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THE
(PRESIDENCY COLLEGE
(VOL. XXVI.) MAGAZINE)

No. 1

Edited by A. K. M. Mahiuddin

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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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There will ordinarily be three issues a year, in September, January, and April.

Students, old Presidency College men and members of the Staff of the College are invited to contribute to the Magazine. Short and interesting articles written on subjects of general interest and letters dealing in fair spirit with College and University matters will be welcomed. The Editor cannot return rejected articles *unless accompanied by stamped and addressed envelopes.*

All contributions for publication must be written on one side of the paper and must be accompanied by the full name and address of the writer, *not necessarily for publication but as a guarantee of good faith.*

Contributions should be addressed to the Editor and all business communications should be addressed to the General Secretary, *Presidency College Magazine*, and forwarded to the College Office.



FOREWORD

Following the existing practice, I have pleasure in writing a few lines as Foreword to the first issue of the College Magazine this session. We celebrated last year its Silver Jubilee and the response we obtained from our numerous distinguished ex-students was really stimulating. It is a matter of great pride and satisfaction that the College still maintains its claims on the affections of its alumni, many of whom have been out of touch with it for several decades.

May we, its present members, hold up the high traditions of the College, combining on the one hand scholarship entailing the restless spirit of enquiry with sportsmanship connoting all the qualities that go to make hardy robust manhood on the other !

B. M. S.



THE
PRESIDENCY COLLEGE
MAGAZINE

VOL. XXVI

SEPTEMBER, 1939

No. 1

Chronicle and Comment

Twenty-five Years

The Presidency College Magazine celebrated its twenty-fifth birthday with the Silver Jubilee Number of April, 1939. The quarter of a century which has rolled by has seen the Magazine pass triumphantly through years of sturdy adolescence to the maturity of full-grown youth. With reasonable pride and a sober consciousness of our achievement, we may felicitate ourselves on the quality of the fare we have provided and the traditions in college journalism we have established. Welcome to our fellow-collegians throughout the passing years, the Magazine has been hailed with enthusiasm by members of other colleges as well. We introduce with pleasure a new feature in the Magazine this time—"Twenty-five Years Ago"—which, we trust, will be relished by our readers in that it will offer them an opportunity of basking in the light of other days and looking at things of the past through the spectacles of the present.

* * * * *

The Shadow of War

The first issue of the Magazine was published in 1914 under the shadow of war and there is a tragic resemblance in atmosphere and environment as we stand to-day on the threshold of publication. England is at war again. Far from the smoking plains and humming skies of war-tossed Europe, we hardly realise the brutality of modern warfare. The cold print of news sheets, however vehement the printed

word, can never give an exact representation of that agonised wretchedness which is now the fate of innocent civilians, mangled and slaughtered in thousands by barbarian invaders. The age of chivalry is apparently gone. To the vandals of modern Europe, out for territorial aggrandisement, treaties are scraps of paper and solemn promises but empty sounds ; pity is to them effeminate sensibility, kindness is a solecism in their lexicon. But ideals still live on earth and nations believing in political righteousness are yet capable of tremendous self-sacrifice. The British Commonwealth of Nations solidly stands behind Great Britain in this solemn hour when, with her noble ally, pitted against a ruthless aggressor, she is waging war for humanity and civilisation, fighting as of old to make the world safer for enlightened democracy.

* * * * *

University Results

This year, as in previous years, the results of our College at the University Examinations have been quite creditable. We occupied the 2nd, 3rd, 5th, 6th and 7th places in the I.Sc. list, and on the combined results of the I. A. and I.Sc. Examinations we secured fourteen asterisks. At the B. A. Honours Examination we obtained fifteen places in the First Class in different subjects, *viz.*, 3 in English, 1 in Sanskrit, 6 in Persian, 1 in Philosophy, 1 in History, 1 in Economics and 2 in Mathematics, with the first places in English, Sanskrit, Persian, Philosophy, Economics and Mathematics ; in the B. Sc. Honours lists we had four places in the First Class, *viz.*, 2 in Physics, 1 in Botany and 1 in Physiology, with the first places in Botany and Physiology. Ours were the largest number of places in the First Class at the Honours Examinations in Arts and Science. Our congratulations to all who have guarded the honour of the flag and kept it flying.

* * * * *

Alumni News

At the last I. C. S. Examinations held in Delhi and London three Bengalees came out successful, and all three are Presidency 'boys.' In India, Mr. Asoke Mitra stood second in the competition, and we note with pleasure that he was the Editor of the Magazine in 1936-37. In England, Messrs. Sudhendujyoti Majumdar and Akhtar-uz-Zaman successfully passed through the competition. Another ex-Editor of the College Magazine (1934-35), Mr. Ardhendu Bakshi, successfully competed for and was recruited to the Indian Audit and Accounts Service, and Mr. Satyendra Mohan Ghosh was appointed to the Indian Posts and Telegraphs Service.

Messrs. Purnendu Kumar Banerjee (ex-Secretary, College Union, for two sessions) and Dalim Kumar Guha have been taken as probationers in the Higher Grade of the Calcutta Port Commissioners' Service after an All-India selection. Our congratulations in each case.

We congratulate also Dr. Pratul Chandra Gupta, M.A. (Cal.), Ph.D. (Lond.), on his appointment as a Lecturer in History at the Calcutta University. In his student days he was a most prominent member of the College Union—one of the founders of our Rabindra Parishad and a most efficient Secretary of the Bengali Literary Society.

* * * * *

Classes for All-India Examinations

That the graduates of the Calcutta University have not been acquitting themselves with credit at the All-India Public Service Examinations has been a lamentable fact for some years past. We are glad to state that Presidency College is now seeking to remedy the situation. Government have been pleased to sanction and finance the necessary arrangements at the College for suitably coaching intending candidates for the I. C. S. and other All-India competitive examinations. Distinguished scholars and educationists have been roped in for the guidance of students who, for a practically nominal fee, are now privileged to attend regular classes and receive direction from persons like Dr. W. A. Jenkins, I.E.S., Mr. A. K. Chanda, I.E.S., Mr. R. C. Bonnerjee, Barrister-at-Law and Professor Humayun Kabir.

* * * * *

Football and Tennis

The achievement of our College in the field of sport has been no less gratifying this session. After an interval of nine years we have been able to annex the Elliot Shield which we so frequently won in the past. Elsewhere we publish an extract from an old number which describes how Presidency College won the Shield in 1914. The second trophy won by our College for the first time this year is the Hardinge Birthday Shield. This double victory shows the efficiency of our formidable P. C. F. C. Our congratulations to members of the College team, both individually and collectively.

Dilip Bose of our Second Year Arts Class was one of the members of the All-India tennis team chosen for the Davis Cup Competition. He entered the Irish Championship in Dublin but went down in the third round to Ghaus Mohammed, India's No. 1. He went up to the fourth round in the Nottinghamshire Championship. We are proud of the laurels our friend has won abroad,

Autumn Social

The College Union will hold a dramatic performance as usual before the Autumn Vacation. The play selected for staging this time is Tagore's *Chirakumar Sabha*. Rehearsals are in full swing; Sreejut Tinkori Chakravarty, the well-known actor, is very kindly coaching the student-artistes in their respective roles. We wish the performance all success.

* * * * *

Our Emeritus Professor

The status of an Emeritus Professor has been conferred by Government upon our revered teacher, Professor Praphulla Chandra Ghosh, M.A., P.R.S., on his retirement after continuous service here for more than three decades. It is a great honour for a great professor. The late Sir J. C. Bose was the only other Emeritus Professor in our College. We respectfully wish Professor Ghosh many a coming year of fruitful activity in intimate contact with his beloved College which he has served with such zeal and devotion.

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Changes in the Staff

Mr. S. C. Banerji, M.A., B.Sc., F.L.S., our Senior Professor of Botany, retired from service on the 16th of August last. Son of an illustrious father, the late Sir Gooroodass Banerji, who was himself a distinguished alumnus of this College in the sixties of the last century, Mr. Banerji was a student here for six years from 1901 to 1907 and a Professor of Botany for the last twenty-five years. His retirement removes a valuable link with the past. We shall miss him greatly. The cause of charity will suffer not a little in his absence—the silent helping hand will be far away from us. We shall long remember him for his unassuming character, his benevolent disposition and his inspiring lectures.

The vacancy created by the retirement of Mr. S. C. Banerji has been filled by Dr. J. C. Sen Gupta who has been promoted to the B. S. E. S. and has taken over charge of the Botany Department. Dr. Balai Chand Kundu, M.A. (Cal.), Ph.D. (Leeds), F.L.S., Lecturer, Rajshahi College, has succeeded Dr. Sen Gupta as a Professor of Botany. We heartily congratulate Dr. Sen Gupta and welcome Dr. Kundu.

Mr. Sunil Chandra Sen, Lecturer in Physiology, has been appointed to act as a Professor of the subject *vice* Mr. Nibaran Chandra Bhatta-

charyya, retired. Mr. Bimal Kumar Chatterji, M.Sc., Professor of Zoology, Scottish Church College, has joined Presidency College in the newly sanctioned post of Lecturer in Biology in which subject classes were started from the commencement of the current session. Our congratulations to Professors Sen and Chatterji on their new appointments.

Maulvi Hafiz Muhammad Abdul Hafeez has been transferred to the Islamic Intermediate College, Dacca, on promotion to the B. E. S. and his place as Lecturer in Arabic and Persian has been filled by Maulvi S. G. M. Hilali who has arrived on transfer from Chittagong College. Mr. Dwijendra Kumar Majumdar, Professor of Physics, has retired, and Professor Abinash Chandra Saha, transferred from Chittagong College, fills the vacancy. We cordially welcome our new professors.

Mr. Himangsu Lal Sarker, the Physical Instructor, has left our College on being appointed as a Lecturer in Biology at Cotton College, Gauhati. Mr. Sasi Mohan Chaudhuri, Accountant, Bengal Engineering College, has succeeded Mr. Surendra Nath Ganguly as the Head Assistant, Presidency College.

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Indian History Congress

The Indian History Congress will hold its third session in Calcutta on December 15, 1939, and the following days. The Calcutta University is taking every possible step to make this session a thorough success. A large number of eminent scholars and leading historians from various parts of India are expected to come to Calcutta to participate in the deliberations of the Congress. We are pleased to note the official connexion of our College with the History Congress. The Hon'ble Khan Bahadur Azizul Haque, Vice-Chancellor of the University, an ex-student of our College, is Chairman of the Reception Committee; Professor S. C. Sarkar is one of the Local Secretaries; Dr. U. N. Ghosal is Secretary of the Ancient and Imperial period section; and Professor S. C. Majumdar has been elected the Convener of the Volunteers' Organisation Committee. Our Department of History is thus intimately associated with the forthcoming Indian History Congress, and we wish the Congress all success in its third session.

* * * * *

Obituary

We have lost several distinguished old boys since we appeared last. The oldest of the memories of Presidency College pass away with the late Rai Jogendra Nath Ghosh Bahadur (1867-1872), Retired District and Sessions Judge. He died at the ripe old age of 88 at his residence

in Calcutta. The Rai Bahadur was one of the graduates present in that remarkable gathering of ex-students of the College convened by Mr. Stapleton on March 20, 1926. He retired from the Judicial Service in 1909 and served as Professor in the University Law College for some time. He was every inch a gentleman, with a wide range of interests. In his later years, he published a selection of Bengali religious poems and an annotated edition of the religious songs of Ramprasad which show much scholarship and originality.

By the death of Mr. Biraj Mohan Majumdar (1887-1890), the retired Vice-Principal, the University Law College suffered an irreparable loss. Mr. Majumdar had a very eventful career—from the position of a teacher in a High School he rose to the position of the Vice-Principal of the University Law College with which his name will be for ever associated. He had remarkable versatility and shone in many a sphere other than those of the Bar and the University. We mourn his loss as a teacher, as an educationist and as a lawyer.

In Mr. Mahim Chandra Roy (1888-1891 and 1893-1894) Mymensingh loses one of her distinguished sons. He was an eminent lawyer—the leader of the Mymensingh Bar—and a most prominent public man of the district.

With sad hearts we record the premature death of Dr. Praphullanath Ghatak, M.Sc., Ph.D., sometime Demonstrator, Presidency College. He was a Lecturer in Botany at the University College of Science. A promising career has been cruelly cut short. Death was too cruel indeed in the case of Mr. M. S. S. Jung Bahadur Rana, a popular student of our Second Year Arts Class.

* * * * *

The papers have just announced the death of Professor Sigmund Freud, the originator of psycho-analysis. His was an intensely original mind and his contributions to human knowledge were as startling as thought-provoking. His system of psycho-analysis was much exploited and abused by crazy charlatans when Freud was the cry everywhere, but things have apparently returned to normal now and he is neither worshipped as a saint nor denounced as a crank. Death cancels all variances, but one cannot help being shocked at the recollection of the cruelty which drove the savant into exile and compelled him to seek a haven in friendly England—the veteran's last home and final resting-place.

The Genesis of the Present War

IN November, 1918, Kaiser William II sneaked away from Germany—a frustrated man. He could not face the world, for by him the world was plunged into a devastating war. The allied nations had poured out their life-blood in a continuous stream for more than four years to crush German militarism. For more than four years the earth had groaned in agony.

And the memory of that terrible holocaust lingered in men's minds. The victors were naturally vindictive. Never would Germany be again allowed to menace the peace of the world. But across the seas President Wilson came to secure a just and enduring peace for an afflicted generation. The time was not opportune for that. Germany had to reap the whirlwind. Nemesis had come. Germany had plunged the whole world into a war, and Germany had to pay for it. The voice across the Atlantic faded away leaving an echo in the League of Nations.

Clemenceau's peace was forced upon Germany in the form of a final ultimatum; Germany was not allowed to speak. The terms of the Versailles Treaty with regard to Germany were severe. To France went Alsace and Lorraine, and the Saar coalfield "in full and absolute possession with exclusive rights of exploitation" for at least fifteen years. To Poland went a portion of Silesia, Posen and West Prussia. Czechoslovakia secured a fraction of Upper Silesia. Danzig and Memelland were put under an Allied Commission. Germany had to give up all her colonies and concessions abroad and she was left with no means of self-defence except an army limited to 100,000 men and a navy hopelessly reduced. Reparations had to be paid also. As a guarantee for the execution of these terms "the German territory situated to the west of the Rhine, together with the bridgeheads, was to be occupied by Allied and Associated troops for a period of fifteen years." Germany's hopes for a Wilsonian peace crashed in ruins, in national humiliation. And here the germ of Hitlerism lay.

The Treaty of Versailles thus remained as a standing shame to Germany, but weakened Germany lay prostrate. Germany was declared a Republic. The Weimar constitution came into being. It was to the Germans a monument of failure, war-guilt and humiliation which no honourable nation could allow to stand. And there was more in store for the Germans. The period from 1919-1923 was a period of persecution and uncertainty; a vindictive policy was carried on against

Germany which availed nothing. The Ruhr was invaded by France ; the German currency collapsed.

In 1924 Europe woke to a realisation of the truth that in the reconstruction of the world the co-operation of Germany was needed. The Dawes Committee observed that Germany could pay reparations if her industries were in a flourishing condition. Arrangements were accordingly made to give a foreign loan to Germany. And Germany moodily accepted it. The Locarno Pact allowed Germany to become a member of the League of Nations. Till the year 1929 the German Republic was at its best. It was on paper the freest republic the world has even seen. Political and moral freedom was granted to the fullest extent ; toleration was carried to fantastic limits. Man was entirely left to himself, he could develop himself in the best way he liked. He could read, write, publish and teach anything that he chose.

But the strength of the Weimar Republic—its belief in freedom—was also its weakness. The Germans are traditionally of militaristic spirit. Their ideals are Honour and Duty, and their watchword Discipline. The Republic could not give the people what they wanted. Germany became a free fair for profiteers and for immigrant Jews. So the Social Democratic government of the Republic had many enemies—the Communists, the Catholics of the Centre party, the Nationalists and the National Socialists. The inside of Germany was rotten. By the year 1932 the German people came to the limits of their endurance—revolution, inflation and unemployment one followed another in quick succession. The people were ready to rebel against the Powers that had dictated the Versailles Treaty and against the Social Democrats of the Weimar Constitution. The Social Democrats had given to Germany what Germany did not want: they had given to Germany liberty instead of leadership and profiteers instead of prophets. The people looked for leadership to overthrow the Republic, to tear up the Versailles Treaty and to give the Germans what they wanted, Honour and Duty. The National Socialist party of Hitler seemed the only possible saviour of Germany.

Hitler's programme spoke for itself. It was anti-Jew, anti-foreigner, anti-profiteer, anti-Weimar and anti-Versailles. The leader had come at last with a vengeance. Hitler taught that the Germans were the élite of the Aryan stock whose civilization the whole world was aping. The stigma of war-guilt and the subsequent humiliation of Versailles were thrown to the four winds of heaven. The response of the German people to Hitler's programme was wide and enthusiastic. A new spirit was infused into German activities, the nation must vindicate its honour.

From 1933 Hitler marched from victory to victory without any bloodshed. Germany was 'Nazified.' In 1935 the Saar went back to the Reich after a plebiscite. In 1936 German troops were marched into the demilitarized zone on the Rhine. In 1937 Austria was absorbed, the Fuehrer carried out the Auschulss of Austria; in the same year the Anglo-German Naval Agreement was concluded which allowed Germany to build a navy within certain limits. The Treaty of Versailles silently met its doom; nobody wanted to reiterate its clauses.

But the turning point came in 1938, in the September crisis. Hitler told the world that Sudetenland was the last territorial claim of Germany. And the Munich Pact was signed by Hitler, Mussolini, Daladier and Chamberlain. There was a cry in the world against the policy of appeasement followed by Great Britain and France. Chamberlain saw deeper. If Hitler remained satisfied, then all was well, well for Germany and the world. But if Germany under Hitler broke the promise Great Britain should stand ready to stop further aggression. Munich was really Chamberlain's triumph.

Hitler did not stop as it was feared. He annexed Czechoslovakia and Memelland. Great Britain and France prepared themselves. Hitler determined to menace the world with Hitlerism and thereby endanger the peace of the civilized world. The world must now be rid of this menace of Hitlerism. Hitlerism is based on a theory of brute force. Nothing human is allowed to flourish in the State; love, liberty and freedom are pushed aside to bring in the worship of the god of war. Human feelings and softer emotions of life have no place in Germany. The State controls everything; it does not want to build men but automatons to carry out in blind obedience the dictates of the Fuehrer. The Germans must not be allowed to think or reason; they must not let their imagination wander in realms unknown. The whole of Germany is a military camp, and the Gestapo watches over it. Germany in the redeeming of her honour has been brought to this plight under the leadership of Hitler. Not only that. Hitler wants to spread the Nazi methods on the face of the earth. He wants to rule the world with his blatant aggressive militarism; he does not care for the principles of justice and peace. What the present civilization holds dear is in danger of being 'bombed' into splinters. Brute force, unprovoked aggression and insensate lust for power are the things for which Hitlerism now stands; and the interests of the German nation are now being sacrificed at the altar of Hitlerism.

Britain had to stand against this new menace to the world civilization. And Poland was given guarantees of help by Great Britain and

France, as Poland was understood to be the next victim of Hitler's ambition. There was another meaning in the guarantees to Poland. Germany has already made herself too strong, and if the Powers do not help Poland in resisting the ambition of Hitler, then Hitler would be stronger still. The Balance of Power would be upset; and then the barbaric principle of Nazism would prevail on the earth. This is not a new thing in English history; in the previous centuries England had to fight against nations or persons who attempted to dominate Europe. England had to meet the challenge of Spain under Philip II, of France under Louis XIV and later under Napoleon; and each time England came out successful to maintain the Balance of Power. This time the task will be easier perhaps in the long run; because the attempted domination of Europe means the spread of Nazism which the whole world abhors.

Yet another point in the present war is the conflict of ideologies. This is a fight between democracy and totalitarianism. But totalitarianism based as it is on force and national emergency has a less sure ground than democracy. Democracy has many faults, but it is conscious of them and it therefore tries to remedy them in a gradual process. The present dictatorship in Europe is adolescent, it uses blustering methods because of its hot blood. But democracy is mature. It has not the outside vigour of a dictatorship, but nonetheless it is strong in its wisdom. Democracy moves with the will of the nation, however slight the will may be. But dictatorship alienates itself in the long run from the affections of its own people. Human life cannot be kept at a tension indefinitely.

The war broke out this September. It is useless to calculate anything. The events move fast. Russia has come in with Germany to partition Poland. We do not know how long the war will take to run its course. Great Britain, as Mr. Chamberlain has said, is fighting against the forces of Evil; and Right will ultimately prevail. We await that day when the sun will emerge from the murky clouds, when Hitlerism will be crushed out from the face of the earth.

A. K. M. M.

Economic Planning—its Theory and Practice

MONISHI MOHAN SEN—*Fifth Year Economics.*

I

WHAT IS PLANNING?

ECONOMIC planning as an idea is not a recent one. Even in the dim period of the ancient Hindu civilisation, there were injunctions (found in the Arthashastras) seeking to order the economic life of the country. All this, however, can be of little save historical interest to-day, for problems have changed radically and the perplexities which face us to-day are very much unlike those which the ancient economists had to tackle.

Economic planning as we understand it to-day, owes its origin to the Great War. The belligerent powers aimed to win and to this end they adjusted their schemes of production, distribution and exchange. This idea, moreover, did not perish with the Treaty of Versailles, but lingered on with erratic prominence, thanks to the Russian Five-Year Plan, until the Great Depression brought it to the forefront of economic problems once more.

What is the exact implication of the term 'planning'? Broadly speaking, it signifies an adjustment of means to ends, together with the implication of a choice of the means as well as the ends. There is therefore a duality of connection between the two.

The existing social order does not by itself embody such a conscious plan. But this does not explain why a great number of us desire to escape from this into a planned economy. To find an answer, we have to examine the structure of the unplanned system we see about us.

II

AN UNPLANNED ECONOMY—ITS MECHANISM AND ITS LIMITATIONS

The essential characteristic of an unplanned economy, which has evolved through centuries of slow growth, is its freedom of choice. There is no regimentation of consumers, neither is there any excessive

control over producers. This is not to say that we stick to the old "*laissez-faire*" *philosophy*. We have gone much further than the limited bounds of state control which Sidgwick propounded. But in spite of all this, there is a large sphere of freedom. The doctrine of competition still holds in a limited circle.

In what sense is such a community an unplanned one? An absence of regimentation of the producers and the consumers implies an absence of central control which is the vital factor in differentiating an unplanned economy from a planned one. The latter carries with it the idea of external control over the economic life of a people. The former implies freedom for the individual to follow his own will. This is, however, not to exclude planning completely from an economy. For if to plan is to adjust means to an end, every individual in the so-called unplanned economy plans ahead. He adjusts his expenditure over time to ensure maximum satisfaction. In short, he "dips into the future" to order his life as far as his faculties allow. There is conscious planning in every one of the atomic individuals though no central authority dictates the nature of economic activity from the top.

The question therefore arises, as to what holds the productive structure of the country from disintegrating into as many units as there are individuals. The answer can be given from both the negative and the positive aspects. For while, the stages of division of labour arrived at after years of evolution prevents the splitting up of the industrial unit beyond a certain size, the system of money and prices enables the whole process to be carried on with as little haphazardness as possible. The Price mechanism builds order out of chaos and incorporates the plans of the atomic individuals into one mass of total activity. On the side of the consumer it arranges for maximum satisfaction, on that of the producer it ensures a guide regarding both the volume and the character of production; while finally, on the side of the factors of production it secures their maximum utilization according to the dictates of marginal productivity.

But although, theoretically, the price mechanism can achieve such miracles (and what true Marshallian would deny that?), it labours under several drawbacks. The connection between the remuneration and the amount of the various factors of production forthcoming from society, for instance, is loose. That there is some connection is plain, but the manifestation of such a tendency can hardly be supposed to be as direct as the other tendencies to maximum utility. As Mrs. Wootton has said, "The doctrine that the general supply of labour is regulated by the price paid for it in wages has recently lost caste. It is evident that people do not adjust their breeding to the laws of supply and demand."

In the case of interest again, economic theory has moved in the opposite direction, but with an equally deadly effect, so far as the marginal productivity theory is concerned. Saving is equal to Investment whatever the rate of interest—this is what we declare now. It seems as if the belief in the Rate of Interest as an equalizer between present sacrifices and future benefit has lost caste as well.

We are, therefore, not quite in the same position as we thought ourselves to be. But yet, we have to concede a large part of the compensatory tendency which the perfect price mechanism possesses. However, in the unplanned economy as we work it, the perfect price mechanism is never found and this gives rise to three good reasons why the current system has been failing in the estimation of the public. In the first place, the system of prices has been actually found to be susceptible to violent fluctuations from time to time. Secondly, the system creates great inequalities in individual income, while finally, the price mechanism together with its necessary adjuncts,—private property and enterprise—creates class discrimination and strife.

The first is of outstanding public interest due to the regular visitation of the depressions. We have heard much talk about poverty in the midst of plenty, farmers burning wheat while industrial workers starved, and things of that nature. The necessity of planning is accordingly pushed forward by enthusiasts. But before giving a direct answer in favour of or against the unplanned economy, we shall have to consider whether the defect is inherent in the price mechanism or is capable of being set right by minor corrections.

The principle on which unplanned production is based depends upon the nature of consumer's demand as anticipated by the producer. Crises are, in the final analysis, the result of the frustration of these anticipations which are markedly influenced by the price level. Professor Robbins gives us a chain linking the initial and the final phases leading to a crisis. The movement starts in a profit inflation which leads to expansion of the capital goods industries, giving rise to an increase in employment and activity in consumption goods industries at first and then to a rise in costs (through rise in wages and interest charges). The final effect is to frustrate the anticipations of the producers which marks the initiation of the depression through hurried sales and low prices of capital goods which spreads through the whole monetary structure.*

*Karl Marx's indictment of the capitalist economy as being inevitably subject to Trade Cycles is supported by a naive mixture of the overproduction and underconsumption theories,—thoroughly in accordance, no doubt, with the Communist thesis. A criticism of this is simple. In the first place, to say that

Can such an occurrence be regulated? Due to the importance of the credit structure in modern production, it is true that the Central Bank is now in a much stronger position than it was fifty years ago. The monetary authorities have recognised this as the continuous shift from stability of exchange to stability of prices and finally to economic stability as the objective of monetary policy signifies.

The difficulties in the way are great no doubt. The insufficiency of our state of knowledge should, by itself, cause us grave misgivings. But one thing is certain. The exigencies of modern economic conditions have forced us to adopt planning to a greater and greater extent. The elementary management necessary for the classical gold standard has had to be developed to fit the needs of business stability.

The second and the third deficiencies are easy to understand. That the unplanned economy makes for inequality of incomes should be obvious to every reader of communist literature. But as to how far such a tendency can be counteracted by taxation and other activities of the state remains a problem largely unsolved.

III

THE STRUCTURE OF A PLANNED ECONOMY

A planned economy is one where there is a deliberate choice of ends as well as a deliberate framing of policy to attain those ends. It is therefore rendered distinct from a planless system by a deliberate subservience of the irrational price mechanism to central control. Given these fundamental conditions what would be the nature of a planned economy?

At the top would be the final economic authority, a Planning Commission, typified by the Gosplan of Russia. The function of this body would be not to decide the details of management but the broad points at issue such as the localization of industries, the allocation of resources between different industries and the like. It is evident, that

the situation in the earlier stages of production depends exclusively on the consumption goods industries,—that if the latter flourishes, the former will prosper and *vice versa*—is wrong. According to the reasoning given above an expansion of consumers goods industries during a period of general upswing, spells disaster for the capital goods industries and initiates the depression. The under consumption theory, moreover, points out a wrong criterion for detecting the presence of a depression. A fall in consumption goods prices is not a sign of a crisis. A fall in capital goods prices generally comes first. Finally, Durbin and others have shown that a high rate of saving (due to inequality of incomes) is not inconsistent with the full employment of the factors of production.

much greater authority is vested in this body than the price mechanism usually possesses; for the Commission would not be obliged to keep to economic issues only but could also venture in the realms of ethics and aesthetics. The details of policy would be left to subordinate associations, which would compete with one another with regard to the different factors of production on the one hand and for the consumers' demand on the other.* Such an organization implies two things. In the first place, it allows the citizen as a consumer to choose between one form of satisfaction and another, while secondly, it allows the citizen as a producer to choose his own occupation. The limited competition which such planning allows would naturally manifest itself in money prices, for even here we cannot do without a money economy.

A productive system which we have outlined must therefore be "viewed as a world of competing monopolies and its economic working must be studied as a theory of monopolies." But the theory must be modified to fit the circumstances of a planned state. The objective here, in other words, should be not maximum net revenue, but the supply of articles at a price adequate to prevent a loss and at the same time satisfy the maximum demand—the ideal of perfect competition.

This gives us a cursory view of the planned organization. With regard to labour, we have already mentioned that a choice of occupation given to the citizens, is not inconsistent with the mechanism of corporations. The accumulation of capital may take place in two ways. In the first place, it may arise out of the proceeds of the nationalized producing units; while, secondly, it may arise from the accumulation of individuals. (We assume here that the citizen does possess private property and is allowed to save). To control this mass of capital, an organization similar to the National Investment Board suggested by Hugh Dalton in his *Practical Socialism* should be set up. The authority of the Board would be complementary to that of the Central Planning Commission and would in brief involve three functions. First, the allocation of the capital of the community, statutorily entrusted to it, between different branches of production, in normal times in accordance with the rate of interest offered by each, but governed finally by the dictates of the Planning Commission. A second function would be the control of foreign lending governed also

* *i.e.*, broadly speaking, for as civilization advances, and standard of being slowly rises, a large number of goods become substitutes, and therefore competitive, so far as the general demand is concerned. Thus monopoly corporations though producing physically different commodities may be competitive in the true sense.

by the Planning Commission. A final duty would be exchange control of a high order to prevent the flight of capital abroad.

IV

THE EFFICIENCY OF A PLANNED ECONOMY

The efficiency of such a system must be judged from three points of view. First, we must see how far it is able to correct the anomalies of the present system. Secondly, we must examine how far the charges made against it are valid, and finally, the social and the economic implications must be taken into account.

V

HOW FAR DOES PLANNING REMOVE THE EVILS OF THE
PRESENT SYSTEM?

In order to answer this question we must take into account the three deficiencies of the unplanned economy which we have noticed above. Regarding the Trade Cycle we have seen that the unplanned system has moved away from *laissez-faire*, specially so far as the management of currency in the interests of the community is concerned. How far such control will be effective depends on the technique of Central Banking and the environmental conditions. Little restriction, however, has been placed on the technique of production with an aim to control, and this is where a planned economy is calculated to score.

It is, however, difficult to declare authoritatively that the Trade Cycle would be completely eradicated in such a state of affairs. We may reasonably neglect with impunity that evidence to which the advocates of planning generally appeal—namely the rising curve of business activity in Russia during the range of the depression. That was substantially due to the programme of capital expansion she was following in order to make up a great deal of lee-way. The acid test would be whether she could weather such a storm again.

In fact, if trade cycles are really due to the frustration of the anticipation of the producers it is doubtful whether they can be evaded completely—for it is difficult to conceive of the Planning Commission to be impervious to all such errors. The danger of overcapitalization is always present when international trade is taken into account. It is also not absent in cases of production for home demand. For assuming a freedom of choice between articles on the part of con-

sumers, it is not impossible to conceive of an ebb and flow of demand, leading the commission to serious errors in the capitalization of industries.

The redeeming feature may be found in the small extent of the loss, for admittedly, the social cost would be nothing so great as in an unplanned system. The danger of unemployment would be considerably lessened, since adjustment would be speedily arrived at by state action. Some unemployment would, nevertheless, remain, due to the growth of specialization of labour which modern production enjoins. Another element of cost would be a large volume of useless fixed capital.

In the sphere of equality of incomes, a planned system could do much better. The theories of taxation could be greatly strengthened by the force of compulsion while the utilization of the National Investment Board in order to regulate the rate of return on capital would also prove a potent weapon.

Finally, the relation between the citizen as producer and the state as employer ought to be better than the corresponding relation between employer and employee in the present regime. That this is theoretically true is undeniable, but we shall see how far they are realizable in practice below.

VI

CHARGES AGAINST A PLANNED ECONOMY

A stock argument which is often urged against planning is based on the difficulties imposed by the rejection of the price mechanism which still remains the chief guide to economic activity. As Professor Mises writes, "Without economic calculation there can be no economy. Hence in a socialised state, wherein the pursuit of economic calculation is impossible, there can be no economy whatsoever. . . . There would be no means of determining what was rational and hence it is obvious that production could never be directed by economic considerations." The implication, clearly, is that the whole economic life of the country devolves upon the arbitrary will of the Planning Commission,

But need the commands of the supreme authority be arbitrary? They need not, if we do not reject the price mechanism in toto, but retain it in the modified form suggested above. The method of cost accounting is too complicated for a detailed discussion here. In brief, as it has been suggested by Mr. Durbin, an adjustment of the pro-

ductive plant is possible in order to keep the relation of demand and supply approximately the same as they should be under perfect competition.* As he observes, "By observing the changing relationships between surplus receipts within and without the unit of production simple economic calculus would be possible in a planned economy."

The case against planning, therefore, does not lie in the problem of value. We must search for its flaws in other socio-economic fields.

A planned society is based on the principle of force and implies an autocratic regime. This follows plainly from a conception of the total powers granted to the Central authority. If it is to serve as the sole authority on all matters economic and to guide the mechanism of production in a country, it must possess a drive which no democratic council can hope for. This brings in a number of consequences.

Our assumptions regarding the planned economy, so far, have been a free market for commodities and for labour, coupled with controlled production and allocation of other resources. As far as the efficiency of the system is concerned, perhaps the best criterion to go by would be a stabilization of production in the short period and a maximization of social welfare in the long run. We have given reasons above for doubting the possibility of reaching stability in the short period, at least with our assumptions. If, however, it is the aim of the Commission to reach maximum efficiency in this direction it can do so only by preserving a *status quo* in the spheres of production and demand. This in the final analysis means a regimentation of the consumers to take from the hands of the State, not those things which they really need, but those which the factories have produced. Evidently, this is to sacrifice maximum social satisfaction at the altar of business stability.

A dictatorial Commission also spells danger for a free labour market. Theoretically, in a Planned State a citizen would be entitled to sell his labour at the best price, so that given an equalization of

*Students of economics are aware that competitive equilibrium implies two things: (i) That average revenue should be equal to average cost, and (2) that marginal revenue should be equal to marginal cost. For perfect competition, where average revenue and marginal revenue coincide, the point of equilibrium is that point where all four coincide which naturally happens to be the lowest point on the average cost curve. For optimum conditions, therefore, the Planning Commission must adjust capitalization and cost in such a way as to make the demand curve pass through the lowest point of the average cost curve —a thing not entirely impossible so long as a money economy remains in tact. (*Vide* Joan Robinson *Economics of Imperfect Competition*, Book III, Chapter 7 and E. F. M. Durbin's article in *Economic Journal*, 1936).

opportunities and a certain degree of mobility, there would be one price for labour in the long run, allowing for disadvantages of particular occupations. An autocratic Commission, judging from Russia's experience of forced labour, would be disposed, too often, to neglect the last reservation and in that degree would encroach upon the well-being of the citizens.

VII

PLANNING AND INDIA

So much for hypothetical cases. In India, to-day, the problem of economic planning has come to acquire great significance as a practical policy and promises to remain so for a considerable length of time. That our country would benefit by such a movement, is a statement which I believe is widely accepted. The finer questions of the relations between planning and individualism and similar issues are more or less irrelevant in our case since State action still possesses ample scope in this country. The problem of India, moreover, is one of poverty—it is a question of raising the standard of living of a vast number of people, and such an important issue cannot be left to the limited and indifferent promise which individual efforts have given. How should we, then, adapt the principles of organization in our economic life?

The foremost demand such a programme makes, is a system of adequate and reliable statistics. For the Commission must know its position. The need for statistics has been felt whenever a well co-ordinated piece of legislation has been sought to be introduced. It is only lately that the Government has shown signs of responding to the demand. It is to be feared that we must wait a long time before our statistical knowledge approaches anything near that which is necessary to run a full-fledged planned economy.

We should, moreover, have no pretensions regarding the extent of the programme. Self-sufficiency, autarchy or other similar ideals are out of place when nations depend so much on one another. Ours should be no Fascistic desire for military glory, but a humbler and perhaps a more civilized attempt to lift the people from the rut of economic degeneration into which they have fallen. We have accordingly to plan along two lines—the industrial and the agricultural. The position regarding the latter is more important since it accounts for the livelihood of nearly 70% of our population, and the tragedy of it is that the standard of living is abnormally low.

The ultimate ideal of agricultural planning should therefore be to increase the purchasing power of the ryot. The achievement of any measure of success in this entails at least two things: (1) raising the productivity of the cultivator and (2) provision for his continuous employment all the year round. The first involves a detailed soil survey to ensure a true localization of crops as well as the introduction of improvements in farming technique. It also involves the consolidation of the holdings without which all attempt at planning would be barren of results.

Both have been long recognised, but lukewarm legislation has not been of much use. It has been rightly pointed out that the consolidation of holdings is the key to agricultural renaissance in India, but as yet our legislators have failed to turn the key.

The question of continuous employment for the cultivator is also important since the ryot is in complete idleness for six months a year or more, and this means starvation for him and a net loss to the country. This has also attracted attention and various alternative sources of employment have been suggested. The position, however, remains much the same and demands a quick redress. The Congress, in their various declarations regarding the forthcoming programme, have rightly stressed the reorganisation of our cottage industries. The extent to which these give opportunities to the under-employed ryot will mark the measure of their success.

Regarding industrial planning, India possesses great natural advantages. We have considerable quantities of raw materials and an untapped home market for many commodities. Further, the moment is opportune. The Pre-1914 concentration of industries in the West has broken down and while things are still amorphous (they are likely to be more so in view of the present hostilities) India may shape her destiny by carrying out her programme of development.

But here also we have to work within certain limitations which circumstances impose on us. India has never been a country of large scale industries. The size of the average firm is much less than that in Europe or America. This is likely to continue for two good reasons. Firstly, the main power sources which tend to create excessive localization, namely oil and coal, are not very abundant in our country. Electrification has greater possibilities, and this has a more decentralising tendency. In the second place, we have to solve the problem of seasonal unemployment in the villages. A resort to large scale industries would naturally place this beyond our reach. But even a modest programme carries several problems with it. We have to face mainly those of transport, credit and labour.

The need for transport grows stronger with the growth of decentralised industry, for to make our programme effective we must link the factory with the outside world. Development of the roads and the railways is therefore a necessity. At the same time the growth of the two systems must be well co-ordinated in order to avoid the fatal competition which is already a growing menace in our country.

Allied to the problem of transport in the economic development of the country, is that of adequate marketing facilities for both agricultural and industrial products. Nothing much has been done in this direction. Scientific grading and ware-housing are still more or less confined to Government reports. Measures in these lines are called for, not only to improve the marketability of goods, but also for the inception of true facilities regarding marketing credit for the short term by introducing a new class of bills against which such credit may be granted.

The need for planned money, in order to solve the broad problem of credit is no less urgent. In a sense, of course, India was the first country to adopt a managed system of currency, for nowhere else do we find such an early example of State intervention in monetary matters as here. But in spite of all this, we are only on the threshold of a credit economy in the financial centres, while in the villages barter is not extinct. With regard to this problem of the co-ordination of the money market, which is one of bringing our money-lenders in line with modern banking practice, the Reserve Bank working under limitations has not been able to do much. It is to be hoped that a more powerful authority such as the Central Planning Commission would fare better. For long term credit, the Central Banking Enquiry Committee had suggested the formation of Industrial Banks for placing funds at the disposal of manufacturing industries. As regards advances to agriculturists, there is a strong tendency on the part of public opinion, in India, to fix the whole thing on the shoulders of the Reserve Bank. Just how far that institution can, and is willing, to bear the burden, may be judged from their recent brochures on the subject. Needless to say it is nothing much.

Hence various other methods have been suggested, such as the Agricultural Savings Banks on the Australian model, Land Mortgage Corporations and the like. But how far the demand for agricultural credit can be met by a central organization depends, in the final analysis, on the productive capacity of the cultivator. Only in so far as the attempts at enlarging the purchasing power of the ryot succeed to a considerable extent, can a central agency for agricultural credit be a feasible proposition. At present, the ryot is too atomic a person to benefit by any such ambitious plans, without a great deal of risk

being involved in the loan transactions. In the immediate future, therefore, there seems to be no other way than to reorganize the co-operative societies and allied associations through which the surplus idle capital in the urban areas may flow to the land.

With regard to industrial labour also, difficult questions arise, which can only be touched very briefly here. The first is that of the Trade Unions. A planned economy in perfection would mean the dissolution of the Trade Union, for obviously no planning commission would brook interference with its policy. But before we arrive at that stage, we may get some good work out of these associations, both in the way of getting for the labourer the amenities of life on a more generous scale, and also in improving his technique and level of intelligence. The Union can achieve both, given the right type of organization and proper support. Welfare work, medical relief and unemployment insurance, as a distant goal, could also be achieved in a great measure.

VIII

TRAMMELS

In the sketchy view of the scope of planning in India, I have tried to keep well within the bounds of possibilities. But certain serious difficulties tend to make even this verge on impracticability. It is easy to see that of the scope of development mentioned, much has been already recognized. It is interesting to ask, therefore, what hindered them from being realized to the extent we want them to be.

The answer is given by the nature of governmental organization which planning demands. It implies a strong executive at the helm of affairs—to push all difficulties aside and pursue to the end, the programme which is set. It is unlikely that our querulous legislatures and our limited executive power can achieve even a fractional part of what is required all the country over.

Another formidable obstacle which planning would encounter, is provincialism. How extensively this habit of thinking in terms of our provinces, even with regard to economic questions, has grown on us, will be clear from an instance. In the recent All-India Crop Planning Conference, a representative of one of our leading provinces went so far as to threaten a neighbour with retaliation!

Both trammels are important. How much will it avail us of speaking in terms of industrialization and planning to prosperity if the implications of these remain unrecognized? I am afraid, very little.

A Note on Democracy

MANILAL BANERJEE—Fourth Year Arts.

AMONG the quiescent political thinkers there has lately grown a fashion of putting democracy in disrepute—a fashion that is rapidly becoming out of date. It is true that as yet democracy is in crisis. We shall leave it for the Semantics to define “precisely” what democracy means ; our purpose shall be to look over presently the way the crisis has come about.

1. A “new outlook” in social philosophy has made a serious raid upon the democratic ideal. In this respect Nazism and Sovietism are strange bed-fellows—the two commonly having brought into revival the Platonic ideal of *arranging* human life. This arrangement is thought to be a matter for the experts to deal with—while the common man is, with advantage, left at peace with himself. But in the belief that human life can be arranged lies the chief error of both Nazism and Sovietism. If lovers of democracy choose to hang Nazism, while retaining Sovietism as an ally, they would be altogether barking up the wrong tree.

The chief criticism of the above has been that of Adler who in his challenging book has designated the *social interest*—often used as a cloak for many questionable activities—as a *new challenge to individuality*.

The New Liberalism lays stress on adding creative dignity to the human adventure. That dignity can only be maintained if we bring back into our life Bertrand Russell's ideal of the *Freeman's Worship*. It is important to realise the ethical dignity of the human conception—through that realisation alone will be recognised the injustice of chaining man in a world of blind mechanisms.

Prof. Laski has a reply for those who would bring in the new heaven and the new earth by comprehensive state-organisations. The avenues which organisations can create are always limited by the fact that the most intimate realisation of oneself is personal and built upon isolations which evade social control.

2. The attack presumed to be on biological grounds is most strikingly revealed in the theory of eutelegensis. This is a proposal in genetics for improving the quality of the human stock by picking

up the exceptionally gifted fathers whom every married woman shall help to continue their kind.

Prof. J. B. S. Haldane in his *Heredity and Politics* has shown the world the futility of these means of bringing about race improvement. Fitness is always a *social* concept—never is it a biological concept. For example, under a communist regime any man of genius who doubts the uses of socialising property or communising wives would be taken to be mentally defective.¹ Again, on the *white man's grave* the white man ceases to be a gifted father.

Neo-Darwinism lately upheld in Morley Roberts's *Bio-Politics* holds that society is a process of "common-value" integration and the divergencies of common values popularly called individualism is the product of disease like high temperature in illness. This seems to lend support to totalitarian implications. The criticism has, however, been made by Parsons in his *Structure of Social Action* that the common values should emerge on a higher social level than the power-struggle.

3. The opponents of democracy have fought (to them) the most decisive battle against it in the economic fields. Here the problem is twofold. Prof. Laski has vigorously demonstrated that the expansionist phase of capitalism has come to an end and capitalist democracy is trying to hold its own by suppressing liberty and establishing fascism on the ruins of democracy. So long as "Capitalism" exists democracy is no good.

The discussions in economic circles give a lie to Prof. Laski's hypotheses. The point is too obvious to be emphasised and Mr. C. E. Merriam considers it as an assumption of democracy that there is a constant trend in human affairs towards the perfectibility of mankind. The National Resources Committee of the U. S. Government has shown how the era of plenty has taken the place of the era of scarcity in many parts of the world.² Prof. Laski's thinking lingers in the earlier phases of our tragic experience stretching over centuries of want. The ultimate goal of capitalist democracy is the levelling up of the standards of human living to a point far beyond any thus far attained even by the aristocrats themselves. In one sense poverty may be considered a relative term in any distribution of income but in another there are sordid desolations of humanity which may be eliminated for ever from the experience of mankind.

There are more effective offsets to Prof. Laski's facile assumption of the expansionist phase of capitalism having come to an end. The

¹ It seems mob-voting on "gifted parenthood" will soon come to be a staple item in democratic elections of our time.

² Technological Trends and Social Policy.

remedy that Mr. Keynes suggests for the malaise of the advanced industrialism of capitalist countries like Great Britain is an increase in the propensity to consume. Again, a few years ago Prof. Robbins was addressing the world over the radio—advising all men to increase their savings.¹ Prof. Robbins explains that the world in the mass is still desperately poor;—hence he suggests that people should save more to make possible the development of capital projects the world over. If this is so what are we to say about Prof. Laski's puerile obsession of the whole capitalist system having reached a "scarcity" position?

I for one, can only wish that Mr. Laski had been correct in his assumption. In that case the world would be saved the trouble of thinking of and preventing the peculiar disease of industrialised societies known as the Business Cycle. Prof. Schumpeter's Innovations Theory is based on the fact that there is from time to time undue expansion in business due to inflationary impulse of credit motivated by the introduction of innovations. Prof. Hayek thinks that business can expand so rapidly that in order to finance expansion banks resort to concealed inflation and that depression is due to the fact that capital extension is unsupported by necessary saving.

Again, Mr. R. F. Harrod in his brilliant essay on the *Trade Cycle* complains that business in fact expands so rapidly that adjustment between the widening and deepening processes of capital is not always perfect. His theory of the trade cycle starts from the assumption that in fact the deepening process (which waits on technological improvements) cannot be relied on to fill in the gap between the widening process and saving. If Mr. Harrod is to be trusted, the cyclical movements of trade are due to the fact that capitalisation of production does not take place as rapidly as it should. Need we proceed further to show how ridiculous it is to assume that the saturation of capitalism is a *fait accompli*?

We have a second point to note about the economic problems and democracy. It has been a verbal tradition for many among the present generation of economists not to utter the phrases Economic Planning and Political Democracy in the same breath.² The reasons are profound. In spite of the path-breaking statistical works of Colin Clark, Maurice Dobb and Evan Durbin the world has yet to learn the method of keeping a convenient calculus of men's changing needs. All that

¹ In Milan there is a World Institute for the Encouragement of Thrift.

² This is what led Mr. Walter Lippman to assert in his *Good Society* that belief in overhead planning is a gigantic heresy of an apostate generation contrary to the freedom of the spirit won by men in centuries of struggle.

planning authorities in any part of the world have succeeded in doing is to get a plan beforehand and to fit the citizens into its procrustean bed. This is because planning frustrates itself if consumers are allowed free preference-scales; for the consumers' choice may be in conflict with the authority's plan.

It will be of interest to note how the Nazi economic planning has been extolled as an objective experiment in Mr. Keynes's General Theory of Employment. Mr. Guilleband in his *Economic Recovery of Germany* claims that the Nazi economic system is sure to bring in an era of happiness and prosperity as it is putting into operation Mr. Keynes's propositions. But any acquaintance with Mr. Keynes's theory will show the pretentious nature of Mr. Guilleband's claim. The *Multiplier*-idea is vital in Mr. Keynes's theory. Receivers of increased income from increased employment for investment will each spend a part of their income on consumption goods, so that the cumulative effect of an increase in employment and income is to increase employment by an increasing number of decreasing circles. What we have to note is that consumption being severely controlled in Germany the Multiplier has been seriously restrained. So that the degree of applicability of Mr. Keynes's theory to the Nazi planning is next door to nothing.

4. Democracy is faced with a profound attack from the problem of government. We may conveniently proceed from the side of democracy to analyse the nature of the attack. We have seen how democracy and planning cannot go the whole way together; further central planning involves a danger of a fundamental nature. The mechanism of a centralised nation-state combining the scientific organisation of terror in the hands of the Government and the powers possessed by men in control of industry and finance may fall into the hands of distasteful types of men. There is then certainly the danger that such a mechanism will be more powerful for the suppression of freedom than anything the world has yet seen. It has been said that the professed followers of Marx in the Soviet Union have centralised both economic and political power in the hands of an oligarchy which has become in consequence more able to exercise tyranny than any oligarchy of former times. What the planning enthusiasts further fail to realise is that economic power is a matter of *government* rather than of ownership. It is enough to point out what Bertrand Russell says of a communist state—in it those who *control* economic power can without *owning* anything have palatial official residences, the use of the best cars, a princely entertainment allowance, holidays at the public expense in official holiday resorts and so on and so forth. And why should they

have any more concern for the ordinary worker than those in control have now?

There can be no reason why they should have unless the ordinary worker has power to deprive them of their positions. In the ultimate analysis the problem appears to be one of effective democracy and good government. The first need of the world at this hour seems to be not economic but political revolution. It may be that we are all pulling in the wrong direction by ignoring Mr. J. A. Spender's warning that the most difficult of all human arts is the *Government of Mankind*.

In this way has developed the crisis which now threatens democracy all around. The serious challenge has been thrown by people who pretend to engage themselves with economic problems—the challenge has already been taken up. We should not, however, fail to note the nature of the economic problems which may snap the cord that holds democracy from overthrow and extinction. But in solving the problems we shall not ask the people to step into the same pair of breeches as a new breed of theorists has done. In outlining economic programmes for democracy the way has been shown by Hadley in his brilliant last chapter in *The Economic Problems of Democracy*. His lead has recently been followed by a group of Harvard and Tufts Economists who have sketched a comprehensive *Economic Programme for American Democracy*. Our reforms should be on some such lines as suggested below.

First of all we should be clear in our minds that the effective power given in the hands of monopolists is a creation of the Government,—no help will be had by taking a step further and rapidly socialising industries under Government control if we do not solve the problems of industry first. In fact, for our purpose the whole policy of the state in relation to industries must, as suggested by Prof. Robbins, undergo a complete revision. It must be a maxim of State policy to do nothing to bolster up monopolies. Instead of being more and more an official of the State hampered on all sides by official rules and regulations the businessman should be freed as far as possible to perform that function which is his main justification in a society organised for the benefit of the whole, namely, the assumption of risk and the planning of initiative. Moreover, the State should not intervene to frustrate the effects of change in the condition of demand and supply on the value of existing property. The property owner must learn that only by continually satisfying the demands of the consumer can he hope to maintain intact its value.

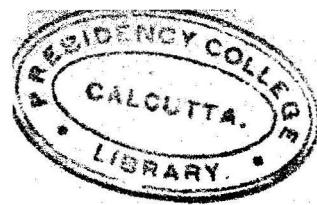
In the second place the great importance of Prof. Laski's scheme of guaranteeing to each citizen an indispensable civic minimum has

never been doubted. To my mind this scheme of guarantee can be effectively realised by reasonably compounding any such scheme with Mr. Keynes's famous proposal for securing "full employment." As Mr. Keynes has shown his proposals can be brought into operation through comprehensive government control on savings and investment under a democracy.

The third point in an economic programme relates to the proposals that have recently been made to professionalise industries. Owners of wealth must cease to control the business in which their property is invested. Exercise of authority should arise naturally out of functions. The state of things may be achieved by communal saving through the agency of the State. Such communal saving would mean the euthanasia of the cumulative oppressive power of the capitalist to exploit the scarcity value of capital.

Lastly, with regard to the human problem in industry, a constitution should be introduced in business. There should be standard hours of work and standard rates of pay. Democratic management should replace autocratic managerial control.

From the above it appears certain that the democratic system is perilously near receiving its cure. It is long that the opponents should have frankly recognised this.



The Elements of Lyric in Ancient Arabic Poetry

MASOOD HASAN SHAMSI—*Third Year Arabic.*

THE Arabs are a nation distinct from the rest of the world. In the same way the form and spirit of their poetry are very distinct. If poetry is nothing but criticism of life the Arabs have produced perhaps the best and the most genuine poetry. We are familiar with the well-known saying, "Poetry is the public register of the Arabs (*ash shiru diwānu'l-Arab*)", and truly they have handed down to posterity a complete record of their life with all its characteristic features and limitations. When we go through the pages of ancient works, we find a series of pictures of the life they led, of the surroundings in which they passed their days, of the objects among which they moved, most skilfully and vividly drawn.

But is this all that Arabic poetry consists of, or is it something more?

Not to speak of the middle class of people, but even some distinguished scholars believe that unlike the Persian poetry, the Arabic poetry of old days is altogether devoid of the elements of lyric, and that love, beauty, and romance are alien to its nature. Some of them even go a step further and say that Arabic poetry has nothing in it save and except the camel and its 'dung.' I am unable to trace the origin of this misunderstanding. It is true that Arabian poets of "the days of the Ignorance" or of the Pre-Islamic period are poets of nature. Their poetry, to use the words of Nicholson, "is no luxury for the cultured few but the sole medium of literary expression."¹ They say what they see, they describe what they notice, and their words are the true pictures of their emotions. As truth is beyond fiction, their love for natural element is unbounded. They do not make castle in the air, nor play with mere imagination. The most striking feature of Arabian poetry is this that it is based on reality and truth, and in this respect at least it has no rival in the whole world. It is due to this reality and truth that "their unwritten words flow across the desert faster than arrows, and come home to the hearts and bosoms

¹ R. A. Nicholson—*A Literary History of the Arabs*, p. 72.

of all who hear them.”² Again, their ideas prominently centre round the atmosphere and ideal of Bedouin society, and their subjects are limited by the horizon of desert Arabia. Perhaps these are the root-causes which have given their poetry an appearance of harshness, monotony, and barrenness with which it has been so often charged by European scholarship.

As love of nature, and search of truth constitute the remarkable traits in the Pre-Islamite Arabs they never overlook this aspect of poetry. A student of Arabic literature will find this characteristic predominant everywhere. The third line of the first famous *Muallaqa*, one of those seven Odes which were actually written in letters of gold upon pieces of fine Egyptian linen and were posted on the wall of the Holy House of God Ka’ba), runs thus:—

You will see the dung of the deer in her
courtyard just like (black) peppers.

But, however, this does not mean that the Classical poetry of Arabia lacks in the elements of lyric, viz., beauty, love, and romance. Without the least hesitation and without any fear of reasonable opposition I dare say that Arabic poetry in this domain of literature also is marvellously rich. We know that the two main divisions of Arabic poetry are, as the native authors call them, the Ode (*Qasida*) and the Fragment (*Qitah*). The latter is often merely a portion of the former, while the former forms the major part of the poetry. It is common knowledge that the ode has a very strictly prescribed sequence of thoughts. In it there must be an amatory prelude (*nasib*) in which the poet recalls the past associations with his mistress, describes her beauty and her shifted habitations, and bewails the violence of his love and anguish of separation from her. Incidentally it may be mentioned here that what led Imru’u ’l-Qays to compose his famous Ode, a piece of literature *par excellence*, was not a war, private or public, personal or tribal, but an event that took place with his cousin and lady-love ‘Onaiza.’ Thus we find innumerable instances of love-poems and poetical fancy in the immortal works of *Saba-Muallaqa* and al-*Hamāsa*, in the *Diwān* of Imru’u’l-Qays, and the *Mufaddaliyat*, and everywhere in the literature of pre-Islamic age.

² *A Literary History of the Arabs*, p. 72.

Some of the large number of specimens are these:—

MU'ALLAQĀT³

“Once, on the hill, she mocked at me and swore,
 This hour I leave thee to return no more.
 Soft! if farewell is planted in thy mind,
 Yet spare me, Fātima, disdain unkind.
 Because my passion slays me, wilt thou part?
 Because thy wish is law unto mine heart?
 Nay if thou so mislikest aught in me,
 Shake loose my robe and let it fall down free.
 But ah, the deadly fair thy streaming eyes
 They pierce a heart that all in ruin lies.
 How many a noble tent hath ope'd its treasure
 To me, and I have ta'en my fill of pleasure,
 Passing the warders who with eager speed
 Had slain me, if they might but hush the deed,
 What time in heaven the Pleiades unfold
 A belt of orient gems distinct with gold
 I entered. By the curtain there stood she,
 Clad lightly as for sleep, and looked on me.
 ‘By God,’ she cried, ‘what recks thee of the cost?
 I see thine ancient madness is not lost.’
 I led her forth—she trailing as we go
 Her broidered skirt, lest any footprint show—
 Until beyond the tents the valley sank
 With curving dunes and many a piled bank.
 Then with both hands I drew her head to mine,
 And lovingly the damsel did incline
 Her slender waist and legs more plump than fine;—
 A graceful figure, a complexion bright,
 A bosom like a mirror in the light;
 Her face a pearl where pale contends with rose;
 For her, clear water from the untrodden fountain flows.
 Now she bends half away: two cheeks appear,
 And such an eye as marks the frightened deer
 Beside her fawn; and lo, the antelope—neck
 Not bare of ornament, else without a fleck;
 While from her shoulders in profusion fair,
 Like clusters on the palm, hangs down her jet-black hair.”

Imru' u'l-Qays.

“Up maiden! Fetch the morning-drink and spare not
 The wine of Andarīn,
 Clear wine that takes a saffron hue when water
 Is mingled warm therein.
 The lover tasting it forgets his passion,
 His heart is eased of pain;

³ Translations, have been quoted from *A Literary History of the Arabs*, pp, 105-106, 111.

The stingy miser, as he lifts the goblet,
Regardeth not his gain.

Pass round from left to right! Why let's thou, maiden,
Me and my comrades thirst?
Yet am I, whom thou wilt not serve this morning,
Of us three not the worst!
Many a cup in Baalbec and Damascus
And Qāsirīn I drained,
How bait we, ordained to death, shall one day
Meet death, to us ordained."

'Amr. b. Kulthūm.

MUFADDALIYĀT⁴

Alas! Ummu 'Amr set firm her face to depart, and went:
gone is she, and when she sped, she left us with no farewell.
Her purpose was quickly shaped—no warning she gave her friends,
though there she had dwelt hard by, her camels all day with ours.
Yea, thus in our eyes she dwelt, from morning to noon and eve—
she brought to an end her tale, and fleeted and left us lone.
So gone is Umaimah, gone, and leaves here a heart in pain:
my life was to yearn for her, and now its delight is fled.
She won me when as, shame-faced—no maid to let fall her veil,
no wanton to glance behind—she walked forth with steady tread;
Her eyes seek the ground, as though they looked for a thing lost there:
she turns not to left or right—her answer is brief and low.
She rises before day dawns to carry her supper forth
to wives who have need—dear alms, when such gifts are few now!
Afar from the voice of blame her tent stands for all to see,
when many a woman's tent is pitched in the place of scorn.
No gossip to bring him shame from her does he husband dread
—when mention is made of women, pure and unstained is she.
The day done, at eve glad comes he home to his eyes' delight:
he needs not to ask of her—'Say, where didst thou pass the day?'
And slender is she where meet, and full where it so beseems,
and tall, straight, a fairy shape, if such upon earth there be.
And night-long as we sat there, methought that the tent was roofed
above us with basil sprays, all fragrant in dewy eve—
Sweet basil from Ḥalyah dale, its branches abloom and fresh,
that fills all the place with balm, no starveling of desert sands.

Ash-shanfarā of Azd.

⁴ Translation has been taken from Sir Charles Lyall's *Translation of Ancient Arabian Poetry*, pp. 81-82.

• HAMASA⁵

My longing climbs up the steep with the riders of al-Yaman
 • by their side, while my body lies in Mekkah a prisoner.
 I marvelled how she came darkling to me and entered free
 while the prison's door before me was bolted and surely barred.
 She drew near and greeted me: then she rose and bade farewell;
 and when she turned, my life well-nigh went forth with her.
 Nay, think not that I am bowed by fear away from you,
 or that I tremble before the death that stands so nigh;
 Or that my soul quakes at all before your threatenings,
 or that my spirit is broken by walking in these chains;
 But a longing has smitten my heart born of my love of thee,
 as it was in the days aforetime when that I was free.

Jafar son of 'Ulbaḥ.

Roast flesh, the glow of fiery wine,
 to speed on camel fleet and sure
 As thy soul lists to urge her on
 through all the hollow's breadth and length;
 White women statue-like that trail
 rich robes of price with golden hem,
 Wealth, easy lot, no dread of ill,
 to hear the lute's complaining string—
 These are Life's joys. For man is set
 the prey of Time, and Time is change.

Sulmī b. Rabīah.

By Him who brings weeping and laughter,
 who deals Death and Life as He wills—
 She left me to envy the wild deer
 that graze twain and twain without fear
 O Love of her, heighten my heart's pain,
 and strengthen the pang every night
 O Comfort that days bring, foregetting—
 the Last of all days be thy tryst!
 I marvelled how swiftly the time sped
 between us the moment we met:
 But when that brief moment was ended,
 how wearily dragged he his feet!

Abū Ṣakhr.

⁵ Verse-translations from *Translation of Ancient Arabian Poetry*, pp. 12, 64, 68, 71, 73, 75, 78.

Love's master was I once and free: but evermore his strength he bent
 to bind me fast, and I to loose, till in the end he mastered me.
 And never saw I like us twain two lovers sundered, she from me,
 and I from her, true-hearted still and faithful, spite of all men's hate:
 —Two friends that have no hope of converse, meeting never face to face:
 where hast thou seen two loving hearts that looked not for the day
 of joy?
Anonymous.

A white one: she rises slow, and sweeps with her hair the ground;
 it hides her within its coils, a billow of blackest black.
 She shines in its midst like Dawn that breaks from the farthest East:
 it bends like the darkest Night and veils her above, around.

Bahr son of An-natfāh.

Yea, take thy fill of joy with her what time she yields her love to thee,
 and let no grieving stop thy breath when as she turns herself to flee.
 Ah, sweet and soft her ways with thee; bethink thee well—the day
 shall come
 when some one favoured e'en as thou shall find her just as sweet
 and free.
 And if she swear that absence ne'er shall break her pact of plighted troth
 —when did rose-tinted finger-tips and binding pledges e'er agree?

Anonymous.

They said last night—' To-morrow at first of dawning
 or may be at eventide Lailā must go.'
 My heart at the word lay helpless, as lies a *kata*
 in net night-long, and struggles with fast-bound wing;
 Two nestling she left alone in a nest far distant,
 a nest which the winds smite, tossing it to and fro.
 They hear but the whistling breeze, and stretch necks to greet her:
 but she they await—the end of her days is come!
 So lies she, and neither gains in the night her longing,
 nor brings her the morning any release from pain.

Nuṣaib.

⁶ On a rainy day, I entered the curtain of young Mutajerrida. She is beautiful. Her breast is formed. She dressed in silk, walks prompously. I asked her to walk and she began to walk gracefully just like a sandgrouse that goes to the tank. I kiss her and she began to breathe like a terrified young-one of a deer. She drew near and said: Munakhal, why have you become so lean and thin? I said: Nothing but your love made me weak. But don't be anxious as regards my health.

I love her and she loves me to such an extent that my camel loves her she-camel.

⁶ See at *Hamasa*, pp. 74, 186, 197.

(My heart is charmed by the beauty of a maiden) whose hair is black, whose palms are red, whose neck is yellow and whose waist is thin. She adorns her ornament much more than they adorn her. She deceives me (with false promises) till my heart softens like the soft grass that is watered by the slight shower of rain.⁷

When I saw her unaware, I saw in her the rising place of the full-moon. When I cast a full glance at her I filled my eyes with tears and wept so bitterly that no tear remained in my eyes.

A dove on a branch of a tree screeched at midnight while I was asleep. I blamed myself for what I had noticed, and said to myself: Why do I regard myself as a lover of Suda, and do not cry while the dove cries? By the House of God, I am a liar. Had I been a true lover the bird would not have surpassed me in crying first.

Translating and paraphrasing are doing least justice to a work. My own translation lacks even that literary flavour which is indispensable for poetry. So far as Mr. Lyall's is concerned it is masterly done. But even he has succeeded in bringing only a fraction of what is contained in the text. The beautiful lines have lost much of the originals which no body has the power to copy. Nicholson says "It must be confessed that no rendering of the *Muallāqat* can furnish European readers with a just idea of the originals, a literal version least of all. They contain much that only a full commentary can make intelligible."⁸ I say this statement is equally true with all the works of the heathen Arabs. Yet I think these brilliant specimens mentioned above will suffice for our purpose. Love, romance and feelings inspired by the joy and glory of youth are the prevailing themes in these passages which are written by the same hands which have given us, in the unrivalled *Lāmiya*, their highest ideal of heroic hardness and virile strength. They show that the poets of Arabic literature are not only adept in composing natural and epic poetry, not only their observation of nature is very minute and perfectly accurate but that they are in the forefront of lyrists also, and have indeed set a noteworthy, illustrious and imitable example in the domain of lyric also.

⁷ Whenever I recite the original Arabic verses I can't help recalling the following famous lines, though not perfectly parallel, from Keats' *La Belle Dame Sans Merci*:-

I met a Lady in the Meads,
Full beautiful—a fairy's child,
Her hair was long, her foot was light,
And her eyes were wild.

, ⁸ *Literary History of the Arabs*, p. 103.

The Quest

SUBRATA BANERJEE—*Fifth Year, English.*

Alone, in the gloom of the silent night I stand.
Alone, when all the world does sleep. No sound
But the ticking of the clock in its self-same tune.
So sweet, and the night-birds' shrill—clarion cry.

I find myself in a new-born world,
And there I stand alone—the first man on earth!
I'm awed at the vacuity vast that doth stretch before me.
With Eve his thoughts to share does Adam seek.

And then my soul doth flit away in quest
Of the unknown—the queen of my kingdom to seek.
O'er snowy peaks it flies along, across
The rivers long, and o'er the oceans deep.

The yellow morning-star does only smile
At its questions vain, as with the first light of the dawn
It pales in the arms of the rising sun, so red.
And onwards my soul in its tireless quest doth go.

In the blaze of the tropic-sun, amid the shade
Of the bushy groves, by the babbling brook, and on
The village green, my soul in vain doth move,
Murmuring still the age-old question new.

Where the western clouds are with vermillion tinged,
O there, even there, its quest-eternal my soul
Doth seek. The clouds turn pale and in shame
They fade in the gray of the vesper rushing apace.

Then, through the friendly silence and solitude
Of the dark and moonless night, my quest-tired soul
To my self returneth. Here at last it meets
Within my heart, my mate, its eternal quest.

A Résumé of Modern English Literature

SERAJUDDIN AHMED—*Ex-Student. Fifth Year History.*

AGE cannot wither her nor custom stale her infinite variety proclaimed, Shakespeare of Cleopatra. If, with some amount of violence, one substitutes "literature" for 'her' in the above line, one may get an idea of the continuity and immortality of all that can be classed as literature. The muse is ever the same; only the commerce of thought has changed; even Nature is seldom more various than Man. Continuity in literature is as natural as the continuity, from atom to atom, in a spectrum of light; continuity connects writers dim in the past with the authors of to-day; continuity will relate those of to-day to those yet unborn, to masters a thousand years hence. Real literature is immortal, because real literature forever echoes and re-echoes down the corridors of time. To rake up the distant past would be to rake up the embers of half-forgotten assumptions; to go no further back than the late Victorian period would conveniently enable one to marshal up the whys and wherefores of criticism.

Queen Victoria, whom Disraeli flattered as the 'Fairy' in public but over whom he had a laugh in private*, presided over an individual a reign as English history can show. Her personality disciplined the period to a greater degree. This discipline accompanied the 'Fairy Queen' to the other world, but the individualism remained. This individualism still persists to-day in a number of writers, though in an altered sense, and not without vengeance. After the Queen's departure, master keys to Darwinism, Positivism, Pre-Raphaelitism and other 'isms' all went west. These abstractions failed to effect the promised cure. Reaction followed; awakening too followed; both followed in the wake of ferro-concrete signposts, lucifer matches, inventions and brave feminism; aggression and reaction were carried to the nth degree. Some "short-sighted" ones read "Swinburne" as "Swineborn" and "Jude the Obscure" as "Jude the Obscene," just as some rejected ones, at dead of night, angrily grind their teeth to mispronounce "dharamsala" as "dhurrum" and "sälä." The fierce searchlight of

*Lytton Strachey—"Queen Victoria."

hostile criticism was even played upon Tennyson. Matthew Arnold was quite played out. The Lion awoke, roared and steeled the national consciousness. Henley and Kipling awoke England to a sense of her imperial responsibility—

‘What do they know of England who only England know.’ There was the socialist school of Shaw and Wells. Conservatives like Belloc and Chesterton also had their say. Thus individualism struck the keynote of the period, and each prose writer was a law unto himself. Loss of interest in the past due to modern social questions, tendency for writers to limit their work to a particular territory, doctrinaires in the form of novels, are few of the transitional characteristics that favoured individual eccentricity. Then there were Beerbohm, Edmund Gosse and a group of writers who clustered round ‘the Yellow Book’ (1894) illustrated by Aubrey Beardsley; but the ‘Yellow Book’ ceased to persist after an unenviable career of three years. The writers persisted in their eccentricity. Seldom before was specialization carried beyond the critical point as at this period. The principle of unity evaporated into multi-coloured mists on the horizon of the nineties.

After the deaths of Arnold, Browning, and Tennyson, passion for novel modes of expression became strong. This passage from Kipling exemplifies the statement.

‘Er petticut war yaller an’ ‘er little cap was green,
An’ ‘er name was Supi-yaw-let—jes’ the same as Theebaw’s Queen.
An’ I seed her fust a-smokin’ of a whackin’ white cheroot,
An’ a wastin’ Christian kisses on an’ ‘eathen idol’s foot:
Bloomin’ idol made o’ mud—
What they called the Great Yawd Budd—
Plucky lot she cared for idols when I kissed ‘er where she stood!
On the road to Mandalay’—(Mandalay).

Differences in technique and differences in background distinguished the poetry of the earlier part of this century. Belloc’s Spanish dance rhythm—

‘And the cheers and the jeers of the young buleteers
Who hadn’t got a penny
And who weren’t paying any,
And the hammer at the doors and the din
And the Hip! Hap! Hop!
Of the clop
Of the hands to the twirl and the swirl
Of the girl gone chancing,
Glancing,
Dancing
Backing and advancing
Snapping of the clapper to the spin
Out and in—
And the Ting, Tong, Tang of the guitar—’ (Tarantella)

fall curiously on ears attuned to lines that have not broken the links of tradition. One feels tempted to cry "Halt there, slow down" to Hilaire Belloc's hilarious lines. But the Victorians with flowing hair, flowing ties and flowing beards used these flowing labels for the deepest of inspirations: the moderns refused to be drowsed, like Omar Khayyam, with the fume of man's most potent inspiration. These differences in presentment and presentiment are so obvious that the first few years of the present century threatened to become known as an era of experiments. But this was not strictly the case, at least not so at such an early period. The earlier Yeats of the Celtic Revival, Yeats dreaming of his lake island, the supertramp Davies revelling in the impressions of sight, sound, scent, taste and touch, De la Mare with his dark midnight music—all explode the myth that there was a sudden, definite break from the past. From Francis Thompson's poems one may half slip into believing that he was one of the metaphysicals. Again, the Celtic Revival resembled another Romantic Revival when the tremulous dance of daffodils or the moon-bathed ripples of merrily running water inspired such lines as

On temple top and palace roof the burnished gold flung back the rays
Of a red sunset that was dead and lost beyond a million days
Come back to me. I walk beneath the shadowy multitude of towers;
Within the gloom the fountain jets its pallid mist in lily flowers.

('Babylon' by A. E.)

The lines illustrate the feather-touch skill of the artist in the happy blend of words and sound and rhyme and rhythm, to convey, more than words can convey, his feelings. The past seems once more to live in these lines. Even at this period of transition, "a leaf of grass was no less than the journey-work of the stars."

However, the return to the language of daily life was not slow. As a result the paint pot and the perfume jar of literature were gradually dispensed with more or less. Vachel Lindsay testified this in his "Kallyope Yell" (name enough to send a cold shudder down the spine of the muses)

Proud men
Eternally
Go about
Slander me.
Call me the 'Calliope'
Sizz - - - - -
Fizz - - - - -
Well almost everyday
I am the 'Kallyope, Kallyope, Kallyope'
Willy, willy, willy, wah, Hoo

Hoot toot, Hoot toot,
 Whoop, whoop, whoop - - - - -
 Sizz, fizz - - - - -

The firework explosion of the last two words gives the idea that there is a screw loose in the engine of modern poetry, which, by the way, requires some oiling, while the hieroglyphic form is apt to frighten the naive student to a respectful distance. So stark realism gradually became obvious. The muse fought shy of subtle problems and psychological analyses. The World War accomplished this shyness. While Britain was holding her own against Germany, G. B. Shaw, Sassoon and Owen recorded the grim realities, the pity and terror of the trenches ; Rupert Brooke gloried in the glory and honour of England's sacrifice. Kipling gloried in the mechanical world ; Yeats quietly turned his back on the poetical atmosphere of 'The Land of the Heart's Desire.' Henceforth love and affection were seldom to quicken the poet's pulse. Few would force themselves to believe that the following constitutes poetry—

Yes I'd eat you
 In a nice little, white little, soft little, tender little
 Juicy little, right little, missionary stew.
 You see this egg - - - -

(*'Fragment of an Agon'* by T. S. Eliot).

And so Eliot goes on to introduce Rolls-Royce, six seaters and palm trees all in one breath. There is only a step from the classics to the street ; but there can sometimes be many a slip 'twixt the classics and the street. The present century is complex and strange and poetry too sounded refrains complex and strange.

Prose and the drama expressed more clearly the social tendencies of the age. According to the Latin dictum, the voice of a writer must be the voice of the people if it is to be more than a voice. Novels and dramas bore this out. They sought to solve problems. Dislike for normal verse, political problems and the printing machine have made it possible for novels to fall as thick as vernal leaves in Vallombrosa. The Edwardians set the pace. The Georgians consider realism in literature to be of as much importance as smartness in dress and etiquette. Ideals of real life, not life visioned in glimpses and starts, became the ideals of prose literature. In this respect the Victorian tradition was carried on. Prose was democratic. It was written of the people, by the people and for the people. There was, however, this difference. The writers of this centry refuse to overdo the moral and didactic trick. There may not be any first-rate writers but all the compartments were crowded due to the concessions allowed by magazines, journals and the like. Arnold Bennet perceived a phase of

industrial life. Not the ethereal regions but the highways and the byways interested him, the grime of life in the five towns of the Potteries where men agonised and suffered, to see "beautiful meanings in ugly things," with a style artistic in its frankness, disarming in directness. E. F. Benson, on the other hand, showed fashionable society doped by the modern craze. Galsworthy was pained in seeing innocent men suffering, when the scales of Justice tipped in favour of hypocrites and cut-throats who never suffered; but he is delicate in his artistry and delicate in persuasion. Even Ambler, the race horse comes in for treatment in "The Country House." Wells lied and is still lying like truth. Like Dickens, he also engaged himself in sociological and realistic novels. Chesterton realised that we are here to serve the spirit and the purpose that has been breathed into our lives. The prose writers felt that they had a mission to scourge every type of convention, domestic vice and puritanic taboos that had so long disciplined, if not restrained, the Victorian "blue stocking" and the Victorian aristocrat. They permitted themselves a freedom that would have made the stalwarts of the previous era gape in open eyed wonder. D. H. Lawrence and James Joyce actually had conflicts with censors. Aldous Huxley battered social ideals right and left, though it seems, as some believe, that he is much saner to-day. His characters once drifted on a sea of sensation. Then came Shaw like a second Leviathan of literature (the first being Samuel Johnson). He picked up characters, exposed them and put their hopeless and shameless cases before the world with the utmost ability.

It is difficult to completely identify the drama of the present century with the Elizabethan stage, modern drama takes its cue from the tone of contemporary society. The drama of the preceding era was perhaps the least notable form of literary exercise and expression. The long pent up natural life with its natural joys and pleasures suppressed and ostracised by a Spartan law, once freed from this iron yoke, burst forth like a mountain torrent and destroyed all barriers by which it had been confined, and in the wreck and destruction wrought was seen the presage of a most brilliant future in the entertainment industry. Melodrama and farce, imported from France, threatened for a while to invade and destroy the already weak structure of drama. Wilde, adroit in his epigrams and paradoxes, witty and scintillating in his "Importance of Being Earnest," removed, to a certain extent, this defect. Ibsen, simple in style and satiric in disclosing problems, was of course the law-giver. He aimed at satisfying the longing for the commonplace, the miraculous, the familiar and the surprising which form the truth behind human nature. Successive writers followed him

with advantage. A galaxy of dramatists, Jones, Pinero, Maugham, and Barrie, with his fairy way of writing, delivered the goods but they paled before the brilliance of Shaw. A propagandist masquerading as a dramatist, Shaw's 'tour de force' is to justify the view (of the twentieth century) that a man-hater is simply a woman whose man hunts have been successful. "Candida" extravagantly corroborates this view. We all know that rivers do not flow backward. Shaw, with a belief in his theory of Life Force, has tried to make the river of normal convention flow backward. Galsworthy most artistically cross-examined the shamelessness of the respectable, the intrigues of politicians, the sufferings of the poor, the hushing up of scandals. A disciple of Ibsen, he carried the problem play to the zenith of perfection. His 'Justice' proclaims aloud against the prison system; 'Loyalties' is a diatribe against the "class" unjustly ousting the outsider; "Silver Box" shows how justice may sometimes be slighted by the colour of one's money. The Celtic Revival primarily meant a revival of the Irish Theatre. The group that gathered round the Abbey Theatre evolved a drama that sought to recall to the mind Irish mythology and Irish folklore and re-create the simple joys and pains of simple men working on the native soil. Verse was employed by Yeats in his two outstanding plays, 'The Land of Heart's Desire' and 'The Countess Cathleen.' The Irish dramas thus presented a contrast to the contemporary realistic, prosaic European drama. Synge, however, introduced in doses, elements of real life. The 'Riders to the Sea' portrays the struggle of simple folk against the inevitable laws of nature. As the years moved on and as pioneers of the Irish movement passed beyond the memory of man, the mysticism, longing and the melancholy of Lady Gregory, Yeats, A. E., and Synge ceased to persist in later Irish playwrights and it seems that the Irish Theatre has fallen on lean days. The wheel of literature seems to have turned its full circle, so much so, that even Bridges with his lyric lilt and emotional lure is less heard of than ever before. The London high-brow weeklies perfected the act of "booming" writers whose works were only understood exclusively by them. One cannot but scratch the head in seeing such empty lines as—

'Singing Yankee Doodle Old Dan Tucker, Turkey in the straw.' Happily a reaction has now set in against such stuffs. Though modern thought is rich in shades of feeling and literature in tricks of technique, poetry is cheap and stands in danger of trespassing into the domains of after-dinner amusements.¹ Genuine 'vers libre' (which some take to mean free verse written free of charge) may go far in removing this

¹ Richard Aldington—'The Art of Poetry.'

stigma. Contrast the "fundamental brain-work" of the following lines with the one "thought out" above—

Their souls are naptha lamps,
guttering in an odour of carious teeth,
and I die with them - - - -

(*'Immortality'* by F. S. Flint).

Even drama, like poetry, is "ultra-modern" in character. Modern dramas are being dished up palatable to the public taste. Early this year, plays were produced that held the public spell-bound for some time. Shaw's 'Geneva' at the Saville went so far as to cross-examine politicians before the International Court at the Hague. The characters include a Jew and a General Flanco! J. B. Priestley's 'Johnson over Jordan,' like another Sordello, baffled the people so much that they could not make a head and a tail out of it (but secrets are in the vogue these days). Later prose writers have not deviated their vehicle of expression from the path of formal ideas and ideals. Like Auden and Spender, even as late as last year, writers held out a roseate dawn for the future. But this was like the pause at high water before the tide begins to turn the other way. A hard-grained refusal to accept life as it is, has crept into the work of many writers. Even the most orthodox literary detective will have become aware of a revival of seriousness in the most recent writings.² It is difficult to pass judgment as to the pros and cons of this century's literature. Time is the best test and time will tell. Though a gas mask may inspire a writer, though modern literature seldom beautifies but illuminates every thing, though rhymes and rhythm are jerky, one thing is certain. It is this. A unity of purpose underlies this diversity of display. Just as a confusion of green fields, leafy trees, black clouds and a white sheet of water with an occasionally peeping blue sky mingle fraternally to add charm to the landscape, so all the tendencies, currents and cross-currents of the "new" literature unite in one whole to serve a notice to mankind that the future is uncertain in this rough-and-tumble life of blood-stained tents and no one knows what lies on the verge of the Great Beyond.

² Dr. Amiya Chakravarty—*Calcutta University Readership Lectures*, September, 1939.

Relativity and the Universe

JAGAT KISHORE RAI CHAUDHURI

Fifth Year, Applied Mathematics.

IN the theory of relativity, Einstein introduces the concept of a finite universe. This may appear surprising to us ; for we know, as if intuitively that the universe is far from being finite,—it is infinite and unlimited. Astronomy tells the same story, at least it used to do so a few decades back. Since the fateful day of January 7th, 1610, when Galileo with his crude telescope, saw the milky-way resolve itself into a cluster of stars, to this day, our knowledge of astronomical regions, has been centrifugally extending further and further into the depths of space. To-day, we know that the remote spiral nebulae are at average distances of 50 million light-years from our solar system light-year being the distance travelled by light in one year, moving with an enormous velocity of 1,86,000 miles per second. It is expected that the new telescope with the 200-inch lens will reveal a volume of space, eight times that penetrated by the 100-inch telescope ; and astronomers expect to discover newer and newer nebulae—“island universes” in the making.

If that is so, argues our mind, if with the construction of telescopes with larger and larger lenses our view of space extends continually, how can the universe be finite? It must be a frenzy of mathematicians to divest the universe of its traditional immensity. Yet it is better that we examine the ingenious arguments for a *finite universe*.

The theory of relativity seeks to prove that matter, space and time which were hitherto assumed as independent concepts, are not independent, but inseparable entities. Whenever anything takes place, it occurs not in space, but in space and time, welded so fastly that it is impossible to detect any traces of a joint. In this way, the fourth dimension (which is nothing but time) is forced upon the scientist.

This theory tells us that wherever matter is, space is curved, although this curvature is unlike that of a tennis-ball. The curvature of space is beyond our normal experience ; for it occurs in a four dimensional ‘continuum’, three dimensions of space and one of time. Much as a pebble thrown into a mass of jelly produces a depression, matter in space causes a similar change in the properties of space near it.

When this matter moves, in space, the corresponding curvature moves also, so that the curvature in space is the concomitant of matter. It is because of this that the more matter there is in the universe, the more readily it bends back on itself, much in the same way as a sheet of India-rubber doubles back on itself. The matter-content of the universe thus determines its size uniquely. If there was no matter, space would be uncurved, and then an infinite universe would have been a possibility. But as there is matter, and a definite amount of it, the universe is finite.

Einstein adds another epithet,—the universe is unbounded. The conception of a thing, finite and unbounded is a familiar one, for the surface of a sphere or the surface of our earth, gives the same idea. We may travel on and on along the surface of the earth—but would never come to a stop or more precisely, would never come to the 'edge' of the earth. To us, therefore, the surface of the earth appears unbounded, yet we know that the earth itself is finite and has a radius of 4,000 miles.

If the universe is finite and undoubtedly a spherical shape is not quite an unbecoming structure for it. At present it is only a hypothesis. The relativitists, however, argue that due to the finiteness of the universe, radiation, starting from one point in space, would again come back to the same point, after making a complete journey. The practical verification of the theory lies in the observation of the same star from the two antipodes on the earth's surface. As yet, it has not been verified.

The curvature of space, introduced by the relativity theory, has modified the classical idea of the force of gravitation. In Newtonian dynamics, we learn that the planets move round the sun in curved paths, because of the force of gravitation. Newton based his dynamics on the axioms and postulates of Euclidean Geometry. From the first law of Newton's dynamics, we learn that a particle will move in a straight line, unless acted on by an agency called 'force.' The idea of a straight line is associated with the idea of a plane surface. The planets move round the sun in curved paths. Newton explained their behaviour in terms of something like 'action at a distance' as the force of gravitation, radiating from the sun.

But later on, investigations gave rise to a class of geometry known as Non-Euclidean geometry mainly by the works of Riemann and Gauss. This new geometry disposes of with the idea of an Euclidean plane surface, and so the idea of a straight line. And Einstein's theory maintains that in the vicinity of matter, the geometry

of space becomes Non-Euclidean ; although at a great distance, we get back the Euclidean space. In explaining the motions of the planets, Einstein does not recognise the entity 'gravitational force.' He ascribes it to the peculiar geometry of space and time in the vicinity of a big mass. The planets move round the sun in curved paths, because in doing so, they but follow the path of least resistance—they move in what is called "geodesies." It is, as if grooves are cut and the planets are compelled to move along these grooves. No question of 'action at a distance' arises at all.

Even radiation which, according to older view, was known to move in straight line, has been observed to take a curved path in the neighbourhood of matter. A star which is known to be directly behind the sun, was visible during an eclipse in 1919, when the solar light was cut off from view. Had radiation followed a straight course, this sort of phenomenon could not occur.

In recent years, another fascinating theory has been put forward by a Belgian mathematician Abbe Lemaitre that the kind of universe, conceived by Einstein and his followers, would be an unstable structure. It could not stay at rest for long, but would start at once to expand to infinite size or to contract to a point. This may appear, at first, fantastic, yet conclusive evidence has been gathered from the fact that the spiral nebulae have been rushing away from us with tremendous velocity. This has been observed on the basis of a principle known as Doppler's principle. We know that the note emitted by the whistle of an engine suffers in 'pitch' as it recedes from us. In the same way the light from a receding body appears redder in colour than that emitted by a body approaching us, colour in light corresponding to the pitch in sound. Light from nebulae has been analysed with the aid of an optical instrument called 'spectroscope' and astronomers by accurately measuring the colour of well-defined spectral lines, have come to the conclusion that the so-called "Island universes" are receding from us with velocities proportional to their respective distances from us. This is enough to shew that the universe is expanding, and it has been calculated that it doubles its radius in 1,400,000,000 light-years.

The contributions of the theory of relativity, in defining the structure of the universe, lie, as we have seen, in three directions,—the universe is finite, it is unbounded and it is expanding. Further, we have mentioned already that matter, space and time are organically inter-related. If matter changes, space and time also change. Since matter is always changing, so must space and time. To a being

surveying it from outside, that is, from a view-point in the fifth dimension, the universe would appear as a finite and palpitating object corresponding to something like a trembling and expanding soap-bubble.

The Presidency College and Progress of Science in India

NIRMAL CHANDRA LAW—*Sixth Year, M.Sc. Class.*

INTerviewed by journalists on his way to Australia, Mr. H. G. Wells expressed his confidence in India's contribution to the progress of science. "India's contribution to science in the future," he said, "will be enormous. The present contribution is only the beginning." The opinion of the famous English writer may be said to symbolize the final acceptance of the value of India's contribution to science not only by the specialists, who have indeed long recognized it, but by the cultured general public of the West as well. Few people of our generation realize that this recognition was not obtained in a day nor easily. The capacity of Indian scientists to carry out original investigations and to make their distinctive contribution had to be demonstrated before an over-critical audience. While the scientific circles of Europe were unnecessarily sceptical, the educational system of our own country was indifferent and even hostile at the outset to original scientific research. It is a matter of pride for all students of the Presidency College to recall that the fight for the recognition of India's contribution to science and for the right to carry on original scientific research in Indian educational institutions was started and carried to success within the precincts of this College, and that the man who played the pioneer's part in the fight was one of its professors.

Perhaps I need not explain that this man was Jagadis Chandra Bose. When he joined the Presidency College as officiating Professor of Physics in the eighties of the last century, the College, though the premier educational institution in India, was not equipped for original research. He, therefore, had to procure the apparatus and the necessary personal assistance out of his own slender income. Even this was looked upon with disfavour by the then Educational Department. It held the view that the teaching of the classes was the sole duty of a professor and that research must, therefore, involve neglect of his proper function. In order to disarm this criticism Jagadis Chandra gave twenty-six hours of weekly lectures and demonstrations and carried out his original investigations only in spare time. Fortunately his work and the high recognition it had won from leading European scientists

had attracted the notice of the then Lieutenant-Governor of Bengal, who tried to create a post with more leisure for him. But even the Lieutenant-Governor was not able to over-ride the opposition of the Education Department. He, therefore, proposed that Jagadis Chandra should be recouped for the expenditure he had personally incurred. But Jagadis Chandra, though grateful for this offer, refused to accept pecuniary help in this form. In the end, however, Jagadis Chandra won. When he was sent to England in 1896 on a scientific deputation, the Education Department came round to the view that research was as much a function of a professor as class teaching. This view was officially recorded by the Director of Public Instruction of the time, who wrote:

“Dr. Bose’s work is not merely the education of candidates for University degrees, but the promotion of physical science in a line which he has made peculiarly his own. To help him in that is to promote the cause of science all over the world ; and this, I assume, falls within the functions of the Government.”

Since then the right of a professor of science to carry on independent and original research has never been questioned in an Indian educational institution.

If the insistence of Jagadis Chandra on his right to carry on original investigation as a professor of the Presidency College established research as a legitimate activity of teachers of science, his actual investigations led to results which were even more far-reaching. His early researches on electrical waves, undertaken in the footsteps of Clerk Maxwell and Hertz, for the first time inscribed the name of modern India in the annals of present-day science. They were almost all carried out in the laboratories, inadequate as they were, of the Presidency College. It is interesting to recall to-day a lecture given at the college in 1895, in which Jagadis Chandra demonstrated the ability of the electric rays to travel from the lecture-room, and through an intervening passage and room, to a third room 75 feet distant from the radiator, and to set a bell ringing, discharge a pistol, and explode a miniature mine. The Lieutenant-Governor himself was present at this demonstration and took part in it. Encouraged by his success, Jagadis Chandra not only went on signalling through the college but planned to fix one of these poles on the roof of his house and the other on the Presidency College a mile away. May I suggest that the places in which Jagadis Chandra carried out this, and other remarkable experiments of his should be commemorated by suitable tablets? They would recall the stirring incidents in the history of our College and spur later generations to fresh endeavours in science.

From his electrical researches and, particularly, researches on electrical waves, Jagadis Chandra went forth to investigate the responses in living and non-living matter, passing through them to his final and great achievement in plant physiology. The results of these researches were often given out to the world before conferences held in Europe, as was the case in 1900, when he read his paper on the Response of Inorganic and Living Matter before the International Congress of Physicists held in Paris. But his actual investigations were always carried out in the Presidency College, where he worked with the loyal and enthusiastic co-operation not only of his assistants on the teaching staff, but of those skilful mechanics whom he had himself trained. In the history of the Presidency College this collaboration will always evoke happy memories.

The second great figure which rehabilitated modern India in the world of science was as intimately connected with the Presidency College as was Sir Jagadis Chandra Bose. This was Acharyya Prafulla Chandra Roy, who as a school-boy sat almost on the identical spot on which later he carried out his experiments as Professor of Chemistry. His work was also carried on in the face of immense difficulties of which not least was insufficient room for the chemical laboratories. Acharyya Prafulla himself relates how he sought to overcome this difficulty. One day, he says, "I invited Principal Tawney to go the round of the laboratory and breathe the air for a few minutes. Tawney, who, I believe, suffered constitutionally from weak lungs, after being in for a couple of minutes became terribly agitated and rushed out of the room and fulminated in a letter to the Director of Public Instruction against the state of things. He pointed out that if the Health Officer would come to know of it, he would be justified in prosecuting the authorities of the college for endangering the health of the students." As a result a new chemical laboratory was sanctioned and built for the Presidency College.

It was in this new laboratory (opened in 1894) that Prafulla Chandra's chemical career underwent, as he himself says, an unexpected turn by the discovery of mercurous nitrite. At that time he had taken up the analysis of certain rare Indian minerals in the hope that one or two new elements might turn up and thus fill up the gap in Mendeleeff's Periodic System. In course of these experiments he had occasion to prepare mercurous nitrite in quantity by the action of dilute acid in the cold on mercury, and he was struck by the appearance of a yellow crystalline deposit. At first sight it was taken to be a basic salt, but the formation of such a salt in a strongly acid solution was contrary to ordinary experience. A preliminary test proved it, however, to be at once a mercurous salt as well as a nitrite.

Acharyya Prafulla Chandra has himself described his joy at the discovery. "As one new compound followed in the wake of another," he relates, "I took up their examination with unabated zeal. In short, I could fully enter into the feelings of one of the illustrious makers of modern chemistry, Scheele: 'There is no delight like that which springs from a discovery ; it is joy that gladdens the heart.'"

Not less important than his individual contribution to Chemistry was Acharyya Prafulla Chandra's creation of an Indian school of chemistry. In reviewing the second volume of his 'History of Hindu Chemistry,' Professor Sylvain Levi, the great Orientalist wrote in the *Journal Asiaticus*: "His (Prafulla Chandra Ray's) laboratory is the nursery from which issue forth the young chemists of New India." This observation was literally true. As Acharyya Prafulla Chandra himself relates:

"The year 1909 opened a new chapter in the history of chemical research in Bengal. In that memorable year some members of the brilliant group of students who were afterwards destined to play a conspicuous part in notable research took their admission in the Presidency College. Jnanendra Chandra Ghosh, Jnanendra Nath Mukherjee, Maniklal Dey, Satyendra Nath Bose and Pulin Behari Sarkar enrolled themselves in the I.Sc. class ; while Rasik Lall Datta and Nilratan Dhar, who were senior to them by a couple of years or so, were preparing for the B.Sc. Examination. Meghnad Saha, who passed the Intermediate examination from the Dacca College, also joined Ghosh, Mukherjee and their fellow students in the B.Sc. class. Rasik Lall Datta, Maniklal Dey and Satyendra Nath Bose were born and brought up in Calcutta under their paternal roof. Ghosh, Mukherjee, Sarkar, Saha and Dhar, on the other hand, hailing from the countryside were residents in the Eden Hostel attached to the Presidency College and among them sprang up a friendship such as is rarely met with. They shared their joys and sorrows and their common purse. Although as yet scientists *in posse*, there was something indescribable in their character, which drew me to them. The bonds existing between them and me was as subtle as those of chemical affinity. I used to visit them often in their hostel rooms and they were my constant companions in my *maidan* walk in the evenings."

The picture here given raises before our eyes what seems to be the modern version of the *guru grihas* of ancient India. Here we find the love and affection between the teacher and the taught of our olden days combined with the pursuit of modern knowledge.

It is unnecessary to outline here the varied achievements of the pupils of Acharyya Prafullachandra. The value of their work and investigations have been everywhere recognized. They are now themselves distinguished teachers in chemistry in universities all over India and are engaged in training new researches who, it is to be hoped, will in the future worthily uphold their tradition.

The teaching of science and scientific research in the Presidency College will be influenced permanently by the tradition created by these two towering personalities. Whatever may be done or discovered in the laboratories of the College in the future will owe their origin as much to the knowledge and inspiration of the investigator as to the tradition of the College. Its influence will be felt not simply on chemical and physical investigations but on all the branches of science. The Presidency College has not a negligible record in these other branches though this work has necessarily been thrown into the shade by the epoch-making discoveries connected with the names of Jagadischandra and Prafullachandra. This tradition of discovery and investigation is the heritage of every student of the Presidency College, and it is his duty to carry on the torch of knowledge in the great relay race of science.

Twenty-Five Years Ago

[*From the Presidency College Magazine, Volume 1, No. 1*].

WE make our first appearance amidst the excitement of a crisis unparalleled in the experience of any one now living. Far away from the scene of strife we hear only the echoes of what is likely to prove the greatest war in the world's history. Tremendous issues hang in the balance ; but 'out of the evil cometh good'—and the most cheering outcome of the present war is the manifestation of the solidarity of interest and the unity of sentiment which prevail throughout the British Empire. A wave of loyalty has touched the shores of the overseas dominions of the Emperor. The peoples of India accept the British cause not only as the subjects of the British Empire but as comrades in a struggle for existence as vital to their interests as to those of any other part of the Empire. The despatch of Indian troops to fight on European soil for the first time in history, the voluntary grant of all the expenses of the Indian Expeditionary forces from the Indian Exchequer are significant facts. They give happy assurance of the steady development of better fellowship throughout the British Empire.

(*From the College Notes*).

THE ELLIOT SHIELD FINAL

Medical College *vs.* Presidency College.

The day of the final dawned and there was no sign of the weather clearing up. This was unfavourable to the chance of Presidency College, because the Medicals play much better on a wet ground. As the day advanced there was not much sign of rain either and this inspired some little hope in the hearts of supporters of Presidency College.

The game started late as two of the Medical players did not reach the ground in time. Presidency won the toss and decided to defend the southern goal. The whistle blew and B. Ghosh kicked off for the Medicals. From the start, our opponents took the aggressive, and S. Bose ran down the line and centred, but the shot proved abortive. The Medicals continued the pressure and were on the point of scoring, when Radhanath saved brilliantly though at the expense of a corner. The corner shot by S. Chatterjee was a marvellous one but Mukherjee

fisted it out. This opening did not promise well for Presidency College chances. Presidency, however, now rallied and quickly took the lead and after a fine display of passing, D. Das shot, but the ball went wide. Some up and down play followed, and then the Medicals broke through S. Bose after a fine individual run centred cleverly, but failed to score. Presidency replied to this with combined rush of the centre and wings, after some neat passing between J. Dutt and D. Das, Anam sent in a low angular shot and scored amidst loud cheers. Two minutes later the whistle blew for half time.

After ends were changed, Presidency forwards who were much encouraged at their success, were playing a sound game and an individual run by P. Roy was much applauded. The Medicals tried hard to take the offensive, but our centre-half J. Sanyal and our back Banerjee, who were all along playing in brilliant style, were not to be beaten. When there was only ten minutes left for the game to close, our Captain S. M. Yakub thought it wise to strengthen the defence. The Medicals nonetheless broke through and B. Ghosh tried a good hard shot at goal, which Mookherjee saved in equally good style. Presidency College were again pressing when the final whistle blew, leaving them the winners of the Elliot Shield for the eighth time. For the winners J. Sanyal, U. Banerjee and G. Mukherjee played well, while S. Bose of the Medicals was decidedly the best forward on the field.

The shield and the medals were then presented to the Captain and the players of the winning team by the Persian Consul.

(From The P. C. A. C. and the Football Season).

* * * *

SUCCESS OF OUR MEN ABROAD

We feel very great pride in the brilliant achievements of our men abroad. Fresh additions have been made this year to the ever-swelling list of Presidency College men who have made their mark in foreign universities and won fresh laurels for our College. We offer our hearty welcome to Messrs. Kaliprosad Khaitan and Bhupati Mohan Sen on their return home from England where the former distinguished himself by passing the Law Examination with brilliant honours and the latter by winning the Smith's prize and by securing a Wranglership in the Cambridge University.

Every member of our College will be glad to hear that Mr. Sudhindra Kumar Haldar, M.A., who graduated from our College in 1909 together

with Mr. Bhupati Mohan Sen, B.A. (Cantab.)* and Mr. Kshitish Chandra Sen, B.A. (Cantab.), I.C.S., has passed the I. C. S. Examination held in August last. We also note with pleasure the brilliant success of our friend Mr. Satyendra Nath Modak, M.A., who passed the Mathematical Tripos Examination, Part I, at Cambridge in Class I, last term. We hear he has occupied the first place. We wish greater success at the I. C. S. Examination in which he will be competing next year. We rejoice to record these successes. Placed in high positions we hope our friends will continue to cherish feelings of loyalty and duty to our common *alma mater* to which they owe so much, and which also expects much from them.

(*From the University News*).

* The statement requires modification, for Mr. Bhupati Mohan Sen, our present Principal, was not a classmate of Messrs. S. K. Haldar and K. C. Sen. Mr. B. M. Sen graduated with Triple Honours, under the Old Regulations, in 1908 and *not* in 1909 when the New Regulations of the University took effect.—
Ed., *P. C. M.*

OURSELVES

COLLEGE UNION NOTES

The following is the list of office-bearers of the different departments of the College Union for the session, 1939-40:—

President—Principal B. M. Sen.

Treasurer—Professor S. C. Majumdar.

General Secretary—Saroj Kanta Guha, Third Year 'Class.

Socials Secretary—Manilal Ganguli, Third Year Class.

Socials Asst. Secy.—Amares Chandra Sen, First Year Science Class.

Debates Secretary—Suchit C. Majumdar, Third Year Class.

Debates Asst. Secy.—Arun Kumar Basak, Second Year Arts Class.

DRAMATIC SOCIETY:

Vice-Presidents—Professors S. S. Bagchi and G. N. Shastri.

Secretary—Harendra Nath Chatterjee, Fifth Year Class.

Asst. Secretary—Bazlul Karim, Third Year Class.

RABINDRA PARISHAD:

Vice-President—Professor S. C. Sen-Gupta.

Secretary—S. M. Abul Hussain, Third Year Class.

Asst. Secy.—Sudhamoy Bhattacharyya, Second Year Science Class.

COLLEGE MAGAZINE:

Treasurer—Professor H. K. Banerji.

Editor—A. K. M. Mahiuddin, Fifth Year Class.

Secretary—Bimal Chandra Datta, Fifth Year Class.

The Committee of the Union consists of the following students:—

Abu Sayed Chowdhury, Fourth Year Arts Class.

Narendra Nath Bhanja, Fourth Year Arts Class.

Suniti Prasanna Mullick, Fourth Year Science Class.

Mohan Chand Mitter, Third Year Science Class.

Samarendra C. Deb, Second Year Arts Class.

Samir Kumar Ghosh, Second Year Science Class.

Anutosh Mookerjee, First Year Arts Class.

Rathindra Nath Ghosh, First Year Science Class.

* * * * *

The first social under the auspices of the College Union was held on the 30th of August last. Both Principal Sen (as President) and Mrs. Sen were present, besides a fair number of members of the teaching staff. There was a large attendance of students, specially 'freshers,' and the Physics Lecture Theatre was packed to its utmost capacity. Mrs. Sen's kind presence was very much appreciated by the members of the Union: it was her first appearance among us after the recent bereavement sustained by her in the death of her mother.

What with the "war-cries" of the newsboys in the street and what with the hum of class-lectures (this of course is casting no reflections on the quality of the lectures delivered in our classes) all day long, it was thought advisable to give some sort of relief to the poor ear-drums by music—be it good, indifferent or bad! It would not be in keeping with form for the General Secretary (one of the organizers) to say himself to which class the programme he arranged could be placed. His satisfaction lies in knowing that all the musicians he got together were of considerable repute in the city, and were particularly popular with the student community. It is a pity, however, that the College itself could provide no music, save the two choric songs and a good effort on the violin by Hambir Banerji (III Year Arts). In another respect, however, our boys probably more than made up for this deficiency: Hiren Chatterji (V Year) and Sachin Sen (I Year Science) nearly brought the house down with laughter by their delightful comic sketches. The function came to a close with a singing of the national song "Jana Gana Mana Adhinayaka," in which the whole house, led by Mrs. Sen and the Principal, stood up and joined.

The General Secretary takes this opportunity to thank all who worked towards the success of the function and acknowledges that without their co-operation the function could not have been held at all.

* * * * *

As we are about to go to Press we are happy to chronicle that the College Union invited Dr. Amiya C. Chakravorti, M.A., D.Phil. (Oxon.), Research Fellow of the University of Oxford, to deliver an address on "Modern English Poetry." The meeting took place on Saturday, the 16th September, at 2-15 P.M. in the Physics Lecture Theatre. Dr. Chakravorti in course of his speech which lasted about an hour, dwelt on the various aspects of modern, particularly Post-War, poetry. The speech was so well delivered that the large audience in the hall heard him with rapt attention amid pin-drop silence. Principal B. M. Sen, the President, and Saroj Kanta Guha, the General Secretary of the College Union, thanked Dr. Chakravorti for kindly delivering the magnificent address.

SAROJ GUHA,
General Secretary.

DEBATING SOCIETY

The opening debate of the current session was held on the 12th August at the Physics Lecture Theatre. The resolution was "In the opinion of the House the Forward Bloc should be banned." Principal Sen kindly opened the debate and Prof. S. C. Sarkar took the chair. In his inaugural speech Mr. Sen outlined the ideals of the Debating Society. Referring to the very controversial resolution before the house, he asked the speakers to keep out of personalities and concentrate themselves on policies only.

Mr. Nripendra Sen moving the resolution said that the Forward Bloc was neither forward nor a Bloc; and as the Left Consolidation Committee was trying to unite the Leftists there was no longer the necessity of any other new organization for that purpose. Mr. Hiren Chatterjee described

the whole movement as an attempt at conciliation between revolutionary urge and Rightist view, while Mr. Suchit Mazumdar said that the Forward Bloc with no definite ideology to call its own was neither fish, fowl, nor good red herring. Messrs. Sunil Sen and Phullasree Ghose also spoke very effectively in favour of the motion.

Leading the opposition, Mr. Protap Chunder declared socialism was the only remedy of evils and the Forward Bloc would serve that purpose. He also referred to the bold stand taken by the Forward Bloc against the High Command, and said that the Forward Bloc should take the place of Gandhian leadership which was getting old and rusty. Mr. Bibhuti Sarkar made the rather pithy remark that Mr. Gandhi's philosophy was preferred by many, believed by a few and understood by none. The opposition was ably supported by Messrs. Ranajit Gupta, Dilip Biswas and Arun Bannerjee.

Prof. Sarkar, after a brief resumè of the arguments set forth by the two parties, expressed his fear that the Forward Bloc might bring disruption, but it lay in the future as to what it could do or undo.

It was gratifying to note that there was a record attendance. The motion when put to vote was *lost* by a huge majority, only seven members voting for the motion in a house of about 300.

A second debate was held on the 26th August with Prof. Upendra Nath Ghosal in the chair. The subject was "In the opinion of the House, Federation should be accepted."

In opening the debate, Mr. Amitava Ray Chowdhury quoted that "the ideal of an Indian patriot is a federation of free and separated States,—the United States of India." Referring to the safeguards in the constitution he said that they were not really dangerous, for medicine would surely not be used as daily food.

Leading the opposition in a very thorough manner, Mr. Amalesh Tripathi said that Federation was possible only where the units to be federated were of similar elements, but in India, with her democratic provinces and autocratic States, the gulf was unbridgeable. The power of finances, said he, is completely in the hands of the Viceroy, besides the composition of the Upper House with the high quota of the States truly reflects the attitude of the "white" masters who framed the constitution.

Messrs. Dilip Biswas, Bhupen Mazumdar, Arun Das-Gupta and Suchit Mazumdar supported the resolution, while Messrs. Amar Nandi, Arun Basak, Rajen Saha and Bibhuti Sarkar spoke against it. Messrs. Ranajit Gupta, Nripen Sen, Fazal Karim and Sunil Sen from the audience, also took part in the debate and enlivened it considerably.

The motion was then put to vote and was *lost* by the wide margin of 90 to 30.

Summing up the debate very neatly, Prof. Ghosal agreed with a speaker that the very existence of safeguards need not bother us, mere existence did not necessarily mean their exercise.

SUCHIT MAZUMDAR,
Secretary.

SEMINAR REPORTS**PHILOSOPHY SEMINAR**

The first meeting of the Seminar came off on the 6th April, 1939, with Dr. P. D. Shastri in the chair. Mr. S. N. Dutt read a paper on "The relation between mind and body." The essay was quite comprehensive. The writer dealt with the problem from several aspects. Considering all the theories he maintained that though none of them could be causally proved, yet we may accept the theory of inter-actionism as it is most plausible being supported by facts. The President summed up the debate.

The second meeting was held on Monday, the 11th September, 1939, when Mr. Erfan Ahmed read a paper on "Hume's critique on causality." The essayist began with the general notion of causality and then passed over to what Hume meant by causation. Later on, he brought in Kant and the notion of necessity in causality.

In winding up the meeting, the President criticised Hume's philosophy and estimated the actual place he occupied in the history of modern European philosophy.

S. A. IMAM MAHMOOD,
Secretary.

ECONOMICS SEMINAR

The inaugural meeting of the Economics Seminar for the session was held on the 15th July, 1939. Dr. J. C. Sinha presided and Mr. Manilal Banerjea of the Fourth Year Class read a paper on "The Problem of Industrial Finance in India." There was a fairly large attendance.

The writer dealt with the subject in a very comprehensive, if a bit too long, paper. He began by indicating the relative importance of long-term and short-term capital and submitted that the supply of both types of credit are far from adequate. For small and middle-sized industries, he maintained, the salvation lies in co-operation. Turning to the financial needs of larger industries he first discussed the origin of the managing agency system and its contribution to the industrialization of India. He pointed out some of the glaring defects of this unique institution which has become a sort of anachronism to-day and maintained that it is high time now that it should give way to honest and efficient managing directors who would command equal confidence. He contended that the part now played by commercial banks is very much inadequate and mentioned of the dependence of a much larger section of traders and industrialists on indigenous bankers and money-lenders. He discussed the various methods of granting credit and deplored their mediaeval rigidity. He regretted the absence of a well developed bill market and emphasized the need of enlarging the basis of the short-term credit system and of linking the indigenous bankers with the Reserve Bank. He then gave an exhaustive account of the German mixed banking system and of the English Investment and Fixed Trusts. He maintained that while the English system is not our need, for English Trusts confine their business to established securities, the prospect of mixed banking in India is not bright. The German system, he said, cannot be superimposed on

India where the majority of the banks are small with inadequate resources of paid-up capital and reserves and too inexperienced to undertake the difficult and complex task of combining investment banking with commercial banking. The Imperial Bank and the larger joint-stock banks may proceed cautiously on these lines. He admitted the need of an industrial bank for specializing in the provision of long-term capital to industries which should continue to obtain their working capital from existing institutions.

The paper was followed by a discussion in which Messrs. Amalеш Tripathi, Amiya Kumar Basu, and Mrityunjay Banerjee joined. Mr. Tripathi made a general discussion and asked us not to under-estimate the yeoman's service done by the managing agency system and maintained that the process of liberation of industries from its "clutches" would be necessarily slow. Mr. Basu contended that in view of the fairly high returns on investment in good securities it is highly problematical if an institution devoting itself exclusively to long-term business will have much chance of success and submitted that it may have to undertake some commercial business also which should, however, be subsidiary to its industrial business. He discussed the problems of the bill market and those of linking the indigenous bankers with the Reserve Bank. He tried to indicate the fundamental nature of the problem by saying that the ultimate factor is the earning capacity of the people while the growth of investment habit depends on the will to save, the incentive to save, and the facilities for investments. He also pointed out that excepting a section of speculators and a smaller section of well-informed investors a vast mass of potential investors, the middle class, outside the metropolis and the Stock Exchange lies practically untapped. Mr. Banerjea argued that the urgent need was the establishment of an industrial bank and showed reasons for his contention that it should preferably be a state-aided bank and a provincial one.

Dr. Sinha in an illuminating speech summed up the whole thing. He agreed that the salvation of the small and middle sized industries lies in co-operation. He indicated the need for licensed warehousing, standardization of crops, etc. in the development of a bill market and discussed the inherent difficulties of linking the indigenous bankers with the organised money market. He pointed out that industrialists are often chronic borrowers like peasants and many loans which seem to be at first for short-term become in fact long-term ones. He emphasized that the real problem is that of the provision of long-term capital and that the urgent need is a channel through which long-term investment should flow to industry. He pointed out that the English Trusts are not our needs, and that the introduction of the German system is not desirable. He subscribed to the view that a new institution, a state-aided provincial bank, for providing long-term finance is a gap in our financial requirements and also maintained that for sometime at least it will have to do other subsidiary commercial business as well along with pioneering of new enterprises and the financing of old ones.

With a vote of thanks to the Chair the meeting concluded.

AMIYA KUMAR BASU,
Secretary.

POLITICS SEMINAR

The first meeting of the Politics Seminar came off on the 19th August, 1939 with Prof. D. G. Chattoraj in the chair. Mr. Amales Tripathi of the Fourth Year Economics Class read a paper entitled "Good-bye, Democracy!" The reader said in connection with the decay of democratic faith that the cause was not hard to find. In the capitalistic democracy of the nineteenth century lay the germ of its own dissolution. Democracy has come to such a bad grace as it could not alleviate the miseries which it stood up against. There cannot be any real political equality since there is no economic equality and the appalling tragic poverty which we confront in our lower stratum of society proves best why democracy cannot rouse any faith.

The forces of production are in the hands of the capitalists who so long played into the hands of the commons and satisfied some of their primary needs as the system was in the phase of expansion. But as soon as capitalism began to decline its inherent incongruities came to light, political equality was hard to reconcile with continued dominion of economic interests by a privileged class. Dictators supported by the capitalists began to evolve and fight against the masses' desire for freedom.

The writer traced hereby the origin and growth of dictatorship and concluded that if real democracy was to be established it should not be conceived as an empty ideal applicable only to the sphere of politics. It should be considered also as a social theory and an ethical concept, a mode of evaluation. To make a society properly democratic inhuman inequality should be removed and free play should be given to men to develop their best selves.

Messrs. Bhupen Mukherjee, Mrityunjay Bannerjee, Amitabha Roychowdhuri, and Amargopal Nandi took part in the discussion. All of them attacked the title and blamed the author for going to bid good-bye to democracy. They said, democracy has faults but then what government has not? Let it perfect itself.

The author took exception to the blame and called it unjust since he tried to prove them his essay that it was not he but the dictators, the Capitalists who were conspiring to shove democracy away to perpetuate their hold on society through their hold on forces of production.

Prof. Chattoraj summed up the matters nicely, admitted of the faults of inequality and concluded with the famous quotation—

" Of the forms of Government let the fools contest,
What is administered best is best."

AMALES TRIPATHI,
Secretary.

HISTORICAL SEMINAR

A general meeting of the Historical Seminar was held on 22nd April, 1939, under the presidency of Prof. S. C. Sarkar. Mr. Dilip Kumar Biswas of the Fourth Year Class read a paper on 'Inevitability of the Peloponnesian War.' The paper gave rise to a long discussion after which Prof. Sarkar summed up the whole thing and threw some new light on the subject.

We convened two special meetings the first of which was held on 22nd July, 1939. Dr. U. N. Ghoshal took the chair and Dr. R. G. Basak read a detailed and interesting paper on 'Law and Administration in Ancient Bengal.' The paper was highly technical and fairly surveyed the efficient administration of ancient Bengal. Dr. Ghoshal mentioned some points regarding the revenue system where he could not agree with Dr. Basak. The second special meeting was held on 29th July, 1939, when Mr. Pratap Sen, a brilliant ex-student of our College, read a paper on 'Czechoslovakia.' The paper was very interesting. Prof. S. C. Sarkar took the chair.

On August 9, 1939, another general meeting of the Seminar was held when Mr. Amal Bose of the Fourth Year class read a short but complete paper on 'Akbar's claim to greatness.' Mr. P. G. Basu Mullick presided. Mr. Bose controverted Smith's contention that Akbar was a foreigner in India and based his proposition on Akbar's administrative, imperial and religious systems, each of which, according to him, was farsighted and wise. Messrs. S. Sen, D. Biswas, N. Sen and others criticised some of the observations made by Mr. Bose after which the president critically estimated the true position of Akbar.

The next general meeting was held on August 19, 1939, under the presidency of Dr. U. N. Ghoshal. Mr. Ranjit Gupta of the Fourth Year Class read a paper on 'The State-policy of the Mauryas towards the artisan caste.' He based his paper on the accounts of India left by classical Greek writers, chief of whom were Megasthenes, Diodoros and Pliny. He also made frequent references to the *Arthashastra*. Mr. Gupta observed that the State-policy of the Mauryas towards the artisan caste was pre-eminently despotic because the king was the central authority and controlled every sphere of industrial life. Mr. P. C. Chunder, however, opined that the State-policy was not despotic as the Mauryas took only paternal care towards the artisans. Dr. Ghoshal said that even if the Mauryas were despotic regarding the artisans, they may be justified when their policy is studied in its proper environments.

The next meeting was held on September 13, 1939, under the presidency of Dr. U. N. Ghoshal when Mr. A. C. Banerjee of the Third Year Class read a paper on 'Evolution of the Caste System.' The writer traced the evolution of the system through the vicissitudes of different ages of the history of Indian civilisation and noticed the various degenerating and anomalous elements that had crept in the Hindu society in later times pointing out concrete illustrations from the history of early Hindu society. Some points, raised by Messrs. S. K. Guha, A. T. Choudhury and P. L. Chatterjee, were discussed by Dr. Ghoshal in his presidential speech.

J. N. SEN,
A. C. BANERJEE,
Secretaries.

GEOLOGICAL INSTITUTE

The 34th Annual General Meeting of the Institute was held on Monday, the 28th August, 1939, at 4-45 P.M., in the Geological Lecture Theatre, Presidency College, with Dr. P. K. Ghosh, M.Sc. (Cal.), D.I.C.,

D.Sc. (Lond.), F.N.I., in the chair. About a hundred members were present. The out-going Secretary, Mr. H. Nandi, B.Sc. submitted the report for the session, 1938-39 before the house. Five ordinary and three special general meetings were held during the session, when eminent Geologists like Dr. C. S. Fox, D.Sc. (Birm.), M.I.MIN.E., F.G.S., F.N.I., Director, Geological Survey of India, Mr. S. L. Biswas, M.Sc., Head of the Department of Geology, Calcutta University, Mr. J. B. Auden, M.A. (Cantab.), delivered lectures on various geological and geographical topics—The fallacy of the Middle Gondwana division, Climate during the Gondwana times, Constitution of the Earth, Karakorum Expedition. Papers were also read by the student-members as follows:—Land and People of Kalimpong by Mr. K. G. Bagchi, Palaeo-climatology by Mr. P. Ray, and The Corundum bearing rocks of India by Mr. A. B. Das-Gupta. A large number of papers were received for the Institute Medal Competition and Mr. Suprakas Ghose of the Second Year Class was declared the recipient of the medal for his paper on the Economic and Regional Geography of Forests in India. The second volume of the Institute Journal, "Bhu-Vidya," was published during the session. It has been highly praised by eminent Geologists and others for the high standard of the articles, mostly written by the students themselves. The credit goes to the Editor, Mr. K. G. Bagchi, B.Sc., and the Secretary in charge, Mr. H. Nandi, B.Sc., who spared no pains to make it a great success.

The report was followed by a very interesting address by the President, Dr. P. K. Ghosh, who spoke on "The Mineral and Hot water Springs of India." He dealt extensively on the medicinal values of the various springs and their geological significance.

The following office-bearers were elected for the session, 1939-40:—

President :—Dr. P. K. Ghosh, M.Sc. (Cal.), D.I.C., D.Sc.
(Lond.), F.N.I.

Vice-Presidents :—Mr. S. C. Sarkar, M.A. (Cal. & Oxon.).

Dr. M. M. Chatterjee, D.I.C., Ph.D. (Lond.).

Joint-Secretaries :—Mr. A. B. Das-Gupta, B.Sc.

Mr. M. K. Roychoudhury, B.Sc.

Asst. Secretary :—Mr. K. Lahiri.

Treasurer :—Mr. P. Ray, B.Sc.

The meeting terminated after the members were addressed by the out-going Secretary and the newly elected Jt.-Secretaries. Refreshments were served after the meeting.

A. B. DAS-GUPTA,
Jt.-Hon. Secretary.

ATHLETIC REPORTS

FOOTBALL NOTES

Luck has turned at last! After 4 years of frantic efforts, (we started losing finals fairly consistently since 1935), the College XI, following a series of clever wins, managed to pull off both the Elliot and the Hardinge Birthday Challenge Shields. We have good reasons to give ourselves a

pat on the back. The "double" is quite a record in the history of college football in Calcutta and moreover, throughout both the tournaments we had only one goal scored against us.

What strikes one about the XI this year, is its balance and its team spirit. We were glad to find, in the college matches, that a real team was playing for us and not eleven players carrying on separately. Sidharta Roy, the Captain, deserves our congratulations for tactfully infusing the right spirit in the team.

Not that there was any want of talent. Ram Bhattacharya in goal was the tower of strength he usually is, giving ample support to the two backs Indra Kundu and Sidharta Roy, who also worked very well together. The half-back line was immensely strengthened with the inclusion of Nassim and Dasurathi Mitter with Dhruba Das playing a sterling game throughout. The fact that only a single goal was netted against us in Calcutta is ample proof of the soundness of our defence.

In the forward line, our strongest points were the two wingers. The great Abbas on the left needs no comment. Nirmal Chatterjee on the right, proved his worth by scoring the largest number of goals for his side. The two inside forwards Ranesh Gupta and Barin Ghosh were brainy and hardworking without being spectacular. Anupam Sen, at centre, started his season disastrously with a series of lapses, but made ample amends towards the end. We shall remember his game against the Ripon College in the final of the Hardinge Birthday Tournament.

As a fitting end to a right season the XI went up to Dacca to play a number of friendly matches, and won all except two. The statistics are interesting. On the first day they drew with Dacca Hall (2-2). Then in succession they beat the Jagannath Hall 7-0, Engineering College 3-1, the Muslim Hall 7-1, and ended up by beating the Vice-Chancellor's Dacca University XI 3-0.

On the morning they left, however, they were beaten by the Dacca Intermediate College (2-1). May be the generous hospitality of the Dacca folk, plus our players' sense of duty towards their hosts had something to do with this anticlimax. Or is it Fate taking a hand in College football once more? We shall have to be careful next year.

ANIL DUTT,
Hon. Secy. P. C. F. C.

BASKET-BALL NOTES

The official season has now been opened, though we in the College play throughout the year. We have a good season this year. Some of our 'old stars' have left the College giving place to 'new stars.' We have been playing a number of friendly matches with good results all along. The Y. M. C. A. Intermediate League and Inter-Collegiate League have begun and we are doing fairly well.

B. SEN,
Hon. Secretary.

PRESIDENCY COLLEGE BASKET-BALL TEAM, 1938-39
WINNER OF PANNA MEMORIAL TROPHY AND
RUNNERS-UP OF INTERMEDIATE KNOCKOUT TOURNAMENT



Standing—S. D. D. Nichols Roy; S. N. Sen Gupta; S. Chakravarty; B. Datta; M. Dutt; R. Roy; D. Moitra.
Sitting—K. Chatterjee; Prof. B. C. Das (Treasurer); Principal B. M. Sen; M. Auddy (Captain); Bangshi Sen (Secretary)



PRESIDENCY COLLEGE ROWING CREW
WINNER OF THE INTER-COLLEGiate ROWING CHAMPIONSHIP, PATNA, 1939



From the left :—Sunil Sen (Cox), Manishi Sen (Stroke), Manish Sarkar (2), Nripen Sen (3) and Dilip Bose (Bow).

ROWING NOTES

I will not go to the extent of claiming any great historical significance for the victory Presidency College gained at the expense of the Patna Arts College. It is interesting to note, however, that this was probably the first instance in India, when two colleges of different universities rowed against one another. Competitive rowing has started late in India, so this is a welcome sign.

The actual race had more than its share of the funny side of things, at least the humour of it appeals to us now that it is safely over. Having proved its valour in the little Dhakuria Lake of Calcutta the crew was rather painfully surprised to see the vast seething hissing expanse of brown water it had to row on. The cynical grin on the mask of a semi-decomposed corpse, on its journey to the eternal ocean *via* Mother Ganges, was also certainly not very encouraging. The start of the race was a chapter of accidents. One of the stake boats turned turtle through the buffeting of the wind. The starter's pistol misfired twice. While our No. 3 was giving an elaborate explanation of how we were started off in Calcutta, the pistol went off with such a loud bang that the whole crew was nearly pitched into the water. The first few strokes proved disastrous with stroke and three stopping the boat with their rushing and bow and two alternately catching crabs. With each man shouting instructions, the race developed into a tremendous argument over the theories of rowing and the ethics of discipline. We suddenly discovered the best thing was to let the current carry the boat to victory and try to hamper it as little as possible. It is to this that I attribute the fact that we romped home in fine style a few lengths ahead of our opponents. The inexorable forces of Nature always prevail!

MANISH CHANDRA SARKAR,
Outgoing Captain.

ANNUAL SPORTS

This year the annual sports of the College had to be abandoned owing to a serious stroke on the eye of Mr. Sunil Munshi, a good athlete of the College, on the day of the "heats." By the grace of God he has escaped from any fatality.

College Blues for 1938 awarded to:—

Athletics—(1) S. Mizzan. (2) Bimal Datta.

Basketball—(1) Mukunda Auddy. (2) Jiten Samadder.

Cricket—(1) Hemen Bhattacharya. (2) Ram Bhattacharya.

Swimming—(1) B. Chakravarty.

Rowing—(1) Manish Sirkar.

Football—(1) Indra Kundu. (2) Nirmal Chatterjee. (3) Ranesh Gupta.

Hockey—(1) Protap Sen. (2) Anil Roy Chowdhury.

Cricket Caps for 1938-39 awarded to:—

Siddharta Roy, Anupam Sen, D. Bose and Prosanta Das.

SUSHEN GUPTA,
Hony. Secretary.

PRESIDENCY COLLEGE PLATOONS

The two College Platoons maintained their usual high standard of efficiency during the last twelve months. During the Camp, last year, "A" Company stood first in drill and sports competitions and remained unbeaten in the Inter-Company Musketry League. In all these competitions the Presidency College Platoons bore their share remarkably well contributing largely towards the success of the Company. The general standard of shooting of our College Platoons was quite satisfactory during the year although no outstanding shots were produced. In fact, when the average shooting efficiency is questioned the Presidency College platoons occupied positions towards the top of the list. During the later part of the year arrangements have been made to teach bugling to the members.

Unfortunately, however, the numerical strength of the Platoons is not quite satisfactory when the number of the students of the College is considered. It is a really astonishing fact that when such an agitation is going on outside to force the Government to give military training to the youths of Bengal, the students of our College neglect to have the same training that is obtainable by joining the C. U. T. C. It is hoped, however, that more response will be received from the students next time.

Regarding the present war a word or two is necessary to explain the liabilities of a member of the C. U. T. C. The C. U. T. C. is an absolutely academic institution and its members have no liabilities in war or in peace whatsoever.

AMIYA BHUSAN DAS-GUPTA,
Platoon Sergeant.

STUDENTS' AID FUND

SESSION 1938-39

With the close of the period under review (1st September, 1938 to 31st May, 1939), the Fund completed the sixteenth year of its useful existence. A departure has been made this time by closing the year on the 31st May in place of the 31st August, with the object of making the year under review terminate with the formal academic year.

Committee:—The management of the Fund was in the hands of a Committee of six members with Principal B. M. Sen as President and Prof. D. N. Sen as Secretary. Prof. Sen retired in November last and the President nominated Prof. G. D. Bhar to work as Secretary in his place.

Stipends:—Fifteen students were awarded monthly stipends varying in amount from Rs. 7/- to Rs. 5/-. Eight of these belonged to the fourth year class, two to the third year class, two to the second year and three to the first year class. Most of the stipend-holders did well in their examinations.

Special Grants:—During the period under review, two students received special grants of Rs. 20/- and Rs. 13/-, respectively.

Loans:—Loans are usually advanced to scholarship-holders who do not get their scholarships in time to pay their college dues. No interest is charged for such advances. The amount of loan outstanding on the 1st September, 1938 was Rs. 132/1/-. Nineteen students were granted

loans during the period under review, amounting in all to Rs. 824/-. The amount recovered during the period was Rs. 702/-; this includes the sum of Rs. 27/- which was recovered in excess and has since been refunded. The net amount recovered during the period was therefore Rs. 675/-. Thus the amount of loan outstanding on the 1st June, 1939 was Rs. 281/1/-. Of this, the amount which is recoverable (and has since been recovered) is Rs. 247/8/-. The balance of Rs. 33/9/- is, however, irrecoverable and has to be written off.

Accounts:—

	RECEIPTS	Rs. A. P.
Opening balance as on 1-9-38	...	1,149 0 4
Contribution from Staff (for 9 months only)	...	528 0 0
Donation from Dr. H. E. Stapleton	...	50 0 0
,, Mr. T. S. Sterling	...	30 0 0
,, A student of the College	...	10 0 0
Sale-proceeds of Charity Performance organised by the College Union	...	640 8 0
Interest on deposit with College Co-operative Society	...	2 4 0
Donation by the Physics Department	...	23 0 0
Recovery of Loans	...	702 0 0
Temporary advance by Secretary	...	263 0 0
<hr/>		
TOTAL		3,397 12 4
 EXPENDITURE		
Stipends	...	798 0 0
Loans	...	824 0 0
Special Grants	...	33 0 0
Refunds (of excess recovery of stipends)	...	27 0 0
Refund of advance by Secretary	...	263 0 0
Remuneration of collecting peon	...	11 0 0
<hr/>		
TOTAL		1,956 0 0

The balance of Rs. 1,441/12/4 is carried forward as the opening balance for the next year.

The Committee desire to place on record their gratitude to Prof. D. N. Sen for the most kind and zealous services rendered by him to the Students' Aid Fund during the five years he worked as its Secretary. The Committee also feel extremely grateful to Principal B. M. Sen whose guidance and constant help as President has made it the useful institution it is. Our best thanks are due to all those members of the Staff whose kind and regular subscriptions have been the main source of income of the Fund. In this connection, special mention should be made of Mr. T. S. Sterling and Dr. H. E. Stapleton, former Principals of the College, who were kind enough to send contributions to the Fund, though they have long ceased to be members of the College. The spirit of service evinced by the students who made a substantial addition to the income of the Fund by organising a Charity Performance is highly commendable and we feel thankful to its organisers. We conclude this report with the hope that with the kind support and sympathy of all members, staff and students, of the Presidency College, the Fund will be able to increase its usefulness in the future.

G. D. BHAR,
Professor-in-Charge.

DR. P. K. RAY MEMORIAL

At the Founders' Day of the Presidency College, 27th January, 1937, a resolution was passed to raise a fund to commemorate in a fitting manner the services of the late Dr. P. K. Ray, Principal, Presidency College, to the cause of education in Bengal. A strong executive committee was formed with Professor Krishnachandra Bhattacharyya as President, Professor Debendra Nath Sen as Treasurer and Mr. Atul Chandra Gupta and Dr. Mahendra Nath Sircar as Joint-Secretaries, to give effect to the resolution.

It was decided that the memorial should take the form of a marble bust and orders were placed accordingly with a reputed firm. The Government of Bengal communicated their permission through the Principal to erect the bust at a place to be selected by the latter. The necessary correspondence took some time and hence the delay in holding the unveiling ceremony. The Committee in the meantime, had a generous response to its appeal for funds from the pupils and admirers of Dr. P. K. Ray, and was able to raise the sum of Rs. 1,355/-.

The Committee got encouraging support from the daughters and relations of Dr. P. K. Ray who proposed to place in its hands the sum of Rs. 1,500, the annual interest from which is to be utilized by the Calcutta University to award a prize annually to the best student in Philosophy from Presidency College passing with First Class Honours in the subject. The Committee thankfully accepted the offer and decided to place the sum with the Registrar, Calcutta University, for necessary action.

* * * * *

The unveiling ceremony took place on 13th August last, under the presidency of Mr. Hirendranath Datta, one of the oldest and most distinguished pupils of Dr. P. K. Ray. The function was attended by many distinguished people, including Mrs. P. K. Ray, Lady Bose and a large number of ladies.

In performing the unveiling ceremony, Mr. Hirendranath Datta said that it was in 1886, when he was a student of the Third Year B. A. Class at the Presidency College, that he first came under Dr. P. K. Ray. Dr. P. K. Ray came as a successor to Dr. Gough who had built up quite a reputation for himself by virtue of the brilliant examination results achieved by his pupils on the strength of the class notes dictated by him. Dr. P. K. Ray, as a teacher, had an entirely different method. His method was to put his pupils on the same terms as himself, and discuss things with them freely and frankly. His purpose was always to draw out what latent possibilities of philosophical talent might lie in his pupils, and in this he admirably succeeded. He was not only a philosopher himself, but the cause of philosophy in others. It was with a deep feeling of affectionate gratitude that the speaker attributed whatever philosophical work he had been able to do later in life to his revered "guru-deva," Dr. P. K. Ray.

Dr. Ray's system of teaching, continued Mr. Datta, was a reminder of the golden days when the relation between the teacher and the taught was one of genuine cordiality. He was a "pundit," but not in the

conventional sense of that much-abused word. A so-called "pundit" is often pedantic. But Dr. P. K. Ray always sought to abjure all pedantry. He was a man whose intellect was illuminated by the light of real knowledge. Dr. Ray was not effusively religious. But all the time there was a deep current of godliness flowing clear in him.

Dr. Mahendra Nath Sircar, Jt.-Secretary of the Memorial Committee, said in his report that the ready response and spontaneous sympathy from the public in regard to setting up a memorial of Dr. P. K. Ray, spoke of his high popularity and the esteem and reverence in which he is still held. His services as the Principal of the Presidency College, as Registrar of the Calcutta University and as the first President of the Calcutta Philosophical Society would long be remembered. His many qualities of head and heart used to send silent inspiration amongst his pupils who are inspired even to-day by his example and character. He was to them a friend, philosopher and guide. The speaker hoped that the memory of Dr. P. K. Ray would live long in the history of the creative personalities of Bengal.

Principal B. M. Sen, in inviting Mr. Datta to unveil the bust, paid a glowing tribute to the memory of Dr. P. K. Ray. Principal Sen said that though he had not the good fortune of being one of his pupils, he was privileged to know him intimately in private life, and was struck by the savant's child-like simplicity and intense love of knowledge.

Dr. Sir Sarvapalli Radhakrishnan, Mr. J. N. Basu, M.L.A., and Dr. Radhakumud Mukerji, M.L.C., also joined in paying homage to the memory of Dr. P. K. Ray.

Among those present were Mrs. P. K. Ray, Lady Bose, Mr. and Mrs. S. C. Mukerji, Mr. and Mrs. J. C. Mukerji, Sir Sarvapalli Radhakrishnan, Messrs. N. K. Basu, J. N. Basu, Ajoy C. Dutt, Satinath Ray, Dr. Radhakumud Mukerjee, Khan Sahib Abdul Hamid Choudhuri, M.L.C., Rai Bahadur P. N. Mukerji, C.B.E., Rai Bahadur Khagendranath Mitra, Rai Bahadur Hem Chandra De, Messrs. A. C. Banerji, S. N. Modak, I.C.S., S. N. Ray, I.C.S., J. K. Biswas, Probodh C. Ray, Kumud Bandhu Sen, Narendranath Sett, Atul Chandra Gupta, Sitaram Banerjee, Abinas Chandra Majumdar, Professor Debendranath Sen, Professor Harihar Banerjee, Mr. Hemendra Prosad Ghose, Mr. Makhanlal Sen, Rai H. K. Mallik Bahadur, Mr. Radhaprosad Mukerjee, Professor Shyamacharan Mukerji, Professor Manmatha Mohan Bose, Dr. Panchanan Niyogi, Dr. Satis Chandra Chatterjee, Professor Praphulla Chandra Ghosh and others.

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FINAL LIST OF DONORS

			Rs.	A.	P.
1.	Mr. Atul Chandra Gupta	350	0	0
2.	Sir Asoke Ray	100	0	0
3.	Professor Krishna Chandra Bhattacharya	...	100	0	0
4.	Mr. S. N. Banerjee, Bar.-at-Law ...	...	100	0	0
5.	Dr. H. E. Stapleton, I.E.S. (Retd.) ...	...	50	0	0
6.	Mr. Justice C. C. Biswas ...	...	50	0	0
7.	Mr. Sudhir C. Roy, Bar.-at-Law ...	...	50	0	0

PRESIDENCY COLLEGE MAGAZINE

		Rs. A. P.
8.	Mr. B. C. Ghose, Bar.-at-Law	... 50 0 0
9.	Mr. Hirendra Nath Datta	... 50 0 0
10.	Sir Manmatha Nath Mukerji	... 50 0 0
11.	Mr. Amarendra Nath Roy of Behala	... 50 0 0
12.	Dr. Naresh Chandra Sen-Gupta	... 50 0 0
13.	Mr. Sitaram Banerjee	... 25 0 0
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15.	Mr. J. N. Basu	... 25 0 0
16.	Mr. D. P. Khaitan	... 25 0 0
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18.	Mr. J. K. Biswas	... 25 0 0
19.	Prof. Prabhulachandra Ghosh	... 20 0 0
20.	Dr. Mahendra Nath Sircar	... 20 0 0
21.	Prof. Debendranath Sen	... 20 0 0
22.	Mr. Birendra Kisore Roychoudhuri, M.L.A.	... 15 0 0
23.	Mr. S. M. Bose	... 10 0 0
24.	Dr. Adityanath Mukherjee	... 10 0 0
25.	Dr. Radha Gobinda Basak	... 10 0 0
26.	Rai P. N. Mukerji Bahadur	... 10 0 0
27.	Mr. Santosh Kumar Basu	... 10 0 0
28.	Mr. Amrita Lal Laskar, Faridpur	... 5 0 0
29.	Prof. S. C. Sen-Gupta, Sylhet	... 5 0 0
30.	Mr. A. C. Banerjee, Ballygunj	... 5 0 0
31.	Mr. Brajendra Narayan Choudhuri, Sylhet	... 5 0 0
32.	Mr. Girija Prosanna Sannyal	... 5 0 0
33.	Mr. Narendra Nath Sett	... 5 0 0
		TOTAL RS. 1,355 0 0

* * * * *

MRS. S. C. MUKHERJI'S LETTER

26/1, Rowland Road,
Calcutta,
6th August, 1939.

DEAR DR. SIRCAR,

Many thanks for your letter informing us that the date has been fixed for the unveiling of the bust and asking me to send you a list of names of relatives to be invited.

In this connection I wish to let you know that we would like to place the sum of Rs. 1,500/- on the hands of the Executive Committee to be invested in Government securities for the purpose of instituting an annual prize to be awarded by the Calcutta University to the best student of Philosophy from the Presidency College. The prize, however, is to be awarded only to a student who obtains a first class in the B. A. Honours examination in Philosophy.

Yours sincerely,
C. MUKHERJI.

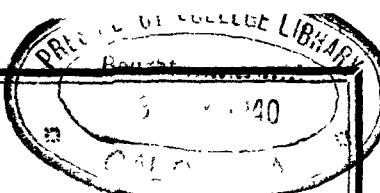
To

Professor M. N. Sircar.

OUR CONTEMPORARIES

The following Magazines have been received since we went to press last:—

1. The Scottish Church College Magazine.
2. Government Commercial Institute Magazine.
3. The Samaldas College Magazine.
4. The Calcutta University Law College Magazine.
5. Vidyasagar College Magazine.
6. Journal of the College of Engineering and Technology, Bengal.
7. The Krishna Raman Inter College Magazine.
8. St. Xavier's Magazine, Calcutta.
9. The Murray College Magazine, Sialkot.
10. The Union Magazine, D. A. V. College, Lahore.
11. The Rajendra College Magazine.
12. The American College Magazine, Madura.
13. The Carmichael College Magazine.
14. Dyal Singh College Magazine, Lahore.
15. A. V. Colleges Magazine and Chronicle.
16. Krishnagar College Magazine.
17. A Government College Miscellany, Mangalore.
18. The Narasinha Dutt College Magazine.
19. The Victoria Institution Magazine.
20. Bhu-Vidya Journal of the Geological Institute, Presidency College.



THE
PRESIDENCY COLLEGE
 VOL. XXVI. **MAGAZINE** No. 2

Edited by A. Q. M. Mahiuddin

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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.

Price Rs. 2-8.

To be had of—

*The Librarian, PRESIDENCY COLLEGE,
CALCUTTA.*

NOTICE

Annual Subscription in India including

postage	...	...	...	Rs.	2	8	0
For Students of Presidency College	...	..	..		1	8	0
Single Copy	...	...	...		0	10	0
Foreign Subscription	...	...	...		4		shillings.

There will ordinarily be three issues a year, in September, January, and April.

Students, old Presidency College men and members of the Staff of the College are invited to contribute to the Magazine. Short and interesting articles written on subjects of general interest and letters dealing in fair spirit with College and University matters will be welcomed. The Editor cannot return rejected articles *unless accompanied by stamped and addressed envelopes.*

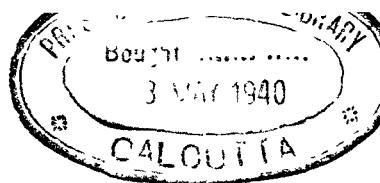
All contributions for publication must be written on one side of the paper and must be accompanied by the full name and address of the writer, *not necessarily for publication but as a guarantee of good faith.*

Contributions should be addressed to the Editor and all business communications should be addressed to the General Secretary, *Presidency College Magazine*, and forwarded to the College Office.



SIR NRIPENDRA NATH SIRCAR, K.C.S.I.

In Presidency College: 1890-95



THE PRESIDENCY COLLEGE MAGAZINE

VOL. XXVI

APRIL, 1940

No. 2

Chronicle and Comment

THE WAR CONTINUES

The forecast of British statesmen has come true—the war continues. The Allies had foreseen with absolute accuracy that where the causes of difference and resentment are so bitter and deep-seated, the struggle would naturally be protracted; they had rightly guessed that no make-shift arrangements would suffice, drastic revisions and remodellings would have to be undertaken and these would naturally require a consolidated victory as the herald of an abiding peace. Nazi propagandists trumpeted with cocksure bluster the possibility of a lightning victory for Hitler, a regular invasion of England by land, sea and air, and a quick triumph of Hitlerism. The threats melted into thin air and tons of pompous propaganda were found worth only a few puny ounces of weak action. The Allies had summed up Hitler and went on expecting the much-talked-of German offensive. Germany continued trampling on international law and began to indulge in unrestricted mine-warfare which took quite a large toll of Allied tonnage but a greater toll yet of the principles of Nazi ideology in the unmistakable alienation of neutral opinion. The Union Jack cheerfully fluttered on the seven seas and Britannia smiled at Hitler playing his much-advertised trump card, scattering right and left his hush-hush, magnetic mines which were soon rendered exasperatingly innocuous by scientific counter-measures. The Allies went on confidently organising themselves and started tightening the blockade to make Germany more desperate.

France has just had a change of ministry but Reynaud has been doing what Daladier did in keeping resolved to see things through. Germany, in wild fear, has actually invaded Denmark and Norway; she is prepared to take the counsel of despair by threatening the neutrality of Belgium and the world knows what to think of the Nazi reading of the fundamentals of international law. Hitler is determined to out-Kaiser the ex-Kaiser in violence and ruthlessness. He has been wilfully spreading the flames in Scandinavian countries, uncommonly forgetful of the obvious common-sense which forbids setting neighbours' houses on fire, if one has the slightest concern for the safety of one's own premises. And so one more blunder has been added to the already long chain of perversities. The Allies with world opinion behind them are more confident than ever of their ultimate triumph over Hitlerism now that the drowning man of the proverb has actually begun to clutch at reeds. The latest news reveals insidious Nazi efforts to bring about an immediate peace at any price, but Germany forgets that peace would mean, now as before, peace with honour and, therefore, the inevitable undoing of all that has been done without honour by Hitler and his followers.

The sky is heavily clouded in India as well, where the political situation has reached an impasse, in spite of Lord Zetland's intense anxiety to see Indian leaders composing their differences. Mr. Jinnah is advancing his two-nation theory which would draw a definite line of demarcation between Hindu India and Muslim India, peopled by two separate communities with apparently irreconcilable social and religious traditions. Mr. Gandhi has decided to launch civil disobedience but yet waits with optimism for happenings which may preclude the dangerous necessity.

* * * * *

FOUNDERS' DAY

The Founders' Day celebrations came off this year on the 20th of January. Sir Nripendra Nath Sircar, who presided on the occasion, showed, by comparing the Presidency College of his days with the Presidency College of to-day, what the progress has been like, and gave those who sigh for the heroic, golden days not a little food for thought. He rightly warned us against the mischief which has been created by the impression which has gone abroad that Calcutta University boys cut sorry figures when pitted against the stalwarts of other Universities. Much has been done already to challenge the genuineness of the impression but more has got to be done before it can be wiped out altogether. India has been changing fast and every

sphere of Indian life has grown cruelly competitive to-day. University degrees have long been familiar with the appellation of 'scraps of paper,' ten-rupee graduates are no longer fictitious figures, and the time has really come when students and their well-wishers should be particularly alert in developing that manliness of character and that robust idealism which alone can help youth to triumph in the grim battle of life.

Our urgent needs were stressed once again in the Principal's Report, extracts from which will speak eloquently for themselves.

We feel keenly the absence of an Assembly Hall, the need for which stands foremost in our list of requirements. We have been stressing this vital necessity for many years now and we emphasise it once again. * * * We also invite the attention of Government to the scheme for an extension of our Chemical Laboratory, our want of a Gymnasium, a Hostel for our Muslim students, a compound wall in front of the Baker Laboratory and servants' quarters. We also require, for expansion, land on Bhowani Dutt Lane. * * As we note our pressing requirements and reiterate our crying need of an Assembly Hall, we do not forget the storm and stress in the international situation and the financial embarrassments which it inevitably creates. We sincerely believe that by looking after the well-being of this College, Government will promote and foster that spirit of service and idealism in the youth of the country which is our great asset during the present crisis and which will be a greater asset still in the years of reconstruction ahead.

* * * * *

OUR ANNUAL SPORTS

The Hon'ble Mr. Justice A. N. Sen very kindly presided at our Sports Meet this year. A report of the sports is published elsewhere in this issue. We have again won the Duke Cup in tennis; this triumph is the latest in a series of eight triumphs since 1916 when the tournament was started. Our heartiest congratulations to Messrs. Dilip Bose and Pantalo, our tennis wizards, to whom we owe, besides, our victories in the Inter-Collegiate Hard-Court Tennis and Lawn Tennis Tournaments.

* * * * *

CHANGES IN THE STAFF

We welcome in our midst Professor Francis Joseph Charles Friend-Pereira, B.A. (Cantab.), and Professor James Orr Bartley, M.A.,

(Belfast), who have joined the College as our Professors of English in the Bengal General Service, and Dr. A. F. M. Khalilur Rahman, B.A., Ph.D. (Lond.), who has joined as a Professor in the Department of History in the vacancy arising from the retirement of Professor Devendra Nath Sen. Mr. P. C. Basu Mallik, B.A. (Cantab.), an ex-student of the College, acted in Professor Sen's place for about a year and a half, pending the arrival of Dr. Rahman, and was very popular with his colleagues and pupils. Mr. Pares Nath Ghosh, M.A., of the Department of English, has been transferred to the Hooghly Mohsin College.

The Department of Philosophy has just seen the retirement of Dr. Prabhu Dutt Shastri, I.E.S., who will be greatly missed by his many admirers. We heartily wish Dr. Shastri many happy years of well-earned rest. We extend our welcome to Professor A. H. Abdul Baqui, M.A., who has joined the Philosophy Department on transfer from Islamia College.

Professor Siva Prasad Bhattacharyya of the Department of Sanskrit received serious injuries when he was knocked down by a car in February last. He is on leave till summer. We are glad to learn that he is completely out of danger and rallying fast, and we shall rejoice to welcome him back in our midst when the College re-opens in July. We congratulate Professor Gaurinath Shastri who is acting in Professor Bhattacharyya's place and we welcome Mr. Amalendu Bagchi, M.A., an ex-student, who has been appointed to officiate as Lecturer in the Sanskrit Department.

Dr. Mahendranath Sircar, M.A., Ph.D., of the Department of Philosophy and Professor Charu Chandra Bhattacharyya, M.A., of the Department of Physics, are on leave preparatory to retirement. The former is due to retire on the 25th May, and the latter on the 1st July next. Both are distinguished ex-students of the College. Dr. Sircar joined our Philosophy Department on transfer from the Sanskrit College in April, 1933, and has since been a most respected member of the staff. Professor Bhattacharyya first entered service in this College in August, 1906 as an Assistant to Sir Jagadis Chandra Bose and was promoted to the Bengal Educational Service in December, 1922. His connexion with the College, as a student and a teacher, extends over a period of forty years. We shall miss the two revered professors greatly: the College will be undoubtedly poorer by their retirement.

Mr. Gokul Nath Dhar, B.A., our Librarian, retired in December last, after more than twenty-five years' efficient service. We welcome

Mr. Abdul Zamil Khan, M.A., who has joined as our Librarian on transfer from Rajshahi College. Mr. Tarakumar Sur, B.A., our Cashier, has been transferred on promotion as Head Clerk to Sanskrit College. Mr. Sur is one of our most popular ex-students and was intimately associated with the extra-academic life of the College in his student days. His promotion is specially gratifying to us.

* * * * *

A NEW FELLOW

We offer our heartiest felicitations to Dr. J. C. Sinha, M.A., Ph.D., Head of the Department of Economics, who has been nominated a Fellow of the Calcutta University; Dr. M. Qudrat-i-Khuda of the Department of Chemistry is at present the only other Fellow in our professoriate.

* * * * *

FACILITIES FOR MERITORIOUS STUDENTS

Many poor and meritorious students were hitherto finding it difficult to join the Presidency College on account of our scale of tuition fees and our Principal had been constantly urging the Government to sanction special concessions for deserving students. Government have recently announced certain measures which we welcome with the greatest enthusiasm. A fairly large number of new scholarships are now tenable at the College and all Government scholars will henceforth enjoy here the privilege of free tuition. We are deeply thankful for these financial concessions. It would be excellent if they are extended, in the fitness of things, to the post-graduate students as well.

* * * * *

THE UNIVERSITY CONVOCATION

Sir Mirza Ismail, Dewan of Mysore, delivered the Convocation Address of the Calcutta University on March 2 last. In course of his illuminating observations, Sir Mirza emphasised the importance of the well-being of the rank and file in every educational system and pointed out the fallacy of paying attention to the boys at the top alone. Young graduates, he said, should find interesting employment in introducing scientific agriculture in villages which would help to enrich the province and the nation. Much has been done in this direction by the Mysore students whose example may be profitably followed by their Calcutta brethren. Sir Mirza also suggested the absorption of a large

number of graduates in the Army, Navy and Air Force which would strengthen the hands of the authorities responsible for the defence of India and would, incidentally, do much to remove the spirit of apathy and despair which is so palpable among educated young men. Speaking on the occasion, the Hon'ble Khan Bahadur Azizul Huq commented on the comparative paucity of Muslim students in the degree courses in science and exhorted Muslims to avail themselves, in much larger numbers, of training in scientific subjects. The Vice-Chancellor also gladly informed the gathering that a course of Islamic studies would be introduced from this year for the M. A. Degree, and as Ancient Indian History and Culture has long been a subject for the M. A., the new studies in Islamic History and Culture would help much in developing better relations and a better understanding between Hindus and Muslims.

* * * * *

RURAL WELFARE WORK

Government have drawn up a scheme for training college students in rural welfare work, the idea of which is very clearly set forth in the appeal issued by the Premier of Bengal, and the Minister-in-Charge, Agriculture, Industries and Rural Reconstruction Departments, a few relevant extracts from which are quoted below:—

It is being gradually recognised that a well-planned scheme of rural reconstruction offers the best solution of the economic, educational and cultural problems of our rural areas. * * * It is a happy sign of the times that the students of our educational institutions have been seriously thinking of a programme of useful and constructive service during vacations. While there is no dearth of enthusiasm, there are many who have no clear ideas either as regards the aim and object of the movement of rural reconstruction or the methods which should be followed to achieve success. In order to give some information to the student enthusiasts as to the ideology and methodology of rural reconstruction and an elementary knowledge about some of the subjects appertaining to rural welfare, the Director of Rural Reconstruction, Bengal, has, with our permission, drawn up a simple scheme of a week's training for the students of the Calcutta University and Colleges before the summer vacation commences.

We wish the scheme all success and hope it will find a ready appreciation from every student who is anxious for the well-being of the motherland.

OBITUARY

In the death of Mr. C. F. Andrews, the Friend of the Poor, India loses a great scholar, a great missionary, a great man. Mr. Andrews lived in Christ and loved India no less than the most patriotic of Indians. May his soul rest in peace and may we unceasingly honour the memory of the saintly Andrews by unwaveringly honouring the lofty idealism which shone so sublimely through his life and actions!

All Bengal was profoundly shocked when Professor J. L. Banerjee met with the fatal accident last month. Professor Banerjee was one of our most brilliant ex-students. We must not anticipate or try to add to the glorious tribute paid to his memory by Dr. Srikumar Banerjee which is published in this number, but it is our sacred duty to cherish for evermore the memory of one who will ever remain a grand example and pattern to all aspiring students and teachers.

In the death of Mr. R. C. Bonnerjee, the youngest son of the late Mr. W. C. Bonnerjee, First President of the Indian National Congress, Bengal loses one of her most cultured and distinguished sons. A consummate scholar in English and the classics, a reputed journalist, Mr. Bonnerjee was a well-known figure in the educational world, and the void caused by his death will be hard to fill. Our intending competitors for the All-India Service Examinations are specially lamenting the loss of their kindly and inspiring guide.

We learn with deep regret of the death of Mr. Suryya Kumar Adhya, who, having graduated from our College with Honours in Economics, was getting himself ready to sit for the competitive examinations. In him we have lost a youngman of high promise. He was a well-known figure in College sports and a contributor to the College Magazine.

We also regret to record the death of Mr. Syed Ali Azam, a promising student of our First Year Science Class, whose passing away is deeply mourned by all his fellow-students and teachers.

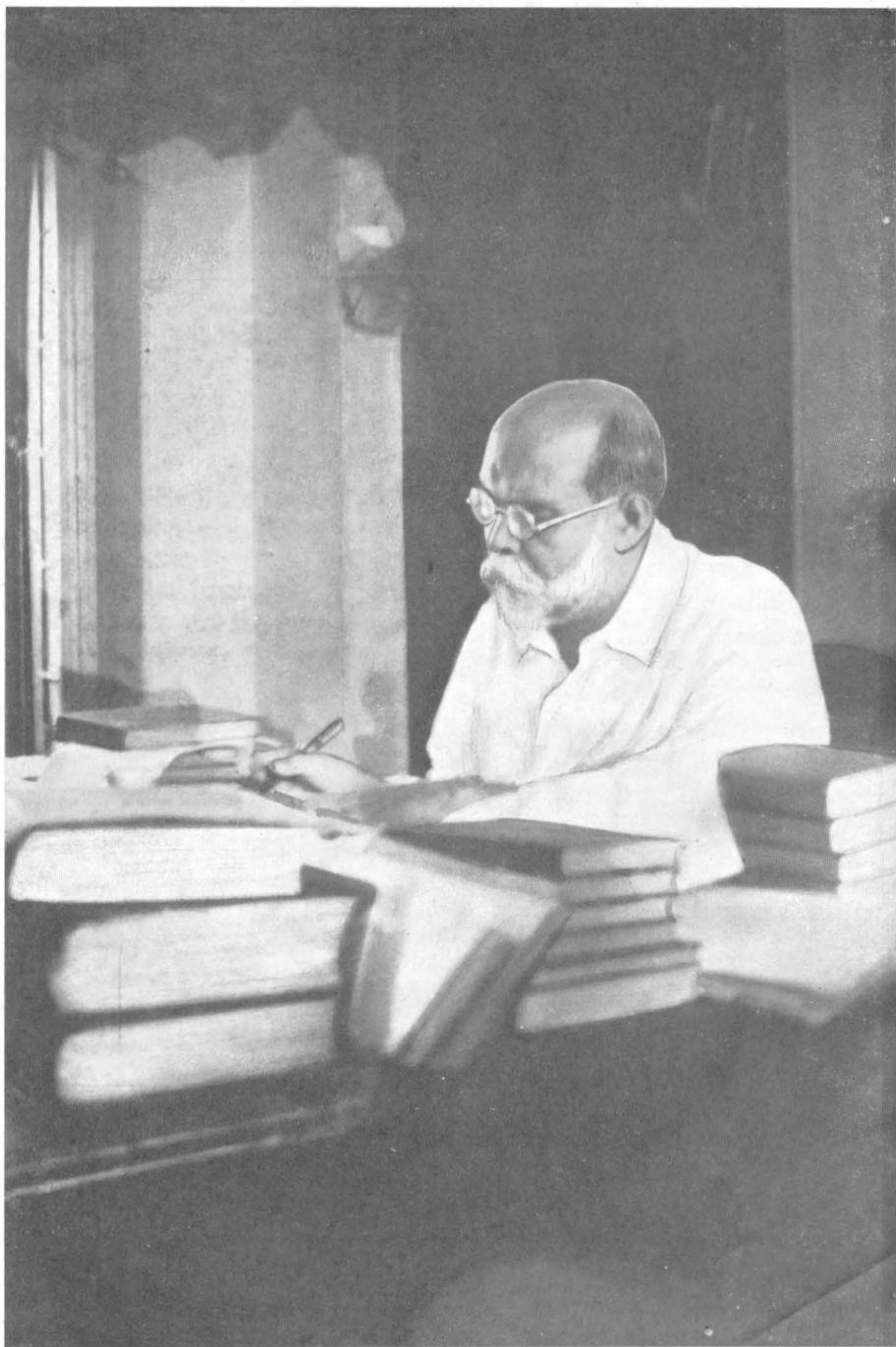
Our sincerest condolences to the bereaved families.

* * * * *

THE EDITOR'S THANKS

The current issue brings the present Editor's period of office to a close. We take this opportunity for expressing our thanks to all our

fellow-students who assisted us in the publication of the Magazine. We thank the Management of the Modern Art Press for their ungrudging co-operation. We shall be failing in our duty if we forget how we were guided at every step by the wise advice and suggestions, always offered readily and courteously, by Professor Hiran Kumar Banerji and Professor Surendra Chandra Majumdar.



THE LATE PROF. J. L. BANERJEE

By courtesy of
Prof. Prabhat K. Mukherjee,
Vidyasagar College.

The Late Prof. J. L. Banerjee

DR. SRIKUMAR BANERJEE, M.A., PH.D.

THE death of Prof. Jitendralal Banerjee, in its tragic suddenness, has brought home to us with a fresh poignancy the world-old truth we are so apt to ignore—that in the midst of life we are in death. It is a staggering thought that a man in the fulness of health and energy and instinct with dynamic force should by the mere snapping of a thin thread be pushed headlong into the abyss, to emerge from it a mangled and unrecognisable corpse. Yet these are the terms on which we are permitted to hold our tenure of life.

The bare facts of Jitendralal's life will not make a long catalogue and are swiftly recounted. He had a distinguished University career and followed the usual paths open to brilliant Indian graduates who disdained the shackles of Government Service. He joined the High Court bar and dallied with the profession of a lawyer. But strange as it may seem, a man of his incomparable eloquence and unrivalled intellectual powers did not find in law the vocation of his life. That vocation he discovered in the humdrum and uneventful life of a teacher. After a short preliminary experience in Government Service, he finally settled down as a Professor of English in the Ripon College, Calcutta. The influences with which he came into contact at Ripon College were the decisive forces to mould the whole of his future life.

For Ripon College in the beginning of the present century was not exactly a sleepy seminary where routine lectures were droned out to stolid youth and life rippled forward in lazy, unadventurous waves along the sheltered backwaters of an academic existence. For at the centre of the institution, regulating its activities and stimulating its alumni was a man who was the veritable maker of Modern Bengal. The young Jitendralal soon fell under the spell of Surendranath Banerjee, the then uncrowned king of the province. From him he imbibed his ardent patriotism and the burning eloquence which was its expression. He threw all the passionate energy of his nature into this new channel, and the tame occupation of teachership was transfigured for him by an accession of prophetic fervour. With characteristic impetuosity he flung himself into the nationalist movement that surged through Bengal, through the memorable years from 1905 to 1912. He established a rare ascendancy over the youth of Bengal and evoked an enthusiastic

response to his clarion-call for patriotic service. The soul of young Bengal hung upon his fiery eloquence and was moved to unprecedented depths of emotion and heights of effort. The feelings and efforts thus whipped up did not effervesce and fizzle out, as is unfortunately too often the case: they had their abiding results, as the annulment of the Partition of Bengal, that unsettlement of a settled fact, bears witness.

In the meantime Jitendralal had come to incur official displeasure owing to his pronounced political activities. He was not considered a safe instructor for youth and his appointment at Ripon College was banned. For the next few years he had to fall back upon law. But that exacting mistress he followed with only a half-hearted and languid attention. It is said that he was too quick and fluent for the Judges of the High Court. He brought a flamboyant oratory and a torrential eloquence into a sphere which only admits of slow and leisurely rumination. Whatever the reasons may be, the fact remains that he and law did not pull on very well together. It is not a fact that he did not shine in the occasional briefs he took up, but the rigid procedure of the law-court did not provide enough elbow-room for his stormy and expansive intellect. During this period he began to supplement his income with the writing of note-books which made him the most well-known figure to the student community of Bengal.

All through these years politics continued to be his engrossing pre-occupation. He chafed and sulked while the national movement was on the ebb. But the returning flood-tide ever found him on the alert, ready with his dynamic energy and stormy eloquence. He was one of the first to respond to the Non-Co-operation Movement initiated by Mahatma Gandhi. When volunteer organisations were proscribed by the orders of Government he at once took up the challenge by enlisting himself as a volunteer. The usual trial and conviction followed; but his memorable defence on the occasion struck an unforgettable note and bore testimony to his deep and abiding patriotism.

When he came out of jail after having served out his two years' term of imprisonment, the country was on the eve of the second elections under the Mont-Ford Scheme. It was too late for Jitendralal to contest the elections himself. But he threw himself with the passionate ardour of his nature and the halo of martyrdom fresh upon his head into the advocacy of the cause of the Congress candidate from his native district of Birbhum and got him returned with a substantial majority. It was during this election campaign that he came into intimate and affectionate contact with the common people of his district and realised for himself how far they lived beyond the reach of the facile idealism of

platform oratory. He did not indeed lose faith in his political convictions, but recognised the supreme necessity of supplementing speeches on metropolitan platforms with constructive work among the masses. From on now his political outlook may be said to have received a new orientation.

His prison experiences left an abiding result in other directions also. The enforced seclusion of the cell favoured quiet and deep self-introspection. Contact with the thousands of his fellow-workers who had similarly courted imprisonment in the first flush of enthusiasm further clarified his ideas on the nature of the struggle that lay ahead and helped him to grip the problem in all its complexity. The fine, but hasty optimism of youth which makes light of the difficulties in the way and aspires to reach the goal at a single leap gave way to a more grave and reasoned survey of the situation. The youthful fires ceased to cackle and sputter and to throw out aspiring but fitful tongues of flame, as of old: they were now focussed into a steady and concentrated glow.

It was at this period of his life that I was brought into personal contact with him which soon developed into an affectionate friendship. During this time his political creed was slowly changing its complexion. He talked more about the desirability of concentrating his efforts on work in his native district, which lagged far behind the more progressive districts of the Province. He evolved schemes as to how its crying needs could be met and a sense of unity fostered among the scattered units. He began to impress upon Government the necessity of taking steps to counteract the backwardness of Birbhum and threw out suggestions about road and irrigation projects which have since taken a less nebulous shape, though far enough yet from concrete realisation. It was due to his efforts and those of another distinguished son of Birbhum —Rai Abinash Chandra Banerjee Bahadur—that the Birbhum Sammelani consisting of the people of Birbhum resident in Calcutta came to be formed—an institution which has done some useful work in stirring up the civic consciousness and humanitarian conscience of the district.

About this time the next elections were approaching and Jitendralal stood as a candidate from his home district. He was easily returned and at last found a fit forum for his unrivalled gifts of speech. For the seven years that he continued to be a member of the Bengal Legislature, he treated the Council to an eloquence of a richness and variety to which the present generation could remember no parallel. Members and visitors remained spell-bound till the last syllable of his utterance and woke up with a start when the music was over. And it was by no means an one-stringed instrument that he handled. Humour, irony,

sarcasm, thundering invective, appeals to the tender emotions and cold, logical dialectics—every note was heard in that astonishing concert. Words flowed from his lips as from an inexhaustible fountain, and not a single one that was out of place or that struck a jarring note. The total impression was not one of a thin fluency and over-elaborated facility, but of a close-knit, compact structure, in which individual phrases and sentences lost themselves in a telling unity of effect. In him Birbhum contributed the best debater and incomparably the finest orator to the Provincial Council.

Midway during his term in the Council occurred his famous breach with the Congress party. The breach was over a question of Tenancy legislation. Jitendralal thought that the Congress party did not go far enough in its championship of the cause of the tenants. He denounced the compromise arrived at between the Congress party and the landlords as antagonistic to the interest of the tillers of the soil and refused to accept the Congress mandate in this respect. This incident throws into relief the independence and intense individualism of his character. Party loyalty involves some surrender of individual judgment, and it is quite natural that a man of strong and sincere views should chafe against the bondage. At the same time discipline and allegiance are valuable assets not lightly to be squandered away. It is difficult to draw the line where obedience ends and self-assertion becomes a sacred duty. At any rate, Jitendralal felt that the occasion was important enough to justify a parting of the ways. On the wisdom of the step he took opinions will always differ. But if future developments afford any indication, it may be pointed out that the present policy of the Congress in the matter approximates more closely to the position which Jitendralal had taken up. The recantation of an individual excites more comment than the recantation of a party, which is by its very nature more impersonal and impalpable.

Jitendralal now got the one chance of his life for carrying into practice his long cherished dreams of solid, constructive work for his home district. He was elected Chairman of the Birbhum District Board. During his term of office he got unique opportunities of serving the people of his district. Famine swooped upon the district for two years in succession and Jitendralal on his assumption of office was called upon to face a situation of appalling magnitude. This, to my mind, constitutes the most glorious episode of his life. He showed a wonderful power of organisation and an untiring capacity for work during this crisis. His powers of persuasion were turned to more fruitful ends than from his seat of opposition in the Council. He extracted

large sums of money from Government for famine-relief work and set afoot a vast net-work of organisation throughout the district through which the urgent need of the moment was utilised for launching schemes of permanent utility. Many miles of road were constructed and improved: countless tube-wells were sunk in dry areas; and a fairly large number of tanks were re-excavated to provide both drinking water and irrigation facilities. I was brought into rather close contact with him through this period of strenuous activities and was filled with admiration at the herculean energy he displayed. Regardless of personal discomforts, he toured through the famine-stricken area, bringing messages of hope to the starving multitudes and receiving tumultuous welcome wherever he went. He was verily the saviour of his district and baulked famine of most of her expected victims. Not content with staving off starvation he brought persistent pressure to bear on Government for liberal agricultural loans, and his vivid personality prevailed against the irritatingly slow processes of red-tapeism. I have known him go through all the tedious, interminable processes that must intervene between a budgetary grant and the actual realisation of the money in the course of a single day, trudging up and down the stair-cases and corridors of the Writers' Buildings and the Accounts Offices till the last formalities were complied with and the final objections overruled, and return home at evening with a cheque for thirty thousand rupees in his pocket. He could not afford to let routine-bound officialism have its usual course, as hungry mouths were waiting to be fed. It may be asserted in sober truth that in these two years he did more for Birbhum than the whole lot of his predecessors in course of the last quarter of a century.

The facts of his life have now been brought almost to the point at which the inexorable scissors cut through the close-spun web. It only remains to sum up general impressions and afford a few glimpses of his private life. In his personal relations Jitendralal radiated a charm which is difficult to describe. His friendship was not by any means gushing or effusive but the quiet welcome that shone through his eyes when a friend called evinced the warm sincerity of his feelings. There was no extremity to which he was not prepared to go to serve a friend in difficulty. He had always a tenderness in the core of his heart for any one in trouble and the number of claims upon his time and money that he admitted far exceeded the limits imposed by prudential calculations. In his family circle which he widened to the utmost bounds of elasticity he was the impersonation of love and sweet, tender forbearance; and this circle he was ready to widen still further to receive aliens and strangers whom he treated just as if they were blood-relations. The number of poor students, whether from his own district or for the matter

of that, from any district in Bengal—for his charity exceeded all narrow, parochial bounds—whom he lodged and fed is legion. And his interest in his protégés did not cease with the close of their academic career but pursued them till they were set upon their feet. His whole domestic and economic arrangements were tuned up to a pitch of improvident idealism and breathed a spirit of reckless generosity in which the thought of the morrow was not allowed to have its say.

In sheer intellectual powers he had hardly his match in the circle in which he moved. In discussions on current affairs—one of his favourite recreations in leisure hours—his intellect sparkled and scintillated. Sometimes out of mere perversity he took up indefensible, almost paradoxical positions, right against the almost unanimous trend of public opinion; and his championship of these forlorn causes was marked by a juggler-like dexterity and a blinding sword-play of the intellect which swept everything before it. Like Prospero to Ariel, he set his intellect impossible tasks to perform and exacted implicit obedience. On every thing that he said or wrote there was the stamp of a fearless, original mind. Much of his intellectual labour had perforce to be devoted to the writing of note-books, a species of composition which is held in deserved contempt in the academic world. But his genius redeemed even this dead matter and his originality shone through its stifling coils. Into this soul-killing business he threw a gusto, a relish of the noble things of literature, a smacking of the lips as after the tasting of sweets—that not seldom imparted a winged quality to these pedestrian exercises. All on a sudden in the midst of honest paraphrases and a patient marshalling of points one is startled by a sudden note of defiance and challenge against accepted views—the echo of a Johnsonian growl against petty pretentiousness; or a sudden perception of literary beauty quickens the pulse of the style and adds a glow to its somewhat pallid and featureless countenance. His introductions are masterpieces in their way and some of his school text-books classic examples of what such compositions ought to be. As one reads through them, one is made to feel a sense of tragic waste as of a Pegasus made to do the work of a cart-horse. But his is not an isolated, though perhaps it is the most pronounced, example of futility—our whole educational system being full of such anomalies.

I have already referred to the personal magnetism which Jitendralal knew so well how to exercise. The strength of this magnetism can be better appreciated when it is realised that he had no plentiful equipment of that sovereign and canonical virtue of the modern democratic and—may I add—somewhat hypocritical age,—the quality of tactful-

ness. Possessed of a quick, impulsive temper and of a gift of expression curbed by no habitual self-restraint he did not always weigh his words before using them. His bluff honesty and simple candour could not commend themselves to the careful picking of phrases "which are willing to wound, yet afraid to strike." The masculine directness of his hits provided a stimulating contrast to the sentimental caterwauling of modern political controversy. Hence it sometimes happened that his utterances hurt and rankled and even provoked strong resentments. But never were amends made in an ampler and more generous manner when Jitendralal felt himself in the wrong. Words uttered in the heat of controversy left in him no trail of bitterness and there was really something magnanimous in the way in which he made it up. A striking illustration of this trait in his character was given in the very evening of his life when he made his peace with the Congress and returned to the fold. There were some who smelt an air of opportunism in the move: but those who knew the man and his innate frankness and generosity had no doubt that it came from the heart. The effect was magical and instantaneous. He won over almost the entire Congress organisation of the district which had made a dead set against him in the last Assembly elections. And not merely the rank and file, the Congress leaders of the Province were similarly captivated and eagerly grasped the hand of fellowship that he stretched out to them across the gulf of temporary alienation. The past, like a misty pageant at sunrise, was completely wiped out. This episode of reconciliation, in fact, does equal honour to both the parties in the transaction, showing how a returning comrade should be clasped straight to the heart—no questions asked and no bargains struck.

Such was Jitendralal with all his strength and weakness, an eminently lovable personality, alive to his finger-tips and radiating energy and enthusiasm at every pore. We are so anxious to weigh men in the scale of our moral judgment and pronounce them good or bad, that we cease to enquire how far they retain the vital spark of life itself without which they are but walking automatons case-bound in custom. Jitendralal had in him his full share of the primeval Promethean fire, which in so many of us burns dim and low, all but extinguished in the cinderheaps of routine-bound convention. Gloriously adventurous in his temper, he scorned to hug the safety of the coast; the bark of his life 'was freely to the tempest given'; and if it suffered an occasional set-back, lesser men who never venture out of the straight and beaten track have no right to lift accusing fingers at him. Possessed of an unregulated, almost volcanic energy there is something of melan-

choly appropriateness in the kind of death that came to him. It was a sudden blast from a clear sky that snuffed out the fierce flame which would brook no slower process of extinction.

Such was the man whose passing away has been universally felt as a national calamity. Well may his sorrowing fellow-countrymen ask themselves in their stunning sense of loss—"when comes such another"?

The Marxist Theory of Value

MONISHI MOHAN SEN—*Fifth Year Economics.*

I

THE context of the Economic Theory of Marx is familiar enough. Its main purpose, as I see it, is to expose the germs of decay which are inherent in the capitalist system and hence by a causal analysis to add one more link to the chain of the materialist interpretation of history. It is not my business here to probe into either his philosophy or his sociological doctrines ; I propose only to question a part of his economics. It has been repeatedly asserted by Marxists that the three form a unified whole and to take them apart would be a betrayal of Marx' thought. I would not question this if the purpose is to analyse the dynamics of social development ; for there the logic leads to sociology, and this taken with the economics makes for the scientific forecast.

It is not my purpose to examine the principles of social change, so it is probably not unjustifiable to examine the Marxist Theory of value as something integral by itself.

II

Value, primarily, is differentiated into value in use and value in exchange. The first is embodied in the substance of an article, while the second is a unique function of the amount of socially necessary labour-time involved in the article. The latter is derived clearly by Marx as follows.

Value in exchange of one commodity in relation to others is uniform for all samples of that commodity and as this holds good of all classes of goods, it follows that there must be something behind exchange value "something of which the latter is a mode of expression." This Marx finds in the one fundamental element in all commodities, namely that they are all embodiments of human labour. He derives this by making abstractions of all concrete qualities of specific articles. In short, it is not "any longer the product of a carpenter or a stone mason or a spinner or of any other definite productive worker. It is, on the contrary, henceforth, merely the product of human labour *per se*, abstract

human labour, *i.e.*, a product of the expenditure of human labour considered independently of the shape assumed by such expenditure."

As unit of such abstract human labour Marx takes the homogeneous labour unit (*i.e.*, irrespective of personal lapses or irregularities) applied over a known period of hours or days. Labour-time is therefore the fundamental unit of exchange value. A certain commodity which embodies a greater amount of labour-time will have an exchange value greater than that of another article which embodies less. Marx is careful to explain how the exchange value of a commodity will alter as the instruments of production change. Thus machinery which increases efficiency, in terms of labour-time, ten times, will lower the exchange value of commodities to one-tenth the former value.

It is important, in the next place, to know how the Marxists explain the translation of the labour-time schematism into money prices. Marx recognized the necessity of money as a medium of exchange. It aids in the circulation of commodities and plays a dominant part in reaching them to the final consumers. By itself, in accordance with its very nature, money is always in circulation. From such a standpoint it is easy for Marx to derive the quantity formula in almost the Fisherian form, namely as follows:—

$$\frac{\text{Quantity of Money serving as circulating medium}}{\frac{\text{Sum of commodity prices}}{\text{number of moves by coins of the same denomination}}}$$

But this equation is not meant to give us an expression for the value of money. For that we have to go back to the labour-time involved in the production of the money commodity. Thus Marx writes, "Money like every other commodity cannot express the magnitude of its value except relatively in other commodities. This value is determined by the labour-time required for production and is expressed by the quantity of any other commodity that costs the same amount of labour-time." Nothing more needs be said, for this explains the fundamental Marxist outlook.

The quantity equation is only meant to give us an idea of the amount of money which must be in circulation. The causation according to Marx is quite unilateral, for in his opinion prices are not dependent on the Quantity of Money. In sum, the whole theory of price seems to come down to the fundamental basis of labour-time again. Money commodity has a value given by the labour-time involved in production. An ordinary commodity also has a value imparted to

it by labour-time involved in production. The ratio of the two labour-time quanta gives us the price of that commodity in relation to money.

III

It is difficult not to see how much Marx was indebted to Ricardo for at least this part of his economic theory. The whole schematism of a cost theory of value, as well as, the idea of a labour-time determinant has a Ricardian flavour. The idea behind a labour determinant was a hunt after a measure of value which is not itself a value. In the third volume of his *Das Kapital*, Marx wrote to the effect that to explain prices simply with reference to their cost of production (presumably the money cost of production) was bound to result in failure. For wages being an element in the manufacturers' cost of production, the total cost of production and consequently, the price of the article would vary with it. Wages again are advanced by the capitalists in the ultimate form of commodities and the price of these commodities is determined by their cost of production among which we again find the element of wages. According to this theory, therefore, Marx points out wages are determined by the rate of wages which is no conclusion at all.

This is really the starting point of Marx's excursion into the labour theory of value. It will be noticed that although the idea was borrowed from Ricardo, it was developed to a much greater length. The latter had recognized, as Marshall recalls, that such a labour theory could be completely explanatory in a primitive economy and that it grew progressively less and less useful as methods of production grew more complicated. Not only this, for Ricardo progressed further and probably foreshadowed the importance of utility analysis in certain parts of his works.

Marx neglected this point of caution in his universal application of the Labour Theory, but he could not obviously disregard the capitalist system of production. The way out was through the assumption of an organic composition of capital, that is to say, the simplifying assumption of a constant ratio between labour and capital everywhere. This is again the basis of Marx's classification of capital into the two categories, variable and fixed. The latter, he said, serves as the upkeep of the labouring classes in the way of wage advancement or direct subsistence. The former begets surplus value, *i.e.*, the excess above what is paid in wages and is retained by the capitalist. At the cost of a digression even, one cannot resist remarking that since variable capital begets surplus value, it should be to the interest of the capitalists to increase its volume in relation to fixed capital which yields no surplus. This con-

clusion is directly opposed to modern industrial experience and surely shows that there is something wrong in the hypothesis.

To return to the problem of value, the first point of criticism lies in the fact that an organic composition of capital does not in fact exist. The ratio of labour-time to capital varies from industry to industry and from country to country. It is not the same in the jute mills and the iron works; neither is it identical in India and the U. S. A. A recognition of this, as a matter of fact, has resulted in a reorientation of the Ricardian theory of International Trade. In the face of this, it is hardly commendable to adopt it in the theory of Domestic Values.

In the second place, Marx makes a complete abstraction of utility as a factor in determining value. A table, for instance, possesses value not because it is a table, but because it has a certain amount of labour-time involved in it. As an element in a theory of value, utility was scientifically recognized practically simultaneously by Jevons and Menger. Their theory was elegant and had the advantage of being applicable irrespective of a discrepancy in the organic composition of capital. To be sure, it was not perfect. An individual's expression of utility was too dependent on his income position and moreover, the correspondence between desire and utility could always be questioned (for one could never be quite certain of getting what one wanted). But these faults do deserve that scathing criticism which has often been levelled against them. Inequality of incomes detracts from the influence of the utility theory conceived in the ideal sense; it has little to do with the mathematical interpretation of it, since we can place it in a functional relation with both the quantity of the commodity in question and the amount of a person's income. Correspondence between desire and satisfaction, also seems to be largely secured in the case of a vast number of ordinary commodities (unless, of course, we are too unimaginative).

In sum, there seems to be little reason for rejecting the notion of utility in toto. Evidently we must supplement it but this gives us no excuse for vaporizing it into an abstraction as Marx has done. It is a category which admits of variable intensity and what is more, this variation exercises a definite influence on value.

Further, the circular reasoning which Marx found in the bare cost of production theory of value disappears as soon as we bring in this notion of utility. For as the marginal productivity theory shows, at the point of exchange between the seller and the final buyer the earnings of the factors of production are determined all at the same time. This point of view, again, is probably more representative since it takes into

account all the factors of production even those involving time, which the Marxist Theory neglects.

But probably where the Labour Theory of Value led Marx most astray was the point regarding the question of the value of money. In spite of forming a quantity equation he failed to see that the price level corresponded to the reciprocal of the value of money. This led him to an erroneous application of the Labour Theory. In itself such a theory can give plausible results in the special case of a specie currency, for the price level constitutes in a sense a demand for the money commodity and in equilibrium is at par with its cost of production. But under a paper standard it cannot but lead to nonsensical results. There cannot be any correspondence between the labour involved in printing a ten-rupee note and the labour embodied in the goods we may buy with it. The much maligned supply and demand explanation must be brought in to explain the value of money.

At different points of my essay, therefore, I have tried to show that the Marxist Theory of Value is both an unnecessary and an inadequate description of the exchange mechanism under capitalism. Moreover if interpreted too rigorously it is bound to lead to rather palpable errors of conclusion. It must also be remembered that the doctrine of surplus value, more important for revolutionary purposes, rests largely on this theory of value. As regards how that doctrine will be affected, it is impossible to trace here except at great length. We can only remark here except at great length. biaa oKondnu.BtscvIt hcmfw mvm remark here in the spirit of Aesop, "Look before you leap."

The English Novel of To-day

SUBRATA BANERJEE—*Fifth Year English.*

MODERN literature means different things to different people. Some would apply the term to post-war literature only ; others would include the Georgians as well ; while in this essay we shall include the Edwardians too. Thus we have a pretty large area to cover. But we must remember that a strict division is not possible. We cannot say that the modern English novel started with the accession of Edward VII. The process probably started towards the close of Queen Victoria's reign. Again, Victorian traditions persisted even in King Edward's reign. We must bear all this in mind when we study the tendencies of the English novel of to-day.

We all know that material conditions mould the history of an age. This is equally true of literature, and more so of the novel. The environments—physical, intellectual and aesthetic—of the writer condition his literary productions. It will thus be necessary to study the material conditions of our period, before we can take up the subject proper.

The Victorian age has brought wonderful changes to England. The Industrial Revolution is one of the most important movements in the history of the world. Consequently, it has influenced every aspect of modern life and literature. The growth of machinery and the gradual mechanisation of life have had their effects on the novelists. Born in the machine-made world a man looks at things with standardised eyes, and o' the difference to his productions! As an indirect result of the Industrial Revolution came the rise of imperialism and the Great War. The War had disastrous effects on the economic life of the modern man, and economics is the basis of society to-day. The increase of knowledge, as a result of the scientific discoveries, has thrown open a world of ideas to the modern man. There has followed a widening of the outlook and a depth of vision, with the introduction of free primary education.

Nurtured amidst a science vibrating with life, the modern man has learned to look at life scientifically. He has cultivated a method of scientific or controlled observation in the discovery and interpretation of facts. An attack was already being made towards the close of the Victorian age on theological and ecclesiastical orthodoxy. The break-

up became rapid among the Edwardians. Add to it the disillusionment that came after the War. There has been a great upheaval and the bases of morality in business, in society or in politics have undergone a wonderful change.

The war that was to end war disorganised society and left minds unbalanced. The war-torn youth did not take a long time to realise the blankness of life. Those few years behind the trenches had been fruitfully spent by the young minds. Their idealism vanished. There was widespread discontent and disaffection with any restrictions. In literature there grew a tendency towards experiments, towards breaking new ground.

These environments have affected different minds in different ways. The great conservatives, like Belloc or Chesterton, are as modern as the liberal Bertrand Russel or Havelock Ellis, and the most radical Shaw and Lawrence. Chesterton vigorously defended the *status quo*. He was anti-scientific, anti-pessimistic, and anti-socialistic. His conservatism, faced with the changing structure in society, took refuge in paradoxes. The liberals, like Russel, want us to take a critical view of things. Shaw, on the other hand, lashes unsparingly every social and moral prejudice of to-day.

It is a new epoch we have to deal with and the pervasive sense of this epoch is in the work of every serious artist or social chronicler of the times. The stories and situations are old, but the influence and modification of a new grouping of moral and mental criteria create a new spirit and a new outlook.

The Victorians are vigorously attacked. Their self-complacency seems disgusting to the modern votaries of speed and progress. The Victorian novels shared the self-confidence of the age. They had a certain established code of a moral and social order. They praised this code in such a vigorous manner that it seemed that they believed, in all sincerity, that it embodied the ultimate truth. It was an age of prosperity and the prosperity went to the heads of the people. They regarded the inhabitants of the rest of Europe as inferior and somewhat ridiculous. The novels moved with the times. The servants were painted either as pathetic or comic; the wealthy bourgeoisie were almost always vulgar; and sexual morals were judged by a rigid and unswerving code. Jane Eyre suffered under frustrated love, until Rochester's lunatic wife was safely burnt to cinders.

The Victorian age in literature was the age of poetic justice. In the novels good is suitably rewarded and evil suitably punished. Steerforth died in a storm and paid the penalty for his crimes. A Victorian hero could never be dismissed to a life and death like Lord Jim's.

The novels of to-day are completely realistic in tone. This is possible because of the exploitation by the writers of the outer and inner manifestations of modern life. The Edwardians, as represented by Wells or Galsworthy, are busy with a world scientifically recreated. In the reign of George V we move another step forward. D. H. Lawrence, Virginia Woolf, and James Joyce are engrossed in the psychological richness of the modern mind. The modern writer is an agnostic rather than a pessimist. His standpoint rests more on doubt than on a conviction of evil triumphant.

Moral values have everywhere shifted. The revolt against the Victorian bourgeois is best seen in the new treatment of sex-relationship. The revolt first started with the Grand Old Man of the closing years of the Victorian age, Thomas Hardy. He may be called the first of the moderns. *Tess* and *Jude the Obscure* are epoch-making novels. Now, this new outlook is seen in writers like Somerset Maugham, Wells, or Gilbert Cannan. Richard Aldington's *Death of a Hero* is depressingly full of an analysis of the bourgeois code of morals and a bitter attack upon it. Now, life refuses to make any definite statements. It remains infinitely formidable and perverse, "an implacable and impenetrable force without any apparent symmetry or design." This atmosphere is everywhere apparent in Conrad. It accounts for the peculiar ironic complexity of his works.

Aldous Huxley correctly describes the real attitude of the modern man towards the world. He wonders what can be that "enormous secret symbol" of some "formidable reality" with which "this beautiful, terrible, and mysterious world" is pregnant. This attitude, which Elizabeth Drew calls, the "Exploratory Spirit" is ever present among the literary thinkers of the day. "Man is a thought adventure," but an adventure without any conclusion or finality. Accordingly there is some amount of hesitation and uncertainty as regards the spiritual outlook; but this is accompanied by a relentless frankness towards actualities.

The happy convictions of a beneficent cosmic order of the Victorian age have completely disappeared. To-day the most unhappy conviction of the cosmic disorder is apparent to every eye. The modern youth has realised the falsity and futility of accepted standards. Accordingly he stands up to face everything out and break the old forms. Thus a brutal candour is noticeable in the unmasking of the individual counterfeit human beings. The exposure of the shallow thinking and feeling behind the conventional attitudes towards collective human problems is equally brutal and merciless.

We are learning to face facts. The novels of to-day help us in doing so. "Society must realise that war is not glorious or noble, but filthy and futile ; that imperialism produces bigotry and greed ; that parents and children must always disagree ; that men get tired of their wives, and wives of their husbands ; that the unmarried girl is not necessarily chaste ; that the Church is as insincere as the laity ; and that politics, and business, and education, and finance, and the press, are all corrupt, and ruled first and foremost by self-interest." This is what the novel of to-day has to say to us.

This revolt is gradually becoming standardised and mechanical like the civilisation it represents. The mechanical conventions of the Victorian age seem to be replaced by an equally mechanical unconventional. The agnostic spirit encourages unabashed speculation towards all individual problems.

To the modern novelist "sex" has a new connotation. It comprises the whole subject of the relationship existing between man and woman, and its relevancy to society in general. This stage of open discussion has only been reached after a sort of literary Thirty Years' War, beginning in the famous nineties. It has been a great victory over the Victorian prudery, which draped piano legs because they were indecent, and called trousers "indispensables." The reaction to-day is against the romantic glorification of women by Scott. In the next stage with the coming of Zola and Ibsen, a new type of realism came into being. Their influence reached England. In the nineties, under the influence of Meredith, the new forces of realism came to blows with the old romantic prudery. The new spirit has definitely come to stay. Hardy's *Tess* and *Jude the Obscure* are the first milestones. Henceforth the story of modern fiction is a record of a more and more searching analysis of the truths and mysteries that lurk in the intimate relationships of men and women. This is seen in the gradual development of the attitude into the scientific examinations of Shaw, and the cynicism of Huxley.

Victorian repressions and reticenses kept back from the youth of England most of the platitudes of existence long recognised on the continent. That married men have mistresses; that sexual abnormalities are common ; that the women are the pursuers and the men the pursued, have all been discoveries for the young people of to-day. A reaction has naturally followed. A regular battle is being waged against the delusions of the romantic conventions, and there is an attraction towards Bohemianism. Galsworthy lavished the tenderest sympathy on faithless wives, who sacrificed duty to loye ; Lawrence showed sex to be a devouring mania, in the life of Lady Chatterly. Huxley, even in a

recent book *Eyeless in Gaza*, which seems to mark a definite change in his outlook, bitterly accepts sex as the supreme interest in almost all human creatures.

Elizabeth Drew rightly thinks that this obsession is influenced by the Freudian science of psycho-analysis. Sex is at the basis of every activity of the mind or body. Though this obsession influences the works of the greatest literary artists of the age, it has not had an evil effect. The greatest appeal of the novel of to-day is the illustrations it gives of the mysteries of the human heart, of the thought adventures of man. Sex is an essential part of the life of every normal man or woman. Naturally every normal human being finds absorbing interest in the infinite aspects and subtleties of its various influences.

There has been an immense widening of the views of the realities of human relationships. The intricacies of the subtle problems woven about the nature of men and women are better understood. Individual experiences and observations are patiently and sincerely represented. Finally, the modern man can recognise the strong grip on him of the deepest human instincts. Naturally his heart goes out in a passionate sympathy towards the struggles and frustrations and blunders of his fellowmen.

The next aspect of the novel of to-day is the growth of a new psychology. The Georgians were indifferent to plot; their successors have abandoned consistency as a principle of characterisation. The first and foremost characteristic of the novel of to-day is the attempt to "render life." It does not tell us what happens to a hero or heroine, but how life appears to them for a season. The novel of to-day is egocentric. This is an aspect of the romantic spirit. Romanticism still persists. It has been intellectualised, but its central core remains untouched. Self-consciousness is exploited for literary ends. The study of the unconscious reveals a wealth of psychological material for the modern writer to exploit with advantage. This is best utilised by Conrad. He combines in his works the romantic narrative with the inward excitement of a psychological story. He seems to have brought to its logical conclusions the spirit of Hardy. Indeed, as Priestly puts it, Conrad is the greatest romantic artist in modern fiction. The younger novelists of the stream-of-consciousness-school, on the other hand, describe the endless flow of thoughts and images, that shift and change, go back to the past and look forward to the future,—a welter of thoughts, longings, recollections, etc., brought together by a sort of association.

James Joyce is trying to reveal the possibilities of the narrative to

elucidate human consciousness. He regards the constant presence of the story-teller a great drawback. As Harold Nicolson observes, Joyce regards great art as a mirror reflecting life. The creative artist can have no other purpose in mind than that of an accurate reflection. The moment a message is introduced it becomes improper. "The artist," says Joyce, "remains within or behind or beyond or above his handiwork, invisible, refined out of existence, indifferent, paring his finger nails." This view carried to its logical extreme, coupled with his new technique in style, which abandons the inferential for the suggestive, accounts for his obscurity.

Incidentally, as Nicolson points out, Joyce has, like a typical modern, violently reacted against his earlier education. The discipline and convention of a Jesuit school has imbued him with a sense of the original sin. His books as a reaction are full of obscene expressions, which are rather the result of repression. "It is a symptom not of moral levity or superficiality, but of profound moral preoccupation or profound ethical seriousness." The literary atmosphere of his later boyhood was that of Yeats and Synge—a highly romantic atmosphere. Joyce has violently reacted against this too. He has made the muse of Irish romance grovel in the mud of the sordid Dublin streets of 1904.

It is a truism to say that disillusionment and exasperation are the keynote of the modern novel. This disillusionment, though often expressed seriously, sometimes takes the form of irony and wit. Now, what is the nature of this disillusionment? Everywhere the youth of to-day is torturing himself about his own and other people's futility. He finds to his utter despair and dismay that the efforts of his life cannot be measured with the results. The world is a place full of pain, disease, sorrow, and evil; society is based on motives of profit, the exploiter and the exploited. The modern youth is beset with a disgust at this paltriness, this stupidity, this vulgarity, and the meanness of capitalist society.

The youth of to-day obeys the dictum "look into thy heart and write." He believes in facing bodily the hidden thoughts and secret sins which make up the life of man. This has given rise to the auto-biographical novel, which is often a vehicle for raw egotism. This egotism may be responsible for the experimentations in style. James Joyce and Virginia Woolf are bewildering; while Lawrence, in *Sons and Lovers* breaks out at places into swallow flights of song. His is an exquisite prose. Experimentation in style is common among the Edwardians too. Galsworthy and Conrad, both great masters of prose style, fell a victim to this craze. Under Huxley to-day we find the sacrifice of form and style to thought.

Feminine fiction has its special trend. The eternal feminine likes "to be rooted and grounded in life, like a tree." This truth is illustrated over and over again in the novels written by women. They make an emotional matter of their problems. The feminine mind is trying to harmonise its existence through its personal surroundings. This is nothing like the male attitude. He feels the supreme necessity of a harmony between the individual unconquerable soul and a conception of the universe. He also tries to follow the individual instinct and stubbornly feels that he must have to do with it, regardless of social or human considerations. This is an extreme phase of individualism, leading to the break-up of the old forms of society.

Finally, in dealing with the novel of to-day, one has to notice the new art of description. The colour and atmosphere of the English countryside are exquisitely described, especially by the women authors. It is not merely the keenness of observation and the delicacy of description that strikes us. Nor is it the statement of the elemental truths about the immutable earth or the essential reality of the peasant life that is interesting and wonderful. These things are felt with a divine passion that fuses the character and background indissolubly. Even the story cannot be thought apart from the setting. This technique rises to epic heights in John Cowper Powys' *Wolf Solent*. It is such a setting that indissolubly links up Tess or Bathsheba with Wessex. E. M. Forster has grasped this truth very well. His choice of scenery, as everyone who reads *A Passage to India*, must feel, is more spiritual than physical. One has only to think of the cave-incident, and the description of the city of Chandrapore and the Malabar Caves.

In conclusion it would be interesting to note how these tendencies have influenced some of the outstanding novelists of to-day. H. G. Wells is the most Victorian of the Edwardians. His Victorian attitude is seen in the persistence of social-consciousness. He has a passion for social reforms. He takes pleasure in analysing the woes of the world and in evolving remedies for them. He has also a prophetic vision. He is, however, quite modern in his opposition to the public-school-jingoism, and the traditional gentlemanly education and mentality. His is the temperament of a romantic idealist plus the training and interest of a scientist. He has, naturally, a strong faith in science, and believes in the dynamic conception of society. His attack on the Victorian domestic ideals in *Tono Bungay* is as vigorous as that of any extreme modernist.

John Galsworthy has something of the social consciousness of Wells. This is, however, counterbalanced by his utter lack of self-righteousness. He is not a dispassionate writer. He cannot merely

hold up the mirror to life. He takes sides. The characters in his novels are ranged on two sides, some in the dock and others accusing them. He loves rebels and admires Bohemian life. In *Forsyte Saga* the reader naturally feels pity for Soames Forsyte, but his sympathies are entirely with Irene and young Jolyon, Jon and Fleur. The author intends this effect. Galsworthy is a fastidious artist. His greatest characters are not presented as one whole to us. He gives us a cinematographic representation, just as we get it in life. Soames Forsyte, the noblest example of an author's power of balancing good and evil in a human character, could only have been created by John Galsworthy.

Arnold Bennet, the creator of the *Five Towns* stories, has brought to perfection the French mode of objective realism. He has that detached point of view which Joyce praises so much. In his works one notices a deliberate simplicity, and unity in action and background.

E. M. Forster may be called the first of the strictly modern school. He always aims at some inner and essential reality. Aldous Huxley, on the other hand, is primarily concerned with pointing out the values formed by his contemporaries. His excessive preoccupation with ideas makes his characters merely mouthpieces of an attitude. The reaction against the Victorian prudery, which Huxley describes so well, is carried to its logical extremity by a greater artist, D. H. Lawrence. He is an extremist. He questions the major values of to-day and repudiates them. His extraordinary insight into the complex emotional relationships of human beings is well exhibited in his *Sons and Lovers*. This book, a great example of the novel of ideas, is his classic. The problems are dealt with convincingly and in an exquisite prose.

This is an age of extreme individualism. Thus individual authors react each in his own way to the tendencies of the age. The modern youth is out to take up this rotten world in his strong young arms and infuse into it a new life. He will physic its ills. The traditions and conventions of the past are regarded by him as a hindrance to individual self-expression. It is difficult to point out certain accepted doctrines of to-day. Everything is still in a mess. It is a period of experiment and antithesis. We are passing through a struggle between the old and the new, and "wandering between two worlds, one dead, the other powerless to be born." Many are the currents and cross-currents of thought that are reflected in the novels of to-day. The world of to-day is like Claude Haughton's novel *Chaos is Come Again*. It is difficult to find a way out of this maze of doubts and faiths. But the new forces of disruption have come to stay; that is definite!

Rise of Absolute Monarchy*

ARUN CHANDRA BANERJEE—*Third Year History.*

IN these days of conflict between Democracy and Dictatorship in the national as well as international spheres, it is interesting to note that Absolutism of the monarchical type was not unknown to the ancients. Aristotle refers to a common phenomenon in the early stage of the evolution of the Greek city states—the rise of the irregular, lawless and violent *Tyrannis*. Tyranny, in the Greek sense, 'does not necessarily connote oppression and cruelty; it indicates unlawful despotism, even of the benevolent type. Tyrants were usually demagogues who profited by the popular movements against early oligarchy, or leaders of mercenaries. That they did not invariably prove 'tyrants' in the modern sense is amply shown by the history of the Pisistratids of Athens, with whom we associate many benevolent popular measures and the advancement of learning. Yet *Tyrannis* did not endure in Greece, for it shocked the Greek conception of liberty and rested on violence and terror. Under the Roman Republic, the parallel of Greek tyrants we find in Roman Dictatorship. While the former was a disturbance of normal political evolution in the interest of an individual, the latter was a recognised constitutional device to deal with emergencies. Absolute powers were conferred upon the Dictator for the safety of the State; the powers of subordinate magistrates were, for a definite period, concentrated in his hands. There were certain constitutional safeguards which made it difficult for the Dictator to misuse the enormous powers temporarily entrusted to him. Although there were no constitutional checks on his powers during his period of office, yet he might be impeached on its termination. As a result, the Republic was not threatened in its infancy by the ambition of Dictators who were not infrequently appointed to pilot it through serious emergencies. It was destroyed by dictators like Sulla and Cæsar, who derived their authority from military strength, not from popular will as embodied in the constitution. The real transition to Absolute Monarchy occurred after the establishment of the Empire. As Sidgwick observes, "...in the strong hands of Diocletian and Constantine, the Empire stands forth a palpable and unqualified despotism."

*Read in the Historical Seminar.

It is interesting to note numerous traces of Roman ideas which influenced the conception of Monarchy in India in what is commonly known as the Scythian period. Dr. H. C. Roychoudhury has established a link between Roman Imperialism and the glorification of Monarchy in post-Maurya India. Although a great emperor like Asoka was content with the simple title of "*Rājā*," yet the provincial rulers of the Scythian age assumed more dignified titles, such as, *Chakravartin* (emperor of a circle of states), *Adhiraja* (super-king), *Rājātirāja* (supreme king of kings) etc. Although the exaltation of royalty had the sanction of certain writers on kingly duty (*Rājadharma*) who represented the king as a "*Mahativedatā*," a great divinity, in human shape, yet it was probably due in the first instance to the Scythians who acted as carriers of Persian, Chinese and Roman ideas of kingship. "...one at least of the Indo-Scythian sovereigns (Kanishka of the Ara Inscription)," says Dr. Roychoudhury, "assumed the Roman title *Kaisar*, and the dedication of temples in honour of emperors on the banks of the Tiber may have had something to do with the practice of erecting *Devakulas* on the banks of the Jumna."

The survival of Roman Imperial ideas and institutions was not a negligible factor in the formation of the states of Western Europe which gradually grew into national unity through the long period of dissolution and reconstruction which we call the Middle Ages. The transition from the ancient to the medieval period of European polity was accelerated, as is well-known, by barbarian invasions, which obliterated from the face of Europe the existence of the Western Empire at least for four centuries, until Charlemagne revived it at the close of the eighth century. But we have to remember that, although the Roman Empire was no more, the breach with the past was in no way complete. The impression which the elaborate machinery of government and mature civilisation of the Romans made upon the minds of the Northern invaders must have been great. Its regular organisation supplied what they most needed and could least construct for themselves, and hence it was that the greatest among them were the most desirous to preserve it. "Except Attila the Hun," says Bryce, "there is among these terrible hosts no destroyer; the wish of each leader is to maintain the existing order, to spare life, to respect every work of skill and labour, above all, to perpetuate the methods of Roman administration and rule the people as the deputy or successor of their Emperor."

The head of the Holy Roman Empire, which used the name and partly claimed the authority of the extinguished Roman Empire, could never, as a matter of fact, exercise powers formerly wielded by Diocletian and Constantine. He was, in theory, the ruler of the world.

In Christendom there was, in theory, no national, independent state Hungary, Poland, Denmark, France, Sweden, Spain, England, Ireland, Naples, Venice, Cyprus, Armenia—all these states owed formal allegiance, in some way or other, to the Empire. The only real and conspicuous exception to the general recognition of imperial supremacy was furnished by the Byzantine Emperors, who had their own secular and theocratic organisations. "It was this general and unimpeachable character of imperial prerogatives," says Bryce, "that made the Roman Empire an international power."

But these prerogatives, unimpeachable in theory, were subject to serious and ever-increasing limitations in practice. There was the church—the most potent and anti-imperial force in the Middle Ages—to which we must ascribe the permeation through Europe of "a theocratic philosophy as menacing to the nascent state-life of the eleventh century as in our own times is the Communism of Lenin to the capitalism of Wall Street." The greatest exponent of papal prerogative was Cardinal Hildebrand (better known as Gregory VII), according to whom "as the soul was nobler than the body," says Fisher, "...so was the spiritual superior to the temporal power." This theory the great Pope was able to translate into practice. The victory of the church was due primarily to its system of canon law, to its monarchical organisation and to its system of sacraments. It was under the pontificate of Innocent III that the papal power attained its zenith. There was indeed no limit to the claims which Innocent was prepared to make on behalf of his exalted office.

The free cities, again, hampered imperial authority to a great extent. It is enough, for purposes of illustration, to refer to Frederick Barbarossa's long and successful struggle against the Italian communes. To these we must also add the lack of a standing army and of permanent sources of income, which surely proved to be great handicaps to the Emperors. The elective tenure of the Emperors was a source of considerable weakness. Last, but not the least, was Feudalism. Medieval Emperors were constantly troubled by the feudal pretensions of the German magnates. "Legal in form, though in practice sometimes admitting the exercise of an almost absolute authority, the government of Germany was, like that of other feudal kingdoms, restrained chiefly by the difficulty of coercing refractory vassals." A graphic illustration of the conflict between Imperial and feudal claims in Germany we have in Frederick Barbarossa's quarrel with Henry the Lion of Saxony and Bavaria.

The same difficulties which confronted Imperial authority were

encountered by the Monarchies of the Middle Ages. Here also the influence of the Church was keenly felt. Innocent III humiliated Philip Augustus of France and reduced John of England to the position of a feudal vassal. Henry II's encroachments on the privileges of the clergy led to the Becket episode. Legislative attempts were made by Edward III to prevent the payment of taxes to Rome and abolish judicial appeals to the Papacy. In the second place, parliamentary or baronial assemblies (most prominent among them being the slow but sure and gradual growth of the Parliament in England and the Parlément of Paris in France) put additional checks on the Monarchy. In fact, the history of England in the Middle Ages is, to a large extent, the history of her kings' struggle with the Parliament, the ultimate victory being acquired by the latter. There was, again, a conspicuous absence of bureaucratic organisations which could translate into practice the aims and plans of the medieval kings. (The only exception to this was Norman Sicily). This was certainly a potent source of weakness: to it, in part at least, Professor Trevelyan attributes the defeat of the Monarchy in the English Civil War.

Along with these we must also take into account the constant financial bankruptcy which restrained medieval kings. Their sources of income were limited and inelastic. There could be no standing army when the kings had no money to pay for it. So they had to rely on feudal levies which were dependent on the grudging nobles. Hence out of poverty arose military weakness. In England, particularly, the king was expected to live of his own, and a strong opposition to taxation was perhaps the most important feature of the Parliamentary struggles to which England owes her liberty.

Cities also played their part in curbing the authority of the kings. To what importance they had risen in the estimation of the people may be realised from the special recognition of London in the *Magna Carta*. Towns frequently enjoyed royal charters which gave them a very high status. In many cases they simply defined the ancient customs and privileges of the favoured towns and guaranteed them against unreasonable and arbitrary demands on the part of their lord. Under the protection of charters, the cities grew in wealth and population; many of them in some countries became at last strong enough to cast off all actual dependence upon lord or suzerain. Especially was this true in the case of the Italian cities, and in a less marked degree in the case of some of the German towns. The potentiality of cities as bulwark against kings was all the more augmented by the creation of the celebrated Hanseatic League about the middle of the 13th century with some of the German cities to protect their merchants against pirates and

robbers. The League organised armies, equipped navies, and exercised all the powers of sovereignty. It was "medieval Germany on the sea." It carried on successful war against the kings of Denmark, and with the threat of war forced from Edward IV of England important concessions in favour of its merchants.

Finally, we must give to Feudalism its due place in the list of standing checks on medieval Monarchy. In England the reign of John marks a signal triumph of the nobles over the king. The *Magna Carta* is no longer offered the tribute which lawyers like Coke, Parliamentarians like Elder Pitt and historians like Stubbs once accorded to it. Modern writers, immune from the mystery and the glamour of the Middle Ages, regard it as a confirmation of existing feudal privileges. In *Article 61* we find the legalisation of rebellion, the last desperate attempt of medieval statesmanship to keep down the claims of the Monarchy within the framework of Feudalism. Here we find the crowning illustration of the view commonly held that Feudalism rendered impossible the formation of strong national governments. Every country was divided and sub-divided into a large number of practically independent principalities. Thus, in the 10th century France was partitioned among about a hundred and fifty overlords, all exercising equal and co-ordinate powers of sovereignty. The enormous estates of these great lords were again sub-divided into about seventy thousand smaller fiefs. It was only by trampling upon the time-honoured customary rights and privileges of these princelings that masterful monarchs like Philip Augustus collected materials for the construction of the edifice over which Louis XIV presided in the seventeenth century.

Yet, in spite of the congregation of forces and counter-forces in favour or disfavour either of national or of imperial sovereigns, we must not lose sight of the slow but steady development of the movement towards Absolutism. During the later Middle Ages we notice the slow decline of the Papacy. The final blow to the political aspect of papal authority was given by the peace of Westphalia; the Papacy became, and henceforward remained, a negligible factor in European politics. Nationalism, dimly felt at first, gradually raised its head out of the confused internationalism which clouded medieval imagination, and slowly destroyed the lingering ideal of the unity of Christendom. Again, in some European States, specially in Spain and Sweden, successful struggles were waged against national enemies. In Spain, Ferdinand and Isabella fought successfully against the Moors and built a national state out of the enthusiasm called forth by the Crusade. The Swedish War of Liberation led by Gustavus Vasa—a counterpart of

William Wallace of Scotland—gave to Sweden a national dynasty and ushered in the heroic period of her history.

The most important factors that ultimately led to the decline of Feudalism and the emergence of absolute Monarchy was the reaction against Feudalism which led to the alliance between kings and peoples. People became conscious of the need for and feasibility of unity by destroying all *imperium in imperio*. In the medieval state everyone had rights, but there was no central power strong enough to secure them to him. The triumph of Monarchy represented the first approximation to the creation of such a central power; hence, patriotic sentiment supported the monarch against anarchical forces. The failure of the medieval assemblies—as in France—shows that the representatives of classes could not unite to represent the nation. The rule of one seemed, both in fact and theory, the simplest mode of attaining unity. In the seventeenth century absolute Monarchy might well have been regarded as the final triumph of the forces of centralisation and craving for unity. Here, again, England furnishes an interesting example. The despotism of the Tudors must be regarded as the outcome of a reaction against the abuse of feudal power culminating in the Wars of the Roses. “To the English people of this age,” says Fisher, “the exercise of constitutional rights did not present itself as an ideal. Their dominant anxiety was that the Tudor dynasty should rule and endure.” Hence, despite the crimes and cruelties of Henry VIII, the Monarchy carried the country through this critical period of its history without the convulsion of religious war. In France, the destruction of the nobles by Richelieu prepared the way for the absolutism of the Grand Monarch. When we examine, again, the *coup d' E'tat* by which Denmark in A.D. 1660 passed suddenly to Absolute Monarchy from a form of government which was very near to oligarchy, the alliance of king and commons against the governing nobles is as palpable and conspicuous as it is at the beginning of any of the Greek oligarchies.

Nor must we miss the quota of Roman Law in strengthening the Monarchy. The study of Roman Law, based not on revealed religion but on reason and experience, fostered in its devotees a rationalistic and secular temper. It was during the 12th century that trained lawyers made their first appearance in Western Europe. Roman Law, framed in the Imperial Period, acted steadily on the side of Monarchy.

The Reformation also exercised a tremendous influence on the growth of Absolutism. Bryce says, “The instincts of theological sympathy overcame the duties of political allegiance to the Empire, and men who were subjects both of the Emperor and of their local prince, gave most of their loyalty to him who professed their doctrines and

protected their worship....The earthquake that opened a chasm in Germany was felt through Europe ; its states and peoples marshalled themselves under two hostile banners, and with the Empire's expiring power vanished that united Christendom it had been created to lead."

Lutheranism, moreover, exalted Monarchy. "The supreme achievement of the Reformation," says Figgis, "is the modern State." Luther protested against the dictatorial attitude of the medieval church; in his work entitled *Babylonish Captivity*, he says that no Christian man should be ruled except by his own consent. The ideas at the bottom of that work are certainly capable of being made into a programme of political liberty ; but Luther's effective struggle for freedom extended only to the Princes and the divines. His governing idea is the thought which inspired the address *To the German Nobility*: that the actual holders of the civil power must carry out the necessary reform of the church. This principle was apparently very useful to the kings who wanted to subordinate the church as they had subordinated Feudalism. It is strange that Henry VIII of England, who persecuted Lutherans in his own kingdom, followed it in his relations with the English Church.

The destruction of Feudalism and the subordination of the Church were accompanied or followed by the destruction of municipal rights. Italian cities submitted before the close of the Middle Ages to petty tyrants like the Medici and the Visconti. In France, St. Louis and his successors regarded the self-governing communes "as an obstacle in the path of the central government. On one pretext or another, here because of faction-fights and there for mismanagement of the communal finances, the cities lost their charters and passed under the rule of royal commissioners," says Davis. In England James II, a follower of French models, interfered with the municipal rights of London.

Another measure that strengthened the cause of Monarchy in Europe was the destruction of the Parliaments. In France the States-General vanished from the scene, almost unnoticed, during the dictatorship of Richelieu. That assembly of lawyers, the *Parlément of Paris*, tried for a time to play the part of a national assembly. Animated by the echoes of the successful rebellion in England it tried to curb royal authority even at the cost of civil war. But the upshot of this daring venture, as Prof. Hayes reminds us, left it crippled for ever. In Brandenburg-Prussia, another citadel of Monarchy, the Great Elector Frederick William reduced the diets of Brandenburg and Cleves to impotence, and organised an administration dependent on himself alone outside the scope of their interference. Only in England was despotism

based on the consent of the people and circumscribed within the four corners of the law. Only in England did the Monarchy fail in its attempt to crush the pretensions of the Parliament.

Omnipotent Monarchy required an efficient, reliable and merciless instrument to give effect to its will. That instrument was found in the bureaucracy. In France Richelieu systematically replaced the nobles by the middle-class officers who were given the title of *Intendants*. His policy was continued by Mazarin. The machinery of Government developed by Richelieu and Mazarin was used by Louis XIV; but it was developed still further. The essential characteristics of the constitution of France during his reign consisted in its being a government through councils, to which, with few exceptions, neither birth nor rank gave any right of admission. The nobility was excluded with jealous care; great ecclesiastics were no longer admitted; the councils were filled chiefly with men of middle-class birth, usually lawyers, who owed everything to the king and could not possibly regard themselves as independent of him. "The exclusion of those above the accepted level," says Grant, "was maintained even against members of the royal family." Prussia also had a governing bureaucracy. In England, here again, we find an exception: local government was entrusted to independent squires willing to render honorary service. But in the 16th century even England was governed by councils—central and local—composed of royal nominees, men who cared more for what they regarded as the interests of the State than for the letter of the law or the demands of the Parliament.

A powerful state, resting on an ever-expanding bureaucracy and a large standing army, could not be managed with the scanty revenue derived from sources known to antiquated medieval law. Even England, with no bureaucracy and no standing army, required more money in the 17th century than she had received in the 15th. Hence, taxation became heavier, and a larger portion of the national wealth was drawn to the Exchequer. These huge sums of money derived from taxation were generally spent on magnificence and dynastic wars. The royal treasury of France, so carefully filled by Colbert, was utilised by the Grand Monarch in decorating Versailles and in waging his aggressive wars.

To an absolute monarch a large and efficient standing army is indispensable. In England James II utilised the standing army, which was a very unpopular institution, in overawing his political opponents. Ultimately, however, Parliamentary control was established over the army as a result of the Revolution of 1688. Frederick William, the

Great Elector of Prussia, may be regarded as the founder of the Prussian army which later on became unrivalled in Europe. He substituted irregular levies by a standing army and established a tradition of iron discipline. Although his military expenditure was very heavy, it undoubtedly helped him in increasing his influence in Europe. The army was organised on a professional basis. The Great Elector was the head of the army. War expenditure, however, was wholly removed from the control of the civil authorities, because he separated the military from the civil revenues, and placed the former entirely under the management of the minister of war, who was, of course, his own nominee. French Militarism under Louis XIV also deserves mention in this connection. Here also, as in other cases, the Grand Monarch was well served by Louvois, the greatest war minister of the age. Louvois recruited and supported the largest and finest standing army of his day. He introduced severe regulations and discipline. He prescribed, for the first time in history, a distinctive military uniform and introduced the custom of marching in step. Under his supervision, camp life was placed upon a sanitary basis.

In spite of the phenomenal growth of Absolutism in the 17th century, we must look to the other side of the shield as well. No human institution, least of all a political institution, can rise above all restraints. There were various factors which imposed practical limitations on the exercise of monarchical authority. We may refer to the survival, in some cases, of impotent medieval parliaments, and privileges of nobles and lawyers. In France, though the Estates-General had ceased to be convoked after 1614 A.D., Estates-Provincial still went on in certain parts—Languedoc, Provence, Burgundy, Brittany, and some smaller districts, chiefly situated near the extremities of the kingdom. These estates enjoyed, although nominally, the right of voting the taxes for their respective districts. They never offered an effective resistance to the Crown; but it sometimes could not get the supplies it wanted without a little management, a little corruption, or a little intimidation. In Spain, again, there were similar survivals. The *Cortes* of Castile had been reduced to impotence under Charles V: but the *Cortes* of Aragon, where the royal power had in the Middle Ages been more jealously limited than in Castile, still imposed substantial checks on the monarch's will till near the end of Philip's reign—and in matters of taxation, till long after. Indeed, the Spanish crown had difficulties with the provincial *Cortes* of Aragon even so late as the first years of the 18th century: till in A.D. 1707 it took advantage of the suppression of an insurrection to abolish the special rights and privileges of the province. It was not till A.D. 1714 that a similar fate befell the Catalonian constitution, after

a resistance on the part of the Catalans of great obstinacy and valour. Similarly, in the small German principalities the power of the princes continued to be somewhat hampered by the survival of the provincial assemblies, though the control exercised by these assemblies was nowhere very effective, and diminished as time went on. Their share in legislation was in most cases the first to go—the assembly was reduced to a merely consultative function; and even where the formal constitutional necessity of the assent of the estates to laws was still recognised, every effort was made to reduce it to a mere formality. The control over taxation, though vigorously attacked, lingered somewhat longer: but even here the estates were commonly more concerned with obtaining privileges and exemptions for special classes than to make their control over general taxation effective.

“Even when the will of the monarch had come to be theoretically irresistible, the West European Monarchy was practically limited,” says Sidgwick, “not only by traditional law, custom, religion, etc., but by the resisting force of the human instrument through which it had to work: especially the sense of personal dignity of the nobles, the intellectual habits of the lawyers, etc.” This was pointed out by Montesquieu, one of the ablest writers on political theory of the 18th century, who makes a clear distinction between Monarchy and despotism. Even when the complete predominance of the Monarchy was established in France, the king had to respect the customary personal privileges of the nobles—their sense of exclusiveness and superiority to other classes. An intermediate order enjoying a special and recognised position was thus placed between the monarch and his subjects. Another important barrier to royal caprice—peculiar to France—was the jurisdiction of the *Parlement*, especially the *Parlement* of Paris to which the supreme administration of justice was committed. The right of registering royal edicts gave the *Parlement* an opportunity of protesting against an ordinance it disapproved: such protests were in some cases too strong for the king to set aside.

As Sidgwick points out, the very word ‘absolute’ does not mean that the power of the ruler over the ruled is practically unlimited, that he can deal with his subjects as if they were a troop of cattle. Such a ruler has always been more or less controlled by his fear of the disapprobation of his subjects and his desire for their esteem; by his fear of the *ultima ratio* of revolution, which has never been unknown in any political society; by the influence of religion on his own mind, and his knowledge of its influence on the minds of others. What is meant by calling him “absolute” is that there is no established constitutional authority—no human authority that his subjects habitually obey as

much as they obey him—which can legitimately and lawfully resist him or call him to account.

Absolutism, in this sense, was almost personified in Louis XIV of France. He was not alone; he was the model for other less powerful but hardly less vainglorious monarchs. "The system of absolute government, which he steadily carried on during more than half a century, and to which all the activities of the French nation were consistently, though not without struggles, accommodated, was characteristic of the whole age of which he is the most conspicuous figure." It is this establishment of Absolutism in France which Sidgwick considers to be the true criterion of the beginning of the Modern Age in preference to 1740 (as suggested by Bluntschli) and 1453 (as accepted by Lord Acton who observes that modern history begins under the stress of Ottoman conquests).

In four important European stages Absolutism could make no headway. In Poland, notwithstanding the chronic pressure of Turkish invasions, the nobles never tolerated the establishment of a strong royal authority. The Dutch Republic, though the oligarchy of its leading state had to surrender the control of affairs to a hereditary presidency, preserved the free constitution which it had won for itself with its independence. In this connection it is interesting to refer to the famous quarrel between the Orange party and the Republicans which culminated in the murder of De Witt. To the case of Great Britain we have already referred. During the 17th century three attempts were made to establish a despotism—by Charles I, by Cromwell, and by Charles II and James II. Fortunately, all of them failed. In the case of Switzerland, lastly, the federal and republican form of government, rendered natural by its physical conditions and the origin of its independence, was successfully maintained through the 18th century. In the case of England, United States and Switzerland, geography must be regarded as one of the chief factors which rendered impossible the growth of Absolutism on the French model. In the case of Poland, where the turbulent nobility triumphed over Monarchy, Sidgwick finds "an interesting negative example of the value of the industrial element." Something may also be attributed to the peculiar constitutional characteristics of Poland—elected monarchy and the "*liberum veto*."

With these exceptions, it is true to say that "in the seventeenth century the nation was focussed and crystallised into the person of the king. The nation worked, fought, lived, conquered for him alone. In his glory it saw its own reflected, it recognised him as its representative and its champion, it surrendered its independence to him ungrudgingly, and in his success it reaped its reward. The rights of

peoples were not so much set aside as not even thought of, for everything was absorbed in the personality of the king. Of this type of kingship Louis XIV is always looked upon as the representative, if not the founder."

The philosophical justification of Absolutism is to be found in the doctrine of Divine Right. In its completest form, according to Figgis, the theory involves the following propositions:—(i) Monarchy is a divinely ordained institution. (ii) Hereditary right is indefeasible. (iii) Kings are accountable to God alone. (iv) Non-resistance and passive obedience are enjoined by God. These broad features were now and then modified according to local circumstances. The inviolability of the succession was more important in France than it was in England. 'The supporters of Henry IV could hardly develop such a theory as that of Filmer, for the Salic Law is an artificial institution.

In France Absolutism found its highest philosophical exposition in the writings of Bodin, and England discovered it in the great work of Hobbes. Having a clear conception of the nature of sovereignty and having a confirmed contempt for 'mixed' or 'limited' Monarchy, Bodin repudiates the authority of the Papacy and decrees that the power of the prince emanates from God. Logically enough, he insists on absolute non-resistance. Monarchy is also shown to be the best form of government. "Finally," says Figgis, "a philosophical justification is sought for the rule of the French succession, and the Salic Law is alleged to be in harmony with the teachings of nature." These teachings are echoed in Bossuet's *Politics Drawn from the Very Words of Holy Scripture*, where he sets forth the essential characteristics of royalty as follows: it is sacred; it is paternal; it is absolute; it is subject to reason.

In England the first clear enunciation of the theory of Divine Right is found in *True Law of Free Monarchies* which was published five years before the death of Elizabeth (1598 A.D.). Here the doctrine of Divine Right is complete in every detail. When James I ascended the throne, there were many reasons why he should insist on the doctrine in its strictest form. His claim to the throne of England rested upon descent alone. Once at least Parliament agreed with the king. A statute was passed which purported not to give James a title, but merely to declare his inherent right. But when the Parliament entered into a conflict with Charles I, there grew up in the royalist party a passionate sentiment of loyalty to the crown and the doctrine of Divine Right was expounded in its extremest form. All royalists henceforth took the theory as their watchword. The horror which was awakened by the execution of Charles I tended to deepen in men's minds their senti-

ment in favour of the royal power. Hobbes not only evolved a theory of sovereignty but also demonstrated that Monarchy is the best form of government, that the English State is in fact a monarchy, and that resistance to the sovereign is never justifiable. The affinity between the theory of Divine Right and that of Hobbes' was far closer than is often supposed. To such teachings may be attributed the lingering royalist sentiment which, more than anything else, brought about the restoration of Charles II. Filmer's *Patriarcha*, written in James I's reign, but published in 1681, conceived the king as the father of the family representing the nation. The theory of non-resistance was elaborated and transformed into an active political creed. The Revolution and the Act of Settlement disposed for ever of the doctrine of indefeasible hereditary rights, and made it all but impossible to maintain the theory of non-resistance. Yet these results were by no means immediate, so far as the bulk of Englishmen were concerned. The doctrine indeed could not die out all at once. And the existence of a widespread feeling in favour of the Stuarts is evidence that it did not do so. In the 18th century, however, the doctrine gradually died out in England. Bolingbroke in *The Idea of a Patriot King* asserts that "a divine right to govern is an absurdity; to assert it blasphemy."

Absolutism reached its culmination, as has been noticed, in the reign of Louis XIV, and his defeat and death ushered in the era of Repentant Despotism. The monarchs lost their old confidence in themselves and tried to reconcile their claims with the rationalistic philosophy of the new age. But the gulf between the Princes and the peoples had become too wide to be easily bridged, and half-hearted repentance, coming too late to mitigate the rigours of the *ancien régime*, failed to avert the Revolution.*

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Modern Atom *

MATI LALL KUNDU, M.Sc.—*Ex-student.*

THOUGH struggle against nature has been found to be most successful when there is proper co-ordination between exploration and rational thinking, a number of psychological beliefs have sometimes directed human activities to the right direction. One of these is the belief in the ultimate simplicity of the laws of nature, and this belief has played a great part in the progress of Science. Prout in the beginning of the nineteenth century postulated his unitary theory of matter. It has stood the test of time and now it is universally accepted, not in its original form which its author has intended but with a modification in the conception of the unit.

We shall try to draw a picture of the state of things within an atom, on the line of Rutherford and Bohr. An atom can be conveniently divided into two significant parts: a nucleus which contains all the mass and which is positively charged, and an extra-nuclear core of electrons. From a study of the scattering of β -rays by matter with the help of Wilson's cloud-chamber. Rutherford concluded that the nucleus occupies a very insignificant portion of the total volume occupied by the atom. The dimension of the nucleus was shown to be a hundred thousand times less than that of the atom. From the same experiment we also know the amount of charge on the nucleus. Now the number of electrons in the shell can be known from a study of the scattering of β -rays by matter and also from Moseley's X-ray spectra. It is found that the number of +ve charge on the nucleus is numerically equal to the number of extra-nuclear electrons. This is not an accidental coincidence, but this is demanded by the fact that an atom is electrically neutral. According to Bohr, the extra-nuclear electrons revolve round the nucleus in orbits, defined by Pauli's Exclusion Principle, into the details of which we shall not enter. It may be mentioned that no two electrons in an atom move in the same orbit.

*This article is a part of an article 'Atom: Its Transmutation' read before an ordinary meeting of the University Chemical Club with Dr. B. N. Ghosh, D.Sc. (Lond.) in the Chair.

PHYSICS OF THE NUCLEUS

The nucleus is supposed to contain all the mass and the +ve charge. But though for explaining the X-ray and optical spectra, the nucleus may be regarded as a mere point, it was quite clear to the early investigators that this picture was insufficient for explanation of other phenomena, notably those of radio-activity. For in this class of phenomena charged particles (α and β -rays) and light quanta of very high energy content (γ -rays) are being spontaneously emitted from the nucleus, hence the nucleus must have an extremely complex composition. From different experimental facts, we are led to believe that the nucleus is formed of protons and electrons, the two ultimate particles of charge and mass. As early as 1930, the assumption was made that the nucleus,—though ultimately could be decomposed into protons and electrons,—did not contain them in the free state, but mostly in a state of combination as α -particles. The α -particles has a mass 4 and a charge of 2+ve. But the hypothesis that there are free electrons inside the nucleus is beset with difficulties. From a study of the hyperfine structure of spectral lines it appears that if the electron is a component of the nucleus, its properties would be fundamentally different from those of the extra-nuclear electrons. A second line of argument against the existence of free electrons inside the nucleus is that the nucleus contains a large excess of positive charge. As we know from our ordinary experiences, charges of like sign repel each other. Then how can the nucleus be stable? It was surmised that probably, the force of repulsion might change into one of attraction at close quarters.

From a series of investigations Rutherford and his students showed that the nucleus is surrounded by a potential barrier which accounts for its stability. Though the particles inside the Pot-barrier, are repelling one another and are endowed with large kinetic energy inside the nucleus, they cannot jump over the barrier. The picture is just like that of a number of dangerous lunatics confined within a high walled enclosure over which they cannot jump, but must be content to remain inside. But according to modern conception all particles of energy (matter, radiation) are also waves, and these can perform feats which are unthinkable in particle dynamics, that though as particles α -rays may not jump over the barrier, as waves they can leak through the barrier and thus give rise to the phenomena of spontaneous disintegration. The presence of barriers about the nuclei is well established by Gamow from wave mechanics. If we accept it, the natural consequence follows that an electron existing inside the nucleus will at once be

ejected for what is barrier to the positive particle is only a slope for the negative particles.

Our hypothesis about the structure of the nucleus, therefore, brings us to a very intriguing position. The investigation on the hyperfine structure and the stability of the radio-active elements are clearly against the existence of any electrons in the nucleus, while the ejection of β -rays in radio-active disintegration is clear evidence for its existence. But on the whole the evidences against existence are too strong and Bohr tried to reconcile the two views by postulating that ordinarily the electron does not exist in the nucleus, but may be created in the process of radio-active disintegration in a way which is not yet fully understood.

PREDICTION ABOUT THE NEUTRON

If the electron is definitely ruled out as a possible constituent of the nucleus, we have to postulate the probable existence of other particles to explain its composition. Rutherford has been assuming since 1919 the existence of neutron. It is simply the proton devoid of its positive charge. We are familiar with the Bohr theory of H-atom. It consists of proton round which the electron revolves in quantum orbits. Supposing that by some means the electron be made to fall into the nucleus the charges will be neutralised and we shall get a new body with the same mass as the hydrogen nucleus but with no charge. We may call this the neutron.

DISCOVERY OF THE NEUTRON

Though the Neutron was looked for, it could not be discovered for a long time presumably because of the absence of charge, it does not produce an effect which can be easily detected by ordinary physical instruments. But the detection came from investigation in unexpected quarters. In 1931 two investigations in Germany. Bothe and Besker, discovered a very highly penetrating radiation by bombarding Beryllium with α -rays while Geiger and Bothe in Germany and Curie-Joliot in France were engaged in determining the nature of the radiation, Chadwick and co-workers earned credit by giving correct interpretation to this phenomena: Bothe sowed the seeds, but Chadwick reaped the field. He was awarded the Nobel Prize for Physics in 1935 for this interpretation. Chadwick proved beyond doubt that the radiation was γ -rays as it was thought to be, but consisted of neutrons, uncharged particle of unit mass moving with large velocities.

SIZE OF NEUTRON

The diameter of an atom is 2×10^{-11} cm. and that of neutron is 2×10^{-16} cm. Hence 100,000 neutrons would have to be laid in a row to equal the diameter of one atom. Hence $100,000^3$ or $100,000 \times 100,000 \times 100,000$ neutrons could be packed into the space of one atom. This neutron package would constitute matter 10^{15} or 1000 billion times denser than ordinary matter say water. There is no evidence that the earth contains any super-dense neutron material. The stars may contain some of it. The very dense stars such as the white-dwarfs have densities sometimes a hundred thousand times that of water. Perhaps neutron material may be shown to be there. The neutron may prove to be a discovery of immense value to cosmology. So far only neutron of mass about one has been discovered, but it may be that neutron of mass 2 or more is produced under some circumstances.

COMPOSITION OF NUCLEUS

Heisenberg has shown that the neutron and the proton form probably the main constituents of the nucleus. Thus it used to be formerly thought that the α -particle consisted of four protons and two electrons. It is now thought to contain two protons and two neutrons. With this new theory we can explain all the known facts regarding the nucleus. We can explain isobars, isotopes and phenomena concerning the nucleus like the ejection of α -particles and β -particles as follows. It is assumed that within the nucleus sets of 2 protons and 2 neutrons remain grouped together which on favourable circumstances come out as α -particle. Thus α -particles are ready made within the nucleus. As regards the ejection of electrons or β -particle, we are met with an apparent difficulty. Now, Meitner comes to the rescue. He explains the difficulty on the assumption of the following intra-nuclear change supposed to occur on suitable circumstances: Neutron—Proton + Electron.

DISCOVERY OF POSITRON

The electron as the fundamental atom of electricity and one of the ultimate constituents of all matters has been known since the last 40 years. But in spite of all attempts, no corresponding unit of positive electricity was known until recently. Before 1933, the smallest positively charged particle discovered, namely the proton had the same mass as the H-atom which is 1836 times larger than that of the electron. This asymmetry in behaviour between the positive and negative electricity has never been properly understood, for the classical equations of electricity and magnetism predict perfect similarity in the behaviour of

the two kinds of electricity. So before 1932, the investigators had resigned themselves with regard to this question, to the philosophic attitude, *viz.*, 'that a fact is a fact.'

In 1932, a number of investigators working in different parts of the world (U. S. A., England, France and Germany) almost simultaneously announced the discovery of the positron which is the exact counterpart of the electron.

How Positron Was ACTUALLY DISCOVERED

While Milikan and Anderson in California were engaged in the investigation into the mystery of Cosmic Rays by means of Wilson's photographic method, they observed tracks, which are not actually those of cosmic rays but of the particles produced by them when they encounter matter. The largest part of them can be identified as being due to high speed electrons possessing sometimes extraordinary energy and moving very nearly with the velocity of light. Carl Anderson made the fortunate discovery in October, 1932, that a small percentage of these tracks curve in an opposite direction to those which are produced by the electrons (when the whole apparatus was exposed to magnetic field). These tracks can only be due to particles having opposite and therefore positive charge. Further from an examination of the ionisation tracks it was apparent that their mass was much less than that of the protons and of the same order as that of electron. From other observations Anderson was emboldened to make the definite statement that he has made the discovery of the positive electron or the Positron.

The bold statement proved to be quite correct. One might ask, how positive electrons are produced by cosmic rays. If the cosmic rays are identical with rays of great energy, then even terrestrial γ -rays of sufficient energy should show the same effect. This was proved by allowing a beam of very penetrating γ -rays from the C'' to fall on different kinds of matter (Pb, Al, C, etc.) and observing the tracks of particles ejected from them. In a small percentage of cases coupled tracks were obtained curving from the same point in opposite directions and it was shown by Anderson, Blacket, Curie-Joliot that the sum of the energies of the two particles was exactly equal to the energy of the original γ -radiation. The relation by the way throws light on the mechanism of the production of positron: Blacket pointed out that the quanta of γ -radiation is split up under the influence of the intense electric and magnetic field inside the nucleus, into a pair of positron and electron. This phenomena has been termed by Curie-Joliot as the

materialisation of quanta(γ)—a twin birth of material particle from annihilation of energy quantum, but probably a better term would be, “Electrofission of quantum” as suggested by Saha and Kothari. The matter in this process of material birth seems to act only as a catalyser. Conversely, when matter is bombarded with position the latter occasionally comes into direct contact with extra-nuclear electrons and the electrical charges will be annihilated. This is the opposite phenomena of electrofission and would result in the formation of either one quantum of energy. This has later been shown to be the case. This radiation is sometimes termed as annihilation radiation or secondary Photon.

Twenty-five Years Ago

HERE seems to be a gratifying consensus of opinion that the celebration of Founders' Day this year was a success and fulfilled its primary purpose. That purpose was to bring together past and present students and to enable them to meet each other and see the College. Old students came in large numbers, and the range of years which they represented extended from 1861 to last year, 1914—fifty generations. Old and young met together, and at the same time friends met contemporaries. We believe there were meetings on January the 20th of old friends who had not met since their student days. Sometimes the student days were four years ago and sometimes forty. All met on the common basis of membership of the College. The expedient of telling off some of the youngest present students as hosts and guides to their elders of past days ensured that extremes should meet. The extremes did meet—the very oldest and the very youngest; and we have reason to think to their mutual advantage.

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The incidental entertainments offered to our guests this year were secondary only in importance but served their purpose. There was a Tennis Tournament, Past *vs.* Present, organized by Professor Oaten and by the Honorary Secretary Sures Chandra Bose. A Cricket match was also played at Marcus Square. There were scenes from "As You Like It" and there was the Conference of Past Students.

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The Conference was, considered in itself, a notable event and owed its success to our unfailing friend the Vice-Chancellor and to the eloquence of Professors P. C. Ghosh and S. C. Mahalanobis. For further judgment of its success as a practical undertaking we await developments. There seemed to be general agreement that we should, and must, have a College Hall. The proposition that old Presidency College men should have an association, even as old Aligarh College men do, was received with approbation seemingly unanimous.

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The excellent representation of "the pastoral play" opens up many possibilities for the "Presidency Colege Amateur Dramatic Club," which has had a somewhat fitful history. The activities of the actors we had hoped, would enable us to stage Julius Cæsar early this session.

On the Founders' Day they gave abundant evidence of their histrionic talents. Confident of success they should spur themselves on to fresh activities, and we are sure they can count on the enthusiastic support of the whole College.

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With the development of the Dramatic Club we should start a Presidency College Debating Society. We have in the College debating societies of the First Year and the Second Year students. It is a matter of regret that the graduate classes should have all their energies absorbed in the work of the Seminars. We would be glad to find the activities of the various classes extended to the formation of a College Debating Society. Whether as a meeting ground of the members of the College, or as affording facilities for the powers of public speaking, the need of a College Debating Club is very great.

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The vista is widened, and with a Debating Society and a Dramatic Club we can hope for a revival of the old "Presidency College Students' Union." Such an "Union" will concentrate all the activities of the various societies and clubs in the College and will effectively help the growth of College *esprit de corps*.

[From the Editorial Notes]

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The sufferings of Belgium hardly bear thinking about. Students of the War in its ethical aspect will, however, do well to read an article by Frank Fox in the *Nineteenth Century* for January. The writer brings out very powerfully under the image of a victim on the rack the view that the supreme crime against Belgium was a crime against a people's soul through the invitation, once, twice, three times repeated, each time after some further experience of greater terror, to submit; and by so doing to betray the cause for which they had already endured so much. "The deepest infamy was reached in the constant invitation to the tortured victim to abandon her faith and save extremer pangs."

[From the War Notes]

OURSELVES

COLLEGE UNION NOTES

FOUNDERS' DAY

The Founders' Day came off this year on the 20th January—a welcome function that made us forget the scare of college examinations which had just vanished. More than 650 students regaled themselves with refreshments, orthodox and unorthodox, on the happy afternoon, while over 300 guests had tea on the extensive lawns, which then held the very cream of Bengal's intellectuals on their bosom.

The usual meeting was held in the Physics Theatre at 6 p.m. We were fortunate this year in having Sir N. N. Sircar, one of India's leading intellectuals, as our President. Sir Nripen was proposed to the chair by Principal B. M. Sen, supported by Mr. Suchit Chandra Majumdar (3rd year Arts), Debates Secretary of the Union. Before the usual proceedings began, Dr. M. Chatterji, in a neat little speech, requested Sir Nripendranath to unveil the portrait of the late Prof. Hem Chandra Das Gupta, who was associated with the Geology Department of our college for nearly 30 years.

The Principal, in his report, after a fitting reference to the memory of the Founders of the College, gave a general review of the various activities of the College in the preceding year—academic, extra-curricular and athletic. He concluded with a reference to the urgent needs of the college, foremost among which are a reduction in the scale of college fees and an Assembly Hall.

Mr. Susil Chandra Sen, C.B.E., Solicitor, one of our distinguished alumni, dwelt on the privileges which the present students of Presidency College enjoyed, privileges for which the students of former days had yearned.

Sir Nripendranath Sircar, in his scintillatingly witty and thought-provoking address, referred to the long connexion which his family has had with our College. He declared amidst enthusiastic cheers that his grandfather, the late Mr. Peary Churn Sircar, was the first Indian Professor at Presidency College. He left this college, as he said, forty-five years ago. "The present generation of students were not born then, and possibly some of the professors even were not born. As regards the ladies present here, I may tell the youngmen that no lady ever admits that she is over twenty-five, and consequently, without any mathematical calculation, I can say that none of them either was born then."

Referring to his own days at the Presidency College, Sir Nripendranath said that they had then no extra-curricular activities like those which the present generation of students have. Though they had their lessons from eminent men like Sir P. C. Roy and Sir J. C. Bose, he had to admit that the human touch—the contact between professors and

students—was at least much neglected, if not entirely absent. He was sure that things had definitely changed for the better, so far as this aspect of college life was concerned.

Sir Nripendranath closed his brilliant observations with a reference to one or two things, which he was sure "the bright youngmen" would take in the proper spirit. "Rightly or wrongly—I hope wrongly—an impression has gone abroad that boys of Calcutta University do not compare favourably with boys of other universities in India." This, he said, he had gathered from people associated with the Public Service Commission at Delhi and Simla. He hoped that this is an impression which we must try to wipe off. He also referred to the fact that the easy days of 1895 were gone, when one could be sure of suitable employment if only he could take the B. A. with Honours. "It is not merely academic qualifications but perseverance and that capacity of fighting one's way out through this cruel and hard world that is all that makes the difference to-day."

The meeting was brought to a close with a vote of thanks proposed by Saroj Guha, Secretary of the College Union.

ARCHERY FEATS

Prof. M. P. Shushil of the Punjab gave a display of archery feats before the members of the College Union on the Baker Laboratory grounds, in the afternoon of the 27th November last. Prof. Shushil, who has revived many of the archery feats expounded in Hindu epic and mythology, delighted the fairly large gathering of professors and students not only with his amazing skill with the bow and arrow, but also with certain other feats like blind-fold reading and writing. As we went on marking the exhibition of his skill we felt that the cult of Arjuna and his Dhanurvidya have not been altogether forgotten.

EDUCATIONAL FILMS

On the 10th of February, there was a display of several short-length educational films in the Physics Theatre by a Bombay firm. The large gathering included the Principal and a maximum number of professors and students. For the hour and a half the show lasted, we dived into the mysteries of human anatomy, had a glimpse into the working of agricultural experiments that are now being tried in the vast steppes of the Soviet, had a short breather with the exploits of Mr. Jacko, had a trans-continental flight in a modern air-liner, and had even a discourse on the importance of good posture!

STEAMER EXCURSION

Owing to unavoidable reasons, our annual steamer party could not be held earlier than, or on a date other than, the 22nd of March. As usual, we were fortunate in having on board, besides Principal and Mrs. Sen, Mrs. S. C. Majumdar, Mrs. N. M. Basu and a fairly large number of professors.

We had the interesting experience of listening to vocal songs with the sole accompaniment of the *tabla* alone (save, of course, the un-

conscious, orchestral accompaniment of the creaks and groans and rumbles of the chains and wheels and what-nots of S. S. *Buckland*), and some of our students really sang well. Prof. Robin Bhattacharjee, a ventriloquist of repute, gave some really entertaining imitations of animal cries and various other sounds. Tea and light refreshments were ready at 3 P.M., after which Prof. P. C. Sorcar gave a display of his wonderful skill in magic. The steamer came back to Chandpal Ghat at 6 P.M. and we landed again on *terra firma* with thunderous cheers.

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The year's work is done, the Secretary thanks all his co-workers, and once again apologises for his many failings. He looks forward to a better administered Union next year.

SAROJ GUHA,
General Secretary.

DEBATING SOCIETY

An interesting debate was held in the Physics Theatre on Saturday, the 17th December last.

The resolution was "That in the opinion of the House the chief aim of a country's education should never be utilitarian." Professor F. J. C. Friend-Pereira kindly presided over the meeting.

In moving the resolution, Mr. Sunil Sen characterized utilitarian education as a most unholy abuse of the gifts of Minerva. He stated that there is a real distinction between an academic institution and a commercial workshop. The sacred altar of the Goddess of Learning, he asserted, should remain for ever sacred; the human intellect should be carefully trained up in a congenial atmosphere, it is too precious a thing to be sacrificed to Mammon.

The mover-in-chief was ably supported by the other speakers of his side—Mr. Phullasree Ghose, easily the most enthusiastic participant in the debate, Mr. Rajat Biswas and Mr. Brindaban Chandra Sinha.

Leading the opposition very ably, Mr. Amal Bose dwelt on the constructive side of utilitarian education. He emphatically observed that Minerva would not be offended if her gifts are employed by mortals for earthly purposes. Supporting him, Mr. Suchit Mazumdar stated that the idea of learning for learning's sake was a medieval notion. It might very well have suited the monks in their quiet cloisters, but in these days of economics and machinery, the talk of selling one's soul for a mess of pottage would sound frightfully squeamish. Mr. Arun Basak also spoke very convincingly against the resolution.

Professor Friend-Pereira, after an admirable summing up of the arguments of both parties, disapproved of the domination of printology and expressed his confidence in the type of education suggested in the Wardha Scheme.

The motion was lost by 64 votes to 20.

SUCHIT MAZUMDAR,
Debates Secretary.

SEMINAR REPORTS

ECONOMICS SEMINAR

The first general meeting of the Economics Seminar came off on the 16th of March, 1940 with Dr. J. C. Sinha, M.A., Ph.D. in the chair. Mr. Jyotiprasad Bhattacharjee of the Third Year Class read a paper on "Cottage Industries in India."

The writer dealt with the subject in a very comprehensive manner. After making a brief survey of the past history, causes of decline and survival of the various cottage industries, the writer dwelt at length on the present state of existing ones, particularly the hand-loom industry. He then suggested various measures for their revival.

The paper was followed by a lively discussion in which Messrs. Anwarul Huq, Aroon Bonerjea, Rajen Sarkar, Subhas Dhar, Ajoy Mitter and Dayal Dutt took part. Most of them opined that cottage industries, to be of any lasting benefit, must be carried on a large scale. Moreover, for their best interests, they should be complementary to, and not competitive with, factory industries.

India's fate, taking the long-term view, was bound up more with the development of factory industries than the revival of cottage industries. Harmonious development of the two, if possible, as in Japan and Switzerland, is most desirable.

Dr. Sinha in a nice little speech summed up the whole thing. He showed the difference between two types of cottage industries—those producing articles of ordinary consumption and these producing artware and luxury goods. He ascribed the decline of the second mainly to the lack of patronage by the state and the nobility. Competition with machine-made goods had, in his opinion, affected the first, and not so much the second.

He then emphasised the need for linking up cottage industries with factories and for the extension of cheap electrical power to the countryside. He criticised the view advanced by some of the speakers that cottage industries were necessarily doomed in the present age of machines and showed that the decline of small industries in Germany and Russia, for instance, were due to causes not present in India. On the contrary, there were in India economic factors such as urgent necessity for providing spare-time occupation to numerous and scattered agriculturists with small and fragmentary holdings which clearly pointed to the need for developing cottage industries.

With a vote of thanks to the Chair the meeting concluded.

We also convened a special meeting on the 9th February, 1940, at the Physics Theatre under the presidency of our Principal Mr. B. M. Sen. Dr. Harold Hotelling of the Columbia University delivered a learned lecture on "*Imperfect Competition*", before a distinguished gathering.

SUBHAS KUMAR DHAR,
Secretary.

HISTORY SEMINAR

A special meeting of the Seminar was held on December 20, 1939, when Dr. M. N. Sarkar of our College delivered an address on "Vaisnavism in Bengal." Dr. U. N. Ghoshal presided.

It was a scholarly address. Dr. Sarkar introduced the subject by pointing out the affinity between Philosophy and History. He then made a comparative study of the Eastern and Western conception of Life. In Vaisnavism we have a creative conception of life, spirit of harmony, freedom and creation—these, he explained, are the outstanding features of Vaishnavism. In Bengal, Dr. Sarkar pointed out, Chaitanya had recognised that *Varnasramadharma* is based on merit. He concluded by saying that Vaishnavism really wanted that men should feel that they were not only biological but also spiritual beings.

Some questions put to Dr. Sarkar by a few students were gladly answered by him.

Another general meeting of the Seminar was held on March 2, 1940, when Mr. A. C. Banerjee of the Third Year read a paper on "Rise of Absolute Monarchy." Prof. S. C. Sarkar presided.

The paper took a brief survey of the history of Absolute Monarchy from the time of the Greek Tyrants and Roman Dictators to the middle of the 17th Century when Louis XIV of France gave a definite shape to the idea. The paper continued with a thorough discussion of the causes which prevented the Emperor and the national monarchs from becoming absolute in the Middle Ages. The writer then pointed out the various factors which led to the rise of Absolute Monarchy in the 17th century. With the advent of Repentant Despotism in the 18th century, however, Absolutism of the 17th century came to an end.

Mr. S. K. Guha stressed on the economic changes leading to the rise of absolutism and preferred to call the *Magna Carta* a triumph for the bourgeoisie—not for the nobility, as the writer had said. Mr. A. Momin raised some interesting points regarding the contribution of Roman Law to the growth of Absolutism and the system of church administration in Medieval Europe. The writer attempted a rejoinder to each of the points raised.

Prof. S. C. Sarkar gave a fairly long presidential address. He pointed out that Absolute Monarchy was transitional from the later Middle Ages. He then discussed the social and economic changes in the feudal society of the Middle Ages which led to the upheaval of Absolute Monarchy. Feudalism, he said, did not necessarily create chaos; but it hampered trade and commerce. He then corroborated the writer's observations on the contribution of Reformation and Bureaucracy to the growth of Absolute Monarchy which, he pointed out, was a political and not a social or economic ideal. He concluded by saying that Absolutism was a misfit to the changing circumstances of the time and hence the idea of Absolute Monarchy had to give in to the idea of Democracy which was gradually coming into the forefront.

A. C. BANERJEE,
Secretary.

GEOLOGICAL INSTITUTE

The First Ordinary General Meeting of the Institute was held on Monday, the 18th September, 1939, at 5 p.m. in the Geological Lecture Theatre, with Dr. P. K. Ghose, M.Sc. (Cal.), D.Sc. (Lond.), D.I.C. etc. in the Chair. Mr. D. K. Chandra read a paper on "Magnetic Differentiation" on the occasion. This paper was followed by another on "Economic and Regional Geography of the Forests in India" by Mr. S. Ghose. Both the papers were excellent collection works and as such were highly praised for the simple manner in which these two difficult subjects were presented.

The Second Ordinary General Meeting of the Institute was held on Wednesday, the 27th September, 1939, at 5-15 p.m. in the Geological Lecture Theatre with Dr. P. K. Ghose in chair. Mr. J. B. Auden, M.A. (Cantab), F.G.S., etc., of the Geological Survey of India, delivered a highly interesting lecture on the Geology of the Central Himalayas. As Mr. Auden is an acknowledged authority on the subject, he dealt with it as only authorities can. The lecture was illustrated with numerous slides of excellent quality.

The Third Ordinary General Meeting of the Institute was held on Saturday, the 9th December, 1939, at 4-30 p.m. in the Geological Lecture Theatre with Dr. M. M. Chatterjee, Ph.D. (Lond.), A.R.C.S., etc. in chair. Mr. N. K. Bose, M.Sc., of the Calcutta University, delivered an interesting lecture on a rather ungeological subject. He spoke on the "Distribution Method in Cultural Anthropology."

The Fourth Ordinary General Meeting of the Institute was held on Wednesday, the 20th December, 1939, at 4-30 p.m. in the Geological Lecture Theatre with Dr. M. M. Chatterjee in chair. About 50 members attended the meeting. Mr. S. Guha read a highly interesting paper on the "Mineral Resources of Bengal." It was a piece of laborious collection of the scattered data available and was much praised by those present.

The Fifth Ordinary General Meeting of the Institute was held on Monday, the 8th January, 1940, at 4-45 p.m. in the Geological Lecture Theatre with Dr. P. K. Ghose in chair. After the election of a few Associate Members, Mr. J. M. Sen Gupta spoke on an "Abandoned Gold Mine in Wynad" which he had recently visited. It was highly appreciated and the President appealed to the members to produce more original works of this kind.

The 34th Anniversary of the Institute was held with its usual success on Friday, the 19th January, 1940, at 2-45 p.m. in the Geological Laboratory with Dr. P. K. Ghose in chair. Mr. W. C. Wordsworth was the Chief Guest on the occasion. The attendance was higher than in any previous year, about 120 members and distinguished guests being present. The programme was as follows:—(1) Group Photo, (2) Opening Song, (3) Address by the Chief Guest, (4) Refreshments, (5) Music by several members of the Institute, and (6) Cinema Show. The function terminated at 7-0 p.m.

The Sixth Ordinary General Meeting of the Institute was held on Thursday, the 29th February, 1940, at 4-45 p.m. in the Geological Lecture Theatre with Dr. M. M. Chatterjee in chair. After the election of a few

Associate Members, Mr. A. B. Das Gupta, B.Sc., delivered a highly interesting lecture on "An Excursion to Jubbulpore". He described in brief the geology and geography of the area as studied by him during a College excursion to the area. The lecture was illustrated with numerous slides and specimens including a dinosaur limb bone collected by the party.

The Seventh Ordinary General Meeting of the Institute was held on Monday, the 4th March, 1940, at 5 p.m. in the Geological Lecture Theatre with Dr. P. K. Ghose in chair. Mr. S. K. Roy, B.Sc., read a very interesting paper on "The Marine Transgressions in the Peninsular India". It dealt with the evidences which prove the occurrence of periods of 'deluge' in the past and was illustrated with numerous slides showing the configuration of the land mass of India in those times. All present were treated to tea and light refreshments as usual.

AMIYA BHUSHAN DAS GUPTA,
MIHIR KUMAR ROYCHOWDHURY,
Jt. Secretaries.

ATHLETIC REPORTS

ANNUAL SPORTS

The Annual Sports of the College came off on Monday, the 29th January, on the Baker Laboratory grounds in the presence of a big gathering.

The number of competitors was considerable. The standard of the Athletic feats was high. Mr. Ananda Mukherjee, the Indian Champion Pole Vaulter, a student of our Third Year Class, won the individual Championship with 59 points to his credit. As many as three new Presidency College records were established. Mention should be made of Mr. Abbas Mirza, one of the best Footballers of Calcutta, for his winning the 'Sack Race' for the sixth time in succession.

The Hon'ble Mr. Justice A. N. Sen presided and Mrs. Sen distributed the prizes. After the Tug-of-War between the Old Boys and the Staff was over, the function came to a close at 6-30 p.m. The item "Go as you like" caused a lot of fun; and the Hon'ble President decided in favour of Mr. Bimal Datta, who appeared in the role of a "Punwallah." The "Rickshawpuller", however, turned out a serious rival to the "Punwallah"; the "Coachman" and the "Goatseller" also drew attention of the crowd.

The function was a success. I take this opportunity of expressing my gratitude to our Principal, to our Physical Instructor Mr. S. Chakrabarty, to Mr. Sudhangshu Roy the Assistant Secretary and to all those who acted as officials and volunteers without whose guidance and assistance I could not have managed our sports meeting so successfully.

The following are the results of various events:—

100 YARDS FLAT RACE:—(1) A. Mirza; (2) S. Sen; (3) A. Mukerjee.

200 YARDS FLAT RACE:—(1) A. Mirza; (2) S. Sen; (3) N. Chatterjee.

400 YARDS FLAT RACE:—(1) Niranjan Chatterjee; (2) S. Sen; (3) B. Sarker.

800 YARDS FLAT RACE:—(1) S. Ahmed; (2) M. Konar; (3) A. Bose.

HIGH JUMP:—(1) A. K. Mukerjee; (2) K. Abraham; (3) S. Chatterjee.

HEIGHT 5' 6" COLLEGE RECORD

BROAD JUMP:—(1) A. K. Mukerjee; (2) S. D. D. Nichols Roy; (3) S. Ahmed.

HOP STEP JUMP:—(1) A. K. Mukerjee; (2) S. D. D. Nichols Roy; (3) P. Das.

SHUT PUT:—(1) K. Abraham; (2) A. K. Mukerjee; (3) S. K. Banerjee.

DISTANCE 27' 11 $\frac{1}{2}$ " COLLEGE RECORD

JAVELIN THRONE:—(1) H. Hossain; (2) N. Chatterjee; (3) N. Sanyal.

POLE VAULT:—(1) A. K. Mukerjee; (2) N. Chatterjee.

HEIGHT 11' 2 $\frac{1}{4}$ " COLLEGE RECORD

1 MILE CYCLE RACE:—(1) A. Roy; (2) S. D. D. Nichols Roy; (3) D. Sen.

SACK RACE:—(1) A. Mirza; (2) P. Das; (3) J. Singh.

200 YARDS EX-STUDENT:—(1) Hiren Mallick; (2) Utpal Sen; (3) Amar Banerjee.

RELAY RACE 4 \times 200=won by Second Year Students. Represented by S. Sen; N. Chatterjee; J. Mitra; A. Bhattacharya.

TUG-OF-WAR—won by 4th Year Class.

GO-AS-YOU-LIKE:—(1) B. Datta; (2) M. Konar.

INDIVIDUAL CHAMPIONSHIP:—A. K. Mukerjee with 59 points.
College Blues for 1939 awarded to:—

FOOTBALL:—S. Roy, A. Sen.

BASKETBALL:—D. Maitra, S. Sen Gupta.

HOCKEY:—A. Zaman.

CRICKET:—D. Das.

ATHLETICS:—A. K. Mukerjee.

ROWING:—P. Sen, D. Bose, M. Sen, S. Sen, N. Sen.

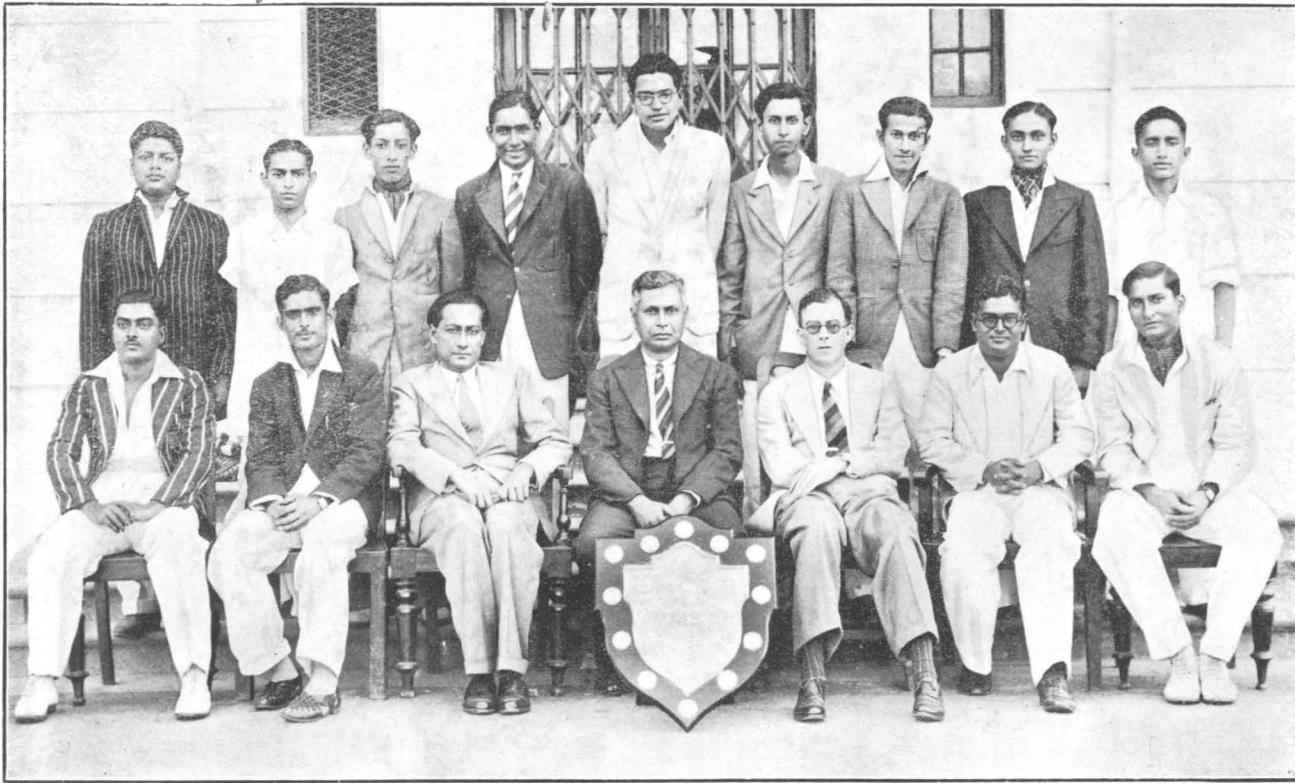
Cricket Cups for 1939-40 were awarded to R. Ghose, A. Mozumdar, B. Ghose, Bazoria, and R. Roy; and the Special Athletic Proficiency Prize, 1939, to Sunil Munshi.

BIMAL CHANDRA DATTA,
Secretary.

CRICKET

It is gratifying indeed to record here the notable achievement made by our College this year in Cricket. Placed in the final against the Scottish Church College, our college played a worthy game, and annexed the Inter-Collegiate League. The game was a keenly contested one.

Nirmal Chatterjee batted confidently and bowled wonderfully. Dhruba Das contributed much to the success of our side by marvellous inswingings. And so did D. Bose. He was recognised as a tower of strength to our side, as he had always been. A. Zaman and S. Ray who opened the game in pair, played a very steady game. The excellent fielding of A. Sen is worthmentioning. Sushen Gupta also earned the gratitude of his side by capturing many wickets with his spinners; and



PRESIDENCY COLLEGE CRICKET TEAM
WINNERS OF CALCUTTA UNIVERSITY CRICKET LEAGUE, 1939-40

*Sitting (left to right):—*S. Gupta, R. Bhattacharji (*Captain*), Prof. S. C. Sarkar (*Prof.-in-charge of Cricket*), Principal B. M. Sen, Prof. J. O. Bartley, Mr. S. Chakravarty (*Phy. Instr.*), R. Ray (*Hony. Secy.*).

*Standing (left to right):—*R. Bajoria, A. Sen, D. Das, N. Chatterjee, S. Roy, D. Bose, B. Ghosh, P. Das, R. Ghosh.



PRESIDENCY COLLEGE FOOTBALL TEAM
WINNERS OF ELLIOTT AND HARDINGE SHIELDS, 1939

Sitting (left to right):—R. Bhattacharji, K. Nassim, S. Ray (Captain), Principal B. M. Sen, Mrs. B. M. Sen, Dr. J. C. Sen Gupta (Prof.-in-charge of Football), Abbas.

Standing (first row):—A. Dutt (Hon. Secy.), R. Gupta, A. Sen, D. Das, B. Ghose, I. Kundu, S. Gupta, B. Sen, P. Das.

Standing (second row):—Mali, N. Chatterjee, D. Mitter.

Bajoria, P. Das and R. Ghose also made much meritorious contribution to the success of our side. There was an excellent team work on our side.

We also note with pleasure that three players of our College team were chosen to play for the Calcutta University against the Aligarh University, and our Nirmal was made the Captain of the University team. Our hearty congratulations to Nirmal and his team on their victory over the Aligarh University.

R. BHATTACHARYYA,
Captain.

HOCKEY

This year we have started our hockey season with a good number of practice games under the guidance of Mr. S. Chakravarty, our Physical Instructor. We are getting the help of Abbas, R. Bhattacharji and K. Nassim. We missed our captain R. Gupta in this year for his sudden illness. His place is filled by K. Hossain of the 3rd Year Class. On our college compound we played several friendly matches, most of which were won by our team. We have almost finished our games in the Inter-Collegiate League with our position in the middle of the League Table. We expect this season to be a successful one.

SUBHAS SEN GUPTA,
Secretary.

BASKETBALL AND VOLLEYBALL

We played in the Intermediate league organised by B. B. A. with a good side. The most notable players on our side were D. Mitra, S. Sen Gupta, S. Chakravarty and B. Sen. Our position in the league fixture was not bad. In the Inter-Collegiate League, our Basketball team did well. As the B. B. A. started the knock-out tournament late, our team was forced to withdraw from the competition. The reason was that most of the players had to sit for the intermediate examination. We played a few volleyball matches. Our team was of better colour and we lost no game. We concluded our basketball season with an exhibition game. After the game was over, a tea party was arranged for the players.

BANGSHI SEN,
Secretary.

COLLEGE PLATOONS

The three most important events since our last report are the Annual Camp of Training, the Annual Musketry Course, and the enrolment of fresh recruits.

The Annual Camp of Training this year was held in Calcutta. The actual spot was the Ellenborough Course, near the Princeps Ghat. As it is a permanent camping ground for military units passing through Calcutta, the cadets could indulge in even a few luxuries like bath-rooms, which are usually quite unknown to Camp. The two most remarkable features of this Camp were its meagre attendance and the absolutely new type of training. Although it has been suggested by some that this meagre attendance was the direct result of this war, it is my firm

conviction that the concurrence of 'epidemic' illness with the time fixed for Camp was nothing but a remarkable piece of coincidence. The training, however, made up for this poor attendance and it is the first time in the history of the C. U. T. C. that its members learned the mechanism and saw demonstrations of anti-aircraft guns firing at (though imaginary) aeroplanes. With also lectures like "Fighting in Wazirilands" by Major F. H. Willassey Wilsey, the training provided must have been interesting to every one. The Camp had also excellent arrangements for recreations (thanks to the Y. M. C. A. recreation tent) and the Camp fire was a daily (or rather a nightly) feature. Lt. Ghoshal, our Company Commander, considered games in the evening a healthy sort of recreation but some of the cadets seemed to hold a different opinion and branded such games as over-exercise. All such petty troubles were forgotten, however, when on the 14th evening Lt. P. C. Dutt treated the whole Company (Presidency and Vidyasagar Colleges) to heavy refreshments. This was immediately followed by fresh trouble when two hours later they were asked to join the general feast which had been kept as a surprise by the Mess Committee. It was with a sad heart that on the 15th evening, the members left what was but a few hours before a veritable city of canvas.

The Annual Musketry Course is a sort of examination for determining the shooting efficiency of individual members and also when properly tabulated that of the whole Unit. All the members have not fired their Annual Musketry Course as yet and even now our College can boast of one of the very few Marksmen in the whole C. U. T. C.

Due to numerous discharges after the annual Camp was over—the strength of our Platoons had fallen to a sorry level but fresh enrolments in the last few months have brought these up to nearly their full strength. Thanks are due to Lt. S. C. Ghoshal and to Lt. P. C. Dutt for the constant help and guidance received in this connection.

AMIYA BHUSHAN DAS GUPTA,
Platoon Sergeant.

FAREWELL TO PROFESSOR S. C. BANERJI

The past and present students of Prof. S. C. Banerji, M.A., B.Sc., F.L.S. (Lond.), Senior Professor of Botany, arranged a farewell on the occasion of his retirement from service. The function was held on the 8th October, 1939, in the Botanical Laboratory. Professor S. C. Mahalanobis, B.Sc. (Edin.), F.R.S.E., I.E.S. (retired), kindly took the chair and Principal B. M. Sen and Mrs. Sen graced the occasion by their presence. Most of the botanists of Calcutta, many of whom are Professor Banerji's students, attended the function. Professor Mahalanobis, Dr. K. P. Biswas, Superintendent, Royal Botanical Garden, Professor Tarachand Nundy of the Bangabasi College and other speakers dwelt cordially on Professor Banerji's attainments as a teacher and scholar.

An address (in Bengali) in a neat silver casket was presented to Professor Banerji and he gave a suitable reply in acknowledgment.

A group photo was taken on the occasion and there were arrangements for light refreshments and music by Mr. Mrinal Ghosh and others.

OUR CONTEMPORARIES

The following Magazines have been received since we went to press
last :—

Government Commercial Institute Magazine.
The Samaldas College Magazine.
The Calcutta University Law College Magazine.
Vidyasagar College Magazine.
Journal of the College of Engineering and Technology, Bengal.
The Krishna Raman Inter College Magazine.
St. Xavier's Magazine, Calcutta.
The Murray College Magazine, Sialkot.
The Union Magazine, D. A. V. College, Lahore.
The Rajendra College Magazine.
The American College Magazine, Madura.
The Carmichael College Magazine.
Dyal Singh College Magazine, Lahore.
A. V. Colleges Magazine and Chronicle.
Krishnagar College Magazine.
A Government College Miscellany, Mangalore.
The Narasinha Dutt College Magazine.
The Victoria Institution Magazine.
Bhu-Vidya Journal of the Geological Institute, Presidency
College



বাক্সিমচেন্টের প্রতিহাসিক উপন্যাস অধ্যাপক জীৱাঙ্গকল্পের বাণ্টি

বিয়োপেট্টা, বেনজুর, কুন্সেড-স., মেরি ওয়ালেক্স প্রভৃতি ছায়াচিত্র ধীহীরা দেখিয়াছেন তাহার সকলেই জানেন এই জাতীয় বইগুলি দেখিয়া একটা বিশেষ রকমের অনন্ম পাওয়া যাব। সীজার বিজয়ীর পৌরীবে পূর্ব প্রোবেশ করিতেছেন আর পোপনে নীজৰ তাহার বড়বড় চলিতেছে; মিশের যালি ধৈর্য্য ও স্বামোর ছটায় তাহার প্রেমপদ্মকে মুক্ত করিয়া কর্তৃনাম স্থাপনোক রচনা করিয়া তাহার মধ্যে জগৎ ভুলিয়া কাল ধাপন করিতেছেন আর শক্ত আসিয়া তাহার মাঙ্গ জুর করিয়া নিতেছে; মোসের লিপ্ত শাস্ত্রজ্ঞ তাহার বিস্তৃতিৰ ভাবে ও উৎপোড়িতেৰ অভিঃসাপে ভাঙ্গিলা পত্তিতেছে, সাহাজ গৰৰে গৰিবত, পঙ্গৰল দৃঢ় অৰ্থ উন্মত মোম তাহার অবিচার অত্যাচাৰ দিয়া তাহার বিনাশেৰ দিন নিকটবৰ্তী করিয়া তুলিতেছে; সমস্ত প্রিষ্ঠান ইউরোপ ধৰ্মেৰ নামে সংস্কৰ্ত হইয়া, সম্মু পৰ্যত লজন করিয়া তাহাদেৰ পীঠস্থান বিদ্যুৰিৰ কবল হইতে উকাব কৰিবার অৰ্থ ধালা করিতেছে, অদেশ ছাড়ান্না, মৰগুমতে দেহেৰ রক্ত ঢালিয়া, রাজা প্রজা, ধনী দানিত একসমস্তে ধৰ্মস্থানোৰ প্রাণ বিসজ্জন কৰিতেছে; বিষ্ণুগী উচ্চাকাঙ্ক্ষা ও অগুরি সমৰ-বন্দপূর্ণ লক্ষ্মী নেপোলিনৰ ঘুজৰ পৰ যুক্ত জৰু কৰিতেছেন, রাজ্ঞীৰ পৰ মাঙ্গ তাহার কৰতৰগত হইতেছে অথচ এই প্ৰজলিত আগ্ৰহ-গিৰিস তত বায়োই মেহেৰ নিৰ্বাৰ বাহিয়া চলিয়াছে। সাংগ্ৰহণ মাহাত্মক তাহার প্ৰাতাহিক জীৱনেৰ স্থপত্য়েৰ মধ্যে দীড় কৰাইয়া, তাহাকে নান বিয়াল, প্রেলাভন, পৰিকা ও সময়াৰ সম্মুখীন কৰাইয়া, তাহার জীবনে নানাবিধ কাঙলিক বন্ধ ও সংঘৰ্ষেৰ মৃষ্টি কৰিয়া, কোন অবস্থায় সে কি কৰৱ ও কি ভাৰে তাহা দেশিয়া আসন্না যথেষ্ট আনন্দ পাই তাহাতে সন্দেহ নাই। নৱনৰীৰ তুচ্ছ স্থপত্য়েৰ কথা অবলম্বন কৰিয়া এই তৃছতাৰ মধ্যে যে কত শহুত আছে তাহা ফুটাইয়া তোলা, ধাহাকে সুদ্ধ বলিয়া মনে কৰি তাহা যে সুদ্ধ নয়, ধাহাকে অতি পৰিচিত অকিঞ্চিতক ভাৰি তাহার মধ্যে দে কত সৌন্দৰ্য মাঝুৰ্য গোপনেন রাখিয়াছে তাহা আবিষ্কাৰ কৰা ও তাহাকে রাগে বসে মণ্ডিত প্ৰাকাঞ্চ দিবালোকে প্ৰশংস রাজপথে দীড় কৰাইয়া, সুদ্ধ পৰিবেশ হইতে বৃহত্তর পট-ভূকিকাৰ প্ৰতিষ্ঠা কৰিয়া, মহাকালপুৰবাহ দেশ ও জাতিৰ ভাগকে ভাক্ষিয়া চুৰিয়া থুঁ

হইতে যুগান্তে যেখানে জাটিল আবর্ত্ত রচনা করিয়া ছাটিয়া চলিয়াছে, সেই আবর্ত্তের মুখে ফেলিয়া দিয়া তাহার কর্ষ, জীবন ও চরিত্র দেখিতে তো মন্দ সামিবার কথা নয়। একটি পুরুষ ছাইটি নারীকে ভালবাসে, কাহাকে সে গ্রহণ করিবে আর কাহার আশাই বা তাঁগ করিবে, একটি নারী ছাইটি পুরুষকে চায়, যাহাকে সে ভালবাসে তাহাকে সে শুন্ধা করে না, আর যাহাকে শুন্ধা করে তাহাকে ভালবাসিতে পারে না, কষ্টাদ্যব্রগ্রস্ত পিতামাতা' কষ্টার বিবাহের জন্য ব্যাকুল হইয়া উঠিয়াছেন কিন্তু নিষ্ঠুর সমাজ দরিদ্রের মুখ চাহিতেছে না, স্মৃশক্ষিতা মার্জিতরূপ মহিলা অনুষ্ঠির বিদ্যমানায় বর্দ্ধন অশিক্ষিত ধনীসমাজের হাতে পড়িয়াছেন, জীবনে তাঁহাদের বণিবনা হইতেছে না, আধুনিক উপন্থাসের বিষয়বস্তু অনেকটা এই রকম। কিন্তু গঞ্জাংশ যাহাই হউক, চরিত্রসূষ্ঠি ও নায়কনায়িকার মন্তব্ধের চুলচেরা বিশ্লেষণ করিয়া, অনুর্বদ্ধের অতি মৃচ কম্পনগুলি ও বিচিত্র বর্ণে রঞ্জিত করিয়া আধুনিক সামাজিক উপন্থাসের লেখকগণ রসসূষ্ঠি করিতেছেন। এই উপন্থাস পাঠে আমরা আনন্দ পাই, কারণ ইহার চিত্রিত নরনারী আমাদের পরিচিত, ইহারা আমাদের ঘরের লোক; ইহাদের জীবনের সমস্তা আমাদেরই জীবনের সমস্তা বলিয়া আমরা ভাবিয়া থাকি এবং ইহাদের কথাবার্তায় অনেক সময় নিজ হৃদয়ের প্রতিধ্বনি শুনিতে পাই। আমাদের ঘরের লোক, আমাদের আত্মীয়, আমাদের দেশবাসী, যাহাদের কথা শুনিতে আমরা এত ভালবাসি, যাহাদের প্রাত্যহিক জীবনের সাধারণ মুখ দুঃখের কথা আমাদের তৃপ্তি সাধন করে—তাহাদিগকে অতীত ইতিহাসের গৌরব ও গ্লানির কাহিনীর মধ্যে দেখিতে কি আমাদের ইচ্ছা হয় না? দুর্বার নিয়তি বিপুল বলে দেশের ভাগ্য যে পরিণামের দিকে আকর্ষণ করিয়া লইতেছে, আমাদেরই দেশের লোক তখন কে কি করিল, ইতিহাসের রথের রঞ্জু কে কতখানি টানিল ইহা জানিবার ইচ্ছাও আমাদের অত্যন্ত স্বাভাবিক। আমাদের আত্মীয় স্বজনকে আমাদেরই মত সাধারণ বেশভূত্যায় ঘৰোয়া ভাবে দেখিতে আমাদের যেমন ভাল লাগে, তেমনি মাঝে মাঝে তাহার অঙ্গে বীরস্থব্যাখ্যক ঘোন্ধবেশ পরাইয়া, অস্ত্র শঙ্গে, বর্ষে চর্ষে, কিরীটে কুণ্ডলে সাজাইয়া দেখিতেও ইচ্ছা হয়। জীবনকে ইতিহাসের আলোকে ধরিয়া পর্যবেক্ষণ, ইতিহাসের গৌরব ও মাধুর্য মণিত করিয়া পরিদর্শন করিবার ইচ্ছা হইতেই গ্রিতিহাসিক উপন্থাসের জন্য।

এইখনে প্রশ্ন উঠিতে পারে প্রাচীন যুগের কথা জানিবার যদি ইচ্ছা হয়, তাহার জন্য তো ইতিহাস আছে, আবার উপন্থাস কেন? সত্যেও কল্পনায় মিশাইয়া মনকে ঝাঁকি দিয়া লাভ কি? মানবসমাজের এমন একটা অবস্থা পূর্বে ছিল যখন ইতিহাস ও কাব্যে বা উপন্থাসে বিশেষ কোন তফাও ছিল না। কিন্তু আজ বহুতথ্য-পরিপূর্ণ বিজ্ঞান-সম্বন্ধ ইতিহাস যখন আছে তখন উপন্থাসের গ্রয়েজন কি? উপন্থাসের প্রয়োজন আছে—এবং তাহা এই যে ইতিহাস তথ্যের প্রাচুর্যে আমাদের জ্ঞানের সীমা বাড়াইয়া

দেৱ কিংবা আমাদেৱ অন্তৰেৱ বসলিপানোৱ তত্ত্ব সাধন কৰিবলৈ পাৰে না। এই দিক
হইতে দেৱিলে প্রতিহাসিক উপন্থাম অনেকটা মহাকাব্য ভাবিম—মহাকাব্য পাঠে
আমাদেৱ চিত্তেৱ মে বিষ্ফোৰ-বিস্তৃত ঘটে, প্রতিহাসিক উপন্থাম পাঠেও অনেকটা তাহাই
হয়। ইতিহাসেৱ দৃষ্টি বিশেষে তাবে ঘটনা প্ৰাবাহেৱ দিকে, বিভিন্ন ঘটনাৰ ঘাস্ত-প্ৰতিযাতে,
কাৰ্যকৰণেৱ সমষ্টি পৰম্পৰাব ভিতৰ দিয়া ভাস্তিৰ বাবে দেশেৱ আষ্ট কি তাৰে পৰিবাসেৱ
দিকে অন্তৰে হইয়া চলিবলৈ, ইহাকে বৰ্জিগ্ৰাম ভাৰে ফুটাইয়া তোলা ইতিহাসেৱ
কাজ। তথ্যৰ পৰ তথ্য সাজাইয়া, ঘটনাৰ পৰ ঘটনাৰ বৰ্ণনা দিয়া ইতিহাস আৰাদৰ
জ্ঞান বৰ্দ্ধিত কৰে, কিন্তু আশা নিৰাশাৰ ঘণ্টে, বিভিন্ন ঘটনাৰ ঘাস্তপ্ৰতিযাতে শাখৰেৱ
মনে মে বৰ্ত উপস্থিত হয়, তাহাৰ বিষে ইতিহাস নীৰব। ওষাটোলুৰ ধূৰৱ আত
চসকপ্ৰ বৰনা ইতিহাসে পাওয়া যাবিবে। কিন্তু বামানেৱ ধূৰে ধৰন চতুৰ্দিক আছেৱ
তখন নেপোলিয়নেৱ দৃষ্টি দ্বাৰা কি তাৰে ভাস্তিয়া পড়িতেছিল, সংশ্ৰে, নিৰাশাৰ
অকৰাৰ কি তাৰে তাৰহৰ দ্বাৰা ভৱিয়া নাবিতেছিল সে সথকে ইতিহাস লীৰব। তথ্যৰ
স্ফূৰে গৰ্থ্য আৰম্ভ আসল মাঝুষটিকে হারাইয়া ফেলি, শিল্পী তথ্যৰ অন্তৰাল হইতে
আসল মাঝুষটিক উদ্বো কৰেন, সৰ্বাঙ্গে তাহাৰ প্ৰতিভাৰ আলো ফেলিয়া
মাঝুষটিক বাক্ষিত ফুটাইয়া ভুলেন। ইতিহাসেৱ মধ্যে আৰম্ভ আসল মাঝুষেৱ সুখ দুঃখতে
পাই না। নৰমনামৰ জীবনেৱ অশঙ্খাস্ত সফলতা বৰ্গতা চক্ৰতলে পেষা কৰিয়া ইতিহাসেৱ
বিজয়ৰ বৰ্থ চৰিয়া যাব। কৰি বা সাহিত্যিক সহাহৃতি লইয়া শাস্ত্ৰেৱ আনন্দ বেদনাৰ
গৰান কৰেন।

প্রতিহাসিক সত্তাকে লঙ্ঘন না কৰিয়া অৰ্পণ সত্য বক্ষা কৰিয়া, অতীতকে প্ৰতিভাৰ
স্পৰ্শে জীবন্ত কৰিয়া তুলিলে পাৰা প্ৰতিহাসিক উপন্থাম বচাইতাৰ কৰিত। প্ৰতিহাসিক
সত্তোৰ বিৰক্তি গোলে বসমহষ্টি সত্তৰ হয় না, কাৰণ গোড়াতেই যদি শেখক কোন বহুজন-
বিদিত সত্তোৰ বিৰক্তি কিছু লোখেন তাৰে প্ৰথমেই পাঠকেৰ মন যা খাইয়া বিৰূপ হইয়া
উঠে। কিন্তু ইতিহাসেৱ স্থিতিনিৰ্ম ঘটনাকেই যে লিপিবদ্ধ কৰিবলৈ হইবে,
উপন্থামকেৰ পক্ষে এমন বাধাৰ্বাবকতা কিছু নাই। মূল প্ৰসংস্কৃতে অকৃত বাধিয়া বাস্তিজ
বা চৰিবন্দনীৰ ভঙ্গ উপন্থামিক অনেক কাৰণিক ঘটনাৰ অবতাৰণা কৰিবলৈ পাৱেন
মাহা অসম্ভব, অধাৰভাৰিক বা অগোস্তিক নন, যাহা পূৰ্বৰূপৰ ঘটনাৰ সংজ্ঞে
প্ৰদিত, যাহা হইলে হইতে পাৰিত, ইওয়াৰ কোন বাধা ছিল না, হইলে অধাৰভাৰিক
হইত না, অগত হইয়াছে বলিয়া ইতিহাসে লোখে না, একপ ঘটনা ঘষ্টি ও তিনি কৰিবলৈ
পাৱেন। ইতিহাসেৱ মূল ধাৰাটিৰ গতি অব্যাহত রাখিয়া বিচিত্ৰ তৰপ ঘষ্টি কৰিবার
আধিকাৰ উপন্থামকেৰ আছে। যিনি সত্তোৰ সঙ্গে কৰনাব একটুও খাল দিয়াইয়া এছেণ

করিতে প্রস্তুত নহেন, তিনি নির্জলা সত্যের অগ্র ইতিহাস অধ্যয়ন করন, কাহারও আগ্রান্তি নাই, কিন্তু যিনি স্থিতিতে পটভূমিকায় অক্ষিত নরনারীর জীবনের স্থিতিতের কাহিনী জানিয়া আনন্দলাভ করিতে চাহেন, তাহাকে বাধা দেওয়ারও কাহারও কোন অধিকার নাই।

কথাসাহিত্য বঙ্গমচল্লের সাধনার ক্ষেত্র হইলেও বঙ্গমচল্লের মূল প্রকৃতি কবি-প্রকৃতি এবং তিনি রোমান্টিক কবি। সমসাময়িক জীবনের মধ্যে ষে রসের উৎস ছিল তাহা তিনি যেমন প্রকাশ করিয়াছেন, অতীতকে আবাহন করিয়া অতীতকে যিনিয়া যে বিশ্বতি ও অপরিচয়ের আবরণ ছিল তাহা উদ্বাটিত করিয়া তাহার সৌন্দর্য মাধুর্য আবিষ্কার করিয়াছেন। বাঙালী জীবনের কতকগুলি সঙ্কীর্ণতা আছে। তাহার জীবনের বিশ্বতি বড়ুকম, তাহা একটি সঙ্কীর্ণ পরিবেশের মধ্যে, তাহার অন্নরাগ বিরাগ, স্থিতিতেও ভালো মনের সংঘর্ষের মধ্যেই সম্পূর্ণ নিঃশেষ হইয়া যাও। সংস্কার ও গ্রথার শৃঙ্খলে আবক্ষ হইয়া তাহা ক্ষুদ্র পরিবেশের মধ্যে কৃতকৃটা সন্তুষ্ট হইয়াই বাস করে; বাঙালীর জীবনে কোন উচ্চ দার্শনিক জিজ্ঞাসা নাই, বাহিরের জগতের মহাসমুদ্রের কল্পনি তাহাকে আহ্বান করিলেও তাহার বাহির হইবার উপায় নাই। কোন আদর্শের প্রেরণায় দৰ্শন দ্রুহ পথে সে যাত্রা করে না। বঙ্গমচল্ল এই সঙ্কীর্ণতার কথা জানিতেন, তাহার কবিচিত্ত, তাহার বলিষ্ঠ কল্পনা, তাহার উদার ভাবাদর্শ, তাহার মনের রোমান্টিক প্রবণতা ও ধৰ্ম তাহাকে আহ্বান করিল বিশ্বতত্ত্ব পরিবেশের মধ্যে—জীবন বেধানে অনেকটা সন্তুষ্ট, বিচিত্র ভাবসম্বন্ধে জীবন বেধানে জীবন্ত, চঞ্চল ও বেগবান, তাহার রোমান্টিক কবিপ্রকৃতি যাহা আশ্রয় করিয়া রসস্থাটি করিতে পারে। ভিতরের দিক হইতে দেখিলে, বঙ্গমের শান্স ধর্মের দিক হইতে আলোচনা করিলে অতীত ইতিহাসের পদধ্বনির সঙ্গে তালে তালে জীবনকে গাথিয়া তুলিবার চেষ্টা, রাষ্ট্রবিপ্লবের কলকাতাহলের মধ্যে হৃদয়বিপ্লব ধ্বনিত করিয়া তুলিবার প্রয়াসের ইহাই কারণ।

(আগামী বারে সমাপ্ত)

বাংলার অতি-আধুনিক সাহিত্যের গতি ও প্রকৃতি

শ্রীফুলনন্দী ঘোষ

[চতুর্থ বার্ষিক শ্রেণী, সাহিত্য]

আধুনিক সাহিত্য-জগতে Objective ও Subjective এই দু'টি কথা প্রাধান্ত লাভ করেছে। সাহিত্যে এর কোনটার কতখানি স্থান তার সীমাবেধে নির্দেশ করা নিয়ে একটা দুর্দিত উপস্থিতি হয়েছে। কোনো-কোনো সাহিত্যিকের মতে যা একান্ত প্রত্যক্ষ-গোচর, ইন্দ্রিয়গ্রাহ অর্থাৎ বাস্তব সেই হ'বে সাহিত্যের প্রধান উপাদান। তাঁদের মতে জীবনকে বিশ্লেষণ করতে হ'লে যা খাঁটি বৈজ্ঞানিক সত্য তাকেই গ্রহণ করতে হবে। উদাহরণস্বরূপ জোলার উল্লেখ করা যেতে পারে। তিনি কোনো কোনো উপস্থাসে জীবনের নথি কল্পকে নথভাবেই প্রকাশ করেছেন। অর্থাৎ “আবেগহীন সত্যস্থীকার” ও “বৈজ্ঞানিকের কর্তৌর সত্যপ্রিয়তাই” হ'ল তাঁর প্রধান উদ্দেশ্য।

কিন্তু বাস্তবতার এই নথরূপ সর্বজনগ্রাহ নয়। সাহিত্যে খাঁটি বৈজ্ঞানিক সত্যাহসুকানের যে পক্ষতি তা অনেকের নিকট মোটেই প্রিয় নয়, যেমন রবীন্দ্রনাথের নিকট সাহিত্যে বৈজ্ঞানিক তথ্যাহসুকান দ্বারা আবেগহীন সত্যস্থীকার একান্ত অরুচিকর। রবীন্দ্রনাথের মতে—“আধুনিক ইংরাজি নভেলে পদে পদে বিশ্লেষণ—একটা সামাজিতম কার্যের সহিত তাঁহার দূরতম কারণপরম্পরা গাঁথিয়া দিয়া সেটাকে বৃহস্পতির করিয়া তোলা হয়—ব্যাপারটা হয়তো ছোট কিন্তু তাঁহার নথীটা বড় বিপর্যয়। আজকালকার নভেলিষ্টরা কিছুই বাদ দিতে চাননা, তাঁহাদের কাছে সকলই গুরুতর। এইজন্য উপস্থাসে সংসারের ওজন ভরকর বাড়িয়া উঠিয়াছে।.....এইজন্য আধুনিক উপস্থাস আরম্ভ করিতে ভয় হয়। মনে হয় কর্ষক্তি মানববৃহদয়ের পক্ষে বাস্তবজগতের চিন্তাভাব অনেক সময় যথেষ্টের অপেক্ষা বেশী হইয়া পড়ে, আবার যদি সাহিত্যও নির্দয় হয় তবে আর পলায়নের পথ থাকে না। সাহিত্যে আমরা জগতের সত্য চাই কিন্তু জগতের ভার চাহি না।”

তবে কি পৃথিবীর তুচ্ছ, ক্ষুদ্র, ক্ষণতঙ্গুর দৈনন্দিন কার্যবলী—যা আমাদের প্রতি অমুপরমাণুর সহিত বিজড়িত—সাহিত্য-জগতে তাঁদের কোনো মূল্যই নেই? তবে কি অন্তরই হ'ল সাহিত্যের একমাত্র ক্ষেত্র? বস্তু-জগতের দাবী কি সাহিত্যে একেবারেই

মূল্যায়ীন ? রবীন্দ্রনাথের মতে “সত্যকে সম্যক্ত প্রতীয়মান করিয়া তুলিবার জন্য কিয়ৎপরিমাণ ভাবের আবশ্যক, যেটুকু ভাবের কেবল সত্য ভালোরপ অভূতবগম্য হইয়া স্থানে আনন্দ উৎপাদন করে, কল্পনাজগৎ প্রত্যক্ষবৎ দৃঢ় স্পর্শযোগ্য ও চিরস্থায়ীরূপে প্রতিষ্ঠিত বোধ হয়।”

কিন্তু আধুনিক যুগে বস্তুত্ববাদের যে প্রভাব তাতে রবীন্দ্রনাথের মত দ্বারা আধুনিক বাস্তব-সাহিত্যের বা realistic literature-এর সংজ্ঞা নির্দেশ করা হুক্ম ব্যাপার। সাহিত্যে Realism-এর অর্থ এই যে তাতেই থাকবে আমাদের দৈনন্দিন অভ্যাস-অভিযোগ, স্মৃথ-চুঃখ, আনন্দ-বেদনা আর আমাদের পারিপার্শ্বিক পরিবেষ্টনী যার ভেতর দিয়ে আমাদের সামাজিক ও রাজনৈতিক জীবন নিয়ন্ত্রিত হয়। সাহিত্যিকের সত্য-সঙ্কলনী দৃষ্টি বৈজ্ঞানিক সত্যের গ্রাতি অবহিত হবে বটে কিন্তু সাহিত্যের কলনা-প্রস্তুত রস তাতে ব্যাহত হবে না। অর্থাৎ সাহিত্যিকের বৈজ্ঞানিক ও দার্শনিক দৃষ্টি একত্রে মিলিত হ'য়ে যে সাহিত্য গড়ে তুলবে (বা তুলছে) তাই হ'বে realistic literature. Prof. Hudson-এর ভাষায় “Realism must be kept within the sphere of art by the presence of the ideal element.”

গত শতাব্দীর শেষের দিকে যুরোপে Industrialism-এর প্রভাব একান্ত বেড়ে গঠে। Industrialism-এর ব্যাপক বিস্তৃতির সঙ্গে সঙ্গে ধনী ও দরিদ্রের মধ্যে ধর্নবৈষম্যও বেড়ে গঠে ও খুবই বেশী আর সেই সঙ্গে সঙ্গে বেড়ে গঠে এই উভয় সম্প্রদায়ের ভেতরে একটা মনোমালিত্ব। এই মনোমালিত্বের জন্য কতকটা দায়ী মার্কসগৃহীদল আর কতকটা শিক্ষার প্রসার। আরও একটা কারণে এই সমস্তা সার্বজনীন হ'য়ে গড়ে। Industrialism-এর প্রসারের সঙ্গে একধারে দেখা দিল এক নবীন অভিজ্ঞাতের দল—স্বার্থবাদী, ঐশ্বর্যভোগী, পুঁজিবাদী সম্প্রদায় ; আর অন্য ধারে ধনাভাবে ক্লিষ্ট, অত্যাচার জর্জরিত proletariat সম্প্রদায়। একদলের উদ্দেশ্য হ'ল পৃথিবীর সমস্ত সম্পদ কয়েকটি industrialist-এর হাতে পুঁজীভূত করা। এই industrialists-দের নাম হ'ল “captains of industry.”। কিন্তু মজুরশ্রেণীর ধারা প্রতিনিধি তাঁরা এই মুষ্টিমেৰে capitalists বা পুঁজিবাদীর সৈরতত্ত্বের বিকল্পে বিদ্রোহ ঘোষণা করলেন। ফলে Socialism ও communism-এর উত্থন ও সেই সঙ্গে সঙ্গে socialistic ও communistic literature-এর স্থষ্টি।

জীবনশাত্রা প্রণালীর পরিবর্তনের সঙ্গে সঙ্গে নারী ও পুরুষের মিলনসমস্তাও গতীর হ'য়ে গঠে। অথমতঃ surplus women বা বয়ঃপ্রাপ্ত অবিবাহিত নারীদের সংখ্যা যথেষ্ট বেড়ে গঠে। অতএব Economic independence of women-এর প্রশংস্ত উত্ত্ব এবং সেই সঙ্গেই নারীরা দাবী করলে পুরুষের সাথে সমানাধিকার ; তা

ছাড়া বিজ্ঞানের উপরিতে সঙ্গে সঙ্গে সাধারণ মানবমনও বহু নৃতনতম সমস্তার সঙ্গে পরিচিত হবার স্থোগ পেল। এই সময়েই (অর্থাৎ গত ৫০ বৎসরের মধ্যে) মনোবিজ্ঞান (Psychology) ও Psycho-analysis-এর চর্চাও খুবই উপরিলাভ করেছে। ফলে আমাদের অবচেতন আত্মার যে সব রহস্য এতদিন অজ্ঞাত ছিল সেইসব রহস্যের সঙ্গে আজ জগতের প্রায় সমস্ত শিক্ষিত লোকই পরিচিত। যাকে আমরা পূর্বে নর ও নারীর হৃদাদৃশক্ষি (charm) রূপে অভিহিত করতাম, বৈজ্ঞানিক উপরিতে সঙ্গে সঙ্গে তাকেই আজ আমরা মৌনক্ষুধা বা passion নামে অভিহিত করি। যদের অন্তরালে চেতন বা অচেতন জগতে মানবদেহের বেশ ক্ষুধা মানবের পরিমার্জিত সংক্ষারকে ছাপিয়ে তার দাবী প্রকাশ করে—সেই দাবীর বিস্তার ও মর্মকথাই হ'ল sex-psychology এবং বাস্তব সাহিত্য-জগতে এই সমস্তা একটি বিশিষ্ট স্থান অধিকার ক'রে আছে। এই সমস্ত সমস্তাকে অবলম্বন ক'রেই বর্তমান ইউরোপীয় কথা-সাহিত্য রূপ নিয়েছে।

বাংলা কথা-সাহিত্যের সত্যকারের এবং প্রথম আরম্ভ হয় উনবিংশ শতাব্দীর মধ্যভাগ হ'তে। মানব চরিত্র ও সমাজ নিয়ে সর্বপ্রথম গল্পস্থিতি করেছিলেন বোধ হয় Boccacio, কিন্তু কথা-সাহিত্যের পূর্ণবিকাশ হয় মাত্র উনবিংশ শতাব্দীতে। G.Eliot, Dickens, Scott প্রভৃতি এই যুগেরই লেখক। বাংলা কথা-সাহিত্যে বর্তমানে যেরূপ প্রচলিত আছে তার আদিগুরু হ'লেন বঙ্কিমচন্দ্র। বঙ্কিম-যুগ হ'তেই বাংলা সাহিত্যের ক্রমশঃ চরমোৎকর্ষ হয়েছে। আধুনিক বাংলা কথা-সাহিত্যকে মোটামুটি চার ভাগে বিভক্ত করা যেতে পারে।

- (১) বঙ্কিম-যুগ :—এই যুগেই আধুনিক বাংলা কথা-সাহিত্যের স্থষ্টি এবং বঙ্কিমচন্দ্রই হ'লেন এই যুগের প্রধান জ্যোতিক্ষ।
- (২) বৰীক্রম-যুগ :—এই যুগ আধুনিক বাংলা-সাহিত্য চরমোৎকর্ষ লাভ করে। কাব্য, সাহিত্য, সঙ্গীত, শিল্প প্রভৃতি শিল্পের এই যুগে একান্ত উন্নতি হয় এবং সমগ্র জগতে বাংলার দান (প্রধানতঃ বৰীক্রমনাথের) আলোড়ন উপস্থিত করে। এই যুগের প্রভাব বাঙালী জীবনে আজও ব্যথেষ্ট।
- (৩) শৰৎ-যুগ :—শৰৎচন্দ্রের আবির্ভাব যেমন আকস্মিক, তাঁর মহাপ্রয়াণও তেমন আকস্মিক। বৰীক্রমনাথের মত শক্তিশালী লেখকের যুগেও উপগ্রাম-জগতে তাঁর অদ্বিতীয় আসন। অথচ তাঁর আগমন বাংলাদেশ জানতেই পারেনি। “With him (Saratchandra), strang-

est enough, there seems to have been no period of literary apprenticeship, he has come out full-fledged like Minerva in full panoply from Jove's head" (Prof. P. R. Sen)

(৪) রবীন্দ্র-শরৎ পরবর্তী যুগ বা অতি-আধুনিক যুগ। এই যুগের স্বরূপ হ'ল / শ্রীঅচিন্ত্য সেনগুপ্ত ও শ্রীবুদ্ধদেব বস্তুর উদ্ভবের সময় হ'তে। এই যুগই হ'ল আমাদের আলোচ্য।

পরিবর্তনশীল বিখ্যাততির সঙ্গে মানব মনের কোথায় যেন একটা গভীর যোগসূত্র রয়েছে। যুগের পরিবর্তনের সঙ্গে সঙ্গে মানব-মনেও একটা পরিবর্তনের শ্রেত আসে। মানব-মনের অতীগ্রিয়তার কক্ষে কোথায় যেন একটা সাক্ষেতিক অম্ভূতির স্পন্দন জেগে রয়েছে। 'একটি শঙ্গের মধ্যে যেমন বিশাল সমুদ্রের নিঃখন শোনা ধার'—ঠিক তেমনি যেন আমাদের অধুনিক গল্পের প্রেমিকার মধ্যে নিমীলিত হ'য়ে আছে জীবনের বিচ্চিত্র অপরিমেয়তা, নবীন প্রেমের বিহ্বল মাদকতা ও সহজ-সৃত আধ্যাত্মিকতার ইঙ্গিত।

তা থাকুক। কিন্তু সাহিত্যের ইতিহাসের পাতায় অর্থম স্থান তার নয়—অর্থম স্থান হ'বে তার অংশ। অতি-আধুনিক সাহিত্যের ইতিহাসে যাঁর অর্থম আসন তিনি হ'লেন শ্রীঅচিন্ত্য সেনগুপ্ত। অচিন্ত্যকুমারের প্রথম উপন্যাস "বেদে" ধারাবাহিকভাবে প্রকাশিত হয় "কল্পলের" পাতায় এবং সেটা হ'ল "কল্পলের" তৃতীয় বর্ষ (১৩৩২ (?) সাল)। ১৩৩৩ সালে এই "কল্পলেই" বুদ্ধদেব বস্তুর স্ফটি 'রঞ্জনী হ'ল উত্তল' আঞ্চলিক করে। আবু এই সময়েই বুদ্ধদেববাবুর দ্বিতীয় উপন্যাস "সাড়া" প্রকাশিতে ধারাবাহিকভাবে প্রকাশিত হয়, এবং এর পর থেকেই বাংলার সাহিত্য-ক্ষেত্রে আমরা অচিন্ত্যবাবুর ও বুদ্ধদেববাবুর নাম বেশ শুন্তে পাই। ক্রমে ক্রমে শ্রীযুক্ত প্রেমেন্দ্র মিত্র ও শ্রীপ্রবোধ সাত্তাল মহাশয়ের নামও বাংলাদেশে স্বপ্নচিতি হ'য়ে ওঠে। আজ অতি-আধুনিক বাংলা-সাহিত্যের মহারথীরূপে এঁদের চারজনের নামই একমঙ্গে উচ্চারিত হয়।

এঁদের জাগরণের প্রথম উদ্বাদনার দিনে বাংলাদেশে এঁদের বিক্রিয়ে যথেষ্ট আন্দোলন হ'য়েছিল। তার একটা কারণও ছিল। এঁরাই হ'লেন প্রথম সাহিত্যিকের দল যাঁরা সংস্কারাচ্ছন্ন বক্ষণশীল বাঙালী সমাজের বিরুদ্ধে পূর্ণ বিদ্রোহ করেছিলেন। বিদ্রোহের সেই উদ্বাদনার যুগে এঁরা নৈতিকতার দাবীকে করলেন পূর্ণ অস্বীকার। তাঁদের স্ফটিতে বস্তুতান্ত্রিকতার বে নগতা—তার দাবীই হ'ল যুখ্য আর সমাজের দাবী হ'ল একান্ত গোণ। সেই প্রথম যুগে বাস্তব-সাহিত্যের স্ফটির উদ্বেজনার মুহূর্তে সামাজিক আদর্শ ও জীবনের বৃহত্তর প্রেরণার হ'ল অপযুক্ত।

সংস্কার, আদর্শবাদ ও নেতৃত্বকারকে চূর্ণ-বিশৃঙ্খ ক'রে অতি-আধুনিক হ্যাঁ বাংলা-সাহিত্য আবাহন ক'রে আনলে ঘোন কঠিবিকতির পরিচয়।

স্বর্থের বিষয় কঠিবিকতির ণেই বিকারের মোহ হ'তে আজ এঁয়া সবাই মুক্ত। বাংলার কথা-সাহিত্যে এঁয়া যে নৃতন দৃষ্টিক্ষির আচলন করেছন, তার ভেতরে যেখন নবীনত আছে তেমন মৌলিকতাও রয়েছে। “জীবনের বিশেষ মূর্ত্তিগতিকে মেধিবাৰ তঙ্গী, জীবন-সমালোচনার অলগলী ইহাদেৱ সম্পূৰ্ণ কাৰ্যালয়প্ৰেৰিত। জীবনেৱ উপৰিভাগে দৃঢ় মংয়াত, চাৰিক-বৈশিষ্ট্যের তীক্ষ্ণ কোনও অতৰ্কত পৰিবৰ্তন ছাড়াইয়া ইহারা ষে নিঃসন্দ গভীৰ ষ্পৰ্মহীন তলদেশে আৰুৰ বৈৰাগ্যিক রহস্য অবঙ্গৃষ্টত থাকে সেখানে অবতৰণ কৰিয়া সেই আগুৰিষ্ঠত আৰুৰ অবঙ্গন ষোচনে প্ৰয়াণী হইয়াছেন।

সামাজিক, প্ৰযোজনেৱ ধাৰা শতমা পঞ্চত বাঙ্গিঙ্গত পৰিচয়েৱ হয়েৰেণ্ট আজৰাৰ নষ্ট, জোড়িমৰ নেৰাগতিক প্ৰকাশ ইহারা ভাৰাৰ ষষ্ঠ দণ্ডণে ধৰিতে চাহেন। কোনো বিশেষ ঘননিক অবস্থা বা কোন বিশেষ ষষ্ঠ বা সময়েৱ নিষ্ঠু সাক্ষেতিকতা কুটইয়া তোলাতে ইহাদেৱ ভাৰপ্ৰণালতা ও কৃতিত্ব দেখা যাব। ইহাদেৱ প্ৰকতি-বৰ্ণনা, এমন কি বেশৰুৱা বা গৃহসজ্জা বৰ্ণনাৰ চাৰিধাৰে একটা সাক্ষেতিকতাৰ অধ ভাৰৱ জ্যোতিৰ্ষুণোৱে পৰিবেষ্টনী অনুভব কৰা যাব। *

অতি-আধুনিক এই চারঙজন শষ্টীৱ scope কিন্তু সম্পূৰ্ণ বিভিন্ন। অচিন্ত্যকুমাৰেৰ scope ই'ল মধ্যবিত্ত সম্প্ৰদাৰ। বৰদেবৰাবু ইঙ্গ-বঙ্গ সাধাৱকেই সাধাৱতঃ টাৰ ষষ্ঠিৰ আদৰ্শ ব'লে ঘৰে নিয়েছেন। সমাজে ধাৰা অবঙ্গত, হেৱ এৰং পাতিত—তাৰেৰ সাথে আৰাদেৱ পৰিচয় হয় প্ৰেমেজ্যবাবুৰ রচনাৰ। আৱ প্ৰোধবাৰুৰ ষষ্ঠিতে আৰাদা পাই এক Bohemian life-ধৰ ছবি। কিন্তু অণ কাহিনিতেই প্ৰোধকুমাৰেৰ পূৰ্ণ প্ৰতিভা বিকল্পিত হৰাৰ সুযোগ পোছেছে। অতি আধুনিক সাহিত্যেৰ প্ৰেষ্ঠ লানুৰাঙ্গে প্ৰোধকুমাৰেৰ “যোগীসহনেৱ পথে”-কে অনায়াসেই বৰাগ ক'বৰে নেওয়া যাব। শ্ৰীকৃষ্ণৱাৰ বলেছেন যে অতি-আধুনিক সাহিত্য কীভিব্যৰনী। কথাটা খুবই সত্ত। অতি-আধুনিক সাহিত্য জীবনকে যে ষষ্ঠভূতীতে দেখেছে এৰং বেভাৰে তাৰ পৰিণতি নিৰ্মল কৰেছে তাতে কাৰিগৰসহ ধৰাল। কিন্তু সাহিত্যেৰ বজনাৰ দিক ছাড়া আৱ ও একটা দিক আছে। সাহিত্য স্পুৰিকৃত হয় পাৰিপাঞ্চিক আবেষ্টীৰ সহিত তাৰ পৰিণতিৰ সামঞ্জস্যেৰ মধ্য দিয়ে—অৰ্থাৎ দেখানকাৰ সমাজেৰ মে অবস্থা, সেই অবস্থাই প্ৰতিকলাত হয় সে দেখেৰ সমসাময়িক সাহিত্য। সুতোৱাৰ সাহিত্য বিষয়ে সমাজ-ব্যবহাৰ বিশেষণত খুবই প্ৰয়োজনীয়।

* শ্ৰীকৃষ্ণৱ বলোপোধাৰ—“বাংলা আধুনিক উপজাতিসেৱ একধৰণ।

দীর্ঘ শতাব্দীব্যাপী সংক্ষারের আওতায় আমাদের সমাজ পরিবর্ধিত হওয়ার আমাদের সামাজিক জীবনও হয়েছে কুসংস্কারে আচ্ছন্ন—জড়ভাবাপুর। এ সমাজে প্রাণের স্পন্দন নেই, জীবনে বৈচিত্র্য নেই, ঐতিহ্যমুক্ত চিন্তাশীলতা নেই, নির্ভীকতাবে সত্যপ্রকাশের ক্ষমতা নেই—এমন কি চিন্তাশক্তিও প্রায় মৃত। অর্থাৎ “সামাজিক জীবনযাত্রায় আমাদের প্রাণ না থাকুক ভাগ আছে যথেষ্ট। এই ভাগ দীর্ঘশতাব্দীব্যাপী অভ্যাসের ফলে আমরা এমন স্বাভাবিক ক'রে ফেলেছি যে এখন এর গ্রন্থ রূপটি চেনা কঠিন। সাহিত্যেও এই ছয় সুনিপুর্ণ ভাগটিই ফুটে উঠেছে। এই ভাগটুকুকেই আমরা আমাদের সত্যিকারের দান ব'লে মনে করি।” এ কথা অঙ্গীকার কর্বার উপায় নেই যে অতি-আধুনিক বাংলা-সাহিত্য এক প্রাণহীন আনন্দবাদকে বরণ ক'রে নিয়েছে। সংজ্ঞীয়মান সামাজিক মৃচ্ছা ও সংক্ষীয়মান সাহিত্যের উচ্ছলতা—এরা উভয়েই একান্ত ল্যু। অতীত বর্তমান ভবিষ্যৎ অর্থাৎ ঐতিহ্যমুক্ত সত্যসন্ধানীদৃষ্টি দ্বারা বৃহত্তর সত্যকে আহ্বান করবার শক্তি আমাদের সাহিত্যের নেই। তার অবশ্য কারণও আছে। ক্ষীণ প্রাণ সমাজে সাহিত্যিকের দৃষ্টি প্রসারিত হ'তে পারে না। কেবল বাধা পেয়ে পেয়ে সেই দৃষ্টিও ক্ষীণ হ'য়ে পড়ে। অতি-আধুনিক সাহিত্য যে একান্ত উদ্বাগ্ম, উচ্ছল, বিক্ষুল চাঞ্চল্যের প্রতিচ্ছবি—এ বিষয়ে সন্দেহ নেই। এ কথাও সত্য যে মৃচ্ছাচ্ছন্ন সমাজের বিধিনিবেদের নাগপাশ হ'তে মুক্ত হওয়ার জন্ত দেশের যুবক সন্প্রদায় আজ সত্যাই একান্ত উৎসুক।

অতএব অতি-আধুনিক সাহিত্যের বিক্ষেপিত, চাঞ্চল্য এবং উচ্ছলতাকে অক্ষণ হিসেবে সুলক্ষণ বলেই মনে করা যেতে পারে। উনবিংশ শতাব্দীর যুরোপের মত বাংলাদেশের মধ্যবিত্ত সমাজও আজ একটা ভাঙ্গা-গড়ার আলোড়নে বিক্ষুল। অর্থনৈতিক অসচ্ছলতার বৃদ্ধির সঙ্গে সঙ্গে একধারে যেমন সমাজের অর্থনৈতিক কার্তামো প্রায় তেজে পড়বার অবস্থা হয়েছে, তেমন বিবাহের বয়োবৃদ্ধির সঙ্গে সঙ্গে নৱ ও নারীর মিলনসম্ভাব্য গভীর হ'য়ে পড়ছে। মধ্যবিত্ত সমাজের কোন কোন স্তরে surplus women এর সংখ্যাও যথেষ্ট বেড়ে গেছে। এই সঙ্গে নিজেদের না হোক যুরোপীয় মনোবিজ্ঞান ও psycho-analysis-এর চর্চাও নব্য বাঙালী সমাজে যথেষ্ট। Socialism ও communism-এর বাণীও দেশে প্রবেশাধিকার পেয়েছে। অতএব খাঁটি বৈজ্ঞানিক সত্যালুসন্ধানী দৃষ্টিদ্বারা অতি-আধুনিক বাংলা সাহিত্যিকেরা যদি খাঁটি বাস্তব-সাহিত্য রচনায় মনোনিবেশ করেন তবে তাঁদের দোষ তো দেওয়াই চলেনা, বরঞ্চ সমাজের পক্ষিলতা উকারার্থে তাঁদের এই প্রচেষ্টাকে অভিনন্দিত করা উচিত।

থুব ভাল কথা। কিন্তু বিশ্লেষণ ক'রে দেখা যাক যে আমাদের বাস্তব সাহিত্যের বাস্তবতার সত্যিকারের ভিত্তি কতটুকু? যুরোপীয় সাহিত্যের বাস্তবতার মূলে ছিল

প্রধানতঃ তিনটি সমস্তার প্রভাব—Industrialism, Economic independence of women, ও Sex psychology। আমাদের দেশে এই তিনটি সমস্তাই নৃতন আমদানী এবং এদের প্রাধান্ত যদি কিছু সমাজ-জীবনে চুকেই থাকে তাও একান্ত অল্প। আমাদের দেশ হ'ল কৃষিপ্রধান দেশ। Industry যে একেবারেই নেই তা নয়, কিন্তু ধারা Industrialists তাঁরা প্রৌঢ় সবাই বিদেশী। মধ্যবিত্ত সমাজে অবগু নারীদের জীবিকা উপার্জন সমস্তা করকটা দেখা দিয়েছে কিন্তু তবুও আজ Economic independence of women-এর প্রশ্ন বাংলাদেশে একান্ত গোণ। তার কারণ ছেলেদের বেকারসমস্তাই এখন এত বেশী যে নারীর অর্থনৈতিক স্থানিতার প্রশ্ন তোলার কোনো প্রয়োজনই এখন পর্যন্ত উঠে পারে না। আমাদের অতি-আধুনিক সাহিত্যে আকারে, ইঙ্গিতে, প্রকাশে, অপ্রকাশে যৌনসমস্তার একটা নগ্ন রূপ free love-এর আবরণে সাহিত্যে বিশিষ্ট স্থান অধিকার ক'রে আছে। Free love ও যৌন অনুভূতি—এ দু'টি সমস্তাই বাংলাদেশে একান্ত কৃত্রিম—বিদেশীদের ফাঁকা নকল। সামাজিক জীবনের কাঠামোর মধ্য দিয়েই মানুষের অনুভূতি একটা রূপ গ্রহণ করে। যৌন অনুভূতি সমন্বেও এ কথা প্রযোজ্য।

কিংবা বাংলার অতি-আধুনিক কোন কোন সাহিত্যিক যেমন করকটা যুগের দারী মান্তে গিরে, করকটা নৃতনস্থ স্থষ্টি করবার প্রয়াসে সমাজ-সংস্থান বিরোধী ব্যাপারকেও সাহিত্যে যথেষ্ট উচ্চ আসন দিয়েছেন। জিনিষটা আমাদের দেশে নৃতন হ'লেও পার্শ্বাত্য সাহিত্যে এর প্রভাব নেহাঁ অল্প নয়। Criminology-কে আশ্রয় করেও যুরোপে অতি চমৎকার সাহিত্য গড়ে উঠেছে—যেমন ডষ্ট্যুভন্সির “Crime and Punishment”। অবৈধ প্রণয়ের বর্ণনা যুরোপীয় সাহিত্যের প্রায় প্রতিদিনের ব্যাপার। এর একটা কারণও আছে। সমাজের যে নীতিবোধের মানদণ্ড তা অভাস্ত নয়। জীবনের বহুলতার মধ্যে এমন অনেক ঘটনা থাকা সম্ভব যা সমাজের নৈতিকতার মানদণ্ড থেকেও উচ্চতর আদর্শবাদের অনুসরণের দারী কর্তে পারে। তা ছাড়া মানুষের অসংবরণীয় হান্দাবেগের দারীও এই ক্ষেত্রে প্রযোজ্য। রবীন্দ্রনাথের এবং শরৎচন্দ্রের স্থষ্টিতেও আমরা সমাজ সংস্থান বিরোধী ঘটনার উল্লেখ পাই। “শেষপ্রশ্নে”র কমল বা “নষ্টনীতে”র অমল ও চারু এঁদের ভেতরে এই ব্যাপারটির উল্লেখ দেখা যায়। কিন্তু এদের আকর্ষণের ক্রমবর্ধমান শর ও এদের জীবনের পরিগতির দিকটাও উপেক্ষণীয় নয়। কিন্তু অতি-আধুনিক সাহিত্যে আমরা যা পাই তা হ'ল অবৈধ প্রণয়ের নগ্ন রূপ। তাতে সত্য যাই থাক্ক না কেন মার্জিত অন্তরে সেই নগ্ন রূপ যে পীড়া দেয় এ বিষয়ে সন্দেহ নেই।

অনুসন্ধান করলে এই বিক্ষেত্রের একটা কারণ পাওয়া যায়। আমাদের সমাজের যে অংশ অত্যাচারে জর্জরিত, যে অংশ একান্ত অবজ্ঞাত ও পিষ্ট সেই অংশটির প্রতি

এতদিন পর্যন্ত বাংলার প্রায় কোনো সাহিত্যিকেরই দৃষ্টি আকৃষ্ট হয়নি। তার কারণ বাংলা সাহিত্য এতদিন পর্যন্ত বুর্জোয়া সমাজের আওতার বেড়ে উঠেছে। কিন্তু socialism ও communism-এর ভাবধারা আমদানীর সঙ্গে সঙ্গে সমাজের এই অবজ্ঞাত অংশটির প্রতিও সাহিত্যিকদের দৃষ্টি আকৃষ্ট হ'তে স্মরণ করেছে। কিন্তু এই বিশ্লেষণের ভঙ্গী হ'ল বিদেশী—যেমন socialism ও communism-এর স্থষ্টি ও হয়েছে বিদেশে। ফলে আমাদের নিয়ন্ত্রণ সমাজের যে বৈশিষ্ট্য সেটা যুরোপীয় দৃষ্টিভঙ্গীর ভেতরে লুপ্ত হ'য়ে গেছে। তাই এই নিয়ন্ত্রণ সমাজের পক্ষিলতা ও অস্বাস্থ্যই আমাদের সাহিত্যিকদের দৃষ্টি আকর্ষণ করেছে। অর্থাৎ তাঁদের দৃষ্টিভঙ্গীর বিশ্লেষণের ভেতরে অভাব রয়েছে স্মরণ অনুভূতির, অভাব ঘটেছে অন্তর্দৃষ্টির ও অভিজ্ঞতার।

ইঙ্গিয়েগ্রাহ পদার্থের গভীর ভেতরে মন ধরা দিতে চায় না। নথতা 'মাঝুমকে ক্ষণিকের জন্ত হয়ত মোহিত করে কিন্তু চিরকালের জন্ত, এমন কি দীর্ঘ সময়ের জন্তও নগতা মাঝুমের অন্তরকে পীড়া দেয়। অতি-আধুনিক সাহিত্য সম্পর্কে রবীন্দ্রনাথের উক্তিটি স্মরণ রাখলে ভাল হয়। রবীন্দ্রনাথ বলছেন যে—“সম্প্রতি আমাদের সাহিত্যে বিদেশের আমদানী যে একটা বে-আক্রতা এসেছে, সেটাকে এখনকার কেউ কেউ মনে করেন নিত্য পদাৰ্থ; তুলে ধান, যা' নিত্য তা' অতীতকে সম্পূর্ণ প্রতিবাদ করে না। মাঝুমের রসবোধে যে আকৃ আছে সেইটেই নিত্য, যে আভিজ্ঞাত্য আছে রসের ক্ষেত্রে সেইটেই নিত্য।” অতি আধুনিক সাহিত্যিকদের দৃষ্টি কেবল বর্তমানের প্রতিই নিবন্ধ। কিন্তু আমাদের জীবনে কি অতীতের দাবী নেই, ভবিষ্যতের মূল্য নেই? দ্বিতীয় বলেছেন—“It is what is old and far off that stirs us the most deeply”。 ভবিষ্যতের প্রতিও সাহিত্যিকদের অবহিত হ'তে হ'বে। কারণ তাঁদেরই স্থষ্টির অনুপ্রেরণার গড়ে উঠবে ভবিষ্যৎ সাহিত্য।

এ পর্যন্ত আমরা অতি-আধুনিক সাহিত্যের ক্ষেত্রে আলোচনা করেছি। কিন্তু তা ব'লে যেন আমরা এই সিদ্ধান্তে উপনীত না হই যে অতি-আধুনিক সাহিত্যের নিজস্ব বৈশিষ্ট্য কিছুই নেই। এই ক্ষেত্র বিচ্যুতি দেখাবার উদ্দেশ্য এই নয় যে আমাদের সাহিত্যের ভবিষ্যৎ একেবারে অন্ধকারাচ্ছন্ন। এর উদ্দেশ্য হ'ল এই সব আন্তর প্রতি ভবিষ্যৎ সাহিত্যিকদের দৃষ্টি আকর্ষণ করা যাতে ভবিষ্যতে বাংলা সাহিত্য সর্বাঙ্গীণ সুন্দরৱরাপে গড়ে উঠতে পারে।

অতি-আধুনিক সাহিত্য আলোচনা করতে গিয়ে সর্বপ্রথম চোখে পড়ে এর রচনা-ভঙ্গী। এতদিনে বাংলাভাষা সম্পূর্ণ পরিণতির পথে অগ্রসর হ'তে পেরেছে। বৃক্ষদেববাবু

নিজেই এই সম্বন্ধে লিখছেন—“এতদিনে আমরা ভাষা পেয়েছি। বাঙ্গলা লেখা এখন অপেক্ষাকৃত সহজ ব্যাপার। গদ্য ও পদ্যের একটা বিশেষ কৃপ এখন স্থাপিত হয়েছে। এতদিনে বাঙ্গলা সাহিত্য সে-অবস্থায় এসে পৌঁছেছে, যাতে যে কেউ লিখলেই মোটামুটি চলনসই জিনিষ লিখবে ”।

আমরা পূর্বেই বলেছি যে অতি-আধুনিক সাহিত্য হ'ল গৌতিকাব্যধর্মী। জীবনের অতীন্ত্রিকাতাকে তাঁরা বরণ ক'রে নিয়েছেন বাস্তবতার অন্তরালে। এ কথা সত্য যে ‘মানুষ দেবতা নয়, মানুষ সম্পূর্ণ নয়; মানুষ আত্ম-বিরোধে জর্জর, তা'র অন্তরের আকাঙ্ক্ষা মহান, কিন্তু তা'র সার্থকতা হীন’। এবং বুদ্ধদেববাবুর মতে “মানুষের হীনতা, দুর্বলতা ও মহত্বকে সম্পূর্ণরূপে, নির্ভয়ে, অনাবৃতভাবে প্রকাশ করাই হ'ল আধুনিক সাহিত্যের লক্ষ্য।” অর্থাৎ বাস্তবতাকে সাহিত্যে ফুটিয়ে তোলাই হ'ল আধুনিক সাহিত্যিকদের উদ্দেশ্য।।।। কিন্তু জীবনের যে রহস্যময় অতীন্ত্রিকাতার মধ্য দিয়ে তাঁরা বাস্তবতাকে লক্ষ্য করেছেন তার ভেতরে—Romantic ভাবধারার প্রভাব রয়েছে। আদর্শবাদের সঙ্গে বাস্তববাদের হয়েছে মিলন এবং এইজন্ত এক কথায় অতি-আধুনিক সাহিত্যিকদের বলা চলে Romantic realists.

শুধু ভাষার দিক থেকেই নয়, হাস্যরসের দিক থেকেও অতি-আধুনিক যুগের দান বাংলা সাহিত্যে যথেষ্ট। Intellectual হাস্যরসের স্থানে পরশুরামের ‘কজ্জলী’, ‘গড়গিকা,’ চৰবীজ্ঞ মৈত্রের ‘ত্রিলোচন কবিরাজ’ ও বিশপতি চৌধুরীর ‘বহুরূপী’তে চমৎকার সার্থকতা পরিলক্ষিত হয়। অতি-আধুনিক নাটকে স্বরোধ বস্তুর নাম উল্লেখযোগ্য। মহিলা লেখিকাদের মধ্যে প্রভাবতী দেবী, আশালতা দেবী, রাধারাণী দেবী ও জ্যোতির্ময়ী দেবীর নাম করা যেতে পারে।

বিংশ শতাব্দীর মত বিশ্লেষণের যুগে কোনো একটা বিশেষ সাহিত্যের আসন নির্দেশ করা কঠিন ব্যাপার। একমাত্র মহাকালই সাহিত্যের আসন নির্ণয়ে সক্ষম। কিন্তু মহাকালের ভীরে দাঁড়িয়ে জীবনের সমগ্রতার বৃহত্তর সৌন্দর্য যখন আমরা অন্তর্ভুক্ত করি তখন মনে হয় যেন সেই বৃহত্তর সৌন্দর্যের সার্থকতা। সত্যোপলক্ষির উপর ততটা নির্ভর করে না, যতটা করে সেই সত্যোপলক্ষির সঙ্গে মানব আত্মার ও বৃহত্তর মানব সমাজের সামঞ্জস্যের মধ্যে। কোনো কোনো বস্তু বাস্তবজীবনে যারা আজও অবজ্ঞাত, মানুষের অন্তর্জগতে কিন্তু তাদের চিরস্থায়ী আসন। যেমন সাম্য, মৈত্রী ও স্বাধীনতার আদর্শ আজ পর্যন্ত বাস্তবে রূপান্তরিত হয়নি কিন্তু মানবের অন্তরে তা'রা অক্ষয় আসন গ্রান্ত করেছে। যেমন মুক্তিআনন্দেলন বাংলার জীবনে একটা বিশিষ্ট স্থান অধিকার ক'রে আছে—যদিও বাস্তবজীবনে সেই মুক্তিআনন্দেলন আজও শুধু ছায়া। বাংলার অতি

আধুনিক সাহিত্য যদি বাস্তবতাকে রূপ দিতে চায় তবে এই ছ'টি সমস্তার প্রতিও তাকে অবহিত হ'তে হবে ।

এ কথা অরণ রাখা কর্তব্য যে শুধু পারিপার্শ্বিক আবহাওয়াই সাহিত্যের ভিত্তিক্ষেপে গণ্য হ'তে পারে না । প্রতি মানবের সত্ত্বার যে স্বাতন্ত্র্য তাতো শাখত । কিন্তু অবুও অমৃততীক্ষ্ণ গ্রাণালোক হ'তে একটি ঐক্য সমস্ত বিভেদদূর ক'রে মানবের কর্মলোকে তার্ব আসন প্রতিষ্ঠায় সক্ষম হয়েছে । সেই ঐক্যের বীজ রয়েছে মানবসুন্দরের গভীরতম সূক্ষ্ম অনুভূতিতে । সেই অনুভূতিকেই রূপে রসে উচ্ছল ক'রে সাহিত্য বৃহত্তর মানব সমাজে ঐক্যের বাণী বহন ক'রে আনে । পারিপার্শ্বিক আবহাওয়া হ'ল তার একটা উপাদান— কিন্তু ভিত্তি নয় ।

বিদেশী কবিতা

নিশীথ

আবুল হোসেন

[তৃতীয় বার্ষিক, সাহিত্য]

নিশীথের হে দেবতা পূর্বের কুম্ভাচ্ছন্ন বসি যে গহবরে
নিরালা স্বনীঘ দিন ধরে
স্বপ্ন রচি আনন্দের বেদনার কত
আপনার সর্ব অঙ্গে ঢালি দিলে ভীতি আর শ্রীতি অবিরত
পশ্চিম পাখার পরে উড়ি এস স্বরা মেথা হ'তে
শ্রাবণের স্নোতপিনী স্নোতে ।

কুষ পরিচ্ছদে তুমি দাও তব ক্লান্ত কাঁঘ ভরি,
তারকার কর্তৃহার পরি'
কেশে তব দিবসের আঁধি দাও অন্ধ করে,
লালিম কপোল তার চুম্বনে চুম্বনে দাও ভরে,
পূর্ণ কর মোহাবেশে স্বপ্ন আনা স্পর্শনে তোমার
নগর ভূধর পারাবার ।

নিশীথ শয়ন ত্যাজি যে মুহূর্তে হেরিলু প্রভাত,
তোমার বিরহ মোরে দিল যে আঁথাত ।
সৃষ্য যবে শির পরি, শিশিরের আঘু হোল শেষ,
দিপ্রহরে কুম্ভমের আলু-থালু বেশ,
নিলাজ অতিথি সম 'যাই' 'যাই' কোরে
দিবস বসিয়া রহে বিশ্বামৈর তরে ।
তোমার আসার পথ পানে চাহি
ঝরেছিল জল মোর আঁধি যুগ বাহি ।

মৃত্যু তব সহোদর হানিল সে দ্বারে মোর কর :
 আমারে চাহে কি কবি তোমার অস্তর ?
 মধুপ গুঁজনে কহে স্বপ্ন আধি সুস্থি শিশু তব :
 আমি কি তোমার পাশে রব ?
 আমারে চাহ কি তুমি ?—কহিলাম তারে
 নহে নহে খুঁজি না তোমারে ।

তুমি ঘবে চলে যাবে মৃত্যু আসি মোরে
 বাধিবে নিমেয়ে তার হীম বাহ ডোরে,
 সুস্থি নামি আসিবে সে তুমি গেলে চলি ।
 যে বর চাহিলু তোমা হ'তে তাহা বলি
 জানাব না তাহাদের কারেও মিনতি ।
 হে প্রিয় নিশ্চিথ মোর এস দরা অতি ।

Shelly's "To Night" অবগুলনে ।

মৃত্যুভূমি

বাণীময় হৃদয়ের স্বরাতি নিশেষি' নাহি দিতে,
 সুপক শঙ্গেতে তরা সংখ্যাহীন শগ্নকৃট মত
 আধির মালায় মোর বাণীগুলি না ভরিতে
 মৃত্যু মোরে লবে কাঢ়ি, ভীতি তার জাগে মনে যত ;
 মনে হয় যতবার বাতীর তারকাময় নতে
 কাজল জলদে ঢাকা দেখিলু যে রহস্য ইঙ্গিৎ
 মরম আভাস তার ক্ষণিক আনন্দ বেণু রবে
 না ছড়াতে থেমে যাবে ছন্দময় জীবন সদীত ;
 মনে ভাবি যবে ওগো ক্ষণিকের অঙ্গুল সুন্দরী
 হেরিব না তোমা আর উৎসুক ব্যাগ্র আধি তুলে,
 তাবনা বিহীন প্রেম পারিবেনা চিন্ত দিতে ভরি'
 যাহুর মায়ায় তার ;

বিরাট বিশ্বের উপকূলে
 অমনি দাঢ়াই এসে নিঃসঙ্গ নীরব রিক্ততায়,
 প্রেম আৱ যশ ধীৱে লুপ্ত হয় মহাশূন্ততায় ।

Keats' "Terror of Death" অবলম্বনে ।

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অপরিবর্তনীয়

শ্রীমঙ্গলাচৰণ চট্টোপাধ্যায়

[তৃতীয় বার্ষিক, বিজ্ঞান]

কবিৰ আৱণ্য-স্থপ্ত মৱেছে ধূসৱ-গোধূলিতে,
 ফেলো দীৰ্ঘশ্বাস !
 আঁথেম-চেতনা এলো অবসম্ব রাতেৱ স্বায়ত্বে,
 মুখৰ আকাশ ।

এবাৱ রাত্ৰিৰ গান শোনো :
 বুড়ুক্ষু তাৱাৰ চোখে হিংস-দীপ্তিৰ চেউ গোনো ;
 প্ৰায়মিত নীহাৱিকা রেখেছে রচনা ক'ৱে
 মাঝমেৰি চিতা,—
 চঞ্চল-রাত্ৰিৰ মুখে চিতাৰ আঁগনে কৱো পাঠ
 শেষেৱ কবিতা !.....

এ প্ৰলাপ কেনো শোনো ? কেনো শোনো মাটীৰ মানবী ?
 রাত্ৰিকে দাওনা অক্ষ কৱে,
 রাত্ৰিৰ জিঘাংসু-চোখ অক্ষকাৱে বক্ষ ক'ৱে দাও—
 থুলে' দাও গ্ৰাহিল-কৰী ।

চুলের বিদ্যুতে ঢাকো উচ্চ-চেতনা,
 আনো আকাশের চোখে নিশাস্ত্রের নীলাভ-বেদনা,
 অরণ্য সবুজ হোক দিগন্তের পটভূমিকায়,
 পথ পাক সর্পিল-সীমানা,
 ব্যর্থ-উৎসবের গান গিশে ধাক্ক সাদা কুয়াশায়—
 নতুন জীবন থাক্ক আশানিরাশার পরপারে ।

কবির আরণ্য-স্থ মরেনি, বরেনি গোধূলিতে
 একথা থাকুন আজ জানা ;
 তোমার চলার ছন্দ রেখে ধাবে রাতের উদ্দেশে
 এই উষা-গোধূলির সোনালি-বন্ধুতা :
 রাত্রির সে-পৃথিবীর অপূর্পক-মন
 উদয় স্থর্যের গানে-সচকিত—করক বীক্ষণ—
 বুকে তাঁর তোমারি সে পাঞ্চ-পাঞ্চে এঁকে-যাওয়া-লিপি,
 চরম কথাটী :
 আবার প্রসন্ন হও, আবার সুন্দর হও,
 — হে নিষ্ঠুর মাটী !

ଦୟା

ଶ୍ରୀହୀରେଣ୍ଦ୍ରନାଥ ଚଟ୍ଟୋପାଧ୍ୟାୟ

[ପଞ୍ଚମ ବାର୍ଷିକ, ଇଂରାଜୀ]

ଈଶ୍ଵର ବଲିଲେନ, ଜଳୋ ଆଲୋ । ଅଲିଲ ଆଲୋକ । ଶ୍ରଷ୍ଟାର ଇଚ୍ଛା ବସ୍ତୁତେ କର୍ମାନ୍ତରିତ ହିଲ । କ୍ରମେ ସୁଷ୍ଟି ପୂର୍ଣ୍ଣତାର ଶାଦ ଲାଭ କରିଲ । ସର୍ବଚ୍ୟତ ଶାପଭାଷ୍ଟ ମାନ୍ୟ ପୃଥିବୀର ପଥେ ନାମିଯା ଆସିଲ । ବୈଚିତ୍ର୍ୟର ପ୍ରମାଦନ ଶ୍ରଷ୍ଟାର ହଦୟେ ଦିଲ ସାର୍ଥକତାର ସନ୍ତୋଷ । କିନ୍ତୁ ମାନ୍ୟକେ, ଜନନଶକ୍ତି ଏବଂ ସନ୍ତାନ-ଆସକ୍ତି ଦାନ କରା ଯେ ଛୁବିବେଚନାର କାଜ ହୟ ନାହିଁ ତାହା ତିନି ବୁଝିଲେନ ଯେଦିନ କ୍ରମବର୍ଧମାନ ମହିୟଜାତିର ପ୍ରସ୍ତୋଜନୀୟ ସରବରାହ କରିତେ ପ୍ରକୃତି ଅପାରଗ ହଇଯା ଉଠିଲ । ଦାନେର ଚୟେ ଦାବୀ, ଭାଣ୍ଡାର ଅପେକ୍ଷା ଚାହିଦା ସଥନ ବେଳୀ ହଇଯା ଉଠିଲ ତଥନ ପ୍ରକୃତିର ଅସାର୍ଥ ଶ୍ରଷ୍ଟାକେ ଚିନ୍ତିତ କରିଯା ତୁଲିଲ । ବାଧ୍ୟ ହଇଯା ତିନି ନିର୍ଦ୍ଦେଶ ଦିଲେନ, କର୍ମହୀନତାର ଆଶ୍ରୟତଳେ ଆର ମାନ୍ୟରେ ଠାଇ ହିବେ ନା । ଶକ୍ତି-ପ୍ରୋଗେ ପ୍ରସ୍ତୋଜନ ମିଟାଇବାର ଚେଷ୍ଟାଯା ମାନ୍ୟକେ କର୍ମେ ନିୟୁକ୍ତ ହିତେ ହିବେ । ଡିମେର ଖୋଲା ଭାଙ୍ଗିଯା ବାହିରେ ଆସିଯା ମହିଜାତ ପକ୍ଷିଶଶ୍ରେଷ୍ଠ ସେମନତରୋ ହଠାତ୍-ଆଲୋର ବଲକାନିତେ ଚମକିଯା ଓଠେ, ନିର୍ଲିପ୍ତତାର ପ୍ରାସାଦ ହିତେ ବହିକୃତ ମାନ୍ୟର ଆଦିମ ଦିନେ ତେମନି କରିଯା ଦିଶାହାରୀ ହଇଯା ପଡ଼ିଲ । ଆକ୍ଷମିକେର ପ୍ରଥମ ମୋହଟୁକୁ କାଟିଯା ଗେଲେ ମାନ୍ୟ ବୁଝିଲ, ଶୈତାନିଷ୍ଟ ନିର୍ଜୀବେର ମତ ହାତ ପା ଗୁଟ୍ଟାଇଯା ବସିଯା ଥାକିଲେ ଚଲିବେ ନା, ନିଜସ୍ତ ବୈଶିଷ୍ଟ୍ୟେର 'ପରେ ନିର୍ଭର କରିଯା ଉଦ୍ଦେଶ୍ୟ-ସାଧନେ ଅତୀ ହିତେ ହିବେ । ଚେତନାର ସେଇ ଆକିନ୍ଧନ ହିତେଇ ଜୀବନ-ସଂଗ୍ରାମେର ସୁର୍କ ହଇଯାଛେ, ଦୈନିକିନ ଏ ସ୍ଵର୍ଗ ଅହଂରହି ଚଲିଯାଛେ, କଥନ୍ତ ବିରାମ ଘଟେ ନାହିଁ ।

ସ୍ଵର୍ଗମୁଖେର ଶୁଭିର ବଶେଇ ହଟକ, ବା ଆକ୍ରମିକ ପ୍ରଭାବେଇ ହଟକ, ପ୍ରାଚ୍ୟେର ମାନ୍ୟ ପାର୍ଥିବ ଜୟମାଲ୍ୟକେ ତୁଚ୍ଛ ଜ୍ଞାନ କରିଯା ଜୀବନୋତ୍ତର କାଳେର ଜନ୍ମ ପ୍ରସ୍ତୁତ ହିତେଇ କୁଞ୍ଚ ମାଧ୍ୟମେ ଅନ୍ୟତ୍ୱ ହିଲ । ପ୍ରତିଚ୍ୟେର ମାନ୍ୟ ବର୍ତ୍ତମାନେଇ ସାର୍ଥ ସୀମାବନ୍ଧ ରାଖିଯା ଜୀଗତିକ ସୁର୍ଦ୍ରମାନ୍ୟର ଅତି ମନ ଦିଲ । ଏହି ବ୍ରିବିଧ ମନୋଭାବ ହିତେଇ ଅଧ୍ୟାତ୍ମବାଦୀ (spiritualist) ଏବଂ ଜଡ଼ବାଦୀ (materialist) ସମ୍ପଦାଯ ସ୍ଥଗନ ଅଭ୍ୟନ୍ଦର । ଅବଶ୍ୟ ମାନ୍ୟରେ ମନ କଥନ୍ତ ଭୋଗୋଲିକ ସୀମାନା ମାନିଯା ଚଲେ ନାହିଁ । ଦୈହିକ ଏବଂ ପାର୍ଥିବ ମ୍ୟାଗ୍ନିକ ବିଶିଷ୍ଟ କ୍ଷେତ୍ର ଗୌମେଓ ପ୍ଲେଟୋର ଆବିର୍ତ୍ତିବ ଅସନ୍ତବ ହୟ ନାହିଁ, ଯିନି ସତ୍ୟେର ପଥେ ଦେହକେ ବାଧା ମନେ କରିଯାଛେ । ପ୍ଲେଟୋର ମତେ, ଜମାପୂର୍ବ କାଳେ ଆତ୍ମା ପରମ ସତ୍ୟେର ଅନୁସନ୍ଧାନେ ଯାତ୍ରା ସୁର୍କ କରେ, ପଥେର ବାଧା ଅତିକ୍ରମେ ଅସମ୍ରଥ ହଇଯା ସଥନ ମେ ପଦସ୍ଥଲିତ ହୟ ତଥନଇ ଦେହପିଞ୍ଜରେ ଆବନ୍ତ ହଇଯା ତାହାକେ ପୃଥିବୀତେ ନାମିତେ ହୟ । ଜଡ ଦେହେର ନିନ୍ଦାମୀ ଆକର୍ଷଣେଇ ଆଆରା

উর্ধ্বগতি ব্যাহত হয়। ইংল্যাণ্ডে জড়বাদের বিশিষ্ট যুগ এলিজাবেথের রাজত্বকালেও কীড় Andrea-র প্রেতাত্মাকে দিয়া বলাইয়াছেন, দেহ আত্মার কারাগার। অপরপক্ষে, প্রাচ্যেও বৌদ্ধ-সাধনার আধ্যাত্মিক যুগে সাহিত্য এবং কান্তিলের অনিন্দ্য নৈপুণ্য জড়বাদী মনেরই পরিচায়ক। আজও পৃথিবীর সর্বত্র এই দুই মতবাদী মাঝুষই বিরল নয়। প্রথম দিনের সে দ্বন্দ্ব আজও অঙ্গীকৃতিত।

বিশ্বতির প্রকৃতি-আলয়ে সরল, সহজ জীবনযাত্রার চিত্রখানি এখনও সম্যক্ত হ্রান হইয়া থাকে নাই। মনের প্রক্রিয়ায় নিত্য নব অভাব স্থষ্টি করিয়া জীবনকে জাটিলতর করিয়া তুলিবার যে আগ্রহ আজ বিশ্ববিস্তৃত তাহাকে কেবল করিয়াই দুইটা বিরোধী মতবাদের স্থষ্টি হইয়াছে। পৃথিবীর জীবন সাময়িক এবং অচিরহায়ী জানিয়া যাহারা অনাগতের আশঙ্কায় বিচলিত তাহারাই জীবনকে জাটিলতার স্পর্শ হইতে দূর রাখিয়া গ্রাসাচ্ছাদনের মধ্যেই জীবনকে আবক্ষ করিয়া মানসিক ক্রমবিবর্তনের পথ মুক্ত রাখিতে চেষ্টা করিয়াছে। যাহারা বর্তমানকেই সমাপ্তির নির্দর্শন বলিয়া মানিয়া লইয়াছে তাহারা ইহজগতের সম্ভাব্য দিয়াই নিত্য নৃত্য উত্তাবন আবিষ্কারে মন্ত হইয়াছে। মুন্ত্রনথশৰ্ম্ম (orthodox, classicist) এবং অগতিপন্থী (heterodox, heretic, romanticist) — এই দুই বিভাগের উৎপত্তির উৎসও জড়বাদের সাহিত্য অধ্যাত্মবাদের সেই আদিম দ্বন্দ্ব।

সংস্কারের প্রতীক জীবন কুসুমাস্তীর্ণ নয়। অপ্রাপ্তি জীবনের অধিকাংশ জগতে বিস্তৃত হইয়া আছে। ক্রটির অন্ধকার, নিষ্কলতার হ্রান মাঝুমের জীবনকে সব দিক হইতে অমনতর আচ্ছন্ন করিয়া রাখিয়াছে বে অবকাশ পাইলেই এ সংঘর্ষময় পৃথিবী হইতে সে সাময়িকভাবেও পলাইয়া দাঁচিতে চায়। শক্তিশীলতার বেদনা হইতে শুক্রের আকাঙ্ক্ষার মাঝুমের কল্পিত স্বর্গ রচনা করে। মুহূর্তের তরেও স্বর্গের স্বপ্ন দেখে নাই এমন মাঝুম দুর্বল। কেহ হয় তো নাম দিয়েছে শুটোপিয়া, কেহ-বা এরিহোন, কেহ উজ্জয়নী। কিন্তু অকারণ অসার্থকতার লজ্জা হইতে রেহাই পাইতে স্বর্গের কলনা প্রায় প্রতি মাঝুমই করিয়াছে। নিজের বিশ্বাস এবং কৃচি অনুসারে স্বর্গের রূপভূলে হইতেই বর্তমান পৃথিবীর দুই বিকল্প শক্তির উন্নত হইয়াছে।

অধ্যাত্মবাদী মাঝুম জানে, এই পৃথিবীর সাময়িক স্বর্থছন্দের আলোড়নে অবিচলিত চিন্ত থাকিতে পারিলেই অনাগতের জন্য অধিকতর প্রস্তুত হওয়া যাইবে। তাই সে বলিয়াছে, চিন্তানিরোধ্যোগঃ সমস্ত যোগঃ উচ্যতে। নিজের স্বর্থে দুঃখে যেমন সাম্য রক্ষা করিতে হইবে নানা মাঝুমের মধ্যেও তেমনি বিভেদে লক্ষ্য না করিয়া সকলকে সমন্বয়ে দেখিতে হইবে। ক্রয়েড় এই মনোবৃত্তির নাম দিয়েছেন Eros (love-instinct) বা মৈত্রীশক্তি। এই মৈত্রী কামনাই পৃথিবীকে সংঘাতযুক্ত করিয়া

সঁরলোর অবস্থায় প্রত্যাক্ষত করিবে বলিয়া যাহারা বিশ্বাস করে তাহাদের বলা হয় সাম্যবাদী (Socialist) । জড়বাদী মানুষ পৃথিবীর স্থুর 'পরে চায় নিমেগ় অধিকার, সে বিশ্বাস করে বর্তমান অতিক্রান্ত হইলেই এ সম্ভোগের আর স্থযোগ মিলিবে না । তাই তার স্থলান্সার অক্ষেপাস সব কিছুকেই আকড়াইয়া ধরিতে চায়—প্রতিবাসীর সহিত ভাগে ব্যবসার প্রশ্ন তাহার কাছে অবান্তর । ভোগের 'পরে একাধিপত্যের এই বাসনার নাম ফরেড দিয়াছেন death-instinct বা হত্যা-শক্তি । শক্তিমানের কবলে সব কিছু শক্তি সংগৃহীত হইলে তাহার পরিচালনাতেই পৃথিবীতে সুখের আসন অটলভাবে প্রতিষ্ঠিত করা যাইবে এই বিশ্বাস যাহাদের আছে তাহারা সাম্রাজ্যবাদী (Fascist) ।

বর্তমানের সঙ্গে ভবিষ্যতের, জড়বাদের সাথে অধ্যাত্মবাদের, সন্তানধর্মের সঙ্গে প্রতিবাদের, সাম্রাজ্যবাদের সহিত সাম্যবাদের দ্বন্দ্ব ঈশ্বরের প্রথম অৰ্থ হইতেই সঞ্চাত । সন্তান জননের আকাঙ্ক্ষা ও শক্তি না থাকিলে প্রকৃতি মানুষের সকল প্রয়োজন অন্তর্যামৈই সরবরাহ করিয়া আনিতে পারিত । তাহা হইলে শক্তির প্রযোজনায় ব্যক্তিগত স্বার্থের প্রশ্ন নীরবেই রহিয়া যাইত । শক্তিহীনের সঙ্গে শক্তিমানের, নিম্নতির সহিত গ্রহণ্তির সংস্থাতে পৃথিবী জটিল সমস্তার ক্রীড়াভূমি হইয়া উঠিত না । যাহা হইতে পারিত, হয় নাই—তাহা লইয়া গবেষণা মৃচ্ছা । তাই এই দ্বন্দ্বে পরিণতির বিষয়ে যুক্তিসংজ্ঞ সিদ্ধান্ত করা অসম্ভব হইলেও এই আশা লইয়া এ নিবন্ধ শেষ করি, ভবিষ্যতে ভবিষ্যতেরই জয় হইবে, বর্তমান তখন অতীত হইয়া যাইবে । আমরা জানি,

True hope is swift and flies with the swallow's wings
Kings it makes gods and men it makes kings.

ଆଧୁନିକ କବି—(ଇଂଲ୍ୟାଣ)

ଶ୍ରୀଆମଲେଶ ତ୍ରିପାଠୀ

[ଚତୁର୍ଥ ବାର୍ଷିକ, ମାହିତ୍ୟ]

Comrades, my tongue can speak
No comfortable words,
Calls to a forlorn hope
Gives work and not rewards.

—Cecil Day Lewis.

କାବ୍ୟ ଜୀବନେର ମୁକୁର । ଜୀବନେର ସ୍ଵବିକୃତ ଆକାଶପଟେ ଦିବାରାତ୍ର ସେ-ରଙ୍ଗେର ଖେଳ ଚଲିଯାଛେ କାବ୍ୟ ତାହାର ପ୍ରତିଚ୍ଛବି । କବେ କତ ସହ୍ସର ଲକ୍ଷ ସତ୍ସର ପୂର୍ବେ ତରଣୀ ପୃଥିବୀର ଅଙ୍ଗେ ପ୍ରଥମ ଜୀବନେର ଆର୍ଦ୍ଦିତାର ହଇସାଇଲ ; ତାହାର ପର କତ ଯୁଗ ଆସିଲ ଗେଲ, ଯୁଗ ପରିବର୍ତ୍ତନେର ମହିତ ଆସିଲ ନୃତ୍ୟ ମାନ୍ୟ ନୃତ୍ୟ ଦୃଷ୍ଟିଭଙ୍ଗୀ ଲହିୟା । ହାସିକାହାର ଶ୍ରୋତ ବହିସା ଗେଲ ଉଚ୍ଛଳ ଉତ୍ତଳାସେ । କତ ଶ୍ରୟ୍ୟ ଜଲିୟା ଗେଲ, ବେଦନାର ତଥ ବିଶ୍ଵାସେ ଅନ୍ଧକାର ଅମା ହଇସା ଉଠିଲ ଭାରାକ୍ରାନ୍ତ । ମିଳନେର ରାଗିନୀତେ କଥନ ପୃଥିବୀ ଉଠିଲ ହାସିୟା, ଦୃଥେର ଛିନ୍ନତଙ୍ଗୀ ବୀଗା କଥନ ଓ ବା ଦୀରେ ଅଞ୍ଜାତେ କରଣ ସ୍ଵରେ ବାଜିୟା ମିଳାଇୟା ଗେଲ । କାହାର ମନେ ହୁଟିଲ ଭାଲ୍ବାସାର ଅଙ୍ଗୁର, କାହାର ମନେ ହୁଦୟେ ଜାଗିଲ ଆଶାର ସ୍ପନ୍ଦନ—ଆବାର ମୌନ ସ୍ୱର୍ଥତାର ମରବାଲୁକାଯ ପିଷ୍ଟ ହଇସା କେହ ନିଃଶବ୍ଦେ ବିଦାୟ ଲାଇଲ ଚୋଥେର ଜଲେ । କାବ୍ୟ ମାନବମନେର ଉପର ବହିର୍ଜଗତେର ଏହି ବିଭିନ୍ନ ଏବଂ ବିପରୀତଧୟୀ ପ୍ରତିକ୍ରିୟା ଅବିଚ୍ଛିନ୍ନ ପ୍ରତିଫଳିତ କରିୟା ଚଲିଯାଛେ ।

Life is a dome of many-coloured glass
Reflecting the white radiance of eternity.

—Shelley.

ଜୀ ବନ ବହରଙ୍ଗେ ରଣ୍ଜିନ ଫାଇସ, ସମଗ୍ର ଚିରକୁଳୀର କର୍ପ ତାହାର ମାଝେ ଧରା ପଡେ, ଆବାର କାବେ
ଏହି ଜୀବନେର ରୂପ ବିଶିତ ହୟ ।

ଜୀବନ୍ୟାତ୍ମାର ରୀତି ଯଦି ପୃଥକ ହୟ କାବ୍ୟେର ଧାରା ଓ ପୃଥକ ହେତେ ବାଧ୍ୟ । ଏକ ଏକ ଯୁଗେ
ବହିର୍ଜଗତେର ପ୍ରତିକ୍ରିୟା ଏକ ବିଶିଷ୍ଟ ପ୍ରଫୁଲ୍ଲିତର ହୟ । ପରେର ଯୁଗେ ଦେ ପ୍ରତିକ୍ରିୟାର ମୂଳ କର୍ପ ହୟ
ପରିବର୍ତ୍ତିତ । ହୋମାରେର ମନେ ତେକାଳୀନ ଜୀବନ୍ୟାତ୍ମା ସେ ଅଭିଜ୍ଞତା ବହନ କରିୟା ଆନିୟାଇଲ
ଆଧୁନିକ କବିର ମନେ ଆଧୁନିକ ଜୀବନ୍ୟାତ୍ମା ଦେ ଅଭିଜ୍ଞତା ବହନ କରେ ନା । ଜୀବନ ବିଜ୍ଞାନେର
ବିପ୍ରାୟକର ଉପର୍ତ୍ତିର ଫଳେ ମାନୁଷେର ଚିନ୍ତା ନୃତ୍ୟ ଥାତେ ପ୍ରାହିତ ହଇସାଇୟେ, ମାନୁଷେର ଦୃଷ୍ଟିଭଙ୍ଗୀର

হইয়াছে আঘূল সংস্কার । বর্তমান যুগ হোমারীয় দাসত্বপ্রথা-প্রধান যুগ নয়, ভারতবর্ষ বা ইংল্যাণ্ড সক্লীর্ণ-পরিসর স্পার্টা বা অ্যাথেনস নয়, জীবন তত অজাটিল নয় এতটা ছিল ইউরিপাইডিস শাফো সফোক্লিসের কালে, যখন জানিবার আকাঙ্ক্ষা ছিল মুশ্যমেষ বিদ্যুতের মধ্যে সীমাবদ্ধ, যখন অত্যন্ত সাধারণ জীবনের সাধারণ দৈহিক স্বৰ্থ হংখ ও বন্ধমূল সংস্কারের মধ্যে কাব্যের পটভূমিকা প্রতিষ্ঠিত হইত ।

বর্তমান হই শতাব্দীতে চিন্তার গভীর প্রসার অতুলনীয় । জাতীয় জীবনে এমন এক একটা আঘাত লাগে যাহা সকল প্রতিষ্ঠিত সংস্কার মতবাদকে ভাঙিয়া চুরিয়া নিশ্চিহ্ন করিয়া দেয় । প্রাচীন ধর্মসম্পুর উপর তখন নবীন সংস্কার ও ঐতিহ্যের বেদী স্থাপিত হয় । প্রত্যেক যুগে এইরূপ হইয়া আসিয়াছে, হয় কোন প্রাকৃতিক বিপর্যয়ের সঙ্গে, না হয় ধনোৎপাদিকাশক্তির হস্তপরিবর্তনের ফলে ।

উনবিংশ শতাব্দীতে একুপ রাঢ় আঘাত পৃথিবীর বন্ধমূল সংস্কারের ও প্রতিষ্ঠিত শিক্ষাদীক্ষার মেরুদণ্ডে লাগিয়াছিল প্রথমতঃ ফরাসী বিপ্লবে ও দ্বিতীয়তঃ যান্ত্রিক বিপ্লবে । ওয়ার্ডসওয়ার্থ, শেলী, বায়ুরণ প্রমুখ রোম্যান্টিক কবিদের সাম্য মৈত্রী স্বাধীনতার জন্য উদ্বেগ ও মানুষের ব্যবহারে মর্যাদিত হইয়া প্রকৃতির মধ্যে শান্তি ও সঙ্গতি খুঁজিবার প্রয়াস ফরাসী বিপ্লব-প্রস্তুত । তারপর রোম্যান্টিক ভিত্তির উপর ভিক্টোরীয় সাহিত্য নিরবেগে গড়িয়া উঠিতেছিল । ব্রাউনিং অনাহত বিবেকে বলিতেছিলেন

‘God’s in His Heaven
And all’s right with this world’

টেনিসন লিখিতেছিলেন—God fulfils Himself in many ways. রাডিয়ার্ড কিপ্লিং Whiteman’s burden হইয়া সর্থের চিন্তায় নিমগ্ন ছিলেন । একটা শান্ত নিরবেগ মধ্যবিত্ত পরিত্বিপ্র ভাব সর্বত্র ছড়াইয়া পড়িয়াছিল ।

কিন্তু কয়েকজন দরদী ব্যতীত কেহ লক্ষ্য করে নাই কি বিপদের মেঘ ঘনাইয়া উঠিয়াছে । যান্ত্রিক বিপ্লবের ফলে একদিকে যেমন ধনোৎপাদন অতি দ্রুতগতিতে বাড়িয়া গেল, ধনবণ্টন তেমনি হইল অসম ; একদিকে লক্ষপতি, কোটীগতির অভাব নাই, অন্যদিকে নিরয়, বিপ্লব উৎপীড়িত সর্বহারা শ্রমিকের দল । জীবনের এত বড় অসঙ্গতি কেহ লক্ষ্য করিল না, কল্পনাবিসামে গা ঢালিয়া দিল ।

রশোর সাবধানতার বাণী অগ্রাহ্য করিয়া ধনতান্ত্রিক গণতন্ত্রের লোতে সকলে ভুলিল । সমাজতন্ত্রের কৈশোর তখন সবে শেষ হইয়াছে, সমাজতন্ত্রকে অধিকাংশ লোক, শ্রমিকরাও, অশ্বদ্বার চক্ষে দেখিত, Economic determinism-এর তথ্য অল্প লোকের নিকট পরিচিত ছিল । দেশে দেশে বিভাড়িত হইয়া শ্রমিকবিপ্লবের বাণী ও সাম্যবাদের manifesto প্রচার করিতে করিতে মার্কিন্য ইংল্যাণ্ডে দেহত্যাগ করিলেন । তাঁহার ধারা

সরেল, বাকুনিন প্রভৃতির হাতে বিকৃতভাবে কোনোকমে বাঁচিয়া রাখিল দেশীয় গভর্নেটের সদাজ্ঞাগ্রত রক্তচক্ষু ও তীব্র শাসনের মধ্যে।

এমন সময় বিংশ শতাব্দীর কাঠতম শিহরণ আসিল মহাযুদ্ধের প্রেরণকর ক্লপ ধরিয়া। শাস্তি নিরবেগের মনোযুক্তি কোথায় গেল উড়িয়া। জীবনের কুশী কেন্দ্রাঙ্গ কৃষ্ণ গহবরগুলি মুখ্যব্যাদান করিল। মানুষের মনে যে সকল সংক্ষার ভিত্তোরীয় শাস্তির ফলে গড়িয়া' উঠিয়াছিল, যে সকল tradition ওপনিবেশিক বিস্তৃতির ফলে স্থষ্টিলাভ করিয়াছিল কোথায় তাহারা নিশ্চিহ্ন হইয়া গেল স্বার্থপরতার অন্তরালে। বিরাপত্তার অভাব মানুষকে তীত চকিত করিয়া দিল। আশী লক্ষ লোকের জীবন স্বার্থের ঘুপে বলি দিয়া যুদ্ধোন্তর পৃথিবী বুরাতে পারিল মানুষের জীবন কত তুচ্ছ, কত সামাজিক, বিজ্ঞানের মারণমন্ত্র কত সহজে সভ্যতাকে বিলুপ্ত করিয়া দিতে পারে।

মানুষের জীবন হইয়া উঠিল ক্রীড়নক। সমাজ, পারিবারিকতা, প্রেম, দয়া আমাদের হস্তের সকল বৃক্ষির সমষ্টি গঢ়া এতদিনকার বক্ষমূল ধারণা উঠাইয়া গেল।

যুক্তের কুলশুরূপ দেখা দিল বিস্তৃত বেকারসমষ্টি ও খাগড়াব। অন্ধাধীন, গৃহহীন, শিক্ষাধীন, কোমলতাধীন পশুপর্যায়ে নিষ্কিপ্ত শ্রমিক ও যোদ্ধাগণ নিরূপায় বেদনায় মৃত্যুর দিকে অগ্রসর হইল। অস্ত এক খণ্ডে জারের সৈরাচার সহ করিতে না পারিয়া সমগ্র রক্ষদেশ সাম্যবাদ বরণ করিল লেনিনের নেতৃত্বে জীবনের নৃতন মূল্য নিরূপণ করিবে বলিয়া। রক্তের বঙ্গায় যুরোপ হষ্টল পঞ্চিল, মানুষের রাষ্ট্রনৈতিক চিন্তাধারা বিভিন্ন শ্রেতের আলোড়নে হইল জটিল।

বিজ্ঞানের বিভিন্ন শাখার উন্নতির কথা বলিয়াছি। (Astro-physics) আ্যস্ট্রো ফিজিজের নানা আবিষ্কার, আপেক্ষিকতাবাদের জন্ম আমাদের বস্তুতস্ব সমষ্টির পূর্বতন ধারণা বদলাইয়া দিল। জীববিজ্ঞানের (Biology) ক্ষেত্রেও হইল আসাধারণ উন্নতি। এদিকে ক্রয়েড়, অ্যাডলার, ইয়ুং, এলিস প্রভৃতি মনস্তত্ত্ববিদ মনোবীক্ষণের নানা পরীক্ষায় নৃতন ফল আমাদের সম্মুখে উপস্থাপিত করিলেন। ক্রয়েড়ীয় অবচেতন মনের ধারণা, Id, Ego ও যৌনতত্ত্ববিদ্যক আবিষ্কার আমাদের সকল সামাজিক সংক্ষারের মূলে করিল আঘাত। আবার ক্রয়েড়, বিরোধী ইয়ুং আমাদের ভিন্নপথে চালনা করিতে শুগিশেন। দোটানায় পড়িয়া আমরা নিঃসংশয়তা হারাইলাম।

আমরা দেখিতে পাইলাম উন্নত-সামরিক জীবন কি ভাবে জটিল হইয়া উঠিতেছিল। নানা বিরোধী ভাবধারা ও রাজনৈতিক আন্দর্শের সংঘাতে, সমাজতন্ত্রের প্রভাববিস্তারে ও একনায়কত্বের উন্নবে, আংসটোফিজিজ বায়োলজির আবিষ্কারে, মনোবিজ্ঞানের তত্ত্ব বিশ্লেষণে আমরা উদ্ভাস্ত হইয়া উঠিয়াছি। অন্ন শক্তিবিশিষ্ট চক্ষুতে যদি সূর্যের সবচুক্ষ আলোক পড়ে তাহা হইলে সে চোখ নষ্ট হইয়া থাক, অস্ততঃ থাক ধূঁধিয়া। আমাদের

বৃদ্ধিভূতি ও নানা ভাবের আলোড়ন বিলোড়নে উদ্ভাস্ত হইয়াছে। সর্বোপরি আছে একটা উদ্বেগ, একটা সংশয়, একটা অনিশ্চয় আশঙ্কার ভাব, যেন একটা বিগট ভ্যাম্পায়ার তার নীল রক্তপিপাসু চক্ষু মেলিয়া আমাদের উপর ছুই করাল পক্ষ বিস্তার করিয়াছে।

বর্তমান জগৎ কোন বিষয়ে নিশ্চয়, কোন বিষয়ে ক্রতৃসকল নয়। তাহার পায়ের তলায় শক্ত মাটির অভাব, একটা *insecurity* ও *frustration*-এর ভাব আমাদিগকে —a heap of broken images-এ পরিবর্ত্তিত করিয়াছে।

আশা নাই, ভালবাসা নাই, মেহমোহববন নাই, গৃহ নাই, কিন্তু তাহার জন্য বৃথা ক্রন্দনও নাই, আছে অনহৃত্ব একটা বেদনা, আছে সন্দেহ, ঈর্ষ্যা, কুশ্চিতা, মানি, আছে একটা আঙুল বিশ্বাস চিত্তের জিজ্ঞাসা কঃ পহঃ।

জীবনের সহিত কাব্যের বিন্দুমাত্র যোগ থাকিলে বর্তমান কাব্য এই উদ্বেগ, অসঙ্গতি ও অবর্ণনীয় ব্যথার ভাব প্রকাশ করিতে বাধ্য।

Industrial changes have broken up the old culture based on an agricultural community in which poor and wealthy are alike concerned, and on a church which bore a vital relation to the state. Parallel with this and related to it, there has been a decay of the old moral and religious order, a change in the basis of education, which have become more and more strictly scientific. Religion and classical learning, which once provided myths and legends symbolising the purposes of society and the role of the individual, have declined and the disorder weighs heavily upon the serious poet.

কবির মন আজ নানা ভাবধারায় বিক্ষিপ্ত। একটা স্মৃষ্টি সঙ্গতির শৃঙ্খলে কোন ভাব অপর কোন ভাবের সহিত আবদ্ধ নয়। সেইজন্ত অধিকাংশ কবির কাব্য হয় *vague* বিক্ষিপ্ত, *inchoate*, নানা *allusion* পূর্ণ। ইয়েট্রেসের মত কেহ নিজের কলনা চালিত করেন ‘to myths rather than dreams’। কেহ বা মাঝের চিন্তারাকে sublimate করিতে চান ধর্মের মধ্যে (T. S. Eliot—Murder in the Cathedral) কেহ বা সাম্যবাদের প্রচারে। কোনো কবি খণ্ডিতের সাহায্যে প্রাচীন classic বা romantic পরিস্থিতির মধ্যে আশ্রয় খোঁজেন, বর্তমান দৈহকে সহ করিতে অক্ষম হইয়া, কোনো কবি (Spender, Pound অথবা Auden) বিক্ষিপ্ত অভিজ্ঞতাকে সংযত ও শৃঙ্খলাবদ্ধ করিতে সকল স্থানে সক্ষম হন না। কিন্তু সকলের মধ্যে উক্তর-সামরিক ভীত চকিত cynic মনোবৃত্তির পরিচয় পাওয়া যায়। সকলেই অনিশ্চয়। ইয়েট্রেস এই অনিশ্চয়তার ভাব বর্ণনা করিয়াছেন :

Things fall apart; the centre cannot hold;
Mere anarchy is loosed upon the world,

The blood-dimmed tide is loosed, and everywhere
 The ceremony of innocence is drowned;
 The best lack all convention, while the worst
 Are full of passionate intensity.

T. S. Eliot তাহার Wasteland-এ টিক এই ভাবটি প্রকাশ করিয়াছেন—পৃথিবীর
 এই রিস্কতার, দৈন্যের ভাব। বিশাল পৃথিবীর রক্ষ বেশের দিকে চাহিয়া তিনি বলিতেছেন :

Here is no water but only rock
 Rock and no water and the sandy road
 The road winding above among the mountains
 Which are mountains of rock without water
 If there were water we should stop and drink
 Amongst the rock one cannot stop or think.

Here one can neither stand nor lie nor sit
 There is not even silence in the mountains
 But dry sterile thunder without rain
 There is not even solitude in the mountains
 But red sullen faces sneer and snarl
 From doors of mudcracked houses.

If there were water
 And no rock
 If there were rock
 And also water
 And water
 A spring
 A pool among the rock

But there is no water.

বার বার একটি কথা উচ্চারণ করিয়া Eliot রক্ষতা ফুটাইয়া তুলিয়াছেন অতি
 শূন্য ভাবে। উপরাটি হস্যগ্রাহী, চির্তি উপাদেয়।

সত্যতার যে ধারা অনাদিকাল হইতে বহিয়া চলিয়াছে Eliot তাহার প্রতি
 আস্থা হারাইয়াছেন, হইয়াছেন cynic :

What is the sound high in the air
 Murmur of maternal lamentation
 Who are those hooded hordes swarming
 Over endless plains, stumbling in cracked earth
 Ringed by the flat horizon only
 What is the city over the mountains
 Cracks and reforms and bursts in the violet air

Falling towers
 Jerusalem, Athens, Alexandria
 Vienna, London
 Unreal.

কিন্তু Eliot আশা করেন পৃথিবীর শুক্তা দূর হইবে,
 ...In a flash of lightning. Then a damp gust
 Bringing rain
 Ganga was sunken, and the limp leaves
 Waited for rain, while the black clouds
 Gathered far distant, over Himavant.
 The jungle crouched, humped in silence.
 Then spoke the thunder...

শুরু ঝক্টার ও ধৰনিৰ মধ্যে একটা অত্যাশা আসৱ বলিয়া মনে হৱ ।

Triumphal march স্থূচক কবিতায় Eliot শুধ্যমান পৃথিবীৰ চমৎকাৰ চিৰ্ত
 দিয়াছেন,

5,800,000 rifles and carbines
 102,000 machine guns
 28,000 trench motors
 53,000 field and heavy guns
 I cannot tell how many projectiles, mines and fuses,

Now come the virgins bearing urns, urns containing
 Dust
 Dust
 Dust of dust, and now
 Stone, bronze, stone, steel, stone, oakleaves; horses, heels.

কাতৰ কবিৰ কৰ্ত্ত কান্দিয়া ওঠে

This is the dead land
 This is the cactus land
 ...The eyes are not here
 There are no eyes here
 In this valley of dying stars.

হৃদশাৱ, অত্যাচাৱে পৃথিবী গিয়াছে ভৱিয়া । কবি বলেন, Resign Resign
 Resign (Statesman), বলেন,
 Give us a light?
 Light
 Light
 Et les soldats faisaient la haie? ILS LA FAISAIENT

কবি সহ করিতে না পারিয়া *cynic* হইয়াছেন, *dispassionate* হইয়াছেন,

When lovely woman stoops to folly and
Paces about her room again, alone,
She smooths her hair with automatic hand
And puts a record in the gramophone.

Murder in the Cathedral কাব্য-নাট্যে Eliot 'confronts a world growing always terrible with a religion like that of some great statesman, a pity not less poignant because it tempers the prayer book with the results of mathematical philosophy.'

তিনি বলিলেন—বেকেটের মুখ দিয়া।

Peace. And let them be, in their exaltation.
They speak better than they know, and beyond your understanding,
They know and do not know, that acting is suffering
And suffering is action. Neither does the actor suffer
Nor the patient act. But both are fixed
In an eternal action, an eternal patience
To which all must consent that it may be willed
And which all must suffer that they may will it,
That the pattern may subsist, for the pattern is the action
And the suffering, that the wheel may turn and still
Be forever still.

Pound-এর মধ্যে একই বেদনা দেখিতে পাই, Pour L' Election De Son Sepulchre এ যুদ্ধ-পরবর্তী সমাজের কথা অসংজ্ঞে পাউও বলিতেছেন—

Those fought in any case,
And some believing pro domo, in any case....
Some quick to arm
Some for adventure,
Some from fear of weakness,
Some from fear of censure

•
Died some, propatria non 'dulce' non 'et de cor'
Came home, home to a lie
home to many deceits,
home to old lies and new infamy
usury age-old and age-thick
and liars in public places.
Daring as never before, wastage as never before.

Young blood and high blood
fair cheeks and fine bodies,

disillusions as never told in the old days,
Mysterious, trench confessions,
Laughter out of dead bellies,

There died a myriad,
And of the best, among them
For an old bitch gone in the teeth,
For a botched civilization....

Owen-এর Exposure ও Yeats-এর Easter, 1916 তুলনীয়, সৈনিকরা তো
মাহুষ নৰ—purgatorial shadows.

These are men whose minds the Dead have ravished.
Memory figures in their hair of murders,
Multitudinous murders they once witnessed
Wading sloughs of flesh these helpless wonder.
Treading blood from lungs that had loved laughter.

মেইজন্ট

On their sense
Sunlight seems a blood smear, night comes blood-black,
Dawn breaks open like a wound that bleeds afresh.

তাহারা না মরিয়াই Awful falseness of set-smiling corpses প্রকাশ করিতেছে।

Eliot-কে মনে পড়ে

We are the hollow men
We are the staffed men
Leaning together
Headpiece filled with straw. Alas!
Our dried voices, when
We whisper together
Are quiet and meaningless
As wind in dry grass
...Shape without form, shade without colour
Paralysed force, gesture without motion.

অথবা Herber Read-কে মনে পড়ে

My men, my modern Christs,
Your bloody agony confronts the world.

অধিবা

Now I see, either the world is mechanic force
and this the last tragic act, portending
endless hate and blind reversion
back to the tents and healthy lusts
of animal men (The End of a War)

মৃত্যু দুরে ছিল কাছে আসিয়াছে, জীবন কাছে ছিল দুরে সরিয়া গিয়াছে।

Day Lewis-এর ভাষায়

We lie down with tears

And waken but to weep

(Tempt me no more)

কিন্তু এত নিরাশার মধ্যেও Lewis আমাদের আশার বাণী শুনাইয়াছেন

We seek a new world through workings old
Whose hope lies like seed in the loins of earth,
Whose dawn draws gold from the roots of darkness
Not shy of light nor shrinking from shadow

Train shall spring from tunnel to terminus
Out on the plain shall the pioneer plunge
Earth reveal what veins fed, what hill covered,
Lovely the leap, explosion into light.

ଆধুনিক কবিদের সাথে আমরা ও এই আলোকের প্রত্যাশায় চাহিয়া আছি।

এক ধ্বংসোন্মুখ কাষ্টি হইতে সভ্যতার নৃতন অধ্যায়ের দিকে আমরা অগ্রসর
 হইতেছি —toward a reorganization of human evaluations. পুরাতন
 ঐতিহ্য সবটাই নষ্ট হও নাই, —much of their traditions are operative still
 —in millions of chance combinations of related and unrelated detail,
 psychological reference, figures of speech, precepts, etc. বিশেষতঃ ইয়েটস,
 ইলিমিট, পার্টি ও সিটি ওয়েলের কাব্যে উল্লিখিত স্থুর ধরা পড়ে।

উপজীব্যের পার্থক্যের সহিত রচনারীতির পার্থক্য স্বাভাবিক, হইয়াছে। আধুনিক
কাব্যে একটা সক্ষেত্রে গ্রাম্য দেখা যায়। উপজীব্য কঠিনভাবে সংহত। যে সকল উপমা
ও রূপক প্রযুক্ত হয় তাহারা অতি দৃঢ়বৃক্ষ, অনেক সময় অতি সংযমের ফলে কষ্টক্রিত ও
আপাতভূষিতে অর্থহীন। কবিতা এমন ছন্দে লেখা হয়—কখনও *Vers libre*, কখনও^১
সমিল—যাহাতে ইলিঙ্গের উপর বহির্জগতের প্রতিক্রিয়া পর্যন্তে প্রতিক্রিত হয়, নুন

ভাব প্রকাশ করিবার জন্য নৃতন ছন্দ অবিক্ষার ও symbolism-এর আশ্রয় গ্রহণ আর্দ্দে বিচ্ছিন্ন নয়। Unconventional বস্তু ও ভাবকে উপরার জগতে টানিয়া আনা হইয়াছে, তাহাতে অনেক স্থলে সাহিত্যের শ্রীবৃক্ষ হইয়াছে। আমাদের অবচেতন অর্জন-চেতন মনে যৌন অতৃপ্তিপ্রস্তুত ঘেসকল অনৰ্দিষ্ট ছাঁয়া ও primordial feelings ঘোরা ফেরা করে তাহারা আসিয়া কাব্যে আসর জয়ইয়াছে। কাব্য তাই এত inchoate, এত orchestrated। বিভিন্ন স্থরের বিভিন্ন ঘাত প্রতিযাতের ঐক্যতানে কাব্য ভরপুর।

ଆধুনিক কাব্যের লক্ষ্য সকল ইলিয়েগ্রাহ্য পদার্থের প্রতিক্রিয়া প্রতিফলিত করা। অতি সামাজিক পদার্থ মাঝের মনে অনুভৱন তোলে। রাস্তার ভিড়, সিনেমার প্রেক্ষাগৃহ, ফুটবল মাঠ, সুল ছুঁটী ইত্যাদি প্রত্যেক ঘটনা আমাদের ইলিয়ের দ্বারে আঘাত করে, অনেক প্রবৰ্ষতি জাগায়, অনেক বিপরীতধর্মী ঘটনার সহিত আমরা বর্তমান ঘটনার ঐক্য খুঁজিয়া পাই। কাব্যে সে সকল খণ্ড ছিন্নবিক্ষিপ্ত ভাব এক শৃঙ্খলে গ্রথিত করা কবির কাজ। যে কবি শৃঙ্খলা আনিয়াছেন তিনিই ক্লপ দিতে পারিয়াছেন—আপনার অনুভূতিকে।

ଆধুনিক কাব্যের vagueness ছাড়া আর একটা বড় দোষ আছে, তা আদিক বা form-এর অভাব। Style অত্যন্ত স্থন্দর অথচ form-এর দৈন্য বহু কবির আছে। T. S. Eliot-এর style ও form দুই ভাল, কিন্তু Eliot বড় হৃদয়হীন, বড় cynic বলিয়া মনে হয়। Pound-এর form-এর অভাব। তাঁহার কাব্যের উপাদানগুলির মধ্যে পারস্পরিক অঙ্গাঙ্গিক সম্বন্ধ অনেক সময় নাই। অনেক সময় কবিতা না শেষ হইলে সে সম্বন্ধ বোঝগম্য হয় না।

“There is no transmission through time. We pass without comment from Ancient Greece to modern England, from modern England to mediæval China; the symphony, the pattern, is timeless, flux eternal and therefore without movement.” (Yeats).

খণ্ড খণ্ড ভাবে তাঁহার কবিতা অতি স্থন্দর, কিন্তু “he hopes to give the impression that all is living, that there are no edges, no convexities, nothing to check the flow; but can such a poem have a mathematical structure? Can impressions that are in part visual, in part metrical, be related like the notes of a symphony”?

তাঁহার কাব্য তাই ‘constantly interrupted, busken, twisted into nothing by its direct opposite, nervous obsession, nightmare, stammering confusion, he is an economist, poet, politician, raging at malignants with inexplicable characters and motives, grotesque figures out of a child’s book of beasts.’

অধিকাংশ আধুনিক কবি সমন্বে একই কথা খাটে, তাঁহারা একে বহু হইতে গিয়া কাব্যের মর্যাদা নষ্ট করিয়া থাকেন। যে harmony-র উপর কাব্যের স্তর বাধা তা অল্পত্য হইয়া উঠে।

আধুনিক কাব্য এখনও বীক্ষণাগারে, নানা ছন্দের পরীক্ষা চলিতেছে। যাহা আর্টের গভীতে পড়ে তাহা থাকিয়া যাইতেছে, অগ্নিশুলি ধীরে ধীরে কালের গর্ভে লুপ্ত হইবে। পাঠক হিসাবে আমাদের কর্তব্য সহানুভূতির সহিত আধুনিক কবির দান গ্রহণ করা, শুন্দার সহিত গ্রহণ করা। তাঁহারা আপনাদের মর্মের গোপন ব্যাখ্যা, গোপন বেদনা আমাদের চোখের সম্মুখে ধরিয়া দিতেছেন। আমরা স্বরূপ অনুভূতি দ্বারা গ্রহণ করিতে না পারিলে কিছুই বুঝিতে পারিব না তাহাতে বিচিত্র কি। তাই সহানুভূতির অভাবে অনেক কবির কাব্য অর্থ অপেক্ষা অনর্থের স্ফটি করে বেশী। তাঁহারা যাহা কিছু শুন্দার সহিত দিবেন আপনার হন্দয়ের রক্তে রাঙাইয়া, আমরা যেন শুন্দার সহিত, সহানুভূতির সহিত গ্রহণ করিতে পারি।

ରବୀନ୍ଦ୍ର ପରିୟଦ

ବର୍ତ୍ତମାନ ସମେତର ରବୀନ୍ଦ୍ର ପରିୟଦେର ପ୍ରଥମ ଅଧିବେଶନ ହୁଏ ୧୭ଇ ଆଗଷ୍ଟ । ଏହି ଉପଲକ୍ଷେ ରବୀନ୍ଦ୍ର-ସନ୍ଧିତ ଓ କବିତାବ୍ଲକର ଆୟୋଜନ କରା ହେବ । ଅଧ୍ୟକ୍ଷ ଶ୍ରୀବ୍ରଜ ଭୃପତିମୋହନ ଦେନ ମହାଶ୍ୟ ସଭାପତିର ଆସନ ଗ୍ରହଣ କରେନ ।

କବିଗୁରୁ ମହାପାଦକ ଆବୁଲ ହୋସେନକେ ନିମ୍ନଲିଖିତ ବାଣୀ ପ୍ରେରଣ କରେନ :

କଲ୍ୟାଣିରେସ୍ୟ,

ତୋମାର ଚିଠିଖାନି ପେଯେ ଆନନ୍ଦିତ ହଲୁମ । ଅଚଳ ଶରୀର ନିଯେ ତୋମାଦେର ଓଥାନେ ଯାଉଁଗ୍ରା ଆମାର ଅସାଧ୍ୟ । ଦୂର ହତେ ତୋମାଦେର ଅରୁଣ୍ଠାନେର ସଫଳତା ଓ ତୋମାର କଳ୍ୟାଣ କାମନା କରି । ଇତି, ଉତ୍ତରାୟନ, ୩୧ ଶ୍ରାବଣ, ୧୩୪୬ ।

ଅରୁଣ୍ଠାନେ ସନ୍ଧିତ ଓ କବିତାବ୍ଲକରେ ଅଧ୍ୟାପକ ଶଶାଙ୍କଶେଖର ବାଗଚୀ, ସ୍ଵତ୍ତ ବନ୍ଦୋପାଧ୍ୟାୟ, ହୀରେନ ଚଟ୍ଟୋପାଧ୍ୟାୟ, ନୃପେନ ସେନ, ପ୍ରଭାପ ଚନ୍ଦ୍ର, ଗୋଲାମ ରମ୍ଭଲ, ନୀରେନ ଭଙ୍ଗ, ଦିଲୀପ ବିଶ୍ୱାସ, ଅମ୍ବି ବଞ୍ଚ, ହାନ୍ତୀର ବନ୍ଦୋପାଧ୍ୟାୟ, ଖୁରମ ଥାଁ ପାନୀ, ପ୍ରଫୁଲ୍ଲ ପାଲ ଓ ଆବୁଲ ହୋସେନ ଯୋଗଦାନ କରେନ ।

ସାହିତ୍ୟ ଉପଲକ୍ଷ ବ୍ୟାପାରେ ତାଲୋ ଆବୃତ୍ତି, ଅଭିନନ୍ଦ ଓ ସ୍ଵର୍ଗ ଶୂନ୍ୟ କତଥାନି ସାହାଯ୍ୟ କରେ ଅଧ୍ୟାପକ ତାରାପଦ ମୁଖୋପାଧ୍ୟାୟ ସେହି ମଙ୍ଗରେ ସ୍ଵନ୍ଦର ଏକଟି ବହୁତା ଦେନ ।

ସଭାପତି ମହାଶ୍ୟ ସାହିତ୍ୟଲୋଚନାଯ ଛାତ୍ରେର ଉତ୍ସାହିତ ହଟକ ଇହାଇ କାମନା କରେନ । ତିନି ରବୀନ୍ଦ୍ରନାଥେର “ହନ୍ଦୟ ସ୍ମୂନା” କବିତାଟି ଆବୃତ୍ତି କରାର ପର ସଭା ଭଙ୍ଗ ହେବ ।

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୧୮ଇ ସେପ୍ଟେମ୍ବର ରବୀନ୍ଦ୍ର ପରିୟଦେର ଦ୍ୱିତୀୟ ସାଧାରଣ ଅଧିବେଶନ ହେବ । ଆଲୋଚନାର ବିଷୟ ଛିଲ ରବୀନ୍ଦ୍ରନାଥେର “ପ୍ରଭାତ ସନ୍ଧିତ” । ଡଟ୍ଟର ସୁବୋଧଚନ୍ଦ୍ର ସେନଗୁପ୍ତ ସଭାପତିର ଆସନ ଗ୍ରହଣ କରେନ ।

ଅଧ୍ୟାପକ ଶଶାଙ୍କଶେଖର ବାଗଚୀ ଆଲୋଚନା ଶୁଣ କରିଯା ବଲେନ : ସମାଗୋଚନା ବୈଜ୍ଞାନିକ । ତାତେ ସବ କିଛୁରଇ ସମ୍ମଗ୍ର ରୂପ ଦରକାର । ଏ ଦିକ ଥେବେଇ ପ୍ରଭାତ ସନ୍ଧିତ ପ୍ରମୁଖ ରବୀନ୍ଦ୍ରନାଥେର ଅପରିଣିତ ବସନ୍ତର ରଚନାର ଦାମ । ସନ୍ଧ୍ୟା ସନ୍ଧିତେ କବିର ମନେର ଭିତରେ ସେ ଆକୁଳି ବିକୁଳିକେ ଆଶ୍ରୟହୀନ ହୁଏ ଶୁଭମରି ଉଠିଲେ ଦେଖି ପ୍ରଭାତ ସନ୍ଧିତେ ଏବେ ଦେଖି ଆଶ୍ରୟ ଖୁବୁଜେ ପେଇଛେ ; ଏକଟା ଅନାବିକ୍ଷିତ ସୌନ୍ଦର୍ଯ୍ୟ ଲୋକ ତାର ଚୋଥେର ସମ୍ମୁଦ୍ରେ ଭେଦେ, ଉଠିଲେ । ଏଥାନ ଥେବେଇ ରବୀନ୍ଦ୍ର କାବ୍ୟପ୍ରବାହ ମୁକ୍ତିଲାଭ କରେଛେ ।

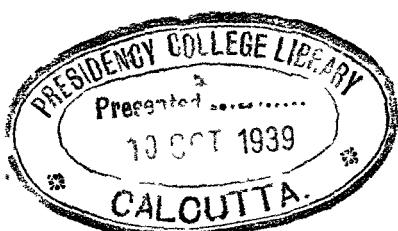
জগতকে কবি নৃতন দৃষ্টি দিয়ে দেখতে শিখেছেন। মাঝবের সাথে তাঁর পরিচয় হচ্ছে, প্রকৃতিকে তিনি অঙ্গভব করছেন। জীবনের অতি তুচ্ছ অতি সাধারণ হোট হোট ঘটনাও তাঁর কাছে অপরপৰ্যন্তে দেখা দিচ্ছে। এ চেতনা প্রোমাণিক প্রকৃতি। প্রভাত সঙ্গীতে আমরা এই দৃষ্টিভঙ্গি দেখি।

আলোচনা প্রসঙ্গে অরণ্যচন্দ্র বন্দ্যোপাধ্যায় বলেন : রবীন্দ্রনাথ সর্বজনীনতার কবি। তাঁর এই স্বদূর-প্রসারী দৃষ্টির স্তরপাত হয় প্রভাত সঙ্গীতে। কবির এই বইএ আতিশয়ের চেয়ে আবেগগ্রাবল্যাই বেশী। সরোজকান্ত গুহের অভিমত : রবীন্দ্রনাথে পরিপূর্ণতা লাভের আকাঙ্ক্ষা প্রথম থেকেই বর্তমান। নির্বরের স্থপত্তিরের আঙুতি সম্পূর্ণতা লাভের উচ্ছ্বাস। আবুল হোসেন বলেন : কবি নিজে তাঁর এই ঘূর্ণের লেখাকে আবিষ্কার করে কেবলমাত্র ঐতিহাসিকের জীর্ণ শুক রেকর্ডের পাতায় চেপে রাখতে চাইলেও আমরা বলব প্রভাত সঙ্গীতকে কাব্য হিসাবে একেবারে ফেলে দেওয়া যায় না। এর নির্বরের স্থপত্তি থেকেই কবি-প্রতিভার স্থপত্তি হ'ল। দেহে ঘোবনের হঠাৎ অবির্ভাবে যে চাপল্য মন্তব্য ও উচ্ছ্বাসের আতিশ্য দেখা যায় প্রভাত সঙ্গীতে তা পরিপূর্ণ মাত্রায় বর্তমান।

সত্যপতি মহাশয় বলেন : রবীন্দ্রনাথ নিজেই বলেছেন— প্রভাত সঙ্গীত অস্পষ্টতা দোষে দুষ্ট। অস্পষ্টতা শব্দচয়নে, কল্পনায়, ভাবে, চিত্র অঙ্কনে। তবু কবেক বিষয়ে প্রভাত সঙ্গীত ভবিষ্যৎ ভাব ধারার উৎসমন্তব্য। কিন্তু এতে দেখি পার্থিব জগতের ইতিয়গাহ্য ক্লপের প্রতি কবির আকর্ষণ ; অতীন্দ্রিয়ের ডাক তিনি যেন এখনও শুনতে পাননি। রবীন্দ্রকাব্যের সংযমের অভাব প্রভাত সঙ্গীতে আরও বেশী করে দেখা দিয়েছে।

আবুল হোসেন,

সম্পাদক।





বঙ্গচন্দ্রের ঐতিহাসিক উপন্যাস

(শেষাংশ)

অধ্যাপক ক্লিকার্কশেখর বাগটি

বাংলা দেশে মুসলমানগণের আবির্ভাব হইতে মেঝে ইংরেজ শাসন ঝুঁপত্তি হওয়া পর্যন্ত—হয় শত বৎসরের ইতিহাস বক্ষিসের অবলম্বন এবং এই ছয়টি মৌল শতাব্দীকে তিনি আঠিশান উপজামে উপজামে পটভূমিকারণে যথব্হার করিয়াছেন। এই আঠিশান উপজাম, ইতিহাসের ধারা অত্যন্তরণ করিয়া আমরা সংক্ষেপে আলোচনা করিব।

অযোদ্ধ শতাব্দীর মুসলমানগণ কর্তৃক বঙ্গবিজয়ের দ্বাপারের সহিত তাহার মৃগালিনী জড়িত। গৌড়-বিজয়ের ইতিহাস এত অস্পষ্ট, তথ্যের তাহাতে এত অভাব যে বঙ্গচন্দ্রের উপগ্রামে তথাকার ঘূর্ণের চিহ্ন দেখিবার আশা করা আমাদের পক্ষে অসম্ভব। সঙ্গেশ অধারেই কর্তৃক বঙ্গবিজয় ও লক্ষণ সেনের পদায়নের দাইনী তিনি বিনাহাজউদ্দিনের লিখিত বিবরণ হইতে পাইয়াছিলেন, তিনি তাহার উপজামে এই কাহিনীই গ্রহণ করিয়াছিলেন কিন্তু তাহার মন ইহাতে সাম দেয় নাই। পরবর্তীকালে প্রতিহাসিকগণ কর্তৃক বঙ্গচন্দ্রের এই সংশয় সমাধান হইয়াছে কিন্তু তাহা অন্ত কথা। হেমচন্দ্র-বৃগুলিনীর মিলন-বিবরহ, তাহাদের জীবনের স্মৃত্যুদেহের সহিত বঙ্গবিজয়ের ঘটনার সময় খুব দুঃ নয়। মুসলমানগণকে প্রতিবেদ করিয়া দিত্তুরাজ উকানের প্রচেষ্টায় উৎসর্গীকৃত প্রাণ হেমচন্দ্রের বক্ষে আগমন এবং সেইজন্য বৃগুলিনীর সহিত তাহার বিক্র্মে। বঙ্গচন্দ্র এখানে চিহ্নিত করিয়াছেন, দুইটি জানয়েই কুঝভাবে পরম্পরাকে চাহিয়েছে কিন্তু প্রতিহাসিক ঘটনার আবর্ত ইহাদের মিলন দায় দিতেছে। পঙ্গপতি-গুণোরামের বৃত্তান্তের সহিত ইতিহাসের মোগ আরও নিকটস্থির্তি—বিস্তৃত পঙ্গপতি প্রতিহাসিক চরিত নয়। পঙ্গপতি স্থিতি উদ্দেশ্য বক্ষিম-চচ্ছের স্থল অন্তর্দুষ্টির পরিচারক। গোড়েখরের বাজধানী সন্দেশ অধারেই দারা তাধিকার করাইয়ে হইলে যে বিশায়তাকার্তাৰ প্রযোজন হয় পঙ্গপতি সেই আঘাতজন সাধন করিয়াছে। তাহার উচ্চকাঙ্গা ও প্রেম ও মনোরমার বহুজন্ম জীবনের কথা জাকিয়া বঙ্গচন্দ্র কেবল ইতিহাসের পাদপূরণ করেন নাই, চিত্তাত্মক জীবন করিয়া হুইয়াছেন।

প্রাচীন যুক্তি ইংরাজ যুদ্ধ করিয়া বাঙ্গলা জয় করিয়াছে শুনিলে বিনিজিম উচ্চিতেন, তিনিই বঙ্গবিজয়ের ও নববীণ জৰুরীনের চিহ্ন অঙ্কিত করিয়া আক্ষেপ করিয়া

বলিতেছেন—“বঙ্গভূমির অদৃষ্টিপিপ এই যে গৃহুমি যুদ্ধে জিত হইবে না ; চাতুর্যেই ইহার জয় । চতুর ক্লাইভ সাহেব ইহার দ্বিতীয় পরিচয়স্থান ।” গৌড়েশ্বরের রাজসভার বর্ণনা বা নববীপ লুঙ্গনের চিত্রে বক্ষিমচক্র যেমন ঐতিহাসিক দৃষ্টির পরিচয় দিয়াছেন, তেমনি অসহায় বৃক্ষ রাজার সশঙ্ক ভাব চিত্রিত করিয়া কলাকুশলতা দেখাইয়াছেন ।

হুর্গেশননিন্নী ও কপালকুণ্ডল এই দুইখানি উপন্থাসের ঐতিহাসিক পটভূমি যোড়শ শতাব্দী । মোগলকুলতিক আকবর শাহ, তখন ভারতসমুটি । ‘হুর্গেশননিন্নী’ বক্ষিমচক্রের প্রথম রচনা—আগামোড়া ইহার সবচাই romance । ইতিহাসের সঙ্গে যোগ ইহার সামান্য নয় । বাঙ্গলার বিদ্রোহ ও শক্তিমান পাঠানগণের পুনরভূত্যান দমন করিবার জন্য সন্ত্রাট আকবর মহারাজ মানসিংহকে বঙ্গ-বেহারের শাসনকর্তা করিয়া পাঠাইলেন । এই সূত্রে কুমার জগৎসিংহ বাংলায় আসিলেন । তুর্যোগের এক রাত্রে পৈলেশ্বরের মন্দিরে নায়ক নায়িকার সাক্ষাৎ হইল । মোগল-পাঠান-রাজপুতের এই সংবর্ধ ও যিলনের মধ্য দিয়া উজ্জ্বল হইয়া উঠিয়াছে ওস্মানের দীর্ঘ, চাতুর্য ও মহাহৃত্বতা, রাজপুতের দীপ্তি শোর্য ও উদ্বোতা, কতৃু খাঁর অসংযত লালসার লোলুপতা । বিমলা, বীরেন্দ্র সিংহ ও অভিরাম স্বামীর জীবনবহুল সেকালের নৈতিক শিথিলতার দৃষ্টিকোণে মনে করা যাইতে পারে । মোগলসন্ত্রাট আকবরের স্বার্থক্ষার জন্য জগৎ সিংহের মরণ পণ রাজপুত চরিত্রের আর একটি দিক ফুটাইয়া তুলিয়াছে । আকবরের ব্যবহার ও নীতি যে মোগল মহিমাকে সর্বোচ্চ স্থানে প্রতিষ্ঠিত করিয়াছিল, হৃদৰ্শ রাজপুত-জাতিকে সাম্রাজ্যের পরম হিতাকাঞ্জি বক্সুরূপে পরিণত করিয়াছিল, তাহা স্পষ্ট হইয়া উঠে ।

‘কপালকুণ্ডল’ ইতিহাস আছে, কিন্তু গঁজের গতির সহিত ইতিহাসের গতির সমন্বয় অত্যন্ত গোণ । কিন্তু যোড়শ শতাব্দীর জীবনের চিত্র হিসাবে ইহার অনেকগুলি স্থান অতি সুন্দর । প্রথমেই মনে হয় কাপালিকের কথা । বামাচারী তাঙ্কির সাথকের রীতিনীতি, বেশভূষা প্রভৃতি কাল্পনিক না যথার্থ চিত্র, তাহা জানিবার আর এখন কোনও উপায় নাই । স্বামী বশ করিবার জন্য শামাহুন্দরীর ওয়েথ অহেষণ, সেকালের চিত্র হিসাবে ধরিতে পারা যায় । হত-সৌন্দর্য বিগত-বৈত্তব সপ্তগ্রামের বর্ণনা ঐতিহাসিক স্বত্য দৃষ্টি লইয়া অক্ষিত হইয়াছে । কপালকুণ্ডল মুখ্যত কাব্য—কালনিরপেক্ষ ‘রস’ ইহাতে প্রধান, ইতিহাস থাকিলেও তাহা উপন্থাসের সঙ্গে অঙ্গাঙ্গীভাবে জড়িত নয় । ইতিহাসের বাটিকাবর্ত অপেক্ষাও প্রবল দুর্বার-নিয়তিলীলা নায়ক নায়িকার জীবনকে নিয়ন্ত্রিত করিয়া এক অমোঘ পরিণামের দিকে প্রবলবেগে আকর্ষণ করিয়া লইতেছে ।

রাজসিংহ যথার্থ ঐতিহাসিক উপন্থাস ; মোগল সম্রাট ঔরঙ্গজেব ও উদয়পুরের অধিপতি রাজসিংহ ইহার প্রধান পাত্র—উত্তরের সংবর্ধ ইহার প্রধান ঘটনা—

ঐতিহাসিক সম্প্রদায়ে ভারতের জাতিপ্রদল ইহার মধ্যে ক্ষমিত হইয়াছে। রাজসিংহের সঙ্গে ভুবনেজীর যে শহীয়ক বাধিয়াছিল সেই ঐতিহাসিক যুক্ত উপন্থাসের আধান ঘটনা— কেল উপন্থাসিক তা বক্ষ করিবার জন্য যেই কলনার প্রায়োজন বক্ষিমচন্দ থাএ তাহাই করিয়াছেন। ‘রাজসিংহ’ সংক্ষে বৰীজনাথের বিস্ত স্বামোচন আনেকেই কুনেন, সেইজন্য বক্ষিমচন্দের শেষে ঐতিহাসিক উপন্থাস সংস্কৰণে কিছু বিক্ষিতে গেলে বৰীজনাথের কথারই প্রতিবন্ধন হইবে। সুদ রাজ্য কৃপনগরের কুদ অঙ্গপুর, দিজীর দুর্দ, বিলাস বিলেম বৰীজীর ও ভৌম মোগল-সম্রাটের রাজ্যহল, পার্বতা প্রদেশে দয়াগুণের দয়াবৰ্তি, পর্বতের বক্ষ পথে শোবারকের সম্বর্তেপুর্ণ, বিপুল মোগল দেনা লইয়া ভারত-সম্রাটের ঘৰানাও ও সংকীর্ণ বক্ষ মধ্যে পিঙ্গলার জিংহের মত উৎজীবের দুর্দ—সবচেই অতি নিপুণ ঐতিহাসিকের দৃষ্টি লইয়া রঞ্চি। মাণিকলালের পাতালো পিণ্ডী বা দিজীর পানওয়ালীর চিত্র বেন জীবন্ত হইয়া ফুটিয়াছে। রাজসিংহের মধ্যে সর্বাঙ্গই লক্ষ্মি হয় উপন্থাসের ঘটনাবলি আত ফুত বাহিয়া দাইতেছে, ইতিহাসের তাল তালে পা কেলিয়া উপন্থাসের আধান ভাগ আনোয় পরিবারের দিকে আগস্ত হইতেছে। ইতিহাসের অভ্যন্তী সত্তা ও মহিমার নিকট বক্ষিমচন্দে এই উপন্থাসখানিতেও ভাজের রাজকর সম্পূর্ণ নিঃশেষ করিয়া দেন নাই—মানবজীবনের বে একটা থত্ত মহিমা রুলে গুরু, দীর্ঘ জীবনে কুস্তিকে দুর্বিহ্বান দিয়া যে অক্ষরিয়ী প্রগলভা সমাট-জহিতা বড় দস্ত করিয়া বক্ষিমচন্দে—ভালবাসা গৰীব হংসীয়া, বাদশাজগদীনের আবার ভালবাসা, সেই জৈবউনিয়া মেদিন তাহার অন্তর্ভুম নারীসন্তা লইয়া জাগিয়া উঠিল, সেদিন তাহার চোখে জল। তারপর আবস্ত হইল লাহ—যে আঙ্গুল লইয়া দে শ্বেতকাছিল দেই আঙ্গুলই শত শিখ শেলিয়া তাহাকে গোস করিল। চিতারোহণ করিয়া, না পুড়িয়া কেবল ধূম ও তাপে অর্জনদাহ হইয়া চিতা হইতে নামিলে বেশন হয়, জৈবউনিয়াকে আজ তেমনই দেখাইতেছে।

ভৈবুটিয়া তাহার অভ্যের চিতুলী নারীটিকে ত বিল্পণ করিয়া দিতে পারে নাই, দংখ দুদশাৰ স্পৰ্শে সে আজ জাগিয়া উঠিয়াছে। ‘আজ্ঞা মহিম, তুমি কেন প্রিষ্ঠ্য দিয়াছিলে? প্রিষ্ঠ্যেই আমাৰ জীবন বিষয় হইল। তোমায় আমি তাই চিনিয়াম না। আমাৰ মত প্রিষ্ঠ্য কাহাৰ কপালে ঘটিয়াছে, আমাৰ মত দংখী কে?’ মহুরের স্থথের বিহুৎ-বিকাশে শাহাজাদীৰ চিত্ত আলোকিত হইল—কিন্তু সকলেই দংখের গতিবৰ্ত অৱকারের মধ্যে নিমিষ হইয়া এই অশ্বযী নারী উদয়সংগ্রহের প্রস্তুৱ-কঠিন দুবিতে অবস্থাপ্ত হইয়া আমুহার তাৰ কানিদিতে আগিল—‘বৰষধালিঙ্গন ধূসুৱ জনী বিচলাপ বিকিৰণবৰ্জা।’ ইতিহাসের ঘটনাবলিৰ সংঘৰ্ষ ও বিশ্লেষণাত

কলকোলাহলে যখন সমস্ত দিক মুখের, তখনও গ্রন্থকার স্ত্রাটহিতার বিদ্রীয়মান শুরু হস্তের অসীম ব্যাথার কথা বিস্তৃত হন নাই। সমস্ত মুখরতাকে শুরু করিয়া দিয়া, সমস্ত আলোক নিষ্পত্ত করিয়া দিয়া, জেবটুরিসা নবজন্ম লাভ করিয়া অকলক শুভ মূর্তিতে তাহার পায়াগ জীবন হইতে অহল্যার মত একেবারে পাঠকের চিত্তভূমিতে আসিয়া দাঁড়াইলেন। ইতিহাসের সঙ্গে মানব মানবীর অভিভেদী মহল্লকে এমন করিয়া আরু কোন বাংলা উপন্থাসে সামঞ্জস্যে প্রথিত করিয়া তোলা হয় নাই।

মোগল সাম্রাজ্য যখন ভাস্তুর পড়িতেছিল তখন দেশময় নানা শুরু শুরু রাজ্য স্বাধীনভাবে মাথা তুলিতেছিল। সীতারাম এইরূপ একটি শুরু স্বাধীন রাজ্য স্থাপনের প্রয়াস। সীতারাম রায় ভূষণ অধিকার করিয়া বাদশাহী সবদ ও নিজ বাহবলের উপর নির্ভর করিয়া বাংলার দাদশ ভৌরিকের উপর আধিপত্য লাভ করিয়াছিলেন এবং সীতারামের শুভ্যুর পর তাহার প্রতিষ্ঠিত রাজ্য ধৰ্ম হইয়াছিল—ইহা ঐতিহাসিক কথা, কিন্তু বক্ষিমচন্দ্র এইগুলির বিস্তারিত বর্ণনায় কালঙ্কেগ করেন নাই। বক্ষিমচন্দ্রের অগ্রান্ত উপন্থাসে যে ক্ষিপ্রতা আছে, সীতারামের তাহা নাই। বাহবলে হিন্দুরাজ্য স্থাপনের প্রতিষ্ঠা অপেক্ষা সীতারাম ও শ্রীর সমন্বয় বর্ণনাতেই লেখকের অধিকতর যত্ন ছিল। সীতারামে জীবনমাত্রার যে চির আছে তাহা আমাদের সময়ের অনেক নিকটবর্তী বলিয়া বুঝিতে কষ্ট হয় না। কেবল একটি দৃশ্যের কথা আমরা ভুগিতে পারি না—কনিষ্ঠা মহিযী রমার বিচারের দৃশ্যটি বক্ষিমচন্দ্রের অপূর্ব মনস্বিতার পরিচায়ক। সীতারামের পদস্থলম ও পতনের মধ্য দিয়া হিন্দুরাজ্য স্থাপনের আশা গিলাইয়া গেল, সেজন্য বক্ষিমচন্দ্র যেন দুঃখিত নহেন। সীতারামের দৌরান্ত্যে সীতারামের গুরু চন্দ্রচূড় ঠাকুর কাশীধামে যাইতেছেন, সীতারামের মঙ্গলাকাঙ্ক্ষী বস্তু চান্দশাহ ফরিদ মোকাব যাইতেছেন—যে দেশে হিন্দু আছে, সে দেশে আর থাকিব না—এই কথা সীতারাম শিখাইয়াছে।

বাংলা-বেহার-উড়িষ্যার নবাব মীরকাশেমের রাজস্বের শেষ সময়ের ঘটনা ‘চন্দশেখরে’ অনেকটা চিত্রিত হইয়াছে। ‘যে রাজ্যে আমি রাজা নই, সে রাজ্যে আমার প্রয়োজন?’ যদি প্রজার হিতার্থে রাজ্য করিতে না পারিলাম, তবে সে রাজ্য ত্যাগ করিব, অনর্থক কেন পাপ ও কলঙ্কের ভাগী হইব?’—বক্ষিমচন্দ্র মীরকাশেমের রাজ্যেচিত চরিত্র ও মহিমা শুন্দরকুপে ফুটাইয়া তুলিয়াছেন। গুরগণ খাঁর বিশ্বাসযাত্কর্তা, তক্ষী খাঁর নীচতা, শেষগণের ষড়যন্ত্র, ইংরেজগণের অর্থলোভ ও অসংযম আবার কার্যকালে দৃষ্ট শৌর্য—সমস্তই অতি শুন্দরভাবে ফুটিয়া উঠিয়াছে। চন্দশেখর, প্রতাপ ও শৈবলিনীর জীবনের কথার সহিত ইতিহাসের সমন্বয় ভিতরের দিক হইতে কিছু নাই—চৰা সম্পূর্ণ অন্ত একটি ফট, কিন্তু ইতিহাসের ঘটনার প্রবাহের একটি তরঙ্গাধাত নবাব

ও দরিদ্র ব্রাহ্মণকে একই ভাগ্যাধীন করিয়াছে। দলনী বেগমের মৃত্যু ঘৰ্ণকরে লিখিত হইয়াছে। মীরকাশেমের নবাবী ফুরাইল, ঘড়স্ত্রে, বিশাসঘাতকতাম, সাম্রাজ্যের রাজন্দণ ত আলিত হইয়া পড়িল, কিন্তু অঙ্গে যে রাজ্য বিনা যস্তেও ধাক্কিত, সে রাজ্য গোল কোথায়? কুলসম সত্যই বলিয়াছে, বাঙ্গালীর নবাব মুখ! মীরকাশেমের হৃদয় ভাঙ্গিয়া পড়িয়াছে, 'দলনীর কবরের কাছে আমার কবর দিও'—এই বাংলা-বেহার-উড়িষ্যার নবাবের একমাত্র কাম্য! এ সংসারে নবাবী এইরূপ। ইংরেজেরা কামান গোলা ছুঁড়িয়া নবাবের তাম্র আক্রমণ করিল—অমাত্যবর্গ ও ভূত্যগণ টেলাটেলি করিয়া বাহির হইতেছে, আর নবাব অসি নিষ্কোষিত করিয়া তকী খাঁর বক্ষে স্বহস্তে বিন্দ করিয়া দিলেন।

ইহার কিছু পরের সময়ের চিত্র পাই আমরা আনন্দমঠে। বাংলা তখনও ইংরেজের শাসনাধীন হয় নাই, ইংরেজ তখন বাংলার দেওয়ান। 'মীরজাফর গুলি ধাঁয় ও যুশায়'। ইংরেজ টাকা আদায় করে ও ডেস্প্যাচ লেখে। বাঙালী কাঁদে আর উৎসুর যায়।' এই যুগবসানের দুর্যোগমুখের কলঙ্কমলিন একটি অধ্যায়ের ছায়া আনন্দমঠে পড়িয়াছে। ছিয়াত্তরের মহস্তরের চিত্রটি যেন অনলাঙ্করে লিখিত। দেশাঞ্চ-বোধের সোনার কাঁচির স্পর্শ লাভ করিয়া সমস্ত উপন্থাসখানি অপার্থিব জগতের অপ্রয়মায় বিগড়িত হইয়া উঠিয়াছে।

ইংরেজ রাজ্য প্রতিষ্ঠিত হইয়াছে—কিন্তু সর্বত্র শাসন দৃঢ় হয় নাই। দুর্ভিক্ষ, অশাসন, বিশৃঙ্খলা, অত্যাচার তখনও সর্বত্র কাটে নাই। এই সময়ে উত্তর বক্ষে একটি শুদ্ধ বিশ্বব ঘটাইল—ইতিহাসে তাহার উল্লেখ আছে। দেবী চৌধুরাণী সেই বিশ্বব বিশৃঙ্খলার মধ্যে একটি উজ্জল আদর্শ স্থাপনের প্রয়াস। ভবানী পার্থক ও রঞ্জরাজ, দেবীর ঐশ্বর্য ও দরবার প্রত্তির বর্ণনা চমকপ্রদ ও স্মৃক্ষণ্টির পরিচায়ক। সামাজিক অবস্থার চিত্র আমাদের সময়ের অনেকটা কাছাকাছি বলিয়া অস্পষ্ট নয়, সে রাজ্যে গুবেশ করিতে হইলে ঐতিহাসিকের দৃষ্টির প্রয়োজন হয় না। বঙ্গিমচন্দ্রের আদর্শ নিষ্কাম কর্ম—তাহারই অভিভেদী অযস্তুক দেবী চৌধুরাণী।

বঙ্গিমচন্দ্র সমস্তে একটি কথার আলোচনা করিয়া প্রবন্ধ শেষ করিব। বঙ্গিমচন্দ্রের মুসলমান বিদ্বেষরূপ যে অপবাদ শুনা যায় তাহা সত্য কিনা? অনেক মুসলমান ও সঙ্গে সঙ্গে বহু হিন্দুও মনে করেন বঙ্গিমচন্দ্রের মুসলমান বিদ্বেষ ছিল। রাজসিংহ ও আনন্দমঠ—এই দুইখানি উপন্থাস মুখ্যত নাকি কেবল মুসলমান বিদ্বেষ প্রচারেই পরিপূর্ণ। রাজসিংহ সম্পূর্ণ ঐতিহাসিক উপন্থাস—তারতের ইতিহাসের একটি দুর্ঘাগের মুহূর্ত লইয়া উহা রচিত। রাজসিংহ শেষ করিয়া উপসংহারে বঙ্গিমচন্দ্র বলিতেছেন—“কোন পাঠক যেন মনে না করেন যে হিন্দু মুসলমানের কোন প্রকার তারতম্য নির্দেশ করা এই গ্রন্থের উদ্দেশ। হিন্দু হইলেই ভাল হয় না; মুসলমান

হইলেই শব্দ হয় না ; অথবা হিন্দু হইলেই বল হয় না, মুসলমান হইলেই ভাল হয় না । ভালমন্দ উভয়ের মধ্যে তৃতীয়েরই আছে । বরং ইহাত বীকার করিতে হয় যে ধর্ম মুসলমান এত শতাব্দী ভাবত্বর্ষের প্রতু ছিল তখন রাজকীয় ভূগূ মুসলমান সমসাময়িক হিন্দুদিগের অপেক্ষা অবশ্য শ্রেষ্ঠ ছিল । কিন্তু ইহাত সত্ত নহ যে, মুসলমান রাজা সকল হিন্দু রাজাসকল অপেক্ষা শ্রেষ্ঠ ছিলেন । অবেক স্থলে মুসলমানই হিন্দু অপেক্ষা রাজকীয় ভূগূ শ্রেষ্ঠ । অবেক স্থলে হিন্দু রাজা মুসলমান অপেক্ষা শ্রেষ্ঠ । অঙ্গাত সংগের সহিত যাহার ধর্ম আছে, হিন্দু হৈক, মুসলমান হৈক, মৈ শ্রেষ্ঠ । অঙ্গ ধূপ থাকিতেও যাহার ধর্ম নাই, হিন্দু হৈক, মুসলমান হৈক সেই নিষ্ঠ ।¹

মুসলমান সময়ের তাহার উপভাসে, বিশেষতঃ আনন্দমন্তে অনেক কঠোর মন্তব্য, অনেক কঠুন্তি আছে । বাংলার ইতিহাসের এক দৃঃখ দৰ্শনপূর্ণ কলঙ্কগুলির বিবরণ দিয়া আনন্দমন্তের আরম্ভ । বাংলার শাসন মীরজাফরের হাতে, মীরজাফরের অকর্ষণ্য, অলস, আনন্দরক্ষায় অক্ষম, রাজারক্ষা করিবে কিরূপে ? ইংরেজ টাকা আগাম করে, কোক না থাইয়া মুক্ত, টাকা আদায় বজ হয় না । তারপর কয়ল চুর্ণক ৭ মহাশয়ী আসুয়া বাংলার দেখা দিব—জাতিকল মানসম্ম গেল, বহলোক আগ হারাইল । মুগ্ধ লিখিলা কালী কালী দিলী কালী, কেন দেশের এমন চুর্ণ, কেন, দেশে শাশ্বত না পেয়ে যাস থাই ? কাটি খায়, উই-শাটি থাই, বনের লতা থার ? সকল দেশের রাজার সঙ্গে বিশ্বাবেক্ষণের সংস্কৃ—আয়দের মুসলমান রাজা বশো কুর কৈ ?²

এই উপভাসে অত্যাচারীর প্রতি, যাহাদের জু দেশের এই দুর্দশা তাহাদের প্রতি উপভাসের প্রত্যাপনার মুখে অতি জালায় দিয়ে উল্লীলিত হইয়াছে । বাস্তিদন্তের দৃষ্টিগোল ও বাংলার দৃষ্টিগোল অভাবাত্মী মুসলমান বাংলার শক্ত, মুসলমান হইত বাংলার দৃষ্টি—এই জুই সত্তানন্দ, ভয়নন্দ, জীবনন্দ, ধীরানন্দ—আনন্দমন্তের সবল আনন্দলব্রহ্ম মুসলমানের প্রতি আক্রেণ । দেশ কাল অবস্থার মধ্যে যে উপকরণ সজ্জিত ছিল তাহা আশ্রয় করিয়াই দেশাভ্যোধ আগত হইয়াছে বালিয়া মেলোপ্রে অনেকটা মুসলমানকে নিষ্কা করা হইয়াছে বালিয়া সকল যাগের সকল মুসলমানের ক্ষুক ইত্যাবার কোনও ধূমত্বুক কারণ দেখিতে পাওয়া যায় না । উপভাসের বস উপাধানে হিন্দু মুসলমানের এই সংবর্ধ অপরিহার্য ছিল এবং বস বস্ত্রনিরূপক অনিবিচ্ছিন্ন হইলেও প্রথমটা বস্তক অবলম্বন করিয়াই বিকাশ লাভ করিতে চায় । ইংলণ্ডের প্রথম যুগে বহু সম্প্রদায় ও জাতিতর মধ্যে বহু শতাব্দী ধাপী যে সবচে যুক্ত বিশ্ব হইয়াছিল তাহা লাইয়া অনেক বাহিনী ও গীতিকা রচিত হইয়াছিল কিন্তু পরবর্তীকালে তাহাতে একটি অবশ্য nation গড়িয়া উঠার কোন বাধা হয় নাই ।

বঙ্গিমচন্দ্র মুসলমানকে হেয়-প্রতিপন্ন করিবার চেষ্টা করেন নাই; মুসলমান শাসনের এক ছুর্যোগ ও কলকময় অধ্যয়ের পটভূমিকার দেশাদ্যবোধ জ্ঞানে করিবার জন্য, জাতিপ্রতিষ্ঠার মন্ত্রীকৰ্ত্তা দেওয়ার জন্য আনন্দমঠের স্থষ্টি করিয়াছেন। বঙ্গিমচন্দ্রকে আর যাহাই বলি না কেন তিনি মূর্খ ছিলেন না। যে জাতি আরব হইতে অলোচ্ছাসের মত বাহির হইয়া মিশ্রণ ও সিরিয়া জয় করিল ছয় বৎসরে, পারস্য দশ বৎসরে, আফ্রিকা ও স্পেন এক এক বৎসরে, তুর্কস্থান আট বৎসরে, ইউরোপের বুকের উপর বসিয়া স্পেন আট শত বৎসর নিজের শাসনাধীন রাখিল, তাহাদের কোন গুণ ছিল না, বঙ্গিমচন্দ্রের পক্ষে এ কথা বলা সম্ভবও নয়, তিনি এরূপ কথা কথনও বলেনও নাই। এ সম্বন্ধে বঙ্গিমচন্দ্রের বক্তব্য স্পষ্টভাবে জানিলে তাহার অভিপ্রায় বুঝিতে পারা যাইবে। ভারতবর্ষের স্বাধীনতা ও পরাধীনতার যথার্থ স্বরূপ কি তাহা লইয়া বঙ্গিমচন্দ্র অগ্রত আলোচনা করিয়াছেন। তিনি অত্যন্ত স্পষ্টভাবেই বলিয়াছেন—শাসনকর্তা ভিন্নজাতীয় হইলেই রাজ্য পরতন্ত্র হইল না। যেখানে প্রজা পরজাতি-পৌত্রিত সেখানে রাজ্য পরাধীন, যে রাজ্য পরজাতিপৌত্রণশূন্য তাহা স্বাধীন। তিনি কুতবউদ্দীন শাসিত উত্তর ভারতকে পরাধীন ও আকবর শাসিত ভারতবর্ষকে স্বাধীন বলিয়াছেন। বাংলার ইতিহাস নাই, বাংলার ইতিহাস প্রযোজন, নহিলে বাংলার ভরসা নাই। বাংলার ইতিহাস রচনারূপ বিরাট কার্যে তিনি সকলকে আহ্বান করিয়া বলিয়াছেন—‘বাংলার ইতিহাস উপন্থাস যাত্র।’ ইতিহাসে কথিত আছে, পলাশীর যুক্তে জন ছই চারি ইংরাজ, ও তৈলঙ্গ সেনা সহস্র সহস্র দেশী সৈন্য বিনষ্ট করিয়া অভূত রণজয় করিল। পলাশীতে প্রকৃত যুদ্ধ হয় নাই, একটা রংতামাসা হইয়াছিল।’

পাঠান ও মোগল শাসনের ফল তুলনা করিয়া বঙ্গিমচন্দ্র লিখিয়াছেন, পরাধীন রাজ্যের যে হৃদিশা ঘটে স্বাধীন পাঠানদিগের রাজ্যে বাংলার সে হৃদিশা ঘটে নাই, রাজা ভিন্নজাতীয় হইলেই রাজ্যকে পরাধীন বলিতে পারা যায় না। সে সময়ের জমিদার-দিগের যে বর্ণনা দেখিতে পাওয়া যায়, তাহাতে তাঁহাদিগকেই রাজা বলিয়া বোধ হয়, তাঁহারা করদ ছিলেন যাত্র। পরাধীনতার একটি গুরুত্ব ফল ইতিহাসে এই দেখা যায়, যে পরাধীন জাতির মানসিক স্ফূর্তি নিবিধা যায়। পাঠান শাসনকালে বাঙালীর দীপ্তি অধিকতর উজ্জ্বল হইয়াছিল। বিশ্বাপতি চঙ্গীদাস শ্রেষ্ঠ কবিদ্বয় এই সময়েই আবিষ্কৃত, এই সময়েই অভিতীয় নৈয়ায়িক, গ্রাম্যশাস্ত্রের নৃতন স্থষ্টিকর্তা রয়েন্থ শিরোমণি, এই সময়েই স্মার্তভিলক রয়েন্থন, এই সময়েই চৈতন্তদেব, এই সময়েই বৈষ্ণব গোপ্যামীদের স্কলেরই আবির্ত্তিব। এই দুই শতাব্দীতে বাঙালীর মানসিক জ্যোতিতে বাংলার যেকুপ মুখোজ্জ্বল হইয়াছিল, সেকুপ তৎপূর্বে বা তৎপরে আর কথনও হয় নাই।

মোগল পাঠ্নের মধ্যে আমরা মোগলের অধিক সম্পদ দেখিয়া মুঝ হইয়া মোগলের জয় গাহিয়া থাকি, কিন্তু মোগলই আমাদের শক্তি, পাঠ্নে আমাদের যিত্তে। মোগলের অধিকারের পর হইতে ইংরেজের শাসন পর্যন্ত একথানি ভাল গ্রহ বঙ্গদেশে জন্মে নাই। যেদিন হইতে দিল্লীর মোগলের সাম্রাজ্যভুক্ত হইয়া বাংলা দুরবস্থা প্রাপ্ত হইল, সেইদিন হইতে বাংলার ধন আর বাংলায় বালিল না, দিল্লীর বা আগ্রার ব্যব নির্বাহার্থ প্রেরিত হইতে লাগিল। বাংলার গ্রিশ্য দিল্লীর পথে গিয়াছে, সে পথে বাংলার ধন ইয়ান তুরান পর্যন্ত গিয়াছে। বাংলার সৌভাগ্য মোগল কর্তৃক বিলুপ্ত হইয়াছে। বাংলায় হিন্দুর অনেক কীর্তির চিহ্ন আছে, পাঠ্নের কীর্তির অনেক চিহ্ন পাওয়া যাব, শত বৎসরে মাত্র ইংরেজ অনেক কীর্তি সংস্থাপন করিয়াছেন, কিন্তু বাংলায় মোগলের কোন কীর্তি কেহ দেখিয়াছে?

বক্ষিমচন্দ্রের কথা অনেক উক্ত করা হইল, কিন্তু বক্ষিমচন্দ্র কি চাহিয়াছিলেন, কি তাঁহার উদ্দেশ্য ছিল সে কথা বলা হয় নাই। সেই কথাই উনবিংশ শতাব্দীতে বাঙালীর পক্ষে সর্বাপেক্ষা বড় কথা। বক্ষিমচন্দ্র চাহিয়াছিলেন জাতিপ্রতিষ্ঠা, সেই উপলক্ষে আমাদিগকে দিয়া গেলেন মন্ত্র। ইহা একেবারে নৃতন জিনিয়, এ জিনিয় হিন্দুর শাস্ত্রে ছিল না, মুসলমানের সাত শত বৎসরব্যাপী শাসনে ছিল না—পাশ্চাত্য জ্ঞানের সারসমূহানী বক্ষিমচন্দ্র, রংশো ভল্টেগ্রারের ভাবশিয় বক্ষিমচন্দ্র, সাম্রের প্রচারক বক্ষিমচন্দ্র তাহা আমাদিগকে দিলেন। দেশে এত বিভেদের মধ্যে গ্রীক্য প্রতিষ্ঠা না করিলে ভরসা নাই, বংশগত, দেশগত, ধর্মগত, ভাষাগত এত অনেক্য লইয়া জাতিগঠন কি প্রকারে সম্ভব হইবে? কোথায় সেই মূল ঐক্যের বন্ধন, কোন্ দেবতার উপাসনায়, কোন্ ধর্মের বেদীমূলে সকলে এক হইয়া যিলিতে পারে? তিনি বলিলেন, স্বদেশপ্রাপ্তি সকল ধর্মের অপেক্ষা বড়, সকল দেবতার সার দেবতা মাতৃভূমি এবং উচ্চারণ করিলেন সেই মাতৃবন্দনার মন্ত্র—বন্দে মাতরম্। কবিত্বে, মাধুর্যে, শক্তিতে, ভক্তিতে, তেজে, দৃঢ়তায় তুলনাহীন এই সঙ্গীত। হিন্দু সংয়াসীর কর্ণেচারিত এই সঙ্গীতে পৌত্রলিকতা নাই, পৌত্রলিকতার গন্ধ অবগত আছে, এবং সেইজন্তই একদল আজ কুকু অভিমানে দূরে সরিয়া আছেন। বক্ষিমচন্দ্র দেশপ্রাপ্তির চেয়ে বড় কোন ধর্ম স্থীকার করিতেন না। তাঁহার সারা জীবনের সাধনার ফল এই মন্ত্র। সপ্ত কোটি কর্ণের মধ্যে সকলেই আছে। সংশয় সন্দেহের অক্ষকারে আমাদের দৃষ্টি আজ আচ্ছন্ন, চিন্ত মোহগ্রস্ত, তাই অনেকেই আজ নীরব। কিন্তু বক্ষিমের সাধনায় যদি কোন ফাঁকি না থাকে, তবে এ অক্ষকার একদিন কাটিয়া যাইবে, নৃতন জীবনের নবীন প্রভাবে, কেবল সপ্তকোটিকর্ণে নয়, আহুমারিকাহিমাচল সমগ্র ভারতবর্ষ এই ক্রান্তদর্শী মহাপুরুষের কালজয়ী মহামন্ত্রে কম্পিত হইয়া উঠিবে এবং সেদিন ‘এ র্বেবন-জল-তরঙ্গ রোধিবে কে?’

অনুবাদের কথা

আবুল হোসেন

[ঢাকায় বার্ষিক—সাহিত্য]

পরদেশী ভাষায় যখন কথা বলি তখন অনুবাদ ক'রেই বলি। সে অনুবাদ হয় বোধের অগোচরে, কতকটা অবচেতনার আবচায়া রাজ্যে। কিন্তু তাই ব'লে সোটি সত্য নয় কে বলচে? কেউ যদি এই কথা বলার পক্ষত্বাত্মকে ঘাতকরের এক্ষ-রে আর্থ নিয়ে দেখত তা হ'লে তার চোখে পড়ত: বক্তব্যগুলো প্রথমে যে ভাষায় রূপ পেয়েছে সে হচ্ছে মাতৃভাষা, বক্তাৰ আত্মীক ভাষা—যার শোগ তাৰ নাড়ীৰ সাথে; তাৰপৰ তাকে তর্জনী কৰা হ'য়েছে বিদেশী ভাষায়—যে ভাষা আছে বক্তাৰ জিহ্বায়, তাৰ ব্রেনে, তাৰ বুদ্ধিতে।

বিদেশী সাহিত্য সম্পর্কেও ঠিক সেই একই কথা। প'ড়তে ব'সে মন চলে হিণুণ বেগে। চোখের সম্মে ভাসে যে সব অক্ষর, শব্দ ও বাক্যের ইল্পেট এসে জমে বুদ্ধিৰ বন্দরে, দুদৰ্শের হাটে তাদের পাঠ্যবার পূর্বে দৱকার হয় স্বদেশী সীলমোহরের স্থানসমূ। নইলে তাকে পচতে হবে বাইরের গুদামে।

মানুষের চিন্তাপদ্ধতি তাৰ সমাজ ও সংস্কৃতি, তাৰ সাহিত্য ও শিল্পেৰ মধ্যে যতখানি পৰিস্কৃট হ'বে গুঠে তেমন আৱ কোথায়ও হৰ না। বিদেশী জাতিকে জানতে হ'লে তাদেৱ সাহিত্যকেই প্রথম আশ্রয় ক'রতে হয়। আধুনিক বিজ্ঞানেৰ কৃপায় আজ আমৰা চোখেৰ সম্মুখে এত সব বিচিৰ চিত্ৰাবলী ও ঘটনাৰ দেখা পাই যাব সাথে পৱিত্ৰ হওয়াৰ কলনা সাধাৱণ মানুষ কয়েক বছৰ পূৰ্বেও ক'রতে পাৱত না। দূৰত্বেৰ সকল বাধা এখন লুণ্ঠ হ'তে চলেছে। সাহিত্যেৰ মাৰফতও এত সব অজানা অচেনা লোকেৰ সাথে বোগাযোগ ঘটে, এত সব নৃত্ব অভিজ্ঞতা, পৱিত্ৰিতি ও চিন্তাৰ সাথে আত্মীয়তা হয়, যাৱ কথা সাধাৱণ লোক ভাৱত্তেই পাৱত না যদি অনুবাদ সাহিত্য ব'লে কিছু না থাকত।

কেবল তাই-ই নয়। বিদেশী ভাষায় যাৱা বিদেশী রস হজম ক'রতে পাৱেন তাৱাও অকুণ্ঠিত চিন্তে ঘৰীকাৰ কৰেন: মাতৃভাষার মাৰফৎ রস পৱিষ্ঠেন হ'লে পৱিপাকেৰ আৱণ্ড স্ববিধা হয়। বিদেশী ভাষার খনিতে যে হীৱকথণ থাকে পাঠকেৰ চোখে অপ্রাপ্যত, মাতৃভাষার পৱিশুদ্ধিৰ কাৱখানায় বেৱিয়ে পড়ে তাৰ খাঁটি দীপ্তি।

ইংরেজদের প্রথম যুগের সাহিত্য গ'ড়ে উঠেছিল ল্যাটিন ও এড্যুকেশন-সেক্সনের দৌলতে। জার্মানী ইংরেজদের কাছ থেকে ঝণ নিয়েছিল তার্সেলিসে—সে আধুনিক যুগেরই কথা—কিন্তু ইংরেজেরা জার্মান গ্যাটে, শীলাচরের কাছে হাত পেতেছিল তার বহু বহু পূর্বে। ছই হাতে তারা সেদিন সাহিত্য-সমুদ্রের বেলাভূমিতে উপলব্ধ কুড়িয়েই বেড়িয়েছিল। সংগ্রহের আনন্দে সে ছিল আবেশ-বিভোর, আবিকারের ক্রুরি তথন ছিল স্থপ্ত হৃদয়ের অঙ্ককার কন্দরে। সে পরের ইট পাথর কুড়িয়ে তিটি গড়ল, তারপর যে ইমারত ত্রয়ে ক্রমে কাঠামোর ওপর থাঢ়া হ'য়ে দাঢ়াল, সেক্সীয়ার, মিল্টন, ওয়ার্ডসওয়ার্থ, ব্রাউনিং, শেলী, কিট্সের অক্লান্ত পরিষ্কারে তার শীর্ষদেশে আজ আকাশ ছাঁয়েছে! জার্মানীর শুনেছি প্রথম যুগে ব্যবসা চালিয়েছে ধার ক'রে। তারপর তাদের সাহিত্যের মূলধন একটু একটু ক'রে বাড়িয়েই চলেছে তারা। আমাদের দেশে তামিল, তেলেঙ্গ, হিন্দী আর অসমীয়া বাংলার সাহিত্য-স্রষ্ট-রেণু কুড়িয়ে আজ তারও ওপর টেকা দেওয়ার দুঃসাহস দেখাতে চায়! যুগে যুগে দেশে দেশে ঘটেছ এমনি ক'রে পরের রসে আপনাকে পরিপূর্ণ ক'রে তোলবার প্রয়াস।

পৃথিবীতে মাহুষ আছে বহু রঙের, কাঁক চামড়াটা সাদা, কাঁক কালো, কাঁক তামাটে—এমনি কত রকমের রঙ। আকৃতি ও গ্রহণক্ষমতায় থাকে পার্থক্য। কাঁক নাকটা সরু, কাঁক বা বোঁচা। জার্মানের মেজাজ আর ইংরেজের মেজাজে তফাঁৎ অনেকথানি। তবু ত' আমরা সকলেই মানুষ! সাহিত্যও টিক তাই। দেশ কাল পাত্র ভেদে তার ভিন্ন ভিন্ন রূপ। এক এক রাজ্যের এক এক রকম প্রকাশতন্ত্রী। জাপানীর কথা বলে এক ধরণে, রাশিয়ানরা আর এক ধরণে। চীনারা যে অক্ষর-গুলোকে ভাবে সোজা ও স্বাভাবিক, আমাদের কাছে সেগুলো লাগে খাপচাড়া, উঠে উঠে। তবু এক জায়গায় এই পর্যবেক্ষণ প্রয়াণ আপাত পার্থক্যের মধ্যেও আছে একটা সামঞ্জস্য যাকে সাদা চোখে দেখা না গেলেও, হৃদয়ে অভুত্ব করা যায়। প্রকাশতন্ত্রীর হাজার রকম বিভিন্নতা সঙ্গেও চিন্তার রাজ্যে এমন একটা স্থান আছে যেটা হচ্ছে 'নো ম্যানস ল্যাণ্ড' অর্থাৎ 'ভেরি ম্যানস ল্যাণ্ড',—যেখানে এসে সাদা কালো গেরুয়া তামাটে হাতে হাত মিলায়। আপাত-বিরোধ সঙ্গেও সাহিত্যে এমন একটা 'হ্যান্ড' আছে যে হচ্ছে চিরস্তন মাহুষ, আত্মিক মানুষ, যার চিন্তা একই, বক্তব্য একই, সমগ্র একই। একে যদি কেউ সর্বজনীনতা নাম দেয় দিক; না দেয় না দিক। একটা নামে কি আসে যায়! 'গোলাপেরে যে নামেই ডাক, গজে তারতম্য হবে নাক'।

বিদেশী সাহিত্য প'ড়তে আমাদের তালো লাগে টিক এই জন্মেই। হয়ত এমন একটা লোকের কাহিনী পড়ছি যার চেহারা অচেনা, হাবভাব ভঙ্গিমা আজ্ঞব, তার কথাবার্তায় বিভিন্ন স্মৃতি। লোকটা একেবারেই অপরিচিত। তবু পড়তে তালো লাগে।

কেননা লেখকের কল্পনা সমস্ত ছাড়িয়ে এমন একটা ভাষ্যগায় এসে পৌছেছে যার সকান
পাওয়া মাত্রই মনে হবে এই অজানা লোকটা যেন আমার কত কালের চেনা, রোজ-
দশটা পাঁচটা একই সঙ্গে আমরা ট্রামে যাই আর আসি, তার সঙ্গে তখন হবে এক নৃতন
পরিচয়। তার কাহিনী পড়তে বসি যেন নিজের কাহিনী ভেবে। মনে হয় লোকটা
যেন কথা বলছে আমার জবানীতে। তখন সে সাহিত্য কেবল কথার কথা ভাষার
অমুবাদ করি না। ঐ লোকটার কাহিনীর তর্জন্মা করি আপনার অভিজ্ঞতার সাথে
থাপ থাইয়ে, তাকে নিজের অবস্থানের ছাঁচে ফেলে নিজের মত ক'রে দেখি।

স্বতরাং এক ভাষা থেকে আর এক ভাষায় কোন কথাকে রূপান্তরিত ক'রতে
হ'লে খুঁজে বের ক'রতে হবে কথাটার মূল শুরু, তার আসল বক্তব্য। তারপর তাকে যে
ভাষায় তর্জন্মা ক'রতে হবে সেই ভাষার নিজস্ব ভঙ্গীতে প্রকাশ ক'রতে হবে কথাগুলো।
অর্থাৎ প্রথমেই পৌছুতে হবে সেখানে যেখানে যে ভাষা থেকে অমুবাদ ক'রতে হবে
ও যে ভাষায় অমুবাদ ক'রতে হবে তাদের মধ্যে প্রকাশভঙ্গীর হাজার রকম বিভিন্নতার
মধ্যেও আছে একটা আংশিক জাতিত্ব।

যেমন ধৰন *Browning*-এর সেই *Last Ride Together* কবিতার এই
কটা লাইন—

(And you, great sculptor—so you gave
A score of years to art, her slave,
And that's your Venus—)

এর অমুবাদ করা হ'ল এমনি ক'রে—

হে তাঙ্গৰ, জীবনের কুড়িটা বছৰ
ক্রীড়াস সম তুমি শিল্পৰ্য্যা করি নিরস্ত্ব
রচিয়াছ অনিল্যা রূপসী
মৰ্ম্ম উর্বশী।

(ব্রাউনিং পঞ্চাশিকা, স্বয়েন্দ্রনাথ মৈত্রে)

ইংরাজী কবিতায় আছে ভেনাসের কথা; বাংলায় অমুবাদক তাকে জড়িত
করলেন উর্বশীর কল্পনার সাথে। কবিতার ভাবের পরিবর্তন হ'ল না এক চুলও।
অথচ বিদেশী রস-স্মৃদ্ধরীকে অমুবাদক ঘদেশী খন্দরের সাড়ী পরিয়ে পাঠকের মনে
স্বাজাতিত্বের আকর্ষণ স্থাটি ক'রলেন। এটা সন্তু হ'ল ইংরাজীতে যে ভাবটা ফুটেছে
বাংলা ভাষায় কেমন ক'রে তাকে প্রকাশ করলে তাদের মধ্যে জাতিত্ব দেখা দেয় সেই
মিডিয়ামটি অমুবাদক আবিষ্কার ক'রতে পেরেছেন ব'লে। ভাবের সর্বজনীনতাটুকু
তার চোখে পড়েছে আর তর্জন্মাতেও আসল কথাটা তিনি বলতে পেরেছেন ব'লে।

প্রত্যেক শ্রেষ্ঠ রচনার ছাঁটি প্রধান বিশেষত্ব থাকে। একটা তার ষাটিল (কবিতার
বেলায় অনেক সময়ে এই ষাটিল রূপ নেমে তার ছন্দ সোঁষ্টবে); অষ্টটি হ'ল তার ভাব-

মাহাঞ্চ্য। ষাইল হ'ল কাঠামো—রক্তে মাংসে গড়া মাছুরের দেহটি বেমন; আর ভাবমাহাঞ্চ্য হ'ল তার প্রাণ—মাছুরের বেমন আঞ্চা। যখন অন্তরের সাথে বাইরের রক্ষে হয় মিলন তখনি জীবন হয় সার্থক। আমরা সেই মাছুরকেই দেই শ্রেষ্ঠ আসন। সাহিত্যেও ঠিক সেই কথা। ষাইলের সাথে যখন ভাববিদ্ধতা এসে একাঞ্চা হয় তখনই সাহিত্য হয় শ্রেষ্ঠ। প্রত্যেক শ্রেষ্ঠ রচনার মনোবীণা ষাইল ও ভাবমাহাঞ্চ্যের সহায়ভূতিশীল তারে বাঁধা, ছাঁটি বিভিন্ন স্তরের সঙ্গতি সঙ্গীতে অগ্রন্তপত্র সঞ্চার করে। ভালো অনুবাদকের কাণ ধরবে ঐ সঙ্গতি, তার চোখে ঐ বৈশিষ্ট্য ধরা পড়বেই পড়বে। তর্জমা করার সময় তাকে মনে রাখতে হবে মূল কবিতাটিতে ষাইল আর ভাববিদ্ধতা যে তারে বাঁধা ছিল অনুবাদেও তাকে বাঁধতে হবে সেই স্তরে অর্থাৎ মূল লেখার অন্তরঙ্গ ও বহিঃক্ষণের ছিল যে 'রেসিও' অনুবাদেও তাকে ধ'রতে হবে। যে ভাষা থেকে অনুবাদ করতে হবে তার ভাব ও ভাষার সঙ্গতিতে যে ওজস ও বিদ্ধতা ফোটে তাকে কেমন ক'রে প্রকাশ করলে অনুবাদের ভাষাতেও ষাইল ও ভাবের সেই সামঞ্জস্যটি ধরা পড়ে সোটি আবিষ্কার করাতেই তর্জমাকারের কৃতিত্ব।

একটা উদাহরণ দেই, ধরন—Browning-এর Love in a life-এর

Room after room
I hunt the house through
We inhabit together.
Heart, fear nothing, for heart thou shalt find her
Next time, herself!—not the trouble behind her
Left in the curtain, the conch's perfume!
As she brushed it, the cornice—wreath blossomed anew,—
You looking-glass gleamed out the wave of her feather.

এই ক'টি লাইনকে অনুবাদক বাংলা করলেন এমনি ক'রে—

নাই তুমি নাই

এ-ব্যর ও-ব্যর শুধু আঁতিগাঁতি খুঁজিয়া কেড়াই।

এই যবে আছ তুমি জানে এ হাস্য.....

ওই যে বালকি ওঁচ্য অঁকলের সুস্ন্ম প্রান্ত রেখা

আবসির পরে

কর যবে পলায়ন ক্ষিপ্ত পদভরে

ম্রুত সঁকালনে ত্যব বিস্ত ভূষণ

তোলে মুছ শুঁজুরণ

ঝঁঁ ঝঁঁ খুস খুস চুড়ীর সাড়ীর

কেশগুৰু আনে বহি সন্ধানী সন্ধীৰ।

(ব্রাউনিং পঞ্চাশিকা, সুরেন্দ্রনাথ মৈত্রে)

মূল কবির কবিতায় ছিল যে পশ্চাদ্ভূমি ও পরিহিতি বাঙালী কবি তার আমূল পরিবর্তন ক'রেছেন অমুবাদে। দরকারও ছিল তা করার; নইলে কবিতার ভাবটি ঠিক মনে ধরত না। ইউরোপীয় নারীর গাউনের বর্ষে ছিল যে অপরিচয়, অনভিজ্ঞতা ও অচেনার সংশয়, স্বদেশী স্বন্দরীর সাড়ীর পরিচিত ভঙ্গিমায় বাঙালী পাঠকের মনে সে স্বাভাবিক অনুভূতির আনন্দ সঞ্চার করে। অথচ সকলেই স্বীকার করবেন, প্রকাশভঙ্গীর পার্থক্য যতই থাকুক, মূল কবিতায় ছন্দসৌন্দর্য ও ভাবমাহাত্ম্য যে সঙ্গতি সৃষ্টি ক'রেছে অমুবাদক বাংলা জবানীতেও সেই সংঘাতটি সৃষ্টি ক'রতে সমর্থ হ'য়েছেন। স্বভাবতই তর্জমা হ'য়েছে সার্থক, স্বন্দর।

একদল সমালোচক আছেন যাদের কথা : তর্জমা কখনও সাহিত্য হ'তে পারে না ; আবার তা' যদি সম্ভব হয় বুঝতে হবে অমুবাদ ঠিক হয় নি। কোলরিজ তাঁর 'বায়োগ্রাফিয়া লিটারেচুয়াতে'ও এমনি একটা কথা বলেছেন ব'লে মনে পড়ছে : খাঁটী সাহিত্যের অমুবাদ হ'তে পারে না।

এক রকমের প্রতিবাদ আছে যা শুনতে ভালো লাগে, স্বভাবতই হস্তয়ের দুর্বিল স্থানটিতে যেমে সে আঘাত করে। যখন বলি বাঙালীদের বাকপটুতা তাদের শব্দ-মৌখিক্যে ও স্বর সৌষ্ঠবে, ইংরেজেরা কোথায় পাবে সে শব্দসুরের প্রসাদ ? সহজেই কথাটা মনে ধরে, বুদ্ধিনির্বিশেষে চিন্ত সাম্প দিতে চায় : ইং আগবং, ঠিকই ত' কথাটা ! কিন্তু সেইই ত' সব কথা নয়।

তেমনি যখনি প্রতিবাদ শুনি, সাহিত্যের তর্জমা করা চলে না, তখন সাহিত্যবদের উৎসুক্ষ হ'য়ে ঝোঁরাই কথা। কেননা প্রতিবাদটি অপ্রত্যক্ষ প্রসংশাস্তর। তবু স্বীকার ক'রতে হয় কথাটা, টেঁকসই হবে না।

কোন লেখা সাহিত্য হ'য়েছে কি হয় নি তার বিচার নির্ভর করে পাঠকের উপর, তার বৃদ্ধি, অনুভূতি ও রসিকতার ওপর। একটা বাঁধাধরা ফর্মুলা বেঁধে দেওয়া চলে না সাহিত্য বোঝার। তবু যদি ব'লতেই হয় ব'লব : কোন লেখাকে খাঁটী সাহিত্য হিসাবে স্বীকার করার পূর্বে যাচাই ক'রে দেখতে হবে লেখার অনুভূতি ও প্রকাশের সঙ্গতি হ'য়েছে কিনা, ভাব-মাহাত্ম্য ও স্বর-বৈদ্যকীর প্রোপোর্সন অযুবায়ী বীণার তার ঠিক স্বরে বাঁধা হ'য়েছে কিনা। যদি তা হ'য়ে থাকে তা হ'লে তাকে সাহিত্য না ব'লে উপায় নেই ; আর যদি তা না হয় তাকে আর যা হ'ক সাহিত্য নাম দিতে পারব না কিছুতেই।

অমুবাদকের ক্ষতিত্ব স্বর ও ভাবের ঐ সঙ্গতিটা আবিষ্কার ক'রে অমুবাদের ভাষা-বীণায় তাদের কোন তারে বাঁধলে ঠিক মত স্বরটি বের হয় ও মুলের সংঘাতটি বজায় থাকে সেটি ঠিক করা। এ যে-তর্জমাকার ক'রতে পারবেন তার অমুবাদকে

খাঁটি অমুবাদ বলতেই হবে, স্বীকার ক'রতে হবে বৈকি সেটি সাহিত্য হ'য়েছে। যখন অমুবাদক শেলীর To the West Wind-এর এই ক'টি লাইনকে :

Oh lift me as a wave, a leaf, a cloud!
I fall upon the thorns of life! I bleed!

অমুবাদ করেন এমনি ক'রে :

(ওগো মোরে উর্দ্ধে লও উত্তাল তরঙ্গ পাও), লও উড়াইয়া

শুক জীর্ণ পর্ণ সম, কিংবা থুম মেঘে থথা পৰন উড়ায়,

কন্টক শয়ন পরে রঘবিৰাঙ্গ এ জীবনে রয়েছি পড়ায়।

(শেলী সংগ্রহ, হরেক্সনাথ মৈত্রী)

তখন কি তাকে খাঁটি অমুবাদ ও নির্জলা কাব্য ব'লে স্বীকার না ক'রে উপায় আছে?

এক ভাষার ভাব অগ্র ভাষায় প্রকাশ করা সহজ নয়, বিশেষ ক'রে মূল রচনাতে ভাষায় ও ভাবে যে সঙ্গতি ফোটে অমুবাদের ভাষাতেও তাকে ধ'রে রাখা কঠিন কাজ। মূল লেখকের অন্তরে প্রবেশ করাই যথেষ্ট নয়। নিজ ভাষাতে সেই অমুভূতিটাকে যথাযথভাবে প্রকাশ করাতেই বাহাহুরী। এখানেই সাধারণ বিদেশীরসবোকার সাথে তার অমুবাদকের তফাং। কেননা সাহিত্যের তর্জমাকারকে একাধারে হ'তে হবে শ্রেষ্ঠ সমবাদীর ও সাহিত্যিক, কবিতার অমুবাদককে হ'তে হবে, খাঁটি রসবোকা ও নিপুণ মৌলিক কবি।

মনে করন :

Rarely, rarely comest thou
Spirit of Delight
Wherefore hast thou left me now
Many a day and night?
Many a day and night
'Tis since thou art fled away.

শেলীর Invocation-এর এই ক'টি লাইনকে কেউ অমুবাদ করলেন :

তুমি যে আনন্দময়ী হৃদুর্বল আবির্জিত তথ,

কত দীর্ঘ দিবা রাতি প্রাণে মোর জাগেনি উৎসব।

সেই মে চলিয়া গেলে আমাকে করিয়া সঙ্গীহীন,

তারপর এল গেল কত শ্রান্ত নিশ্চিনী দিন।

(শেলী সংগ্রহ, হরেক্সনাথ মৈত্রী)

এ অমুবাদ মনে ধরে না। না ব'লে উপায় নেই শেলীর 'মেলাঙ্কলি' যা ফুটেছে তার মূল কবিতায়, অমুবাদক বাংলায় তাকে তেমনি তাবে প্রকাশ ক'রতে পারেন নি। এখানে তর্জমা হ'য়েছে আড়ষ্ট। কেননা অমুবাদক কবিতাটির ছন্দ-সৌর্ত্ব নিয়ে

কারসাজি দেখিয়েছেন বেশী ক'রে, ভাবের সঙ্গে ভাবার বে সত্ত্বি ঝুটেছে মূল রচনার, অমুবাদক' তর্জন্মায় ছন্দ ও অহুতির সম্প্রিল ঘটিয়ে সেই সংস্থাটি স্থাপ্তি ক'রতে পারেন নি, সেই মূল স্থাপ্তি অমুবাদে বেন ধ্বনিত হ'য়ে ওঠে না।

বাংলার ওমর ধৈয়ামের অমুবাদ হ'য়েছে যথেষ্ট—তার সেই ব্রহ্মাইয়াৎগুলিৱ। কিন্তু অমুবাদ বেশীর ভাগই সার্থক হয় নি, এ কথা তারা শীকার ক'রবেন ধারা ওমরের মূল লেখা পড়েছেন। তবু ব'লতে হবে কাস্তিচ্ছেন্নের অমুবাদ ভালই—যদিও তাকে খাটি ব'লতে আমি নারাজ।

একটু তুলে দেই :

এই ত' জানি বহু আমার—সত্য জ্যোতিৰ প্রকাশটুক
—ৱাগেই কিংবা প্রেমেই ঝুটে—ভৱাই যে মোৰ আধাৰ বুক।
নিমেষ তার পাই যদি তার আভাষটা মোৰ পানশালাৰ,
আধাৰ যেৱা মন্দিৱেতে কেনই যাব—কোন্ আলাম।
(ব্রহ্মাইয়াৎ-ই-ওমর-ধৈয়াম—কাস্তিচ্ছেন্ন মোৰ)

এ অমুবাদও মূলের বিশেষ কাছ ঘেসে যাও নি, এমন কি ফিটজেরাল্ড থেকেও এ তর্জন্মা স'রে গিয়েছে অনেক দূর। কাস্তিচ্ছেন্ন শুধু ওমরের মূল ভাবাটি নিয়ে কবিতা লিখেছেন আৰ তার কাব্য হ'য়েছে কৃটাইন। কিন্তু শ্রেষ্ঠ তর্জন্মা শুধু ভাবেই নয়, প্রকাশভঙ্গীর মূল আপেক্ষিক গুরুত্বে কিছুটা কম হ'লেও শুধু ডিগ্রিতে নয়।

বাংলায় সত্যেজ্ঞানাথও বহু অমুবাদ ক'রেছেন। তার কথাটা মনে পড়ছে কাস্তিচ্ছেন্নের কথায়—এদের দু'জনের অমুবাদ সম্পূর্ণরূপে বিভিন্নমুখী। কাস্তিচ্ছেন্নের অমুবাদ ভাবামুবাদ, আৱ সত্যেজ্ঞানাথের তর্জন্মা ছন্দস্থৰের। তার উদাহরণ :

কি ব্যথা তোমার ওহে দৈনিক, কেন অম একা প্রিয়মাণ ?
শুকায় শেহালা হুদে হুদে, পাথী গাহে না গান।
দৈনিক কিবা ব্যথিছে তোমায় ? কেনবা শীহীন ? কেন প্রান ?
শাথা মুঘিকেৱ পূৰ্ব কোটয়, মৱাইয়ে ধান।

(কাব্য সঞ্চয়ন, সত্যেজ্ঞানাথ নন্ত)

এৰ সঙ্গে কীটসেৱ মূল কবিতাটি পড়ুন :

O what can ail thee, knight-at-arms,
Alone and palely loitering?
The sedge has withered from the Lake,
And no birds sing.
O what can ail thee, knight-at-arms !
So haggard and so woe begone?
The squirrel's granary is full,
And the harvest is done.

দীকার না ক'রে উপায় নেই তর্জমা সার্থক হব নি। বিদেশী পরিস্থিতিতে কবিতাটি যেমন ফুটেছে, বাংলায় সে স্ল্যাটি টিক যেন ধ্বনিত হচ্ছে না। কবিতাটি পড়লেই মন হব এটি অনুবাদ কবিতা।

কিন্তু খাঁটি অনুবাদ যা তাকে দেখে চেনা যায় না তর্জমা ব'লে; মূল ও মৌলিক ব'লেই বারবার ভুল হয়। একটা কবিতা থেকে ভুলছি :

বে-শক্তিরপিনী রাজে ছায়াছয়া—তাহারে স্পর্শিতে
চাহিলো না,—কল্লো-অতীতা সমে করিও না খেলা ;
পাষাণ মঞ্জুরী মেঘ-মর্মে সুপ্তিলীনা অলক্ষিতে
চিরস্তনী যে স্বন্দরী ভায়—তারে করিও না হেলা ।

(অনামী, দিলীপকুমার রায়)

কাব্য হিসাবে কি চমৎকার হ'য়েছে লেখা। প'ড়ে উপায় নেই বলার এটি অনুবাদ কবিতা অথচ সত্যই এটি হারীজনাথের Sleeping Beauty নামে এই কবিতাটির তর্জমা :

Do not defy the hidden power,
Nor trifle with the voiceless deep ;
Within the cloud and stone and flower
The Ancient Beauty is asleep.

ভালো তর্জমা মূলের কথার কথা অভিব্যক্তি নয়। অনুবাদে মূল স্বরকে নৃতন ক'রে আবিকার করতে হবে, স্থষ্টি ক'রতে হবে (কান্তিচলে যা ফুটেছে অনেক পরিমাণে ও সত্যজনাথে যার বিশেষ অভাব) কেননা ভাষার হ'ল পরিবর্তন, বদলে যাচ্ছে মূলের পরিস্থিতি। তাই খাঁটি অনুবাদ হ'ল 'ক্রিয়েসন্'। সেইজন্তে অনুবাদককে হ'তে হবে খাঁটি সাহিত্যস্তুষ্ট। পরের জিনিস নিয়ে লিখতে হবে আগন মৌলিক জবানীতে।

অনুবাদককে ভুললে চলবে না যে তর্জমা হবে মূলে ভাবের—আসল কথাই সেটা। তাই ব'লে এ কথা আমি বলছিলে যে ছন্দের বা প্রকাশভঙ্গীর ওপর দৃষ্টি রাখতে হবে না। তবু এদের চেয়ে ভাব-মাহাত্ম্যের ওপর বেশী জোর দেওয়া দরকার, কেননা এক দেশের ভাষার লিপিচাতুর্যের সাথে আর এক দেশের বর্ণনাসৌষ্ঠবে জাতিত্ব খুব কমই থাকে। স্বতরাং বিদেশী রসস্বন্দরীকে পরাতে হবে স্বদেশী খন্দরের সাড়ী। নইলে গাউন পরা বাঙালী মেয়ের মত এর দিকে চেয়ে বড় জোর 'একটা আজব কিছু দর্শনে'র কৌতুহলই বোধ ক'রব শুধু, সত্যিকার সহজ অনুভূতি আসবে ন এক চুলও, আসতে পারে না।

জমান্তর

শ্রীঅজগুমার মিশ্র

[বাবীর বাবিক—কলা বিজ্ঞাপ]

কত অস্তের আবশ্যেতে পূর্ববাহি চিন আমি
তুমি শুনু আমো হে কালপুকুর
চলতে তোমা নমি ।
দক্ষ ধারার দক্ষ বাধায় লিখেছো সে ইতিহাস
যুগান্বয়ের রক্ত ঝাপুর দাঁড়ায়ে পুরুষাস,
এই তারকার রপচকের দর্শন মন্ত্রনে
সিদ্ধিহাচো তুমি মোর ইতিহাস বিগতের ক্রমনে ।
দক্ষ বছর ওঠাও চেমার মহম দিলাদিপি,
মৈশনের মীল, মায়াদের বিসিনিপি,
ঢীনের হোষাং, মারাপন বানিলিন,
ধৰক সবার অঞ্চ চিরস্থন ।

ওনিয়াছি নৈল তা কলগান মনবালুকার কোলে,
স্তক নিরু টটভূমি পর সিদ্ধুব কমোলে,
গভীর মীলাত সাগরের বৃক্ষে অভীত আটলটিস,
রক্ত ফেণার দুর্দম মনে মন্ত্র তারত, গীস ।
হে বন্ধুধা, তব কামা শনেছি সিদ্ধুব সঙ্গীচে,
বিষক্ষাস তারকার ইশিতে,
নিকম নিশীথে উদ্ধার তৌর টানি
আকিয়াছো তুমি মোর ইতিহাস দুর্জ্জ্বল বেগে ঢানি ।
ধৰণীর বালুত্তে,
চিরদিন বুঝি আকিয়াছি আমি মানবের কথাপটে ।
প্যাপিরাস বনে উত্তর বায়ু করেছিলো হাহাকার
মেঝের তুষার আমার উপরি হৰেছিলো স্তুপাকার

তবু এই চির আমি,
 গর্বিত কাল-চরণ আঘাতে বস্তুধা পরিক্রমি
 লক্ষ বছর ধরি,
 মহারুদ্রের সন্দীত তালে পিণাকেরে টক্কারি ।
 সিন্ধুর নীরপারে,
 মন্ত তালেতে যুদ্ধ করেছি কত যুগ-যুগ ধরে
 ভারতের তরে যুদ্ধ করেছি শক, হৃগদের সাথে,
 ভারতশিল্পে কাব্য এঁকেছি স্বর্গ আঁধার পাতে,
 হিমালয় শুধু দুঃখায়ে রয়েছে অটল বন্দ কপে
 হত্য তুহিন স্ত পে ।

জ্যোৎস্না নিশ্চীথে ভাগীরথী তীরে ক্ষীণ বালুবেখা ঝাঁকা,
 হিমের আশুনে প্রাস্তরে জলে শুমল বহিশিথা,
 তাঁর মাঝে আমি বাজায়েছি বসি সুর মৃত্তিকা বেগু
 যুথি চম্পক রেণু
 অধীর গক্ষে অক্ষ আবেগে লুটিয়াছে সঙ্গীতে,
 বন্দসরমে বরিয়া পড়েছে বস্তুধাৰ অঙ্গেতে ।
 বাজো তুমি বাজো লক্ষ যুগের কালপুরুষের দীণা
 তোমার সুরেতে বুঝিব আমারে চিনিতে পারিব কি না
 জগতের বহু বিগতের পরপারে
 প্রথম দিনের আলোকের পারাবারে ।

ଲେବରେଟରୀ

କାମାଳ ରହୀମ ଚୌଧୁରୀ

[ଚତୁର୍ଦ୍ଦିଶ୍ଵର ବାର୍ଷିକ—ବିଜ୍ଞାନ ।

ଲେବରେଟରୀ ।

ଏକତଳା ପ୍ରେକ୍ଷଣ ଏକଟା ହଳ ସବ
ସବେର ଭେତର ବାତାସେ ତୌପ୍ରମା ଗନ୍ଧ—
ବୁନ୍ଦ-ବାରେ ବାତାସେର କୁନ୍ଦ-କରାପାତ ;
ନାଇଟ୍ରିକ ଏୟାସିଡେର ଧୋରା
ଏଇଚ୍-ଟୁ-ଏସେର ଥମ୍ ଥମ୍ ଶ୍ରମୋଟ ଗନ୍ଧ ।
ଆର ଇଲେକ୍ଟ୍ରିକ ତାବେର ସଂଘୋଗେ ଶ୍ପାକ,
ତାଦେର କୀଦନ ବାତାସେର କରାପାତେ,—
ଏଲୋମେଲୋ ସବ,
ତୁମ୍ ଛନ୍ଦ-ହିନ ଛନ୍ଦେ ମାଜାନୋ ;
ଫ୍ରାକ୍ସଣ୍ଟୁଲୋର ଗାଯେ ଗାୟେ ଲେଗେ ଧାଓଯାବ ଶବ୍ଦ ।
ବାର୍ଗ୍ୟରେର ଧୂମର-ସବଜେ ଗ୍ୟାସେର-ଆଶ୍ରମ
ଆବ ବାତାସେବ ସାଥେ ତାର ନର୍ତ୍ତନ,
ଏନେ ଦେଇ ଏକଟା ଛନ୍ଦେର ମର୍ଜନା,
ଖୋଲା ଭାନାଳା ପଥେ ଏକ ଝଲକା ମିଷ୍ଟି ବାତାସ
—ଫୁଲେର ଗନ୍ଧେ ଭାରାକ୍ଷାନ୍ତ ।
ଛନ୍ଦେର ଆଲୋଭନେ ଦେଇ ଗା ଏଲିଯେ
କିନ୍ତୁ ଛୁଟେ ଯାଏ ତଥୁନି ପାଲିଯେ
ସ୍ଵପନେର ମତୋ—ରାତିନ ସ୍ଵପନେର ମତୋ
ପାଲିଯେ ଯାଏ ମିଷ୍ଟି ବାତାସେର ମିଷ୍ଟି ଗନ୍ଧ
ଆର ତାର ମିଷ୍ଟି ଛନ୍ଦ—
ତାଦେର ଦେଖେ ନିର୍ମମ ଭାବେ ହେସେ ଓଠେ

ইলেকট্র ক ডাইনামো,
তুক্ক গজৰ্জ নে ফুলে ফুলে ওঠে রেগে ।

* * *

বাইরের অপনে ঘরে শিউলি
টুগ-টাপ,
দখিন সমীরের দোলে
শিহরণ জাগে কচি কিশুয়ের বুকে ।

ব্যঙ্গ-সাহিত্যিক বঙ্গিমচন্দ্র

আইরেন্দ্রনাথ চট্টোপাধ্যায়

[পঞ্চম বার্ষিক—ইংরাজী]

বৈজ্ঞানিক মানুষের সাহিত্য জীবনের মুকুরমাত্র নয়। সাহিত্য-স্কন্দের আদিম দিনের সংকীর্ণতা অতিক্রম ক'রে সাহিত্য আজ তার কর্মক্ষেত্রকে বিস্তৃততর ক'রে নিয়েছে। তাই আজের সাহিত্যে শুধু জীবনের প্রতিচ্ছবি প্রত্যক্ষ ক'রেই বস্তিপাত্র চিত্র তৃপ্ত হয় না, জীবনের অসামঞ্জস্যের প্রতিকারের পদ্ধাও সাহিত্যে অমুসকান করা অপরিহার্য হ'য়ে পড়েছে। বঙ্গিমচন্দ্র বলেছেন, সাহিত্যের উদ্দেশ্য দ্বিক্ষণ—সৌন্দর্যস্থষ্টি এবং লোকশিক্ষা। সৌন্দর্যস্থষ্টি এবং সুন্দরের উপাসনা সাহিত্যকের মূল অঙ্গপ্রাণনা হ'লেও লোকশিক্ষার অংশও অবহেলা নয়। অবশ্য লোকশিক্ষার উদ্দেশ্য সৌন্দর্যস্থষ্টির মূলকে ছাড়িয়ে গেলে উদ্দেশ্যমূলক সাহিত্য আর সাহিত্য-পদ্ধবাচ্য ধাকতে পারে না। এই হই লক্ষ্যের সমষ্টি সাধনাই সাহিত্যিকের সাধনার আদর্শ।

মানুষ দেবতা নয়। তার আবিষ্কার, উন্নাবন, জ্ঞান, বিজ্ঞান প্রভৃতি সার্থকতার তারকামালার ব্যবধানে তাই ছড়িয়ে থাকে তার পুঁজীভূত কৃটার অন্দকার। পথ চ'পতে পদে পদে যে বাধা মাথা তুলে গতিরোধ ক'রতে চায় তাদের সবগুলোকে অতিক্রম ক'রে এগোতে পারলে মানুষ দেবতার পর্যায়ে দাঁড়িয়ে যেত। তুল, কৃট নিয়েই মানুষের পৃথিবী—এ অবিছুর আলোর দেশ—স্বর্গ নয়। কিন্তু গগনচারী অতৃপ্ত মন ব্যথন পার্থিব পরিবেশের ক্ষুদ্রতায় ক্ষুক হ'য়ে উঠে তখন কলমা-বিলাসী কল্পোপাসক সেই অকল্পনাকের সক্ষান নিয়ে আসেন যাকে কেউ ব'লবেন হারানো স্বর্গ, কেউ ধার নাম দেবেন যুটোপিয়া, কেউ আনন্দ পাবেন উজ্জয়নী ব'লে। তবু সে কলনাকে অথও বাস্তবে সঞ্চীবিত ক'রে তোলা অসম্ভব, কেন-না মানুষের প্রকৃতিজ্ঞাত দৈনন্দিন পৃথিবীকে পূর্ণতার স্পর্শ দেবার প্রয়াসকে ব্যর্থ ক'রে দেয়। কেবল আংশিক পরিমাণেই এ স্পর্শ মানুষ সভ্যের ছোঁয়াচ ধরাতে পারে তার দোষ-বিচুতির ধর্থসম্ভব অঙ্গহানি ঘটিয়ে। তা' ক'রতে গেলে মানুষের শক্তিহীনতার সুস্পষ্ট চির্তাটা সার্বিগ্রে ধ'রতে হবে উশুক্র ক'রে।

অঙ্গই মানুষের জীবন-কালের অধিকতম অংশটা অধিকার ক'রে থাকে। সাহিত্যে হয় বঙ্গন-মুক্তি কারারক মানুষের অঙ্গস্ত মনন-ধারার। অঙ্গের একবেয়েমি অপস্থিত

করাই সাহিত্যে হাস্তরসের অবতারণার প্রাথমিক কারণ। নিজের অসার্থ্য অপর কেউ চোখে আঙুল দিয়ে সোজাস্তজি দেখিয়ে দিলে মাঝবের অভিমানে আঘাত লাগে। অথচ প্রত্যক্ষে একজন তৃতীয় ব্যক্তির প্রতি নিক্ষিপ্ত হ'য়ে উপহাসের তীর পরোক্ষে এসে যদি বেঁধে মাঝব তুক্ত হ'বার উভেজনা পায় না। তাই হয়েছে সাহিত্যে আঘাত আর হাসির সংমিলনে ব্যঙ্গ-রচনার উৎপত্তি।

ব্যঙ্গ-রসরচনার প্রাণবন্ত হবে—*invective* (আঘাত) এবং *humour* (রস)। নিছক হাস্তরস দিয়ে অপ্রত্যক্ষ যে রচনা তা *satire* (ব্যঙ্গ) এর সমধর্মী নয়। একদিকে যেমন ব্যক্তিগত বিহেষ-গ্রোডিত শ্লেষোভি বা নিন্দাবাদ ব্যঙ্গ-সাহিত্যের সীমাবান বাইরে, অপরপক্ষে তেমনি হাসির উৎস নক্তার (parody) কোন আসন ব্যঙ্গ-সাহিত্যের দরবারে নেই। ব্যক্তিবিশের প্রতি গ্রস্ত না হ'য়ে তাই সত্যকার ব্যঙ্গ মাঝবের সাধারণ অকর্ম্য অসাফল্যের 'পরেই আরোপিত হবে। সেই নিরুদ্দেশ নৈব্যক্তিক বিষ বিশেষ মাঝবের দুর্বলতার প্রতি কটাক্ষ ক'রে তার মন বিষিয়ে তুলতে পারে, কিন্তু বাঁশী এক তানেই বাজাতে হবে—যার যেমন কাণ সে স্তরের তেমন অর্থ ক'রবে। রচয়িতা ছবি এ'কে যাবেন, মিলিয়ে নেবার দায়িত্ব পাঠকের। কেউ যদি ব্যক্তিকের মধ্যে আপনার 'পরে প্রবোজ্য যুক্তি আবিকার ক'রে ফেলেন তা'তে সাহিত্যিকের প্রতি দোষারোপ অচল, কিন্তু তাই ব'লে ব্যক্তিগত আক্রমণে কাঁকর দুর্বলতাকে প্রকট করার অভিসংক্ষিপ্ত সাহিত্যিকের কর্তব্য নয়। বার্ণার্ড শ' তার পাঠকের উদ্দেশ্যে বলেছেন, If you feel I have made a fool of you, know that it is only to eradicate your folly, like the dentist who pulls out your tooth to cure you of your tooth-ache. এই ইচ্ছা নিয়েই প্রতি সাহিত্যিককে অগ্রসর হ'তে হবে।

আঁষীয় ১৭৫৭ অন্দে পলাশীর প্রহসন অনুষ্ঠিত হ'য়ে গেল। চিরস্তন পূর্বারূপ আঁলোকে অভ্যন্ত এ-দেশীয়বা প্রতীচ্যের হঠাতে আলোর ঝলকানিতে চ'মকে উঠল। বিদেশী কচুরের নতুন জাম। ভারতীয়ের গাঁওয়ে যে বেশ এ'টে বসে গেছে তার প্রমাণ দিল ঠিক শত বর্ষ পরে ১৮৫৭ সালে প্রকাশিত প্রথম বাঙ্গলা উপন্থাস, 'আলালের ঘরের দুলাল'। সাহিত্য ধানব-চিত্রের অথঙ অবসরেরই ধ্যান-প্রকাশ। সমাজ-কাঠামোর অবগুণ্যাবী পরিবর্তনের বাত্যায় এই একশত বৎসরে সামাজিক সমতা অজ্ঞান ছিল। আকস্মিকের আঘাতে কোথাও একটা অদাহ চ'লেছে বাঙালী তা বুঝেছে, কিন্তু এ অতৃপ্তির স্থান নির্দেশ বা পরিমাপ করার অবসর সংস্কার-আবর্তের মধ্যে থেকে তখনকার বাঙালী পায় নি। ইংরাজ আমলের প্রথম শতককে বাঙ্গলা সাহিত্যের উপরতম ভূমি ব'ললে ভুল হবে না। রস-রচনা হিসাবে 'আলালের ঘরের দুলালে'র

উৎকর্ষই জ্ঞানিয়ে দেয়, নতুন আবেষ্টনীতে আপনাকে মানিয়ে নিয়ে সৌন্দর্য-সৃষ্টির অবকাশ বাঙালী প্রথম শান্ত করেছে পলাশীর কলক্ষের এক শতাব্দী পরে। নয়া বাংলার নতুন সাহিত্যের ইতিহাস প্রথম পাতা খুঁজবে এখানেই।

ঈশ্বরচন্দ্ৰ বিদ্যাসাগরের ‘বিধু-বিবাহ’, ‘ব্ৰজ-বিলাস’, ‘ব্ৰজপুৰীক্ষা’ এই তিনখনা, ‘গুপ্ত-কবির ‘হিত-প্ৰভাকৰ’ ‘বোধেন্দু-প্ৰকাশ’ প্ৰভৃতি, কালীপ্ৰসন্ন সিংহের ‘ছতোম পাচাৰ নকৃশা’, অধুনাম দন্তের ‘একেই কি বলে সত্যতা’ ও ‘বুড়ো শালিকের ঘাড়ে রোঁয়া’— এই গ্ৰন্থগুলিকে ভৱ ক’ৰে বাংলা ব্যঙ্গ চ’লেছিল খুঁড়িয়ে, এমন সময় উদয় হ’ল বঙ্গিমচন্দ্রের। অধ্যাপক শ্ৰীশ্ৰীকুমাৰ বন্দেয়পাধ্যায় বলেছেন, এক অধীরোহী বীৰপুৰুষের হাতে বাংলা সাহিত্যের পতাকা তুলে দিয়ে বঙ্গিমচন্দ্র তাকে ষে-পথে গড়মান্দ্বৰণ অভিযোগে ‘পাঠিয়েছেন বাংলা উপন্থাসের রাজপথ সেইটোই। শুধু উপন্থাসেই নৰ, সাহিত্যের বহুবিত্তি রূপায়নে বঙ্গিমচন্দ্রের প্ৰতিভা-স্পৰ্শ আজও অস্তিন। তাৰ প্ৰতীচ্য-পৰিচিতি বিদেশী রাজপুত্ৰাপে দেখা দিল। সোনাৰ কাঠিৰ স্পৰ্শে বাংলা সাহিত্যের যুন্ত রাজকন্তা উঠল জেগে। চ’ল্তি কালেৱ সঙ্গে তাৰ বিবাহ হ’য়ে গেল। তখন-হ’তে আৱ তাৰ গতি রোধ কৰে কে ?

“গুপ্তেৰ কবিতা” শীৰ্ষক সমালোচন-প্ৰবন্ধে বঙ্গিমচন্দ্র বলেছেন, ‘ঈশ্বৰ গুপ্ত মেকিৰ উপৰ গালিগালাজ কৱিতেন। মেকিৰ উপৰ যথাৰ্থ রাগ ছিল। মেকি বাৰুৱা তাঁহার কাছে গালি খাইতেন, মেকি সাহেবোৱা গালি খাইতেন, মেকি ব্ৰাক্ষণ-পণ্ডিতোৱা “নষ্ট-লোসা দধিচোৰাৰ” দল গালি খাইতেন। হিন্দুৰ ছেলে মেকি শ্ৰীষ্টীৱান্ হইতে চলিল দেখিয়া তাঁহার রাগ সহ হইত না। মিশনৱৰীদিগোৱ ধৰ্মেৰ মেকিৰ উপৰ বড় রাগ। মেকি পলিটিক্সেৰ উপৰ রাগ।’ ইংৰাজী আমলা-তন্ত্ৰেৰ ক্ৰমবৰ্দ্ধনান প্ৰভাবে দুৰ্বল পৰামুকৰণ প্ৰযুক্তিৰ যুপকাটে বাঙালী তাৰ নিজস্ব বৈশিষ্ট্য বিসৰ্জন দিতে বিধা কৰে নি’—ঈশ্বৰ গুপ্তেৰ মতো বঙ্গিমচন্দ্রও এই মেকি সমাজোৱ উপৰে থক্কাহস্ত ছিলেন। ‘অহুকৰণ’ প্ৰবন্ধে তিনি ইঙ্গ-বজদেৱ প্ৰতি তীব্ৰ কটাক্ষ ক’ৰে বললেন, ‘গোৱু হইতে বাঙালী কিসে অপকৃষ্ট ? গোৱুও যেমন উপকাৰী, নব্য বাঙালীও সেইৱৰপ। ইহারা সংবাদ-পত্ৰকৰ্প ভাণ্ড ভাণ্ড মুৰৰছ দুঃখ দিতেছে, চাকৰি-লাঙ্গল কাঁধে লইয়া জীৱন-ক্ষেত্ৰ কৰ্মণপূৰ্বক ইংৰেজ-চায়াৰ ফসলোৱ যোগাড় কৱিয়া দিতেছে, বিশ্বার ছালা পিৰঁচে কৱিয়া কলেজ হইতে ছাপাখানায় আনিয়া ফেলিয়া, চিনিৰ বলদেৱ নাম রাখিতেছে। সমাজসংস্কাৰেৱ গাড়ীতে বিলাতী মাল বোৰাই দিয়া বাসেৱ বাজাৱে চোলাই কৱিতেছে, এবং দেশহিতেৰ ঘৰিনিগাছে স্বার্থসৰ্বপ পেষণ কৱিয়া ঘশেৱ তেল বাহিৰ কৱিতেছে।’ বঙ্গিমচন্দ্রেৰ ব্যঙ্গ যতোঁ বিষমৱই হোক, তাৰ উৎস তাৰ প্ৰগাঢ় দেশগ্ৰাহিততে। তাই যথনই আলশু-আশ্রিত আপাত-সুখে সুনিৰ্দিত জাতিৰ জন্তে তাৰ অঞ্চ অবাধ্য হ’য়ে উঠেছে তখনই

তিনি হাস্তের আবরণে ব্যক্তের তৌক্ষ আঘাতে দেশবাসীকে উদ্বৃক্ত ক'রতে উত্তৃত হয়েছেন। 'আনন্দমঠ' বা 'সৌতারাম' যে স্মৃতি অচেতনদের 'পরে ব্যর্থ হয়েছে বক্ষিমচন্দ্র আশা' ক'রেছিলেন কমলাকান্তের অহিফেন-সঞ্চাত ব্যঙ্গ-শর তাদের চেতনাকে বিন্দু ক'রতে সমর্থ হবে।

দীনবহু মিত্রের কবিতা আলোচনা ক'রতে গিয়ে বক্ষিমচন্দ্র বললেন, আগেকার—দেশীয় ব্যঙ্গপ্রণালী একজাতীয় ছিল—এখন আর এক জাতীয় ব্যক্তে আমাদিগের ভালবাসা জনিতেছে। আগেকার লোক কিছু মোটাকাজ ভালবাসিত, এখন সরুর উপর লোকের অনুরাগ। আগেকার রসিক লাটিয়ালের শাব মোটা লাটি লইয়া সজোরে শক্তর মাথায় মারিতেন, মাথার খুলি ফাটিয়া ধাইত। এখনকার রসিকেরা ডাক্তারের মত সক্র লান্সেটখানি বাহির করিয়া কখন কুচ করিয়া ব্যথার স্থানে বসাইয়া দেন, কিছু জানিতে পারা যায় না, কিন্তু হৃদয়ের শোণিত ক্ষতমুখে বাহির হইয়া যায়। এখন ইংরেজ-শাসিত সমাজে ডাক্তারের শ্রীযুক্তি—লাটিয়ালের বড় জুরবহু। সাহিত্য-সমাজে লাটিয়াল আর নাই, এমন নহে; ছর্তাগ্রক্রমে সংখ্যায় কিছু বাড়িয়াছে, কিন্তু তাহাদের লাটি ঘুণে ধরা, বাহতে বল নাই, তাহারা লাটির ভরে কাতর; শিক্ষা নাই কোথায় মারিতে কোথায় মারে। লোক হাসায় বটে, কিন্তু হাস্তের পাত্র তাহারা 'স্বং'। এ প্রবক্ষে দীনবহুর খোলাখুলি ব্যক্তের প্রশংসা ক'রতে গিয়ে বক্ষিমচন্দ্র 'যা' ব'ললেন তাঁর নিজের রচনাকে সে মাপকাঠিতে বিচার ক'রলে ভুল হবে। লাটিয়ালের বিরলতা বেদনাদায়ক হ'লেও তিনি লাটি ধরেন নি—তাঁর ব্যঙ্গ স্মৃত, তাঁর আঘাত সহজবোধ্য নহ। মোটা রসিকতা সহজেই ব্যক্তিগত আক্রমণের সৌম্যবায় গিয়ে পড়তে পারে, এই আশঙ্কায় বঙ্গদর্শনে (১২৮০) প্রকাশিত 'প্রাপ্তগ্রহের সমালোচনা'র একস্থানে তিনি বাঙ্গিককে সতর্ক করেছেন, 'গালি এবং ব্যঙ্গ দুইটী পৃথক বস্তু, ইহা স্মরণ রাখা কর্তব্য। গালি ভদ্রের পরিহার্য, তদ্বারা কোন কার্য সিদ্ধ হয় না। ব্যঙ্গ সকলের আনন্দদায়ক, এবং স্মৃলেখকের হস্তে তাহা মহাস্ত। অনেক লেখক গালিকেই ব্যঙ্গ মনে করেন, পক্ষান্তরে অনেক পাঠক ব্যঙ্গকে গালি মনে করেন।' এর আগেও ১২৭৯ খীটাদের বঙ্গদর্শনে বক্ষিমচন্দ্র একবার লিখেছিলেন, 'পুণ্য, পাপ বা আন্তি কেহই ব্যক্তের যোগ্য নহে। পুণ্য প্রতিষ্ঠার যোগ্য, তৎপ্রতি ব্যঙ্গ অপ্রযুক্ত।' পাপ—তৎসনা, দণ্ড বা শোচনার যোগ্য, তৎপ্রতি ব্যঙ্গ অপ্রযুক্ত। যাহাতে হংথ করা উচিত, তাহা ব্যক্তের যোগ্য নহে। তজ্জপ আন্তি ব্যক্তের যোগ্য নহে—উপদেশ তৎপ্রতি অপ্রযুক্ত। নিষ্কল ক্রিয়ার প্রতি অবস্থাবিশেষে ব্যঙ্গ অপ্রযুক্ত। ক্রিয়া যে নিষ্কল হয় তাহার সচরাচর কারণ এই যে, উদ্দেশ্যে সহিত অহঠানের সঙ্গতি থাকে না। যেখানে অহঠানে উদ্দেশ্যে অসঙ্গতি, সেইখানে ব্যঙ্গ অপ্রযুক্ত।' বাঙ্গালী ইংরাজের অনুকরণের স্মৃতি দেখে, কিন্তু তাতে যে কর্মনির্ণয়া

প্রয়োজন বাঙ্গালীর তা নেই। তাই বক্ষিমের মতে, 'নকল ইংরেজ অপেক্ষা খাটী বাঙ্গালী স্পৃহীয়।' এই নকল ইংরেজের মূর্তি গড়াই বক্ষিমী ব্যঙ্গের অধিকতম ক্ষেত্র অধিকার করেছে। বাঙ্গালী হ'য়ে বাঙ্গালীর প্রতি তীব্র আক্রমণে যুক্তিহীনতার অপবাদ দিয়ে যাঁরা বক্ষিমের জাতি-প্রীতিকে সন্দেহ ক'রতে উচ্চত হৰেছিলেন তাঁদের মুখবক্ষ বক্ষিম একাশ করেছেন ১২৮১ সালের বঙ্গদর্শনে প্রকাশিত 'সেকাল আৱ একাল' গ্রন্থের সমালোচনায়। তিনি লেখককে প্রশংসা ক'রে বলেছেন, 'আত্মনিষ্ঠায় দোষ নাই--- উপকার আছে। আমরা বাঙ্গালী হইয়া বাঙ্গালীর নিম্না করিতে অধিকারী—নিম্নাব একটু অস্থায় আতিশয্য হইলেও লাভ আছে।' বক্ষিমের ব্যঙ্গ-রচনায় একপ লাভের প্রচেষ্টা বিরল নয়। বাঙ্গালীর ক্রটি নিয়ে অত্যন্তি তাঁর রচনায় ইতস্তত বিক্ষিপ্ত।

‘মুচিরাম গুড়ের জীবনচরিত’ বক্ষিমী ব্যঙ্গ-ইমারতের প্রথম সোগান। মুচিরাম যখন যাত্রার দল থেকে পালিয়ে বুঝালো, আহার ঘোগাড় করা তার কর্ম নয়, তখন দিজ দর্পণারায়ণের আড়ালে বক্ষিমচন্দ্রের কষ্ট শোনা গেল, ‘এবার যখন বাক উঠিবে দেখিবে, পিঠ দিও। তোমার গোঁষ্ঠীর বাপচোদনপুরুষ বৃড়া সেনবাজার আমল হইতে কেবল পিঠ পাতিয়া দিয়াই আসিতেছে। তুমি পলাইবে কোথায়? এ স্বস্ত্যজ্ঞাতের অধিকারীয়া মুচিরাম দেখিলেই বাকপেটা করিয়া থাকে—মুচিরামেরা পিঠ পাতিয়াই দেয়। কেহ পলায় না—রাখাল ছাড়া কি গুরু থাকিতে পারে বাপু?’ দেশোন্নবোধ কর্তব্যান্বিত আগ্রহ থাকলে নিতান্ত অপ্রত্যাশিতভাবেই একপ ব্যঙ্গের অবতারণা করা যায় তা’ বিচারকমাত্রেই বুঝবেন।

ইংরাজ কেমন ক'রে চাকরীর নিষ্পেষণী কলে বাঙ্গালীর আত্মর্ধ্যাদা নিঃশেষে বার ক'রে নিয়েছে তা’ বক্ষিমচন্দ্র সরকারী চাকুরে হ'য়ে বিলক্ষণ বুঝেছিলেন। বহির্মোরম অন্তঃসারশৃঙ্খল সমাজে মহুয়াত্ত্বের সংজ্ঞা সংকীর্তন হ'য়ে উঠেছিলো। এই বাবুজ্ঞাতির ছবি আঁকলেন বক্ষিমচন্দ্র ‘লোকরহস্তে’র ‘বাবু’ নিবন্ধে,—‘যাহাদিগের চরণ মাংসাস্থিবহীন শুককাস্তের ছায় হইলেও পলায়নে সক্ষম, হস্ত দুর্বল হইলেও লেখনীধারণে এবং বেতন-গ্রহণে স্ফুটু;—চর্ম কোমল হইলেও সাগরপারনির্মিত দ্রব্য-বিশেষের গ্রহার-সহিতু;..... যাহারা বিনা উদ্দেশ্যে সঞ্চয় করিবেন, সঞ্চয়ের জন্য উপার্জন করিবেন, উপার্জনের জন্য বিচার্যায়ন করিবেন, বিচার্যায়নের জন্য গ্রহ চুরি করিবেন তাঁহারাই বাবু।’ এই বাবুদের নৈতিক মাপকাটি কোথায় নেমে গিয়েছিলো তার নির্দেশ দিলেন বক্ষিমচন্দ্র ‘মুচিরামে’র চতুর্থ পরিচ্ছেদে—‘বাঙ্গালাদেশে মহুয়াত্ব বেতনের ওজনে নির্ণীত হয়—কে কত বড় বাঁদর, তার ন্যাজ মাপিয়া ঠিক করিতে হয়। এমন অধঃপতন আৱ ‘বখনও কোন দেশের হয় নাই। বন্ধী চৱণশৃঙ্খলের দৈর্ঘ্য দেগাইয়া বড়াই করে ।’

‘ব্যাক্রাচার্য বৃহলাঙ্গুল’ এবং ‘স্বৰ্গ গোলক’ ‘লোক-রহস্যের’ এই দুইটী ব্যঙ্গ-গল্পকে বঙ্গিমচন্দ্রের শ্রেষ্ঠ ব্যঙ্গরচনা ব’ললে অতিরিক্ত বলা হ’ল না। কলিশুলে মহুষ্যদিগের মধ্যে পশ্চের সমস্ত শুণ ঘেভাবে প্রকাশ পাচ্ছে তা লক্ষ্য ক’রেই বঙ্গিমচন্দ্র বৃহলাঙ্গুল নামক এক অতি পণ্ডিত সুন্দরবনবাসী ব্যাক্রের মুখে ব’ললেন, ‘চতুর্পদ বানরদিগের সঙ্গে মহুষ্যগণের বিশেষ সাদৃশ্য। পণ্ডিতেরা বলেন যে কালক্রমে পশুদিগের অবস্থে ‘উৎকর্ষ জয়িতে থাকে; এক অবস্থারের পশ্চ ক্রমে অন্য উৎকৃষ্টতর পশ্চর আকার প্রাপ্ত হয়। আমাদিগের ভরসা আছে যে, মহুষ্য-পশুও কালপ্রভাবে লাঙ্গুলাদিবিশ্ব হইয়া ক্রমে বানর হইয়া উঠিবে।’ অর্থই জীবনে উচ্চ-নীচের নির্দেশক—এই সত্যাকু প্রচার ক’রতে গিয়ে বঙ্গিমচন্দ্র ১২৮০ বঙ্গাব্দের ‘বঙ্গদর্শনে’র শেষ সংখ্যায় গল্প ফাঁদলেন, কৈলাসে হরংগৌরী পাশা খেলতে ব’সেছেন। মহাদেব ভাবে বিভোর, দেবী জয়াকাঞ্জায় প্রতারণা ক’রতে কস্তুর করছেন না। হ’ একবার ধরা পড়েই ‘কাদিয়া হাট বাধান’, বাধা হ’য়েই দেবাদিদেবকে হেরে যেতেই হয়। পুরুষের এই সাধারণ দৌর্বল্যের ‘পরে আঘাত দিয়েই গল্প স্ফুর হ’ল। জয়ের পূর্বনিরূপিত পরিগতি-স্বরূপ ত্রিলোচন গৌরীকে একটা স্বৰ্গ গোলক দিতে গেলেন। দেবীর ইচ্ছাক্রমে সেই গোলক তাঁর প্রিয় সন্তান মানুষের উদ্দেশ্যে পৃথিবীতে নিষিদ্ধ হ’ল।……কালীকান্ত বস্তু চাকর নিয়ে ষষ্ঠুরালয়ে চ’লেছিলেন। তৃত্য রাত্মা পথে গোলকটা পেরে কুড়িয়ে নিলো। সঙ্গে সঙ্গে রাত্মা বাবুকে ব’ললো, ‘ওরে রাত্মা!’ বাবু ব’ললেন, ‘আজ্জে! এই থেকেই ব্যঙ্গ স্ফুর। ষষ্ঠুরবাড়ীতে গিয়ে যাব কাছেই গোলকটা যাব তারই পদোন্নতি ঘটে—যি কর্তা হয়, কর্তা যি সাজেন, জামাতা তৃত্যদের সাথে তামাকু থায়, তৃত্য কর্তার সাথে কোঠাকুলি করে। Invective আৰ humour-এর এই ওতপ্রোত সংমিশ্রণ শুধু অপূর্ব নয়, অহিতীয়। পৰবৰ্তী কালে যাঁরাই ব্যঙ্গসাহিত্যের আসরে আসন নিয়েছেন তাঁদের কেউই এ গল্পটির প্রভাব অতিক্রম ক’রতে পারেন নি’। কেবল বাঙ্গালীর দুর্বলতাকে ভিত্তি ক’রে লেখা ‘মুচিচুরাম শুড়’ গল্পটির মূল্য-নিরূপণ সম্বন্ধে অনেকে একটু অধিক উদার, বিশ্বাসনবের দৌর্বল্যের ছবি—‘স্বৰ্গ গোলক’—তাঁদের পাঠ ক’রতে অনুরোধ জানাই।

অনুকরণ-কারীদের অংশে বাঙালা সাহিত্যের দুর্গতির প্রতি ইঙ্গিত ক’রে ‘বড়বাজার’ প্রবন্ধে কমলাকান্ত ব’ললো, ‘আরও একখনি দোকান দেখিলাম—অসংখ্য শিশুগণ এবং অবলাগণ তাহাতে ক্রয়বিক্রয় করিতেছে—ভিড়ের জন্য তমাখে প্রবেশ করিতে পারিলাম না—জিজ্ঞাসা করিলাম, “এ কিসের দোকান?”

বালকেরা বলিল, “বাঙালা সাহিত্য।”

“বেচিতেছে কে?”

“আমরাই বেঁচি। তুই একজন বড় মহাজনও আছেন। তত্ত্ব বাজে দোকান-দারের পরিচয় পথাবলী নামক গ্রন্থে পাইবেন।”

“কিনিতেছে কে ?”

“আমরাই।”

বিক্রেয় পদাৰ্থ দেখিবাৰ বাসনা হইল। দেখিলাম—খবৱেৰ কাগজ জড়ান কতকগুলি অপকৰ কদলী।

বিদ্যাসাগৱ, মধুশুদ্ধন প্ৰত্তি মহাজনেৰ উদয় সত্ত্বেও বাঙ্গলাৰ সাহিত্য-কদলী অপকৰ র'য়ে গেল কেন তাৰ উন্নৰ দিয়েছেন বঙ্গিমচন্দ্র ‘বাঙ্গালা সাহিত্যেৰ আদৱ’ শীৰ্ষক কথোপকথন-প্ৰবন্ধে। উচ্চদৱেৰ উচ্চশিক্ষিত বাঙ্গালীবাবুৰ পক্ষে ‘গগন’ বা ‘নিবড়’ শব্দৰ অৰ্থ না-জানা বাপ্তেৰ অতিভাষণ হ'লেও বাঙ্গলাৰ ‘immoral obscene filthy’ সাহিত্য ছুঁৰে ‘hand contaminate’ ক'ৰতে অনেকেই যে পশ্চাদ্যন ছিলেন তা বঙ্গিম স্পষ্টই জানিয়েছেন ‘গুপ্তেৰ কবিত্ব’ নিবন্ধে। গুপ্তকবিৰ মাতৃভাষা-গ্ৰীতিৰ প্ৰশংসা গ্ৰসঙ্গে তিনি হৃঁথ কৱেছেন, “বাঙ্গালা বুৰিতে পারি” একথা শীকাৰ কৱিতে অনেকেৰ লজ্জা হইত। আজিও নাকি কলিকাতায় এমন অনেক কৃতবিষ্ট নৱাধম আছে, যাহাৱা মাতৃভাষাকে ঘৃণা কৱে, যে তাহাৰ অমুশীলন কৱে তাহাকেও ঘৃণা কৱে এবং আপনাকে মাতৃভাষা অমুশীলনে পৱাঞ্জুখ ইংৰেজি-নবীশ বলিয়া পৱিচয় দিয়া আপনাৰ গৌৰব-বৃদ্ধিৰ চেষ্টা পায়।’

বঙ্গিমচন্দ্র নিৰ্ভীক সমালোচক। ইংৰাজেৰ মধ্যে যা’ নিন্দনীয় তা’ও তিনি প্ৰকাশ ক'ৰতে দিধা কৱেন নি। মুচিৱাম গুড় ‘একবাৰ কমিশনাৰ সাহেবেৰ সঙ্গে সাঙ্গাং কৱিতে গিয়াছিলেন। সাহেব তখন মেমসাহেবেৰ সঙ্গে বাগড়া কৱিয়া গৱম-মেজাজে ছিলেন। এতালা হইবামাত্ৰ বলিলেন, “নেকাল দাও শালাকো।” বাহিৰ হইতে মুচিৱাম শুনিতে পাইয়া সেখান হইতে তুই হাতে সেলাম কৱিয়া বলিলেন, “বছৎ খুব হজুৱ। হামাৱা বহিন্কো খোদা জিতা রাখে।” সাহেব উন্তৱেৰ প্ৰচন্দ রসিকতা ধৰতে পেৱেছিলেন কিনা তা’ বঙ্গিমচন্দ্র বলেন নি। তবে সাহেবেৰ বুদ্ধি-সংৰক্ষে তিনি যে-ৱকম সন্দিহান তাতে আমাদেৱ যে কোন সংশয় যুক্তিযুক্ত। মুচিৱামেৰ আৱ কোন বুদ্ধি ছিল না—কিন্তু সাহেবেৰ মেজাজ বুৰাব বুদ্ধিটা ছিল, প্ৰায় বানৱ-গোষ্ঠীৰ সে বুদ্ধি থাকে।

দৰ্পনাৱায়ণ ভগে, কে বানৱ ? যে মেজাজ বুৰো, না যাহাৱ মেজাজ বুৰিতে হয় ? যে কলা খায়, না যে কদলী প্ৰলোভন দেখায় ?

মুচিৱামেৰ ‘জীবনচিৱিতেৰ’ এই প্ৰচন্দ বিজ্ঞপ্তি প্ৰকাশ রূপ পেয়েছে ‘লোকৱহংসেৰ’ কোন “স্পেশিয়ালেৰ” পত্ৰ শীৰ্ষক রচনায়। মুৰৱাজেৰ সঙ্গে যে সকল “স্পেশিয়াল”

এসেছিলেন তাঁদের মধ্যে একজনের দেশে ফিরে গিয়ে ধারণা হ'ল, ভারতবৃত্তান্ত সমন্বে তিনি একজন প্রাজ্ঞ। ভারত-প্রাত্যাগত সিভিলিয়ানদের টাইপ এই সাহেব এক প্রবক্ষে লিখলেন, [সমস্তটাই অবগু ব্যঙ্গ-কল্পনার ফল] তুঃখের বিষয়, আমি 'কয়দিনে বাঙালীদের তাহার অধিক ব্যৎপত্তি সাত করিতে পারি নাই। তবে কিছু কিছু শিখিয়াছি; এবং গোলেন্টান্ এবং বোস্টান্ নামে যে ছইখানি বাঙালা পুস্তক আছে, তাহার অহুবাদ পাঠ করিয়াছি। এই ছইখানি পুস্তকের স্তুল মর্য এই যে, যুধিষ্ঠির নামে রাজা, রাখণ নামে আর একজন রাজাকে বধ করিয়া তাহার মহিয়ী মন্দোদরীকে হরণ করিয়াছিল। মন্দোদরী কিছুকাল বন্দাবনে বাস করিয়া কৃষ্ণের সঙ্গে লীলাখেলা করেন। পরিশেষে তাঁহার পিতা, কৃষ্ণকে নিমন্ত্রণ না করায় তিনি দক্ষযজ্ঞে গ্রাণ্যত্যাগ করেন।' টিপ্পনী নিম্নরোজন।

‘পুরোহিত কি?’ প্রশ্নের উত্তরে বৃহৎ পণ্ডিত বৃহন্নাসুল বলেছিলেন, ‘অভিধানে লেখে, পুরোহিত চালকলাভোজী বঞ্চনাব্যবসায়ী মনুষ্যবিশেষ। কিন্তু এই ব্যাখ্যা তুঁষ। কেন না, সকল পুরোহিত চালকলাভোজী নহে; অনেক পুরোহিত মন্ত্রমাংস থাইয়া থাকেন; অনেক পুরোহিত সর্বভূক্। পক্ষস্তরে চালকলা থাইলেই পুরোহিত হয় এমন নহে। বারান্সী নামক নগরে অনেকগুলি ষাঁড় আছে—তাহারা চালকলা থাইয়া থাকে। তাহারা পুরোহিত নহে, তাহার কারণ, তাহারা বঞ্চক নহে। বঞ্চকে যদি চালকলা থায়, তাহা হইলেই পুরোহিত হয়। এই বঞ্চকদলের প্রতারণা কেমনভাবে দেবতাদের পর্যন্ত সর্বস্বান্ত করেছে তা' কমলাকান্ত দেখতে পেয়েছিলেন। অহিফেন-ব্যোমধান কমলাকান্তকে স্বর্গদ্বারে পৌছাইয়া দিল। স্বর্গে গিয়া দেবরাজকে প্রণাম করিয়া বলিলাম, “হে দেবেন্দ্র! আমি শ্রীকমলাকান্ত টেক্কি—স্বর্গে ধান ভানিব।”

দেবেন্দ্র বলিলেন, “আপত্তি কি? পুরস্কার চাই কি?”

আমি। উর্বশী, মেনকা, রস্তা।

দেবরাজ। উর্বশী, মেনকা পাইবে না—আর যাহা চাহিলে, তাহা তো মর্ত্য-স্থানেও তুমি পাইয়া থাক।—আর্টিটা হিসাবে।

আমি হৃষ্টথ—বলিলাম, “কি ঠাকুর, অষ্টরস্তা? সে কি আজকাল নরলোকে পাবার যো আছে? সে আজকাল দেবতারই একচেটে।”

দেবতাকে অষ্টরস্তা টেকিয়েই পুরোহিত সন্তুষ্ট নয়। গর্তে শিক্ষকন্তপে সে ছাত্রদের যা' দেয় তা'ও অষ্টরস্তার সমোত্ত। ‘গ্রাম্য কথা’ নামে গল্প-গ্রন্থে বক্ষিমচন্দ্র এক পাণিত্য-প্রাচারকারীর সঙ্গে তাঁর সাক্ষাতের কথা উল্লেখ ক'রেছেন। তিনি মহুর এক শ্রেণি উচ্চত করায় পণ্ডিত মহাশয় বিপদে পড়লেন। তাঁর সংস্কৃত জ্ঞান ভুধাতুর উপর ক্ষেত্র পর্যন্ত। কিন্তু শিশুমণ্ডলীর কাছে অপদস্থ হবার আশঙ্কায় বিলা বিলম্বে ব'লে

উঠলেন, “মহাশয় যথার্থই আজ্ঞা কৰিবাছেন। বেদেই তো আছে, ‘অস্তি গোপাবৰী-তীরে বিশালঃগান্ধলী তুঃ’।” বিশ্বার বহু দেখে অভিযোগকাৰিণী এক ছাত্ৰবাতা অভিভূত হ'লেন। এই ব্যক্তিত্ব স্বতঃই পাঠকেৰ মনে আৱ এক পণ্ডিতৰ কথা অৱগ কৰিবৈ দেৱ। ‘কোন “স্পেশিয়ালেৰ” পত্ৰ’ৰ শেষে ভাৱত-তাৰিখ ব’লছেন, “হিন্দিগোৱ যে চাৰিটি বেদ আছে—তাহাৰ মধ্যে চাগক্যশোক নামক বেদে (আমি এ সকল শাস্ত্ৰ বিশেষ বৃংপৰ হইয়াছি) লেখা আছে যে,—আজ্ঞানঃ সততং রক্ষেৎ নারীৱপি ধৈনৱপি, ইহাৰ অৰ্থ এই, হে পঞ্চলোচন ত্ৰুতিক্ষণ ! আমি আপনাৰ উৱতিৰ অস্তি তোমাকে এই বনফুলেৰ মালা দিতেছি, তুমি গলাব পৱ।” এ-হেন দেশীয় এবং বিদেশীয় পণ্ডিত কমলাকান্তেৰ কৃপাকৃষ্ণ এড়াতে পাৱে নি। বিশ্বার বাজাৰে একস্থানে কমলাকান্ত দেখুলেন, কতগুলো কোঁটাকটা টিকিলো ব্ৰাহ্মণ ঝুনো নাৱকেলেৰ দোকান খুলে অমুনাসিক চীৎকাৰ ক’ৱছে, “বেচি আমৰা ঘটস্ত-পটস্ত-ষষ্ঠ-ণষ্ঠ ; ঘৰে চাল থাকিলে ষ্ট-ষ্ট, নইলে ন-ষ্ট।” কমলাকান্ত জিগোস্ম ক’ৱলেন, “ঝুনা নাৱিকেল কিনিতে আপনি নাই, কিন্তু দোকানে দা’ আছে ? ছুলিব কি প্ৰকাৰে ?”

“ না, বাপু, দা’ রাখি না।”

“ তবে, নাৱিকেল ছোল কিমে ?”

“ আমৰা ছুলি না, আমৰা কামড়াইয়া ছোবৰা থাই।” সাহিত্যোৱ রসভাগকে তুচ্ছ ক’বে যাবা বাহিৰ গঠন বা ব্যাকৰণ নিয়ে ব্যতিব্যস্ত তাদেৱ বক্ষিমচন্দ্ৰ ক্ষমা কৰিতে পাৱেন নি। ‘সোমপ্রকাশ’ তাৰ কাছে ‘ভট্টাচাৰ্যেৰ চানা’ আখ্যা পেয়েছিলো।

কমলাকান্ত বাজাৰে ঘুৰিলেন। ইঠাঃ দেখলেন, ইংৰেজী একস্পেৰিমেটাল সাময়িকীৰ দোকানদাৰেৰা লাঠি হাতে ব্ৰাহ্মণদেৱ ঝুনো নাৱকেলেৰ গাদায় লাফিয়ে পড়লো। ব্ৰাহ্মণৰা পাঞ্জালো। সাহেবৰা পৰিত্যক্ত নাৱকেল এনে বিলিতী অস্ত্ৰে খোলা ছুলে খেতে লাগলো। কমলাকান্ত জিগোস্ম ক’ৱলেন, “ এ কি হইল ?” সাহেবৰা ব’ললো, “ Asiatic Researches. ”। এমন আঘাত বাঞ্জলা সাহিত্যো আৱ কেউ এত সহজে, এত ‘হাসিৰ আবৰণে দিতে পাৱেন নি।

মেৰি পলিটিক্সেৰ পৱেও বক্ষিমচন্দ্ৰেৰ কম জ্ঞেৰ ছিল না। সম্পাদক কৰ্ত্তক পলিটিক্যাল প্ৰেক্ষ রচনায় অমুকুল হ’য়ে কমলাকান্ত ব’লেছেন, “ আমি বাজ্ঞা না খোসায়দে, না জ্যাচোৰ, না ভিক্ষুক, না সম্পাদক যে আমাকে পলিটিক্স লিখিতে বলেন ? ভাই পলিটিক্স-ওয়ালাৰা, আমি কমলাকান্ত চক্ৰবৰ্তী তোমাদেৱ হিত্যাক্ষ বলিতেছি। পিমাদাৰ শঙ্কুৰবাড়ী আছে, তবু সপ্তদশ অশ্বাৰোহী মাৰ্ত্তমাণিকে জৰ কৰিয়াছিল তাহাদেৱ পলিটিক্স নাই।”

এ সংকীর্ণ নিবন্ধে বক্ষিমচন্দ্রের প্রতিভার পরিমিতি করা সম্ভব নয়, পরিচিতি-রপে প্রাণ ক'রলেই এর প্রতি স্মৃতিচার করা হবে। অতি আধুনিক বাংলা সাহিত্যে যাঁরাই ব্যঙ্গ-রচনায় আপনাদের নিয়োজিত ক'রেছেন তাঁরাই বক্ষিমী ব্যক্তের থেকে অল্পাগান লাভ করেছেন। কিন্তু দুর্বের বিষয় যে ক্ষীণতম স্বীকৃতিও কারুর লেখনী-মুখে আসে নি'। স্বীজনের দৃষ্টি যদি সমালোচনার এই মূল্যবান ক্ষেত্রে আকৃষ্ট করতে সমর্থ হয় তবেই এ প্রাথমিক রচনা সার্থক হবে।

উপন্থাসিক বক্ষিমচন্দ্র সুন্দর-পূজারী। ইচ্ছা ক'রেই জীবনের ভূটির অন্ধকার তিনি এড়িয়ে গেছেন আদর্শ চরিত্র আঁকবার বাসনায়। কিন্তু তিনি সত্যজুষ্টা, তাই অসামঞ্জস্য তাঁর লক্ষ্য ছাপিয়ে দাও নি'। তাঁর প্রবন্ধে তিনি সমাজ-জীবনের পঙ্কুতার 'পরে, অঙ্গহীনতার 'পরে আঘাত করেছেন। অভিজ্ঞতার জমাট কাদা মননের চুক্তে ঘূরিয়ে তিনি মূর্তির পর মূর্তি গড়েছেন প্রতি মূর্তির দুর্বলতাকে প্রকট ক'রে। তাঁর মানব-প্রীতির ভাবে অতিরঞ্জনে আক্রান্ত হয়েছে তাঁর রচনা, কিন্তু যখনই তিনি অট্টহাসি হেসেছেন দীনের অক্ষমতা দেখে, তখনই প্রকাশ হ'য়ে পড়েছে দুর্বলের জন্যে তাঁর আন্তরিক সহায়ভূতি। মাহুষ ভুল পথে চলা স্বরূপ ক'রেছে বিজ্ঞানের আপাতসার্থক সম্পাদনের প্রভাবে—এ সত্য উপলক্ষ ক'রেই তিনি চেয়েছিলেন স্বাধীনতা, যন্ত্রের বা মন্ত্রের বাঁধন হ'তে মুক্তি। দু'জাতের মানুষে দুন্দু চ'লেছে পৃথিবীর আদি দিন হ'তে। প্রসর ঘোগান দিয়েছে প্রতিদানের চিন্তা কলনার সুন্দরতম সন্তানবন্নতেও না রেখে কমলাকান্ত ভোগ ক'রে চ'লেছে। উনবিংশ শতকের মধ্যভাগে সেই দেয়া-নেয়াই নতুন 'নাম নিয়ে বেরলো মিল, বেছামের মুখ থেকে। 'ইউ টিল্ ইট আই' (u-till-it-y) বা 'তুমি শস্ত ঘোগাও, আমি আহার করি'—এ মত যে শক্তিমানের অতাচারকে স্বপ্রতিষ্ঠিত করারাই অন্তর যুক্তি তা' জেনেই বক্ষিম সাম্যের গান গাইতে চেয়েছিলেন। তাঁর কাছে সব চেয়ে বেদনাদার্মক ছিল এই সব স্বার্থপর যুক্তিতে ভারতীয়ের সমর্থন, তাই তিনি তাঁর ব্যঙ্গ-বিষের পদাবাতে চেষ্টা করেছিলেন স্মৃতিকে উদ্বৃক্ত ক'রতে। ভারতীয় জাতীয়তার, ভারতীয় সংস্কৃতির মহাখবি তিনি, আজ অধ' শতাব্দীর অন্তরাল 'হ'তে অভিভূত আমরা জানাই তাঁর প্রতিভাকে সম্ভক্তি প্রদত্তি। বন্দে মাতরম। বন্দে বক্ষিমচন্দ্র।

রবীন্দ্র পরিষদ

২ৱা ডিসেম্বর (১৯৩৯) প্রবীন সাহিত্যিক রায় বাহাহুর ডষ্টের দীনেশচন্দ্র সেন মহাশয়ের মৃত্যুতে রবীন্দ্র-পরিষদের উত্তোলে ফিজিক্স থিয়েটারে একটি শোক সভা অনুষ্ঠিত হয় ।

ডষ্টের স্বর্বোধচন্দ্র সেনগুপ্ত সভাপতির আসন গৃহণ করেন। অধ্যাপক শশাঙ্ক শেখের ব্যাগচী দীনেশবাবুর মৃত্যুতে বাংলা দেশের, জাতির ও সাহিত্যের যে অপূরণীয় ক্ষতি হ'ল তাহা উল্লেখ করে বলেন যে বাংলা সাহিত্যের প্রথম যুগের ইতিহাস রচনার পথপ্রদর্শক দীনেশবাবু। অঙ্গত পথে সবার আগে পা বাঢ়িয়ে ছিলেন তিনি। প্রথম প্রচেষ্টার স্বাভাবিক ভুলচুক ও হয়ত তাঁর লেখায় আছে তবু পায়োনীয়ের গৌরব তাঁকে দিতেই হবে ।

আবুল হোসেন মৃত সাহিত্যিকের অক্লান্ত সাহিত্য সাধনা ও সীমাহীন সাহিত্য-মুরাগের কথা উল্লেখ করেন। তিনি বলেন খাঁটি সাহিত্য-গ্রীতি আমাদের দেশে এখনও জাগে নি। সাহিত্যিকের অমের মর্যাদা নেই এদেশে। দীনেশবাবুই একমাত্র সাহিত্যিক যাকে বাংলা দেশ তাঁর প্রাপ্য সম্মানে ভূষিত করেছে। তাঁর সাহিত্যিক জীবনের প্রথম ধাপ যে দুঃখ, দারিদ্র্য ও দুর্ভাগের মধ্য দিয়ে অগ্রসর হ'য়েছিল অক্লান্ত সাধনাবলে তাঁর পরিণতি হয় অতুল ঐর্ষ্যে। তাঁর পাওনা তিনি আদায় করেছিলেন তপস্তার কঠোরতায়। এদিক দিয়ে তিনি বাংলা দেশের সকল সাহিত্যিকের গুরু, নমস্ত ; তাঁকে সৌভাগ্যবান বলতেই হবে ।

• সভাপতি মহাশয় দীনেশবাবুর প্রতি শ্রদ্ধাঞ্জলি প্রদান করতে যেযে বলেন যে তিনি ছিলেন আত্মতোলা । তাঁর ভাব ছিল অপূর্ব, ভাবকে প্রকাশ করবার শক্তি ছিল তাঁর অসাধারণ । আমাদের সমাজ যতই এগিয়ে যাবে দীনেশবাবুর দান ততই স্পষ্ট হ'য়ে ফুটে উঠবে । হয়ত তাঁর লেখা পদবক্তী যুগে পূর্বের আদর আর ফিরে পাবে না, কিন্তু প্রথম ধাপটা তিনিই গড়েছিলেন । সেই ভিত্তির উপর দাঢ়িয়েই বাংলা সাহিত্যের ইতিহাস-ইমারণ গড়ে উঠতে পেরেছে । দীনেশবাবুকে যা আনন্দ দিত তাকেই তিনি প্রকাশ করতেন আবেগময় ভাষায় । তাঁর সকল সমালোচনায় আধুনিক যুগের তীক্ষ্ণ বুদ্ধি ও চুল-চেরা হিসাব হয়ত নেই কিন্তু তাঁর সকল লেখাতেই আছে একটি দরদী হৃদয়ের পরিচয় ।

অতঃপর সর্বসম্মতিক্রমে নিম্নলিখিত প্রস্তাবটি গৃহীত হয়।

“অক্লান্ত সাহিত্যসেবী, প্রথিতবশা লেখক, বাংলা ভাষা ও সাহিত্যের ইতিহাসিক রায় বাহাদুর ডক্টর দীনেশচন্দ্র সেন মহাশয়ের মৃত্যুতে রবীন্দ্র-পরিষদের সভ্যগণ গভীর শোক প্রকাশ করিতেছে ও তাহার শোকসন্তপ্ত পরিবারবর্গকে তাহাদের আন্তরিক সমবেদনা জ্ঞাপন করিতেছে।”

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১৬ই মার্চ রবীন্দ্র-পরিষদের উঠোনে একটি সাহিত্য-সভা হয়। অধ্যক্ষ শ্রীমুক্ত ভূপতিমোহন সেন মহাশয় সভাপতির আসন গ্রহণ করেন। আবুল হোমেন “আজকার কবিতা” শীর্ষক একটি প্রবন্ধ পাঠ করেন।

প্রবন্ধলেখক বলেন : প্রাকৃতিক জগতে হয় পট পরিবর্তন, মনোজগতেও হয় অদলবদল। তাই বাস্তব জগতের পরিবর্তনের চেতু এসে আগে সাহিত্যে কেন না জীবনের সাথে যুগের সম্বন্ধ পরম আলীয়তার। আর জীবন লইয়াই কাব্য, সাহিত্য। তাই যুদ্ধ-পূর্ব ও যুদ্ধ-পরবর্তী কাব্য আলাদা হবেই। আধুনিক যুগের আবির্ভাব মহাযুদ্ধের সক্রিয় থেকেই। যুদ্ধ-পূর্ব যে যুগ সে যুগ রোমান্সের। আজকের পৃথিবী যন্ত্র ও বিজ্ঞানের অভিযান তীর্থ। তাই আজকালকার যে কাব্য তার ওপর এই যন্ত্র সভ্যতার প্রভাব পড়বেই। তবে কতকগুলো বিংশ শতাব্দীর শব্দ ব্যবহারেই (যেমন সেল, কার্মান, এরোপ্লেন) আধুনিকতা স্থচনা করে না। দেখতে হবে লেখা রসোত্তীর্ণ হয়েছে কিনা। একই বিধাতার কাছে অর্ধ্য দিতে বিভিন্ন ধর্মের ভিত্তি পঞ্চ উদ্ভাবন। সকল কালের সকল কবির যাত্রা একই কাব্যের তীর্থপথে। যেখান দিয়েই সে যাক তার উদ্দেশ্য এক। সমস্ত কিছুর মধ্য থেকেই সত্য শিব শুন্দরের ফুল ফোটানই তার সাধনা।

এবর্কালোচনা স্তর করে শ্রীঅক্রগচন্দ্র বন্দোপাধ্যায় বলেন যে, আধুনিক কবিতার আবির্ভাব অস্বীকার করবার উপায় নেই। প্রত্যেক নৃতন্ত্রের আবির্ভাবে যে বাগড়া দেখা দেয় আজকালকার কবিতার বেলায়ও তাই হ'য়েছে। কিন্তু এর সত্যিকার বিচার করতে হ'লে ধৈর্য ধরতে হবে। নৃতন্ত্রের ও সন্তানস্ত্রের মোহ কাটিয়ে উদার মনোভাব যেদিন আসবে কেবল সেইদিনই হবে খাঁটী বিচার।

ডক্টর শুভেঁধচন্দ্র সেনগুপ্ত মহাশয় বলেন যে, একটি ভীষণ নিঃস্বত্ত্ব মনোভাব থেকেই আজকালকার কবিতার স্থষ্টি। এই decadent মনোহৃতি এখানকার সাহিত্যে স্থূল। বলার কথা খুব বেশী নেই বলেই টেকনিকের কসরত দেখান বর্তমানের কবি। অর্থের দৈন্ত্য এ যুগের লেখায় খুব যেন বেশী। এ বিষয়ে বরং

ଅତି-ଆଧୁନିକ କବିରା ଅନେକ ବେଶୀ ସମ୍ପଦଶାଳୀ । ବାଂଲାର ସେ ଆଧୁନିକ କାବ୍ୟଧାରା ସେ ଇଂରେଜୀ ସାହିତ୍ୟରେ ନକଳ । କିନ୍ତୁ ସା ନିଜେର ଆସନ କାର୍ଯ୍ୟ କରତେ ପାରେ ନି ତାର ନକଳ କରେ ଶ୍ରେଷ୍ଠ ସାହିତ୍ୟ ସ୍ଥାପି କରା ଚଲେ ନା । ତାଇ ବାଂଲାର ଆଧୁନିକ ସାହିତ୍ୟ ଅଭ୍ୟାସିତ୍ୟୋଗ୍ୟ ।

ସଭାପତି କାବ୍ୟ ସ୍ଥାପି ସମ୍ପର୍କେ ଉଲ୍ଲେଖ କରେ ବଲେନ ସେ, କବିତାର ଶ୍ରେଷ୍ଠ ମାନସିକ ଦ୍ୱାରେ ; ଶାରୀରିକ ଆକ୍ଷଳନେ ନୟ । ବର୍ତ୍ତମାନେର ସେ କବିତା ମାନସିକ ଉତ୍କର୍ଷର ଦୈତ୍ୟ ଖୁବ ବେଶୀ ।

ଅତଃପର ସମ୍ପାଦକ ସଭାପତି ମହାଶୟକେ ଧନ୍ୟବାଦ ଜ୍ଞାପନ କରାର ପର ସଭା ଭଙ୍ଗ ହୁଏ ।

ଆବୁଲ ହୋସେନ,

ସମ୍ପାଦକ

ଶ୍ରେଷ୍ଠ ଅଧ୍ୟାପକ ଶ୍ରୀଯୁକ୍ତ ଶୁରେଳୁଚନ୍ଦ୍ର ବନ୍ଦୋପାଧ୍ୟାୟ,

ଏମ. ଏ, ବି. ଏସ୍-ସି, ଏକ. ଏଲ. ଏସ୍ (ମଣିଲାଲ)

ମହୋଦୟେର ପ୍ରୋସିଡେନ୍ସୀ କଲେଜ ହିତେ ବିଦ୍ୟାୟ ଏହଣ ଉପଲକ୍ଷେ

ବିଦ୍ୟାୟ ଅଭିନନ୍ଦନ

ଆଚାର୍ଯ୍ୟ,

ଆଜ ଆପନାକେ ବିଦ୍ୟାୟ ଅଭିନନ୍ଦନ ଦେଖୋଇ ଜନ୍ମ ଆମରା ଏଥାନେ ସମ୍ବେଦି ହିଯାଛି । ସ୍ଵଦୀର୍ଘକାଳେର ପରିଚୟେର ମଧ୍ୟ ଦିଯା ଆଜ୍ଞାୟତାର ସେ ଶ୍ରେ ଗଡ଼ିଆ ଉଠିଯାଇଲି, ତାହା କି ଆଜ ଛଇ ହିଯା ଗେଲା ? କୁଦ୍ର, ବୃଦ୍ଧ ନାନା କାଜେ, ଆଲାପେ ଆଲୋଚନାର, ଶାଶନେ ଆପାଯାନେ, ଆପନାର ସଙ୍ଗେ ସେ ସମସ୍ତ ତାହା କି କୋନଦିନ ଶେଷ ହିତେ ପାରେ ? ଏକଟି ପ୍ରୌଦ୍ୟ ହିତେ ଯେମନ ସହସ୍ର ପ୍ରୌଦ୍ୟ ଜଣିଯା ଉଠେ, ଆଲୋର ଶିଥା ଲାଭ କରିଯା ମୁଦ୍ରିତ କମଳ ଯେମନ ନୟନ ମେଲିଯା ଜାଗିଯା ଉଠେ, ତେମନି ଆପନାର ଜ୍ଞାନେର କରମ୍ପର୍ଯ୍ୟ ସହସ୍ର ତରଣେର ଚିନ୍ତାଶତଦଶ ବିକଶିତ ହିଯା ଉଠିଯାଇଛେ । ବ୍ରଜଗ୍ଯ ଦୀପିତେ ସମୁଜ୍ଜ୍ବଳ ସାଧନାପୂର୍ଣ୍ଣ ଜୀବନେର ଛାଯାର ସମ୍ଭାବ୍ୟ ଆମରା ବିଦ୍ୟାଲ୍ୟର ସୁରୋଗ ପାଇଯାଇଛି, ଏହି ମନେ କରିଯା ଆମରା କୃତାର୍ଥ ବୋଧ କରିତେଛି ।

ତାରତେ ନବ୍ୟ ବିଜ୍ଞାନେର ଆଲୋଚନା ଅଧିକ ଦିନେର ନହେ । ବିଜ୍ଞାନେର ସାତାପଥେ ତଥନ କେବଳ ପ୍ରଥମ ପଦ୍ଧତି ପଡ଼ିଯାଇଛେ, ପଥ ତଥନାର ସୁଗମ ହୁବୁ ନାହିଁ । ଜ୍ଞାନେର ବର୍ତ୍ତକା ହସ୍ତେ ଲାଇଯା ଆପନି ସାତାପଥେର ସେ ଅଂଶ ଆଲୋକିତ କରିଯା ଦିଯା ଗିଯାଛେ, ତାହା କଥନାର ଯେଣ ମାନ ନା ହସ୍ତ, ଭଗବାନେର କାହେ ଏହି ପ୍ରାର୍ଥନା କରି । ଆପନାର ପଦାଙ୍କ୍ଷ, ଅନୁମରଣ କରିଯା ଭବିଷ୍ୟତେ ଯାହାରା ଏହି ପଥେ ଅଗ୍ରମର ହିବେ, ତାହାରାହି ବୁଝିତେ ପାରିବେ ପଥେର କତ ବାଧା ଆପନାର ପରିଶ୍ରମେ ଅପସାରିତ ହିଯାଇଛେ, କତ ଅନୁବିଷ୍ଟ ଶାନ୍ତି ଆପନାର ମନୀଧାର ଦୀପିତେ ଉଚ୍ଚଳ ହିଯାଇଛେ ।

ଆମଦେଇ ଦେଶେର ଏକଜନ ବରେଣ୍ୟ ମହାପୁରୁଷର ଆପନି ସନ୍ତାନ । ଚରିତ୍ରେର ସେ ଦୃଢ଼ତା ଓ ହୃଦୟେର ସେ ଉଦ୍ଧାରତା ମାନୁଷକେ ତାହାର ବିଚାରକୁ ଉର୍ଦ୍ଧ୍ଵ ପ୍ରତିଷ୍ଠିତ କରିଯା ତାହାକେ ଆଜ୍ଞାୟ ଆଜ୍ଞାୟ କରିଯା ତୋଳେ, ମେହି ଚରିତ୍ରବଳ ଓ ମେହି ହୃଦୟ ମାଧୁର୍ୟ ଆପନାର ଛିଲ । ଜୀବନେର ସକଳ କ୍ଷେତ୍ରେ, ସକଳ କାର୍ଯ୍ୟେ ଅନୁମନୀୟ ଦୃଢ଼ତାର ସଙ୍ଗେ ପାରିପାର୍ଥିକ ଅବସ୍ଥାର ସାମଙ୍ଗସ ବିଧାନ ପ୍ରାୟ ଅସନ୍ତ୍ଵ ହିଯା ପଡ଼ିଯାଇଛେ, କିନ୍ତୁ ଆପନାର ଜୀବନେ ଇହା ସାର୍ଥକୀ

হইতে পারিবাছে। সমবেদনা কাতর হৃদয় দিয়া পরের অভাব ও তুঃখ উপলক্ষে করা ও সাধারণসারে তাহার প্রতিকার করা, আপনার জীবনে আমরা বহুবার দেখিয়াছি।

ঝঁঁচি বিকারের প্রবল শ্রোতে আমাদের দেশ হইতে অমায়িক সামাজিকতার ভাব লোপ পাইতেছে; আপনার জীবনে বিগত যুগের বাঙালী জীবনের উদারতা ও মাধুর্য, সহজ সারল্য ও সহায়তা দেখিয়া মুঝ হইয়াছি।

তগবানের কাছে প্রার্থনা করি, আপনার জীবন স্বদীর্ঘ ও শান্তিময় হউক। ইতি—

আপনার শুণযুক্তি

প্রাক্তন ও অধুনাতন ছাত্রছাত্রীগণ

উক্তির বিজ্ঞান বিভাগ,

কেইসিডেন্সী কলেজ, কলিকাতা।

৪ই অক্টোবর, ১৯৩৯

