দেখব আবার কি, যা’ পাই গয়লা টম্বলা একটা ধরে দোব। তা’বলে নিজের ছেলে মাহুষ হবে না ?”

“কৰনা মাহুষ, কে বারণ করছে,” বলিয়া গজ্জ. গজ্জ. করিতে করিতে তরঙ্গিনী সেখান হইতে উঠিয়া গেলেন।

তরঙ্গিনী যে শিবুকে খুব ভাল চোখে দেখিতে পারেন না তাহা হরিপ্রসাদবাবু আগেই জানিতেন। অথচ তরঙ্গিনী কখনও প্রকাণ্ডে বিশেষ কিছু বলা বা অযন্ত করা, সেরকম কিছু করিতেন না ; সেইজন্ত অভিযোগ করারও কিছু পাওয়া যাইত না। কিন্তু শুধু বাহিরের যত্ন ছাড়া শিবু আর কিছু পাই নাই বা আর কিছুর প্রত্যাশাও করে নাই। বালক হইলেও সে এইটুকু বেশ বুবিতে পারিয়াছিল যে বাহিরের শোগনত্ব যতই সবল হউক না কেন, ভিতরের সহিত তাহার আর্দ্ধে কোন সংশ্বর নাই। সেইজন্ত সে যতটা পারে তাঁহাকে এড়াইয়া চলিত,—পারতপক্ষে তাঁহার বা ভাইবোনদের কোন সম্পর্কে থাকিতে চাহিত না। হরিপ্রসাদবাবু তাহাও শক্য করিয়াছিলেন এবং যতটা পারিতেন লুকাইয়া লুকাইয়া তাহার অন্তরের অভাব দূর করিতে চেষ্টা করিতেন।

সেদিন সন্ধ্যাবেলা হরিপ্রসাদবাবু তাহাকে ডাকিয়া ছুপি ছুপি বলিলেন, “দেখ, শিবু, তুই যখন আরও পড়তে চাচ্ছিস, তখন পড়, আমি তোকে আই, এ, টা পর্যন্ত যেমন করে হয় পড়াব’খন। আমি সন্ধ্যাবেলা একটা টিউশানি যোগাড় করেছি, ছাটো ছেলেকে পড়াতে হবে, টাকা কুড়িক দেবে, আর তোর মাঘের দুরণ যে হু’একখানা গয়না বাকী আছে তাই বিক্রী করে তোর খরচ চালাব মনে করছি ; কিন্তু তুই যদি আই, এ, তে না ক্লারশিপ পাস, তাহলে আর আমি বি, এ, ব খরচ দিতে পারব না, আগে থাকতে বলে দিচ্ছি। আর দেখ, আমি যে ছেলে পড়াই তা’ যেন বাড়ীতে বলিসনি কাউকে !”

কলেজে ভর্তি হইয়া শিবুর মন আনন্দে উজ্জল হইয়া উঠিল। কি সুন্দর ছঃখীন সরস জীবন ! কলেজে যেটুকু সময় সে থাকে, সেটুকু সময় তাহার পক্ষে পরম রমণীয়, মিষ্ট সরবতের মত একটু একটু করিয়া পান করা চলে। প্রকাণ্ড হলের পূর্বপ্রান্তে কলেজ প্রতিষ্ঠাতার প্রতিমূর্তি, দুধারে বারান্দা আর পাশে পাশে ক্লাসরুমগুলা তাহার এমনি ভাল লাগে ! ক্লাসে সকলের আগে সে অমিয় চক্রবর্তীর সহিত তাব

করিয়া ফেলিল। হিন্দু স্তুল হইতে আসিয়াছে, ছেলে ভাগই, অবস্থা ভাল অথবড়লোকী চাল নাই। সে মোটে ফাঁচ ইয়ারে পড়ে, কিন্তু অনেক ইংরাজী গল্লের বই এবিমধ্যে শেষ করিয়াছে;—শিবুকে মাঝে মাঝে ধার দেয়।

প্রফেসার মহাশয়ের ডানধারের কয়েকটা বেঞ্চি কেবলমাত্র মহিলাছাত্রীদের জন্য নির্দিষ্ট। তাহাদের ক্লাসে সাতজন মহিলা ছাত্রী আছেন। ছেলেরা তাহাদের সম্মুখে কত কি আলোচনা করে—কে বেশী স্বন্দর, কাহার বাবা ব্যারিষ্টার, কাহার বাবার কত টাকা দেনা, মাহিনা পর্যন্ত য্যাট্চার্ড,—এই সব কত কি! তাহার সকলের থেকে ভাল লাগে রেবা রায়কে, কেমন ছিপ ছিপে গড়ন, স্বন্দর মুখ, ফর্সা রঙ! মিস রায় সর্বদা প্রফেসারের ডানদিকের সর্বপ্রথম বেঞ্চির দ্বিতীয় স্থানে বসেন,—এবং রকার ম্যাট্রিকুলেশন পরীক্ষার সমস্ত মহিলাছাত্রীদের মধ্যে তিনিই প্রথম হইয়াছেন। ঠিক ওই বেঞ্চির ওই ঘারগাঁটতে না বসিলে শিবুর মনে হয় তাঁহাকে যেন একটুও মানাইত না। যে দিন তিনি কোন কারণে ক্লাসে অনুপস্থিত থাকেন বা দেবীতে আসিয়া পশ্চাতে বাধ্য হয়েন, সেদিন শিবুর মনটা কিরকম খুঁৎ খুঁৎ করিতে থাকে, চিরদিনের অভ্যন্তর জিনিয়টিকে ঠিক ঘায়গায় না দেখিলে কিরকম অস্বস্তি বোধ হয়।

শিবুর খুব ইচ্ছা করে তাঁহার সহিত আলাপ করিতে। অমিয় কেমন তাঁহার সহিত আলাপ করিয়াছে, কথা বলে, নোট চাহিয়া লয়,—তাঁহারও ইচ্ছা করে সে গিয়া ঐরূপ কথা বলে, নোট চাহিয়া লয়,—কিন্তু তাঁহার সাহসে কুলায় না, কি রকম ভয় করে। সে জানে সে মোটে পঁচাত্তর টাকা মাহিনার কেরাণীর ছেলে আর অমিয় চক্রবর্তীর বাবা সবজি, তাঁহাতে ও অমিয়তে আকাশ পাতাল তফাঁ। যাহা অমিয় করিলে মানাইয়া যাইবে, সেই কাজ সে করিলে আর্দ্ধ মানাইবে না, বরঞ্চ উটিয়া বামন হইয়া চাঁদে হাত দিতে ইচ্ছা করার জন্য শাস্তি পাইতে হইবে। তবুও ত তাঁহার ভাগ্য ভাল যে তাঁহার বাবার অত খারাপ অবস্থা সত্ত্বেও সে স্টিপ-চার্চ কলেজে পড়িতে পাইতেছে, অমিয় চক্রবর্তীর মত ছেলেরা তাঁহার সহিত সমান ভাবে আলাপ করে, অধ্যাপক মহাশয় তাঁহার পিঠ চাপড়াইয়া উপদেশ দেন,—তাঁহাকে তাঁহার পুরাতন বহু নিবারণের মত রিপণ কলেজে ক্রীশিপ, লইয়া পড়িতে হয় নাই বা ভিক্ষা চাহিয়া চালাইতে হয় নাই। সে তাঁহার বাড়ীর অবস্থা কাহাকেও জানায় নাই এক অমিয়কে ছাড়া,—বাগড়া ঝাটি কোলাহল পূর্ণ লোলুপ স্থূলত সংসারের কথা বলিয়া সে কাহারও দয়ার বা করণার উদ্দেক করিতে চাহে না। বাহিরে সকলেই জানে সে সাধারণ মধ্যবিত্ত গৃহস্থের সন্তান, আর সেই ভাবেই মানাইয়া সে চলে।—কিন্তু তাই বলিয়া দিঘিজয়ী ব্যারিষ্টার এস, রায়ের কষ্ট রেবা রায়ের সহিত কথা কহিতে ঘাওয়া—

একদিন সে চেষ্টা করিয়াছিল। তখন তাহার সেকেণ্ট ইয়ারের শেষের দিক, পরীক্ষা আসল, অর্থ একখানা দরকারী বই তখনও সে বোগাড় করিয়া উঠিতে পারে নাই। সেদিন মিস্ রায় সেই বইটি লইয়া কলেজে আসিয়াছিলেন। তাহার অদ্য ইচ্ছা হইল সে তাহার নিকট হইতে বইটি হই তিন দিনের জন্য চাহিয়া নয়। এজন্ত তিনি যখন তাহাদের কামরা হইতে ক্লাসে যাইবার উদ্ঘোগ করিতেছিলেন সেই সময় সে বারান্দায় গিয়া তাহাকে ধরিল। কিন্তু কথা বলিতে গিয়া তাহার অবস্থা কর্তৃপক্ষ হইয়া উঠিল। দারুণ নার্ভাস হওয়ার দরুণ তাহার হাতের আঙুলগুলি কাপিতে লাগিল। চোখ মুখ লাল করিয়া কোন গতিকে সে বলিয়া ফেলিল—“আপনি দয়া করে আপনার বইটা কি একবার দেবেন,—তু’দিন পরেই ফেরৎ দেব ?” মিস্ রায় একটু হাসিয়া বইখানি তাহার হাতে দিতেই সে কোনো গতিকে ছুটিয়া পুলাইল ;—যাইবার সময় তাহার চোখে পড়িল বারান্দার ধারে কয়েকটি ছেলে কৌতুকহাস্যের সহিত তাহার দিকে চাহিয়া আছে,—একটু দূরে অমিয় নিজে দাঢ়িয়া, কৌতুক হাস্যে তাহারও মুখ উষ্টাসিত। কিন্তু কাহারও সহিত কথা কহিবার মতন অবস্থা তাহার ছিল না, কাণ দিয়া যেন তাহার আগুন বাহির হইতেছিল।

ইহাই তাহার মিস্ রায়ের সঙ্গে প্রথম ও শেষ আলাপ। বইখানি ফেরৎ দিবার সময় সে আর নিজে দিয়া আসিতে সাহস পায় নাই ; কলেজের দরোয়ানের হাতে দিয়া পাঠ্টাইয়াছিল।

টেষ্টের সময় তাহার সব উল্লট পালট হইয়া গেল। সে বেচারী বাড়ীতে কোনদিন ভাল পড়িতে পায় না, ঝুঁঁয়ের কাংশবিনিন্দিত কষ্ট, ঝুঁঁয়ে ও টুঁঁয়ের উচ্চ রব এবং তরঙ্গিনীর বজ্রনাদ মিলিয়া দিবারাত্রি এমন একটি ত্রিক্যান্তনের শষ্টি করিত যে সে বাড়ীতে দূরে থাকুক, সে পাড়াতেও কোনও কাক চিল বসিতে সাহস করিত না ; ইহার মধ্যে পড়াশুনা ত’ দূরের কথা। তাহার উপর হরিপ্রসাদবাবুর রাত্রে আসিতে দেবী হওয়ায় বাড়ীর অধিকাংশ কাজই তাহাকে করিতে হইত। হরিপ্রসাদবাবুর মেজাজটা ও ইদানীং বড় খারাপ হইয়া গিয়াছিল, কাহারও কোনও জট দেখিলেই বকাবকি স্বর করিতেন ; কিন্তু তরঙ্গিনীর নিকট আসর জগাইতে না পারিয়া হতভাগ্য নিরীহ শিবুর উপরই তাহার শোধ লইতেন, যদিও মনে মনে বেশ বুঝিতেন যে তাহাকে তিরস্তার করা তাহার পক্ষে খুবই অন্যায় হইতেছে। তাই শিবু কিছুই পড়িয়া উঠিতে পারে নাই। সে ঠিক করিয়াছিল টেষ্ট হইয়া গেলেই বাবাকে বলিয়া তাহার মামার বাড়ী রাজপুরে চলিয়া যাইবে, সেখানে তাহার বিপন্নীক ও অপুত্রক মামার কাছে দুইমাস থাকিয়া পড়া তৈয়ারী করিয়া লইবে। তাহার মামার অবস্থা অবগ্নি ভাল নহে, তবে দুইমাস থাকিতে দিতে তিনি নিশ্চয় পারেন। কিন্তু কোথা হইতে বাবের জন্য আসিয়া সব ভাসাইয়া দিল।

যে দিন তাহার টেট শেষ হইল, সেইদিন হঠাৎ জর গায়ে হরিপ্রসাদবাবু সকাল সকাল আসিয়া উপস্থিত হইলেন। সেই জর ক্রমশঃ টাইফয়েডে পরিপন্থ হইল, এবং তাহাকে দুইমাসের জন্য ছুটি লইয়া বিছানায় পড়িয়া থাকিতে হইল। মাঝখান হইতে শিশুর ডাঙ্কারের বাড়ী দোড়ান, ছাত্রের বাড়ী পিতার বদলে পড়াইতে যাওয়া, বাড়ীর দেখাশোনা প্রাতৃতি করিতে গিয়া দুইটি মাসই বৃথা চলিয়া গেল। তাহার পড়া তৈয়ারী দূরে থাকুক, একবার করিয়া বই উচ্চাইবার মত অবসরও মিলিল না। পরীক্ষার দু'একদিন আগে হরিপ্রসাদবাবু সারিয়া উঠিলেন। এক প্রকার কিছু না জানা অবস্থাতেই শিশুকে পরীক্ষা দিতে হইল, এবং ফল যাহা হইবার তাহাই হইল। সে সংস্কৃতে কিছু কাঁচা ছিল, চারি নম্বরের জন্য ফেল হইয়া গেল।

বিশ্ববিদ্যালয়ে পরীক্ষার ফলাফল দেখিয়া আসিয়া তাহার মনে হইল ওই মুখ লইয়া সে বাড়ী না গিয়া আতঙ্কতা করে। তাহার চোখের সম্মুখে ভাসিতে গাগিল তরঙ্গিনীর বিজ্ঞপ্তিশুল্ক—পিতার আসন্নবাটিকাময় মুখ। বাড়ী ফিরিয়া বাইলেই ত' ক্ষম নাচিতে আসিয়া চীৎকার করিবে “দাদা ফেল হয়েছে, দাদা ফেল হয়েছে”, টুকু তাহার কাছে আসিয়া হা হা করিয়া বিশ্রি হাসিয়া উঠিবে, আর তরঙ্গিনী তাহার পিতার নিকট আসিয়া নিতান্ত নিরীহের মত জিজ্ঞাসা করিবেন, “হাঁগো সত্য ও ফেল হয়েছে?”—হরিপ্রসাদবাবু কত খাটিয়া গায়ের রক্ত জল করিয়া, তাহার মাঘের গহনা বিক্রয় করিয়া কত কষ্টে তাহাকে পড়াইয়াছিলেন—তাহার মনে হইল তাহার গলায় যেন কি আটকাইয়া আসিতেছে,—সে যদি খুব খানিকটা কাঁচিয়া লইতে পারিত।—

পরের দিন সকালবেলা তাহাকে ডাকিয়া লইয়া হরিপ্রসাদবাবু বাহিরে আসিয়া বলিলেন—“দেখ, কাল বা বলেছি তাতে তুই মনে দুঃখ করিস নি, আমার ব্যুরুনি মানে মনের প্রাণি বে’র করে ফেলা। আমি ত’ বুঝছি কেন তুই পাশ করতে পারলিনে!—ও’রা কেউ তা’ বোবো না, খালি ভাবে এত টাকার শ্রাদ্ধ করে কি হল, ও’র থেকে একটা গুঁয়না গড়ালে কাজ হোতো, অন্ততঃ ব্যুরুর বিষের একটা ধাপ হোতো। পাশ ফেল করা অনেকটা ভাগ্যের উপর, তোর ভাগ্যে নেই তা’ আর কি হবে—তবে দেখ আমি ত’ আর পড়াতে পারবো না, আমি বরঞ্চ ভাবছি সায়েবকে ধরে তোকে আমাদের আফিসে চুকিয়ে দি,—পড়েই বা কি হবে, আজকাল পাশ করা আর ফেল করা সব একদর,—তার চেয়ে বরঞ্চ দু'এক টাকা বেশী যদি ধরে আসে তবে মন্দ কি? তুই কি বলিস? মেয়েটা ও বড় হচ্ছে, তার বিয়েটা ও দিতে হবে ত’?”

শিশু আর কি বলিবে? তাহার ইচ্ছা হইল একবার বলে, সে ত’ ইচ্ছা করিয়া ফেল হয় নাই, দৈব দুর্বিপাকে ফেল হইয়াছে। যদি কষ্টে স্থিত আর এক বছর

তাহাকে পড়িতে দেওয়া হইত, তবে 'ওদের' চোখ টাটাইলেও হরিপ্রসাদ বাবুর কি ক্ষতি ছিল ? কিন্তু সে জানিত তাহার পিতার উপর 'ওদের' প্রভাব কোথায় এবং কতখানি । তাই সে চুপ করিয়া রহিল ।

মাস তিনেক ইঁটাহাটি ও তোষামোদের পর শিবু চলিশ টাকা মাহিনায় টিকিট চেকার হইয়া দূর এক টেশনে বদলী হইয়া গেল । তরঙ্গনীর খুব ইচ্ছা ছিল শিবুর সহিত তাঁহারাও যান, কিন্তু আপাততঃ হরিপ্রসাদ বাবুর বদলী হইবার কোনও লক্ষণ না থাকাতে তাঁহাদের যাইবার গ্রন্থটা ত্যাগ করিতে হইল, এবং শিবুও হাঁপ ছাড়িয়া দাঁচিল । যাইবার সময় শিবুকে একলা যাইতে হয় নাই । অনেকগুলি অচল ট্রাঙ্ক, কুঁজা, বাক্স, পোর্টলা-পুর্টলির সহিত তরঙ্গনী একটি সচল পুর্টলীও গুঁজিয়া দিয়াছিলেন । শিবপ্রসাদের সম্মতির অপেক্ষা না করিয়া এবং হরিপ্রসাদ বাবুর ক্ষীণ আপত্তিটুকু গণনার মধ্যে না আনিয়া তিনি, শিবপ্রসাদ চাকরীতে বহাল হইবামাত্র, নগদ চারিশত মুদ্রা এবং ছয়শত মুদ্রার গহনা লইয়া তাঁহারই দূর সম্পর্কের এক আস্ত্রীয়াকে পুরুবধূপে ঘরে আনিয়া সেই টাকা ও গহনায় কৃগুকে অমৃতুপ একটি স্ফুরণে অর্পণ করিয়াছিলেন । হরিপ্রসাদ বাবু প্রথমে আপত্তি করিলেও শেষে এই ব্যবস্থাই মাথা পাতিয়া লইয়াছিলেন, ছেগেটারও ত' বিদেশে একজন সেবা যত্ন করিবার সোক দরকার !

তা' অঞ্চলীয় খুব যে বেশী খারাপ দেখিতে অথবা ইহাদের মত যে প্রথমা তাহা নহে । শিবু তাহাকে লইয়া সন্তুষ্ট না হইলেও দুঃখিত ছিল না । সে তাহার অতটুকু জীবনের মধ্যে ছই গ্রামের নারীর সংশ্রে আসিয়াছে, এক তরঙ্গনীর দল, হারিকেন শৃঙ্খলের মত ধোঁয়া, বদ্গম্ব ও গ্যাসে ভর্তি, অপর রেবা রাখের দল—বড় সোকের বাড়ী জলজলে ঝাড়লগ্নের মত । অঞ্চলীয় ইহাদের কোনও দলে নহে,—মিশ্র মাটির প্রদীপের মত । খুব বেশী দাহকারী নয়, কিন্তু তাই বলিয়া কাজেকর্মে চাপাইতে পারা যায়না ।

নূন জায়গায় আসিয়া শিবুর মন্দ কাটিল না । কোনও চেনাশুনা সোক নাই,—এখানকার সহিত পরিচিত হইতেই ত' তাহার ছয় মাস কাটিয়া গেল ।

তাহার কোয়াটার অন্ত সকলের হইতে একটু দূরে, ঘিঞ্জি ঘিঞ্জি বাড়ী ও গাইনের ক্ষেত্রের মধ্যে নয় । ঘরটার ঠিক পরেই ধূধূ মাঠ দিগ্দিগন্ত জুড়িয়া পড়িয়া আছে । মাঠের শেষে পাড়ের মত বনের শামল ছায়া অস্পষ্ট দেখা যায়, দিকচক্রবালের মত । মাঠের মাঝখানে করেকটা তালগাছ একসঙ্গে জোট পাকাইয়া দাঢ়াইয়া আছে । হপুর বেলাটায় কোনও ট্রেই নাই,—শিবুর হাতে তখন কাজকর্ম থাকে না । পাশের ঘরে অঞ্চলীয় বুকের উপর একটা বই লইয়া অকাতরে ঘূর্ণাইতে থাকে,—

অত বড় ষ্টেশনটা নিরুম হইয়া চুপ করিয়া থাকে, শুধু দূরের পাস্পিং ইঞ্জিনটা হইতে একটা একটানা কটাং কটাং শব্দ বাতাসে আসিয়া আসে। ইয়ার্ডের ওপারে একটা প্রকাণ্ড পুরুর, তাহার তীরে একটা মস্ত বুড়া বটগাছ। ঘন পাতার অস্তরাসে একটা ঘুঘু করণ ঝরে ডাকিয়া যায়।—শিবু তাহার ক্যাম্পিশের ইঞ্জিনেরটার উপরে শুইয়া শুইয়া বাহিরের দিকে তাকাইয়া থাকে,—দিগন্তজোড়া মাঠ, মাঠের মাঝখানে কয়েকটা তালগাছ,—দূরে নিবিড় নীল বনের রেখা তাহার ঘনটাকে কিরকম উদাস করিয়া দেয়। বড় বড় ঘাসগুলির উপর দিপ্পহরের রোজ চক চক করে, এক ঝলক গরম হাওয়া সৌ সৌ আওয়াজ করিয়া দম্কা আসিয়া মাঠের উপর কাটিবাটি ঘাসপাতাগুলাকে উড়াইয়া লইয়া খানিকটা নাচাইয়া ঘুরাইয়া বহিয়া যায়। দূর বড় বড় ঘাসগুলি চেউয়ের মত একএকবার হেলিয়া উঠে, তাহাদের চিকণ সবুজ রঙ, রোদে ঝিলমিল করিয়া উঠে। দিপ্পহরের এই উদাসীন ভাব শিবুকে নেশার মত চাপিয়া ধরে, সে আধিতন্ত্রাচ্ছন্ন চোখে আবিষ্ট হইয়া দেখে।

তারপর কোন সময় আলুওয়ালা কড়া ধরিয়া জোরে আওয়াজ করে, অম্বৰী তাড়াতাড়ি ঘুম হইতে উঠিয়া বলে,—“আচ্ছা, তুমিত বাড়ীতে রয়েছ, নিতে পারনা আলুও’লার কাছ থেকে জিনিষগুলা হিসেব করে? রোজই কি আমায় করতে হবে এসব?”—শিবুর চমক ভাঙিয়া যায়, সে বলে, “আমার খেয়াল ছিল না, আর ওসব তোমার কাজ, তুমই নাওনা কেন—আমায় এক্ষুণি বেরুতে হবে, সাড়ে চারটের ট্রেণ এসে পড়ল বলে।”—সে তাড়াতাড়ি ধড়াচূড়া পরিয়া বাহির হইয়া যায়।

এই ভাবে বছর তিনেক তাহার বেশ কাটিয়া গেল। নিত্য ট্রেণ আসে যায়, সে টিকিট চেক করে, টিকিট না পাইলে নামাইয়া দেয়, এবং বাসায় আসিয়া থায় দায় ঘুমায়। কোনও বৈচিত্র্য নাই, বেশ সবুজ সরল তামেই দিনগুলি কাটিয়া চলিয়া যায়। মাঝখানে শুধু একটি চাঁধল্যকর সংবাদ আসিয়াছিল, ঝঁঝুর একটি ছেলে হইয়া মরিয়া গিয়াছে এবং পাঁচ সিড়ি হইতে পড়িয়া গিয়া মাথা ফাটাইয়াছে। কিন্তু সে বহুদিনের কথা, তারপরে সব আবার যেমনি চলিতেছিল তেমনই চলিতেছে।

সেদিন সমস্তদিনটা বিশ্রি গরম গিয়াছে। বিকালে সাড়ে চারটের সময় মেলগাড়ী আসিবার কথা; শিবু তাড়াতাড়ি পোষাক পরিয়া ময়লা কুমাল দিয়া ধীর মুছিতে মুছিতে ষ্টেশনে আসিয়া উপস্থিত হইল।

তাহার চিরদিনের অভ্যাসমত সে গাড়ীর একামরায় সে কামরায় টিকিট চেক করিতে করিতে প্রথম শ্রেণীর কক্ষে আসিয়া উপস্থিত হইল।

গাড়ীর ভিতর একটি মহিলা ও একজন বাঙালী সাহেবঃ যাত্রী। মহিলাটি কোণের দিকে সরিয়া গিয়া একটা বই পড়িতেছেন এবং সাহেবটি প্ল্যাটফর্মের দিকের

জানলায় সরিয়া আসিয়া বরফওয়ালাকে ডাকিতে চেষ্টা করিতেছেন।—কামরার ভিতর  
বাঞ্ছ বিছানা ও লগেজগুলিতে লেবেল মারা ‘কে, ঘোষ।’

“টিকেটস্ প্লিজ !”

নতনেত্রে টিকিট চেক করিতে করিতে তাহার মনে হইল মহিলাটিকে সে যেন  
পূর্বে কোথাও দেখিয়াছে।—ঠিক, কলেজের আই, এ, ক্লাশ,—মিস্ রেবা রায়!—  
মিস্ রায় এখানে? ও সাহেবটি বোধ হয় তাঁহার স্বামী,—স্বামীর সহিত বেড়াইতে  
বাহির হইয়াছেন সন্তুষ্টঃ।—মিস্ রায় এখানে—এতদিন পরে, আর সে সামাজিক  
টিকিট-চেকার, তাঁহার টিকিট চেক করিতে আসিয়াছে।—

‘অথচ এইত’ করেক বছর আগে তাহারা হৃজিনেই এক যায়গায় ছিল,—একই  
পথ, একই লক্ষ্য, একই উদ্দেশ্য লইয়া।—

তাহার কাণ হৃষ্টা সহসা লাল হইয়া উঠিল, সে তাহার “টিকেট এগ্জামিনার”  
মার্ক টুপি ও সাদা ইউনিফর্ম ভুলিয়া তাঁহাকে লক্ষ্য করিয়া বলিয়া ফেলিল—“চিন্তে  
পারছুন আমায়?”

—বলিয়াই তাহার মনে হইল সে ভয়ানক অন্যান্য কাজ করিয়া ফেলিল। স্বামীর  
সম্মুখে কোনও ভদ্রমহিলাকে এরূপ সম্মোধন করা তাহার পক্ষে যে নিতান্ত অভ্যন্তরোচিত  
এবং ধৃষ্টতার পরিচয়ক।—ছি, ছি, আজ তাহার হইল কি?—

মহিলাটি বিস্ময় ও বিরক্তি মিশ্রিত স্বরে কহিলেন—“কৈ না চিন্তে পারছি না !”

কোনও গতিকে “আমি কলেজে আপনার সঙ্গে পড়তাম” কথাটা জড়াইয়া জড়াইয়া  
বলিয়াই সে তাড়াতাড়ি গাড়ী হইতে নামিয়া পড়িল।

ম্যাটকর্মের খোলা যায়গায় আসিয়া সে কিছুক্ষণ চুপ করিয়া দাঢ়াইয়া রহিল।—  
পুরাতন দিনের কথা তাহার মনে নাচিতে স্মৃত করিয়া দিল।—মাকে তাহার আদৌ  
মনে পড়েনা, তরঙ্গিনীও কবে আসিয়া সংসারের ভার লইয়াছেন তাহাও তাহার  
মনে নাই। বাড়ীর নিকটে হল্দে দোতলা বাড়ীটায় তাহার ছেলেবেলাকার  
স্তুল ছিল—হেড়াষ্টার নরেনবাবুকে সে কখনও তুলিতে পারিবে না। ক্ষণের হওয়ার  
দিনটা তাহার বেশ মনে আছে।

—তার পর বুম, টুম;—পাঁচ সেত’ সেদিনকার কথা! তাহার ম্যাট্রিক পাশ,  
কলেজ, অমিস্ট চক্রবর্তী, বৃড়ি শক্তরবাবু, রেবা রায়—আচ্ছা অমিস্টা এখন কি  
করিতেছে কে জানে? কি আর করিবে, বড়লোকের ছেলে, নিশ্চয়ই বিলাত গিয়াছে।  
রেবা রায় যেন একটু বদ্গাইয়া গিয়াছেন! মিস্ রায় কলেজে ছেলেদের cynosure  
ছিলেন, তাঁহার সহিত আলাপ করিতে গিয়া তাঁহাকে কি বিড়ম্বনাটাই ভোগ করিতে  
হইয়াছিল! উনি নিশ্চয়ই অনাস’ টরাস’ লাইয়া পাশ করিয়াছেন, আর সে সেই ফেল

করিয়া এখানে চলিশ টাকার জন্য যানি টানিতেছে।—সেও যদি পাশ করিত, আই, এ, বি, এ, এম, এ, আরও কত সব! কিছু না, পাশ করিয়া সে যদি অস্তুতঃ একজন প্রফেসরও হইতে পারিত!

কিন্তু আজ তাহার এ কি ভুল হইল? না জানি উহুরা কি মনে করিতেছেন?

অদ্যুরে একটা কুলী একরাশ মেট্টমাট লইয়া একটি ভদ্রলোকের সহিত বচসা সুফ করিয়া দিয়াছে। তাহার প্রধানতর বস্তব্য এই যে সে আরও ছুইটি পয়সা মৌলি না পাইলে আর এক পাঁও নড়িবেনা, এবং সেই কথা বুঝাইবার জন্য ভদ্রলোকের মুখের কাছে তর্জনী ও মধ্যমা অঙ্গুলী ছুইটি তুলিয়া তারস্বরে ছর্বোধ্য ভাষায় নানাপ্রকার শব্দের অবতারণা করিতেছে। বিপন্ন ভদ্রলোক তাহার নবাবিস্তুত হিস্তে তাহাকে শাস্ত করিতে বৃথা প্রয়াস পাইতেছেন। ওই কুলীটির সমজাতীয় একদল লোক নিকটে দাঢ়াইয়া মজা দেখিতে ব্যস্ত। দূরে সিগ্নাল স্ন্যত তাহার সঙ্গে পতাকা নীচু করিয়া দাঢ়াইয়া, ডাউন ট্রেণ এখনই আসিয়া পড়িবে। খাবারওয়ালাটা গাইনের উপর দিয়া দোড়াইতে দোড়াইতে আপ্ প্ল্যাটফরম হইতে এধারকার প্ল্যাটফরমে আসিতেছে। একদল চাষা ডাউন ট্রেণ ধরিবার জন্য ছুটিতেছে, তাহাদের কাঁধে দীক বোঝাই জিনিষপত্র। একটি ভিখারী আলোক স্ন্যতে হেলান দিয়া গান গাইয়া যাত্রা-সাধারণের দর্যা উদ্দেক করিতে চেষ্টা করিতেছে, কিন্তু তাহার দিকে কাহারও ক্ষম্ব নাই। প্ল্যাটফরমের ওই কোণ হইতে এক একবার ক্ষীণ স্বরে আওয়াজ আসিতেছে “পাণি পাঁড়ে!”

কখন যে ঘণ্টা পড়িয়া গিয়াছে তাহা শিশুর ছেস ছিলনা। সে একমনে যন গাছের অন্তরালে জাগিয়া থাকা ওই সিগ্নালগুলির মাথার দিকে ও লাগরভের ইটক নির্মিত কোরাটারগুলির দিকে চাহিয়াছিল। সহসা তাহার কাঁধে হাত পড়িতেই তাহার চমক ভাসিল; সে পিছনে চাহিয়া দেখিল তাহার সহকর্মী স্বীরবাবু তাহার কাঁধে হাত দিয়া দাঢ়াইয়া আছেন এবং ওপাশের দেওয়ালের কাছে পানবিড়গুলা ইটুগাড়িয়া বসিয়া তাহার বিক্রয়ক পয়সাগুলি গণিয়া লইতেছে। স্বীরবাবুর দিকে তাকাইতেই তিনি বলিলেন, “কি মশাই, ডেকে যে সাড়া পাওয়া যায়না, কি তাৰছিলেন এত? বটেরে অমুখ নাকি? এদিকে যে ঘণ্টা পড়ে গেল, আপ্ মেল চলে গেছে, ডাউন এসে পড়ল বলে!—চলুন, চলুন ও প্ল্যাটফরমে চৰুন,—এখন আর ভাৰ্বাৰ সময় নেই।” বলিয়া তিনি একক্রম জোৰ করিয়াই তাহাকে টানিয়া লইয়া চলিলেন।

শিশু বলিল, “ভাৰ্ব আৱ কি বগুন, এই ট্রেণটায় একজনেৱ সঙ্গে দেখা হল, আমাদেৱ সঙ্গে কলেজে পড়তেন—তাৰই কথা ভাৰছিলাম। শুৱা সব পাশটাপ কৰে বেশ বেৱিয়ে গেলেন, আৱ আমৱা দেখুন না ফেল কৰে কি কৰ্মহই কৰাই!”

স্বধীরবাবু বলিলেন,—“ওসব ভাবনা এখন আর ভেবে কি হবে শিববাবু? —যা হবার তা’ হয়েছে; এখন ভাবুম কি করে সায়েবকে খুসী করতে পারবেন, নচেৎ বুঝতেই পারছেন এই ঝুঁয়োগের বাজারে চাকুরী গেলে বৌ ছেলে নিয়ে গাছতলায় দাঢ়াতে হবে।—যা হোক, এখন আমুন, আজ আবার ফ্যাসাদ আছে, ছাঁটার ট্রেণটা ঝুঁড়ি মিনিট লেট হবে আস্তে, খবর দিয়েছে।—ঞরে, গোক্যালটা এসে পড়ল—চলুন চলুন, শীগ্ৰীর চলুন! আমি এইদিকের গাঁড়ীগুলো দেখি, আপনি ততক্ষণ সামনে থান।” বলিয়াই তিনি তাড়াতাড়ি চলিয়া গেলেন।

কৱেক মিনিটের জন্য প্ল্যাটফরম সরগরম হইয়া উঠিল। শিবু তাহার চিঞ্চা ভুলিয়া কর্তব্য কার্য করিতে ছুটিল।

## ভূমিকল্প

শ্রীসুধীরকুমার চক্রবর্তী,—চতুর্থ বার্ষিক (বিজ্ঞান)

ভূমিকল্পের বিষয়ে ভূতত্ত্ববিদগণের আধুনিক মতামতে আমাদের অনেক কিছু জানিবার আছে। আমরা আমাদের পুরাণের সাহায্যে বাল্যকাল হইতেই জানি যে এই ভূমণ্ডল বাসুকীর মন্ত্রকের উপর অবস্থিত। বাসুকী যখন নড়াচড়া করেন তখন সাধারণতঃ এই ভূমণ্ডলেরও নিশ্চয় কোনপ্রকার কল্পন হয় এবং এই কল্পনাকেই আমরা ভূমিকল্প বলিয়া থাকি। কিন্তু ইহা সত্য নহে; কারণ এই ভূমণ্ডল যদি একটুকুও কল্পিত হইত, তবে ইহার সকল স্থানেই কিঞ্চিৎ কল্পন অনুভব করা যাইত। কিন্তু আমরা দেখি যে এক এক জ্যায়গায় কল্পন অনুভব করা যায়, অথচ অচার্য জ্যায়গায় ইহা মোটেই অনুভব করা যায় না। সুতরাং আমরা ভূমিকল্পের সম্পর্কে পুরাণাহুয়ায়ি ধারণা সম্পূর্ণ সত্য বলিয়া ধার্য করিতে পারি না। বহু বিচক্ষণ ভূতত্ত্ববিদের এই বিষয়ে অনেক গবেষণা করিয়াছেন এবং তাঁহারা ইহার কারণ, উৎপত্তি, ক্ষান্তি ইত্যাদি বিষয়েও অনেক কিছু সিদ্ধান্ত করিয়াছেন এবং উক্ত বিষয়ে আধুনিক সিদ্ধান্তই আমি জানাইতে চাই।

ভূতত্ত্ববিদ্যা পাঠ করিয়া আমরা জানিতে পারিয়াছি যে এই ভূমণ্ডলের অন্তর্বিত্তের গতি আছে। এই গতি অনেক কারণ হইতে উৎপন্ন হইতে পারে এবং ইহা সাধারণতঃ আমরা অনুভব করিতে পারি না। কিন্তু যদ্বাদির সাহায্যে আমরা অনায়াসে ইহা ধার্য করিতে পারি। বস্তুতঃ যে সকল গতিতে কল্পন হয় এবং ঐ কল্পন যখন আমরা অনুভব করি তখন ইহাকে “ভূমিকল্প” বলি। ভূমিকল্পে প্রাণনাশ ও বৈষম্যক ক্ষতি হয়; সুতরাং ইহার গুরুত্ব জানা বিশেষ গ্রয়োজনীয় এবং ঐ কারণেই এ বিষয়ে সম্পূর্ণভাবে জানিবার জন্য অনেকেরই দৃষ্টি আকর্ষিত হইয়াছে।

ইহার কারণঃ—একটী পাত্রে যদি কোনরকম তরল পদার্থ রাখা হয় এবং ঐ পাত্রের কোন স্থানে যদি কোন রকম আঘাত দেওয়া হয় তবে পাত্রস্থ তরল পদার্থের কল্পন বিশেষভাবে লক্ষিত হয়। ভূমিকল্পের কারণও অনেকটা ঐরূপ। অতএব কোনরকম শক্তি অথবা আঘাত দ্বারা উৎপন্ন পৃথিবীর স্থিতি-স্থাপক-প্রস্তরহালের চেউথেলান গতি কিম্বা কল্পনাকেই “ভূমিকল্প” বলে এবং ঐ শক্তি অথবা আঘাতই ইহার মূল কারণ।

\* প্রেসিডেন্সী কলেজ “ভূতত্ত্ব সমিতির” ১১ই মার্চ, ১৩৩৩ সালের সাধারণ অধিবেশনে পঠিত।

আরও কয়েকটি কারণে ভূমিকল্প উৎপন্ন হইতে পারে। প্রথমতঃ ভূমিকল্পের একটি ক্ষুদ্র কারণ এই যে আগ্রেঞ্জিরির ভীষণ ও সশ্বে বিদ্বারণ, যথা ১২৮৯ সালে “ক্যাকাটোয়া” এবং ১২৯৪ সালে জাপানে “ব্যানডাইসান্”। উক্ত কারণে যে সকল ভূমিকল্প উৎপন্ন হয়, তাহা বিশেষ ক্ষতিজনক নহে এবং অতি অল্প সময়ের জন্য থাকে। পুনশ্চ অনেক আগ্রেঞ্জিরির বিদ্বারণে বিশেষ কোনৰকম আঘাত সৃষ্টি হয় না, যাহাতে ভূমিকল্প হইতে পারে, যথা ১৩০৮ সালে “মণ্ট পেলী”। আমাদের ধারণা হয় যে ভূমিকল্পের উৎপত্তি আগ্রেঞ্জিরির বিদ্বারণ; কিন্তু উক্ত দুইটির দৃশ্য বিদ্বারণে সক্ষ্য করিয়া দেখা যায়, বিশেষতঃ জাপানে, তবে সহজেই আমরা বুঝিতে পারি যে ইহাদের মধ্যে বিশেষ কোন সম্বন্ধ নাই। এইরূপ ক্ষুদ্র কারণ আরও দুই-একটি আছে। তবে যে সকল কারণ ধার্য্য করা হইয়াছে, তাহার মধ্যে নিম্নোক্ত কারণটাই বিশেষ যুক্তি-সন্দৰ্ভ ও প্রধান বলিয়া ধার্য্য করা হইয়াছে। আমরা জানি যে পৃথিবীস্থ ছালের উৎপরাংশ ছিদ্রের দ্বারা অনেক ছোট কিম্বা বড় পিণ্ডে ভাগ করা এবং এসব ছিদ্র পৃথিবীর অন্তরে ছয়-সাত ক্রোশের নিম্নে লক্ষিত হয় না; কিন্তু এই সকল স্থানে কোন ভঙ্গ উৎপন্ন হইলে ইহা আরও অন্তরে প্রবেশ করিতে পারে। স্মৃতরাং প্রধান কারণটি এই যে পৃথিবীস্থ ছালের বহির্ভাগে হঠাতে কোন অংশে একটি ভঙ্গ হওয়ায় পৃথিবীর গাত্রে যে কল্পন উৎপাদন হয় সেই কল্পনাই ভূমিকল্প হইতে পারে; অথবা কোন বর্তমান ভঙ্গের পার্শ্বস্থ যে কোন একটি পৃথিবীস্থ প্রস্তরপুঁজের হঠাতে পিছলিয়া যাওয়ায় কিম্বা স্থানচুত্যত হওয়ায় যে কল্পন পৃথিবীর গাত্রে গাগে, তাহাতেও ভূমিকল্পন হইতে পারে।

এইচ, এফ, রেইড-এর মতামুদ্যায়ী ইহার উৎপত্তির আধুনিক মতামত এই যে পৃথিবীস্থ কোন ভঙ্গের পার্শ্বস্থ কোন প্রস্তরে পিণ্ডের আপনা আপনি পিছলিয়া পড়াই আঘাতের কারণ নহে। তিনি বলেন যে কোন স্থানে একটি লম্বালম্বি রেখায়—যেখানে বহুকাল হইতে ভূমি সন্ধিবদ্ধ থাকায়—শক্তি ক্ষীণ হইয়া আসিয়াছে সেই রেখার সোজান্ত্বজি পৃথিবীস্থ প্রস্তরে হঠাতে ভঙ্গ উৎপন্ন হওয়াই আঘাতের কারণ এবং এই আঘাতেই ভূমিকল্প হয় এবং এই আঘাতের ফলে কল্পন লম্বালম্বি কিম্বা উপর-নীচ ও হইতে পারে।

ভূমিকল্প ভূগুলের অনেক স্থানেই হইয়া গিয়াছে এবং বর্তমানেও মাঝে মাঝে হইতেছে; কিন্তু এ পর্যন্ত যাহা হইয়াছে সেগুলিকে একত্রে লইয়া দুইটি প্রদেশে প্রেরণ করা যাইতে পারে এবং এগুলি পৃথিবীর ভিন্ন ভিন্ন স্থান অধিকার করিয়া আছে। একটি শ্রেণী হইল—উত্তর ও দক্ষিণ আমেরিকার পশ্চিমকূল, আগ্রামশিয়ন দ্বীপপুঁজি এবং এসিয়ার পূর্বকূলস্থ দ্বীপসমূহ; স্মৃতরাং ঐগুলি “প্রশান্ত মহাসাগরে”

শ্রেণীবন্ধ। অন্য শ্রেণীটি হইল—মেডিটেরানিয়ান, আলপ্স, ককেয়াস, হিমালয় ইত্যাদি—ইষ্ট ইণ্ডিসের ভিতর পর্যন্ত। ঐ সকল স্থানেও পৃথিবীস্থ অস্তর সম্বিব্ধ থাকায় শক্তি ক্রমশঃ ক্ষীণ হইয়া আসিয়াছে; স্বতরাং মাঝে মাঝেই ঐ সকল স্থানে ভূমিকম্প হয়।

অতএব আমরা দেখিতে পাই যে বেশীর ভাগই ভূমিকম্প সমুদ্রে ও সমুদ্রকূলে উৎপন্ন হয়। ইহা যে সমুদ্রে উৎপন্ন তাহার প্রমাণ হইল সমুদ্রস্থ বড় বড় চেউ, যাহাতে বহু প্রাণনাশ ও বৈষম্যিক ক্ষতি হয় এবং উক্ত চেউয়ের একমাত্র কারণই সমুদ্র মধ্যস্থ ভূমিকম্প এবং ঐ চেউগুলির জাপানী-নাম “সুনামী” (Tsunami) নামে অভিহিত।

দূরস্থ ভূমিকম্প নির্দ্বারণের জন্য একপ্রকার যন্ত্র নির্মিত হইয়াছে। ইহাকে “সাইস্মোগ্রাফ” বলে। ইহার দ্বারা ভূমিকম্প নির্দ্বারণ করিতে গেলে আমরা একটি কাগজের উপর এক দিক হইতে অন্য দিক পর্যন্ত বিস্তৃত কয়েকটি শ্রেণীবন্ধ অসমান রেখা পাই; এই রেখাগুলি ভূমিকম্পের নিখন এবং এই নিখনকেই “সাইস্মোগ্রাফ” বলে।

পৃথিবীস্থ যে সকল স্থানে ভূমিকম্প হইয়াছে, সেইগুলিকে আরও একটি শ্রেণীতে শ্রেণীবন্ধ করা যাইতে পারে, যথা “পূর্ব-পশ্চিম শ্রেণী”; অর্থাৎ পৃথিবীর পূর্বপ্রান্ত হইতে পশ্চিমপ্রান্ত পর্যন্ত একটি শ্রেণী আছে এবং তারতবর্ষে এ পর্যন্ত যত ভূমিকম্প হইয়াছে তাহা সাধারণতঃ উপরোক্ত শ্রেণীভুক্ত। তারতবর্ষে মাঝে-মাঝেই ভূমিকম্প হইয়া থাকে। কয়েকস্থে ইহা ক্ষণস্থায়ী এবং ক্ষতিজনক নহে; কিন্তু অস্থান্ত স্থলে ইহা ক্ষণস্থায়ী হইলেও বিশেষ ক্ষতিজনক হয়। তারতবর্ষের ভূমিকম্পের অধ্যান কারণ হইল হিমালয়ের গঠন; কারণ হিমালয়ের গঠনে ভারতবর্ষস্থ ভূমির এককে সম্বিব্ধ থাকার শক্তি ক্ষীণ হইয়া গিয়াছে; স্বতরাং ইহা স্থাবর হইতে পারে নাই। ভারতবর্ষে নিম্নোক্ত স্থানগুলিতে ভূমিকম্প হইয়া গিয়াছে এবং বর্তমানেও মাঝে মাঝে এই সকল স্থানে ভূমিকম্প অন্তর্ভুক্ত করা যায়; কিন্তু উহা বিশেষ ক্ষতিজনক নহে:—

১১২৬—সালে—দিল্লীতে।

১১৪৩—”—কলিকাতায়।

১১৬৮—”—পূর্ববঙ্গ এবং আরাকানেওগুলে।

১১২৫—”—কচ্চ। (Cutch)

১২১১—”—কাশীরে ও বঙ্গদেশে।

- \* ১৩০৩ — ” — আসামে ।
- † ১৩১১ — „ — কাংড়া উপত্যকায় — মুসুরীতে ও দেরাছনে ।
- † ১৩১৫ — ” — বেলুচিষ্ঠানস্থিত বেলপ্যাটে ।
- \* ১৩২৪ — ” — শ্রীমঙ্গলে (আসাম)
- ১৩৩৬ — ” — গেগুতে ।
- \* ১৩৩৬ — ” — শ্রীমঙ্গলে (ধুবড়ী, আসাম)
- ১৩৩৭ — ” — কোরেটায় ।

অতএব দেখা যাইতেছে যে উপরোক্ত স্থানগুলি — যেখানে ভূমিকম্প হইয়া গিয়াছে — হিমালয়ের নিকটস্থ এবং প্রায় সবগুলিই হিমালয় শ্রেণীবদ্ধ । ত্রি শ্রেণীর দ্বারা বেষ্টিত ভারতবর্ষের ভূমির সম্মিলন থাকার শক্তি ক্ষীণ হইয়া গিয়াছে এবং এই শক্তি ক্ষীণতার একমাত্র কারণই হইল হিমালয়ের গঠন । বর্তমানে আমরা দেখিতে পাই যে আসামাঞ্চলে ভূমিকম্পের প্রকোপ খুব বেশী এবং ধুবড়ী অঞ্চলে ভূমিকম্প অনেকবার হইয়া গিয়াছে এবং বর্তমানেও মাঝে মাঝে হইতেছে ।

ভূমিকম্প আগামের যথেষ্ট ক্ষতি করে । কল্পনা যদি কিছু সময়ের জন্য স্থায়ী হয় তবে সেখানকার ঘর বাড়ী ইত্যাদি ভাঙ্গিয়া পড়ার সম্ভাবনা এবং ইহাতে অসংখ্য লোকের প্রাণনাশ ও বৈষম্যিক ক্ষতি হইতে পারে । পর্বতাঞ্চলেও ইহা বিশেষ ক্ষতিজনক হয়, যথা — পর্বতোপরিস্থ ঘর, বাড়ী, প্রাচীর ইত্যাদি ভাঙ্গিয়া পড়িতে পারে এবং সাধারণতঃ আমরা দেখি যে পর্বতের কোন কোন অংশ ধ্বসিয়া পড়ে এবং ইহাতেও যথেষ্ট ক্ষতি ও প্রাণনাশ হইতে পারে । ভূমিকম্পের ফলে মাঝে মাঝে ভূমির ছাই-এক স্থলে বড় ফাটল সৃষ্টি হয় এবং ঐ সকল স্থানে উপরস্থ ঘর, বাড়ী কিন্তু গাছপালাদি সবই ইহার তিতারে নিষ্ক্রিয় হইয়া চিরকালের জন্য বিলীন হইয়া থায় । ঐ সকল ফাটলের মধ্য হইতে ভূম্যাদ্যুম্য জল “ফোয়ারা” রূপে বহির্ভূত হইতে পারে ; এবং কোন কোন ক্ষেত্রে নদী ও উৎপন্ন হইতে পারে — যদি ফাটল বিশেষ বড় ও গভীর হয় ।

উপসংহারে বলা যাইতে পারে, যে সকল স্থানে ভূমিকম্পের প্রকোপ বেশী সে সব স্থানে কার্ডনির্পিত ঘর, বাড়ী তৈরী করিয়া বাস করাই শ্রেয় — কারণ প্রাণনাশ ও বৈষম্যিক ক্ষতির সম্ভাবনা ইহাতে খুবই কম ; অর্থাৎ কম্পন যদি বেশী

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উপরোক্ত \* চিহ্নিত স্থানগুলিতে ভূমিকম্পের কারণ হইল আসামে ব্রহ্মপুর উপত্যকায় ফাটলের সৃষ্টি এবং উহার একাংশ ধ্বসিয়া পড়া । ( Normal fault ).

উপরোক্ত (†) চিহ্নিত স্থানগুলিতে ভূমিকম্পের কারণ হইল তত্ত্ব ভূমিতে ফাটলের সৃষ্টি এবং উহার একাংশের উর্ধ্বগতি হওয়া । ( Reverse fault ).

সময়ের জন্মও স্থায়ী হয় তবে ইহার ভাঙ্গিয়া পড়ার সন্তান খুবই কম এবং মৌলিক কিছু হয় তবে মাত্র এক দিক ইহার হেলিয়া পড়তে পারে এবং ইহা তত বিপজ্জনক নহে। কিন্তু ইঁটক কিম্বা প্রস্তর নির্মিত বাড়ী ভূমিকম্পনের কম্পনে ফাটিয়া ধাইতে পারে এবং সময়ে সময়ে ভাঙ্গিয়া পড়ে এবং সময়ে সময়ে দেখা যায় যে ধ্বসিয়া পড়িয়াছে। ইহা বিশেষ বিপজ্জনক এবং অনেক সময়েই ক্ষতিগ্রস্ত হইতে হয়। আপানে ভূমিকম্পের প্রকোপ খুবই বেশী। স্থুতরাং সেখানকার ঘর, বাড়ী ইত্যাদি সবই কাঠ নির্মিত। ভারতবর্ষেও আসামাঞ্চলে কাঠনির্মিত ঘর বাড়ী দেখা যায়; কারণ উছাতে তত্রস্থ অধিবাসীরা নিশ্চিন্তে বাস করিতে পারে এবং বিপদ ও বৈয়িক ক্ষতির সন্তান আতি অল্প।

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## পূর্ণিমায়

শ্রীশাক্যপ্রসন্ন চক্রবর্তী

কি কথা চুপি চুপি কহ কাগে কাগে  
আজি পূর্ণিমায়,  
সমীরণ সঞ্চারিত নিদাঘের দিবা অবসানে  
শান্ত স্নিক্ষ নিষ্ঠক সন্ধ্যায় ;  
দ্বিধায় কম্পিত বক্ষে, লাজ নাভা কিশোরীর মত  
সরম-জড়িত কষ্টে, আঁধি দু'টা করিয়া আনত  
আজি তব বাসর শয্যায় ?

যার সনে দেখা হ'ত প্রতিটী প্রভাতে  
পূর্বাশার কণক তোরণে  
তা'রি কাহে দিলে ধরা স্তক পূর্ণ কৌমুদীর রাতে  
আজি মুঝ মনে ।  
ধ্যানমৌন ধরিত্বার শান্তিময় সুষুপ্তি ঘোরিয়া  
যে লহরী-লীলা উঠে হৃদি-স্তরে স্তরে হিঙ্গেলিয়া  
তা'রি কোন শ্রোত বাহি' গানের তরণীখানি লয়ে  
কে গো তুমি এলে মোর হাদয়ের নিভৃত নিলয়ে  
এলে আজি মোর অর্দ্ধ-সুপ্ত কল্পনায় !

তোমার আকুল স্পর্শে বণানীর বহে তপ্ত শাস  
ব'রে পড়ে যুথী তার ছড়ায়ে স্বাস,  
সরসীর স্বচ্ছ নীরে কাঁপে চাঁদ  
আবেশে বিহুল  
নারিকেল পত্রশীর্ষে তাই তার কিরণ সম্পাত  
নাচে আজি পুলক উজ্জ্বল ;  
পত্রে পত্রে পুক্ষে পুক্ষে শিহরণ লাগে  
নব অঞ্জুরাগে ;

নদী তা'র ফেনিল উচ্ছাসে  
 উচ্ছসিত মদির উল্লাসে  
 রহে তরঙ্গিতে  
 অনবদ্ধ উদ্বাম সঙ্গীতে  
 লীলায়িত রূত্য ভঙ্গিমায় ।  
 অদূরের বিলী রব স্তুর করি নিশীথের গতি  
 ঘোষে মৃত্যু-স্বনে তোমার আরতি  
 মহা মৌন শান্ত ধরিত্বার  
 ধ্যান ভাঙ্গি ; ক্রমে রহি স্থির  
 ধীরে যেন স্বপনে মিলায় ।

আমি আজ এ নিশীথে একা বসে আছি বাতায়নে  
 চেয়ে দূর দিগন্তের পানে  
 ওপারের নদীতটে বনের ছায়ায়  
 জ্যোৎস্নাধারা কী মায়া জাগায় !  
 নদীতটে ফেন-শুভবেলা ।  
 তা'রি মাঝে লুকোচুরি খেলা  
 করে ছায়া আলো  
 ক্ষণে হোথা !—ওই যে মিলালো !  
 দূরে, যেখা অসীমের দেশে  
 আকাশ ধরণীতলে মিশে  
 তা'রি সূক্ষ্ম মোহন রেখায় ।  
 এ পারের নিদ্রাধেরা গ্রামে  
 রাত্রির কুহক ছায়া নামে ;  
 থাকি থাকি থাকি  
 দূরে কোন নিশাচর পাখী  
 কুহকের স্বরে উঠে ডাকি  
 নিরিবিলি গাছের শাখায় ।

জ্যোৎস্নালোকে ভাসি  
 বিমান বিলাসী  
 কুন্দ-শুভ্র অসংখ্য বলাকা  
 গগনের পটে যেন কত ছবি আঁকা  
 কোথায় মিলায়ে গেল !  
 নিশা হয়ে এল অবসান ;  
 দূর হ'তে উহাদের ক্ষীণ কলতান  
 শৃঙ্গে শৃঙ্গে ব্যোমে ব্যোমে সেই স্বর গেল বিস্তারিয়া  
 তরঙ্গিয়া হিল্লোলিয়া, গেল ক্রমে বিলীন হইয়া  
 অতীতের তিমিরাঙ্গকারে  
 যুগে যুগে যাহার ভাঙারে  
 সঞ্চালিত ভাষার সম্পদে  
 স্মষ্টির আদিমকাল হ'তে ;  
 গেল মিশি স্তুক মীলিমায় ।

আকাশের তারাণ্ডলি যত  
 নিজাহীন প্রহরীর মত  
 তন্ত্রালসে জাগে  
 আজি এই স্তুক রাত্রিভাগে ;  
 উহাদের সুখদুঃখ হাসি অঞ্চল যত  
 আমাদেরই মত  
 নিমেষে নিমেষে উঠি  
 নিমেষে নিমেষে যায় টুটি  
 বুদ্ধের সম ; এ বারতা  
 নিশাস্ত্রের শুকতারা মোরে কহিল তা'  
 শুভ্রোজ্জ্বল আলোক-ভাষায় ।  
 মায়াবিনি ! আজি তব এ মোহিনী বেশ  
 কালি প্রাতে মিলাবে নিঃশেষ

আজি এত মনে অভিমান  
 কালি বিরহেতে হ'বে ম্লান  
 ( বুঝি ) তাই এত ব্যাকুলা উদ্ধনা  
 ( তাই ) অঁথি হ'তে শিশিরাঞ্চ কণ।  
 ঘরে তা'রি আসৱ ব্যথায়।

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## ରବୀନ୍ଦ୍ର-ପରିଷଦ

ଗତ ୧୮ଇ ମାର୍ଚ୍ଚ, ଶନିବାର ରବୀନ୍ଦ୍ର-ପରିଷଦେର ଏକଟା ସାଧାରଣ ଅଧିବେଶନେ, ଶ୍ରୀଯୁକ୍ତ ଅକ୍ରମକୁମାର ମୁଖୋପାଧ୍ୟାୟ, “ଭାନୁସିଂହେର ପଦାବଳୀ” ସମ୍ବନ୍ଧେ ଏକଟା ପ୍ରବନ୍ଧ ପାଠ କରେନ । ଶ୍ରୀଯୁକ୍ତ ଭୂପତିମୋହନ ସେନ ସଭାପତିର ଆସନ ଗ୍ରହଣ କରିଯାଇଲେନ । ଲେଖକ ବଲେନ ଯେ ଆଶୋଚ ପୁଣ୍ଯକେର କବିତାର ସବଗୁଣି ରବୀନ୍ଦ୍ରନାଥେର ପ୍ରତିଭାର ଉପ୍ୟୁକ୍ତ ନା ହିଁଲେଓ, ପୁଣ୍ୟକଟିର ମଧ୍ୟେ କେବେକଟା ଅପରାପ ମୁଦ୍ରନ କବିତା ଆଛେ । ଅଧ୍ୟାପକ ଶ୍ରୀଯୁକ୍ତ ଶଶାଙ୍କ ବାଗ୍ଚୀ ଆଲୋଚନା ପ୍ରସଙ୍ଗେ ପ୍ରବନ୍ଧ ଲେଖକେର ମତେର ସମର୍ଥନ କରେନ । ସଭାପତି ମହାଶୟରେ ଏକଟା ମୁଦ୍ରନ ବକ୍ତୃତାର ପର ସଭାଭାଙ୍ଗ ହୁଏ ।

ବିଗତ ୩୧ଶେ ଜୁଲାଇ, ସୋମବାର ଅଧ୍ୟାପକ ଶ୍ରୀଯୁକ୍ତ ମୁଖୋପାଧ୍ୟାୟ ମେନଙ୍ଗପୁ “ରବୀନ୍ଦ୍ରନାଥେର ଛୋଟ ଗଲ୍ଲ” ନାମକ ଏକଟା ସ୍କଲିଥିତ ପ୍ରବନ୍ଧ ପାଠ କରେନ, ଶ୍ରୀଯୁକ୍ତ ଭୂପତିମୋହନ ସେନ ସଭାପତିର ଆସନ ଗ୍ରହଣ କରିଯାଇଲେନ । ଲେଖକେର ମତେ “ବିଜ୍ଦପ ଓ ଶୈଖର ମଧ୍ୟ ଦ୍ୟା ରବୀନ୍ଦ୍ରନାଥେର ପ୍ରତିଭାର ଚରମ ଶୂର୍ତ୍ତି ହୁଏ ନା । ତୀହାର ରଚନାଯ ହାନ୍ତରସେର ଅବତାରଣା କରା ନା ହିଁଯାଇଁ ଏମନ ନୟ, ଏବଂ ଶୈଖ ବସେର ଛୋଟ ଗଲ୍ଲ ଅନେକ ଜିନିସେର ଉପର ତିନି ବ୍ୟଙ୍ଗ କରିଯାଇଛେ, କିନ୍ତୁ ବିଜ୍ଦପ ଓ ବ୍ୟଙ୍ଗ ତାହାର ରଚନାର ପ୍ରଧାନ ଉପାଦାନ ନହେ । ତୀହାର ଛୋଟ ଗଲ୍ଲର ବୈଶିଷ୍ଟ୍ୟ ସଟନାର ପରିଣତିସାଧନେ ବା ଶୈଖ ବିଜ୍ଦପେ ନହେ । ତିନି କବି । ତାଇ କୁଦ୍ର କୁଦ୍ର ସଟନାର ମଧ୍ୟେ ତିନି ମାନବ ହୃଦୟେର ଗଭୀରତମ ଅହୁଭୂତି ଜାଗାଇଯାଇଛେ, ତାହାର ଅନ୍ତର୍ଭିତ୍ତି ମୌଳିକ୍ୟ ଉଦୟାଟିତ କରିଯାଇଛେ । ତିନି ଦେଖାଇଯାଇଛେ ଯେ ବିଷୟ ସାମାଜିକ ହିଁଲେଓ, ତାହାର ମଧ୍ୟେ ଅଭିବ୍ୟକ୍ତ ହିଁଯାଇଁ ମାନବ ହୃଦୟେର ଗୋପନତମ କାହିଁନାହିଁ, ତାହାର ଚିରନ୍ତନ ସମଶ୍ରୀଳ । ଅଧିକାଂଶ ଗଲ୍ଲ ତିନି ଏକଟା କୁଦ୍ର ସଟନାକେ ଉପଜୀବ୍ୟ କରିଯାଇଛେ; କିନ୍ତୁ ତୀହାର ଶ୍ରେଷ୍ଠ ଗଲ୍ଲ ସଟନାକେ ଗୌଣ କରିଯା, ସଟନାର ଅନ୍ତରାଳବର୍ତ୍ତୀ ରହେ ଅଭିବ୍ୟକ୍ତିକେ ମୁଖ୍ୟ କରା ହିଁଯାଇଁ ।” ପ୍ରସଙ୍ଗକୁ ଲେଖକେର ବଲେନ, “ରବୀନ୍ଦ୍ରନାଥେର ପ୍ରତିଭାର ବିଶେଷ ଏହି ସେ ତିନି ମାନବଜୀବନେର କୁଦ୍ର ସ୍ଵର୍ଗତଃଖ, ଆଶା ଆକାଙ୍କ୍ଷାର ମର୍ମଗ୍ରହଣ କରିଯାଇଛେ, ଆବାର ପୃଥିବୀର ସମସ୍ତ କୁଦ୍ରତା ଓ ତୁର୍ରତାକେ ଅତିକ୍ରମ କରିଯା ତିନି ଅଜାନା, ଅଚେନ୍ନାର ଆରାଧନା କରିଯାଇଛେ । ଏହି କାରଣେ, ଲିରିକେର ମତ, ଛୋଟ ଗଲ୍ଲର ଆଟେର ମଜ୍ଜା ତୀହାର ପ୍ରତିଭାର ଏକଟା ସ୍ଵାଭାବିକ ମୌଳିକ୍ୟ ଆଛେ ।” ପ୍ରବନ୍ଧଟା ଏହି ବଲିଯା ଶୈଖ କରା ହିଁଯାଇଁ ଯେ “ଦେଇ (ରବୀନ୍ଦ୍ରନାଥେର) ବିଶ୍ୱବିଜ୍ଞାନୀ ପ୍ରତିଭାର ଶୂର୍ତ୍ତି ହିଁଯାଇଁ ମେଇ ମକଳ ଗଲ୍ଲ ସେଥାନେ ତିନି ଘରେର କଥାକେ ବଡ଼ କରିଯା ଦେଖିଯାଇଛେ, ସେଥାନେ କୁଦ୍ର ସଟନାର ଖୁଲୁପେର ମଧ୍ୟେ ଅସୀମ ଅକ୍ରମ ତାହାର ପଦଚିହ୍ନ ରାଖିଯା ଗିଯାଇଁ ।”

ପ୍ରବନ୍ଧ ପାଠେର ପର ଅଧ୍ୟାପକ ଶ୍ରୀଯୁକ୍ତ ତାରାପଦ ମୁଖୋପାଧ୍ୟାୟ ପ୍ରବନ୍ଧଟା ସମ୍ବନ୍ଧେ ଏକଟା ମୁଦ୍ରନ ଆଲୋଚନା କରେନ । ବକ୍ତା ‘ମଣିହାରା’, ‘ନିଶ୍ଚିଥେ’, ଓ ‘କୁବିତ ପାବାନ’

এই গল্প তিনটির বিশ্লেষণ করিয়া বলেন যে, 'নিশীথে' ও 'ক্ষুধিত পাষাণ' 'মণিহারা' অপেক্ষা উৎকৃষ্ট ছেটি গল্প। 'ক্ষুধিত পাষাণে' কোন বাজে ঘটনার সমাবেশ নাই। এই গল্পে একটা চমৎকার realistic touch আছে। Keats-এর "Ode to Nightingale"-এর শেষ হই লাইনে যে সপ্তাবেশ আমাদের দোলা দেয়, 'মণিহারা' গল্পে তাহা পরিষ্কৃট হইয়াছে।

শ্রীযুক্ত শৈলজানন্দ ভট্টাচার্য বলেন যে, কবি-রবীন্দ্রনাথ ও গঠনেথক-রবীন্দ্রনাথ একই। টলষ্টয়-এর Resurrection ও রবীন্দ্রনাথের 'বিচারক' গল্পের তুলনা করিয়া বঙ্গা বলেন "টলষ্টয়ের ক্লেদ ও মানিটুকু বাদ দিয়া স্বন্দর অংশটুকু রবীন্দ্রনাথের গল্পে অপরূপ ক্লেপে ফুটিয়া উঠিয়াছে।"

ডঃ সরসীলাল সরকার আলোচনায় যোগদান করিয়াছিলেন।

বহুতা প্রসঙ্গে সভাপতি মহাশয় মোর্পাসা ও রবীন্দ্রনাথের লেখার ভিত্তি কয়েকটা সামুদ্রের কথা উল্লেখ করেন। তিনি বলেন যে Greek tragedy-তে যে অনৃষ্টের পরিহাসের সঙ্গে আমাদের ক্ষণিকের দেখা হয়, রবীন্দ্রনাথের গল্পে তাহার সহিত আমাদের পরিচয়ের নিবিড়তা বাড়িয়া যায়। সভাপতি মহাশয় উল্লেখ করেন যে, কবির ছেটি গল্পে স্বভাব সৌন্দর্যের প্রতি কবিমনের আকর্ষণের প্রভাব রহিয়াছে।

পরিষদের পক্ষ হইতে সভাপতি ও অভ্যাগতদের ধন্তবাদ জানাইবার পর সভা ভঙ্গ হয়।

শ্রীঅমলচন্দ্র শুণ্ঠ,

সম্পাদক।





## যায়াবর

কালিদাস লাহিড়ী—তৃতীয় বার্ষিক ( কলা )

তৃতীয়ার খণ্ড চাঁদ উঠেছে আকাশে,  
বিশীর্ণ মলিনকাঁয়, হাসিতে ব্যথায় তরে বুক ।  
নদীবক্ষে প্রতিবিষ্ঠ তার ছুটে চলে তরঙ্গ সহিত,  
ছুটিতে না পারে, আঘাতে শতধা হ'য়ে  
ভেঙ্গে পড়ে হাহাকার ক'রে ।

এ যথা বাজেনা প্রাণে ;  
নদীতটে উপানন্দ বসি', উপবাসে শীর্ণ কলেবর ;  
অন্ধকারে সংতমে ঢাকিয়াছে অস্তিত্ব নিজের ।  
চাঁদেরি মতন তরঙ্গে তরঙ্গে সেও চলিয়াছে ছুটে  
নিজেরে ছাঁচায়ে নিজে তরঙ্গের পারে ।  
দীর্ঘ দিন দীর্ঘ রাত্রি-শেষে  
কত পথ এসেছে সে পশ্চাতে ফেলিয়া,  
কত জনপর্দ কত কুটির-গোঙ্গণ  
শৃঙ্গিপটে আলোড়িয়া উঠ' মুহূর্তে সে যায় মিলাইয়া ।  
কত রাত্রি অন্ধকার হাসিয়াছে তা'র পানে চেয়ে,  
বিজ্ঞারিব অট্টহাসে ভাঙ্গিয়াছে নীরবতা তা'র,  
বিজ্ঞপ করেছে বায়ু দীর্ঘশ্বাসে কাঁপাইয়া বন ।

জঙ্গুটি-কুটিল-নেত্রে উপানন্দ দেখে গেছে সব  
করেনি স্বীকার কভু ।  
কত হাসি, কত উপহাস, লাঙ্গনা-বিজ্ঞপ  
অবজ্ঞায় দেছে ফিরাইয়া,—  
যায়াবর, যায়াবর-বেশে ফিরিয়াছে দেশ-দেশান্তর ।  
এই শুধু পরিচয় তা'র ?

জানেনা জগৎ—জানিতে চাহেনা সেমে  
উপানন্দ ছিল একদিন গৃহস্থ কুটিরবাসী  
তাহাদেরি মত ।

তাহাদেরি শত কর্ষক্ষণ্ট দিবসের শেষে  
 দাঢ়ায়ে কুটিরপ্রাণ্টে একথানি মুখ  
 সাদরে ডাকিত তা'রে ।  
 তাহারি মাধবী, কোম্ল মাধবী-লতা  
 তাহারি ত' ছিল ।  
 অতীতের শুভি বিশ্বতির দ্বার দিয়া  
 ধীরে ধীরে হয় অগ্রসর,  
 সঞ্চিত সে দীর্ঘশ্বাস বুক ঠেলি' আসিছে বাহিরে ।

সে মাধবী-লতা  
 উপানন্দ-বৃক্ষটিরে স্যতনে জড়াইয়া ধীরে  
 ফুটাইত আনন্দের কত ফুল সৌরভে ভরিয়া ।  
 তা'রা ছিল কপোত-কপোতী নীড় বাঁধি' তরুশাখা 'পরে,  
 বিধাতারে সাধে নাই বাদ  
 কাহারো ত' ঘটায়নি কোনো পরমাদ ।

তবু হায় মহামারী এল তা'র লয়ে তপ্তশ্বাস  
 লোলুপ-লেগিহ-জিহা প্রসারিয়া জনপদ 'পরে,  
 দিকে দিকে শৃত্যর কিঙ্কর ছুটিল বাঢ়ায়ে হাত,  
 কত শাস্ত বক্ষ হ'তে কত গ্রাণ নিল ছিনাইয়া,—  
 দীর্ঘশ্বাসে কত উপবন মরঞ্জুমে হ'ল পরিগত ।  
 তারি মাঝে এক উর্ঘশ্বাস  
 কোম্ল মাধবীলতা নিল শুকাইয়া ।  
 উপানন্দ নদীতীরে চিতানলে দিল বিসর্জন ।

অবসন্ন শ্রান্তপদে ফিরিল কুটিরে  
 সে কুটির জলি' উঠে চিতাপ্রি-শিথায় ।  
 উপানন্দ তা'রে রাখি' দূরে  
 ঠেলি' দিল ক্লান্ত পদ অনন্তের দীর্ঘপথ পানে—  
 সেই হতে ধ্যাবৰ সেয়ে ।

দিনের চিতাপিথাবো কত সন্ধ্যা নামে অন্ধকারে,  
কত রাত্রি ক্লান্ত হ'য়ে প্রভাতের পথ করি দিল,  
যায়াবর তবু চলে, অবিশ্রাম বিরামবিহীন ।

## বহুদিন বহুরাত্রি শেষে

বহু পথ করি' অতিক্রম  
যায়াবর ফিরিয়াছে সেই নদীতীরে  
যেথায় মাধবীলতা দেছে বিসর্জন ।  
সে নির্জন নদীতীর কেঁদে উঠে রাহিয়া রাহিয়া  
সেই চিতাভস্ম যেন আজও আছে প্রতীক্ষায় তা'র  
তারি কোলে পড়ে লুটাইয়া ।

\* \* \*

অকস্মাৎ উঠে দেখে জাগি'  
নদীতীরে প্রভাত নামিছে ;  
ঘৰীয়ার ধেমে গেছে বিজন প্রাস্তরে,  
আঁকাশের তারা সবে একে একে নিতেছে বিদ্যায়,  
তৃতীয়ার চাঁদ নামে ধীরে ধীরে নদীজলতলে,—  
তা'র সাথে—ওকি দেখা যায়—  
উপানন্দ উঠিল চমকি'—  
স্থিরনেত্রে চাহি' দেখে নদীজলে নামিছে মাধবী !  
ওই ওই গেল মিলাইয়া !!

'মাধবী', 'মাধবী' বলি' উচ্চকর্ত্তে উপানন্দ উঠিল ডাকিয়া  
তড়িৎ চমকি উঠে ঝলকিয়া লাগিল আঁথিতে,—  
পরিচিত পৃথিবীরে যায়াবর দেখিল চাহিয়া,—  
'মাধবী', 'মাধবী' বলি', নদীবক্ষে পড়িল ঝাঁপায়ে ।  
তরঞ্জে তরঞ্জ উঠি আটুহাসে ভাঙ্গিল মূরছি !!

## জলতলে যায়াবর-বেশে

উপানন্দ আজও ফেরে প্রবাস-মুকুতা-মাবো  
খুঁজে খুঁজে মাধবী-রতন ।

## মাল্ল'-অর্থনীতি.

গিরীস্নাথ চক্রবর্তী—তৃতীয় বার্ষিক (কলা)

মূলধনে অর্থের রূপান্তর—

পণ্যের প্রচলনই হচ্ছে মূলধনী (capitalist) সমাজের গোড়ার কথা। পণ্যের প্রথম উৎপাদন থেকে আরম্ভ করে ক্রমাগত হস্তান্তরিত হওয়াকে সোজা ভাষায় ব্যবসায় (commerce) বলা হয়। এই প্রথার সবচাই হচ্ছে পণ্যের প্রচলনের অঙ্গীভূত। ব্যবসায়ের বৃদ্ধির সঙ্গে সঙ্গে তাই পণ্যের প্রচলন ক্রমাগত জটিল হতে চলেছে এবং অঙ্গিকৈ ব্যবসায়ের জন্মের সঙ্গে হচ্ছে পণ্যের প্রচলনেরও জন্ম। পণ্যের প্রচলনের ফলে মূলধনেরও জন্ম। সেজন্ত গ্রিতিহাসিকভাবে দেখতে গেলে, মোড়শ শতাব্দী থেকে সুরক্ষা, বর্তমান ধরণের ব্যবসায়ের সঙ্গে মূলধনী সমাজের পতন হয়। পণ্যের প্রচলনের রূপ হচ্ছে—“প—টা—প” (প=পণ্য, টা=টাকা)। পণ্যই হাত বদলে টাকায় ক্রপান্তরিত হয়, এবং সেই টাকা আবার হাত ধূরে পণ্যে এসে দাঁড়ায়। এই ব্যাপারের আরম্ভে পণ্য এবং শেষকালেও পণ্য; মধ্যে টাকা তাদের সমতা রক্ষা করে মাত্র। একজন পণ্যোৎপাদক তার পণ্য নিয়ে বিক্রির আশায় অঙ্গের সমুখে গেলে সে টাকা দেয়। তারপর এই দ্বিতীয় জন পুনরায় সেই টাকা নিয়ে করে পণ্য ক্রয়—অর্থাৎ “প—টা—প” রূপটাকে রক্ষা করে “প-টা” এবং “টা-প”। ইহাতে দ্রুইবার হাত বদলান হয়। প্রথম চক্র শেষ হয় বেচায় আবার শেষার্দ্ধ পূরণ হয় কেনায়।

পণ্যের প্রচলনের এই রূপের সঙ্গে মূলধনেরও একটা বিশেষ রূপ দেখা যায়। কিন্তু এই দ্রুই পার্থক্য অনেক। মূলধনের রূপ হচ্ছে “টা—প—টা”। এখানে টাকা দিয়ে পণ্য কেনা হয় আবার সেই পণ্যকে ফিরিয়ে টাকায় ক্রপান্তরিত করা হয়। এর প্রথম চক্র শেষ হয় কেনায় আবার শেষার্দ্ধ পূরণ হয় বেচায়, যেমন “টা—প” আব “প—টা”। কাজেই মূলধনের রূপের অস্তিনিহিত ব্যবহার হচ্ছে পণ্যের প্রচলনের সম্পূর্ণ উল্লেখ। কেবল এ দুটো বিষয় নিয়েই এদের পার্থক্য নয়। ব্যার্থ পার্থক্য হচ্ছে উপকারিতায়। “প—টা—প” রূপে পণ্যই হাত বদলে টাকা থেকে পণ্যে ধূরে আসে। সে পণ্য শাহুম্যের ব্যবহারেই নিযুক্ত হয় এবং প্রচলনের ক্ষেত্র থেকে বিদ্যমান গ্রহণ করে। এতে টাকা যে ব্যায়িত হয় তা একবারেই শেষ হয়ে যায়, কিন্তু দ্বিতীয় রূপ হচ্ছে টাকার অনন্ত গতি। প্রথমটাতে যেমন বেচা হয় কেনার জন্যে, অর্থাৎ নিজের কাজে লাগাবার জন্যে, শেষটাতে তেমনি কেনা হয় বেচার জন্যে, অর্থাৎ ব্যবসায়ের

খাতিরে। ব্যবসায়ির টাকা খরচ করে শুদ্ধে-আসলে সেই টাকাকে আবার ঘরে ফিরিয়ে আনবার জন্যে। তাই প্রথম দফার (টা-প) যে টাকা খরচ তাকে খরচ না বলে 'আগাম' (advance) বলাই শ্রেষ্ঠ—কেননা এ টাকা তো নষ্ট হচ্ছেনা, তা ফিরেই আসছে পরে।\*

পণ্যের প্রচলনের ক্ষেত্রে টাকাটাই ছ'বার এক্ষতে আসে। এক্ষতে থেকে পণ্য দূরে চলে যায়, পরে টাকার জোরে সেই শুল্ক স্থান অন্ত পণ্য দিয়ে পূরণ করা হয়। ইহার বেশী পণ্য বিক্রেতার সম্ভব নেই। সে যদি ৩ টাকার ধান বিক্রি করে তাই দিয়ে পাট কেনে, তবে তার নিজের ৩ টাকার পরে কী অবস্থা হচ্ছে দেখবার তার দরকার নেই। তা দেখবার তার হচ্ছে পাট বিক্রেতার। কিন্তু মূলধনের ক্ষেত্রে ব্যাপারটা সম্পূর্ণ অন্ত ধরণের। পণ্যই এখানে ছ'বার যোরে। টাকার বদলে পণ্য কেনা হয়—সে পণ্য আবার দেওয়া হয় বিক্রয় করে টাকা আনবার জন্যে। এখানে পণ্যের কি হচ্ছে না হচ্ছে ব্যবসায়ির তা দেখবার দরকার নেই। টাকা তার কাছে ফিরে এলেই হ'ল। মেপর্যন্ত টাকাটা তার কাছে ফিরে না আসছে সে পর্যন্ত "টা—প—টা" চক্রে শেষ হচ্ছে না। পণ্য বিক্রি করে টাকা পাওয়া চাই তবেই এই চক্র শেষ। "প—টা—প" চক্রে গৃহ বেচে হয়ত লোকে কাপড় কেনে; কাজেই সাধারণতঃ তা একই দামের হয়। গৃহ বিক্রি করে তাঁতিকে ফাঁকি দিয়ে অল্পদামে কাপড় কিনে ছ'পয়সা বাঁচনোর ব্যাপার সম্ভব হ'লেও চলতে পারে না। লোকে সাধারণতঃ একই দামের জিনিষের বদলে সেই মূল্যের অন্ত জিনিষ কেনে; তাতে তাদের দিক থেকেও কোন ক্ষতি নেই—কেননা লক্ষ্য হচ্ছে তাদের কাজ সম্পূর্ণ করা। কিন্তু "টা—প—টা" চক্রে একই অর্থ যদি হাত ঘূরে ব্যবসায়ির কাছে আসে তবে এ চক্রের কোন প্রয়োজনীয়তাই ছিল না। "টা—প—টা" চক্রে যে টাকাকে প্রথমে চালায় তার লক্ষ্য থাকে সর্বদা ফেরাবার সময় যাতে বেশী টাকা একসঙ্গে ঘরে ফেরে। ১০০ টাকার কারবার করে যেন ১৫০ টাকা পাই। এই বেশী পঞ্চাশ টাকা না থাকলে কারবারের কোন অর্থই হোত না। যে টাকা দিয়ে ব্যবসায়ি কাজ আবস্থ করে তার শেষে সেই টাকা আবার কেবল একলা থাকে না, সঙ্গে আরও আদায় করে নেয়। কাজেই "টা—প—টা" চক্রে শেষের "টা" হচ্ছে প্রথম "টা" ও তার সঙ্গে যুক্ত লাভ (লা)। আসল টাকা ও লাভকে একত্র করে (অর্থাৎ টা+লা) 'টা' বলে বুঝতে গেলে চক্রের রূপ হয়—"টা—প—টা"। কম টাকা খাটিয়ে এই যে উপরি লাভ করা হয়, মার্ক্স তাকে বলেছেন, "বাড়তি মূল্য" (surplus values)।

\* জেমস টুর্টের মতে :—“যখন একটা জিনিষ ক্রয় করা হয় কেবল বিক্রয়ের জন্যে, তখনকার ব্যয়কে বলে 'আগাম'; কিন্তু যখন সেই জিনিষ যাবারে লাগান হয়, তার ব্যয়কে 'খরচ' বলাই উচিত।”

টাকা এরকম ভাবে একহাত থেকে অন্ত হাতে সরে যেতে যেতে ও তার সঙ্গে লাভ যোগাড় করে নিতে নিতেই ক্রমশঃ “মূলধনে” (capital) পরিণত হয়। মূলধনে পরিণত হ’তে হ’লে টাকাকে ক্রমাগত হাত বদলাতে হবেই। প্রথমে যে ১০০ টাকা দিয়ে কারবার আরম্ভ করা হয়, লাভে ও আসলে হয়ত তাই শেষে ১৫০ টাকাতে দাঢ়ায়। কিন্তু লাভের ঐ ৫০ টাকা ১০০ টাকা থেকে আলাদা হ’য়ে ব্যবসায়ীর হাতে আসে না। অর্থাৎ, ১০০ টাকা সম্পূর্ণ খরচ করলেই ১৫০ টাকা আসবে। সে ১৫০ টাকাও আসবে একত্র হ’য়ে। পরে যদি লাভ করবার ইচ্ছে থাকে তবে ঐ ১৫০ টাকাই ব্যবসাতে লাগান বুদ্ধিমত্তের কাজ, নইলে বেশী লাভ হবে না। কাজেই অবিশ্বাস গতিতে টাকা একের পর অন্তের হাতে যেতে আরম্ভ করে। মূলধনীও লাভের আশাৰ টাকাকে সিন্দুকে না তুলে ক্রমাগত বাজারেই ছেড়ে দেন বেশী টাকা লাভের জন্য। এসব মূলধনীরাই যখন কেবল টাকা লাভের জন্য নানাভাবে চেষ্টা করে তখন তারা হয় ধনিক (capitalist)। ধনিকদের কাজই হচ্ছে টাকার জন্য টাকা বাঢ়ানো। লোকের উপকার বা নিজের ব্যবহার এদের লক্ষ্য নয়—এদের লক্ষ্য নিবন্ধ হচ্ছে শুধু টাকা বাঢ়াবার দিকে।

টাকা যে হাত বদলাতে বদলাতে ক্রমশঃ মূলধনে পরিণত হয় সে গতিৰ এমন একটা বৈজ্ঞানিক ব্যাখ্যা কৰা দৱকাৰ যাতে এই প্রচলনেৰ ব্যাপারটা স্মৃষ্টিভাৱে বুৰুতে পাৱা যায়। অৰ্থনৈতিক কণ্ডিলাক (Condillac) বলেন, “বিনিয়নেৰ বাজারে আমৱা ‘মূল্যেৰ’ বদলে ‘মূল্য’ দেই সত্য কিন্তু সব সময় ক্রেতা-বিক্ৰেতাৰ যে কোন একজন তাঁৰ শায় ‘মূল্যেৰ’ চেয়ে বেশী পায়। যদি তাৰা দুজনেই সমান ‘মূল্য’ৰ বিনিয়ন কৰতো তাহলে কাৰুৰ পক্ষেই কিছু লাভ থাকতো না, অথচ আমৱা দেখিছি যে, তাদেৰ একজন প্ৰকাশ্যেই লাভ কৱছে। এৰ একমাত্ৰ কাৰণ হচ্ছে যে, প্ৰতোক জিনিয়েৰ দাম হচ্ছে আমাদেৰ প্ৰয়োজনীয়তাৰ আহুমানিক। একজনেৰ কাছে যে জিনিয়েৰ দৱকাৰ খুব বেশী অন্তেৰ কাছে হয়ত তাৰ দাম একেবাৱেই নেই। .....আৱ একটা কথা হচ্ছে যে, আমৱা। কখনও নিজেৰ দৱকাৰী জিনিয় বিৰক্তি কৱি না। বে-দৱকাৰী কোন জিনিয়েৰ বদলে আমৱা দৱকাৰী পণ্য পেতে চাই। কাজেই দেখা যাচ্ছে যে, যাৰ দাম আমৱাৰ কাছে কম তাই দিয়ে আমৱাৰ কাছে ধাৰ বেশী দাম, আমি বিনিয়নেৰ ব্যাপারে তাই লাভ কৱি।” কণ্ডিলাকেৰ মতে তাই ‘বাড়তি মূল্যেৰ’ জন্ম হচ্ছে বিনিয়ন ব্যাপারে। মাঝৰ তাঁৰ মতেৰ সমালোচনা কৰতে গিয়ে বলেন যে, “প্ৰথমেই কণ্ডিলাক পণ্যেৰ ব্যবহাৰিক ও বিনিয়ন মূল্য সহকৰে ভুল ধাৰণা কৱেছেন। তাৰ ওপৰে, বৰ্তমান সমাজে বাস কৱেও [ যেখানে পণ্যেৰ প্ৰচলন খুব উন্নতভাৱে গড়ে উঠেছে ] তিনি মনে কৱেন যে, মাঝৰ বিনিয়নেৰ ব্যাপারে শুধু নিজেৰ বাড়তি ব্যবহাৰিক মূল্যকেই (surplus use

value) বিনিয় করে।”\* কেবল কঙ্গালিকই নন, বর্তমানের বহু অর্থনীতিবিদেরাও তাঁরই মতকে মেনে নিয়ে বাড়তি মূল্যের জন্ম-ইতিহাস খুঁজবার চেষ্টা করেছেন। তাঁরা ব্যবসায়ী সমাজকে (Commercial Society) আদর্শ করেই এ মতবাদ গড়ে তুলেছেন। কিন্তু সূক্ষ্মভাবে দেখতে গেলে আদি-সমাজ এবং ব্যবসায়ী সমাজে তফাঁ খুবই কম। আদি-সমাজের উন্নত ধরণই হচ্ছে ব্যবসায়ী সমাজ। তাঁদের মতে “ব্যবসা গ্রত্যেক পণ্যেরই মূল্য বাড়িয়ে দেয়। কারণ একই জিনিষ যখন উৎপাদকের হাতে ছেড়ে সম্ভোগকারী (consumer-এর) হাতে এসে পড়ে, তার দাম তখন আগের চেয়ে বেশী থাকে” [এস. পি. নিউম্যান—“এলিমেন্টস্ অফ পলিটিক্যাল ইকনোমি”, পৃঃ ১৭৫] কিন্তু আসলে কোন পণ্যের জন্যই একবার ব্যবহারিক ও অন্তবার বিনিয়য়গত মূল্য অনুসারে দাম দেওয়া হয় না। একথা মানতে হ’লে আমাদের ধরে নিতে হবে যে, “কোন পণ্যের সঙ্গে তাঁর দামের ‘অসমান’ কোনও পণ্য বিনিয় করা যাব”—অর্থাৎ এতদিন ধরে যে ধারণার ওপর বিনিয় চলেছিল (সমানে সমানে বিনিয় ঘটে) তা ভুল।

আমরা পূর্বের প্রক্ষেপে + দেখেছি যে, ‘টাকা’ পণ্যেরই একটা বিশেষ রূপ। ‘পণ্যের প্রচলনে’র সাধারণ নিয়ম মেনে ‘টাকার’ প্রচলনকেও চলতে হবে। টাকার সঙ্গে আমাদের ‘সমীকরণ’ (equation) [টা-প-টা] অনুসারে যখন পণ্যের বিনিয় ঘটছে সে বিনিয়ের মাত্রা নির্দেশ করে উভয়ের অন্তর্নিহিত ‘গড়-সামাজিক-শ্রম’। বিক্রেতা ও ক্রেতা উভয়েই ‘পণ্য’ নিয়ে সম্মুখীন হয়। একজনের হাতে গড়-সামাজিক-শ্রম ব্যবহারিক মূল্য হিসেবে থাকে, অন্তের হাতে সেটাই টাকার আকারে থাকে। অতএব ‘সমানে সমানে বিনিয় ঘটলে’—“এ বিনিয়ের মূল্যের আকারের কোন পরিবর্তনই সাধিত হ’তে পারে না। এ ক্ষেত্রে যে পরিবর্তন ঘটছে তা হচ্ছে ব্যবহারিক মূল্যের প্রতিকৃতি—পণ্যের গোটা টাকায় রূপান্তর। এখানকার টাকার প্রথম রূপ হচ্ছে একটা জিনিষের দাম হিসেবে, দ্বিতীয়তঃ পণ্যের দামে যতটা অর্থ (money) বুঝিয়েছিল তারই একটা নির্দিষ্ট সংখ্যা হিসেবে এবং তৃতীয়তঃ একটা সমান দামী পণ্যের দাম হিসেবে [কেননা টাকা যখনই পণ্যের দামের একটা অর্থ-সংখ্যা বুঝিয়েছে তখনই ধরে নেওয়া হয়েছে এদের ভেতরকার গড়-সামাজিক শ্রমের সমতা]। কেবল এই সমীকরণের দিক থেকে দেখতে গেলে, এদের ভেতর মূল্যের আকারের (magnitude) পরিবর্তন

\* আদি-সমাজে যখন উৎপাদন ব্যবস্থা অভ্যন্তর ছিল, মানুষ শুধু নিজের বাড়তি জিনিষই বিনিয় করতো। ক্রমে উৎপাদনের উন্নতির সঙ্গে সঙ্গে এ ব্যবস্থা বদলে যায়। বর্তমানে কোন উৎপাদকই নিজের জন্য উৎপাদন করে ভোগ করে না। তাঁরা প্রধানতই বিনিয়ের জন্যে উৎপন্ন করে।

+ গত সেটেম্বর সংখ্যা ম্যাগাজিনে “মাঝ-অর্থনীতি” প্রক্ষেপ দ্রষ্টব্য।

ঘটা অসম্ভব—যেমন অসম্ভব হয় পাঁচ টাকার নোটকে পাঁচটা টাকায় পৃথকভাবে ভাঙ্গানো।” এ থেকে এটাই খুব স্পষ্ট হ’য়ে আসে যে, বিনিময় দিয়ে বাড়তি মূল্যের জন্ম-ইতিহাস ব্যাখ্যা করা অসম্ভব।

বিনিময়ের বাজারে যদি সমানে সমানে বেচা-কেনা না হয় তাহলে আমাদের তত্ত্বের কোন শীঘ্রাংসাই হয় না। বাজারে যারা আসে তারা প্রত্যেকেই কোন না কোন পণ্যের অধিকারী। ধরা যাক যে ‘ক’ বাবু কোনও রকমে তার সম্বয়বসায়ী ‘খ’ ও ‘গ’ বাবুকে ছাড়িয়ে গিয়েছেন। ফলে ৪০ টাকা দামের জিনিষ তিনি ৫০ টাকায় ‘খ’ বাবুর নিকটে বিক্রি করেন। ‘ক’ বাবু এ ব্যবসায়ে কম টাকার জিনিষ দিয়ে ১০ টাকা বেশী লাভ করলেন। কিন্তু ঘুরিয়ে দেখতে গেলে আমরা দেখি যে, ‘ক’ বাবুর হাতের ৪০ টাকা ও ‘খ’ বাবুর ৫০ টাকা নিয়ে মোট সংখ্যা ৯০ টাকায় দাঁড়ায়। ‘ক’ বাবুর হাতে ৪০ টাকা এবং ‘খ’র হাতে ৫০ টাকা থাকুক কিংবা ‘ক’র হাতে ৫০ টাকা ও ‘খ’র হাতে ৪০ টাকা থাকুক—বাজারে (যদি ক ও খ’কে নিয়ে শুধু বাজার হয়) মোট টাকার পরিমাণ ৯০ টাকাই থাকে। ১০ টাকা শুধু ‘খ’র হাত থেকে ‘ক’র হাতে সরে আসে। ক’র যদি বাড়তি লাভ হয়, ‘খ’র হবে তাহলে কম্তি লাভ। যে রকম ভাবে ঘুরিয়েই দেখা যাক না কেন, শেষ পরিণতি একই দাঁড়াবে। কোন সমাজেই শুধু বিনিময় দিয়ে গোটা ব্যবসায়ী শ্রেণী বাড়তি-মূল্য অর্জন করতে পারে না। বাড়তি-মূল্যের জন্ম দেখতে হ’লে অন্ত যাবামায় খুঁজতে হবে।

বিনিময়ের ক্ষেত্র থেকে বাড়তি-মূল্যের জন্ম বিষয়ে বলতে গিয়ে অনেকে ‘মহাজনী’ কারবারের উল্লেখ করেন। কিন্তু লক্ষ্য করলে দেখা যায় যে, তাদের এ ধারণাও ভুল। কেননা, মহাজনী কারবারে টাকার বদলে বেশী টাকা আসবার ব্যাপার আমাদের “টা—প—টা” চক্রেরই হস্ত আকার। মহাজনী কারবারের রূপ হচ্ছে—“টা—টা”; মধ্যের ব্যাপার চক্ষুর অগোচরে ঘটে বলে আমাদের সাধারণ নজরে পড়ে না। এখন বিনিময়ের ব্যাপার থেকে যদি বাড়তি-মূল্যের উন্নত না হয়—অথচ দেখচি যে, “টা—প—টা” চক্রের শেষে বেশী টাকা হাতে আসছে—তাহলে এর প্রথম উন্নত ঘটেছে কোথাও? পণ্যের প্রচলনের ভেতরেই বাড়তি-মূল্যের জন্ম, না অন্য কোথাও? পণ্যের প্রচলন ঘটবার ফলেই যে বাড়তি-মূল্যের উন্নত তা বলাই বাহ্যিক। কেননা, বিনিময়ের ক্ষেত্রে না এলে পণ্য হচ্ছে মাত্র ব্যবহারিক মূল্যের একটা সামাজিক শর্ম পরিমাণ। পণ্যের শালিক হচ্ছে করলে অবশ্য খেটে পণ্যের দাম বাড়াতে পারেন, কিন্তু আপনা আপনিই সে পণ্যের দাম বেড়ে যাবে না। চামড়া সোজাহজি বিক্রি না করে মুঢ়ি খেটে তা দিয়ে জুতো তৈরি করে বেশী দামে বিক্রি করতে পারে। কিন্তু চামড়া প’ড়ে থেকে নিষ্ঠে নিজেই দাম বাড়িয়ে জুতোর দরে পৌছতে পারে না। কাজেই দাম বাড়াতে হ’লে

প্রত্যেক জিনিয়ের ক্ষেত্রে প্রবেশ করতে হবে। অর্থাৎ আবারা আগে দেখে এলাখ যে, শুধু বিনিয়য়ের ফলে বাড়তি-লাভের উন্নত অসম্ভব। বাড়তি-মূল্য পেতে হ'লে পণ্যের প্রচলন চাই, আবার পণ্যের প্রচলন থেকে বাড়তি-মূল্য জন্মায় না। কথা ছাটো পরস্পর বিরোধী নয় কি? আপাতদৃষ্টিতে এরকম মনে হ'লেও স্থৰ্পণ্যবেক্ষণের সময় বুঝতে পারা যায় যে, এদের ছাটোরই সংমিশ্রণের ফলে বাড়তি-মূল্যের উন্নত।

জিনিয়ের দাখ হিসেবে টাকার ব্যবহার করবার সময় কোনও রকমে টাকার আকার বাড়তে পারে না। সে টাকা সর্বদা ক্রীত জিনিয়ের সমান দামই দেখাবে। ‘রিকার্ড’-ও তাঁর “প্রিমিপিলস্ অফ পলিটক্যাল ইকনমি”তে ( ২৬৭ পঃ ) বলেছেন যে, টাকার আকারে যে পুঁজি থাকে তা থেকে কখনো লাভ হতে পারে না [ In the form of money……capital is productive of no profit ]। আবার “টা—প—টা” চক্রের শেষাংশ, অর্থাৎ “প—টা” চক্রেও আকারের পরিবর্তন ঘটতে পারে না, কেননা পণ্য শুধু এখানে সমান দামী টাকা-রূপ পণ্যে ক্রান্তরিত হচ্ছে। কাজেই বাড়তি-মূল্যের জম দেবার জন্যে যে পরিবর্তন ঘটা আবশ্যিক তা কেবল “টা—প” চক্রের ভেতরই ঘটতে বাধ্য। পণ্যের ব্যবহারিক মূল্য বাদ দিলে এ পরিবর্তন পণ্যের সন্তোগের ( consumption ) ভেতরেই সাধিত হয়। কিন্তু সন্তোগের ভেতর থেকে এ পরিবর্তন সাধন করতে হ'লে বাজারে এমন একটা জিনিয় খুঁজে বের করতে হয় যার নিজে থেকেই নৃতন ‘মূল্য’ জন্মাবার ক্ষমতা আছে। তাহলে সে পণ্য সন্তোগের ফলে নিত্য নৃতন মূল্য স্থান্তি হবে এবং পণ্যের প্রচলনের ক্ষেত্রে তারা “বাড়তি-মূল্য” হিসেবে ধরিকের হাতে এসে পড়বে। ঐ পণ্যের সন্তোগের ফলে ধনিক যে নৃতন মূল্য পাচ্ছে সেটুকু তার পাবার কথা না হ'লেও পণ্যের বিশেষ গুণ আছে বলে “বাড়তি-মূল্য” হিসেবে পাচ্ছে। হটাং শুন্তে আশৰ্য্য মনে হ'লেও আসল বাজারেই ঠিক এমনি পণ্য আছে। দেটা হচ্ছে মানুষের “শ্রম-ক্ষমতা” ( labour-power )। কোন ব্যবহারিক মূল্য ( অর্থাৎ পণ্য ) স্থান্তি করতে হ'লে মানুষের যে শারীরিক ও মানসিক শ্রম করতে হয় সেই সমস্ত ক্ষমতাগুলোর সমষ্টিকেই মাঝ- বলেছেন, “শ্রম-ক্ষমতা”। এই শ্রম-ক্ষমতাকে তোঁগ করার ফলেই বাড়তি-মূল্যের উন্নত।

শ্রম-ক্ষমতার সমস্ত রূপ এবার ভাল করে দেখা যাক। শ্রম-ক্ষমতাকে অন্ত সব পণ্যের মতই বাজারে পেতে হ'লে শ্রম-ক্ষমতার মালিক এবং তার ক্ষেত্রে এদের পরস্পর সম্মুখীন হ'তে হবে। বর্তমান সমাজে আইনের চক্ষে সব চেয়ে বড় কথা হচ্ছে “অর্থ-নৈতিক স্বাধীনতা” (!)। যে সমস্ত বিক্রেতারা বাজারে আসবে তারা সবাই স্বাধীন ভাবে ইচ্ছামত ক্রেতাদের সঙ্গে চুক্তি করতে পারে; এতে বাধা দেবার কেউই থাকে না। সেই রকম শ্রম-ক্ষমতাকেও যখন পণ্য হিসেবে বাজারে আসতে হবে তখন এর মালিক

অর্থাৎ 'শ্রমিক'-কে সম্পূর্ণ স্বাধীনতাবে ধনিকদের সামনে দাঢ়িতে হবে তার শ্রম-ক্ষমতা নিয়ে। শ্রম-ক্ষমতা বাদে শ্রমিকের অন্ত কোনও রকম ভিন্ন পণ্য থাকলে তাও ধনিকের কাছে হানিকর। কেবলমা, শ্রম-ক্ষমতার সবচেয়ে মজার ব্যাপার হচ্ছে এই যে, পণ্য ইলেও এটা শ্রমিকের শরীর ছাড়া অন্ত কোনও রকমে পাওয়া যাবে না। শ্রম-ক্ষমতার ওপর অধিকার রাখতে হ'লে শ্রমিকের শরীরের ওপরেও দায়ী রাখা চাই। শ্রমিকের শরীরের দায়ী করতে হ'লে শ্রমিককে এমন অবস্থায় আনতে হয় যখন একমাত্র শ্রম-ক্ষমতা বিক্রি করা ছাড়া তার অন্ত উপায় থাকে না। ব্যবহারিক জগতে প্রকৃতপক্ষেই এ রকম ব্যাপার ক্রমাগত ঘটছে। পণ্যোৎপাদনের সমস্ত রকম উপায় ধনিকদের হাতে একত্রিত হওয়ার ফলে শ্রমিকরা দুর্দশার চরমে উপস্থিত হয়। তখন তাদের সম্ম একমাত্র শ্রম-ক্ষমতাকে বিক্রয় করা। তাছাড়া তারা চোখের সামনে জীবনধারণের অন্ত কোনও উপায় দেখতে পায় না। সেই 'মৃত্ত' শ্রমিকদল সেই সময় ধনিকদের কাছে তাদের পণ্য, শ্রম-ক্ষমতা বিক্রি করে। অন্ত সব পণ্যের মতই 'শ্রম-সময়ের' (labour time) মাপকাঠিতে শ্রম-ক্ষমতার দাম দেওয়া হয়ে থাকে। একটা নির্দিষ্ট সময়ের জন্য শ্রমিক তার শ্রম-ক্ষমতা ধনিকের কাছে বিক্রি করে। ধনিক টাকা দিয়ে (মাহিনার আকারে) সেই ক্ষমতাটুকু কিনে নেয়। এখানে একটা জিনিয় খুব ভাল করে মনে রাখতে হবে যে, ধনিকদের সমস্ত হচ্ছে শ্রম-ক্ষমতা নিয়ে। শ্রম-ক্ষমতা টিক থাকলে কি হয় না হয় তা নিয়ে মাথা ঘামাবার তাদের দরকার নেই। শ্রমিককে যে তারা 'আদর যত্ন' (!) করছে সে শুধু তার শ্রম-ক্ষমতার জন্যে। অন্ত সব পণ্যের মতই শ্রম-ক্ষমতার স্থষ্টি করতে যতটুকু খরচ হয় তারই ওপর (অন্ত সব কারখ টিক থাকলে) নির্ভর করে দাম দেওয়া হয়। কিন্তু একেকে শ্রম-ক্ষমতার উৎপাদন করতে যে খরচ হয় তা হচ্ছে শ্রমিকের জীবনধারণের খরচ। খেয়ে-দেয়ে বেঁচে থাকলে প্রত্যেক শ্রমিকই পণ্য হিসেবে শ্রম-ক্ষমতা উৎপন্ন করতে পারে। ধনিকেরা কাজেকাজেই শ্রম-ক্ষমতা কিনবার সময়, শ্রমিকের জীবনধারণের জন্য যতটুকুর প্রয়োজন তাই দামসংরক্ষণ দেয়।\*

জীবনধারণের আবশ্যক দ্রব্যাদি পৃথিবীর সব যায়গায় একই রকম দামের না হওয়ায় ও 'আবশ্যকতা' কতকটা আপেক্ষিক হওয়ায় সব যায়গায় কখনো শ্রমিকের মাহিনা এক রকম হয় না। ভারতবর্ষের শ্রমিক হয়ত দিন আট আনা দশ আনায় স্বচ্ছন্দে চালাতে পারে, কাজেই এখানে দশ আনা কি আট আনাই হচ্ছে তাদের মাহিনা;

\* ইংরাজ মনীমী হ্বস 'লিভার্যাথন' নামক বইতে বলেছেন—'মানুষের কদর হচ্ছে অন্ত সব বাজারের জিনিয়ের মতই তার শায় দাম—অর্থাৎ তার শ্রম-ক্ষমতা ব্যবহারের জন্য যতটুকু দাম দেওয়া দরকার।'

কিন্তু আমেরিকায় জিনিয়ের দাম বেশী হওয়ার জন্য ও কৃষির (culture) উৎকর্ষতার জন্য শ্রমিকদের মাহিনা ভারতবর্ষের শ্রমিকদের থেকে অনেক শুণ বেশী দিতে হয়। শ্রমিক ও শ্রম-ক্ষমতার সঙ্গে অচেত্য সম্মুখ থাকার ফলে আরও: কতকগুলি জটিল প্রশ্ন উঠতে পারে। মাঝে মাঝই মরণশীল। শ্রমিকদের একদিন না একদিন মরতে হবেই। কাজেই তার যায়গায় যদি অন্ত শ্রমিকরা ভর্তি না হয় তবেই ধনিকদের স্বার্থহানি ঘটে। কলকারখানায় যদি সর্বদা খাটুয়ে শ্রমিক না পাওয়া যায় তাহলে ধনিকদেরই লাভের অংশ করে আসে। সেজন্য তারা সর্বদা লক্ষ্য রাখে কিসে শ্রমিকদের বংশ বৃদ্ধি হয়। শ্রমিকের মাহিনার সঙ্গে তার স্বী-পুত্রের ভরণপোষণের খরচও নিহিত থাকে। তাছাড়া ধনিকদের কলকারখানার কাজে অনেক সময় ‘বিশেষ শিক্ষার’ দরকার হয়। শ্রমিক শ্রেণী যদি কল সমক্ষে সব কিছু না জানে তবে অনেক সময় উপযুক্ত উৎপাদন হয় না। শ্রমিকদের তাই প্রত্যেক কাজে বিযুক্ত করবার আগে কিছু শিক্ষা প্রয়োজন; সে শিক্ষার খরচও মাহিনার ভেতর থাকা দরকার। শ্রমিকরা যে কাজ আরম্ভ করলেই মাহিনা পায় তা নয়। এখানেই অন্ত সব পণ্যের আর শ্রম-ক্ষমতার ভেতর পার্থক্য। অন্ত সব পণ্যের বিক্রির সময়েই তার বদলে টাকা পাওয়া যাব কিন্তু শ্রম-ক্ষমতার বিক্রির সময় তা ঘটে না। শ্রমিকরা আগে কাজ করে তার পরে তাদের বেতন পায়। এক কথায় শ্রমিকরা কতকটা ‘আগাম’ কাজ করে। যতক্ষণ তারা কাজ করে সে সময়ের ভেতরেই মালিকের জন্য যতকিছু অপ্রাপ্য পাওনা স্থষ্টি করে। ‘বাড়তি-মূল্যের’ জন্ম এখানে। টাকা দিয়ে লোকে শ্রম-ক্ষমতার পণ্য কেনে, (ধরা যাক তার সরান বিনিয়য় দামেই) কিন্তু সেই পণ্য বিক্রি করে যখন আবার টাকা করতে যাবে, তার মধ্যেই তার কাছে বেশ কিছু ‘বাড়তি-মূল্য’ এসে পড়েছে যার ফলে “টা—প—টা” চক্র সম্পূর্ণ হচ্ছে। প্রথম “টা” থেকে স্কুল ক’রে পরের “টা”তে আসার মজাই হচ্ছে তাই। এর পরের বারে আমরা দেখবো কেমন করে ‘বাড়তি-মূল্য’ উৎপন্ন হয়; তার আসল রূপ কী এবং কি কি নিয়মে তা নিয়ন্ত্রিত হয়।

## ଶ୍ରୀଦାତର୍ପଣ\*

ମହବୁବର ରହମନ—ଚତୁର୍ଥ ବାର୍ଷିକ ( କଲା )

ଦୂର ହ'ତେ ଶେଷ ତୋମାର ପାଯେ ଗ୍ରେଗାମ ରେଥେ ଯାଇ,  
କଥାର ବୀଧନ ବ୍ୟଥାର କ୍ଳାନ୍ ଶୁଦ୍ଧି ଜାଲାର ମାଳା,  
ବୁକ୍ ଚିରେ ଯାଇ ବଲ୍ଲେ ନାରି ଆର ଯେ ତୁମି ନାଇ,  
ଆଜିକେ ଆକାଶ ଶୁଦ୍ଧି ଫେରେ ଅଞ୍ଚ-ବାଦଳ ଢାଳା !

ହଦୟ ଯାହାର ଛିଲ ମେହ-ପ୍ରୀତି-ପ୍ରେମେର ଡେରା  
ସଭାବ ଛିଲ କାମିନୀରେ ଚେଯେ କୋମଲତର,  
ବଦନ ଚିର ଉଜଳ ହାସିର ନିଲଯ ନିଧିଲ-ସେରା—  
ମୃତ୍ୟ-ଶାସକ ହାନ୍ତିଲୋ କେ ସେ ହିଯାଯ ଏମନତର ?

କବିତାରି କୁଞ୍ଜ ମାବେ କୋଯେଲ କୋଥାଯ ତୁ ମି ?  
ମଞ୍ଜୁ ସୁରେର ନିର୍ବାରଣୀ ଗୁଞ୍ଜରେ ଆର ନା-ସେ,  
ଆର୍ତ୍ତନାଦେ ଭର୍ତ୍ତି ହ'ଯେ ଉଠିଲୋ କାନନ ଭୂର୍ମି,  
ଜ୍ୟୋତିର୍ଷୟି ଉଷାଯ ଏ କୀ ସନ୍ଧ୍ୟା ମଲିନ ସାଜେ !

ଲକ୍ଷ ନାରୀର ନାଡ଼ିର ବ୍ୟଥା ବୁଝିଲେ ବଳ' କେବା,  
“ଆଲୋ ଛାଯାଯ” କ୍ଳାନ୍ତିଲୋ କେ ସେ ସାଜୁଲୋ ବ୍ୟଥିର “ସାଥୀ” ?  
“ଜୀବନ-ପଥେ” କୋରଳ କେ ସେ ଦେଶେର ଦେଶେର ଦେବା ?  
ହାୟ ନିୟତି ଧାର ପ୍ରୋଜନ ତାର-ଇ ଧନ୍ୟା ରାତି !

ଜାନିଲେ କୋନ୍ ପୁଣ୍ୟ-ଫଳେ ଜମେଛିଲେ ଧୂଲେ,  
ମର୍ତ୍ତ୍ୟ ହ'ଲ ସ୍ଵର୍ଗ ତୋମାର ସ୍ଵର୍ଗ-ପରଶ ଲଭି,  
ଦେବତା-ଚୋଥେ ସଇଲନାକେ ଲହିଲ ତୋମାୟ ତୁଲେ  
ମାଟୀର ମାହୁସ କାନ୍ଦେ ଆକୁଳ କାନ୍ଦେ ଧୂଲିର କବି ।

\* କବି ୩କାମିନୀରାମେର ଚିରବିଦାୟେ ଲିଖିତ ।

## রবীন্দ্রনাথের প্রেমের কবিতা

অধ্যাপক শ্রীমুখোধচন্দ্র সেনগুপ্ত, এম-এ, পি-আর-এম

রবীন্দ্রনাথের রচিত প্রেমের কবিতার সংখ্যা অন্ন নহে এবং রচনা-মাহাত্ম্যে তাঁহার এই শ্রেণীর কবিতা শুধু বাংলা সাহিত্যে কেন সমগ্র পৃথিবীর সাহিত্যে একটি বিশিষ্ট দান। শুধু লিখিক কবিতার দিক্ দিয়া দেখিতে গেলে, বাংলা সাহিত্যে আর কতকগুলি কবিতা আছে যাহা মাঝুর্যো ও প্রাচুর্যে রবীন্দ্রনাথের কাব্যের সহিত সমকক্ষতা দাবী করিতে পারে। বলা বাহ্য, এই সম্মিলন কাব্য আমরা পাই ১৬৫৮ সাহিত্যে। ১৬৫৮ পদাবলীর শ্রেষ্ঠ সম্পদ তাহার প্রেমের কবিতা। রবীন্দ্রনাথের প্রেমের কবিতা আলোচনা করিতে হইলে ১৬৫৮ কবিতার সঙ্গে তাহার সংযোগ ও পার্থক্য অনুধাবন করা প্রয়োজন। রবীন্দ্রনাথ ১৬৫৮ কবিদের কাছে খণ্ডী। তিনি পদাবলী সাহিত্যের দ্বারা যে আকৃষ্ট হইয়াছিলেন, তাহার প্রমাণ তাহার '১৬৫৮ কবিতা', 'ভাসুসিংহস্তাকুরের পদাবলী'। অন্তর্ভুক্ত কবিতারও পদাবলী সাহিত্যের প্রভাব লক্ষিত হয়। অথচ রবীন্দ্রনাথের কাব্যের সঙ্গে পদাবলী সাহিত্যের বৈষম্যও ঘটে। পদাবলী সাহিত্যের রসগ্রাহী অনেক পাঠক রবীন্দ্রনাথের কাব্যকে প্রাপ্তিহীন বলিয়াছেন। শুতরাং, রবীন্দ্রনাথের প্রেমের কবিতার স্বরূপ নির্ণয় করিতে হইলে ১৬৫৮ সাহিত্যের রাধাকৃষ্ণের প্রেমবিষয়ক কবিতার আলোচনা করা অপ্রাসঙ্গিক হইবে না।

১৬৫৮ পদাবলীতে যে প্রেমের চিত্র দেওয়া আছে তাহার আলোচনায় গোড়ায়ই একটা বিপদ আছে। কোনু কবি কোনু পদ লিখিয়াছেন, কোন পুঁথির পদ বিশ্বাসযোগ্য, কোনু কবি কোনু সময়ে জমিয়াছিলেন, কোথায় জমিয়াছিলেন, ইহা জাইয়া তর্কের অবধি নাই। পঙ্গিত হইতে কীর্তনীয়া পর্যন্ত সবাই এই তর্কে যোগদান করিয়াছে। অবশ্য, বর্তমান আলোচনায় এই সকল প্রশ্ন অবাস্তব। কারণ ১৬৫৮ কাব্যের ধর্মের মোটামুটি আলোচনায় এই সকল স্তুতি প্রশ্নের আদর নাই। পদকর্ত্তাদিগের জীবনী, ব্যক্তিগত রীতির কথা বাদ দিয়া আমরা এমন অনেক পদ পাই বাহি নিঃসংশয়িতরূপে প্রধান ১৬৫৮ কবিদেরই বলিয়া গণ্য করা যাইতে পারে এবং তাহাদের সাধারণ ধর্ম্য লক্ষ্য করিলেই চলিবে। কিন্তু এই ভাষাতত্ত্বসম্পর্কিত আলোচনা বাদ দিলেও আর একটি বিতর্ক থাকিয়া যায় যাহাকে এত সহজে ছাড়িয়া দেওয়া যায় না। পদাবলী সাহিত্যের শ্রেষ্ঠ পঙ্গিত ও রসবেত্তা ৮সতীশচন্দ্র রায় আমাদিগকে শ্রেণি করাইয়া দিয়াছেন, "অধিকাংশ পদকর্ত্তাই ১৬৫৮ ধর্মের অনুপ্রেরণায়

পদাবলী রচনা করিয়াছেন ;—এ অবস্থায় তাহারা সেগুলিতে বৈষ্ণব-মতবাদ অন্বেশ্যকর্ণপে উপাধিত ও পন্নবিত করিয়া কাব্যরসাস্থাদনে বে ব্যাঘাত উৎপাদন করেন নাই, ইহা তাহাদিগের পক্ষে যথেষ্ট প্রশংসার বিষয় হইলেও পদাবলী-পাঠক সর্বদা অৱগত রাখিবেন, পদকর্ত্তারা প্রধানতঃ কাব্যরচনার জন্য পদাবলী রচনা করেন নাই ; সেগুলি তাহাদিগের বৈষ্ণবধর্মের প্রধান অঙ্গ ঋজলীলা-ধ্যানের আনুষঙ্গিক ফল ও উহার সহায়মাত্র। এ অবস্থায় পদাবলী রচনা করিতে যাইয়া, শ্রীকৃষ্ণ যে সর্বাবতারশ্রেষ্ঠ শ্রীগবান্ত ও শ্রীরাধা বে সেই ভগবানের পরা-শক্তি বা পরা-প্রকৃতি—এই মূলীভূত তত্ত্বটি তাহারা কদাপি বিশ্বিত হন নাই। পদাবলী-পাঠকও এই তত্ত্বটি বিশ্বিত হইবেন না।”

এই তো গেল বিশেষজ্ঞের কথা । অধিকাংশ বৈষ্ণব সাহিত্যারসিকই এইরূপ মত পোষণ করেন । তাহারা রাধাকৃষ্ণের প্রেমলীলাকে ভগবানে লীলা বলিয়া দেখেন ; তাহার মধ্যে পার্থিব কামনা ও সন্তোগ দেখিতে চাহেন না । সন্তোগের চিত্র শুধু ভগবানের অনন্ত লীলার সান্ত প্রতীক মাত্র । কিন্তু কবি প্রশ্ন করিয়াছেন অগ্রহণ । তিনি বৈষ্ণব কবিকে জিজ্ঞাসা করিয়াছেন :

শুধু বৈকুণ্ঠের তরে বৈষ্ণবের গান ?

পূর্বরাগ, অনুরাগ, মান অভিমান,  
অভিসার, প্রেমলীলা, বিরহ মিলন,  
বৃন্দাবনগাথা,.....

..... — একি শুধু দেবতার ?

এ সঙ্গীত-যন্ম-ধ্যাৰা নহে মিটাৰ  
দীন মৰ্ত্যবাসী এই নৱনামীদেৱ  
প্রতি রজনীৰ আৱ প্রতি দিবসেৱ  
তপ্ত প্ৰেম-কৃষ্ণা ? ( সোনার তরী )

এই প্রশ্নই অবিশেষজ্ঞ পাঠকের প্রশ্ন । কবি ইহাকে অপৰূপ ভাষা দিয়াছেন । কিন্তু প্রত্যেক রসগ্রাহী পাঠক—ভক্তের কথা স্বতন্ত্র—বৈষ্ণব কবিতা হইতে যে রস পাইবে তাহার সঙ্গে পরাপ্রকৃতি বা অবতারের সংশ্লিষ্ট কম । রাধাকৃষ্ণের প্রেমলীলার বে চিত্র দেওয়া হইয়াছে তাহা একান্তভাবে দৈহিক প্ৰেমের চিত্র । কৃষ্ণ শুধু একজন একান্ত প্ৰেম নায়কের অতিৰিক্ত আৱণ কিছু, রাধা কোন বিশিষ্ট শক্তিৰ প্রতীক এইরূপ পরিচয় প্ৰেমাত্মক কবিতায় পাওয়া যায় না বলিলে অত্যুক্তি হইবে না । পদকর্তৃগণ নিজেৱা প্রধানতঃ ধৰ্মব্যাখ্যানের জন্যই কাব্য লিখিয়াছিলেন, এই প্ৰমাণ দিসেই চলিবে না ;

କାରଣ କବିର ଉଦ୍‌ଦେଶ୍ୟ ଓ ତାହାର କାବ୍ୟେର ପ୍ରକରେ ମଧ୍ୟେ ବୈଷମ୍ୟେର ମଜିରେର ସୀମା ନାହିଁ । ରାଷ୍ଟ୍ରନୈତିକ, ସାମାଜିକ ଅଥବା ଆଧ୍ୟାତ୍ମିକ ତତ୍ତ୍ଵ ବ୍ୟାଖ୍ୟାନେର ଉଦ୍‌ଦେଶ୍ୟ ବହୁ କବି କାବ୍ୟ ରଚନା କରିଯାଇଛେ । କିନ୍ତୁ ସେଥାନେ କାବ୍ୟ ସତିକାର କାବ୍ୟ ହିଁଯାଇଛେ, ତଥାଯାର ତତ୍ତ୍ଵରେ “ପରାପ୍ରକୃତି” ଅନେକ ସାମଗ୍ରୀ ଚାପା ପଡ଼ିଯାଇଛେ । ପ୍ରାଣବାନ୍ କାବ୍ୟେ ତତ୍ତ୍ଵ ଥାକିତେ ପାରେ କିନ୍ତୁ ମେହିଁ ତତ୍ତ୍ଵ ବିଶେଷଭାବେ କାବ୍ୟେରଇ ତତ୍ତ୍ଵ, କାରଣ କାବ୍ୟ କାହାରେ ଦାସତ୍ୱ କରେ ନା ।

ରାଧାକୃଷ୍ଣେର ପ୍ରେମଲୀଳା ଲାଇସା ସେ ସହାର୍ଦ୍ଦିକ ପଦ ରଚିତ ହିଁଯାଇଛେ ତାହାର କୋନ ଏକଟି ଆଧ୍ୟାତ୍ମିକ କଥାତେ ତତ୍ତ୍ଵର ଗନ୍ଧ ଥାକିତେ ପାରେ । କିନ୍ତୁ ଏହି ସମସ୍ତ ପଦ ପଡ଼ିଯା ପାଠକେର ମନେ ସେ ଚିତ୍ରିତ ଥାକେ ତାହା ଏହି ଯେ, ଏକଟି ନାୟିକା ତାହାର ସମସ୍ତ ହୃଦୟ ଦିଯା ତାହାର କାଙ୍ଗିତକେ କାମନା କରିତେଛେ । ତାହାକେ ମେ ପାଇସା ଏକଦିନ ଅକ୍ଷ୍ୟାଂ କ୍ଷଣିକେର ଦୃଷ୍ଟିତେ । କିନ୍ତୁ ମେହିଁ କ୍ଷଣିକେର ଦୃଷ୍ଟି ତାହାକେ ତମ୍ଭୟ କରିଯା ଦିଯାଇଛେ । ମେହିଁ ତମ୍ଭୟତାର କାହେ କୁଳବଧୁ ସତୀତ, ଲୋକଲଙ୍ଘା, ଶୁରୁଜନେର କୁର ଦୃଷ୍ଟି, ବହିଃପ୍ରକୃତିର ବାଧା ଇହାଦେର କୋନ କିଛିବାଇ ମୂଳ୍ୟ ନାହିଁ । ତାହାକେ ପାଇସେ ପରିପୂର୍ଣ୍ଣ ସନ୍ତୋଗ, ପରିପୂର୍ଣ୍ଣ ତୃପ୍ତି, ଅର୍ଥଚ କ୍ଷଣିକ ଅଦର୍ଶମେ ଅକ୍ଷାଂକ୍ଷ ତୃପ୍ତା ଓ ଅପରିତୃପ୍ତି;—ବାହିରେ ପ୍ରକତିତେ ଜୋଙ୍ଗା ରହିଲ କି ଅମାବଶ୍ୟ ଆସିଲ, ବର୍ଯ୍ୟକାଳେର ଛୁର୍ଯ୍ୟୋଗ ଆସିଲ ନା ବସନ୍ତକାଳେର ମୌଳିକ୍ୟ ପ୍ରକତି ଆଜ୍ଞାନ ହିଲ, ଶାଶ୍ଵତୀ ଓ ନନ୍ଦୀ ଦେଖିଲ କି ଦେଖିଲ ନା—ଇହାଦେର କୋନ ମୂଳ୍ୟ ନାହିଁ । ତାହାର ଦୟିତକେ ପାଇତେ ହିଁବେଇ; ନା ପାଓଯା ପର୍ଯ୍ୟନ୍ତ ଶ୍ରାନ୍ତି ନାହିଁ, ବିରତିଓ ନାହିଁ । ବୈଷ୍ଣବ କବିତାର ଶ୍ରେଷ୍ଠ ବୈଶିଷ୍ଟ୍ୟ ଏହି ଏକାକ୍ଷର ତମ୍ଭୟତା, ପ୍ରେମେର ଏହି ଶ୍ରାନ୍ତିହୀନ ଏକାଙ୍ଗତା । କାବ୍ୟେର ଦିକ୍ ଦିରା ଦେଖିତେ ଗେଲେ, ଇହାଇ ପଦାବଳୀ ସାହିତ୍ୟର ପ୍ରଧାନ ଗୁଣ । ବୈଷ୍ଣବଧର୍ମେ ବିଶ୍ୱାସ ପଦକର୍ତ୍ତାଦିଗକେ ଏହିଙ୍କପ ଚିତ୍ର ଝାକିତେ ସାହାଯ୍ୟ କରିଯାଇଛେ । ପୂର୍ବରାଗ, ମାନ ପ୍ରଭୃତିତେ ଦେଖିତେ ପାଇ, କୁଷ୍ଵିବରଜିତ ରାଧା ପ୍ରାଣହିନ ଜଡ, ଶୁଦ୍ଧ ତାହାର ଏକାକ୍ଷର ବାସନା ତାହାକେ ତୀଏ ଅହୁତ୍ୱି ଦିଯା ତାହାର ସତା ଜାଗାଇସା ରାଖିଯାଇଛେ । ଆର ସଥନ କୁଷ୍କେର ସଙ୍ଗେ ମିଳିତ ହିଁଯା ସନ୍ତୋଗଲୀଳାଯ ଗ୍ରୂପ ହିଁଯାଇଛେ ତଥନ ତାହାଦେର ଉତ୍ତରେ ପୃଥକ ଅନ୍ତିଷ୍ଠିତ ଆଛେ ବଲିଯାଇ ମନେ ହୁଯ ନା । ସନ୍ତୋଗବିଷୟକ ଅଧିକାଂଶ ପଦେଇ ପଦକର୍ତ୍ତାଙ୍କ ଦେଖିଯାଇଛେ ଯେ, ଏକେର ଦେହେର କୁକୁମ ପ୍ରଭୃତି ଅନ୍ତେର ଦେହେ ଗିଯାଇଛେ ଏବଂ ରାଧା ଓ କୃଷ୍ଣ ଏକାକ୍ଷରଭାବେ ଅଭିନଦେହ ଓ ଅଭିନଦ୍ୱାଦୟ ହିଁଯା ପଡ଼ିଯାଇଛେ । ସଥନ ତାହାର ଭିନ୍ନ ରହିଯାଇଛେ, ତଥନ ରାଧାର ତୋ କଥାଇ ନାହିଁ, ଶ୍ରୀକୃଷ୍ଣର ପ୍ରାଣ ରାଧାର ନୀଳଶାଢ଼ିର ସଙ୍ଗେଇ ନିଷ୍ପେଷିତ ହିଁଯାଇଛେ ।

ଏହି ତମ୍ଭୟତା ବୈଷ୍ଣବ ପ୍ରେମକାବ୍ୟେର ପ୍ରଧାନ ଗୁଣ । ଏହି କାବ୍ୟେ ଦୈହିକ ପ୍ରେମଲୀଳାର ବର୍ଣ୍ଣାର ଆତିଶ୍ୟ ଆଛେ; ଇହା ଏହି ତମ୍ଭୟତାରଇ ବୈଶିଷ୍ଟ୍ୟ । ଦେହେର ପ୍ରତ୍ୟେକ ଅଗୁ ପରମାଣୁତେ ସମସ୍ତ ହୃଦୟ କେନ୍ଦ୍ରୀୟ ହିଁଯାଇଛେ । ଶେଷପୀଯରେ ଆଦର୍ଶ ପ୍ରଗମିନୀ

ডেস্টিনোনা তাহার স্বামীর কৃষ্ণবর্ণের অন্য জবাবদিহি করিয়াছিল এই বলিয়া : I saw Othello's visage in his mind। কিন্তু বৈষ্ণব কবির অঙ্গিত শ্রীরাধার দৃষ্টি আরও গভীর, আরও নিবিড়। তাহার নায়কের দেহের প্রত্যেক অংশু তাহাকে মুঝে করিয়াছে, আবার তাহার নিজের রূপের প্রত্যেক কণা, তাহার গতির প্রত্যেক ভঙ্গীমারা সে তাহার প্রিয়তমকে চঞ্চল করিয়াছে। এই প্রেমে শরীর ও মনের মধ্যে কোন লুকোচুরি নাই। এই কারণে এই প্রেমকাব্যে শুধু যে অপরিসীম গভীরতা আছে তাহা নহে, অতি স্মৃতি ও পূজ্যাহৃত্য বিশ্লেষণও আছে। কাব্য নায়িকার রূপবর্ণনা সর্বদেশে ও সর্বকালে প্রচলিত রীতি। অস্ত্র কাব্যে দেখিতে পাই, নায়িকার রূপের আকর্ষণী শক্তির কথা সাধারণভাবে লেখা হইয়া থাকে; অথবা তাহার দেহের দুই একটি প্রধান প্রধান অঙ্গের মাধুর্যের বর্ণনা দেওয়া হয়—তিলফুলের মত নাসিকা, কন্দলীর মত জজ্বা, হরিণীর মত চকিত নয়ন। কিন্তু বৈষ্ণব কবির দৃষ্টি গিয়াছে রাধার রূপের ক্ষুদ্রাতিক্ষুদ্র অংশের দিকে। প্রেমের বিশ্লেষণেও বর্ণনার এই বহুলতা লক্ষিত হয়। প্রেমের উন্মেশ, মি঳ন ও বিচ্ছেদ—এই সীমাবদ্ধ পরিধির মধ্যে মনে যত প্রকার তাবের উদয় হইতে পারে তাহার অতিপূজ্যাহৃত্য বিশ্লেষণ দেওয়া হইয়াছে। অবশ্য এই পূজ্যাহৃত্য বিশ্লেষণ ও বর্ণনায় বৈষ্ণব কবি প্রতাঙ্গ অথবা পরোক্ষভাবে সংস্কৃত সাহিত্যের রীতি ও সংস্কৃত অলঙ্কারের নির্দেশমারা গুরুত্বাদিত হইয়াছিলেন। কিন্তু রীতি ও নির্দেশ কাব্যচননার সহায় হইতে পারে, তাহা কথনও কাব্যের প্রাণ হইতে পারে না। গোবিন্দদাসের নিবিড়তা, বিচ্ছাপত্তির বর্ণন-বৈচিত্র্য, চঙ্গীদাসের সরল, সহজ গভীরতা—ইহার তুলনা সকল সাহিত্যেই বিরল।

( ২ )

রাধাকৃষ্ণের প্রেমলীলায় যে কাব্য রচিত হইয়াছে তাহার প্রথম ও প্রধান গুণ প্রেমের তন্ময়তার বর্ণন। এই কাব্যের পরিধি সঙ্কীর্ণ, কিন্তু তাহার মধ্যে ইহা রয়ে ভরপূর। ইহাতে বৈচিত্র্য আছে কিন্তু বিস্তৃতি নাই। যেখানে এই কাব্য ইহার বিশেষ ক্ষেত্রাটিকে প্রশংসন করিতে চাহিয়াছে, সেইখানেই কাব্যের মাধুর্য ক্ষুঁ হইয়াছে। রাধা অলুক্ষণ কৃষ্ণপ্রেমে তন্ময় হইয়া আছে; তাহার পক্ষে মান ও অভিমান অশোভন। আর অধিকাংশ সময়েই তাহার মান একটা ঢঙ মাত্র। কৃষ্ণ তাহার সঙ্গে চল্লের তুলনা করিয়া তাহার মুখের শ্রেষ্ঠত্বের কথা বলিল; কিন্তু যেই 'চন্দ্রাবলী' এই শব্দটি উচ্চারিত হইল, অয়নি রাধা মুখভার করিল। যে মান কথার দ্বিতীয় অর্থকে আশ্রয় করিয়া সংজীবিত হয়, তাহা তদন্তচিত্ত প্রেমের সঙ্গে অশোভন। এই কারণে মানবিষয়ক কাব্য অপেক্ষাকৃত নিরুল্লিপি। তারপর দেখি, শ্রীকৃষ্ণ রাধার

ପ୍ରତି ଏକାନ୍ତ ଅମୁରଙ୍ଗ ହଇୟାଓ ବହୁଲଭ, ଆର ଏହି ବହୁଲଭତାର ଦୂତୀ ମାନିନୀ ରାଧା ! ଅବତାରଶ୍ରେଷ୍ଠ ଶ୍ରୀକୃଷ୍ଣ ବୈଷ୍ଣବଧର୍ମେର ପ୍ରାଣ ; କିନ୍ତୁ ବୈଷ୍ଣବ କାବ୍ୟେ କୃଷ୍ଣ ନାୟକ । ଏକ ନାୟିକାର ପ୍ରତି ଅଭୁଗତ ହଇୟାଓ, ଦେ କେମନ କରିଯା ବହୁଲଭ ହଇଲ ତାହା କାବ୍ୟେ ପ୍ରକୃଷ୍ଟରପେ ଅଭିଯକ୍ତ ହସ ନାହିଁ । ପ୍ରଥମତଃ ତାହାର ବହୁଲଭତା ସତ୍ୟ କିନା ଇହା ଲହିୟାଇ ସନ୍ଦେହ ହସ । ସେ ସବ ପଦେ ସ୍ପଷ୍ଟ କରିଯା ବହୁଲଭତାର କଥା ଲିଖିତ ହଇୟାଛେ, ତାହା କାବ୍ୟ ହିସାବେ ପ୍ରାଣବାନ୍ ହସ ନାହିଁ । ପଦାବଳୀ-ସାହିତ୍ୟସମାଲୋଚକ ଶିରୋମଣି ଉଦ୍‌ଦୀପିତାମହାଦେଶୀର ରାଯ ଏହି ବିଷୟେର ଉଲ୍ଲେଖ କରିଯା ବଲିଯାଛେନ, “କିନ୍ତୁ ଶ୍ରୀରାଧାକୃଷ୍ଣେର ବ୍ରଜଲୀଲାୟ ପରମପୂର୍ବ୍ୟ ନାୟକ-ଶିରୋମଣି ଶ୍ରୀକୃଷ୍ଣେର ଓ ପରା-ପ୍ରକୃତି ନାୟିକା-ଶିରୋମଣି ଶ୍ରୀରାଧାର କ୍ରିକ୍ରମ କର୍ଯ୍ୟ ସେ କେବଳ ସ୍ଵାଭାବିକ ଓ ସଙ୍ଗତ—ତାହା ନହେ ; ଉହା ତାହାଦିଗେର ପ୍ରେମଲୀଲାର ଅନନ୍ତସାଧାରଣ ଉତ୍ସକର୍ମେରି ପରିଚାୟକ ବଟେ । ବୈଷ୍ଣବ କବିଗଣ କାବ୍ୟଶିଳ୍ପକେ ବୀଚାଇୟା ତାହାଦିଗେର କାବ୍ୟେ ସେଇପ ଶ୍ରୁକୌଶଳେ ସ୍ଵାଭାବିକ ଓ ଆପାତତଃ ଅସ୍ଵାଭାବିକେର ସମ୍ପିଳନରୂପ ଏହି ଅସାଧ୍ୟସାଧନ କରିଯା ଗିଯାଛେନ, ତାହା ଚିରକାଳ କବି ଓ କାବ୍ୟସମାଲୋଚକ-ଦିଗେର ଏକଟି ପ୍ରଥାନ ଆଲୋଚ୍ୟ ବିସ୍ୟ ଥାକିବେ ।” ତର୍ବେର ଦିକ୍ ଦିଯା ଶ୍ରୀକୃଷ୍ଣେର ବହୁଲଭତା ଓ ଶ୍ରୀରାଧିକାର ଏହି ବ୍ୟାପାରେ ଦୌତ୍ୟେର ସେ ମୂଳ୍ୟର ଥାକୁ ନା କେନ, ଇହାର ଅଭିଯକ୍ତିତେ ଶ୍ରେଷ୍ଠ କାବ୍ୟେର ସ୍ଥଷ୍ଟି ହସ ନାହିଁ । ରାଜଲୀଲା ପ୍ରଭୃତି ବିସ୍ୟକେ ଆଶ୍ୟ କରିଯା ସେ ସମସ୍ତ ପଦ ରଚିତ ହଇୟାଛେ, ତାହାତେ ଦେଖିତେ ପାଇ ଶ୍ରୀରାଧାର ସଙ୍ଗେ ଶ୍ରୀକୃଷ୍ଣେର ଏକଟି ବିଶେଷ ସମ୍ପର୍କ ; ଅଗ୍ରାନ୍ତ ଗୋପିନୀଗଣେର ସଙ୍ଗେ ତିନି ଆନନ୍ଦ ଓ କୌତୁକ ଉପଭୋଗ କରିତେଛେ ବଟେ, କିନ୍ତୁ ତାହାର ମଧ୍ୟେ ପ୍ରେମେର ତାତ୍ତ୍ଵତା ନାହିଁ । ବୈଷ୍ଣବ ପଦାବଳୀତେ ସେ ବ୍ୟାପକତାର ଅଭାବ ଦେଖିତେ ପାଇ, ତାହାର ଏକମାତ୍ର କାରଣ ଶ୍ରୀରାଧାର ସଙ୍ଗେ ବିଶ୍ଵପ୍ରକୃତିର ସଂଯୋଗ ନାହିଁ । ଶ୍ରୀରାଧା ଏକଜନ ନାୟିକାମାତ୍ର ।

ଏହି ବିଶ୍ଵତି ଓ ବ୍ୟାପକତା ରବୀନ୍ଦ୍ରନାଥେର କାବ୍ୟେର ବୈଶିଷ୍ଟ୍ୟ । ତିନି ବୈଷ୍ଣବକାବ୍ୟ ଓ ଅତ୍ୟାନ୍ତ କବିର ପ୍ରେମେର କବିତାର ତୀରତା ଅଟୁଟ ରାଖିଯା ତାହାର ମଧ୍ୟେ ବିରାଟ ବ୍ୟାପକତା ଆନିତେ ଚେଷ୍ଟା କରିଯାଛେ । ତାହାର ପ୍ରଥମ ବୟସେର ‘ଯୌବନସ୍ପଲ୍’ କବିତାର ଦେଖିତେ ପାଇ, କବି ବଲିତେଛେ :

ଆମାର ଯୌବନ-ସ୍ଥପେ ଯେନ ଛେଯେ ଆଛେ ବିଶେଷ ଆକାଶ  
ଫୁଲଗୁଲି ଗାୟେ ଏସେ ପଡ଼େ ଝରିମୀର ପରଶେର ମତ ।

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କେ ଆମାରେ କରେଛେ ପାଗଳ—ଶୁଣ୍ଟ କେନ ଚାଇ ଆୟି ତୁଲେ,  
ଯେନ କୋନ ଉର୍ବଳୀର ଆୟି ଚେଯେ ଆଛେ ଆକାଶେର ମାରେ ।

( କଡ଼ି ଓ କୋମଳ )

কোন বিশেষ নায়িকাকে উদ্দেশ্য করিয়া এই জাতীয় কবিতা রচিত হয় নাই বলিয়া কেহ কেহ মনে করিতে পারেন যে, ইহার মধ্যে প্রাণবান্ত আবেগের অভাব আছে। বস্তুতঃ এইরূপ ধারণা করিলে রবীন্দ্রনাথের কাব্যের প্রতি অবিচার করা হইবে। রবীন্দ্রনাথের কাব্যের রস গ্রহণ করিতে হইলে, তাহার বৈশিষ্ট্যের মারফতেই করিতে হইবে। অন্য কবি কোন পক্ষ অবস্থন করিয়াছেন তাহার সঙ্গে তুলনা করিলে রবীন্দ্রনাথের প্রতিভার স্বরূপ উপস্থি করিতে সুবিধা হইবে; কিন্তু এই কথা তুলিবে না যে, রবীন্দ্রনাথের কাব্যের বৈশিষ্ট্য তাহার নিষ্পত্তি জিনিস, তাহা পরিপূর্ণ শান্ত করিয়াছে একান্তভাবে তাহার নিষ্পত্তি পথে।

প্রেমের ক্ষুদ্রাতিক্ষুদ্র অঙ্গকে রবীন্দ্রনাথ বাদ দেন নাই। পূর্ববাগ, মিলন ও বিরহের সমস্ত মাধুর্য তিনি অঙ্গলি ভরিয়া আহরণ করিয়াছেন। পার্বিব প্রেমের দীনতা, প্রুচ্ছতা ও ক্ষণিকতাকে তিনি অনুভূতির তীব্রতা দিয়া চাকিয়া দিয়াছেন। কবি স্বীকার করিয়াছেন, প্রেম অনিত্য ও মারাচ্ছন। কিন্তু প্রেমের মরীচিকা ও অনিত্যতাই তাহার শেষ কথা নহে। তাই কবি বলিয়াছেন :

হাওয়ায় ছায়ায় আলোয় গানে  
আমরা দোহে  
আপন মনে রঞ্জনে ভুবন  
ভাবের মোহে।  
রংপুরে রেখায় মিলবে রসের রেখা  
মায়ার চির লেখা,—  
বস্ত চেয়ে দেই মায়া তো  
সত্যতর,  
তুঁমি আমায় আপনি র'চে  
আপন করো। ( মহয়া )

কবির নায়ক স্বর্গ হইতে বিদায় লইয়াছে ধরাতলে দীনতম ঘরের প্রেয়সীর সঙ্গে মিলিত হইবার জন্য, যে প্রেয়সী—

শিশুকালে  
নদীকুলে শিবমূর্তি গড়িয়া সকালে  
আমারে মাগিয়া লবে বর। ( চিরা )

এই দীনা প্রেয়সীর ক্ষুদ্রতম প্রণয়প্রয়াসের মধ্যে কবি স্বর্গমুখ অপেক্ষা অধিক মাধুর্য দেখিতে পাইয়াছেন, কারণ ইহার মধ্যে রহিয়াছে গভীর ও তীব্র অনুভূতি। এইরূপ নিবিড়ভাবে অনুভব করিতে পারিয়াছেন বলিয়াই রবীন্দ্রনাথের প্রেমবিষয়ক কাব্যে এত

ବୈଚିତ୍ର୍ୟ ଓ ଗଭୀରତାର ସମାବେଶ ହଇଯାଛେ । ଲଜ୍ଜିତା ( “ବାହିନୀ ନା ଯେତେ ଜାଗାଲେନ କେନ” ), ସଙ୍କୋଚ ( “ସଦି ବାରଣ କର ତବେ” ), ମାର୍ଜନା ( “ଓଗୋ ପ୍ରିୟତମ, ଆମି ତୋମାରେ ସେ ତାଲବେଦେହି” ), ହଦ୍ୟମୁନା ( “ସଦି ଭରିଆ ଲହିବେ କୁଣ୍ଡ, ଏସ ଓଗୋ ଏସ, ମୋର” ), ଲଜ୍ଜା ( “ଆମାର ହଦ୍ୟ ପ୍ରୋଗ” ) ପ୍ରତ୍ତି ବହୁ ପ୍ରେମେର କବିତା ଆଲୋଚନା କରିଆ ଦେଖିଲେ ଦେଖୁ ଯାଇବେ ଯେ, ଏହି ସବ କାବ୍ୟେ କବି ଖୁବ କୁଣ୍ଡ ଏକଟ ଭାବକେ ଉପଭୀବ୍ୟ କରିଯାଛେନ, କିନ୍ତୁ ତାହାକେ ତିନି ଏତ ଆବେଗ ଦିଯା ଅଭୁତବ କରିଯାଛେନ ଯେ, ତାହାର ଅଭିଯକ୍ତି ଅତି ଅପରମ ହିୟା ଉଠିଯାଛେ ।

ଅବଶ୍ୟ, ଏହି କଥା ସର୍ବଦା ମନେ ରାଖିତେ ହଇବେ ଯେ, ରବୀନ୍ଦ୍ରନାଥେର କାବ୍ୟେର ଗ୍ରଥାନ ବୈଶିଷ୍ଟ୍ୟ ଶୁଣୁ ତାହାର ନିବିଡ଼ ଅଭୁତତି, ଅଥବା କଳନାର ବ୍ୟାପକତା ନହେ ; ବ୍ୟାପକତା ଓ ଗଭୀରତାର ଅପୂର୍ବ ସମାବେଶେହି ରବୀନ୍ଦ୍ରନାଥେର ପ୍ରତିଭା ବିକାଶ ଲାଭ କରିଯାଛେ । ଯେ ଯେ ଉପାରେ ଏହି ସମାବେଶ ସନ୍ତ୍ଵନ ହଇଯାଛେ ତାହା ଅଭୁଧାବନହୋଗ୍ୟ । ପ୍ରଥମତଃ, ରବୀନ୍ଦ୍ରନାଥ ନରନାରୀର ପ୍ରେମକେ ବିଶ୍ଵପ୍ରକୃତିର ସଙ୍ଗେ ସଂୟୁକ୍ତ କରିଆ ଦେଖିଯାଛେନ । କବି ପ୍ରିୟାକେ ଉଦ୍‌ଦେଶ କରିଆ ବଲିଯାଛେନ :—

ଏ ନୀଳ ଆକାଶ ଏତ ଲାଗିତ କି ଭାଲୋ,  
ସଦି ନା ପଡ଼ିତ ମନେ ତବ ମୁଖ ଆଲୋ ?  
ଅପରମ ମାଯାବଲେ ତବ ହାସି ଗାନ  
ବିଦ୍ମାବେ ଲଭିଯାଛେ ଶତ ଶତ ପ୍ରାଗ ।  
ତୁମ ଏଲେ ଆଗେ ଆଗେ ଦୀପ ଲାଗେ କରେ,  
ତବ ପାଛେ ପାଛେ ବିଦ୍ମ ପଶିଲ ଅନ୍ତରେ । ( ଚେତାଲି )

ରବୀନ୍ଦ୍ରନାଥେର ପ୍ରାୟ ପ୍ରତ୍ୟେକ କବିତାର ମଧ୍ୟେ ବ୍ୟକ୍ତିଗତ ପ୍ରେମେର ସଙ୍ଗେ ବିଶେର ନିବିଡ଼ ସମ୍ପର୍କେର କଥା ପ୍ରକଟ ହଇଯାଛେ । ବୈଷ୍ଣବ କବିତାଯ ଏହି ସଂଯୋଗେର ଆଭାସ ଆଛେ ।  
ପଦାବଳୀକର୍ତ୍ତା ବଲିଯାଛେନ :—

ମଲୟଙ୍ଗ ପବନ	ପରଶେ ପିକ କୁହରଇ
ଶୁଣି ଉଲସିତ ଭଜନାରୀ ।	
ଉଲସିତ ପୁଲକିତ	ସବହୁ ଲତା ତର
ମଦନ ଭେଲ ଅଧିକାରୀ ॥	

ଆବାର,

ଦାଉରି ଉନ୍ନତ ଭାୟ ।  
ବିରହିପି ଜିବନ ନୈରାଶ ॥

## প্রেসিডেন্সী কলেজ ম্যাগাজিন

এই শ্রেণীর সর্বাপেক্ষা বিখ্যাত কাব্য বিজ্ঞাপত্রিঃ

কুলিশ কত শত	পাতমোদিত
মউর নাচত মাতিয়া	
মন্ত দাতুরি	ডাকে ডাহুকি
	ফাট ঘাওত ছাতিয়া ॥
তিমির ভারি ভৱি	যোর ঘামিনী
ন থির বিজুরিচ পাতিয়া ।	
বিজ্ঞাপত্রি কহ	কৈছে গোঁড়ায়ি
	হরি বিলে দিন রাতিয়া ॥

এই প্রকারের পদে মাধুর্য আছে। কিন্তু মন্ত দাতুরির ডাকের সঙ্গে রাধিকার বেদনার সংযোগ কোথায় তাহা স্পষ্ট হয় নাই। কোন কোন পদে ইহাই স্থচিত হইয়াছে যে, বর্ষার ছয়োগে রাধিকার পক্ষে নিধুবনে ঘাওয়া হুরহ হইয়াছে; তথায় প্রকৃতির সঙ্গে নায়িকার বিকুঠাই প্রকট হইয়াছে। পদাবলী সাহিত্যে এইরূপ পরম্পর বিকুঠাবাপন পদ যে দেখিতে পাওয়া যায় তাহার একমাত্র কারণ বৈষ্ণব কবির মনে এই বিষয়ে কোন গভীর বিশ্বাস ছিল না। রবীন্দ্রনাথ কিন্তু গুণবীর বেদনাকে সর্বত্রই বিষ্টবেদনার অঙ্গ বলিয়া দেখিয়াছেন। বিশ্বপ্রকৃতির মধ্যে চিরস্তন গ্রণয়ের আদান-প্রদান চলিতেছিল; কেহ তাহার সন্ধান রাখিত না। হঠৎ কবি নিখিলের গ্রণয়রহস্য প্রকাশ করিয়া দিল। অবশ্য সমস্ত রহস্য এখনও প্রাপ্তিত হয় নাই; কিন্তু টাদের সঙ্গে চকোরীর, মেঘের সঙ্গে তড়িতের, তটিনীর সঙ্গে সাগরের যে নিখুঁত গ্রণ সমস্ক ছিল তাহা কবি বাহির করিয়া দিয়াছেন।

বিশ্বপ্রকৃতিকে মানবোচিত প্রবৃত্তির দীলাভূমি কলনা করা ও প্রকৃতির সদে নরনারীর হৃদয়ের সংযোগ বিশ্বাস করা—ইহা রোমান্টিক কাব্যের গোড়ার কথা এবং এইজন্ত রবীন্দ্রনাথ কোন মৌলিকতা দাবী করিতে পারেন না। বিদেশী সাহিত্যে হাঁহায়া প্রেমের কবিতা লিখিয়াছেন, তাম্বো শেলি এই সংযোগ খুব বেশী করিয়া উপসকি করিতেন। শেলির পক্ষে প্রেম হইতেছে

The desire of the moth for the star

Of the night for the morrow,

কিন্তু শেলির কবিতায় রক্তমাংসের সম্পর্কের পরিচয় কম। শেলি সুস্তুতায় তাঁ দীনা পৃথিবীকে ভাঙিয়া চুরিয়া নতুন জগৎ গড়িতে চাহিয়াছিলেন, যেখানে থাকিবে অনন্ত প্রেম, অনন্ত স্বাধীনতা। সেই কাঙ্ক্ষিত কিন্তু অ-স্বর রাজ্যের মাপকাঠি দিয়া তিনি আমাদের জগৎকে বিচার করিতেন। তাই তাহার রচিত প্রেমের কবিতায় যত

ମହଞ୍ଜିଥ ଥାକୁ ନା କେନ, ତାହା ପଡ଼ିଯା ମନେ ହୟ ଯେ, କବି ଯେନ କତକଞ୍ଜି ଅଶ୍ରୁରୀ ଆଜ୍ଞାର ସ୍ଵପ୍ନମର କାମବାର କଥା ଲିଖିତେହେନ ।

ରବୀନ୍ଦ୍ରନାଥେର କାବ୍ୟରେ ବୈଶିଷ୍ଟ୍ୟ ଏହି ସେ, ତାହାତେ ରଙ୍ଗମାଂସେର ନିବିଡ଼ତା ଓ କଳାକୋର ବିରାଟ ବିସ୍ତୃତି—ଉତ୍ତରେଇ ସନ୍ଧାନ ପାଇବା ଯାଏ । ବୈଷ୍ଣବ ପଦାବ୍ୟୀ, କାଟିମେର କାବ୍ୟ—ଇହାତେ ଯେ ପ୍ରଗମେର ଚିତ୍ର ଦେଉଥା ହିଇଯାଛେ ତାହାର ସଙ୍ଗେ ଶେଲିର କାବ୍ୟବର୍ଣ୍ଣିତ ପ୍ରେମେର ସାମୃଦ୍ରାନ୍ତ ନାହିଁ ; କିନ୍ତୁ ରବୀନ୍ଦ୍ରନାଥେର କାବ୍ୟ ଉତ୍ତର ପ୍ରକାରେର ରମେର ସମସ୍ତର ହିଇଯାଛେ । ଏକଇ ବିଷମେ ରବୀନ୍ଦ୍ରନାଥେର ହିଁଟି ପ୍ରେମେର କବିତାର ବିଶ୍ଳେଷଣ କରିଲେଇ ଏହି ବୈଶିଷ୍ଟ୍ୟ ପରିଷ୍କୃତ ହିବେ । ମଦନଭ୍ୟମ ଲହିୟା ରବୀନ୍ଦ୍ରନାଥ ହିଁଟି କବିତା ଲିଖିଯାଛେ—‘ମଦନଭ୍ୟମର ପୂର୍ବେ’ ଓ ‘ମଦନଭ୍ୟମର ପର’ । ଏହି ହିଁଟି କବିତାଯ ପ୍ରଗମଦେବତାକେ କବି ଦେଖିଯାଛେ ହିଁଟି ବିଶେଷ ଭାବେ ; କବିତା ହିଁଟିର ବିଷମ ଏକ ହିଲେଓ ରମସ୍ତିତେ ବୈଚିତ୍ର ଆଛେ । ତମେର ପୂର୍ବେ ମଦନକେ ଦେଖିତେ ପାଇ ଦେହି ଦେବତାକୁମ୍ଭେ । ରବୀନ୍ଦ୍ରନାଥେର କଳନା ଅନୁଷ୍ଠାନିକ କାବ୍ୟ । ତାଇ ତିନି ସଥନ ଦେହି ମଦନେର କଥା ଲିଖିଯାଛେ, ତଥନେ ମଦନକେ ଶୁଣୁ ରତ୍ନଦେବୀର ସ୍ଵାମୀ ହିସାବେଇ ଦେଖେନ ନାହିଁ, ତୀହାର କାବ୍ୟେ ରତ୍ନିର ଉଲ୍ଲେଖ ପର୍ଯ୍ୟନ୍ତ ନାହିଁ । ତିନି ଆକିଯାଛେ ମଦନକେ ନିଧିଳ-ପ୍ରଗମ୍ଭୀରମ୍ଭେ । ଏହି ଦେବତା କୁମୁଦରଥେ ବିଶ୍ଵଭୁବନ ସଞ୍ଚରଣ କରିଯା ବେଡ଼ାଇତେନ, ପଥିକ ସ୍ଵ ତୀହାର ଚରଣେ ପ୍ରଗମ କରିତ, ତଙ୍କ ଓ ତରୁଣୀର ଫୁଲବର୍ଣ୍ଣ କରିଯା ତୀହାର ଅଭ୍ୟର୍ଥନା କରିତ, କୁମାରୀଦିଲ ତୀହାର ଦେଉଣେ ପ୍ରଦୀପ ଜ୍ବାଲାଇତେ ଓ ଗୋପନେ ଫୁଲମୁହୁଲେ ତୀହାର ସାଯକ ଗଡ଼ିତ, ଏବଂ ମୁଖ କିଣ୍ଠେର କବି ଆପନ ମନେ ରାଗିଣୀ ରଚନା କରିତ, ନାୟିକା ସାଯକ ଗଡ଼ିତ ଏବଂ ଯୁବତୀ ପଞ୍ଚଶର ଲହିୟା ଥେଲା କରିତ ; କିନ୍ତୁ ଉପରେ ଧରୁ ଦେଖିଯା ପ୍ରମାତୀର୍କ ଘୋଡ଼ିଶୀ “ଚରଣେ ଧରି କରିବ ମିନତି” । ଏହି ଚିତ୍ର ନାଗରେର ଚିତ୍ର ; ବୈଷ୍ଣବ କବି ଏଇରୂପ ନାୟକ କଳନା କରିତେ ପାରିଲେ ଆନନ୍ଦିତ ହିଁତେନ ; କାରଣ ଏହି ନାୟକ ଶୁଣୁ ବହୁମତ ନହେ, ବିଶ୍ଵପ୍ରଗମୀ, ଇହାର ପ୍ରେରଣାର ବିଶେଷ ସକଳ ନରନାୟର “ପରାମ ହ’ତ ଅକୁଳବରଣୀ” । ଅପର କବିତାଟିର ରମ ଅନ୍ତ ରକମେର । ଏଥାନେ କୋନ ବିଶିଷ୍ଟ ନାୟକେର କଥା ନାହିଁ । ବିଷମ ଏକ ଅନିର୍ଦେଖ୍ୟ ବେଦନା ଛଢାଇୟା ଗିଯାଛେ, କବି ତାହାକେଇ ତାମ୍ଭ ଦିତେ ଚେଷ୍ଟା କରିଯାଛେ । ପ୍ରଥମ କବିତାର ଦେଖିଯାଛି—

পঞ্চাশ গোপনে ল'য়ে কৌতুহলে উলসি'

### পরখচলে খেলিত যুবতী

୭୩

କାନ୍ତନ ପଥେ କଲମ ଲ'ଯେ ଚଲିବ ସବେ ନାଗରୀ  
କୁଞ୍ଚମଶ ମାରିତେ ଗୋପନେ,  
ସମ୍ମାନକୁଳେ ମନେର ଭୁଲେ ଭାସାଯେ ଦିଯେ ଗାଗରୀ  
ବର୍ତ୍ତିତ ଚାହିଁ ଆକଳ ନୟନେ ।



কিন্তু এই কাব্যে দেখি একটা অচোনা, অজানা, সর্বজ্ঞ পরিব্যাপ্ত ব্যাকুলতা; তঙ্কলীর হৃদয়ের চঞ্চলতা তাহারই অঙ্গমাত্র।

আজিকে তাই বুঝিতে নারি কিমের বাজে মন্ত্রণা  
হৃদয়-বীণা-বন্ধে মহাপুলকে,  
তঙ্কলী বসি ভাবিয়া মরে কি দেয় তাঁরে যত্নণা  
মিলিয়া সবে হালোকে আর ভুলোকে।

এই কবিতার একটি দিক্ বিশেষভাবে লক্ষ্য করিতে হইবে। কবি চরাচরবাপী আকারহীন ব্যাকুলতার কথা গিখিয়াছেন, কিন্তু তাহার কাব্যে শেশির কাব্যের অপ্পাত্ত নাই। পঞ্চশর দঞ্চ হইবার পরে যে শিহরণ বিখ্যন্ত ছড়াইয়া পড়িয়াছে তাহা আকারহীন, কিন্তু তাহা ক্রপহীন নহে। কবি নিখিল ভবের সকল দিকে দৃষ্টি নিবন্ধ করিয়াছেন এবং আকারবিশিষ্ট পদার্থের বেদনার মধ্য দিয়া অ-ক্রপ বেদনাকে অপেক্ষণ ক্রপ দিয়াছেন। উর্দ্ধমুখী স্থ্যমুখী, বহননীরতা নির্বারিণী, নীরব নীল আকাশ, আলোকচঞ্চল জ্যোৎস্না—ইহার মধ্যে কবি দঞ্চ দেবতার প্রেরণা দেখিতে পাইয়াছেন। প্রথম কবিতায় কবি আরম্ভ করিয়াছিলেন একটি বিশিষ্ট নামককে লইয়া, কিন্তু তাহাকে নিখিল-গ্রণ্যী করিয়া সৃষ্টি করিলেন। দ্বিতীয় কবিতাটিতে কবি স্বরূপ করিলেন চরাচরব্যাপ্ত অনন্ত ব্যাকুলতা লইয়া; কিন্তু কবির সৃষ্টিবৈচিত্র্যে ধীরে ধীরে সেই অনিদেশ্য ব্যাকুলতা বিশিষ্ট ক্রপ গ্রহণ করিল।

কবির প্রেমের কবিতার একটি বৈশিষ্ট্য বিখ্যপ্রকৃতির সঙ্গে নরনারীর হৃদয়ের সংযোগ, আর একটি বৈশিষ্ট্য এই যে, কবি প্রেমকে তাহার ক্ষুদ্রতার মধ্যেই সীমাবদ্ধ দেখিতে পারেন নাই। তিনি প্রেমকে প্রেমের অতীত কল্পাণের রাজ্যে লইয়া গিয়াছেন। তিনি নারীর দুই সৃষ্টি দেখিয়াছেন :

কোনু ক্ষণে

স্তজনের সমৃজ মন্ত্রনে  
উঠেছিল দুই নারী  
অতলের শ্যাতল ছাড়ি'।

একজন তপোভঙ্গ করি'

উচ্চহাঙ্গ-অগ্রিমে ফাঙ্গনের শুরাপাত্র ভরি'  
নিয়ে ধায় প্রাণমূল হঁড়ি'  
আর জন ফিরাইয়া আনে  
অঙ্গের শিশির আনে  
শিঙ্ক বাসনায় ;

ଫିରାଇୟା ଆନେ ଦୀର୍ଘ

ଜୀବନ ମୃତ୍ୟୁର

ପରିଦ୍ର ସଙ୍ଗମ ତୀର୍ଥ ତୀରେ

ଅନନ୍ତେର ପୂଜ୍ଞାର ମନ୍ଦିରେ । ( ବଳାକା )

‘ବଳାକା’ ରବିନ୍ଦ୍ରନାଥେର ପରିଣତ ବସନ୍ତ ଲେଖା ; ‘ଗୀତାଙ୍ଗଳି,’ ‘ନୈବେଦ୍ୟ’ ଅଭ୍ୟନ୍ତରେ ଯୁଗେର କାବ୍ୟ । କାଜେଇ ମନେ ହିତେ ପାରେ ଯେ, ନାରୀର କଳ୍ପାଣୀ ମୁଣ୍ଡି ରବିନ୍ଦ୍ରନାଥ ଦେଖିତେ ପାଇଯାଇଛେ ପ୍ରୌଢ଼ତ ଅତିକ୍ରମ କରିଯା । କିନ୍ତୁ ଇହା ସତ୍ୟ ନହେ । ଅର୍ଥମ ବସନ୍ତେ ପ୍ରେମକାବ୍ୟେ କଳ୍ପାଣୀର ରମଣୀର ଚିତ୍ର ଆଛେ । ‘ରାତ୍ରେ ଓ ପ୍ରଭାତେ’ କବିତା ‘ହୁଇ ନାରୀ’ର ପ୍ରାୟ ବିଶ ବନ୍ଦେର ପୂର୍ବେକାର ଲେଖା । ଏଥାନେ କବି ବଲିତେଛେ :

କାଳି ମଧୁ ଧାମନୀତେ ଜୋଙ୍ଗୀ ନିଶ୍ଚିଥେ

କୁଞ୍ଜକାନନ୍ଦେ ହୁଥେ

ଫେରିଲୋଚ୍ଛଳ ଯୌବନ ହୁରା

ଧରେଛି ତୋମାର ମୁଖେ ।

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ପ୍ରାତେ କଥି ଦେବୀର ବେଶେ

ତୁମି ସମ୍ମଥେ ଉଦ୍ଧିଲେ ହେସେ ;

ଆୟି ସନ୍ତ୍ରମଭାବେ ରଯେଛି ଦୀଢ଼ାଯେ

ଦୂରେ ଅବନତ ଶିରେ

ଆଜି ନିର୍ବଲ ବାଯ ଶାନ୍ତ ଉଦ୍ଧାର

ମିର୍ଜନ ମନୀତୀରେ । ( ଚିତ୍ରା )

ପ୍ରଥମ ବସନ୍ତେ ଅନେକ କବିତାଯା ରବିନ୍ଦ୍ରନାଥ ନାରୀର ଦେହ ଓ ଦେହେର ମିଳନକେ ଉପଜୀବ୍ୟ କରିଯାଇଲେନ । ସେଇ ସବ କବିତାଯା ସେ କୁଟୀର ପରିଚୟ ପାଇସା ଯାଏ ତାହା ଶହିୟା ପ୍ରଥମ ଉଠିଯାଇଛେ । ଆଧୁନିକ ସାହିତ୍ୟର ଅଭ୍ୟାସିତାକେ ଆକ୍ରମଣ କରିଯା କବି ସଥିନ ପ୍ରବନ୍ଧ ଲିଖିଯାଇଲେ, ତଥନ ଶର୍ବତ୍ତ ଇନ୍ଦ୍ରିଯ କରିଯାଇଲେନ ‘ବିଜୟିନୀ,’ ‘ସ୍ତନ୍,’ ‘ଚୁଷନ୍,’ ‘ହଦ୍ୟ ସମ୍ମା’ ଅଭ୍ୟନ୍ତରେ କବିତାର ପ୍ରତି । ଦେହ ଓ ଦେହେର ମିଳନ ଶହିୟା ରବିନ୍ଦ୍ରନାଥ ଯେ ସମ୍ପଦ କବିତା ଲିଖିଯାଇଛେ ତାହା ବିଶେଷ କରିଲେ ତାହାର ପ୍ରତିଭାର ସ୍ଵରପ ଉପଲବ୍ଧି କରିଲେ ପାରି । ତିନି ନାରୀର ଦେହକେ ପାପ-ଲାଲଦାର ଶୀଳାଭୂମି ବଲିଯା ପରିତ୍ୟାଗ କରେନ ନାହିଁ । ତାହାର ରମଣୀଯତାକେ ତିନି ଶ୍ରୀକାର କରିଯାଇଛେ, ତାହାର ମାସ୍ତୁର୍ଯ୍ୟ ତାହାର କାବ୍ୟେ ଅପରାପ ହଇୟା ଉଠିଯାଇଛେ । ତିନି ଲିଖିଯାଇଛେ :

ଶୀଳାଘରେ କିବା କାଜ ତୀରେ କେଣେ ଏମ ଆଜ

ଚେକେ ଦିବେ ସବ ଲାଜ ହମ୍ମିଲ ଜଲେ । ( ସୋନାର ତାରି )

বিবসনা প্রণয়নীকে তিনি বলিয়াছেন :

ফেল গো বসন ফেল—ঘূঢ়াও অঁকল ।  
পর শুধু মৌনর্যের নপ আবরণ  
শুরুবালিকার বেশ কিরণ কসন ।  
পরিপূর্ণ তচ্ছথানি—বিকচ কমল,  
জীবনের ঘোবনের লাবণ্যের মেলা ।

( কড়ি ও কোমল )

অচ্ছাদনসরসীনীরে মানরতা রমণীর দেহের তিনি বে পুঞ্জাহুপুঞ্জ বর্ণনা দিয়াছেন তাহাতে দৈহিক সৌন্দর্য সম্পর্কে তাহার সজাগ দৃষ্টি ও তাহার মাধুর্য আহরণে তাহার অসাধারণ নৈপুণ্য প্রমাণিত হয়। কিন্তু অপরূপ ক্রপকে তিনি শুধু শাশসার সামগ্রী হিসাবে দেখেন নাই। অচ্ছাদনসরসীনীরে বে রমণী মান করিতে নামিয়াছিল, মদন তাহার দেহকে নিজের লীলাভূমি করিতে চাহিয়াছিলেন। কিন্তু ধীরে ধীরে সেই রমণীর লাবণ্য ধখন বিকশিত হইয়া উঠিল, তখন

তুমি পরে  
জানু পাতি' বসি, নির্বাক বিশ্বয় ভরে  
নতশিরে, পুস্পধনু পুস্পশর ভাস  
সমর্পিল পদপ্রাপ্তে পূজা-উপচার  
তুণ শৃঙ্খ করি। ( চিৰা )

বিবসনার বিবসন রূপ বর্ণনা করিয়া কবি বলিতেছেন :

অতনু ঢাকু'ক মুখ বসনের কোণে  
তনুর বিকাশ হেরি লাজে শির নত ।  
আত্মক বিমল উষা মানব ভবনে,  
লাজহীন পরিহ্রতা—শুভ বিবসনে ।

( কড়ি ও কোমল )

স্তন সম্পর্কে কবি ছাইটি সনেট লিখিয়াছেন। গ্রথম তিনি লিখিয়াছেন স্তনের বাহ্যসৌন্দর্য সম্পর্কে :

ময়মের কোমলতা তরঙ্গ তরল  
উত্থলি উঠেছে যেন হাদয়ের তীরে ।  
( কড়ি ও কোমল )

কিন্তু তাহার পরই তিনি শিথিয়াছেন নারীর পবিত্রতার কথা, তাহার শুভ-জননীহুরের কথা, তাহার স্তন কবির কাছে প্রতিভাত হইয়াছে 'দেবতাবিহারভূমি কনক-অচল' বলিয়া, কারণ

'ধরণীর মাঝে ধাকি' শব্দ আছে চুম্বি'  
দেব-শিশু মানবের ওই মাতৃভূমি। \*

'কড়ি ও কোমল' গ্রন্থে চুম্বন সম্বর্কে যে সনেট আছে তাহাতে নরনারীর একান্তভাবে আপনার ও একান্তভাবে শারীর মিলনের কথাই কবি লিখিয়াছেন। কাব্যহিসাবে এই সনেট নিরুক্ত না হইলেও খুব উচ্চশ্রেণীরও নহে; কারণ ইহার মধ্যে কবির প্রতিভার বিশিষ্ট ধারাটি নাই। কবির প্রতিভা বিকশিত হইয়াছে 'চৈতানি'তে 'প্রথম চুম্বন' ও 'শেষ চুম্বন' নামক সনেটে। 'প্রথম চুম্বন' সনেটে দেখিতে পাই প্রগন্তি ও প্রগয়নীর চুম্বনের আবেগ তাহাদের নিজেদের মধ্যেই সীমাবদ্ধ নহে, জগতকল্পনারে, বনের মর্মনারে, তটবনীর তীরে ও নীরে তাহার স্পর্শ লাগিয়াছে; সমস্ত প্রকৃতি এই চুম্বনের প্রতীক্ষায় স্তুক হইয়াছিল এবং চুম্বন সমাপ্ত হইলেই অনন্ত নন্দতর্লোকে শিহরণ জাগিয়া উঠিল ও দেবতার মন্দিরে আরতির শঙ্গ ঘটা দ্বন্দ্বিত হইল। 'শেষ চুম্বন' কাব্য ইহা অপেক্ষা একটু নিরুক্ত; কিন্তু তাহার মধ্যেও দেখিতে পাই শেষ চুম্বনের ঝানিমা সমস্ত পৃথিবীতে পরিব্যাপ্ত হইয়াছে, এমন কি দূর স্বর্গে নৌরব তৈরবী বাজিয়া উঠিয়াছে। দেহের মিলনের পরিপূর্ণ মাধুর্য আহরণ করিয়াও, কবি এই কথা কথনও ভোলেন নাই যে তাহা আপনাতেই সম্পূর্ণ নহে। তাই তাহার নায়িকা নায়ককে সব কিছু দান করিয়া, শুধু লজ্জাট্টুকু রাখিতে চাহিয়াছে:

বসন্ত-নিশ্চিতে বিধু  
লহং গৰু, লহ মধু,  
সোহাগে মুখের পানে তাকিয়ো।  
দিয়ো দোল আশে-পাশে,  
কোরো কথা মুহূর্তে,  
শুধু এর বস্তুটুকু রাখিয়ো। (সোনার তরী)

'গুপ্ত প্রেম,' 'ব্যক্ত প্রেম,' 'পুরুষের উক্তি,' 'নারীর উক্তি' প্রভৃতি কবিতা আশোচনা করিলে দেখা যায় যে, পরিপূর্ণ সঙ্গোগের প্রতি কবির লক্ষ্য ধাকিলেও, কবির

\* 'বিদায়-অভিশাপ' ও 'চিরাঙ্গদা'র বিস্তৃত আলোচনা স্থানান্তরে করা হইয়াছে। এখানে শুধু একটি কথা বলা আবশ্যিক। দেববানীর প্রেম স্থীর সীমা অতিক্রম করিয়া, কর্তব্যকে তুচ্ছ করিয়া আপনার বিজয় ঘোষণা করিতে চাহিয়াছে। কিন্তু চিরাঙ্গদা'র প্রেম শুধু নিরিডি ও গভীর নহে; পরিপূর্ণ সঙ্গোগের পর সে কঠিন কর্তব্যের সঙ্গে সামঞ্জস্য বক্ষ করিয়াছে—অর্জুন তাহার বীরের ধৰ্ম বিসর্জন দেয় নাই, চিরাঙ্গদা'র প্রেম জননীহুরে আবাদ দিয়া আপনাকে চিরিতার্থ করিয়াছে।

ମନ ସେଇ ପ୍ରେମେର ମାଧୁର୍ୟେଇ ଆକୃଷି ହିଇଯାଛେ ସାହା ଆଧ ଚେନା, ଆଧ ଅଚେନା, ସାହା ସମ୍ପୂର୍ଣ୍ଣ ହିଇଯାଓ ବୁଝନ୍ତମ୍ୟ । ତାଇ ବ୍ୟକ୍ତପ୍ରେମେ କବି ଦୀନତା ଦେଖିତେ ପାଇଯାଛେ । ତୀର୍ତ୍ତାର ନାରୀକା ବୁଲିଯାଛୁ ।

ଭାଙ୍ଗିଥା ଦେଖିଲେ ଛି ଛି ନାମୀର ହନ୍ଦୁ !  
 ଲାଜେ ଭାଯେ ଧର ଧର ଭାଜିବାନୀ ସକାତକ  
 ତା'ର ଲୁକାଥାର ଠାଇ କାଡ଼ିଲେ ନିଦ୍ୟ ! ( ମାନମୀ )

‘ଶୁଦ୍ଧପ୍ରେମ’ କାବ୍ୟେର ନାୟିକାର ମନ ପ୍ରକାଶେର ବେଦନାୟ ବ୍ୟାକୁଳ ହଇଯାଇଛେ, କିନ୍ତୁ ଯେ ପ୍ରେମ ବ୍ୟାକୁ ହଇଯାଇଛେ ତାହା ଅଭିବାକ୍ତିର ସଙ୍ଗେ ନିଜେର ଅକ୍ଷୁଣ୍ଣ ମାଧୁର୍ୟ ହାରାଇଯାଇଛେ । ପୁରୁଷ ନାରୀର କାହେ ତାହାର ଆପାଯ ଯାହା କିଛି ତାହା ପାଇଇବା ଅଶ୍ଵ କରିଯାଇଛେ :

কেন তুমি মৃত্তি হয়ে এলো,  
রহিলেনা ধ্যানধারণার !  
সেই মাঝা উপবন কোথা হ'ল অদর্শন,  
কেন হার ঝাঁপ দিতে শুকাল' পাথার ! ( মাননী )

সে বখন আরও বেশী কাছে আসিয়া তর্ক করিয়া প্রেম ঘাটাই করিতে আসিয়াছে, তখন নারী উত্তর দিয়াছে :

ମିଛେ ତର୍କ—ଥାକ୍ ତବେ ଥାକ୍ !  
କେନ କାନ୍ଦି ବୁଝିତେ ପାରନା ?  
ତର୍କେତେ ବୁଝିବେ ତାକି ? ଏହି ମୁଛିଲାମ ଆଖି,  
ଏ ଶୁଦ୍ଧ ଚାହେର ଜଳ, ଏ ନହେ ଭେଟ ସନା ! (ମନଦୀ

‘ହର୍ବୋଧ’ କବିତାଯାଏ ନାୟକ ବୁଝାଇତେ ଚାହିଁଯାଇଛେ, ପରିପୂର୍ଣ୍ଣ ପ୍ରେସ ବୁନ୍ଦିର ଅଭିତ; ତାହାର ଅର୍ଦ୍ଧକ ହୃତ ବୁନ୍ଦା ଯାଏ, କିନ୍ତୁ ‘ମମନ୍ତ୍ର କେ ବସେଇ କଥନ?’

ଆରା ଏକଟି ଉପାୟେ ରବିଜ୍ଞନାଥ ତୀହାର ପ୍ରେମେର କାବ୍ୟେ ଅପନ୍ନପ ବିଜ୍ଞତି ଆନିଯାଛେ । ରବିଜ୍ଞନାଥ ମୃତ୍ୟୁକେ ରମଣୀ ଓ ବରଣୀର କରିଯା ଆକିଯାଛେ । ମରମୀ କବି ଓ ଦାର୍ଶନିକଙ୍ଗ ସାଧାରଣତଃ ମୃତ୍ୟୁକେ ଜୀବନେର ସବନିକା ବଲିଆ ସ୍ଥିକାର କରେନ ନା, ତୀହାର ମୃତ୍ୟୁ ପରିପାରେ ଅନୁଷ୍ଟ ଜୀବନ କଟନା କରେନ । ରବିଜ୍ଞନାଥ ଆରା ଏକଟୁ ଅଗ୍ରଦୂର ହିୟାଛେ, ତୀହାର କାହେ ମରଣ ନିଜେଇ ପ୍ରେମେର ମୂର୍ତ୍ତିତେ ଦେଖା ଦିଯାଛେ । ଶେଳି ସଥନ ରାତିକେ ଆହ୍ଵାନ କରିଯାଛେ, ତଥନ ମୃତ୍ୟୁକେ ରାତିର ସୋଦର ବଲିଆ ଉଲ୍ଲେଖ କରିଯାଛେ । କିନ୍ତୁ ରବିଜ୍ଞନାଥେର କାହେ ମରଣ ହିୟାତେ—ବୁନ୍ଦୁ ! ବୈଶ୍ଵବକବି ବିଶେଷତାବେ ଶାରୀର ପ୍ରେମେ କବି, ପଦାବଲୀର ନାରୀକା ରାଧା ମୃତ୍ୟୁକେ ବରଣ କରିଯାଇଛେ, ଶ୍ରୀକୃଷ୍ଣର ବିରହେ ଜର୍ଜିରିତ

ହଇୟା, ତାହାର କାହେ ମୃତ୍ୟୁ ଆପନା ହିତେହି ରମ୍ଭିଯ ନହେ । ‘ଭାଲୁସିଂହଟାଙ୍କରେର ପଦାବଳୀ’ତେ ରବୀନ୍ଦ୍ରନାଥ ବୈଷ୍ଣବ କବିଦେର ଅନୁମରଣ କରିଯାଛେ ଭାବେ ଓ ଭାଷାଯ । କିନ୍ତୁ ତୁହି-ଏକଟି ପଦେ ତାହାର ପ୍ରତିଭାର ସକ୍ଷିପ୍ତତା ବ୍ୟକ୍ତ ହଇୟାଛେ । ତାହାର ରାଧା ମରଣକେ ଉଦ୍ଦେଶ୍ୟ କରିଯାବାରୀରେ :

ମରଣରେ,

ତୁହି' ମମ ଶ୍ରମ ସମାନ ।

ମେଷ ଚରଣ ତୁରା, ମେଷ ଜଟାଜୁଟ

ରାଧା ହଦୟ ତୁ କବହି' ନ ତୋଡ଼ିବି,

ହିୟେ ହିୟ ରାଖିବି ଅମୁଦିନ ଅମୁଥଣ

ଅତୁଳ ତୋହାର ଲେହ ।

ଅନ୍ତର କବି ବଲିଯାଛେନ :

ଓଗୋ ମୃତ୍ୟୁ ଦେଇ ଲପ୍ତେ ନିର୍ଜନ ଶଯନପ୍ରାଣେ

ଏମୋ ବରବେଶେ,

ଆମାର ପରାଗ୍ରଥୁ କ୍ଲାନ୍ତହନ୍ତ ପ୍ରାମାରିବା

ବହ ଭାଲବେଦେ

ଧରିବେ ତୋମାର ବାହ ; ତଥନ ତାହାରେ ତୁମି

ମନ୍ତ୍ର ପଡ଼ି ଲିମୋ,

ରତ୍ନମ ଅଧର ତା'ର ନିବିଡ଼ ଚୁଷମଦାନେ

ପାଞ୍ଚୁ କରି ଦିଲୋ । ( ସୋନାର ତରୀ )

ଏ ତୋ ଗେଲ ମୃତ୍ୟୁର କଥା । କବିର ବିଶ୍ୱାସ ଯେ, ମୃତ୍ୟୁର ଅନ୍ତରାଳେ ସାଇୟା ପ୍ରଗରିନୀ କଥନଙ୍କ ଲୁପ୍ତ ହେଯ ନା ; ବରଂ ସମସ୍ତ ବିଶେର ମଧ୍ୟେ ଦେ ବିଲୀନ ହଇୟା ଥାଏ । ବିଶ୍ୱାସକାରୀ ତାହାକେ ପାଇୟା ନତୁନ ସୌନ୍ଦର୍ଯ୍ୟ ମଣ୍ଡିତ ହ୍ୟ ଆରା ପ୍ରଗରିନୀର ଜୀବନେ ମୃତ ପ୍ରଗରିନୀ ଅବିନଶ୍ରତ ହଇୟା ଥାକେ । ‘ସ୍ଵରଣ’ କାବ୍ୟଗ୍ରହେ କବି ମୃତ ପ୍ରଗରିନୀର ଉଦ୍ଦେଶ୍ୟ ଗୀଥା ରଚନା କରିଯାଛେ । ଇହ ବ୍ୟଥା ଓ ବିଶାଦେ ଭରା ; ଅର୍ଥ ସାଧାରଣତଃ ବିଯୋଗୀୟକ କାବ୍ୟେ ଯେ ଉଦ୍ଦାମ ଶୋକୋଚ୍ଛାସ, ବିଶ୍ୱବିଧାନେର ବିରକ୍ତେ ଯେ ଆବେଗମର ବିଦ୍ରୋହ ଥାକେ, ଏହି କାବ୍ୟେ ତାହା ନାହିଁ । ଏଥାନେ ଗଭୀର ଶୋକ ଆହେ, କିନ୍ତୁ ଏହି ଗଭୀରତା ପ୍ରଶାନ୍ତ ସ୍ତରକାରୀ ଭରା । କବି ନିଜେକେ ଏହି ବଲିଯା ଆଖାସ ଦିଯାଛେ ଯେ, ଯେ ପ୍ରଗରିନୀ ଏତ ଆମନ୍ଦ ଦିଲାଛିଲ, ବିଶ୍ୱାସକାରୀଙ୍କେ ଯେ ଏତ ମଧୁର କରିଯା ତୁଲିଯାଛିଲ, ତାହାର ମାଧ୍ୟମ୍ୟ ଲୁପ୍ତ ହିତେ ପାରେ ନା । ମୃତ୍ୟୁର ଅନ୍ତରାଳେ କୋନେ ଏକ ଅପରିଚିତ ଲୋକେ ଦେ ନିଶ୍ଚରି ଏହି ଅକ୍ଷୟ ଭାଙ୍ଗାର ଲଇୟା ଅବଶ୍ୟନ୍କ କରିତେଛେ । ପ୍ରିୟତମେର କୁଦ୍ର ଚିଠି ଦେ ଯେମନ ଯତ୍କ କରିଯା ରାଧିଯାଛିଲ, ନିଶ୍ଚରି ପରପାରେ ତେମନି ମେହ-ହଣେ ତାହାକେ କେହ ରକ୍ଷା କରିତେଛେ । ଯେ ଆମନ୍ଦ ଦେ ଲାଭ କରିଯାଛିଲ ତାହା ଦେ ଅମର

করিয়া রাখিয়াছে, আর কবির জীবন সে অক্ষম মাধ্যমে ভরপূর করিয়া দিয়া দিয়া গিয়াছে।  
কবি বলিতেছেন :

শুল আয় এ জীবনে যে কয়টি আনন্দিত দিন—  
কল্পিত পুনর ভৱে সঙ্গীতের বেদনা-বিলীন—  
লাভ করেছিলে, লক্ষ্মী, সে কি তুমি নষ্ট করি যাবে ?  
সে আজি কোথায় তুমি যত্ন করি রাখিছ কি ভাবে  
তাই আমি খুঁজিতেছি ! সুর্যাস্তের র্ষে মেঘস্তরে  
চেয়ে দেখি একদৃষ্টি,—সেখা কোন্ করণ অস্তরে  
লিখিয়াছ সে জনের সামাজ্বের হারানো কাহিনী। ( শ্রুণ )

শক্তি ব্যথিত চিন্তে কবি এই বিশ্বাসে নিবিড় শাস্তি অনুভব করিতেছেন যে, যর হইতে  
যে অমৃতরস অস্তর্হিত হইয়াছে, বিশ্বমাবো সেই হারানো পরশ তিনি সজ্জন করিয়া  
পাইবেন।

মৃত প্রগঘিনী সমন্বে কবির চিন্তাধারায় একটা ক্রমবিবর্তন আছে। ‘শ্রুণ’  
কবিতাগুচ্ছে দেখিতে পাই তাঁহার শক্তি, অস্ত মূর্তি ; তাঁহার আশার মধ্যেও ফানিমা  
আছে। কবি বিশ্বাস করিতে চেষ্টা করিতেছেন যে, বিশ্বের ক্রপের মধ্যে তাঁহার  
প্রগঘিনীর অমৃত পরশ অবর হইয়া রহিয়াছে এবং তাঁহার মনে ক্ষীণ আশার সংশ্রে  
হইয়াছে যে, অনন্তলোকে চিরসন্ধ্যাতরে তাঁহার কল্যাণী তাঁহার জগ্ন শয়া রচনা করিয়া  
রাখিয়াছে। কিন্তু তাঁহার বিশ্বাস ভীরু, নতু, তাহাতে সন্দেহ নাই। এই সংকোচ-অস্ত  
অবস্থায় অপূর্ব রমণীয়তা আছে, কিন্তু ইহা সহজ হইয়া উঠে নাই। বয়োবৃদ্ধির সঙ্গে সঙ্গে  
এই বিশ্বাস ক্রমশঃ গভীর ও দৃঢ় হইয়া উঠিয়াছে। ‘বলাকা’ কাব্যগ্রন্থ রচনা করিবার  
সময়, কবি পরিবর্তনবাদে বিশ্বাস করিতে আরম্ভ করিয়াছিলেন। ‘বলাকা’র সঙ্গে  
বার্গসঁ দর্শনের যে মিল আছে তাহা বহুদিন পূর্বে ডক্টর শ্রীশিক্ষিরকুমার মৈত্রে প্রমাণ  
করিয়াছিলেন। এইরূপ মনে করা যাইতে পারে যে, পরিবর্তনবাদের প্রেরণায় কবি  
বহুদিন পূর্বের মৃত প্রগঘিনীর কথা বিস্তৃত হইবেন, অন্ততঃ তাহার গভীরের স্থায়ী  
অস্তীকার করিবেন। কিন্তু কবি চঞ্চল জীবনের গতির সঙ্গে প্রেমের চিরস্থায়ী প্রেরণার  
অপূর্ব সামঞ্জস্য সাধন করিয়াছেন। রবীন্দ্রনাথের প্রেমের কবিতার মধ্যে ‘ছবি’ বোধ হয়  
সর্বশেষ। ইহার মধ্যে কবির অনুভূতি ও কল্পনা অপরূপ প্রসার ও বিস্তৃতি দাত  
করিয়াছে। কবি স্বীকার করিয়াছেন যে, প্রগঘিনীর মৃত্যুর পর তিনি মন্ত হইয়াছেন  
'পথের প্রেমে', যে পথে 'সহস্র ধারায় ছোটে জীবননির্বারিণী'। এই চিরচঞ্চল পথে  
কবির সঙ্গে তাঁহার প্রিয়ার সম্পর্ক নাই, কারণ সে তো ছবি, 'কেবল ছবি, শুধু পটে  
লিখা'। একটু পরেই কবি নিজের ভুল বুঝিতে পারিয়াছেন, তিনি উপরকি করিয়াছেন

ସେ, ଚିରଚକ୍ଷଳ ଜୀବନଶ୍ରୋତେ ସଦି କିଛୁ ସତ୍ୟ ଓ ସ୍ଵନ୍ଦର ଥାକେ, ତବେ ତାହାର ମୂଳ ରହିଯାଛେ ଏକଟା ଅଚଳ ଶୃତିତେ । ସେଇ ଉତ୍ସ ସଦି ଶୁକାଇୟା ଯାଇତ, ତବେ ଜୀବନେର ସମସ୍ତ ମାଧ୍ୟମେ ମୁଣ୍ଡ ହଇୟା ଯାଇତ ।

ମରି ମରି ଦେ ଆନନ୍ଦ ଥେମେ ସେତ ସଦି

ଏହି ନଦୀ

ହାତ ତରଙ୍ଗସେଗ ;

ଏହି ମେଘ

ମୁହିୟା ଦେଖିତ ତା'ର ସୋନାର ଲିଥନ । ( ବଲାକା )

‘ପୂର୍ବବୀ’ତେ କଥେକାଟି କବିତା ଆଛେ ଯାହା ରଚିତ ହଇୟାଛେ ଏହି ମୃତ ପ୍ରିୟାର ଉଦ୍‌ଦେଶ୍ୟ । ଏହି କବିତାକ୍ଷଟି ଭାବେ ଓ ଭାଷାଯ ଅଭୁପମ । ଇହାଦେର ମଧ୍ୟେ ଦେଖି କବି ତାହାର ପ୍ରଗମିନୀର କାଛେ ଆରା ନିକଟତର ହଇତେଛେ । ସେ ସେ ଶୁଦ୍ଧ ତାହାର ସମସ୍ତ ଜୀବନେ ପରିବ୍ୟାପ୍ତ ହଇୟା ଆଛେ ତାହା ନହେ ; ଏକଦିନ ବିଶେଷ କରିଯା ତାହାଦେର ମିଳନ ହିବେ, କବି ବାରଂବାର ତାହାର କଥା ବଲିଯାଇଛେ । ଅବଶ୍ୟ କବି ଏହି କଥା ମନେ ରାଖିଯାଇଛେ ସେ, ମୃତୀର ବିଚ୍ଛେଦେ ସେ ଶୃତତା ଆଛେ ତାହା ଶୃତ ନୟ, ତାହାର ବ୍ୟଥାମୟ ଅଗ୍ନିବାଙ୍ଗେ ଗଗନ ପୂର୍ବ ହଇୟା ଗିଯାଇଛେ । କିନ୍ତୁ କବିର କାଛେ ଏହି ପୂର୍ବତା ଓ ଶୃତତାଇ ଶେଷ କଥା ନହେ ।

ଇହା ସତ୍ୟ ସେ

ବିଦୁର ହେଁଛେ ମଙ୍କା ମୁଛ-ଧ୍ୟାନୋ ତୋମାର ଦିଲ୍ଲୁରେ ।

କିନ୍ତୁ ଇହାଇ ତୋ ଚରମ ନହେ, କବି ଇହାର ପରେଇ ବଲିତେଛେ :

ସବ ମାନି,—ସବ ଚେରେ ମାନି ତୁମି ଛିଲେ ଏକ ଦିନ ।

ତାଇ ‘ପୂର୍ବବୀ’ର ବୈଶିଷ୍ଟ୍ୟ ହିତେଛେ ସେହି ସବ କବିତାତେ ସେଥାନେ କବି ସେହି ଏକାନ୍ତ ବ୍ୟକ୍ତିଗତ, ଏକାନ୍ତ ନିବିଡ଼ ମିଳନେର ଜନ୍ମ ପ୍ରସ୍ତୁତ ହିତେଛେ । ଏକଦିନ ଏହି ଗ୍ରହିନୀ ଅନନ୍ତିତ ଆସିଯା ଆବାର ଅଳକ୍ଷିତେହି ଅନ୍ତର୍ହିତା ହଇୟାଇଛେ, କିନ୍ତୁ କବିର ମନେ ଆଶା ଆଛେ ସେହି ଅନ୍ତର୍ହିତା ପ୍ରିୟା ତାହାର ପରାଗ ଛାଇୟା ଆବାର ଉପଶ୍ରିତ ହିବେ । ସେହି ଅଭିସାରିକାର ଆହ୍ଵାନେର ଜନ୍ମ କବି ବସିଯା ଆଛେ—ବାଣିହୀନ ପ୍ରତିକ୍ରିୟ । ହୟତ ମେ ତାହାର ସର୍ବରଥ ବାହିୟ ଚଲିଯା ଗିଯାଇଛେ ‘କୋନ ସିଙ୍ଗୁପାର’, କବି ତାହାର ପୌଜ ଓ ରାଖେନ ନାହିଁ, କିନ୍ତୁ ସେଥାନେ ସେହି ଶୀଳାସଙ୍ଗିନୀ ଚଲିଯା ଗିଯାଇଛେ

ଦେଖାନେ କି ପୁଷ୍ପବନେ ଗୀତହୀନା ରଜନୀର ତାରା

ନବ ଜନ୍ମ ଲଭି

ଏହି ନୀରବେର ବକ୍ଷେ ନବ ଛନ୍ଦେ ଛୁଟାବେ ଫୋଯାରା

ଅଭାବୀ ତୈରବୀ ॥

କବିର ଭରସା ଆଛେ ସେ, ଶୀଳାସଙ୍ଗିନୀ କାଜ ଭୋଲାବାର ଜନ୍ମ ବାରେ ବାରେ କାଜେର କକ୍ଷକୋଣେ ଫିରିଯାଇଛେ, ସେ ତାହାକେ ନିବିଡ଼ତମ ଅଭିସାରେ ଆହ୍ଵାନ କରିବେଇ କରିବେ,

ভুগিয়াও সে ভুগিতে পারিবে না, কারণ কবির জীবনের অন্তর্গত স্থানে সে তাহার আসন রাখিয়াছে।

এইভো গেল ব্যক্তিগত জীবনের কথা। এই ঘূর্ণে কবি আরও হইটি প্রেমের কবিতা লিখিয়াছেন মৃত প্রিয়ার উদ্দেশ্যে, তবে তাহারা তাহার নিজের জীবনের কথা নহে, স্বাটকবি সাজাহানের জীবনের ট্র্যাজিডি লইয়া রচিত। ‘বলাকা’র কবি প্রথমতঃ চঞ্চল জীবনের পরিবর্তনের কথা লিখিয়াছেন, তাহার পরই মনে হইয়াছে তাজমহলের কথা যে সহস্র বিস্মৃতি ও চঞ্চলতার মধ্যে তাহার অপরিবর্তন বাঁশী ঘোষণা করিয়াছে : “ভুলি নাই, ভুলি নাই, ভুলি নাই প্রিয়া”। কবি আরও বলিয়াছেন যে, স্বাটের বিরহ তাজমহলে আকারলাভ করিয়া বিশের বিরহে দ্রুপাস্তরিত হইয়াছে। কিন্তু মানবাদ্বা বাঁধা পড়িবে পাষাণ গৃহের মধ্যে, এই কথা কবি—বিশেষ করিয়া ‘বলাকা’র কবি—সম্পূর্ণরূপে স্বীকার করিতে পারেন নাই। তাই তিনি বলিয়াছেন যে, স্বাটের চিন্ত তাহার কীর্তি হইতে আরও বিরাট, সমাধিমন্দির এক ঠাই স্থির হইয়া থাকিতে পারে, কিন্তু স্বাটের আস্তাকে কেহ বাঁধিয়া রাখিতে পারে না।

অজি তার রথ

চলিয়াছে রাত্রির আহানে

নক্ষত্রের গানে

প্রভাতের সিংহমূর পানে।

তাই

শুভিভাবে আমি পড়ে আছি

ভারমুক্ত সে এখনে নাই।

পরিবর্তমানের সঙ্গে অপরিবর্তনের সমন্বয় ও সংর্ঘণ্য—ইহা কবির চিন্তকে বাঁরংবাঁর আলোড়িত করিয়াছে। কবি ইহাদের সুন্দরতম সমন্বয় করিয়াছেন ‘শেষের কবিতা’ ও ‘মহঘ্যাস’। কবি দেখাইতে চাহিয়াছেন, জীবনের ক্ষুদ্র ক্ষুদ্র ঘটনা ও গুণের আদান-প্রদান তাহাদের স্বকীয় বেগে ও ভঙ্গীতে চলিতেছে ও চলিবে, তাহাদের সঙ্গে অপরিবর্তন প্রেমের সংস্করণ বা আনাগোনা নাই। কিন্তু এই দৈনন্দিন জীবনের পাথের আসে সেই অচঞ্চল সংবন্ধ হইতে। অমিত-শোভনলাল-লাবণ্য-কেতকীর প্রেমকাহিনীর ইহাই তো গোড়ার ও শেষের কথা। লাবণ্য’র শেষের কবিতায় প্রেমের এই দিক্ষিট সম্পূর্ণরূপে প্রস্ফুট হইয়া উঠিয়াছে :

ওগো বন্ধু

সেই ধারমান কাল

জড়ায়ে ধরিল মোরে ফেলি তার জাল,—

କିନ୍ତୁ ତାଇ ବନିଆ ଅପରିବର୍ତ୍ତନ ଅର୍ଧେର ମୂଲ୍ୟର ଝାସ ହୟ ନାହିଁ । ଶାବଣ୍ୟ ଉଭୟେର ଏହି ତୁଳନାମୂଳକ ବର୍ଣନା ଦିଆଇଛେ :

ତବୁ ମେତୋ ସ୍ଥି ନୟ  
ସବ ଚେଯେ ଶତ୍ୟ ମୋର, ମେଇ ମୃତ୍ୟୁଙ୍ଗୟ  
ମେ ଆମାର ପ୍ରେମ ।  
ତାରେ ଆମି ରାଖିଆ ଏଲେମ  
ଅପରିବର୍ତ୍ତନ ଅର୍ଧ ତୋମାର ଉଦ୍ଦେଶେ ।  
ପରିବର୍ତ୍ତନେର ପ୍ରୋତ୍ତେ ଆମି ଯାଇ ଭେଦେ  
କାଳେର ଘାତାଯ ।  
ହେ ବନ୍ଧୁ, ବିଦାୟ ॥

ଏହି ନତୁନ ସାମଙ୍ଗଟେର ମନ୍ଦିର ପାଇଁଯାଇଛେ ବନିଆ କବି ତାଜମହଲେର ସମ୍ପର୍କେ ନତୁନ ଗାନ ରଚନା କରିଲେମ, ଯାହା ଅଧିତ ରାସେର ମତେ ଶୁଦ୍ଧ ‘ଚଲେ ଯାଓଯା’ର ଗାନ ନହେ, ‘ରସେ ଥାକା’ର ଗାନ ଓ; ବାନ୍ଦିକପକ୍ଷେ, ‘ଚଲେ ଯାଓଯା’ ଓ ‘ରସେ ଥାକା’ର ମଧ୍ୟେ ସେ ବିରୋଧେର ସ୍ଥଚନା ‘ବାକା’ର ଆଛେ, ‘ମହ୍ୟା’ର ତାହାର ଅବସାନ ହଇଯାଇଛେ । ‘ରସେ ଥାକା’ର ମଧ୍ୟେହି ତୋ ସଖିତ ରହିଯାଇଛେ ‘ଚଲେ ଯାଓଯା’ର ରମ୍ୟ ।

‘ମହ୍ୟା’ କବିର ଅପରାପ ସ୍ଫଟି । ଇହାତେ ଉତ୍କଳ ପ୍ରେମେର କବିତା ଅନ୍ଧାର୍ଯ୍ୟ । ଏଥାନେ କବିର ପ୍ରତିଭାର ଆର ଏକଟି ବିଶିଷ୍ଟ ସ୍ଵରେର କଥା ଉଲ୍ଲେଖ କରା ହିଁବେ । ରବିନ୍ଦ୍ରନାଥେର ପ୍ରେମେର କବିତାର ଏକଟା ପ୍ରଧାନ ଲକ୍ଷଣ ତାହାର କମନିଯତା, ତାହାର ମିଳିନ ନୟତା । କବିର କାବ୍ୟେ ବୀରବସେର ଅଭାବ ଆଛେ ଏହି ଅନୁଯୋଗ ଅନେକଦିନ ଧରିଆ କରା ହଇଯାଇଛେ; କିନ୍ତୁ ‘ମହ୍ୟା’ର ଅନେକଗୁଲି କବିତାଯ ସେ ପ୍ରେମେର ପରିଚୟ ପାଇ, ତାହା ବୀରେର ପ୍ରେମ, ତାହା ଶୌର୍ଯ୍ୟର ଦାରୀ ମହିମାପ୍ରିୟ । ଦନ୍ତ ହଇବାର ପୂର୍ବେ ପଞ୍ଚଶର ଆସିଲେ କୁମୁମରଥେ ମକର କେତୁ ଉଡ଼ାଇଯା, କିନ୍ତୁ ‘ମହ୍ୟା’ର କବି ଧଥନ ତାହାକେ ପୁନରୁଜ୍ଜୀବିତ କରିଲେନ, ତଥନ ତାହାକେ ତିନି ଏହି ବନିଆ ଆବାହନ କରିଲେମ :

ଭାଷ୍ମ-ଅପମାନ ଶ୍ୟାମ ଛାଡ଼ୋ, ପୁଷ୍ପଧମୁ,  
କୁଦ୍ରବହି ହ'ତେ ଲହୋ ଜଳଦର୍ଚିତ ତମୁ ।

.....

ହେ ଅତମୁ, ବୀରେର ତମୁତେ ଲହୋ ତମୁ ॥

ସେ ଯୌବନକେ ତିନି ଉଦ୍ବୋଧିତ କରିଲେନ, ମେ ଏହି ବନିଆ ଆକ୍ଷେପ କରିଲ ନା : “ଆଜି ସେ ରଜନୀ ଧାରୀ ଫିରାଇବ ତାର କେମନେ ?” ଏହି ଯୌବନ ନିର୍ଦ୍ଦିତ, ଏ ଆସିଲ ଭାଙ୍ଗନେର ମହାରଥେ । ସେ ବସନ୍ତକେ କବି ଆବାହନ କରିଲେନ, ମେଓ ଆସିଲ ସୁଦ୍ରର ବାଣୀ

বিস্তারিয়া, 'সিল্লুর তটে'। এই নির্দিষ্ট ঘোবনের যে রংগী, এ 'শঙ্গিত' নহে, এ 'সচলা', ইহার বাণীতে নতুন তেজ :

পথপ্রাপ্তে কেন রব জাগি  
ক্লান্ত ধৈর্য প্রত্যাশার পূর্ণের লাগি'

দৈবাগত দিনে ?

শুধু শুভে চেয়ে রবো ? কেন নিজে নাহি লবো চিনে  
সার্থকের পথ ?

দুর্জয় আশাসে

হৃগমের হৃগ হ'তে সাধনার ধন

কেন নাহি করি আহরণ  
প্রাপ্ত করি পথ ?

এই যে বীর্যবান् প্রেম, ইহার রচনেও বৈরিষ্ট্য আছে। 'চিত্তা'র নায়ক পূর্ণ হইতে সানন্দে বিদায় লইয়াছিল ও শোকাতুরা পৃথিবীতে দীনতম ঘরে প্রেমসীকে লইয়া সন্তুষ্ট থাকিবে এই আশাস দিয়াছিল। 'মহায়া'র নায়িকা সচলা, তাহার আশা উচ্চতর। সে দমঘন্টাকে অমুকরণ করিয়া দেব হইতে মানুষকে বাছিবে না ; সে বরণ করিবে তাহাকেই যে ফেলে নাই 'ছায়া ছায়ার মাঝারে'। অবশ্য এই নতুন প্রেরণায় কর্বির প্রতিভা তাহার পূর্ববৃত্তি হারায় নাই ; বরং এই নব অনুভূতিতে বীর্যের সঙ্গে ন্যাতার, উন্মাদনার সঙ্গে সাধনার অপরূপ সম্প্রিলন হইয়াছে। এই যে প্রেম, ইহা তপস্তাৱই অঙ্গ ; ইহাতে কঠোর ও কোমলের সংমিশ্রণ হইয়াছে। তাই 'পথবর্তী' নায়িকা বলিয়াছে :

তব আহ্বানে বরণ করিয়া

নির্মেহি হৃগমেরে

ক্লান্তি কিছু বা নিলাম হবিয়া

মোর অঃপ্র-বেরে ।

যা' ছিল কঠোর, যাহি নিন্তু'ব

তা'র সাথে কিছু মিলাই মধুর,

তোমারি শ্বরণে রবো শ্বরণীয়

না মানিব পরাভব ।

তব উদ্দেশে অপীব হেসে

যা-কিছু আমাৰ সব ।

এই প্রণয় শক্তিমান ইহলেও প্রণতিৰই নামান্তর। তাই নায়িকা পুনৰায় বলিতেছে :

লহো এ প্রণাম

জীবনের পূর্ব পরিণাম ।

## ରବିଜ୍ଞନାଥେର ପ୍ରେମେର କବିତା

ଏ ପ୍ରଣତି 'ପରେ  
ଶ୍ରୀ ରାଖୋ ମେହଭରେ ।  
ତୋମାର ଐଶ୍ୱର୍ୟ ମାରେ  
ଶିଂହାସନ ଦେଖାଇ ବିରାଜେ,  
କରିଯୋ ଆହାନ,  
ଦେଖା ଏ ପ୍ରଣତି ମୋର ପାଇ ଯେନ ହାନ ॥

ପ୍ରଥମବରସେର ରଚନାମ ଏହି ଧରଣେ କାବ୍ୟ ଆଛେ ; କିନ୍ତୁ ତାହାର ମଧ୍ୟେ ଏହି ଧବନିଟି ନାହିଁ ।

ଅର୍ଦ୍ଧଶତବୀର ଅଧିକ କାଳ ଧରିଯା ରବିଜ୍ଞନାଥ କବିତାର ସାଧନା କରିଯାଛେ । ତାହାର ରଚିତ କବିତାର ସଂଖ୍ୟା ଅଗଣିତ ; ତାହାଦେର ଭାବ, ଭାସାର ଓ ବୈଚିତ୍ର୍ୟର ସୀମା ନାହିଁ । ଶୁଦ୍ଧ ପ୍ରେମକେ ଉପଜୀବ୍ୟ କରିଯାଇ, ତିନି ବହୁ ଭାବେ ବହୁ ଭଙ୍ଗୀତେ ଅମ୍ଭ୍ୟ କବିତା ରଚନା କରିଯାଛେ । ପ୍ରଥମେର 'ସାଧନବେଗ' ଓ 'ପ୍ରସାଧନ କଳା', ତାହାର ଆଶା, ଆକାଙ୍କ୍ଷା, ଲଜ୍ଜା, ତୃପ୍ତି ଓ ତୃଷ୍ଣା—କୋମୋ ବିଷୟକେଇ ତିନି ବାଦ ଦେନ ନାହିଁ । କିନ୍ତୁ 'ସନ୍ଧ୍ୟାସଙ୍ଗୀତ' ହିତେ 'ମହୀୟ' ପର୍ଯ୍ୟନ୍ତ ଯତ ପ୍ରେମକାବ୍ୟ ତିନି ରଚନା କରିଯାଛେ ତାହାଦେର ସବୁଗିର ମଧ୍ୟେ ଏକଟି ପ୍ରଧାନ ଶୁରୁ ଆଛେ—ତାହା ହିତେହେ ସାମାଜିକ ମଧ୍ୟେ ଅସାମାଜିକ ପରିକଳନା, ମାନ୍ୟାର ମଧ୍ୟେ ମାନ୍ୟାର ଆବିକ୍ଷାର । ତାହାର ମାନ୍ୟମୁଦ୍ରାକେ ତିନି ଦେଖିଯାଛେ ଶୈଶବେର ଖେଳାର ସନ୍ଧିନୀର ମଧ୍ୟେ, ଯୌବନେ ସେ ବଧୁବେଶେ ଅନ୍ତରେ ପ୍ରବେଶ କରିଯାଇଁ ଏବଂ କବି ତାହାର ନନ୍ଦବନ୍ଦେ ବନ୍ଦ ଦିଲ୍ଲା ତାହାର ଅନ୍ତରବନ୍ଦେ ଶୁନିଯା ଶିତେ ଚାହିୟାଛେ, କର୍ଜଗୋକେ ମାନ୍ୟାକେ ତିନି ରୂପ ଦିତେ ଚାହିୟାଛେ ମର୍ତ୍ତ୍ୟଭୂମିର ରମଣୀର ମୂର୍ତ୍ତିତେ । ଏହି ତୋ ଗେଲ 'ମାନ୍ୟମୁଦ୍ରାକୀ'ର କଥା । ସାମାଜିକ ନରନାରୀର ଦୈନନ୍ଦିନ ଜୀବନେର ଯେ ତୁଚ୍ଛ ପ୍ରେମ ତାହାର ମଧ୍ୟେ ଓ କବି ଅସାମାଜିକାର ଗୌରବ ଆନିଯାଛେ । ଦେଇ ପ୍ରେମେ ଦେଇ ଐଶ୍ୱର୍ୟ ଆଛେ ସାହାର କଥା ଆମରା ଶୁନିତେ ପାଇ ଦୁଇତମ ଶକୁନ୍ତଳା, ନଳ ଓ ଦମ୍ୟନ୍ତୀ, ଫାଙ୍ଗନୀ ଓ ଶୁଭଦ୍ରାର ପ୍ରଣାମକାହିନୀତେ । 'ସହଶ୍ରେଷ୍ଠ ମାରୋ ଏକଜନ' ତୁଚ୍ଛ ନର ପ୍ରଥମେ ଐଶ୍ୱର୍ୟ ଐଶ୍ୱର୍ୟବାନ୍ ହିଲ୍ଲା ତାହାର ପ୍ରଣିମୀର ପ୍ରେମକେ ତେବୁନି ସଧତନେ ରଙ୍ଗା କରିତେହେ ।

ରେଖେହେ ସେମନ ହୁଧାକର  
ଦେବତାର ଗୁପ୍ତ ହୁଦା ଯୁଗ୍ୟମାନ୍ତର  
ଆପନାରେ ମୁଧାପାତ୍ର କରି, ବିଦାତାର  
ପୁଣ୍ୟ ଅପି ଜ୍ଞାନୀୟ ରେଖେହେ ଅନିବାର  
ସବିତା ସେମନ ସଯତନେ, କମଳାର  
ଚରଣ କିରଣେ ସଥା ପରିଯାଇଁ ହାର  
ମୁଲିର୍ବଳ ଗଗନେର ଅନ୍ତ ଲଳାଟ । ( ଚିତ୍ରା )

## ରବୀନ୍ଦ୍ର-ପରିସଦ

ବିଗତ ୩୦ଶେ ଆଗଟ, ବୁଧବାର, ପରିସଦେର ଚତୁର୍ଥ ଅଧିବେଶନେ ସୁବିଧ୍ୟାତ ସାହିତ୍ୟକ, ଅଧ୍ୟାପକ ଶ୍ରୀହର୍ଜଟିପ୍ରସାଦ ମୁଖୋପାଧ୍ୟାୟ 'ରବୀନ୍ଦ୍ରନାଥେର ସନ୍ଦର୍ଭ' ସମ୍ବନ୍ଧେ ଏକଟା ଅପରାପ ମୁଦ୍ରା ବଜ୍ରତା କରେନ । ସଭାର ବିଶେଷ ଜନସର୍ବାଗମ ହଇଯାଛି । ପରିସଦେର ସଭାପତି ଅଧ୍ୟକ୍ଷ ଭୂପତିମୋହନ ସେନ ମହାଶ୍ରେଷ୍ଠ ଆସିତେ ବିଲସ ହେଁଯାର ଶ୍ରୀଯୁକ୍ତ ପ୍ରମଥ ଚୌଧୁରୀ ସଭାପତିର ଆସନ ପ୍ରହଣ କରେନ । ସଭାର ନିର୍ଦ୍ଦିଷ୍ଟ କର୍ଯ୍ୟ ଆରଣ୍ୟ ହେଁଯାର ପୂର୍ବେ, ରବୀନ୍ଦ୍ର-ପରିସଦେର ସନ୍ଦର୍ଭ ଓ ଅନ୍ୟତଥ ଶ୍ରେଷ୍ଠ ସୁହନ୍ଦ କଣ୍ଠବ୍ୟବ ଚଟ୍ଟୋପାଧ୍ୟାୟେର ମୃତ୍ୟୁତେ ଶୋକପ୍ରକାଶ କରିଯା ଏକଟା ପ୍ରତ୍ୟାବ ଗୃହିତ ହେଁ । ବଜ୍ରତା ଆରଣ୍ୟ କରିଯା ଶ୍ରୀଯୁକ୍ତ ଶ୍ରୀହର୍ଜଟିପ୍ରସାଦ ମୁଖୋପାଧ୍ୟାୟ ବଲେନ ସେ, ଆଜକାଳ ବାଂଗାଦେଶେ ଛାତ୍ରଦେର ମଧ୍ୟେ ଉଚ୍ଚମନ୍ତ୍ରୀତର ବିଶେଷ ପ୍ରଚଳନ ନାହିଁ; ତବେ ମୁଖେର କଥା, ତାହାରେ ଭିତର ଅଧୁନା ଏକଟା ଚେତନା ଆସିଯାଇଛେ । Classical music-ଏର ବିଷୟେ ବଲିତେ ଗିଯା ତିନି ଶାସ୍ତ୍ରୀୟ ମାର୍ଗ ସନ୍ଦର୍ଭ ଓ ଦରବାରୀ ସନ୍ଦର୍ଭ ପ୍ରଭୃତିର ଐତିହ୍ସିକ ପରିଚୟ ଦେନ ଏବଂ ତାହାର କ୍ରମବିକାଶେର କଥା ଉଲ୍ଲେଖ କରେନ । ରବୀନ୍ଦ୍ରନାଥେର ଗାନେର ଆଲୋଚନା ପ୍ରସଙ୍ଗେ ବଜ୍ରତା "ନିଶ୍ଚିଥ ରାତରେ ବାଦଲଧାରା" ଗାନ୍ଟାର ଏକଟା ବିଭିନ୍ନ ସମାଲୋଚନା କରିଯା ଦେଖାନ ସେ, କୀ ଭାବେ ଏଥାନେ ବେହାଗ ହିତେ ବିଚୁତି ଘଟିଯାଇଛେ । ତିନି ବଲେନ ସେ, "ଜାଗରଣେ ଧୟା ବିଭାବରୀ" ଗାନ୍ଟାରେ କରେକଟା ପଂକ୍ତି ବେହାଗ ହିତେ ବିଚୁତି ଦେଖ ଯାଏ । ତାହାର ମତେ, "ମହାରାଜ ଏକି ସାଜେ" ଗାନ୍ଟାଟି ଏକଟା ଖାଟୀ ବେହାଗ । "ତୋମାର ହ'ଲ ସ୍ଵର ଆମାର ହ'ଲ ସାରା" ଗାନ୍ଟାକେ ତିନି ବିଶ୍ଵାସ ହେଲା କଲ୍ୟାଣ'ବଲିଯା ଉଲ୍ଲେଖ କରେନ । ବଜ୍ରତା ବଲେନ ସେ, ହିନ୍ଦୁଶାନୀ ଗାନେର ସଙ୍ଗେ ରବୀନ୍ଦ୍ରନାଥେର ଗାନେର ଅପୂର୍ବ ମିଳନ ରହିଯାଇଛେ । ସୁତ୍ରାଂ Classical ଗାନ ସମ୍ବନ୍ଧେ ଗତୀର ଜାନ ନା ଥାକିଲେ ରବୀନ୍ଦ୍ରନାଥେର ଗାନ ଉପଲବ୍ଧ କରା ସମ୍ଭବ ନାହିଁ । ବଜ୍ରତା ପ୍ରସଙ୍ଗେ ଉଦାହରଣସରପ ଉଲ୍ଲିଖିତ ଗାନ କରେକଟି ଗାହିଯା ଶ୍ରୀଯୁକ୍ତ ସତୀଦେବୀ ମୁଦ୍ରାକ୍ଷରକୁ ମୁଦ୍ରିତ କରେନ । ସଭାପତି ଶ୍ରୀଯୁକ୍ତ ପ୍ରମଥ ଚୌଧୁରୀ ମହାଶ୍ରେଷ୍ଠ ବଜ୍ରତା-ପ୍ରସଙ୍ଗେ ମାର୍ଗ ସନ୍ଦର୍ଭ ଓ ଦେଶୀ ସନ୍ଦର୍ଭ ସମ୍ବନ୍ଧେ ଉଲ୍ଲେଖ କରେନ । ତିନି ବଲେନ ସେ, ରବୀନ୍ଦ୍ରନାଥେର ଅନେକ ଗାନ ଆମରା ସୁଧିତ ପାରି ନା, ତାହାର କାରଣ ଅଭ୍ୟୁତ୍ତିର ପାର୍ଥକ୍ୟ । ତାହାର ପର ସନ୍ଦର୍ଭଗେର ବିଶେଷ ଅନୁରୋଧେ, ଶ୍ରୀଯୁକ୍ତ ସତୀଦେବୀ "ଶାରୁଦ ପ୍ରାତେ ଆମାର ରାତ ପୋହାଳ" ଗାନ୍ଟା କରେନ । ପରିସଦେର ପକ୍ଷ ହିତେ ଧନ୍ତବାଦ ଜ୍ଞାପନେର ପର ସଭା ଭଙ୍ଗ ହେଁ । ଉପର୍ତ୍ତି ବ୍ୟକ୍ତିଗଣେର ମଧ୍ୟେ ନିୟଲିଖିତରେ ନାମ ବିଶେଷ ଉଲ୍ଲେଖଯୋଗ୍ୟ :—ଅଧ୍ୟକ୍ଷ ଭୂପତିମୋହନ ସେନ ଓ ମିସେସ୍ ସେନ, ଶ୍ରୀଯୁକ୍ତ ଅର୍ଦ୍ଦନ୍ଦୁକୁମାର ଗଙ୍ଗୋପାଧ୍ୟାୟ, ଅଧ୍ୟାପକ ଶ୍ରୀଶାନ୍ତର୍ମେ ମହାନବିଶ୍ୱ, ଶ୍ରୀଯୁକ୍ତ ଅତୁଳଚନ୍ଦ୍ର ଶ୍ରୀପାତ୍ର ଅଧ୍ୟାପକ ଦେବେନ୍ଦ୍ରନାଥ ସେନ, ଡାଃ ମେହମାନ ଦନ୍ତ,

ডাঃ শ্রীকুমার বন্দ্যোপাধ্যায়, শ্রীযুক্ত স্বশোভনচন্দ্র সরকার, শ্রীযুক্ত সুরেশ চক্রবর্তী, শ্রীযুক্ত নীহারণজন রায়, শ্রীযুক্ত নরেন্দ্র নিয়োগী, অধ্যাপক বিনয়কুমার বন্দ্যোপাধ্যায় ও অধ্যাপক ভূপেন্দ্রনাথ মৈত্রী।

অমলচন্দ্র গুপ্ত  
সম্পাদক

## বেঙ্গলী লিটারারী সোসাইটি

গত ৬ই সেপ্টেম্বর বৃথাবার, প্রেসিডেন্সী কলেজে বেঙ্গলী লিটারারী সোসাইটির প্রথম অধিবেশন হয়। প্রেসিডেন্সী কলেজের ভূতপূর্ব ছাত্র শ্রীযুক্ত মাধুনলাল মুখোপাধ্যায়, এম, এ, মহাশয় “বঙ্গিমচন্দ্রের উপগ্রহসে ক্লপর্গন” শীর্ষক প্রবন্ধ পাঠ করেন। অধ্যক্ষ শ্রীযুক্ত ভূপতিয়োহন সেন মহাশয় সভাপতির আসন অলঙ্কৃত করিয়াছিলেন। অধ্যক্ষ মহাশয়ের ও শ্রীযুক্ত ডষ্টের শ্রীকুমার বন্দ্যোপাধ্যায় মহাশয়ের হাইট স্থলের বক্তৃতা প্রদানের পর সভা ভঙ্গ হয়।

বিগত ১৮ই নভেম্বর শনিবার, রায়বাহাদুর ডষ্টের দীনেশচন্দ্র সেন, ডি, লিট, মহাশয় “বৈষ্ণব পদাবলী” সমক্ষে একটি স্বিকৃত প্রবন্ধ পাঠ করেন। এই প্রবন্ধে দীনেশচন্দ্র বিদ্যাপতি, চণ্ণীদাস, গোবিন্দদাস প্রভৃতি বৈষ্ণব কবিদিগের স্মলিখিত পদাবলী আবৃত্তি করেন ও তাহা স্থলেরভাবে বুরাইয়া দেন। অধ্যাপক ডষ্টের শ্রীকুমার বন্দ্যোপাধ্যায় মহাশয় সভাপতির আসন গ্রহণ করেন। শ্রীকুমারবাবু একটি বক্তৃতা প্রদান করেন। লিটারারী সোসাইটির পক্ষ হইতে সম্পাদক মহাশয় দীনেশচন্দ্র ও শ্রীকুমারবাবুকে ধন্যবাদ জ্ঞাপন করেন এবং তাহার পর সভা ভঙ্গ হয়।

প্রভাতকুমার রায়  
সম্পাদক

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## সাহিত্য প্রসঙ্গ

সমালোচনা \*

অধ্যাপক শ্রীশশাঙ্কশেখর বাগচী, এম-এ

কবিগণ যে কাব্য রচনা করেন—তাহারা জনী, যব্রী, বুদ্ধিমান বলিয়া নয়,—তাহাদের প্রতিভা ও প্রকৃতির মধ্যে এমন কিছু আছে যাহা সহজেই উদ্বোধ হইয়া উঠিতে পারে। এই উদ্বোধনাই সমস্ত শিল্পস্থিতির মূল। কবির মন যেন একটি দ্বাহ-পদাৰ্থ, যাহা ইহার সংশ্বে আসে তাহা শুধু স্পৰ্শ করিয়াই যাব না, একেবাবে আগুন ধৰাইয়া দেয়।

কাব্যস্থিতি করিবার ক্ষমতা অনেকেরই মাঝি, কিন্তু কাব্যপাঠে আনন্দলাভ করিতে পারেন অনেকেই। ইঁহারা কবি নন—কাব্যারসিক, শ্রষ্টা নন—ভোক্তা। যাহারা কাব্য স্থিতি করেন এবং যাহারা কাব্যপাঠে তন্ময় হইয়া থাকেন, তাহাদের যদি প্রশ্ন করা যায় কাব্যের সৌন্দর্য বিচার ও বিশ্লেষণ করিতে,—কেবল অমৃতুর দিক দিয়া নয়, অস্পষ্ট ভাবাকুলতার দিক দিয়া নয়, হৃদয়ের উচ্ছ্বাস ও ব্যক্তিগত খেয়ালের বশেও নয়—বুদ্ধিগ্রাহ একটা বিশেষ স্পষ্ট বিচারপদ্ধতির ভিত্তির দিয়া নির্দেশ করিতে,—কাব্যখনানা কেন ভাল?—তবে কবি ও কাব্যামোদী অনেকেই হয়ত সন্তোষজনক উন্নতি দিতে পারিবেন না। স্থিতি, সন্তোগ ও বিশ্লেষণ বিভিন্ন জিনিয়। কিন্তু স্থিতি করিবার ক্ষমতা ও ভোগ করিবার ক্ষমতা স্বতন্ত্র ও বিভিন্ন হইলেও উভয়ই একই প্রকৃতি সংজ্ঞাত। শ্রষ্টার যে সামৰ্থ্য উহা সক্রিয়, সচল, বেগবান—আনন্দের আতিশয় আপনার আবেগে হৃদয়ের কারাগৃহ ভাঙিয়া বাহিরে মূর্ত্তি বিশ্রাম হইয়া ফুটিয়া উঠে। অমৃতুর্তিগুলিকে মনের মধ্যে যথম রূপহীন ব্যৰ্থতায় নিঃশেষ হইতে না দিয়া বাহিরে আকাশে রূপান্বিত করিয়া তোলা হয় তখনই তাহা শিল্প। শিল্পাত্মেই সাকারের উপাসক। কিন্তু কাব্যবিচার বা বিশ্লেষণ, কাব্যস্থিতি ও কাব্যসন্তোগ হইতে সম্পূর্ণ বিভিন্ন। কবি ও কাব্যারসিকের স্বজনী ক্ষমতা ও রসজ্ঞান ভগবদ্দত্ত বা সহজাত; চেষ্টা করিয়া অকবিকে কবি করা, বা অরসিকের মনে রসবোধের সংগ্রহ করা যাব না। রসবোধের ক্ষমতা সম্পূর্ণ স্বতন্ত্র জিনিয়। বুদ্ধিমত্তা বা বিজ্ঞাবত্তার সঙ্গে ইহার নিশ্চিত কোনও সম্বন্ধ নাই।

কবি ও কাব্যামোদী উভয়েই অল্প-বিস্তুর সমালোচক। কবি যখন একটি শব্দের পরিবর্তে অন্ত একটি শব্দ প্রয়োগ করেন, বিষয়টি একভাবে ব্যক্ত না করিয়া অন্তভাবে

\*প্রবন্ধের জন্য লেখক, অধ্যাপক Abercrombie-র নিকট ধৰী।

প্রকাশ করেন, কাব্যামোদী যখন একজনের রচনা অপেক্ষা অন্যের রচনার অধিক আনন্দলাভ করেন, বা একই কবির বিভিন্ন রচনার মধ্যে কোনও একটি বিশেষ রচনা তাঁহার ভাল লাগে তখন তাঁহারা কি সমালোচক নন? এইভাবে দেখিলে শির-স্থষ্টির সঙ্গে সঙ্গেই সমালোচনার স্থষ্টি। কিন্তু একটি বিশিষ্ট স্বতন্ত্র সাহিত্য প্রচেষ্টা স্বরূপে সমালোচনার জন্ম হইয়াছে তখনই যখন আনন্দের রূপ ও আনন্দের মূল্যায়ত কারণগুলি দার্শনিক তত্ত্বজ্ঞান ও বুদ্ধিগ্রাহ বিচারপক্ষতির মধ্যে ধরা দিয়াছে। যুক্তি তর্ক বিচার বিশ্লেষণ গবেষণা ব্যাখ্যা যাহাই করি না কেন, 'ভাল লাগে' বা 'ভাল লাগে না' শিল্প সম্বন্ধে ইহার উপর কোনও কথা নাই। কিন্তু শিরবিচারে কোনও দেশেই এই সরল কথাটি মানিয়া লওয়া হস্ত নাই। শুধু 'ভাল লাগে' বলিয়াই নিন্দিত নাই। 'ভাল লাগার' ভিতরের কারণগুলি অনুসন্ধান করিতে হইবে এবং সকলের পরিচিত ভাষায় তাহা প্রকাশ করিতে হইবে। কবির কাব্য আমার মানসলোকে যে আনন্দের সংক্ষার করে, চিত্তের সেই আহ্লাদ, সেই thrill,—প্রকাশ করিতে হইবে, ব্যাখ্যা করিতে হইবে—শুধু অনুভূতির রঙ, শিশাইয়া নয়, বুদ্ধির আলোকে প্রতিভাত করিয়া।

স্থষ্টি হৃদয়ের, অনুভূতির জিনিষ; সমালোচনা মস্তিষ্কের, বুদ্ধির জিনিষ। কিন্তু কবি কেবল ভাবাবেগের মন্তব্যার বশেই স্থষ্টি করিয়া চলেন, আর সমালোচক কেবল বুদ্ধির 'সার্চলাইট' ফেলিয়া ব্যাখ্যা করিয়া যান, এ কলম যেন আমরা না করি। যে কবি কেবল অঙ্গ আবেগের দাস, যিনি আত্মস্তুত নন,—হৃদয়াবেগে ধীর স্থির প্রজ্ঞা বিচলিত হয় তাঁর স্থষ্টি কাব্য নয়—প্রলাপ। যে সমালোচক কেবল বুদ্ধি দিয়াই সমস্ত ধাচাই করিতে চাহেন, হৃদয়াবেগ ধীর কাছে মূলহীন, তাঁর সমালোচনা রসজ্ঞতা নয়—নীরস তর্ক। ভাবাবেগের প্রাবল্য স্থষ্টির মুখ্য অঙ্গ সন্দেহ নাই কিন্তু উহাই একমাত্র অঙ্গ নয়। বুদ্ধির তীক্ষ্ণতা ব্যাখ্যার পক্ষে প্রধান সহায় কিন্তু একমাত্র সহায় নয়।

সমালোচনা আমাদের সাহিত্যবিষয়ক সমস্ত সঙ্গত কৌতুহল পরিতৃপ্তি করে। সাহিত্য বিষয়ে আমাদের কৌতুহল বা প্রশংসনি সাধারণতঃ দুই ভাগে ভাগ করা যায়। কোনও বিশেষ কবিতা, নাটক বা উপগ্রাম আমরা বুঝিতে চাই। ব্যাখ্যা ও বিশ্লেষণের সাহায্যে ইহার সৌন্দর্য উপলব্ধি করিতে চাই। আবার সাহিত্য কাহাকে বলে, সাহিত্যের প্রকৃতি কি, সাহিত্যের উদ্দেশ্য কি ইত্যাদি প্রশংসন আমাদের মনে উদ্দিত হয়। এই শেষের আলোচনা মুখ্যতঃ দার্শনিক আলোচনা—রসতত্ত্বের ব্যাখ্যা। এই আলোচনাতে সাহিত্যের প্রাণ, প্রকৃতি নির্দ্দারিত হয়। বিশেষ বিশেষ কাব্য নাটকের ব্যাখ্যা বিশ্লেষণ ও রসতত্ত্বের আলোচনা—এই দুইটি জিনিষই এক সমালোচনা নামে চলিয়া আসিতেছে।

এইখানে প্রশ্ন উঠিতে পারে, আমরা একথানা কাব্য বা নাটকের সৌন্দর্য উপরকি করিতে চাই, সাহিত্যের বিশেষ একটি কল্প লইয়া আলোচনা করিতে চাই, ইহার জন্য রসতত্ত্ব বিচারের প্রয়োজন কি? কবিতা, নাটক, উপগ্রাম প্রভৃতি সাহিত্যের যে বিভিন্ন কল্প সেইগুলি বুঝিবার ও ব্রাহ্মিক তত্ত্ববিচারের স্থান কোথায়? ইহা অপ্রাসঙ্গিক, অপ্রয়োজনীয়,—ইহাতে সমালোচকের পাণ্ডিত্য প্রকাশের জন্য সহজ জিনিষকে অনর্থক কঠিন করিয়া তোলা হয়। যাহাদের রসজ্ঞান নাই, তাহারাই কেবল দুর্বোধ্য জটিল দার্শনিক তর্কের অবতারণা করে।

দার্শনিক আলোচনাকে সম্পূর্ণ বাদ দিয়া সমালোচনা করা চলে না। মাঝমের কঠি,—শিক্ষা, সংস্কার ও প্রকৃতির গুণে বিভিন্ন। আমাদের কঠি অনুযায়ী যদি সমালোচনা করিয়া চলি, তবে সমালোচনা নিতান্তই ব্যক্তিগত খেয়ালের জিনিষ হইয়া পড়ে। একজনের কাছে যাহা উপাদেয় ও মনোরম, অন্যের কাছে তাহাই নিতান্ত অকিঞ্চিত্কর বলিয়া মনে হয়। আবার যুগ বিশেষের শিল্পের রীতি ও নিয়ম একমাত্র প্রামাণ্য বলিয়া ধরিয়াও সমালোচনা করা চলে না। ভারতচন্দ্রের কাব্যে আমরা যে রীতি ও বৈশিষ্ট্য লক্ষ্য করি, তাহাই আদর্শ ধরিয়া যদি মধ্যস্থদলকে বিচার করিতে যাই, তবে উভয়ের প্রতিই অবিচার করা হয়। অথচ এই অবিচার সমালোচনার ক্ষেত্রে বরাবরই চলিয়া আসিতেছে। কোনও পূর্বতন যুগের একজন কুটী কবির কাব্য পাঠ করিয়া তাহার আকৃতি, রীতি, আদর্শ, বৈশিষ্ট্য লক্ষ্য করিয়া কাব্য সম্বন্ধে আমরা কতকগুলি সাধারণ সিদ্ধান্ত গড়িয়া তুলি এবং পরবর্তী যুগের আর এক কবির কাব্য আলোচনা করিতে শিল্প এই সাধারণ সিদ্ধান্তগুলি প্রয়োগ করি। নিজের ব্যক্তিগত কঠি অমূসারে বা পূর্ববর্তী কোনও শিল্পাদর্শ অমূসারে বিচার করিতে গেলে এই ভুল হইবেই। শক্তিগান শিল্পী পূর্বতন যাহা কিছু প্রচলিত প্রথার অনুবর্তী হইয়া তাহা ‘রোমছন’ করেন না, নিজের সামর্থ্যে নৃতন কঠি, নৃতন রীতি, অভিনব আদর্শ সৃষ্টি করিয়া চলেন। মানব-মনের ক্রমবর্দ্ধনান বিকাশকে কোনও প্রাচীন নিয়মের শৃঙ্খলে শৃঙ্খলিত করা যায় না। বিভিন্ন যুগের শিল্পাদর্শের বৈশিষ্ট্যের মধ্যেও যে মূল প্রকৃতিগত ঐক্য আছে, সেই দিকে লক্ষ্য রাখিয়া, কাব্যের কাব্যত্ব কোথায় এই প্রাথমিক দার্শনিক সমাধানের উপর নির্ভর করিয়া যদি আলোচনা করি তবে আন্তি, অসামঞ্জস্য ও বিরোধের আশঙ্কা থাকে না। একটি উদাহরণ লইলেই বিষয়টি ‘পরিক্ষার’ হইবে। প্রাচীন গ্রীক নাটকের সহিত সেক্সপিয়রের নাটকের পার্থক্য যথেষ্ট—প্রাচীন সংস্কৃত নাটকের সহিত রবীন্দ্রনাথের নাটকের অনৈক্য কত অধিক! কিন্তু পরম্পরারের মধ্যে এত পার্থক্য থাকা সত্ত্বেও সবগুলিই নাটক এবং উচ্চশ্রেণীর নাটক।

তাহা হইলে নাটকের নাটকত্ব কোথায় ? নাটক একান্ত হইতে পারে, পঞ্চান্ত হইতে পারে, 'হান কালের ঐক্য' থাকিতেও পারে, না থাকিতেও পারে,—প্রস্তাবনা, নান্দী, prologue, chorus ইহার কোনটিই নাটকের নাটকত্বের পক্ষে অত্যাবশ্রুত নয় । বিভিন্ন চরিত্রের সমাবেশ করিয়া, তাহাদের মুখে কথা বসাইয়া একটি গন্ত দাঢ় করাইতে পারিলেই নাটক হয় না । নাটকের বহিরঙ্গের বিচার বিশ্লেষণ করিয়া আমরা নাটকের মূল স্থূল বুঝিতে পারিব না । বিভিন্ন যুগের বিভিন্ন রীতির সমস্ত নাটকের অন্তর্বালে যে মূল ঐক্য আছে, তাহাই নাটকের 'বীজ'—তাহা খাকাতেই নাটকের নাটকত্ব । সেই মূল জিনিষটির এক কথায় নাম দিতে পারি সংঘাত বা conflict । দেশী বিদেশী, প্রাচীন আধুনিক যে নাটকই দেখি না কেন, সর্বত্রই এই সংঘাতের মূর্তিটি অভিযন্ত হইয়াছে । কথনও এই সংঘাত ও সংঘাতের মধ্যে বিরোধ এবং অসামঞ্জস্যগুলি আমাদের মনে লম্ফুভাবে আঘাত করিয়া প্রহসনের স্থষ্টি করে । কথনও অসামঞ্জস্য বা বিরোধ নিয়ন্ত হইয়া কর্মেতি স্থষ্টি করে, আবার কথনও এই সংঘাত ও দলের মধ্যে যথন ধৰ্মসের রূপাটই কুটিয়া ওঠে তখন তাহা হয় ট্রাজেডি ।

ব্যাধ্যা, বিশ্লেষণ, বিচার, রসতত্ত্বের আলোচনা,—এক কথায় সাহিত্য সমক্ষে মানব মনের সমস্ত প্রকার কৌতুহল নিরুত্তির জন্য যে বিপুল শাস্ত্র গড়িয়া উঠিয়াছে, তাহাই সম্বৰ্লোচনা । রূপের কত বিচিত্র বর্ণবিন্ধাস, রসের কত বিভিন্ন স্তর ! ইতিহাসের জটিল ঘটনা সংঘাতের মধ্যে দিয়া দেশে কালে শাহুমের চিন্তা ও কলনার কত বৈশিষ্ট্য, আবার যুগে যুগে বিভিন্ন ভাষার কত নিজস্ব প্রাকাশতন্ত্রী । বিপুল ও জটিল নিত-উপচীয়মান মানব-মনের সার্থক বাণীরূপ প্রকাশের এই যে গুচ্ছটা, ইহাকে বুঝিবার ও বুঝাইবার যাহারা ভার লইয়াছেন, কালক্রমে তাহাদের মধ্যে বিভিন্ন মতবাদ ও সম্পদায় গড়িয়া উঠে । সহস্র বৎসর পূর্বে আমাদের ভারতবর্ষে রসসাহিত্য উপলক্ষ ও আলোচনা করিবার জন্য বিভিন্ন মত ও বিভিন্ন পথ দেখা দিয়াছিল । আমাদের ভাগ্যদায়ে এই গভীর ও সারবান আলোচনার সবগুলি ধারাই এখন বিলুপ্ত । সেই তত্ত্বসন্ধান, সেই অঙ্গস্ত স্থির দৃষ্টি, সেই নির্তীক অপক্ষপাত গ্রায় বিচার কালক্রমে দেখ হইতে তিরোহিত হইয়া গিয়াছে । ইহা এখন কেবল মুষ্টিমেয় বিশেষজ্ঞগণের গবেষণার বিষয় হইয়া দাঢ়াইয়াছে এবং ইহারই ইতস্ততঃ বিক্ষিপ্ত অংশগুলি পরীক্ষার্থীদের ভৌতি উৎপাদন করিতেছে । সুতরাং এখন এই আলোচনার কোনও প্রয়োজন নাই ; বর্তমান জ্ঞানবিজ্ঞানের আদি লীলাভূমি গ্রীস্দেশের সর্বশাস্ত্রবিদ আচার্য আরিস্টোতলের মত উল্লেখ ও নিষ্পয়োজন । বিগ্নত হই তিন শত বৎসরের মধ্যে সমালোচকদের মধ্যে যে মত বিরোধ দেখা দেয় তাহার আভাস দিয়া বর্তমান সময়ের বহুজনস্বীকৃত পথটির সন্ধান দিব ।

## মাঝা'-অর্থনীতি

গিরীন্দ্রনাথ চক্রবর্তী—তৃতীয় বার্ষিক ( কলা )

বাড়তি মূল্য (Surplus Value) :

পূর্বের প্রবন্ধে উল্লেখ করা হয়েছে যে, অর্থের মূলধনে ক্লাস্ট্রিরিত হবার প্রধান কারণ হচ্ছে বর্তমান সমাজে 'বাড়তি মূল্য'র অস্তিত্ব। পণ্যের প্রচলনের ভেতর থেকেই ইহার উত্তব। বিনিয়নের নিয়ম মেনেই মালিক শ্রম-ক্ষমতা কেনেন; সেই শ্রম-ক্ষমতার ব্যবহারিক মূল্য ভোগ করার ফলে অর্থাৎ শ্রমিকের শ্রমকে কাজে লাগাবার দক্ষ তিনি তা'থেকে বাড়তি মূল্য টেনে বের করে আনেন।

শ্রম-ক্ষমতার ব্যবহার মানে হচ্ছে 'পরিশ্রম' করা অর্থাৎ 'খাটা'। শ্রম-ক্ষমতার জ্ঞেতা এই সমস্ত শ্রম-ক্ষমতা সংস্থাগ করেন খাটামোর মধ্য দিয়ে। যখন শ্রম-ক্ষমতার ব্যবহার আরম্ভ হ'ল—তখনই শ্রম-ক্ষমতার শারীরিক মালিক (Physical owner) হ'ল 'মজুর' বা 'শ্রমিকে' ক্লাস্ট্রিরিত। কার্য্যকারীভাবে তার শ্রম-ক্ষমতার নিয়োগ করবার জন্যে শ্রমিককে নিরস্তর পণ্য উৎপাদনে ব্যস্ত রাখতে হ'ল। কেননা পণ্যের ভেতর দিয়েই মাত্র তার শ্রমটুকু ব্যবহারিক মূল্যে পরিবর্তিত হতে পারে।

পণ্য উৎপাদন এবং 'শ্রম'কে 'মূল্যে' পরিগত করতে হ'লে শ্রমিককে যন্ত্রপাতি ও কাঁচামাল নিয়ে কাজ করতে হয়। কাজ করবার সময় শ্রমিকরা যন্ত্রপাতির সাহায্যে কাঁচামালের ভেতর একটা পূর্বনির্দিষ্ট পথায় পরিবর্তন ঘটায়। পরে, সেই পরিবর্তিত কাঁচামালই হয় নৃতন কোন পণ্য। শ্রমিকের মাথার ওপর থেকে তখন মালিকেরা তাকে দিয়ে কাঁচামাল \* গুলোকে একটার পর একটা, পণ্যে পরিগত ক'রে নেন। মালিকের অধীনে শ্রমিকের এভাবে খাটার ছটো রূপ প্রকটিত হয়—প্রথমতঃ শ্রমিকরা নিজের 'গরজে' কাজ করেনা, করে মালিকের তত্ত্বাবধানের অন্তরালে। মালিকের সেজন্তে সব সময় চোখ থাকে যাতে একটুও কাঁচামাল নষ্ট না হতে পারে। দ্বিতীয়তঃ শ্রমিকের হাত থেকে যে পণ্য উৎপন্ন হয় তাতে শ্রমিকের কোন দায়ীই থাকে না। তার সবটুকুর ওপরেই মালিকের একচ্ছাধিকার থাকে। কেননা,

\* কাঁচামাল (Raw materials) বলতে অনেকে শুধু আদিম প্রাকৃতিক দান—যেমন গাছের তুলো, বনের কঠ—ইত্যাদিকেই মনে করেন। এছাড়াও কাঁচামালের অন্য মানে আছে। বর্তমান সমাজে শ্রমের বহু বিভাগ (division of labour) ঘটেছে। কোন একটা অসম্পূর্ণ জিবিয় ধখন এক-জনের কাছ থেকে অন্যের হাতে পিয়ে সম্পূর্ণ হয়, তখন দ্বিতীয় বাস্তির কাছে প্রথম জিবিয় কাঁচামাল বলেই গণ্য হবে।

শ্রম-ক্ষমতা ও যেশন মালিকের কেনা, কাচারাল ও যন্ত্রপাতিও তেমনি তারই কেনা। এই অধিকারের স্থায়োগ নিয়ে মালিক শ্রমিকের কাছ থেকে পণ্য হিসেবে কেবলমাত্র শ্রমের দামের মূল্যাটুকুই আদায় করে ক্ষান্ত হয় না—তার কাছ থেকে বাড়তি মূল্যও আদায় ক'রে নেবার চেষ্টায় থাকে।

**বাড়তি মূল্যের উৎপন্নি—পূর্বের প্রবক্ষে আমরা দেখেছি যে, পণ্যের মূল্য নির্ধারিত হয় অন্তর্নিহিত শ্রমের পরিমাণ দিয়ে। গড় সামাজিক শ্রম-সময়ের পরিমাণের ওপরেই প্রত্যেক পণ্যের দাম নির্ভর করে। ধর, তুলো থেকে স্থতো বের করা হবে। সেজন্তে ১০ সের তুলো নেওয়া হ'ল। ধরা গেল যে, ১০ আনা দাম দিয়ে মালিক ঐ ১০ সের তুলো কিনলো। যে যত্রের সাহায্যে তুলো থেকে স্থতো বোনা হবে, তার ক্ষেরের পরিমাণ ধর ২ আনাৰ উপযুক্ত মূল্য। যদি ২৪ ঘণ্টা অর্থাৎ ছুটো পুরো খাটুয়ে দিন ব্যবহার ক'রে ১২ আনা দামের সোণা উৎপন্ন করা সম্ভব হয় তাহলে ঐ স্থতোতে কাপড় বুনতে স্থৰ করবার আগেই ১২ আনা পয়সা, কিংবা ছদিনের শ্রম নিহিত হয়ে গেছে। এবার মালিক, ধর, একজন শ্রমিক নিয়োগ ক'রে ঐ তুলো থেকে স্থতো বুনাবে আরস্ত করলেন। প্রতিদিন তিন আনা হিসেবে শ্রমিক মাহিনা পাবে এবং ১২ ঘণ্টা ক'রে তাকে থেটে দিতে হবে। ৩ আনা হিসেবে মাহিনা দিওয়া মানে হচ্ছে যে, শ্রমিকের জীবন নির্বাহের জন্য যে সমস্ত জিনিষ দরকার,—তার দাম একুনে ৩ আনা। ধরা যাক যে উপযুক্ত পরিমাণে খাটুলে শ্রমিক ৬ ঘণ্টাতেই তিন আনা মূল্যের উপযুক্ত দাম উৎপন্ন করতে পারে। আরও ধরা যাক যে মালিক নিযুক্ত শ্রমিক ৬ ঘণ্টা থেটে ১০ সের তুলোকে ১০ সের স্থতোয় পরিণত করে। তাহলে সব কাজ শেষ করা হয়ে গেলে স্থতোর মোট দাম হচ্ছে—আগের ১২ আনা। এবং শ্রমিকের খাটুনী ৩ আনা—একত্রে ১৫ আনা। এখন যদি মালিককে ঐ স্থতো বাজারে বিক্রী করতে হয়—তাহলে ১৫ আনার কষে সে কিছুতেই ঐ স্থতো বিক্রী করতে পারবে না। মালিক তখন গোলমালে পড়ে গেলেন—১৫ আনা খরচ ক'রে ১৫ আনায় বিক্রয় করলে তার নিজের লাভ থাকে কি? কিন্তু তখনই চঢ় ক'রে তার মনে পড়ে গেল যে আরও ত' বাকী ৬ ঘণ্টা সময় আছে; সে সময়ের মধ্যে আরও ১০ সের স্থতো করিয়ে নিলেই আর শ্রমিককে তার জন্তে আবার ৩ আনা পয়সা দিতে হবে না। তাহলেই ১২ আনায় ১০ সের স্থতো বানিয়ে নিজে তাকে ১৫ আনায় বিক্রী করতে পারবেন। যদিও তিনি শ্রমিককে ৬ ঘণ্টাৰ দাম হিসেবে ৩ আনা মাহিনা দিচ্ছেন, কিন্তু তাহলেও, আইনতঃ শ্রমিককে ১২ ঘণ্টা খাটুয়ে নেবার অধিকার তাঁর আছে। মালিকরা কার্যক্ষেত্রে নামবার আগে থেকেই শ্রমিকের ও শ্রম-ক্ষমতার বাজারের এ মজাটুকু লক্ষ্য করেছিলেন। শ্রমিককে কাজে নিযুক্ত করাই হচ্ছে ৬ ঘণ্টাৰ দাম দিয়ে ১২ ঘণ্টা খাটুয়ে নেবার জন্তে। ঐটুই**

মজা না থাকলে মালিকের কাছে শ্রমিকের কোন দামই থাকতো না। সমস্ত দিন শ্রমিককে দিয়ে খাটিয়ে ২০ সের স্থতো বানিয়ে বাজারে গেলে মালিক দেখলেন যে তার দাম পড়েছে পূরো টো খাটিয়ে দিনের দাম (১০ সের তুলোয় ২ দিন লাগায় ২০ সেরে ৪ দিন লাগবে এবং একদিন শ্রমিকের খাটুনী যা দিয়ে তুলো থেকে স্থতো হবে)। ৬ ঘণ্টার দাম ৩ আনা হওয়ায় ১২ ঘণ্টা দিনের দাম হবে ৬ আনা; সেজন্তে বাজারে মালিক স্থতোর দাম করলেন  $5 \times 6 = 30$  আনা (১৬৮%) অর্থাৎ মালিকের খরচ পড়েছে মাত্র ৪ দিন পূরো এবং আর ৬ ঘণ্টার দাম অর্থাৎ ২৭ আনা। বাকী ৩ আনা হ'ল মালিকের বাড়তি লাভ। বাড়তি মূল্যের হিসেব করলে আমরা দেখতে পাই যে, তায় মূল্যের সঙ্গে এর উৎপাদনের তারতম্য হচ্ছে শুধু মাত্র সময়ের মাত্রায়। শ্রমিক যদি শুধু ৬ ঘণ্টাই খাটিতো তবে মালিকের পকেটে বাড়তি মূল্যের স্থষ্টি হতোনা; ৬ ঘণ্টার বাইরে, শ্রমিক ৮, ৯, ১০, ১২ ঘণ্টা খাটে বলেই মালিক রীতিমতভাবে বাড়তি মূল্য লাভ ক'রে আসছেন।

### স্থির ও পরিবর্তনীয় মূলধন (Constant and variable Capital) —

শ্রমিককে গ্রাহ্য মূল্য না দিয়ে অতিরিক্ত ভাবে খাটিয়ে নেওয়া থেকেই যে বাড়তি মূল্যের উত্তোলন, এ কথা বোঝা খুবই সহজ। মুক্ষিল হচ্ছে বাড়তি মূল্যের পরিমাণ ও অনুপাত (Proportion) ঠিক করা নিয়ে। সাধারণভাবে, প্রত্যেক শ্রমিকই যন্ত্রপাতি ও কাঁচামাল নিয়ে পরিশৰ্ম ক'রে বলেই তা' থেকে 'পণ্য' ও বাড়তি মূল্যের জন্ম হয়। পরিশৰ্মের ছটো রকম ভেদ আছে। প্রথমটা হচ্ছে কেবল থেটেই যাওয়া অর্থাৎ অতি সাধারণ শ্রম। কি রকম ভাবে যে শ্রমিক তার শ্রমকে কাজে লাগায় সে সম্বন্ধে কোন কথা এক্ষেত্রে উঠেনা [এই সাধারণ শ্রমের পরিমাণের উপরেই 'মূল্য' নির্ভর করে]। দ্বিতীয়টা হচ্ছে 'বিশেষ শ্রম'। তাঁতির কি মুচির কাজ তাঁতি বা মুচি ছাড়া কেউ করতে পারবে না—তাদের দ্রজনার শ্রম সেজন্তে একটা বিশেষ কাজের ক্ষেত্রেই প্রযোজ্য। প্রত্যেক শ্রমিকই এই দুই রকম শ্রমের পরিচয় দেয়; প্রথমতঃ কেবলমাত্র কাজ করে ব'লে এবং দ্বিতীয়তঃ একপাটা 'বিশেষ' যন্ত্রপাতি ও তদন্ত্যায়ী কাঁচামাল নিয়ে কাজ করে ব'লে। পরিশৰ্ম করে ব'লে শ্রমিকদের উৎপন্ন পণ্যের দাম হয় কিন্তু বিশেষ রকমে শ্রম করায় পূর্বেকার অসম্পূর্ণ জিনিয় তার সাহায্যে সম্পূর্ণ হয় এবং তদন্ত্যাস্তন মূল্য, বর্তমান পণ্যের মূল্যের ভেতর দিয়ে প্রকট হয়। যে ১০ সের তুলো বানাতে ২ দিন পূরো সময় ও ১২ আনা খরচ পড়েছিল, তাঁতির সাহায্য না পেলে তাকে অমনিই পড়ে থাকতে হ'ত। তাঁতি, তার বিশেষ শ্রমের সাহায্যে তুলো থেকে ১০ সের স্থতো কাটে—সে তুলোও কাজে লাগলো। এবং আগের দাম ১২ আনা ও বর্তমান ১৫ আনা দারের ভেতর চুকে রইলো; সে ১২ আনাকে

বাদ দিয়ে বর্তমান দার্শ ঠিক করা অসম্ভব। শ্রমের মূল্য, আগের ব্যায়, যন্ত্রপাতির ক্ষম—এসব একত্র করলেই তবে একটা জিনিয়ের বাজার দর ঠিক করা সম্ভব।

যন্ত্রপাতি নিয়ে যতক্ষণ শ্রমিকেরা কাজ করে, তাদের সঙ্গে সঙ্গে যন্ত্রেরও ক্ষম ঘটে। যে বন্ধু ১০ বছর ভালভাবে কাজ করতে পারতো—১ বছর পরে সে আর মোটে নয় বছর মাত্র ভাল কাজ দেবে। ১ বছরে যন্ত্রের যেটুকু ক্ষতি হ'ল দামের দিক থেকে, তা বছরের উৎপন্ন পণ্যের দার্শ থেকে তা পূরণ ক'রে নেওয়া হবে। কিন্তু শ্রমের মত যন্ত্রপাতি কখনো নিজেরা পণ্যের ভেতর মূল্য প্রবেশ করিয়ে দিতে পারেনা। কাঁচামালের ওপরে খাটলেই তা থেকে মূল্য নিষ্কাশিত করা যায়; কিন্তু কেবলমাত্র যন্ত্রের ভেতর দিয়ে সে সমস্ত কাঁচামালকে যেতে হয়েছে ব'লে তার দামের তারতম্য ঘটেনা। ব্যবসায় ধাতে ক্ষতি না হয় সে জন্যে মালিক যন্ত্রের ক্ষয়েরও একটা পরিমাণ নির্ধারিত ক'রে মোট ধরচেব হিসেব করেন, তাই ব'লে, শ্রমের মত নিত্য নৃতন মূল্য স্থষ্টি করবার ক্ষমতা এসবের নেই। মূল্যের ক্ষেত্রে, উৎপাদনের যন্ত্রপাতি ও শ্রমিকের শ্রমের দান ভিন্ন ভিন্ন ধরণের। উৎপাদনের ক্ষেত্রে যন্ত্রপাতি, কাঁচামাল প্রভৃতি কোন জিনিয়ই আপনা থেকে নিজেদের মূল্যের পরিবর্তন ঘটাতে পারেনা—সেজন্যে মাঝে মাঝে এসব উৎপাদন-সহায়ক জিনিয়পত্রের নাম দিয়েছেন স্থির মূলধন (Constant Capital)। অন্তর্পঞ্চে, উৎপাদনক্ষেত্রে শ্রম-ক্ষমতার মধ্যস্থতায় নিরস্তর মূল্যের পরিবর্তন ঘটে। নিজের বিনিময়কাত মূল্য ত' স্থষ্টি করেই, তাছাড়া একটা কম বেশী যাই হ'ক বাড়তি মূল্যও স্থষ্টি করা হচ্ছে তার ধর্ম। যদিও প্রথমে এর পরিমাণ কতকটা ঠিক থাকে, তবু ক্রমশঃ সে মাত্রার পরিবর্তন ঘটে—মাঝে সেজন্যে মূলধনের শ্রম-ক্ষমতার অংশটাকে বলেছেন পরিবর্তনীয় মূলধন (Variable Capital)।

‘বাড়তি মূল্যের হার, (Rate of Surplus value)—বাড়তি মূল্যের হার জানতে হ'লে আমাদের স্থির ও পরিবর্তনীয় মূলধনের সাহায্যে কতগুলো সম্বন্ধ নির্ধারণ করতে হবে। যে বাড়তি মূল্যটুকু একটা ‘স’ মূলধনের সাহায্যে স্থষ্টি হয় তার আসল পরিমাণ হচ্ছে, সমস্ত ব্যবসায়ে খাটান ‘স’ মূলধনের চেয়ে বেশী অংশটুকুই মাত্র। ব্যবসায়ে যদি ৫০০ টাকা খাটিয়ে মূলধনী ৫৫০ লাভ করে তবে ত্রি বেশীরভাগ ৫০ টাকাই হচ্ছে বাড়তি মূল্যের পরিমাণ। মূলধন ‘স’ হচ্ছে দুইভাগে বিভক্ত—যন্ত্রপাতি, কাঁচামাল প্রভৃতি কেনবার জন্যে একথেকা টাকা ‘য’ এবং শ্রম-ক্ষমতা কেনবার উপযুক্ত অন্যথেকা টাকা ‘শ’। আমাদের হিসেব মত তাহলে ‘ধ’ হচ্ছে স্থির ও ‘শ’ হচ্ছে পরিবর্তনীয় মূলধন। তাহ'লে সর্বসমেত ব্যবসায়ীর মূলধন হচ্ছে  $S = y + s$  ( স্থির ও পরিবর্তনীয় মূলধনের সমষ্টি )।

ধর, যে ব্যবসায়ী ৫০০ টাকা দিয়ে ব্যবসা আরম্ভ করলেন, তার স্থির ও পরিবর্তনীয় মূলধনের অপ্পাত হচ্ছে যথাক্রমে ৪১০ এবং ৯০ টাকা। উৎপাদন চক্র শেষ হয়ে গেলে ব্যবসায়ী বাজারে পাঠাবার মত 'পণ্য' প্রস্তুত পেলেন তার কারখানায়। বাড়তি মূল্য প্রতিতি দিয়ে সর্বসাকলো আমরা তাহলে পেলাম—  
( $য + শ$ ) +  $বা$  ( $বাড়তিলাভ$ ) = মূল্যের দ্রব্য। কিংবা টাকার হিসেব ধরলে আমরা পাই—  
( ৪১০ টাকার স্থির মূলধন + ৯০ টাকার পরিবর্তনীয় মুঃ ) + ৯০ টাকার বাড়তি শাভ।  
পূর্বতন মূলধন ৫০০ টাকা থেকে বেড়ে উঠে বর্তমানে ৫৯০ টাকায় এসে দাঁড়িয়েছে।

স্থির ও পরিবর্তনীয় মূলধনের আলোচনার সময়ই আমরা দেখেছি যে বাড়তি মূল্য যা কিছু হয়, পরিবর্তনীয় মূলধন অর্থাৎ শ্রম-ক্ষমতার দামের ভেতর থেকেই তার উৎপত্তি। বাড়তি মূল্যের সঙ্গে সঙ্গে ব্যবসায়ীর মূলধনমাত্রেরই বৃদ্ধি ঘটায় এ ব্যাপারটা অনেক সময় গঙ্গোষ্ঠ হয়ে যায়। তখন মনে হয় যে, বোধ হয় সমস্ত স্থির অর্থাৎ কাঁচামাল ও যন্ত্রপাতির দাম এবং শ্রম-ক্ষমতা মিলিয়ে এ বৃদ্ধি ঘটে। প্রকৃতপক্ষে কিন্তু তা নয়। বাড়তি মূল্যের হার বের করবার সময় সেজন্ত আমরা স্থির মূলধনকে একেবারে গণনার বাইরে ফেলে রাখবো। আমরা জানি যে, বাড়তি মূল্য হচ্ছে কেবলমাত্র পরিবর্তনীয় মূলধনেরই বৃদ্ধি— $শ + বা$  =  $শ + \triangle শ$  ( $শ$ ’র নতুন বৃদ্ধি) ছাড়া কিছুই নয়। মোট লাভের মাত্রা (পরিবর্তনীয় মূলধনের দাম ধরে) থেকে কাজে কাজেই ‘শ’ বাদ দিলে আমরা বাড়তি মূল্যের পরিমাণ পাব। ধর, শ্রম-ক্ষমতা দ্বারা উৎপন্ন পণ্য বিক্রী ক’রে ব্যবসায়ী ১৮০ পেলেন। ৯০ যদি তাঁর শ্রম-ক্ষমতা কিমতে খরচ হয়ে গিয়ে থাকে তাহলে তাঁর বাড়তি লাভ হচ্ছে মোট ৯০। মোট বাড়তি মূল্য পাঁওয়া গেলে তা থেকে বাড়তি মূল্যের হার বের ক’রে নেওয়া খুবই সহজ। বাড়তি মূল্যের পরিমাণকে পরিবর্তনীয় মূলধনের পরিমাণ দিয়ে ভাগ করলেই সেই হার (rate) পাওয়া যাবে।  
একেতে  $\frac{শ}{শু} = \frac{শ}{শু} = ১০০\%$  শতকরা ১০০।

জরুরী এবং বাড়তি খাটুনী কাল (Necessary & Surplus labour time) —একটু আগেই আমরা দেখেছি যে, শ্রমিকরা খাটুয়ে দিনের (working day) একটা অংশে নিজের মাহিনার উপরুক্ত 'মূল্য' স্থাপ্ত করে এবং অন্ত বাকী সময়ে মালিকের জন্য বাড়তি মূল্য উৎপন্ন করে। বর্তমান সমাজে, শ্রম-বিভাগ প্রচলিত থাকায় শ্রমিক সাক্ষাত্কারে নিজের ভরণপোষণের উপযোগী জিনিষপত্র উৎপাদন করতে পারে না। যে শ্রমিক যে বিশেষ বিভাগে কাজ করে, সেই বিভাগে সে এমন পরিমাণ জিনিস বানায়, যার বাজার দাম তার নিজের মাহিনার সমান। যে তাঁতি, সে নিজের মাহিনার উপরুক্ত

দামের স্থতো তৈরী ক'রে মাহিনা শোধ দেয় ; যে পাটের কলে কাজ করে, সে ঐ দামের পাটের বস্তা কি স্থতো তৈরী ক'রে নিজের মাহিনা শোধ দেয়। যে দেশের শ্রমিকদের যেমন সামাজিক অবস্থা সেই দেশে সে রকম তাদের ভরণপোষণের জিনিয়ের দরের তারতম্য ঘটে। ভরণপোষণের ব্যবস্থার ওপরেই শ্রমিকের মাহিনা নির্ভর করায় দেশে দেশে- সেজন্তে শ্রমিকদের মাহিনার তারতম্য ঘটে। স্বতরাং মাহিনা অহুমায়ী তাদের নিজেদের দাম শোধ করবার জন্তে খাটবার সময়েরও তারতম্য ঘটে। যদি তার নিজের খরচের সমান পণ্য উৎপন্ন করতে ৬ ঘটা সময় লাগে তবে সমস্ত দিনের মধ্যে অন্ততঃ ৬ ঘটা ক'রে খেটে তার 'নিজের মূল্য' স্থাপ্ত করতে হবে। মূলধনীর জন্তে না খাটলে, ত্রি ৬ ঘটা পরিশ্রম করাই শ্রমিকের জীবনধারণের পক্ষে যথেষ্ট হ'ত। কিন্তু মূলধনীর অধীনে কাজ করায় তাকে আরও বেশী খাটতে হয়। নিজের জন্ত যেটুকু সময় খাটতে হয়—তাকে মাঝ' বলেন 'জরুরী খাটুনী কাল' (জ)। এ সময়টুকু শ্রমিককে খাটতে হবেই। তারপরের অংশটুকুতে শ্রমিক মালিকের জন্ত বাড়তি মূল্য উৎপাদন করে; সেজন্তে মাঝ' তার নাম দেন 'বাড়তি খাটুনী কাল' (বা)। জরুরী খাটুনী কালে শ্রমিক কেবল শ্রম-ক্ষমতার দাম অর্ধাং পরিবর্তনীয় মূলধন পূরণ করে; বাড়তি সময়ে সে বাড়তি-মূল্য স্থাপ্ত করে। কাজে কাজেই  $\frac{বা}{শ}$  অঙ্ককে আমরা  $\frac{বা}{জ}$  ( $\frac{বাড়তি খাটুনী কাল}{জরুরী খাটুনী কাল}$ ) তে পরিণত করতে পারি।

**বাড়তি মূল্যের পরিমাণ—**বাড়তি মূল্যের হার জানা থাকলেই সব সময় পরিমাণ বোঝা যায়না। বাড়তি মূল্যের হার হয়তো ১০০ হতে পারে, কিন্তু পরিমাণ সে অনুপাতে অনেক কম হবে এমন কি ১০।১৫ তেও নামতে পারে। যদি একটা শ্রমিক দিনে ৩ আনার বাড়তি মূল্য উৎপাদন করে, তাহলে ১০০ জন শ্রমিক নিশ্চয়ই ৩০০ আনার বাড়তি মূল্য স্থাপ্ত করবে। ত্রি সব শ্রমিকদের প্রত্যেকের মাহিনা ৩ আনা ক'রে হ'লে—কথাটাকে অন্ত রকম তাবে যুরিয়ে বলা যায়; যেমনঃ—৩ আনার পরিবর্তনীয় মূলধন থেকে ৩ আনা বাড়তি মূল্য উৎপাদিত হ'লে ৩০০ আনার পরিবর্তনীয় মূলধন থেকে ৩০০ আনা বাড়তি মূল্য উৎপাদিত হবে। বাড়তি মূল্যের পরিমাণ আমরা পাই তাহ'লে, প্রত্যেক শ্রমিক যে পরিমাণ বাড়তি মূল্য উৎপাদন করে, তাকে সমস্ত শ্রমিকের সংখ্যা দিয়ে গুণ ক'রে। শ্রমের দাম যদি নিদিষ্ট থাকে তাহলে প্রত্যেক শ্রমিক কি পরিমাণ বাড়তি মূল্য উৎপাদন করে তা' পাওয়া যাবে বাড়তি মূল্যের হার থেকে। এথেকে মাঝ' নীচের নিরম বার করেন—

বাড়তি মূল্যের পরিমাণ হচ্ছে সমস্ত পরিবর্তনীয় মূলধন এবং বাড়তি মূল্যের হারের গুণ ফলের সমান। অন্তভাবে বলতে গেলে এর পরিমাণ নির্দারিত হয়—

একই সঙ্গে কার্য্যকারী সকল শ্রমিকের সংখ্যা এবং তাদের প্রত্যেকের শোষণের মাত্রার\* গুণ ফল দ্বারা।

যদি বাড়তি মূল্যের পরিমাণ হয় 'ব' ; প্রত্যেক শ্রমিকের ব্যক্তিগতভাবে উৎপাদিত বাড়তি মূল্যের গড় হয় 'ব' ; প্রত্যেক শ্রমিকের পিছনে পরিবর্তনীয় মূলধনের পরিমাণ হয় 'শ' এবং মোট পরিবর্তনীয় মূলধনের পরিমাণ হয় 'শ' ; গড়ে যদি প্রত্যেকটী শ্রম-ক্ষমতার মূল্য হয় 'ম' আর তাদের শোষণের মাত্রা হয়  $\frac{ব}{শ}$  এবং সর্বসমেত মোট 'ক' জন লোক সেই মালিকের অধীনে কাজ করে তাহলে মোট বাড়তি মূল্যের পরিমাণ হচ্ছে—

$$ব = \left( \frac{ব}{শ} \times শ \right) = \left( ম \times ক \times \frac{ব}{শ} \right) \quad (ম \times ক হচ্ছে মোট প্রত্যেক শোষিত শ্রমিকের মূল্যের পরিমাণ)$$

ওপরের অঙ্ক থেকে স্পষ্টই বোঝা যাবে যে, একক্ষেত্রে সংখ্যা কম হ'লেও অন্ত ক্ষেত্রের সংখ্যাকে বাড়িয়ে দিয়ে মোট সংখ্যা সমান রাখা যেতে পারে। যদি পরিবর্তনীয় মূলধন 'শ' কমে যায় তাহলে বাড়তি মূল্যের হার  $\frac{ব}{শ}$  বাড়িয়ে দিয়ে মোট বাড়তি মূল্যের পরিমাণ আগের সমানই রাখা যেতে পারে। এই সত অনুযায়ী যদি কোন মালিক ৩০০ টাকার পরিবর্তনীয় মূলধন দিয়ে ১০০ জন শ্রমিক নিয়োগ করে এবং তাদের উৎপন্ন বাড়তি মূল্যের হার হয় ৫০% তাহলে মোট বাড়তি মূল্যের পরিমাণ হচ্ছে—  
 $৫০\% \times ৩০০ = ১৫০$  অথবা  $১০০ \times ৩ = ৩০০$  খাটুয়ে ঘণ্টা। এখন যদি বাড়তি মূল্যের হার বাড়িয়ে দিগুণ ক'রে দেওয়া হয় যেন আবের ঘণ্টা দিন না থেকে ( ৬ জরুরী + ৩ বাড়তি ) এখন ১২ ঘণ্টা দিন হয় ( ৬ জরুরী + ৬ বাড়তি ) ; সেই সঙ্গে পরিবর্তনীয় মূলধন যদি কমিয়ে অর্দেক ক'রে দেওয়া হয় অর্থাৎ ১০০ জন শ্রমিকের বায়গায় মাত্র ৫০ জনকে রাখা হয় তাহলেও মোট বাড়তি মূল্যের কোন পরিবর্তন ঘটেনা— এখন,  $৫০\% \times ১৫০$  ( ৩০০ টাকার অর্দেক ) = ১৫০ অথবা বাড়তি খাটুনী ঘণ্টা—  $৫০ \times ৬ = ৩০০$  সে ৩০০ ঘণ্টাই থাকে। পরিবর্তনীয় মূলধনের ক্ষমতি পড়লে, তা' এ বকম ভাবে বাড়তি মূল্যের হার বাড়িয়ে দিয়ে পূরণ ক'রে নেওয়া যেতে পারে। একই বকম ভাবে আবার বাড়তি মূল্যের হার কম হ'লে মোট পরিবর্তনীয় মূলধনের বৃদ্ধি ক'রে বাড়তি মূল্যের পরিমাণ সমান রাখা যায়। মালিকেরা এ স্ববিধা দেখে যথেচ্ছত্বাবে বাড়তি মূল্যের হার বাড়াতে থাকেন। কিন্তু কেবল হার বাড়িয়েই চলা

\* বাড়তি সময় এর অঙ্ককে মার্ক শোষণের মাত্রা বলেছেন ; কেননা এ থেকে স্পষ্ট বোঝা জরুরী সময় যাবে যে প্রত্যেক শ্রমিক কক্ষণ বাড়তি সময় থেকে শোষিত হয়।

যাই না ; বাড়তি মূল্যের হার বাড়াতে বাড়াতে অবশ্যে এমন এক ধারণায় এসে পড়ে, যার বেশী অগ্রসর হওয়া শ্রমিকের পক্ষে অসন্তুষ্ট। বাড়তি খাটুনী কাল বাড়িয়ে এসে, শ্রমিক যার বেশী খাটিতে পারবেনা সেখানেই থেমে যেতে হয়। ২৪ ঘণ্টা দিনের মধ্যে ঘুমোবার সময়টুকু অন্তর্ভুক্তে শ্রমিককে রেহাই দিতে হবে। তাছাড়া, দিনের আরও কর্তৃকটা সময় খাওয়া পরাতে ব্যবিত হবে। এ সব ছেড়ে দিলেও, একটা মাত্রার বাইরে খাটিবার ক্ষমতা শ্রমিকের থাকে না। শ্রমিকের দিক থেকে এতগুলো কথা বিচেমা করেই তবে মালিক বাড়তি খাটুনী কাল বাড়াতে পারে। এতদ্বারা, যতই দিন থাচ্ছে শ্রমিকসংঘের (Trade Union) ক্ষমতাও ততই বাড়ছে। শ্রমিক-সংঘের চাপে পড়েও মালিক আবার যথেচ্ছতাবে খাটুনী কাল বাড়াতে পারে না। এ সমস্ত নানা কারণে মালিককে সতর্ক থাকতে হয় বাড়তি মূল্য বাড়াবার সময়। বাড়তি খাটুনী কাল বৃদ্ধি করবার দিক থেকে বাধা পেয়ে মূলধনী মালিকরা নজর দিল খাটুয়ে দিন না বাড়িয়েও কেমন ক'রে বাড়তি মূল্যের হার বৃদ্ধি করা যায় তারই দিকে।

বাড়তি খাটুনী কাল বৃদ্ধি ক'রে যে বাড়তি মূল্যের হার বাড়ান হয়, মাঝ' তাকে বলেন 'র্হাটি বাড়তি মূল্য' (Absolute Surplus Value) কিন্তু বাড়তি খাটুনী কাল না কমিয়ে যে বাড়তি মূল্যের হার বাড়ান হয় তাকে তিনি বলেন 'আপেক্ষিক বাড়তি মূল্য' (Relative Surplus Value)।

আপেক্ষিক বাড়তি মূল্য—শ্রমিকের খাটুনীর সময়, আমরা দেখেছি, ছত্রাগে বিভক্ত করা যায়। প্রথমটা 'জরুরী' খাটুনী কাল এবং 'বাড়তি' খাটুনী কাল। একটা লাইন দিয়ে আমরা খাটুয়ে দিনের এই ছই ভাগকেই দেখাতে পারি। ধর, ক খ গ লাইনটা এক ১২ ঘণ্টার খাটুয়ে দিন বোঝাচ্ছে। ক খ অংশটুকুতে ১০ ঘণ্টা জরুরী খাটুনী সময় ও খ গ অংশতে ছ ঘণ্টা বাড়তি খাটুনী সময় বোঝা যাবে। আপেক্ষিক বাড়তি মূল্য বাড়াতে গেলে সমস্ত হচ্ছে ক গ সম্পূর্ণ অংশটুকু ঠিক রেখে কেমন ক'রে মোটামুটিভাবে বাড়তি খাটুনী কাল বেশী করা যায়? ক গ অংশটুকু নির্দিষ্ট থাকলেও, ছবি থেকে স্পষ্টই বোঝা যাবে যে ক খ অংশটুকু পরিবর্তনীয়। ক গ অংশের মধ্যেই ক খ অংশকে ইচ্ছেমত কমান বা বাড়ান যেতে পারে (অবশ্য খ কে গ'র বাইরে না বসিয়ে)। খ'কে ক'র দিকে বেশী সরিয়ে আনলেই খ গ অংশ বেড়ে যায় অর্থাৎ বাড়তি খাটুনী কাল বৃদ্ধি হয়। ধরা যাক যে ক গ লাইনের ক খ গ মধ্যে খ খ' অংশ হচ্ছে আগের খ গ অংশের অর্দেক। কাজেই খ খ' অংশতে ১টা পূরো খাটুয়ে ঘণ্টা বোঝা যাবে। খ গ-কে বাড়িয়ে খ গ-তে এনে বাড়তি খাটুনী কাল ২ ঘণ্টা থেকে ৩ ঘণ্টায় নিয়ে আসতে হ'লে সেই সঙ্গে আবার জরুরী খাটুনী কালকেও ১০ ঘণ্টা থেকে কমিয়ে নয় ঘণ্টায় নিয়ে আসতে হবে; তা না হ'লে মোট

১২ ঘণ্টা ঠিক রাখা অসম্ভব। বাড়তি সময় যেমন থ'গ'-তে এসে পৌছুন—জরুরী সময়ও তেমনি ক থ'-তে করে এল।

শ্রমিকের জীবনধারণের উপযোগী জিনিষপত্রের দামের হিসেব করেই তাদের মাহিনা দেওয়া হয়ে থাকে। ঐ মাহিনাটুকুর স্থান 'মূল্য' প্রস্তুত করবার জন্মেই শ্রমিকেরা জরুরী খাটুনী কাল ব্যয়িত করে। মালিক যদি ১০ ঘণ্টা জরুরী খাটুনীর জন্ম ১০ আনা মাহিনা দিত শ্রমিককে, তাহ'লে আমরা ধরে নিতে পারি যে কেবল মাত্র অতি প্রয়োজনীয় জীবনধারণের উপযোগী জিনিষ কিনতে শ্রমিকের সব চাইতে কম পক্ষেও অস্ততঃ ১০ আনা দরকার। এ সময়, মালিক যদি জোর ক'রে জরুরী খাটুনী কাল কমিয়ে ৯ ঘণ্টা ক'রে দিয়ে শ্রমিকের মাহিনা তদন্ত্যায়ী ৯ আনায় নামিয়ে দেন তাহলে হতভাগ্য শ্রমিকের কি হৃদ্দশা হয় দেখা যাক। বাজারে, তার খাবার পরবার জিনিয়ের গড় দাম হচ্ছে ১০ আনা, অথচ সে পাছে মোটে ৯ আনা। বাধ্য হয়েই শ্রমিকের প্রবের চুঁচ ভাগ খাওয়াতে সম্ভব থাকতে হবে। এখানে শালিক যে বাড়তি লাভ ১ আনা বেশী করছেন—সেটা হচ্ছে শ্রমিককে শোষণ ক'রে। কিন্তু শ্রমিক মাহিনা কর্মবার সময়ে যদি উৎপাদন বিভাগের কোন উন্নতির জন্মে খাবার পরবার জিনিয়ের দাম কমে আসে—অর্থাৎ আগের যে দ্রব্য শ্রমিক ১০ আনায় পেত, এখন তাই ৯ আনায় পায় তাহলে জরুরী খাটুনী কাল এবং মাহিনা কর্মবার জন্মে শ্রমিককে তেমন (!) দুঃখ ভোগ করতে হবে না। বাস্তবিকই জীবন ধারণের জন্ম যে সমস্ত বস্তু আবশ্যক, সেই ক্ষেত্রে উৎপাদনের ব্যয় না করলে, অর্থাৎ জিনিয়ের উৎপাদিক শক্তি (Productivity) না বাড়লে, শালিকের পক্ষে আপেক্ষিক বাড়তি খাটুনীর মাত্রা বাড়ান সম্ভব নয়। কিন্তু কেবলমাত্র খাবার, পরবার ক্ষেত্রে ছাড়া অন্য ক্ষেত্রের উৎপাদিক শক্তি বৃদ্ধি হ'লে আবার শ্রমিকদের কোনই লাভ নেই। সে ক্ষেত্রে শালিকবাই লাভবান হয় মাত্র। জিনিয়ের দাম কমিয়ে দিয়েও শালিকরা কেমন ক'রে বেশী আপেক্ষিক বাড়তি মূল্য আদায় ক'রে লাভবান হয় তাই আমরা এবার দেখব।

যদি ১ ঘণ্টার শ্রম মাত্র ৪ পয়সায় নিহিত থাকে অর্থাৎ ৪ পয়সা যদি একটা পুরো খাটুয়ে ঘণ্টার দাম হয়, তাহ'লে ১২ ঘণ্টার খাটুয়ে দিনে একটা শ্রমিক ১২ আনার উৎপূর্ক্ত 'মূল্য' সৃষ্টি করবে। ধরা যাক যে, ঐ ১২ ঘণ্টায় শ্রমিকটা মাত্র ১২টা দ্রব্য প্রস্তুত করে। যন্ত্রপাত্রির ব্যয় হিসেবে প্রত্যেকটা দ্রব্যে আরও ৪ পয়সা বেশী লাগবে। তাহলে একটা দ্রব্যের আসল দাম হচ্ছে ৮ পয়সা বা ২ আনা। এখন ধরা যাক যে কোনও নতুন উন্নতাবনী ক্ষমতার জোরে, শালিক তার ব্যবস্থের উৎপাদিক শক্তি দ্বিগুণ করতে সক্ষম হয়েছে। আগে যে সর্বয়ে ১২টা দ্রব্য উৎপন্ন হ'ত, এখন সেখানে হয় ২৪টা দ্রব্য।

## প্রেসিডেন্সী কলেজ ম্যাগাজিন

উৎপাদিকা শক্তি বৃদ্ধি পেলেও যন্ত্রপাতির ও কাঁচামালের ব্যব না কমিয়ে প্রত্যেক দ্রব্যপিছু সেই ৪ পয়সাই ব্যয় হতে লাগলো। কাজেই এখন প্রত্যেকটা দ্রব্যের আমল দাম কমে ৬ পয়সায় নামলো;—তার মধ্যে ৪ পয়সা হ'ল যন্ত্রপাতি ও কাঁচামালের ও ২ পয়সা হ'ল নতুন মূল্য। কেননা যন্ত্রের উৎপাদিকা শক্তি বাড়লেও ঘটা হিসেবে শ্রমের ম্লোৎপাদন ক্ষমতা বাড়েনি। শ্রমিক ১২ ঘটা থেকে ১২ আনা মূল্য সৃষ্টি করে। আগে এই ১২ আনা মূল্য বিভক্ত হ'ত শাহী ১২টা উৎপন্ন দ্রব্যের মধ্যে। বর্তমানে সেই ১২ আনা মূল্যই বিভক্ত হচ্ছে ২৪টা জিনিমের ভেতর। কাজেই প্রত্যেক দ্রব্যপিছু বর্তমানে আগের অর্দেক মূল্য নিহিত হচ্ছে। মালিক, তাহলে, নতুন উপারে ২ আনার জিনিম ৬ পয়সায় বানাতে পারছেন। বাজারে কিন্তু এখনও ঐ জিনিমের দাম ২ আনা হিসেবে ধরা হচ্ছে। প্রত্যেক জিনিমপিছু তাই মালিক ২ পয়সা ক'রে বেশী লাভ করতে পারেন। বাজারে প্রতিযোগিতায় জয়ী হবার জন্যে মালিক ইচ্ছে করলে জিনিমের দাম ২ আনা থেকে কমিয়ে ৭ পয়সা ক'রে দিতে পারেন। তাহলে তার নিজের হাতে ১ পয়সা লাভ থাকলেও অন্তর্ভুক্ত প্রতিবন্ধীরা প্রতিযোগিতায় হেবে বাজার থেকে সরে পড়তে বাধ্য। কিন্তু এর মধ্যে যদি সব ব্যবসাদাররাই প্রথমজনার মত কোন উপায়ে উৎপাদিকা শক্তি দ্বিগুণ বাড়াতে পারে তাহলে বাজারে মোটশাট গড়ে প্রত্যেক জিনিমের দাম আবার ৬ পয়সায় নেবে আসবে। গোপনে গোপনে সেজন্তে প্রত্যেক ব্যবসাদারই চেষ্টা করেন কেমন ক'রে শ্রমের উৎপাদিকা শক্তি বৃদ্ধি ক'রে অন্তের চেয়ে শার্তবান হতে পারেন।

উৎপাদিকা শক্তি বাড়িয়ে যদিও মালিকেরা ঐ লাভ করেন, তবু শ্রমিকয়া তাদের হাত থেকে বেছাই পাবনা। উৎপাদিকা শক্তি বাড়ান মানেই জরুরী খাটুনী কাল কমিয়ে বাড়তি খাটুনী কাল বৃদ্ধি। পূর্বতন ব্যবস্থায় শ্রমিকের যদি মাহিনার উপযোগী 'মূল্য' সৃষ্টি করতে জরুরী খাটুনী কাল ১০ ঘটা দরকার হ'ত, তাহলে সেই ১০ ঘটায় সে ১০ আনা দামের ১০টা দ্রব্য উৎপাদন করতো। কিন্তু বর্তমান দ্বিগুণ উৎপাদিকা শক্তির সময়ে সে ১০ ঘটায় ২০টা দ্রব্য উৎপাদন করে। বাজার অনুসারে (ধরে নেওয়া হয়েছে যে শাহী ঐ মালিকই এই উন্নত ব্যবস্থার প্রবর্তন করেছে) সেই ২০টা দ্রব্যের দাম হচ্ছে ২০ আনা—অর্থাৎ আগের দ্বিগুণ। বাজারে যদি তখনও প্রত্যেক জিনিমের দাম ৮ পয়সা ( ৪ শ্রম গত মূল্য + ৪ যন্ত্রপাতি ) তাহলে ৫ ঘটাতেই শ্রমিক নিজের মাহিনা ১০ আনা সৃষ্টি করতে পারে। ঐ ৫ ঘটা হচ্ছে তাহলে শ্রমিকটার জরুরী খাটুনী সময়। স্বতরাং তার বাড়তি খাটুনী কাল হ'ল ৭ ঘটা। বাজার অনুসারে প্রত্যেকটা দ্রব্য ৮ পয়সায় না বিক্রী ক'রে ৭ পয়সায় ছাড়লেও আপেক্ষিক বাড়তি খাটুনী কাল বৃদ্ধি হয়। মাহিনার উপর্যুক্ত ১০ আনার মূল্য উৎপাদন

করতে শ্রমিকের তাহলে গ্রাম ৫০ ঘণ্টা সময় দরকার। বাকী ৬০ ঘণ্টা ইঞ্জিন বাড়তি খাটুনী কাল।

উৎপাদিকাশক্তি বাড়ালে সেই অরূপাতে বাড়তি মূল্যের হার বেড়ে থায় ব'লে প্রত্যেক মালিকের লক্ষ্য থাকে উৎপাদিকা শক্তি বৃদ্ধির দিকে। যতদিক থেকে পারা যায়, তারা সবরকমে যত্নের উৎপাদিকা শক্তি বাড়াবার চেষ্টা করেন। এজন্তে মালিকেরা নিতান্তন উপায় বাহির করেন। সমবায়, বৃহৎ শিল্প প্রতিষ্ঠান, (co-operation, large scale industry) প্রভৃতি সবই ঐ উদ্দেশ্যে সৃষ্টি। এ সবের মূলে শ্রমিকদের হিতাকাঙ্ক্ষা থেকে লাভের চেষ্টাই প্রবল।

প্রত্যেক শ্রমিক বিক্ষিপ্তভাবে কাজ ক'রে যে বাড়তি মূল্য উৎপাদন করে সেটা তাদের কর্ম-ক্ষমতার তারতম্যের ওপর অনেকটা নির্ভর করে। কিন্তু তারাই যখন এক মালিকের অধীনে একত্রিত হয়ে কাজ করে, তখন একের উৎকর্ষ ও অঙ্গের অপকর্যের গড়মিলে একটা সাধারণ মোট হিসেবে পরিগণ হয়। তখন, আমাদের হিসেব মত (মোট বাড়তির পরিমাণ হচ্ছে ব্যক্তিগতভাবে একজনের গড় বাড়তি উৎপাদন ক্ষমতাকে মোট শ্রমিকের সংখ্যা দিয়ে গুণ করার ফল) মোটামুটি গড় পেতে কোনই কষ্ট হয় না। এই রকমভাবে, বহু শ্রমিকের একত্রে কাজ করাকেই মার্ক বলেছেন, “সমবায়”। গড় লাভ ছাড়াও, বহুশ্রমিকের একত্র কাজ করার অঙ্গাত অনেক সুবিধা আছে। পাশাপাশি একজন নিপুণ ও অনিপুণ শ্রমিক কাজ করলে, সাধারণতঃ অনিপুণ শ্রমিক চেষ্টা করে তার কাজ ভাল করতে। অঙ্গসারেই তাদের পরম্পরের মধ্যে কর্মান্বেদ্ধে প্রতিযোগিতা সুর হয়। সে প্রতিযোগিতায় তাদের উৎপাদিকাশক্তি অনেক পরিমাণে বেড়ে যায়। আগে যদি এক একজন গড়ে ১২ ঘণ্টার খাটুয়ে দিনে ১২টা ক'রে দ্রব্য প্রস্তুত করতো, তাহলে বর্তমানে সমবায় পদ্ধতিতে তারা হয়তো ১৪টা ক'রে দ্রব্য প্রস্তুত করতে, তাহলে বর্তমানে সমবায় পদ্ধতিতে তারা হয়তো ১৫টা ক'রে দ্রব্য প্রস্তুত করতে পারে। স্পষ্টই বোঝা যায় যে, সমবায় পদ্ধতি অনুসরণ করায় মালিকের কেমন ক'রে লাভ হয় শ্রমিকের বাড়তি খাটুনী কাল বাড়িয়ে। বর্তমান মালিকের পূর্বপুরুষেরা এইজন্তে কুটারশিল্প প্রভৃতির ধৰ্মস ক'রে বহু শ্রমিকের সমবায়ে আধুনিক শিল্পের গোড়াপতন করেন।

আধুনিক শিল্পের উন্নতি (Origin of Manufacture)—বর্তমান বৃহৎশিল্পপ্রতিষ্ঠানসমূহের পূর্বপুরুষ হিসেবে যে শিল্পপ্রতিষ্ঠান কাজ করছিল, তার উন্নতি হয় দুরকমে। শ্রমের বিভাগ অনুসারেই উন্নতবের অবশ্য তারতম্য ঘটে। আগের যুগে একই শ্রমিক একটী বস্তুর আগাগোড়া নির্যাপ কার্য সমাপ্ত করতো। ত্রুটি শ্রমের আনন্দ বিভাগ হওয়ায়, একের পরিবর্তে দশজনে হয়তো সেই

জিনিষ প্রস্তুত করতে আরম্ভ করে। তখন সেই দশজনকে একত্রিত ক'রে যখন ব্যবসায়ী একটা প্রতিষ্ঠান গড়ে তুললো, সেটা হ'ল আদিম শিল্প প্রতিষ্ঠান। এরকম ভাবে না ক'রে অন্য উপার্য্যে মালিক এই প্রতিষ্ঠান গড়তে পারেন। প্রত্যেক শ্রমিক আলাদা আলাদা ভাবে সব জিনিষ উৎপন্ন করলেও, সংখ্যায় বহুজন শ্রমিক নিয়োগ করায় কাজের স্থুবিধে হৰ। একই জিনিষ সংখ্যায় অনেক উৎপন্ন হৰ। যে রকম ভাবেই এর উন্নত হ'ক, বাড়তি লাভের তাড়নায় মালিকদের হাতে পড়ে এই সব প্রতিষ্ঠান অত্যন্ত ক্ষত গতিতে আধুনিক বৃহৎ শিল্প প্রতিষ্ঠানে পরিণত হ'ল। আগে যেখানে ১০০ জন শ্রমিক কাজ করতো, এখন সেখানে করে ১০০ হাজার জন। বড় বড় যত্নে বহু শ্রমিক থাটানোতে, মালিকের লাভ বই কোনও ক্ষতি নেই। সমবায়ের সকল স্থুবিধেই তাতে থাকে, তার ওপর বহুজন একত্রে কাজ করায় যে নষ্টকু আগে হ'ত তার পরিমাণ অনেক কমে গেল। যায় কমে যাওয়া মালিকদের পক্ষে একটা মহা লাভ। একদিকে ক্রমাগত শ্রমিকদের বাড়তি থাটুনী কাল বাড়িয়ে এবং অন্তদিকে নানা উপায় অবলম্বন ক'রে ব্যবহার ক'রে গড়ে উৎপাদিক শক্তি বৃদ্ধি ক'রে লাভবান হওয়াই হ'ল মালিকদের লক্ষ্য।

**মোট লাভের পরিমাণ (Net Profit)**—এতক্ষণ আমরা খাটো ও আপেক্ষিক বাড়তি মূল্যের পরিমাণই দেখেছি; সেই সঙ্গে বাড়তি মূল্যের হার করাও আমরা লক্ষ্য করেছি। কিন্তু মালিকশ্রেণী কেমন ক'রে বাড়তির হার ও মোট লাভের পরিমাণ হটো মিলিয়ে শ্রমিকের দিকে না দেখে নিজেদের লাভের জন্য ব্যগ্র এবার আমরা তাই দেখবো। মোট লাভের পরিমাণ যের করতে হ'লে, আমাদের কাঁচামাল, যন্ত্রপাতি, পরিবর্তনীয় মূলধন ইত্যাদি নিয়ে মোট মূলধনের পরিমাণ এবং বাড়তি মূল্যের পরিমাণ জানা দরকার। মোট লাভের হার হচ্ছে বাড়তি মূল্যকে মূলধন দিয়ে ভাগ ক'রে যে ফল পাওয়া যায় তাই। কাঁচামাল, যন্ত্রপাতি ইত্যাদির দাম যদি হয় ৪০০ ; শ্রম-ক্ষমতার দাম ১০০ টাকা এবং বাড়তি মূল্যের পরিমাণ ১০০ তাহ'লে মোট লাভের পরিমাণ হচ্ছে  $\frac{৪০০-১০০}{৪০০} = 20\%$  অথবা আমাদের অক্ষে পরিণত করলে হয়  $\frac{৪}{৫} = 20\%$ । কিন্তু বাড়তি মূল্যের হার হচ্ছে  $\frac{৪০০}{৫০০} = 100\%$ । ধনিক অর্থনীতিবিদেরা সেইজন্তে বাড়তি মূল্যের হার ও লাভের হারের মধ্যে গোল পাকিয়ে দিয়ে লাভের কম অংশ ( এখানে ২০% ) টুকুকে বাড়তি লাভের হার ব'লে বুঝিয়ে দেন। তাঁরা এইভাবে দেখাতে চান যে, মালিকেরা শ্রমিকদের শ্রায় দাম দিয়ে বাড়তি লাভের হার কত কম নিজেদের জন্য রাখেন।

বাড়তি লাভের কথা বললেই বুঝতে হবে যে, মূলধনী সমাজে এই বাড়তি লাভ আদায় হয়। পূর্বতন যে সমস্ত সমাজের ভেতর দিয়ে বর্তমান মূলধনী সমাজ জয়েছে,

তাদের মধ্যে সাক্ষাৎভাবে বাড়তি মূল্য আদায় করা হ'ত না। ব্যবসায়ী ও শ্রমিকদের ভেতর তখন একটা ব্যবধান থাকতো। মধ্যযুগে, মহাজনরা এই মধ্যস্থতার কাজ করতেন। তারপরে, বুটীরশিল্পের প্রসারের ভেতর দিয়ে বাড়তি মূল্য সাক্ষাৎভাবে সমাজে প্রবেশ করলো। বাড়তি লাভের ওপর, কোন বিশেষ সামাজিক ছাপ নেই। সাধারণতাবে দেখতে গেলে দেখা যায় যে, অতি পুরাতন কাল থেকে শ্রমিকদের বাড়তি খাটোনোর ভেতর দিয়ে শোষণ প্রথা চলে আসছিল। যতদিন মানুষ কেবলমাত্র নিজের জীবনধারণের জন্যই সমস্ত দিনের শ্রম ব্যয় করতো ততদিন তাদের মধ্যে সভ্যতার কোন উন্নয়ন হয়নি। তারা পশুর মতই জীবন নির্ধারণ করতো। ক্রমে কতকটা প্রকৃতির সহায়তায় এবং কতকটা নিজের বুদ্ধিবলে মানুষ অন্নের সংস্থান ক'রেও কতকটা বাড়তি সময় পেল, অবসর হিসেবে। এই অবসর সময়ে তারা বুদ্ধির সাহায্যে ধীরে ধীরে নিজেদের মধ্যে একটা সভ্যতার ধারা স্থাপ্ত ক'রে নিল। প্রকৃতি মানব সভ্যতার জন্মে যে সহায়ক হয়েছিল, সে কথা অস্বীকার করবার উপায় নেই। অপেক্ষাকৃত অলংকৃতে জীবনধারণের প্রয়োজনীয় সামগ্রী পাওয়া সন্তুষ্ট হ'ত বলেই নীল নদের ধারে মিশর দেশে, মধ্য এশিয়ায়, ব্যাবিলন প্রদেশে অতি পুরাকালে সভ্যতার জন্ম হয়। ক্রমে চতুর্পার্শ্ব প্রাকৃতিক শক্তির সঙ্গে শুক্র করতে করতে মানুষ সভ্যতার উচ্চ থেকে উচ্চতর ধাপে উঠ্টে থাকে। সেই আদিম যুগেই বাড়তি শ্রমের অস্তিত্ব থাকায় মিশরের বিশাল পিরামিড, প্রত্তি গঠিত হবার স্থূলগ হয়েছিল। তবে সে বাড়তি খাটুনীর সঙ্গে বর্তমানের বাড়তি খাটুনীর পার্থক্য হচ্ছে এই যে, সে বাড়তি খাটুনীর ফল ভোগ করত গোটা সমাজের লোক; সমাজের উপকারের জন্যই প্রত্যেকে স্বচ্ছলচ্ছিতে নিজের বাড়তি খাটুনী উপহার দিত। আর বর্তমানের বাড়তি খাটুনীর ফল যাই শুক্র মূলধনী মালিকের সঙ্গে। সেই শ্রমের ফলে সাধারণের কোনও অধিকার নেই! বর্তমানের বাড়তি খাটুনীকে সেইজন্যে শ্রমিকের শোষণ বলা যায়; বাড়তি লাভের প্রত্যেকটা কণা হচ্ছে শ্রমিকের অক্লান্ত পরিশ্রমের ফল।

## ରବୀନ୍ଦ୍ରନାଥେର କାବ୍ୟ ସଂଦେଶ

ଅଧ୍ୟାପକ ଶ୍ରୀଶୁଭୋଦୟଚନ୍ଦ୍ର ସେନଗୁପ୍ତ ଏମ୍-ଏ, ପି-ଆର-େସ, ପି-ଏଇଚ୍-ଡି

ରବୀନ୍ଦ୍ରନାଥେର ସମ୍ପତ୍ତିପୂର୍ଣ୍ଣିତେ ତାହାର ଉଦ୍ଦେଶ୍ୟ ଯେ ଇଂରେଜି ଉଂସଗ୍ର-ଶାସ୍ତ୍ର ରଚିତ ହଇଯାଇଲା, ତାହାର ମଧ୍ୟେ ହଇଟି ସଂକଷିପ୍ତ ଅର୍ଥର ଅତିଶ୍ୟ ସାରଗର୍ଭ ରଚନା ଆସିଯାଇଲା ପଣ୍ଡିତ ଜହରଲାଲ ନେହେରୁ ଓ ଆଇରିଶ କବି ଇଯେଟ୍ସ-ଏର ନିକଟ ହାତେ । ପଣ୍ଡିତଙ୍କ ନିଜେ ଜାତୀୟ ନେତା ; ତିନି କବିର କାବ୍ୟେର ରାଷ୍ଟ୍ରନୈତିକ ଦିକେର ଗ୍ରହିଣ୍ୟ କରିଯାଇଛେ ଯେ, କବି ଦେଶକେ ସ୍ଵାଧୀନତା ସଂଗ୍ରାମେ ଉତ୍ସୁକ କରିଯାଇଛେ, ଜୀବନେ ଜୀବନେ ଚରମ ଆନନ୍ଦ ହଇଯା ପଡ଼େ ତଥନ ତାହା ମାନବଜୀବନକେ କତ ପଞ୍ଚ କରିଯା ଫେଲେ ତାହା ଓ ରବୀନ୍ଦ୍ରନାଥ ଦେଖିଯାଇଛେ । ଜାତୀୟତାର ମହତ୍ତ୍ଵ ଓ ସଙ୍କଳିତା—ଉତ୍ତରେ ଚିତ୍ରିତ ତିନି ଆକିଯାଇଛେ । କବି ଇଯେଟ୍ସ ବିଳିଯାଇଛେ ଯେ, ଗ୍ରୀକର ସାହିତ୍ୟ-ଶିଳ୍ପକାଳାର—ବିଶେଷ କରିଯା ରବୀନ୍ଦ୍ରନାଥେର କାବ୍ୟେ—ଧର୍ମ ଏହି ଯେ ତାହା ଜୀବନେ ପରିପୂର୍ଣ୍ଣତାର ମୂର୍ତ୍ତି ତାକେ ; ଜୀବନେ ମଧ୍ୟେ ଯାହା ଆବର୍ଜନା, ଯାହା କେବଳମାତ୍ର ସାଂସ୍କର୍ତ୍ତ୍ର ଧାରାକେ ବ୍ୟାହତ କରେ, ତାହା ଗ୍ରୀକ ପରିହାର କରେ, ରବୀନ୍ଦ୍ରନାଥ ଓ ପରିହାର କରିଯାଇଛେ ।

ରବୀନ୍ଦ୍ରନାଥେର ଜାତୀୟ ସମ୍ପଦିତ ଓ କାବ୍ୟ ପର୍ଯ୍ୟାଳୋଚନା କରିଲେ ଏହି କଥାଟି ପରିଷ୍କୃତ ହିବେ । ତିନି ଜାତୀୟ ଜୀବନେ ଆବର୍ଜନା ଓ ସାଂସ୍କରିକତା ଦୂର କରିଯା ତାହାକେ ପରିପୂର୍ଣ୍ଣ, ସ୍ଵାଧୀନ ଓ ସ୍ଵତଃକୃତ କରିତେ ଚାହିଯାଇଛେ । ତାଇ ବିଦେଶୀର ବିରକ୍ତକେ ସଂଗ୍ରାମ କରିବାର ପୂର୍ବେ ତିନି ଅଦେଶୀ ସଙ୍କଳିତା ଓ କୁଂକୁରୋର ଶୈବାଲକେ ଦୂର କରିତେ ଚାହିଯାଇଛେ । ହିନ୍ଦୁଧର୍ମ ଭଗବାନକେ ଥଣ୍ଡ ଥଣ୍ଡ କରିଯା ପାଇତେ ଚାହିଯାଇଲା, ତାଇ ଏହି ଦେଶ ନାନା ବିଭିନ୍ନ ବିଚିହ୍ନ, ଜୀର୍ଣ୍ଣ ହଇଯା ପଡ଼ିଯାଇଛେ । ଭଗବାନେର ସ୍ଵର୍ଗ ଯାହାରା ଉପଲକ୍ଷ କରିତେ ପାରେ ନାହିଁ, ନାନା ବିଧିନିମେଧେର ଜଙ୍ଗଳେ ଯାହାରା ମାମୁଷକେ ଶାୟ ଅଧିକାର ହାତେ ବଞ୍ଚିତ କରିଯାଇଛେ ତାହାରା ସମ୍ପଦ ଜାତୀୟ ଜୀବନକେ କ୍ଷଣି ଓ କ୍ଷୁଦ୍ର କରିଯାଇଛେ । ଯାହାରା ଅପରାକ୍ରମ ମାନୁଷେର ଅଧିକାର ହାତେ ବଞ୍ଚିତ କରିଯାଇଛେ, ତାହାରା ଅପରାନେ ସକଳେର ସଙ୍ଗେ ମୟାନ ହଇଯାଇଛେ । ଏହି ବିଷୟଟି ଲହିଯା ରବୀନ୍ଦ୍ରନାଥ ବହ କବିତା ଲିଖିଯାଇଛେ ; କାରଣ ତାହାର ଦୃଷ୍ଟି ହାତେଛେ ପରିପୂର୍ଣ୍ଣ ମାନବତାର ଦିକେ ; ପରିପୂର୍ଣ୍ଣ ମାନବତାର ଅପରାନେ ତାହାର କବିଚିତ୍ର ବ୍ୟଥିତ ହଇଯାଇଛେ । ଏହି ଶ୍ରେଣୀର ଅଧିକାଂଶ କବିତାଇ କାବ୍ୟ ହିସାବେ ଅନବଧି । କିନ୍ତୁ ମେହେତୁ ତିନି ଏକଟି ବିଶିଷ୍ଟ ଦୋଷ ଲହିଯା ଆଲୋଚନା କରିଯାଇଛେ, ତାଇ ଏହି ସବ କବିତାତେ ବିଶ୍ଵତିର ଏକଟୁ ଅଭାବପ୍ରତି ଅଛୁମିତ ହୟ ; ଇହାଦେର ମଧ୍ୟେ ପ୍ରଚାରମୂଳକ ସଙ୍କଳିତାଓ

ଆଛେ । ଏଇ ଶ୍ରେଣୀର କବିତା ଶ୍ରେଷ୍ଠ କାବ୍ୟ ହଇଯାଛେ ତଥନଇ ସଥନ କବିର ଉଦ୍ଦାର କଳନା ମଙ୍ଗିରେ ସଙ୍ଗେ ବିରାଟିକେ ସଂୟୁକ୍ତ କରିଯାଛେ । ଦେଖାନେ ଶୁଣୁ ପ୍ରାତ୍ୟହିକେର କୁଦ୍ରତକେ ବିନ୍ଦ କରିଯାଇ କବି କ୍ଷାନ୍ତ ହନ ନାହିଁ, ତିନି ଅପାର ଉତ୍ସୁକ୍ତ, ପରିପୂର୍ଣ୍ଣ ମହୁୟରେ କଳନାଓ କରିଯାଛେ । କୁଦ୍ର ହଇତେ ବିରାଟେ, ସାନ୍ତ ହଇତେ ଅନନ୍ତ କବିର କଳନା ପରିକ୍ରମଣ କରିତେ ପାରିଲେଇ, ଶ୍ରେଷ୍ଠ ସାହିତ୍ୟର ସ୍ଥଟି ହସ । ଇହାର ନିର୍ଦର୍ଶନ ପାଇ ନୈବେନ୍ଦ୍ର-କାବ୍ୟଗ୍ରାନ୍ଥେ କଥେକଟି ମନେଟେ । ଭାରତବରେ ଜନ୍ମ କବି ଏକ ଅପରାପ ସର୍ଗଗୋକ ସ୍ତଜନ କରିଯାଛେ ।

ଚିତ୍ତ ସେଥା ଭୟଶୂନ୍ୟ ଉଚ୍ଚ ସେଥା ଶିର,  
ଜ୍ଞାନ ସେଥା ମୃକ୍ତ, ସେଥା ଗୁହର ପ୍ରାଚୀର  
ଆପନ ପ୍ରାଙ୍ଗଣତଳେ ଦିବସଶର୍କରୀରୀ  
ବହୁଧରେ ରାଥେ ନାହିଁ ଥଣ୍ଡ କୁଦ୍ର କରି ;  
ସେଥା ବାକ୍ୟ ହୃଦୟେର ଉତ୍ସମୁଖ ହିତେ  
ଉଚ୍ଛ୍ଵସିଯା ଉଠେ, ସେଥା ନିର୍ବାରିତ ଶ୍ରୋତେ  
ଦେଶେ ଦେଶେ ଦଶେ ଦିଶେ କର୍ମଧାରୀ ଧାର  
ଅଜ୍ଞ ମହାପ୍ରବିଧ ଚାରିତାର୍ଥତାଯ ;  
ସେଥା ତୁଚ୍ଛ ଆଚାରେର ମରବାଲୁରାପି  
ବିଚାରେର ଶ୍ରୋତଃପଥ ଫେଲେ ନାହିଁ ପ୍ରାସି  
ପୌରବେରି କରେନି ଶତଧୀ ; ନିଜ ସେଥା  
ତୁମି ମର୍ବ କରୁ ଚିନ୍ତା ଆମଦେର ନେତା,—  
ନିଜ ହିତେ ନିର୍ଦ୍ଦୟ ଆଶାତ କରି ପିତଃ  
ଭାଗ୍ୟତୋରି ଦେଇ ସର୍ବ କର ଜୀବାରିତ ।

ଶେଳି ମାନବଜୀତିର ଜନ୍ମ ନତୁନ ଜଗଂ ସ୍ଥଟି କରିତେ ଚାହିୟାଛିଲେନ, ତୀହାର ସେଇ ପରିକଳନାର ଅପରାପ ମହିୟା ଆଛେ, କିନ୍ତୁ ତୀହା ଅଳ୍ପିକ ସ୍ଵପ୍ନ ବଲିଯା ମନେ ହସ । ଆବାର ଟେମିସନେର କାବ୍ୟ ତୀହାର ସ୍ଵଦେଶେର ଆଦର୍ଶେର ସେ ମୂର୍ତ୍ତି ଦେଖିତେ ପାଇ ତାହା ଏତ ବାନ୍ଧବ ଏତ ସଙ୍କିର୍ଣ୍ଣେ ତାହାତେ କାବ୍ୟେର ଔନ୍ଦାର୍ଯ୍ୟ ଓ ମହତ୍ତ୍ଵ ନାହିଁ । ରବୀନ୍ଦ୍ରନାଥେର ଚିତ୍ରେ ବାନ୍ଧବ-ଜୀବନେର ବଣ୍ଟବୈଚିତ୍ର୍ୟ ଆଛେ ଆବାର ଅପରାପେର ରେଖାପାତାତେ ହଇଯାଛେ ।

ଆଚାରେର ଶୈବାଲେ ଜାତୀୟ ଜୀବନ ଦିନ ଦିନ ଶକ୍ତିହିନ ହଇଯାଛେ । ଆମରା ଶୁଣୁ ଦିନ ଦିନ ବାକ୍ୟପଟ୍ଟ ଓ କର୍ମକୁଠ ହଇଯା ପଡ଼ିଥିଛି । ଆମରା ଆଭ୍ୟବିଶ୍ୱତ ହଇଯା ପରଦେଶୀୟ ପଣ୍ଡିତ ମ୍ୟାଜ୍ଞମୂଳାର ଗ୍ରହିତିର କାହେ ସ୍ଵଦେଶ ଓ ସ୍ଵଜୀତିର ପ୍ରଶଂସା ଶୁଣିଯା ଉତ୍କୁଳ ହଇଯା ଉଠିଥିଛି । କାଜେଇ ଆମାଦେର ଦୀନତା ଓ ଜଡ଼ତାର ମଧ୍ୟେ ସଜ୍ଜୋଷ ଆଛେ, ଦୂର୍ବଳ ଆର୍ଦ୍ଦାପସଙ୍ଗେ ଆମରା ଆରା କର୍ମବିଶୁଦ୍ଧ ହଇଯା ପଡ଼ିଯାଛି । ଏହି ନିର୍ଜୀବ, କର୍ମପରାଙ୍ଗୁଥ ଜୀତିକେ କବି ଜାଗ୍ରତ କରିତେ ଚେଷ୍ଟା କରିଯାଛେ । ତିନି ଦେଖିଯାଛେ ଏହି ଜୀତିର

মূল দোষ আলগ্ন নহে, ভীরুত। কাজেই রবীন্দ্রনাথের স্বদেশী কবিতার প্রধান মন্ত্র অভয়ের মন্ত্র। তিনি এই পিছিয়ে-পড়া জাতিকে বলিয়াছেন :

আগে চল, আগে চল, ভাই

বিপুল এ ধরা চঞ্চল সময়,  
মহাবেগবান মানব হৃদয়,  
যারা বসে' আছে, তা'রা বড় নয়,  
ছাড় ছাড় মিছে ছল ভাই।

আগে চল, আগে চল ভাই। (জাতীয় সঙ্গীত)

কবি দেখিয়াছেন যে জীবনসংগ্রামে সকল জাতিই অগ্রসর হইয়াছে, শুধু নির্বার্য ভারত পশ্চাতে পড়িয়া রহিয়াছে। তাই জাতীয় মহাসম্মেলনের জন্য তিনি যে মহাসঙ্গীত রচনা করিলেন, তাহার মধ্যেও ব্যথার ঝুর রহিয়া গেল :

দেশ দেশ নদিত করি' মন্ত্রিত তব ভেরী,  
আসিল যত বীরহৃদ আসন তব ঘেরি'।

দিন আগত ত্রি

ভারত তবু কই?

সে কি রহিল লুণ সব জন পশ্চাতে?

লটক বিশ্বকর্তার, মিলি সবার সাথে। (গীত-পঞ্চাশিকা)

স্বাধীনতাকে মানুষের জন্মগত অধিকার বিলিয়া কবি মনে করিয়াছেন এবং ভারতকে সেই অধিকার পাইতে হইলে নিঃশক্তিতে তাহা কামনা করিতে হইবে। 'দেশের উন্নতি', 'হুরন্ত আশা' প্রভৃতি ব্যঙ্গ কবিতায় কবি আত্মপ্রত্যয়হীন, পরপদলেহী জাতির বীর্যহীনতা লইয়া ব্যঙ্গ করিয়াছেন। তিনি তাহার কাব্যে ও সঙ্গীতে জাতিকে অভয়মন্ত্রে দীক্ষিত করিতে চাহিয়াছেন :

আআ-অবিধাস তা'র নাশে কঠিন ঘাতে,  
পুঁজিত অবসাদ-ভার হানো অশনি পাতে।  
ছায়াভূম চকিত-মুচ করহ পরিঝাপ হে,

জাগ্রত তগবান্ম হে। (গীত-পঞ্চাশিকা)

অরবিন্দকে তিনি যে নমস্কার করিয়াছিলেন, তাহার প্রধান কারণ অরবিন্দের মধ্যে তিনি দেখিয়াছেন নির্ভীক চিত্ত, অকুণ্ঠ আশা, অথগু বিশ্বাস। কবির বিশ্বদেবতা জাতিকে বলিতেছেন :

ওরে ভীক, ওরে মুচ, তোলো তোলো শির

আমি আচি, তুমি আচ, সত্য আছে স্থির।

(পুরুষী)

যৌবনের প্রারম্ভে 'কড়ি' ও 'কোমল' কাব্যগ্রন্থের প্রথম কবিতায় কবি বলিয়াছিলেন :

ମରିତେ ଚାହିନା ଆମି ଶୁନ୍ଦର ଭୁବନେ  
ମାନବେର ମାଝେ ଆମି ବୁନ୍ଦିବାରେ ଚାଇ

କିନ୍ତୁ କବିର ବ୍ୟକ୍ତିଗତ ଜୀବନେ ଯାହା ଏକଟୀ ରମଣୀର ଆକାଙ୍କ୍ଷା, ଜୀତିର ଜୀବନେ ତାହା ଆଦର୍ଶ ହିତେ ପାରେ ନା । ତାଇ ପରିଣତ ବସ୍ତୁରେ କାବ୍ୟେ ଓ ରଚନାରେ କବି ମରଣ-ଜନ୍ମ ବୀର୍ଯ୍ୟର ଆରାଧନ କରିଯାଇଛେ । ତିନି ଭାରତକେ ଆରାହନ କରିଯା ବଲିଯାଇଛେ :

## ଦାଉ ଆଶାଦେବ ଅମୃତ ମନ୍ତ୍ର

## মৃত্যু-তরণ শঙ্খাহরণ

ইউরোপীয় মহাযুদ্ধের সময় তিনি ভৌক স্বদেশবাসীকে আহ্বান করিয়া  
বলিয়াছেন :

ଦୂର ହତେ କି ଶୁନିମ୍ ମୃତ୍ୟୁର ଗର୍ଜନ, ଓରେ ଦୀନ,  
ଓରେ ଉଦ୍‌ଦୀନ । ( ବଲାକ )

এই সকল কবিতার শিল্পকলা সম্বন্ধে একটি কথা বলা দরকার। কাব্যহিসাবে ইহাদের উৎকর্ষ হইয়াছে সেইখানেই, যেখানে মৃত্যু আপনাতে আপনি পরিসমাপ্ত হয় নাই; পরস্ত অ্যুত লোকের সকান আনিয়াছে। রবীন্দ্রনাথের কাব্যের প্রধান গুণ তাহার অপরিসীম বিস্তৃতি। শিখ জাতির ইতিহাসে মৃত্যুবরণের অসংখ্য জনসন্দৰ্ভ আছে; গুরু গোবিন্দ নিজে অন্তুভাবে আত্মান করিয়াছেন। কিন্তু শিখ-ইতিহাসে মৃত্যুই শেষ কথা নহে; গুরু গোবিন্দ চারিদিক হইতে বিন্দু বিন্দু করিয়া অমর জীবন আহরণ করিয়াছেন, এবং তাহার কাছে সংশয় নাই, তাহার নাই, জীবন মুগ্ধ কিছুই নাই। তাই গুরু গোবিন্দ বলিয়াছেন :

ওই চেয়ে দেখ দিগন্তপানে  
ঘনযোর ঘটনা অতি ।  
আসিতেছে বড় মরণের লক্ষ্যে—  
তাই বসে' বসে' হাদয় আলয়ে  
ছালাতেছি আলো, নিবিবেনা বাড়ে  
দিবে অনন্ত জোতি । ( মাননী )

মৃত্যুর অন্ধকারকে কবি স্মৃতিভাতের অগ্রদুত বঙিয়া অভিনন্দিত করিয়াছেন ;  
তাই তাহার কাব্যে আকাশের বিস্তার, অতঙ্গশঙ্কী গভীরতা আসিয়াছে। কবি  
'স্মৃতিভাত'কে আবাহন করিতেছেন :

উদয়ের পথে শুনি কাব্য বাণী  
তুর নাই, ওরে তুর নাই ।  
নিঃশেষে প্রাণ যে করিবে দান  
ক্ষয় নাই, তা'র ক্ষয় নাই ।  
হে রংজ, তব সঙ্গীত আদি  
কেমনে গাহিব কহি' দাও সামী,  
মরণ নৃত্যে ছন্দ মিলাই  
হৃদয়-ভূমক বাজাব ।  
তৌমার অর্ধ্য সাজাব । ( পুরুষী )

দেশের কাছে রবীন্দ্রনাথ এই বাণী প্রচার করিয়াছেন। জাতি নির্ভীক হইলেই  
বিশ্বের সংগ্রামে সে অগ্রসর হইবে। অতীতের মোহকে প্রশ্রয় না দিলেও এদেশের  
প্রাচীন আদর্শকে রবীন্দ্রনাথ বরণ করিয়াছেন। সেই আদর্শ কাশকুমৰে বিকৃত  
জরাজীর্ণ হইয়াছে, কিন্তু তাহার মধ্যে প্রকৃত মহত্ত্ব রহিয়াছে। বিদেশীর অন্ধ-  
করণকে তিনি ঘৃণা করিয়া কবিতা গিখিয়াছেন এবং দৈন্যের মধ্যেও ভারতবর্ষের  
মহনীয়তাকে চিনিয়া লইয়াছেন। স্বদেশের বাহু সৌন্দর্য লইয়া তিনি অনেক সুন্দর  
কাব্য রচনা করিয়াছেন এবং সহরের যান্ত্রিক সভ্যতায় দেশের যে প্রশান্ত স্বাভাবিক  
সৌন্দর্য লুপ্ত হইতেছে তাহার বিলীয়মান মহিমা তাহার কাব্যে অপৰূপ অভিব্যক্তি  
পাইয়াছে। ভারতবর্ষের ইতিহাসে ও অবদানে যে সকল মহিমমূর্তি কাহিনী পাইয়াছেন  
তাহাদিগকেও তিনি কথা ও কাহিনীতে রূপ দিতে চেষ্টা করিয়াছেন। 'নৈবেদ্য'-কাব্য-  
গ্রন্থে তিনি দেখাইয়াছেন ইউরোপে যে বণিকসভ্যতা স্বার্থের উপরে প্রতিষ্ঠিত হইয়াছে  
তাহার অপঘাত মৃত্যু হইবেই। ভারতবর্ষের ভবিষ্যৎ তাহার অতীতের ধারাকেই  
অক্ষুণ্ণ রাখিবে।

এখন প্রণিধান করিয়া দেখিতে হইবে রবীন্দ্রনাথের মতে স্বদেশীর আদর্শ কি।  
পূর্বেই বলা হইয়াছে রবীন্দ্রনাথ জীবনের পরিপূর্ণতার অভিশায়ী। বাহির  
হইতে যদি কোন কিছু এই পরিপূর্ণ উপলক্ষিকে বাধা দেয়, তাহাকে তিনি  
মানিয়া লইতে প্রস্তুত নহেন। এই জন্মই তিনি পরাধীনতার বিরুদ্ধে মাথা  
তুলিয়াছেন। রাষ্ট্রনৈতিক স্বাধীনতার নিজস্ব কোন মূল্য নাই। তিনি অরবিন্দকে

ସେ ନମକାର କରିଯାଇଛେ, ତାହାତେ ଦେଖାଇଯାଇଛେ ସେ ଅରବିନ୍ଦେର ଆଦର୍ଶ ଶୁଦ୍ଧ ରାଜ୍ଣୈତିକ ସ୍ଵାଧୀନତା ନହେ, ମାନବାଭାବ ଉତ୍ସୁକ୍ତ, ପରିପୂର୍ଣ୍ଣ ଶୁଦ୍ଧି । ତିନି ବିଶ୍ୱାସିତାରେ :

ଆଜି ଜାଗି  
ପରିପୂର୍ଣ୍ଣତାର ତରେ ମର୍ବବାଧାଇନ,

ମେଇ ବିଧିଭାବ  
ଶ୍ରେଷ୍ଠ ଦାନ ଆପନାର ପୂର୍ଣ୍ଣ ଅଧିକାର—  
ଚେମେହୋ ଦେଶେର ହେଁ ଅକୁଣ୍ଡ ଆଶାଯ  
ମନ୍ତ୍ରୋର ଗୋରବଦୃଷ୍ଟ ପ୍ରଦୀପ ଭାଷ୍ୟ  
ଅଥାତ ବିଧାନେ ।

( ପୂର୍ବବି )

ବଜ୍ରା ହର୍ଗନ୍ଧ ରାଜବନ୍ଦୀଦେର ଉଦ୍ଦେଶେ ତିନି ସେ କବିତା ଲିଖିଯାଇଛେ ତାହାର ମଧ୍ୟେ ଓ ଏହି ଶୁଦ୍ଧଟି ଫୁଟ୍ଟୀଙ୍କା ଉଠିଯାଇଛେ । ତାହାର ତାହାକେ ଅଭିନନ୍ଦିତ କରିଯାଇଲେନ, ତିନି ତାହାର ଉତ୍ସର ଦିଗାଇଛେ । ତାହାଦିଗକେ ସେ ଆଇଲେ ବନ୍ଦୀ କରିଯା ରାଖା ହଇଯାଇଛେ ତାହା ଯୁଦ୍ଧିତ୍ତ କିନା, ଦେଶେର ସ୍ଵାଧୀନତା ଲାଭେର କୋନ୍ତୁ ପ୍ରାୟ ପ୍ରଶନ୍ତ, ସେ ସମ୍ବନ୍ଧେ ଏକଟି କଥା ଓ ବିଲିମେନ ନା । ଅଭିନନ୍ଦନେର ଏକଟା ଦିକ୍ ତାହାର କଲ୍ପନାକେ ସ୍ପନ୍ଦିତ କରିଲ, ସଦିଓ ତାହା ଅଗ୍ରେ କାହେ ଅପେକ୍ଷାକୃତ ଗୌଗ ହିତେ ପାରେ । ତିନି ଦେଖିଲେନ ଇହାରା କାରାକର୍ତ୍ତ ହଇଲେ ଓ ଆପନାଦେର ପ୍ରାଣେର ଆବେଗ ପ୍ରକାଶ କରିତେ ବ୍ୟକ୍ତ, ଜୟନ୍ତୀ-ଟୁଂସବେ ଇହାରା ଓ ଯୋଗ ଦିଯାଇଛେ । ମାନବାଭାବ ଅଦୟ ପ୍ରକାଶଲାଲସା କବିକେ ମୁକ୍ତ କରିଯାଇଛେ; ତାହି ତିନି ଇହାଦେର ପ୍ରଚେଷ୍ଟାକେ ତୁଳନା କରିଯାଇଛେ ଅନ୍ଧକାରଭେଦୀ ହର୍ଯ୍ୟାଳୋକ, ପିଞ୍ଜରବନ୍ଦ ପାଥୀର ଗାନ ଓ ଉତ୍ସୁକ୍ତ ଫୋର୍ମାରାର ଶ୍ରୋତେର ସଙ୍ଗେ ।

ରାଷ୍ଟ୍ରକ୍ଷଣ ଆପନାକେ ଛାଡ଼ାଇଯା ଉଠିଲେ ନା ପାରିଲେ ତାହା ଜୀବନଧାରାର ଗତି ଝନ୍କ କରେ । ସନ୍ତୀପକେ ସ୍ଵଦେଶୀର ଖାଟି ପ୍ରତିଶୁଦ୍ଧି ମନେ କରିଲେ ଭୁଲ ହଇବେ । କିନ୍ତୁ ରବୀନ୍ଦ୍ରନାଥ ବୋଧ ହୟ ଦେଖାଇତେ ଚେଷ୍ଟା କରିଯାଇଛେ ସେ, ସେ ସ୍ଵଦେଶୀ ମହତ୍ତର ଆଦର୍ଶ ହିତେ ବିଚିତ୍ର ହୟ, ତାହାର ପରିଣତି ସନ୍ତୀପେର ନୀଚତାଯ । ଭାରତବର୍ଷେ ଇତିହାସ ହିତେ ରବୀନ୍ଦ୍ରନାଥ ସେ ସମସ୍ତ ଅବଦାନ ଲହିଯାଇଛେ ‘କଥା ଓ କାହିନୀ’ ଓ ଅଭାଗ୍ନ କାବ୍ୟେ ତାହାଦେର ମଧ୍ୟେ ଓ ଏହି ବୈଶିଷ୍ଟ୍ୟ ଫୁଟ୍ଟୀଙ୍କା ଉଠିଯାଇଛେ । ବୌଦ୍ଧ, ମାର୍ଗୀତା, ରାଜପୁତ ଓ ଶିଥ ଇତିହାସ ହିତେ କବି ଯୁଦ୍ଧ ଓ ଆଭାଦାନେର ଅନେକ କାହିନୀ ଲହିଯାଇଛେ; କିନ୍ତୁ କୋନ କାବୋଇ ରାଷ୍ଟ୍ରନୈତିକ ସ୍ଵାଧୀନତା ବା ପାର୍ଥିବ ଲାଭ କାବ୍ୟେର ବିଷୟ ନହେ । ସେ ବୁଦ୍ଧିବୀର ନକଳଗଡ଼ ବର୍ଜା କରିତେ ଧାଇଯା ଆତ୍ମସମର୍ପଣ କରିଯାଇଲ, ଅଥବା ସେ ହର୍ଗେ ହରମାର୍ଜ ପ୍ରଭୁର ଆଦେଶ ଓ ବୀରେର ଧର୍ମେର ବିରୋଧ ନା ମିଟାଇତେ ପାରିଯା ଗ୍ରାନ୍ତ୍ୟାଗ କରିଲ, ତାହାରା କୋନ ଲୌକିକ ଅଥବା ରାଷ୍ଟ୍ରନୈତିକ ଲାଭ ବିଚାର କରେ ନାହିଁ; ତାହାରା ଶୁଦ୍ଧ ବୀରେର ଧର୍ମ ପାଳନ କରିଯାଇଛେ ।

কবিত 'বন্দীবীর' কবিতার বহু আবৃত্তি হইয়া থাকে শ্রেষ্ঠ জাতীয় কাব্য হিসাবে; কিন্তু ইহা ঠিক জাতীয় কাব্য নহে। রবীন্দ্রনাথ শিখদের সম্পর্কে যত কাব্য লিখিয়াছেন, তাহা মুখ্যতঃ শিখধর্মের কাব্য, শিখরাষ্ট্রের নহে। শ্রীযুক্ত শরৎকুমার রায়ের 'শিবাজী ও মারাঠা জাতি' গ্রন্থে রবীন্দ্রনাথ যে ভূমিকা লিখিয়াছিলেন, তথায় তিনি দেখাইয়াছেন যে ভারতবর্ষের সত্ত্বিকার ইতিহাস মেইখনেই পাওয়া যাইবে যেখনে স্বাধীন একচৰ্ক রাজপ্রতিষ্ঠার চেষ্টা দেখা গিয়াছে। কবি বলিয়াছেন যে রাজপুতানায় এই ইতিহাসের টুকুরা আছে, কিন্তু ভারতবর্ষের সত্ত্বিকার ইতিহাস রহিয়াছে শিবাজী ও মারাঠা জাতির কাহিনীতে। অথচ রবীন্দ্রনাথ নিজে শিবাজী সম্পর্কে যে দুইটি কবিতা লিখিয়াছেন তাহার মধ্যে ধর্মনীতি আছে কিন্তু জাতীয় রাষ্ট্রনীতি নাই। 'প্রতিনিধি' কবিতায় দেখি শিবাজী রাজ্যাসন করিতেছেন সম্যাসী, ভিথারী রামদাস স্থামীর প্রতিনিধি হিসাবে। শিবাজী-উৎসব উপলক্ষে কবি যে কবিতা লিখিয়াছিলেন তাহাতেও তিনি দেখাইয়াছেন যে শিবাজীর প্রচেষ্টা প্রধানতঃ ধর্ম প্রচেষ্টা :

“এক ধৰ্মগ্রাজ-পাশে থঙ্গ-ছিঙ্গ ভারত

বেঁধে দিব আমি” (পুরবী)

রবীন্দ্রনাথ অগ্রত্বে বলিয়াছেন যে, ভারতবর্ষে বহু ধর্মের সমবয়, বহু বিভেদের নিরসন হইয়াছে, প্রাচীন ভারতবর্ষ বহু মধ্যে এককে দেখিয়াছিল। সেই ভারতবর্ষের পক্ষে এই বাণী জাতীয় বাণী হইতে পারে না। কাব্য হিসাবেও ইহা খুব উৎকৃষ্ট কবিতা নহে। ইহাতে শিবাজীর কথা কম; শিবাজী কি করিয়া বিদেশীর ইতিহাসে লুপ্ত হইয়া গিয়াছিলেন এবং কেমন করিয়া সার্কশতাদীর পর তাঁহার বাণী বঙ্গের অঙ্গনবারে প্রবেশ করিয়াছে, কবি তাহার কথাই লিখিয়াছেন।

প্রাচীন ভারতের যে আদর্শের গৌরব রবীন্দ্রনাথের কাব্যে পরিষৃষ্ট হইয়াছে তাহা বিশেষভাবে ধর্মের আদর্শ, ত্যাগের আদর্শ, রাষ্ট্র স্বাধীনতার আদর্শ নহে। তিনি বলিয়াছেন,

হে ভারত, মৃগতিরে শিখয়েছ তুম

তাজিতে মুকুট, দঙ্গ, সিংহাসন, তুমি,

ধরিতে দয়িত্ববেশ

ভোগেরে বেঁধেছ তুমি সংযমের সাথে,

নির্বল বৈরাগ্যে দৈশ্য করেছ উজ্জল

সম্পদেরে পুণ্য কর্মে করেছ মঙ্গল (নৈবেঙ্গ)

শুধু একটি কবিতায় পার্থিব জাত ধর্মকে অভিক্রম করিয়াছে। কেবুন হইতে ভূনাগ্ৰাজার বাণী কেসৱাঁকে হোৱি খেলার আমন্ত্ৰণ করিয়া হত্যা কৰাইয়াছিল। ইহা নিৰবলেপ বিশ্বাসযাতকৰ্তাৰ কাহিনী। ইহার মধ্যে গৌৱবেৰ কিছুই নাই, এবং

ଇହା ଜୀତୀୟ କାବ୍ୟ ବଣିଯା ଗଣ୍ୟ ହିଇତେ ପାରେ ନା । ଏହି ଏକଟି କାହିନୀ ବାଦ ଦିଲେ ଆର ଏମନ କୋନ୍ତ ଗ୍ରିତିହାସିକ ଘଟନାଇ କବି ତାହାର କାବ୍ୟେର ବିଷୟାଭୂତ କରେନ ନାହିଁ, ସେଥାନେ ଗ୍ରିହିକ ଶାତ ଧର୍ମେର କାହେ ପରିତ୍ୟକ୍ତ ହେ ନାହିଁ । ଏମନ କି ପତିତା ପର୍ଯ୍ୟନ୍ତ ତାହାର ବ୍ୟବସାୟ ଭୁଗିଯା ନାରୀର ମହିମାର ଅନୁପ୍ରାଣିତ ହିଇଯାଛେ । ‘ପତିତା’ କବିତାଯ ଶେଷେର ଅଂଶେ କବି ଖ୍ୟାତ୍ମଙ୍କ ମୁନିର କଥା ଲିଖିଯାଛେ, ତାହା କାବ୍ୟହିସାବେ ଅପେକ୍ଷାକୃତ ନିର୍କଷିତ । ଶ୍ରେଷ୍ଠକାବ୍ୟ ଆମରା ମେହି ଅଂଶେ ପାଇଁ ସେଥାନେ ପତିତା ତାହାର ପରିବର୍ତ୍ତନେର କଥା ବଲିଯାଛେ । ଭାରତବର୍ଷେର ଇତିହାସେ ବୁନ୍ଦ ଏବଂ ବୌଦ୍ଧ କାହିନୀ ଦ୍ୱାରାଇ କବିର ଚିତ୍ତ ସର୍ବାପେକ୍ଷା ବେଶୀ ଆଲୋଚିତ ହିଇଯାଛେ । ବୌଦ୍ଧଧର୍ମେର ସଙ୍ଗେ ସାମାଜ୍ୟପ୍ରତିଷ୍ଠାର ଚେଷ୍ଟା ହିଇଯାଛେ ଗୋଡ଼େ, ଭାରତବର୍ଷେର ଅଭିଭାବ ପ୍ରଦେଶେ ଏବଂ ଭାରତବର୍ଷେର ବାହିରେ । କିନ୍ତୁ ସେ ସକଳ କବିତାଯ ରବୀନ୍ଦ୍ରନାଥ ବୁନ୍ଦ ଓ ବୌଦ୍ଧର କଥା ଲିଖିଯାଛେ, ତାହାତେ ବୌଦ୍ଧଧର୍ମେର ସଙ୍ଗେ ସାମାଜ୍ୟପ୍ରତିଷ୍ଠାର ସେ ଯୋଗ ଛିଲ ମେହି କଥାର ଉଲ୍ଲେଖ ପର୍ଯ୍ୟନ୍ତ ନାହିଁ । ତାହାର କାହେ ବୁନ୍ଦର ବାଣୀ ବୈରାଗ୍ୟେର ବାଣୀଓ ନୟ; ତାହା ନିଷ୍ଠାଗ ଧର୍ମେର ବାଣୀ, ଅମେଯ ପ୍ରେମେର ମନ୍ତ୍ର । ‘ପରିଶେଷ’ କାବ୍ୟାଳ୍ୟରେ ‘ମିଯାମ’ ( ପ୍ରଥମ ଦର୍ଶନେ ) କବିତାଯ ଏକୀକରଣେ ଉଲ୍ଲେଖ ଆହେ ଏବଂ ଆଟେର ଦିକ୍ ଦିଯାଓ କବିତାଟି ଉତ୍କଳ । କିନ୍ତୁ ଏହି ଏକୀକରଣ ଜୀତୀୟତାର ଏକୀକରଣ ନହେ, ତ୍ରିଶରଣ ମନ୍ଦର ଏକୀକରଣ । କବି ବଣିତେଛେ :

ମେ ମନ୍ତ୍ର ଭାରତୀ

ଦିଲ ଅଥଲିତ ଗତି

କତ ଶତ ଶତାବୀର ସଂସାର ସାତାରେ—

ଶୁଭ ଆକର୍ଷଣେ ବୀଧି ତାରେ

ଏକ ଝ୍ରେ କେନ୍ଦ୍ର ସାଥେ

ଚରମ ମୁଣ୍ଡିର ମାଧ୍ୟମାତ୍ର ;—

ମର୍ବର୍ଜନଗାଗେ ତବ ଏକ କବି ଏକାଶ ଭାଙ୍ଗିବେ

ଏକ ଧର୍ମ, ଏକ ସଂଧି, ଏକ ମହାଶୂନ୍ୟ ଶକ୍ତିତେ ।

ରବୀନ୍ଦ୍ରନାଥ ଜୀତୀୟତାକେ ସମ୍ପୂର୍ଣ୍ଣଭାବେ ମାନିଯା ଶାହିତେ ପାରେନ ନାହିଁ ବଣିଯାଇ ତିନି ଭାରତବର୍ଷେର ଶ୍ରେଷ୍ଠ କବି ହିଲେଓ ତାହାକେ ଭାରତବର୍ଷେର ଜୀତୀୟ କବି ବଳା ଯାଇ ନା । ତିନି ପରିପୂର୍ଣ୍ଣତାର କାମନା କରିଯାଛେ, ତାହି ତାହାର ଜୀତୀୟ କାବ୍ୟ ଅମ୍ବର୍ଗ୍ରହ ରହିଯାଛେ । ତାହାର ଏହି ଶ୍ରେଷ୍ଠକାବ୍ୟେର ଶ୍ରେଷ୍ଠ ଓ ଅମ୍ବର୍ଗ୍ରହ ମର୍ବର୍ଜନଗାଗେ ବେଶୀ ଶ୍ରେଷ୍ଠ ହିଇଯାଛେ ‘ଏବାର ଫିରାଓ ଗୋରେ’ କବିତାର । ଏହି କବିତାଯ ତିନି ଆରଣ୍ୟ କରିଯାଛେ ଦେଶେର ଛଂଖ, ଦାରିଦ୍ର୍ୟ ଓ ଅଜ୍ଞାନାନ୍ଦକାର ଶାହିତ୍ୟ । ତିନି ବଣିତେଛେ :

ଏହି ସବ ମୃଦୁଳ ମୂଳ ମୁଖେ

ଦିତେ ହବେ ଭାଷା, ଏହି ସବ ଆନ୍ତର ଶୁକ୍ର ଭଗ୍ନବୁକେ

ଧନିଯା ତୁଳିତେ ହବେ ଆଶା

( ଚିତ୍ରା )

কিন্তু ধীরে ধীরে দেশের সীমাবন্ধ আদর্শকে অতিক্রম করিয়া কবি ভারিয়াছেন বিশ্বপ্রিয়ার কথা, কারণ যদিও কবি তাহাকে জানেন না, তবুও তিনি ইহা বুঝিয়াছেন যে,

তৃপ্ত হবে এক প্রেমে সর্ব প্রেম ত্র্যা ।

ইহা শ্রেষ্ঠ কাব্য, কিন্তু জাতীয় কাব্য নহে। ৩মোহিতচন্দ্র সেন সম্পাদিত কাব্যগ্রন্থের 'স্বদেশ' স্তুবকের কবি যে উৎসর্গ রচনা করিয়াছিলেন, তাহাতে ভারতবর্ষের কথা আছে, কিন্তু যে দেবতাকে তিনি আবাহন করিয়াছেন তিনি ভারতবর্ষের বিশিষ্ট দেবতা নহেন, তিনি 'বিশ্বদেব'। দেশের সম্পর্কে এই প্রকাবের অনুভূতি ও কল্পনার সঙ্গে তুলনা করা যাইতে পারে বক্ষিমচন্দ্রের বন্দেমাতরম্ সঙ্গীতের। এই শ্রেষ্ঠ জাতীয় সঙ্গীতে বক্ষিমচন্দ্র দেশমাতৃকাকে দেবী রূপে স্থষ্টি করিয়াছেন। তিনি আপনাতে আপনি পরিপূর্ণ, কোন বৃহত্তর বিশ্বভারতীর অঙ্গীভূত নহেন। তাঁহার অনন্ত রূপ, তিনি সুজলা, সুফলা, শস্ত্রশামলা, মলয়জশীতলা। তাঁহার মধ্যে দুর্বলতা নাই, দীনতা নাই, তাঁহাকে উদ্দেশ করিয়া কবি বলিয়াছেন,

তুমি মা বাহতে শক্তি

তুমি মা হৃদয়ে ভক্তি

তোমারই প্রতিমা গড়ি

মন্দিরে মন্দিরে ।

ইহাই হইতেছে জাতীয় কবির সত্ত্বকার অনুভূতি। নিখিলেশ বন্দেমাতরম্ মন্ত্রের সঙ্কীর্তার কথা বলিয়াছে। নিখিলেশের মত রবীন্দ্রনাথের মত কিমা বলিতে পারিনা, কিন্তু যে মনোরূপ্তি হইতে এই সঙ্গীত উদ্ভূত হইয়াছে তাহা খাঁটি জাতীয় মনোরূপ্তি এবং রবীন্দ্রনাথের কাব্যে এই সীমাবন্ধ অর্থে উদ্বীগনাপূর্ণ মনোরূপ্তির পরিচয় পাওয়া যায় না। রবীন্দ্রনাথের কাব্যে দেশ নিজের খণ্ডাকে ছাড়াইয়া উর্দ্ধে দেবলোকে উঠিতে চাহিয়াছে, বক্ষিমচন্দ্রের সঙ্গীতে দেবতা আসিয়া দেশমাতৃকার মধ্যে রূপ গ্রহণ করিয়াছেন।

সমগ্র ভারতকে কেন্দ্র করিয়া রবীন্দ্রনাথ ছুটি কবিতা রচনা করিয়াছেন: "জনগমন অধিনায়ক জয়হে ভারতভাগ্যবিধাতা" আর "হে মোর চিন্ত পুণ্য তীর্থে"। এই ছুটি কবিতাও কবির প্রতিভার অপূর্ণতারই পরিচয় দেয়। "গঞ্জাব সিঙ্গু গুজরাট মারাঠা দ্রাবিড় উৎকল বঙ্গ" ও "শক হনদল পাঠান মোংগল" — ইহাদের মধ্যে কবি যে সংযোগ আবিষ্কার করিয়াছেন তাহা কান্নিক, ঐতিহাসিক নহে। যে চিরসারথিকে কবি ভারতভাগ্যবিধাতা বলিয়া আবাহন করিয়াছেন, তিনি বিশ্বদেবতা, দেশ দেশ তিনি নদিত করিয়াছেন, তাঁহার মধ্যে ভারতবর্ষের কোন বৈশিষ্ট্য নাই।

ଭାରତବର୍ଷକେ ମହାମାନବେର ତୀର କଲନା କରିଯା କବି ଯେ କାବ୍ୟ ରଚନା କରିଯାଛେନ ତାହାର ମଧ୍ୟେ ଅବଶ୍ୟ ଭାରତବର୍ଷର ଏକଟି ପ୍ରଧାନ ବୈଶିଷ୍ଟ୍ୟେର କଥା ତିନି ଉଲ୍ଲେଖ କରିଯାଛେନ :

ହେଥାୟ ଆର୍ଯ୍ୟ, ହେଥା ଅନାର୍ଯ୍ୟ  
ହେଥାୟ ଜ୍ଞାବିଡ୍, ଚୀନ  
ଶକ ହନ୍ଦଲ ପାଠାନ ମୋଗଲ  
ଏକ ଦେହେ ଇଲ ଲୌନ । ( ଗୀତାଞ୍ଜଳି )

କବି ଭରସା କରିଯାଛେ ଯେ ବହର ମଧ୍ୟେ ଏକେର ଅନୁଭୂତିଭି ଭବିଷ୍ୟତେ ଭାରତବର୍ଷର ଇତିହାସେର ପ୍ରଧାନ କଥା ହିଁବେ । କିନ୍ତୁ ଏହି ଯେ ଐକ୍ୟେର କଥା, ଏହି ଯେ ବିରାଟ୍ ହିଁଯାର କଥା କବି ବଲିତେଛେ, ଇହାର ରୂପ କି ରକମ, ଇହାକେ କବି ଭାରତବର୍ଷର ଇତିହାସେ କୋଥାଯା, କି ଆକାରେ ଦେଖିଯାଛେ ? ଇହା ସନ୍ଦି ସମ୍ପଦ ନା ହିଁଯା ଥାକେ, ଇହା ସନ୍ଦି ସତ୍ୟଭି ଭାରତବର୍ଷର ମର୍ଯ୍ୟା କଥା ହିଁଯା ଥାକେ, ତାହା ହିଁଲେ କବି ତାହାକେ ଜୀବନ୍ତ କରିତେ ପାରିତେନ ସନ୍ଦି ତାହାକେ ତତ୍ତ୍ଵ ହିଁମାବେ ନା ଜାନାଇଯା ରୂପବିଶିଷ୍ଟ ଚିତ୍ରେର ମଧ୍ୟ ଦିଯା ପ୍ରକାଶ କରିତେନ ।

ଏହି ସମ୍ପର୍କେ ରସଜ ପାଠକ ବର୍ତ୍ତମାନ୍ୟଗେର ଇତାଲୀର ଶ୍ରେଷ୍ଠ କବି କାର୍ଦ୍ଦୁଚିର ( Carducci ) Ode to the Fountain of Clitumnus କବିତାର କଥା ପ୍ରାରଣ କରିବେନ । ଏହି କବିତାଟି ବର୍ତ୍ତମାନ ସ୍ଥାନର ଶ୍ରେଷ୍ଠ ଜାତୀୟ କାବ୍ୟ ବଲିଯା ପରିଗଣିତ ହିଁଯା ଥାକେ । ଏହି ଅପରାଧ କବିତାଟିତେ କୋନ ସର୍ବଜନ ପ୍ରୟୋଜ୍ୟ ତତ୍ତ୍ଵ କଥା ନାହିଁ, କବି ନାନାଦିକ ହିଁତେ ଇତାଲୀର ସ୍ଥାନ୍ୟଗାନ୍ତ ପ୍ରାବାହିତ ପ୍ରାଣଧାରାକେ ରୂପ ଦିଯାଛେନ । କିଂବଦ୍ଵାରା, କାବ୍ୟକଥା, ଇତିହାସ, ମିର୍ଗରାପ ଓ ବର୍ତ୍ତମାନ୍ୟଗେର ସନ୍ତ୍ରମଭ୍ୟତା—ଏହି କବିତାଟିର ମଧ୍ୟେ ସବାଇର କଥାହି ଆଛେ । ଭାର୍ଜିଲ, ହାନିବଲ ହିଁତେ ଆରାନ୍ତ କରିଯା ମେଷପାଳକ ପର୍ଯ୍ୟନ୍ତ ମକଳେର କଥାହି କବି ଗାହିଯାଛେ ଏବଂ ମକଳେର ମଧ୍ୟେଇ ଇତାଲୀଯ ଜୀବନଧାରାର ବିଶିଷ୍ଟ ଛାପ ମୁଦ୍ରିତ ହିଁଯାଛେ । କବି ଯେ ପତନ-ଅଭ୍ୟଦୟ-ବଦ୍ର ପଥାର କଥା ଲିଖିଯାଛେ ତାହା ବିଶେଷତାବେ ଇତାଲୀଯ ପଥ, Janus ଓ Camesene-ର ଆମଳ ହିଁତେ ଆରାନ୍ତ କରିଯା ଉନ୍ନିଶ୍ଚ ଶତାବ୍ଦୀ ପର୍ଯ୍ୟନ୍ତ ସେ ସୁଗ୍ୟ ସାହିତ ସାତୀଦେର ଉଲ୍ଲେଖ କରିଯାଛେ ତାହାର ଇତାଲୀଯ ସାତୀ, ଯେ ଦେବକେ ଆହାନ କରିଯାଛେ ତିନି ଇତାଲୀଯ ଜଳଦେବତା Clitumnus, ଦେଶ-ଦେଶ-ନନ୍ଦନ ଚିରସାରଥି ନହେନ । ଏହି ପୁଜ୍ଞାମୁଞ୍ଜ ଚିତ୍ର ଓ ଏହି ସ୍ପଷ୍ଟ ଆକାରବାନ୍ ଅନୁଭୂତିର କାହେ ବୀଜ୍ଞାନାଥେର ପରିକଲନା ବାପ୍ସେର ମତ ପ୍ରାଗହୀନ ।\*

\* ଇଟରୋପେ ଆରାନ୍ତ କରେବକ୍ଟି ଜାତୀୟ ସଙ୍କଳିତ ଆଛେ ସଥା : ଫରାନୀ La Marseillaise ଓ ଜାର୍ମେନୀର Wacht on Rhein ( Watch on the Rhine ) । କାବ୍ୟ ହିଁମାବେ ଇହାର ବକ୍ଷିମଚଳେର 'ବନ୍ଦେ ମାତରମ' ଓ Carducci-ର କବିତା ହିଁତେ ନିକୁଟି । ଇହାଦେର ମଧ୍ୟେ ଉଦ୍‌ଦୀପନା ଆଛେ, କିନ୍ତୁ ଇହାର ହିଁମାଯିକ ଏବଂ ମମଗ ଦେଶମାତ୍ରକାର ପରିପୂର୍ଣ୍ଣ ଚିତ୍ର ଇହାଦେର ମଧ୍ୟେ ପରିଷ୍କୃତ ହୁଏ ନାହିଁ । ଇହାର ଶକ୍ତର ବିରମ୍ଭେ ଅଗ୍ରମୟୀ ଭାବାବ୍ୟ ଦେଶର ମନ୍ତନକେ ଉଦ୍ବୋଧିତ କରିଯାଛେ, କିନ୍ତୁ ମୁଖଲାଙ୍କ, ସ୍ଵଫଳାଙ୍କ, ସ୍ଵମିତାଙ୍କ, ଭୂଷିତାଙ୍କ ମାତରମ୍ଭକେ ଇହାଦେର ମଧ୍ୟେ ଦେଖିତେ ପାଓଯା ଯାଏ ନା । ଇହାଦେର ମଧ୍ୟେ ତେଜ ଆଛେ, ବିଶ୍ଵତ ନାହିଁ । ଜାର୍ମେନୀର ଆର ଏକଟି ମଙ୍ଗିତେ

ଭାରତବର୍ଷେ ଇତିହାସେର ସମଗ୍ରୀତିକେ ଉପଜୀବ୍ୟ କରିଯା ରବୀନ୍ଦ୍ରନାଥ ସେ ସକଳ କବିତା ଲିଖିଯାଛେନ ତାହାଦିଗକେ ଶ୍ରେଷ୍ଠ ଜାତୀୟ କାବ୍ୟ ବଳା ଯାଏ ନା । ରବୀନ୍ଦ୍ରନାଥେର ଦୃଷ୍ଟି କିନ୍ତୁ ଶୁଦ୍ଧ ଇତିହାସକେ ଆଶ୍ରମ କରେ ନାହିଁ । ତିନି ସେଦେଶେର ଆର ଏକଟି ମୂର୍ତ୍ତି ଦେଖିଯାଛେ, ଭାରତବର୍ଷେ ଆଚୀନ ସାହିତ୍ୟ । ଏହି ଭାରତବର୍ଷ କୁମାରସନ୍ତ୍ଵବ ଓ ମେଘଦୂତେର ଭାରତବର୍ଷ । ଆଚୀନ ଭାରତେ ରାମଗିରି ହିଂତେ ହିମାଳୟ ପର୍ଯ୍ୟନ୍ତ ମନ୍ଦାକ୍ରାନ୍ତ ଛନ୍ଦେ ଏକଟି ଜୀବନଧୀରା ବହିଯା ଯାଇତ ； ତଥା ହିଂତେ ଆମରା ଚିରକାଳେର ତରେ ନିର୍ବାସିତ ହିଯାଛି । ଏହି ଅପରଳପ ଜୀବନଶ୍ରୋତକେ ରବୀନ୍ଦ୍ରନାଥ ରମ୍ପ ଦିତେ ଚେଷ୍ଟା କରିଯାଛେ ତାହାର ‘ସେକାଳ୍ସ’, ‘ସେକାଳ୍ସ ଓ ଏକାଳ୍ସ’, ‘କାଲିଦାସେର ପ୍ରତି’, ‘କୁମାରସନ୍ତ୍ଵବ ଗାନ୍ଧୀ’, ‘ମେଘଦୂତ’, ‘ଶ୍ଵପ୍ନ’ ପ୍ରଭୃତି କବିତାର । କବିର ଏହି ଅକାରେର କାବ୍ୟେର ତୁଳନା ବିରଳ । ଅନ୍ତାତ୍ ଦେଶେର ସାହିତ୍ୟେ ଦେଖା ଯାଏ କୋନ କୋନ କବି ଆଚୀନ କାବ୍ୟେର ଉଦେଶେ କବିତା ରଚନା କରିଯାଛେ ； କିନ୍ତୁ ସେଇ କାବ୍ୟେର ଶୁଣଗାନେର ମାରଫତେ ଏକଟି ନତ୍ତନ୍ କଲାଙ୍ଗୋକେର ସ୍ଥଟି ବୋଧହୟ ରବୀନ୍ଦ୍ରନାଥେର ନିଜିଷ୍ଵ । ଲଙ୍ଘଫେଲୋ’ର *Divina Commedia*-ର ମତ କବିତାରେ ଏହିକିମ ପ୍ରଚେଷ୍ଟା ଆହେ, କିନ୍ତୁ ଆର୍ଟେର ଦିକ୍ ଦିଲା ରବୀନ୍ଦ୍ରନାଥେର ‘ମେଘଦୂତ’, ‘ଶ୍ଵପ୍ନ’ ପ୍ରଭୃତି କାବ୍ୟ ଅତୁଳନୀୟ । ଏ ଶିଳ୍ପକଳାଯା ଆଚୀନ ଗ୍ରୀକେର ସେ ମୂର୍ତ୍ତି ପାତ୍ରୟା ସାଥେ ତାହାର ଚିତ୍ର କବି କୀଟ୍ସ୍ ଆକିତେ ଚେଷ୍ଟା କରିଯାଛେ ତାହାର ଏକଟି କବିତାର, କିନ୍ତୁ ତାହାତେଓ ରବୀନ୍ଦ୍ରନାଥେର କାବ୍ୟେର ସମଗ୍ରତା ନାହିଁ ； କୀଟ୍ସ୍ ଗ୍ରୀକ ଜୀବନଧୀରାର ଏକ ଧନ୍ତାଂଶେର ଚିତ୍ର ଆକିଯାଛେ ଏବଂ ତ୍ର୍ୟପର ସତ୍ୟମୁକ୍ତରେର ଏକକ ସମସ୍ତକେ ତାହାର ମତବାଦ ପ୍ରଚାର କରିଯାଛେ ।

ଆଚୀନ ସାହିତ୍ୟ ସମ୍ପର୍କେ ରବୀନ୍ଦ୍ରନାଥେର ସେ ସକଳ କବିତା ଆହେ, ତାହାର ସର୍ବ ପ୍ରଥମ ଶୁଣ—ସମଗ୍ରତା । ରବୀନ୍ଦ୍ରନାଥ ପରିକଳନା କରିଯାଛେ ସେ, ଆଚୀନ ସାହିତ୍ୟ ଏକଟି ଅପରଳପ ସ୍ଵର୍ଗଭୂମି ଏବଂ ତାହା ଅମର । ବହିଦୃଷ୍ଟିତେ ତାହା ଲୁପ୍ତ ହିଯା ଗେଲେଓ ମାନସଲୋକେ ତାହା ଏକ ଅଳକା ଶୃଷ୍ଟି କରିଯାଛେ । ସେଇ ଅଳକାର ପରିପୂର୍ଣ୍ଣ ଶାନ୍ତି, ଅନୁରାତ ସୌନ୍ଦର୍ଯ୍ୟ ଏବଂ ସେଥାନକାର ଜୀବନସାତାର ପ୍ରଥାନ ଶୁଣ ଏହି ସେ ତାହା ମୁହଁରତାର ଭରା, ତଥାଯି କୋନ

ପିତୃଭୂମିର ପରିପୂର୍ଣ୍ଣତାକେ ଉପଜୀବ୍ୟ କରା ହିଯାଛେ । ତଥାର ବଳା ହିଯାଛେ ସେ ଜାର୍ମନୀୟ କୋନ ବିଶ୍ଵିଷ୍ଟ ଅଧିକାରୀଙ୍କ ନହେ, ସମଗ୍ର ଜାର୍ମନୀରେ ପିତୃଭୂମି । କିନ୍ତୁ Schneckenberger-ଏର ‘Wacht on Rhein’-ଏର ମତ Herder-ଏର ଏହି କବିତାଟିର ପ୍ରେରଣାଓ ଖାଲୀଙ୍କ ( negative ), ଧାନ୍ତକ ( positive ) ନହେ । ଏହି ଅକାରେ କୋନ ଜାତୀୟ ସନ୍ଧିତ ରବୀନ୍ଦ୍ରନାଥେର କାବ୍ୟ ନାହିଁ । ଇହାର ଅନୁରାପ ମାତ୍ର ଏକଟି କାବ୍ୟ-ଗୀତି ଆହେ :

ଆଜି ବାଞ୍ଚିଲା ଦେଶେ ଦୁଦମ ହିତେ

କଥନ୍ ଆପନି

ତୁମ୍ହି ଏହି ଅପରଳପ ରମ୍ପେ ବାହିର

ହିଲେ ଜନୀ ।

( ଜାତୀୟ ମନୀତ )

କିନ୍ତୁ ଏହି କବିତାତେଓ କବିର କଳନା ଏତ ବିକିଷ୍ଟ, ବାପ୍ତ ହିଯା ଗିଯାଛେ ସେ ଇହାର ମଧ୍ୟେ ସେଇ ଦୃଢ଼ ସଂସକ୍ରିତ ଅଭିନିତ ହିଲେ ଯାହା ଶ୍ରେଷ୍ଠ କାବ୍ୟେର ଅପରିହିତାର୍ଥ ଲଙ୍ଘନ ।

ତାଡ଼ାହଡ଼ା ନାହିଁ । ବିଦ୍ୟା ଓ ହନ୍ଦର କବେ ପୃଥିବୀ ହିତେ ବିଲୁପ୍ତ ହଇଯାଛେ, କିନ୍ତୁ ଚୋର-  
ପଞ୍ଚାଶିକାର ମାଧ୍ୟମ ଅମଳିନ ରହିଯାଛେ :

ମୁହୂ-ହାରାୟେ କେଂଦେ କେଂଦେ ଯୁବେ  
ପଞ୍ଚାଶ ଶୋକ ତୋର ।

ତୀର ସାଥୀର ମର୍ମ ଚିରିଯା  
ତୋର ହନ୍ଦର ଚୋର,  
ଯୁଗେ ଯୁଗେ ତା'ରା କାନ୍ଦିଯା ମରିଛେ  
ମୁଢ ଆବେଗେ ଭୋର ।

( କଲନା )

କାଲିଦାସ ସେ ଉଜ୍ଜ୍ଵଲିତେ ଛିଲେନ ଓ ବିକ୍ରମାଦିତୋର ସଭାକେ ଉଜ୍ଜ୍ଵଳ କରିତେନ, ଇହା  
ତୀହାର ଜୀବନେର ଗୌଣ କଥା । ତୀହାର ସତ୍ୟକାର ବିହାରଭୂମି ରହିଯାଛେ କଲକୁଞ୍ଜବନେ,  
ଚିରାନନ୍ଦମୟ ଅଳକାୟ, ସେଥାନେ ତୀହାର କାବ୍ୟାନୁରାଗୀ ଶ୍ରୋତା ଛିଲେନ ଶକ୍ତର ଓ ଗୌରୀ,  
ସେଥାନେ ମାନସ କୈଳାମଶ୍ଵଙ୍ଗେ ନିର୍ଜନ ଭୁବନେ

ଗୀତ ସମାପନେ  
କର୍ଣ୍ଣ ହତେ ଲାଇ ଖୁଲି ଶେହାଶ ଭରେ  
ପରାୟେ ଦିତେନ ଗୌରୀ ତବ ଚୂଢାପରେ । ( ଚୈତାଲି )

କବି କାଲିଦାସ ତୀହାର ଅମର ମେଘଦୂତ ଲିଖିଯା ଗିଯାଛେନ; ରବୀନ୍ଦ୍ରନାଥ ସେ ଶୁଦ୍ଧ ତାହାତେ  
ମୁକ୍ତ ହଇଯାଛେ ତାହାଇ ନହେ, ତିନି କାବ୍ୟେର ଅନ୍ତରାଳେ ମନ୍ଦାକ୍ରାନ୍ତା-ଛଳେ ବହମାନ ଜୀବନ-  
ଧାରାକେ ପ୍ରମରଜୀବିତ କରିଯାଛେ, ପରିଗତଫଳଶ୍ରାମଜୟବନଚାରେ ଲୁକାୟିତ ସେଇ  
ଦଶାର୍ଗାୟା, ସେଇ ଉପଲବ୍ଧାୟିତଗତି ବିଶଳ ବିଶୀର୍ଣ୍ଣ ରେବା, ସେଇ ଜନପଦ ସେଥାନେ ଭାବିଲାସ  
ଶେଥେ ନାହିଁ କା'ରା ସେଇ ନାରୀ । ଇହାଇ ରବୀନ୍ଦ୍ରନାଥେର କାବ୍ୟେର ମହିଳା । ଶୁଦ୍ଧ ସେ ଏକ  
କାଲିଦାସେର ଜଗଙ୍କେଇ ତିନି ନତୁନ ଜୀବନଦାନ କରିଯାଛେ ତାହା ନହେ, ତାରତବର୍ଷେର  
ମନ୍ଦ୍ରା ପ୍ରାଚୀନ ସାହିତ୍ୟେ ଉପର ତାହାର କଲନା ନତୁନ ଆଲୋକ ସମ୍ପଦ କରିଯାଛେ ।  
ତିନି ସେ ପ୍ରେମେର ଅଭିରାବତୀ କଲନା କରିଯାଛେ, ତାହାତେ ଆଛେ ଦୁଷ୍ଟ ଓ ଶକ୍ତୁତା,  
ନଳ ଓ ଦମୟନ୍ତି, ସୁଭଦ୍ରା ଓ କାନ୍ତନି, ଶିବ ଓ ପାର୍ବତୀ, ଦେଖା ମହାରଗେ ତପସିନୀ ମହାରେତା  
ମାନ୍ଦ୍ରାନୀସିନ୍ଧିତ ରାଗିନୀର ହଟି କରିତେହେ ଓ ପୁରୁରବୀ ହୃଦୟ ବିରହ ବିଶମାରେ ବିନ୍ଦୁର  
କରିଯା ଫିରିତେହେ । ସର୍ବାର ମେଘମୟ ବେଣୀ ଦେଖିଯା କବିର ଚିତ୍ର ଗିଯାଛେ ମେ କବେକାର  
ଦୂର ହନ୍ଦାବନେ ଏବଂ ସେ ଜୀବନେର ଆଲୋଖ୍ୟ ଦେଓଯା ହଇଯାଛିଲ ବୈଷ୍ଣବ ସାହିତ୍ୟ ତାହାକେ  
କବି ଶ୍ରାବଣ କରିଯାଛେ । ଏହି ଚିତ୍ରେ “ମେଘଦୂତ” କବିତାର ପୂର୍ଣ୍ଣତା ନାହିଁ, କିନ୍ତୁ ଇହାର  
ଏହି କବିତାର ମମଶ୍ରେଣୀଭୂତ ।

জিনিস লক্ষ্য করিতে হইবে। কবির কল্ননায় বৈষ্ণবসাহিত্যের সঙ্গে কালিদাসের বর্ণিত চিত্রের অপূর্ব সমন্বয় হইয়াছে। তিনি পাগলিনী রাধিকার কথা ভাবিয়াছেন এবং সেই সঙ্গে তাহার কল্ননায় আসিয়াছে

যশনন্দী বীণা কোলে ভূমিতে বিলীন  
বঙ্গ পড়ে রুক্ত কেশ  
অবস্থ শিথিল বেশ ;  
সেদিনো এমনিতর অকাকার দিন। ( শানসী )

এই কল্লোকের স্থষ্টি করিয়াও কবি এই কথা কথনও বিস্মৃত হ'ন নাই যে আমরা এই অলকা হইতে নির্বাসিত হইয়াছি। সকোতুকে কবি কালিদাসের কালের চিত্র আঁকিয়া ভাবিয়া দেখিতে চেষ্টা করিয়াছেন যে তিনি ঐ যুগে জয়লে কি করিতে পারিতেন এবং সেই যুগের সোন্দর্যাস্তীর্থ, আনন্দ মহৱ জীবনের চিত্র আঁকিয়াছেন। কিন্তু যদিও কবি সেই যুগে জ্ঞান নাই তবুও তাহার তেমন আক্ষেপ নাই। ক্ষণিকের সকোতুক ইচ্ছাকে কৌতুকের সহিতই বিসর্জন দিয়াছেন। কিন্তু অস্ত্র অতীতের জীবনের সমস্ত মাধুরী তিল তিল করিয়া কবির কল্ননা এক অভিনব তিলোভূমা স্থষ্টি করিয়াছে; স্বর্ণে সেই তিলোভূমার ও কবির অভিসার হইয়াছে। কবি-কল্ননার দিগন্তপ্রসারী ঐশ্বর্যে এই কবিতা রবীন্দ্রনাথের কাব্যে সর্বশ্রেষ্ঠ; ইহাতে অতীতের প্রতি কবি-মনের সমগ্রভাব পরিষ্কৃত হইয়াছে। কবি কল্ননার সাহায্যে উজ্জয়নীপুরে চলিয়া গিয়াছেন; প্রাচীনকালের সমস্ত সোন্দর্য তাহার কাব্যে ফুটিয়া উঠিয়াছে, বর্তমানের কুশ্চিত্তা এই অপরূপ অভিসারকে খণ্ডিত করিতে পারে নাই। যে মান্যিকার সঙ্গে কবির সাক্ষাৎ হইল, সে কোন বিশেষ কাব্যের নামিকা নহে; প্রাচীন সাহিত্য হইতে তাহার ক্লপ তিল তিল করিয়া আহত হইয়াছে। তারপর, কবি চেষ্টা করিয়াছেন স্তুক মৌন অতীতকে শব্দমুখের করিতে; কিন্তু সেইখানেই কল্লোকের ট্র্যাজেডি। যে অতীত কালগর্ভে লুপ্ত হইয়াছে, তাহাকে কোনমতেই ভাষা দেওয়া যাব না; কারণ

সে ভাষা ভুলিয়া গেছি,—নাম দোহাকার  
হৃজনে ভাবিয় কত,—মনে নাহি আর।  
হৃজনে ভাবিয় কত চাহি' দোহাপানে,  
আবোরে ঝরিল অশ্র নিঃস্পন্দ ন্যামে। ( কল্ননা )

## ରବୀନ୍ଦ୍ର-ପରିଷଦ୍

ବିଗତ ୭ଇ ଫାଲ୍ଗୁନ, ମୋହବାର, ରବୀନ୍ଦ୍ର-ପରିଷଦର ସତ୍ତ ବର୍ଷର ଶେଷ ଅଧିବେଶନେ, ଶ୍ରୀଯୁକ୍ତ ରବୀନ୍ଦ୍ରନାଥ ଠାକୁର ଉପସ୍ଥିତ ଛିଲେନ । ଏଇ ଉପଗକ୍ଷେ “ଫିଜିକ୍ ଥିଯେଟାର” ପ୍ରାଚୀରୀତି ଅଭ୍ୟାସରେ, ଶ୍ରୀଯୁକ୍ତ ହିରେନ୍ଦ୍ରନାଥ ଭଙ୍ଗେ ନିର୍ଦ୍ଦେଶକ୍ରମେ, ଅତି ସୁନ୍ଦରଭାବେ ସାଜାନ ହଇଯାଇଲ । ଶ୍ରୀଯୁକ୍ତ ରାଣୀ ଚନ୍ଦ ଅକ୍ଷିତ ଦ୍ୱାରା ଦେଶର ଆଲିମ୍ପନ ସକଳକେ ମୁଖ୍ୟ କରିଯାଇଲ ।

ସଭାଯ ବିଶେଷ ଜନମାଗମ ହଇଯାଇଲ, ଅଧ୍ୟାପକ ଓ ଛାତ୍ରଗଣ ବାତିତ ବାହିରେ ବହ ବିଶିଷ୍ଟ ଅତିଥି ଉପସ୍ଥିତ ଛିଲେନ । ଶେଷୋକ୍ତଦେର ମଧ୍ୟେ, ଶ୍ରୀଯୁକ୍ତ ପ୍ରମଥ ଚୌରୂରୀ, ଶ୍ରୀଯୁକ୍ତ ସୁରେନ୍ଦ୍ରନାଥ ଦାଶଗୁପ୍ତ, ଶ୍ରୀଯୁକ୍ତ ଇନ୍ଦ୍ରିଆ ଦେବୀ ଚୌରୂରୀ, ଶ୍ରୀଯୁକ୍ତ ଶାନ୍ତା ସେନ, ଶ୍ରୀଯୁକ୍ତ ନିର୍ମଳ କୁମାରୀ ମହାନାନବିଶ, ଶ୍ରୀଯୁକ୍ତ ରାଣୀ ଚନ୍ଦ, ଶ୍ରୀଯୁକ୍ତ ଅତୁଳଚନ୍ଦ୍ର ଗୁପ୍ତ, ଶ୍ରୀଯୁକ୍ତ ସମବେନ୍ଦ୍ରନାଥ ଠାକୁର, ଶ୍ରୀଯୁକ୍ତ ଉପେନ୍ଦ୍ରନାଥ ଗନ୍ଧୋପାଧ୍ୟୟ, ଶ୍ରୀଯୁକ୍ତ ସୁଶୀଳ ମିତ୍ର, ଶ୍ରୀଯୁକ୍ତ ମୌରୀଜ୍ଞମୋହନ ମୁଖୋପାଧ୍ୟୟ, ଶ୍ରୀଯୁକ୍ତ ଅଚିନ୍ତ୍ୟକୁମାର ସେନଗୁପ୍ତ, ଶ୍ରୀଯୁକ୍ତ ପ୍ରବୋଧ ମାୟାଙ୍କ, ଶ୍ରୀଯୁକ୍ତ ଅନିଲକୁମାର ଚନ୍ଦ, ଅଧ୍ୟାପକ ହମ୍ମାନ କବିର, ଅଧ୍ୟାପକ ବିନ୍ୟେନ୍ଦ୍ରନାଥ ବନ୍ୟୋପାଧ୍ୟୟ ପ୍ରଭୃତିର ନାମ ବିଶେଷ ଉତ୍ସମେହାଙ୍କ୍ୟ ।

ସମ୍ବନ୍ଧୀୟ ସାଡେ ଛୟଟାର ସମୟ କବି ସଭାଯ ଆଗମନ କରେନ । ଶ୍ରୀଯୁକ୍ତ ଅମିତା ସେନେର ଏକଟି ଗାନେର ପର, ସଦ୍ଦ୍ଵାଗନେର ଅଲ୍ଲାରୋଧେ, କବି ‘ଗଲ୍ଲଗୁଛ’ ହିଁତେ ‘ପାତ୍ର ଓ ପାତ୍ରୀ’ ନାମକ ବିଦ୍ୟାତ ଗଲ୍ଲଟା ପାଠ କରେନ । ଶ୍ରୀଯୁକ୍ତ ଅମିତା ସେନେର ଆରେକଟି ଗାନେର ପର କବି ‘ପଲାତକ’ ହିଁତେ ଆବୃତ୍ତି କରିଯା ଶ୍ରୋତାଦେର ମୁଖ୍ୟ କରେନ ।

ଶ୍ରୀଯୁକ୍ତ ଇନ୍ଦ୍ରିଆ ଦାସେର ଗାନେର ପରେ, ପରିଷଦର ସଭାପତି ଅଧ୍ୟକ୍ଷ ଭୂପତିମୋହନ ସେନ, କବିର ଉପସ୍ଥିତିତେ ଆନନ୍ଦ ଜ୍ଞାପନ କରିବାର ପର ସଭାଭାଙ୍ଗ ହୁଏ ।

ସମ୍ପର୍କବର୍ଷେ ଆରାଣ୍ଡ ଉପଗକ୍ଷେ, କବିର ଏକଥାନି ପୁରାତନ ପତ୍ର ହିଁତେ ଏକଟି ଅଂଶ ଆଶୀର୍ବାଦରାପେ ପ୍ରକାଶ କରିତେଛି :—

ଯେମନ ଆକାଶେର ଏକ ତାରା ଆର ଏକ ତାରାର ସହିତ ସମ୍ପୂର୍ଣ୍ଣ ସତତ୍ତ୍ଵ ନହେ, ଯେମନ ତାହାଦେର ସକଳକେ ଲାଇୟାଇ ନକ୍ଷତ୍ରଜଗତେର ସମଗ୍ରତା, ତେମନି କାବ୍ୟଲୋକେ ପ୍ରତ୍ୟେକ ସତତ୍ତ୍ଵ କବିତାର ମଧ୍ୟ ଦିଯା ଏକଟି ଅରାପ ଏକ୍ୟେର ଗାଁଥନ ଚଲିଯା ବିଶ୍ୱସାହିତ୍ୟେର ହୃଦୟ । କୋନ ଏକଜନ କବିକେ ସତ୍ୟ କରିଯା ଜୀବନାର ଭିତର ଦିଯା ସକଳ କବିକେଇ ଜୀବନାର ପଥ ପ୍ରଶନ୍ତ ହୁଏ । ଆମାର

কাব্যকে উপলক্ষ্য করিয়া রবীন্দ্র-সাহিত্য-পরিষদের সদস্যগণ সাধারণভাবে কাব্যসাহিত্যরসমস্তাগের যে আয়োজনে প্রবৃত্ত হইবেন সঙ্কল্প করিয়াছেন ইহাতে আমি নিজেকে ধন্ত বোধ করিতেছি। ইহার দ্বারা যদি এই প্রমাণ হয় যে আমার রচনা সঙ্কীর্ণভাবে কেবল আমার স্বদেশ সীমার মধ্যেই অবস্থিত নহে তবে তাহা আমার পক্ষে গৌরবের বিষয় হইবে। বৎসরে বৎসরে রবীন্দ্র-সাহিত্য-পরিষদের অধিকার দিগন্ত অতিক্রম করিয়া বিস্তীর্ণ হইতে থাক এই আমার কামনা।

শ্রীরবীন্দ্রনাথ ঠাকুর

সম্পাদকীয় কার্য হইতে বিদ্যায়ের পূর্বক্ষণে, যাহাবা পরিষদকে নানাভাবে সাহায্য করিয়াছেন তাহাদের, আমার আন্তরিক কৃতজ্ঞতা নিবেদন করিতেছি।

\*অমলচন্দ্র শুপ্ত

সম্পাদক

### সপ্তম বর্ষ

গত ৩০শে ফাল্গুন ছাতারিখে সন্ধ্যা ৬০ টার সময় ফিজিক্স থিয়েটারে পরিষদের প্রথম অধিবেশন হয়। প্রবীণ<sup>\*</sup> সাহিত্যিক শ্রীযুক্ত শৈলজানন্দ মুখোপাধ্যায় মহাশয় ‘রবীন্দ্রনাথের ছোটগল্প’ শীর্ষক একটী নাতিনীর্ধ বক্তৃতা দেন। তিনি বলেন যে, রবীন্দ্রনাথের সাহিত্যরস সমালোচনার দ্বারা বিশ্লেষণ করিয়া বুঝাইবার জিনিষ নয়, অন্তরে উপলক্ষ করিতে হয়। অতঃপর তিনি গল্পগুচ্ছ হইতে ‘মণিহারা’ নামক গল্পটা পড়েন। তিনি গল্পটা শহিয়া আলোচনা প্রসঙ্গে বলেন যে, এই ধরণের অতি-প্রাকৃত গল্পগুলি রবীন্দ্রনাথের নিকৃষ্ট রচনা। এ কথা কথনই স্বীকার করা যায় না যে রবীন্দ্রনাথের গায় শৃঙ্খলা অতিপ্রাকৃতের সাহায্য ছাড়া তাহার আধ্যানবস্তুসমূহের করিয়া তুলিতে পারেন নাই। অতঃপর তিনি বলেন যে এই গল্পটার মধ্যে ভাষার এমন একটী মাধুর্য এমন একটী well-balanced রূপ আছে যেটা সহজেই চোখে পড়ে।

অতঃপর ডাঃ সরসীনাথ সরকার ছোটগল্পে রবীন্দ্রনাথের সূক্ষ্ম মনস্তত্ত্ব শহিয়া একটু আলোচনা করেন। তিনি রবীন্দ্রনাথের কয়েকটি গল্প হইতে কিছু পড়িয়া শুনান।

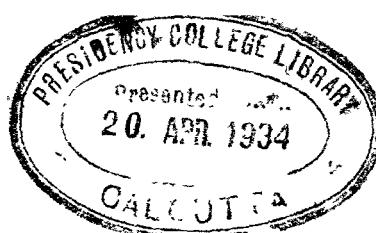
ସଭାଶେମେ ସଭାପତି ଅଧ୍ୟକ୍ଷ ଭୂପତିମୋହନ ସେନ ମହାଶୟ ଝନ୍ଦର ଏକଟା ବକ୍ତ୍ତା ଦେନ । ତିନି ଶୈଳଜାନନ୍ଦ ବାବୁର ମତ ସମୟର କରିଯା ବଲେନ ଯେ, ସମାଲୋଚନା ଥାରା କେଉ କୋନଦିନ ସାହିତ୍ୟରସେର୍ ଆସ୍ତାଦ ପାଇଁଯାହେନ କିନା ସନ୍ଦେହ । ସାହିତ୍ୟରସ ସର୍ବଦାଇ ଉପଲକ୍ଷ କରିବାର ଜିନିମ । ରବୀନ୍ଦ୍ରନାଥେର ଛୋଟଗଲ୍ଲ ପଡ଼ିଯା ଆମରା ଭୁଗିତେ ପାରିବା ଯେ ରବୀନ୍ଦ୍ରନାଥ କବି । ଆମରା ସାଧାରଣ ଲୋକ ଥାହା ଦେଖିତେ ପାଇଁ ନା ଓ ଅତିପ୍ରାକୃତ ବଲିଯା ମନେ କରି, କବିର ଦୃଷ୍ଟିତେ ତାହା ମାନ୍ୟରେ ଦୈନନ୍ଦିନ ଜୀବନେର ସଙ୍ଗେ ଏତଟା ଜଡ଼ିବି ଯେ ତାହାକେ ତିନି ପୃଥକ୍ କରିଯା ଦେଖିତେ ପାରେନ ନା ।

ଶ୍ରୀୟକୁ ଜ୍ଞାନ ଦତ୍ତ ଗାନ ଗାଇଯାଇଲେନ । ସଭାଯ ବହୁ ଛାତ୍ର ଓ ଛାତ୍ରୀ ଉପଶିଷ୍ଟ ଛିଲେନ । ଡାଃ ସରସୀଳାଳ ସରକାର ଓ ଡାଃ ସେହମୟ ଦତ୍ତ ଉପଶିଷ୍ଟ ହେଲା ଆମାଦେର ଉତ୍ସାହିତ କରେନ । ପରିୟଦେର ସ୍ଥାଯୀ ସଭାପତି ଅଧ୍ୟକ୍ଷ ଶ୍ରୀୟକୁ ସେନ ମହାଶୟ ସଭାପତିର ଆସନ ଗ୍ରହଣ କରେନ । ସଭାପତି ଓ ଉପଶିଷ୍ଟ ତତ୍ତ୍ଵଶୂଳୀକେ ଧର୍ମବାଦେର ପର ସକଳ ତତ୍ତ୍ଵ ହୟ ।

ରବୀନ୍ଦ୍ର-ପରିୟଦ ସମ୍ପଦ ବର୍ଣ୍ଣ ପଦ୍ଧାର୍ପଣ କରିଲ । ପ୍ରେସିଡେନ୍ସୀ କଣେଜେର ଛାତ୍ରଦେର ମହାମୁହୂତିରେ ଇହାର ମୂଳଧନ । ଆଶା କରି ତୀହାରା ଇହାର ସଥ୍ୟାବୋଗ୍ୟ ସମାନ ରକ୍ଷା କରିବେନ । ଯେ ସମ୍ଭବ ବକ୍ତ୍ତ ସର୍ବପ୍ରକାରେ ଆମାକେ ସାହାଯ୍ୟ କରିଯାଇଛେ ତୀହାଦେର ଧର୍ମବାଦ ଭାନାଚିଛି ।

କାଣ୍ଡାମ ଶାହିଡୀ

ସମ୍ପଦକ



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